

# COUNT MICHAEL MAIER

DOCTOR OF PHILOSOPHY AND OF MEDICINE

ALCHEMIST, ROSICRUCIAN, MYSTIC

1568-1622

## LIFE AND WRITINGS

*"Adamum hunc Lapidem secum portare e Paradyso, et quemlibet eum  
secum habere, in me, in te, et in quolibet alio"—ut Morienus ait.*

—"VERUM INVENTUM," p. 87.

BY

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## LIFE OF MICHAEL MAIER.

**A**LL authorities agree that Michael Maier was born at Rendsburg, in Holstein, about the year 1568. The date is taken from the inscription on his portrait as prefixed to his "Symbola," "Atalanta fugiens," and "Septimana Philosophica." The picture was painted in 1617, when he was forty-nine years of age.

In one of his dedications to Frederick, Count of Holstein, he refers to the fact that "my family is well known, not only by all the nobility of Holstein, but also to your highness' father and grandfather, to whose service mine have always been faithfully attached." Rendsburg is a town on the north side of the now famous Baltic Canal, nineteen miles west of Kiel, with a population of some 15,000. Unfortunately, the Church records extend only to the seventeenth century, and therefore can yield us no information as to the birth of Maier.

On the other hand, a John Meyer or Meyger was a church official in Rendsburg in 1541—an old Lutheran clergyman in 1577. Others are found bearing the same name. There was a Grithoffe Meyer or Meyger, a revenue officer in Rendsburg—that is a tax-collector for the landed proprietors; also a John Meyer, who was a district official on the west coast—a dyke inspector.<sup>1</sup>

Michael Maier himself tells us that he left Holstein in 1608. It was his desire to return to end his days in his native province, but his almost premature death prevented

<sup>1</sup> Information from Herr R. R. von Lilienstern, first Burgomaster of Rendsburg.

this being accomplished. After graduating in medicine, we find him at Rostock. Beyond the fact that he appears to have graduated at that university, the archives of Rostock throw no light upon his history.<sup>1</sup>

At anyrate, he soon proved himself to be a man of distinction, and came under the notice of the Emperor Rudolph II. He was appointed a body physician to the Emperor. Rudolph, the son of Maximilian II. and of Maria of Austria, daughter of Charles V., was born in Vienna in 1552. His mother gave him an ardent zeal for the Roman Church, which feeling was strengthened by his early residence in Spain. Rudolph was crowned Emperor and King of Hungary in 1572, and King of Bohemia in 1575. Lutheranism had considerably increased through the allowance of Maximilian, and although Rudolph confirmed his father's privileges granted to noble Protestants, yet he banished some of their preachers and restricted their meetings. Rudolph resided at Prague, to which he summoned Maier, enobled him, making him Pfalzgraf—Count Palatine—and his private secretary. The Emperor, who was devoted to science, invited to his court the celebrated Tycho Brahe, who was greatly attached to the practices of judicial astrology and alchemy. His prognostics warned Rudolph that he would suffer great danger through a prince of his own blood. He began to lose affection for his own family, and to elude all propositions for marriage. Ceasing to show himself in public, he had covered galleries constructed in order to pass into his gardens, from a fear of assassination. He surrounded himself with "astrologers, chemists, painters, turners, engravers, mechanics, and amused himself with his botanic gardens, his cabinets of natural history and galleries of antiquities." In 1611, Matthias, his brother, arrived at Prague, when Rudolph, having called a diet, offered to resign the crown to his brother on account of his advanced age, and then dispensed his subjects from their oaths of fidelity. Matthias being

<sup>1</sup> Information from Dr Kohfeldt, Librarian of Rostock University.

crowned with great magnificence, Rudolph then retired to one of his pleasure houses. He was eventually allowed to inhabit the palace at Prague, and had a pension of 400,000 florins. Vexed and humiliated by what he had undergone, his sedentary life brought him to the tomb in the 60th year of his age and in the 37th year of his reign—20th January 1612. Rudolph was a man of elegant manners, affability, and easy conversation. He possessed a great knowledge of languages, both ancient and modern, and was skilled in painting and mechanical arts, in botany, zoology, and chemistry. “His century and his country owed much to this love of science and art, which caused his misfortune. His court was filled with artists and men of eminent merit. Kepler was employed conjointly with Tycho Brahe to arrange the calendars, which have thence received the name of Rudolphine. He also formed superb collections, and many of his precious stones, antiques, and pictures are now among the finest ornaments of the cabinets of Vienna.”<sup>1</sup>

Maier does not appear, however, to have been in constant attendance on the Emperor. In 1611, he tells us he was at Amsterdam, where he saw a superb collection of shells in the cabinet of a Dutch antiquary. After the death of Rudolph, Maier visited England, where he made the acquaintance of Doctor Robert Fludd, Sir William Paddy, Sir Thomas Smith, and Francis Anthony.

Maier's first publication was his “*Arcana Arcanissima*,” which he dedicated to Sir William Paddy, physician to King James I. of England, a fellow of St John's College, Oxford, a graduate in medicine of Leyden, afterwards President of the College of Physicians of London, the friend of Laud, and a benefactor to St John's.”<sup>2</sup> The “*Arcana*” bears no date, but is generally believed to have been printed about the year 1614.

Morhof, in his *Polyhistor*, referring to the opinions held by Faber and Vignierius, that the chymic doctrine was

<sup>1</sup> Dic. Univ. Biog., *in voce*.    <sup>2</sup> Dic. Nat. Biog., xliii. 35.

hidden or embodied in many ancient inscriptions, adds that Maier advances this doctrine in his "Arcana," although he thinks (rightly) that in some respects he seems to read more into the inscriptions and hieroglyphics than can be actually found in them. As illustrating the views put forward by Maier in the "Arcana," a MS. written by him may be mentioned. It is still preserved in the library of the University of Leipzig, and bears the title, "*Tractatus de Theosophia Ægyptiorum ab antiquissima sic abdita sacra.*" It is believed that this is the only MS. in Maier's writing which has survived the destruction of Magdeburg.<sup>1</sup>

The writer has to thank the Rev. E. F. Scofield, B.D., lately British chaplain at Leipzig, for the following interesting description of this MS. He writes:—"It consists of 130 sheet = 260 pages, including title page and blank back of ditto; size of paper =  $6\frac{1}{2} \times 8\frac{3}{4}$  in. Sheets are written in small, neat hand on both sides—doubtless easily legible to experienced eye, but to me somewhat difficult to decipher. The ink is for the most part well preserved; paper strongly yellow. The binding is merely paper of the same nature apparently as paper of body of book, with an extra large sheet of a sort of parchment paper folded over same, much as one covers a book in reading to protect cover. This outer wrapper bears the title which you have given me, fairly distinct, *i.e.*, '*Tractatus de Theosophia Ægyptiorum ab antiquissima sic abdita sacra.*' There follows a good deal of writing, but in consequence of water or some stain, this is quite illegible. The title page outside cover reads thus:—'*De circulo artium Coelidonia Medicina Mystica, &c. Hæc de Lapide sanitatis, philosophia, &c. Tractatus Hermeticus quo Diversas artes et Disciplinas ex una Ægyptiorum antiquissimorum chemia, tanquam fonte, pro fluxine demonstratus, et antiquitas ejus ad laudem Dei*

<sup>1</sup> The mention of a MS. by Maier in the University of Leyden by Mr Yarker, in his "Arcane Schools" (p. 212), is a mistake. The Librarian of Leyden University assures the writer that "Leyden" was mistaken for "Leipzig."

Opt. Max. nee non utilitatem hominis clarissima afferitur, authore, Michaelae Mayero Phil. et Med. D., &c.' [sic.]

"Inside first page of cover is a short note, apparently in a somewhat later but *not* recent hand, which, so far as I could decipher, reads thus:—'Eadem . . . Mich. Meiero in Arcana Arcanissima sive Hieroglyph. Ægypto-Græc. Vulgo nondum cognitur. Eum sequuntur in hoc instituto vize . . . Commentario in Philosoph. Tabulas et Peter (?) Joh. Faber in Paro (? Pavo) chymico suo V. Norhof . . . cept de Transmut. metall. p. 103, 104, 105.'

—"The title page is followed by preface, but so far as I can make it out, there are no details of any sort *re* Maier's own personality, nor is any such appended at end. It concludes with a loose leaf, which appears to be brief annotations or supplementary remarks relating to statements in the body of the MS."

The dedication to Sir William Paddy of the "Arcana" is printed on an engraved page, but Maier seems to have had some copies thrown off with the dedication omitted, in place of which he inserted in manuscript inscriptions to various friends. One of these has been preserved, and as it is believed that the writing is in Maier's own hand, a facsimile is given of the page. It bears the inscription:—"To the Right Worshipful and most Worthy favourer of all vertues, Sir Thomas Smith, Knight, &c., Michael Maierus, Med. D., &c., author, wisheth much health and prosperous felicitie, and al increase of worship in this life, &c."<sup>1</sup> This Sir Thomas Smith was "so much in favour with K. James that he sent him ambassador to the Emperor of Russia, 19 March 1604." He was first governor of the East India Company, and treasurer of the Virginia Company. "He built a fair, magnificent house at Deptford, near London." In the year 1612, he was "prime undertaker for that noble design, the discoverie of the North-West passage." In his later age he retired from public life, and lies buried in the church of Sutton-at-Hone,

<sup>1</sup> Through the kindness of J. Rosenthal, of Munich.

Kent, where his stately monument, inclosed with iron rails, may still be seen—

“To this obscured village he with drewe ;  
From thence his heavenlie voiage did persue ;  
Here summ'd up all.”

Sir Thomas Smith died 4th April 1625.<sup>1</sup>

Another English friend was Francis Anthony. To him (along with two other friends) is inscribed Maier's “*Lusus Serius*.” The dedication is dated at Frankfort, “*ex Anglia reditu, Pragm abiturienti anno 1616, Mense Septembri.*” These three friends are described as most wise doctors of medicine, expert chemists, and his most jocund friends. Francis Anthony was a graduate of Cambridge, and son of a goldsmith in London. He “pretended to be the first discoverer and to make known to the world a ‘medicine called *Aurum Potabile*.’” This discovery caused considerable stir, and a number of pamphlets appeared for and against. This Dr Anthony died “in St Bartholomew's Close (where he had lived many years) on 26th May 1623, and was buried in the isle joining to the north side of the chancel of St Bartholomew the Great in London.” He appears to have been a student and rather a recluse, but “a great Paracelsian.”<sup>2</sup>

But the most distinguished friend in England whom Maier had was the famous Doctor Robert Fludd. How they became acquainted we do not know, but it appears that when in England Maier “lived on friendly terms” with Fludd. It is said that it was at Maier's instigation Fludd wrote, or at least published, in 1617 his most excellent “*Tractatus Theologo-Philosophicus*,” dedicated to the brethren of the Rosy Cross.

We are told that Maier, having become a member of this mysterious order, admitted Fludd to its privileges when in England. The whole matter is, however, buried

<sup>1</sup> Wood's “*Athenæ*,” ii. 54, 55.

<sup>2</sup> Wood's “*Athenæ*,” ii. 416; Aubrey's “*Lives*,” i. 32. For Dr Anthony's recipe for the “*Aurum Potabile*,” see “*Collectanea Chemica*,” 1893. It is entirely chemical.



in obscurity, if not in contradiction. In addition to the publication of the "Themis Aurea," a number of references to the Rosicrucian mystery will be found in Maier's works. There is, of course, the "~~Silentio~~" and in the "Symbola" he gives an account and defence of the society. A number of offered doubts are there proposed and answered. He defends the genuineness of the "Confessio," innumerable editions of which, and of the "Fama," have appeared. The "Fama" was issued in English by Thomas Vaughan in 1663, but as early as 1633, it had been translated into "braid Scots," an edition still in MS., but which I should like greatly to have printed, with some notes on earlier esoteric studies in Scotland. The idea of the society took hold on many minds, and its occult and mysterious nature (yet abiding) seemed to appeal to members who were both learned and devout. Fludd's "Apologia" is said to have been written at the instigation or request of Maier. It was published at Leyden in 1616, and again in 1617.<sup>1</sup>

With the exception of the "Lusus Serius" and the "Themis Aurea," none of Maier's works have been translated into English. The "Lusus," of which the English edition is extremely rare, was issued in our language in 1654, translated by Robert Hegge—"a prodigy of his time for forward and good natural parts"—a native of Durham. "Half of which almost was done in one afternoon over a glass of wine in a tavern."<sup>2</sup>

Maier is said to have been wiled away from the practical path he had long followed by "some adepts," and become greatly enamoured of the discovery of the alchemic secret in its lower forms. It is said that "he scoured all Germany to hold conferences with those whom he thought to be in possession of transcendent secrets."

<sup>1</sup> Those who wish to pursue this subject further may consult the able paper (and authorities) by Dr Wynn Westcott in the "Ars Quat. Coron.," vii. 36., *et seq.*; and my "Life and Writings of Dr Robert Fludd."

<sup>2</sup> Wood's "Athenæ," ii. 460.

Another account declares that he sacrificed his health, his fortune, and his time in these "ruinous absurdities."<sup>1</sup>

In 1619 he became physician to the Landgrave Moritz of Hesse, to whom he had, in 1616, from Frankfort, dedicated his little treatise, "De Circulo." But eventually he settled and practised medicine at Magdeburg, whence, in 1620, he issued his "Septimana Philosophica." It is dedicated to Christian Wilhelm, postulated Archbishop of Magdeburg and Primate of Germany, to whose celsitude he pays the deepest reverence, and subscribes himself his most obedient subject and servant. The date of this dedication is Magdeburg, 11th Jan. (old style) 1620. In August 1620, he dates the dedication of his "Civitas Corporis humani" from the same city. The volume was issued at Frankfort in 1621.

Maier was not destined to return and end his days in Holstein. He died at Magdeburg in 1622, "tempore Æstivo." We are told by his friend who published his "Ulysses" in 1624, that he passed away "piously," and before his death gave into the hands of his friend that little treatise. It is added that he was a regular attendant at the house of God, a Christian in life and conversation, and that he practised that charity exhibited in the person of Christ as shown in the parable of the good Samaritan.

## INTRODUCTION.

THE ordinary vulgar idea that an alchemist was a foolish sort of man, who, greedy of gold and power, spent his strength, his wits, and his money in curious, if not fantastic, experiments, seeking to discover some powder which would, by projection upon lead or inferior metal, transfuse the substance operated upon into gold, and who, in order the longer to pursue this difficult work, sought also for a medicine, the Elixir of Life, has been the common belief of multitudes—one might say the multitude—for ages. It seems that for some time the success of these experiments was believed in—that in effect metals of the baser sort had, by some particularly clever and persevering students of the hidden art, been actually turned into gold. If so, the world has not benefited much thereby, and if the Elixir of Life has been discovered, we have not yet had a complete proof of its action. These beliefs certainly lingered on till, perhaps, the beginning of the eighteenth century, at which time, when the half of that century had passed, they began to be treated with absolute contempt. Those who, rightly or wrongly, had for years—for whole lifetimes—pursued these studies, were thenceforth regarded, not merely with a smile of scorn, but treated as impostors, if not as common swindlers. When the nineteenth century was but in its infancy, other thoughts began to prevail, and some even sought to doubt the truth of the characters, so black and nimious, bestowed upon the old alchemical students. A greater interest began to rise in these quaint, old-world studies. The forgotten works of the students of

Nature began to be read again, and what had begun in curiosity was pursued with a deeper and completer interest.

In the year 1815 was published "The Lives of Alchemical Philosophers; with a Critical Catalogue of Books in Occult Chemistry, and a Selection of the most celebrated Treatises on the Theory and Practice of the Hermetic Art." This useful work has been partly republished, with supplementary items, by Mr A. E. Waite, along with a bibliography, 1888.

In the year 1850, there was issued from the London press of Trelawney Saunders, Charing Cross, a book which may well be described as "epoch making" in the matter before us. "A Suggestive Inquiry into the Hermetic Mystery, with a Dissertation on the more celebrated of the Alchemical Philosophers, being an Attempt towards the Recovery of the Ancient Experiment of Nature." This work, anonymously issued, was subsequently recalled, and only a very few—it is said about twenty-five copies—remain in circulation. It has consequently become increasingly rare and valuable. The author, or authors, promise, in a fly-leaf at the end of the work, a further production—"The Enigma of Alchemy and Œdipus Resolved: A Poem in Five Parts."

The "Inquiry" is said to have been the work of the Rev. T. South, a clergyman of the Church of England, and his sister, and that the withdrawal of the book from circulation was due to the fears of friends that it might cause trouble to the authors. It is, indeed, much to be desired, for the sake of the students of occultism, that the work was republished, with a memoir of the authors, and some account of other manuscripts, which, it is stated, are still in existence, compiled by these accomplished writers. The "Suggestive Inquiry" is a work of the highest class. Its style—pure, cultured, and authoritative—is at once attractive, refined, and shows great mental power, knowledge of the subjects, and of antiquity. It was a bold venture.

In the year 1857 (second edition, 1865) was published in America a work of this same nature, stated to be the production of General Ethan Allen Hitchcock—"Remarks upon Alchemy and the Alchemists, Indicating a Method of Discovering the True Nature of Hermetic Philosophy, and Showing that the Search after The Philosopher's Stone had not for its Object the Discovery of an Agent for the Transmutation of Metals." This smaller work, though interesting and convincing, is much less ambitious and able than the "Suggestive Inquiry." Its author shows diligence, not learning. It is not the work of a scholar, but of a mind pretty much taken up with one idea.

And the idea of both works is in a measure the same—that the alchemists, under all their labours, their uncouth expressions, and strange, unaccustomed language, hid a deep, solid, and most important secret; that those who took the trouble to study the subject would find that beneath all was hidden a great moral truth, that Alchemy, like Freemasonry, was a system of morality, veiled in allegory, and illustrated by symbols, and that in the very heart of the alchemical treatises was hidden the greatest moral truth, the greatest moral experiment, which could be conceived; that man himself was the "Vas," that the training of his moral life was the secret hidden under the stories of the furnace, the crucible, the changing experiments; that the black state of the "work" represented man as we find him, that the red and white states were representative of his approach to and arrival at the "perfect work"; all the alchemical processes signified stages on the road to this perfection. When it is asked, Why all this elaborated imagery? the answer seems not to be so clear. Hints are thrown out that the alchemists were a sort of men who, regarding the official religion of the Middle Ages with semi-contempt, desired to hand on a purer tradition, and for that purpose employed their chemical formulæ. But this is not very satisfactorily established. It is certain enough of most of the alchemists

of whom we have authentic life particulars, that they did waste time and money in the attempts which they certainly made for the discovery of material gold. That in these experiments they made many chemical discoveries is undoubted. The progress of the world is a warfare, and they had their part in it. On the other hand, there is certainly good evidence to show that they had also an esoteric teaching to give to their more apt pupils. That from early ages secret colleges and societies existed in which this teaching was given is, it seems to me, an incontestible fact, and that many of the so-called sceptics of Italy, France, and Germany derived their views from such sources. The Hermetic Science had a secret moral teaching. It was founded both on Classic story and on Jewish Kabala. It had roots in Arabian and Saracenic learning, and had connection with Egyptian hieroglyphics and Grecian speculation. Opposed with desperate keenness by the Roman Church, in the dome of whose temple of St Peter, at Rome, runs the legend that St Peter himself was the "Vas insigne," the deeper and the broader stream of philosophic thought taught that man, everywhere, in all religions, was the "Vas insigne," and that by the "work," that "Vas" could be made, not merely the instrument, but the restored and perfected work of Nature—Nature, which taught even in the flowers, the sweetest and most perfect, the story of the red and white work in the Rose and the Lily, or, rather, in the Rose itself, by nature both red and white.

According to the highest authorities, the Smaragdine Table of Hermes "comprehends the working principle and total subject of the art."

It runs thus at the beginning:—"True without error, certain and most true, that that which is above is as that which is below, and that that which is below is as that which is above, for performing the miracles of the One Thing; and as all things were from one, so all things arose from this one thing by adaptation; the father of it is the

sun, the mother of it is the moon, the wind carried it in its belly ; the nurse thereof is the earth. This is the father of all perfection, a consummation of the whole World."

Human mind is the imperfect Embryo which, by artificial aids, is made conformable to the Divine Wisdom whence it sprang. The eye must be turned away from sensible things, and be fixed for purification on regard to the supreme Intelligible Law within. Man is an epitome of the whole Mundane Creation, and has in him the "germ of a higher faculty," which, when rightly developed and set apart, reveals the hidden Form of Manifested Being, and Secrets of the Casual Fountain, identically within himself. Chemia being derived from Cham of Egypt—the blackness of soil—gave origin to the term, the Black Art. Memphis was the city of the art, and there Pythagoras, Thales, Democritus, and Plato were, after being immured in solitude for a year, initiated in all the wisdom of the Egyptians.

The writers of the "Suggestive Inquiry" refer to our author in the highest terms—"But of all those who have connected ancient fable with philosophy, and explained them by the Hermetic Key, Michael Mayer ranks first ; and his works are more esteemed and sought after, even in the present day, than is easily accountable, since he is profoundly guarded in his revelations. Highly curious engravings and woodcuts adorn the works of these authors, and even the title-pages of many of them convey more idea and food for reflection than other modern tomes oftentimes throughout the whole of their development."

The statement of Arnold di Villanova,<sup>1</sup> in his "Speculum," clearly points out that the theory of Alchemy is simple—"That there abides in Nature a certain pure matter, which, being discovered and brought by art to perfection, converts to itself proportionally all imperfect bodies that it touches."<sup>2</sup> "All is in mercury which the wise men seek"—the hidden fire, the *anima*

<sup>1</sup> p. 55.<sup>2</sup> p. 68.

*mundi*, the mighty Ether, the vehicle of light, the golden plumage of the Red Lion.

“The light of life, the vital draught  
That forms the food of every living thing,  
And e’en the high, enthroned, all-sparkling eye  
Of ever mounting fire ; the immense expanse,  
The Viewless Ether, in his general arms  
Clasping the earth, Him call thou Lord and Jove.”

—EURIPIDES.

The “stone” is described by these authors as the “pure ethereality of Nature, separated by artificial means, purified and made concrete by constriction and scientific multiplication of its proper light.” Nothing is “so closely allied to the spirit as gold.” The dragon, again, is the self-willed spirit, which is externally derived from Nature by the fall into generation.<sup>1</sup> Maria Egypta, supposed to be one of the most ancient hermetic writers, remarks that “the vessel is a Divine secret, hidden from idolators, and without this knowledge no one can attain to the magistracy.” It is “the living temple wherein alone the wise of all ages have been securely able to raise their rejected Stone and Ens of light.”<sup>2</sup>

The question, then, is not so much of outward metals, but “there is a nearer place yet in which these three, Mercury, Salt, and Sulphur—Spirit, Body, and Soul—lie hid together in one place well known, and where they may with great praise be gotten.” These are the words of Basil Valentine.<sup>3</sup> Morienus has said—“The thing, O King, is extracted from thee, in the which mineral thou dost even exist ; with thee it is found, by thee it is received, and when thou shalt have proved all by the love and delight in thee, it will increase, and thou shalt know that I have spoken an enduring truth.”

The fall of man assures us that “the wheel of human life has deviated from its axis into a line which terminates finally in dissolution, which nothing but their antimonial spirit, rectified by art, being in bright lines of attraction

<sup>1</sup> pp. 91-94, 113.      <sup>2</sup> p. 138.      <sup>3</sup> p. 142.



and repulsion, as it were a perfect magnet in a star-like circle of irradiated circulation, can contrariate or withstand.”<sup>1</sup> The only mystery is *existence*. “Man, then, is the true laboratory of the Hermetic Art ; his life the subject, the grand distillatory and the Thing distilled ; and self-knowledge is at the root of all alchemical tradition.”<sup>2</sup> Therefore was it that on the front of the Egyptian temple was inscribed the sentence, “Man should know himself.”

“The path by which to Deity we climb  
Is arduous, rough, ineffable, sublime ;  
And the strong, massy gates through which we pass  
In our first course, are bound with chains of brass ;  
Those men, the first who of Egyptian birth  
Drank the fair water of Nilotic earth,  
Disclosed by actions infinite this road,  
And many paths to God Phœnicians showed.  
This road the Assyrians pointed out to view,  
And this the Lydians and Chaldeans knew.”

—ORACLE OF APOLLO.<sup>3</sup>

DE CIRCULO PHYSICO, QUADRATO : Hoc est, Auro,  
 ejus que virtute medicinali sub duro cortice instar  
 nuclei latente ; an et qualis inde petenda sit, Tractatus  
 haud inutilis : Authore Michael Majero Com. P. Med.  
 D. Eq. exem. &c.

Vignette—a circle enclosing a square ; inside the circle—Ignis, Terra, Aqua, Aer ; outside the circle—Siccum, Frigidum, Humidum, Calidum. Oppenheimii Typis Hieronymi Galleri, Sumptibus Lucæ Jennis, 1616. Dedicated to Maurice, Landgrave of Hesse, pp. 3, Work, pp. 79, all one pagination. Dedication dated at Frankfurt, “Anno 1616, Mense Augusto.” After the dedication on pp. 6, 7, is “Carmen authoris summam libri exponens.”

—AUTHOR'S LIBRARY.

There are three joined together in chains of Concord, for the harmony of the world. “Cor humanum, Sol cæli atque Aurea virtus.” The sun is king ; by its power the human heart beats and gold is produced. The heart rules over the human existence, as the sun rules over the heavens ; from it flows the current of life. On the earth, again, gold rules. It is the looking-glass which reflects the riches in the world. God has given us the sun, the sun gold, and these both power to the heart of man. The sun is the image of God, and the heart is the image of the sun, and gold continually shows forth God's honour.

The contents of the twelve chapters follow.

Gold is the image of the absolute circle written upon Nature.

Within the golden circle is a quadrature of four equal parts.

Gold, again, which is the sun of the earth, is the centre

of human action, as well as of the heavenly planets. It is the most precious of all terrene things, in its outward beauty, colour, purity, splendour, weight, and innocuous quality. It is, in its incorruptible and imperishable nature, an active image of eternity.

But it has also in it a medicinal quality, given for the aid and comfort of the human race.

The tenth chapter is "*De auro æquato, quomodo agat in non æquata visceræ corporis humani et intemperiem illorum emendet.*"

Chapter twelve is "*Cantilena Anacreontea.*" The virtue of the Hellebore, for which Anticyra was so famous, is far excelled by that of the medicinal gold. Hercules, in his madness, was healed with this Anticyran medicine, but the virtue of the golden medicine far excelled it. Roses and lilies are sweet and pleasing, but it is only

"Metals that would be gold if they had time."

Nature ever strains after perfection ; and gold being the most perfect metal, it is evident that Nature's intention is that, becoming perfect, all metals should become gold. Metals are distinguished by degrees of maturity. "The difference between lead and gold is not one of substance, but of digestion."