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# Editorial

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Over the past year I have spent many hours pouring over hermetic and alchemical manuscripts in various libraries, reconnecting with the sources of the hermetic tradition. There are some of points I wish to share arising out of this task I have undertaken.

In general, it seems that libraries have very poor descriptive catalogues of their holdings of hermetic material. The British Library Sloane collection is perhaps the best in Britain, yet it is so poorly catalogued that it is almost impossible for scholars to locate items of interest to their particular field of study. The situation with regards the Ferguson manuscript collection in Glasgow University library is even worse, as only a short 'one line' description is at present available for most items in this extremely important collection.

Thus I have been impelled to prepare catalogues of these collections in order that proper and substantial research can be undertaken into hermetic material, for only by people having access to and working on this source material can the hermetic tradition grow and develop. I have at present half completed my work on the Ferguson collection, and I hope to publish a full descriptive catalogue later this year or early in 1991. The Sloane manuscripts may take a while longer to

catalogue but I fully intend to devote much of my time over the next years to this project.

Cataloguing is only half the story. The main work begins when we breath life into the old manuscripts by transcribing their contents and symbols, opening them up to our inner world as we work to interpret and appreciate their system of ideas and imagery. This is the task I have set myself for the next few years, to bring out of obscurity some of these gems of hermetic material, and present them to students of hermeticism either through the pages of this journal or published in book form. There is so little being published recently of any originality on our subject, and it seems that many writers are relying on readily available printed sources, and not connecting with the wealth locked up in the unpublished hermetic manuscripts. This I hope to be able to remedy to some extent over the next few years, and hopefully the unlocking of this hermetic material will help to invigorate and renew the tradition. I hope to be able to make some announcements in the next few months about publication of some of this material.

*Adam M'Lean*

## Dr Deirdre Green - A Short Appreciation on a life cut short

Dr Deirdre Green, well known to readers of the Hermetic Journal, was tragically killed in a car accident in the Spring of this year. I am filled with the sense of her death being such a great loss to scholars of the hermetic and mystical traditions. Deirdre was in her mid thirties and just beginning to establish herself, after many years of struggle, as a writer on mysticism. I and many of her friends are so painfully aware that she had a great deal to offer, many insights to share and great abilities as a researcher and writer. I have no doubt that she would have become one of the major scholars of mysticism. It is hard to accept that this now cannot be. For Deirdre was that very special kind of person who was able to integrate the scholarly side of her nature (and she was sharp as a pin in this regard) with her intuitive perceptions and mystical insights.

I first met her in 1982 when she was finalising research on her Ph.D. thesis, which was a study of mystical tradition and philosophical ideas, including those of the Neoplatonic philosophers, Eckhart, St John of the Cross, Jacob Boehme (for whom she felt an especial closeness), Kierkegaard, Wittgenstein and various strands of Hindu and Buddhist philosophy. Once she completed her Ph.D. thesis she set about trying to find herself an academic job, which even with her undoubted talents proved extremely difficult. During this period Deirdre and I came to live together in Edinburgh and later in Wales. She was always seeking ways of communicating her insights and ideas to a wider group of people, trying to find opportunities for giving lectures, writing articles, or putting together ideas for a book. Eventually her patience was rewarded and she was offered a permanent academic post as lecturer in the Department of Religious Studies at St David's University at Lampeter, where she taught Hinduism and Buddhism, and made every attempt to expand the curriculum to include her beloved mysticism. Later, in 1988 she married Keith Ray an archaeologist and anthropologist.

I remember Deirdre as someone full of life, and yet with an inner melancholy that seems essential to those who seek the mystical in themselves. She always had some project on the go, some interesting area of research she wanted to share. Contact with a mind as sharp and penetrating as Deirdre's was, I am sure, a great delight to all her friends and colleagues. She had a great love for the western mystical tradition in all its facets, Kabbalah, Christian mysticism, hermeticism, etc., and was always willing to share her insights, enthusiasms and perceptions with other people. It is of the greatest regret to me that I will not have her around to collaborate further on future projects. We worked together on only a few things — the text of the *Chymical Wedding* and the *Dream of Poliphilus*, and she helped me organise the 1984 Rosicrucian conference in London. Although she contributed a few articles to the Hermetic Journal, and many more to academic journals, the only full length book she had published is *Gold in the Crucible: Teresa of Avila and the Western Mystical Tradition*, which came out in 1989, and this regrettably will probably be her only published legacy to mysticism.

I last saw Deirdre late in 1989 when she was in Oxford for a few days. She had just signed a contract to write a sourcebook for undergraduates on mysticism, which I feel sure would have established her beyond question as an important scholar of mysticism. Characteristically, we spent much of our meeting discussing obscure points of Jacob Boehme's mystical philosophy, as she tried to get me to throw some light upon the ways in which Boehme used alchemical ideas and imagery to communicate his mysticism. And this is probably how I will best remember her, sitting in a room beneath the Bodleian Library pouring over Boehme's *Mysterium Magnum*, and together trying to tease out its meaning. I can find nothing positive in her early death. We have all been robbed of a great mystical scholar years before she was able to complete her work. How unfair a death!

# Philip Ziegler

## The Rosicrucian "King of Jerusalem"

Ron Heisler

Today, probably the least known of the leading early Rosicrucians - although certainly the most charismatic - is the prophet Philip Ziegler.<sup>1</sup> Sadly, for over a century now the considerable amount of material, particularly in manuscript form, on his English experiences has been largely lost sight of.

Ziegler was born in Wuerzburg in Germany in the late 16th century, possibly in 1584. His reforming parents were obliged to leave their home state about 1585, and he seems to have led a constantly wandering life. After studying law, he became a private teacher at Augsburg in 1609. Two years later he was teaching at Zurich. During this period he developed a talent for prophecy. On his account he was "called of God to be a prophet" in 1609. His brother Sebastian made prophecies about him.<sup>2</sup> For three years he was active "as a second Joseph". The "Philippum Zieglerum" who edited an abridgement of De Bry's *Grand Voyages* under the title of *America Erfindung* in 1617 is surely our man. The original of this work was partly compiled by Gotthard Arthusius of Danzig, often considered to be the author of the well known Rosicrucian polemic *Fortalitium Scientiae* (1617), who wrote a Rosicrucian "Reply" attached to Andreas Huenefeldt's Danzig edition of 1615 of the Rosicrucian manifestos.<sup>3</sup> Ziegler is known to have visited Basel, Worms, Speier and Strassbourg. The alchemist Figulus met him on the 18th December 1617.<sup>4</sup>

Important comments were made on Ziegler by the Danish scientist, Ole Worm, who maintained a correspondence from 1616 onwards preparatory to writing a polemic against the Rosicrucian phenomenon. In 1618 Worm wrote to Jacob Fincke at Strasbourg: "I have been very pleased with your descriptions of this crazy king of Jerusalem; if these Rosicrucians regard him as their pioneer, then one can wholly deduce from him what one should think of the others... I request you in your next letter to inform me... whether he has said

where the new college is situated, and whether he has tried to lure certain persons into his society". In August 1620 Worm wrote to Anders Jacobsen Langebaek, "I have once seen this Ziegler person of whom you wrote in Heidelberg; also then he pandered to such like; similar things have been written to me from Giessen as you wrote in your letter; for also there he cultivated his sweet melancholy in a similar fashion, and tried to spread it around".<sup>5</sup>

Ziegler was in Nuremberg in February 1619. He carried a small red rose into the wine market and began preaching to the assembled Junkers and Buergers, prophesying that Matthias, the Hapsburg Holy Roman Emperor, would die on the 18th March. The authorities had him brought to the Rathaus for cross-examination. On the 12th March he left town. By this time he was calling himself "king of Jerusalem", the "sceptre of the Kings in Zion", and a Rosicrucian Brother.<sup>6</sup> His travels thereafter are dizzying: he was at Frankfurt on Main in 1620, then turned up in Holstein, Denmark, Sweden (an active Rosicrucian centre as early as 1617), Berne, France and Prague.<sup>7</sup> There were periods in Belgium and Holland; a manuscript of his in the Ashmole collection in the Bodleian Library tells us he was working in Groningen and Amsterdam in 1624. He managed to publish a few tracts: De Bry printed his *Harmonia doctrinae et vitae Salvatoris nostri J.C.* in 1620. In 1622 came *Anti-Arnoldus* and also *Anti-Negelius oder gruendlicher Beweis...*, which ran to four editions.<sup>8</sup>

Although no contemporary French writer named Ziegler specifically, we can infer that he was at the centre of the extraordinary events occurring in that country in 1623. There is an excellent report given in the *Mercure françois* (vol IX 1622-24).<sup>9</sup> It tells of how the Rosicrucians were to be found in all the hostelries of Germany, and of how one "brother" had renounced baptism and belief in the Resurrection. Thirty six brothers were circulating in Europe, six each assigned to Spain, Italy, France and Germany. Four had gone to Sweden, two each to Switzerland, Flanders, Lorraine and Franche comté. Six had lodged in Paris at the "Marests du Temple" in the Faubourgs Saint Germain, but had disappeared without paying their "hosts". Gabriel Naudé wrote contemptuously of the Rosicrucians a "Torlaquis" (Sufis) and "Cingaristes" (Gipsies). A general assembly of Rosicrucians was reported to have been held in Lyons on the 23rd June 1623.<sup>10</sup>

Marin Mersenne accused them of following Hermes Trismegistus and practicing kabbalism. It was vaguely hinted that they had some association with the mystical Spanish sect, the Illuminati, some of whom were present in Paris. Much comment was aroused by the placard they put up in Paris in 1623, which read, "We the delegates of the Main College of the Brothers of the Rosy Cross, are making a visible and invisible visit to this City... We show and teach without books or signs how to speak all kinds of languages of the countries

where we wish to be in order to draw our fellow-men from deadly error".<sup>11</sup> By calling themselves "delegates of the Main College" of the Rosicrucians, a tacit admittance was made of the existence of at least another, probably rival, "College" of Rosicrucians. France appears to have become too hot for the "Main College": and by June 1625 the magistrates of Harlem were being warned that the Rosicrucians who had been active in Paris had suddenly descended on the United Provinces.<sup>12</sup>

England was Ziegler's last refuge. According to the great diplomat J.J. de Rusdorff, who served the exiled Elector Palatine, and who was writing in November 1626, the "frenetic prophet" Ziegler had been in England a year and a half, calling himself God's secretary. For a time he had been tranquil, then finally he became "enragé" and the talk of all London with his reveries. He indulged in Alchemy, claiming to make gold. He had made approaches to Risdorff, the Duke of Buckingham and the Archbishop of Canterbury.<sup>13</sup> The death of James I in March 1625 had come as a relief to a movement forces underground for several years. With Charles on the throne the Rosicrucians felt free again to stride boldly in the public light.

Now Ziegler was ready to make his play for fame and fortune. Rusdorff tells us that Ziegler's existence came to the ears of Charles I through the agency of a gentleman of his privy chamber, Sir David Ramsay. This rough and ready, rather uncouth Scot, sometimes known as "Ramsay Redhead from Fife", deserves extended attention in his own right. He had been a groom of the bedchamber to Prince Henry at his death in 1612. In 1631 Ramsay was ready to become the centre of intense controversy when Lord Reay accused him of trying to implicate him in a plot to overthrow Charles I and put the Marquis of Hamilton on the throne. Ramsay was goaled for a while and it was even decided at one stage to settle the matter between Reay and himself by an anachronistic procedure of the Court of Chivalry - by a duel. This extreme was not reached. Ramsay was treated lightly, considered guilty of "wild talk" and no more, and given money by Charles to lose himself abroad. In June 1632 a correspondent wrote to the Marquis of Hamilton that "You will do yourself much right to provide some place for David Ramsay with the king of Sweden, for... the king himself is so displeased with his behaviour, that he is utterly lost in this place. He is to be set at liberty, giving in security (whereof I am one) not to meddle with Mackay [the Clan], neither at home nor abroad..."<sup>14</sup>

Ramsay's relationship with Ziegler must surely have arisen through his Palatinate connections. Gilbert Burnet wrote "there is a letter from the King of Bohemia in my hands, wherein he recommends him [Ramsay] to the King as one who had served him faithfully in Germany". After the Reay scandal blew up, Sir Thomas Roe wrote to Elizabeth, Queen of Bohemia (Charles' sister), that "Your Majesty's name was used in court in his defense by Ramsay, in

my opinion, not to purpose, and he was reprehended. He is not a man on whose discretion to rely."<sup>15</sup>

There is one last association of Ramsay's, who lived to 1642, worth mentioning. Among the most renowned of Scottish masonic lodges in Edinburgh Lodge (Mary's Chapel), whose surviving minutes date back to 1599. In August 1637 a group of courtiers were initiated into the Lodge's membership. Among them was David Ramsay, described as one of the King's special servants. This Lodge appears to have had ongoing Rosicrucian associations. In July 1647, Dr William Maxwell, physician in ordinary to Charles I, was admitted as a member. Maxwell is reputed to have been a close friend of Robert Fludd. A book was published under his name said to be jointly written with Fludd. Present at Maxwell's initiation was that famous "Patron" of the Rosicrucians, Sir Robert Moray.<sup>16</sup> The rumour still circulated in the eighteenth century that the Rosicrucians had been absorbed into freemasonry. The record of Mary's Chapel seems strong supportive evidence for this claim.

But to return to Ziegler: a letter to the Rev. Joseph Mead (23rd November 1626) from the professional newsletter writer John Pory delightedly explained, "But the sweetest news, like marchpane, I keep for the banquet. Now the French ambassador is departed, a certain heterochta ambassador is coming upon the state. A youth he is, I hear, with never a hair on his face; and the principal by whom he is sent... is the President of the Society of the Rosy Cross; whose said ambassador, on Sunday afternoon, hath appointed to come to court, with thirteen coaches. The proferrs he is to make to his majesty are no small ones; to wit - if his majesty will follow his advice, he will presently put three millions... into his coffers, and will teach him a way how to suppress the Pope; how to bring the Catholic King on his knees; how to advance his own religion all over Christendom; and lastly, how to convert Turks and Jews to Christianity; than which you can desire no more in this world."<sup>17</sup> Some thought this all a plot aimed at the Duke of Buckingham.

Another letter given by Thomas Birch (27th November) throws further light on Ziegler: "There is a stranger hath been two years in London... who... told the Prince Palatine, at the beginning of his election to the Crown of Bohemia, of all the misfortunes and calamities which have befallen him since that time, and nevertheless advised him to accept it."<sup>18</sup>

Alas, the "ambassador" failed to turn up on the appointed Sunday afternoon. Rusdorff tells us who this was: "a little child, son of Dr. Web, the physician..." Dr Web, surprisingly, appears to have been a Roman Catholic. He refused to allow his boy to be party to Ziegler's plan, thus aborting the strategy. Ziegler, however, had crossed the line of decency by writing to Charles I. Rusdorff told his master, the Elector Palatine, that what he had predicted concerning Ziegler had come to pass; and that the prophet, with his secretaries and servants,

had been imprisoned. All his private papers were seized, in which were found his "follies". Rusdorff speculated that after he had shown a little repentance, Ziegler's liberty would be returned to him.<sup>19</sup> A letter to "Dr Wunderlichium" (28th September 1632), possibly written by Hartlib, after dismissing Ziegler as a "fraudulent hypocrite", mentioned that a penniless "Hibernian" counselor to the King's son had been involved in the affair, and that the Queen (presumably Elizabeth the "Winter Queen", Charles' sister) had intervened to save Ziegler's life.<sup>20</sup> There is a claim that a Rosicrucian "college" was meeting in London in 1630;<sup>21</sup> if this was the case, it possibly means that Ziegler had again become active.

Official papers show us why Ziegler was regarded as rather more than a joke. First, however, they tell us he was apprehended with one Peter Wundertius; his association with the "legate" of the French King, Dr Rusdorff, was noted. There was a letter found addressed to Peter Count Gavria, requesting a "Bible of his Dutchman". Apparently "divers" of Ziegler's things were pawned with Dr Waganor, an Essex physician.<sup>22</sup>

Although there is not a trace of Ziegler's own papers at the Public Record Office, we have an excellent description of what they contained under the title of "Dangerous passages out of the Bookes & papers of Philip Ziegler... Out of the first Book titled *Origenicas Reformas totius mundi*". According to this summary, Ziegler threatened to punish all kings that would not submit themselves to the sceptre of his reformation. He threatened to depose Philip of Spain with the help of the English and the Dutch. He claimed to be of the royal blood of Scotland, and King Charles was his son-in-law. The official writer then examines Ziegler's "Anabaptistical Dreams". The prophet claimed that the use of logic and other human learning was lawful among Christians, and that a bloody reformation was intended. He supported his arguments with the testimony of the King and the Archbishop of Canterbury; and gave a transcript of De Cousin's *Tables* of the policy of the Church of England.

Other seized papers included a summons of all the establishments of Christendom for a general council to be held at Constance for the Reformation of the World. There was a proposal for the destruction of 300,000 of the nobility; and a scheme for a two fold structure for God's Kingdom on earth, ecclesiastical and civil, under which the inferior religious magistrates would rise against their superiors. Joachimite chiliasm is all too evident in Ziegler's three stage theory of history: the World's first age was that of creation; the second, of redemption; the third to come, that of sanctification.<sup>23</sup> With these revelations, we come to understand the basis of the accusations of Anabaptism laid at the door of Rosicrucianism by writers such as Neuhusius at Danzig.<sup>24</sup> The Anabaptism they had in mind, of course, was that of the German peasant revolutionary movement of the 16th century. What we see in the career of Ziegler,

with its pattern of "entryism" into the liberal networks of power and influence then prevailing, is a rough equivalent of latterday Trotskyism; he certainly promoted a kind of naive strategy of permanent revolution, in which the key lever was to be the overthrow of Catholic power in Europe. His appeal was largely geared - as was the case with Rosicrucianism generally - to the university trained intelligentsias. And again, we can find a parallel to the Rosicrucian turmoil that beset various academic centres after 1614 in the Students Movements of 1968. It is no accident, surely, that Ziegler's investigators noted his activity at Oxford.<sup>25</sup>

Elias Ashmole had a correspondent, a Mr Townesend, who gave the great manuscript collector a brief note on the prophet: Dr John Dee "Is acknowledged for one of ye Brotherhood of ye R.C. by... Philip Zieglerus... By divers relations which I have heard, I am induced to believe that he [Ziegler] understood neither the true Theory nor Manual Operation of the great work [alchemy]. In my time in Oxford, he was accused to have stoll'n the booke he called *Monas Hieroglifica* [by Dee] out of All Soules College in Oxford (out of ye Library there).<sup>26</sup>

Ashmole's collection includes what appears to be autograph manuscripts of important tracts by Ziegler. *Responsio et Cynosura sive vera Prophetarum...*, written at Groninger and Amsterdam in 1624 and London in 1626, is a compilation of the thoughts of various prophets relating to the imminent downfall of the Holy Roman Empire. Ziegler claimed - quite absurdly - that the Hungarian Johannes Montanus Strigoniensis, who died in 1604, was of the Rosicrucian Brotherhood. He quotes from Robert Fludd's *Macrocosmos*, and mentions a work he wrote in 1621, *Alzeani*. He particularly assails a critic called Matthias Ebinger. The other tract, *Argumentum Origenicum*, is a similar prophetic compilation, which quotes William Gouge's views of the role of the Jews in the destruction of the Holy Roman Empire. Ashmole also owned a separated single sheet with a poem on it by Joan Brocatius transcribed from a book printed at Caslov. It appears to be in the same hand as the Ziegler tracts; written on the back of this leaf are the words, "To my father in law Mr Brakin."<sup>27</sup>

What happened to Ziegler thereafter remains a blank: either death was not long in coming or he settled for total obscurity. Thee other Zieglers were active in England and Scotland in the early 17th century; whether they were related at all to the prophet, I cannot say. Hans Ziegler of Nuremberg, a mining engineer, was employed by Sir David Lindsay at Edzell Castle, helping to design the gardens, with their curious hermetic ornamentations, in the 1600's.<sup>28</sup> At Exeter College, Oxford, a Calvinist and Rosicrucian centre, a Mark Ziegler from the Palatinate was a student in 1624-5. Lastly, Lewis Ziegler, agent to Lord Craven (the principal financial backer of Elizabeth, Queen of Bohemia), had frequent dealings with the German under-

secretary of state, George Weckherlin, in the 1630's, some of which, I believe, had a strong Rosicrucian tinge.<sup>29</sup>

## References

1. See Jocher *Allgemeines Gelehrten Lexicon* (1751) column 2202. Also Gottfried Arnold *Unpartheyischen Kirchen- und Ketzer-Historie* (1715) 96a and 99ab. Also *Das Erbe des Christian Rosenkreutz* published by Bibliotheca Philosophica Hermetica, Amsterdam (1988) pp. 82, 83 & 88.
2. *Das Erbe des Christian Rosenkreutz op. cit.* p.83. Public Record Office State Papers 16/540 419. There is a reference to a "Philipp Ziegler" in *Repertorien des Hessischen Staatsarchivs Darmstadt 10/1 Schlitzer Urkunden* p.154 for Feb. 24 1592.
3. *Das Erbe des Christian Rosenkreutz op. cit.*p.83. See Kloss's masonic bibliography. Curt von Faur *German Baroque Literature* (1958) p.33.
4. *Das Erbe des Christian Rosenkreutz op. cit.* pp.83,82.
5. *Breve fra og til Ole Worm* ed. H.D. Schepelem vol.I pp. 34,49.
6. W.E. Peuckert *Das Rosenkreutz* (2nd ed.) pp. 129-30.
7. On Sweden, Sten Lindroth *Paracelsismen i Sverige...* (1943) p.425. On activity there in 1617 see my article "Rosicrucianism: the first blooming in Britain" in *The Hermetic Journal* (1989) p.33. P.R.O. State Papers 16/540 419.
8. Bodleian Library Ashmole MS 1149 v. *Das Erbe des Christian Rosenkreutz op. cit.* p. 88.
9. *Mercure françois* (1622-24) vol. 9. pp. 372-377.
10. G. Naudé *Instruction à la France sur la verité de l'histoire des Freres de la Roze-Croix* (1623) p. 31. "Torlaquis" can be translated as "dervishes", who were a branch of the Sufis. Roland Edighoffer *Les Rose-Croix* p.9.
11. F.A. Yates *Giordano Bruno* (Vintage ed.) p.408. W.R. Shea "Descartes and the Rosicrucians" *Annali dell' istituto e museo di storia della scienza di firenze* (1979) fas. 2 pp. 32-3.
12. *Speigel Historiae* (1967) p. 219 (A.G. Van der Steuer "Johannes Torrentius").
13. *Mémoires et Négociations secrètes de Mr. de Rusdorf* (1789) ed. E.G. Cuhn pp. 785-7.
14. Cuhn *op. cit.* o. 785. However, an anonymous newsletter given by I. Disraeli in *Curiosities of Literature* vol. iii (1866) pp. 464-5 talks of "David Ramsey of the Clock" as transmitting the letter to the King. Ramsay, a fine clockmaker to the King, was a mad alchemist and student of the occult. But Rusdorf, being close to the centre of affairs, carries much greater authority in the question. He writes of "Sir David Ramsay", whom he must have known personally, as if his Master, the Elector Palatine, knew well whom he meant. Both Ramsays are in the *Dictionary of National Biography*. I. Grimble

*Chief of Mackay* (1965) p. 9.

15. G. Burnet *The Memoirs of the Lives and Actions of James and William Dukes of Hamilton and Castle-Herald* (1852 ed.), I. Grimble *op. cit.* p. 5.

16. David Stevenson *The First Freemasons: Scotland's Early Lodges and their Members* pp. 27 & 28.]

17. T. Birch *Court and Times of Charles I* vol. I pp. 172-3.

I. Disraeli *op. cit.* pp. 464-5.

18. T. Birch *op. cit.* p. 175.

19. Only one Dr Web is listed in W. Munk *The Roll of the Royal College of Physicians of London* vol I, whose first name is unknown. See p.169. He came before the College's Censors in 1616, being a doctor of medicine of Padua of twelve years standing. In March 1626 the College reported him to the parliamentary commissioners as a Roman Catholic. Cuhn *op. cit.* pp. 786-7. Ziegler seems to have written more than one letter to the King. A copy of one, with translation, is in British Library MSS Cotton Jul. C.V. Cuhn *op. cit.* pp. 790.

20. British Library MSS Sloane 648 f. 148.

21. Article on Rosicrucianism in *Encyclopaedia Metropolitana*.

22. P.R.O. State Papers 46/127 f. 221. State Papers 16/540 f. 419 I. Rusdorff served both the French and the Elector Palatine.

23. P.R.O. State Papers 16/540 419 ff. For other Ziegler prophecies see British Library Add. MSS. 28,633 fs. 140-1. (Johannes Ghiselius album amicorum).

24. Henricus *Neuhusius Pia et Utilissima Admonitio de Fratibus R. . . C. . .* (1618).

25. P.R.O. State Papers 46/127 f. 221. There was Rosicrucian agitation at Rostock and Giessen universities. For some decades there had been a steady growth in student intakes in both German, England and Scotland, paralleling the pre-1968 student boom of Europe and America.

26. Bodleian Lib. Ashmole MS 1446 IX.

27. Bodleian Lib. Ashmole MS 1149 v, vi & viii.

28. *Proc. of Soc. of Ant. of Scotland* vol. LXV p. 134. There are chemical receipts by Hans Ziegler in the University of Leiden Library: Voss. Chymm. F. 17. p. 154.

29. *Register of ... Exeter College, Oxford* p. cvii. See Weckherlin's diary, now held in the British Library (no ref. number assigned at time of writing). The entry for an unknown day in December 1636-7 reads, "I did write a letter to Mons. Ziegler and One to Sir William Boswel". Over Ziegler's name is drawn the sign of the Rosicrucians ☉ On an unspecified date in February 1634 Weckherlin wrote, "To Mr Ziegler sending him gloves." Robert Plot, writing in the 1680's, explained that it was the custom with the freemasons that a newly admitted member send gloves to the other members.

## Two Diagrams of D.A. Freher

Extracted from MS. Ferguson 125.

[I recently discovered this previously unknown work of Freher among the Ferguson Manuscripts in Glasgow University Library. The entire text which runs to over 500 folios is a commentary on the 3 complex folding engravings which appeared in the William Law edition of the Works of Jacob Boehme 1764. These engravings were in fact designed by D.A. Freher in the early 18th century and the original sketches and the final drawings for the engraver are still preserved in the Dr Williams Library. In the William Law edition there is included a short commentary, however, MS. Ferguson 125 provides a detailed analysis of all the complex symbolism on the plates, and also gives us a simple and well argued introduction to Boehme's ideas on the spiritual origin of the world and of mankind. It is my intention to publish the complete text and the plates, hopefully within the next year. In the middle of the commentary on the first plate, Freher shows two circular diagrams to which he provides a commentary. It is this that I have chosen to transcribe and publish here — Adam McLean.]

Now we are (in the Explanations of this first Table) come up close to the limits of this spiral Line as far as the same is relating to Time and Temporal Properties but before we go in deeper to the Consideration of Man, standing between Time and Eternity it will not be amiss I think to insert here some particular remarks omitted above concerning those Two Figures to be seen here because they will give on several accounts a plainer explanation of the whole and especially of the Seven Properties of Temporal and Eternal Nature.

I. These two figures are, as to their circumference, of the same extent because they both do represent the same thing only with this difference that the first represents it as it were in a Chaos, containing

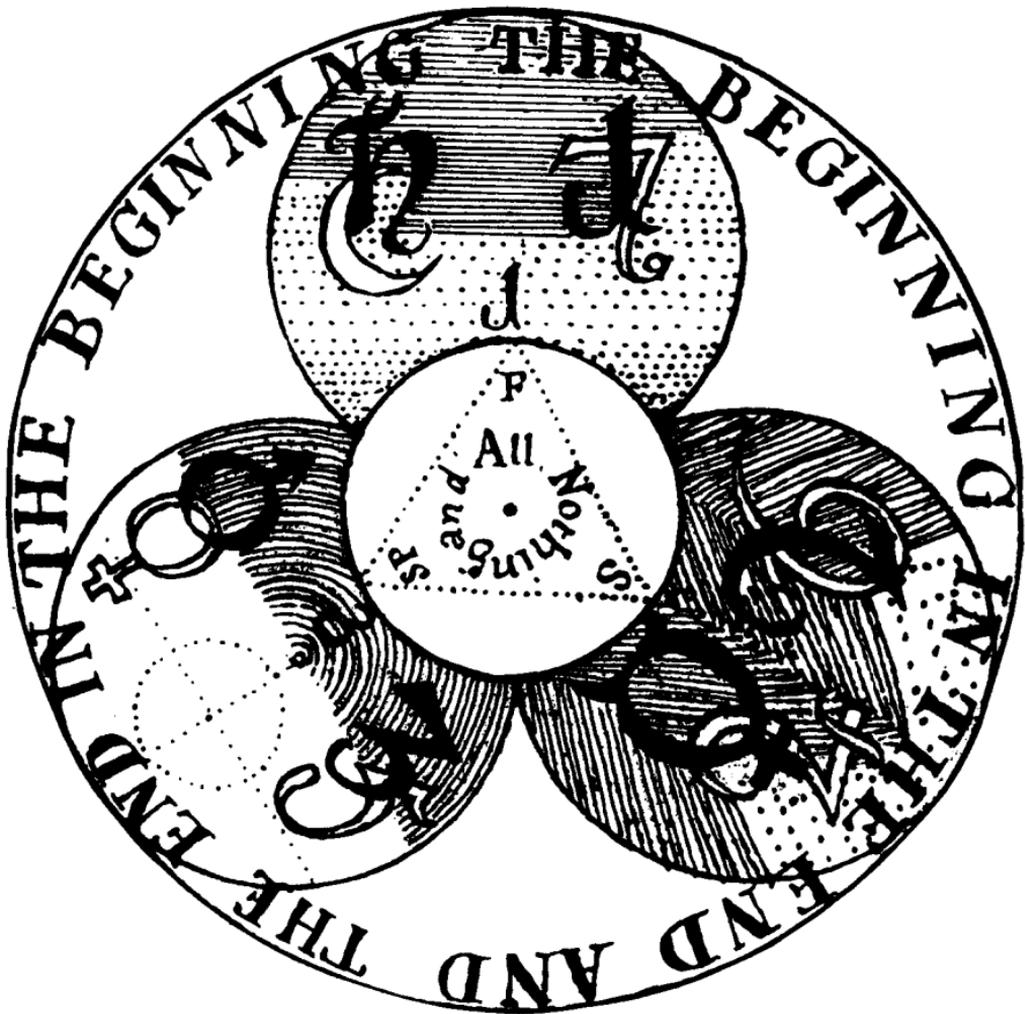
indeed all things but not yet unfolded nor manifested in a perceptible distinction, but the second gives a distinct representation of the same things that were without such a distinction before, and contains also nothing else but what was contained in the first, and therefore these two figures are to be conceived of, as if they were both drawn out of one and the same centre, and as if the first figure did lie underneath, and was overspread and covered by the second.

II. The centre in the first figure has round about it this inscription "Nothing and All", because it is to show the first and deepest Original of all the properties both of eternal and temporal Nature, and consequently further of all posterior created things. "Nothing" it is significantly called by Jacob Boehme because it is Nothing or no thing belong any ways to the number and order of all posterior conceivable things and Nothing also to all created understandings. But because it is not such a Nothing as we commonly frame a notion of, whatever we say, and rightly say, "that out of Nothing, Nothing cometh forth", it is therefore called All, and these two denominations joined together must explain and rectify themselves mutually; for out of that one individual centre, all whatsoever was, and is and can be, cometh forth.

III. The Triangle not expressed by three continued Lines but only by small Points is thereby to denote that the Holy Trinity, or rather here as yet the Tri-Unity, is not yet here considered as manifested in and through eternal Nature but as it is still deeper in itself, without, before, and beyond all Nature and therefore not yet a proper object of human understanding, because we are in, and after Nature, and as our being, so also all our understanding is confined, and strictly confined to Nature, and to Nature only.

IV. Without, not within the circle of this adorable Trinity are the properties of Eternal Nature delineated with all their characters. And this their being without, is first to put us in mind that we shall always have the greatest care not to confound God and Nature, in this first consideration of them as much as in the following second, and then also it is to direct us to that true sense in which we are always to take the words before and after whenever used in these or the like matters. For seeing that all these things are co-eternal, and that God never was without his eternal manifestation in Nature. Nor 'before' nor 'after' can here have any proper place, and therefore by a 'before' we are to understand only so much that this Trinity is deeper or interior and superior than Nature, and by an 'after' that Nature is exterior and inferior than God, for this Trinity is the Ground and Original of Nature, and Nature is brought forth by (not bringing forth but only manifesting) this Trinity.

Figure I

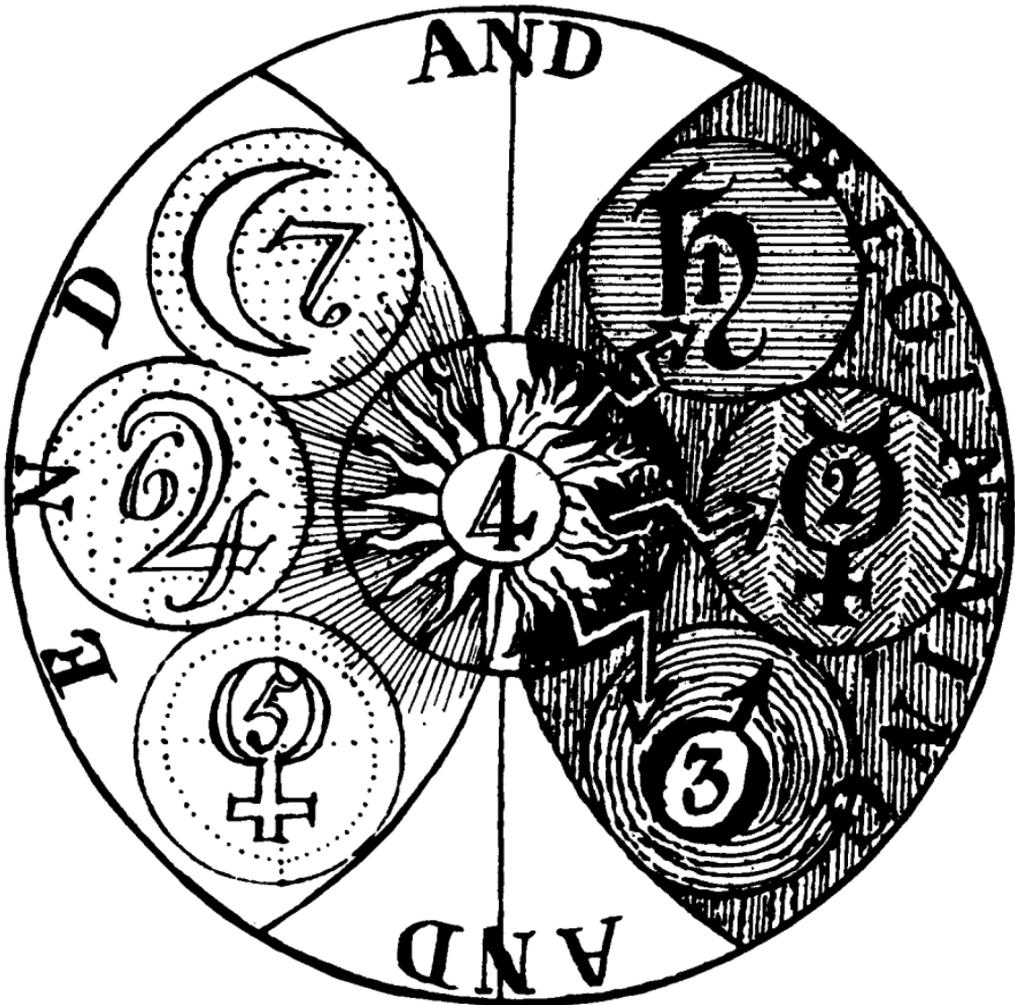


V. This deeper interior circle with its Tri-angle is surrounded by three other circles, distinguished by the Numbers 1.2.3. according to the three in this Trinity and all these three circles are contained within the compass of one great sphere or rather globe which is (according to Jacob Boehme's own delineation) to denote the universal boundless Eternity, without which there never was not is nor can be any thing. And these three circles though expressed as standing by each other in distinct localities, yet are not to raise such an idea thereof in our mind, but as the three in the holy Trinity are not without and beside each other (like Peter, Paul and John may stand close together) but intimately in each other so we must also conceive the same of the properties of eternal Nature.

VI. In the first of these three circles two properties (or rather but a two-fold One) are appropriated to the Father as it was mentioned already above. If it were in every sense and respect but One of them that afterwards are distinctly represented in the first inferior part of Nature; the Father could not be All in All, and could be indeed the first, but also the last, but we know that in and by the desire of his first Abyssal Will, He is the Original of  $\text{♁}$  which is the first property of Eternal Nature; and that this therefore is properly his. And we know also that  $\text{♂}$  which is the seventh, denoting the eternal kingdom of Light and Glory is his also, for the Son taught us to say unto the Father in our Prayer "Thine is the Kingdom", and therefore these two joined together, are attributed to him and are rightly said to be but One, because they are still here within each other, and are distinguished only hereafter by light and darkness, in the unfolded or manifested distinction, of the Two Eternal Principles.

VII. In the second of these three circles Two Properties are likewise ascribed to the Son in the same manner, if but one single Property of the Second Principle was ascribed to him, he would be confined to that principle only, and excluded wholly from having any share in the other but there can be no such thing: The Son is the Father's eternal Word, and the Father speaketh forth his Word in all the Worlds, but in each according to its own condition or peculiar constitution, and upon this account it is that Jacob Boehme says a Two-fold Word is generated or manifested in Eternal Nature; not Two Words but only one in itself yet with a two-fold relation to Light and Darkness. The Son is indeed properly manifested in the second principle of Light and Love according to which he will pronounce on the last day that desirable Word "Come ye blessed of my Father, etc." But if he was in every sense and respect utterly exclusive from the first Principle and was not in that also the Father's Eternal Word, he could not pronounce also that other sentence "Go ye cursed, etc." In the Dark Principle, the second Property is  $\text{♀}$  and in the Light World is

Figure II



↳ the Sixth, and therefore justly these two drawn together into one are appropriated to the Son.

VIII. In the third of these three circles it is after the same manner again, if the Spirit of God had but one single Property in the Second Principle only, then the Father would be without a Spirit in the first; but the scripture informs us, that he hath a zealous fiery breath in the region of his wrath, as well as a Spirit of eternal Love and tender Mercy in the Kingdom of Light. In the former the third property of eternal Nature is  $\hat{O}$  and in this latter  $\hat{Q}$  is the Fifth, and therefore these two joined together, are attributed to the Eternal Spirit, who in the Second Principle only is called the Holy Ghost or Spirit, but in the first, the Spirit of the Father's Zeal and Wrath, and is nevertheless, and is nevertheless not Two but only One. Like as the Father also with respect barely to the first Principle is called a zealous angry God, and a consuming Fire, but is not in this respect God our God, for our God (according to the plain and strict definition of St John) is Love. Yet all this notwithstanding, he is but One and the same eternal living God who changeth not; and all this apparent change and difference is not in himself but in his exterior manifestation, which needs must be different in the darkness, from what it is in the Light, and still more different in the creatures, belonging either to one or the other; nay changeable also in those creatures that are gone over from the Light into the Darkness, and in them also that return from this into that again. If Jacob Boehme's antagonists had understood him right as to this point, they would never so unjustly have charged him with having written after a Manichean manner of two co-eternal Gods.

IX. Eternal Nature is spoken of by Jacob Boehme two different way according to the difference represented in these two figures: for some times though very seldom he considers it as yet not unfolded, but still lying hid in its Original the first Abyssal Will; but more frequently he considers it as unfolded or generated already or as actually unfolding and displaying itself, when he is upon this second consideration be commonly called either in a stricter sense the first property only, or in a larger the whole dark inferior part; the beginning of Nature. And so on the other side, he calls either in a stricter sense the seventh property only, or in a larger, the whole superior rightful part, the end of Nature. And the plain reason of these two denominations is this, there is nothing prior in nor nearer to the Abyssal Will than its desire attracting and darkening itself in it's own nature; this desire therefore is in a stricter sense justly called the beginning, but seeing that this same desiring darkening quality goes on in a continual state of Darkness, till it reacheth in the Fourth Property the Fire all these three first inferior properties are in a larger

sense called also justly the beginning of Nature. viz., of the whole completed manifestation of God, in Nature. And on the other side, the seventh property is the last, beyond which there is and can be nothing more desirable, this last therefore is rightly called in a stricter Sense 'the End', but seeing that this last is in the strictest Love-union and Harmony with the two foregoing properties viz., the 5th and 6th, and that they all three are the ultimate end, which the first Abyssal Will intended (when the inferior three are but that means by which this end is attained) they are therefore all three in a larger sense, and rightly also called 'the End of Nature'.

Now though these two denominations of Beginning and End cannot be so proper and pertinent in this first figure, as they are afterwards in the second, yet are they here also used though less pertinently, for to make these things as easy and plain as we can. And may the spirit of understanding supply and rectify in our minds all what is defective or amiss in our outward words.

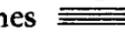
Accordingly the Word written through all the three circles in this first figure as they are afterwards in the second, viz., 'The beginning in the End, and the End in the Beginning', are to say as much that eternal Nature is here considered in this first figure as if it were not yet unfolded out of its Original, or that the three or three properties thereof are not yet manifested, in their distinction that therefore each corner of the triangle, by pointing at one part either Dark or Light (though neither darkness nor Light should be conspicuous in any of these three circles) points at the same time at the other part also because the one is still supposed to be in the other, and consequently that not one single property neither of the Dark nor of the Light part only, but always Two, from each side One must be appropriated to each of the Three in the holy Trinity.

X. But in the second figure when in eternal Nature is considered as generated already or as unfolded actually out of the first Abyssal Will, this case is quite altered, viz., in our idea for these two parts of Nature appear now in their distinction, the light shineth forth out of the Darkness and the Darkness retireth, and as it were shutteth up itself into its own sphere, this Beginning is no more in the End, nor this End in the Beginning but each is distinctly in itself (although in another sense not coming here into consideration, these two are and abide for ever within each other). And therefore Beginning is put down to the three first Properties, or to the Dark side alone, and End to the three superior Properties or to the Light part only, and yet these two are connected, and by and for to denote thereby that all this distinction notwithstanding they are still inseparable from each other, and depending upon each other mutually, even so that if either of them were not in being the other also could have no existence.

XI. In this second figure now, each Property of eternal Nature

with its own peculiar character, and number from 1 to 7, appears singly by itself, and each within its own sphere or circle which is not to say that they stand so singly without or besides each other, but is only to denote, that each of them hath its own eternal signature or essential quality proper and peculiar to itself, different from all the rest and incommunicable to any other for none of them can ever forsake or deny, or alter or be deprived of it's own intrinsical natural constitution, although it may be overpowered by another, so that it must give way to that which at that time is predominant yet even then also each of them is, and continues to be that same property which is in itself, within its own sphere of activity or circle of its own peculiar being, wherein it keeps up for ever and ever the same will and inclination and exerts itself again after the same way and manner, as soon as it can shake off that predominion of any other, seeing that they never are idle, but in a perpetual wrestling, which they could not be in if they all were entirely, and in every sense the very same without all distinction and difference. In another sense they are all seven verily but one thing which never can be divided into two or more such things; yet each of them is also something in and to itself, or some peculiar quality and qualification, wherein it differs from all its fellows, like as also all their outward characters are different from each other. And therefore they are here represented each within its own peculiar (not square nor heptagonal but) circle, where in each of them dwells, and as it were shuts up itself as in its own castle, excluding from its own territory, all those other characters, qualities, and qualifications, that are in the same manner essential to and inseparable, from every one of all the rest.

Of all mathematical figures a circle is the fittest for to represent such a thing more or less to our understanding; and this is the more when we consider these seven properties taken altogether are one great wheel made up of all seven wheels, where therefore every one is justly to be represented also by itself in the figure or likeness of a wheel, which cannot but be circular.

XII. The first of these seven is a harsh, attracting, darkening, condensing, binding and stifling power most significantly called by Jacob Boehme the great still standing death. And therefore it is here represented in this second figure all darkened over and over by such straight horizontal Lines , because we generally conceive that attraction is made in a straight line, and a dead body lies immovable in a direct line upon the ground. And the seventh which before was said to be accounted as One with this first, is in this delineation shown on the opposite side to have not altogether lost its near relation to that first, for here also these horizontal lines still appear, yet not in a darkening continual coherence bound up close together, but all broken and uninterrupted, and expressed only by single points distant from each other in this manner  because this seventh

is no more a great still standing death but rather a great continual springing and thriving life when nevertheless with another respect, we shall in this very life find as it were still some footsteps of that former death, viz. when we consider that this seventh is the body or corporality or coagulated substance of all the powers, of the other six dead, unmovable and inactive as to its outward peculiar character, and is but enlivened by the other, continually working properties, which are the only moving, and stirring active life therein.

In outward Temporal Nature, that sixth property, is the cold astringent killing Saturn or Saturnish Power; and the seventh the quick and swift running Luna, which is but a receptacle of all the powers and Influences of the rest of the planets. And therefore the usual known characters of these two are here made use of to denote the First and Seventh Property of eternal Nature both appropriated to the Father.

XIII. The second property of eternal Nature called by Jacob Boehme 'mobility' is a restless stirring and stinging power, impatient of any still standing, drawing, stifling, and deadness, and therefore resisting continually that first condensing, and binding Saturn.

This second is also significantly called a 'seeker after Rest', who yet by this seeking is the beginning of restlessness. If this was not no life could be produced, but only death would reign; and therefore it is here represented dark no less than that former, but darkened till by oblique lines, running to and fro, and forming themselves both upwards and downwards in sharp stings or prickles in such a manner,  And the 6th said to be One with this second showeth its being one with it still by its being marked after the same manner, though' with this difference that those former darkening lines are now all interrupted and though' they run still up and down yet they have lost their sharp stinging prickles, and run on but smoothly in such a form  . For this Sixth property is for ever and ever a mobility also or a free sweet and delightful stirring power of Life.

In this our outward mixed Principle the second property is the restless unstable volatile continually wandering Mercury a professed enemy to fixity, solidity, deadness and gross compaction, and this sixth is the noble benevolent and goodly Jupiter, who has with respect to Man (as we shall see hereafter) his resistance and work-house, in the brain where he is always moving and stirring, and continually busy in affording senses, notions and thoughts of things, and therefore the usual characters of these two are justly used here to denote the second and sixth Properties of eternal Nature both ascribed to the Son.

XIV. The Third Property in eternal nature is a most violent fierce anguishing power called emphatically by Jacob Boehme 'the little continually dying death', for it is degenerated in the discord and

conflict of the first and second, partakes of both, and yet agrees with neither of them, but keeps to its own peculiar qualification. It is a life indeed even the very original of every life, but a dying and a continual dying life, as much therefore, nay in some respects much more to be called death than life. For this life will all ways in it's own natural essentiality rise up, exert itself and flee away from the first and second property, but being generated by them continually, it must keep to the place of its nativity, and having nothing to lay hold of in its rising up, besides itself, it must therefore continually, on the other side fall down again into itself. And is thus a dreadful swift whirling Wheel, whirling continually round about or up and down in itself, and in itself only. And therefore it is represented here in this inferior part of Nature, as much darkened as any of the former two, but darkened all by circular or whirling lines in this form , and in the superior part of eternal Nature, the 5th property which is still in a certain sense and respect One with its third, is the sweetest Light and Love wherein this anguishing Wheel is broken (which here is represented by one only Circle thus ) , this continually dying death is made a continually living life; and that former swift and dreadful whirling about is stopped by that cross (thus represented ) which hath its original in the fire, of which more is to be said by and by.

In outward temporal Nature the third property is the angry, fiery, raging, and furious Mars, who may well be said on several accounts to whirl about in rage and madness. And on the other side the fifth is the most beautiful and lovely Venus, the universal Spirit of Light, union, harmony and Love, diffused in the tincture through the whole Third Principle, of which universal Spirit the visible planet of that name is but a bodily representative and yet makes in a dark night (especially when in conjunction with Jupiter) the finest and most lovely appearance, on all the firmament, therefore now the known characters by which in all our almanacs Mars and Venus are expressed could serve us best to denote the third and the fifth properties of eternal Nature, which both are appropriated to the eternal Spirit.

XV. All the rest of this left side, without the three circles of the three first properties is darkened no less than those circles themselves but darkened all by such perpendicular lines , and this is not only for to make the former three kinds of darkening more conspicuous each in its own peculiar circumference but rather for to bring in two particular remarks more relating to this whole first principle in general.

For these perpendicular lines may be looked upon two different ways, viz., as they are either rising up from beneath to the top, or as they are sinking down from above to the bottom. If they be looked upon as rising up, they may represent to our understanding, that everlasting essential qualification of this whole first Principle which

hath in its own Nature a Will inseparable from it or a tendency natural to rise up continually, and to exalt itself above the second Principle of Light, because it is the root thereof, and is in itself the residence of Life, Strength, Power, of all wonders and even of Omnipotence. Like as every outward visible fire showeth forth some resemblance thereof by its perpetual flying and flaming up, as if it would lay hold on, conquer and subdue the very light itself. Now this natural qualification is very good, and very necessary in and to the first Principle although it be very evil, and nothing less than the highest rebellion in and to those intellectual creatures, that have left their primitive habitation in the Light, are fallen into this everlasting region of Darkness, and do now act therein according to this natural qualification of the fire; which is very good and necessary in and to the first principle itself, because it is its own essential and fundamental constitution thoroughly agreeing with all the ends and purposes of the first Abyssal Will, but very evil and the highest rebellion it is in and to those creatures, because it is their own perverse Will raised by themselves in defiance of their Creator.

But if now these perpendicular lines ||||| are looked upon the other way as sinking down from the upper side to the ground they may well represent to our understanding quite another thing viz., that this first Principle is not only really subject and inferior to, and eternally over-ruled by the second principle of Light and Love but also (which is much more) that it is freely readily and willingly sinking down and submitting to the same, for as that former rising up is true in one sense, so is also this latter sinking down true in another, not contradicting but very well consisting with that former: yet those creatures that are fallen down into this principal are not so capable of this latter as they are of that former.

All Nature, Eternal as well as Temporal, boweth willingly and submitteth readily to *the End of Nature* and to that Supreme Will which is the Original both of its Beginning and of its End, but only the Devils do it not freely in their Will, though they must do it in all their actions against their Will and without their understanding, and in these two distinct considerations of such a twofold disposition of the first Principle lyeth the deepest ground and reason for Jacob Boehme's saying that even this first Principle itself, and all the dark properties therein do hate the Devil for his pride, and account him the only thing abominable among all created beings.

XVI. The fourth property of eternal Nature is the Fire and this appears now in this second figure distinguished by itself as all the other six do likewise. For the two eternal Principles are now placed in their distinction, over against each other having its own three within its peculiar hemisphere of which the circumferences do touch each other in one point. And this one point is the true residence of this fourth property which can stand no where else but in the middle

betwixt three and three. For this fourth hath in a sense the greatest share in this eternal manifestation of God, seeing that it hath four different offices to execute, all which do of necessity require its standing in the midst.

1. It must distinguish and divide these three and three Properties, or which is the same, these two eternal regions of Light and Darkness, which it cannot do but by interposition of itself between them: for this fourth Property is the only means by which this distinction of the two Principles can be made intelligible in the mind.

2. It must keep them asunder and be as it were a gate giving passage from one side into the other, so that there be no other way to depart from the Light, and to enter into Darkness, nor to return from Darkness into Light, but through the gate or Central Fire which therefore must needs be in the midst between them two.

3. It must combine them also and keep them joined together, for else Eternity could not be consistent with itself, but a breach would be made of that eternal chain of seven links which being distinguished by three and three must needs be linked together by a fourth between them, even such a fourth as hath some communion and coherence with both sides as this eternal Fire really hath, being brought forth by the three inferior Properties of Darkness and itself bringing forth the three Superior in Light.

4. It must afford according to its own peculiar essential character, two different things, and must give forth unto each side what it is receptive of, represented here by lightnings flashing out to the left hand, and by rays of light and lustre shining forth to the right and therefore it must needs have its own proper residence in the midst between this side and that.

In outward temporal Nature this fourth property is the Sun or solar power, the centre of the whole created Universe, which if it was not in being no distinction could be seen between day and Night, and Good and Evil could not both be manifest; in this One Third Principle. And therefore the Sun was justly to lend us its character, for to denote thereby, in this second figure the fourth property of eternal Nature; significantly called the Central Fire; yet so that it be figured as a shining Sun only on the right side and as a flaming Fire on the left by which significant representation all those four different offices of the 4th eternal property now spoken of are alluded to, and hinted at, which is done also in the very shape of the single number 4, standing in the midst of the Sun's character, by its being made neither wholly black, nor wholly white but in such a Form **4**.

XVII. From this character of the Sun in this second figure a cross displays itself, or four lines proceed forth, the one rising up, the other sinking down and two spreading forth on both sides, whereby the whole circle is divided into four equal parts, which is to denote that in this Central Fire of eternal Nature represented by the Sun, a cross

is generated, or that the first four properties in the kindling of the fourth, make always up the Spiritual figure of a cross which was mentioned already as above, and will be said more of in the explanation of the second table, when the immortal Soul of poor fallen Man shall be considered.

In outward temporal Nature some resemblances thereof cannot be wanting, if the Sun be a real representation of the fourth property of eternal Nature, and be not taken up only by our arbitrary choice. For we know that it is the Solar power or the fourth property of eternal and temporal Nature, which in the creation of this principle displayed, and still displayeth the one eternal Element into four commonly so called elements which four upon a attentive consideration of their distinct and different qualities, would show us the figure of a cross.

And if we consider the Sun, the centre of this created Universe, we see that it divides the whole extent of this Principle into four equal parts.

And again that it divided every year and every natural day into four equal parts whereof two and two are always diametrically opposite to each other, and therefore representing everywhere the figure of a cross.

But we leave these things alone, they are not to prove, much less to demonstrate anything but are mentioned only to illustrate a little (if the Sun may be illustrated by a shadow) that saying of a spiritual cross, generated in the fourth property of Eternal Nature, of which more hereafter in its proper place.

XVIII. If anybody would ask; "How can a man know and understand these deep abstruse things and speak and write thereof with such a confidence as Jacob Boehme hath done?" He may be answered in short,

First. That the Spirit of God in Man can search all things, nay even even the very deep things of God.

Second. That a seeing man may affirm boldly and with the greatest confidence that he hath such and such noble objects before his eyes, although a blind man sees none of them.

Third. That all these things are neither deep, nor abstruse, any further than just in the same proportion and degree, in which we are all of us more or less strangers to our selves, that is to our own Body, Soul and Spirit.

And so much I thought would not be amiss to bring in here, for a fuller explanation of these two figures.

# A Naturall Chymicall Symbolum

## Or a short confession of Henry Kunwrath of Lipsicke Doctor of Phisick

Extracted from MS. Ashmole 1459, p. 99-106

Concerning ye universal, naturale Triune, wonderous, marvellous operacion of ye most misticall Naturale Chaos of Alchimie. Of the Philosophers greate and universall Stone, their naturale & proper subject, or their true & only matter.

Ignorance & Envy are full of Slander.

By the Emperors priviledge for ten yeares.

To the honor of the best, most wise, omnipotent, infinite & mercifull Jehova.

That is Lord of Lords, who only art God.

For the generalle Theosophicall bene of our Neighbours & our selves.

To the reproach & just contempt of the frowards Opposer, & ignorant dispiser of ye Divine Macrocosmicall, & Microcosmicall Trinity, & to the perpetual shame of the Scornefull slanderers, of the Catholique naturall Chymicall undoubted truth.

Henry Kunwrath of Lipsicke. Doctor utriusque Medicinae & well wisher to the Divine truth, hath published this Creede.

### The naturall Chymicall Symboll or short Confession of Doctor Kunwrath.

Who searcheth after naturall Chymicall philosophie (that is) Natures booke, of ye greate world written by the divine wisdom of God himselfe, being a true lover and friendly desirer to get the Catholique, naturall, artificiall (that is) the Universall Stone, truly called greate, being the universall Stone of the wise men. First of all he must gett the true universall Mercury of the wise. He yt doth not

fully & perfectly know this, neither can governe it ye naturall, Chymicall way, nor use it accordingly, doubtless such a one hath lost his labour & charge, in seekinge ye benefitt of Arte & nature by Alchymie.

[Three in One, One in Three]. But this is the true philosophicall doctrine of the philosophers Mercury, That Three is One generall Chaos, Three in essence, namely Body, Soule, & Spiritt; & these Three Essences are had in One substance or thing & neere at hand.

And neither is their Substance changed one into the other, nor is the Essence dissolved in the Substance, or divided in ye Subject.

[Body Soule Spirit]. There is one Essence of the Body one other of ye Spirit, one other of the Soule; But ye Body, Soule, & Spirit are one thing, wherein all the three are together equally necessarily present at the same time.

[One Thing]. Like as ye Body even such is the Spirit, & such is the Soule.

For the Body is not made by the Arte of Man, nor is the Spirit made by the Arte of Man, neither is the Soule made by the Arte of Man.

The Body is incomprehensible of us, not in respect of the bigness, but in respect of ye property for it is (in its wise) notwithstanding of an Animall, Minerall or Vegetable quallity, according to the first Catholicke matter of the greate World, that is universall; the Spirit is immense to us because it is of Shamaim, yt is of Fiery Spirit, (of spirituall fiery water) of the generall principle of the world, of us incomprehensible a heaven. [In ye beginning God made heaven].

The Soule is immense to us, as it were a litle comprehensible sparke of the immense soule of the large fabrick of ye greate world. The Body [that is Nature] is univerall, the Spirit is universall, the Soule is universall & there are not three severall or distinct universalls, but they are one universall indivisible, visible and comprehensible to sence. [In catholisismo Omnia. O Holy omnipotent. O Holy unity].

Now like as there are not three by mans arte made, neither divided & distinct, immeasurable (of us) yet they are by Mans arte one, not made & (in vertues not incorporiall Substance) immensurable of us. In like manner the Body is powerfull, the Spirit is powerfull, and the Soule is powerfull, and yet there are not three divided or distinct powerfulls, but they are one powerfull and conijunct united Nature. [Namely in the State of Energias, wch otherwise is ye power omnipotent of Elohim.] Even so ye Body is Mercury, the Spirit is Mercury, the Soule is Mercury, & yet they are not three Mercuries but one Mercury. Also the Body is ye Lord of the arte of Alchimy, and Spirit is ye Lord of the Arte of Alchimy, & the Soule is ye Lord of the Art of Alchimy. And yet there are not three Lords of ye Arte of Alchymie, but one Triune of Body, Spirit and Soule substantiall Azoth. [One Triune Azoth.] That is the Catholike

Mercury of the Wise, Lord of the Art of Alchymie.

For as we ought to acknowledge according to Philosophicall Truth each essential parte of our Universall Chaos, of itselfe (in somme sort) a Mercury & Lord of the Arte, In like manner we cannot call it, a Philosophicall Catholike truth, nor name the divided, or distinct Mercuries Lords of this Art.

The Body is noe wise made by man, nor yet at all through Man's Arte, prepared or separated with hande or instrumente, but out of the Body of the greate worlde, yt is Earth & Water, is of its selves naturall working.

The Spirit is all one wth the Spirit of the greate world, not made or extracted by the Arte of man, but brought forth to light by Natures hand. [One generall sparke of ye world yt is of nature, the Ruach eloim.] The Soule is of the body & the Spirit of the world, not made nor extracted, neither begotten, but out of the deepe of the bosome of itself, an universall epitomized fiery sparke of the Soule of the World, yt is of nature, as an [greek - εντελεχεια] yt is by a perfect habitt or voluntary macaner [mechanic?] & motus naturae perpetuus, yt is a continual natural selfe macaner produced. [Magnesia of the Wise]. So then it is one Body, not three Bodies, one Spirit, not three Spirits, one Soule not three Soules.

Amongst these all three Chaos'es wch the Philosophers call their Magnesia, none is first, none last, none more necessary naturally; But all three equally subsist, are wth ye other naturally in the Chaos, and are alike Coequall.

So yt may be said of all universal Mercury, it is three in one, and one in three.

Now he yt desire to be a true philosopher, & would obteyne the Chemicall naturall and Universal great Stone of the Wise, he must also hold, the universal Choas of the Natural Chymicall Magnesia, the Azoth, yt is the Catholike Universal Mercury, is the true Universal proper Subject, & only materia of the Philosophicall and Universal greate stone.

But it is further necessary in the Catholike Chymicall Arte, yt we truly believe (ye know directly) & stedfastly hold that Ruach Elohim the Spirit of ye Lord wch in Gen: 1.2. did move upon the Water, is really become a body.

Now therefore this godly Wisdome is true Philoosophy, that we acknowledge & confesse, yt Magnesia of the greate world, (the greate worlde Sustayner & cherisher) S'aim Ruach Elohim, yt is the Spirit of the Lord or the expression of the Trinity of the God head, a Father, Son & holy ghost, a godly power or emanacion of the godly power or a greate litle world.

That Spirit of the Lord was OR preceeding of the Essence of the Spirit of the Lord (wch in ye beginning of the world was wth the Lord) wch Gen: 1.2 moved upon the waters, wch Wisd: 1,7 filled the whole world, and wch Wisd: 11,26 is in all, even in ye most inward &

sacreddest Virgin wombe and centre of the Earth, the most misticall broodie Mother of the greate world. world, bodily it is become a Corporall Salt of wisdome, tho litle greate world OR bred in the world, of the bodily essence & first matter yt is earth & water, the Parents, to witt of ye great World.

[A despicable thing but precious in ye Eyes of the wise]. An absolute Epitomy Catholike sparke and perfect Seale of God's spirit, a positive greate litle world of ye Soule of the great world, the same Sonn, the universall contracted sparke of the divine Soule of the greatest world & of earth & Water a great worldlick body coequal Shamaim consisting in Trinity.

[Being of like essence to ye great world.] Like is OR unto that whence it was produced of the same essence in body Spirit & Soule, lesse is OR than his parent according to the individuall, or as we say in respect of his person. And though OR ye spirit of ye Lord, & as a litle world like ye grate world ye Greate worlds Son, Yet OR is not two, but with the universal Oyle of Joy, one naturall, universal unction of Nature, the Catholike naturall & after his due preparacion artificall natural susteyner & cherisher of the greate world. [All things spring from hence.] One OR not yt Gods Spirit is changed into materia prima, admitting to him as is aforesaid Shamaim, OR is one, not yt ye two natures are confounded, but yt OR is one individual or is (as we may say) one Person. Then like as the body & Soule together with the Spirit Luke: 1,47, 1 Thess: 5,23, Heb: 4,12, are one man soe is Ruach Elohim, the Spirit of the Lord, & ye first materiall [out of ye puerest Earth & subtillest water] soule of the greate World together wth Shamaim are one Catholike Sympatheticall naturall medicine [Christ Jesus exemplified in nature], cherisher, susteynor & redeemer of the great World, So Magnesia its owne Sone, clenseth it from ye impure superfluous Nature.

Which when OR hath suffered Chymically and naturally as aforesaid [yea about ye universall chimicall godly magick & Christian cabalisticall salvacion of man as I have tought in ye 4 figures of my Amphitheatre of Eternal Wisdome], for yt safety of ye greate world & is by natural operacion buried & descended into Hell, in the third of his oft mencioned labours, or worke, he shall rise from death without impuritie or corruptableness, Ascende into the heaven of his more than full perfection, & in full brightness sitteth at the right power and strength of the great world, his potent father in a Christaline transparentnes & Carbuncle like redness, wth out corruptableness compleat in Body, Soule and Spirit, like a perfect Quintessence.

From hence cometh OR Compleate by naturall operacion to Judge both the litle and the greate world, sound & sick.

And at his coming over ye Elementall offspring shalbe sifted and Judged (as naturally vegetables, animalls, mineralls & mettalls) and purified in their bodyes Spirit & Soules, & must each in their kinde give an account of their good or evill.

But if there be good found in them it goeth into glory, but if Evill into to fire of destruction.

This is the assured true doctrine of the Wise Concerning the Catholike universall Mercury of the wise Philosophers.

That Chymist wch doth not truly know, steadfastly believe, & firmly hold the same; he cannot be a true naturale Chymicall Philosopher, neither can he ever obteyne yt greate & universall Stone of the philosophers. [Not through wisdomme or Sophistry but according to ye wisdomme yt cometh from God, of wch you may see more in ye 2: chap of my Narurall Chymicall Confession in Dutch.]

I Doctor Kunwrath through Divine wisdomme have written thys the 12 of December about the houre of 8 in the Evening Anno Dm 1597.

Instigated

By the allpowerfull spirit.

Praise you the Lord, Praise you the Lord.

Praise you they Lord.

Defiance be to the Devill.

Amen.

The wise have considered but Fooles have not regarded therefore are iustly despised of Wisdomme and her Children.

He yt can understand let him understand.

It is difficult & hard to teach fooles understanding.

And he yt is unwise let him learne; if not hold his peace.

### A Philosophicall short songe

of the incorporating of the Spirit of the Lord in Salt [Gen: 1,2 moved on ye face of ye waters.]

Spirit Divine, blest be thy state,  
That art in Salt incorporate  
And in the Worlds true virgin wombe  
A pure Quintessence art becommme.  
Lord have mercy upon us.

[Ruach elohim Gen: 1,2.]

[in Earth voyde & empty  
Wisd: 1,7, Gen:1,2.]

Gods wondrous eternal power,  
Man in this world may discover,  
Who wth the greate worlds flesh & blood,  
Clad itselfe for our Eternall good.

Lord have mercy upon us.

Who earst the whole world didst surround,  
Now in old Chaos seede art found  
Soe art becomeme a body small  
Susteyning all things naturall.

[In ye beginning of  
ye world not before a  
seede of all things]

Lord have mercy upon us.

This is the greate Light of Nature  
That giving the world a new Lustre  
And shining in ye darksome night  
To make us true Children of Light  
Lord have mercy upon us.

Thou Spirit of God true God art  
Yet in the world a stranger wert  
Which led us out from Errors place  
And made us heyres of Natures grace.  
Lord have mercy upon us.

On Earth he was in meane Consort  
Us in great mercy to Comfort  
And make us rich in true wisdome  
That like new borne Babes we becomeme.  
Lord have mercy upon us.

[In a poore meane low  
despised forme]

All this on us good God bestow  
Then Lord shall we they greate workes shew  
And wisdomes Babes their voyce shall raise  
Singing to thy Eternall praise.  
Lord have mercy upon us.

Reproach to the Gainsayers.

Doctor Kunwrath faciebat  
23 Decembris. Anno 1597. octava vespertina.

Translated out of the Dutch Coppy.

## The Vision of Ben Adam

Extracted from Ms. Sloane 2194

A vision in a dream which Ben Adam had in the time of Rucharez's raigne, King of Adamah.

Published by Floretus a Bethabor with another treatise of Frederick Gall his journey to the Hermitage of St Michael.

In the third year of Rucharez King of Adamah Ben Adam had a dream and vision in his bed, which in his remembrance was thus:-

I Ben Adam saw a vision at night, and beheld the four elements stormed one against another, and fought, and behold two were swallowed up by the other two. The the remaining two fought also, and the one swallowed up the other, and there was but one left. And behold, this one that was left and had swallowed up the other there was no more of that shape it had formerly, because the other three in its belly had altered its looks so uglily that it could not be taken any more for that it was formerly, for it was black and horrible to behold: however it could be discerned that it was the former thing, as one of the four and not a strange one; however it was not the same it had been formerly, for it had three in its belly which had altered its nature and being, for it was all the four and yet none of them, neither this not that, but as it were a fifth risen out of the four, and yet they were not five but only one.

And there happened suddenly a great clap which made the Earth quake; there I heard a strong voice which said : "The battle is allayed and these four are united and reconciled again. The gate is opened that you may go forth and be seen by those which look for you, therefore arise and ascend, and show thy birth and they father who hath begotten thee, and thy mother that borne thee."

And I saw a mighty Angel ascending out of the midst of the earth, who was clad with a cloud, and a rainbow about his head, and of a countenance like to the sun, and his feet were as white as snow like pillars of sugar, beneath which was dark as a night, and he had in his left hand a double serpent, but in his right hand an open small golden book.

And with his right foot he pointed at the sea, and with his left to

the earth: and said "I am about that business which I am commanded to do". And he cried with a loud voice like unto the repost of a great gun: and when he had cried with a great voice there appeared 7 planets, and delivered their several speeches. And when the 7 planets had done speaking. all they became to be like to the Sun, so that the one could not be discerned from the other.

There I heard a voice from heaven say to me "Know ye that these are clad with the power and quality of the Sun, insomuch that they are of an equal operation, and all are of one mind".

And the Angel whom I saw standing on the Earth and Sea, lifted up his voice and said "I am he whom ye seek, and I do alter things and yet myself an unchangeable: behold I myself give everywhere unto all things a life and moving, and why do you seek for the quick amongst the dead; And whereas I am always at home in mine own house, how can or dare you seek me amongst the strangers? You do not seek after me where you should, and that is the reason why you do not find me where you would; What is it that you are gaping and staring after high things, and my habitation is in a low and despicable thing upon which you trample. Ye blind gazers staring on high and behold I am underfoot. The truth is, I do not leave myself without a witness, for I adorn in the outselde with as many several colours as ever were found in the world; those that pass by night by, have a manifest infallible mark where they should seek and find me. First of all I paint my house outwardly everywhere with a green colour; which is the first and principal colour of my residence; out of this there exist and come forth all other colours which many eyes ever behold, wherewith my house inwardly is adorned gloriously. And in this manner I cause it to be renewed every year that I may still remain here. Thus I reveal myself unto the whole world, and set myself before the eyes with my mystical and hidden power to the poor and well as to the great; to the one as well as to the other, for with me there is no respect of persons. Now he that is wise and understanding, yet not overcrafty may easily find me, a peasant as soon in his simpleness as a book learned wise man, and it may sooner meet with the former than with the latter, because my simplicity is an offense unto a scandal to many. But I am well known everywhere; for there is none but doth know me, but only those do not know me that do not believe that it is I. But he that doth neither know, nor believe that it is I, he cannot attain unto that which he desireth to know. For everyone that seeketh after me, must be sure of the thing that he may be constant, otherwise nothing will come of it. Happy is he that waiteth and reacheth home unto 1335 days".

And I heard a voice again saying unto me from heaven, "Go and take the book out of the Angels hand who standeth on the sea and on the Earth".

And I went unto the and said to him, "Give me the book".

And he said unto me, "Take it, and let me swallow it, and it will

gripe me in my belly; but in the end it will be as sweet as honey".

And I took the little book out of the angel's hand, gave it to him to swallow it. And when he had eaten it, it did gripe him so vehemently in his belly, that it made him turn as black as a coal. Being thus black, at that time the Sun did shine, as bright as at noonday, which altered his blackness, and did look like a snow white marble. Till at the last when the Sun was at the highest, he turned as red as fire. And behold, all vanished away from mine eyes, like a flash. And on that place where the Angel talked unto me, there arose a red flaming fire, and behold out of the same a hand was stretched forth with a glass wherein there was a powder of a crimson colour.

And I heard a voice speak unto me saying: "Go and take the glass". And when I went to it to take it, then did I waken, and I heard a voice saying "Work, Work, do not think the time tedious, neither must thou grow slothful nor slack: for you shall see me again in due time. For I tell thee, that may are in a right way of seeking after me, but their patience cometh short to wait for the due time, according to the quality of nature. And I heard an echo sounding aloud in a treble voice, "according unto nature, according unto nature, according unto nature". I Ben Adam was amazed at it, and the vision affrighten me, and one came unto me to give me a certain and perfect information of all this, and he spoke unto me, and told me the meaning of all.

Psalm 74,12. Deus Rex Noster ab Oriente operatus est Salutes in medi ☉ terrae. Ergo. Visitate Interiora. (be Kirbo).

[This work was published together with the Journal of Frederick Gall in German as :-

Ben Adam Traum-Gesicht, welches Ben-Adam, zur Zeit der Regierung Rucharetz, des Königes von Adama, gehabt... Floretus à Bethabor. Mit noch einem andern Tractätlein von der Reise Frederick Galli Nach der Einöde S. Michael. J. Neumann Hamburg 1682.]

## The Journey of Frederich Gall to the Hermitage of St Michael In the year 1648

Extracted from Ms. Sloane 2194

Coming from Illmenaw unto the hermitage which lieth in the Thuringian forest, the night overtaking us we were forced to tarry there at a decayed chapel built in the ancient times, where there was a crucifix and the image of the Lady Mary. And it stood almost in the midst of the forest. Under this image we took our lodging to be sheltered from the rain, and having a tinder box about us, we struck fire and gathered some fuel. When having made a fire we sat two hours by it, growing sleepy my fellow Esaiah went behind the wall to take some tiles form the roof to guard the fire that we might not be endangered by the fire while we were asleep.

At the taking down of the tiles a written book fell down on the fire, which I snatched out of the fire, and perusing it I found it to be Paracelsus' manuscripts contained in 6 sheets, namely five leaves of the Lord's supper, the other contained some particulars concerning the separation of metals, the last leaf was yet legible containing some other thing, but the rest of the leaves were perished by wet, the title contained an exposition upon Tabula Smaragdina of Hermes Trismegistus; wherein he profoundly and clearly proveth, that the Arcanum Mysticum may be attained unto with out any money at all. In like manner, how and when it may be had; however, it is accompanied with great danger, of the which he giveth a faithful warning. Nevertheless he giveth to understand that this jewel is not given to every one that runneth after and [...] for it although he may suppose that he is master of the thing and hath it ready is his hand. This with the whole process he declareth philosophically as it ought to be; but all was not legible, some part being torn and washed out. But he maketh mention of an eminent Austrian Baron who hath some knowledge of the Art, being a long and experiences practitioner in the same with whom himself had great conversation in his younger years.

This ministered occasion to us to make a journey to Vienna, and from thence unto Styria [Styremarck], where we had some information of it at Graz, anno 1602, we were told at Gratz by a philosopher that one Johannes Amelius a good philosopher was dwelling at

Augsburg; thither we took our journey, and coming into the city we called upon the man who was a distillator, and a pretended alchemist. He brought us into his Laboratorum, showing unto us his works, but they were erroneously done, however he highly praised them: but there was a meer cheating and cozening in them, whereby he had both undone himself and others. However he gave a relation unto us of that of which Paracelsus did write, how that a hermit by descent of the Trautmansdorff family did live in a close or Hermitage of St Michael, whom we found there as you shall hear anon.

From Augsburg we went to the Hermitage a town distant 4 miles from the city, from thence to Landsberg 2 miles, to the Amberger valley 7 miles, to Peters Church 1 1/2 mile whence there is might high mountains to Mittenwald 1 1/2 mile, to Lucke the close 1 mile, to Broomerwald 2 1/2 mile, whence there is an extreme bad way, to Gripen 4 miles, to Clausen 2 miles, to Gotz 4 miles, to Neuemarket 3 miles, to St Michaels 2 miles, in all 38 1/2 [30 1/2] miles. Near St Michael in a most horrid forest lay the hermitage of the which we were informed at Augsburg.

The people thereabout had the hermit in great esteem, and told great things of him. About evening we came unto him, and finding him alone, we desired friendlyly to discourse with him; he embraced our motion willingly, but he concealed from us that he had any knowledge of philosophy. We showing unto him the manuscript of Theophrastus Paracelsus, he looked upon it and smiled saying, there is not one letter there set down in vain; and counted us happy to have in possession so worthy a mystery. Thereupon he began to disclose himself, reasoning about the 3 principles, of the beginning of all creatures, of the chaos, of the spirit of God which moved upon the water, of the creation of heaven and earth. In the end he hearing the grounds and fundamentals of our opinion, he desired us to make an oath of secrecy, and to give a bond subscribed with our own blood to reveal nothing of that he should or would show unto us. We took it into consideration: my companion not being overmuch skilled in the Latin tongue refused to take the oath, or to give his bond in that kind, the thing was left alone to me to perform at and I gave a bond to the hermit according to his desire and I caused to be further informed of him in this business.

Thereupon he beginneth to relate that he was born in the year 1462, and that he was now aged 140 years, and that he had seen so much in the mystical philosophy by way of practice, that all earthly gold, pomp, pleasure and whatever may be delighted in, are but as dung in comparison of the knowledge of the true universal medicine, and that all other sciences and arts in regard of it as nothing. In sum, that that study and practice is a clear and bright looking glass in which may be beheld the Omnipotency of God and his unspeakable power, which lieth united and incorporated in his creatures, and therein also may be had the true knowledge of God, and the right

genuine sense and meaning of his word, and also the knowledge of oneself or that [...].

Now having discoursed the whole night, as also the next day following continued with talking of several mysteries, and after we had spent some other time, we desired to be no longer troublesome; and making an entrance to the taking of our leave, he asked whether we were desirous to see the UNIVERSALE as it is in its colour and form, unto which we replied, if he would be pleased to show us such a high favour, that we should count ourselves happy for and in it.

Thereupon he took out of the wall (having first put out the light which stood upon the table) a little box (whether gold or silver we observed not well) opened the same, the which suddenly cast such a lustre at the table and chamber wall over as if there had been many lamps and lights burning in a glass. The quantity of it was the bigness of a great bean, the form thereof was like a bird's egg. Then he lighted a candle, and showed the tincture by the candlelight, which is colour was like unto a Bohemian garnet. The tincture's lustre in the box exceedeth far the brightness of the candle, casting a shine as a blacking silver on a test. He put it into my hand and it weighed about 2 ounces and a half. And that you may not make a further doubt of it saith he, as soon as eight days are come about I will show unto you some proofs of it; not upon metals because they are unworthy of it.

And let this always be a touch stone to you, those alchemists and counterfeit philosophers whose heart is only bent upon transmutation of metals build merely golden mountains in their heads, there counsels promise much but they consume impend great charges the which other men are to allow unto them, such are but imposters and cheaters. For a right philosopher who hath the true knowledge and is able to finish the work, and knoweth the original of the tincture to transmute metals, he will conceal his knowledge by all means, nay he will swear to himself never to consume his life and breath about metals, nor to confer about it with any man, unless he find that party qualified thereunto, and seeth or findeth him fitted for it fundamentally; yea such a one rather delighteth in heavenly and eternal things than in terrestrial; for temporal things are always contrary and contemptible unto him; he rejoiceth that God in the innermost mystery hath counted him worthy to let himself see, and to understand how the Eternal father is come so nigh unto the children of men.

In brief, the resurrection of his flesh unto Eternal Life moveth and standeth day and night continually before his eyes visibly and palpably. Neither is it possible unto him to let pass one minute in which he should not remember God his creator and be heartily thankful unto him for it; he laugheth to scorn all worldly pomp and pride, liveth a temporal sober life, though he hath never so great means in the world, all his care is to be free from all the cares of the world, he is humble and patient in adversity and affliction. In brief, his whole life, thoughts, words and works, are inclined unto God and

unto righteousness.

When the daylight was come he brought us into his garden, but first of all into the forest, gathering three good handfulls of Veronica (Speedwell) and Rue; and then returning with us unto his lodging, he took a pewter dish, bruised the herbs, each apart, pressed the juice into two several glasses, and took of the tincture the quantity of half a mustard grain, divided the same into two parts, putting the one part into the juice of Rue, and the other part into the juice of Veronica, and with one shaking the essence separated from the phlegms. The essence of the Rue juice was blue, and of Veronica it was as yellow as gold, which was swimming on the top, of the quantity of a pea. This is the virtue, quoth the hermit, the rest is only the phlegm, which belongeth to the beasts to be given unto them for all nourishment, but is not a medicament.

This tincture also is the true fire which a true philosopher useth to the separation and coction of all the medicaments. But that physicians who dealeth in things without this fire, dealeth falsely and is a murdering man and maketh no true profession of the art. In this manner all the herbs and creatures have their operations as they had it before the fall and before they fell into corruption, the grossness of the elementary body was not in the things but all was pure, clean, virtuous, operative, which purity at the fall was lost. Therefore hath God reserved unto Man such an Arcanum which is of that efficacy that it can restore the medicament to its pristine and former state and quality. For if God hath ordained metaphysical ways for the soul's preservation, as the better part of man, and should he not have reserved a preservative for the lesser, namely for the body a demme medicine in Nature, whereby the symphony thereof may be opposed, and the diseases diverted till to the appointed time, the bounds and limits whereof he is unable to pass beyond. What other things he hath spoken of, and give information unto them, concerning the word of God, and of nature is lost and reserved to another place and occasion of time.

Some few years after viz; Anno 1611 I left my place or calling in the County of Nassau with an intent to give the hermit another visit; but coming to Landshutt in Bavaria, I as credibly informed that the hermit died in the year of his age 147 Anno 1609. At Landshutt I have seen some verses made for his Epitaph, from thence I returned homeward to Nurnberg and Mergonthall.

Caetora exspectantur.

[This work was published together with the Vision of Ben Adam in German as :-

Ben Adam Traum-Gesicht, welches Ben-Adam, zur Zeit der Regierung Rucharetz, des Königes von Adama, gehabt... Floretus à Bethabor. Mit noch einem andern Tractätlein von der Reise Frederick Galli Nach der Einöde S. Michael. J. Neumann Hamburg 1682.]

## The Impact of Freemasonry on Elizabethan Literature

Ron Heisler

The enthusiasm among Renaissance men for classical and Hebrew texts brought in its train a revival, and encouraged a sophisticated and creative apprehension, of numerous mystical, alchemical, hermeticist and occultist tendencies. But it was a revival that inevitably encountered resistance from powerful vested interests, especially in theological circles. Compelled to adopt strategies for survival, seekers after "higher truths" sought immunity from reprisal and persecution in the sub-culture of the occult "underground". Thus the secret society began to proliferate.

Early in the 16th century Henry Cornelius Agrippa visited England and his friends among the Oxford Humanists - John Colet and Thomas More in particular. Some academics have deduced from his own words that he formed a society in England at this time (*circa* 1510).<sup>1</sup> I am led to believe that there still exist "Books of Shadows" (membership books) of witches' covens, for which the earliest entries date back to the 16th century.<sup>2</sup>

I am grateful to Roger Nyle Parisious - to whose boundless knowledge of the more labyrinthine byways of Shakespeariana I am greatly indebted - for drawing my attention to the *Memoirs* of Président de Thou, the great French historian and friend of William Camden. In 1596 a gentleman called Beaumont was found guilty of magical practices by a court at Angoulême. At a conference held in 1598, at which de Thou was present and no torture was in prospect, Beaumont made a confession regarding the magical art. De Thou reports, "That Beaumont himself held a commerce with Aërial and Heavenly Spirites... That Schools and Professors of this noble Art, had been frequent in all Parts of the World, and still were so in Spain, at Toledo, Cardona, Grenada and other Places: That they had also been formerly celebrated in Germany, but for the most part had failed, ever since Luther had sown the Seeds of his Heresy, and began to have so many Followers: that in France and in England it was still

secretly preserved, as it were by Tradition, in the Families of certain Gentlemen; but that only the initiated were admitted into the Sacred Rites; to the exclusion of profane Persons..."<sup>3</sup> We know much about the magical activities of John Dee and Sir Edward Kelley, and about Simon Forman, who at All Hallow-tide 1590 "entered the circle for necromantical spells", as he puts it in his diary. Thomas Nashe talked of "the unskifuller cozening kind of alchemists, with their artificial and ceremonial magic." At about the same time, Roman Catholic gentry were being regularly titillated at secret conventicles where Catholic priests exorcised victims allegedly possessed by the Devil. The "Confession" of Richard Mainy in June 1602 tells of the exorcisms carried out at Lord William Vaux's house in Hackney in 1588.<sup>4</sup> The staunch Catholicism of the Vauxs brought down on them repeated persecution through the years - for illicitly and secretly practicing their religion. William Vaux's son Edward commanded a regiment in the Low Countries, which in 1623 became a target for state repression with the uncovering of two secret societies within its ranks.<sup>5</sup>

Experiment and novelty were the order of the day. Robert Naunton wrote to the Earl of Essex from Paris on the 5th April 1597 with the hot news that Henri IV of France (formerly Henri of Navarre) was celebrating the Eleusinian mysteries that Easter. Naunton sadly added, "But these *Eleusina Sacra* are nowe grown to be miseries not to be told in Gathin no wise."<sup>6</sup>

But what, the reader may ask, of freemasonry? In stark contrast to the ample surviving records of Scottish freemasonry, very little has come down to us that testifies to the English masonic tradition before the later 17th century. The masonic historian Anderson's apologia on this question is worth full quotation: "But many of the Fraternity's Records of this [Charles II's] and former Reigns were lost in the next [James II's] and at the Revolution [1688]; and many of 'em were too hastily burnt in our Time from a Fear of making Discoveries..."<sup>7</sup> The latter refers to the conflict between Jacobites and Hanoverians. The earliest certain English "admittances" to the Craft were those of Elias Ashmole and Col. Henry Mainwaring, of Karinham in Cheshire, at Warrington in 1646.<sup>8</sup> Recently, however, I have come across some fascinating indications of masonic activity in late Elizabethan England, which are apparently quite unknown to mainstream masonic historians.

In the latter part of the 1580's a flood of pamphlets began to spew out of the London print-shops, which eventually became collectively notorious as the Martin Marprelate controversy.<sup>9</sup> Martin Marprelate was the pseudonym of some fringe Puritan writers engaged in attacking the despotic practices, and abuses, of the hierarchy of bishops in the Church of England. The bishops, stung beyond endurance, and completely misfiring with their early published reponses, commissioned some talented polemicists to mount an

effective counter-attack; and in 1589 the printer John Charlewood produced a brilliant short tract entitled *A Countercuffe given to Martin Junior*. It was signed "Pasquill". Behind this pen-name lay most probably Thomas Nashe, possibly Robert Greene - or, equally possibly, both friends in collaboration. In one passage we read:

"In the mean season, sweet Martin Junior, play thou the knave kindly as thou hast begun, and waxe as olde in iniquitie as thy father. Downe with learning and Universities, I can bring you a Free-mason out of Kent, that gave over his occupation twentie yeeres agoe. He wil make a good Deacon for your Purpose, I have taken some tryall of his gifts, hee preacheth very pretilie over a Joynd-stoole." (A.iiij)

Pasquill definitely knew enough about freemasons to be aware that a "Deacon" was one of their office-holders (it has previously been thought that the earliest references to Deacons date no earlier than the 1730's)<sup>10</sup>; and that the Master of a lodge occupied a "Joynd-stoole". Whether we should take as factual Pasquill's comment, "I have taken some tryall of his gifts," is a moot point. If seriously meant, it seems to imply that the writer - and I suspect Nashe - had actually attended a masonic meeting at some stage. Nashe, the acutest observer of the life of the common people in his time, certainly knew something about the masons. In *The Unfortunate Traveller*, which he published under his own name, he informs us that "Masons paid nothing for hair to mix their lime."<sup>11</sup>

Among the stream of anti-Martinist pamphlets that slewed into the book-stalls in October 1589 was one by John Lyly the dramatist, who used the sobriquet of "Double V", and in which, for no obvious reason, he inserted an direct attack on Gabriel Harvey, whom he reckoned a pedant "full of latin endes", who "cares as little for writing without wit as Martin doth for writing without honestie".<sup>12</sup> Harvey composed a reply, the *Advertisement for Papp-hatchett*, before the end of the year, which he did not publish till 1593. In it, he wrote of "Nash, the Ape of Greene; Greene, the Ape of Euphues; Euphues the Ape of Envie... three notorious feudists, drawe all in a yoke."<sup>13</sup> *Euphues* was Lyly's most famous work.

In 1590 Richard Harvey, Gabriel's brother, produced *A Theological Discourse of the Lamb of God and his Enemies*, jollied along, it is widely and reasonably thought, by Gabriel. Certain passages, in fact, bear Gabriel's stylistic imprint. I see this work as intrinsically an attempt to dissociate the Puritan moderates from the activities, and ill-repute, of the fringe Martinists, whilst getting in some juicy body blows at the Grub Street literati, with their suspect morals or Catholic leanings, whom the bishops had paid gold to.

In his prefatory epistle, Richard Harvey takes a swipe at Nashe, "who taketh uppon him in civill learning, as Martin doth in religion, peremptorily censuring his betters at pleasure, Poets, Orators, Polihistors, Lawyers, and whome not." In the main text, the Rev.

Harvey - in a passage probably primarily aimed at Lyly - remarks, "But there remaineth yet a monstrous and a craftie antichristian practisser,... one and his mate compounded of many contraries, to breede the more confusion... is content to be ridiculous himself... he is a boone companion for the nonce, a secrete fosterer of illegitimate corner conceptions, a great orator for ruffianly purposes,... a bloody massacer and cutthroate in jesters apparrell..."<sup>14</sup> Gabriel Harvey, in the *Advertisement*... already mentioned, called Lyly "an odd, light-headed fellow..., a professed iester, a Hick-scorner, a scoff-maister..." who disgraced his "arte with ruffianly foolery."<sup>15</sup>

The crucial passage for our purposes, however, is that where Richard (or Gabriel) Harvey in *A Theological Discourse*... - gunning for Lyly and Nashe together, no doubt - laments thus:

"But alas there are many strange errors abroad in the earth, and there are too many headstrong mainteyners of old paradoxes and new forged novelties, which either renew those antiquated trifles, or give them a colour, a devise and glosse of the makers, which are their craftes maisters and bond slaves. Such men are girded and wrapped up in with splene and brought up cheefly in the chapters *De contradicentibus* [of people opposing], and so wedded and given to alter all statutes and turkisse [tyrannize over] all states,... that they have become plaine turkish and rebellious,..."<sup>16</sup>

The choice of "craftes maisters" in one sentence and of "chapters" in the next cannot be accidental. An actual fraternity of splenetic discontents is being hinted at. A 1425 document, incidentally, refers to the "annual congregations and confederacies made by the masons in their general chapters and assemblies."<sup>17</sup>

John Lyly was prone to dark accusation. In 1582, whilst secretary to the Earl of Oxford, he fell into trouble over financial matters. He appealed to Oxford's father-in-law, Lord Burghley, in a letter of July that year. His postscript ends with the strangest of declarations: "Loth I am to be a prophitt, and to be a wiche [Witch] I loath. Most dutiful to command John Lyly." Gabriel Harvey was to attach the label of "black arts" to Lyly in print some years later.<sup>18</sup> Matters were patched up with the erratic, somewhat paranoid Earl of Oxford, it would seem. By 1584 Lyly had gone to St. Paul's School to take over the running of the Paul's boys theatrical company - of whom Oxford was the patron. His plays were acted regularly at court - again partly through the influence of Oxford, one would suppose.

Edward de Vere, seventeenth Earl of Oxford, is the *raison d'être* of a whole sub-section of the Shakespeare industry. This is a controversy way above my head: for me, Shakespeare is the best Shakespeare we have. But I find it surprising that nothing has ever been made by the Oxfordians of a most peculiar verse in Oxford's poem *Labour and its Reward*, included in Thomas Bedingfield's "Englishing" of *Cardanus Comforte* (1573, '76):



An illustration from *The Mirror of Policie*, an anonymous translation from Guillaume de la Perrière's *Le miroir politique*. Published in London in 1598 by Adam Islip. The same author's emblem book *The theater of fine devices* was entered on the Stationer's Register on the 9th May 1593 by the printer Richard Field, Shakespeare's friend from Stratford-on-Avon. The latter translation was by Thomas Combe, the secretary of Sir John Harington. No-one has been able to establish whether or not this Combe was the same as the Thomas Combe associated with Stratford-on-Avon. But he remains a prime contender for the distinction of having translated *The Mirror of Policie*.

"The mason poor that builds the lordly halls,  
Dwells not in them; they are for high degree;  
His cottage is compact in paper walls,  
And not with brick or stone, as others be."<sup>19</sup>

Apart from Japan, I cannot conceive of any time or clime where masons literally live in cottages "compact in paper walls". What are these "paper walls"? Is this a reference possibly to the Old Charges - the constitution and history of the freemasons - faithfully adhered to within masonic lodges? It is a teasing verse in another respect: tying in "The mason poor" with the question of "high degree". It is noteworthy that the author of *Hamlet* reverently read *Cardanus Comforte* - it is the basis of some of the finest philosophical lines ever spoken at Elsinore (Hamlet on sleep III.i.).

Gabriel Harvey waited till 1593 before launching his greatest broadside against Nashe and Lyly in *Pierces Supererogation*. There he writes, "it is sound Argumentes, and grounded Authorities, that must strike the definitive stroke, and decide the controversy, with mutuall satisfaction. Martin bee wise, though Browne were a foole: and Pappet-hatchet [Lyly] be honest, though Barrow be a knave: it is not your heaving and hoifing coile, that buildeth-upp the walles of the Temple. Alas poore miserable desolate most-woefull Church, had it no other builders, but such architects of their owne fantasies, and such maisons of infinite contradiction."<sup>20</sup> Harvey never chose his words lightly: with him they are always carefully worked over - and, some would say, overworked. He has very expertly tarred Lyly with the brush of the "maisons of infinite contradiction".

Neither Lyly nor Nashe ever penned a denial of the accusation. But Nashe, on behalf of himself and his friend, went to a great length to turn the accusation. He seized his chance in the devastating *Have with you to Saffron-Walden, or, Gabriel Harveys Hunt is up of 1596*, a viciously effective exposé of Harvey's life and literary pretensions. Using his already famous sobriquet of Pierce Pennilesse, Nashe at one point gives himself the observation, "...notwithstanding all which Ideas of monstrous excellencie, some smirking Singularists, brag Reformists, and glicking Remembrancers (not with the multiplying spirite of the Alchumist, but the villanist) seeke to bee masons of infinite contradiction..."<sup>21</sup>

What on earth is this all about? The section is actually a parody of Harvey's writing style - all the more effective because it strings together various overwrought phrases that Harvey had coined. Nashe proceeds to give the phrases a second airing. Using the persona this time of Don Carneades de boune compagniola, Nashe guys Harvey as follows:

"As, for an instance: suppose hee were to sollicite some cause against Martinists, were it not a jest as right sterling as might be, to see him stroke his beard thrice & begin thus?  
...may it please you to be advertised, how that certain smirking

Singularists, brag Reformists, and glinking Remembrancers, not with the multiplying spirit of the Alchumist, but the villanist, have sought to be Masons of infinite contradiction, and with their melancholy projects, frumping contras, tickling interjections... against you, & the beau-desert & Ideas of your encomiasticall Church government..."<sup>22</sup>

What does this amount to? Is it simply aimed at Harvey's overripe prose? I doubt it. To begin with, there is more than one clue in the passage that the attack on Lyly was a prime concern. In *Pierces Supererogation* Harvey, in abusing Lyly, remarked that "A glicking *Pro*, and a frumping *Contra*, shall have much-adoe to shake handes in the *Ergo*."<sup>23</sup> Nashe has slyly included the expression "frumping contras", which surely only an inner circle of readers could have been expected to recall was aimed at Lyly. In the *Supererogation* Harvey had also attacked the Nashe-Lyly group in these terms: "Certes other rules are fopperies: and they that will seeke out the Archmystery of the busiest Modernistes, shall find it nether more, nor lesse, then a certayne pragmaticall secret, called Villany, the verie science of sciences, and the Familiar Spirit of Pierces Supererogation... it is the Multiplying spirit, not of the Alchymist, but of the villanist, that knocketh the naile on the head, and spurreth out farther in a day, then the quickest Artist in a weeke."<sup>24</sup>

The play off between "Alchimy" and "Villany" in the *Supererogation* reached its apotheosis when Harvey wrote:

"and in the baddest, I reject not the good: but precisely play the Alchymist, in seeking pure and sweet balmes in the rankest poisons... O Humanity, my Lullius, or O Divinitie, my Paracelsus, how should a man become that peece of Alchimy, that can turne the Rattes-bane of Villany into the Balme of honeste..."<sup>25</sup>

The sophisticated Elizabethan follower of the Harvey-Nashe feud (and there were many such), accustomed to Harvey's penchant for paradoxical overstatement, would have gleefully remembered his preference for "seeking pure and sweet balmes in the rankest poisons". It was of a piece with that fashionable "School of Night" movement, exemplified in the poet George Chapman, which lauded darkness and night and associated connotations.

If Nashe was not depicting Harvey as babbling nonsense, what then? I think we are given a hint when Don Carneades suggests that Harvey would "stroke his beard thrice" - for stroking one's cheek or face with a finger was a mark of recognition among secret orders. A *Mason's Confession* of 1727 describes how "he gives the sign, by the right hand above the breath, which is called the fellow-crafts due guard." *The Grand Mystery of Free-Masonry Discover'd* (1724) describes a masonic sign thus: "Stroke two of your Fore-Fingers over your Eye-Lids three times." Don Carneades' speech has, in actuality

a deep meaning which is the opposite of the surface meaning of individual phrases. Nashe, in other words, is portraying Harvey not as deploring, but as commending those who "sought to be Masons of infinite contradiction".

What was Nashe getting at? There are mysteries even in the past of Gabriel Harvey. Circa 1578-80 he won immortality by forming, with Edmund Spencer, Sir Edward Dyer and Sir Philip Sidney, a small literary circle devoted to reforming English poetry, which Harvey described as a "new-founded areopagus" that was better than "two hundred Dionisii Areopagitae". Dr. Moffet's memoir of Sidney describes him as seeking out the mysteries of chemistry "led by God with Dee as teacher and Dyer as companion". Harvey was, in fact, briefly secretary to Sir Edward Dyer, the loyal confidante of John Dee and the "gold making" Edward Kelley. Harvey was probably too much of a dilettante to indulge overmuch in serious chemistry. However, astrology was to his taste, as was magic. He acquired the "secret writings" of Doctor Caius [of Caius College fame] and a Key of Solomon. He described one of his manuscripts thus: "The best skill, that Mr Butler physician had in Nigromancia, with Agrippas occulta philosophia: as his coosen Ponder upon his Oathe often repeated, seriously intimated unto mee". Harvey also owned "A notable Journal of an experimental Magitian"; and, above all, he acquired the actual working papers in magic of Simon Forman, most notorious and most successful of English magicians.<sup>26</sup>

That Harvey concealed some great secret is clear enough from his own manuscript notes. At the start of 1583 his brother Richard published *An Astrological Discourse upon the... Conjunction of the two superiour Planets, Saturne & Jupiter, which shall happen the 28. day of April, 1583*. He predicted, perhaps a little overoptimistically, the Second Coming of Christ for that day. Henry Howard, Earl of Northampton, a Roman Catholic, bore no good will towards the Earl of Leicester, or his Puritan clique, which included the Sidney circle. Howard rushed out in 1683 *A defensive against the poyson of supposed Propheties*, a brilliant spiking of the three Harvey brothers (all ardent astrologers). In his Epistle Dedicatorie, Howard writes, "I have both heard and read of certaine persons, who for the space of many yeeres... have challenged unto themselves withall, a peremptorie censure in all matters, aspiring only to this point at height of credite, that presumption may prescribe against desart, & and their voices be regarded as Apollo's oracles". Howard goes on, "They persue with eager appetite into the knowledge of such matters as are farre above their reach", but since "the learned judges of their skill desire no Company with Crassus they are wont smile in Temple and to whine in Angulo". Disingenuously, Howard urges them to "looke into the workes of God, with eyes of humblenesse, not pore into the secretes of his purpose with the spectacles of vaine glorie". In his main text, Howard makes a curious barbed remark

which seems to foreshadow the "School of Night" controversy that flourished about the start of the 1590's. He states, "if wee will exemplifie these Antichrists in persons of this age, I find not any more like to support their feates, then our Astrologers, who set up a new plot of Heaven, and a new Schoole of earthe, and a new kinde of providence".<sup>27</sup>

Gabriel Harvey wrote down on the 20th July 1583 apropos Howard's venomous book, "I wis it is not the Astrological Discourse, but a more secret mark, whereat he shootith. A serpent lies hidden in the grass: and it will remain concealed even now by me. Patience, the best remedy in such booteles conflicts. God give me, and my Friends, Caesars memory, to forget only injuries, offered by other..."<sup>28</sup> I have found nothing to throw further light on this tantalising statement. But in *Pierces Supererogation* a decade later Harvey inserts a resonant passage, which stands on its own, apparently unrelated to the rest of his material. Harvey writes, "Compare old, and new histories, of farr, & neere countries: and you shall finde the late manner of *Sworne Brothers*, to be no mere fashion, but an ancient guise, and heroicall order; devised for necessity, continued for security, and maintayned for proffite, and pleasure"<sup>29</sup>

Alas, the censorship of the bishops brought a premature end to the feud with its promising future. In June 1599 they decreed that "noe Satyrs or Epigrams be printed hereafter" and "That all NASHES bookes and Doctor HARVEYS bookes be taken wheresoever they be found and that none of their bookes be ever printed hereafter".<sup>30</sup> A truly savage decision. Perhaps the bitter exchanges had let too much out of the bag - revelations with wider implications. In February 1601 John Lyly offered to spy on the Essex rebels for Sir Robert Cecil, promising to "turn all my forces and friends to feed on" them.<sup>31</sup>

Shakespeare was a glover's son, and a son to boot who spoke the language of gloves as if it were as natural for him as breathing.<sup>32</sup> No other writer in imaginative literature has made so much play with the imagery of the glove. But, of course, the glove had a status in Elizabethan-Jacobean England hard to understand today. It was a luxury item, replete with status and complex symbolic meanings - and made a highly regarded gift.<sup>33</sup>

Robert Higford, in 1571, sent harvest gloves to the wife of Lawrence Banister. In 1609 J. Beaulieu told William Trumbull that "My Lord hath bestowed 50s. in a pair of gloves for Monsr. Marchant in acknowledgement of his sending unto him the pattern of stairs". At New Year 1605/6 the royal musicians presented "ech of them one payre of perfumed playne gloves" to King James. In 1563 the Earl of Hertford, direly out of favour with the Queen, beseeched Lord Robert Dudley thus: he desired "a reconciliation, and begs he will present the Queen, on his behalf, with a poor token of gloves".<sup>34</sup>

Gloves were a customary New Year's gift, sometimes being substituted for by "glove-money". And gloves were the traditional

gift of suitors - of lovers - to their betrothed. In *Much Ado about Nothing* Hero, daughter to Leonato, mentions, "these gloves, the count sent me, they are an excellent perfume" (III. iv.). The glove signified a deep reciprocal bond between giver and receiver in many situations. The Clown, in *The Winter's Tale*, remarks that "If I were not in love with Mopsa, thou shouldst take no money of me; but being enthralled as I am, it will also be the bondage of certain ribbons and gloves" (IV. iv.). In *Henry V* the King exchanges gloves with the lowly soldier Williams (IV. i.).

But gloves also played a part in the customs of formal fraternities. Robert Plot, in *The Natural History of Stafford-shire* (1686), tells that it was the custom among the freemasons "when any are admitted [into membership], they call a meeting... which must consist at least of 5 or 6 of the Antients of the Order, whom the candidates present with gloves, and so likewise to their wives..."<sup>35</sup> At Canterbury College, Oxford, in 1376-7, the Warden recorded in the accounts the "even twenty pence given" for "glove money" ("*pro cirotecis*") to all the masons engaged in rebuilding the College.<sup>36</sup> This points to an old tradition with the masons of providing gloves. George Weckherlin, poet and under-secretary of state at Whitehall, sent gloves to Lewis Ziegler, agent to Lord Craven, in February 1634. In December 1637 Weckherlin drew the sign of the Rosicrucians 5 above Ziegler's name.<sup>37</sup> Perhaps the freemasons were being imitated. The glove giving habit was already actually codified in the Schaw statutes<sup>38</sup> of December 1599, approved at Lodge Kilwinning in Scotland, which laid down that all fellows of the craft, at their admissions, were to pay the lodge £10 Scots with ten shillings worth of "gluiffis".

*Love's Labour's Lost* has kept Shakespeare buffs rhapsodically frustrated for several generations. It is perhaps the most teasing of his plays, constantly hinting at hidden meanings. Even worse, it appears to be the only one of his plays whose plot he thought up himself! It provoked Frances Yates to write an entire book about it, a book which remains, after half a century, still the best thing on the subject. The basic situation of the play is made clear in the very first speech that Ferdinand, King of Navarre, intones:

"Our late edict shall strongly stand in force:  
Navarre shall be the wonder of the world;  
Our court shall be a little academe,  
Still and contemplative in living art.  
You three, Berowne, Dumain, and Longaville,  
Have sworn for three years' term to live with me,  
My fellow-scholars, and to keep those statutes  
That are recorded in this schedule here:  
Your oaths are pass'd; and now subscribe your names,  
That his own hand may strike his honour down  
That violates the smallest branch herein:-"

(I. i. 11-21).

Despite the "votaries" of the academe pledging themselves to three years celibacy, the visiting ladies, led by the Princess of France, finally subvert their resolution by winning their hearts. The allusions flash by in a constantly jesting manner. But I wish to single out one allusion in particular, which to my knowledge has never been unbottled before.

The glove makes its appearance in the final scene (V. ii.) - twice. The Princess says, "But, Katherine, what was sent to you from fair Dumain?" Katherine replies, "Madame, this glove". The Princess retorts, "Did he not send you twain?" to which Katherine answers, "Yes, Madam; and moreover, / Some thousand verses of a faithful lover;" (47-50). All this, at least, is plain sailing: the suitor Dumain has sent a pair of gloves, which Katharine has accepted. Rather more complex is the case of the love-stricken Berowne, who proclaims:

"and I here protest,

By this white glove (how white the hand, God knows),  
Henceforth my wooing mind shall be express'd  
In russet yeas and honest kersey noes."

(410-13)

Berowne's white glove has not materialized in the play before. And it probably would have been totally improper or unthinkable for a lady to have sent him a pair. So what was the function of the glove? He proceeds in the very next line to swear to Rosaline, "My love to thee is sound, sans crack or flaw", and the joke, I believe, lies in his swearing an oath of love on a white glove that the courtly audience would have assumed to have been received within the circle of his fraternity. They would have automatically related it to an initiation. In saying, "how white the hand, God knows", Berowne is confessing that he has put in jeopardy his virtue by breaking his oath of initiation. But there is a double irony - for what is the value, or sincerity, of a love pledge made upon such a glove?

For an authority on the relationship of hands to oaths, I would turn to Thomas Dekker. In his play *Satiro-Mastix...* of 1602 he has Sir Walter Terill exclaim,

"An oath! why 'tis the traffic of the soul,  
'Tis law within a man; the seal of faith,  
The lord of every conscience; unto whom  
We set our thoughts like hands:..."

(V.i.)

Berowne's glove problem, I suggest, hints at Navarre's "little academe" being a utopianistic masonic lodge, and this raises fascinating possibilities. Ferdinand King of Navarre puts one in mind of Ferdinando Lord Strange, patron of a theatrical company with which Shakespeare was closely associated up to at least the Autumn of 1592. As Professor Honigmann, among others, has pointed out, *Love's Labour's Lost* is replete with allusions to Shakespeare's patron.<sup>39</sup> The name Ferdinand attached to the King was most likely a

conceit chosen to humour him, as well as possibly relating to the origins of the play in a private entertainment for Lord Strange's coterie of friends. Ferdinando was unquestionably keen about theatre. Oddly, Navarre is never actually called Ferdinand in performance, although he is so named in the stage directions and speech prefixes of the first Quarto. Presumably it was thought in bad taste to draw the groundlings' attention in the public theatres to the resemblance between Navarre and Lord Strange.

In the mythology of the play one allusion has stood out beyond all others this century. In Act IV Scene iii the King exclaims — thus launching a thousand academic foot-notes — "Black is the badge of hell,/ The hue of dungeons and the school of night". To what or whom was he referring? Was it to Sir Walter Raleigh and his alleged "school of atheists"? Raleigh, by the way, had intervened to protect some of the Martin Marprelate conspirators. Was it to the poet George Chapman — whom Shakespeare overtly scorned in two remarks — and his pals such a Matthew Roydon? Chapman had published in 1594 his long poem *The Shadow of Night*. Its dedication to Roydon contains the famous passage,

"I remember my good Mat. how joyfully oftentimes you reported unto me, that most ingenious Darbie, deepe searching Northumberland, and skill-embracing heire of Hunsdon had most profitably entertained learning in themselves, to the vitall warmth of freezing science,..."

The occult ethos implied by those few lines is a rich quarry indeed! Were these the patrons of the School of Night? "Most ingenious Darbie" was Ferdinando Lord Strange, his father having died on the 25th September 1593. It is a vein of inquiry that I shall not pursue, except to add one fresh observation to the ongoing debate. Lord Strange's men acted at court on the 27th December for three successive years from 1589.<sup>40</sup> That day is the day of St. John the Evangelist — and the traditional assembly day of the freemasons.

The masonic legend of King Athelstan was somewhat polished up by James Anderson for *The New Book of Constitutions* of 1738. He tells how Athelstan "at first left the Craft to the Care of his Brother Edwin" and how Edwin "purchased a Free Charter of King Athelstan his Brother for the Free Masons having among themselves a CORRECTION, or a power and Freedom to regulate themselves, to amend what might happen amiss, and to hold an yearly Communication in a general Assembly". Edwin "summon'd all the Free and Accepted Masons in the realm, to meet him in a Congregation at YORK, who came and form'd the Grand Lodge under him as their Grand Master, A.D. 926."<sup>41</sup>

Apart from the relation of this tale in the Old charges of the freemasons, no independent evidence has ever been found to substantiate the story. The "1583" version of the Old Charges — commonly known as *Grand Lodge MS No. 1* — has been subject

recently to a rigorous scrutiny by Dr S.C. Aston, who in casting around for contemporaneous Elizabethan references to Athelstan, has come up with only one (apart from mentions in historians such as Speed and Stowe).<sup>42</sup> Thomas Dekker, a facile playwright with a penchant for magical themes, produced a version of the *Fortunatus* story, derived from the minor sub-Faustian German book first published in 1509, which had possibly been "Englised" by the well known hack writer Thomas Churchyard ("T.C."), an old friend of Oxford's. In 1600 William Aspley entered the play with the Stationers' Register as "A comedie called Fortunatus in his newe lyverie". Dekker worked on the revision, or expansion, of the play in the late 1599, which had first been seen a few years earlier. He was paid £6 from the 9th to the 30th November for "the hole history of Fortunatus", was given £1 on the 31st November for "altering the Booke" and £2 on the 12th December "for the ende of Fortewnatus for the corte".<sup>43</sup> By the standards of the time these are extraordinarily high payments for what appears to be play doctoring. Henslowe, the financial brains of the Lord Admiral's men, never paid a penny more than necessary for anything. This court commission evidently had extra-special significance attached to it.

What relevance Athelstan, the 10th century Anglo-Saxon monarch, had to the late Medieval tale of *Fortunatus*, which is exclusively centred on events in Cyprus and Asia, is hard to imagine. The original geographical and historical locale has been given a violent wrench by Dekker in order to introduce a British context, which is preposterously unhistorical, even in its own terms, weirdly mixing Athelstan with Scottish as well as English characters — unless, that is, "Athelstan" is a guise for James VI of Scotland, who, as happens in the play, had been the object of magical workings. The North Berwick witchcraft trials took place in 1590-1; the complicity of the Earl of Bothwell had emerged in April 1591.<sup>44</sup>

It is a poor play and soon forgot. What was its function? I strongly suspect that play in the version we know was a masonic *pièce d'occasion*. Dekker — or a man at court — insisted on having Athelstan, the legendary patron of the freemasons, for the King, when he could have chosen almost anyone. Was he making an analogy between Athelstan and James of Scotland because he was aware, among other things, of James' links with freemasonry? The famous Schaw statutes were promulgated at Lodge Kilwinning in Scotland in 1598 and 1599. One doubts they would have proceeded so far without James' foreknowledge and approval. William Schaw, after all, was James' Clerk of Works. The play has another path to secret ritualism: there is a character called Shadow, servant to *Fortunatus*, and it becomes progressively clear that he owns his name in virtue of the mythology of the Eleusinian mysteries of ancient Greece. The Shadows or Shades were the spirits of the Dead in Hades. Shadow may have been the germ from which sprang the scene with the

Shades in Shakespeare's *The Tempest*. *Old Fortunatus* displays one striking affinity with *Love's Labour's Lost*. Both plays feature a French nobleman called Longaville.

But there are other aspects of the play with clear masonic implications. The court performance of 1599 took place on the night of the 27th December, St. John the Evangelist's day — the annual assembly — and feast day of the freemasons, and later of the Rosicrucians. It was acted by the Edward Alleyn-Philip Henslowe company, the Lord Admiral's Men. According to James Anderson (but alas, no independent corroboration of his genealogy has ever surfaced), the then Lord Admiral, Charles Howard, Lord Effingham, was the Grand Master of the freemasons in the South of England until 1588.<sup>45</sup> Nor can we ignore the strong masonic resonance of the "Epilogue for the Court". The expression "God the great Architect of the Universe" has become a masonic platitude. Close to it in spirit are these lines from the Epilogue, which refer to the length of Elizabeth's reign:

"And that heaven's great Arithmetician,  
(who in the Scales of Number weyes the world)  
May still to fortie two, add one yeere more".

Finally, there are two speeches belonging to *Fortunatus* in Act II Scene ii, which seem designed to permit the ventilating of a markedly pointed image. *Fortunatus* first says, "Boyes be proud, your Father hath the whole world in this compasse...", and then later boasts, "Listen, my sonnes: In this small compass lies,/ Infinite treasure..." The compass — a prime symbol among the freemasons — was surely introduced to produce a frisson of excited appreciation among the assembled masons at court!

If, as I suspect, *Love's Labour's Lost* was performed at court on St. John the Evangelist's day, then we have probably stumbled on a common seam running through productions arranged for that date. *Old Fortunatus* was expensively revised for the court performance, and the Shakespeare piece, besides being played at court "this last Christmas", was "Newly corrected and augmented", according to the first Quarto. Many plays were done at court; few were expressly revamped for the occasion. These were special occasions undoubtedly. I have come across two other St. John's day events which seem to conform to the pattern. On December 27th 1604 a masque was held at court to celebrate the marriage of Philip Herbert, Earl of Montgomery, to Lady Susan de Vere, daughter of the Earl of Oxford. Philip Herbert, together with his elder brother William Herbert, Earl of Pembroke, was dedicatee — famously so — of the First Shakespeare Folio of 1623. According to James Anderson, William Herbert became a Grand Warden of the English masons in 1607 and their Grand Master in 1618.<sup>46</sup> Although this particular masque has not survived as far as we know, we have a description of its participants. Among "The Actors were, the Earl of Pembroke, the

Lord Willoughby, Sir Samuel Hays, Sir Thomas Germain, Sir Robert Carey, Sir John Lee, Sir Richard Preston, and Sir Thomas Bager...<sup>47</sup> Sir Robert Carey was the youngest son of the first Lord Hunsdon. He had been a friend at Oxford of Thomas Lodge, who later became the collaborator of Robert Greene. Charles Nicholl suggests that Carey was Thomas Nashe's benefactor in 1594 and that the character Domino Bentivole in *Have with you to Saffron-Walden...* was based on him.<sup>48</sup> Sir Richard Preston, better known as Lord Dingwall, maintained a chemical laboratory; in 1613 Michael Maier the Rosicrucian presented him with a copy of *Arcana arcanissima*. Out fourth notable St. John's day event at court was the betrothal of the Elector Palatine and the Princess Elizabeth on the 27th December 1612. It has been suggested that *The Tempest* was played on that date. Certainly, it is almost indisputable now that the masque scene in the play was inserted to celebrate their wedding.<sup>49</sup> The Elector Palatine and his bride were to become the de facto patrons of the Rosicrucians, and the St. John's day betrothal points to a remarkably early convergence of masonic and Rosicrucian interests. More research has still to be done on St. John's day court activities; I cannot believe it will be entirely unproductive.

There is one other particularly interesting Elizabethan personality, whom Anderson makes mention of in *The New Book of Constitutions*. He recounts how Elizabeth, "being jealous of all secret Assemblies", sent "an armed Force to break up" the freemason's Grand Lodge at York on St. John's day 1561. But Sir Thomas Sackville, Lord Buckhurst, the Grand Master, "took Care to make some of the Chief Men sent Free-Masons, who then joining in that Communication, made a very honourable Report to the Queen; and she never more attempted to dislodge or disturb them..." Sackville allegedly gave up the Grand Mastership in 1567.<sup>50</sup>

Anderson — as if himself uncertain of the veracity of the tale — guards his position by uniquely writing in a marginal note, "This Tradition was firmly believ'd by all the old English Masons". Since 1738 nothing has surfaced to give it credence. But circumstantial evidence does point to the 1560's as being a period of masonic activity. The Levander-York manuscript of the Old Charges was copied circa 1740 from a manuscript dated 1560.<sup>51</sup> Dr Aston, in analysing the "1583" Old Charges known as *Grand Lodge MS No. 1*, asserts that the mention there of "Naymus Grecus clearly derives, I think, from Alcuin's *Carmen*", which came into print in 1562 and 1564. And the Earl of Oxford poem, *Labour and its Reward*, with its mysterious masonic reference, was published in 1573.

The implications of Sackville being a freemason would be tremendous. Giordano Bruno published *La Cena de le Ceneri* in 1584. He relates how he was introduced to Sackville by John Florio, the linguist and great translator of Montaigne, and Matthew Gwinne, the later friend of Robert Fludd, and how he supped at Sackville's house

before proceeding to a philosophical disputation.<sup>52</sup> Sackville was a major early Elizabethan poet and part author of the seminal play *Gorboduc*. And John Dee recorded in his diary for the 7th December 1594 that "by the chief motion of the Lord Admiral [Lord Effingham — a Grand Master according to Anderson], and somewhat of the Lord Buckhurst, the Queen's wish were to the Lord Archbishop presently that I should have Dr. Day his place in Powles".<sup>53</sup>



Copy of a drawing recently discovered in British Library Mss Harley 1927 f. 76 verso. The manuscript belonged to Randle Holme III, the 17th century Chester freemason and herald. Showing a hand with a compass, and with the inscription of "Constantia et labore", it is drawn on a page with the dates "1621" and "July 1639" on the back. Randle Holme III probably was the artist.

## Appendix

List of companies performing at the court of Elizabeth I on St. John the Evangelist's Day — December 27th. Taken from "Dramatic Records in the Declared Accounts of the Treasurer of the Chamber 1558-1642" *The Malone Society* 1961 (1962).

1579	Earl of Sussex's men
1581	Lord Hunsdon's men
1583	Children of the Earl of Oxford
1584	Lord Admiral's men
1586	Earl of Leicester's Players
1587	Children of Paul's (John Lyly's company)
1589	Lord Strange's men
1590	Lord Strange's men
1591	Lord Strange's men
1595	Lord Hunsdon's men
1596	Lord Chamberlain's men (possibly <i>Love's Labour's</i>
Lost)	
1597	Lord Admiral's men
1598	Lord Admiral's men
1600	Lord Admiral's men

Comment: There are many omissions in the "Declared Accounts", and among them is a listing of the performance (of *Old Fortunatus*) by the Lord Admiral's men in December 1599, although the Quarto implies this happened. The Quarto of *Love's Labour's Lost* of 1598 states "As it was presented before her Highnes this last Christmas". But Shakespeare's company, the Lord Chamberlain's men, did not perform at court in December 1597, if we are to believe the "Declared Accounts". However, the Lord Chamberlain's men did perform at court on 26th December 1597 (E.K. Chambers *The Elizabethan Stage IV*. p.111).

## References

1. Although not a freemason, I have received invaluable assistance in my inquiries from John Hamill and his staff at United Grand Lodge Library. R.F. Gould *A Concise History of Freemasonry* (1903) p.60.
2. I am grateful to Mr Jack Shackelford for this information.
3. *Monsieur de Thou's History of His Own Time...* (1730) ed. B. Wilson vol. II p. cxxix. Roger Nyle Parisious would wish me to point out that he encountered the de Thou reference in Abel Lefranc, the great French literary scholar.
4. A.L.Rowse ed. *The Case Book of Simon Forman* (Picador ed.) p. 53. T. Nashe *The Terrors of the Night...* in *The Unfortunate Traveller and other Works* ed. J.B. Steane p.230. S. Harsnett *A Declaration of Egreious Popish Impostures...* (1603) p. 258 ff.
5. G. Anstruther *Vaux of Harrowden. A Recusant Family* pp. 163-4, 440-2.

6. G. Ungerer *A Spaniard in Elizabeth's England: the Correspondence of Antonio Pérez's Exile* vol. II p. 409.
7. James Anderson *The New Book of Constitutions* (1738) p. 105.
8. J. Hamill *The Craft* pp. 30-1. This is the best short introduction to the history of freemasonry — with a strongly sceptical approach to sources.
9. On the controversy a very good introduction is to be found in Charles Nicholl *A Cup of News*, from which I plagiarize unashamedly.
10. J. Hamill *op. cit.* p.70. "Deacons are first heard of in Ireland in the early 1730's" writes Hamill. It would seem, on our new evidence, that they had been exported to Ireland from England, then re-exported back from Ireland to England.
11. *The Unfortunate Trav.* ed. Steane p. 274.
12. Quoted in Nicholl *op. cit.* p. 74.
13. *Ibid.* p. 175.
14. *Ibid.* p. 80.
15. *Ibid.* p. 54. E.G. Harman *Gabriel Harvey and Thomas Nashe* p. 154. In *Pierces Supererogation* Harvey made explicit that he knew Lyly was Papp-hatchet: "Surely Euphues was someway a pretty fellow: would God Lilly alwaies been Euphues and never Paphatchet."
16. R. Harvey *A Theological Discourse of the Lamb of God and his Enemies* p. 117.
17. See *Oxford English Dictionary; Rolls of Parliament* vol. IV p. 292.
18. R. Warwick Bond *Complete Works of John Lyly* vol. I. pp. 28-9.
19. *Cardanus Comforte* was a work by Jerome Cardan. The Oxford poem is most conveniently to be found in *Shakespeare Identified* 3rd ed. vol. I p. 572 by J. Thomas Looney ed. Ruth Lloyd Miller. The failure of the Oxfordians to have made anything of such a major allusion printed in their current "Bible" says something, I suppose, about the quality of Oxfordian research.
20. *Works of Gabriel Harvey* vol. II p. 133 ed. A.B. Grosart.
21. R.B. McKerrow ed. *Works of Thomas Nashe* (1966) vol. III p. 45.
22. *Ibid.* p. 46.
23. *Works* vol. II p. 133.
24. Quoted in E.G. Harman *op.cit.* p. 148.
25. *Works of Gabriel Harvey* vol. II p. 293.
26. D. Knoop, G.P. Jones & D. Hamer *The Early Masonic Catechisms* (1943) pp.99, 74. Hugh Platt, *The Jewell House of Art and Nature* (1594), p. 43-4, writes: "How to speake by signes only without the uttering of any word... the rest of the letters which be consonants, may be understood by touching of several parts of your body, of several gestures, countenances, or actions." Platt knew Alexander Dicson, who taught the Art of Memory, well. Dicson had been a friend of Bruno's. *Gabriel Harvey's Marginalia* ed. G.C. Moore Smith pp.214-5.
27. Henry Howard *A defensative against the poyson of supposed Propheesies* (1620 ed.) p. 112. This very fine, revised edition was probably brought out to counter-attack the wave of Rosicrucian prognostication.
28. V.F. Stern *Gabriel Harvey* pp. 72-3.
29. *Works of Gabriel Harvey* vol. II p. 77.
30. Quoted in T. Dekker *A Knights Conjuring* (1607) ed. L.M. Robbins p. 30. Even the barest mention of works published by the feudists brought on the wrath of the censors, as Dekker discovered.
31. *Marquess of Salisbury MSS* vol. XI Feb. 27, 1600-1.
32. S. Schoenbaum *William Shakespeare* pp. 16-17 & 75. E.I. Fripp *Shakespeare: Man and Artist* i. pp. 79-80.
33. A Valuable account of glove customs is given in John Brand *Observations on the Popular Antiquities of Great Britain* (Bohn ed.) vol. II pp. 125-7. R. Chambers *The Book of Days* vol. i. p. 31 has interesting tales

- also. On gloves and freemasonry see Harry Carr "Two Pairs of White Gloves" in *Ars Quatuor Coronatorum* vol. LXXV (1962).
34. *Marquess of Salisbury MSS* vol. I p. 512. *Marquess of Downshire MSS* vol. II J. Beaulieu letter of Nov. 12 1609. D. Poulton *John Dowland* p. 409. *Cal. of State Pap. (Dom.) 1547-80* p. 221.
- 35 J. Hamill *op. cit.* p. 35.
36. *His. MSS Com. 5th Report Appendix* pp. 450-1. "Cirotecis" would be correctly written today "chirothecis".
37. Weckherlin Diary among the Trumbull Papers recently acquired by the British Library (no classification no. at time of writing).
38. Harry Carr article *op. cit.* p. 117.
39. It should be mentioned that in *The Merry Wives of Windsor* (I.i.) Slender swears to Falstaff "by these gloves" that Pistol had picked his purse. E.A.J. Honigmann *Shakespeare: the "lost years"* pp. 64-5.
40. On the "School of Night" see Frances A. Yates *A Study of 'Love's Labour's Lost'* (1936). The British Library has recently acquired an extraordinary manuscript in an unknown hand which contains notes on the thought of Thomas Harriot, the leading mathematician and alleged "atheist" in the Raleigh circle, as well as 63 lines from *Henry IV Part I* by Shakespeare, Brit. Lib. Add. Ms. 64,078. On these performance dates see Appendix.
41. J. Anderson *New Book of Constitutions* pp. 63-4.
42. Dr Aston's benchmark paper is due for publication in *Ars Quatuor Coronatorum* in November 1991.
43. Shakespeare's friend, the printer Richard Field, entered *The History of Fortunatus* on the Stationers' Register on 22nd June 1615. Churchyard contributed "addresses" to *Cardanus Comforte* (1573). In 1591 he hired lodgings for the Earl of Oxford, giving his own bond for payment. But the penniless Oxford decamped, leaving the luckless Churchyard having to seek sanctuary to avoid jailing for debt. That a man with Oxford's moral sense could have written the Shakespeare plays strikes me as a dubious proposition. *Dramatic Works of Thomas Dekker* vol. I ed. Fredson Bowers p. 107. Cyrus Hoy *Introduction... in 'The Dramatic Works of Thomas Dekker'* vol. I p. 71.
44. Caroline Bingham *James VI of Scotland* pp. 130-2. Athelstan, however, did defeat the Scots in battle.
45. J. Anderson *op. cit.* p. 81.
46. *Ibid.* pp. 98-9.
47. John Nichols *The Progresses of King James the First* vol. I pp. 470-1. "Bager" was almost certainly Sit Thomas Badger. He and Sir Thomas Germain appeared regularly in court masques over the years.
48. C. Nicholl *op. cit.* pp. 223,240.
49. F.A. Yates *The Rosicrucian Enlightenment* p. 3. *The Tempest* ed. Frank Kermode pp. xxi-xxii.
50. J. Anderson *op. cit.* pp. 80-1. Anderson's list of Grand Masters also has: "Francis Russel, Earl of Bedford in the North, Sir Thomas Gresham in the South 1570"; after Charles Howard, Lord Effingham, George Hastings, Earl of Huntingdon, was G.M. till the death of Queen Elizabeth. Inigo Jones became G.M. in 1607. Or at least, so Anderson claims.
51. D. Knoop and G.P. Jones *The Genesis of Freemasonry* p. 76.
52. Frances Yates' *John Florio* is excellent. On Gwinne, see *Dictionary of National Biography*. Gwinne's brother was apothecary to Charles Howard, Lord Effingham, a Grand Master, says Anderson. Gwinne was medical fellow at St. John's College, Oxford, when Robert Fludd studied there. Gwinne was made M.D. at Oxford in July 1593 on the recommendation of Sackville.
53. *Private Diary of Dr. John Dee* ed. J.O. Halliwell (1842).

**Tabula Smaragdina**  
**OR**  
**The Table of Emerald**  
 said to be found  
 in the Sepulchre of Hermes

with glosses (in italic)  
 by John Everard, Doctor of Divinity

[Transcribed from Ms. Ashmole 1440.]

1. **It is true without any lying, certain and most true, that which is inferior, or below, is as that which is superior or above there being one Universal matter and form of all things, differenced only by accident, and particularly by that great mystery of Rarefaction and Condensation, and that which is superior as that which is inferior, to work and accomplish the Miracles of one thing, and to show the great variety and diversity of operations wrought by that Spirit that worketh all things in all things.**

2. **And as all things were from ONE, by the Mediation of one, God having created all things in the beginning, which is the beginning of all things, and the wisdom of his Father, so all things spring and took their original from this one thing by adaptation or fitting itself accordingly in number weight and measure, for Wisdom builds her own house.**

3. **The Father of this one thing, or that which he useth instead of an Agent, in all the Operations thereof, is the Sun, and the mother thereof or which supplies the place of a female and Patient is the Moon; the Nurse thereof receiving in her lap all the influences of heat and moisture, the Sulphur and Mercury of Nature (for the Spirit of GOD moveth not but upon the Face of the water) is the**

**Earth. The Wind or Air carried in its Belly as one of the links in the chain, that link superior things to them that are below.**

**4. This is the Father original and fountain of all perfection, and all the secret and miraculous things done in the world; Whose force is then perfect and complete to perform those Miracles, and many more when it is turned into Earth; that is from a volatile and unfixed thing as it was both before and in the preparation, to a most fixed Earth, but quintessential, wherein all the virtues are both concentred and doubled, nay infinitely increased. To which purpose Thou shalt separate the Earth from the Fire, for they being united, and the subject being but one thing (like Adam and Eve before their separation, or Plato's Hermaphrodite, a man and a woman joined together back to back) could not generate or beget, till all parts be separated, and purged; and the subtle or fine aethereal from the thick or gross, sweetly and with much leisure all haste being from Hell, and with a greate deal of wit, judgment and discretion: for to every thing there is an appointed time, and for the production of all animals, vegetables and minerals, the measure of the Igne (fire) is measured, 2. Edras 4, 37. And therefore is requisite both patience to persevere and expect the appointed time, and wit or judgment to find, and order the fire. It ascendeth from Earth to Heaven, and descendeth from Heaven to Earth, even as the rain, which in like manner is often cohobated upon the earth; and one part of it is by the appointment of wisdom fixed into earth, whilst another part of earth is attenuated and dissolved; this being the perpetual motion of wisdom itself: and by this means it acquireth the virtue and power of all things above, the subtilty, purity, penetrative activity of fire, light, heaven and things below, the fluidness, fixedness and capableness of all influences, which the lower elements of Earth and Water have. So shalt thou have the glory of the whole world which consisteth in long life, health, youth, riches, wisdom and virtue, Therefore shall all obscurity fly from thee the obscurity and darkness of the body, its distemper and sickness; of the Soul and Mind, that which ariseth from these ignorances which is cured not in the branch only but in the root, when we have put our light in a clear glass. This is the most strong strength of all strength, the mightiest expression of all the power strength and efficacy of nature which can be in sublunary things, for it will overcome any subtle thing, as metals in Mercury, and the spirit of the bodies; which though they be thin it will be congealed, and though they be volatile, it will fix: and likewise in living weight, there is no disease so spiritual but it will root it out: and every hard thing it will pierce as well in compact metals with whom it will join inseparably, as in diseases that affect the solidest part of bodies. Thus was the World created: Therefore do the philosophers call their Stone, the little world made of the same Chaos, and after the same manner that the**

*great one was. From whence will be wonderful adaptations, or fittings of Agents and Patients, and by that means strange productions in all the kingdoms of Nature, animal, vegetable and mineral : and the manner of them is this, which is showed and set down before, and the method of operation the same: Therefore am I called Hermes Trismegistus or the thrice greatest Mercury, having the three parts of the philosophy of the whole world, and endowed with the knowledge of the Body, Soul and Spirit, whereof all things consist, and of all things that are in the three kingdoms of Nature. Thus endeth that which I have spoken of the operation of the Sun: for whatsoever is made or done in all sublunary matters, is done only by the power of the Sun, of whom the Psalmist saith the Almighty hath placed his Tabernacle, it being the Fountain of all natural heat or Nature itself in the Creatures, which is nothing but the finger or ordinate power of the Almighty; And the finger or power of God, is God himself, to whom is due all that, and infinitely more, than the creatures can possibly ascribe unto him.*

*Blessed be He for evermore.*

*Amen.*

*Finished at Fulham on Sunday August 9, 1640.*

*By J.E.D.D.*

[i.e. John Everard Doctor of Divinity]

A Thanksgiving to the  
Great Creator of the Universe  
for his incomprehensible Goodness  
and Mercy to Mankind

by Robert Fludd

Translated by General Charles A. Rainsford  
in the late 18th century

Transcribed from Ms. Alnwick Castle 600, in the  
collection of the Duke of Northumberland

*[This is the opening piece of the second tome of Fludd's great masterpiece Utriusque Cosmi Historia or "History of Both Worlds", published in 1619 as Tomus Secundus de Supernaturali, Naturali, Praeternaturali et Contranaturali Microcosmi historia. It is a great paean of praise to the creator, and reveals Fludd's deep religious sensibilities. It quotes extensively from the Hermetic writings, the Pymander and Asclepius, and of course from the Bible. In two places Fludd especially uses the Rosicrucian image "under the shadow of thy wings, J.H.V.H." Rainsford's translation presents us with a lyrical and poetic aspect of Fludd, contrasting with the heavy, ponderous, though precise and exhaustive language that we have found in previous extracts and translations of his work. This opening prayer of thanksgiving, gives us an insight into the deeply felt religious devotion that drove Fludd. It was this intensity of feeling that must have inspired and sustained him in his lifes task of writing the massive encyclopaedic surveys of divine and human knowledge which are his legacy to the Hermetic tradition. — Adam McLean.]*

Almighty Creator of all things who from thy great kindness to man in particular hast been most graciously pleased to form him with such excellent and sublime powers, as to make him the ultimate end

of the whole Creation of our World; whose extent of his reasoning faculties make him of the same nature as thy Holy Angels; in his sensitive powers partaking of the animal part of thy creatures; and in his natural, similar to thy vegetable kingdom; his body partaking of inanimate nature.

He is a provident, sagacious, acute animal endowed with memory, reason and reflection, thus so aspiring a disposition of mind as to approach nearly to a celestial form, and be a worthy object of Angelic contemplation, when soul and body are made up of eternal and mortal composition, so as to answer the purpose of his origin in both his natures, that he may look up to heavenly objects to adore thee, O! eternal Elohim, while he directs and governs things on Earth, and is at the same time the object of care and attention from thy superior ministers and servants, the Angels, that are always ready to receive and obey thy will; that while he fills the earth below, he may mix with the Elements in the [...] of his nature, dive into the depths of the sea by the powers of his comprehension, and lay open the Mysteries of the World so clearly to his capacity, that no darkness of the air can conceal them from him, or solidity of the earth can put a stop to his operations; and no depth of water can prevent his penetrating to the bottom.

Permit me O! Lord, the humble creature of thy hands, glorified and exalted as thou hast been pleased to create me, to invoke thee by Fire, by Air, by Earth, by Heaven, by the universal Spirit, by the Abyss, and by every created thing. For thou only art the great J.H.V.H. Thou only art God, whose name is blessed for ever.

Let me, O! J.H.V.H., prostrate myself before thee in most humble and sincere adoration of heart and soul, and return my most grateful and unequal thanks for thy perpetual goodness and inconceivable mercy, for having prepared, disposed and formed thy creature man according to thy Holy image, and placed him upon this thy world of Earth, both as a visible and intellectual similitude of thyself, and with thy own hands fabricated him from Adamic earth at the Creation; and filled him with such a portion of thy wisdom as to give him power over the rest of thy creatures, the fish in the sea, the fowl in the air, and every animal and reptile of the earth, and that each of these by thy all wise direction stand in fear and awe of him, from the power he derived from thy goodness and pleasure.

For the Spirit, O God! created him, and thy breath gave him life; and it has also pleased thee, to adorn him with a portion of thy divinity, to give him superiority over the rest of thy creatures; and thou hast been so benevolent as to form him little less than the Angels, to crown him with glory and honour to put all things under his feet, by giving him power over the work of thy hands, and thyself vouchsafing to be his protector. Thou hast made his steps firm and sure that he cannot fall, because, thou J.H.V.H., deignest to support him: thou numberest his steps, thou pardonest his sins, thou showest

thy mercy by giving him life in spite of them; and preserveth him by the virtue of thy spirit against his enemies.

Thou therefore, who art the first and great Lord of Eternity, who out of thy infinite kindness to thy creatures hast formed the Universe and Man in his proper order: while thyself as inconceivable Archetype sitting upon thy Throne above all height in inexplicable dignity and splendour, lookest down upon us thy creatures made after thy own image and similitude; let us therefore join in the most grateful acts of praise and thanksgiving; and sound forth thy glory in fullest symphony while thunders echo thy Holy Will; and let thy Omnipotence resound, to the utmost limit of Creation.

Let the foundations of the earth tremble in commemoration of thy noble acts, and exult with inspiration to thy honour and let the heavens and earth - Hyle and the Abyss, the Spirit of invisible waters - the seas, the rivers and fountains, the hail and snow - the lightning and thunder - the wind and storms and every powers of the Universe join in praising thee O! Elohim and rejoice in thy wonderful greatness. And what can man do less as the Little World than celebrate thy praises, whom thou hast made next to the Macrocosm; and whom thou hast immediately inspired with the breath of thy mouth, and as thou has declared thyself well pleased with adoration and praise, it is our duty to approach thee with prayer and sacrifice, and with contrite hearts, return thee most grateful acknowledgments for thy infinite benevolence, not only for having created man in thy own likeness, and received him as thy Son, but for having sent thy Wisdom from thy Holy Heavens with length of days in her right hand, and in her left, riches and honour.

She guided the righteous in the right paths, and defended him from his enemies, that he might know that godliness is stronger than all; and that thou will give a crown of triumph to those that perform thy will; therefore to thy ineffable Name, O Lord God of Hosts, who art the sole defender of weak Man, his buckler and horn of his salvation, what praise, glory and honour can be sufficient, or how can he show forth his sense of thy great goodness: who art all in all, and all in every path, who can declare thy essence?

Who can publish the wonderful operations of thy hands, thy benevolence, thy forbearance, and infinite mercy? Who can express thy power, and the strength of thy arm? Who can describe thy incomprehensible majesty? Who can show forth the efficacy of thy stupendous name? Who can reveal the secrets of thy justice? Who unfold thy Omniscience? Who scan the depths of thy counsels? Who declare thy origin? Or who measure thy eternity? Who paint thy splendor and brightness? Who conceive thy truth and perfection? Who demonstrate the fullness of thy knowledge and understanding? Who penetrate into the place of thy residence? Who show thy infinity, or comprehend the intent of thy wisdom? Who, to sum up all, by the power of eloquence or the beauties of description, can find

words to express thy incomprehensible glory, majesty and dominion by any power of the human understanding, a small portion of which only can be in the least comprehended from the fountain of Holy Writ, which we consider with wonder and amazement?

For there we read that the mystery of thy essence was concealed even from thy servant Mosheh, to whom thou didst declare in a form of words most sacred and inviolable that nobody should see thy face and live, and so wonderful and powerful are thy operations as to bear up the seas with thy strength, to bruise the heads of the whales in the waters, to shake the sides of Behemoth to make the fountains burst in torrents from the Earth, to dry up the broadest rivers, to give bounds to the world; to ordain the Sun to run his course, to divide summer and winter; to move mountains, to make the earth tremble, to bid the Sun stand still and direct the motions of the stars, to appoint the signs in the heavens, to walk upon the sea. Thou O! J.H.V.H. didst make Arcturus, Orion and the Pleiades, and all the constellations that fill the Universe, in numbers, above the power of Man to reckon.

If we consider thy extraordinary acts in Egypt, with the effects of them, how much do they exceed all human comprehension, and how do they extend thy name throughout the World! If we enumerate the miracles thou was pleased to exhibit before thy people in the desert, how stupendous were they, and how are we compelled to ascribe to thee glory and omnipotence. How ineffable are the victories, O! Lord God of Aomus, thy spiritual and celestial bands obtained over the mighty power and innumerable Jerus of the Egyptians, Assyrians and other nations, by thy people the Israelites, which sacred history has transmitted to us, to our surprise and admiration.

Therefore let all the inhabitants of the earth, and all creatures that fill it, laud and praise the abundance of thy goodness, which all nations, however ignorant of thy name, will publicly and openly acknowledge before the consummation of all things.

For thou, O Lord, art a strong God, full of compassion and patience, long suffering and plenteous in mercy and truth, supplying all things by thy mercy; which is so great, that the earth is full of thy goodness, whatever thou doest is right and thou executest thy judgements to all, not according to their sins, nor according to our iniquities, but as high as the heavens are above the earth, so does thy kindness prevail towards those that fear thee, and as far as the East is from the West, so far dost thou remove our iniquities from us, and as a father shows mercy and compassion to his children, so dost thou show pity to those that respect and fear thee.

For thou knowest our composition, and remembered that we are but dust. Thy kindness O! J.H.V.H. is everlasting upon them that fear thee which thou hast enformed with thy holy voice proclaiming thyself the God of mercy, compassionate, and slow to anger, and full of benevolence and truth, showing mercy to thousands and pardoning the sins of those that hide themselves under the shadow of thy wings.

The volume of truth declares the immensity of thy powers and strength, thou O! J.H.V.H. art my strength, my rock, my fortress, and my deliverer. Thou art a great King over all the Earth, the confidence of all the ends of the Earth, and of them that are afar off upon the sea, thy strength settest fast the mountains, thou art girded with power. Thou stillest the noise of the seas, and the tumult of the people. Thou hast under thee twenty thousand chariots, and thousands of Angels, and is there any number of thy armies? And thou O! J.H.V.H. dwellest with them as God of Sinai in the sanctuary. Can anything stand before thee when thou art angry?

For who in Heaven can be compared unto Jah? Who among the Sons of the Mighty, can be compared unto J.H.V.H. who hast broken the gates of brass, and cut the bars of iron asunder. Thy power is wonderful, and wonderful are the operations of thy hands, for through thee we do valiantly, and through thee we tread down our enemies, for if thou O! J.H.V.H. are on our side, what can stand against us? Nay if all the nations of the earth should surround us, in thy name O! J.H.V.H. will we destroy them.

Therefore blessed art thou O! Lord J.H.V.H. and let all thy creatures rise and adore thee in fear and reverence for whatsoever that pleasest O! J.H.V.H. that canst thou do, in the heaven and in the earth, in the seas, and in all the abysses. Which of all the gods of the heathens can be compared unto thee in majesty or greatness? And who of them, if any existed, has appeared like thou do in majesty, glory, wonder, and amazement.

With what regal splendour O! J.H.V.H. didst thou appear to the Children of Israel upon Sinai thy holy mountain, when thou wieldest the sceptre of the heavenly Hosts of Angels? The sea fled from the majesty of thy presence, Jordan turned back, the mountains skipped like rams and the hill like young sheep. At sight of thee the Earth trembled. Thou touched the mountains and they smoked, and the rocks melted like wax. When thou art adorned with glory, thou sittest upon the Cherubim.

Thou lowest thy heavens, O Lord, and comest down. Thou touchest the mountains and they smoke. Thou castest forth thy lightning and scattered them. Thou shootest out thine arrows and destroyest them. Such is thy excellency that it makes men afraid, great is thy dread when it falls upon them. Great and mighty art thee, O! J.H.V.H. because there is none like unto thee, nor is there a true God but thee, for thou are the God of Gods, and Lord of Lords. Thou art a great King above all Gods, most powerful and great, most mighty and formidable. The heavens are thine, even the Heaven of heavens, the Earth and all that is in it. For thou art great, and powerful, full of Glory and Majesty, thou art eternal and all things are thine, both in the Heavens and Earth.

Thine, O! J.H.V.H. is the Kingdom, for thou art above all things. Riches and glory are in thy hand, for thine is universal power,

therefore we acknowledge thee only to be our God, and we praise thy glorious name, for how can we enough admire, extol and reverence thy stupendous acts. Therefore let all the Angels and armies of the Heavens - the Sun, the Moon and the lucid Stars - the Heaven of Heavens, and all that is above the Heavens - all that is in the Earth and in the Seas, all that is in the Abysses - fire, and hail, snow and vapours - winds and storm, that obey thy word - mountains and hills - trees bearing fruit - beasts and cattle - creeping things and birds that fly - young men and virgins - old men and children - let all these praise, celebrate and adore thy blessed Name, O! J.H.V.H., for thy Throne is glorious, and its brightness is above the Heavens and the Earth. It is a strong tower, [by] which the righteous man is protected and defended and where the effects of thy justice teach us that thy Word remains for ever; and instructs us that thou art the righteous Judge of the whole Earth, sitting in the Throne of thy majesty, surrounded with glory and honour, and that thou liftest up the head of the righteous man, that he cannot fear or know want, that thou rightly judge, exaltest and or debasest us as thou seest good, according to thy holy justice. For the cup is in thy hand, and the wine thou pourest out, is pure or mixed according to our deserts, and the wicked drink of the dregs thereof. For thou O! J.H.V.H. increaseth righteousness, and judgement for all that are oppressed. For thou shalt bring every work into judgement, with every secret thing, whether it be good or whether it be evil. Every way of a man is right in his own eyes, but thou O! J.H.V.H. pondereth the hearts. For being just thyself, thou disposest all things with justice and nothing can resist thy power, for it is the beginning of righteousness.

And unto thee O! J.H.V.H do we ascribe greatness, for all thy ways are judgement. Thou art right and perfect for ever, for thy providence is not to be deleted [diluted], and thy omniscience is beyond all understanding, and though thou art high, O! Lord, yet hast thou respect unto the lowly, but the proud thou knowest afar off. Thou searchest us, O! J.H.V.H. and knowest us. Thou knowest our down setting, and our oppressing. Thou understand our thoughts afar off - thou compassest our paths, our lying down, and art acquainted with all our ways. Thou art witness of the reins, a true beholder of our heart, and a hearer of our tongue. For when there is no speech in the tongue, thou knowest the heart of man altogether, for nothing can be hid from thee, for thy eye sees all things, and brings out the hidden things to light.

Therefore let us pour forth continual praises, O God of all wisdom, to thy divine Name, who seest all things with a glance of thine eye. But who can know thy secret counsel, or scan the depth of thy power, or know thy will, as the thoughts of Man are miserable and his devices uncertain, and though some of thy works are revealed unto us and to our children, yet thy secret things belong to thee only.

But this we know, that thy counsel shall stand for ever - but

terrible art thou, O! J.H.V.H. in thy secret place, where no mortal can approach. Who can know thy origin, or who can penetrate into thy sanctuary, for being the author of all, thou art before all, before the world or time had a beginning thou was, and shall reign without end for ever and ever. Therefore thyself art eternity, without beginning or end, and sittest upon thy eternal Throne upon the Heaven of Heavens, in victory and triumph, in perpetual joy, justice and equity.

Therefore to thy name be continual praise, honour, glory, power and majesty; who art with thy Son and thy Holy Spirit the beginning and end of all things. Who can tell thy perfection, when thou didst refuse to show thy internal glory to thy servant Mosheh, as nobody could see thee while he lives in this mortal state, though [thee in] Holy Writ declares, that thy eternal glory has been visibly known to some of thy Elect. For though the glory of thy essence was concealed from Mosheh a priori, he saw thee with his mortal eyes a posteriori; that is, he beheld thee in thy secondary appearance, or in one of thy vestments.

For thy Name O! J.H.V.H. is great and full of majesty, thy dwelling is in Sion, from whence thou looked down in the greatness of thy glory. Thou breakest the powers of the stout-hearted, thy wonderful arm prevailed over them. The effects of thy power are known by thy wonderful works, the heavens declare thy glory, and the firmaments showeth thy handiwork. Praise be to thee from thy creatures as is most due, from whom, in whom, with whom, and by whom all glory, majesty and power is derived and exists.

As to thy truth, we are told thou art mighty and true, and that thou art not a man to lie, or the Son of Man to repent, or hast thou said and not done, or has thou spoken and not performed? Let him that doubts of thy truth, look back upon thy justice and he will no longer hesitate to declare it. Thou art therefore a just, strong and true God, and thy Holy scriptures contain the most ample testimonies of thy doctrines, and the fullness of thy knowledge. For thou instructest the just man, and teachest him the way he should go. Thou showest him how to do thy pleasure, and leadest him through a plain way, and givest him good counsel, because thou art judgement and knowledge, and makest him thou [leadest], to have more understanding than all his teachers, to be wiser than the Elders, for thy spirit is good, the Instructor of all Instructors, teaching my hands to war and my fingers to fight, by whose help Joshua, was the invincible conqueror of his enemies - Samson had strength to kill the lion, and slay a thousand of his adversaries with only the jaw bone of an ass - Gideon to conquer a great army, and Shamgar the Son of Anath to slay 600 Philistines with the goad of an ox. And by the power of the Spirit of thy Wisdom, thou didst give instruction to the wise hearted, to make Aaron's garments to consecrate and preserve him. So also didst thee inspire with this same spirit, Bezaleel, to be skillful and intelligent in every art, and by its inspiration therewith ignorant men have been made

the great Prophets, as with Balaam, Samuel, Elisha, and others. Therefore true knowledge, and understanding proceed from thy mouth; for thee, J.H.V.H can only give wisdom, because thou art the God of all perfect understanding.

For so high is thy Throne above all heights; that neither the tongue, or the thoughts of Man can ever describe it. And thy Word declares in letters that will last for ever, that thou J.H.V.H. ridest upon the Heaven of Heavens that were of old, sitting upon the Throne of thy glory, and that all the Host of Heaven stand by thee on thy right hand, and on thy left; for thou art higher than the Heavens, and sittest above the stars and dwellest between the Cherubim. And when thou pleasest, thou bowest down the Heaven, and comest down. Thou makest the clouds thy chariot, and thou fliest upon the wings of the wind. Thou makest thy Angels Spirits, and thy ministers a flame of Fire. Thou touchest the mountains and they smoke. Thou castest forth thy lightning and scatterest them. Thou shootest out thine arrows and destroyest them.

Love me, O! J.H.V.H., that art strong and mighty and according to thy infinite Mercy, protect me in that terrible Day and Hour when thou comest in thy majesty with a great and tremendous voice, and with a glorious and wonderful appearance, exceeding all imagination to the dread and horror of the wicked, and the inexpressible joy of the Elect, to raise the Dead, and judge the World in justice, equity, mercy and kindness. For thy greatness is unsearchable, and not to be conceived, because if I ascend up to Heaven, there art thou, and if I descend into Hell, or the extreme depths of the Sea, into night, into darkness, there art thou also. O how infinite is thy goodness, how perpetual thy dominion, how durable thy power, O! J.H.V.H., my glorious and magnificent God.

Nor is thy wisdom less wonderful, less incomprehensible, and inscrutable, for it is higher than the highest Heaven, deeper than the lowest Hell, longer than the earth, and broader than the Sea. Thy works are many fold, and in wisdom hast thou made them all. Who shall find out thy depth, and who shall discover the perfection of thy omnipotence. Thou didst possess wisdom in the beginning of thy way, before thy works of old, from everlasting or ever the earth was, when there were no depths, when there were no fountains abounding with water, when thou had prepared the Heaven, wisdom was there, when thou didst set a compass upon the face of the Abyss, then She was with thee as one brought up with thee, uprising always before thee. Who therefore can resist the work of thy hands, and who can build again what thou hast destroyed. If thou shuttest up, who can open. If thou withholdest thy showers, all will be dried up; if thou lettest them go, the Earth will be overwhelmed.

But where shall wisdom be found. We look for it in the rain in the Land of the Living, or in the secrets of Nature. It cannot be bought with the gold of Ophir, nor shall silver be weighed to purchase it. It

cannot be valued with the precious onyx, or sapphire, nor be equaled by the sparkling diamond. For the price of wisdom is above rubies. Nor shall the carbuncle be put in comparison with her. Her seed is powerful in the land. Riches and honour are in her house. She makes justice to shine in the dark for She is gracious, merciful, liberal, and wise. O that J.H.V.H. would speak and open his lips to me, and show me the secrets of wisdom, that I might be taught in her schools and be made wise before God. For how can I sufficiently praise thee, who doest what thou wilt, and nobody can say. Why dost thou so? Therefore let thy will be done in Earth and in Heaven, in my terrestrial and exterior Man, as in my spiritual and interior one, and as the Angels who are thy ministers do thy Will throughout the Universe - therefore will I praise and extol thee with all my Soul, and all my strength, and pour out thanksgiving unto thee with the Royal David in praise, honour and glory, for ever and ever.

Let me therefore, O most merciful God, most humbly offer up, my spirit, the sublime and noblest part of me as a tribute to thee, my Lord and Master, with my Soul as the secondary or middle part of my wonderful frame, to remain fixed in thy institutions, while my animal man or the third or lower portion of me that receiveth not the things of the Spirit, may be so impressed by thy influence as to obey thy Holy Will in all its actions. I offer up most grateful thanks to thee my Creator, and submissively and humbly beseech thee to pour out such a measure of thy Spirit upon me, from thy Holy Hill of Sion, as to unite itself to me and so regenerate me, that I may be exalted to the mansions of the blessed spirits, and by a joyful contemplation of thee in this life, and by a sure and infallible vision of the life to come, I may be transferred by a true resurrection, to a sight of thy celestial Throne.

Into thy hands then I commit my Spirit, that after having completed its course in this first state of existence, I may die in thy Word, and my soul soar with golden wings in the crystalline sphere, and be refreshed with the Balsam of Christ, and [...] to thee, the first and sole unity and principle of all Creation, by whence my Spirit was first infused into its material garb of number, and by a complete resurrection I may behold the unspeakable and simple unity of thy glory. Be thou therefore, O my God, my strong power, and defense, my shield and my buckler, that my spiritual enemies may know that I am safe under the shadow of thy wings, in security and protection. Inspire me with a ray of thy inexplicable majesty, to a true perception of things above; that I may look down with contempt upon the things below.

Grant that by paying due honor and reverence to thy glory, my Spirit may bear thy name in indelible characters, and may power and honor be ascribed to thee for ever. Be gracious and propitious to me in thy justice. Let thy providence direct me in all my ways, while I adore thee in silent admiration, and extol the riches of thy glory, and

declare to the World the perfection of thy truth. Make me so capable of thy knowledge and doctrine that filled with thy Light and having a perfect knowledge of myself, I may gratefully and humbly adore and admire thy excellence, and in deep meditation explore the beauty of thy holy residence; revolve in ecstasy the mystery of thy omnipresence, and promulgate as with the sound of a Trumpet the inscrutable depth of thy wisdom - acknowledge thy omnipotent will and pleasure, and sing forth with unceasing voice thy praise and wondrous acts, that no time can terminate, but that will endure in triumphal glory and [unlimited] fame.

Nor will I cease, mortal man as I am, to cry out with every power of my mind, by every subtle and spiritual exertion of my reason and understanding, by the lucid substance and ethereal spark of my vital frame, by the Air I breath, by the Fire, the Water, and the Earth this mortal body is composed of; by my internal and external man; by all I comprehend, ascertain and perceive, I cry to thee and proclaim aloud, that thou only art J.H.V.H., thou art the God, who made the Heavens and the Earth; and most graciously and benevolently formed the World and Man, after thine own image and likeness.

Therefore, let thy Holy Name be blessed and praised now and for evermore, by all creatures, made happy by the introduction of thy Light, and particularly by me.

This humble Son of Man,

Thy unworthy but grateful servant.

## Some Hidden Sources of the Florentine Renaissance

Graham Knight

One of the most enduring myths of occultism concerns the hidden teacher, who appears in magic to pass on his knowledge to a worthy pupil. Perhaps it is inevitable that the hard reality of esoteric study should encourage reveries about an easier route to success. As with so much else, this myth has become progressively coarsened in the modern period, until we come to the Secret Masters of Theosophy. Yet within the hidden history of Europe, such men have in fact appeared — Flammel and the elderly Jew who interpreted his mysterious 'Book of Symbols', Seton's visits and practical demonstrations that convinced Helvetius of the truth of alchemy.<sup>1</sup>

In this article I want to consider one such moment, that radically altered not only the esoteric tradition of Europe, but also the whole climate of its culture that produced the Renaissance and thus the starting point for modern Europe. It is seldom that changes in a culture can be pin-pointed to a series of individuals, but the beginnings of the Florentine Renaissance lead directly from the proselytizing work of a few men, and in particular Pico della Mirandola, whose *On the Dignity of Man* may be said to summarise all that subsequently became Humanism,<sup>2</sup> and whose translations and championing of Hermeticism and christianised Kabbalah re-interpreted the nature and position of man within his intellectual universe. It was as if this remarkable young man had grasped the new knowledge appearing in Europe not merely as a series of radical texts, but as a continuing tradition, a gestalt that contrasted with and augmented the Christianity of the Middle Ages. What were his sources and the routes by which this information reached him?

As late Classical culture collapsed under the pressures of its own contradictions and the attacks of an increasingly militant Christianity, several parallel attempts were made to re-formulate and perpetuate its doctrines — Neo-Platonism, Hermeticism, the Chaldean Oracles, Gnosticism and the Graeco-Egyptian texts of magic and alchemy. The latter were amongst the great collections of Magical Papyrae — spells, chemical recipes, prayers and theology interlaced.

Committed to writing, all these tributaries flowed into the great city and library of Alexandria, which became the final hot-house flowering of this hybrid culture — until this centre too was extinguished by Christian ignorance and persecution, its last Academies closing in the 5th century A.D.. The guardianship of classical culture moved away from Greece, out to the emergent cultures of the near East — to Syria and to the new centre of Constantinople in Byzantium. This latter was particularly active in collating and commentating upon the Greek alchemists such as Zozimus.<sup>3</sup> With the growth of the Arabic empire, Syrian power was gradually absorbed, and its records of the classical texts became the basis of Arabic science and speculation for the next five centuries. Though there were some authentically new authors, the Arabs were remarkably faithful to their sources, and they seem always to have viewed the accurate transmission of the original texts as a type of sacred trust.<sup>4</sup>

In Basra there was founded some time in the middle of the 10th century A.D. the Ichwan El Safâ or 'Faithful Brothers'. Their orthodoxy was considered suspect even to Islam, but they showed considerable practical knowledge of chemistry as well as an interest in talismanic uses of metals.

More directly a contact with the West was the specifically neo-Platonic school of Harran (early 11th century), via which the *Turba Philosophorum* and *Emerald Tablet* entered into Europe, the former in a Latin text from an Arab version of a Greek original. The latter became a classic formulation of alchemical belief, and is especially interesting since, carried with it in the form of appendices, were a series of spells and formulae that derive recognisably from Theban and other magical papyrae still intact after moving from Egypto-Graecian Alexandria to Syriac and then Arabic encyclopaedists, to emerge finally into Europe.<sup>5</sup>

Just as Hermeticism could be viewed as a radical gnosticising of classical learning, so too Kabbalah was Judaism undergoing a similar gnostic metamorphosis.<sup>6</sup> Just as Hermeticism installed itself at the heart of post-medieval Europe, so the Sephirothic recension of Kabbalah that emanated from Spain in the 15th century became the basis for Pico's 'Christian Kabbalah' — one which he believed was of great antiquity, originating in the time of Moses, and which via Gematria was capable of validating Christianity. His main source for these texts was a Spanish Jew known as Flavius Mithridates, who encouraged him in his Christianising interpretation and appears even to have tampered with the original manuscripts in order that they might more easily bear this meaning. Why he should do so remains a mystery, but perhaps he saw Pico as a doorway out of the ghetto, taking into the mainstream of European thought the newly developed doctrines, and it is certainly true that, fused with the cult of Hermes Trismegistus, Kabbalah became a major facet of the Renaissance philosophy.

Thus we have the extraordinary moment, in which the twin strands of christianised Hermeticism are fed into Europe via only a few individuals — Ficino, Pico, Bruno — but most especially Pico; from

whose work would blossom the Florentine Renaissance, and thus in many ways the history, both exoteric and esoteric, of Europe itself.

Flavius remains hidden behind the famous figures of the early Renaissance, and yet his was a hand that helped to open a door to the new learning, and to the modern vision of man as the arbiter and centre of knowledge.

### Notes

1. An excellent account of this mysterious meeting is given in A.E. Waite's *Alchemists through the Ages*, p.201-208.
2. To quote briefly: "Exalted to the lofty height, we shall measure there from all things that are and shall be and have been in indivisible eternity; and, admiring their original beauty, full of divine power we shall no longer be ourselves but shall become He Himself Who made us."
3. Zosimus 'the Panopolite' circa 300 A.D., a Theban working in Alexandria. He is amongst the greatest of all the Gnostic Alchemists, his work moving between the chemical praxis, visions of the gods and extraordinary autobiographical detail. A collated volume of his extant fragments is long overdue. In the meantime, interested readers will find him extensively quoted in Stillman's *The Story of Alchemy and Early Chemistry*, for example, p.162-165 (Dover edition, 1960 onwards).
4. It is a remarkable fact of occult literature just how often one finds a text or fragment of ritual preserved intact through nine centuries and several cultures. The recent publication of the Magical Papyrae give many opportunities to confirm this fact: *The Greek Magical Papyri in Translation*, University of Chicago, 1986. See also the later remarks concerning the magical spells passed on to Europe as appendices to the *Emerald Tablet*.
5. It should also be noted that Aristotle first appeared in Europe via Arabic commentaries early in the 13th century — and that this was associated with an explosion of heresy in the University of Paris — see Norman Cohn's *Pursuit of the Millenium* on the Amaurians.
6. See Scholem's *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition* — pub. Jewish Theological Seminary of America, 1965.



*Originali huius exemplari in stabili quondam Sacri Romani Imperii Princeps in capite de  
 pictum quatuordecim pollicibus altam novemque latum erant.*  
 Vera Effigies & Nobilis Illius & Poloni  
 et Praedicti & Philosophi & Hermetici  
 & Michaelis Sendivogii.  
 a de Kempnergo, sculptus anno 1784

A portrait of Michael Sendivogius as an elderly man  
 (after an oil painting that used to belong to an "Imperial Prince")

# Michael Sendivogius and Christian Rosenkreutz

## The Unexpected Possibilities

Rafal T. Prinke

Dame Frances A. Yates in her absorbing book *The Rosicrucian Enlightenment* advanced the theory that Rosicrucianism should be seen "as a movement ultimately stemming from John Dee" [1]. The evidence she quotes is really massive and quite convincing, and yet on reading the book one still has a feeling that "something is lacking". Dee's journey to Central Europe and back through Germany, which, according to Yates, so stirred the minds of continental intellectuals, took place between 1583 and 1589. This means a whole generation before the movement made itself known to the world at large through circulating, and eventually publishing, its Manifestos. Such a long time of germinating clearly indicates that there should have been some other figure of similar charisma that would have "passed the torch" to the young enthusiasts of Tübingen who were responsible for creating the Rosicrucian mythos. Another point is the stress that the Manifestos place on the healing activities of the R.C. Brethren (in the Paracelsian tradition) and their anonymity - neither of which can be attributed to Dee [2].

We should therefore look for an alchemist possessing the secret of transmutation and Paracelsian physician active in the first two decades of the 17th century, who was anonymous and yet well known and admired by his contemporaries, had contacts - also diplomatic - with the courts in Prague, Stuttgart and Cassel but, at the same time, was not dependent on the kings and princes. A person that travelled extensively in Europe and the Orient, meeting all the important hermetic scholars of his time and expounding to them his visions of the New Age of general reformation in religion, philosophy and science.

Among the many hermetic philosophers of that crucial period there is only one person that meets all the above mentioned criteria -

the unfortunately neglected and misrepresented in modern writings on the subject Polish alchemist Michael Sendivogius. In my earlier article [3] I attempted to show how this unfair treatment began and what the truth about Sendivogius really was. Now I would like to draw some attention to the evidence that shows him as a possible key figure in the early development of the Rosicrucian movement and the type of thinking associated with it.

He may be seen not only as the missing link between Dee and the Manifestos but indeed as a model for the mythical Frater C.R.C. His activities and travels all over Europe made him a well known figure even before 1600, while after the publication of his *Twelve Treatises on the Philosophers' Stone* (later known as *Novum Lumen Chymicum* or *A New Light of Alchymie*) in 1604 and several publicly performed transmutations he was regarded as the greatest alchemist and hermetic philosopher of his time (he was also admired among the Tübingen university intellectuals, as I will show below). And still he wanted to remain anonymous and independent - it is very meaningful that all of his works were published anonymously and without dedications to any kings or princes - a truly Rosicrucian behaviour without precedence at that time!

In view of Frances Yates's statements about John Dee's influence on early Rosicrucianism, it is interesting to note the possible contacts of Sendivogius with his teachings. The Polish alchemist started his higher education at the Jagiellonian University in Cracow in about 1582. At that time there was a group of scholars interested in hermetic philosophy and teachings of Paracelsus there, whose protector was palatine Albrecht Laski (1536-1603) - the well known pretender to the Polish throne, responsible for bringing Dee and Kelley to Poland and Bohemia. His interest in the two magi was not only, as is sometimes suggested, connected with his political plans and hope to find funds for their realisation through alchemy, but he had a deep interest in hermeticism. In 1569 he financed the translation of two treatises by Paracelsus into Latin and their publication in Cracow and while in England he attended a public discussion of scholars from Oxford with Giordano Bruno organised to honour him. It is also possible that in fact Dee believed that Laski could make gold and that was one of the reasons he decided to go with him to Poland [4]. When Dee stayed in Trebona in Bohemia, Laski visited him there several times, so he certainly discussed his philosophical theories with him and could have passed them on to others in Cracow. Moreover, it is now known that Laski was actually an English spy, informing Dee on the current events at and political plans of the Polish court [5].

It is not exactly known who was the first protector of the young Sendivogius. It may have been Laski or his close friend and political ally Nicholas Wolski (1553-1630), with whom Sendivogius was later closely connected. Wolski was brought up at the imperial court in

Vienna together with the later emperor Rudolph II and received good education at several European universities. From 1576 he stayed for ten years in Prague at the court of Rudolph as his cupbearer, at the same time visiting Cracow from time to time, as he also had the office of the great sword-bearer of Poland. Being an intellectual type, with deep interest in alchemy (he carried out some alchemical experiments together with king Sigismund III Vasa of Poland) and knowledge of several languages, he certainly must have met John Dee both in Cracow and in Bohemia.

As is well known, John Dee and Edward Kelley stayed in Cracow from March 13th (Old Style) to August 3rd (New Style) 1584, went for several months to Prague and came to Cracow again for the period between April 12th and August 6th 1585, when they returned to Prague again. This is also the time when Sendivogius went to the court of Rudolph II, probably recommended to him by Wolski, and therefore was in the midst of events. It might be an interesting hypothesis that he, being a protegee of Laski and Wolski, may have actually accompanied Dee on his way to Prague! This may find some confirmation in the fact that in Bohemia Sendivogius worked with the greatest Czech alchemist Bavor Rodovsky of Hustirany (1526-c.1600) [6], whose protector was Villem of Rozemberk, the host of Dee and Kelley when they settled down in Trebona, and who also resided there, working on Czech translations of the works of Paracelsus. But even if it was not so, Sendivogius most certainly knew the new ideas in hermetic philosophy that Dee was spreading, especially if his visit was indeed so stirring as Frances Yates suggests. It is also certain that he was in contact with Edward Kelley after Dee's return to England, and after his death bought the estate Fumberk (which had been given to Kelley by Rudolph) from his widow.

All this clearly shows that Michael Sendivogius knew very well the intellectual current started by Dee in central Europe. During his years in the service of emperor Rudolph II, who made him his courtier in 1594, his councillor in 1598, and finally his "Truchsses", i.e. a courtier with rights to sit at the dining table with the emperor and live in his castle [7], Sendivogius first travelled around Europe, combining diplomatic missions with further studies. Still before 1588 he was sent to the Near East through Greece, where he is said to have met a Greek patriarch who taught him the secrets of alchemy. In his *Philosophical Letters* he says that he copied two very rare treatises by Hermes in Constantinople, while elsewhere his "praeceptor" from Egypt is mentioned, all of which is strongly reminiscent of the journey of Father C.R.C. to Damascus and Fez! Then he visited Rome, Padua, Naples and Venice, and possibly also studied at Cambridge, Frankfurt, Rostock and Wittenberg. In 1590 he was at the university in Leipzig where he made friends with Joachim Tancke (1557-1609), physician and alchemist, who later included

Sendivogius's treatise in his *Promptuarium Alchemiae* (1614), and, what is especially significant, with Johann Thölde, the editor and probably author of the works ascribed to Basilius Valentinus, so important in the later Rosicrucian development [8]. A year later he was at the university in Vienna, and in 1594-95 studied in Altdorf, where he first met the Scottish alchemist Alexander Seton, the friendship with whom is the only explanation of his later (1603) involvement in freeing Seton from the prison of Christian II of Saxony. Far more interesting is, however, the relation quoted by Andreas Goldmayer in his *Harmonia chymica* (Onoltzbach 1655) that Sendivogius met in Altdorf a certain Armenian, whom he helped financially and who gave him the "Medicine" for transmuting base metals. Later the Armenian is said to have gone to Augsburg and Sendivogius to Stuttgart. This information is crucial as, on one hand, it may suggest that both Sendivogius and Seton had their tincture from the same source, and on the other - that Sendivogius visited Frederick of Württemberg (ruling from 1593) for the first time as early as 1595 and perhaps performed a transmutation with the Armenian's tincture, as he did the same the following year in Prague. The importance of the Duke of Württemberg for the beginnings of Rosicrucianism need not be emphasised here, as it was described at length by Frances Yates and earlier by Arthur Edward Waite. His court was a centre of alchemical and occult activities, with Simon Studion and Johann Valentin Andreae as its most notable Rosicrucian figures. After returning to Prague for a brief period, in 1597 he went to Dresden to the court of elector Christian II of Saxony, for whom he obtained some favours from the emperor (the fact that proved fruitful in the later Seton affair).

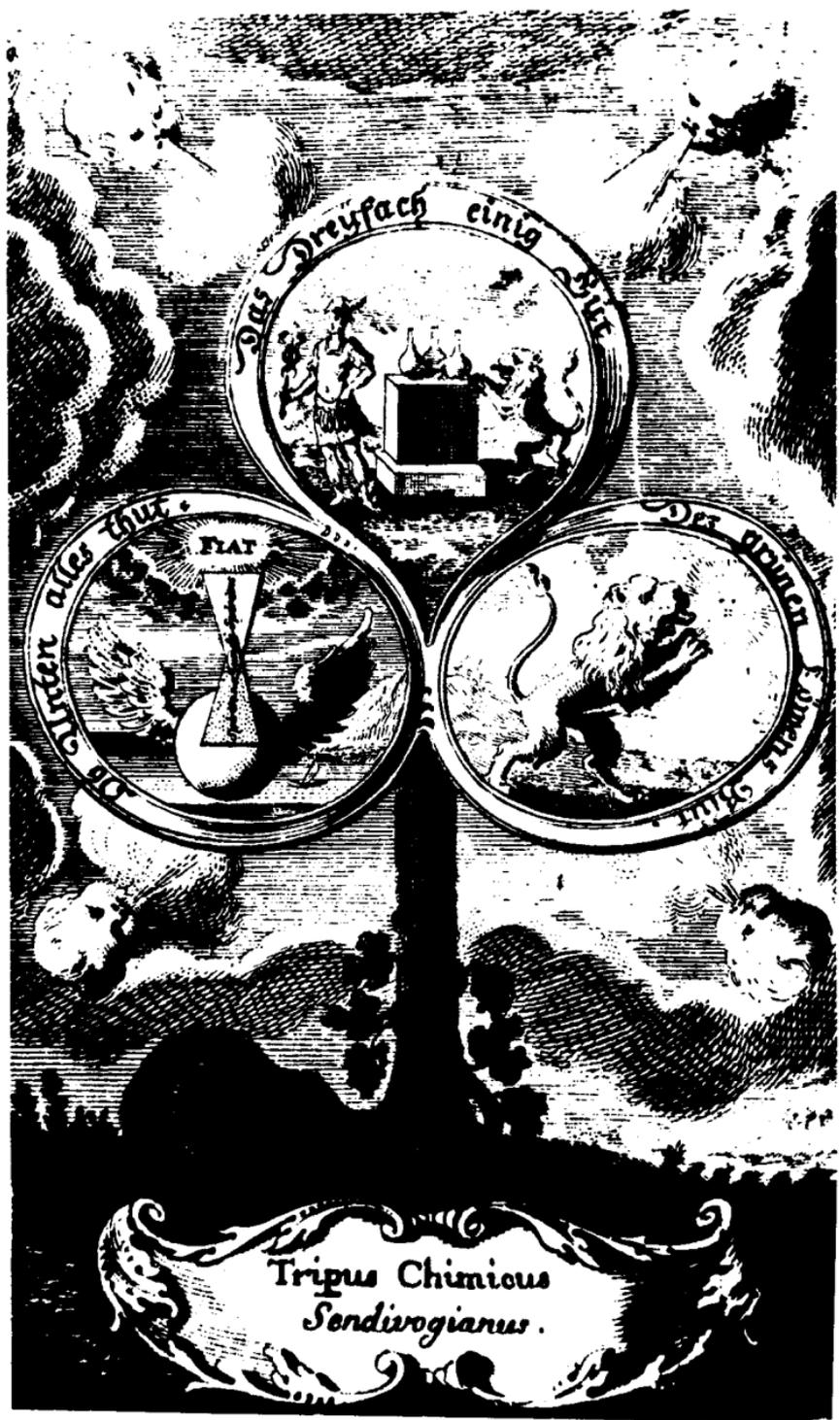
The nature of the diplomatic activities undertaken for Rudolph II by Sendivogius during his travels is not known but most probably they were connected with "occult spying" on other rulers interested in alchemy and hermeticism. Similar missions were undertaken for Rudolph by the alchemist Hieronimus Scotus who was sent to German Protestant princes, especially landgrave William IV of Hesse-Cassel. But Sendivogius must have been doing especially well to have gained such great favours of the emperor. His travels in Germany and contacts established with both rulers and scholars must also have been more extensive than those mentioned above. He got married there and his wife was from Frankonia which might imply that he also stayed in Frankfurt for some time, where he may have met the "Rosicrucian publisher" Johann Theodore de Bry (in fact his first book was published simultaneously in Prague and Frankfurt).

When Michael Sendivogius with his family settled down in Prague in 1595 or 1596 he was already a well known and highly respected man, famous for his learning and enjoying the emperor's favours. The confirmation of this is found in a striking series of publications devoted to him: a collection of panegyric poems by the

emperor's court poet Carolides of Karlsperk published in 1598 and dedicated to Sendivogius's son Michael Christopher (40 pages of various poems on the Sendivogius' family), some poems by Bartholomew Paprocki, a Polish and Bohemian herald and poet, on Sendivogius and his sons included in "Jina castka" (Prague 1598), dedication of the third part of the same author's massive work on history, heraldry and genealogy "Ogrod krolewski" (Royal garden) published in Prague in 1599, and the elegy on the death of the alchemist's wife - Veronica Stiberin - written by Joannes Chorinsky, a Moravian nobleman and poet, in 1599. All these authors knew Sendivogius personally and must have had some reason in seeking his favours.

In Prague Sendivogius also appears as an extraordinary physician - at first he lived at the house of Nicholas Lev of Lövenstejn, also a physician, and cured his son. Then he worked in the alchemical laboratory of a wealthy burgher Ludwig Koralek and became his family doctor, curing his daughter. It may be noted here that later, about 1606, when king Sigismund III Vasa was severely ill, he sent for Sendivogius even though there were several renowned physicians at his court. As may have been expected, Sendivogius's therapy proved effective and the king was cured. According to Lev of Lövenstejn he used white and red powders but his sound foundations in the art of medicine are obvious from his personal copy of *Pharmacopoeia Augustana* (Augsburg 1613) with copious marginal notes that is now in the Jagiellonian Library in Cracow. This is important for the Rosicrucian connection because of the stress placed upon healing people in the Manifestos.

As is confirmed by archival materials in Prague, at that time Sendivogius possessed the White Tincture. He gave some of it to both of his hosts and they performed transmutations themselves: Lev of Lövenstejn changed some mercury into silver and Koralek did the same with a big nail and a screw from the wall in his house. The metal was carefully examined by an independent chemist and was found to be pure silver. Sendivogius, however, stressed the fact that he had got the tincture from his "praeceptor" from Egypt and had not made it himself. It is not known when the transmutation performed by Rudolph II with Sendivogius's tincture took place but it seems that it must have been some years later when he found the way of preparing the Philosophers' Stone himself. It was then that Rudolph ordered to place the marble slab with the inscription "Faciat hoc quispiam alius quod fecit Sendivogius Polonus" on the wall of the room where it was performed. Later the alchemist is known to have performed several other transmutations, including one of a part of a silver slab into gold in the presence of king Sigismund III Vasa of Poland (the slab was then taken to France, investigated and found to be of highest purity — Pierre Borel in his *Tresor de recherches et*



Frontispiece added to an 18th century German edition of Sendivogius' works.

*antiquites gauloises et francoises* published in Paris in 1655 calls it "the most beautiful example of transmutation in our times" as the gold part could not have been soldered and was porous due to the difference in specific gravity). Of special interest is, however, the information that Sendivogius sent through Jean de la Blaque, the French consul in Gdansk (Danzig), a bar of iron changed into gold to Bartholomew Schachmann, the mayor of that city. This must have taken place circa 1611 and was described by Adrian Pauli, a doctor of medicine and professor in the gymnasium in Gdansk (Danzig), in *Disputatio physica de metallis* published by Andreas Hünefeldt, the Rosicrucian publisher of Manifestos and the important work by Julius Sperber, in 1617 - at the height of the Rosicrucian furore! It may be important to note that Schachmann studied at the Jagiellonian University in Cracow at the same time as Sendivogius and so may be considered as his old friend.

Sendivogius continued his diplomatic activities in the service of both Rudolph II and Sigismund III. From at least 1599 he was a secretary of the latter - he also had two houses in Cracow, one of which was inherited from his father, so certainly must have visited that city quite frequently. A letter by king Sigismund III dated in Warsaw on June 13, 1600 which has survived starts "I am sending Your Imperial Majesty Michael Sendivogius in order to solve the problems of Moldavia. That province has always been under our protection...". (It is interesting that Albrecht Laski, some 35 years earlier, tried to win the Moldavian throne for himself and even later John Dee asked his spirits about this possibility [9].) Due to the nature of diplomacy little is known about the results of this and other missions undertaken by the alchemist but his abilities must have been very highly valued as in 1608 Sendivogius was asked by George Mniszech (d.1613), palatine of Sandomierz, to go to Moscow in connection with the False Dimitri affair and convince the Russian nobility to accept him as the tsar (he was Mniszech's son-in-law). The mission was obviously very dangerous but no details of it are known.

Sendivogius was not only an alchemist of the traditional kind but had deep interest in new technology, the fact that is well worth noting as Frances Yates stresses this in Dee as a sign of new "enlightened" thinking. He worked with Nicholas Wolski, by then the court marshal and from 1613 the great marshal of Poland, in his steelworks and factory producing needles, knives, swords, sheets of brass and copper, etc. Later, about 1621, Sendivogius started to organise a lead ore mine in Silesia for the emperor Ferdinand II, for which he received a salary and several land estates in Bohemia.

All the features of Sendivogius described so far show him as a figure of European renown - a diplomat, physician, technician and successful alchemist. He was also an adventurer - the fact that must have made him even more attractive in the eyes of his contemporaries. The Seton affair is well known and Sendivogius

himself is known to have been imprisoned on at least two other occasions, and each time he managed to escape. In 1607 in Cracow he fought a duel with swords with Picus Zawadzki, a doctor of medicine from the Jagiellonian University known for his anti-Praracelsist views.

The question must be asked, however, if Sendivogius had actual contacts with the key figures who played an important role in the early Rosicrucian development. As we have already seen, it is quite certain that Sendivogius knew Dee and Kelley, through their protectors Albrecht Laski and Villem of Rozemberk, who were also his. Being a privileged courtier of Rudolph II, he must also have met some of the other important people, most significantly Heinrich Khunrath, whose *Amphitheatrum Sapientiae Aeternae* was first published in Prague in 1598 under the "privilege and protection" of Rudolph II and who stayed at the emperor's court as his physician for some time [10]. The work is described by Frances Yates as forming "a link between a philosophy influenced by Dee and the philosophy of the Rosicrucian manifestos"[11]. Khunrath met Dee in Bremen in the same year and was influenced by him, including mentions of his *Monas Hieroglyphica* and *Aphorisms* in the later full edition of *Amphitheatrum* (Hanover 1609). It is also significant that, like Sendivogius, he did not dedicate his works to any powerful protectors. This may be in fact one of the distinctive features of the early "true Rosicrucians" - if we accept it then Dee was not a fully grown Rosicrucian figure yet, while Khunrath was. He also presents a vision of a religious philosophy evolving from Magia, Cabala and Alchymia which promises a new dawn for mankind, the theme later developed by the Manifestos [12]. But his works "do not appear to have received a great amount of known appreciation on their first publication"[13] and he died in 1605 so the ideas must have been spread by someone else.

Another figure of crucial importance is Oswald Croll (1580-1609), another physician of Rudolph II and later of Christian of Anhalt who, according to Frances Yates, was the main architect of the political aspect of early Rosicrucianism. She even suggests that it was through Croll that the esoteric influences of the Prague court may have been brought to that of Anhalt. This is confirmed by Andrea Libavius's attack on the Manifestos in which Croll is often quoted as belonging to the same school of thought and clearly associated with the Rosicrucians.[14] We are lucky to know that Sendivogius was a close friend of Oswald Croll - they were both physicians of the already mentioned patrician of Prague Ludwig Koralek. In 1598 he became an alcoholic (it seems it is not a modern invention) which resulted in an incurable disease and eventually Koralek's death in June of 1599. As Sendivogius was the only physician that stayed with him to the end, his family later sued him for causing the death. One of the witnesses at the court was Croll who obviously defended Sendivogius. Later in

his book *Basilica Chymica* (Frankfurt 1609, p.94) he called the Polish alchemist "Heliocantharus Borealis" - a descriptive name which seems to be of great importance in connection with the Rosicrucian Manifestos. It can be translated as "Glorifier of the Northern Sun" but the meaning of the phrase can only be discovered by turning to Sendivogius's own preface to his *Treatise on Sulphur* (first published in Cologne 1613) where he says:

"The times are at hand when many secrets of Nature will be revealed to men. The Fourth or Northern Monarchy is about to be established; a happy age is coming; enlightenment, the Mother of Sciences, will soon appear; a brighter Sun than in any of the preceding three Monarchies will rise and reveal more hidden secrets. This Monarchy (as the ancients foretold) God's Omnipotence will found by the hand of a prince enriched with all virtues who, it is said, has already appeared in this present age. In this our northern region we see a prince of uncommon wisdom and valour, whom no king can surpass in victories or in love of men and God."

"There is no doubt that in this Monarchy God will reveal to us more secrets of Nature than it took place in the pagan darkness or under the rule of tyrants. Philosophers used to describe these Monarchies not according to their powers but by their placement and the parts of the world they cover. On the first place they place the Eastern, then the Southern, then the Western and finally the Northern and last one which is expected in these countries and about which I will speak at length in my 'Harmonia'".

"In this Northern coming polar Monarchy (as the Psalmist says) mercy and truth will meet together, peace and justice will kiss each other, truth will spring up from the ground, and righteousness will look down from heaven. There will be one Shepherd and one fold, and knowledge will be the common property of all without envy. I look forward to all this with longing." [15]

This prophecy of "general reformation" might well have been taken from the Manifestos and precisely expresses their spirit. Of special importance is the use of the very term "Fourth Monarchy", so important in the Rosicrucian context. The well known fragment from the *Fama* says "In Politia we acknowledge the Roman Empire and Quartam Monarchiam for our Christian head; albeit we know what alterations be at hand, and would fain impart the same with all our hearts to other godly learned men". The mention of a prince who will establish the new Monarchy confirms the hypothesis of Frances Yates in a quite surprising way, while the words about "a brighter sun" that will rise are clearly the same theme as the statement in the *Fama* saying that "before the rising of the sun there should appear and break forth Aurora, or some clearness, or divine light in the sky". This Aurora is clearly Aurora Borealis, announcing the advent of the Northern Monarchy as foretold by Heliocantharus Borealis.

The whole subject of the coming reformation is only mentioned

by Sendivogius here and the reader is referred to another work called *Harmonia* for further discussion. It is mentioned again in *Philosophical Letters* as having just been given to a certain Briquius for publication. So far it was generally accepted to have been lost but recent research of Prof. Bugaj suggests that it was published by Jacques Nuysement in Paris in 1618 and subsequently attributed to him [16]. The dating of the letters is doubtful but the most probable year is 1616 which conforms with this possibility. There were two English editions of this work in the translation of Robert Turner from the Latin of Ludwig Combach (London 1657 and 1658). I have not been able to see this work but if it is really Sendivogius's *Harmonia* then it should be of crucial importance for the study of early Rosicrucianism. As Sendivogius was called "Heliocantharus Borealis" by Oswald Croll in the book published in 1609, he must have been teaching the theory of the Fourth Monarchy and the coming changes for at least a few years by then, maybe even as early as 1598-99 when we know they were in close contact. It is interesting that the same name or title was also used by Michael Maier to describe Sendivogius in *Symbola Aureae Mensae* (Frankfurt 1617) which shows that it was well known in the circles of alchemical philosophers of the period. Maier knew Sendivogius personally but they must have met later as he himself says he left his native Holstein only in 1608 [17], unless they first met in Aلدorf or Rostock where both of them studied.

It is difficult to say who was the "great prince" that Sendivogius had in mind. It may have been Vladislaus IV Vasa, son of king Sigismund, who was seen by his ambitious father as the future king of Poland, Sweden and Moscow. But it is equally possible that Sendivogius visited Heidelberg on one of his journeys to Germany and was so impressed by its occult atmosphere that he began to regard Frederick V of Palatine as the future leader of the Fourth Monarchy. Alternatively his ideas may have inspired Christian of Anhalt (either through Oswald Croll or direct contact with Sendivogius) in his political plans connected with the young Elector. In any case it seems obvious that the initial impulse came from the teachings of Sendivogius.

In 1604 *De Lapide Philosophorum Tractatus duodecim* or *Twelve Treatises on the Philosophers' Stone* was published simultaneously in Prague and in Frankfurt. In Prague there were two editions in the same year and Rudolph II also ordered the book to be translated into Czech [18]. It stirred so much interest in Europe that numerous editions appeared in the following years and continued to appear in the 18th century, reaching over 50 different printings. But Sendivogius did not seek fame: the book bore his name hidden in the anagram "Divi Leschi Genus Amo" (Leschus or Lech was the legendary founder of Poland) and was not dedicated to Rudolph or any other patron. In his preface to the *Parable or Enigma of the Sages* added at the end Sendivogius wrote:

"If you ask who I am: I am Cosmopolita, citizen of the world. If you know me and wish to be good and honourable men, keep my name a secret. If you do not know me, forbear to enquire after my name, for I shall make public nothing more than appears in this writing. Believe me, if my rank and station were not what they are, I should enjoy nothing so much as a solitary life, or to have joined Diogenes in his tub. For I behold this world full of vanity, greed, cruelty, venality, and iniquity; and I rejoice in the prospect of the glorious life to come. I no longer wonder, as once I did, that the true Sage, though he owns the Stone, does not care to prolong his life; for he daily sees heaven before his eyes, as you see your face in a glass. When God gives you what you desire, you will believe me, and not make yourself known to the world." [19]

This statement expresses the reasons for remaining unknown in terms very similar to those at the end of the *Confessio*, while other fragments of the preface and epilogue to *De Lapide Philosophorum* bear strong resemblance to the closing paragraphs of the *Fama*.

The book must have been obtained by Frederick of Württemberg who, probably also motivated by the information on transmutations performed by Sendivogius, started corresponding with the alchemist, urging him to visit Stuttgart. Sendivogius finally agreed and came in the summer of 1605 together with his secretary and several servants. The duke greeted him with great hospitality, held long discussions with him in the palace gardens, and obviously asked if he could see a genuine transmutation. Sendivogius demanded that Frederick swears to keep all he sees in secret (which the latter did kneeling before the alchemist) and performed two transmutations of mercury into gold. The duke was so impressed that he gave Sendivogius the estate of Neidlingen that belonged to his court alchemist Hans Heinrich Mühlenfels which eventually proved disastrous as Mühlenfels then imprisoned Sendivogius and robbed him of all his belongings. This affair if of no concern to us here [20] so it is enough to say that Sendivogius managed to escape and both emperor Rudolph and king Sigismund intervened and after a trial Mühlenfels was hanged in 1607.

Another person with whom Sendivogius stayed in Stuttgart was the duke's councillor Konrad Schuler, who urged the alchemist to stay at the court permanently. It is interesting that there apparently was an edition of *De Lapide Philosophorum* of 1605 with a preface written by the same Konrad Schuler and addressed to the German princes. This would be a most direct link not only between Sendivogius and the political plans of the Protestant League but also between these and later Rosicrucianism. Unfortunately no details of this seemingly very rare edition are known.

The visit of Sendivogius in Stuttgart is even more important for his possible contact with the young members of Johann Valentin Andreae's circle at Tübingen. Andreae was 19 at that time and must

have heard about the great alchemist and philosopher visiting the duke and performing transmutations, especially as the Mühlenfels affair became well known throughout Europe. It is quite probable that Sendivogius also visited the university at Tübingen and may have met its students. In fact there is an indirect proof that he was very popular there - some forty years later several books were published by Johann Harprecht (1610-1660) who called himself "Filius Sendivogii". He was a son of the professor of law at Tübingen university and, as Karl Schmieder in his *Geschichte der Alchemie* (Halle 1832) says, when he was a boy he always heard conversations about Sendivogius and his transmutations which made him devote himself to alchemy. Other authors even say that he was Sendivogius's son-in-law but there seems to be no proof of this, certainly very attractive, statement.

The activities of Sendivogius between 1608 (when he went to Moscow on diplomatic mission, as mentioned above) and 1616, or in the crucial period for Rosicrucian beginnings, are unfortunately not known. We can only guess that he stayed in Cracow and Prague, where he must have met Michael Maier, and perhaps made some other trips to German princes, as in 1616 we see him in Marburg. But before that the two Manifestos were published in 1614 and 1615 at Cassel.

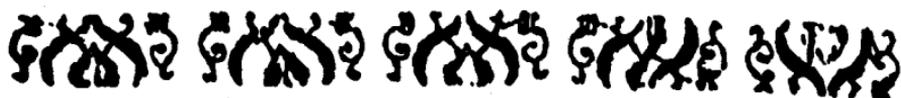
As already stated, some similarities may be discerned between the general style and some fragments of the first Rosicrucian publications on one hand and the statements contained in prefaces and epilogues to Sendivogius's tracts. It is also significant that the date of opening the tomb of Christian Rosenkreutz was given as 1604, the year of publication of *De Lapide Philosophorum* (the same is often said of Simon Studion's *Naometria* that was completed in 1604). But that is not all. The whole theory of John Dee's influence on the Manifestos constructed by Frances Yates is ultimately derived from the fact that the *Consideratio Brevis* of Philip a Gabella, to which the *Confessio* was merely an addition or continuation, was based on Dee's *Monas hieroglyphica* (actually quoting verbatim from it). As Frances Yates says: "The Dee-inspired *Consideratio Brevis*, and its prayer, seems absolutely assimilated to the Rosicrucian manifesto, as an integral part of it, as though explaining that the 'more secret philosophy' behind the Rosicrucian movement was the philosophy of John Dee, as expounded in his *Monas hieroglyphica*" [21]. But only a part of this work is based on Dee's *Monas*, while the remainder is purely alchemical and its source has not been explained by either Yates or anyone else. In fact it is clearly based on Sendivogius's *De Lapide Philosophorum*! There are numerous statements either taken directly from it or summarising its fragments, or saying the same things in different words. For instance the piece in the last paragraph of chapter 5 starting "If Hermes, the father of philosophy, were to be brought back to life today..." is taken

from the second page of the "First Treatise" while the description of the working of Nature summarises the teachings of Sendivogius. Also the explanations about Mercury and its role in Nature set forth in chapter 6 show deep understanding of Sendivogius's theories on "our water that does not wet hands" referred to many times in *De Lapide Philosophorum*. [22]

There is, however, one fragment quoted verbatim - that is the last paragraph of chapter 6 which comes from the "Fifth Treatise" with the opening statement added: "As I have often told my sons of knowledge and wisdom...". So we have a quotation introduced in the first person! Moreover, it is introduced with the Sendivogius's favourite form of addressing his readers and fellow alchemists: "sons of knowledge and wisdom". Who, therefore, is saying these words? Philip a Gabella, of course, but nothing is known of his identity and Frances Yates suggests it must be a pseudonym referring to "Cabala". Could the whole text have been written by Sendivogius himself? It seems quite possible - he had been acquainted with Dee's philosophy and may have visited Tübingen again between 1608 and 1615. But then the question arises if he was the real moving spirit behind the Rosicrucian Manifestos or just the figure of a master that the first Rosicrucians admired and took as a model for Christian Rosenkreutz? This question will have to remain unanswered for the time being though we may examine the former possibility as well.

*The Philosophical Letters* of Michael Sendivogius were most probably written in 1616 from Brussels and were addressed to a new member of the Society of Unknown Philosophers of Cabala ("*novo Cabalae Philosophorum Incognuorum dignissimo Sodali*") in France. There were printed editions of them in French, German and Latin, and there are several manuscript copies of English translations [23], at least one of which is entitled *Letters of Michael Sendivogius to the Rosey Crucian Society* [24]. They seem to be not just a literary form but genuine letters to which replies were received. In the first of them Sendivogius says "I am sending you the Latin statutes of our Society" which is most intriguing.

In 1691 there appeared in Paris an edition the *Letters* preceded by *Statuts des Philosophes inconnus* of 30 pages [25]. Could these be the same statutes? Sendivogius was writing his letters to a person in France and sent him the statutes, so it seems possible that they survived and were published there. But he writes that the statutes were in Latin. The well known French researcher Robert Amadou [26] has discovered two Latin manuscript copies of the *Letters*, one of which (Bibliothèque de Carpentras, Mss 288) also contains *Statuta philosophorum incognitorum*! As I have not been able to read these statutes, I cannot comment on their contents and how they compare with the rules of Rosicrucians as outlined in the Manifestos, but their very existence is quite meaningful.



# STATUTS

*Des Philosophes inconnus.*

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## CHAPITRE I.

*Division de toute la Compagnie.*

### Article I.

*De quel pais dolvent être les Associez.*

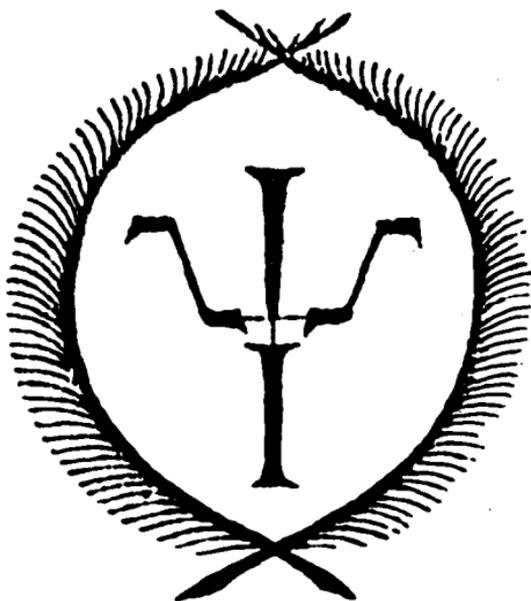
The only published version of the Statutes of the Society of Unknown Philosophers



The seal of the Rosicrucian Brethren according to Maier's *Themis Aureae*.  
The letters MS in the centre might stand for Michael Sendivogius.



*SOMMAIRE ABREGÉ*  
*De tout ce qui est contenu dans*  
*ces Lettres, renfermé dans un*  
*Sceau ou Hieroglife de la So-*  
*cieré des Philosophes inconnus.*



**C**E caractère n'a pas été inventé &  
 choisi au hazard & sans dessein :  
 Car le Trident est le Neptune de nous

The hieroglyphic seal of the Society of Unknown Philosophers.  
 (The version from the printed edition.)

Another interesting thing about the letters is that in several versions there is at their end a "Hieroglyph of the Society of Unknown Philosophers" (or of "The Rosey Crucian Society" in Manly Palmer Hall's copy). But in the three cases I know they are totally different: in the Paris 1691 edition it is a "Trident of Neptune" (which looks rather like the Greek letter Psi) encircled by two feathers, in the Latin manuscript it is the letter M within a circle and with a horizontal line across, while in the M.P. Hall's English manuscript there are four circular figures taken from Jacob Boehme. This last case is of no interest as it is from the 18th century, but Neptune appears prominently in Sendivogius's *Parable* and the letter M with some additions is also the chief motif of the Rosicrucian seal reproduced by Michael Maier in his *Themis Aurea* [27].

There has been some doubt concerning the authorship of the letters but all the known manuscripts and early editions ascribe them to Sendivogius. The title is usually given as *Apographum Epistolarum Michaelis Sendivogii seu J.J.D.J. Cosmopolitae vulgo dicti*, practically the same as in the edition of J.J. Manget in his *Bibliotheca chemica curiosa* (Geneva 1702). The four initials, that are not expanded in other editions, are explained on the margin of the 1691 Paris edition and in the Bibliotheque de Carpentras manuscript as "Jean Joachim Destinguel d'Ingrofont". As nothing is known of such character, Robert Amadou thinks it is a pseudonym but could not explain it. It is well known that Sendivogius had a liking of anagrams of his name - he signed his first book "Divi Leschi Genus Amo" and *The Treatise on Sulphur* bore the anagram "Angelus Doce Mihi Jus" (Angel, teach me the law). So can this pseudonym be explained in the same way? Indeed, IOACHIMUS D'ESTINGUEL is a perfect anagram of MICHAEL SENDIVOGIUS, in which all letters are used and every letter is used only once! This can be no coincidence even though it does not explain the remaining part of the name.

So it seems that there was a secret Society of Unknown Philosophers probably founded by Michael Sendivogius and that Sendivogius strongly influenced (or maybe even wrote himself) the *Consideratio Brevis* expounding the philosophy and alchemy behind the original Rosicrucian movement. At present it is not possible to state if the two societies were one and the same but such a possibility is definitely suggested by the evidence available.

After the Manifestos there appeared numerous publications, mostly letters addressed to the Rosicrucian Fraternity, seeking to establish contact with it. One of the most interesting for us is that written by Joachim Morsius (1593-1643), regarded as the epitome of "a Rosicrucian type of mind" [28]. The title of it was *Anastasio Philareti Cosmopolitae Epistola Sapientissime FRC Remissa. Philadelphia: Harpocrates*. This sounds like he was saying: "I am a Cosmopolita, too, and I can keep the secret like Harpocrates" which clearly refers to Sendivogius's remarks in *De Lapide Philosophorum*:

"If you ask who I am: I am Cosmopolita" and "I doubt not that there are many persons of good conduct and clear conscience who possess this great gift of God in secret. I pray and conjure them that they should preserve even the silence of Harpocrates" [29]. So Morsius probably felt that there must be some connection between the teachings of Sendivogius (whose name he probably did not know then yet) and the Rosicrucian Manifestos.

It should also be considered that although the Manifestos were first published at Cassel, they were soon reprinted by others, of which the most important were Johann Bringer of Frankfurt and Andreas Hünefeldt of Danzig/Gdansk. Bringer issued several editions with the *Confessio* translated by him into German and also Dutch and French translations of both, all in 1615. In the same year there also appeared in Marburg a facsimile of Bringer's edition entitled *Fama Fraternalitatis R.C. Ohne Reformation. Zeile auf Zeile Bringer's Ausgabe folgend* (as we shall see, Sendivogius visited Marburg the following year!). Bringer was also the main publisher of the letters and pamphlets that flooded Europe in response to the Manifestos, starting already in 1613 with *Epistola ad Reverend. Fraternalitatem R.-C.* and in 1614 with *Assertio Fraternalitatis R.C. quam Rosae Crucis vocant etc.* by Raphael Eglinus, both of which seem to have been published before the *Fama* which was then circulated in manuscript form. In this context it seems quite meaningful that Bringer was also the publisher of Sendivogius's 1611 edition (i.e. at the time when the *Fama* was probably first written) of *De Lapide Philosophorum*, a copy of which is in the University Library in Tübingen! [30].

I have already mentioned Sendivogius's connections with Danzig/Gdansk and indirectly with Hünefeldt but there is one more publisher of Rosicrucian texts that should be considered, namely Lazarus Zetzner of Strasbourg, who printed the *Chymische Hochzeit Christiani Rosencreutz* or *The Chemical Wedding* in 1616, as well as some "replies". And the same publisher seems to have been favoured by both Sendivogius (7 editions of his works between 1613 and 1628) and Andreae (several of his works including *Turris Babel*, *Mythologiae Christianae* and *Christianopolis*). The latter's *Menippus* has as the place of publication "Cosmopoli" which may well be a direct allusion to Sendivogius.

As already mentioned, Sendivogius's biography has a "lacuna" between 1608 and 1616. It is quite certain that he stayed in Prague and Cracow from time to time, as he had his houses and land estates there. In Prague he obviously met Michael Maier, at that time the physician of Rudolph II. In 1616 we see him visiting the laboratory of Johann Hartmann (1568-1631) in Marburg and probably also the court of landgrave Maurice of Hesse where Michael Maier now served. Hartmann was a friend of Maier [31] and a famous chemist, made "Professor of Chymiatria" by landgrave Maurice in 1609. From his

surviving diary it is known that in 1615 among his students was Simon Batkowski from Poland, an alchemist and friend of Sendivogius, probably identical with "Badowski", his private secretary, with whom Sendivogius was in Stuttgart. The experiments and production of medicines in Marburg was based on the recipes from *Basilica Chymica* by Oswald Croll, another friend of Sendivogius. The Polish alchemist obviously visited Marburg as a honorary guest - possibly even invited by landgrave Maurice, whose copious correspondence with alchemists of the period still survives and might throw more light on this. It should be remembered that he was a close associate of Frederick of Palatine and the dukes of Anhalt and Württemberg, and it was at his town of Cassel that the Manifestos were first published.



The greatest tribute paid to Sendivogius by his contemporaries was the publication of *Symbola aureae mensae duodecim nationum* by Maier (Frankfurt 1617) in which the teachings of twelve greatest alchemical adepts were discussed. This "chain" of wisdom starts with Hermes Trismegistos and ends with "Sarmata Anonymus" also called "Heliocantharus Borealis" who is none other but Michael Sendivogius (Poland was styled Sarmatia just as England was Albion). The fact that Maier did not reveal his name, though he obviously knew him, suggests that Sendivogius asked him not to do that. Such behaviour conforms with his request in *De Lapide Philosophorum* quoted above and his Society of Unknown Philosophers, while in the preface to the *Treatise on Sulphur* (published in Cologne in 1616) he says to the reader: "But you may be sure that no necessity is laid

upon me to write at all, and that if I have come forward it is only out of love to you, having no expectation of personal profit, and no desire for empty glory, for which reason I here refrain, as I have before done, from revealing my identity to the public" [32]. With my limited knowledge of Latin I was not able to read the monumental work of Maier to find out what he says about Sendivogius and J.B. Craven's short summary is of no help here. Roman Bugaj tells us only that he was enthusiastic and said that he had seen a transmutation performed by the Polish alchemist "with his own eyes".



The symbolic engraving of Sendivogius in the text of *Symbola aureae mensae*, showing him in the traditional dress of a Polish nobleman, was again used by Daniel Stolcius, a disciple of Maier in Prague, in his *Viridarium Chymicum* of 1624 (and once again, this time without the other eleven engravings, as the frontispiece in the Maier's posthumously published *Subtilis Allegoria*). Stolcius's poem accompanying it was:

Michael Sendivogius, a Pole

Though this name in the past  
Has been kept in oblivion,  
Its praise now penetrates the darkness,  
As it ought to be, indeed.

Prague in Bohemia

Has well acknowledged his works.

He has written twelve books

And taught accordingly.

He said: Saturn

Himself must water the earth

If it, dear sun and moon,

Shall bear your beautiful flowers. [33]

The alchemist's name was revealed for the first time in 1613 when his three works under the collective title *Tripus Chymicus Sendivogianus* were published in Strasbourg but this must have been suppressed by Sendivogius himself, as other editions of his treatises in the following years continued to be anonymous until the second printing of the same in 1621 and the final disclosure in the 1624 Erfurt edition of *Michaelis Sendivogi Poloni Lumen Chymicum Novum* with a commentary by Johann Ortelius which was later severely criticised in the third Strasbourg edition of *Tripus Chymicus* in 1628, probably as a reaction of Sendivogius himself.

Stolcius was a native of Prague and certainly knew Sendivogius himself so the statement that "Prague has acknowledged his works" cannot be an overstatement but rather is an expression of his admiration. The most interesting thing, however, is that four years later, in *Hortulus Hermeticus* (1627), he no longer mentions Sendivogius by name but returns to Maier's term "An Anonymous Sarmatian Chemist" [34]. It seems as if he was asked, after his first book appeared, not to reveal Sendivogius's identity.

In fact there are other instances of similar refraining from mentioning his name by authors who certainly knew him. The most interesting example is that from John Jonston (1603-1675), a polyhistor born in Poland of a Scottish family, who was a friend of Comenius, visited Robert Fludd and John Hunyades in England, and had many other connections that make him a possible Rosicrucian of the second generation. In his *Naturae Constantia* (Amsterdam 1632, p.81), after some brief comments on the achievements of various contemporary alchemists including Kelley, Sethon, Croll and Hunyades, he concludes this short section with a very meaningful statement: "also believe that everyone knows what a certain Polish physician did for vivifying planets". It seems as if Rosicrucians could not mention Sendivogius's name!

The next known event in the life of Sendivogius is that he was in Prussia in 1619, where he carried out some alchemical experiments. No more is known about that journey but it should be noted that the Rosicrucian centres in Danzig/Gdansk and Elbing/Elblag (with Samuel Hartlib and John Dury) were in that province of Poland and that Sendivogius's secretary and friend - Simon Batkowski - was a

native of Prussia. Also the earliest reference to Rosicrucians in Polish literature comes from a poem *Theatrum diabolorum* by Jan Borawski, a Polish Protestant pastor from the small town of Brodnica/Strassburg in Prussia, that was published in 1621. The relevant fragment is:

Te solum fratrum roseae crucis expedit ordo  
Anglicus ille nocens, sudor et atra lues,  
Gorgonea illuvies, gangraena, corizque mundi,  
Deformatores dixeris orbis eos [35]

This shows on one hand that even provincial clergymen of Prussia heard about Rosicrucians, and on the other - that the whole matter was a subject of jokes and waggish satires. The book was apparently first published in Polish as early as 1607 but I was not able to confirm it yet nor check if the edition was identical. If it was, then it would be the earliest reference to Rosicrucians, antedating the *Fama* by seven years!

It is also not impossible that the journey had some diplomatic aspects - that was the year when Frederick "The Winter King" began his short reign in Prague - the town with which Sendivogius was so closely linked throughout his life. We do not know which side of the conflict Sendivogius was on but it seems that he was above the political and religious differences (like John Dee who did not mind taking the holy communion at the Roman Catholic mass in Cracow), while he may have been attracted by the perspective of the "Monarchia Borealis" of his dreams that was now at hand. Later close connections of Hartlib, Dury and Comenius with the court of Elisabeth at The Hague seem to indicate that Prussia was also of considerable importance, perhaps even next to Bohemia.

In the tragedy of 1620 Poland tried to stay neutral. Although both wives of king Sigismund were of the Hapsburg dynasty, Polish nobility generally represented anti-Hapsburg attitudes. They were very proud of the democratic institution of elective kings in Poland and were for introducing the same in Bohemia and Hungary. Some of the non-catholic magnates had direct contacts with Frederick V of Palatine, the most important of whom were Rafal Leszczynski (a Calvinist educated in England), the patron of Comenius and John Jonston, responsible for bringing Moravian Brethren to Poland, and prince Janusz Radziwill, a Lutheran, brother-in-law of Christian of Anhalt and a friend of Frederick. It is interesting that the latter's court physician and poet, Daniel Naborowski, wrote a beautiful poem entitled *On the eyes of the English princess who was married to Frederick, the pfaltzgrave of Rhein, elected the king of Bohemia* (published in 1621). As the poem was written in Polish, the "Winter King and Queen", and their cause must have been well known and certainly supported by some of the powerful Polish magnates. There were even rumours that Sigismund III Vasa would be dethroned and

Frederick of Palatine would take his place [36].

It is almost certain that Sendivogius had contacts with both Comenius and Hartlib, as in 1631 a friend of them both - Cyprian Kinner - refused invitations to become rector of the Racovian Academy and the Klausenburg school in order to accept that from "baron Michael Sendivogius" to the imperial court in Prague. He did some services for Sendivogius there and was ennobled at his request by the emperor Ferdinand II [37]. The mention of the Racovian Academy established by the Polish Socinians (Arians) is of additional interest in the light of the fact that Henricus Neuhusius in his *Pia et utilissima admonitio de Fratribus Rosae Crucis* (Danzig 1618) maintained that Rosicrucians were Socinians [38]. One of the leading Socinians was Jarosz Hieronim Moskorzowski (died 1625), a nobleman who wrote several Socinian books but also was deeply interested in alchemy and had his own laboratory [39]. There are several other connections with that religious movement that also had aims of social reform, one of the most interesting is that through Thomas Seget, a Scot who visited Polish Socinian centres in 1612 and was a friend of Poland's greatest poet of the time - Szymon Szymonowic (or Simon Simonides) - as well as several known Socinians including Martin Ruarus and Samuel Przypkowski. Seget gave the manuscript of Szymonowic's Latin poems to Joachim Morsius (the same who used the pseudonym of "Cosmopolita" when issuing his reply to the *Fama*) for publication which eventually brought Szymonowic European fame. Seget was also a friend of Raphael Eglinus from Marburg, the author of the second earliest known reply - published before the *Fama*. The most important thing, however, is that in 1612 Szymonowic wrote to Seget from Prague (where Sendivogius was a celebrated personality) that they might correspond through the facilities of Nicholas Wolski - the lifelong patron and friend of Sendivogius! [40]

Little is known about the later life of Sendivogius besides the details of the various estates in Bohemia and Poland (Cracow) that he owned. After 1620 he was serving the new emperor Ferdinand II and became his councillor with the consent of king Sigismund III of Poland. He visited Cracow from time to time and made at least one more journey abroad - to Italy in 1623 - where he contacted John Brozek (1585-1652), a Polish mathematician and physician, later rector of the Jagiellonian University.

Mention should also be made of a curious incident reported by one of the early biographers of Sendivogius - the anonymous author of *Vita Sendivogii Poloni nobilis baronis*, describing himself as Sendivogius's lawyer. He reports that living in Krawarz Sendivogius received letters from and visits of scholars from all Europe and among them arrived two people, one old and the other young, who introduced themselves as representatives of "Societas rosae crucis" and invited the alchemist to join their fraternity. Although

Sendivogius did not agree, there was later issued a book in German called *Rhodostauroticum* in which he was listed as a member but his name was not given. All of this sounds rather mysterious but it is possible that the two persons were connected with the spurious Rosicrucian Order of Philip Ziegler who styled himself "King of Jerusalem" and was active in France, Holland and England between 1623 and 1626, founding what he called "Rosicrucian Colleges" [41]. The book quoted in that report must have been *Echo Colloquii Rhodostaurotici* by one Benedict Hilarion of whom nothing else is known. As it was published in 1622 and described the "Colleges" of Rosicrucians, it must have originated from the Ziegler's circle or even was written by him. As A.E. Waite says [42], the author listed the people accepted into the Order giving their initials and the book was first printed in German, which conforms with the information in *Vita Sendivogii*. The whole episode clearly suggests that Sendivogius must have known the truth about the Rosicrucian Manifestos and that is why he refused to join the Ziegler's group.

Sendivogius died in 1636. But the image of the greatest alchemist of the "Rosicrucian Age" survived him and made his works extremely popular throughout the 17th and 18th centuries. There is no point in listing those later alchemists who regarded Sendivogius very highly (like Sir Isaac Newton) but it is well worth mentioning that the *D.O.M.A.* manuscript, better known in its published version as *Geheime Figuren* (Altona 1785-88), that may be considered to be a "Fama" of the 18th century, contains only one quotation that is not from the Bible - and it is obviously from Sendivogius's *De Lapide Philosophorum* [43]

The fame of Sendivogius also created folk legends - still today in his native town of Nowy Sacz it is said that his ghost appears on the town market square every New Year's Eve. He walks along it and throws gold coins around. Unlike most other apparitions, Sendivogius brings good luck to those who happen to see him - and there are people in the town who swear they did see him [44].

Although the evidence presented in this article is not definite, it certainly points to a possibility that has not been considered before - that Michael Sendivogius may have been the model of Christian Rosenkreutz and that he was certainly closely connected with the beginnings of the Rosicrucian furore that swept Europe in the early 17th century and may be felt even today. Perhaps further studies and research in archival sources, especially the correspondence of Sendivogius with rulers and alchemists of the period, will bring some even more revealing information to light.

## References

- 1) Frances A. Yates, *The Rosicrucian Enlightenment*, Boulder 1978 edition, p.39.
- 2) Even though Peter J. French in his *John Dee. The World of an Elizabethan Magus* (London 1972, p.52) suggests that "John Dee had much more than a passing interest in medicine", the only evidence for this is that he had many works of Paracelsus in his library (which should have been expected in "Elizabethan England's Greatest Library"). Otherwise French makes no reference to Dee's activities as a practising physician.
- 3) Rafal T. Prinke, "Michael Sendivogius - Adept or Impostor ?", *The Hermetic Journal* 15. The book by Prof. Roman Bugaj *Michał Sedziwoj (1566-1636). Życie i pisma* (Wrocław 1968), the result of a lifetimes research based on primary sources, still remains the basic biography and certainly deserves a translation into English. All the information on the life of Sendivogius in this article that have no references are from that book.
- 4) Ryszard Gansiniec ("Krystalomancja" in *Lud* vol.XLI, part 1, 1954, p. 305) mentions a note by Dee to that effect but does not give a reference. This must be taken from either Meric Casaubon's *A True and Faithful Relation* or J.O. Halliwell's *The Private Diary of Dr. John Dee*, as these are quoted elsewhere by this author.
- 5) Herman Zdzislaw Scheuring, *Czy krolobojstwo ? Krytyczne studium o smierci krola Stefana Wielkiego Batorego*, London 1964.
- 6) Prof. Bugaj thinks that Sendivogius first read the treatises of Bernard de Treviso, later one of his favourite alchemical authors, in the Czech translation of Rodovsky. In one of Rodovsky's manuscript works (now in the library of the National Museum in Prague) there is also a description of the vision of Bernard which is in many points similar to *Parabola* of Sendivogius.
- 7) He also must have received the baronial title that he used from Rudolph, as Poland had no aristocratic titles.
- 8) Tholde has even been called "the secret secretary of the Rosicrucian Order" but apparently there is no direct evidence for this.
- 9) John Dee, *Five Books of Mystical Exercises*, ed. by Joseph Peterson, Silian 1985, p.232.
- 10) Roman Bugaj, op.cit., p.75.
- 11) Frances A. Yates, op.cit., p.38.
- 12) Ibid.
- 13) J.B. Craven's notes on Khunrath in *The Amphitheatre Engravings of Heinrich Khunrath* ed. by Adam McLean, Edinburgh 1981, p.12.
- 14) Frances A. Yates, op.cit., p.52-53.
- 15) The English version of this fragment as published by A.E. Waite in *The Hermetic Museum* (reprinted by Llanerch Enterprises in 1989) is

- slightly abridged. The above quotation is based on the 1616 Cologne edition via Roman Bugaj's Polish translation in his edition of collected works of Sendivogius (Michal Sedziwoj, *Traktat o kamieniu filozoficznym*, Warsaw 1971).
- 16) Personal communication from Prof. Bugaj.
  - 17) J.B. Craven, *Count Michael Maier*, Kirkwall 1910, p.1.
  - 18) The manuscript of that translation by J.B. Bruck of Rotenperk was completed in 1605 and bound together with the printed Latin edition. It is now in the National Museum Library in Prague.
  - 19) See *Concerning the Secrets of Alchemy and other tracts from the Hermetic Museum*, Llanerch Enterprises 1989, p. 128.
  - 20) The original court documents of Muhlenfels's trial dated June 28, 1606 were published by C.G. von Murr, *Litterarische Nachrichten zu der Geschichte des sogenannten Goldmachens*, Leipzig 1805, p. 54-79. Much additional material is also in Hauptstaatsarchiv in Stuttgart.
  - 21) Frances A. Yates, op.cit., p.47.
  - 22) I am indebted to Christopher Atton for his translation of *Consideratio Brevis* (*The Hermetic Journal*, 1989, p.79-97) which made this important discovery possible.
  - 23) As I have been informed by Adam McLean.
  - 24) In the collection of Manly Palmer Hall - see Ron. Charles Hogart, *Alchemy. A Comprehensive Bibliography of the Manly P. Hall Collection of Books and Manuscripts*, Los Angeles 1986, p.297.
  - 25) *Traitez du Cosmopolite nouvellement decouverts ou apres avoir donne unde idee d'une Societe de Philosophes, on explique dans plesieurs Lettres de cet Autheur la Theorie & la Pratique des Veritez Hermetiques*, Paris 1691.
  - 26) "Le 'Philosophe inconnu' et les 'Philosophes inconnus' " in *Les Cahiers de la Tour St.Jacques*, 1961, 7.
  - 27) Michael Maier, *Laws of the Fraternity of the Rosie Crosse (Themis Aurea)* facsimile of the 1656 English edition produced by M.P. Hall, Los Angeles 1976.
  - 28) Christopher McIntosh, *The Rosy Cross Unveiled*, Wellingborough 1980, p.58-9. See also Ron Heisler, "Rosicrucianism: The First Blooming in Britain", *The Hermetic Journal* 1989, for information on Morsius's contacts with English Rosicrucians.
  - 29) See *Concerning the Secrets of Alchemy*, op.cit., p.128, 126.
  - 30) For bibliographical details of early Rosicrucian prints see Adolphe Peeters-Baertsoen's *Bibliographie des Ouvrages Imprimees et Manuscrits qui ont paru sur la Franc-Maconnerie, les Rose-Croix, etc.* that was published in parts as an addition to *Revue International des Societes Secretes* in the first decade of this century.
  - 31) Ron Heisler, "Michael Maier in England", *The Hermetic Journal* 1989, p.119.
  - 32) See *Concerning the Secrets of Alchemy*, op.cit., p.143.
  - 33) The translation from Paul Allen (ed.), *A Christian Rosenkreutz*

*Anthology*, Blauvelt 1981, p.461.

34) Emblem 135. See *The Hermetic Garden of Daniel Stolcius* tr. by Patricia Tahil and edited by Adam McLean, Edinburgh 1980, p.144.

35) Quoted after Roman Bugaj, *Nauki tajemne w Polsce w dobie odrodzenia*, Wroclaw 1976, p.142.

36) Adam Szelagowski, *Slask i Polska wobec powstania czeskiego*, Lwow 1904.

37) G.H. Turnbull, *Hartlib, Dury and Comenius. Gleanings from Hartlib's Papers*, London 1947, p.384. I am grateful to Ron Heisler for bringing this reference to my attention.

38) See Frances A. Yates, *op.cit.*, p.98.

39) Roman Bugaj, *Michal Sedziwoj*, *op.cit.*, p.46.

40) Otakar Odlozilik, "Thomas Seget: A Scottish friend of Szymon Szymonowic", *Polish Review*, vol.11, no.1, 1966. This information was again supplied by Ron Heisler.

41) See Ron Heisler, "Rosicrucianism: The First Blooming in Britain", *op.cit.*, p.52.

42) Arthur Edward Waite, *The Brotherhood of the Rosy Cross*, Secaucus 1973 edition, p.333.

43) The plate "About God and Nature" - see Paul Allen (ed.), *A Christian Rosenkreutz Anthology*, *op.cit.*, p.260; M.P. Hall (ed.), *D.O.M.A. Codex Rosae Crucis*, Los Angeles 1938, plate 10.

44) Bogna Wernichowska, Maciej Kozlowski, *Duchy polskie*, Warszawa 1983, p.81-83.

# The Sevenfold Adam Kadmon and His Sephiroth

Paul Krzok

## Introduction

The aim of this article is to continue the investigation into the sevenfold aspect of the Kabbalah which has been partly examined in earlier articles<sup>1</sup>. In particular, it will be looking at the sevenfold Adam Kadmon and the positioning of the Sephiroth within his body. One of the major new steps that this investigation takes is to present an arrangement of the Sephiroth in a straight line, creating an axis along the body, very similar to that of Yoga. This arrangement can be seen to exist if the literature of the Kabbalah is carefully studied. Copious quotes from the early Kabbalistic writings should show this.<sup>2</sup>

## Adam Kadmon Defined

Adam Kadmon means 'Primordial Man' and refers to the metaphysical form of creation which is made in God's image, as is ordinary man. According to Gershom Scholem, the term was first used during the early thirteenth century in a work called *Sod Yedi'at ha-Mezi'ut*. This term was also used in the famous Kabbalistic work known as the *Sepher ha-Zohar*.

Although the term Adam Kadmon is not used in the very early Kabbalistic text, the *Bahir*<sup>3</sup>, it does talk about the first man or Adam and says that he was created in the 'form' of God which consists of seven parts<sup>4</sup>, which is later elaborated upon in the *Zohar*. Regarding these seven parts, the *Bahir* says:

"And what are the sons? I have already told you that the Blessed Holy One has seven Holy Forms. All of them have a counterpart

in man, as it is written (*Genesis 9:6*), 'for in the form of God He made man' <sup>5</sup>

The Kabbalistic writer, Aryeh Kaplan, in his translation of the *Bahir*, says that "this form of God" was later referred to by Kabbalists as Adam Kadmon.

So, it appears that the Adam Kadmon of the early Kabbalah was made up of seven Sephiroth, although in the later Kabbalah, especially that of Isaac Luria (1534-1572), this idea was radically changed. In fact Luria claimed that Adam Kadmon was made up of ten Sephiroth and constituted a fifth world above the other four.<sup>6</sup>

In the *Zohar* these seven parts or Sephiroth, which are the lower seven, are split into two. The upper six are known as Zer Anpin (Small Face or Countenance) or Microprosopus which is male, and the last and lowest Sephira, which is Malkuth and is also known as Knukva (Female) or the Bride.

The last three Sephiroth (Kether, Chokmah, Binah) above Adam Kadmon of the Microprosopus are also known as the Supernals and are separated from the lower seven by the Abyss, which is an almost impenetrable barrier, amongst other things. Kether is often referred to as the Macroprosopus or the Holy Ancient One and sometimes this includes Chokmah and Binah which are often represented as being within it. Sometimes the Macroprosopus is referred to as a single Sephira and is symbolized as a white skull. The following quotes show this:

"He the Most Holy Ancient One is found to have three heads which are contained in the one Head."<sup>7</sup>

"For this Head is the supreme of all the supernals, hence, He is only symbolized as a head alone without body, for the purpose of establishing all things."<sup>8</sup>

"He, the Most Holy Ancient One, is hidden and concealed, and in that Skull is the Supreme Wisdom concealed, who is found and who is not found."<sup>9</sup>

In the 'Greater Holy Assembly' of the *Zohar*, Adam Kadmon or the Small Countenance is said to originate from the Vast Countenance or Macroprosopus:

"The formations of the Small Countenance are derived from those of the Vast Countenance. They develop on all sides as if in human form, so that the breath of him who is Most Concealed might rule over him, and he might take his seat upon the throne, as it is written (*Ezekhiel 1:26*), 'Upon the likeness of the throne there is a likeness in appearance like Adam' - this is the form that includes all forms."<sup>10</sup>

This is also saying that Adam is complete, even if he does not contain the Supernals in a direct manner. In fact, Adam Kadmon does contain the Supernals in a subtle way. Kether creates Chokmah and Binah which then contains its qualities. The latter two then re-combine to

produce Daath (Knowledge) which is really a lower version of Kether. Daath then produces Adam Kadmon:

“Concerning which it is written, *Proverbs* iii, 20: ‘In Knowledge (Daath), the depths are broken up’. And it entereth into the head of Microprosopus, and formeth another brain. And thenceforth is it extended and goeth into the interior parts of His Body, and filleth all those conclaves and assemblies of His Body.”<sup>11</sup>

So although Daath is not counted as a Sefhira, it is in actuality the essence of all the Sephiroth below the Abyss.

The reasons for the creation of Adam Kadmon are two-fold. The first is so that God could make Himself more perceptible to man by giving himself a recognizable form, and secondly, to produce a blueprint from which man could be made. The first point is shown here:

“But when He had created the shape of a supernal man it was to Him for a chariot, and on it her descended, to be known by the appellation YHVH so as to be apprehended by his attributes and in each particular one, to be perceived.”<sup>12</sup>

This section appears to be saying that Adam Kadmon is a lower expression of God, that is more easily understood, and that His attributes can be individually perceived, which must be referring to the Sephiroth of Adam Kadmon.

## Androgyny of Adam Kadmon

Although the last Sefhira, Malkuth or the Bride, is often mentioned as though it is a separate entity, its proper or natural state is to be one with Adam Kadmon or Microprosopus. Therefore Adam Kadmon is androgynous, as it says in the *Zohar*:

“also in the androgynous Microprosopus; and also in genus, seeing that Vau<sup>13</sup> alone symbolizeth both the Microprosopus and his bride...”<sup>14</sup>

Further on it says:

“Vau, however, is androgynous, like as it is written, *Genesis* v.2: ‘Male and female created He them, and blessed them, and called their name Adam’.”<sup>15</sup>

In the ‘Lesser Holy Assembly’ of the *Zohar*, in a section discussing the Microprosopus and His Bride, it explains that the masculine alone is not complete:

“Hence we learn that the Masculine, taken alone, appeareth to be only half the body, so that all the mercies are half; and thus also is it with the Feminine.”<sup>16</sup>

Shortly after it continues:

“When the Male is joined with the Female, They both constitute one complete body, and all the Universe is in a state of happiness,

because all things receive blessings from Their perfect body."<sup>17</sup> So when the Microprosopus and the female are separated, it allows evil to exist because cosmic forces are not balanced. But when they are joined, there is harmony in the universe.

## The Sevenfold Adam Kadmon

It has just been shown that Adam Kadmon or Microprosopus, which is composed of six Sefirot,<sup>18</sup> is incomplete without Malkuth, the seventh. Earlier, it has also been shown in the *Bahir*, that Adam Kadmon consists of seven parts. In the *Zohar* this sevenfold structure is discussed several times:

"After the word Bere'shith (in the beginning) come six other words. This significance that everything below depends on the seven formations of the skull (Macroprosopus)."<sup>19</sup>

This confirms that the sevenfold pattern below, especially in the Macroprosopus, comes from the Macroprosopus. These seven lower Sefirot, which make up Adam Kadmon, are mentioned together several times in the *Zohar*, which emphasizes their relative independence from the three Supernals:

"We six are the lights which shine forth from a seventh; thou art the seventh light, the origin of us all.<sup>20</sup> For assuredly there is no stability in those six, save from the seventh. For all things depend from the seventh."<sup>21</sup>

This not only shows that the seventh light, which is Malkuth, is an integral and natural part of the other six Sefirot, but that Adam Kadmon in his perfected state is sevenfold. Throughout the *Zohar* the text discusses the Microprosopus and relates the seven lower Sefirot to him, a fact that most authorities seem to agree with.

## The Sefirot in Adam Kadmon

### Chesed and Geburah

Contrary to popular belief, the two Sefirot Chesed and Geburah are not necessarily located in the arms of Adam Kadmon, although they are often said to be there. They are also quite clearly placed in the head. As light (Daath) leaves the Macroprosopus, via its beard, it enters the head of Microprosopus where the first 'Inferior Sefira' is located, namely Chesed:

"Those thirty and one equal locks, which exist in the first disposition (of the Macroprosopus) are strong, in order that they may dispose the inferiors according to the number of Al (El).

What is this Al? Mighty and Powerful One."<sup>22</sup>

El is, of course, the traditional god-name of Chesed. A little further

on, Chesed is confirmed by the text when it says:

"And notwithstanding is Al Himself disposed towards mercies..."<sup>23</sup>

Mercy is the prime attribute of Chesed. After Chesed, Geburah is indicated:

"The second world which proceedeth from that disposition (beard of Macroprosopus), hath dominion over and descendeth and ascendeth in fifty-seven thousand bodyguards, who are the lords of lamentations."<sup>24</sup>

Also regarding Geburah and its link with the head of the Microprosopus, the *Zohar* says:

"We have learned that the forehead is expanded into two-hundred thousand rednesses of redness, which are contained therein, and are included therein."<sup>25</sup>

It then goes on to say:

"And when the forehead of Microprosopus is uncovered, license is given unto all those to destroy."<sup>26</sup>

Red is the symbolic colour of Geburah, and one of the characteristics of it is catabolism or destruction.

Whilst discussing the skull of the Microprosopus, the *Zohar* says: "And that dew, which distilleth, distilleth daily upon the field of apples, in colour white and red. This skull shineth in two colours toward this side and that."<sup>27</sup>

Again, this emphasizes that Geburah (red) and Chesed (white) are located in the head of Microprosopus. The final proof is seen when the *Zohar* says:

"It is taught in the Mystery of Mysteries: The head of the King is formed out of Kindness and Rigour."<sup>28</sup>

### Tiphereth

Whilst discussing the parts of the beard of the Microprosopus, the *Zohar* associates these parts frequently with beauty and perfection which relate to the Sefhira Tiphereth:

"And since the beard is the praise and perfection and dignity of the whole countenance, in these sacred things it is found to be hidden, neither is it discerned. And that beard is the perfection and beauty of the countenance in Microprosopus."<sup>29</sup>

Tiphereth is often said to be in the region of the heart, although the following passage seems to disagree:

"The hair goeth forth as in a tress about the border of the beard, and hangeth down even unto the commencement of the vital organs, but it descendeth not unto the parts about the heart."<sup>30</sup>

Shortly after, the *Zohar* discusses David who 'touched' the beard;

"Wherefore then the beard, and not the body?"

Because the body is hidden behind the beard,...<sup>31</sup>

The main part of the body behind a mature beard is in the neck, so it could suggest that Tiphereth might be situated in the neck.

Further on Tiphereth is again mentioned, this time in relation to the beard and the arms:

"Between the two arms, in that part whereunto the beard hangeth down, which is called Tiphereth, the Beauty."<sup>32</sup>

This is not very specific, as the arms are quite long and it does not say which part of the arms Tiphereth lies between. If you place the arms in a neutral position, that is, not raised or lowered, but straight out at right-angles to the body, they are then level with the base of the neck and the beginning of the upper chest.

Earlier in the *Zohar*, the arms are again associated with Tiphereth:

"On each side there is an arm and both of them together are Splendour."<sup>33</sup>

As the arms are more often associated with Chesed and Geburah, as well as other Sephiroth, it may be that they are only indicating the position of Tiphereth.

Still looking at the neck for the possible position of Tiphereth, the *Zohar* says:

"Thy neck involveth the perfection of the Woman."<sup>34</sup>

This is obviously suggesting that Tiphereth or Perfection is to be found in the neck.

The foregoing therefore does give some interesting evidence to indicate that the Sephira Tiphereth is found in the neck of Adam Kadmon, rather than the trunk or chest.

#### Netzach and Hod

The 'Lesser Holy Assembly' of the *Zohar* places the two Sephiroth of Netzach and Hod in the legs of Microprosopus. Yesod, which follows these two in the order of emanation, is identified with the genitals. Thus positioning on the body puts Netzach and Hod below Yesod, which is rather strange as Yesod is emanated after these two and ought to be below them if logic is followed. In fact, Yesod emanates from Heh and would therefore have to ascend back up the Kabbalistic Tree if such a pattern was accurate. Certainly the traditional pattern of the Tree of Life cannot possibly coincide with the shape of the human body.

If one thinks back to Chesed and Geburah, these were identified with the arms. This may be true, but as they were also identified strongly with the head, could it be that the identification of these four Sephiroth with the limbs is also in a secondary capacity and that their primary origin is in the body?

In the 'Greater Holy Assembly' of the *Zohar*, the arms are said to

be divided into three zones, which correspond to three powers or Sephiroth. Mathers says these zones are the upper and lower arm are the hand. The 'Greater Holy Assembly' says:

"And they are perfected in three members (zones) in the right arm, and in three members in the left arm."<sup>35</sup>

Shortly after it mentions what powers are in the arms:

"Also these are found in the three cavities of the skull."<sup>36</sup>

The three powers of the skull of Microprosopus are Chesed, Geburah and Daath, the latter being closely associated with Tiphereth. Tiphereth is usually associated with the trunk, and Chesed and Geburah have been shown to originate in the head. Therefore, if the 'Sephiroth' of the arms can also be found in the head and trunk, could this also be true of the legs? In fact, in the Kabbalah, the two Sephiroth of the legs are also linked with the kidneys, which are, of course, in the trunk:

"The thighs are joined together in the form of two lights - these are literally two lights, constituting the thighs and the two kidneys."<sup>37</sup>

The possibility that the prime source of the Sephiroth is in the trunk and the head, rather than the trunk and limbs, is suggested by the fact that the Kabbalah places a great deal of emphasis on the importance of the spine, a fact that very rarely seems to get mentioned.

### Yesod

Adam Kadmon or Microprosopus is made of six Sephiroth from Chesed to Yesod, although ultimately Malkuth is included as shown earlier. All six Sephiroth are often seen as being in Yesod because Yesod joins to the Female and channels the energies from the other Sephiroth into the Female. This sixfold aspect is seen in the *Zohar*:

"We have learned this which is written, 'And the just man is the foundation, Yesod, of the world', Proverbs x. 25, because He comprehendeth the Hexad in one enumeration."<sup>38</sup>

Because of this joining to the Female, Yesod is also symbolized as the male reproductive organs, which is shown clearly in the following:

"The genital member of the male is the summation of the entire body and is called Foundation (Yesod)."<sup>39</sup>

### Malkuth

In modern Kabbalah, Malkuth is usually placed in the feet of Adam Kadmon. Very little is said about its location in the early Kabbalah, except to say that it is the lowest Sephira. There is some philosophical discussion about it, using symbolism relating to the female genitals, but this does not clarify its position in the human

body or body of Adam Kadmon in its perfected state.

Dion Fortune, in her book *The Mystical Qabalah*,<sup>40</sup> says that Malkuth can either be placed in the feet or at the anus. The latter is close to the Yoga concept that the lowest centre or Muladhara is located at the base of the spine. The base of the spine, which lies just below the genitals, is an excellent candidate for the location of Malkuth, especially when you consider how much importance the early Kabbalists placed on the spine. The famous Kabbalist Abulafia (1240-1295) taught a method of meditation which began at the top of the head and finished at the base of the spine. He obviously did not consider the legs to be especially esoterically significant.

## Conclusion

This article has shown that Adam Kadmon or Microprosopus, in its complete form with Malkuth or the Bride, is composed of the seven lower Sephiroth. It has also shown that these Sephiroth may be located within the head and the body, rather than body and limbs. This new view of the structural arrangement of the sephiroth in Adam Kadmon and man obviously leads one to ponder on the many similarities between Kabbalah and Yoga and suspect that they may have had the same origin, but due to cultural differences developed in different directions.

Although difficult to prove at this stage, I have come to the conclusion that the commonly known Tree of Life with its three pillars and interconnecting paths between the Sephiroth, was designed for teaching and contemplating the philosophy of the Kabbalah. On the other hand, I believe that the straight arrangement of the Sephiroth in Adam Kadmon and man is the correct arrangement for the practical purpose of raising the level of mystical consciousness, and is much close to reality in its structure. The probable reason that this latter scheme has not been generally made aware to the public is, that like most mystical systems, the practical side was always the most secret.

Obviously, much more research needs doing on these ideas, and in particular, a comparative analysis between the philosophy, symbolism and dynamics of Kabbalah and Yoga. When this is done, I am sure that a lot of people will be surprised with the similarities, especially when the common claim is that these two are opposite in nature and that Eastern and Western systems are not compatible.

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2. This straight line arrangement and the importance of the spine in the Kabbalah will be examined in my next article.
3. Kaplan, A., trs., *The Bahir*, New York, Samuel Weiser, 1979.
4. Kaplan, p.30 and p.65.
5. Kaplan, p.65.
6. The usual four worlds are Atziluth, Beriah, Yetzirah and Assiah.
7. Mathers, S.L., *The Kabbalah Unveiled*, Routledge and Kegan Paul Ltd, London, 1970, p.267.
8. Mathers, p.276.
9. Mathers, p.265.
10. Rosenberg, R.A., *The Anatomy of God*, Ktav Publishing House, New York, 1973, p.78.
11. Mathers, p.278.
12. Scholem, G., trs., *Zohar: The Book of Splendour*, Schokren Books, New York, 1976, p.78.
13. The Hebrew letter, Vau or Vav, has a numerical value of six, and is often used to symbolize the Microprosopus.
14. Mathers, p.86.
15. Mathers, p.86.
16. Mathers, p.334.
17. Mathers, p.334.
18. In descending order, they are Chesed, Geburah, Tiphereth, Netzach, Hod and Yesod.
19. Rosenberg, p.15.
20. In a sense, Malkuth is the origin of them all because it reflects light back up the Tree, and also because it is closely identified in certain ways with Binah, which emanated the seven Sephiroth.
21. Mathers, p.255.
22. Mathers, p.143.
23. Mathers, p.143.
24. Mathers, p.144.
25. Mathers, p.184.
26. Mathers, p.184.
27. Mathers, p.179.
28. Rosenberg, p.182.
29. Mathers, p.205.
30. Mathers, p.206.
31. Mathers, p.211.
32. Mathers, p.229.
33. Rosenberg, p.119.
34. Mathers, p.247.
35. Mathers, p.235.
36. Mathers, p.236.
37. Rosenberg, p.187.
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# The Spine in Kabbalah

Paul Krzok

## Introduction

It is well known by all esoteric students that the spine is of fundamental importance in many Eastern spiritual systems, especially kundalini yoga. In the West, the spine is not emphasized so much. This is particularly true of the modern Kabbalah which rarely mentions it. If one looks at some of the the older kabbalistic writings, there is a definite teaching regarding the spine which emphasizes its importance in much the same way as kundalini yoga. The rest of this article will try to demonstrate the importance of the spine in Kabbalah by looking at some of these older writings on the subject.

## The Spine in the Bahir

In the Bahir, the spine or spinal cord is mentioned frequently and like the Eastern system, relates the spine to the sexual organs. Early in the Bahir, the importance of the spinal cord and the brain is discussed:

“This teaches us that the brain is the main part of the spinal cord. It constantly draws from there, and if not for the spinal cord, the brain could not endure.

The entire body exists only in order to provide for the needs of the brain. And if the body did not endure, then the brain would also not endure.

The spinal cord is the channel from the brain to the entire body”.<sup>1</sup>

In this passage, the brain “drawing” from the spinal cord is very reminiscent of kundalini moving up the spine towards the brain. it then says that “The spinal cord is the channel from the brain to the entire body”, demonstrating that energies run both ways, perhaps

similar to Shiva and Shakti in kundalini?

Later the spinal cord is also likened to part of the date palm:

"The date palm is surrounded by its branches all around it and has its sprout (Lulav) in the centre. Similarly, Israel takes the body of this Tree which is its Heart.

And paralleling the body (of the Tree) is the spinal cord, which is the main part of the body."<sup>2</sup>

The sprout of the date palm both symbolizes the spinal cord and the male sexual organ. The sprout is the young palm frond before it fully unfurls.

Further on, the Bahir relates the spinal cord to the male organ:

"The spinal cord originates in man's brain and extends to the (sexual) organ, where the seed is."<sup>3</sup>

The lulav or spine, is also symbolic of the Sefhira Yesod, the male sexual part of the Tree of Life. Corresponding to this is the Etrog or Citron fruit which is seen as female and therefore is equivalent to Malkuth. Both the lulav and the etrog, along with three myrtle twigs and two willow twigs, made up the Four Species which were used in celebrating the festival of Succot or tabernacles (see Lev. 23:40). Although this festival was in remembrance of the forty years spent in the "wilderness", it was also a special time for seeking Ruah Ha Kodesh or Holy Spirit.

There are several other passages in the Bahir which mention the spine or lulav, most of which reinforce what has just been quoted or discuss its relationship with the etrog (Malkuth).

### The Spine in the Zohar.

Scattered throughout the Zohar are several references to the spine or lulav and the brain which are of great importance in understanding the Kabbalah. The following passage shows how the spine relates to the seven lower Sefhiroth:

"The Hooks of the Pillars and their Fillets Shall be of Silver. Said R. Isaac: 'I presume that the 'Hooks of the pillars' symbolize all those who are attached to the supernal unifying pillars, and that all those who are below depend on them. What is the significance of the word vavim (hooks; also the letter vau, the numerical value of which is six?) Six within six (vv), all united and nourished by the Spine which is set over them."<sup>4</sup>

This passage is an esoteric reference to the hooks on the pillars of the court of the tabernacle on which to fix the hangings, as mentioned in Exodus 38:9. The unifying pillars are the Sefhiroth. The letter vav or vau in the word vavim symbolizes the six Sefhiroth of Chesed to Yesod. The second vav in vavim symbolizes Malkuth because the six Sefhiroth are reflected in Malkuth. The passage then

states that these seven are "nourished" by the spine.

The next passage from the Zohar which mentions the lulav (spine) complements the preceding one:

"There are four species in the lulav (palm branch) which diverge into seven, and through their employment corresponding ones are roused above to benefit the world in various ways. And though the community of Israel is one of these Seven, yet She is herself blessed from the other six and from the Stream which issues from the perennial source."<sup>5</sup>

This passage is based on Leviticus 23:40 which mentions the Four Species as stated earlier. The lulav or lulav is bound together with three myrtle twigs and two willow twigs; these six symbolizing the male Sephiroth of Chesed to Yesod. The community of Israel or Malkuth, the Female, is represented by the etrog which completes the seven. These seven are spaced out along the axis of the body, particularly the spine which is symbolized by the lulav. According to Aryeh Kaplan, the axis, which is mentioned in the Bahir, is composed of the seven lower Sephiroth. It is also mentioned in the Sepher Yetzirah and is said to be the axis of the universe, and that this is paralleled in man.

Again, the importance of the spine is emphasized in the Zohar:

"The hairs of the head of the Ancient One are long, in order to bring benefit to all. In what way can they affect all? They enter the spinal column, which drinks from the brain."<sup>6</sup>

The Ancient One is Kether or Macroprosopus (which often includes Chokmah and Binah) and the hairs symbolize channels which direct supernal energies down the Tree of Life. The energies leave the Macroprosopus and enter the head of Microprosopus in the form of Daath (Knowledge) and disperse to the seven Sephiroth. The downward movement of energy is also indicated by the spinal column "drinking" from the brain. The idea that the supernal energy enters the head in the form of daath is shown by the following quote:

"The masculine power is extended through Daath, and the Assemblies and Conclaves are filled. It commenceth from the beginning of the skull, and is extended throughout the whole body, through the breast, and through the arms, and through the other parts."<sup>7</sup>

The next extract from the Zohar does not mention the spine itself, but the brain, which of course is intimately related to the spine. It does link up quite appropriately with the first quote from the Bahir:

"The preposition 'from' however, points to the place which is attached to the 'brain' and surrounds it. That spot is the central fire that surrounds the innermost fire. For there are three varieties of fire in that connection. The first is the fire that receives fire

with joy, the two meeting each other in love and joy; the second is that of which it is written, 'and there was brightness (nogah) to the fire' (Ezek. 1:13); it is the inmost fire which is joyful at the presence of the other fire. Then comes the third fire, which surrounds that brightness, and wherein resides the terror of Severity for the punishment of the wicked."<sup>8</sup>

Although it is difficult to fully understand this passage without further research, it is clear that the brain, or perhaps the subtle centres within it, are important in the Kabbalah and that the three fires associated with it relate to currents of energy which could be related to different aspects of consciousness. Various fires are mentioned in yoga texts, as are the three energy currents of Ida, Pingala and Sushumna.<sup>9</sup>

## Conclusion

Now that it has been shown that the spine and brain are of primary importance in the Kabbalistic philosophy, perhaps other esoteric students will research further into this area and reveal more knowledge that will help put Kabbalah into its proper perspective.

Although Kabbalah seems to have a different philosophy to the Eastern systems, nevertheless it does have many similarities, most which seem to have lain dormant, awaiting discovery or alternatively, may have been suppressed for some reason. Strangely, none of the so-called authorities on Kabbalah seem to know about these things.

The next stage in this series will be on the experiences that early Kabbalists have undergone during their meditations. These are states of higher consciousness, some of whose descriptions and methods sound identical to kundalini yoga.

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## Towards Gnosis: Exegesis of Valle-Inclán's *la lámpara Maravillosa*

By Robert Lima

"Originality is the return to the Origin."  
Antoni Gaudí.

Seeking the path to the Origin has long been the preoccupation of the poet, mystic, artist, and philosopher — indeed of whoever is involved in the pursuit of Truth, Goodness and Beauty, the Absolutes that are the hallmarks of Perfection. Seemingly alien to the human context, the Origin, as the seeker discovers, can only be sought through an internalized process towards personal cognition. This is intimated in the adage "Know thyself".

Ramón de Valle-Inclán (1866-1936) was wholly committed to this quest and became determined early on to fuse his physical, social, creative and spiritual selves into a congruous whole consistent with metaphysical and aesthetic principles which had come to influence him deeply. But in order for him to achieve this amelioration, it was first requisite that he recognize and resolve that fundamental dichotomy in the human persona which is the antagonism between order and chaos (identified by Nietzsche with Apollo and Dionysos respectively, and determined by Freud as leading man either toward eternal life or self-annihilation).

Valle-Inclán's struggle to fathom the nature of being and his attempt to resolve the Apollonian and Dionysian polarization in his own essence are detailed in *La lámpara maravillosa. Ejercicios espirituales*, a book intended both as apologia and manual of instruction. But as its subtitle implies, Valle-Inclán's treatise has a closer kinship to the mystical tradition than to psychoanalysis, as he posits in the opening section of the work.

These "Spiritual Exercises" are a guide toward perfecting the paths of Meditation, which are always chronological and of the

very substance of the hours. The supreme comprehension of the world is veiled in mystery before meditating reason.<sup>1</sup>

Valle-Inclán's choice of a subtitle was not haphazard. It was a reflection of his awareness that in the Spain of Santa Teresa de Avila, San Juan de la Cruz and Fray Luis de León, three outstanding mystics of the sixteenth century, the phrase "Spiritual Exercises" denoted established, systematic practices towards the purgation of any elements that would deter the highest form of meditation: that which led to an ascetic elevation of the individual's soul to God. Asceticism was founded on the willful abandonment of worldly concerns, both physical and mental, so that *recogimiento*, or withdrawal, might occur. The spiritual exercises that led to this state were means to a greater end for beyond the ascetic experience lay the desired mystical union of the soul with God. Consequently, in choosing his subtitle, Valle-Inclán was acknowledging an indigenous Christian influence on his personal search for the Origin.

But there were many other sources of knowledge that he pursued beyond the works of Spanish mysticism. Illuminati and occultists of classical times (Egyptian, Greek, Zoroastrian, Babylonian, Hindu, Jewish), of the Moslem hegemony (Sufis), and of the European Renaissance (Neo-Platonists, Kabbalists, Alchemists) had sought to establish pathways that would permit personal transcendence of human limitation towards cosmic knowledge (for those with secular affinities), or union with God (in the case of the religiously oriented). Valle-Inclán scrutinized many of their writings in the hope of discovering the esoteric teachings he needed to commence his own spiritual pilgrimage.

At the onset of my aesthetic initiation, I had eyes only to delight in and love the divine crystal of the world, eyes like those of birds whose song greets the rising of the sun. All forms and all lives communicated the ineffable secret of Paradise, disclosing their fraternal kinship with me. Nothing was alien to me, but I felt the distress of the mystic who intuits that his path is an erroneous one... Seeking the plane on which to still my life, I tormented myself with this divine and human anxiety. To a degree, I became a disciple of Miguel de Molinos: I elaborated my aesthetics on the basis of his mystical teachings... It was a felicitous moment when I learned to purge the ephemeral from my intuitiveness and to experience the world through sanctified eyes... Pico della Mirandola was my master during that period.

[LM, 106-7]

Valle-Inclán found his way not only through the complex *Guía espiritual* of Miguel de Molinos (1628-1696) and the nine hundred theses of Giovanni Pico della Mirandola (1463-1494)<sup>2</sup>, but also through the works of Plato, Plotinus, Porphyry, Irenaeus of Alexandria, Zeno of Elea, Meister Johannes Eckhart, Theophrastus

Paracelsus, Heinrich Cornelius Agrippa, and Johannes Tauler, among other masters, as well as through anonymously-written texts of the Hermetic, Kabbalistic and Gnostic schools of thought. Although the ideas expressed in the works of these adepts are often antithetical, they underwent a process of gestation over the years of Valle-Inclán's apprenticeship, finally to be synthesized in *La lámpara maravillosa*, which appeared in book form in 1916.

The procedure to be followed in seeking to attain self-knowledge, while on the quest for the Origin, is delineated in the opening section of Valle-Inclán's treatise:

There are two paths to knowledge which mystics term Meditation and Contemplation. Meditation is that sequence of reasoning through which a truth is attained; Contemplation is that same deduced truth once it becomes part of our being, forgotten the method through which reason is intertwined with reason, thought with thought. Contemplation is an absolute mode of knowledge, an amiable, delectable and quiet intuition through which the soul enjoys the beauty of the world without discourse while in the divine tenebra. [LM, 3]

This statement, seemingly in accord with traditional Christian definitions of the process toward mystical union with God, is in fact the preamble to an unorthodox theology which became Valle-Inclán's personal system of belief on his path towards the Origin.

The heterodoxy which forms the foundation of Valle-Inclán's thought in *La lámpara maravillosa* had been in existence since before the advent of the Christian era. It came to be known as Gnosticism, a term which encompasses myriad Eastern and Western religio-philosophical tenets. However, unlike formal, highly structured systems of belief, Gnosticism espouses the individual's search for enlightenment. Through an initiary process whose length of time varies according to personal requisites, the individual comes to the attainment of Gnosis — that special knowledge of micro and macrocosmic envelopments which lies beyond physical reality and orthodox revelation. In the first instance, Gnosis provides the adept with the intuitive recognition of his being "a stranger in a strange place" (the World) and of having been placed in this absurd, inexplicable Universe through a complex series of transmundane events which had their origin before Time. In the second instance, through initiation into the mysteries of the Deity's nature and His relationship to Creation, Gnosticism opens the individual to the illumination needed to free himself from the encumbrances and pitfalls of matter. The initiate is then able to be in this world but not of this world; in another sense, he possesses salvation knowledge. Accordingly, only through Gnosis — a "knowledge of the heart", as the Valentinian *Gospel of Truth* puts it — can man find salvation, that is, personal union with the Supreme Deity, the God of Light.

Valle-Inclán concurs in the definition of Gnosis, as evident in *La lámpara maravillosa* : "It is like a mystical exegesis of all knowledge, as well as the ultimate way to attain communion with the All". [LM, 3]

"The All" to whom Valle-Inclán refers is the Supreme Deity of Gnosticism, **not** the moody, inequitable Jehovah (Yahweh, Adonai, Elohim, El Shaddai, Iao, Sabaoth) of the *Old Testament*, nor is He the merciful (thus obviously reconditioned by Christianity) God the Father of the *New Testament*, who is supposedly accessible to man through prayer and the intercession of saints. Where in both the Hebrew and Christian systems God created the Universe and participated actively in its affairs (especially those of man), the Gnostic Supreme Deity is wholly alienated from it and is unknown to man.

According to Gnostic cosmology, the Universe was not created by the Supreme Deity but by the Demiurge (called the World Artificer in Plato's *Timaeus*), leader of other lower spiritual powers, known as Archons in some systems. Although descended from the Supreme Deity, the Demiurge and the Archons were either ignorant of His existence, believing themselves to be omnipotent in their control over Cosmos and man, both of which they created, or, knowing their own derivative status, deliberately wanted to keep man ignorant of his true spiritual nature. As Hans Jonas states it:

The Universe, the domain of the Archons, is like a vast prison whose innermost dungeon is the earth, the scene of man's life. Around and above it the cosmic spheres are ranged like concentric enclosing shells. Most frequently there are the seven spheres of the planets surrounded by the eighth, that of the fixed stars... The spheres are the seats of the Archons, especially of the "Seven", that is, of the planetary gods borrowed from the Babylonian pantheon... The Archons collectively rule over the world, and each individually in his sphere is a warder of the cosmic prison. Their tyrannical world-rule is called *heimarmene*, universal Fate, a concept taken over from astrology but now tinged with the gnostic anti-cosmic spirit. In its physical aspect this rule is the law of nature; in its physical aspect, which includes for instance the institution and enforcement of the Mosaic Law, it aims at the enslavement of man. [Jonas, 43]

Thus, the Gnostics staunchly opposed the *Old Testament* story of Creation and identified Jehovah as the Demiurge, creator of an imperfect and corrupt Universe, perpetrator of the lies in prophetic texts, and oppressive enemy of man in the search for salvation knowledge that would lead him to the Origin.

There are many versions extant of the nature of the Demiurge, a basic concept in Gnosticism. The pre-Christian sect of Magharians, for example, distinguished between God and an angel who is the

creator of the world, as well as the source of the anthropomorphic descriptions of Jehovah in the *Old Testament*. another approach to the Demiurge is found in *Poimandres, the Shepherd of Men*, the opening text in the *Corpus Hermeticum*, the most prominent of several collections of ancient mystical dialogues in which Hermes Trismegistus (the Egyptian Thoth) is the principal speaker. The narrator tells how during meditation he was visited by "a presence of immeasurable greatness" who identified itself as "Poimandres, the Nous of the Absolute Power" and who, after granting him a vision of Darkness and Light before Time, revealed the origin of the Demiurge:

But the divine Nous, being androgynous, existing as Life and Light, brought forth by a word another Nous, the Demiurge, who as god over the fire and the breath fashioned seven Governors, who encompass with their circles the sensible world, and their government is called Heimarmene [Destiny]. Forthwith the Word of God leapt out of the downward-borne elements upward into the pure [part of the] physical creation [the demiurgical sphere] and became united with the Nous-Demiurge, for he was of the same substance. And thus the lower elements of Nature were left without reason, so that they were now mere Matter. And together with the Word the Nous-Demiurge, encompassing the circles and whirling them with thunderous speed, set his creations circling in endless revolution, for it begins where it ends. And this rotation of the spheres according to the will of the Nous [-Demiurge] produced out of the lower elements irrational animals, for those elements had not retained the Word. [Jonas, 149-50]

Unlike other Gnostic texts, *Poimandres* does not impute evil to the Demiurge or his cohorts the seven Governors, or Archons. Its revelation recounts only a downward movement from the celestial realm to the terrestrial level.

In *La lámpara maravillosa*, Valle-Inclán refers to the Demiurge in various contexts, similarly without imputing evil to the deity: "The Paraclete represents quiet Oneness. The Demiurge embodies the Act. The Word is the Universal love which entwines them." [LM, 78], "The concept of the Demiurge is found in aesthetics as in theology." [LM, 79], "The Demiurge, arcanum of life, seals the Idea of the Future." [LM, 89], "the fatal geometric law which the Demiurge imposed on clay." [LM, 135], "the Demiurge [is symbolized] in the universality of form" [LM, 137].

Furthermore, the Demiurge is not the only emanation from the Father of Light. Also out of the Nous of the Absolute Power came Primal Man; being of the essence of the Deity, he is not to be confused with the creature made by the Jehovah of the *Old Testament*.

"Now the Nous, Father of all, being Life and Light, brought forth man like to himself, of whom he became enamored as his

own child, for he was very beautiful, since he bore the Father's image; for indeed even God became enamored of his own form, and he delivered over to him all his works. And Man, beholding the creation which the Demiurge had fashioned in the fire [the celestial spheres], wished himself to create as well, and was permitted by the Father. When he had entered the demiurgical sphere where he was to have full authority, he beheld his brother's works, and they [the seven Governors] became enamored of him, and each gave him a share in his own realm. Having come to know their essence and having received a share of their nature, he then wished to break through the circumference of the circles and to overcome the power of him who rules over the fire. And he [Man] who had power over the world of things mortal and over the irrational animals bent down through the Harmony and having broken through the vault showed to lower nature the beautiful form of God. When she beheld him who had in himself inexhaustible beauty and all the forces of the Governors combined with the form of God, she smiled in love; for she had seen the reflection of this most beautiful form of Man in the water and its shadow upon the earth. He too, seeing his likeness present in her, reflected in the water, loved it and desired to dwell in it. At once with the wish it became reality, and he came to inhabit the form devoid of reason. And Nature, having received into herself the beloved, embraced him wholly, and they mingled: for they were inflamed with love. And this is why alone of all the animals on earth man is twofold, mortal through the body, immortal through the essential Man. For though he is immortal and has power over all things, he suffers the lot of mortality, being subject to the Heimarmene; though he was above the Harmony, he has become a slave within the Harmony; though he was androgynous, having issued from the androgynous Father, and unsleeping from the unsleeping one, he is conquered by love and sleep." [Jonas, 150-151].

Primal Man, having intermingled his divine essence with nature, turned "from Life and Light into soul and mind: into soul from Life and into mind from Light." This condition of Primal Man lasted until a new World-era was initiated with the separation of androgynous beings into male and female (as in the Platonic system, as in the story of Adam and Eve, as in numerous other mythologies of East and West).

This genealogy, although at variance with the Gnostic conception of the Demiurge and his role as artificer of Cosmos and man, underlines the separation of man from God which is at the heart of the Gnostic search for salvation knowledge.

The Supreme God of Gnosticism exists in the Light World, or Pleroma, which is the fullness of Being, the wholeness of the Deity.

Because His is the realm of Light, it is the antithesis of the Cosmos, which is the realm of Darkness. Thus, everything beyond the extension (Horus) of the Light World (what Valle-Inclán terms the "Horus del Pleroma") is alien to the Supreme God; indeed He is called the Alien God in some Gnostic documents.

Since man is the creation of the Demiurge in the Gnostic tradition, he shares his creator's ignorance of the Supreme God (or is kept in ignorance by the Demiurge). The Pleroma, then, is beyond the conception of the lowly human intellect. However, man contains a "portion of the divine substance" fallen from the Pleroma along with the Demiurge; this substance is man's spirit or *pneuma*, the spark of divinity which makes possible man's union with the Supreme God in the Light World. But being buried in the prison that is his body, the *pneuma* remains unknown to man, unsuspected even; only through the "supernatural revelation and illumination" that is Gnosis can man come to an awareness of the transcendental existence of The All, the Father of Light, and begin to comprehend the true nature of the Universe and his deprived role in it. Thus, in *La lámpara maravillosa*, imprisoned spirit struggles to release its divinity from the captivity of the Demiurge: "Vainly does the angelic larva — made captive on seeing, made captive on conjecturing, ever the captive — try to break the fatal geometric law which the Demiurge imposed on clay." [LM, 135].

*Poimandres* continues the revelation of how man, through the self-knowledge imparted in the initiation process, learns to resolve the dilemma of his duality:

"And [man] endowed with mind shall recognize that he is immortal and that the cause of death is love" (viz., ultimately the love which drew the Primal Man down into nature). "He who has come thus to know himself has come into the supreme good; he, however, who has cherished the body issued from the error of love, he remains in the darkness erring, suffering in his senses the dispensations of death. What then is the sin of those ignorant ones, that they should be deprived of immortality? The first cause of the individual body is the hateful darkness, from which came the humid nature, from which was constituted the body of the sensible world, from which death draws nourishment. Thus the lovers of the body are in death and deserve death. On the other hand, he who knows himself knows that the Father of all things consists of Light and Life, therefore likewise the Primal Man issued from him, and by this he knows himself to be of Light and Life, and will through this knowledge return to the Life. The knowing ones, filled with love for the Father, before they deliver the body to its own death abhor the senses, whose effects they know; and the *Poimandres-Nous* assists them in this by acting as a warder at the gates and barring entrance to the evil influences of

the body. The unknowing ones are left prey to all the evil passions, whose insatiability is their torment, always augmenting the flame that consumes them." [Jonas, 152].

In the final sections of the Hermetic text, Poimandres reveals how, upon the death of the body, man progresses to the Father of Light, shedding his human nature as he passes through the seven spheres into the eighth — the Ogdoas, the firmament of the stars — from which he will enter the Godhead. The text proclaims: "This is the good end of those who have attained gnosis: to become God." [Jonas, 153]. Union with The All deifies the adept as well in *La lámpara maravillosa*.

There are numerous other versions of First Things in Hermetic and Gnostic literature, but two will suffice to show the range of variants. According to the *Apocryphon of John*, a Gnostic manuscript in Coptic found at Nag Hammadi in Egypt, the Unknown God, an androgynous Being, brings forth a spiritual world of Aeons, the last of which, Sophia, falls through lust out of the Divine Presence. From this calamity springs the hostile Demiurge, who, in turn, brings about the World-process in which the spirit fights against evil and is able to attain deliverance only through Gnosis. The later speculation of Valentinus and his followers, one of whose texts is the *Gospel of Truth*, posits that:

"Depth was pre-existent. Within him was Silence. Together they generated the Pleroma... consisting of thirty aeons. The youngest of these, Wisdom (Sophia) led astray by pretended love... desired to understand the unfathomable depth of God and was expelled from the Pleroma... In the empty space devoid of knowledge which she had created by her trespass... Sophia was subject to every sort of passion, sorrow, fear, despair, ignorance. From these passions the elements of the World, together with the World-soul and the Demiurge were to be derived." [Jonas, 179+].

In his use of The All, the Pleroma, the Demiurge and salvation knowledge among other topoi expounded in *La lámpara maravillosa*, Valle-Inclán follows rather closely the crucial elements in the Hermetic and Gnostic speculations. The complexity of these is likewise transferred to his treatise for it is as impossible for him to explicate in other than meta-logical language and symbols the perfect nature of the Father of Light and the contrastive imperfection of the Universe as it was for his predecessors.

Gnosticism sought to combat what it saw as fallacious myths in the *Old Testament* and other orthodox revelations, at the same time positing the availability of true knowledge of the Supreme God and man's salvation through the initiatory process. Itself heterodox, the message of Gnosticism was complicated further by its inherently individualistic approach to salvation knowledge; its very unsystematic character permitted a plethora of splinter ideologies to

evolve; thus, there are in Judaism and Christianity, among other religions of Middle Eastern origin, Gnostic "cults" that range broadly over the tenets marking the path to salvation knowledge.

In the light of this varietal structure and since many Hermetic and Gnostic texts are known only through secondary sources, particularly the writings of the Fathers of the Church, who were inimical to their heterodoxy, it is logical that Valle-Inclán came to those esoteric teachings indirectly. This may explain why he chose to invoke other beliefs and concepts toward the definition of his quest.

It is highly probable that he came to formalize these concepts in *La lámpara maravillosa* through acquaintance with and perhaps adherence to the teachings of Theosophy — that late nineteenth century eclectic assemblage of esoteric wisdom promulgated most notably in Helena Petrovna Blavatsky's *The Secret Doctrine* (1888), whose tomes began to appear in Spanish translation in 1895, recognizing the existence of turn-of-the-century occultist groups in the Hispanic world which would provide a large and widespread readership.

Valle-Inclán's early association with Madame Blavatsky's works can be validated. First, in the context of Valle-Inclán's first references to theosophic ideas in a lecture titled *El ocultismo*, which he gave at the Recreo de Artesanos in Pontevedra on February 6, 1892 [Caamaño Bournacell, 78] and in his article *Psiquismo*, published in *El Universal* (Mexico) on August 7, 1892, the young author evidences having read theosophic materials, perhaps in French. And, second, his later use of some ancient esoteric concepts promulgated anew in his time through *The Secret Doctrine* demonstrates his familiarity with the work. Parallel to Valle-Inclán's terms are evident in the exposition of the Theosophical canon, explicated by Lewis Spence, first, in the definition of Logos as:

a Deity who, in Himself, is altogether beyond human knowledge or conception, whether in the ordinary or the clairvoyant states. But when the Deity manifests Himself to man through His works of creation, He is known as the Logos. [Spence, 252].

and, second, in the expansion of the traditional Christian conception of the Deity as a trinity into a non-personified triad:

Essentially He is infinite but when he encloses a "ring-pass-not" within which to build a kosmos, He has set limits to Himself, and what we can know of Him is contained in these limits. To us he appears in a triple aspect—the Christian Trinity—but this is, of course, merely an appearance, and in reality, He is a unity. This triple aspect shews Him as Will, Wisdom and Activity, and from each of these came forth one of the creative life waves which formed the universe. [Spence, 252].

But if the complex, variegated, often unassimilated teachings of

*The Secret Doctrine* indeed affected Valle-Inclán's thought, in *La lámpara maravillosa* he eschews Blavatsky's ponderous reliance on Eastern wisdom (primarily Hindu and Buddhist) and refers to the Logos in the traditional Platonic sense of The Word, thought of as constituting the controlling principle of the Universe, and manifested by speech. But he also speaks to the Spermatic Logos, from Hermes Trismegistus, thought of as the seminal Word in the Gnostic canon. Through the use of this conception of Logos, Valle-Inclán equates the ruling principle of the Universe with the male generative fluid, semen, and again manifests his reliance on the *Corpus Hermeticum*, although the idea is also present in *The Secret Doctrine*.

And, insofar as trinitarian ideas, *La lámpara maravillosa* is suffused with the number three, including such triads as Time (Past, Present and Future), Divinity (Father, Son, Spirit), Vitality (World, Flesh, Devil), along with the three paths to ecstasy (Pantheism, Christianity, Quietism), the three states of the soul (Sorrow, Enjoyment, Quietude), the three lamps which light the way (Temperament, Sentiment, Knowledge), the three aesthetic roses (Eroticism, Classicism, Essence), three enemies of God (Wind, Change, Time), the Gnostic triangle (with the open eye), as well as the stylistic use of the three adjectives, among other examples of the mystical number, some of which go beyond Theosophy.

The discussion of the previous philosophical and religious concepts by no means limits finding further accretions in Valle-Inclán's *La lámpara maravillosa* from the Hermetic and Gnostic speculations. Or, indeed, from sources as different as Franciscanism (nature), the Kabbalah (numerology), Hinduism (karma), and Alchemy (the Philosopher's Stone). Those selected for consideration here are, however, the most important principles upon which he erected an aesthetic edifice that demonstrated how the spark of divinity latent in man can be recognized and activated through Meditation, to the end of regenerating the complete person so that he may experience the ultimate state of human transcendence, Contemplation. It is this process of attaining Gnosis that Valle-Inclán delineates in *La lámpara maravillosa* as the path to the Origin.

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1. All Citations from *La lámpara maravillosa* are from the translation into English, *The Lamp of Marvels* by Robert Lima, and references will be given in the text as [LM, p.]

2. Both Miguel de Molinos and Giovanni Pico della Mirandola were accused of heresy. When his *Guía espiritual* appeared in 1676, Molinos had to face the wrath of the Jesuits because he espoused ideas on union with the Deity through personal means, the doctrine known as Quietism, which were deemed to be in conflict with the role of the Church as mediator between man and God. He was condemned by the Inquisition and died in prison in Rome. Pico's theses, posted publicly in Rome as an invitation to debate, were examined by an commission appointed by Pope Innocent VIII. Thirteen of his propositions were rejected as heretical, erroneous, or false due to their bases in Chaldean, Orphic and other pagan systems of belief. Imprisoned in France after fleeing Italy, he was saved by the intervention of Lorenzo de Medici. He was then exonerated by Pope Alexander VI.

## A Letter from a Hermetic Philosopher

From Ms Sloane 3636

To my loving Cozen and Son  
the true hermetic philosopher J.H.V.O.

Dear loving Cozen and Son,

Although I had resolved never to give in writing to any person the secret of the ancient Sages yet notwithstanding out of peculiar affection and love towards you I have taken it upon me, to which the nearness of our relation obliges me and especially because this temporal life is short and art is very dark, and you therefore may not so soon attain the wished for End. But my Son, because so precious a pearl belongs not to the heir and also that this so great a gift of God may be treated carefully and Christian like, in consideration therefore I do so largely declare myself to thee. I conjure thee then with hand and mouth sacredly first that most especially thou faithfully keep the same from all wicked lustful and criminal persons, secondly that thou exalt not thyself in thy ways, and then in the third place that thou seekest to advance the honour of the Creator of all things and the good of thy poor neighbour. Preserve it secretly that thy Soul may not have cause to complain of thee at the last day. I have wrote here in this treatise on my part of the kingdom of heaven just as I myself have worked this treasure and finished it with my fingers, wherefore I have subscribed with my blood lying on my death bed in Leyden the 23 of March 1672.

## The Process

In the name of God take of the cleanest and clearest Sea Salt so as tis made by the Sun itself, such as is brought by shipping from Spain. I used Salt that came from Saint Tubis. Let it be finely dried in a warm stove. Grind it in a Stone mortar [marginal later addition "this  $\text{\textcircled{O}}$  is  $\text{\textcircled{O}}$  "] to as fine a powder as is possible that it may so much the easier be dissolved and taken up by our dew water which is thus to be had in the month of May or June when the  $\text{\textcircled{D}}$  is at the full. Observe when the dew falls with an East or South East wind, then you must have sticks about 1 1/2 foot high above the ground when driven in the earth, upon two or three of such lay some four square good plates of glass and as the dew falls [marginal note - "this dew is  $\text{\textcircled{O}}$  "] it easily fastens on the glass like a vapour. Then have glass vessels in a readiness and let the dew drop from the edges of the said glasses into your vessels and this do so with as many glasses as will yield you enough. The full of the Moon is always a good season, afterwards it will be too weak. When now you have enough of your dew, close your glasses wherein it is exactly with wax, till you use it that none of its spirits fume away, which may possibly happen. Set it therefore in a cool place that no warmth may come to it or else the subtle spirits will easily rise and be gone which will not so soon happen if you have filled your glasses with the dew quite full and closes them very well with wax. Now in the name of God, proceed thus to work. Take of this dew water as much as thou wilt put it into a clean dissolving glass then cast a little of your forementioned powdered Salt into it to be dissolved and continue to put in of it till your dew water will dissolve no more or till the salt lies in it 4 days without being dissolved, then it hath enough and into your dew is given its proper powders. Of this compounded water now take so much as thou wilt, I took about 1 1/2 "y, put it into a round phial with a short neck, fill it with our water and lute it with a good lute, a cover of a stopper that fits it very well that the subtle and living spirits of the dew may not fume away, for if they should fly away the Soul of the Salt would never be stirred up, nor the work never be brought to a right end. Let the lute dry very well of itself and set it in the furnace of balneum vaporis to putrefy. Make a slow fire and let it digest for 40 or 42 days and that the fume of the water be continually round about it and you will see your matter grow black which is the token of its putrefaction. As soon as you have that token have your dry furnace ready, set the glass with your matter into the inner wooden globe, coagulate slow degree of fire and continue it equally for 12 or 15 days and your matter will begin to coagulate and to fasten round about your glass like a gray salt which as soon as see and before it be too dry slacken the fire that it may cool leisurely then have again your putrefying furnace ready as before set your glass therein give the same

degree of fire as before let it stand 40 days and your matter will again resolve as before and open itself. But you must every time observe that the lute on your glass be not hurt when you set your glass in the putrefying furnace and take care that the neck of your glass for that reason be covered with a wooden or glass cover that fits it exactly, that the moisture of the water may not come at it. When you now see it black again set your glass as before to coagulate and when to begins to lie in the glass of a whitish grey colour set it the third time to putrefy. Proceed as before and continue to putrefy and coagulate the fifth time or till you see that your water in its dissolution be clear polluted and clear and that it appear in its calcination of fine white like snow, then is it prepared and is become a Sal Fixum which will melt on a hot silver plate like wax but before you take this your salt out set it again in the furnace of putrefaction that it may dissolve of itself, then let it cool upon your glass and you will find your matter lessen a 3 part but instead of your former Salt water you will have a fine sweet but very penetrating potable water which the philosophers have hid under very wonderful names. It is the ♀ of all true philosophers, the water out of what comes gold and silver for they say its father is ☉ and its mother ♃ thus hast thou the strength of both these luminaries conjoined in this water most truly in their right pondus.

25 drops of this water taken inwardly strengthens the understanding and memory, makes pious and opens to us most wonderful secrets of which no man has heard and whereof I dare not further write because of the oath I made to God to the contrary. Time and the holy use of this blessed water will teach you as soon as you have taken it inwardly. such influence will happen to thee as if the whole heaven and all the stars with their powers are working in thee all knowledge and secret arts will be opened to thee as in a dream but the most excellent of all is that you will learn rightly to know all creatures in their nature and by means thereof a true understanding of God, the Creator of us, of heaven and Earth, like David and Moses and all the saints of God, for the wisdom of our fountain of living water will instruct thee as it did Solomon and the other brethren of our holy fraternities. Would you now proceed further with our blessed water to the forementioned intent of preparing a tincture for metals hearken my Son.

Take in the name of God of the paradisical or heavenly ♀ all water as much as thou wilt. Put it into a dissolving glass and set it in a slow heat of ashes that it may just feel the warmth, then have ready well purified ☉ for the red or ♃ for the white Elixir, for in both the process is the same. Let your ☉ or ♃ be beaten thin as leaf gold, cast it by degrees into your dissolving glass that contains your blessed water as you did in the beginning with your Salt and it will melt in it like ice in warm water and continue so to do till your ☉ or ♃ lies

therein 4 days without being dissolved. Then it has received its due pondus. Then out this dissolution as before in a round glass, fill it two third part full, seal it hermetically as before and let the sigillum be well dried. Set it into the furnace of baleum vaporis make fire and let it remain 40 days as before then wilt the ☉ or ☽ be dissolved radically and will turn of the deepest black in the world which as soon as you see have your other drying furnace ready heated in its degree. Set it in your glass with the matter and make an equal degree of fire and thou shalt see and hear most strange and wonderful things, a noise as of water and ice will strike thy ears a thousand, yea all sorts, of colours will appear to thee and thou shalt behold how the world was created in the beginning and after 12 or 13 days the matter will coagulate into a high red powder like cinnabar for the red work but for the silver whitish. Thus is then the body soul and spirit first rightly conjoined whereof the philosopher say there is no true Solution of the body without a preceding Coagulation of the Spirit and no true Coagulation of the Spirit without the due solution of the body for there they are interchangeably mixed in a due proportion whereby the bodily essence becomes of a spiritual penetrating nature and the other hand the incomprehensible essential spiritual virtue is also made corporeal by the fire because there is betwixt them so near a relation of friendship like as the heaven operates to the very depth of the Earth and produces from thence all the treasures and riches of the whole world whereof the philosopher turba thus "o admirandam nature operationem archidoxis cognitem" with this powder you may in this manner project upon metals. Let five parts of fine ☉ and ☽ according as your work is melt in a crucible wrap 1 part of your medicine in wax and cast it therein. give a strong fire for an hour then take the crucible out and you will find your ☉ brittle and as it were calcined thereof cast 1 part on 10 parts of imperfect metal be it what it will and the same will immediately be changed into true ☉ or ☽ better than what is dug out of the mines but I advise thee not to use thy tincture in such a manner unless it be for proof sake then if you set your before mentioned red powder again to putrefy in the balneum vaporis it will become in 35 days an oil the ☉ be a red, the ☽ a light blue oil whereof thee drops taken in good Renish wine performs all the aforementioned wonders cures all maladies fundamentally as it were in a moment it renews the body of men as if new borne drives away all consumptions of the limbs makes the hair teeth and nails grow again, and in short it drives everything that is ill out of the body by a great sweat it restores the strength of the body by what mans soever lost and preserves the entire man in perfect health till the appointed period of his life which is ordained him by God.

If you take any piece of coin or metal and dip it in the oil or potable gold as much as you please it will be immediately changed into fine ☉ or ☽ without defacing the stamp whereof I give thee, my

Son. 4 patterns but much is lost thereby therefore do it dexterously if you have a desire to try it and if thou would'st carry on this thy oil to a right true projection set it again into the coagulating furnace to dry and within 10 days it will become again a powder passing all sorts of incredible wonderful colours much redder and finer than before bright like a ruby and shining like a carbuncle for the red work, for the white much whiter than snow where of cast 1 part upon 50 parts of melted fine ☉ or ☽ in a strong fire made for an hour as tis said before it will make the whole become a powder and there of 1 part cast upon 100 parts of melted metal it changes the same immediately into the very finest ☉ or ☽ according as your work is.

Would you further augment your medicine set your powder again the 3 time into balneam vaporis to dissolve which will be in 30 days and it will be such a shining red oil for the red work and for the white like polluted silver whereof 1 part drop performs all the aforesaid wonders but you must use it but twice in a year I know it by my own experience because I myself have found it so the powder is too hot and piercing for a man to use wherefore be cautious how you use it for body and life depend thereon now to prepare this last + for metallic transmutation set it as before in the drying furnace to coagulate and it will again show itself with all innumerable sorts of wonderful colours which will move up and down like living creatures. Lastly and after 8 days it will lie at the bottom as a dead body whereof then 1 part cast on 500 parts of melted ☉ or ☽ as before makes the same a medicine and thereof 1 part cast on 100 parts of imperfect metals in flux be it which it will change the same immediately into the very finest ☉ and ☽ now by this dissolving and coagulating your medicine you may proceed to the 5th time and 1 part of the powder cast upon 5000 parts of melted ☉ or ☽ makes the same brittle and a powder whereof 1 part cast upon 10000 parts of imperfect metals in flux and a strong fire given changes the same immediately into the very finest ☉ or ☽ according as the work is better than what is brought out of mines and produced by melting and when you augment it in strength and virtue by resolving coagulating the 5 time it will resolve itself in 3 days and be coagulated in 24 hours to an incredible and most highly pellucid red shining burning coal, for the white work it will become like a white stream of lightning whereof I leave the certain pattern of this last coagulation 1 part cast upon 5000 parts of fine melted ☉ or ☽ as before changes the same into perfect medicine 1 part tinges 100000 parts of melted imperfect metal into the very finest ☉ or ☽ So far I have brought it and further I could not come for as I would set in the matter the 6 time, in 12 hours it subtilised itself so highly that the most part like a toching which was wonderful to behold passed through the glass causing an inexpressible odiferous smell.

Take care therefore that it not so happens also to you many more

wonderful of this holy art might here be added namely how to prepare therewith all sorts of precious stones and other most admirable things but it would require to great a book to express the whole as ought to be especially because art is endless and not to be apprehended with one view and my purpose has been, loving cozen and son, devoted to lead thee into the mysteries of nature and this holy science and I have faithfully performed it. Go then to work as I have before thee, fear God love thy neighbour from the bottom of thy soul sincerely so will in the manual operation everything be clear to thee and when thou art therewith at work many brethren of our holy order will privately come and reveal themselves to thee for I have upon my part of heaven by the Eternal God wrote the truth which I found out by prayer and searching into nature, have seen with my eyes and with my hands extracted, therefore also I have subscribed this testament with my blood the last day of my life on my death bed actem leydem 27 of March 1672.

J.G.M.

# General Rainsford An Alchemical and Rosicrucian Enthusiast

Adam McLean

General Charles R. Rainsford (1728-1809) was a distinguished soldier with a great interest in alchemy and Rosicrucianism. Apart from his military duties he had abiding interests in philosophy and science, being a Fellow of the Royal Society, a member of the Antiquarian Society, and later in his career became a Member of Parliament. He was an excellent linguist, being able to translate Latin, French and Italian with ease, and through his extensive tours of duty in Gibraltar, Portugal, Germany and Italy he avidly collected alchemical and hermetic manuscripts, sometimes borrowing these to make copies for his own use, or translating them into English. He was a Freemason and a member of many continental orders. A considerable mass of his correspondence has survived in the British Library — 37 volumes in all (Brit. Lib MSS. Add. 23644-23680) — most of which concern military matters and general correspondence. There are, however, two volumes which point to his esoteric interests — MS. Add. 23675 consists of Rainsford's papers relating to Masonic matters, and MS. Add. 23676 is a translation of an alchemical process communicated to General Rainsford by Gasparo Landi at Rome in 1772.

His masonic interests primarily revealed in the British Library manuscripts have been extensively documented in a series of articles by Gordon Hills in the masonic research journal of the *Ars Quatuor Coronati* Lodge<sup>1</sup> and I do not propose to discuss these further here. Although Gordon Hills writing in the early decades of this century

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<sup>1</sup> Gordon Hills, "Notes on the Rainsford Papers in the British Museum", *Ars Quatuor Coronatorum*, vol. xxvi., 1913. "Notes on some Masonic Personalities at the end of the XVIII Century", *Ars Quatuor Coronatorum* xxv. Also "Notes on General Charles Rainsford (1728-1809) and his Rosicrucian studies as illustrated by the Rainsford Papers in the British Library", in *Soc. Ros. Metropolitan College Transactions* 1922.

alluded to other MSS of Rainsford, he did not then know of the existence of the mass of alchemical and hermetic material that the General had collected and had left on his death bed to his friend the second Duke of Northumberland. These manuscripts still exist in the present Duke's library at Alnwick Castle in Northumberland, and microfilms of some of these items (made during the Second World War for archive purposes) are held in the British Library Department of Manuscripts.

However, as no one to my knowledge has in recent time inspected these items, I decided, with the permission of the present Duke, to undertake a series of visits in March and April 1990 to Alnwick and see just what treasures the General had left behind. I have now completed a provisional survey of these manuscripts and will give here a short summary of my research notes, and point to the more interesting items in the collection. I hope to complete my research on the Rainsford collection later this year and may eventually publish my notes in the form of a guide to the manuscripts.

There are 62 manuscripts in the collection. A number of these are composite manuscripts containing up to as many as 13 different texts. The bulk of the collection is of the Eighteenth century, a considerable part of it of it being in General Rainsford's own hand. There is one item which can positively be ascribed to the early 17th century — MS. Alnwick Castle 572 — a fair copy of the "Crowning of Nature" with 67 watercolour drawings (see *The Crowning of Nature*, Magnum Opus Hermetic Sourceworks no 3, 1980). Another item MS. 575, which is in Latin and bound in vellum, containing copies of works by John Garland, 'a book of Minerals', and a commentary on the Emerald Tablet of Hermes, was probably also written in the 17th century.

The manuscripts contain pieces in five languages, and we can analyse this as follows:

- 1 Ms contains sections in German
- 8 Mss contain sections in French
- 9 Mss contain sections in Latin
- 16 Mss contain sections in Italian
- 37 Mss contain sections in English

The subject matter can be analysed as falling into into eight main subject areas. Most manuscripts address one of these subjects, and only a handful cross over these divisions:

- 1 Ms has items on Astrology
- 2 Mss have items on Medicine
- 2 Mss have items on Rosicrucianism
- 4 Mss have items on the Tarot
- 5 Mss have items on 18th century science
- 8 Mss have items on Religion
- 12 Mss have items on Kabbalah and magic
- 31 Mss have items on Alchemy

Many of these manuscripts are merely copies of printed books and thus are of only a marginal interest. Many of the Italian works on

alchemy seem to fall into this category, as is the item on Astrology. The 4 manuscripts on the Tarot are in fact a complete translation by Rainsford into English from the French of the section on the Tarot from Court de Gebelin's *Le Monde Primitif*, 1791. The works on religion are 6 volumes on the religion of the Druzi, a piece on the Gipsies, and two volumes of "A Philosophical Treatise of a Somnambule upon God, Man and Nature". This last item appears to have been translated by Rainsford from a book published in French in 1788.

The two manuscripts devoted to Rosicrucian works are Ms. 595 and Ms. 617. It is worth while listing their contents in detail.

### MS. Alnwick Castle 595.

280 folios. In English, and part in Latin. 18th century.

Collection of Extracts relative to the Fraternity of the R.: C.:

[Translators Preface]: "The Society of R.:C.: has made so much noise, yet has been so little known or attended to that I have thought it a profitable employment of Time to give some attention to it especially as some curious printed Treatises and very rare MSS have fallen into my hands, and however trifling or useless such a discussion may seem to the generality of readers, there may be some curious investigators of the subject that may approve, and profit by this enquiry, and if that should be the case, the Writer of this will think his time well employed and be fully satisfied for the trouble he has taken and he leaves it to chance".

p1-138 [Translation of Themis Aurea of Michael Maier].

p140-226 [Translation of the 4th book of Robert Fludd's *Summum Bonum*].

p227 Account of a Colledge of Philosophers in Germany who were R.:C.:

p231 Answers to Some Doubts of the Hermetick Colledge against the Authority of the Fame and Confession of the Society of R.:C.:

p247 9 Aenigmas from the 9 Muses of Apollo to be described by the Colledge of German Philosophers of RC. [In Latin].

p254 [Section in English beginning ] : "Hitherto we have applied in general to the whole college, now we will go to particular persons, tho concealed under the letter, as far as is necessary for our purpose". [Mostly a commentary on the history of the fraternity expounded in the *Fama* but with some additions].

p271 Sphynx Rosacea or the Discovery of the Fraternity of the laudable Society of R.:C.:... by Christopher Nigrenus Printed in German at Frankfort 1618. [Translation into English of part of author's preface only].

### MS. Alnwick Castle 617.

208 pages. In English and Italian. 18th century.

p1-68 Curious Experiments in Natural Magick and Cabalistic From Albertus Parvus. The following very curious Experiments were taken from a late edition of the *Albert petit*...

p68-77 The Talismans of Paracelsus.

p78-131 The following was taken from a MSS that belonged with many others to the Jesuit Colledge in Naples when they were apprehended by the government and their papers secured. The Transcriber translated them from the Italian, and are the Works of the Real Bn of the R.C.

p79 The real Practice of the Enots, as done by the Jesuits.[Italian].

p80 Della Ma remiata della Natura Medicina. [Italian].

p86-131 Capitulazioni inviola bile du osservarsi du Fratelli dell' R.C. precedente la Solita Professio.

p132-208 Operazione. The following is a Translation from the Themis Aurea: or the laws of the Fraternity of R: C: written by Michael Meyer...

Rainsford has here translated the important sections of Rosicrucian import from the works of Michael Maier and Robert Fludd, together with some lesser known items. It is rather sad to read his prefatory note to Ms. 595 "there may be some curious investigators of the subject that may approve, and profit by this enquiry, and if that should be the case, the Writer of this will think his time well employed and be fully satisfied for the trouble he has taken and he leaves it to chance", for his translations were never read and studied. Unfortunately Rainsford's translations never circulated, remaining unknown and locked up in the Duke of Northumberland's Library. Although Rainsford knew and corresponded with the well known translator and collector of Hermetic and Rosicrucian material, Ebenezer Sibly, his name and work does not seem to have been known to the nineteenth century scholars of such esoteric material.

One of the most important pieces in this collection in my opinion is Ms. 600, which contains Rainsford's translation of some pieces from Robert Fludd. I have been given the Duke of Northumberland's permission to publish material from this manuscript and so I intend to issue a volume of these Fludd translations as soon as I have time to transcribe the piece. This will I hope put right the neglect of General Rainsford's work and at the same time provide us with some new Fludd material in English translation. I include a couple of extracts in this present issue of the Hermetic Journal

Among the Kabbalistic and magical manuscripts are a number of interesting items. It has two copies of the pseudo-Solomonic *Sepher Raziel*, Ms. 585 in Italian and Ms. 596 a partial translation into English. There is a fine 18th century copy of the *Picatrix* in Latin, but perhaps the most important of all must be the *Clavicula Salomonis* Ms. 584. I have recently undertaken exhaustive research into the pseudo-Solomonic manuscripts in British Libraries. The *Clavicula Salomonis* (Key of Solomon) is credited as having been translated from the Hebrew into Latin by Abraham Colorno under the patronage of the Duke of Mantua during the last decade of the 16th century. However, I had only been able to locate much later manuscripts, the 18th century French versions of the *Clavicula Salomonis*, of which many examples are found in British public collections. A number of these French versions distinctly mention on their title page that they were translated from Hebrew into Latin by Abraham Colorno and thence into French. However, I had not been able to find a single copy of this translation into Latin. So the discovery of Ms. Alnwick Castle 584 closes an important gap. The manuscript itself is not earlier than the eighteenth century, and is doubtless a good copy of a source manuscript that must have been available to the 18th century French translators of the *Clavicula*.

Another pseudo-Solomonic work is contained in the Italian Ms. 592/1, *Li Pentacoli di Salomone*. This shows ten circular pentacles together with lengthy commentaries. The "Translation of a letter in French from a Br. of Bruxelles to one of the same Order, supposed in England, 29 Dec, 1768", in Ms. 608, is actually an extended essay or letter of instruction on the Kabbalah of the alphabet for a masonic audience. Ms. 619 contains some translations of short extracts from the works of Athanasius Kircher, including the preface to *Ars Magna Lucis* and pieces from *Oedipus Aegyptiacus* on the book of Chanoch (Enoch).

An interesting item is the *Ars Artium* in Ms. 588, a pseudo-Solomonic piece, elaborating a system of prayers and invocations. There is a note by Rainsford on the fly leaf: "I copied this Book from an old MSS written upon parchment. The bookseller asked 5 guineas for the original but lent it me for a few days to copy, upon my giving him half a guinea. The name of Dr Dee was upon one of the leaves. The Book was from after my returning it taken away by the owner as not to be sold. It is a very exact copy."

Among the alchemical manuscripts there are only a few of great interest, most being copies of works already familiar in printed editions, or of rather obscure works in Italian. The *Opus Angelorum* (or the 'Crowning of Nature') Ms. 572, already mentioned, stands out, but another beautifully coloured work is *Flambeau des Vrais Rosencroix ou des Sages* in Ms. 581, with 17 fine watercoloured drawings of furnaces, crucibles and retorts. There is an interesting and unique treatise on physical alchemy in Ms. 621, to which Rainsford has prefaced "The following MSS fell into my hands by accident, in Italian without either name or Title. I have translated it into English; and if it is of any value let those who come after me make use of it. I have been assured it is a real process and as it is clearly explained I have taken the trouble to copy it. 1783." Lastly it is worth mentioning a translation of extracts from Georg Von Welling *Opus Mago-Cabalisticum* in Ms. 624, "Extracts from the Mago-Cabalistic works of George Welling from a manuscript translated by General Rainsford from the German edition printed at Hambourge 1735 and transcribed by Ebenezer Sibly, M.D. 1793." This seems to have become passed on to Sigismund Bacstrom and another copy of this piece is found among the Bacstrom manuscripts in Manly Palmer Hall's Library at the Philosophical Research Society in Los Angeles. It appears that is the only translation by Rainsford that was circulated, however, he did not get credited for the work.

A number of the items in the Rainsford manuscripts came from the library of the Jesuit College in Naples. From Rainsford's note on one of these manuscripts (Ms. 585) it appears that the Jesuit order was suppressed at some time during the 18th century and the goods and books of the college in Naples were confiscated by the King. A "gentleman in a public employment in the English service" acquired

some of these items and brought them to Britain. At his death the manuscripts were sold and Rainsford came to possess a few of them, and must have had access to others as he was able to make a copy of at least one item (on the Rosicrucians in Ms. 617). Among these Jesuits College manuscripts are the Sepher Raziel and other kabbalistic tracts in Italian as well as pieces on alchemy, so someone in this Order in Naples must have had a considerable interest in esoteric philosophy during the 18th century.

General Rainsford was moderately well known in the society of his day, but although he corresponded with a number of masonic Orders on the continent and consequently his masonic interests must have been known to wide group of people, his fascination for hermetic, Rosicrucian and kabbalistic lore made no impact upon the students of such matters. He must have kept his interests quite secret, though there is definite evidence of a correspondence and sharing of his material with with Ebenezer Sibly. However, his manuscripts remain in Alnwick Castle as his legacy. In leaving them to the Duke of Northumberland, he insured that they were kept in a good state of preservation, though it did mean that they were condemned to languish in obscurity. I am indebted to Ron Heisler for bringing the existence of this collection to my notice. Ron Heisler's dedication and assiduous research in the British Library, the Public Record Office, and at other institutions, has uncovered a number of important items. General Rainsford's manuscripts are among his most important finds.

I must admit to feeling a certain empathy with Rainsford. He was trying to research and preserve hermetic and Rosicrucian texts and ideas in a age which had little interest in such matters. I have been blessed to live in the age of the photocopier and the word processor, and this has enabled me to publish the results of my researches, while General Rainsford regrettably did not have access to the resources necessary to publish his work.

The General wrote of himself in a letter to a friend in 1782:-

"Perhaps I am too visionary and too eager for the great secret. Whether it is true, or if it is folly, it is always amusing, at the same time to fathom the secrets of nature, and when the study tends to extend knowledge, not to hurt one's neighbour, that is always commendable and to be pardoned, and whilst the World is employed in cutting throats on the one hand, one is well in the right to honour God and study His Works on the other. These are my true sentiments on which I vaunt myself proudly. Employed as I am by Profession, in Politics, and in War, as a Man of the World, I profess none the less Religion, Morals and Philosophy, and I pursue them by all Paths to reach a good haven and to perform my Duty as an Honest man."

## Some Golden Moments

Nick Kollerstrom

Whether or not the alchemists of old ever succeeded in making gold, they assuredly believed that it could be achieved. All that will here interest us of those fabled moments is the date when the transmutation took place, and the time of day if available. Records of such events seem to indicate public excitement, perhaps with the alchemist's welfare endangered, and may perhaps be connected with the widespread prohibition of the 'craft of multiplication' in Europe around the fourteenth century. In a quite general sense the moments have a solar quality to them (I suggest), whether or not we credit that metallic gold was actually created.

My book *Astrochemistry, a study of metal-planet affinities* [available from the Urania Trust, Caledonian Road, London, for £3.95] surveyed the old beliefs of connections between metals and planets and inquired as to what relevance it had in modern times. My forthcoming article 'Some metallic moments' in the *Astrological Quarterly* looks at key moments in scientific invention when a specific metal was involved, and asks whether planetary configurations were relevant for what happened. For example, there was a particular moment in time when the artificial element plutonium was created, and at that moment in time when the machine (the Berkeley cyclotron) was switched on, it happened that Pluto was just rising. Was this relevant? It turned out that one traditional metal for which no such events could be located was gold, perhaps because it is chemically rather unreactive. The only possible way of finding relevant moments associated with this sun-metal is, it seems, by going back in time a few centuries and locating the dates when alchemic transmutation moments were believed to have taken place.

To date, I've only found three, which is rather few. The purpose of this brief announcement or report is to enquire whether any readers of the *Hermetic Journal* have come across any such.

Generally speaking, one might expect strong solar aspects on the day in question, plus positive aspects to Saturn, as lead was traditionally the prima materia from which the gold was supposed to be made. In addition, Mercury might be expected to play a key role, on a day when the Hermetic Art was being consummated. The Moon will alas have to be ignored, as information is normally lacking about the time of day of the event, and the Moon moves  $13^\circ$  per day.

The several events described below have been described in either *Alchemy* by E.J. Holmyard or *The Chemical Theatre* by Charles Nicholl. Quotations are taken from the former.

[1] The sole transmutation-event for which history has bequeathed us a time as well as a date took place back in the fourteenth century. After "years of unremitting labour" the French alchemist Nicholas Flamel finally succeeded in preparing the 'elixir':

"...I made projection of the Red Stone upon half a pound of Mercury, ...the five-and-twentieth day of April following, the same year [1382] about five o'clock in the evening; which I transmuted truly into about the same quantity of pure gold, most certainly better than ordinary gold, being more soft and more pliable... I had indeed enough when I had once done it, but I found exceeding great pleasure and delight in seeing and contemplating the admirable works of Nature." [Holmyard, p.245.]

After three more such 'projections' as they were called, Flamel then became renowned "for the numerous acts of charity he performed. These included, in Paris, the foundation and endowment of fourteen hospitals, the building of three chapels, rich gifts to seven churches..."

The beautiful chart of that time shows the Sun conjunct Mercury ( $5^\circ$ ) and Saturn ( $6^\circ$ ), which are next to each other. Pluto is conjunct Mercury to  $8^\circ$ . The Sun is also trine to Mars ( $2^\circ$ ), so that Mars is trine to Saturn.

The prohibitions came into force in Europe at about this time, banning alchemists from making gold unless they had a royal license. In 1317 the Pope issued such a prohibition, and the French monarch followed suit in 1380 [Nicholl, p.243]. In 1404 Henry IV issued a statute proclaiming that "none shall henceforth use to multiply Gold or Silver, nor use the craft of multiplication..." For nearly three centuries - 1414 to 1689 - the 'craft of multiplication' was technically illegal in Britain, a crime punishable by death and forfeiture of goods. The law prohibiting it was only repealed through the influence of Robert Boyle, in the first year of William and Mary's reign. One of the lesser-known achievements of the 'father of modern chemistry' was to make transmutation legal!

An equally precious gift to posterity might have been the time and date of birth of this great French alchemist, but alas such is unavailable. One finds with these alchemists that even their year of

birth is normally unavailable. Doubtless their elusive Mercury-nature made them so.

[2] In the mid-nineteenth century a private diary of Doctor Dee was located, "written in a very small illegible script on the margins of old almanacks". In this diary we have a record of that learned doctor's journey to Bohemia, in the company of Edward Kelly. In the year 1588, the Elizabethan courtier Dyer received from Dee the news that his colleague "had at last achieved the secret of the ages, that Kelley could indeed transmute base metals into gold". That news brought Dyer over to Prague later in the year to see for himself how matters stood.

Dee's diary for that year relates tersely some stages of the Work: "March 24th, Mr K. put the glass in dung... Dec 13th, Mr E.K. gave me the water, earth and all". Then, on 19th December 'novi kalendarii', i.e. in the Gregorian Calendar. "E.K. made projection with his powder in the proportion of one minim (upon an ounce and a quarter of mercury) and produced nearly an ounce and a quarter of best gold, which gold we afterwards distributed from the crucible".

This was at Trebona, in the castle of Count Rosenberg.

On that day the Sun was conjunct Mercury ( $2^\circ$ ), trine to Saturn ( $1^\circ$ ) and square to Mars ( $4^\circ$ ). Dee was having his second Saturn return, ( $5^\circ$ ) plus an exact Jupiter return ( $1/2^\circ$ ) Saturn was therefore trine to the Sun ( $3^\circ$ ) and Mercury ( $1^\circ$ ) on that day. His North Node was conjunct the transiting Mercury/Sun, and so was trine to Saturn.

Dr Dee remained ignorant of how the process had been achieved, until May 10 1588, when his diary records: "E.K. ...did open the Great Secret to me, God be thanked". On that day there was an exact Sun conjunct Saturn, and also Mars ( $1^\circ$ ), plus a wide conjunction to Mercury ( $8^\circ$ ), and the Moon was Full. It seems an appropriate day for Dee's insight, whatever that was.

To Dyer, Kelley later wrote recalling:- "what delight we took together, when from the Metall simply calcined into powder after the usual manner, distilling the Liquor so prepared with the same, we converted appropriat bodies (as our Astronomie inferiour teacheth) into Mercury, their first matter". It would be hard to imagine a modern chemist recalling the delight found in a chemical operation.

[3] In the city of Prague, in 1648, the alchemist Richtausen performed a transmutation process in the presence of Emperor Ferdinand III. With one grain of the powder provided by Richtausen two and a half pounds of mercury were changed into gold. To commemorate the event the Emperor had a medal struck of the value of 300 ducats. The inscription read (in Latin), "The Divine Metamorphosis, exhibited at Prague, 15 January 1648, in the presence of his Imperial Majesty Ferdinand III".

On that day the Sun was trine to Saturn ( $1^\circ$ ) and conjunct Mars

(3°), and Mercury was opposite the North Node (4°).

Holmyard described four more 'golden moments' but without dates or references.

1644, Denmark: Kaspar Harbach was employed by Christian IV, and in 1644 and in 1646 ducats were struck supposedly from the alchemical gold produced.

1667, The Hague: Helvetius (Johann Friedrich Schweitzer), physician to the Duke of Orange, recorded making some gold by powder he was given.

1710, Lyons: Delisle was summoned before the Master of the Lyons mint, where he made some gold which 'withstood all the tests'. The Master of the Mint coined some medals inscribed 'Aurum arte Factum', now deposited in the museum at Versailles.

1782, Guildford: Dr James Price, FRS, apparently made gold in presence of Lord Onslow and others, which was exhibited to George III. A pamphlet of Price's soon after caused a stir and was quoted in 'London Chronicle', and a second edition appeared in 1783.

If any more such times could be located, such 'golden moments' could make an interesting group. If anyone has done any research in this area, please write to me, Nick Kollerstrom, c/o The Hermetic Journal, P.O. Box 375 Headington, Oxford OX3 5PW.

## Question Marks, Signs and the Hebrew Alphabet

Gavin S. Bennett

It is said of etymology that it is "a dangerous science: the known part is much smaller than the unknown. Hence the frequent use of question marks whenever it is impossible to be sure that the derivation is, in fact, proven." [1] If this be true of word origins how much more so of the origins of the letters of the Holy Tongue itself.

Most learned grammarians approach the matter without our modern tendentiousness towards certainty. Genesius [2], for example, was not afraid of the question mark:-

" The forms of the letters originally represent the rude outlines of perceptible objects, the name of which, respectively, begin with the consonant represented (akrophony). Thus *Yôd*, in the earlier alphabets the rude picture of a hand, properly denotes *hand* (Heb. יד) but as a letter simply the sound ' (y), with which this word begins; '*Ayin*, originally a circle, properly an eye (אין), stands for the consonant א. In the Phoenician alphabet, especially, the resemblance of the forms to the objects denoted by the name is still for the most part recognizable. In some letters (א, ב, ג, ד, ה) the similarity is still preserved in the square character.

It is another question whether the present names are all original. They may be merely due to a later, and not always accurate, interpretation of the forms. Moreover, it is possible that in the period from about 1500 to 1000 B.C. the original forms underwent considerable change.

The usual explanation of the present names of the letters is:

אֶלֶף *ox*,

בַּיִת *house*,

גַּמְל *camel* (according to Lidzbarski, perhaps originally גַּמְלֵן *axe* or *pick-axe*),

דֶּלֶת *door* (properly *folding door*; according to Lidzbarski, perhaps דָּד the *female breast*),

הָאֵר *air-hole* (?), *lattice-window* (?),

וָךְ *hook, nail*,

זָבַח *weapon* (according to Nestle, comparing the Greek ζῆτα , rather זַיִת *olive-tree*),

חֲבֵרָה *fence, barrier* (but perhaps only differentiated from הָ by the left-hand stroke),

טָוִל *a winding* (?), according to others a *leather bottle* or a *snake* (but perhaps only differentiated from טָ by a circle round it),

יָדָא *hand*,

כַּף *bent-hand*,

לְמוֹד *ox-goad*,

מַיִם *water*,

נִינִי *fish* (Lidzbarski, 'perhaps originally נִינִי *snake*', as in Ethiopic),

סָמָךְ *prop* (perhaps a modification of וָ),

עֵינַי *eye*,

פִּי (also פִּי) *mouth*,

צַדִּי *fish-hook* (?),

קוֹרֵי *eye of a needle*, according to others *back of the head* (Lidzbarski, 'perhaps קוֹרֵי *bow*'),

רִישׁ *head*,

שֵׁן *tooth*,

תּוֹט *sign, cross.* "

The possibility of doubt presented no great fear to Davidson (3):

Name.	Form.	Sound and Sign.	Signification of the Name.	Numerical Value.
' <i>Ā-leph</i>	א	Final.	'	1
<i>Bēth</i>	ב		b, bh	2
<i>Gī-mel</i>	ג		g, gh	3
<i>Dā-leth</i>	ד		d, dh	4
<i>Hē</i>	ה		h	5
<i>Wāw</i>	ו		w	6
<i>Zā-yin</i>	ז		z	7
<i>Hēth</i>	ח		ḥ	8
<i>Ṭēth</i>	ט		ṭ	9
<i>Yōdh</i>	י		y	10
<i>Kaph</i>	כ	ך	k, kh	20
<i>Lā-medh</i>	ל		l	30
<i>Mēm</i>	מ	ם	m	40
<i>Nūn</i>	נ	ן	n	50
<i>Ṣā-mekh</i>	ס		ṣ	60
' <i>Ā-yin</i>	ע		'	70
<i>Pē</i>	פ	ף	p, ph	80
<i>Ḥā-dhē</i>	צ	ץ	ḥ	90
<i>Qōph</i>	ק		q	100
<i>Rēsh</i>	ר		r	200
<i>Shn, Shn</i>	שׁ שׂ		s, sh	300
<i>Tāw</i>	ת		t, th	400

More recently Chomsky [4] does not baulk at even the prospect of omission resulting from uncertainty:

NUMBER	NAME	MEANING	OLD HEBREW	SQUARE	CURSIVE	RASHI	OLD GREEK	LATIN
1	ALEPH	ox	𐤀	א	א	א	Α	A
2	BET	house	𐤁	ב	ב	ב	Β	B
3	GIMEL	camel	𐤂	ג	ג	ג	Γ	C
4	DALET	door	𐤃	ד	ד	ד	Δ	D
5	HE		𐤄	ה	ה	ה	Ε	E
6	VAV	hook, nail	𐤅	ו	ו	ו	Υ	F
7	ZAYIN	weapon	𐤆	ז	ז	ז	Ζ	G
8	HET	window	𐤇	ח	ח	ח	Θ	H
9	TET		𐤈	ט	ט	ט	⊗	
10	YOD	hand	𐤉	י	י	י	Υ	I
11	KAPH	palm, frond	𐤊	כ	כ	כ	Κ	K
12	LAMED	goat	𐤋	ל	ל	ל	Λ	L
13	MEM	water	𐤌	מ	מ	מ	Μ	M
14	NUN	fish	𐤍	נ	נ	נ	Ν	N
15	SAMEKH	fish? support	𐤎	ס	ס	ס	Ξ	
16	AYIN	eye, well	𐤏	ע	ע	ע	Ο	O
17	PE	mouth	𐤐	פ	פ	פ	Ρ	P
18	ZADE		𐤑	צ	צ	צ	Ϝ	
19	KOPH		𐤒	כּ	כּ	כּ	Ϝ	
20	RESH	head	𐤓	ר	ר	ר	Ρ	R
21	SHIN	tooth	𐤔	ש	ש	ש	Ϛ	S
22	TAV	sign, cross	𐤕	ת	ת	ת	Τ	T

Within the esoteric tradition theories of correspondence have become extremely important and the well known table which Mathers used in his *Kabbalah Unveiled* [5] seeks to bring some certainty to the matter by listing the letters' significations as unquestionably thus:

Name.	Signification of Name.
Aleph.	Ox.
Beth.	House.
Gimel.	Camel.
Daleth.	Door.
He.	Window.
Vau.	Peg, nail.
Zayin.	Weapon, sword.
Cheth.	Enclosure, fence.
Teth.	Serpent.
Yod.	Hand.
Caph.	Palm of the hand.
Lamed.	Ox-goad.
Mem.	Water.
Nun.	Fish.
Samekh.	Prop, support.
Ayin.	Eye.
Pe.	Mouth.
Tzaddi.	Fishing-hook.
Qoph.	Back of the head.
Resh.	Head.
Shin.	Tooth.
Tau.	Sign of the cross.

Whilst admitting of a certain correctness of these in use [6] I was stimulated into the excitement of comparative possibilities by the following list of "the supposed original pictorial meaning of each letter", from *Roots* [7]:

Aleph	an ox	Lamed	spur (or goad)
Bet	a house	Mem	water
Gimel	a camel	Nun	a serpent
Dalet	a door	Samech	a fish
Heh	a man with raised arms	Ayin	an eye
Vav	a hook	Peh	a mouth
Zayin	a weapon	Tsadek	an arrow
Chet	a twisted hank	Kuf	A needle-eye
Tet	a sign	Resh	a head
Yod	a hand	Shin	a tooth
Chaf	the palm of a hand	Taf	a sign

Combining all the significations so far cited, let us examine the tensions of discrepancy and delve deeper. In agreement throughout

we have א, ב, ג and ד (assuming the existing titles of the latter two) י, מ, נ, פ, ק and ש. The "sign" and "cross", ה, consistently confer, and such is the case, with some shifts of emphasis, with ו, ז, ח and ט. These shifts in themselves, however, are worthy of consideration.

The essential difference, for instance, between a "hook" and a "nail" is primary to considering the ו of

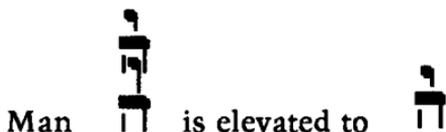


as the evolutionary aid to man's ascent or the involutory force that fixes his formation. The ambiguity of "peg" as something that not only nails but also holds up, clipping the garment of the soul on the Line of Light, is a less polarised combination of the two principles.

The generalised "weapon" of ו in becoming the "sword" cuts itself off from the "arms" of the Supernal and becomes involved in the individual dichotomy of love and war [8]. In ב, Life [9], the "bent hand" and the open "palm" [10] may be seen as alluding to the attitudinal approaches that may determine whether one is karmically cut off from or conjoined with the higher Ideal in the constant conflict between Love and War, positive Chesed and negative Geburah. The moral Work [11], ל, implicit in this is exemplified in the distinction between "spur" and "ox-goad". The former pictures one riding the ox home [12], attaining at least some closeness of control and nearness to path, even if a hint of self cruelty in one's own discipline, is implied. The latter implies a more externalised approach. One's higher soul, the Neshamah, (within which the Unique Life, the Chiah and Yechidah are conjoined by the ox, the א hidden in the Alphabet of Creation) is, as it were, at arms length, more distant [13]. In that the Hebrew root למד means not only "to learn" but also "to teach", the internal and external, the intention and the action, operating from and on the psyche even up to the most exalted levels, are however, combined in ל's Left tendency. Whether the Work be by the world on one, in the world through one, or in but not of the world at all, the learning/teaching process must spur or goad the Individual on to better Judgement of himself and his/her relationship with primal dichotomy. In true Knowledge the distinctions between internal and external, learning and teaching, evolution and involution, will ultimately cease. This is the Work of the Messianic approaching the World to Come which is the

Neshamah with its Unique Life re-established when the ox and the spur are one and the weapon cuts itself off in order to reunite the Shekinah with Her Source through the door of her own breast.

Above the beaten breast of the struggling exiled microcosmic man is the Knowledge of his elevated possibility. As the exiled Shekinah's return begins with a paradigm shift from lower ן to upper ן by way of the 6, ׀ the hook, peg or nail of Tipharethic Self centering, so may She return by the raising of man's arms. This is the mystery of the ן.



and by exaltation and conscious reversal in Daath becomes  [14].

That the Vision, ן [15], of Unification, ׀ [16], may become the distinguishing gift of exalted Man's Speech, ן [17], his supra-conscious communication with his Unique Life, the ׀ must descend to block the air hole of ן



that the window [18], through which the Light of Sound and Vision may now shine is revealed behind a curtain of doubt.

A twisted hank of mystical insight is enclosed by a fence or barrier around the outside of which is a "coiling, twisting"[19], winding sense of intrigue. It is contained in vessels of skin and it goes forth and returns as a serpent.

Exiled Beauty [20], ן ,×, is raised by the eye, ׀, O of God (the depths of whose well are plumbed by the Devil [21] ) to become ⊗, ⊘ . The serpent (who is yet a fish in that well) likewise supports and is propped up by dichotomous ideals of good and evil. But in truth there is no mutual exclusivity.

As a ׀ fish is related to a ׀ hook [22] even if it may have originally been an arrow, so the arrow shot from the archer's bow [23] connects the central fish with the ⑥ hook on which the whole Tree is supported. For the bow from the back of the head is aimed for the needle's eye [24] and the axe that falls on the olive tree reveals that the oil of its fruit anoints all its branches. The One, the All, is in everything [25].

## Notes

- [1] From the introduction to Mordechai Kamrat and Edwin Samuel, *Roots: A Hebrew - English Word List*, Kiryat Sefer, Jerusalem, 1981.
- [2] *Genesisius' Hebrew Grammar*, edited and enlarged by E. Kautzsch, 2nd English edition by A.E. Cowley, Oxford University Press, 1910, (18th impression 1985) pp. 27,28.
- [3] A.B. Davidson, *An Introductory Hebrew Grammar*, 23rd edition, revised by John Edgar McFadyen, T. & T. Clark, Edinburgh, 1930, p.4.
- [4] William Chomsky, *Hebrew: The Eternal Language*, The Jewish Publication Society of America, Philadelphia, 1957 (7th printing 1982), p. 87.
- [5] S.L. MacGregor Mathers, *The Kabbalah Unveiled*, Routledge & Kegan Paul, London, 1926 ed. (14th impression 1981), p.3.
- [6] See G.S. Bennett, *Paths of the Letters — Sketches towards an Anagogy of of Alphabetical Kabbalah*, (still awaiting publication at time of writing this article).
- [7] See note [1].
- [8] ן׳ is not only the "weapon" but the "penis", becoming as a verb "to arm" and "to copulate with". For further elaboration see my *Paths of the Letters*, Part II, Chapter 10.
- [9] "He caused the letter ן to reign in Life, bound a crown upon it and fused them together." *Sepher Yetzirah*, Knut Stenring's 1923 trans., Ktav rpt., New York, 1970, p.24. See also my article "A Kabbalistic Interpretation of Hebrew Memorial Inscription", *Hermetic Journal* No.34, 1986, p.30.
- [10] Chomsky's shift in emphasis is quite dramatic. From the "palm of a hand" it moves to the "palm" or "frond" of a living tree. The open hand, an expansive Chesedic approach, is that on which the growth of the whole Tree of Life depends.
- [11] *Sepher Yetzirah*, Stenring's trans. p.26.: "He caused the letter ך to reign in Work..."
- [12] A popular Buddhist synonym for spiritual attainment. See Willard Johnson, *Riding the Ox Home — A History of Meditation from Shamanism to Science*, Rider, London, 1982, and Walpole Rahula, *Zen and the Taming of the Bull — Towards the Definition of Buddhist Thought*, Gordon Frazer, London, 1978, for classic examples of the "10 ox-herding pictures" and that which developed beyond them.
- [13] Although the shape of ך may be seen to indicate some sort of whip, the *malmed* (מלמד) was an "iron-tipped instrument attached to a long shaft used to goad the ox as it ploughs". (Harris, Archer, Waltke, *Theological Wordbook of the Old Testament*, Moody Press, Chicago, 1980, Vol. I, p.480): A hint, as

to the possibilities of external cruelty, as the soul is here kept in self exile, is given.

- [14] For a clear diagram of this microcosmic "man with raised arms" see my article "The Name of God and the Covenant of Abraham", *Hermetic Journal* No. 37, 1987, p.23.
- [15] "Sight" in *Sepher Yetzirah*.
- [16] "Coition" in *Sepher Yetzirah*.
- [17] *Sepher Yetzirah*.
- [18] Of ן , as Chomsky would have it.
- [19] Dr.Karl Feyerabend, *Langenscheidt's Pocket Hebrew Dictionary to the Old Testament*, Hodder and Stoughton, n.d., p.115, in definition of טי , ט .
- [20] *Sepher Yetzirah*.
- [21] Tarotic assignation.
- [22] The goal of its Meditation (*Sepher Yetzirah* ) being to fix or nail ( ן ) one's tail ( ן ) to the Upper Worlds, that Motion ( ן , *Sepher Yetzirah*) to and fro may be ever accompanied by higher purpose.
- [23] Saggitarius corresponding with central Path 25, ס . "Bow" as קשׁ is on Paths 29, 31 and 32 at the foot of the Tree.
- [24] On Path 13 relating to ן , "camel". "And again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." (*St.Matthew* 19: 24). The *Sepher Yetzirah* assignation of Wealth/Poverty to letter ן is here most pertinent.
- [25] The spiritual scholar must not allow the axe of segmentation to hack his tree into pieces (ן implies the "clipping" away of its foliage, as the "mowing" of the ground reveals the surface of its roots). However, the axe of discrimination is that which chooses its way. Creation and destruction are relative. Pruning is productive. When the olive is ripe it must be crushed that the oil of its anointing may flow.
- For those enthusiasts wishing to press their own, I append with the rising sap of a Tree of further doubt:

(Revised edition Smith's Bible Dictionary, compiled from Dr. William Smith's Dictionary of the Bible, Holman, Nashville, n.d., p. 327.)

	Hieroglyphic.	Hieratic.	Phœnician (Moabite Stone).	Phœnician (Siloam Inscription).	Hebrew (square character).
a	eagle .. ..				
b	crane .. ..				
g	bowl .. ..				
d	hand .. ..				
h	plan of house?				
f,v	cerastes ..				
t (tch, z)	duck .. ..				
χ(kh)	sieve .. ..				
th	tongs; loop ..				
i	leaves .. ..				
k	throne .. ..				
l	lioness .. ..				
m	owl .. ..				
n	water .. ..				
s	door bolt ..				
ā	weapon ..				
p	door .. ..				
t(ts)	snake .. ..				
q	knee? .. ..				
r	mouth .. ..				
š(sh)	field .. ..				
t(tu)	arm with cake in hand				

HEBREW AND PHœNICIAN ALPHABETS, as derived  
from the Egyptian hieratic characters.

The Phœnicians, in order to form an alphabet, appear to have selected certain Egyptian letters from a type of the Hieratic character (a cursive form of Hieroglyphic), as found in papyri of about B. C. 2500.

## Two Worlds that Converged: Shakespeare and the Ethos of the Rosicrucians

Ron Heisler

In a 1986 article on "Shakespeare and the Rosicrucians", I dissected a late play that Shakespeare wrote jointly with John Fletcher, *The Two Noble Kinsmen*. Relying mainly on internal evidence, I found some very strong Rosicrucian affinities, particularly the striking scene in which a quasi-religious ceremony takes place in the temple of Diana, at which a rose plays a crucial role. Emilia declares that "a rose is best" and then explains:

"It is the very emblem of a maid:  
For when the west wind courts her gently  
How modestly she blows and paints the sun  
With her chaste blushes! When the north comes near her,  
Rude and impatient, then, like chastity,  
She locks her beauties in her bud again  
And leaves him to base briars." <sup>1</sup> (II. ii.)

The play as we know it probably was premiered in early 1613 and I felt it somewhat of a coincidence that at Christmas 1611 the great Rosicrucian Michael Maier sent a "greetings card" to James I, which expressed the cryptic hope "May the Rose not be gnawed by the Canker of the North Wind..."

Since 1986 I have had some leisure to explore Shakespeare's friends and acquaintances in depth, seeking for Rosicrucian clues — and hoping against hope that for once literature's greatest, most opaque and most secretive figure will have relaxed his guard. Readers must judge the results for themselves.

## Richard Field

Born at Stratford-on-Avon on November 16th 1561, Richard Field is presumed to have attended the local grammar school. This probably accounted for his becoming England's outstanding printer-linguist. In 1579 he came to London to be bound to the printer George Bishop; it was agreed, however, that he should serve the first six of the seven years apprenticeship with the great Huguenot printer, Thomas Vautrollier, a decision which coloured his future career greatly. In 1587 he married Vautrollier's widow, Jacqueline, acquiring a backlist of titles of considerable quality, with an evident Protestant emphasis. He prospered: not the richest of the London printer-booksellers, he was one of the more successful by the time he died in December 1624. His status is underlined by the fact that he served as Master of the Stationers' Company in 1619 and again in 1622.<sup>2</sup>

Field's relationship with Shakespeare is illuminated, alas, by a sparsity of hard facts. His father Henry died at Stratford-on-Avon in 1592; John Shakespeare, the Bard's father, helped to value Henry's goods and chattels on the 25th August.<sup>3</sup> On the 18th April 1592 Field entered *Venus and Adonis* on the Stationers' Register, which he printed in a fine first edition. In 1594 he printed the first edition of *The Rape of Lucrece*, which was published, however, by John Harrison the elder. The quality of both first editions has been usually attributed to Field's personal interest in doing justice to the poetry of his friend. The last "hard fact" in our litany concerns *Love's Martyr, or Rosalin's Complaint...* by Robert Chester, published in 1601, it has appended poems by Marston, Chapman, Ben Jonson and "Ignoto" — and Shakespeare's most mysterious poem, *The Phoenix and the Turtle*. Sold by Edward Blount, the frontispiece shows Field's printing device. Strangely, he was not called upon to print the *Sonnets*.

*Cymbeline* was probably written in early 1610 and Shakespeare includes an allusion, which is perceived as referring to Field — a very private joke indeed. When Imogene discovers the headless corpse of what she believes to be her beloved Posthumous (IV. ii.), Caius Lucius asks her, "...say his name, good friend." She replies, "Richard du Champ" — Richard of the Field.<sup>4</sup>

The extent of the influence of Giordano Bruno on Shakespeare's thought has been debated for over a century now, principally occasioned by Hamlet's "To be or not to be" soliloquy. Unquestionably the phrases "the whips and scorns of time, the proud man's contumely" are distilled from Bruno's *Oratio valedictoria* on leaving Wittenberg university, where he complains of "the whips and scorns of vile and foolish men who, although they are really beasts in the likeness of men, in the pride of their good fortune, are full of evil arrogance." But many other parallels — to Bruno's general

philosophical *weltanschauung* — have been detected in *Hamlet*.<sup>5</sup>

Field's apprenticeship to Vautrollier is important here, although mystery swathes the whole issue like Scotch mist. Bruno published at least four tracts in England in 1584/5, and his attack on the reactionaries of Oxford, although probably printed abroad, was surely aimed at an English market. But none of the tracts came off Vautrollier's printing presses. However, early in the 18th century Thomas Baker wrote to the great bibliographer Ames that Vautrollier "was the printer of Jordanus Brunus in the year 1584, for which he fled, and the next year being at Edinburgh in Scotland, he first taught that nation the way of good printing, and there staid until such time as by the intercession of friends he had got his pardon..." Alas, most of the papers of the Star Chamber have been destroyed for this period, and Vautrollier's actual offense is impossible to determine, although, according to the records of the Stationers' Company, Vautrollier "at the time of his decease was noe printer", and they link the matter to a Star Chamber decree. Vautrollier's offense must have been very great, since he had acquired over the years patrons of the greatest influence at court, including Lord Burghley. From the press of John Charlewood came the "English" tracts of Bruno — but perhaps to the commission of Vautrollier.<sup>6</sup> Yet Vautrollier it was who printed the work on the "Art of Memory" by Bruno's Scottish friend, Alexander Dicson, in 1585 and who probably published Thomas Watson's tract on the same subject in the same year. Moreover, again in the same year, he published a work by yet another friend of Bruno's, the great jurist, Alberigo Gentile.

I am totally sceptical towards any argument of mere coincidence as an explanation of the fact that Hamlet's great "To be or not to be" soliloquy is clearly based not merely on writings of Bruno subsequently associated with Vautrollier, but also upon a text indisputably printed by him, Dr Timothy Bright's *Treatise on Melancholy* (1586) which eventually inspired Robert Burton's *Anatomy of Melancholy*. Bright is notable for more than one reason. In 1590 Rudolf Goclenius published at Marburg University, which later became a spawning ground for Rosicrucians, a compilation with a contribution by Bright. And a generation later the Yorkshireman Dr Edmund Deane published *Spadacrene Anglica. Or the English Spaw-Fountaine* (1626), in which he reminisced about "Doctor Timothy Bright of happy memory a learned Physitian (while he lived, my very kind friend, and familiar acquaintance)..."<sup>7</sup> Deane was probably a Rosicrucian and almost certainly Robert Fludd's friend. He edited eight tracts by the alchemist Samuel Norton, which were published at Frankfurt on Main by Fludd's friend, William Fitzer. A letter survives in which Deane addresses Theodorus Gravius, chemical assistant to Dr Richard Napier of Lynford, the magician, as his "loveing brother".

Of all Field's later publications, the most intriguing is the *Janua*

*Linguarum Quadrilinguis. Or a Messe of Tongues*, which his friend Matthew Lowne printed in 1617. A polyglot dictionary of phrases, originating from the Irish college at Salamanca, it was dedicated to Prince Charles and signed "Io. Barbier Parifiensis". Behind the French pseudonym stood an Alsatian, his identity revealed only in the introduction to the *Janua Linguarum Silinguis*, published at Strasbourg in 1629 by Eberhard Zetzner. Isaac Habrecht lets on in his 1629 preface that he himself had contributed sections to the 1617 London version.

Habrecht is an important figure in our ongoing discussion of international Rosicrucian cross-currents. A physician and mathematician, he died in 1633. Like the main author of the Rosicrucian manifestos, J.V. Andreae, he became vehemently anti-Rosicrucian, conducting attacks under the sobriquet of Hisiām sub Cruce Atheniensem. But his *Eines Newen ungewohnlichen Sterns, oder Cometen...* in 1618, one of a flood of works on the significance of comets, suggests to me that we should qualify our general impression of his attitude. The tract refers to the cometary observations of John Dee and Thomas Digges in 1572 and to the fall of the Earl of Somerset in the Overbury affair; it also includes three references to the Brotherhood of the Rosy Cross, including a comment on their interpretation of cometary phenomena of 1600 and 1604.<sup>8</sup> The neutral tone of these suggests to me that Habrecht at the time of writing had not quite given up on the Rosicrucians. It was he who, in *VIII Miraculum Artis*, claimed that Robert Fludd was the model for the brother in the *Fama* who had cured a Duke of Norfolk of leprosy.

On the 24th June 1623 Matthias Bernegger, a member of Andreae's Societas Christiana in 1620, who, like Habrecht, worked in Strasbourg, informed Zingref that Habrecht had obtained the poems of Georg Rudolff Weckherlin.<sup>9</sup> Weckherlin's diary of the 1630's suggests that he may have been a Rosicrucian. An Anglophile, he spent three consecutive years in England between 1607 and 1614, probably in the service of the Wurtemberg ambassador. In 1616 he again visited England, marrying an English bride; in 1624 he became an under-secretary of state at Whitehall.<sup>10</sup> Even if Habrecht had never visited England, it is conceivable that Weckherlin may have acted as his intermediary.

Field had a zest for the occasional medical book. In 1594 he published John Hester the Paracelsian's *The pearl of practice... for phisicke and chirurgerie*, which had been expended by John Fourestier. Hester had been Gabriel Harvey's friend. The book was dedicated to Sir George Carey, Sir Walter Raleigh's friend. Hester's *Hundred and Fourteen Experiments* was actually dedicated to Raleigh. In 1605 Field published Christopher Wirsung's *The general practice of phisicke*, translated and augmented in the English by Dr James Mosan. Mosan was to become a personal physician to Moritz, the Landgrave of Hessen-Kassel; it is inconceivable that the first editions

of the Rosicrucian manifestos could have been published in Kassel without Moritz's express approval, who was later rumoured to be a Rosicrucian.

That Field and Dr Matthew Gwinne were friends is highly probable. Gwinne was the associate of John Florio, Giordano Bruno and Robert Fludd. In 1605 Field published Gwinne's two Gresham College lectures and in 1612 he brought out Gwinne's devastating dissection of Francis Anthony's *aurum potabile*, *In assertorem...*, done at the behest of the College of Physicians. Fludd's friend, Dr William Paddy, was one of two censors approving the book. Gwinne, incidentally, was a minor playwright. On the 27th August 1605 James I was greeted at Oxford by a Gwinne playlet in which three sibyls prophesied that the descendants of Banquo — among whom James was numbered — would reign for ever ("imperium sine fine"). Kenneth Muir accepts that this was the probable model for the prophesies of the witches in Shakespeare's Scottish play, *Macbeth*.<sup>11</sup>

Two other authors in Field's list cry out for special mention. In 1604 he printed a work by Robert Fludd's patron, Dr John Thornborough, lauding the union of England and Scotland under James I. But of far greater significance is his close association with William Bedwell, a fine mathematician and pioneer Arabist. Between 1612 and 1615 Field published four of Bedwell's books, three being of a mathematical nature. Bedwell is an important link with the Rosicrucian world. Of Robert Fludd, Thomas Hearne observed in 1709 that "he was much admir'd by the famous Mr [John] Selden, chiefly, I think for this reason, because he was of the Rosa-Crucian sect, and addicted himself to Chymistry, of wch Mr Selden himself was an admirer..." Now Bedwell was in the habit of borrowing books from John Selden and vice-versa. And in 1612 Bedwell lodged at Leiden at the house of Thomas and Govaert Basson, the publishers.<sup>12</sup> It was from the Basson press that Fludd's first two tracts defending the Brotherhood of the Rosy Cross poured forth.

### Edward Alleyn

One of the two great tragedians of his age, Edward Alleyn, the founder of Dulwich College, led the Lord Admiral's Men for many years. Between 1590 and 1593, when that troupe seems either to have merged — or gone into partnership — with Shakespeare's company, Lord Strange's Men, he played the title-role in the Bard's *Titus Andronicus*. It was the Admiral's Men who performed *Palamon and Arcite* several times in 1594, of which no text survives and for which the author is unknown, and which I strongly suspect (a) was by Shakespeare and (b) was the original script from which *The Two Noble Kinsmen* arose. Whatever the truth, Alleyn almost certainly played one of the leads in 1594. There is a mysterious Hamlet —

possibly by the Bard — being played in that year also. Alleyn probably bagged the part.

An alchemist, Alleyn provided medical potions for friends. His diary record the purchase of a pewter limbeck on the 29th June 1621. He was a patient of Robert Fludd's friend, William Harvey. He bought pills made to Harvey's prescriptions in 1619 and 1620. He even dined with Harvey on the 30th May 1619. In 1619 he took a lotion prescribed by another of Fludd's close friends, Dr Gulston. On the 6th August 1620 he dined with Dr Matthew Gwinne. It is not surprising, in the light of these connections, that we find him dining on the 7th April 1620 with "doc: Fludd". Alleyn's father-in-law, again of the Lord Admiral's Men, Philip Henslowe, was paying rent to Fludd's father, Sir Thomas Fludd, on the 27th April 1599. That Alleyn was a keen Palatinist is not unexpected. His wife subscribed to the Queen of Bohemia's fund on the 8th August 1620.<sup>13</sup> When fifty seven years of age, Alleyn shocked the social world by marrying the twenty year old daughter of a keen Palatinist, who had come under Rosicrucian influence, John Donne.

### The Digges Family, Thomas Russell and Sir Robert Killigrew

In 1590 Richard Field produced an edition of Leonard Digges's *An arithmetical warlike treatise named Stratoticos* "revised, corrected and augmented" by Leonard's son, the great mathematician Thomas Digges. The Digges family were connected with the Bard over many years, it would seem. It has often been wondered where he got the obscure Danish names of Rosencrantz and Guildenstern, those famous characters in *Hamlet*. They were in fact ancestors of the Danish astronomer Tycho Brahe. In 1590 Brahe sent a letter to Thomas Savile, in which he desired to be remembered to John Dee and Thomas Digges. With the letter went four copies of an engraving done of his portrait — a portrait on which was to be found his ancestors' names.<sup>14</sup>

Thomas Digges died and his widow, Anne, married Thomas Russell, who acquired property near Stratford-on-Avon. Shakespeare named him as an overseer of his will. For some years Russell lived at Hartlebury, a close neighbour of the occupant of Hartlebury Castle, Dr John Thornborough, Bishop of Worcester. The bishop's daughter, Jane, married one Francis Finch — and Russell planned to make the young man his heir. Thornborough, and alchemical writer, was also a patient of Dr John Hall, the Bard's son-in-law. He was Robert Fludd's patron, Fludd visiting him at Hartlebury. A work Thornborough published is replete with references to Fludd's writings. Simon Forman, the magician-physician, had been Thornborough's servant at Oxford.<sup>15</sup> Richard Field the printer — like members of Shakespeare's

troupe, the Lord Chamberlain's Men — was a patient of Forman's incidentally. On the 30th August 1596 a "Richard Field", described as being 37 (actually, he was born in 1561), visited the physician: he had swallowed a gold coin which "lies in the pit of the mouth of the stomach".<sup>16</sup>

But we have digressed from the Digges family. Thomas Digges's son, Leonard, achieved immortality by contributing a good poem to the first *Folio* of Shakespeare's works, whilst his other son, Dudley, is of distinct Rosicrucian interest. He was a close friend of the radical Sir John Eliot, whom Charles I had goaled for his oppositional activities in parliament, and in whose handwriting there exists apparently a manuscript in English of the Rosicrucian manifesto, the *Fama*. When Eliot languished in the Tower, Sir Dudley Digges wrote him a letter that began with the words, "Deere Brother..." What would we not give to know for sure in what sense Eliot was Dudley's "Brother"!<sup>17</sup>

Thomas Russell's family connections were extensive, to say the least. His half-brother was the minor radical parliamentarian Sir Maurice Berkeley. Berkeley married Elizabeth, daughter of Sir William Killigrew, thus acquiring as brother-in-law Sir Robert Killigrew (1579-1633). Sir Robert leads right to the heart of English Rosicrucian activity. Given to making potions and cordials, Sir Robert had a strong scientific bent. Constantine Huygens, the Dutch savant and collector of Rosicrucian books, was frequently at Killigrew's home in 1622 and 1623, where he met the brilliant Rosicrucian inventor Cornelius Drebbel, the widow of Sir Walter Raleigh and John Donne.<sup>18</sup> It is worth noting, in passing, that Killigrew had his youngest boy, Henry, educated in "grammar learning" by Thomas Farnaby;<sup>19</sup> Richard Field published Lucan's *Pharsalia* in 1618 — and Farnaby had annotated it for him.

I have recounted in some detail elsewhere the squalid scandal of Sir Thomas Overbury's murder and how Michael Maier was drawn into the affair. Sir Robert Killigrew features in the scenario. In May 1613, after visiting Raleigh in the Tower, he was hailed by the incarcerated Overbury — an old friend — from a window. James I had Killigrew committed to the Fleet prison for about a month for this illicit communication. When the scandal eventually broke into the public arena, it transpired that the principal accused, the Earl of Somerset, had obtained white powders from Killigrew for Overbury's use — and claimed that one of these had effected the murderous deed. The charge did not stand up, however.<sup>20</sup> Some of the pathetic letters the desperate, dying Overbury had smuggled out of the Tower have survived; several reveal that Michael Maier was ministering to him. At the end of one of the latter, Overbury has forged the signature of "Robert Killigrew" — obviously a ploy to fool his captors, probably done with Killigrew's foreknowledge.<sup>21</sup> That Killigrew knew Maier is most likely.

When the storm broke in 1615 and the murder trials began, Sir Dudley Digges was ready to give evidence. Overbury had been sent to the Tower originally by James I for refusing to accept an embassy to Russia. Overbury's friends maintained that the refusal had been contrived by Somerset in order to get Overbury into James's bad books. Digges "voluntarily at the arraignment in open Court upon his oath witnessed how Sir Thomas had imparted to him his readinesse to be employed in an Ambassage."

A "Robert Killigrew" turns up in yet another Rosicrucian context. One of the more important verse compilations of the 1620's in the British Library is Sloane MS 1792. It includes many poems by John Donne, Dr Richard Corbett, Ben Jonson and others — and a good copy of the second of Shakespeare's *Sonnets*, which is markedly different from that published in the 1609 edition, but which is, nevertheless, wholly the Bard's composition.<sup>22</sup> On a covering leaf is inscribed "Robert Killigrew his booke witnes by his maiesties ape George Harifon." Following the Martin Marprelate furore at the end of the 1580's a "martin" became synonymous in popular parlance with an "ape". On the same page we find an inscription in a different hand: "JA Christchurch". James Martin, who contributed verses lauding Robert Fludd to *Sophia Cum Moria Certamen* (1629), was wont to use the pen-name of "Jacobus Aretius" — and certainly had matriculated at Christchurch, Oxford, in 1604. I am sure that the phrase "his maiesties ape" was a pun intended at his expense. Whether the "Robert Killigrew" mentioned was Sir Robert Killigrew the potion maker, or his son, Robert Killigrew, who matriculated at Christchurch in 1630, I cannot say.

### The Salusbury Family

Over the life of Sir John Salusbury of Llewenni lay the shadow of the execution of his brother for complicity in the 1586 Babington plot. The same year, Sir John married Ursula Stanley, natural daughter of Henry Stanley, fourth Earl of Derby. The Earl's son was Ferdinando Lord Strange, with whose theatrical troupe Shakespeare was closely associated for a time. Sir John was admitted a student of the Middle Temple in London in March 1595, and it is probably from this period that we should date his acquaintanceship with Ben Jonson, George Chapman, and other poets who contributed to the book largely written by the deservedly obscure Robert Chester, *Love's Martyr* (1601). Professor Honigmann persuasively argues that Shakespeare's offering to the work, *The Phoenix and the Turtle*, is probably of rather earlier provenance and goes back to the 1580's, for the poem is written as if Shakespeare was ignorant of the fact that Sir John had fathered children.<sup>23</sup> Various academic fantasies have inevitably been concocted over the years, including the notion that

the poem is an allegory on Elizabeth and Essex. The truth is wrapped up in a letter which escaped Professor Honigmann's net. On the 12th November 1632 William Wynne wrote to Sir Thomas Salusbury, pleading to hear of his matching with some worthy virgin, lest he should die without issue, seeing that all his estate relied on "one branch or Phoenix,... your worthy self."<sup>24</sup> Clearly, it was the custom of the Llewenni Salusburies to think of the head of their branch as a "Phoenix". *Love's Martyr*, we know from its printing device, was printed by Richard Field.

I have given a description of the Rosicrucian Sir William Vaughan and his Rosicrucian tract, *The Golden Fleece*, elsewhere.<sup>25</sup> What needs to be added to our account is his relationship with the Salusburies. Sir John died in 1612 and was succeeded by his son, Sir Henry, the first Baronet. At some time between 1614 and 1617 Sir Henry remarried: his bride, Elizabeth, was Sir William Vaughan's sister. The Salusburies have left posterity a marvellous manuscript collection, consisting mainly of poetry, which amply testifies to the friendship between the Vaughans and the Salusburies. It also contains a poem written by Sir Henry "To my good freandes mr John Hemings & Henry Condall".<sup>26</sup> John Heminges and Henry Condell were senior members of Shakespeare's acting company, the King's Men; it was they who edited the great 1623 first *Folio* of the Bard's works.

The commitment of the Salusburies to the Palatinate cause — with which the Rosicrucian movement was originally inextricably bound up — is evidences in the tragic history of Sir Henry's brother, Captain John Salusbury. The Captain led a troop of horse in the service of Frederick, the Elector Palatine, and died at Prague in 1620.<sup>27</sup>

Llewenni is situated in Denbighshire, and the gentry of that county were among the clientele of one of the most effective surgeons in the land, the Scot, Alexander Read. Brother of Thomas Read (known as Rhaedus), Latin secretary to James I and close friend of the Rosicrucians Joachim Morsius and Daniel Cramer, Alexander himself donated a work by Michael Maier to Aberdeen University. There is a surviving letter of William Wynne to Sir Thomas Salusbury (31st October 1632) in which Wynnes reminds Sir Thomas of his promise to "Mr Rede, the chirurgeon" made at Llewenni, of two lancets "for a memoriall of his office done there." Chester was the most fashionable centre in the region in this period, patronised by the Stanleys and Salusburies; and we know that Alexander Read was already active at Chester by January 1612, an intimate, valued friend there, it would appear, of Matthias de Lobel and his son, the apothecary Paul, who was attending Sir Thomas Overbury in the Tower about the time of his murder.<sup>28</sup>

## Sir William Vaughan

It was in 1597 that the Rosicrucian Sir William Vaughan published *Erotopaignion pium*, the first hard evidence we have of his interaction with Shakespeare's coterie — for the book's title-page features Richard Field's printing device. Vaughan could not help being drawn towards the charismatic figure of the Earl of Essex, for his sister-in-law was the daughter of the dangerous political adventurer, Sir Gelly Meyrick, the steward of Essex's household. Vaughan dedicated *Speculum humane condicionis...* (1598) to Meyrick and *Poematum Libellus continens* (1598) to the Earl of Essex. Meyrick played a key role in the Essex rebellion of 1601 against Elizabeth; we have on record the story of how he paid forty shillings extra to Augustine Phillips of Shakespeare's acting company, the Lord Chamberlain's, Men, for a performance of Richard II — presumably with the notorious abdication scene included, which was censored from the published editions — on the eve of the Essex uprising.<sup>29</sup>

Vaughan's theatrical connections, although he was soon to profess his contempt for stage-players (*The Golden Grove* chapter 66), are not exhausted by the Meyrick avenue. *Canticum canticorum Salomonis* has an elegy by Vaughan dedicated to the patron of the Lord Admiral's Men, Charles Howard, Lord Effingham. But this may have arisen as a consequence of Matthew Gwinne, a close friend, having a brother, Roger, who served as Howard's apothecary. Gwinne, with his intimate friend, John Florio, provided commendatory verses to Sir William's *The Golden Grove* of 1600. The traces of Florio's various writings have been convincingly detected in several of Shakespeare's works. Gonzalo's speech portraying a communist utopia in *The Tempest* was largely lifted from Florio's marvellous translation of Montaigne. Florio served the young Earl of Southampton at a time when the Earl and Shakespeare appear to have been close acquaintances: the legend goes that Southampton lent the Bard £1,000. Beyond dispute is the fact that Shakespeare dedicated both *Venus and Adonis* and *The Rape of Lucrece* to Southampton.

The murder of Christopher Marlowe in 1593 remains an enthralling mystery to this very day. Strangely, for several years no accurate descriptions of the death saw print. The notion widely circulated, in fact, that Marlowe died of the plague. Then in 1600, in *As You Like It* (III. iii. 9-12), Shakespeare makes an allusion to the murder which betrays, we know now, an insider's knowledge of the circumstances. By a startling coincidence, in the same year, in *The Golden Grove* (Chapter 3 First Book), Sir William Vaughan provided a detailed description of the deed, which is accurate in most respects. Did he and the Bard have a common source, who was at last spilling the beans? This must remain an open question.

One thing is indisputable, however: Sir William, in Carmarthen,

was part of a circle of gentlemen that were very familiar with the "atheist" ideas of Giordano Bruno, which had so taken the Marlowe-Raleigh set by storm. Astronomy was a favourite pastime amongst the gentry in the district, and we have even a letter from Sir William Lower of Trefenty — about ten miles from Carmarthen — to Thomas Hariot, the great mathematician who was alleged to be the prime "atheist" in the society of Sir Walter Raleigh, discussing Bruno's ideas. Frances Yates wonders inconclusively if Sir William Vaughan was connected with Sir William Lower.<sup>30</sup> They certainly knew each other! Lower's wife was Penelope Perrot, daughter of Sir Thomas Perrot. Lower's father-in-law was the son of Sir John Perrot. Sir William Vaughan step-mother, Lettice, was the daughter of the same Sir John Perrot. And *The Golden Grove* includes a commendatory verse by James Perrot, an illegitimate son of Sir John.

Among Sir William Vaughan's friends must be counted Gabriel Powel, a Denbighshire man, who had commendatory verses in three of Vaughan's tracts. Power became chaplain to Richard Vaughan, Bishop of London, and acted as Licenser of the Press on a few occasions. A manuscript title-page has survived for the 7th September 1609, inscribed with Powel's signature and the signatures, on behalf of the Stationers' Company, of Humphrey Lownes and Richard Field.<sup>31</sup>

## The Stanleys

Shakespeare had intensely close connection, we suspect, with the Stanleys — the clan of the Earls of Derby — in the early 1590's, when he worked with the company of the Derby heir, Lord Strange's Men. Professor Honigmann, in *Shakespeare: the 'lost years'*, argues convincingly that Sir William Dugdale was correct in noting down the inscription on a tomb at Tonge, Shropshire, in 1664 and remarking, "These following verses were made by William Shakespeare, the late famous tragedian." The tomb was built for Thomas Stanley, second son of Edward, Earl of Derby, and his son, Sir Edward Stanley (1562-1632).<sup>32</sup> The fact that Sir Edward died sixteen years after Shakespeare is neither here nor there. It was commonplace at that time for people to commission their own epitaphs whilst still living, and in any case Sir Edward may have commissioned it originally simply in memory of his father, it being carried over by natural extension to himself.

Sir Edward had a famous daughter, Venetia (born 1600), a great beauty and a bit of a tart, who finally married, in 1625, Sir Kenelm Digby.<sup>33</sup> Digby and she had been childhood playmates. Digby, a friend of "Sandy" Napier — Dr Richard Napier of Lynford, who was given to invoking favourable spirits by the practice of angel magic on a daily basis — was a Rosicrucian, who managed to oscillate between

Protestantism and Catholicism with disconcerting frequency. His Rosicrucian jewel was exhibited on occasion at meetings of the Societas Rosicruciana in Anglia in the early years of this century.<sup>34</sup> His close friends included John Selden, Ben Jonson and, if we are to go by various references in letters addressed to Father Mersenne, James Martin, the eccentric eulogist of Robert Fludd.<sup>35</sup> Venetia died unexpectedly in 1633. Sir Anthony Vandyck painted a most moving death-bed portrait of her, which now hangs in the Dulwich Gallery. On her pillow lie faded rose petals.

Ferdinando Lord Strange died in mysterious circumstances in 1594 and was succeeded by William Stanley, the sixth Earl of Derby, a man even more enthusiastic about the theatre than Ferdinando. It was stated on June 30th 1599 that "Therle of Darby is busyed only in penning comedies for the common players."<sup>36</sup> William Stanley had a daughter, Anne, who in 1621 married Sir Robert Ker, who eventually was created Earl of Ancram. Apart from being the correspondent of William Drummond of Hawthornden and John Donne's closest friend, Ker has left us an insight into his mind in the shape of a small group of medical recipes and alchemical manuscripts, of which the outstanding example is a copy of the great Rosicrucian classic, Theophilus Schweighardt's *Speculum Sopicum Rhodostauroticum*.<sup>37</sup>

## References

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2. *Dictionary of National Biography*. A.E.M. Kirwood "Richard Field..." *The Library* 4th ser. XII (1932).
3. Mark Eccles *Shakespeare in Warwickshire*, section on the Fields.
4. See Robert J. Kane's note in *Shakespeare Quarterly* IV (1953) p. 206.
5. Hilary Gatti *The Renaissance Drama of Knowledge* p. 180.
6. *Dic. of Nat. Biog. Annals of Scottish Printing* pp. 377-93 by R. Dickson and J.P. Edmond (Ames' letter on p. 381). G. Aquilecchia is sceptical in the standard survey "Lo stampatore londinese di Giordano Bruno" *Studi di Filologia Italiana* XVIII (1960) pp. 101 ff.
7. A. Gentilis *De Legationibus, Libri Tres*. R. Goelenius... *hoc est, De Hominis Perfectione*... W.J. Carlton *Timothie Bright*... (1911) p. 151.
8. I. Habrecht *Eines Newen ungewohnlichen Sterns*... pp. 39,93. Rosicrucian references pp. 58, 65, 66.
9. Marian Szyrocki *Martin Opitz* p.146 f. 2.

10. *Dic. of Nat. Biog.*
11. P.H. Kocher "John Hester, Paracelsian" in *John Quincey Adams Memorial Studies* ed. J.G. McManaway, G.E. Dawson and E.E. Willoughby. K. Muir *The Sources of Shakespeare's Plays* (1977) p.208.
12. J. Thornborough *A discourse plainely proving the ... necessitie of the union of England and Scotland*, sold by T. Chard. *Remarks and Collections of Thomas Hearne* vol. II (1707-1710) p. 277. A. Hamilton *William Bedwell the Arabist* pp. 52, 38.
13. E.K. Chambers *A Short Life of Shakespeare* abr. C. Williams pp. 34, 37. R.A. Foakes and R.T. Rickert *Henslowe's Diary* pp. 24-5. Wm. Young ed. *History of Dulwick College* vol. II p. 210. G.L. Hosking *Life and Times of Edward Alleyn* p. 190. Young *op. cit.* pp. 136, 186, 174 (Fludd). On Thomas Fludd, see Foakes and Rickert *op.cit.* p.83.
14. Leslie Hotson *I, William Shakespeare* pp. 123-4. One of the best works of fresh Shakespeare biography ever written.
15. *Ibid.* p. 273. J. Thornborough ...*Antiquorum Sapientum Viris coloribus depicta* (1621) pp.60,68,126,127 according to W.H. Huffman *Robert Fludd and the End of the Renaissance* p. 189.
16. A.L. Rowse *The Case Books of Simon Forman* (Picador) p. 211, 90.
17. R. Heisler "Rosicrucianism: The First Blooming in Britain" *The Hermetic Journal* 1989 p. 50.
18. *Dic. of Nat. Biog.* J.A. Worp ed. *De Briefwisseling van Constantijn Huygens (1608-1687)* Vol. I has many references to Killigrew, Donne and Drebbel, who apparently was accused of sorcery. *De Jengal van Constantijn Huygens* trans. A. H. Kau (1946) has much on Drebbel.
19. *Athenae Oxonienses* à Wood vol. IV. 621.
20. *Dic. of Nat. Biog.*
21. All the Maier references are given in my article on "Michael Maier and England" in *The Hermetic Journal*, 1989 p.122.
22. *A True and Historical Relation of the Poysoning of Sir Thomas Overbury* (1651) p. 22. See Gary Taylor "Some Manuscripts of Shakespeare's Sonnets" *Bulletin of John Rylands Library* vol. 68 (1985-6).
23. E.A.J. Honigmann *Shakespeare: the 'lost years'* pp. 90-113. Also Carleton Brown ed. *Poems by Sir John Salusbury and Robert Chester* (1914).
24. Parallels with Bruno's thought in the poem are given in Roy T. Eriksen "Un certo amoroso martine..." *Spenser Studies* II (1981]. W.J. Smith *Calendar of Salusbury Correspondence* p.81.
25. *The Hermetic Journal* 1989 pp. 43-5.
26. *National Library of Wales* MS. 5390D. Calendared in printed catalogue. John Salusbury has poems, etc. in MSS 183, 184 at Christ Church Library, Oxford.
27. *National Library of Wales* MS. 5390D in printed catalogue.
28. W.J. Smith *op. cit.* pp. 80-1. *Ecclesiae Londino-Batavae*

*Archivum* vol. I ed. J.H. Hessels pp. 838-9 in particular.

29. Hotson *op. cit.* pp. 163-5. On Meyrick see *Dic. of Nat. Biog.* Edward Edwards *Life of Sir Walter Raleigh II* pp. 164, 166.

30. The Vaughan quote given in F.S. Boas *Christopher Marlowe* p. 281; Shakespeare's on p. 283. F.A. Yates *A Study of Love's Labour's Lost*. p. 93. Lower, in a further letter to Hariot, mentions that its "bearer" was a "Mr Vaughan" British Library MS 6789 f.427. Alas, there are many Welsh Vaughans! The play was probably premiered in the Autumn of 1599, it is generally thought.

31. *Calendar of State Papers (Dom.) 1603-10* p. 542. Powell apparently only approved eight books between 1605 and 1611.

32. Honigmann *op. cit.* pp. 78-81.

33. *Dic. of Nat. Biog.* on both Kenelm and Venetia.

34. A.E. Waite *The Brotherhood of the Rosy Cross* (1961) p. 308.

35. On Martin see my article *op. cit.* pp. 40-42.

36. On Ferdinando see *Dic. of Nat. Biog.*; Honigmann *op. cit.* pp. 150-4. Frances Yates, in *The Rosicrucian Enlightenment*, pp. 66-7, discusses the transmission of Edmund Spenser's Red Cross Knight from *The Fairie Queene* to J. V. Andreae's *Chemical Wedding*, which has the Rose Cross Brother. R. Johnson's *Tom a Lincolne* (1607) has the Red Cross Knight. Thomas Nashe, in *The Supplication of Pierce Penniless*, curiously addresses Amyntis (Ferdinando Lord Strange) thus: "none but thou, most curteous Amyntas, be the second mystical argument of the Knight of the Red-Crosse: Oh deus atque oeri gloria Summa tui." Quoted in *The Stanley Papers*. vol. I. p. 33 (Chetham Society 29). Quoted in J. Greenstreet "A hitherto unknown noble writer of Elizabethan comedies" *The Genealogist* (April 1891).

37. *Dic. of Nat. Biog.* National Library of Scotland Newbattle Collection MS 5774. He also owned MSS of works by Ripley and Isaac Hollander.

## Everburning Lights ascribed to Trithemius

Extracted from MS. Ashmole 1408 pages 239-243

[In the 1989 issue of the Hermetic Journal I included "An Allegorical Letter about an Alchemical Adept", from MS. Sloane 3667. This strange allegorical story mentions the ever-burning lights or lamps, which also appear in some Rosicrucian texts. This text which I recently found in the Ashmole MSS. in Oxford, purports to give two recipes for constructing such ever-burning lights. These are ascribed to Johannes Trithemius (1462-1516), Abbot of Sponheim, and expert in cryptography and the occult arts. — Adam McLean]

### Two eternall unquenchable burning temporall lights of Mr Trittemio Abbot at Sponheim described by the hande of Bartholomeus Korndorffer.

Two unquenchable eternall lights are founde and to be seen hearin, which I, Bartholomeus Korndorffer, have written of a disciple of Mr Trittemius Abbot of Sponheim, which did affirme with an oath that they were never published nor opened before, only that his Mr the Abbot had bestowed one of them unto a great potentat. This famous Magnus Trittemius, which lived in time of the great Imperiour Maximilian the first, and none like unto him was to be founde in his age, hath done much good with his artes, not mingled with divilish worcke, as some malicious men doe accuse him, butt he did knowe all what was done in the world of what he desireth by the starres of misterie, he hath also tolde of things to come manie times.

Once as was traveling, came to S. Moritz, and found an acquaintance to whome I spoke, he was glad to see mee, he invited mee to dinner, and another named Servatius Hohel, which had been with the Abbot at Sponheim and served him 12 years. He was vere civill, yet sometime he spoke a word of this arte. Now as wee came together, and dinner beyng past Mr Hohell desireth mee to goe with

him to his chammer, which I did discoursing of diverse matter of artes and seying he was an antient man, I desired to leave him allone to his studie butt he would not left mee, and bespoke a meale by his hostess, which wee two did take in his chammer. Mr Hohel did bestowe uppon mee that time, the handwriting of Mr Trittemius whearin these two incombustible lights were wrytten, and some magick peeces, which I did trye and prouue afterwards & founde them to be vere true & right.

Mr Hohel tolde mee also that his Mr Trithemius had bestowed one of those lights unto this great potentat the Emperour Maximilian, and placed it in a glass in his chammer, which the sayd potentat had kept vere well, and many had seen the lightning thereof. After that a sickness aryseth that the Emperour did departe from that place, & came not to this place again in 20 years: but as he came theather at the least, Mr Trittemius beying dead long before, he remembered this light & went presently to see it, which was found theare with all tokens unquenchable as Mr Trittemius had lefft it, & the people of that castel tolde the Emperor that they had seene continually a lightning in that place, licke a lampe in a church. Wherefore this Emperour lefft the light theare still burning wheare it shall burne still at this daye, which is a great secret in this worlde. The Emperour Maximilian hath given 6000 crownes for those temporall everlasting lights.

### Hearuppon followeth the process & practica.

Take 4 unces of sulphur, & so much of calcyned alume, bruse them together, put it into an earthen sublimatorie, place it into a coale fier, well lited, let the sulphur ascend through the Alume, and in 8 houres is it prepared.

Thearof take at the lesse 2 1/2 unces, and one unce of good chriallick venetian porras, bruse them two small togeather, put it into a flat glasse that it may lye flatly, poure uppon it a stronge sharpe 4 times distilled spirit of wine uppon it, & extracte it in ashes sofftly to the oyle, poure it uppon again, extracte it to the oyle, poure it uppon again & drawe it of agayne; take a litle of the sulphure, laye it uppon a red hott copper plate, and when it floweth like wax without smoking then is it prepared, if not then must thou extract theareof more of the spirit of wine, till it sustineth the proove & it is prepared. Nowe take alumephume, make therof a top not as long as a little finger, and halfe as thicke, foulde it about with whyte silke, put it thus whole into a venetian litle glasse, & joyne thearunto of the prepared sulphure, place it a day & night in hott sande, that the top be continually in the sulphur. Nowe take the top thearout, and put it into such a glasse, that the top looke out a litle, adde thearunto of the prepared incombustible chyburals, place the glasse into hott sand

till the sulphure melteth, and cleaveth beneath and upward about the top, that it be seene but a little above, kindle the top with a common light, & it beginneth to burne presently, and the sulphure remaineth flowing, take the light and place it wheare you wilt, and it burneth continually for ever.

### The Other Incombustible Light.

Take a pounce of Antimonie glasse, bruisse it vere small, put it into a glasse, pour uppon it the following vinaigre, place it in warm ashes, well closed above. Let it stand 6 houres, then extracte the vinaigre, pour it of, and newe uppon it agayne, extracte it agayne 6 houres, doe it till thou has extracted all the rednesse, nowe let it evaporate to the oyle.

Rectifie this oyle to clarifie in Bal. Marie. Putt the bodie of Antimonie into a glasse, poure uppon it the rectified oyle, drawe it therefrom 7 times and the bodie will shewe itselfe, and swallowe the oyle, vere drye. Nowe put that drye bodie into a cleane glasse, pour uppon it a spirit of wine, let it extracte with freashe till all is drawne out, put it into a venetian glasse. Doe uppon it a 5 folde paper, extracte the spirit of wine, and the incombustible oyle remayneth in the bottome. This oyle shall not be used otherwise than is said before of the sulphur oyle, and thou hast thou also an incombustible light which burneth as long as the world endured.

### The Vinaigre

Take a pound of well dryed salt, poure uppon it a vere strong wyne vinaigre, extracte it, poure it uppon agayne, extracte it agayne always to the oyle, do it 4 times, and it is prepared.

The form of the glass is thus vide lib: pag: 102. §

O thou fixed light, who is able to paye for thee.

Laus Deo et gloria semper.

Finis particularium tincturarum.

§ [This must be a reference to the manuscript or printed book from which this item was copied. No corresponding drawing is found in this manuscript -Editor]

## Two Alchemical Novels

A review feature by Adam McLean

**The Chymical Wedding** by Lindsay Clark [published by Jonathan Cape, 1989]

**Mercurius or, the Marriage of Heaven and Earth** by Patrick Harpur [published by Macmillan 1990]

Over the last year these two very interesting novels have been published which address alchemy, and by a strange synchronicity both these authors have used similar literary devices to explore the way in which the alchemical process unfolds in their characters and through the plot of their novel.

Of the two Patrick Harpur's *Mercurius* demonstrates perhaps a more technical and detailed grasp of alchemical ideas and processes, though Lindsay Clarke in *The Chymical Wedding* shows some intuitive understanding of the principles of alchemical transformation and has woven this into the dynamic interplay of the characters, rather than exhibiting this outwardly in the text.

The *Chymical Wedding*, in spite of its title, does not use the Rosicrucian allegory as its framework but instead takes, as its starting point and underlying structure, the story of Mary Ann Atwood, the nineteenth century author of the extremely influential and interesting book *A Suggestive Enquiry into the Hermetic Mystery* (1850). As is well known, shortly after this work was published, her father Thomas South, who had a great interest in alchemy and animal magnetism, became concerned that his daughter had revealed too much in her book, and hastily recalled all the copies and had them destroyed. On the bare bones of these real events Lindsay Clarke has erected his elaborate and intricate novel.

Patrick Harpur does not use a real historical incident as the starting point for his novel but instead skilfully unfolds in the plot the story of a vicar who secretly practiced alchemy in a quiet English village sometime around the 1950's.

Both of these authors adopt the same literary device. They interweave two stories, one occurring in the past, and the other setting up a character or group of characters in the present who

unwittingly become drawn into investigating the events of the alchemists they have by accident stumbled upon.

Thus in Patrick Harpur's *Mercurius*, a young woman Eileen, escaping from problems in her life, rents an old vicarage in a quiet English village, and becomes drawn into investigating the tragic history of the house and its alchemical vicar called Smith who lived there a generation before her. The author leads us very cleverly in his plot through various stages of the alchemical process, both in the physical work and the parallel developments in the inner life of Smith.

In the *Chymical Wedding*, the character through which we see the events of the novel, Alex Darken, a poet, needing an escape from his marriage which is undergoing a breakdown, comes to live in a remote cottage owned by his publisher. Through a chance meeting with an old colleague and fellow poet Edward Nesbit, he is drawn into investigating the story of the events surrounding Louisa Agnew (the M.A. Atwood figure). The author skilfully interweaves the two stories for us, and parallels events in the 19th century between Louisa, her father Ralph, and the vicar Edwin Frere, with those in Darken, Nesbit and his woman friend and potter Laura. These present day characters in some way relive the tragic events surrounding the destruction of Louisa's book and the self-mutilation of her friend, the vicar Frere.

Both of these novels have as a dynamic of their plot a dichotomy between the way of the alchemist and the role of a Christian vicar. In *Mercurius*, we find this dichotomy acted out in the soul of the alchemist and priest Smith, while in the *Chymical Wedding* the vicar Frere's inability to integrate his feelings is paralleled with Louisa's more balanced expression of her being that has arisen out of her study of the hermetic philosophy.

Both authors also bring in a potter-figure as a parallel to the alchemist. In *Mercurius* a local potter makes the glass pelican for the alchemical vicar Smith to begin his work, while in the *Chymical Wedding*, Laura, the young American companion to Edward Nesbit is a potter, who builds a wood fired kiln on the same spot where a century before Ralph Agnew piled up all the recalled copies of his daughters book into a pyre and burnt them to ashes.

Both of these novels are extremely well thought out and structured, and have a wealth of detail in the interaction and parallels between the different sets of characters. We can see them as novels allegorical of the alchemical process, and essentially sympathetic to hermetic philosophy, and they should be of great interest to students of alchemy. Indeed, I wonder how these books, both launched onto the literary market, can truly be understood without some grasp and appreciation of alchemical symbolism, and particularly of Jungian ideas.

# Reviews

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**Mithraic Sources in English** by A.S. Geden. Chthonios Books, 7 Tamarisk Steps, Hasting, East Sussex, TN34 3DN. 1990. 83 pages. Hardback.

Mithraism, in common with the other mystery religions of late antiquity, contrived to hold its secrets. It travelled with the legions to all parts of the known world, and remains of its Temples occur in all the large centres of Roman civilization. And yet until recently, very little has been revealed of its hierarchical structure, its ritual, or its theology.

At a time when fresh information has stimulated renewed interest and a spate of published works, this book is a timely re-issue. It gathers together all the then known literary relics of or on Mithraism into one convenient reference work, and is excellent both for the serious scholar and as a fund of stimulating and illuminating quotes.

This re-issue is greatly to be recommended, showing once again that informed and discriminating small publishers can provide the detailed work so often overlooked when the need is for large scale commercial success, and popularist compendiums.

Graham Knight

**The Alchemical Corpus attributed to Raymond Lull** by Michaela Pereira. Warbug Institute Surveys and Texts XVIII, Woborn Square, London WC1H 0AB. 1989. 114 pages. Paperback. £8.00

From the fourteenth to the seventeenth century, a large number of alchemical works, some of them important and influential, were attributed to the Mallorcan philosopher Raymond Lull (c. 1232-1315/16). This book is the first modern survey of the history of the pseudo-Lullian Alchemical corpus. It is based on a detailed examination of the transmission and circulation of these works in manuscript and print.

There are four introductory chapters which cover the background to pseudo-Lullian alchemy; its spread in England, Italy and other European countries; the legend of Lull the alchemist; and the scholarly disputes of the seventeenth and eighteenth century concerning the authenticity of the corpus. The main portion of the book is devoted to a catalogue of the 143 alchemical works attributed to Lull. It lists the manuscripts and printed editions of each treatise as well as providing information about the contents and indicating the relevant secondary literature. There are three indices: manuscripts, titles and incipits.

from publishers publicity notes

**Six Lectures on Alchemy.** A transcript of lectures given by Timothy J. O'Neill. Available from the Athanor Institute, 61 Allston Way, San Francisco, CA 94127, USA. 53 typewritten pages including 9 illustrations.

During the first few months of 1989, the Athanor Institute, sponsored by the Lumen Foundation (the organisation behind the well known Gnosis magazine), presented a series of six lectures upon the spiritual tradition in Alchemy. The lectures covered the entire range of Western esoteric alchemical tradition, from the *Splendor Solis*, *Dream of Poliphilo*, *Clavis of Jacob Böhme* and the *Most Holy Trinosophia*, to Dom Pernety's *The Great Art*. Additional material has been added on other key texts which were not explicitly covered during the original lectures, *The Revelation of Morienus*, the *Rosarium Philosophorum*, and *Geheime Figuren der Rosenkreuzer*.

from publishers publicity notes