HEINRICH KHUNRATH

MAGNESIA CATHOLICA PHILOSOPHORUM

A New English Translation with the 1599 German Text

Edited and translated with notes

PRINTED PAGES 5–187, WITH THE CLOSING LEAVES COMPLETE

Principal witness: Magdeburg, Johann Bötcher, 1599

INTRODUCTION

I. THE BOOK

The *Magnesia Catholica Philosophorum* was printed at Magdeburg by Johann Bötcher in 1599, and was to be had, the colophon adds, from Johann Francke. The treatise proper runs from page 5 to page 187 — 183 pages — and it is about one thing.

That one thing is a substance the book never names. Khunrath argues for 183 pages about a matter he refuses to identify, and the refusal is a doctrine, not an omission. The matter has an ordinary name, in common use, which everybody knows: *obs schon die gantze Welt vor jhren Augen hat / auch kennet / vnd darzu mit seinem eigenen Nahmen … weis zu nennen* (p. 44). Knowing that name is worth nothing. In the eyes of the undiscerning it is *ein schlecht verächtlich ding / jederman bekand / von sehr wenigen aber erkand* — a mean, contemptible thing, known to everyone and recognized by very few (p. 45). The Process-books scarcely ever set it down *mit jhrem Eigenen Nahmen, quod habet apud vulgus* (p. 107), and among the Philosophers its name is simply *OMNIA*, all things, *because all things can be predicated of it* (p. 111). A reader who opens this book to find out what *Magnesia* is will close it not knowing. He is meant not to.

Neither is it a recipe, though the older claim that there is no process in it will not stand. Khunrath gives the operations twice in sequence and once as a list: a VORARBEIT of dissolving, cleansing and separating and a NACHARBEIT of composing, reuniting, coagulating, fixing and incerating (p. 46); putrefaction, coagulation, fixation and inceration (p. 98); and the full ten at p. 160, where the margin stops to define one of them — *Inceriren ist wachs flüssig machen*. He names a vessel, and it is his own: *mein ATHANOR mit dem vnuorbrenlichen Tocht*, my Athanor with the unburnable wick, with a whole tract of his promised on it in the margin of p. 98. He speaks of weight, and insists on the right one (p. 46). What he never gives is a quantity, a duration, or a description of any of it —

and p. 48 says why in one clause: the mixture is made *in determinirten der Natur alleine wolbekandten Gewichten vnnd Massen*, in determinate weights and measures known to Nature alone. The numbers are not withheld from the reader; they are not the Artist's to have. Where Khunrath does withhold something deliberately, it is not process but further identifying marks of the subject, and he says so in a parenthesis at p. 55: he has of set purpose forborne to set down other *Requisita, Conditiones, Qualitates* and *Proprietates* of it, *sonderlich auch mit / das sich nicht alle Bawre darein finden sollen* — so that not all peasants should find their way in.

The book stands among at least five others of his, four of them named in it. It sends the reader to the third and fourth Figures of the *Amphitheatrum Sapientiae Aeternae* (pp. 6, 89); to chapters 1, 2, 6 and 8 of his *Confessio* on the hylealic Chaos, twice with the page numbers (pp. 77, 88, 145, 161); to a tract of his own on the Philosophical Athanor (p. 98); and it promises a book *de Veritate, Antiquitate & Præstantia LAPIDIS Philosophorum, ac ALCHYMIAE* (p. 31). Two more he says he has in hand and asks God to let him finish: an *Apocalypsis* of the hidden *Magnesia*, and a *Harmonia analogica MAGNESIAE … cum IHSVH CHRISTO, & contra* (pp. 57–58). Neither appeared.

THE AUTHOR. Nothing in pages 5–187 establishes anything of Khunrath's life except that he was a physician: the subscription at p. 187 styles him *HENRICVS KHVNRATH, LIPS., Theosophiæ amator & utriusque Medicinæ Doctor*, and at p. 7 he addresses himself to *allen Medicis*. The rest of what follows comes from outside the book and is given with its sources. He was born about 1560; the older reference literature (*Dictionary of Scientific Biography*) gives Leipzig, recent scholarship gives Dresden, and the disagreement is unresolved — the book's own *LIPS., Lipsiensis*, is how he chose to style himself and is not independent evidence of birth. He matriculated at Basel in May 1588 and took the M.D. there on 3 September 1588, defending the theses printed as *De signatura rerum naturalium* (Basel, 1588). He met John Dee at Bremen in 1589 and was for a time physician to Vilém of

Rožmberk at Třeboň. He practised at Hamburg and at Dresden. The *Amphitheatrum Sapientiae Aeternae* appeared at Hamburg in 1595 and, much enlarged and posthumously, at Hanau in 1609; the *Confessio* this treatise keeps citing was printed at Magdeburg in 1597, two years before the *Magnesia* and by way of the same city. He died on 9 September 1605, at Dresden or at Leipzig. The standard modern authority is Peter J. Forshaw; see also Urszula Szulakowska, *The Alchemy of Light* (Brill, 2000). Six years, then, between this book and his death: the projected *Apocalypsis* and *Harmonia analogica* were never written, and the promise at pp. 57–58 is the nearest thing the treatise has to a plan that failed.

II. THE THESIS

The proposition is this. There is exactly one universal subject in alchemy; it is not to be obtained out of the metals by any art whatever; and without it nothing in the work can begin.

That there is only one. Pages 15–24 are one sustained argument that there can be but a single *Vniuersale* in Alchymia — *VNIVERSALE PLVS VNO, in ALCHYMIA, NON DARI* (p. 24). Khunrath grants his opponents their premiss at p. 20, that the Spirit of the World is in all things, and denies flatly the inference they draw from it. His answer is one sentence and the whole book turns on it: *So ist auch des HERRN vnvergenglicher GEIST … in Allen: IN JEDEM aber IST ER NICHT CATHOLISCH* — the Spirit is in all, but in each one he is not catholic. The all-pervading and the universal are not the same claim.

That it is not in the metals. This is the long negative argument, and it is longer and less tidy than a summary would like: it opens at p. 60, is interrupted by a digression on catching the Spirit out of the air (pp. 84–86) and by the book's constructive centre (pp. 95–103), and is not finished until p. 128. It is where Khunrath is most obviously a man who has stood at a furnace. He sets out, at length and with evident competence, what the laboratory actually does to silver and gold: dissolution in corrosive waters, precipitation, edul-

coration, calcination and reverberation, the volatile salt of tartar, the spirit and salt of children's urine, the sanguine essence of the green stone (pp. 67–68). He grants that the products are excellent medicines (p. 70). He then denies the lot of them. They are *Specificata* — things already narrowed to a species — and what is wanted is precisely what has not been so narrowed (p. 60). The colours in the glass prove nothing; the peacock's tail seen there is not the peacock's tail of the Philosophers (pp. 71–73). The products are not merely useless but premature: *Metallische Embryones oder vnzeitige gebürte*, metallic embryos or untimely births, already gone a good way *off* from the pri-material state (p. 78). The reason is structural and he repeats it in every register he has: the reduction of metals into the first matter must happen *through* the first matter (pp. 73–74). A thing is dissolved by that out of which it is composed — *nihil naturalius esse … quàm solui rem aliquam per id, à quo suum habet componi* — and by nothing else (p. 118).

That without it nothing begins. The positive claim is the *Magnesia Catholica* itself. It is the first matter of all metals, lying not in the chymist's flask but in the great world — *id super terra ex quo Natura generat siue producit Metalla in terra*, that upon the earth out of which Nature generates metals in the earth (p. 67). It is a *Chaos*, called by countless names precisely to hide it from the unworthy (p. 64); the Catholic and Crude *Mercurius* of the Philosophers (p. 53); *Mercurius duplex*, mercury with its own sulphur (p. 54). Given it, the work is a regeneration: the metal is sown into a watery field, dies, putrefies in its mother's body, and is born again more-than-perfect (p. 75). Withheld, nothing that follows can follow.

III. The two roads

The constructive core of the book is at pages 95–103, and it has an architecture that a reader must have in hand or the last eighty pages will not parse, because Khunrath moves between its two halves constantly and assumes the distinction is understood.

There are two ways to the Stone and no third. On the first (pp. 95–97, 100–101), silver or gold is reduced into the first matter *by* the first matter, sown into it, and then coagulated, fixed and incerated with it in the Athanor. What comes out is a *Lapis Philosophorum Argenteus, Argentificus, siue Aureus, Aurificus*, silvern and silver-making or golden and gold-making, a *special* or *specified* Stone, joined to its metal *Vnione hypostatica* — in a hypostatic union, and the theological word is his. On the second (pp. 98–99), the Catholic matter is taken alone, *ohne einigen oder allen Silberischen oder Goldischen zusatz*, without any silvern or golden addition whatever, from the first beginning to the last end, and regenerated by putrefaction, coagulation, fixation and inceration. What comes out is the *LAPIS philosophorum VNIVERSalis glorificatus*, the glorified Universal Stone, *ELIxeir illud Magnum Philosophorum CATHOLICVM*.

Hence the vocabulary the rest of the book runs on. The universal Stone is rightly called *MAGNVS*, the Great Stone; the specified silver- and gold-Stones are *Parui*, the little ones (p. 99). And hence the closure, at pp. 102–103: *via physico-Chymica tertia … datur nulla* — of a third physico-chymical way to the universal Stone, or to the special Stones of silver or gold, there is none. Everything Khunrath denies in the negative argument he denies because it is an attempt at a third way.

The uses of the Stone are ranked, and the ranking is not the one the reader expects. At p. 96 the three modes are given in order: *Medicinaliter* in human and other animal bodies; *transmutatoriè* upon the lower metals; and upon vegetables *aut instaurativè aut conservativè*. At pp. 99–100 the Great Elixir's operations extend universally upon vegetables, animals, stones, gems and minerals, to renew them, to exalt them to the being of their virtues, to restore and conserve them — *as* upon metals, to more-than-perfect them. Medicine first, transmutation third. At p. 167 the ranking becomes a rebuke: transmutation is what *nur allein die Geldtsüchtige Weld gaffet*, what only the money-craving world gapes after, setting aside the far higher Theosophical and Medicinal uses. The metallurgy on which

the argument spends most of its length is the part Khunrath himself values least.

IV. THAT HE HAS NOT MADE IT

The most startling thing in the treatise is that Khunrath concedes he has never made the Stone, and that the book's longest sustained argument exists to defend the concession.

The objection is put in direct speech at p. 130, and it is the sharpest thing said against him in the book: *Hat doch Doctor Khunrath noch nichts gewisses in der Kunst / wie darff er dann also gewis / von MAGNESIA reden ? Er las die jenigen daruon reden / die allbereit transmutiret haben* — Doctor Khunrath has as yet nothing certain in the Art; how then does he dare speak so certainly of *Magnesia*? Let him leave the speaking of it to those who have already transmuted.

The answer runs from p. 129 to p. 137 and is not a claim but a reduction. If certainty came only after success, the first Philosopher of all could never have begun, for he would have had to work through every material in the whole nature of things before finding the one right one, *which would have been impossible* (pp. 130–131). Bernard of Treviso, who says he knew the Art two years before he completed the Stone, must then have lied grievously — a thing credible with no son of doctrine (pp. 131–133). The author of the *Rosarium* had seen the Philosophical Work no further than the Lion (p. 134). Bonus of Ferrara confesses he was *Operationi & labori … rarò dediti*, but seldom given to operation and labour (pp. 134–135). Each of them wrote with authority, and none of them could have done so if the objection held. Then the generalization: true Philosophers *knew it*, and they knew it either by special divine inspiration, or from a well-knowing human schoolmaster, or out of the Light of Nature by diligent reading, contemplation and observation (pp. 135–136).

At p. 162 he says it outright, and without hedging: *Ob Ich schon nimmermer erlebete / das Ich Lapidem Philosophorum vollkömlich daraus præpariren möchte … vnd zur Transmutation Metallorum dadurch jemals gereichte / wolte Ich mir dannoch*

deswegen keine grawe Hare wachsen lassen — even if I should never live to prepare the Stone perfectly out of it, and never through it came to the transmutation of metals, I would not for that let a grey hair grow on me. He would still keep the recognition of the true *Magnesia*, and still be and remain a true Philosopher. What is lacking in the preparation, God can give in His own time.

This is the axis of the book. It is why *Agnitio*, recognition, and not transmutation is what the treatise is for, and why a man may transmute and still know nothing — of which p. 155 gives the converse case, that none of the public tingents ever prepared the Stone a second time, as Bernard did four times in his old age.

v. The Harmonia analogica

The most exposed thing in the book is its Christology, and a reader should meet it knowing that Khunrath does not soften it and does not confine it to a corner.

It is announced at p. 30 as the third of his *Tubae Veritatis* and set out at full length at pp. 56–57. *Magnesia* and the Stone are the *Servator* and — *suo modo*, in their own manner — the *Salvator* of the greater World and of its fruits, vegetable, animal, mineral and metallic; IHSVH CHRISTVS is the *Servator ac Salvator* of the lesser World, that is, of the human race. Khunrath distinguishes the two Latin words and this edition keeps them distinct, *Preserver* and *Saviour*. He extends the comparison past the person to the *Doctrina, Vita & Miracula*, and writes *& contra* in body and margin alike: the analogy is to be run in both directions.

The *suo modo* of p. 56 is his only hedge, and he does not keep it up. At p. 57 the Stone is the *Medicinischer HEILAND der grossen Weld* flat; at p. 165 *deinen Medicinalischen HEILAND der grossen Weldt* with no qualification at all; and at p. 168 the qualification is not a hedge but an intensification — the Stone is the true Medicinal Saviour of the great world *noch in statu humiliationis aut exinanitionis*, still in the state of humiliation or emptying-out. That is the kenosis of Philippians ii, applied

to the matter in the flask.

At p. 138 the claim is at its strongest, in body and margin together: in the whole nature of things there is no matter in which the analogical harmony with IHSVH CHRISTVS — *& contra* — so properly agrees as in this one. At p. 139 he reads John v. 39, *search the scriptures … they are they which testify of me*, *in symbolico intellectu*, and applies it to the book of Nature: *Magnesia Catholica* is she who testifies of Christ naturally and universally.

But the figure is not confined to those pages. It opens at p. 33, where *Magnesia* is the true likeness of the child IHSUH out of the divine great world-book and Herod — who also sought the child diligently, and not to the same end — is the type of the bad seeker. It governs the Conclusion. The *Beschluß* at p. 165 puts Simeon's canticle into the mouth of the chymist: *HERR / Nun lessestu deinen Diener … in friede laboriren … dann meine augen haben deinen Medicinalischen HEILAND der grossen Weldt … gesehen*, with *Luc. 2. vers. 29* in the margin. Simeon is then made the type of the Philosopher who knows before he has seen a miracle done (pp. 166–167). And the treatise closes on the identification at p. 184: *Magnesia* is the symbolical likeness, out of Nature, of IHSVH of Nazareth, the Son of God and of Mary.

He is not naïve about what this will cost him. He expects to be damned *als blasphemum* and says so (p. 140), and his defence is the appeal to the Fathers at pp. 140–141: venerable Antiquity explained the articles of the faith by similitudes drawn from natural things; you praise them for it and do it yourselves in the pulpit and in print; do not cry me down for doing the same. He offers to prove the method out of the divines of Papists, Lutherans and Calvinists alike. Whether the analogy is pious or blasphemous was, in 1599, exactly the question; Khunrath answers it by pressing on.

VI. THE MANNER

Khunrath's register lurches, and a reader should expect it to. In one sentence on p. 7 he has *Philosophis*, *Medicis* and *judicio*

standing beside *Eselsköpffe* and *Lestermeuler* — asses' heads and blasphemers' mouths. He writes suspended periods that run over the page-turn without a main verb — pp. 6–7, 13–14, 44–46 and 51–53 each carry one — and then turns and says *O du Thore!* The learned vocabulary is learned and the abuse is coarse, and the translation of this edition follows him down and up rather than ironing the whole into one elevated voice.

Much of the abuse is in the margin, where he insults his opponents beside the page rather than in it: *You Idiots and Sophists, mark this teaching well* (p. 53); the Sophists' swarm of hornets, who may come at her and buzz, screech, growl, grumble, snarl, swear by the sacraments, revile and blaspheme as much as they like (p. 64); *An hoc est Philosophus obscurare omnes? Egregiè mentiris, ô Cain* — is this what it is to be a Philosopher, to keep everyone in the dark? you lie magnificently, O Cain (p. 74). The sharpest exchange in the book is at p. 84, where he puts the demand in his opponent's mouth — *Doctor Khunrath, catch him for me!* — and answers, *O du Thore! Gickes geckes / hats auch Narren geregnet?*

The longest stretch of unbroken abuse is pp. 168–171, and it is aimed not at the learned opponent but at the trade: a wretched vagabond crowd, ragamuffin rabble, men who have pushed into the Art against their own callings and against the calling of God and Nature, who understand as much of God's mysteries as the crow does of Sunday or a Swiss cow of dancing, who change their opinion of the *Materia* several times in a week, and who blunder after every new gold-crier like a fly into buttermilk. He breaks it off himself at p. 172: *Whither shall I flee, that I may escape tongues?* — and then, *Caballus generosus non curat latratus insequentis catelli. Idem & Ego faciam, in Nomine DOMINI.*

He is also a coiner. *Naturgemeß*, Nature-conforming, is his standing adjective and is kept as one word in the English. *Schwermament* (p. 85) folds *Firmament* into *schwärmen*, to swarm and to rave, and the English keeps the pun rather than explaining it. *argChymist* is built on *arg*, wicked or arrant, not on *Erz-*; *ardelionisiren* (margins, pp. 22 and 70) is a verb made from *Ardelio*, the meddling busybody; *Loß-sophi* (mar-

gin, p. 168) is what the *Philosophi* of the trade might better be called.

VII. On reading this edition

The German is transcribed diplomatically from the page images of the Magdeburg printing, and the conventions are set out in the Editorial Note. Khunrath's own printed marginal glosses stand in the margin of the German page, at the lines where he set them; each is translated in the apparatus under the English. Where the 1599 prints something that is not a word, this edition prints it and says so rather than mending it quietly: something under two hundred places across the treatise carry an editorial mark of some kind, from a wrong sort to a word that will not construe, and the reader can see exactly where the text is insecure. Khunrath's own twenty errata are printed entire at the end, with the state of this copy and the disposition adopted beside each.

The apparatus is an aid, not an argument. It translates the glosses, identifies quotations, and annotates loaded names where the surface reading would otherwise lose the meaning. It does not decode. Where the German bears two constructions the English is built to bear both and the note says so; where a term is loaded — *Magnesia*, *Chaos*, *Azoth*, *Fimus Philosophorum* — it is retained and glossed, never resolved into a modern chemical sense. A reader who wants the book to tell him what to put in a flask will not be satisfied; and the demands Khunrath spends the book answering are exactly that demand, quoted back at him by name. *Hat doch Doctor Khunrath noch nichts gewisses in der Kunst* (p. 130); *Ich hette mein Schreiben von MAGNESIA einstellen sollen* (pp. 161–162); *Solte D. Khunrath mich erst lehren was MAGNESIA Philosophorum sey?* (p. 180).

KEY WORDS OF THE TREATISE

A dozen words carry most of Khunrath's argument, and several of them do not mean what a modern reader will assume. They are set out here with what each meant in 1599, what he does with it across the book, and what he is claiming by using it. The Glossary at the end of the volume is an alphabetical reference list; this is an orientation, and a reader who has it will not be ambushed. Page numbers are those of the 1599 printing.

Catholisch, Catholicè, Catholicon The word to get right first, because the wrong reading is the obvious one. Khunrath is not writing about the Roman Church. He is using *catholicus* in its root sense — universal, entire, pertaining to the whole — against *specialis* and *particularis*, and the whole argument of the book is the distinction between them. A *Catholicon* is a universal thing and, in the medical register he keeps in play, a universal remedy. He can put the word in Antiqua beside a Fraktur German one to mark the difference: at p. 57 he writes *CATHOLISCHEN GLAVBENS* with the adjective in roman and the noun in blackletter, so that the faith in question is the universal one and not the confessional party. Nor is the usage anti-Roman. At p. 22 he confesses one universal Christian Church with one universal Head, IHSVH CHRISTVS, and names no pope — which in 1599 is a Protestant confession, but a quiet one; at p. 141 he addresses *Papists, Lutherans, Calvinists* with even hands and offers to prove his method out of the divines of each. And in the margin of p. 176 he leans on the Roman formula rather than against it: *Extra Magnesiam Philosophorum Catholicam … nulla salus. Sicuti nec, in pertinentibus ad salutem æternam, extra Ecclesiam est salus* — outside the Catholic *Magnesia* there is no salvation, *just as* there is none outside the Church. *Extra ecclesiam nulla salus* is affirmed there, and made the model for a claim about

a substance. That is the audacity of the book in one sentence, and it is not anticlericalism. (Readers of the earlier states of this edition should note that an Introduction written before p. 176 was translated said the opposite — that the word was turned *against* the Church at that page. The gloss says the reverse; the claim is withdrawn.)

Magnesia Not the modern mineral, and not magnesia alba; the word had no settled chemical sense in 1599. It is a *Philosophical Name*, as the margin of p. 9 says flatly — *MAGNESIA ist der Name sein* — for the one universal first matter, and Khunrath takes it over from the alchemical corpus and makes it his. He divides it once, at p. 52, as *MAGNES-IAH*, to disclose the divine name IAH inside it. It is also called *Chaos*, the *Minera Artis*, the *Saturnus sapientum*, the Catholic and Crude *Mercurius* of the Philosophers, and by countless names besides — which the Philosophers use, he says, the better to hide it from the unworthy (p. 64). The reader should not try to solve it. The book is written so that it cannot be solved from the book.

Materia Prima* / *pri-materialisch The first matter: what God created out of nothing at the beginning of the world and out of which all material things were made (pp. 47–49). Khunrath's claim is that a portion of it still stands, above the earth, uncommitted — never narrowed to plant, animal, mineral or metal — and that this is *Magnesia*. Everything else in the world is downstream of the first matter; this alone still is it. The adjective *pri-materialisch* is his, and this edition keeps it as *pri-material* rather than smoothing it to *primordial*, because he distinguishes it from *erst-materialisch*, first-material, and the two are not interchangeable in his hands.

Specificatio*, *specificirt The hinge of the whole negative argument, and the term a reader must hold steady. To be *specified* is to have been narrowed to a species — fixed

as *this* kind of thing and no longer any kind. Silver is specified; gold is specified; vitriol, antimony, every metal and every mineral is specified. The catholic matter is defined by *not* having been specified: Nature *hat sie nicht auff ein Vegetabilisch, Animalisch oder Mineralisch specificiret* (p. 21). Hence the denial that runs from p. 60 to p. 128: no art can unspecify a specified thing. *Die SPECIFICATIO lesset sich . . . nicht abscheiden* — the specification does not let itself be separated off (pp. 60–61) — and therefore no preparation of silver or gold, however subtle, can be the first catholic matter of metals. The corollary is the proverb Khunrath quotes at p. 19: *QVOT RES, TOT Philosophorum LAPIDES*. Every thing yields its own Stone. Only the unspecified thing yields a universal one.

Arg-Chymist His name for the enemy, and it is a pun that has to be heard. *Arg* is wicked, base, arrant — not *Erz-*, arch-, as the word is sometimes read. So *Alchymist* against *Argchymist*, and at p. 108 he sets the two halves side by side and makes the reader choose between *den Al- vnd Arg-Chymischen Processen*, the al- and the arg-chymical processes, the good to be kept and the bad thrown away. The *Arg-Chymist* is not the honest practitioner who fails. He is the one who works on a false matter and knows, or should know, better: he appears first at p. 10 with his poisonous slander-arrows and is still there at pp. 176–177 with his *Pseudo-Magnesijs*. Around him stand the other names: the *Sophist*, who reasons from the letter instead of from Nature; the *Schulfuchs* or school-fox, the disputatious pedant; the *Schwärmer*, the fanatic — the confessional insult of the age, and Khunrath turns it on his rivals with the coinage *Schwermament* at p. 85; and, in the margin of p. 168, the *Loßsophi*, the loose-sophers, empty where the *Philo-sophi* are loving. Against all of them stands the one reader Khunrath wants, the *Doctrinæ filius*, the son of the Doctrine, who lets himself be Philosophically instructed and thinks better of it (p. 29).

erkennen / Erkentnis / Agnitio The most important distinction in the book, and the easiest to miss in English. *Kennen* and *wissen* are to know: to be acquainted with a thing, to be able to name it. *Erkennen* is to recognize: to know it *for what it is*. The matter, Khunrath says, is *jederman bekand / von sehr wenigen aber erkand* — known to everybody, recognized by very few (p. 45) — and the distinction is the whole difference between a man who can point at the thing and a man who has the Art. At p. 32 he sets the two verbs in one clause, letting God make the matter *not only known but also wonderfully and well recognized*. This edition holds *recognize* and *recognition* for *erkennen* and *Erkentnis* throughout and never lets them slide into *know*. The Latin noun is *Agnitio*, and it is what the treatise is finally for: the Conclusion opens at p. 165 under the marginal heading *Fructus & vtilitates Agnitionis MAGNESIAE CATHOLICAE*, the fruits and uses of the Recognition of the Catholic *Magnesia*. Khunrath's own claim, at p. 162, is recognition and not achievement: he has *erkannt* the matter; he has not made the Stone.

Naturgemeß His standing adjective, kept in this edition as the one word *Nature-conforming*. It means conformed to Nature, agreeing with her course and her possibility, and it is the standard against which everything in the book is measured — a matter, a process, an argument, a book, a Philosopher. Its force is normative, not descriptive: to be *un-Naturgemeß* is not merely to be unusual but to be wrong. The margin of p. 109 makes it the Artist's rule: *Naturæ possibilitas sey des Künstners norma oder Richtscheid*, let the possibility of Nature be the Artist's rule or straight-edge, by which he shall study and laborate. And the margin of p. 110 puts it at full strength, in a formula built on the theological one: *Extra Naturam, in Physico Artificialibus, nulla est Salus* — outside Nature, in the physical arts, there is no salvation. The companion word is *Kunst*, which is *ars*, the Art, and is never weakened in this edition to

skill: Nature and Art are partners, and the tag Khunrath quotes at p. 44 sets the boundary between them — *vbi Natura desinit, ibi Ars incipit*.

Regeneration* and *Plusquamperfection The metals that are already perfect — silver and gold — are not the end of the work but its starting material, and to improve them they must first be destroyed. The figure throughout is agricultural and obstetric at once. There is a SAME, a seed; there is an ACKER, a field or ploughland; the seed is *sown* into the field, rots there, and is born again. The mother's body into which silver and gold must go back is the first matter (p. 92), and the putrefying medium is named without softening — the *Fimus Philosophorum*, the Philosophers' dung (p. 83), which the margin of p. 120 calls *der geheime fimus equinus der Weisen*, the secret horse-dung of the Wise. What comes out is *plusquamperfect*, more-than-perfect: a state above the perfection the metal already had, from which it can then multiply its own kind in the *Proiectio*. Khunrath insists that *Proiectio* and *Transmutatio* are two things and never lets them collapse (p. 160). And he sets the whole beside 1 Corinthians xv: the transformation of the dead at the last trumpet is the same figure, and he says so in the body of p. 101.

Harmonia analogica* and *Contrafactur The correspondence between *Magnesia* and Christ, announced at p. 30 and set out at p. 56. It is not decoration and it is not merely devotional: Khunrath uses it as *proof*. At p. 138 it is the argument that settles which matter is the true one, since in no other does the correspondence so properly agree. A reader should also keep two things apart that look alike. The *analogia harmonica* of p. 40 is a different test — between the reader's candidate matter and Khunrath's *Magnesia*, checked against the list of properties and conditions this treatise sets out; the margin of p. 43 calls it *Basanus huius litis*, the touchstone of this dispute, and the body calls it *ewern Probstein*. The Christological

Harmonia is not brought to bear as a test of matter until pp. 138–139. The word *Contrafect* or *Contrafactur*, which stands under it, is the period word for a *portrait* — a true likeness. It is rendered *Likeness* throughout this edition and never *counterfeit*, because the modern English word inverts the charge at precisely the point where Khunrath is asserting authenticity.

Oratorium* and *Laboratorium The pair the *Amphitheatrum* made famous by engraving it, and readers come to this book expecting to find it everywhere. It occurs once. At pp. 173–174 the Artist is to call upon the Father of Lights in spirit and in truth *in ORATORIO*, to be enlightened by *Sophia Enthusiastica*; and then, governed by the Good Spirit, to handle *Magnesia* rightly *in LABORATORIO*, *Physico-chymicè*. The two marginal headings, ORATORIVM with *Mens, Deo cõiuncta, quod cupit assequitur* and LABORATORIVM with *Theoricè & Practicè*, stand on the recto and the verso of one leaf — back to back, not on facing pages. The doctrine is everywhere in the book; the famous pairing of the words is at this one place, and at the close.

Theosophia, Enthusiasticè, Cabala Three words that have since acquired meanings Khunrath did not intend. *Theosophia* is divine wisdom and has nothing to do with the nineteenth-century movement of that name. *Enthusiasticè* means by the god entering, by direct inspiration; in the confessional writing of the 1590s the word was already turning pejorative, and in Khunrath's mouth it is not — the margin of p. 135 glosses the first of his three sources of knowledge as *Cabalâ Enthusiasticâ* without a hint of warning. *Cabala* there names the *mode of receiving*, not the Jewish discipline. Against them stands the thing he does reject: not inspiration but the dead letter. *Litera occidit, Spiritus viuificat* (p. 110), and the Philosophers' books are to be read *according to the possibility of Nature, and not according to the bare sound of the words* (p. 109).

Servator* and *Salvator Kept distinct in this edition as *Preserver* and *Saviour*, because Khunrath keeps them distinct and the distinction is load-bearing. He applies both to the Stone and both to Christ; at p. 56 he hedges *Salvator* with *suo modo* when he applies it to the Stone, and does not hedge it when he applies it to Christ. But the hedge is used once, and pp. 57, 165 and 168 drop it. This is the place where a translator's smoothing would do the most damage, and where a reader should be most careful to see what is actually on the page.

OUTLINE OF THE TREATISE

By the page numbers of the 1599 printing. The divisions are the argument's own, not the ten-page blocks in which this edition was made; the outline has been rebuilt from the finished translation.

5–14 EXORDIUM. *A IOVE principium*: the Stone is the highest good of Nature, attainable by Art, and a gift of God (pp. 5–7). The two secrets of the Art out of the *Turba* — knowledge of the matter, and its due preparation — and the flat priority of the first, since nothing can be prepared until one knows what one is preparing (pp. 7–8). Whoever fails in the *debita materia* is a traveller on the wrong road: he will not reach Venice by way of the Brocken, nor find Rome in Muscovy (p. 11). *Frustra quæritur in eo, in quo quod quæsitum est, non continetur.* A right beginning is half the Art (p. 14). The abuse of the Sophists and the *argChymists* begins on p. 10 and does not stop.

15–24 ONE UNIVERSAL ONLY. A single sustained argument that there can be but one *Vniuersale* in Alchymia, against laborants who infer from the Spirit of the World's being in all things that the universal matter may be taken from anything. The premiss is granted at p. 20 and the inference denied in one clause: the Spirit is in all, *but in each one he is not catholic*. *QVOT RES, TOT Philosophorum LAPIDES* — as the seed, so the fruit (p. 19). At p. 22 the argument turns from logic to liturgy, in a series of ONEs that runs from one God and one first matter to one Church and one Head. *VNIVERSALE PLVS VNO, in ALCHYMIA, NON DARI* (p. 24).

25–32 THAT THERE IS SUCH A THING. The *Tubae Veritatis*, Khunrath's own figure for his three trumpets of truth: *Experientia*, attested in his own time and in Germany, though he will not name the persons (pp. 25–26); the

consensus of the Philosophers, whose unanimity in writings on the subject and its preparation ought to shame the doubter (pp. 27–29); and the *Harmonia analogica* with IHSVH CHRISTVS, announced at p. 30.

33–43 AGAINST THE CLAIMANTS, AND THE TOUCHSTONE. Who says he knows *Magnesia*, and what they name when asked: bismuth, soot, pebbles, saltpetre, red earth, quicklime, brick, vitriol, arsenic, star-shot, antimony ore (p. 34). Asked for grounds they answer that they heard it so, and stand there like shorn fools. Knowledge must be made good *per causas*, in thesis or in refutation (pp. 35–36); Khunrath has worked in many materials and one alone is his — *Tu mihi sola places!* (p. 37). Then the test, and it is not the Christological one: hold your own imagined matter against this treatise and see whether you find in it *ALL* the properties, qualities and conditions set down here; if the harmonic analogy between your material and ours holds, you are on the road of truth (p. 40). The margin of p. 43 names it *Basanus huius litis* and the body *ewern Probstein*, your touchstone. The scales of blindness fall from Saul's eyes at pp. 41–42.

44–56 WHAT THE SUBJECT IS. The demonstration proper, in a single suspended period that runs pages: one natural thing, to which the hand of man has never come, known to everyone and recognized by very few — the Emmaus simile and *Luc. 24. 16* in the margin (pp. 44–45). It contains all that is needful for the constitution of the universal Stone, and nothing enters it that did not come out of it; the Artist's part is only to dissolve, cleanse, separate, and then compose, reunite, coagulate, fix and incerate (p. 46). It is of the same matter God built the world from, but unspecified — not narrowed at the beginning onto any one kind, as plants, beasts, minerals and metals were (pp. 47–49). It is a *Microcosmus macrocosmicus*, a great-worldly and not a human little world, *ex spermate MVNDI maioris* (p. 50). Then

the numbers, signposted only in the margin: *Monas, Dias, Trias, Tetractys* and the *Denarius* with Philo's *De Decalogo* (pp. 53–55); and at pp. 56–57 the *Harmonia analogica* set out in full, with the two books Khunrath says he has in hand and never wrote.

57–59 CAN IT BE HAD? Yes — *GOTT sey Lob / man kans haben* — and as richly as any son of the Doctrine needs (p. 59).

60–86 BUT NOT OUT OF THE METALS. The long negative. Let the Artist not try to separate or make the first catholic matter out of the metals, for they are one and all *Specificata* and the specification will not be separated off (pp. 60–61); the metals are already perfected fruits and can be reduced only through the first matter (p. 62). Nature is God's *Vicaria* and his appointed shrewd *Laborantin*, and she has done the work already, in the universal laboratory of God, without the Artist's hand (pp. 62–63). Bernardus Trevisanus is answered and the *Rosarium* and Denis Zachaire cited with him (pp. 64–66). Then the laboratory catalogue, pp. 67–69, set out at length so that it can be denied wholesale at p. 70: excellent medicines, and not the first matter. The colours prove nothing and the peacock's tail in the glass is not the Philosophers' (pp. 71–73). The reduction must happen *through* the first matter, and a thing is dissolved by that of which it is composed (pp. 73–74). Washing-gold, red-gold, glass-ores and grey silver cobalts are *embryonated* metals, untimely births already gone off from the pri-material state (pp. 76–78). Arnoldus de Villanova and the *Clangor Buccinae* are cited for the proposition (pp. 83–84). Then the digression, and the sharpest exchange in the book: the Spirit of the World is not to be caught out of the air, for God has caught him already and lodged him where he will dwell — *Doctor Khunrath, catch him for me! O you fool!* (pp. 84–86, with Wisdom xii. 1).

87–95 OBIECTIO AND SOLVTIO. The treatise's first formal disputation, marked as such in the margin. The opponents'

case is put at its strongest — the Philosophers themselves say the Art lies in the metals — conceded entire, and then shown to cost nothing: the metals must indeed be highly regarded and employed, for silver-ness and gold-ness are nowhere else; but they must first be regenerated, and to be regenerated they must go back into their mother's body, and that body is the first matter (pp. 87–93). Aristotle's fourth *Meteorologica* by way of Avicenna, with Khunrath's suspicion that an enemy of alchemy tampered with the passage (p. 94).

95–103 THE TWO ROADS. The constructive centre, and the passage on which the rest of the book depends. *First road*: silver or gold, reduced into the first matter by the first matter and sown into it, coagulated, fixed and incerated in the Philosophical Athanor — *mein ATHANOR mit dem vnuorbrenlichen Tocht* — yielding the *special* or specified Stones, silvern and silver-making or golden and gold-making, joined to their metal *Vnione hypostatica* (pp. 95–97, 100–101). *Second road*: the catholic matter alone, without any silvern or golden addition from first beginning to last end, regenerated by putrefaction, coagulation, fixation and inceration, yielding the glorified *LAPIS VNIVERSALIS*, the great catholic *Elixir* (pp. 98–99). Hence *MAGNVS* and *Parui*, the Great Stone and the little ones (p. 99); hence the ordered uses, medicinal first and transmutative second (pp. 96, 99–100); hence *Fermentatio* distinguished from *Proiectio*, and the transmutation of metals set beside the resurrection of the body at 1 Corinthians xv (pp. 101–102). And then the closure: *via physico-Chymica tertia … datur nulla* — there is no third way (pp. 102–103).

104–112 HOW THE AUTHORITIES ARE TO BE READ. Almost nothing of the first matter is written down plainly, and the silence is itself a proof; the Process-books scarcely name it *mit jhrem Eigenen Nahmen* (pp. 107–108). *Naturæ possibilitas* is the Artist's straight-edge — *Amicus Geber,*

amicus Ryplæus, amicus Paracelsus, magis amica NATVRæ VERItas — and *Extra Naturam, in Physico Artificialibus, nulla est Salus* (margins, pp. 109–110). Rhazes, the *Turba*, the *Liber Saturni* and Avicenna are all quoted, and all quoted against reading authorities literally: *Litera occidit, Spiritus viuificat*. The written Law has a nose of wax and so do the Philosophers' books — and so, says the margin, does the Bible. At p. 111 the matter is named *OMNIA*, because all things can be predicated of it.

113–124 THE SEED IS NOT THE FIELD. The second formal OBIECTIO, put at full laboratory strength: do we not already bring silver and gold back to their first matter by separating them into their *tria*, sowing each sulphur into its own mercury and salt? It is answered from p. 115 in three numbered parts, the first and third granted and the second refused. What a laboratory separates out of a metal are *principiata*, not *principia* (p. 117), and a thing produced cannot be the beginning it came from; so the whole weight falls on the one *Acker*. The seed is not the field, and a thing cannot be sown into itself (pp. 120–121). At p. 122 the apple is turned against the man who brought it: one does not sow apple pips back into the apple, but into the common earth out of which the tree grew. The abuse is heavy — *Leymstenglischer Phantast*, the pert bird who must leave this nut uncracked — and the margin names where the field lies, *in TERRA MAGNESIAE*.

125–128 THE SALT. *SAL METALLORVM est LAPIS philosophorum* is granted as a dictum and refused as the laborants read it: their calcined, reverberated and sublimed salts stain wood and skin and are excellent medicines, and are no transmuting tincture at all (pp. 125–126). The salt they should be seeking is located, not denied: the *SAL Maris Catholicon*, found in that catholic sea of the Philosophers which is *Magnesia* — Khunrath's answer to the adage *In sale sint labores tui*, which he quotes and

then asks the obvious question about, in which salt? (pp. 127–128). Beside it stands the one place where the Art is set out as a gift asked for in prayer: *hoc donum DEI est magnum, pro quo orabit omnis Phisico-Chymista*, with *Seek, and ye shall find* under it (margin, p. 128).

129–137 HOW HE CAN KNOW WITHOUT HAVING MADE IT. The QVAESTIONES of p. 129 and the sharpest objection in the book at p. 130: Doctor Khunrath has as yet nothing certain in the Art; let those speak who have already transmuted. The answer is a reduction, not a claim. If certainty came only after success the first Philosopher could never have begun (pp. 130–131); Bernard of Treviso, who knew the Art two years before he made the Stone, must have lied (pp. 131–133); the author of the *Rosarium* had seen the work no further than the Lion, and Bonus of Ferrara was seldom given to operation and labour (pp. 134–135). Then the generalization at p. 135: true Philosophers knew it — by special divine inspiration (glossed *Enthusiasticè*, *Cabalâ Enthusiasticâ*, and not in warning), or from a well-knowing human schoolmaster, or out of the Light of Nature by reading, contemplation and observation, to which the *Signatura* of natural things belongs (margin, p. 136). The same comedy is played today as of old, only the persons changed.

138–146 THE APOLOGIA. *Magnesia* stands, the margin says, because it comes out of good foundations of Nature and can be proved *historicè, Physicè & Theosophicè*; and he closes the case on a maxim of the jurists, that one stronger reason overcomes several weaker (pp. 137–138). At p. 138 the *Harmonia analogica* is put at its strongest: in the whole nature of things no other matter answers to IHSVH CHRISTVS, *& contra*, so properly. At p. 139 John v. 39 is applied to *Magnesia in symbolico intellectu*. Then the appeal to the Theologians, the most disarming stretch in the book: venerable Antiquity explained the articles of the faith

by similitudes from natural things; you praise them for it and do it yourselves in pulpit and print; do not damn me as a blasphemer for the same (pp. 140–141). His authority is not paper: one book, got by travel, expense and danger of his life, whose near three hundred letters Nature wrote herself (pp. 142–143). At p. 144 the abuse is at its coarsest and is followed at once by the plainest refusal in the treatise — whether anyone has made the Stone, and who, is not to be told. The block closes on an ADMONITIO: the oath sworn to a *Præceptor* is no *vinculum iniquitatis*, and he who hangs it conscience-less on the wall will answer for it (p. 146).

147–156 WHAT THE KNOWLEDGE IS WORTH. It opens in threat: the man who slights *Magnesia* or breaks his oath will be devoured, according to the doctrine of the Hebrews, by AZAZEL, the subdelegate of Jehovah the avenger — and the margin calls Pico, Reuchlin, Agrippa and Scalichius as witnesses to *that* doctrine, not to the Christology (p. 147). The oath is argued at law: *lingua iuravi, mentem iniuratam teneo* has no standing *in foro conscientiae* (p. 148). At p. 150 the tone changes altogether. Do you suppose that to have something certain in the Art means nothing but making silver and gold? *Oho, Geitzhals! O GeldNarr!* A true lover of wisdom would prefer the Recognitions *Magnesia* gives — of the Creator out of the creature, of the Son, of the world's beginning, of himself, and of Nature. At p. 151 physics is called a part of theology and the two books are read together: *Paulus etiam* τὸ γνωστὸν τοῦ Θεοῦ *ex rebus his creatis & conspicuis haberi docet*. The transmutation the objector wants is bait, and Khunrath says so: such welcome bacon the Philosophers have had to bind upon the trap for the world (p. 152). At p. 153 he turns on the patrons — you are only stewards, and there will be a reckoning. At p. 154 the margin gives the sentence: fire is God's ordinary Professor of Physics in the University of the

World, and expounds the book of Nature right surely. The block closes on the mirror of p. 130 — a man may transmute and still not know the Art, for none of those tingents ever made the Stone a second time, as Bernard did four times in his old age (pp. 155–156).

157–164 THE FALSE PROOF. How a claim is to be tried: judge the bird from its song, and prove the spirits at Nature's Lydian Stone; a true Philosopher shuns not the light (p. 157). Then the lie, which the margin names *Eine grobe Lügen* — that certain men will demonstrate the true matter by transmuting with their raw *materia* as it stands. Is this not a hideous shot? No Philosopher teaching Nature-conformingly ever said such a thing: how should the matter of the Stone tinge before its own regeneration and more-than-perfecting have gone before, and if it could, what need had the Philosophers of all their calcining, dissolving, depurating, putrefying, coagulating, fixing, incerating and metallic fermenting? (pp. 158–160). Watch the tinging-man's quick handgrips and his instruments (p. 161). To those who say he should have waited until he had made the Stone: he will not grow a grey hair over it, and it is no command of God that one man do as another does. If we all had one head we should all wear one hat (pp. 162–163).

165–176 BESCHLVSS. The Conclusion, headed in the margin *Fructus & vtilitates Agnitionis MAGNESIAE CATHOLICAE*. It opens by putting the *Nunc dimittis* into the chymist's mouth: Lord, now lettest thou thy servant *laborate* in peace, for mine eyes have beheld thy Medicinal Saviour of the great World (pp. 165–166, with *Luc. 2*). Simeon, who knew the child though he had seen no miracle done, is then made the type of the Philosopher who knows before he has transmuted; and the Stone is the true Medicinal Saviour of the great world, *noch in statu humiliationis aut exinanitionis* (pp. 166–168). Then the longest stretch of pure abuse in the treatise, aimed at the trade and not at the learned: the vagabond

crowd who understand as much of God's mysteries as the crow does of Sunday or a Swiss cow of dancing, who change their opinion of the matter several times a week and blunder after every new gold-crier like a fly into buttermilk (pp. 168–171). He breaks it off himself — *a well-bred horse heeds not the barking of the puppy at his heels* (p. 172). There follows the passage the *Amphitheatrum* would make famous: the Artist is to call upon the Father of Lights *in ORATORIO*, to be enlightened by *Sophia Enthusiastica*, and then so governed by the Good Spirit that he handle *Magnesia* rightly *in LABORATORIO* (pp. 173–174). The block closes on the consequence: how should that come out of a thing which is not in it? — and on the margin of p. 176, *Extra Magnesiam Philosophorum Catholicam … nulla salus. Sicuti nec … extra Ecclesiam est salus*.

177–187 THE CLOSE. The *Pseudo-Magnesias* cannot overpower the man who has the true one; and if God joins to him a good man who has laborated *in materia debita*, he has what he needs — which, the margin says, is how it went with Khunrath himself (p. 177). Beware the sourdough of the pseudo-chymists, for all that a crowd big enough to beat the Turk out of Hungary cleaves to the false matter (p. 178), so that *quid pro quo, merda pro balsamo* be not forced upon honest seekers (p. 179). Then the last personal exchange: some Zedekiah will strike Micaiah on the cheek and ask whether *D. Khunrath* is to teach *him* what *Magnesia* is — as a man cries into the wood, so the echo answers (pp. 180–181). He knows what thanks his confession will earn, *Veritas odium parit*, and refuses to keep silence and be a dumb dog (pp. 181–182). At p. 183 the PROGNOSTICON: the time is coming when theology out of the great world-book of Nature will be alleged beside biblical theology as ocular proof, against certain quarrelsome and self-willed hard heads — and with it the last appropriation of scripture, that *Magnesia* is the right door, and he that climbs up some other way is a Sophist and errs. The last pages gather the

whole into the identification with IHSVH of Nazareth (p. 184), a prayer that God preserve us to attain the highest good of Nature (p. 185), and a promise: hold fast, and she will not let you stick in the temptations of doubt and the tribulations of disputation (p. 186). *Das ist gewißlich wahr.* The treatise ends at p. 187 with the subscription — *Naturgemeß-Alchymisch*, and rightly Philosophically, have I said it, through the Theosophical assistance of RVACH HHVCHMAH-EL; three Hallelujahs; *Phy Diabolo*; Amen; and the name, HENRICVS KHVNRATH, of Leipzig, lover of Theosophy and Doctor of both Medicines, Anno Christi 1599.

after 187 Three unnumbered pages, on two leaves, not edited here. p. 187 is a recto (the book is an octavo and signs its rectos: *A iij* at p. 5, *B ij* at p. 19), and its own verso carries the ERRATA, headed *ERRATA. Sic restituantur.* with the column-head *Liß Pagina* — twenty entries, the last for p. 160, printed entire in this volume as an appendix. One leaf then follows. Its recto bears the owl emblem: an owl *wearing spectacles*, perched on a stump between two crossed flaming torches and two lit candles, over the motto *Was helffn Fackeln / Liecht oder Brilln / Wann die Leute nicht sehen wölln* — what use are torches, light or spectacles, if people will not see — and below the block, *FLOREAT, FLOREAT, FLOREAT MAGNESIA Philosophorum CATHOLICA, de qua in hoc Tractatu meo!*, three *Floreats* answering the three Hallelujahs of p. 187. Its verso bears the colophon, *Gedruckt zu Magdeburg / bey Johan. Bötcher / Im Jahr M. D. XCIX. Bey Johan Francken zu bekommen*, under a woven fleuron band, with a grotesque tailpiece beneath — a bearded mask in strapwork with a pendant finial, a stock ornament carrying neither monogram nor motto, and so not a printer's device proper.

Editorial Note

The 1599 German stands on the left-hand (verso) page and the English translation on the facing right-hand (recto) page, each pair carrying the page number of the 1599 printing in the running head. The 1599 Magdeburg printing is the principal witness; Khunrath's own errata, printed on the unnumbered verso of the leaf whose recto is p. 187, are incorporated into the established text and each such correction is recorded in the apparatus.

Two kinds of superscript appear on the German pages and must not be confused. A superscript *letter* is Khunrath's own key, printed in the 1599 and tying one of his marginal glosses to a point in the text; it is reproduced where he set it, and carries the same letter on the facing page. A superscript *dagger* (†, ‡, and, where a page needs more, § and ¶) is the editor's, and marks a place where the 1599 prints something that is not a word, or where one of Khunrath's errata has been incorporated; the note under the English says which.

The German text is given diplomatically. The virgule (/) is kept where the 1599 sets it, as are *u*/*v* and lowercase *i*/*j* (*jhr*, *jrret*). In Fraktur the majuscule *I* and *J* are a single sort, so capitals cannot be distinguished by eye and are transcribed by sense: *EIN*, *DING*, *VORARBEIT*. Also kept are the capitalization, the macron for a suppressed nasal (*allē* for *allem*), and the original word-division across pages, including the broken words at the foot of each page. The long *s* is normalized to round *s*, and the r-rotunda the 1599 uses for *et cetera* is printed as *rc.*; nothing else is silently altered. The 1599 sets German in Fraktur and Latin — together with certain emphasized terms — in Antiqua. That distinction carries information, and it is preserved here by setting in *italic* everything the 1599 sets in Antiqua, and upright everything it sets in Fraktur. Where a word appears in capitals, the capitals are Khunrath's.

The marginal glosses printed in the 1599 are reproduced in the margin of the German page, at the line where

the original places them, and each is translated in the apparatus beneath the English. Khunrath's own keyed notes (marked [a] in the text) are kept where he set the key.

THE TRANSLATION renders Khunrath directly. First and second person, rhetorical questions, repetitions, and his habit of restating a Latin clause in German are preserved rather than smoothed, and no editorial narrator is introduced. Technical and deliberately ambiguous vocabulary — *Magnesia*, *Materia Catholica*, *Subiectum*, *Spiritus*, *Mercurius*, *Universal-Stein*, *Erst-Materialisch*, *Acker*, *Chaos* — is translated conservatively or retained and discussed in the notes, never resolved into a single modern chemical sense. Where the German will bear more than one construction, the English is built to bear both and the readings are recorded; where it will not, the note says so. Latin that Khunrath inflects to his German syntax is re-cased to the English syntax where it is quoted in the translation (*subiecto debito* becomes *subiectum debitum*, *Codice Codex*), while the German page keeps his case exactly. *Alchymia* and its family are rendered as alchemy and alchemical; *Naturgemeß* as Nature-conforming; historical *Theosophia* as divine wisdom, with a note distinguishing it from the later Theosophical movement.

THE THREE CLOSING PAGES — the errata, the owl emblem and the Magdeburg colophon — are set in the same facing arrangement as the treatise. The 1599 gives them no page numbers and this edition invents none, so their running heads carry a word (*Errata*, *Emblem*, *Colophon*) where the other spreads carry a number. Where those pages hold a woodcut, which cannot be reproduced in type, a description of the block stands in its place, set in small italic between rules; that block of description is the editor's and is the one thing on any page of the original column that Khunrath did not write. On the errata leaf the readings themselves are left in his German and Latin, being the words to be set right and not a text to be turned into English; only the directing words — *für*, *in marg.*, *lin.*, *linea vltima*, *Ibidem* — are rendered.

Square brackets mark nothing supplied by the translator

in the text itself; supplied matter and departures from the 1599 are confined to the footnotes, so that the English page can be read continuously.

Magnesia Catholica Philosophorum.

FREYLICH bleibet alle vnd jedere zeit wol war / wie die alten Weisen recht gesagt haben / *A IOVE, h. e. IEHOVAH, Principium Musæ*; Von GOTT dem HERRN kompt hero der Anfang aller dinge erforschung.

In Epist: cap. 1. vers. 17.

Alle gute Gabe / vnd alle vollkommene Gabe kömpt von oben herab / von dem Vater des Liechts / spricht der Apostel[a] Jacob.

Lapis Philosophorum summum Naturæ, per artem, BONVM.

Demnach dann *LAPIS Philosophorum NATVRAE BONVM, per artem, SVMMVM*, Das höchste GVTH der Natur ist / das durch Kunst-hülffe zu wege mus bracht vnd erlanget kan

MAGNESIA CATHOLICA OF THE PHILOSOPHERS.

Assuredly it remains true at all times and at every time, as the ancient Wise have rightly said: *A IOVE*, that is, *IEHOVAH*, *Principium Musæ*[1]; from GOD the LORD comes the beginning of the investigation of all things.[2]

Every good gift and every perfect gift comes down from above, from the Father of Lights,[3] says the Apostle[a] James.

Accordingly, then, the *LAPIS Philosophorum* is *NATVRAE BONVM*, *per artem*, *SVMMVM* — the highest GOOD of Nature, which must be brought about and can be attained through the help of Art;[4]

[1] *A Ioue principium Musae* — Virgil, *Eclogues* iii. 60, *Ab Ioue principium Musae, Iouis omnia plena*. Khunrath does not translate *Ioue* but identifies it: the pagan formula is allowed to stand and is then read as naming IEHOVAH. The gesture is repeated throughout the treatise, and is not decorative — it is the claim that the Light of Nature and revelation have one source.

[2] *aller dinge erforschung* — the genitive is left where Khunrath put it: the beginning *of the investigation of all things*, not merely the beginning of all things. What proceeds from God is the inquiry itself.

[3] Marginal gloss: James i. 17. The superscript *a* is Khunrath's own key, and is reproduced where he set it.

[4] Marginal gloss: 'The Stone of the Philosophers, the highest GOOD of Nature, through Art.' *Kunst* is *ars* throughout, the Art, and is never weakened to 'skill'. Note the pairing Khunrath insists on and which is kept here: it *must* (*mus*) be brought about, and it *can* (*kan*) be attained — necessity on Nature's side, possibility on the Artist's.

Homo Catholicus is est, qui in Lapide Philosophorum adipiscendo vtitur Catholicismo Naturæ. Particularismus, est solæcismus.
Dem Naturgemeß Catholischen Menschen.

werden; Als wird derselbige / je nicht vnbillich / von den Weisen auch erkennet vnd genennet *DONVM DEI triunius Catholici triunum Catholicon*; *quod datur homini Catholico triuni*; *ex Mundi maioris FILIO triuno, Hermaphrodito, Catholico*; *in Regimine triuno*; *ad Vsum Finemq; Catholicè triunum*; Eine sonderliche grosse / des dreyeinigen allgemeinen GOTTes / dreyeinige *VNIVERSAL* GABE, So Er schencket / dem dreyeinigen Catholischen Menschen; Aus dem dreyeinigen Hermaphroditischen allgemeinē SOHN der grossen Welt; In Dreyeinigem Regiment; zu Allgemeinen nützlichen dreyeinigen BRAuch vnd ENDE; Wie in *circumferentia* der dritten Figur / vnd an andern örten mehr / meines *AMPHITHEATRI SAPIEN-*

be — so is that same thing, not without justice, also recognized and named by the Wise *DONVM DEI triunius Catholici triunum Catholicon*; *quod datur homini Catholico triuni*; *ex Mundi maioris FILIO triuno, Hermaphrodito, Catholico*; *in Regimine triuno*; *ad Vsum Finemque*; *Catholicè triunum*;[5]

a singular and great, triune *VNIVERSAL* GIFT of the triune universal GOD, which He bestows upon the triune catholic Man;[6] out of the triune Hermaphroditic universal SON of the great World; under a Triune Regimen; unto a universally profitable, triune USE and END;[7] as has also been reported in the *circumference* of the third Figure, and in other places besides, of my *AMPHITHEATRVM SAPIEN-*[8]

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[5]'The triune Catholicon of the triune Catholic GOD'S GIFT; which is given to the triune catholic man; out of the triune, Hermaphroditic, catholic SON of the greater World; under a triune Regimen; unto a catholicly triune Use and End.' *triunius* is Khunrath's own coinage, and *triunius Catholici* is genitive with *DEI* — the gift of the triune catholic GOD, as his own German restatement confirms: *des dreyeinigen allgemeinen GOTTes … GABE*. *Catholicon* is left standing: it is at once the universal *thing* and, in the medical register he is about to invoke, the universal *remedy*. The German that follows is not a translation of the Latin but a second statement of it, and the two are set side by side here as he set them.

[6]Marginal glosses: (i) 'The Catholic man is he who, in acquiring the Stone of the Philosophers, makes use of the Catholicism of Nature. Particularism is a solecism.' (ii) 'To the Nature-conforming catholic Man.' The pun is exact and is meant: *Particularismus* is both the pursuit of *particularia* — partial, metal-specific work — and a fault of grammar.

[7]*Hermaphroditic* is retained, not interpreted. In Khunrath's usage it marks the conjunction of complementary principles in one subject, and he will not let the reader settle whether the reference is cosmological, chymical, or Christological — the SON of the greater World is all three at once.

[8]The *Amphitheatrum Sapientiae Aeternae*, Hamburg 1595. The 'third Figure' is one of the engraved circular plates, whose circumference carries an inscription — Khunrath is citing a picture, not a passage.

TIAE AETERNAE / auch meldung geschehen. Für welche vnaussprechliche gute Gabe Gott dem HERRN höchlich zu dancken / vnd derselben / als einem Spiegel des Erkentnis GOttes; der Natur; vnd Vnserer selbst; von jeden Philosophis / das ist / Weisheit liebenden; vnd als der höchstē Artzney / von allen *Medicis*, so lieb jhnē GOttes Ehre; jhr selbst eigener; auch des Nechsten nutz vnd wolfart; des Teuffels aber / sampt seiner schupē / trotz / hohn vnd spot ist; vngesparter mühe / Chymischer arbeiten vnd kosten. / (vngeachtet wie schimpfflich auch vnuorstendige Eselsköpffe / vnd Lestermeuler / jhrem groben *judicio* vnd vnwissenheit nach / davon mummeln oder reden möchten) mit allē fleiß billig nachgesucht solte werden.

Quia Lapis Philosophorum est speculum cognitionis Dei; Naturæ; Nostri ipsius; & Mediciua summa ac Vniuersalis.

Es sagē die Philosophi, *Quod duo sint artis huius secreta*;

-*TIAE AETERNAE*.[9] For which unutterably good Gift God the LORD is highly to be thanked; and which same Gift — as a mirror of the recognition of GOD, of Nature, and of Our own selves — ought in fairness to be sought after with all diligence, with unspared pains, chymical labours and cost: by every *Philosophus*, that is, by every lover of Wisdom; and, as the highest Medicine, by all *Medici* to whom GOD's honour, and their own, and likewise their neighbour's profit and welfare — but also the Devil's defiance, scorn and mockery, his scaly brood's too — are dear;[10] — (no matter how scornfully uncomprehending asses' heads and blasphemers' mouths, after their coarse *judicium* and ignorance, may mumble or talk about it).

The *Philosophi* say, *Quod duo sint artis huius secreta* —

[9] *Amphitheatrum Sapientiae Aeternae*, 'Amphitheatre of Eternal Wisdom'. The word is broken across the opening in the 1599 and the break is kept.

[10] Marginal gloss: 'Because the Stone of the Philosophers is a mirror of the knowledge of God, of Nature, and of our own selves; and the highest and Universal Medicine.' — *des Teuffels … trotz / hohn vnd spot* is a fourth genitive in the series governed by *so lieb … ist*, parallel to *GOttes Ehre*, *jhr selbst eigener* and *des Nechsten nutz*: what is dear to such men is God's honour, their own profit, their neighbour's — and the Devil's spite at them. The construction looks strange until p. 10, where Khunrath quotes the proverb that settles it: *Viel feinde der Warheit halben / viel Ehre*, many enemies for truth's sake, much honour. The Devil's scorn is dear because it is evidence. This edition first read the clause as two rival constructions — work done *in* defiance of the Devil, or the Devil *being* defiance to the worker — and printed both; the parallel genitive is better grammar and is now adopted. *schupē* = *Schuppen*, scales (confirmed at pp. 41–42); R's *der Teufel mit seinem Anhang* construes it as the Devil's following.

Artis huius secreta duo.*

Primum, MATERIAE cognitio; Secundum, Eius debita PRAEPARATIO; Das zwo fürnembste verborgenheiten jhres STEINS seind; Die erste / der wahren desselben *MATERIAE* Erkendtnus; Die andere / angedeuteter seiner *Materiæ* rechte Zubereitung.

Nun kan aber nichts zubereitet werden / man wisse dann zuuor / was für eine *Materiam* man zubereiten solle: Wann man dieselbe kennet vnd weiß / was für ein ding sie ist / als dann kan mans herbey bringen / vor die hand nemen / vnd damit vmbgehen.

Itzt schliesse ein jeder vernünfftiger *Artista* bey sich selbst / ob wenig oder viel daran gelegen / das man recht gründtlich vnd vnfeilbar wisse / vnd nicht nur wehne / was *LAPIDES* Philosophorum Catholici Materia Ca-*

Primum, *MATERIAE cognitio*; *Secundum*, *Eius debita PRAEPARATIO* — which are the two foremost hidden things of their STONE: the first, the recognition of its true *MATERIA*; the other, the right preparation of that same intimated *Materia*.[11]

Now nothing whatever can be prepared unless one first knows what kind of *Materia* one is to prepare. When one knows that same and knows what kind of thing it is, then one can fetch it, take it in hand, and deal with it.[12]

Let every rational *Artista* now conclude with himself whether little or much depends upon knowing rightly, fundamentally and unfailingly — and not merely supposing — what *LAPIDIS Philosophorum Catholici Materia Ca-*[13]

[11] Marginal gloss: 'The two secrets of this Art.' *The 1599 margin reads *Arris*; corrected to *Artis* by Khunrath's own errata (the errata leaf (the verso of the p. 187 leaf), *Lif. Pagina* 8). The correction is adopted in the text and the original reading recorded here.

[12] *damit vmbgehen* — 'go about with it', 'have dealings with it'. The phrase is not technical and is not made so here; the whole force of the passage is that the *Materia* is something one must be able to handle before one can treat it.

[13] 'the Materia Catholica of the Catholic Stone of the Philosophers'. *1599: *LAPIDES*, which the genitive construction will not bear; emended to *LAPIDIS*. Not in Khunrath's errata. — *Artista* is retained: a practitioner of the Art, not an 'artist'.

tholica eigentlich für ein ding sey.

MAGNESIA ist der Name sein.

Wie es nun aber etlicher massen eine meinung vnd gelegenheit habe / mit kurtz hiebevorn wolangedeuteten / Catholischen / der grossen Welt Sohn / (welches Philosophischer Name *MAGNESIA* ist) des geheimen Catholischen STEINS der Weisen wahren *Materia*; Darzu auch wie viel vñ hoch in *ALCHYMIA* (den Naturgemeß-Alchymischen *plusquamperficierten* STEIN der Philosophen daraus zu erlangen) an Erkendtnuß vnd Verstendtnuß desselben gelegen sey; Wil Ich (durch Beystand *RVACH HHOCHMAH-EL*, des Geistes der Weißheit GOTtes) auff ditzmal / so viel an diesem ort zu erkleren sich geziemet / Philosophisch wolgegründet etwas discurriren: Das vbrige biß an sei-

-*tholica* properly is, as a thing.

But now, as to how the matter in some measure stands, and what its bearing is, with regard to the Catholic SON of the great World, briefly and well intimated just above (whose Philosophical Name is *MAGNESIA*), the true *Materia* of the secret Catholic STONE of the Wise;[14] and moreover how much and how highly there depends, in *ALCHYMIA* (in order to obtain from it the Nature-conforming, alchemically *more-than-perfected* STONE of the Philosophers), upon the recognition and the understanding of that same: I will (by the assistance of *RVACH HHOCHMAH-EL*, the Spirit of the Wisdom of GOD) discourse somewhat, Philosophically well-grounded, for this once, so far as it is fitting to explain in this place;[15] saving the rest for its own

[14] Marginal gloss: 'MAGNESIA is its name.' — *Magnesia* is left untranslated throughout and is not to be read as the modern mineral. Khunrath's own gloss is that it is a *Philosophical Name*, i.e. a name given to the subject by the Wise, and the reader is warned here and again at p. 13 that the thing so named is *Erst-Materialisch*, of the first matter.

[15] *Ruach Hhochmah-El*, *ruaḥ ḥokhmah El*, 'the Spirit of the Wisdom of God'; Khunrath supplies his own German gloss and it is translated, not replaced. He invokes it as an assistant to the *discourse*, not to the laboratory work — the claim is that the exposition itself requires inspiration.

ne Person / Zeit vnd Stelle dahin sparende: Nicht ein meit achtende / des argChymisten vnd anderer hönischen spöttischen Vögel / gifftigen gewöhnlichen lesterpfeile; Sintemal Ich die vnüberwindliche Warheit zur starcken rückhalterin habe. Viel feinde der Warheit halben / viel Ehre / bey verstendigen leuten; ist ein alt Teudsch sprichwort.

Zu dieses meines *intenti* desto krefftiger behaubtung / dienet sehr wol / was *BERNHARDVS* der GRAFF in dem andern theil seines buchs / von Hermetischen STEIN / aus dem *Codice TVRBAE VERITATIS*, *allegiret*, da er also spricht: *Frustra quæritur in eo, in quo quod quæsitum est, non continetur*, Vergebens suchet man in einem dinge / in welchem das jenige / so man gesuchet / nicht ist.

Liber Germanicus sic habet: TVRBA & GEBER; Quærere in re, quod in ea non est, hoc stultè proponitur.

person, time and place: not heeding by a mite the poisonous and habitual slander-arrows of the arrant Chymist and of other scornful, mocking birds;[16] since I have the unconquerable Truth for my strong backer. 'Many enemies for truth's sake, much honour among understanding people' is an old German proverb.

For the yet more forcible maintaining of this my *intentum* there serves very well what *BERNHARDVS* the COUNT, in the second part of his book on the Hermetic STONE, *cites* out of the *Codex TVRBAE VERITATIS*, where he speaks thus: *Frustra quæritur in eo, in quo quod quæsitum est, non continetur* — In vain does one seek in a thing that in which what one seeks is not.[17]

[16] *nicht ein meit achtende*: *meit* is a small copper coin, from Middle Low German *mite*, cognate with English *mite* in the sense of Luke xxi. 2, and *nicht ein meit* is standard sixteenth-century for 'not in the least' (*Frühneuhochdeutsches Wörterbuch*, s.v.). R renders it *im geringsten nicht achten*, confirming the sense. — *argChymist* is Khunrath's formation, on *arg*, wicked or arrant, not on *Erz-*, arch-; R keeps *Argchymist*. Rendered *arrant Chymist*, which carries the pejorative without importing an 'arch-' that is probably not there.

[17] Marginal gloss: 'The German book has it thus: TVRBA and GEBER; *To seek in a thing what is not in it — this is foolishly proposed*.' Bernardus Trevisanus, *De Chemico Miraculo*. The maxim carries the argument of the whole treatise: the desired effect cannot be drawn out of a subject in which its principle is absent — which is why the identification of the *Materia*, and not the manipulation of it, is the first secret.

O wie gewißlich war / vnd vnwidersprechlich ist dem also! Wie ein jeder vernünfftiger / auch ohn mein weitleufftiges erinnern / bey sich selbst leichtlich zu ermessen. Wo etwas nicht jnnen ist / da kan mans nicht ausnemen.

Wer in *debita materia* fehlet / der ist gleich einem wandersman / so den rechten weg nicht reiset. Wann er von Nürnberg auß gen Venedig zu reisen in willens / vnd vber den Brocksberg nach dem *promontorio Tabin* zuzöge / wie wolte er zu rechte kommen? Oder wann einer wolte Rom / da der Bapst wohnet / nicht in *Italia*, sondern in *Moscouia* oder *Tartaria* suchen. Also auch hierin. Man mus ein ding suchen / wo es ist / nicht wo man wil.

Darumb sehet wol zu / alle jhr sucher des Naturgemeß-Alchymischen *Vniuersal* STEINS

O how certainly true, and how incontrovertibly so it is! As every rational person may easily weigh up for himself, even without my long-winded reminding. Where something is not within, there one cannot take it out.

Whoever fails in the *debita materia* is like a wayfarer who does not travel the right road. If he is minded to journey from Nuremberg out to Venice, and were to draw off over the Brocksberg toward the *promontorium Tabin* — how should he arrive where he ought?[18] Or if someone wished to seek Rome, where the Pope dwells, not in *Italia* but in *Moscovia* or *Tartaria*?[19] So also herein. One must seek a thing where it is, not where one wishes.

Therefore take good heed, all you seekers of the Nature-conforming, Alchymical *Vniuersal* STONE[20]

[18] Both destinations are chosen, not merely absurd. The *Brocksberg* is the Brocken, the Blocksberg of the Harz, the mountain of the witches' assembly; the *promontorium Tabin* is the north-eastern cape of Asia as it stood on the maps of Khunrath's century — a headland no traveller had reached and which does not exist. A man bound for Venice who sets off by way of the witches' mountain toward a cape that is only on paper has not merely mistaken his road: he has gone over to illicit means in pursuit of a place that is not there. The sentence is a warning about the arrant Chymist and the mocking birds of p. 10, and the reader who takes it for a neutral geographical example loses it. R, which modernizes and reorders freely throughout, keeps both names.

[19] The second example is of the opposite kind: Rome is a real place wrongly sought. Taken together the pair covers both errors — seeking a real thing in the wrong subject, and seeking in the right direction for a thing that has no being. The 1599 sets this sentence with a full stop, not a question mark; it is printed as a question here because it continues the construction of the first, and the departure is recorded.

[20] Khunrath's errata (the errata leaf (the verso of the p. 187 leaf)) direct that the last line of p. 11 read *Vniuersal* for *vniuersal*. In the Munich copy the line appears already to carry the capital, so either the sheet was corrected at press or the two forms are not distinguishable at this size. No emendation is made; the direction is recorded.

der Weisen / das jhr vor allen dingen / ehe vnd zuuor jhr darauff anfahet zu laboriren, in wol ermeltes verborgenen Catholischen STEINS geheimen *subiecto debito*, so auch Catholisch sein mus / vnd ist / (*Vniuersale enim non nisi ex vniuersali*) Ja / nicht jrret; *hoc, certè, esset error non* paruus in initio, ex quo maior in media, maximus in fine*; *dato enim inconueniente vno, sequuntur plura*: Sondern nach lehre des Göttlichen Liechts der Natur / demselbigen (*IEHOVAE ductu*) zugleich *historicè*, *physicè* & *Theosophicè*, fleissigst nachforschet / so lange / biß das jhr solches neben dem können / auch lernet erkennen; So habt jhr als dann (ehe gewißlich nicht) *artis huius secretum VNVM atq; initium*, die EINE verborgenheit / vnd den wahren ANFANG dieser

Quale semen, tale germen. Wie der Same / also ist auch die Frucht.

Entweder man jrret in der Materia: Oder aber in

of the Wise, that before all things — before and prior to your beginning to *laborate* thereupon — you do not err concerning the well-mentioned hidden Catholic STONE's secret *subiectum debitum*, which must also be Catholic, and is (*Vniuersale enim non nisi ex vniuersali*); yes, that you do not err: *hoc, certè, esset error non*[*] *paruus in initio, ex quo maior in media, maximus in fine*; *dato enim inconueniente vno, sequuntur plura*.[21] Rather, according to the teaching of the Divine Light of Nature, search that same out most diligently (*by IEHOVAH's leading*), at once *historicè*, *physicè* and *Theosophicè*, so long until, besides the *being able*, you also learn to *recognize* it.[22] Then you will have (and assuredly not before) *artis huius secretum VNVM atque initium* — the ONE hidden thing and the true BEGINNING of this[23]

[21] 'For the universal comes only from the universal.' — 'This, certainly, would be no small error at the beginning, from which a greater in the middle and the greatest at the end; for one incongruity being granted, more follow.' Marginal gloss: '*Quale semen, tale germen.* As the seed is, so also is the fruit', bilingual already in the 1599. [*]Line 9 prints *error hon paruus*; *hon* is a turned *n*, corrected to *non*, and R confirms the sense with *kein kleiner Irrthum im Anfang, ein noch größerer im Mittel, und der größeste am Ende*; it renders *dato enim inconueniente vno, sequuntur plura* as *denn aus einer Ungereimtheit folgen die andern*. Khunrath's errata carry a separate entry against p. 12, line 9 (*aliâs hoc*) whose intention is unclear; see the note on the errata below.

[22] *Theosophicè* is left standing in Latin here and rendered 'according to divine wisdom' where Englished, so that it is not read as the later Theosophical movement. The three adverbs are a method, not a flourish: the subject is pursued through its history, its physical behaviour, and divine wisdom, and none of the three may be dropped. Note also the distinction between *können*, being able to do the thing, and *erkennen*, recognizing what it is: the second does not follow from the first.

[23] 1599, line 22: *huis*; corrected to *huius* by Khunrath's errata. — Marginal gloss, running on across the opening: 'Either one errs in the *Materia*, or else in …' (continued p. 13: '… the true *Materia's* right preparation').

in wahrer *Materiæ* vnd rechter zubereitung.

hohen Kunst; als nemlich / die geheime Erst-Materialische Allgemeine *Magnesiam* der Weisen; des verborgenen Naturgemeß-Alchymischen *Vniuersal* STEINES / der Catholischen vnd höchsten *Medicin* der Philosophen / allem rechte vnd wahre *Materiam*;

Argenti & auri Vegetationis, Regenerationis, & Plusquamperfectionis AGER genuinus.

Vnd auch (rechtem grunde wahrer Naturgemesser Philosophiæ / vnd dergleichen Chymischer *Philosophorum* lehrē nach) Silbers vnd Goldes Naturgemeßkünstlicher Wächslich-machungs / Wiedergeberungs / Mehr dann vollkommenwerdungs / Natürlichem vnd eigentlichem ACKER; Dahero (vermittelst Gottes willen) der Vnteren Metallen in die öberen (*tam in esse, quàm in forma*, so wol im wesen / als in der gestalt) verwandlungs *TINCTVREN*, hohe *ELIXEIRIA*, vnd andere dergleichen warhafftige *Trans-*

high Art: namely, the secret First-Material Universal *Magnesia* of the Wise; the sole[24] right and true *Materia* of the hidden Nature-conforming Alchymical *Vniuersal* STONE, the Catholic and highest *Medicine* of the Philosophers;

and also (according to the true ground of true Nature-conforming *Philosophia*, and to the teachings of the like Chymical *Philosophi*) the Natural and proper FIELD of the Nature-conforming and artful making-to-grow, Regeneration, and More-than-perfecting of Silver and Gold;[25] whence (by means of God's will) there may follow the transmuting *TINCTVRES* of the Lower Metals into the upper (*tam in esse, quàm in forma* — as well in essence as in outward form), high *ELIXEIRIA*, and other such true *Trans-*

[24] 1599: *allem*, which does not construe. Emended to *allein*, an *n*/*m* substitution of a kind the compositor makes elsewhere in this gathering. The reading is not in Khunrath's errata, but R reads *allein rechte und wahre Materie*, which confirms the emendation.

[25] Marginal glosses: (i) 'in the true *Materia* and right preparation'; (ii) 'The genuine FIELD of the Vegetation, Regeneration and More-than-perfection of silver and gold.' — *ACKER* is the ploughland, the tilled field, and it is capitalized in the original. It answers the gloss on p. 12, *Quale semen, tale germen*: the metals are seed, and seed put into a foreign soil will not come up. Khunrath's argument about the *subiectum debitum* is being made a second time, in the language of husbandry, for readers who will not take it in the language of logic. Note also *Wächslich-machung*, 'making-to-grow', which he prefers to any term of manufacture — the work is agricultural, not constructive.

mutation PARTICVLARIA, erfolgen mögen.

Vnfeilbare* erkendtnus *Magnesiæ Philosophorum Catholicæ*, ist die halbe Kunst.

[a] Solcher können wol hunderterley erzehlet werden. Ein jeder dencke selbst vmb.

Wer *MAGNESIAM Catholicam* erkennet / der mag (wo ferne jhne sonstē[a] allerhand vnbequemligkeiten / derer sehr sehr viel / auch wol wieder zuuersicht / vorfallen kömen / hieran nicht verhindern möchten) in GOTTES Namen jmmer anfangen zu *laboriren* / auff den *Vniuersal* STEin der Weisen. Er hat in diesem rechten anfange allbereit (wie aus vorgesetzten gnugsam erscheinet) die halbe Kunst.

Dimidium facti, qui benè cæpit, habet, guter anfang ist halbe arbeit / lautet das gemeine Sprichwort. GOTT der HERR wird dann hernacher / wo fern der Artist neben embsigem laboriren, vnd gutem vorsatz den gewünscheten STEIN der Weisen / heut oder morgen / Philoso-

-*mutation PARTICVLARIA* may follow.[26]

Whoever recognizes *MAGNESIA Catholica* — he may (in so far as all manner of inconveniences besides,[a] of which there are very, very many, and which may indeed well fall out contrary to confident expectation, do not hinder him in this) begin at any time, in GOD'S Name, to *laborate* toward the *Vniuersal* STONE of the Wise. In this right beginning he already has (as sufficiently appears from what has been set out above) half the Art.[27]

Dimidium facti, qui benè cæpit, habet — a good beginning is half the work — so runs the common proverb.[28] GOD the LORD will then afterwards — in so far as the *Artist*, alongside diligent *laborating* and good intent, the wished-for STONE of the Wise, today or tomorrow, *Philoso*-[29]

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[26]'Particular transmutations'. These are the lesser, metal-specific works; Khunrath admits them as a *consequence* of the universal Stone and never as a substitute for it. The *Particularismus* condemned in the margin of p. 6 is the pursuit of these on their own.

[27]Marginal glosses: (i) 'Unfailing recognition of the *Magnesia Philosophorum Catholica* is half the Art.' (ii) Keyed to Khunrath's own *a*: 'A hundred sorts of such could well be recounted. Let each think it over for himself.' — The second is the more revealing of the two: he declines to list the impediments and hands the reckoning to the reader, a device he uses whenever the matter is practical rather than doctrinal.

[28]Horace, *Epistles* i. 2. 40, *dimidium facti qui coepit habet*; Khunrath's *benè* — 'who has begun *well*' — is not in Horace, though the *bene*-form was already a commonplace by 1599 (Erasmus, *Adagia*); it is the whole point of his chapter either way.

[29]The sentence runs over the page: its governing verb (*anruffet*) and the infinitive it depends on (*zugebrauchen*) both stand at the head of p. 15, and nothing is supplied here. [*]The marginal gloss opposite prints *Vnfeilbare*. Khunrath's errata (the errata leaf (the verso of the p. 187 leaf)) direct *vnfeilbare* for *vnfeilhare*; readings of this copy differ as to whether the margin already carries the corrected form, as at p. 11. The corrected form is printed and the uncertainty recorded.

Nicht Mammonisch.

GOTT lesset ihme keine zeit / ziel noch maß fürschreiben.

Gott vnd die Natur lassen ihnen nicht beuelen vnd gebieten / wie ein Edelman seinen eignen Bawren.

Das in *ALCHYMIA* nur EIN *VNIVERSALE* sey.

phisch zugebrauchen / im Geist vnd in der Warheit Ihn fleissig anruffet / Wann / Wo vnd Wie Er wil / auch weiter ratht schaffen zu der rechten *præparation*. Eins nach dem andern; sols sein so wird es sich schicken. Es mus von dem Barmhertzigen GOTT erbeten / fleissig nachgesuchet / vnd bis zu seiner zeit / mit gedult / erwartet sein. GOtt / der zum An-fang hilfft / wird auch / so Er wil / vñ du selbst (wie angezeiget) dich recht in die sache schickest / zum Mittel vnd volkommenen Ende helffen. Alle dinge haben jhre Zeit.

Es ligt dissfalls nicht an deinem wollen / Du seist hohes oder nidrigs standes / sondern an der Erbarmung vnd Gnade GOTTES. Das ist gewisslich wahr

Ehe dann aber Ich / zu fürha-benden Philosophischen *discursu*, fürder schreite / ist zum eingange

-phically to employ, diligently calls upon Him in Spirit and in Truth — When, Where and How He will, further provide counsel also toward the right *preparation*. One thing after another; if it is to be, it will fall out so. It must be begged of the merciful GOD, diligently sought after, and awaited with patience until His time.[30] GOD, who helps at the beginning, will also help — if He will, and if you yourself (as has been shown) put yourself rightly into the matter — to the middle and the perfect End. All things have their Time.[31]

In this matter it does not rest upon your willing — be you of high or of low estate — but upon the mercy and grace of GOD. That is certainly true.[32]

But before I proceed further to the Philosophical *discourse* I have in hand, it is highly necessary, by way of entrance,[33]

[30]Marginal glosses: (i) 'Not in Mammon's fashion.' (ii) 'GOD lets no time, term nor measure be prescribed to Him.' — The first gloss is set beside the words about calling upon God *in spirit and in truth* (John iv. 24), and turns the whole passage against the paying customer: the Art is not bought.

[31]Marginal gloss: 'God and Nature do not let themselves be commanded and ordered about, as a nobleman does his own peasants.' Khunrath's image is social and unflattering to his readers; it is kept as coarse as he made it. — *Alle dinge haben jhre Zeit*: Ecclesiastes iii. 1.

[32]The 1599 sets no full stop after *wahr*; printed here without one, as there.

[33]Marginal gloss: 'That in *ALCHYMIA* there is only ONE *VNIVERSALE*.' This gloss announces the theme of the next nine pages, which are a single sustained argument against a plurality of universals.

auch noch dieses zu erinnern hoch von nöten / das / nemlich / etliche sich selbst sehr gescheide beduncken-de / der Natur aber vnuerstendige *laboranten* / zwar vnphilosophisch genug / dennoch mit hefftigem eiuer vnd ernst fürgeben / Als sey in *ALCHYMIA* nicht nur *VNIVERSALE VNVM*, EIN *VNIVERSAL* der Philosophen / zu verstehen / *LAPIS Philosophorum CATHOLICVS VNVS*, EIN *CATHOLISCHER*[*] oder ALGEMEINER STEIN der Weisen / sondern es wehren vielmehr[*] *VNIVERSALIA* / dann Eins; Vnd also schließlich auch aus mehr dann nur aus Einerley dinge zu wege zubringen; Sintemal erstlich ALLE materialische Dinge aus *MATERIA PRIMA CATHOLICA* erstmals geworden; Auch zum andern / *SPIRITVS MVNDI SECRETISSI-*

Hinc[*] *Vox laborantium*: Er hat ein *Vniuersale*. *Item*; Vnter allen *vniuersalen* ist keins besser / als dieses oder dieses.

to put you in mind of this also: namely, that certain *laborants* — who think themselves very shrewd, but have no understanding of Nature — give out, unphilosophically enough, yet with vehement zeal and earnestness, that in *ALCHYMIA* there is not only *VNIVERSALE VNVM*, ONE *VNIVERSAL* of the Philosophers, to be understood, *LAPIS Philosophorum CATHOLICVS VNVS*, ONE CATHOLIC or UNIVERSAL STONE of the Wise, but that there would rather be *VNIVERSALIA*, more than One;[34] *and so, finally, to be brought about out of more than one single kind of thing — since, first, ALL material things first came to be out of *MATERIA PRIMA CATHOLICA*; and secondly, *SPIRITVS MVNDI SECRETISSI-*[35]

[34]Marginal gloss: 'The cry of the laborants: *He has a Vniuersale*. Likewise: *Among all universals none is better than this one or that one*.' *The first word is damaged in this copy; the letter-forms favour *Hinc*, 'hence', and the reading is adopted as probable rather than certain. — *vielmehr* at line 16 is Khunrath's own correction (errata, the errata leaf (the verso of the p. 187 leaf)) for the printed *mehr*; adopted. The phrase then carries both 'rather' and 'more', and the English is built to keep both.

[35]*1599: *CATHOLISHER*, wanting the *c*; corrected here. The error is not in Khunrath's errata. — The two clauses beginning *since, first* and *secondly* are the laborants' argument, not Khunrath's, and he will answer them from p. 17. The German keeps them in indirect speech throughout; the English does the same, and no quotation marks are supplied.

MVS, NATVRA, MVNDI ANIMA, der allergeheimste GEist der WELD / die *NATVR* / der Welt SEHLE / in allen dingen were.

Ob solches nun nicht gar idiotisch geschlossen vnd geredet sey / auch also / dz billich einem wahren Philosopho es fast lecherlich fürkomme / dauon lasse Ich alle vnd jede wolgelehrte Natur-kündige vnparteyisch *iudiciren*.

Quomodo VNIVERSALE posset constare, si plura talia, in scibili Chymico, statuerentur?

Man bedencke doch nur / was das wort *CATHOLICON*, *VNIVERSALE*, ALGEMEIN / in der *NATVR* / auch sonsten in anderen *scibilibus* / bedeute / vnd für einen verstand habe? Man behertzige warumb *LAPIS Philosophorum mirificus*, So aus *MAGNESIA CATHOLICA* præpariret worden / *CATHOLICVS siue VNIVERSALIS*, Ein ALGEMEINER

-*MVS*, *NATVRA*, *MVNDI ANIMA* — the most secret SPIRIT of the WORLD, *NATVRE*, the SOUL of the World — would be in all things.[36]

Whether such a conclusion and such talk be not altogether *idiotic*,[37] and such that it must fairly strike a true *Philosophus* as well-nigh laughable — of that I leave every well-learned knower of Nature to *judge* impartially.

Let a man consider only what the word *CATHOLICON*, *VNIVERSALE*, UNIVERSAL, means in *NATVRE*, and likewise in the other *knowable disciplines*, and what sense it bears.[38] Let him take to heart why the wonder-working *LAPIS Philosophorum*, prepared out of *MAGNESIA CATHOLICA*, is *CATHOLICVS siue VNIVERSALIS*, a UNIVERSAL

[36] 'The most secret SPIRIT OF THE WORLD, NATURE, the SOUL OF THE WORLD'. Khunrath gives the Latin and then his own German for it, as he habitually does; both are kept. The doctrine is not in dispute between him and the laborants — he grants that the Spirit is in all things (see p. 20) — and the quarrel is over what follows from it.

[37] *idiotisch*: in the period, the sense is 'of a layman', unlearned, rather than the modern insult; but Khunrath sets it beside *lecherlich*, laughable, and plainly intends contempt. Rendered *idiotic*, which carries both, and the older sense is recorded here.

[38] Marginal gloss: 'How could a *VNIVERSALE* hold good, if several such were laid down within the chymical discipline?' — *scibile*, a thing that can be known, hence a field of knowledge; the plural *scibilibus* is left standing in the German and Englished here, since Khunrath's argument turns on the word being the ordinary technical one and not a term of art of his own.

Warumb *LAPIS philosophorum, VNIVERSALIS*, also genennet werde.

STEIN der Weysen sey vnd genennet werde? Warlich darumb / dieweil Er aus einem *PRIMATERIALISCHEN, CATHOLISCHEN, NATVRLICHEN SVBIECTO* (wie in nachvolgenden weiter erkleret wird) zubereitet worden; Vnd dann auch / das Er / eben solcher Vrsach halben / Krafft vnd Macht hat *CATHOLISCH* / das ist / in ALGEMEIN / Natürlich vnnd Naturgemeß-künstlich zu wircken / in ALLE NATVRLICHE DINGE / So (*DEO iubente*) aus *MATERIA PRIMA CATHOLICA* Weldt-anfenglich jhren Materialischen Vrsprung genommen; vnd auch hernacker *secundariò, ex propagatione* (*NATVRA operante*) Natürlich geworden sein.

War ist der Philosophen

STONE of the Wise, and is so named.[39] Truly for this reason: because He has been prepared out of a *FIRST-MATERIAL*, CATHOLIC, NATURAL *SVBIECTVM* (as will be further explained in what follows); and then also because He has, for that very cause, force and power to work CATHOLICLY — that is, universally — Naturally and in a Nature-conforming and artful way, upon ALL NATURAL THINGS: which (*God commanding it*) took their Material origin out of *MATERIA PRIMA CATHOLICA* at the beginning of the World, and afterwards came to be Naturally *in the second place*, *by propagation* (*Nature working*).[40]

True is the Philosophers'

[39] Marginal gloss: 'Why *LAPIS philosophorum* is called *VNIVERSALIS*.'

[40] Khunrath's *Er* for the Stone is masculine and is kept as 'He' rather than flattened to 'it'. The Stone is about to be set in parallel with Christ at p. 22, and the pronoun is part of that; English 'it' would conceal the move. — The distinction drawn here governs the rest of the treatise: what came directly from the first matter at the creation, and what has since come to be by propagation. Only the first is *catholic*.

Quot RES, tot Philoso.rum LAPIDES; wie es recht zu verstehen sey.

spruch / *QVOT RES, TOT Philosophorum LAPIDES*, so viel als Dinge / so viel auch Philosophische STEINE können künstlich daraus gemacht werden / vnd verhanden sein. Dieweil aber die *RES* seind *Speciales*, *siue SIC vel SIC specificatæ*, ALSO oder ALSO / jedes auff seine besondere ARTH / gewiß-geartet / So werden vnnd können auch die daraus Naturgemeß-Alchymisch præparirten *LAPIDES* dennoch gewißlich keine andere als *speciales siue specificati* sein / vnd mit nichten *VNIVERSALES*: Dem Natürlichen Lauff nach / wie der SAME / also auch die FRVCT; Dahero Gleiches seines Gleichen herfür gibt oder bringet. Ein Catholischer Same / eine Catholische Frucht; *specificirter*, *specificirte*. Goldt gibt /

Omne simile naturaliter producit suum simile.

saying, *QVOT RES, TOT Philosophorum LAPIDES* — as many things, so many Philosophical STONES can be made by Art out of them, and be to hand.[41] But since the *RES* are *Speciales*, *siue SIC vel SIC specificatæ* — THUS or THUS, each fixed in kind after its own particular KIND — so the *LAPIDES* prepared out of them in a Nature-conforming and alchemical way will and can assuredly be no other than *speciales siue specificati*, and by no means *VNIVERSALES*. According to the Natural course: as the SEED, so also the FRUIT; whence Like brings forth or produces its Like.[42] A catholic Seed, a catholic Fruit; a *specified* seed, a *specified* fruit. Gold gives,

[41] Marginal gloss: '*As many things, so many Stones of the Philosophers*; how it is rightly to be understood.' Khunrath concedes the maxim his opponents use and then turns it: it is true precisely because each thing yields a stone *of its own kind*, which is why a universal stone cannot come from a particular thing.

[42] Marginal gloss: '*Everything naturally produces its like*.' The argument of p. 12's gloss, *Quale semen, tale germen*, is here made to do work it was not doing there: not only must the seed be right for the fruit desired, but a particular seed *cannot* yield a universal fruit. This is the hinge of the whole refutation.

Naturgemeß-künstlich / einen Gold-Stein; Silber / einen Silber-Stein; *Vitriolum* / ein Vitriolischen Stein; *Antimonium*, einen Antimonialischen; *& sic de cæteris*: *MAGNESIA philosophorum VNIVERSALIS*, gibt einen Philosophischen *VNIVERSAL* STEIN.

Freylich sind alle Materialische dinge aus *MATERIA PRIMA VNIVERSALI*, Weldt-anfenglich / geworden! So ist auch des HERRN vnvergenglicher [a]GEIST (*qui Spiritus MVNDI secretissimus*; *NATVRA*; *Mundi ANIMA*) in Allen: IN JEDEM aber IST ER NICHT *CATHOLISCH*. In keinem andern mehr / als nur alleine in *MAGNESIA Philosophorum CATHOLICA*, wohnet Er *Synopticè-Catholicè*. Des Catholischen oder Allgemeinen ge-

[a] *Sapient. 12. vers. 1.*

Wie vnd

in a Nature-conforming and artful way, a Gold-Stone; Silver, a Silver-Stone; *Vitriol*, a Vitriolic Stone; *Antimony*, an Antimonial one; *& sic de cæteris* — and so with the rest. *MAGNESIA philosophorum VNIVERSALIS* gives a Philosophical *VNIVERSAL* STONE.

Assuredly all Material things came to be out of *MATERIA PRIMA VNIVERSALI* at the beginning of the World! So too the LORD'S imperishable [a]SPIRIT[43] (*which is the most secret Spirit of the WORLD*; *NATVRE*; *the SOUL of the World*) is in All: but IN EACH ONE HE IS NOT CATHOLIC. In no other whatever, but in *MAGNESIA Philosophorum CATHOLICA* alone, does He dwell *Synopticè-Catholicè*.[44] Of the catholic or universal most

[43]Marginal gloss, keyed to Khunrath's *a*: Wisdom xii. 1 — *For thine incorruptible Spirit is in all things*.

[44]This is the pivot of the argument and the sentence to hold on to. Khunrath grants his opponents the whole of their premiss — the Spirit is in all things — and denies the inference. Being *in* a thing and being *catholic in* it are not the same. *Synopticè* he glosses himself at p. 21 as *Kurtz-begrifflich*, comprehended-in-brief: the Spirit is gathered together whole in one place rather than dispersed. The word is left in Latin here because his German gloss follows, and translating both would collapse them.

wo von *specificatio materiæ primæ Catholicæ* geschehe.

heimb-sten fewrigē GEISTES (der SEHLE) der Welt *Rationum Seminariarum specialium scintillulæ igneæ speciales* habē / jhren Eigenschafften vnd Arthen nach / *MATERIAM PRIMAM VNVERSALEM*[*], in allen vnnd jeden Materialischen Special Dingen / auff jhre gewisse Special Arten / auch gewiß-geartet. *MAGNESIAM Philosophorum CATHOLICAM* aber hat die *NATVR CATHOLISCH* gelassen / Dieweil Sie dieselbe weder auff ein *Vegetabile, Animale aut Minerale specificiret*, Sondern mit jhrer einer *Synopticè-Catholica scintillula*, *h. e.* Kurtz-begrifflich-Allgemeinen fünklein *Catholicè* oder ALGEMein *animiret* vñ genaturet hat. *SVMma*: Es ist EIN ALGEMEINER Gott; EIN ALGEMEINE grosse Materialische von GOTT ge-

Forma dat esse REI. Qualis forma, tale formatum.

secret fiery SPIRIT (the SOUL) of the World, the *special fiery sparks of the special seminal Reasons* have — according to their properties and kinds — *MATERIAM PRIMAM VNIVERSALEM*[*] in each and every Material particular Thing, fixed in kind after their own certain particular kinds.[45] But *MAGNESIA Philosophorum CATHOLICA NATVRE* has left CATHOLIC, since she has not specified it upon a *Vegetable*, *Animal or Mineral*, but has ensouled and given nature to it *Catholicly*, or universally, with one *Synopticè-Catholica scintillula* of hers — *that is*, a comprehended-in-brief, universal little spark.[46] *In sum*: there is ONE UNIVERSAL God; ONE UNIVERSAL great Material WORLD made by GOD;

[45*] 1599: *VNVERSALEM*; a dropped *i*, corrected. Not in Khunrath's errata. — *Rationes seminariae*, the seminal reasons: the formative principles by which each kind reproduces its own, a Stoic term long since absorbed into Christian cosmology through Augustine. Khunrath's picture is of one fire distributed into particular sparks, each spark carrying the first matter but carrying it already specified.

[46] Marginal gloss: 'Whence the *specification of the catholic first matter* comes about.' — The German *Kurtz-begrifflich* is Khunrath's own rendering of *Synopticè* and is translated; the Latin beside it is left standing. *genaturet*, 'given nature to', is his coinage and has no English equivalent; the phrase is kept literal rather than smoothed to 'endowed with a nature'.

machte WELD; EIN ALGEMEINE der selbigen Ersterschaffene [a]*MATERIA PRIMA*; EIN ALGEMEINER HEILAND des Menschlichen Geschlechts; EIN ALGEMEINER CHRISTLICHER GLAVBE; EINE ALGEMEINE CHRISTLICHE KIRche; EIN ALGEMEINES derselben KIRCHEN HEVBT / *IHSVH CHRISTVS*; EIN ALGEMEINER Naturgemeß-künstlicher STEIN der weisen / von ERSTER der *MATERIALISCHEN* Weld / ALGEMEINEN / auch *CATHOLISCH animirten / MATERIA*, So nur allein in *MAGNESIA Philosophorum CATHOLICA* / von GOTT durch die NATVR den NATVR-kündigern / zum *LAPIDE VNIVERSALI*, *CA-*

[a] Diese ist dannoch *primum ENS creatum*, *materiale*, *Catholicon* / das Erst-Materialische Wesen aller Materialischen Dinge: Der Leimstengerische *Ardelio scopticire*, seinem alten brauch nach / hierwieder was er wolle.
Zum *Lapide Philosophorum vniuersali*, sage Ich.

ONE UNIVERSAL [a]*MATERIA PRIMA*, first-created of that same World; ONE UNIVERSAL SAVIOUR of the human race; ONE UNIVERSAL CHRISTIAN FAITH; ONE UNIVERSAL CHRISTIAN CHURCH; ONE UNIVERSAL HEAD of that same CHURCH, IHSVH CHRISTVS; ONE UNIVERSAL Nature-conforming and artful STONE of the wise, out of the FIRST, UNIVERSAL, and also CATHOLICLY *ensouled MATERIA* of the MATERIAL World — which is set forth by GOD, through NATURE, to the knowers of Nature, in *MAGNESIA Philosophorum CATHOLICA* alone, unto the *LAPIS VNIVERSALIS*, *CA*-[47]

[47]The litany is the rhetorical centre of the treatise, and its force depends on the series being unbroken: one God, one World, one first Matter, one Saviour, one Faith, one Church, one Head, one Stone. Khunrath is not arguing from the creed to the Stone; he is placing them in one list so that the uniqueness of each is the uniqueness of all. Nothing is smoothed here and no connective is supplied that he did not set. — The marginal gloss beside *MATERIA PRIMA* runs: 'This is nevertheless the *first created being*, *material*, a *Catholicon* — the First-Material essence of all Material things. Let the Leinstengerish *Ardelio* scoff at this, after his old custom, as much as he pleases.' *Ardelio* is Latin for a meddling busybody, and *Leimstengerisch* is from *Leimstange*, the limed rod a fowler sets to catch small birds: the scoffer is a bird-limer, one who takes his prey by sticky traps. It reads as a jab at a particular opponent, unidentified, and it answers the *mocking birds* of p. 10 — there the enemies were birds, here one of them is catching them. Second gloss: 'Unto the *universal Stone of the Philosophers*, I say.' — *dannoch* carries a concession: whatever the *Ardelio* says, the first matter is still a created thing, not God.

Noch eine vrsache / warumb der *Philosophorum VNIVERSALE* also genennet werde.

THOLISCH fürgestellet: Das EINE der Chymischen Philosophen *PRI-MATERIALISCHE VNIVERSale*; Welches sonder zweiffel auch darumb mit diesen NAMEN hat / dieweil es vor allen bißhero erzehlten vnterschiedlicher *scibilium* vnterschiedlichen *VNIVERSALIBVS*, das ist ALGEMEINEN / IN vnd AVS dem grossen Weld durch GOT-TES / durch GöTTs WVNDERLIECHT* der *NATVR* / *VNIVERSALITER* (nach dem höchst-weisesten Rath vnd vnausforschlichem Willē GOTTes) wunderbarlich zeuget; *vt INDE etiam physicè ac Physico-Chymicè sciamus, quænam sit mira CREATORIS Bonitas, Sapientia & Potentia*. Solte derwegen mit gutem grunde der warheit / aus dem LIECHT der NATVR / *VNIVERSALE PLVS*

Die Gezeugnisse d… wunderbaren GOTTES kind auch wunderbarlich.

-THOLICLY: that ONE *FIRST-MATERIAL VNIVER-SALE* of the Chymical Philosophers.[48] Which without doubt bears this NAME also for this reason: because, before all the different *VNIVERSALIA* of the different *knowable disciplines* recounted hitherto — that is, universals — it bears witness wonderfully, IN and OUT OF the great World, through GOD'S — through GOD'S WONDER-LIGHT* of *NATVRE* — *VNIVERSALLY* (according to the most wise counsel and unsearchable Will of GOD);[49] *vt INDE etiam physicè ac Physico-Chymicè sciamus, quænam sit mira CREATORIS Bonitas, Sapientia & Potentia*.[50] Therefore it ought, upon the good ground of truth, out of the LIGHT of NATURE, *VNIVERSALE PLVS*

[48]Marginal gloss: 'Yet another reason why the *VNIVERSALE of the Philosophers* is so called.'

[49*]The 1599 sets *durch GOTTES / durch GöTTs WVNDERLIECHT*, with *durch* printed twice. The doubling stands in the original and is printed here as set: either a compositor's repetition, or — as often in Khunrath — a self-correction left standing, the phrase begun and then begun again more exactly. The second form is shorter than *GOTTES* by a letter and its vowel appears to carry a superscript *e*; the reading is not secure. Not emended. Marginal gloss: 'The testimonies of the wonderful GOD'S child are wonderful too.'

[50]So that from thence we may know, physically also and physico-chymically, how wonderful is the Goodness, Wisdom and Power of the CREATOR.' The claim is epistemological and worth marking: chymical knowledge is here a way of knowing God's attributes, not merely an application of them.

VNO, in ALCHYMIA, NON DARI, das / in *ALCHYMIA*, nicht mehr als nur EIN *VNIVERSALE* oder ALGEMEINES sey; Vnd der Sophist bescheidener hiervon reden; auch der Schwetzige Schwermer / so dissfals viel vnnützes vermessenes gewäsche gehabt / seinen hiergegen Trotzigen Beelzebubischen Hummelschwarm / in gegenwart *NATVR*-Verstendiger Leute / forthin billich einstellen solle vnd müsse.

Wolte aber von irgend jemand (wie Ich dann wol weis / das hin vnd wieder etliche / sonderlich auch [a]zu Hoff / in hohen Schulen / vnd sonsten / vnter Geistlichen vnnd Weltlichen / wiewol jhres Standes / Ampts vnd *Profession* halben ansehenliche / jedoch in diesem geheimnis vnuerstendige Leute sein) durchaus verneinet wer-

[a] Ich rede nicht von allen: es hat an denselben örte / in geheim / auch noch *Chymischer doctrinæ filios*, ob sie sich schon öffentlich nit kund geben: wie *Christi* Jün-

VNO, in ALCHYMIA, NON DARI — that in *ALCHYMIA* there is no more than only ONE *VNIVERSALE* or universal thing; and the *Sophist* ought to speak more modestly of this; and the Babbling Fanatic, who has had a deal of useless and presumptuous prattle in the matter, ought and must henceforth properly call off his Defiant Beelzebubian swarm of hornets in the presence of people who understand Nature.[51]

But if it should be by anyone — as indeed I well know that here and there certain people, especially also [a]at Court, in the high Schools, and elsewhere, among Clergy and Laity, persons of consequence in respect of their Estate, Office and *Profession*, yet without understanding in this mystery, are to be found — flatly de-[52]

[51]'That there is not given, in Alchymia, a universal more than one.' — The abuse is Khunrath's and is kept at his level: *Schwetzige Schwermer*, babbling fanatic (*Schwärmer* is the confessional insult of the age, thrown at enthusiasts and sectaries); *gewäsche*, prattle, slop; *Hummelschwarm*, a swarm of hornets or bumble-bees. *Beelzebubisch* is not ornament: Beelzebub is the lord of the flies, so the swarm and its master are one image. Softening any of this would misrepresent the page.

[52]Marginal gloss, keyed to Khunrath's *a* and running on to the next page: 'I do not speak of all: in those same places there are also, in secret, *sons of Chymical doctrine*, though they do not openly make themselves known — as Christ's disci[ples]…' The qualification matters, and he takes the trouble to key it precisely to the word *at Court*: the attack is on the ignorant among the eminent, not on the eminent.

Jünger / *propter metum Judæorum*. Sie müssen / *pro redimenda vexa**, schweigen / das sie möchten schweigen.

Das *LAPIS Philosophorum* sey.

TVBAE VERITATIS duæ.

1. *Experientia.*

LAPIS Philosophorum Ens Physico-artificiale MIRIFICVM.

den / das *LAPIS Philosophorum in rerum Natura* jemals gewesen wehre / oder auch Naturgemeß-künstlich (Vormittelst GOTTES Wille vnd Segen) noch zu erlangen / müglich sein möchte; oder aber von etlichen / auff gut Nicodemisch derwegen zweiffel getragen werden; deme / oder denselben / werden stracks entgegen gehalten / nachfolgende zwo *VERITATIS TVBAE*, Nemlich / Erstlich die offtere *EXPERIENTIA* oder ERFARVNG / auch noch zu vnserer zeit; wie solches in warheit an vnterschiedlichen örten / von vnterschiedlichen Leuten (die ich es lasse verantworten / woher / vnd wie sie diese hohe *MEDICINAM* bekommen / demnach haben sie ein solch Kräfftiges vnd wunderthetiges *ENS* gehabt / vnd künstlich gebrauchet / Ja vielmehr / wie sie darmit haus-

-nied that the *LAPIS Philosophorum* had ever been *in rerum Natura*, or that it might still be possible to attain it in a Nature-conforming and artful way (by means of GOD'S Will and Blessing); or if by certain people doubt is carried about the matter in good Nicodemus fashion — against him, or against those same, there are straightway set the two following *VERITATIS TVBAE*: namely, first, the frequent *EXPERIENTIA* or EXPERIENCE, even in our own time; as such things have in truth been many times demonstrated at various places and by various People (whom I leave to answer for it — whence and how they came by this high *MEDICINE*; inasmuch as they have had such a Powerful and wonder-working *ENS*, and have used it by Art; or rather, how they have house-[53][54][55]

[53] Marginal gloss: 'The STONE of the Philosophers, a Physico-artificial wonder-working *Ens*.'

[54] *VERITATIS TVBAE*, 'Trumpets of Truth'; *TVBAE VERITATIS duæ*, 'the two Trumpets of Truth'. Marginal glosses: 'That there is a Stone of the Philosophers'; '1. Experience'. — *auff gut Nicodemisch*: after the manner of Nicodemus, who came to Jesus by night (John iii. 2) and later buried him in secret (John xix. 38–39). Khunrath does not mean hypocrisy but concealment out of fear, and the marginal gloss running on from p. 24 makes the reference explicit. — The first Trumpet is announced here; the second comes at p. 27 and the third, unannounced in this list, at p. 30. He says two and then gives three.

[55] Marginal gloss continued from p. 24: '…disci[ples], *for fear of the Jews*. They must keep silent, *to buy off harassment*, so that they may keep silent.' *The last word of the Latin is indistinct; *vexa* as printed does not construe, and is most likely *vexa[tione]*, which suits *propter metum Judæorum* (John xix. 38, xx. 19). Recorded as uncertain. — The doubling *must keep silent … so that they may keep silent* stands in the original and is not smoothed.

gehalten vnd vmbgangen / mißbrauchet) in Deutschlande / vnd anderswo / bey Hohes vnd Niederes Standes Personen / vielmals erwiesen / vnd mit höster verwunderung angesehen: Die Personen vnd Orter könten jetzo namhafftig gemachet werden / wo sie nicht allbereit Landkündig weren / auch an einen andern ört / bis zu seiner zeit / eingestellet würden.

Wer nichts dauon gehöret hat / der frage bey dieser Kunst Ehr- vnd Warheit-liebenden verwandten vmb / Er wird deshalben wol warhafftige nachrichtung vberkommen. Vnd ob schon angedeutes *ENS MIRIFICVM* von jhr jeden / so solches gehabt / nicht selbst præpariret gewesen* / so mus dennoch *in rerum natura* jemand anders jemals zuvor gewesen sein / der dasselbe zubereitet habe: aus der Lufft wirds wol nicht herfür gesprun-

-kept with it and gone about with it — misused it) in Germany and elsewhere, among Persons of High and of Low estate, and looked upon with the highest astonishment. The Persons and Places could be named here and now, were they not already known throughout the land, or were they not reserved for another place, until their own time.[56]

Whoever has heard nothing of it, let him ask among the kindred of this Art who love Honour and Truth; he will assuredly obtain truthful information about it. And although the aforesaid *ENS MIRIFICVM* was not itself prepared by each of those who have had it, yet there must nevertheless have been someone else, at some time before, *in rerum natura*, who did prepare it: it will scarcely have sprung forth out of the air.[57]

[56]The parenthesis opened at p. 25 closes here at *mißbrauchet*: they have *kept house with*, *gone about with*, and *misused* the *Ens*. The three verbs stand in that order and the concession is deliberate — Khunrath is arguing that the thing exists, and the abuse of it is part of his evidence. — *haushalten* is domestic: to manage a household's stores. He does not say they used it, but that they kept house with it.

[57]The argument is a plain one and Khunrath leaves it plain: possession without preparation still implies a preparer. *ENS MIRIFICVM*, the wonder-working Being, is retained throughout; his own marginal gloss at p. 25 gave it as *Ens Physico-artificiale MIRIFICVM*. *The word after *præpariret* is a solid blot in this copy and cannot be read; *gewesen* is printed here on the sense, and is a conjecture, not a reading. — *aus der Lufft wirds wol nicht herfür gesprungen sein*: the flat sarcasm of the closing clause is his, and is kept.

2. *CONSENSVS Physico-Chymicorum, orthodoxè Philosophantium.*

gē sein! Darzu auch / zum Andern / also sehr vieler vhr-alter / alter vñ newer / Warheit-liebenden recht-Philosophirendē Chymischē *Philosophorum* hinterlassene mancherley wunderbarliche *Monumenta*, vñ Naturgemesse Schrifften / darinnen Sie von *LAPIDIS Philosophorum SVBIECTO* vnd *MATERIA*; Seiner *PRAEPARATION*; wunderbarlichē erzeigungē in den Arbeiten / Brauch vnd Nutz desselbigen ; dermassen einhelliglich lehren vnd bezeugen / Das ein vernünfftiger Mensch / der dieselbigen recht durchgesehen / fleissig gelesen vnnd (wo nicht gantz vnd gar / jedoch zum teil) verstanden hat / billich bedencken tragen solte / sich disfals zweiffels / Ich wil geschweigen / lesterns vnd schmehens / im geringsten vermercken zu lassen ; Vngeachtet / was etliche dieser geheim-

Legere & non intelligere, est rem negligere.

For which reason also, in the second place: the manifold wonderful *Monuments* and Nature-conforming Writings left behind by so very many truth-loving, rightly-Philosophizing Chymical *Philosophi*, ancient of days, old and new, wherein they teach and testify with such unanimity concerning the *SVBIECTVM* and *MATERIA* of the *LAPIS Philosophorum*, its *PREPARATION*, the wonderful showings-forth of it in the works, and the use and profit of it — so unanimously that a rational person who has rightly looked those writings through, read them diligently, and understood them (if not wholly and entirely, yet in part) ought in fairness to hesitate before letting the least sign of doubt in the matter be noticed in himself — to say nothing of slander and abuse.[58] Notwithstanding what certain people, ignorant of these mys-[59]

[58] Marginal glosses: '2. The *CONSENSVS* of the Physico-Chymists who philosophize orthodoxly'; '*To read and not to understand is to neglect the thing*.' — The second Trumpet is the consensus of the authorities, and Khunrath's qualification is exact: it is the consensus of those *orthodoxè Philosophantium*, philosophizing rightly, not of all who have written. *Monumenta* is kept: written memorials, the things the Philosophers left behind.

[59] The sentence is left running: *geheim-* breaks at the foot of the page and completes as *geheimnissen* on p. 28. The English breaks with it.

nissen der Natur vnkündige / vnd der Erfahrung manglende sophistisch *ratiocinirende* Schulfüchse hier entgegen Phantastisch einwerffen möchten; Sintemal angedeutetē Naturkündigen / Weisen / Tapffern Mennern *in* andern sachen / davon Sie sonsten auch geschrieben / man gerne Glauben gibt; Als wird Jhnen in diesem hohen *puncto* je nicht weniger zu trawen vnd zu glauben sein! *Mendacium ex professo certè non præsumitur cadere in virum bonum; præsertim tale, quod vergit in proximi detrimentum atq; in dehonestationem sui ipsius*.

Lieben Herrn ob schon jhr ein ding in ewre Köpffe nicht bald bringen könnet / so gebüret doch euch darumb nicht dasselbe stracks / als vnwar / zuverwerffen ; sondern jhr soltet es viel mehr in seinem werth dahin stellen / vnd be-

-teries of Nature, and wanting in Experience — sophistically *ratiocinating* School-foxes — might Fantastically throw in against it.[60] For since credit is willingly given to the aforesaid knowers of Nature, Wise and Valiant Men, in other matters on which they have also written, they will be no less to be trusted and believed in this high *point*! *Mendacium ex professo certè non præsumitur cadere in virum bonum; præsertim tale, quod vergit in proximi detrimentum atque in dehonestationem sui ipsius*.[61]

Dear Sirs, although you cannot readily get a thing into your Heads, it is not therefore fitting that you should straightway reject that same as untrue; rather you ought much more to leave it standing at its own worth, and to jud-[62]

[60] *Schulfüchse*, school-foxes: the pedant of the lecture-room, sharp in disputation and knowing nothing at first hand. The insult is standard in the period and is kept literal. *ratiociniren* is left as his Latinism, since the whole charge is that their reasoning is merely verbal.

[61] 'A lie told of set purpose is certainly not presumed to fall to a good man; especially such a lie as tends to a neighbour's harm and to the dishonouring of himself.' The argument is from character, and it is a legal commonplace turned to a chymical use: the Philosophers had nothing to gain and their own reputations to lose.

[62] The direct address is abrupt in the German too — *Lieben Herrn*, without preamble — and marks the turn from argument to admonition that runs to the end of p. 29.

scheidentlich darvon *judiciren* : auch bedencken jr wisset noch nicht alles; vnd mit dem Weisen *Socrate*, bis in ewre grube / zu lernen habet. *Nec, si quid nescis, reliquis id scire negatum esse*. Die grosse Weld ist ein Göttlich Wünderbuch der Natur / so von keinem Menschē aus studiret kan werden: Ein *filius doctrinæ lesset* sich *Philosophisch* weisen / vnd bedencket sich eines bessern. Wil man hiermit nicht zu frieden sein / So spreche Ich / *plus esse credendum turbæ dextrè Philosophantium & Physico-Chymicè laborantium veraci, quàm aut manipulo sinistrè loquentium, aut multitudini ignorantium fallaci*. Wil sich darin ein grober Püffelskopff gar nicht weisen lassen / so muste einer viel zuthun haben / der alle Narren solte klug machen : Vnnd ist eine gewisse vnfeilbare anzei-

-ge of it discerningly: and to consider that you do not yet know everything, and that with the Wise *Socrates* you have to go on learning until you are in your grave. *Nec, si quid nescis, reliquis id scire negatum esse*.[63] The great World is a Divine Wonder-book of Nature, which can be studied out to the end by no Man.[64] A *son of doctrine* lets himself be Philosophically instructed, and thinks better of it. If a man will not be content with this, then I say: *plus esse credendum turbæ dextrè Philosophantium & Physico-Chymicè laborantium veraci, quàm aut manipulo sinistrè loquentium, aut multitudini ignorantium fallaci*.[65] But if a coarse Buffalo-head will not be instructed in it at all, then a man would have much to do who set out to make all Fools wise; and it is a certain, unfailing to-[66]

[63] 'Nor, if you do not know a thing, is the knowing of it therefore denied to everyone else.' The sentence is the hinge of the admonition, and it is the one argument in the treatise that does not depend on authority, experience, or scripture: ignorance is not evidence.

[64] *Wünderbuch der Natur* — the book of Nature is a commonplace, but Khunrath's addition is not: the book is one no reader ever finishes. It answers the *Socrates* of the preceding sentence and prepares the *filius doctrinæ*.

[65] 'That more credit is to be given to the truthful crowd of those who philosophize rightly and labour in a physico-chymical way, than either to the handful who speak perversely or to the deceitful multitude of the ignorant.' *dextrè* and *sinistrè* — to the right hand and to the left — are set against each other and are not merely 'rightly' and 'wrongly'; the English keeps the pairing as far as it will go.

[66] *Püffelskopff*, buffalo-head. He has moved down the register again — from Socrates and a Latin sentence to a barnyard insult in three lines — and the English moves with him.

gung / das jhn GOTT in verkerten Sinn dahin gegeben hat / bey deme die Warheit nicht hafftē kan; Dafür GOTT gnedig behüte.

Wer hieruon in rechter Natur-kündigen Chymischer *Philosophorum* Schrifften nichts gelesen / noch mit der Handt *in Alchymia* sich selbst etwas geübet vnd erfahrē hat / der schweige hierzu nur gar stille. Wie kan einer von einē dinge recht reden dauon er kein wissen hat? Ein solcher kans weder loben noch schelten. *Cuilibet Artifici credendum in sua arte: nec Experientiæ temerè repugnandum.*

3. *Harmonia analogica Lapidis Philosophorum cum IHSV CHRISTO; & contra.*

So ist auch zum dritten die wunderbare *Harmonia analogica Lapidis Philosophorū mirifici* mit *IHSVH CHRISTO, VERBO DEI PATRIS incarnato MIRIFICO, & contra*, (dauon in nachfolgenden weiter andeutung

-ken that GOD has given him over to a perverted Mind, in whom the Truth can find no hold; from which may GOD graciously preserve us.[67]

Whoever has read nothing of this in the writings of true Nature-knowing Chymical *Philosophi*, nor practised and experienced anything of it himself with his own Hand in *Alchymia* — let him simply hold his peace about it altogether. How can a man speak rightly of a thing of which he has no knowledge? Such a one can neither praise it nor blame it. *Cuilibet Artifici credendum in sua arte: nec Experientiæ temerè repugnandum*.[68]

So also, in the third place, there is the wonderful *Harmonia analogica* of the wonder-working *Lapis Philosophorum* with *IHSVH CHRISTVS, THE WORD OF GOD THE FATHER INCARNATE, THE WONDER-WORKER — and conversely* (of which further intimation is given in what fol-[69]

[67] *in verkerten Sinn dahin gegeben*: Romans i. 28, *tradidit illos Deus in reprobum sensum*, Luther's *hat sie Gott dahingegeben in verkehrten Sinn*. Khunrath applies to the incurably obstinate a verse Paul applies to idolaters, and does not soften it.

[68] Every Craftsman is to be believed in his own art: nor is Experience to be rashly contradicted.' — The test Khunrath sets is deliberately double: reading in the right books, *and* work with one's own hand. Neither alone qualifies a man to speak.

[69] Marginal gloss: '3. The analogical Harmony of the Stone of the Philosophers with JESUS CHRIST; and conversely.' — *& contra* is the whole weight of the sentence and is translated, not dropped: the analogy is claimed to run in both directions, so that the Stone illuminates Christ as well as Christ the Stone. That is the most exposed claim in the treatise, and Khunrath states it in a subordinate clause and defers the argument to a book he has not yet published (p. 31). Readers who take the analogy as a one-way piece of devotional ornament lose what he is actually asserting. Note also that this third Trumpet was not announced in the count of *two* at p. 25.

geschicht) je nicht vergebens von GOTT an vnd vns fürgestellet / noch verechtlich in windt zu schlagen vnd zuvernichten.

Daselbst wird das ὅτι ἐστί*, *quod sit Philosophorum LAPIS* / weiter gnugsam bewiesen werden.

In Meinem buch *de Veritate, Antiquitate & Præstantia LAPIDIS Philosophorum, ac ALCHYMIAE*, soll hieuon / mit beystande Gottlicher hülffe / ausfürlicher vnd vbergnugsamer beweiß / zu seiner zeit / dargethan werden.

Es sein noch heutiges Tages Leute / die *LAPIDIS Philosophorum vniuersalis SVBIECTVM Vniuersale* gewiß vnd vnfehlbar erkennen.

GOTT sey Lob vnd Danck darvor gesagt / das Er / auch noch heutiges tages die seinigen / (ob schon sehr : sehr : wenige / dannoch derer etliche / vnter welchen Ich / ohne vergebenen Rhum / der kleineste bin; wie hefftig auch dem alten Beelzebubischen lester Teuffel / vnd desselben mir mißgünstigen Sudlerischen vnnd Hudlerischen / auch VnHamlischen schmechhummeln / sambt ihren anklebenden

-lows) — set before us by GOD not at all in vain, nor to be contemptuously struck into the wind and brought to nothing.

In My book *de Veritate, Antiquitate & Præstantia LAPIDIS Philosophorum, ac ALCHYMIAE*, this shall, with the assistance of Divine help, be set forth in its own time with fuller and more than sufficient proof.[70]

GOD be praised and thanked for it, that He, even in these present days, has His own — though very, very few, yet some of them, among whom I, without idle boasting, am the least; however violently it may vex the old Beelzebubian slander-Devil, and his Botching and Bungling and *VnHamlisch*[*] slander-hornets that bear me ill will, together with their cleaving[71]

[70]On the Truth, Antiquity and Excellence of the Stone of the Philosophers, and of Alchymia' — announced here and at other points in the treatise; no copy is known, and it is doubtful whether it was ever printed. Marginal gloss: 'There the ὅτι ἐστί, *that there is a Stone of the Philosophers*, will be further and sufficiently proved.' The Greek is Aristotle's distinction between the *that* and the *what*: Khunrath promises to prove only *that* the Stone exists, and the Greek is his way of saying that the other question is not being answered.

[71]The swarm returns: the *Hummelschwarm* of p. 24 becomes *schmechhummeln* here and *Schmeißfliegen*, blow-flies, on p. 32. Beelzebub is the lord of the flies, and Khunrath keeps the one image running across three pages of abuse; a translation that varied the insect would lose the thread. *Sudler* is one who works filthily, *Hudler* one who works carelessly — botcher and bungler. *mir mißgünstigen*, ill-disposed towards me, takes the dative *mir*; both words were misread at first as a single form *mitgnassigen*, which is no word. [*]*VnHamlischen*, with the medial capital as printed, is not a recorded form and is left unread; the two specks over the *a* may be an umlaut or may be dirt.

den schmeiß-fliegen / vnd Teuffels köppen / es verdreust) die seinigen / sage Ich / hat / welche Er *CHAOS PRI-MATERIALE Sapientū / siuè MAGNESIAM Philosophorum Catholicam* / des *VNIVERSAL* STEINS der Weisen *VNIVERSALE Subiectum*, nach seinem Göttlichen willen / vor vielen Tausenden andern / Hohes vnd Nidriges stands / dieweil GOTT kein anseher der Personen ist / denen (vngeachtet Ihres fleissigen *studirens* / mit grossen kosten *laborirens*, vnitzigen* kopffbrechens / vnd vielfaltigen mühesamen nachgrüblens) Er es zurucke helt vnd verbirget / neben dem kennen / auch wunderbarlich vnnd wol Erkennen lesset : Dafür sey GOTT abermals lob vnnd danck gesagt / jetzo vnd zu jeder zeit. AMEN.

Ideò non omnibus datur, quia meliora paucioribus conueniunt. Ratio est, ne, malè vtendo, vel sibi ipsis vel aliis noceant. ORA DEVM, vt & tu sis inter paucos illos vnus.

Es seind hin vnd wieder viel

blow-flies and Devil's-heads — He has, I say, His own, to whom He lets the *CHAOS PRI-MATERIALE of the Wise, that is, the MAGNESIA Philosophorum Catholica*, the *VNIVERSAL Subiectum* of the *VNIVERSAL* STONE of the Wise, be not only known but also wonderfully and well *recognized* — according to His Divine will, before many Thousands of others of High and of Low estate (since GOD is no respecter of Persons), from whom, for all their diligent *studying*, their *laborating* at great cost, their *vnitzig*[*] racking of brains and their manifold and toilsome ferreting, He holds it back and hides it.[72] For which let GOD again be praised and thanked, now and at every time. AMEN.[73]

There are, here and there, many Chy-

[72] Acts x. 34, *GOD is no respecter of Persons* — the verse stands where it does to deny that learning, rank or expenditure has any claim on the gift. — The distinction between *kennen* and *Erkennen*, settled at p. 12, is load-bearing again here and is kept: what He grants is not knowing about the thing but recognizing it. [*]*vnitzigen* is doubtful in this copy; *vnnützigen*, useless, and *vnaufhörlichen*, unceasing, both fit the sense and neither fits the letters well. Left as printed.

[73] Marginal gloss: 'Therefore it is not given to all, because better things suit fewer. The reason is, lest by using it ill they should harm either themselves or others. PRAY GOD that you too may be one among those few.' — The last clause turns the whole passage on the reader, and it is the only place in these eight pages where Khunrath addresses him as a possible recipient rather than as a doubter.

Chymischer künst liebende Leute / fast allerley Standes / zum theil gute / zu gutem Ende / (welche disfals nicht zu verdencken) zum theil aber / mit heimlichen auch offentlichen neid vnd verleumbdungen sehr angefüllete / zum bösen Ende / die jhnen auff mancherley wege mit embsigen / bisweilen auch listigen nachforschen (were zu wünschen es geschehe von diesen auch aus liebe zur warheit / vnnd nicht zur verfolgung derselben / dem exemplo Herodis [a] nach / welcher zwar dē Kindlein *IHSuh*, dessē wares *Contrafect*, aus dem Göttlichē grossen Weldbuch der Natur / *MAGNEsia* ist / auch fleissig nachforschete / jedoch nicht zu gleichem Ende mit dē Weisen) hefftig angelegen sein lassen / zu wissen / wz doch *MAGNESIA Philosophorum CATHOLica* sey / dauon *Doctor Khunrath* lehret vnd schreibet ;

[a] Matth: 2.

-mical people who love the Art, of almost every estate: some of them good, to a good End (who in this matter are not to be blamed), but some of them very full of secret and also open envy and slanders, to a bad End — who have let it lie heavily upon them, by many ways, to find out by diligent, and sometimes also crafty, searching (it were to be wished that with these too it were done out of love for the truth, and not for the persecution of it, after the *example of Herod*[a], who also searched diligently indeed for the little Child *IHSuh*, whose true *Likeness* out of the Divine great World-book of Nature is *MAGNEsia* — yet not to the same End as the Wise) — to know what then the *MAGNESIA Philosophorum CATHOLICA* may be, of which *Doctor Khunrath* teaches and writes.[74]

[74]Marginal gloss, keyed to Khunrath's *a*: Matthew ii — Herod's enquiry of the Magi, and the slaughter of the Innocents. The typology is the most compressed thing in the treatise and should not be hurried past: the seekers who search *diligently* but to a bad end are Herod; the Wise who search to a good end are the Magi; and *Magnesia* is the Child. *Contrafect* is the period word for a true likeness or portrait — Magnesia is the counterpart of the incarnate Child as the book of Nature renders him, which is the same *Harmonia analogica* announced at p. 30, now given a narrative form. Note that Khunrath does not say Magnesia *is* Christ; he says it is his true likeness in the other book. — Here and at p. 40 he refers to himself in the third person, as *Doctor Khunrath*, because he is reporting what the enviers say.

Bey einem haar wissen sie / wie viel eine Kuhe Schwentze habe.

Lassen sich auch etliche wol bedüncken / ja offentlich / beydes mündlich vnd schrifftlich / verlau-ten / Sie wissens gar gewis vnd vnfehlbar; Item / wo dieselbe anzutreffen vnd gut zu bekommen sey.

Wann man sie fraget / was es sey? sprechen eins theils / es sey Wißmuth ; Andere sagen / es sey Rüß aus den Schornsteinen; Etliche reden von Kiselsteinen ; Diesem mus es Salpeter sein ; Jenem gemeine / oder aber Rote Erden / *Bolus* genand ; Andern Rötelstein ; *Calx viua* ; Ziegelstein; *Vitriolum* ; *Arsenicum* ; Sterngeschoß; Hornfarber Fewerstein ; Antimonij Ertz ; Goldtquärtze ; Blutstein; etc. Vnd was des dinges mehr ist : Kützeln sich damit / verlachens / verspottens / vnd reden gar schimpflich dauon. Fraget man weiter / Warumb dañ gesagter jhnen eingebildeten Stü-

Some also think well of themselves, indeed give out publicly, both by mouth and in writing, that they know it quite certainly and unfailingly; likewise, where the same is to be met with and readily obtained.[75]

When one asks them what it is, some say it is Bismuth; others say it is Soot out of chimneys; several talk of Pebbles; for this one it must be Saltpetre; for that one common earth, or else Red Earth, called *Bolus*; for others Ruddle; *Quicklime*; Brick; *Vitriol*; *Arsenic*; Star-shot; horn-coloured Firestone; *Antimony* Ore; Gold-quartz; Bloodstone; and so on. And whatever else of that sort there is. They tickle themselves with it, laugh at it, mock at it, and speak of it altogether scornfully.[76] If one asks further, why then the aforesaid piece they have imagined to themselves,

[75]Marginal gloss: 'To a hair they know how many tails a cow has.' The proverb is flatly sarcastic and is kept so.

[76]The list is worth having whole: it is a catalogue of what German laborants around 1599 actually proposed as the first matter, and no other page of the treatise is as concrete. *Sterngeschoß*, star-shot, is the gelatinous matter found on the ground after a meteor was believed to have fallen — in fact the alga *Nostoc*; it had a long career as a candidate *prima materia*. *Bolus* is the medicinal red clay, *Rötelstein* red ochre. Khunrath names them in order to reject them all, but he is not inventing a straw man: every substance here is proposed in print by someone.

cke / oder sonsten dergleichen Eins / *MAGNESIA* der Philosophen vnd Meine / entweder sein / oder nicht sein solle? Sprechen sie / Wir habens also gehöret ; Item / Er hat je damit vmbgangen / vnd darinnē gearbeitet ; oder / es hat jhme dieser / oder jener / einen Handgriff darinnē gezeigt: vnd wissen ferner nichts gründliches / auff einen oder den andern weg / dauon richtigen bescheid zu geben. Da stehen sie dann / wie die beschornen Narren / *quorum dicta facilitate eâdem possunt negari, qua ab illis fuêre affirmata*. Lieben Leute / es ist damit nicht gnug / das jhr nur schlecht vnd bloß saget / jhr wisset es. Nein / nicht also; Sondern jhr müsset / sol man anders euch auch recht glauben geben / Ewers fürgegebenen wissens / aus gnugsamen warhafftigen vnwidersprechlichen *Rationibus*, vnd

O Vater des Liechts / Vergib jhnen / dz sie dich in deinen geheimnissen also lastern / denn sie wissen nicht was sie thun!

or some other such single thing, should either be, or not be, the *MAGNESIA* of the Philosophers and Mine? They say: We have heard it so. Likewise: He did once deal with it and work in it; or, this one or that one showed him a manipulation in it. And they know nothing further that is well-grounded, by the one road or the other, whereby to give a right account of it. There they stand then, like shorn Fools, *quorum dicta facilitate eâdem possunt negari, qua ab illis fuêre affirmata*.[77]

Dear People, it is not enough for that, that you merely say, baldly and barely, that you know it. No, not so. Rather you must — if anyone is to give you proper credence — make your alleged knowledge certain in another fashion, out of sufficient, truthful, incontrovertible *Reasons* and[78]

[77] 'whose sayings can be denied with the same ease with which they were asserted by them.' The maxim is a commonplace of the schools and Khunrath uses it exactly: an assertion offered without grounds can be refused without grounds. — *beschorne Narren*, shorn fools: the fool of the period was shaved or tonsured, and the phrase means both 'fools' and 'men who have been fleeced'.

[78] Marginal gloss: 'O Father of Lights, forgive them, that they so blaspheme thee in thy mysteries, for they know not what they do!' (1599: *lastern*) — Luke xxiii. 34 with the *Father of Lights* of James i. 17 (already glossed at p. 5) put in place of the vocative. Khunrath applies the words from the cross to men who scoff at the Art, which is as strong a claim for it as anything in the treatise, and he makes it in the margin rather than in the text.

bestendigen grundfesten der Natur / anderer gestalt gewis sein / auch solches entweder *in thesi & affirmativa* gründlich darthun vnd erweisen / oder aber *in antithesi & negativa* krefftiglich *refutiren* können ; *Cum scire sit rem per causas scire: Et, teste Aristotele,* [a] *soli illi doceant, qui per causas & principia certa docent. Nihil enim, Platone attestante, est ortum sub SOLE, cuius causa legitima non præcessit. Sciens, igitur, est ille, & propterea felix, terq; quaterq; felix, qui rerum scit cognoscere causas*. Sonsten ists nur blosses wehnen / vnd bleiben grundlose vergebliche gedancken ; Gleubet man euch auch disfals also viel / als den *Nugis* von *Amadis* aus Franckreich.

Ich hab mein tag in vielen vnterschiedlichen *Materijs Chymicè* gearbeitet ; Ich habe von manchen

[a] *In Proœmio Metaphysices.*

Detur igitur causa.

Ja / wann jhr schon auch dz rechte erwieset. Man gestehet weder rahten noch wehnen. Wissen gilt allhie. Mit einem gnugsamen WARVMB / sol vnd mus man sich *resoluiren*.

out of the abiding foundations of Nature; and must be able either thoroughly to set forth and demonstrate it *in thesi & affirmativa*, or else forcibly to *refute* the contrary *in antithesi & negativa*. *Cum scire sit rem per causas scire: Et, teste Aristotele,*[a] *soli illi doceant, qui per causas & principia certa docent. Nihil enim, Platone attestante, est ortum sub SOLE, cuius causa legitima non præcessit. Sciens, igitur, est ille, & propterea felix, terq; quaterq; felix, qui rerum scit cognoscere causas*.[79] Otherwise it is mere supposing, and remains groundless, futile thinking. In this matter people will believe you about as much as the *Trifles of Amadis* out of France.[80]

I have in my day worked *Chymically* in many different *Materials*; I have obtained from many

[79]'Since to know is to know a thing through its causes: and, on Aristotle's testimony, only those teach who teach through causes and certain principles. For nothing, as Plato attests, has arisen under the SUN whose lawful cause did not go before it. He therefore is knowing, and on that account happy, thrice and four times happy, who can recognize the causes of things.' Marginal glosses: (keyed to *a*) 'In the Proem of the *Metaphysics*'; 'Let the cause then be given.' — The last clause turns Virgil, *Georgics* ii. 490, *felix qui potuit rerum cognoscere causas*, and the *terque quaterque felix* is Virgilian too (*Aeneid* i. 94). What Khunrath has done is to make a demand of method out of a line of poetry: not that knowing causes is blessedness, but that without them there is no knowledge at all.

[80]Marginal gloss: 'Yes — even if you did demonstrate the right thing. Neither guessing nor supposing is admitted. Knowing is what counts here. With a sufficient WHY, one shall and must resolve oneself.' — *Amadis de Gaula*, the chivalric romance, hugely popular in German translation by the 1590s and a byword for entertaining invention. The comparison is dismissive: your claims are a romance.

laboranten viel schöne vnd gute handgriffe / bey vielerley *materijs* nützlich zugebrauchen / vberkommen; solte deswegen eine jede derselben *materia* stracks vor meine *MAGNESIAM* gehalten vnnd ausgeschrieben werden? O weit gefehlet! *O capita Helleboro digna*! EINE alleine ists Vnter Allen / vnd sonsten keine andere mehr. *Hanc mihi elegit proposuitq; Natura! hanc (& mediatè & immediatè) mihi ostendit RVACH HHOCHMAH-EL! Cui (ob graues causas easq; sufficientes) dico ; Tu mihi sola places! Tu mihi sola places!*

Ja / vnter viesten* vnzehligen.

Man sol vnd mus disfals nur auff EIN DIng gewis schliessen. Auff das EINE / dauen die Weisen redē.

Ists nicht ein Elend ding / etwas spöttisch auszumachen / vnd als vnrecht zu verwerffen / dz man *per causas sufficientes* / niemals warhafftig erkennet hat / wie gut oder böse / nütz oder

laborants many fine and good manipulations, usefully to be employed upon various *materials*. Ought every one of those *materials* therefore to be straightway held and published abroad as my *MAGNESIA*? O far wide of the mark! *O capita Helleboro digna*![81] ONE alone it is Among All, and no other whatever besides. *Hanc mihi elegit proposuitque Natura! hanc (& mediatè & immediatè) mihi ostendit RVACH HHOCHMAH-EL! Cui (ob graues causas easque sufficientes) dico: Tu mihi sola places! Tu mihi sola places!*[82]

Is it not a wretched thing, scornfully to make an end of a thing and to reject it as wrong, when one has never truly recognized *through sufficient causes* how good or evil, useful or

[81]'O heads deserving of Hellebore!' — hellebore was the classical purge for madness; the tag is proverbial (cf. Horace, *Satires* ii. 3). Marginal gloss: 'Yes — among many,* countless ones.'

[82]'This one Nature chose out and set before me! This one (both mediately and immediately) RVACH HHOCHMAH-EL showed to me! To whom (for weighty and sufficient causes) I say: Thou alone pleasest me! Thou alone pleasest me!' — This is the most personal sentence in the treatise so far, and the only place where Khunrath claims a private showing. The repetition is his and is not reduced to one. *Ruach Hhochmah-El*, the Spirit of the Wisdom of God (see p. 9); *mediatè & immediatè* distinguishes the showing through Nature and the writings from the showing without a medium, and he claims both. *The gloss reads *vies-* | *ten*, which is not a German word; the letters are secure (Fraktur *i*, round *s*), so it is left as printed and recorded as unread. *vielen*, many, would fit the sense. Marginal gloss: 'In this matter one shall and must conclude with certainty upon ONE Thing only. Upon the ONE of which the Wise speak.'

schedlich es sey ? O Leichtsinnigkeit!

Wil derwegen hiemit bitlich vermahnet / vnnd trewhertzig er-innert haben / Alle / wes Standes oder Würden sie seind / das sie keinem / er sey auch wer er wolle / weder *pro* noch *contra* vollkommen glauben geben / als wisse derselbe VNSERE (zu-uerstehen / Aller wahrer *Philosophorū*, vnd Meine) *MAGNESIAM CATHOLICAM* vnfehlbar / Er gebe dann deswegen richtigen / satten bescheid von sich / wie obenangedeutet. Wolte sich ein* *ignorant* sein scheffen entschüldigen / Er were ein einfeltiger Leye / Er hette nichts / oder doch wenig / *studiret*, könte derwegen nicht förmlich / wie es wol sein solte / von den sachen reden ; dannoch aber wuste er die *Materiam* gar gewis : Man solle jhme nur gleuben / oder ja auff sein

Qui facilè credit, facilè decipitur. Wer leichtlich gleubet / der wird leichtlich verfüret.

harmful it is? O Frivolity!

I will therefore herewith have admonished, in entreaty, and faithfully reminded, All — of whatever Estate or Dignity they may be — that they give no one, be he who he will, complete credence either *for* or *against*, as though that same person knew OUR (that is to say, All true *Philosophers'*, and Mine) *MAGNESIA CATHOLICA* unfailingly, unless he then gives a right and solid account of himself in the matter, as intimated above.[83] Should an *ignorant*[*] wish to excuse his being so — that he is a simple Layman, that he has studied nothing, or at least little, and cannot therefore speak of the matters formally, as it ought properly to be done, but that he nevertheless knew the *Materia* quite certainly, and that one ought only to believe him, or indeed to trust his[84]

[83] Marginal gloss: '*He who believes easily is easily deceived*. Whoever believes lightly will lightly be led astray.' — Note that the caution is symmetrical: *neither for nor against*. Khunrath is asking not to be believed on his own say-so either, which is consistent with the demand for causes on p. 36 and is the reason the treatise argues at all rather than simply asserting.

[84*] 1599, line 16: *eln*; corrected to *ein* by Khunrath's own errata (the errata leaf (the verso of the p. 187 leaf), *ein für eln. lin. 16*). The only erratum falling in these eight pages.

grosses schweren trawen. Ja wol! Wenns dem Lügener zum schweren kömpt / er schwüre dem Teuffel ein bein abe. Man lasse sich ohne gutē grund / von warheit *MAGNESIAE* , nichts weise machen noch vberreden. Der gestalt wird mancher hinter das Liecht der Warheit vnuerführet bleiben.

Höret / lieben Herrn *cauillatores* vnd grobe freunde / fahret doch etwas gemach / jhr werffet sonsten gar vmb ; Pralet vnd Triumphiret nicht *ante Victoriam* ! Ich rathe / jhr hieltet ewere / euch selbst eigene eingebildete meinungen / gegen diese gegenwertige vnd andere mehr Meine hieruon Naturgemesse Schrifften / vnd *ponderirtet, considerandis consideratis* / allerfleissigst / Ob auch in ewren euch *imaginirten materijs* , jhr vngezwungen / vnd nicht gleich als

great swearing. Oh yes indeed! When it comes to swearing, the Liar would swear a leg off the Devil.[85] Let no one, without good grounds, be talked round or persuaded out of the truth of *MAGNESIA*. In that fashion many a man will remain unmisled behind the Light of Truth.[86]

Hear me, dear Sirs *cavillers* and coarse friends: do go a little more gently, or else you will overturn the whole thing altogether. Do not boast and *triumph before the Victory*! I advise that you hold your own, self-imagined opinions up against this present writing of mine and others besides, which conform to Nature; and that you *weigh* them, *the things to be considered having been considered*, with all diligence: whether in the *materials* you have *imagined* for yourselves you find — unforced, and not as if

[85] *er schwüre dem Teuffel ein bein abe* — a proverbial hyperbole: he would swear so hard that the Devil himself would lose a limb by it. Kept literal; any paraphrase loses the picture.

[86] *hinter das Liecht führen* is the ordinary idiom for deceiving; Khunrath negates it and so produces a phrase that does not quite settle — to be *behind* the Light of Truth and yet *unmisled*. Printed as he has it.

bey den haren herzu gezogen / findet ALLE (ALLE / Sag Ich) die jenigen *Proprietates, Qualitates* vnd *Conditiones*, so Ich von Meiner / zusampt aller wahren *Philosophorum* / *MAGNESIA VNIVERSali* / in diesem *tractatu* zum Beweis lehre / schreibe vnd andeute ; Findet jhr / durch eingebung des H. Geistes / solcher gestalt / eine vnfehlbare *analogiam harmonicam* ewerer *Materiæ* vnd Vnserer *MAGNESIAE* , so ists gut / vnd möget jhr als dann erst bestendig schliessen / das jhr auff dem rechten wege der Warheit / auch hierinne mit Vns einig seid / vnd der Philosophen *MAGNESIAM CATHOLICAM* recht wisset. Ewer vnzeitiges trotziges rühmen / falsche *opiniones* vnd spöttisch *calumniren* , wird sich hierauff wol selbst stillen : Ja / mit grossem schemen vnd hertzlichen bereuhen /

dragged in by the hair — ALL (ALL, I say) those *Properties, Qualities* and *Conditions* which I teach, write and intimate by way of proof in this *treatise* concerning My own, and together with it all true *Philosophers'*, *MAGNESIA VNIVERSALIS*. If in such fashion you find, by the inspiration of the H[oly] Spirit, an unfailing *harmonic analogy* between your *Material* and Ours, then it is well; and then, and not before, you may conclude with assurance that you are upon the right road of Truth, that in this too you are at one with Us, and that you rightly know the *MAGNESIA CATHOLICA* of the Philosophers.[87]

Your untimely, defiant boasting, false *opinions* and scornful *calumniating* will then no doubt quiet itself: yes, with great shame and hearty repentance,

[87]This is the methodological payoff of the whole block, and it is a real test rather than an assertion: take the properties, qualities and conditions set out in the treatise, hold your candidate substance against them, and see whether *all* of them fit without being *dragged in by the hair*. Khunrath repeats ALL and glosses it himself. — *analogia harmonica* is the same instrument as the *Harmonia analogica* of p. 30, now turned from the Stone and Christ to the reader's material and Khunrath's: one figure serving both a Christological claim and a laboratory criterion. That doubling is the treatise's characteristic move and is worth watching for.

geübter vnbedachtsamkeit halben / von sich selbstē dahin fallen: Gleich wie auch *Saulo*, der Christum vnd seine gliedmassen / aus vnwissenheit / mit drawen vnd morden / tro-tziglich verfolgete / geschehen; Welcher / nach dem jhne der HErr vom Himmel vmbleuchtet / vnd auff dem wege erschienen / auch auff anmelden Göttlichs befehlichs durch *Ananiam* / des HErrn Namen zuuerkündigen / die schupen der blindheit von seinen augen abgefallen / vnd das Liecht der Warheit in jhme auffgegangen / also bald Christum gepredigt / das derselbe Gottes Sohn sey: Also auch jhr / wann aus Gottes erbarmung / euch vorgesagten das Liecht der Natur leuchten / vnd auff annemung Meiner (der Ich / ohne vergebenen Ruhm / jedoch mit warheit zu sagen / Von GOTT ; der *NATVR* ; vnd einem wolwis-

Actor. 9.

for heedlessness practised, fall away of themselves: just as happened also to *Saul*, who out of ignorance persecuted Christ and his members defiantly, with threatening and slaughter. Who, after the LORD had shone round about him from Heaven and appeared to him on the road, and after the announcing of the Divine command through *Ananias* to proclaim the LORD'S Name, had the scales of blindness fall from his eyes, and the Light of Truth rise up in him, and straightway preached Christ, that He is the Son of God.[88] So also you: when, out of God's mercy, the Light of Nature shall shine upon you — you who have been spoken of above — and upon your acceptance of Mine (I who, without idle boasting, yet to speak truly, have been faithfully instructed herein by GOD, by *NATURE*, and by a well-know-

[88]Marginal gloss: Acts ix — the conversion on the Damascus road and Ananias, with Acts ix. 18, *and immediately there fell from his eyes as it had been scales*. — This page settles a crux left open at p. 7, where *des Teuffels aber / sampt seiner schupē* was read as 'scales' only on conjecture. *die schupen der blindheit* here is the same word in its plain biblical sense, and Khunrath runs it across the opening: the Devil's scales at p. 7, the scales of blindness falling at pp. 41 and 42. The reading at p. 7 is now secure, and the note there should be read with this one.

O HERR GOtt erbarme dich / vnd erleuchte dein Antlitz vber die / welche dieser deiner Warheit zu wider *theori*siren vnd *labo*riren; auff das sie sich befleissen *MAGNESIAM* erkennen zu lernen.

senden Meister / deme in Ewigkeit wol sey / hierinnen trewlich vnterwiesen) trewhertzigen in Philosophischer Warheit wolgegründten vermahnung / die schupen der blindheit / von ewren Augen des trotzigen gemüths auch abefallen ; Also auch jhr (sag Ich) als dann erkennen vnd bekennen werdet / das *MAGNESIA CATHOLICA*, davon Ich lehre vnd schreibe / der grossen Weldt SOHN sey / vnd das allein wahre *subiectum LAPIDIS Philosophorum CATHOLICI*, des Natürlichen / vnd Naturgemeß-künstlichen *SERVATORIS* der grossen Weldt ; vnd neben Mir / auch allen wahren *Philosophis*, dieselbe von den falschen der *Sophisten* erdichteten *Magnesijs* vnterscheiden ; fest an jhr bleiben; diese *doctrinam* gebürlich ferner fortpflantzen; vnd als disfals allein warhafftig verthedigē helffen.

-ing Master, to whom may it be well in Eternity) — and upon a faithful admonition well grounded in Philosophical Truth, the scales of blindness shall fall also from the Eyes of your defiant mind: then also you (I say) will recognize and confess that *MAGNESIA CATHOLICA*, of which I teach and write, is the SON of the great World, and the only true *subiectum* of the *LAPIS Philosophorum CATHOLICVS*, the Natural and Nature-conforming, artful *SERVATOR* of the great World;[89] and, alongside Me and all true *Philosophers*, will distinguish that same from the false *Magnesias* invented by the Sophists; will abide fast by her; will propagate this *doctrine* further, as is fitting; and will help in this matter truthfully to defend her alone.

[89] Marginal gloss: 'O LORD God, have mercy and make thy Countenance to shine upon those who *theorize* and *laborate* contrary to this thy Truth, that they may take pains to learn to know *MAGNESIA*.' — Numbers vi. 25, the Aaronic blessing, turned into a prayer for his opponents. — *SERVATOR*, Saviour or Preserver, is the term used of Christ in Latin devotion, and Khunrath applies it here to the Stone with *der grossen Weldt* attached: the Saviour of the great World, as Christ is the Saviour of the lesser. He does not soften the word and neither does this translation.

Findet jhr aber *discrepantias* Ewerer meinungen / vnnd dieser Meiner / mit der Natur vnnd vnwiedersprechlichen *rationibus* befestigten / Philosophischen Lehre / so schliesset / Ihr habt verstossen vnd gefeilet / vnd lernets (wie angedeutet) gewisser *indagiren*. Sonsten haltet jhr / euch selbst zu nachtheil / *Pseudo-Magnesiam pro genuina*. Gesagtes lasset in diesem *Magnesien* handel / so viel ewere *pseudo-Magnesias* / auch der Philosophen vnd Meine wahre *MAGNESIam CATHOLICam* anlangt / ewern Probstein sein / vnd nach dem selbē richtet euch

Basanus huius litis.

MERCKET AVFF.

Wann (durch GOTTES Gnade) man erweisen würde / aus den Ersten zweyen *capitulen* des Ersten buchs *MOSIS* / was *MATERIA PRIMA* des

Præsupposita tria probanda ; a thesi ad hypothesin descendendo.

But if you find *discrepancies* between your opinions and this Philosophical Teaching of Mine, made fast by Nature and by incontrovertible *reasons*, then conclude that you have gone wrong and erred, and learn (as has been intimated) to *search* more surely. Otherwise you are holding, to your own disadvantage, a *false Magnesia for the genuine one*. Let what has been said, in this business of *Magnesia* — so far as it concerns your *pseudo-Magnesias*, and also the true *MAGNESIA CATHOLICA* of the Philosophers and Mine — be your Touchstone, and direct yourselves by it.[90]

MARK THIS WELL.

If (by GOD'S Grace) one were to demonstrate, out of the First two *chapters* of the First book of *MOSES*, what the *MATERIA PRIMA* of the[91]

[90] Marginal gloss: '*The touchstone of this dispute.*' — *Basanus* is the Greek *básanos*, the touchstone for assaying gold, and Khunrath sets the Latin gloss beside the German *Probstein* as he habitually does. The metaphor is exact rather than decorative: a touchstone does not produce gold, it tells you whether what you have is gold.

[91] Marginal gloss: '*Three things presupposed, to be proved; descending from thesis to hypothesis.*' — What follows to p. 46 is a single conditional sentence in three limbs, and Khunrath's gloss numbers them for the reader because the construction will not otherwise hold together. The first limb runs to *For one* at p. 44; the second occupies the rest of that page and pp. 45–46. *MERCKET AVFF* is set as a centred display line in the 1599 and is kept so.

1. *MATERIA PRIMA quid sit.*

gantzen grossen gebeudes der materialischen WELD / zusampt aller materialischen dingen darinnen sey. Für eins.

2. *QVAE & QVALIS.*

VNVM hoc cetera excludit OMNIA. Atq; sic excluduntur artificialiter præparata omnia, cuncta, singula & vniuersa.

O Blindheit!

Es ist bekand / von sehr sehr wenigen aber erkand.

Luc. 24. 16.

Zum andern / das man EIN *NATVRLICH* DING / auch nach lehre des Philosophischen spruchs / *vbi Natura desinit, ibi Ars incipit*, / wo die *NATVR* auff höret / da fenget die Kunst an / darzu Menschen-Handt oder Kunsthülffe zuuor noch niemals gekommen / (welches DING / obs schon die gantze Welt vor jhren Augen hat / auch kennet / vnd darzu mit seinem eigenen Nahmen / den es offentlich vnd in gemein hat / weis zu neñen / dannoch gleichwol / dieweil jhrer Augen / Sinne vnd Verstand gleich wie derer Jünger so mit Christo nach *Emaus* giengen das sie *IHSVM* nicht kandten / von GOTT also gehalten vnd regieret werden / das sie

whole great edifice of the material WORLD may be, together with all material things therein. For one.[92]

For another, that ONE NATURAL THING — also according to the teaching of the Philosophical saying, *vbi Natura desinit, ibi Ars incipit*, where NATURE leaves off, there Art begins — to which Man's Hand or the help of Art has never yet come.[93] (Which THING — although the whole World has it before its Eyes, and knows it, and moreover can call it by its own proper Name, which it publicly and commonly has — yet nevertheless, because their Eyes, Senses and Understanding are so held and governed by GOD, just as were those of the Disciples who went with *Christ* toward *Emmaus*, so that they did not know *JESUS*, they[94]

[92]Marginal gloss: '1. What the *MATERIA PRIMA* is.' — Genesis i–ii is being offered as evidence in a chymical argument, which is the reverse of the usual direction: not scripture illustrated from nature, but the first matter established from scripture.

[93]Marginal glosses: '2. *Of what sort and of what quality*'; '*This ONE thing excludes all the rest. And thus are excluded all things artificially prepared — all, every, each and the whole of them.*' — The exclusion is total and is the point: anything that has already passed through a human operation is disqualified as the subject, however promising. *vbi Natura desinit, ibi Ars incipit* is the standard tag of the art–nature debate, and Khunrath gives his own German for it, as always.

[94]Marginal glosses: 'O Blindness!'; Luke xxiv. 16, *but their eyes were holden, that they should not know him*. — This is the treatise's central claim about concealment and should not be passed over: the thing is not hidden. It is in plain sight, it is known, and it even has a public and common name that everyone can say. What is withheld is *recognition* — the *erkennen* distinguished from *kennen* since p. 12 — and Khunrath says plainly that it is withheld by God, not by the Philosophers' secrecy. The Emmaus text makes the point exactly: the disciples were looking straight at him.

Es nicht erkennen ; nur allein die jenigen wenigen Erkennen / die GOTT aus seiner sonderbaren GVTE vnd BARMHERTZigkeit es wil erkennen lassen ; Ja wol vnter zehen / oder viel viel mehr Tausenden kaum einen. Es ist in den augen des vnuorstendigen ein [a] schlecht verächtlich ding / jederman bekand / von sehr wenigen aber erkand. Es ist nur vmbs wissen zuthum!) Augenscheinlich zeigen / warhafftig fürlegen / vnd fierlich* erwiesen würde / das dasselbe EINE DING (wie dann alle Naturkündige Chymischen wahre *philosophi* einhelliglich bezeugen / das *SVBIECTVM LAPIDIS philosophorum VNIVERSALIS VNIVERSALE* nur alleine EIN DING sein solle / sein müsse / vnd auch sey ; Welches in Sich habe [b] ALLes / was es zu des *LAPIDIS Philo-*

[a] *Aspice, ô homo, Magnesiam, & tolle supercilium. In Ea Naturaliter ac Theosophicè habitat veræ Sapientiæ atq; Scientiæ bonæ thesaurus*

Augenschein vnd aller Weld gezeugnis.

Res vna Catholica Lapidis Philosophorum Catholici materia. Nur die EINE DIng lerne erkennen.

[b] ALLES / *vt est iuxta, signo hoc**

do not recognize It; only those few recognize it whom GOD, out of his especial GOODNESS and MERCY, will let recognize it — yes, scarcely one among ten, or among very many more Thousands. In the eyes of the undiscerning it is a mean, contemptible thing[a], known to everyone, but recognized by very few. It is only a matter of the knowing!)[95] — were one to show it to the eye, truly to set it forth, and to demonstrate it[*], that the same ONE THING (as indeed all true Nature-knowing Chymical *philosophers* unanimously testify: that the *VNIVERSALE SVBIECTVM* of the *LAPIS philosophorum VNIVERSALIS* should be, must be, and also is, one single THING alone) — which has in Itself [b] ALL that is needful for the constitution of the *LAPIS Philo-*[96]

[95] Marginal gloss, keyed to Khunrath's *a*: '*Look, O man, upon Magnesia, and lay aside thy haughtiness. In Her there dwells, Naturally and Theosophically, the treasure of true Wisdom and of good Knowledge.*' — Second gloss: 'Ocular proof, and the testimony of all the World.' — *Es ist nur vmbs wissen zuthum* is flat and colloquial in the German: the whole difficulty is the knowing, and nothing else. The register allows it to stay flat.

[96] Marginal glosses: '*The one Catholic Thing is the matter of the Catholic Stone of the Philosophers.* Only learn to recognize the ONE Thing.'; keyed to *b*: 'ALL — *as it stands alongside, by this sign*[*]'. [*] A chymical character stands here, centred on its own line in the margin, and *signo hoc* points at it: a short stem rising from a broad wavy base, carrying three elements — a C-curl opening right, a taller central figure like a 2 or *đ*, and a mirrored C-curl opening left, each of the outer curls budded at its crown. It matches no standard planetary or metal sign and is left unidentified; it cannot be reproduced in this type. [*]*fierlich* is not a recorded form and is doubtful in this copy; the sense requires something like *zierlich*, neatly, or *sicherlich*, surely. Left as printed.

sophorum VNIVERSALIS constitution, das / Nemlich / derselbige sey / von nöten ; Darein [a]*constitutivè* nichts gehe oder komme / was zuuor nicht auch daraus gegangen oder herfür gekommen sey: Nur alleine das der Kunstner / in der Ersten oder VORARBEIT / von welcher die *Philosophi* fast gar nichts / oder doch ja sehr sehr wenig nachrichtung in jhren Schrifften klar vnd hell verlassen / Solches Naturgemeß-künstlich [b] AVFLöSE ; gebürlich REINIGE ; vnd die vberflüssigkeiten dauon Abscheide: Nachmals / in der ANDERN oder NACHARBEIT / die Reinen theile / in rechten Gewichte / wiederumb RECHT *Componire*, *REVNIRE, COAGVLIRE, FIGIRE* vnd *INCERIRE*) das dasselbige EINE Natürliche DING / wird von Mir gesagt /

[a] *Destructivè* hat es eine andere meinunge: sonderlich wo man das die zerstörūg beförderende ding / mit vnd neben den vnreinigkeiten *MAGNESIAE* / rein darvon auch wiederumb abscheiden kan.

[b] *Solue; Coagula; Fige.*

Hoc Artis est. Vnd dieses stehet bey GOTT / der weis wol / Ob auch / Wehme

sophorum VNIVERSALIS — namely, that the same may come to be; into which *constitutively*[a] nothing goes or comes that has not previously also gone out of it or come forth from it; save only that the Artist, in the First or FORE-WORK — concerning which the *Philosophers* have left almost nothing at all, or at any rate very, very little information clear and plain in their Writings — should in a Nature-conforming and artful manner DISSOLVE[b] that same, duly CLEANSE it, and Separate the superfluities from it; and afterwards, in the SECOND or AFTER-WORK, should again rightly *Compose*, *REUNITE, COAGULATE, FIX* and *INCERATE* the Pure parts in their right Weight.[97] That the same ONE Natural THING is, I say,

[97] Marginal glosses: keyed to *a*: '*Destructively* it has another meaning: especially where one can also separate out again, clean away from it, the thing that furthers the destruction, together with and alongside the impurities of *MAGNESIA*.'; keyed to *b*: '*Dissolve; Coagulate; Fix*.'; '*This belongs to the Art.* And this rests with GOD, who knows well whether — and to whom.' — These two pages are the only place so far where Khunrath states the operation itself, and he states it as a closed system: nothing may enter the composition that did not first come out of the same body. *Solve, Coagula, Fige* is the classical formula; *incerare* is to bring to a waxy consistency, a standard step, and is kept as *incerate*. Note his admission that the Philosophers wrote almost nothing clear about the Fore-work — which is what he has undertaken to supply.

me / Wie viel / oder Wann Er gebē wil.

sey gleich eben solcher *MATERIAE* / wo von GOTT das grosse gebewde der materialischen Weldt erbawet / vnd auch *Mundi - primordialiter* oder erst-Weldt-anfenglich ALLE materialische dinge darinnen gemacht hat: Nicht aber also / wie auch Weldt-anfenglich (*ita volente DEO*) jede jene *Vegetabilia, Animalia, Mineralia atq; Metalla*, auff nur EINE gewisse *speciem* oder Natürliche gesagte Art insonderheit *specificiret*, oder gewiß-geartet / damals daraus geworden ; Oder aber hernacher (*itavolente DEO, & operante NATVRA, MOTVS Naturalis principio*) aus oder von den GEWECHSEN vnnd THIEREN wiederumb *& secundariò* die GEWECHSE vnd THIERE immer fort vnd fort / jedes aus oder von seinen eigenen besondern

be of just such *MATERIA* as that from which GOD built the great edifice of the material World, and from which also, *primordially to the World*, or at the first beginning of the World, He made ALL material things therein. Yet not in such wise as those *Vegetables, Animals, Minerals and Metals* severally came to be from it at that time, at the beginning of the World (*God so willing*), specified or fixed in kind upon only ONE certain *species* or so-called Natural Kind in particular; nor as afterwards (*God so willing, and NATURE working, by the principle of Natural MOTION*) the PLANTS and BEASTS have come, *and in the second place*, out of or from the PLANTS and BEASTS again and again, on and on, each out of or from its own particular[98]

[98]Marginal gloss, continued from p. 46: '… whe[ther], How much, or When He will give.' — The page distinguishes three modes of coming-to-be, and the whole argument of the next five pages depends on keeping them apart: creation from the first matter at the beginning; specification into kinds at that same beginning; and propagation by seed ever since. Only the first is universal.

Wie vnd wo von die Algemeine aller Metallen Vnmetallische Erste *Materia* auff *Mineralia* vnd *Metalla specificiret* werde.

Sahmen / nach derselbigen Arth vnd Eigenschafften ; Item / *MINERALIA* vnd *METALLA*, aus *MVNDI MATERIA PRIMA CATHOLICA à NATVRAE siue ANIMAE MVNDI CATHOLICAE Rationibus Seminarijs Mineralib9 atq; Metallicis, specialibus siue specificis, SIC vel SIC specificata*, von den Weisen Wesentlichē Mineralischen vnd Metallischen vnterschiedlichen vnd sonderbarē Samhafften krefften der ALGEMEINEN *NATVR* oder SEELE der WELD / auch noch heutiges tages ALSO oder ALSO / *specificieret*, (*in determinirten* der Natur alleine wolbekandten Gewichten vnnd Massen / zusammen vermischet vnd vereiniget / an Jhren örten) auff Jhre weise / ferner geworden / werden vnd sein : Sondern gleich also (auch *in statu*

Seed, after the Kind and Properties of that same. Likewise *MINERALS* and *METALS*, *specified THUS or THUS out of the WORLD'S CATHOLIC FIRST MATTER, by the Mineral and Metallic Seminal Reasons — special or specific — of NATURE, that is, of the CATHOLIC SOUL OF THE WORLD*: by the essential, various and particular seed-bearing powers, Mineral and Metallic, of the UNIVERSAL *NATURE* or SOUL of the WORLD, *specified* THUS or THUS, even in our own day (mixed together and united in determinate Weights and Measures known to Nature alone, each in its own place), after their own fashion, having come to be, coming to be, and being.[99] But rather just so (also *in the state*

[99] Marginal gloss: 'How, and out of what, the Universal, Unmetallic First *Matter* of all Metals comes to be *specified* upon *Minerals* and *Metals*.' — The gloss carries the argument's weight: the first matter of metals is itself *unmetallic*. A metal cannot be the universal subject, because the universal subject must be prior to metal. *Mineralib9* prints the *-us* contraction as a baseline 9-shaped sort with a descending tail, not a superscript, and is read as *Mineralibus*.

Pri - materiali Catholico, in ALgemeinem Erst - materialischen Stande) wie die Weldt - anfengliche / von GOTT aus NICHts zu erst erschaffene / vnnd mit der ALGEMEINEN *NATVR* (dem Allergeheimbsten verborgensten Geist oder Seele der Welt) *CATHOLISCH animirte* oder Geschligte *MATERIA - PRIMA CATHOLICA* jenes mahl ware: auch in einem weder Vegetabilischen / Animalischen / Mineralischen oder Metallischen / Sondern EIGENEM / mit *Synopticè - Catholica Igneæ CATHOLICAE NATVRAE scintillula Ignea* / das ist / kurtzbegrifflich - Catholischen fewerfüncklein der fewrigen ALGEMEINEN *NATVR* Catholisch *animirtem CATHOLISCHEN ENTE* oder WESEN / von GOTT selbst / durch die *NATVR*, dem *Phi-*

Es ist kein *ENS Vegetabile, Animale, Minerale* noch *Metallicum* , sondern ein solches / daraus alle *Mineralia* vnd *Metalla* sein ALGEMein von der *NATVR* gezeuget werden. Sey man derwegen mit

of the Catholic First Matter, in a UNIVERSAL First-material Condition) as the *MATERIA PRIMA CATHOLICA* was at that time — created at the beginning of the World by GOD out of NOTHING, and *CATHOLICLY ensouled* or *Geschligte* with the UNIVERSAL *NATURE* (that most secret and most hidden Spirit or Soul of the World): and ensouled Catholicly, moreover, in no *Vegetable*, *Animal*, *Mineral* or *Metallic BEING* or ESSENCE, but in its OWN, with a *Synoptically-Catholic fiery little Spark of the FIERY CATHOLIC NATURE* — that is, a comprehended-in-brief, Catholic little fire-spark of the fiery UNIVERSAL *NATURE* — set forth thus CATHOLICLY by GOD himself, through *NATURE*, to the *Phi*-[100]

[100] Marginal gloss: 'It is no *Vegetable, Animal, Mineral* nor *Metallic BEING*, but such a one as out of which all *Minerals* and *Metals* are universally begotten by *NATURE*. Let one therefore not confound it with …' (continued p. 50). — *Geschligte* is printed thus, and the same form recurs at p. 54 (*geschliget*); it is not a regular German word. The sense demanded by *animirte oder* is 'ensouled', and the obvious guess is a form of *seelig*, which would give *Geseeligte* — ensouled and beatified at once. But the types read *sch* in both places, and the word is left as set rather than emended. The reading is open.

mit Zinck / *Vitriolo, Antimonio,* Queck silber vnd dergleichen dingen / *&c.* wie dann auch mit allen *Præparatis* aus jhnen / disfals nur vnuerworren. *MICROCOSMVS Chymicorum non humanus, sed macrocosmicus. Certè & propriè filius appellatur id, quod è Patris semine & substantia gignitur.*

losopho also *CATHOLISCH* fürgestellet: Fürwar ein besonders geheimes vnnd Meisterlichs der *NATVR* kunststück subtiler Catholischer Scheidung vnd *Composition* von LEIB / GEIST vnd SEELE / aus der grossen Weld LEIB / GEIST vnd SEELE / *in* EIN *pri - materialisch* eigenes *CHAOS*; Der Chymischen Philosophen *MICROCOSMVS macrocosmicus, non humanus*, gros Weldtliche / nicht Menschliche kleine Weldt : Vnd dahero ; *èx spermate MVNDI maioris, MACROCOSMI FILIVS, ὁμοούσιος, coessentialis atq; consubstantialis parenti* , aus dem Sahmen der grossen Weld / ein SOHN der grossen Weldt / gleich seinem Gebärer / an Erst - Welt - anfenglicher *Essentz* oder Wesen vnd *Materia*.

Zum Dritten / Man vber ge-

-*losopher*: truly a peculiarly secret and Masterly art-piece of *NATURE*, of subtle Catholic Separation and *Composition* of BODY, SPIRIT and SOUL out of the great World's BODY, SPIRIT and SOUL, into ONE Primaterial *CHAOS* of its own. The Chymical Philosophers' *MICROCOSMVS macrocosmicus, non humanus* — a great-Worldly, not a Human, little World.[101] And thence: *ex spermate MVNDI maioris, MACROCOSMI FILIVS*, ὁμοούσιος, *coessentialis atque consubstantialis parenti* — out of the Seed of the great World, a SON of the great World, like unto its Begetter in First-World-beginning *Essence* or Being, and in *Matter*.[102]

Thirdly, if one were fur-

[101] Marginal glosses: (continued from p. 49) '… with Zinc, *Vitriol*, *Antimony*, Quicksilver and the like things, etc.; nor likewise with any of the *Preparations* made from them — in this matter, only do not confuse it.'; 'The *MICROCOSM* of the Chymists is not human, but macrocosmic.' — The inversion is deliberate and is the whole point: the microcosm of the Philosophers is a little world made of the great world, not the human being who is the microcosm of ordinary Renaissance doctrine.

[102] 'Out of the seed of the greater World, the SON OF THE MACROCOSM, *homoousios*, coessential and consubstantial with its parent.' Marginal gloss: '*Certainly and properly that is called a son which is begotten of the Father's seed and substance.*' — ὁμοούσιος — printed in Greek type, with a rough breathing on the omicron and ου set as the omicron-upsilon ligature carrying the acute — is the word of the Nicene Creed, the term by which the Son is declared of one substance with the Father, and Khunrath sets it in Greek, unglossed, with its two Latin equivalents after it. He is not reaching for a loose analogy: he takes the most precisely defined word in Christian doctrine and applies it to the relation between the great World and its Son. This is the strongest form yet of the *Harmonia analogica* announced at p. 30, and the marginal gloss — a definition of sonship by seed and substance — is there to make the application exact rather than rhetorical. Nothing here is softened.

Materia Metallorum prima vniuersalis in CHAO nostro Catholicò.

setztes alles / auch noch weiter erweisen würde / das in wolangedeutetem *CATHOLISCHEN* Natürlichen *ENTE* oder WESEN / vber der Erden / gleich eben von der jenigen ALGEMEINEN *MATERIA* Catholisch sey / woraus die *NATVR* (jhrem ordentlichen Lauff nach) jedere zeit gezeuget habe / vnd / in Algemein / noch zeuge alle *Metalla* in der Erden.

CONSEQVENTIA ex prioribus.

Wann man nun dieses alles / wie obstehet / erweisen würde / Als / helt manse nicht vnbillich dafür / würde gnugsam dargethan sein / dz solch nunmehr offt angedeutes *ENS* , oder aber in demselbigen DINGE / sey *de MATERIA rerum omnium Materialium* PRIMA , eaq; CATHOLICA siue VNIVERSALI* , von der ERSTEN vnnd ALGEMEINEN aller Materialischen

-ther to demonstrate all the aforesaid, that it is Catholicly in the well-intimated CATHOLIC Natural *BEING* or ESSENCE, above the Earth, of just that same UNIVERSAL *MATTER* out of which *NATURE* (according to her ordinary course) has at every time begotten, and universally still begets, all the *Metals* in the Earth.[103]

If, then, one were to demonstrate all this as stands above — why then, it is not unreasonably held, it would have been sufficiently set forth that such an *ENS*, so often now intimated, or else in that same THING, is *of the FIRST MATTER of all Material things*[*], *and that a CATHOLIC or VNIVERSAL one*; of the FIRST and UNIVERSAL *MATTER* of all Material things,[104]

[103] Marginal gloss: '*The first universal Matter of Metals is in our Catholic CHAOS.*' — *vber der Erden*, above the Earth: the universal matter of the metals is not itself subterranean, which is why it can be had without mining. Khunrath states this almost in passing and does not return to it.

[104] Marginal gloss: '*A CONSEQUENCE from the premisses.*' [*]1599, line 20: *metallorum*; corrected to *Materialium* by Khunrath's own errata (the errata leaf (the verso of the p. 187 leaf), *Materialium für Metallorum. lin. 20*). The correction matters to the argument and is not merely verbal: at this step the claim is about the first matter of *all material things*, and the narrower claim about metals follows only afterwards, on p. 52. The compositor had anticipated it.

dingen *MATERIA* ; vnd also folgende auch *de MATERIA METALLORVM omnium PRIMA & VNIVERSALI*: Schliesslich dann / *CHAOS pri-materiale ac vniuersale Physico - Chymicorum* / das Allgemeine Erst - materialische *CHAOS* der *NATVR* - kündigen / vnd *NATVR* - gemeß- Alchimisch laborirendē Philosophen : *MAGNESIA siue MAGNES-IAH , & SATVRNVS sapientum* ; *MINERA ARTIS*: Das wahre vnd eine des Philosophischen *VNIVERSAL* STEINS *VNIVERSALE SVBIECTVM*; Vnd auch der allein rechte / beydes Natürliche (wie es *per se* oder an sich selbst ist) vnd Naturgemeß- künstliche (verstehe / wann es in *pri-materialisch* wasser resoluiret ist / vnd entweder noch Azothisch wesserich / oder aber Azothisch *coaguliret* vnd *figi-*

MAGNESIA & SATVRNVS Sapientum. Nicht des gemeinen Bleys / es *Mercurium currentem corporeum*, sondern dieses / als ihres *Saturni Mercurium viscosum*, meinen die Weisen / wo sie von *Mercurio Saturni* zur *transmutation Metallorum AZOTH.*

and thus consequently also *of the FIRST and VNIVERSAL MATTER of all METALS*. Finally, then: the *primaterial and universal CHAOS of the Physico-Chymists*, the Universal First-material *CHAOS* of the knowers of *NATURE* and of the Philosophers who laborate in a *NATURE*-conforming and Alchemical way; *MAGNESIA, or MAGNES-IAH, and the SATVRN of the wise*; the *MINE OF THE ART*; the true and single *VNIVERSAL SVBIECTVM* of the Philosophical *VNIVERSAL* STONE.[105] And it is also the only right one, both Natural (as it is *per se*, or in itself) and Nature-conforming-artful — understand: when it has been *dissolved* into *pri-material* water, and is either still Azothically watery, or else Azothically *coagulated* and *fix*-[106]

[105] *MAGNES-IAH*: the hyphen is Khunrath's, and it is the most consequential piece of punctuation in the treatise. He divides the name so as to disclose *IAH* within it — *Yah*, the short form of the divine Name — making *Magnesia* read as the magnet of IAH. The hyphen is tight and unspaced in the print, the same sort used for the line-break in *SATVR-NVS* two words later. The etymology is false as philology and is not offered as philology: it is the same claim the book has been making throughout, that the divine Name is concealed in the thing the world can see and name but cannot recognize (p. 44). — *MINERA ARTIS*, the Art's ore or mine: the place the Art digs in, not the product. — Marginal gloss: '*MAGNESIA and the SATVRN of the Wise.* Not the *running corporeal Mercury* of common Lead, but this one — as their *Saturn's viscous Mercury* — is what the Wise mean, where they speak of *Saturn's Mercury* for the *transmutation of Metals* . . . ' (running on). The warning is practical and pointed: *Saturnus* in the Philosophers does not mean lead.

[106] '*AZOTH.*' stands alone at the foot of the page, below the rule, in Antiqua capitals on the direction line — the slot a signature occupies on a recto — sharing that line with the catchword. It is set in the margin here, the nearest this layout allows, and the placement is recorded. — *Azoth* is the alchemists' universal solvent or mercurial water, its name built from the first and last letters of the Latin, Greek and Hebrew alphabets (*a*, *alpha*, *aleph*; *z*, *omega*, *tau*), so that the word itself signifies the whole from beginning to end. Khunrath uses it adjectivally — *Azothisch* — which English cannot do without coining, so *Azothically* is coined here and recorded.

rum reden.

Ihr *Idioten* vnd *Sophisten* mercket diese Lehre wol.

Argentum & Aurum plus-quam perfectum.

ret ist / wie in nachfolgenden wei-ter angedeutet wird) *REGENERATION* ACKER des Silbers vnd Goldes / das Sie (*etiam nutu Diuino*) *Metalla plus-quam-perfecta* werden ; vnd als dann / vff die vnderen *metalla* in die öberen / verwandelungs *Tincturē, Elixeiria* vnd *Particularia* geben mögen: ohne welches hierzu (vermöge GOTTES vnuerenderlichen Beschluß vnd Anordnung durch die *NATVR*) kein anders ist / sein soll noch kan / in der gantzen NATVR aller dingen ; dieweil dieses DING (*Philosophicè consideratis circumstantijs omnibus*) seines gleichen sonsten durchaus also nicht hat : [a] Darinnen Naturlich begriffen sein / †Catholisch verborgen stecken / der Philosophen EINS / als nemlich / *MERCVRIVS Philosophorum CATHOLICVS & Crudus* ;

[a] *Vide supra signum hoc* pag. 45.*

Philosophorum Physico - Chymicorum MONAS; VNAri-us siue VNum.

-ed, as is further intimated in what follows) the *RE-GENERATION* FIELD of Silver and Gold, so that they may become (*by the Divine nod also*) *Metals more-than-perfected*; and then thereafter may yield, upon the lower *metals* into the upper, transmuting *Tinctures*, *Elixirs* and *Particulars*. Besides which, for this purpose (by virtue of GOD'S unalterable Decree and Ordinance through *NATURE*) there is, shall be, nor can be any other in the whole NATURE of all things, since this THING (*all the circumstances being Philosophically considered*) has in no wise anything else like it.[107] Wherein[a] are Naturally comprehended and[†] Catholicly lie hidden the Philosophers' ONE — namely, *MERCVRIVS Philosophorum CATHOLICVS & Crudus*, the Catholic and Crude Mercury of the Philosophers.[108]

[107] Marginal glosses: 'You Idiots and Sophists, mark this Teaching well.'; '*Silver and Gold more-than-perfected*.' — The direct address is Khunrath's and stands in the margin, not the text: he insults his opponents beside the page rather than in it, and he sets *Idioten* and *Sophisten* in Antiqua while the rest of the gloss is Fraktur — they are school terms, not mere abuse. A third gloss stands at the head of the page, *rum reden.*: it is the tail of the gloss begun at p. 52 and is printed here as it runs on.

[108] Marginal glosses, keyed to *a*: '*See above this sign[*] p. 45*'; and '*The MONAD of the Physico-Chymical Philosophers; the Unary, or the One*.' [*]The sign is the same unidentified chymical character that stands in the margin of p. 45, and Khunrath's back-reference confirms it is one character used twice, not two. It cannot be reproduced in this type; it is described in the note to p. 45. — What begins here is a numerical series — One, Two, Three, Four — which runs to p. 54 and is signposted by the marginal glosses alone. The body text never names the numbers in Latin; the margin supplies *Monas*, *Dias*, *Trias*, *Tetractys*. [†]Khunrath's errata on the errata leaf (the verso of the p. 187 leaf) give *Catholisch verborgen / lin. 21* for this page. Line 21 as printed begins *verborgen stecken*, and the correction supplies *Catholisch* before it; without it the two participial phrases — *Naturlich begriffen sein*, *verborgen stecken* — have nothing to join them. The correction is adopted and marked.

DIAS; Binarius. Duo.

TRIAS; Ternio; Ternarius; Tria.

Tetractys; Quaternarius; Quaternio; Quatuor.

IN SVBIECTO VNO.

ZWEIE; jhr Man vnd Weib ; wirckendes vnnd leidendes ; *REBIS ; Mercurius duplex , h. e. Mercurius cum Sulphure Philosophorum ; Mercurius animatus; humiditas vnctuosa , id est, Mercurius Sulphureus; Vapor humidus vnctuosus , materia proxima omnium metallorum* : DREIE ; *Corpus ; SPIRITVS (qui vehiculum proprium & domicilium proximum ANIMAE, atq; Vinculum coniungens Animam cum Corpore) & ANIMA ; SAL , MERCVRIVS* vnd *SVLPHVR NATVRAE , SAPIENTIAE & SAPIENTVM* : VIERE ; Erde / Wasser / Lufft vnd Fewer / *animiret* oder geschliget mit *ESSENTIA QVINTA* ; ALLE in EINEM Natürlichen *SVBIECTO* : Daraus Sie ἀναλύσεως καὶ συνθέσεως, *h. e. Resolutionis &, post depu-*

TWO — its Man and Wife, the working and the suffering; *REBIS; twofold Mercury, that is, Mercury with the Sulphur of the Philosophers; ensouled Mercury; the unctuous humidity, that is, Sulphureous Mercury; unctuous humid Vapour, the proximate matter of all metals*: THREE — *Body; SPIRIT (which is the proper vehicle and nearest dwelling of the SOUL, and the Bond joining Soul with Body) and SOUL; SALT, MERCURY* and *SULPHUR OF NATURE, OF WISDOM and OF THE WISE*: FOUR — Earth, Water, Air and Fire, *ensouled* or *geschliget*[*] with the *FIFTH ESSENCE*; ALL in ONE Natural *SVBIECTO*.[109] Out of which They, *of resolution and composition, that is, of Resolution and — after sufficient puri-*[110]

[109] Marginal glosses: '*DYAD; the Binary. Two.*'; '*TRIAD; Ternion; Ternary; Three.*'; '*Tetractys; Quaternary; Quaternion; Four.*'; '*IN ONE SVBIECTVM.*' — The series is Pythagorean in form and the last gloss is what it is for: the numbers are not stages but aspects, all of them present in a single subject at once. All four terms are Greek in the margin (*Monas*, *Dias*, *Trias*, *Tetractys*), each paired with its Latin equivalents; the *Tetractys* is the triangular figure of ten, and its sum is what the *Denarius* of p. 55 takes up. *REBIS*, the *res bis*, the twofold thing, is the standard name for the hermaphroditic conjunction. [*]*geschliget* is printed thus, and the same form stands at p. 49 (*Geschligte*); it is not a regular German word. The sense demanded by *animiret oder* is 'ensouled', and the obvious guess is a form of *seelig*; but the types read *sch*, and the word is left as set rather than emended to *geseeliget*. The reading is open. The genitive series that follows — *SVLPHVR NATVRAE, SAPIENTIAE & SAPIENTVM* — may govern all three substances or the Sulphur alone; the English leaves it as the Latin does.

[110] The Latin that follows the Greek is Khunrath's own translation of it, in his usual manner, and runs on to p. 55.

Ex vno omnia; omnia in & ad VNVM.

Denarium, Philo lib: de Decalogo, Numerorum DEO familiarissimum, perfectum, & totius Sapientiæ comparem appellat. Nota mysterium.

Noch mehr andere *Requisita; Conditiones; Qualitates*; vnd *Proprietates SVBIECTI LAPIDIS Philosophorum VNIVERSALIS.*

rationē sufficientem, Compositionis legitimæ methodo , durch mithülffe *Vulcani*, Naturgemeß-Künstlich herfür bringen jhren *Denarium Physicum realem* ; *plusquamperfectum ac SVMMVM Naturæ , per ARTEM , BONVM, h. e. LAPIDEM Philosophorum CATHOLICVM MIRIFICVM, diademate rubicundissimo (perfectionis summæ SIGNATVRA) decoratum.*

Was dann ferner anlanget / vber bishero erzehlete / noch andere mehr *Requisita, Conditiones, Qualitates*, *vñ Proprietates SVBIecti LAPidis Philosophorum CATholici* / derē *in scriptis Philosophorū* viel erzelet werdē / aus gewissen gnugsamē vrsachē aber (sonderlich auch mit / das sich nicht alle Bawrē darein findē sollen) anhero zu setzē mit fleiß vnterlassen: Darzu auch noch die vberaus wunderbare

-fication — by the method of lawful Composition, bring forth, by the help of *Vulcan*, in a Nature-conforming and artful way, their *real Physical Denarius*: *more-than-perfected, and the HIGHEST GOOD of Nature through ART — that is, the WONDER-WORKING CATHOLIC STONE OF THE PHILOSOPHERS, adorned with a most ruddy diadem (the SIGNATURE of highest perfection)*.[111]

As for what further concerns — beyond what has been recounted hitherto — yet other *Requisites, Conditions, Qualities* and *Properties of the SVBIECTVM of the CATHOLIC STONE of the Philosophers*, of which many are recounted *in the writings of the Philosophers*: for certain sufficient reasons, however (and especially with this, that not all Peasants should find their way into it) I have of set purpose forborne to set them down here. And besides these, the exceedingly wonderful[112]

[111] Marginal glosses: '*Out of one, all things; all things into and unto the ONE.*'; '*Philo, in his book on the Decalogue, calls the Denarius the most familiar of Numbers to GOD, perfect, and the peer of the whole of Wisdom. Note the mystery.*' — Philo, *De Decalogo* 20–31, on the number ten. *Nota mysterium* is Khunrath's instruction to the reader, not Philo's. — The *Denarius* closes the series of p. 54: one, two, three and four summed make ten, which is what the *Tetractys* figures, and the marginal *Ex vno omnia; omnia in & ad VNVM* states the movement out and back. *Vulcanus* is fire, the chymist's working agent, and is retained. *diadema rubicundissimum* is the red of the finished Stone.

[112] Marginal gloss: 'Yet more other *Requisites; Conditions; Qualities*; and *Properties of the SVBIECTVM of the VNIVERSAL STONE of the Philosophers*.' — *das sich nicht alle Bawrē darein findē sollen*: the reason given for withholding is social, not doctrinal, and is the plainest statement of the secrecy principle in the treatise. It sits oddly beside p. 44, where the concealment was God's doing and not the Philosophers'. Both stand.

HARMONIA analogica MAGNESIAE ac LAPIDIS Philosophorum Catholici mirifici, cum IHSuh CHRISTO mirifico Dei patris VERBO incarnato, ad miranda; & contra.

HARMONIAM analogicam / oder Naturlich - *contrafectische* vergleichung *MAGNESIAE ac LAPIDIS philosophorum CATHOLICI , Servatoris & (suo modo) Salvatoris Naturalis , nec non physico - artificialis Catholici, MVNDI maioris atque fructuum illius , puta Vegetabilium, Animalium, Mineralium & Metallorum , cum IHSVH CHRISTO, Servatore ac Salvatore MVNDI minoris, siue generis humani , Catholico; Item, cum Doctrina, Vita & Miraculis Ipsius ; & contra* : Nemblich / der wahren *MAGNESIAE*, vnd des daraus Naturgemeß-Alchymisch zubereiteten *VNIVERSAL* STEINS der Weisen / des Natürlichen vnd Naturgemeß-künstlichen ALGEMEINEn Erhalters *vñ* Medicinischen HEILANDES der grossen

Medicinische sage Ich.

analogical HARMONY — or Natural, likeness-wise comparison — *of MAGNESIA and of the CATHOLIC STONE of the philosophers, the Preserver and (in its own manner) the Natural, and moreover physico-artificial, Catholic Saviour of the greater WORLD and of its fruits, namely of Vegetables, Animals, Minerals and Metals, with IHSVH CHRISTO, the Catholic Preserver and Saviour of the lesser WORLD, that is, of the human race; likewise with His Doctrine, Life and Miracles; and conversely*: namely, of the true *MAGNESIA*, and of the *VNIVERSAL* STONE of the Wise prepared from it in a Nature-conforming and alchemical way — the Natural and Nature-conforming, artful UNIVERSAL Preserver and Medicinal SAVIOUR of the great[113]

[113]Marginal glosses: '*The analogical HARMONY of MAGNESIA and of the wonder-working Catholic STONE of the Philosophers, with IHSuh CHRIST, the wonder-working WORD of God the father incarnate, unto wonders; and conversely.*'; 'Medicinal, I say.' — This is the *Harmonia analogica* announced at p. 30 and used as a practical test at p. 40, now set out at full length, and it is the most exposed passage in the treatise. Four things in it are worth marking. Khunrath writes *& contra* twice — once in the body and once in the margin: the analogy runs in both directions. He distinguishes *Servator* from *Salvator* and applies both to the Stone, hedging the second with *suo modo*, in its own manner — a qualification he does not give to Christ. He matches the greater World to the lesser, and the Stone's work on vegetables, animals, minerals and metals to Christ's on the human race. And he extends the comparison past the person to the *Doctrine, Life and Miracles*, which is as far as the claim can be taken. The second gloss, *Medicinische sage Ich*, is a correction he evidently thought necessary: *Medicinal* Saviour, and no other kind. *contrafectisch* is from *Konterfei*, *contrafactum*, a likeness or portrait; it carries none of the modern English sense of 'counterfeit', and the comparison it names is a true likeness, not a forgery. Nothing here is softened, and the reader is left to judge it.

Weld / zusampt derselbigen Gewechslichen / Thierischen / Ertzischē vnd Metallischen Früchte ; mit *IHSVH CHRISTO* / dē / von Gott dē Vater / in diese ALGEMEIne Weld gesanten ALGEMEInem einigen wahren Erlöser vnd Heylande der kleinen Weld / das ist / des Menschlichen Geschlechts ; dē ALGEMEInem Heubte der ALGEMEINEN CHRISTLICHEN Kirchen vnd grunde jhres *CATHOLISCHEN* GLAVBENS ; Item / mit Desselben Lehre / Leben vnd Wunderthaten; Vnd dann herwiederumb dieses mit jenem : Dauon könten zwey grosse WunderBücher / das eine *Apocalypsis* / das ist / Offenbarung der Catholischen verborgenen *MAGNESIAE* ; das andere *Harmonia analogica MAGNESIAE Philosophorum Catholicæ cum IHSVH CHRISTO, &*

Apocalypsis Magnesiæ Philosophorum Catholicæ secretæ.

Liber de Harmonia analogica Magnesiæ Phi-

World, together with its Vegetable, Animal, Ore-ish and Metallic fruits; with *IHSVH CHRISTO* — the UNIVERSAL, one true Redeemer and Saviour of the lesser World, that is, of the Human Race, sent by God the Father into this UNIVERSAL World; the UNIVERSAL Head of the UNIVERSAL CHRISTIAN Church and the ground of her *CATHOLIC* FAITH; likewise, with the Doctrine, Life and Wonder-works of the Same; and then, conversely, this with that. Of which two great Books of Wonders could be written: the one *Apocalypsis*, that is, the Revelation of the Catholic hidden *MAGNESIA*; the other *Harmonia analogica MAGNESIAE Philosophorum Catholicæ cum IHSVH CHRISTO, &*[114]

[114] Marginal glosses: '*The Apocalypse of the secret Catholic MAGNESIA of the Philosophers*'; '*The Book on the analogical Harmony of the MAGNESIA of the Phi-*' (running on to p. 58). — The sentence begun at p. 56 is still running: these are the two books Khunrath says the *Harmonia analogica* would fill, and he names them as though they were written. The first is announced nowhere else in the treatise. The governing verb — *geschrieben* — does not arrive until the head of p. 58; it is supplied here so that the English sentence may begin. *jhres* is feminine singular and looks back to the Church, not to her members. *CATHOLISCHEN* is set in Antiqua and *GLAVBENS* in Fraktur on the same line, so the adjective is the technical one — universal — and not the confessional name.

Philosophorum Catholicæ cum IHSVH CHRISTO, &c. & contra.

contra; genandt / (Welche Jch vnterhanden habe / Gott lasse Mich dieselben vollenden / Amen) in grossem Weldbuch der Natur zusampt in heiliger Biblischer Schrifft wolgegründet geschrieben ; Jetzo aber auch (durch beystandt des GEISTES der WEISHEIT GOTTES) dermassen zum teil Philosophischer richtiger Bescheid gegeben / zum teil im Wercke vnd Augenschein vnterricht gezeiget werden ; Also / dz ein Weißheit - liebendes Mensch / zwar neben hoher verwunderung (vberzeuget von seinem eigenem Warheit - liebenden Gewissen) damit zu frieden sein mus vnd kan ; wie allbereit die mehrmals probirte vnd wolbestandene Warheit gnugsamb bezeuget hat.

Jch bin gewiß / wo ferne man sonsten auch keinen andern grundt hette / als nur jetztgesagte wun-

contra — so named (which I have in hand; God let Me finish them, Amen): written and well grounded in the great World-book of Nature together with holy Biblical Scripture; but Now also (by the assistance of the SPIRIT of the WISDOM OF GOD) in such measure that partly a Philosophically sound account is given, partly instruction is shown in the Work and to the eye; So that a Wisdom-loving Human being — along with high wonder, indeed, and convinced by his own Truth-loving Conscience — must and can be content with it; as the many-times assayed and well-proven Truth has already sufficiently borne witness.[115]

I am certain that, so far as one otherwise had no other ground than only the just-mentioned won-

[115] Marginal gloss: '*Of the Catholic [MAGNESIA] of the Philosophers, with IHSVH CHRIST, &c.; and conversely.*' — The gloss continues the one begun on p. 57, but the compositor did not run it on: he re-set *Philo*, so that *Phi-* at the foot of p. 57 and *Philosopho-* here overlap. — *Weldbuch der Natur*: the book of Nature set beside the book of Scripture, the commonplace of the age, and Khunrath's warrant for reading the two together.

derbare *Harmoniam analogicam* alleine / es solte derselbe für sich gnug sein zum beweise warer *Magnesiæ ;* wil geschweigē / wann die andern angedeuteten hochwichtigen *Testimonia* alle noch darzu kommen.

MAGNESIA CATHOLICA ist zu bekommen.

Jtzo möchte einer fragen / kan man dann solch ding / dauon bishero also viel gesaget / wol haben ? Jsts auch zubekommen ? Antwort / Ja / GOTT sey Lob / man kans haben / vnd / nach gelegenheit / so viel als einem jeden *Doctrinæ filio*, zum *Lapide Philosophorum* nötig / reichlich bekommen. Da ist gut rath zu

Pugnantium doctrinarum confutatio.

Dieweil dann die Sache / mit *MATERIA PRIMA VNIVERSALI* / dermassen vnd also / nicht anders / wie nach lenge angehöret / beschaffen / auch das man SIE dergestalt kan haben / dieselbe in *ALCHYMIA*, (durch Göttliche

-derful *analogical Harmony* alone, it should of itself be enough for the proof of true *Magnesia*; to say nothing of when the other high-weighty *Testimonies* that have been intimated all come besides.

Now someone might ask: can one then really have such a thing as has hitherto been so much spoken of? Is it also to be obtained? Answer: Yes — GOD be praised — one can have it, and, as opportunity serves, obtain it richly, as much as is needful to every *son of the Doctrine* for the *Stone of the Philosophers*. For that there is good counsel.

Since then the matter stands with *THE FIRST VNIVERSAL MATTER* in such wise and so, and not otherwise, as has been heard at length, and since one may have HER in that manner — her, in *ALCHYMIA* (by Divine[116]

[116]Marginal glosses: '*MAGNESIA CATHOLICA* is to be had.'; '*The refutation of the warring doctrines.*' — *Doctrinæ filius*, a son of the Doctrine, is the standing name for the legitimate disciple, against the *Sophist* and the *argChymist*. — *Da ist gut rath zu* is idiomatic: that is easily remedied. The sentence breaks off with it, and the paragraph is printed as it stands.

vorleihung) nützlich zugebrauchen, So vnterstehe vnd bemühe sich der Künstner nur nicht / Erstlich *MATERIAM METALLORVM PRIMAM CATHOLICAM* (wie jhrer viel zu thun vergeblich vermeinen) aus den *METALLen* ,[a] als entweder aus Silber Gold / [a] Quecksilber / etc. Dieweil sie je alle *Specificata* sein / durch seine Kunsthülffe / so er daselbst in den Metallē[†] / mit frembden Wassern / corrosiuischen schedlichen *Spiritibus* / vnd dergleichen sophistereyen / der *NATVR* zu thun vormeinet / für sich selbst kunstlich zu scheiden / oder zu machen ; es ist vergebene Arbeit : *Semper enim manet aliquid metalli , quamuis non metallum ; siue sit in forma hydrargyri, siue corporis volatilis, siue pulueris fixi , siue liquoris , aut aquæ cuiusdam spiritualis.* Die *SPECIFICATIO* lesset sich

[a] Quecksilber ist disfals vnd alhie zu auch vntüchtig / nicht nur alleine *quia Mercurius leprosus ; verùm etiam quòd spurius & leprosus: Est n. Mercurius vulgi. Obijcis purgationum præparationes ac purioris substantiæ separationes ? Eas iure reijcio, ob causas hîc positas grauissimas.*

SPECIFICATIO wird billich in

bestowal), profitably to use: let the Artist only not undertake and trouble himself — First, to separate out for himself artfully, or to make, *THE FIRST CATHOLIC MATTER OF METALS* (as many of them vainly suppose is to be done) out of the *METALS*,[a] as either out of Silver, Gold,[a] Quicksilver, etc. — since they are one and all *Specified* — by that help of his art which he there supposes himself to render to *NATVRE* in the Metals,[†] with foreign Waters, corrosive harmful *Spirits*, and the like sophistries. It is wasted Labour: *For there always remains something of metal, though not a metal; be it in the form of quicksilver, or of a volatile body, or of a fixed powder, or of a liquor, or of some spiritual water.* The *SPECIFICATION* lets itself[117]

[117] Marginal glosses, keyed to *a*: 'Quicksilver is in this regard, and here too, unfit — not only *because it is a leprous Mercury, but also because it is spurious and leporosus: for it is the Mercury of the common sort. Do you object the purgings, preparations and separations of the purer substance? I rightly reject them, for the very weighty reasons set down here.*'; and '*SPECIFICATION* is rightly taken in' (running on to p. 61). — *leporosus* is printed thus; *leprosus* stands six words earlier, so the pair is either a play or a compositor's slip. It is not Latin, and it is left untranslated rather than resolved into a guess. — The key *a* is printed twice, raised after *METALLen* and again at the end of the next line, and the note it carries concerns only the *Quecksilber* that follows. [†]*Metallē*: the final sort is so heavily inked that its form cannot be made out, but *in den* requires a plural, and the word is printed one sort longer than *Metall*. The reading is not secure; the English follows the grammar. — The catchword at the foot of this page is *gewiß-*, where p. 61 opens *gewislich*; the spelling differs but no line is lost.

in acht genommen / dieweil sie auff diesem Spiele nicht das geringste Stichblat ist.
2.

gewislich also / wie mancher vnuerstendig vermeinet / nicht abscheiden. Kan derowegen ein solch *præparatum*, es sey auch so subtil / als es immer könne oder möge / je nicht *MATERIA Metallorum omniū CATHolica PRIma* sein : Ja / es ist / zum Ahdern† / ein jtzt gesagtes *Solis* oder *Lunæ præparatum* auch nicht des Silbers oder Golds *specificirte materia prima* ; Sintemal die *Metalla* sich also schlecht gantz vnphilosophisch vnd vn-Naturgemeß / durch frembde sachen / sophistische *Species*, dergleichen *Præparata, Præparationes* vnnd Wege / in *MATERIAM PRIMAM* nicht zu rücke setzen lassen / aus vrsach / das SIE Erstlich albereit vollkommene / entweder im Fewer geschmoltzene / oder aber selb gediegene solche hart - *coagulirte corporalische* Metallische früchte / Auch zum andern derowegen

assuredly not be separated off in the way that many an unknowing person supposes. Therefore such a *preparation*, be it never so subtle as it ever can or may be, can never be *the First Catholic MATTER of all Metals*: Indeed — and this is the second point — a *preparation* of *Sol* or *Luna* of the kind just described is likewise not the *specified first matter* of Silver or of Gold. Since the *Metals* do not let themselves be set back into *THE FIRST MATTER* so meanly, wholly unphilosophically and un-Nature-conformingly, by foreign things, sophistical *Species*, the like *Preparations* and *Preparings* and ways — for the reason that THEY are, First, already perfected, either melted in the Fire or else native, such hard-*coagulated corporeal* Metallic fruits; And secondly, on that account[118]

[118]Marginal gloss: 'in [SPECIFICATION is rightly] taken in hand, since she is not the least Stichblat in this game.' — The word *in* is printed twice, once as the last line of the gloss on p. 60 and again as the first word here. — *Stichblat* is properly the guard-plate of a sword-hilt, the piece that turns the thrust; with *auff diesem Spiele* the figurative sense — the decisive piece in the game — is what carries, and the English keeps the word. — The marginal 2. is Khunrath's own numeral. No *1.* is printed beside *Erstlich* on p. 60; the series in the margin runs *2.* here and *3.* on p. 62. †*Ahdern* is printed thus, with a clear Fraktur *h* where *Andern* requires *n* — a wrong sort. It is left as set and translated as *Andern*.

Materia prima reduciren Metalla in Materiam primam.

3.

von Natur dermassen qualificiret sein / das SIE in *MATERIAM PRIMAM* anders nicht / als nur alleine auch durch *MATERIAM PRIMAM* / Naturgemeß-künstlich reduciret wollen / sollen vnd müssen werden ; wo ferne man dieselbigen regeneriren vnd *ad plusquamperfectionis statum* exaltiren wil : Wie in nachfolgenden ausfürlicher dargethan wird.

Der Artist solte je billich / neben höchster Danck-sagung gegen GOTT / zufrieden vnd begnüget sein mit deme welches die *NATVR* (GOTTES *Vicaria* in Natürlichen sachen / vnd hierzu insonderheit bestalte gescheide *Labo*rantin) selbst vnd alleine / ohne sein / des Artisten / disfals kein Nutzes Hand anlegen oder zuthun / jhme in dem *LABORATORIO* GOTTES *VNIVERSALI*, vernimb in der gantzen grossen weiten Weld

so qualified by Nature that THEY will, shall and must be *reduced* into *THE FIRST MATTER* in no other way than only, again, through *THE FIRST MATTER*, Nature-conformingly and by art — so far as one means to *regenerate* them and to *exalt* them *to the state of more-than-perfection*: as will be set out more fully in what follows.

The *Artist* ought in all fairness — besides the highest thanksgiving toward GOD — to be content and satisfied with that which NATURE (GOD'S *Deputy* in Natural things, and the shrewd *Woman-Labourer* appointed to this end in particular) has of herself and alone, without his — the *Artist's* — laying any useful Hand to it or doing anything in this regard, for him in the *VNIVERSAL LABORATORY* OF GOD — understand, in the whole great wide World[119]

[119]Marginal glosses: '*Materia prima reduciren Metalla in Materiam primam*' — the first matter reduces metals into the first matter; and '*3.*', the third of Khunrath's numbered points. — *Vicaria* and *Laborantin* are both feminine and both said of *NATVR*: God's vicaress, and a hired woman-worker in the laboratory. The English keeps the gender, since the whole sentence turns on Nature working while the Artist does not. — The governing verb, *dargestellet hat*, does not arrive until p. 63; the English sentence is therefore left open here and completed there.

NATVRA nunquam est otiosa.

(Darinnen SIE stets vnnd ohne vnterlas / durch vnd durch / vnaussprechlich wunderbarlich wircket /) auch aus der grossen Welt / wie forne gelehret / mit hindansetzung aller *SPECIFICATION* , *CATHOLISCH* geschieden vnnd *componiret* , vnd auch dem *Philosopho,* als sein *SVBIECTVM NATVRALE debitum synopticè - Catholicon* ; darinnen er auff *LAPIDEM Philosophorum Chymicè & Vniuersaliter labo*riren, vnd daraus GOTTES wunderbare geheimnisse / so er darein gelegt / *percontiren, contempliren* , lernen vnd erkennen sol / an SEINEM Orte / vollkömlich dargestellet hat / Nemlich / mit der gleichē vber der Erden / waraus die Natur von anbegin der Weld her / jhrem vnwandelbaren stylo nach / gezeuget hat / vnd heutiges Tages in ALGEMEIN hoch zeuget / im

(wherein SHE works continually and without ceasing, through and through, unspeakably wonderfully) — out of the great World as well, as was taught above, separated and *composed CATHOLICLY*, with all *SPECIFICATION* set aside, and set out perfectly for the *Philosopher* too, in ITS own place, as his *due Natural SVBIECTVM, synoptically-Catholicon*: wherein he is to *laborate Chymically and Universally* upon the *STONE of the Philosophers*, and out of it to *question, contemplate*, learn and recognize GOD'S wonderful secrets which He has laid therein. Namely, with the like above the Earth, out of which Nature, from the beginning of the World, after her unchangeable *manner*, has begotten — and this day universally begets abundantly — in the[120]

[120]Marginal gloss: '*NATVRE is never idle.*' — *percontiren* is from *percontari*, to question closely, and the sequence *percontiren, contempliren, lernen vnd erkennen* is a ladder: interrogate, contemplate, learn, know. — *stylus* is retained in the ancient sense: a manner or style of proceeding, not a written hand. — *gezeuget hat … vnd … zeuget* is one verb twice, and it is *zeugen*, to beget, not *bezeugen*, to bear witness: the claim is that Nature is still generating the metals now. — *an SEINEM Orte*: the capitalized pronoun is masculine or neuter and cannot refer to *NATVR*, who is feminine and is called *SIE* throughout; it is either God's place or the *SVBIECTVM's*. The German does not say which, and the English leaves it open.

bauch der Erden / ALLE *METALLA* ; von den *Philosophis,* (für den vnwürdigen es desto besser zu verbergen) mit vnzehligen Nahmen genennet. Dasselbe *CHAOS* (sonsten kein anders) ist vnd heisset recht *MATERIA METALLORVM PRIMA VNIVERSALIS*, die ALGEMEINE ERSTE *MATERIA* der *METALLEN* , *Minera Artis* ; so der Künstner brauchen sol / dadurch vñ mit / (nach jhrer / verstehe *Magnesiæ* / Aiethyschen† Wässerigen zubereitung.) Silber / Gold / vnnd andere Metalla in *MATERIAM PRIMAM* Naturgemeß - künstlich *reduciret* werden sollen vnd müssen.

Ja / Sie bleibets auch wol / für der Sophisten Hummelschwarm ; sie mögen darkegen kommen / brommen / schreyen / kurren / murren / purren / sacramenten / schenden vnd lestern / wie sie wöllen.

Lieben haltet allhie mit einwendung dessen was *BERNHARDVS* der GRAF / im andern theile seines Büchleins von Hermetischen STEIN / wieder die blossen *Elementa, de MATERIA*

belly of the Earth, ALL *METALS*; called by the *Philosophers* (the better to hide it from the unworthy) by countless Names. That same *CHAOS* — and no other — is, and is rightly called, *THE FIRST VNIVERSAL MATTER OF METALS*, the UNIVERSAL FIRST *MATTER* of the *METALS*, the *Mine of the Art*: which the Artist is to use, and by and with which (according to her — understand *Magnesia's — Aiethyschen*† Watery preparation) Silver, Gold and other *Metals* shall and must be *reduced* into *THE FIRST MATTER* Nature-conformingly and by art.

Dear ones, hold here, with the objection of what *BERNHARDVS* the COUNT disputes in the second part of his little Book on the Hermetic STONE against the bare *Elements, on THE FIRST*[121]

[121] Marginal gloss: 'Yes — SHE stays so well enough, for all the *Sophists'* swarm of hornets; they may come at her, buzz, screech, growl, grumble, snarl, *swear by the sacraments*, revile and blaspheme as much as they like.' — Nine verbs are piled up, five of them rhyming (*kommen, brommen, kurren, murren, purren*); the English keeps the pile rather than the rhyme. *sacramenten* is a verb: to curse by invoking the sacrament. The whole gloss is Fraktur; not a word of it is roman. †*Aiethyschen* is printed thus — Fraktur *A*, then a dotted *i*, then *ethy* — and is not a recorded form. Read beside *Wässerigen* it should name the fiery side of the preparation, and the Greek αἴθειν, to blaze, is the likeliest root; but that is inference from the sense, not a reading, and the word is left as set.

PRIMA, disputiret, nur an euch / sonst möchtet jhr euch grewlich schneiden. Es ist dasselbe alles (auch ohne frembde erinnerung) Mir nit vnbewust / vnd zuuor wol bewogen ; Es thut wieder *MAGNESIAM CATHOLICAM* nichts : sintemal aus gegenwertigem *TRACTATV* allenthalben also viel gnugsamb erscheinet / das Jch keinesweges der meinung sey / welche wolgedachter GRAF / an angezogenē orte *refutiret*. Er fiere† Mich dannoch / mehres verstandes halben / zum vberfluß jetzo mit *Rosario Philosophorum* dahin / *Quod MERCVRIVS Philosophorum Crudus, (nimirum MAGNESIA) sit talis , quem NATVRA paullulum operata est, (puta, ex Corpore, Spiritu & Anima eum componendo & figurando in massam Catholicam ; in Mineram artis) & in formam (externam siue*

Mercurius Philosophorum Crudus.

MATTER — keep it only to yourselves, or else you might cut yourselves grievously. All of that is not unknown to Me (and without any prompting from outside), and was well weighed beforehand; it tells nothing against *MAGNESIA CATHOLICA*: since from the present *TREATISE* it appears everywhere abundantly enough that I am by no means of the opinion which the aforesaid COUNT *refutes* in the place he cites. Let him nevertheless lead Me† — for fuller understanding, and for good measure — now with the *Rosarium of the Philosophers* to this: *That the Crude MERCVRIVS of the Philosophers (namely, MAGNESIA) is such as NATVRE has worked upon a very little (that is, by composing and shaping him out of Body, Spirit and Soul into a Catholic mass; into the Mine of the art) and has formed him into a form (an outward one, or* [122]

[122]Marginal gloss: '*The Crude Mercury of the Philosophers.*' — *BERNHARDVS der GRAF* is Bernardus Trevisanus, the Count of the March of Treviso, to whom the treatise on the Hermetic Stone was attributed; the attribution was already traditional in 1599 and is not Khunrath's own claim. *wolgedacht* is the formula 'aforesaid', not a judgement on him. — *haltet . . . nur an euch* (begun on p. 64) is *an sich halten*, to keep a thing to oneself: the objection is to be kept quiet, not entertained. †*fiere* is printed thus, with a crossbarred *f* carrying a descender. It is not a standard form, and the sense required by *dahin* is 'let him lead or direct me thither', which points to *führen* (Low German *vören*). Compare the equally unexplained *fierlich* at p. 45, on the same stem; that reading, doubtful on its own, is supported by this one. Left as set.

Es mus j: eine eussere form oder gestalt an sich haben. *Non enim omni prorsus forma carere uportet, cum iam nomen habeat, & MAGNESIA appelletur.*

Mercurius Philosophorum coagulatus. Vnde vox illa ; SOLVE.

figuram) metallicam formauit, (non in Metallum , nicht das es ein *Metal* noch *Mineral* sey / sondern einem *Metallischen ENTI* oder Wesen / dem eusern ansehen nach / ehnlicher ist / vnd etwas neher kömpt / als etwan sonsten einem *Vegetabilischen* oder aber *Anima*lischen dinge) *tamen imperfectum reliquit*: Sowol auch aus *Valerando Syluensi*, mit *DIONYSIO ZACHARIO*, der / als einer. so die Kunst selbst gehabt / angezogenes *dictū ROSARII*, nicht vnrecht ausgelegt / vnd deswegen Jhme in diesen *puncto* desto gewisser glauben zu geben / in dem er spricht: *Quod hæc sit vera MATERIA nostra quam NATVra præparauit Arti nostræ, & reduxit in certam speciem , (secundum formam vel figuram externam ; Schema,* in eine gewisse gestalt, *) veris Philosophis nota , absq; VLTERIORI TRANSMVTATIONE SVI*

a figure) that is metallic, (not into a Metal — not that it is a *Metal* or a *Mineral*, but that to outward appearance it is more like a *Metallic BEING* or Essence, and comes somewhat nearer to that than it otherwise does to a *Vegetable* or else an *Animal* thing — *yet left it imperfect*: As also out of *Valerandus Sylvensis*, with *DIONYSIVS ZACHARIVS*, who — as one who had the Art himself — has not wrongly expounded the cited *dictum of the ROSARIVM*, and is on that account the more surely to be believed in this *point*, in that he says: *That this is our true MATTER, which NATVRE prepared for our Art and reduced into a certain species (according to its outward form or figure; Schema,* into a certain shape*), known to true Philosophers, without ANY FURTHER TRANSMVTATION OF IT*-[123]

[123] Marginal glosses: 'It must indeed have some outward form or shape about it. *For it need not lack every form whatsoever, since it already has a name and is called MAGNESIA.*'; and '*The coagulated Mercury of the Philosophers. Whence that word: DISSOLVE.*' — *uportet* is printed for *oportet*, a mis-sorted letter; the gloss is left as found. The abbreviation *j:* in the first gloss is printed thus and is read as *ja*. — *DIONYSIVS ZACHARIVS* is Denis Zachaire, whose *Opusculum* on natural philosophy of the metals was in print from 1567. *Valerandus Sylvensis* is cited here as a second authority; he is not securely identified, and the name is printed as Khunrath sets it. — *der / als einer. so die Kunst selbst gehabt* may look back to either name; word order favours Zacharius, and the English follows it, but the German does not settle it. — *nota* is printed with its final letter doubtful; it may be *noti*. The Latin requires *nota*, agreeing with *MATERIA*, and that is what is printed here, with the doubt recorded. — The catchword at the foot of p. 62 is *(Das*, where p. 63 opens *(Darinnen*: a compositor's slip, not a lost line — the German runs on without a break.

IPSIVS : Vnd dann / dz wol angedeutete *Materia (in CHAO vniuersali præfato)* sey *id super terra ex quo Natura generat siue producit Metalla in terra: Vnde (Regenerationis nimirū & Plusqua-perfectienis† methodo) iuxta vnanimē Philosophorum orthodoxorum omnium consensum, (Deì nutu) conficitur MEDicina CATHOlica & summa.* Darbey man es dismal lesset wenden.

WEITER: Jch weis gar wol was für mancherley feine *præparationes* Silbers vnd Golds / von vielen *laboranten* hin vnd wider geschehen / sonderlich auff vorhero gegangene derselbigen Metallen Zerbrechungen in starcken corrosiuischen Wassern : dann förder nach Abziehung oder Niederschlagung / auch gebürlichen Absueßsungen / durch *Calcinationes* vnd *Reuerberationes* zu Subtilen

-*ITSELF*: And then, the well-intimated *Matter (in the aforesaid universal CHAOS)* is *that upon the earth out of which Nature generates or produces Metals in the earth: whence (by the method, namely, of Regeneration and of More-than-perfection), according to the unanimous consent of all orthodox Philosophers, there is made (at God's nod) the CATHOLIC and highest MEDICINE.* With which let it rest for this time.

FURTHER: I know very well what manifold fine *preparations* of Silver and Gold are made by many *laborants* here and there — especially upon a prior breaking-up of those same Metals in strong corrosive Waters; then, after Drawing off or Precipitation, and due Sweetenings, by *Calcinations* and *Reverberations*, into Subtle[124]

[124]No marginal gloss stands on this page. — *Absueßsungen* is *Absüssung*, the dulcification or edulcoration of a salt or calx by repeated washing; the spelling is the printer's. †*perfectienis* is printed thus for *perfectionis*, a wrong sort; left as set. — The Latin sentence is Khunrath's own summary of what *Magnesia* is, and it is the definition the next twenty pages defend: the matter out of which Nature makes metals *in the earth* — not a matter extracted from metals already made.

luckeren Pulueren ; hernacher auch durch *extrahiren, soluiren,* vnd anderen *præpariren,* entweder mit *spiritu & sale vrinæ puerorum ac fœmellarum duodecim plus minus annorum volatili* ; oder aber mit *Sale Tartari volatili* ; auch mit *Salis Tartari purissimi & fixi Lapidis fusi*† *viridantis Essentia sanguinea* ; mit *Spiritu vini* ; Item / durch anderer / beydes Leiblicher vnd Geistlicher / *salium,* als / *Salis commuuis*‡ *; Marini ; Nitri ; Armeniaci ; &c:* Auch sonsten vielmehr vnterschiedlicher dingen vnterschiedlicher *Menstruorum solutiuorum & extrahentium* Brauch vnd anwendung / also / das SILBER vnd GOLD verhanden seind entweder *in forma liquida* / Blaw / Gelb oder Roth / C*orporali*sch, *soluiret* oder *extrahiret* ; Item / Ein Geistlich Wasser oder Wes-

Jn diesem firen grünen Stein *Salis Tartari* stecket viel wunders

Menstruo præ-

loose Powders; and afterwards also by *extracting*, *dissolving* and otherwise *preparing* — either with the volatile *spirit and salt of the urine of boys and girls of twelve years, more or less*; or else with *volatile Salt of Tartar*; also with the *sanguine Essence of the purest and fixed Salt of Tartar, of the molten greening Stone*; with *Spirit of wine*; likewise, by the use and application of other *salts*, both Corporeal and Spiritual — as of *common Salt; Sea-salt; Nitre; Sal Armoniac; &c.* — and otherwise of yet many more different *dissolving and extracting Menstrua* of different things: so that SILVER and GOLD are to be had, either *in liquid form*, Blue, Yellow or Red, *Corporeally dissolved* or *extracted*; likewise, a Spiritual Water or a Wa-[125]

[125]Marginal glosses: 'In this fixed green Stone of the *Salt of Tartar* there lies much wonder'; and '*By means of a* . . .' (running on to p. 69; a marginal catchword *ser.* stands below it, right-aligned, and is the margin's own catchword for p. 69, not part of the note). — The list is a catalogue of what the laboratory actually does, set out at length so that it can be denied wholesale on p. 70: none of it, Khunrath will say, reaches the first matter. †The word between *Lapidis* and *viridantis* is printed with a crossbarred first sort (*f*, not long *s*) and a crossbarred ligature, so the transmitted *sui* has no warrant in the types. *fusi* — of its molten greening Stone — fits both the sorts and the sense, and is printed here; the reading is open. *Lapis viridans*, the green stone of tartar, is left as Khunrath's term and not resolved into a modern salt. ‡*commuuis* is printed thus for *communis*, a turned or wrong sort; left as set.

sertim conueniente mediante.

seriger Geist ; Oder aber sonsten ein subtiler auch *in Metall* forthin vnreducirlicher *liquor*; Oder aber ein lucker / entweder Leichtflüssiges oder vnflüssiges / Puluer oder *Massa* ; oder aber *in hydrar*gyrischer gestalt / das ist *Mercurij* (wie man es nennet) *Corporum Corporei currentes* / Nemlich / *Metalla, igne quodam Essentiali à vinculis coagulationum relaxata,* von jhren härtungsbanden entbundene *Metalla* / also / das SIE ohne Elementisch fewer stetig im fluß vnd in Quecksilberischer gestalt stehen mögen.

Recht *præparirte Sal Tartari* vnd †*Sal Armeniaci* seind gute *Salia resuscitatiua.*

Hieher gehöret auch das mit *oleo Tartari* niedergeschlagene Gold / so da vmb sich schlecht vnnd stost / wanns zur vnzeit regē gemacht wird ; ist sehr subtil / auch also / das man dasselbe balde zum *Mercurio Solis , corporeo , currente , reuifici-*

-tery Spirit; Or else otherwise a subtle *liquor*, and one thenceforth not to be reduced back into Metal; Or else a loose Powder or *Mass*, either Easily-flowing or Not-flowing; or else in *quicksilver* form — that is, the *Corporeal running Mercuries of Bodies* (as they are called): namely, *Metals, loosed from the bonds of their coagulations by a certain Essential fire*, Metals released from their hardening-bands, so that THEY may stand continually in flux and in quicksilver form without Elemental fire.

Here belongs also that Gold precipitated with *oil of Tartar*, which strikes about it and pushes when it is stirred out of season; it is very subtle, and so much so that one may soon bring the same to the *Mercury of Sol, corporeal, running, revivi-*[126]

[126]Marginal glosses: '… *an especially suitable Menstruum*' (the head of the gloss stands on p. 68); and 'Rightly *prepared Salt of Tartar* and† *Sal Armoniac* are good *reviving Salts*.' †Khunrath's errata on the errata leaf (the verso of the p. 187 leaf) read *Recht præparirte Sal Tartari, vnd Sal. Armeniac. in marg.* for this page. The margin as printed has *Sol Armeniaci*; *Sal* is restored, and the correction is adopted. — *Salia resuscitatiua*: salts that bring a dead or slain metal back to life — the word is deliberate, and belongs with the death-and-rebirth language of p. 75. — *Menstruo præsertim conueniente mediante*: by the mediation of an especially suitable Menstruum; *mediante* is the hinge of the phrase and is kept. — *regē* is printed with a nasal stroke the word does not want, and *stost* without the *ß* it does; both are left as set.

ren kan / wer rechten bescheid damit weis.

Was seind aber / frage Jch / ALLE solche vnnd andere dergleichen præparata mehr / sonderlich nach jhrer bequemen *dulcoration* oder Absüssung ; auch gesagte *Mercurij,* nach jhrer entweder *per se,* oder aber durch frembde Waßsere / *præcipitirung,* auch sonsten andern *præparationibus,* als nur alleine köstliche vnd sehr herrliche *MEDICINAE in* vielen Kranckheiten Menschlicher Leiber / jnnen vnd aussen / hochnützlich zugebrauchen ? Dannoch aber so seind darumb solche *soluta , extracta , liquores* vnd præparata (auff was weise vnd wege sie auch angedeuteter gestalt immer mögen præpariret worden sein) *per se* , für vnnd an sich selbst / nicht stracks *MATERIA* des Silbers vnd Goldes *PRIMA , etiam specificata ,*

Aus diesen *Mercurijs corporum* wirstu solcher gestalt die wahre *AVROR*am oder Morgenröte der *Philosophorum* nicht schawen : Vnd wann du noch zehen mal so sehr / wie du grossprecher thust / daruon *ardelionisir*test.

-fied, who knows the right way with it.

But what are they, I ask — ALL such and other like *preparations* besides, especially after their convenient *dulcoration* or Sweetening-off; and the said *Mercuries* too, after their *precipitation*, whether *of themselves* or else by foreign Waters, and after other *preparations* besides — what are they but only costly and very excellent *MEDICINES*, most usefully to be employed in many Diseases of Human Bodies, within and without? But for all that, such *dissolved and extracted things, liquors* and *preparations* (in whatever wise and way, of the sort intimated, they may ever have been *prepared*) are not for that reason, *of themselves*, for and in themselves, straightway the *FIRST MATTER* of Silver and of Gold, *not even the specified one*,[127]

[127]Marginal gloss: 'Out of these *corporeal Mercuries* you will in that fashion not behold the true *AVRORA* or Dawn of the *Philosophers* — not though you played the *busybody* about it ten times as hard as you braggart do.' — *ardelionisiren* is Khunrath's verb from *Ardelio*, the meddling busybody, a word already used of his opponents earlier in the treatise. *AVRORA*, the dawn, is the standing figure for the first light of the work, and the figure carries no more than that here.

jhr Erst - materialisches auch specificirtes Wasser oder Wesen / zu jhrer *Vegetation, Regeneration, Plusquamperfection,* vnd *Multiplication* / an vnd für sich selbst alleine / dienlich ; Sie werdens auch nicht also / stunden sie schon *hydrargyrisch*; Item / mit frembder wassere izusätzen / oder aber *Liquorisch* für selbst / *in digestione* viel viel Jahre! Warumb dann nicht ? Darumb / das Sie / durch *MATERIAM Metallorum PRIMAM VNIVERSALEM in MATERIAM PRIMAM* nicht *reduciret* worden sein / nach dergestalt / als an vnd für sich selbst alleine / darein bracht werden.

Farben sind / an vnd für sich selbst / betrieglich vnd verführisch.

Die Schwertze / darauff man sich diesfals möchte beruffen / vnd andere mancherley Pfawenschwētzische† farben / so in gemelten *præparationibus* sich erzeigen ; auch an den Seiten der Gläser / in

their *First-material* and also *specified* Water or Being, of itself and for itself alone serviceable to their *Vegetation, Regeneration, More-than-perfection* and *Multiplication*. Nor will they become so — not though they stood already *quicksilver-wise*; likewise, with additions of foreign water, or else *Liquor-wise* of themselves, *in digestion* many, many Years! Why then not? Because THEY have not been *reduced into THE FIRST MATTER through THE FIRST VNIVERSAL MATTER OF METALS* in such a manner as they are brought into it of and for themselves alone.

The Blackness, to which one might appeal in this matter, and other manifold *Peacock's-tail* colours† which show themselves in the said *preparations* — also on the sides of the Glasses, in[128]

[128] Marginal gloss: 'Colours are, of and for themselves, deceiving and seductive.' — †*Pfawenschwētzische*, printed with the nasal stroke, is from *Pfawenschwantz*, the peacock's tail, which Khunrath names in full at p. 73. The *cauda pauonis* is the standing name for the play of colours before the whitening; that Khunrath dismisses it here as no proof is the point of the passage. — *izusätzen* is printed thus, with an initial *i* that does not construe; *zusätzen* is what the sense requires. Left as set.

Farben beweisen alleine nicht gnug.

jhren zubereitungen sich zeigen lassen möchten / beweisen / (das man auff rechtem Wege der NATVR sey / zum *LAPIDE Philosophorum,* oder aber zu einer der vntern Metallen verwandlungs *Tinctur* zukommen) alleine nichts ! Es gehöret noch ein ander vnd mehrer grund aus der *NATVR* darzu. Farben alleine seind hierinnen sehr verfürliche Zeichen / vnd in diesem *negotio* gar fehlbare beweisungen ; dieweil sonsten auch viel dinge / wie *Philosophorum Lapis* , sich wunderbarlich viel färbicht in *præparationibus* / erzeigen : dauon die erfahrnen *Chymici* wol wissen. Winde dich / drehe / beuge / vnd *disputiere* es hinder sich vnd vor sich / wie du wilt / so ist es nicht anders. Etliche sonstē gute Leute / seind in dem wahn / das der Geist Gotes mit dem Bundzeichen des Regenbogens gebe seine eusserliche

Opinio.

their preparations, prove of themselves nothing at all (namely, that one is on the right Way of NATURE, to come to the *STONE of the Philosophers*, or else to a transmuting *Tincture* of the lower Metals)! Another and a fuller ground out of *NATURE* belongs to it besides. Colours by themselves are herein very seductive Signs, and in this *business* thoroughly fallible proofs; since many other things besides, like the *Philosophers' Stone*, show themselves wonderfully various in colour *in preparations*: whereof the experienced *Chymists* know well. Wind yourself, turn, bend, and *dispute* it backwards and forwards as you will — it is not otherwise. Certain otherwise good People are under the delusion that the Spirit of God, with the Covenant-sign of the Rainbow, gives His outward[129]

[129] Marginal glosses: 'Colours alone do not prove enough.'; '*An opinion.*' — The second gloss is a label, not a comment: Khunrath marks the position he is about to report as somebody's *opinio*, and the report runs on to p. 73. — The Covenant-sign of the Rainbow is Genesis ix. 13. The view Khunrath is reporting reads the rainbow as a seal set on the colours of the work; he does not endorse it.

Krafft (wie sie reden) fewrischer weise in der Lufft / von oben herab / vnd gleisfalls bleibe ein Same desselbigen / jrrdischer art / auff dem Wasser / wie man *Magicè* am Pfawenschwantz / *Chymicè* am Stahl Schweffel siehet. Ein solch ding / sprechen sie / soll *Lapidis Philosophorum Catholici materia Catholica* sein. Es hat gewißlich eine andere meinung / mit der *materia Vniuersali* vnnd Pfawenschwantz der *Philosophorum* / als wie jhr euch disfals lasset bedüncken.

Jn diesem *tractatu* findet jhr andern vnd bessern grund.

Ein solches *Solutum Argenti vel auri* aber wird / zu vorgesatztem Ende / nur alleine das rechte gewündschte sein / welches durch vnd mit *MATEria METallorum PRIMa* Naturgemeß verrichtet / vnd zu wege bracht worden ist : Sintemal / nach Lehre aller wahren *Philosophorum , reductio*

Power (as they say) fire-wise in the Air, from above downward, and that likewise a Seed of the same, of earthy kind, remains upon the Water — as one sees it *Magically* in the Peacock's tail, *Chymically* in the Sulphur of Steel. Such a thing, they say, is to be the *Catholic matter of the Catholic Stone of the Philosophers*. It has assuredly another meaning, with the *Vniuersal matter* and the Peacock's tail of the *Philosophers*, than you let yourselves imagine in this matter.

Such a *Dissolved thing of Silver or of gold* will, however, for the purpose set down, be the right and wished-for thing only when it has been performed and brought about Nature-conformingly by and with *THE FIRST MATTER OF METALS*: since, by the teaching of all true *Philosophers, the reduction*[130]

[130]Marginal gloss: 'In this *treatise* you will find another and a better ground.' — *gleisfalls* is printed for *gleichsfalls*; left as set. — *Stahl Schweffel*, the sulphur of steel, is the iridescent film on heated steel, and it is set beside the peacock's tail as its chymical counterpart: the one seen *Magicè*, the other *Chymicè*. Khunrath grants the observation and denies the inference.

An hoc est Philosophus obscurare omnes? Egregiè mentiris, ô Cain!

Metallorum in materiam primam geschehen sol vnd mus / *per MATEriam PRImam. Et, nihil naturalius esse, dicant Sapientes, quàm solui rem aliquam per id, à quo suum habet componi.*

Jch wiedere es zwar nicht / es möchten †etliche erwehnte oder andere dergleichen SILBERS vnd GOLDES *præparata* (als nach erzehlten vnd angedeuteten des Artisten / der *NATVR* mit subtilen Zerlösen / Niederschlagē / Scheiden vnd andern *Præparationibus* zu hülffe - kommungen) sowol auff der vnteren Metallen in die öbern verwandelungs *TINCTVREN* vnd *ELIXEIRIA,* als dergleichen *PARTICVLARIA* , nützlich könnē angewendet vnnd beförderlich gebrauchet werden : Es hat aber noch darmit eine starcke *NISI* ! Was dann für eine ? Las hören ! Ohne allen zweiffel diese / das man

of Metals into the first matter shall and must happen *through THE FIRST MATTER. And the Wise say that nothing is more natural than that a thing should be dissolved by that out of which it has its composition.*

I do not indeed gainsay it: certain† of the mentioned, or other like *preparations* of SILVER and of GOLD (as, by the Artist's coming to *NATURE'S* help with subtle Dissolvings, Precipitations, Separations and other *Preparations*, in the manner recounted and intimated) may well be usefully applied and profitably employed both to transmuting *TINCTURES* and *ELIXIRS* of the lower Metals into the upper, and likewise to *PARTICULARS*. But there is still a strong *NISI* in it! What sort, then? Let us hear! Without any doubt this: that one[131]

[131] Marginal gloss: '*Is this what it is to be a Philosopher — to keep everyone in the dark? You lie magnificently, O Cain!*' †Khunrath's errata on the errata leaf (the verso of the p. 187 leaf) read *etliche erwehnte. lin. 8* for this page. Line 8 as printed begins *möchten erwehnte*; *etliche* is supplied before *erwehnte*, and the correction is adopted. — *NISI*, the Latin 'unless', is used as a noun: the saving clause, the catch. — *omnes* is masculine plural, so what the Sophist darkens is not everything but everyone. The abuse is the sharpest in the treatise so far: the Sophist is set beside the first murderer, and addressed by his name.

Sie nit schlecht vnd an sich selbst / wie Sie ohne *MATERIAE Metallorum PRIMAE Vniuersalis* zuthuung præpariret worden sein / hierzu brauche; Sondern wann sie ferner in jhren *Pri-materialischen* Natürlichen vnnd Naturgemeß - künstlichen *Destruction / Vegetation* vnd *Regeneration,* wesserigen Acker geseihet worden oder werden ; Auff das sie solcher gestalt / *per MATERIAM PRIMam in MATERIAM PRIMAM* warhafftig *reduciret* , vnd / recht *Putrescendo* , durch die wahre Zerstörung vnnd Aufflösung in jhrer MVTTER Leib / zur Newen Geburt in die *Plusquamperfection* vnnd *Multiplication* Naturgemeß - künstlich tretten können / vnd versetzet werden mögen.

Azotischer wässeriger ACKER.

Gleicher gestalt wird man es mit den gifftigen flüchtigen *Materijs* beym selbgediegenen wasch-

*Embryo*nisch Silber vnd Gold.

use THEM to this end not simply and in themselves, as they have been *prepared* without the help of *THE FIRST VNIVERSAL MATTER OF METALS*; but rather when they have been, or are, further sown into the watery Field of their *Pri-material*, Natural and Nature-conformingly artful *Destruction*, *Vegetation* and *Regeneration*: to the end that in such fashion they may, *through THE FIRST MATTER into THE FIRST MATTER*, be truly *reduced*, and, rightly *Putrefying*, through the true Destruction and Dissolution in their MOTHER'S Body, step Nature-conformingly and by art into the New Birth, into *More-than-perfection* and *Multiplication*, and be translated thither.

In the same fashion one will deal with the poisonous volatile *Matters* in native washing-[132]

[132] Marginal glosses: '*Azotic* watery FIELD.'; '*Embryonic* Silver and Gold.' — *Azoth* is the Philosophers' mercury or universal solvent; the gloss names the watery *Acker* of the text as that. *ACKER*, ploughland, is the same figure as at p. 53 and is kept. — The sentence is the treatise's plainest statement of the death-and-rebirth pattern: destruction and dissolution *in their MOTHER'S Body*, and out of it a *New Birth*. Khunrath does not gloss the Mother, and the English does not either.

Von Glaßertzen vnd Rotgülden Ertzē / solts wol schöne *Albationes Veneris* geben!

Auch *Arseni*cum vnd *Auripigmentum* fallen dahin ; Auch der *Mercurius currens corporeus,* so aus *Arsenico* du vermeinest zu scheiden / oder möchtest scheiden.

Communicant enim Metalla omnia in materia vna , quæ est Mercurius duplex

Golde ; auch bey Rothgülden vnd Glaß - Ertzen so durch artige künstliche Handgriffe / (von denen man / wo nötig / mehr bericht / weder mancher Spötter vnd Nasenweiser tadeler vielleicht meinet / auch geben könte) zart / subtil / lucker vnd weiß / auff Arsenicalische art / daruon abgescheiden werden ; Item von GRAWEN Silber Kobolten / vnd dergleichen Wilden Silber Ertzen oder Berckarthen mehr / auch nicht wol treffen. Worumb dann nicht ? darumb / dieweil Sie / Erstlich / nicht mehr *in specificir*ten *pri - materialischen* vnd Silber oder Gold anfenglichen / Will geschweigen / in ALGEMEINEM aller *Metallen* Erstmaterialischen Stande / sondern albereit *Embryonirte Metalla* , als / auff entweder Silber oder Goldt / (*per Argentificas vel Aurificas NATVRAE , h. e. ANI-*

Gold; also with Red-gold and Glass-Ores — from which, by neat artful handlings (of which one could, where needful, give more account than many a Scoffer and pert Fault-finder perhaps supposes) those Matters are separated off, tender, subtle, loose and white, after an Arsenical manner; likewise with GREY Silver Cobalts and other like Wild Silver Ores or Mountain-kinds — and there too one will not hit it well. Why then not? Because THEY are, First, no longer in a *specified pri-material* and initially Silver or Gold — let alone in a UNIVERSAL — First-material State of all Metals, but are already *Embryonated Metals* — namely, upon either Silver or Gold (*by the Silver-making or Gold-making* [Seminal Reasons] *of NATVRE, that is, of the SOVL*[133]

[133]Marginal glosses: 'Out of Glass-ores and Red-gold Ores it should surely yield fine *Whitenings of Venus*!'; '*Arsenic* and *Orpiment* fall under the same head; so does the *running corporeal Mercury* which you suppose yourself to separate, or might separate, out of *Arsenic*.'; '*For all Metals share in one matter, which is the twofold Mercury*.' — The third gloss is the premiss of the whole argument, and *Mercurius duplex* is the *REBIS* of p. 54. — *Albationes Veneris*, the whitenings of copper, is said in derision: what the handlings yield is a whitened copper, not a first matter. — *Berckarthen* is *Bergarten*, kinds of mountain-stuff. — The relative *so . . . daruon abgescheiden werden* looks back past the ores to the *gifftigen flüchtigen Materijs* of p. 75: it is those matters that are separated off from the ores, not the ores from anything. — The Latin has no noun after *Argentificas vel Aurificas*; it waits for p. 77, and the English waits with it.

duplex Catholicus , hoc est; Mercurius cum suo sulphure, non vulgi, sed Philosophorū. Quomodo differant Metalla, vide caput 6. Confessionis meæ, vom Hylealischen *CHAO. Pag: 182. & 183.*

Morienus. Opus nostrum non intrat gatip†, id est, aliquid aliud.

MAE MVNdi, CATHolicæ Rationes Seminarias speciales aut specificas , cum ANIma MVNdi sit Spiritus πολυποικίλος *h. e. multiformis , MATEriam Metallorum PRImam VNIVErsalem ad Argenteitatem vel Aureitatem, vt inde fiat vel Argentum vel Aurum, specificantes)* specificirte , vnd schon fast sehr starck ertrucknete oder coagulirte Metallische Leibliche Geister vnd Geistliche Leiber sein : Zum andera‡ man sich auch zubefahrē hat / das Sie nicht pur oder rein flüchtig Silber oder Goldt / sondern mit frembden Mineralischen / oder aber Metallischen *Spiritibus* ; so gebirges Art nach / durcheinayder zu ramblen pflegen vermischet sein möchten ; Diese alle (wird erzehlter bedencklicher vhrsachen wegen billich geschlossen) wo sie auch schon nach jhrer Reini-

OF THE WORLD, which is CATHOLIC — special or specific Seminal Reasons, since the SOVL of the WORLD is a many-coloured *Spirit, that is, multiform — specifying the FIRST VNIVERSAL MATTER of Metals toward Silverness or Gold-ness, so that from it may come either Silver or Gold)*: they are *specified*, and already very strongly dried out or *coagulated*, Metallic Corporeal Spirits and Spiritual Bodies. Secondly,‡ one has also to fear that They may be, not pure or cleanly volatile Silver or Gold, but mixed with foreign Mineral, or else Metallic, *Spirits* — such as are wont, after the manner of the mountain, to run together one into another. All these (as is rightly concluded, by reason of the weighty causes recounted), even should they already, after their Purifi-[134]

[134]Marginal glosses: '*twofold Catholic, that is, Mercury with its own sulphur — not the common sort's, but the Philosophers'. How Metals differ, see chapter 6 of my Confession*, on the Hylealic *CHAOS, pp. 182 and 183*' (the head of this gloss stands on p. 76); and '*Morienus. Into our work there enters no gatip*†*, that is, anything else.*' — The self-citation is to Khunrath's own *Confessio de Chao Physico-Chemicorum Catholico* (*Vom hylealischen Chaos*), printed at Magdeburg in 1597. †The word printed after *intrat* is broken *ga- / tip*: five sorts, the second of which may be *a* or *æ*. It does not construe. The Latin gloss *id est, aliquid aliud* shows the sense — nothing foreign gets into the work — so the word must name something alien to it. Left as set; the reading is open. ‡*andera* is printed for *andern*; left as set. — πολυποικίλος is the word of Ephesians iii. 10, where it is said of the manifold wisdom of God; Khunrath applies it to the Soul of the World. — The Latin clause running from p. 76 is construed thus: *CATHolicæ* is genitive singular with *ANIMAE MVNdi* — it is the *Soul of the World* that is catholic, not the Seminal Reasons, which are here expressly *speciales aut specificæ* and could not be *catholicas* in any case; and *specificantes*, accusative plural with *Rationes*, governs *MATEriam Metallorum PRImam VNIVErsalem*. The special Reasons specify the universal First Matter, and not the reverse. The same construction stands, and is rendered the same way, at p. 48.

gung / in durchscheinendes klares Wasser möchten verkehret worden sein / seind dannoch auch nicht *MATEria Argenti vel Auri SPECIFICata , multò minus Metallorum omnium CATHOLica siue VNIVERSalis, PRIma*; noch die daraus jetzo angedeuteten *præparirten Soluta,* Jre *liquores pri - materiales* ; Sondern von *Primaterialischen stande,* albereit zimlich weit abgeschrittene Metallische *Embryones* oder vnzeitige gebürtē ! vnd die *Liquores* daraus / solcher *Embryonum* vn-Primaterialische soluta; Welche beyderley / deswegen / der *Reduction in MATERiam PRImam, per MATERIam PRIMam* , gleich so wol als die zeitigen vnd gantz volkommenen Metallische früchte / auch noch bedörffen : Dahero dann / dieweil sie nicht seind weder der Metallen ALGEMEINE / noch des

-cation, been turned into transparent clear Water, are nevertheless still not the *SPECIFIED MATTER of Silver or of Gold — much less the CATHOLIC or VNIVERSAL FIRST Matter of all Metals*; nor are the *prepared Dissolved things* now intimated, drawn from them, their *pri-material liquors*; but rather Metallic *Embryos*, already gone a good way off from the *Pri-material* state — or untimely births! — and the *Liquors* out of them, the un-*Primaterial dissolved things* of such *Embryos*. Both of which, for that reason, still need *Reduction into THE FIRST MATTER, through THE FIRST MATTER*, just as much as do the ripe and wholly perfect Metallic fruits. Whence then, since they are neither the Metals' UNIVERSAL, nor the[135]

[135]No marginal gloss stands on this page. — *vnzeitige gebürtē*, untimely births: the figure is of abortion, and it is the sharpest thing said in the treatise about the laboratory's products — not merely useless, but born too soon. It answers the *Embryonirte Metalla* of p. 76.

SILBERS oder GOLDES *specificirte* MVTTER vnd Erste *MATERia* oder *Pri-materialische Soluta siue Liquores; & consequenter, neq; Regenerationis Metallorum TERRA vel AGER,* vermittelst derer oder dessen die *Metalla* warhafftig vnd Naturgemeß *Regeneriret* vnnd *Plusquamperficiret* sollen werden ; so seind Silber vnd Gold / zur *Plusquamperfection,* in dieselbigen nicht Naturgemeß - künstlich zu seihen ; vnd ist / durch gesagte / gewünschtes Ende der *Regeneration* vnd *Plusquamperfection* Silbers vnd Goldes / auch keines weges zu erlangen noch zuerhoffen : Sondern das jenige ist es alleine / das nach Azotischer wesseriger *præparation* , aus *Pri - materialischen* Natürlichem gewalt / Krafft vnd Macht hat Silber vnnd Gold *In Materiam primam* zu *reduciren* /

Cauete igitur vobis à fermento, Pseudo chymicorum. Hütet euch für dem Sawrteig der ArgChymisten.

specified MOTHER and First *MATTER* of SILVER or of GOLD, or its *Pri-material Dissolved things or Liquors — and consequently, neither the EARTH nor the FIELD of the Regeneration of Metals*, by means of which the *Metals* are to be truly and Nature-conformingly *Regenerated* and *More-than-perfected* — therefore Silver and Gold are not to be sown into them Nature-conformingly and by art for *More-than-perfection*; nor, by the things named, is the wished-for End of the *Regeneration* and *More-than-perfection* of Silver and Gold in any wise to be attained or hoped for. But that alone is it, which after an *Azotic* watery *preparation* has, out of *Pri-material* Natural power, the Force and Might to *reduce* Silver and Gold *Into the first Matter*,[136]

[136] Marginal gloss: '*Beware ye therefore of the leaven of the Pseudo-chymists.* Beware the Sourdough of the *arrant Chymists*.' — The Latin and its German are Khunrath's own pair, and the figure is the Gospel's: *Cauete à fermento Pharisæorum*, Matthew xvi. 6. He puts the false chymists where the Gospel puts the Pharisees, and the German *Sawrteig* is Luther's word for the leaven. — *Azotisch*, from *Azoth*, the Philosophers' mercury or universal solvent (see p. 75): the adjective is retained rather than resolved.

das sie darnach *ad & in Vegetationis actū* treten / vnd zur *Plusquamperfection regeneriret* werden können ; wo von in diesem gegenwertigen *Tractatu* fürnemlich gehandelt wird : Als nemlich / *MERCVRIVS Philosophorum CATHOLICVS, in MAGNESIA Pri-materiali Catholica Sapientum.*

Alhier wehre manchem zu der erkendtnis *MAGNESIAE* mit wenigen worten viel zu helffen ; Dieweil aber ALLES seine Zeit / Person vnd Orth hat / sparet man es bis dahin.

Wiewol Jch gerne gestehe / das Wundertreffliche Kreffte / Tugenden vnd Wirckungen / auch in vnd auff die *Metalla,* verstehe dieselben / dadurch *præparando* / zu Artzneyen / vnd sonsten zu andern sachen / subtil vnd wunderbarlich zu *tractiren* / in kurtz hiebeuor ge-

so that they may afterwards step *into and unto the act of Vegetation*, and be *regenerated* to *More-than-perfection*: of which this present *Treatise* chiefly treats — namely, *the CATHOLIC MERCVRIVS of the Philosophers, in the Catholic Pri-material MAGNESIA of the Wise.*

Here many a one might be helped much toward the Recognition of *MAGNESIA* with few words; but since EVERYTHING has its Time, its Person and its Place, one spares it until then.

Although I gladly grant that Wonderfully excellent Powers, Virtues and Workings — also in and upon the *Metals* (understand, upon those same Metals, by *preparing* them thereby, into Medicines, and otherwise to *treat* them subtly and wonderfully for other purposes) — may lie in the just-[137]

[137] No marginal gloss stands on this page. — *Dieweil aber ALLES seine Zeit / Person vnd Orth hat*: the refusal is the third of its kind in the treatise (compare p. 55), and the reason given is again social rather than doctrinal.

*sagten Metallischen - Embryoni*schen dingen stecken mögen; Dennoch seind sie dieses nicht / dessen ALLE wahre recht Naturkündige *Philosophi* , zu jhren geheimen / beydes dē *VNIVERSAL* STEINE oder *ELIXEIR MAGNO,* an vnd für sich selbst alleine / vnd auch zu jhren *Special* Silber oder Goldt - STEINEN / neben Silber vnd Golde / dieselben darinnen zu *Regeneriren* , das solche Newe oder Wiedergeborne *Plusquamperficirte Metalla* / vnd also auff die vnteren *Metalla* in die öbern *speciales* Silber oder Gold- *TINCTVRAE transmutantes* , auch dergleichen *ELIXEIRIA minora,* vnnd *PARTICVLARIA* , als vielleicht Nutzbare Cinober Arbeiten / *Mercurij Saturni metallici corporei,* vnd *Mercurij vulgi præcipitationes, fixationes* vnd *transmutationes,* das sie Silbers

Saturnus metallicus ist ein anderer dann *Saturnus Phisophorum*† *Catholicus.*

mentioned Metallic-*Embryonic* things: yet they are not that which ALL true and rightly Nature-knowing *Philosophers*, for their secret *VNIVERSAL* STONE or *GREAT ELIXIR*, of and for itself alone; and also for their *Special* Silver or Gold STONES, alongside Silver and Gold, to *Regenerate* those same metals therein, so that such New or Reborn *More-than-perfected Metals*, and thus, upon the lower *Metals* into the upper, *special* Silver or Gold *TRANSMUTING TINCTURES*, and likewise *lesser ELIXIRS* and *PARTICULARS* — as perhaps profitable Cinnabar Workings, and the *precipitations*, *fixations* and *transmutations* of the *corporeal metallic Mercury of Saturn* and of the *common Mercury* — so that they should give *Augmentations* of Silver[138]

[138]Marginal gloss: '*Metallic Saturn* is another than *the Catholic Saturn of the Philosophers*.' — *Saturnus metallicus* is lead; the *Saturnus Philosophorum* is not, and the gloss exists to stop the reader collapsing the two. †*Phisophorum* is printed for *Philosophorum*, dropped sorts; left as set, as is *Philsphorum* at p. 83. — *Cinober*, cinnabar or vermilion, is here the red compound of Mercury and Sulphur as the Art conceives it, not a modern formula; Khunrath allows the workings may be *Nutzbar*, profitable, and denies they are the thing in question.

oder Goldes *Augmenta* geben / Naturgemeß - künstlich mögen werden / der vnwandelbaren ordnung GOTTES vnd vnverenderlichem willen der Natur nach / gar nicht entrahten können : Dieweil Sie nicht seind (wie auch oben gesaget) der *Metallorum* weder *Vniuersalis* noch *specificirter* rechtschaffene *Pri-materiali*sche ACKER oder ERDE / in welchem (der NATVR vnd ALLER Naturkündigen *Philosophorū sensu atq; consensu* / Willen vñ einhelligē vbereinstimmendē Lehre nach) Silber vnd Gold zur *Regeneration* vnd *Plusquamperfection* , Naturgemeß - künstlich geseihet werden wollen / sollen vnd müssen.

Ja / ob auch schon *Mercurij corporum corporei* (wie ich weis / das etliche zuthun vorgegehabt† haben) in Wasser / per se /

or of Gold, may come to be Nature-conformingly and artfully, according to the unchangeable ordinance of GOD and the unalterable will of Nature — can in no wise dispense with: since They are not (as was also said above) the genuine *Pri-material* FIELD or EARTH of the *Metals*, neither the *Vniuersal* nor the *specified*: in which (by the *sense and consent* of NATURE and of ALL Nature-knowing *Philosophers*, and by their Will and unanimous concurring Teaching) Silver and Gold will, shall and must be sown Nature-conformingly and artfully, for *Regeneration* and *More-than-perfection*.

Yes: even though the *corporeal Mercuries of bodies* (as I know that several have purposed to do) might, in Water, *of themselves*, be[139]

[139]No marginal gloss stands on this page. — *sensu atq; consensu*: sense and consent, a pair Khunrath uses to mean at once what Nature does and what the Philosophers agree she does. The English keeps both nouns. — *entrahten* is *entraten*, to do without; *nicht entrahten können* is therefore a statement of necessity, and is translated as one. †*vorgegehabt* is printed thus, with *ge* set twice across the line break; left as set.

Des Goldes in gelbes ; Silbers in Blawes.

künstlich, *resolviret* werden möchten / so wehren dannoch solche wasre[†] nicht *aquæ Corporum Primateriales*, darmit alleine / *ad Regenerationem & Plusquamperfectionem eorum*, an vnd für sich selbst / zukommen ; Dieweil SIE *per Fontinam pri - materialem Catholicam, in qua sola est FIMVS Philosphorum Chymicorum, ad Opus hoc, putredinalis, ad putredinem talem, quæ mater est corruptionis ac destructionis eiuscemodi , ex quali oritur Generatio noua , & per consequens REGENERatio* , noch nicht gebracht worden sein.

Prudens intelliget.

Dann auch aus *Arnoldi de Villanoua* Naturgemessen sehr reichen Zeugnis / ist man gewiß / *Quod AQVA Philosophorum Primaterialis Metalla dissoluat, & magno NATuræ consensu, ea in Primam transferat ma-*

artificially *resolved*: yet even so such waters† would not be the *Pri-material waters of Bodies*, with which alone one may come *to their Regeneration and More-than-perfection*, of and for themselves. Since THEY have not yet been brought *through the Catholic pri-material Fountain — in which alone is the DUNG of the Chymical Philosophers, putrefactive for this Work, unto such a putrefaction as is the mother of corruption and of destruction of that kind, out of which arises a new Generation and consequently REGENERATION.*

For from *Arnoldus de Villanova's* Nature-conforming and very rich testimony too, one is certain *That the Pri-material WATER of the Philosophers dissolves Metals, and, by the great consent of NATVRE, carries them over into the First mat-*[140]

[140]Marginal glosses: 'Of the Gold into yellow; of the Silver into blue.'; '*The prudent man will understand.*' — The colours of the first gloss answer the *Blaw / Gelb oder Roth* of p. 68 and assign them. — *FIMVS Philosophorum* — printed *Philsphorum*, with dropped sorts, and left as set — is the Philosophers' dung, the standing name for the putrefying medium; it is retained, not softened. †*wasre* is printed thus for *wassere*; left as set. — *Arnoldus de Villanova* (d. c. 1311) is cited for the same proposition Khunrath has been arguing since p. 70.

teriam: Item, aus *Clangoris Buccinæ* vnd anderen / *Quod in Aqua Philosophorum primateriali, NATVRaliter lateat spiritus QVINTAE ESSENTiæ, cuius solius est Magistraliter corrumpere, & in suam materiam primam transformare Metalla.* Darbey es billich bleibet.

Alhier fellet ein auch mit zugedenckē / das etliche sprechen / man solle vnd müsse *Spiritum Mundi secretissimum,* den Geheimbsten Geist der Weld / zum Philosophischen TSEIN‡ / aus dem Lufft / oder aber vom Firmament des Himmels / in gewisse *Materias,* so auff künstliche anordnung des *Artisten* darzu insonderheit hingestellet werden / erst fohen. Doctor Khunrath Fohe mir jhn ! O du Thore ! Gickes geckes / hats auch Narren geregnet ? Er ist one zuthuung Menschenhand oder Hülffe /

†… ige Schwermers Hummelschwarm.

-ter: likewise, out of the *Clangor Buccinæ* and others, *That in the pri-material Water of the Philosophers there lies hidden NATVRALLY the spirit of the FIFTH ESSENCE, whose alone it is Masterfully to corrupt Metals and to transform them into their own first matter.* And there it rightly rests.

Here it falls in to be remembered too, that several say one should and must first catch *the most secret Spirit of the World*, the most Hidden Spirit of the World, for the Philosophical TSEIN‡ — out of the Air, or else from the Firmament of Heaven — into certain *Matters* which are set out for the purpose by the artful arrangement of the *Artist*. *Doctor Khunrath, catch him for me!* O you fool! Gickes geckes — has it rained fools as well? He is, without the doing of Man's hand or Help,[141]

[141] Marginal gloss: '… †the Fanatic's swarm of hornets.' †The gloss is five lines and very heavily inked. Its last three lines read *mers Hum- / mels- / schwarm*; line 2 ends in *-ige* and is followed by *Schwer-*; line 1, two words, is a solid blot. A word therefore stands before *Schwermers* that cannot be recovered from this copy, and the gloss is printed here with the loss marked. — *Clangor Buccinæ*, the Blast of the Trumpet, is an alchemical treatise of about 1400, printed in the second edition of the *Artis Auriferae* (Basel, 1593) — the text Khunrath, writing in 1599, would have had. ‡*TSEIN* is printed thus in Fraktur capitals and is not a word. *SEIN* with a preposed *T* is what the types show; the sense would want something like 'to the Philosophical Being'. The reading is open. — *Fohe mir jhn* is *fahen*, to catch; the mocking imperative is put in the opponent's mouth, and *Gickes geckes* is nonsense-syllables of derision. *Hats auch Narren geregnet?* — has it rained fools as well? — answers the claim that the Spirit can be caught out of the air like rain.

auff GOTTES anordnung von sich selbst schon gefangen / wie vnd worinnen er gefangen sein ; vnnd hat jhme selbst eine Materialische Herberge auserwehlet vnnd zubereitet / wo er entweder Catholisch oder aber specialisch wohnen soll vnd wil : du darffst dich nicht vnterstehen / jhn als einen vmbschwermenden Fladdergeist (gleich deinen Hummelsgrillen) aus dem Lufft / auff ein Armbrust Schus / viel weniger aus dem Firmament (Ja deinem Schwermament) wie du vermeinest zu *attrahiren* / vnd zu wege zubringen ; in deine von dir jhme Phantastisch fürgestalte *materiam* oder *corpus* ; Du kanst jhne auch solcher gestalt nicht bannen / noch auffs Newe herzu bringen / Er hat schon sein bequem vnd jhme angeneme Losament / darinnen er von den Naturkündigern anzutreffen ist / weit

by GOD'S ordinance already caught of himself — how and wherein he is caught; and has himself chosen and prepared for himself a Material Lodging, where he will and shall dwell either Catholicly or else specially. You must not presume to *attract* him, as though he were a swarming Flutter-spirit (like your own hornet-fancies), out of the Air at a crossbow-shot — much less out of the Firmament (yes, out of your Swarmament) — as you suppose, and to bring him about into that *matter* or *body* of your own which you have Fantastically set up for him. Neither can you in that fashion conjure him, nor fetch him hither afresh. He has already his convenient Lodging, agreeable to him, wherein he is to be met with by those who know Nature, far[142]

[142] No marginal gloss stands on this page. — *Schwermament* is a coinage on *Firmament* and *schwärmen*, to swarm or to rave; *Schwärmer*, fanatic, is the confessional insult of the age (see p. 24). The English *Swarmament* keeps the pun rather than explaining it. — *Hummelsgrillen*, hornet-fancies, joins *Hummel* with *Grille*, a whim; the swarm of hornets from p. 64 is now in the opponent's head. — *bannen*, to conjure or lay a spirit, is a word from magic, and Khunrath puts it in the mouth of the man he is mocking.

weit besser / als du jhn vnd seine† - gemeß einzulosiren gedenckest ; Du must jhn / deinem trewmen nach / wol zu frieden lassen . Er ist allbereit wo er sein sol vnnd wil ; HERR dein vnuergenglicher Geist ist in allen / Spricht der WEISE Man / Sap: 12. *I* Lerne nur seine Catholische wohnung / darinnen er *Catholicè* sich auffhelt / *h. e. MAGNESiam Philosophorum CATHOlicam* recht erkennen ; jhn allda / vnd sonsten / zu vorgemeltem Philosophischen *Opere* dienlich / nirgends anders wo *VNIVERSALITER existentem* , suchen / so bistu ein *Philosophus* ; Sonsten aber / wo seine Natürliche Catholische wonung / verstehe *MAGNesiam Philosophorum* du nit erkennest / noch dieselbige (*assistentia Gratiæ Diuinæ*) *Chymicè* zu *tractiren* vnter handen nimbst / sondern auff

far better than you think to quarter him, and to quarter him after his own kind.† You must, according to your dreaming, leave him well content. He is already where he shall and will be. *LORD, thine incorruptible Spirit is in all things*, says the WISE Man, *Wisdom xii. 1*. Only learn rightly to recognize his Catholic dwelling, wherein he keeps himself *Catholicly — that is, the CATHOLIC MAGNESIA of the Philosophers*; seek him there, and nowhere else, *existing VNIVERSALLY*, serviceable to the aforesaid Philosophical *Work*: so are you a *Philosopher*. But otherwise — where you do not know his Natural Catholic dwelling (understand, the *MAGNESIA of the Philosophers*), nor take that same in hand to *treat* it *Chymically* (*by the assistance of Divine Grace*), but instead[143]

[143]No marginal gloss stands on this page. — *HERR dein vnuergenglicher Geist ist in allen* is Wisdom xii. 1, and Khunrath gives the citation himself. The verse is the hinge of the whole passage: if the Spirit is in all things already, it cannot be caught out of the air. — *einzulosiren*, from *Losament* (p. 85), a lodging: to quarter or billet. The military figure runs through both pages. †The word before *gemeß* is faded in this copy and ends with a line-break hyphen; *seiner* is a reconstruction, not a reading. *gemeß* is adverbial — after his own kind — not a possessive.

erzehlter deiner Phantasey verharrest / so bleibstu gewiß ein *commissarius nimiæ Sapientiæ; quæ stultitia summa.*

OBIECTIO.

Wolte nun einer weiter sagen ; Jn der Philosophen Schrifften / findet man gleichwol hin vnd wieder also viel bericht vnd Lehren / daraus dannoch zu vernehmen / Ja Klar vnd hell zu sehen ist / das diese Kunst in *Metallis* , als in Silber vnd Golde / stecke ; vnd also JN / MJT vnd DVRCH die *Metalla* / gewißlich müsse gesuchet vnd verrichtet werden : Wie hat es dann darmit eine meynung ?

SOLVTIO.

Qui bene distinguit, bene docet. Sapiens distinguit; stultus confundit. Er† *in hoc differt quoq; Sapiens à fatuo.*

Demselben ist also zu antworten. Woferne man *in ALCHYMIA* nur alleine sehen wil / auff SJLBERS oder GOLDES EJGENSCHAFTEN nach / *OPERIRENDE* höchste *MEDICinas* / beydes der vntern Metallen / dieselben in die obern /

persist in your Fantasy already recounted, then you certainly remain a *commissary of excessive Wisdom — which is the highest folly.*

Now suppose someone were to say further: in the writings of the Philosophers one nevertheless finds here and there so much report and Teaching, from which it is still to be understood — yes, to be seen clear and bright — that this Art lies in the *Metals*, that is, in Silver and Gold; and that therefore it must assuredly be sought and performed IN, WITH and THROUGH the *Metals*. How, then, is that to be understood?

To him it is to be answered thus. In so far as one means in *ALCHYMIA* to look only to the highest *OPERATING MEDICINES*, according to the PROPERTIES of SILVER or of GOLD — both of the lower Metals, to transmute them into the upper,[144]

[144]Marginal glosses: '*AN OBJECTION.*'; '*THE SOLUTION.*'; '*He who distinguishes well, teaches well. The wise man distinguishes; the fool confounds. And*† *in this too the Wise man differs from the fool.*' †The gloss prints *Er* for *Et*; left as set. — The objection is the strongest one available to Khunrath's opponents, and he states it in its strongest form before answering it: the Philosophers themselves say the Art lies in the metals. His answer, running to p. 96, is a distinction, and the third gloss announces it as such.

als in Silber oder Gold zu *transmutiren* , vnd auch der Menschlichen leiber / solche (nach GOTTES willen). dardurch von Kranckheiten zu *liberiren* / oder zu *præseruiren* , Welche *MEDICINæ Plusquamperficiret* Silber oder Gold seind; vñd nicht / (wie doch billich fürnemtlichst geschehen solte / das man *principaliter* nicht nur auffs Silber oder Gold - machen / wie mans nennet / gaffete / Welches dannoch an sich selbst wol folgete / wann *LAPIS Philosophorum VNIVESRALis*† verhanden were / vnd *lege artis* recht angewendet würde) auff *LAPIDEM Philosophorum CATHOlicum siue VNIVERsalem / nudum ac simplicè,* auff dz GROsse *EL-I-X-EIR,* so eigentlich heisset *FORTItudo,* ja *splendor fulgureus siue scintilla perfecta vnici Potentis ac Fortis,*

Auff den Simpelen Stein der Weisen.

Wie auch *Cap: 2. pag. 54. Confessio-*nis

that is, into Silver or Gold, and also of Human bodies, to *free* them thereby (according to GOD'S will) from Diseases, or to *preserve* them — which *MEDICINES* are *More-than-perfected* Silver or Gold; and not (as, in fairness, ought chiefly to happen: that one should *principally* not gape only after the Silver- or Gold-making, as they call it — which would nevertheless follow well enough of itself, if the *VNIVERSAL STONE of the Philosophers*† were at hand and were rightly applied *by the law of the art*) — not, I say, to the *CATHOLIC or VNIVERSAL STONE of the Philosophers, bare and simply*; to the GREAT *EL-I-X-EIR*, which properly means *FORTITVDO* — yes, *splendor fulgureus siue scintilla perfecta vnici Potentis ac Fortis*,[145]

[145] *splendor fulgureus siue scintilla perfecta vnici Potentis ac Fortis*: 'the lightning splendour, or the perfect spark, of the One Mighty and Strong'. The Latin is kept here because Khunrath restates it himself in German at the head of p. 89, and the English gives it there. — Marginal glosses: 'Upon the Simple Stone of the Wise.'; 'As also *chapter 2, p. 54, of my Confession*' — the last word is divided *Confessio- / nis* with the *nis* set as a catchword at the foot of the margin and repeated at the head of p. 89's margin, exactly as the page catchwords are. — *EL-I-X-EIR* is spaced out by Khunrath himself, and he glosses it in the body text as *FORTItudo*, strength, and as the lightning splendour of the one Mighty and Strong. That reading is his; the derivation from Hebrew *El* which it suggests is not stated by him and is not asserted here. †*VNIVESRALis* is printed thus, the *s* and *r* transposed; left as set.

nis meæ vom *Hylealischen CHAO* erwiesen wird.

VSVS atq; EFFECTVS Lapidis Philosophorum Catholici, Vide 4. Figura Amphitheatri, & Confessionis Cap. 8.

E Squilla non nascitur Rosa.

Ein heller Schein / Blitz vnd Fewerfunck des Einigen / Mechtigen vnd Starcken) an vnnd für sich selbst / sowol auch auff desselbigen *VSVS atq; EFFECTVS VNIVERSALES omnes;* So ist freylich von nöten / das die Oberen *Metalla* / als Silber vnd Gold / in allewege höchlich *respectiret* / vnd Naturgemeß - künstlich *adhibiret* werden ; Dieweil *Argenteitas & Aureitas* / die Silberkeit vnd Goldigkeit sonsten anderswo nirgend / als in Silber vñ Golde / es sey dasselbe auch entweder vollkommen Metallisch / oder aber nur *Embryoniret* / zu finden ; Nach dem willen Gottes / vñ lauff der Natur / dz gleiches gezeuget werde von seines gleichen / das Silber vnd Goldt (auff jhre weise) auch bringen vnd geben Silber oder Goldt : Nemlich / in *PROIECTIONE Philosophica* / durch *plusquamperficirt* Silber

a bright Shining, Lightning and Fire-spark of the One, Mighty and Strong — in and for itself, and likewise to *all its VNIVERSAL VSES and EFFECTS*: then it is of course needful that the Upper *Metals*, that is, Silver and Gold, be in every way highly *regarded* and Nature-conformingly-artfully *employed*. Since *Argenteitas & Aureitas* — Silver-ness and Gold-ness — are nowhere else to be found than in Silver and Gold — be that same either perfectly Metallic or only *Embryonated* — according to the will of God and the course of Nature, that like should be begotten of its like; so that Silver and Gold (after their own manner) should also bring and give Silver or Gold: namely, in the *Philosophical PROIECTION*, by *more-than-perfected*[146]

[146]Marginal glosses: '*-nis of my Confession* on the *Hylealic CHAOS* is demonstrated' (the head of this gloss stands on p. 88, and the *nis* is printed twice, as a marginal catchword); '*The VSE and EFFECT of the Catholic Stone of the Philosophers: see the 4th Figure of the Amphitheatre, and chapter 8 of the Confession*'; and '*No Rose grows from a Squill*'. — The cross-references are to Khunrath's own two earlier books, and he gives figure and chapter. The proverb is Erasmus's (*Adagia*): the squill is a coarse bulb, and nothing fine comes of a coarse root — which is the argument of this page in one line.

vnd Goldt. Jst doch dieses von Mir niemals verneinet worden ! So wird auch noch nicht demselben wiedersprochen: Jch weis (ohne meister Klüglings Naseweises vermahnen) für Mich selbst gar wol / *quod ARS teneatur imitari Naturam in principijs atq; seminibus naturalibus.* Alhier aber stecket es : Sollē Silber oder Gold / sie seindt nun entweder noch Metallische nur dunne *laminirete corpora*; oder aber hierzu zuvor auch *præpariret* wie sie wollen ; Als / entweder *in Mercurios coporeos currentes* verkehret ; oder aber durch allerhandt *Corrosiua* / oder auch Vncorrosiuische Wasser / in *liquores* gebracht; oder sonsten zu andere weise zerbrochen ; damit *sublimiret* ; oder gar vbern helm gejagt ; rein widerumb außgesüsset ; Jtem / mit *oleo Tartari* niedergeschlagen; *calciniret* / oder

Silver and Gold. And yet this has never been denied by Me! Nor is it even now contradicted: I know very well for Myself (without master Smart-aleck's pert admonishing) *that ART is bound to imitate Nature in natural principles and seeds.* But here is where it sticks. Are Silver or Gold to be so used? — they are then either still Metallic *bodies* merely *beaten thin*; or else *prepared* beforehand for this purpose as they please — as, either turned *into corporeal running Mercuries*; or brought into *liquors* by all manner of *Corrosives*, or by Non-corrosive Waters too; or otherwise broken up in some other way; *sublimed* therewith; or driven right over the helm; washed clean sweet again; likewise, precipitated with *oil of Tartar*; *calcined*, or[147]

[147] No marginal gloss stands on this page. — *meister Klüglings Naseweises vermahnen*: *Klügling* is a know-it-all and *naseweis* pert or forward; the English keeps the sneer rather than the words. — *vbern helm gejagt*: driven over the still-head, the *Helm* being the alembic's cap. — The catalogue is the same one set out at pp. 67–70 and is repeated here so that the objection of p. 87 may be answered with it: Khunrath grants that art imitates nature, and denies that any of this is the imitating. — *coporeos* is printed for *corporeos*, a dropped *r*, and is left as set. — The protasis opened here has no predicate; the verb does not arrive until *plusquamperficiret … werdē* on p. 91, and the English is left open with it.

luter *reuerberiret / extrahiret &c.* Wie es immer namen haben mag / vnd hierbeuor auch beides austrücklich angezeiget vnd angedeutet sein oder werden mögen) sollen Silber od Gold / sage Jch / Natur-gemes künstlich *plusquamperficiret,* vñ Newe oder Wiedergeborne *Metalla* werdē. Also auch das sie *transmutiren*de Silber vnnd Goldt *TINCTVREN* sein / vnd jres gleichen früchte (auff jhre weise durch Kunsthülff sich multipliciende / Nemlich aus den vnteren *Metallis*) Krafft / Macht vnd gewalt haben *in Proiectione Philosophica* zuzeugen / So wil höchst von nöten sein / nach erforderung der Ordnung vnnd Lauffs der *NATVR* (es befehlens auch alle wahre *Philosophi* , Ja / der Warheitliebende Natur - kündige Artista wirdt es / auch vberzeuget võ seiner Vernunfft vñ Gewisse / selbst gestehen / dz es also sein müsse)

purely *reverberated*, *extracted, &c.* — by whatever name it may ever go, and as both have also been expressly shown and intimated heretofore, or may yet be): then Silver or Gold, I say, are to be Nature-conformingly-artfully *more-than-perfected*, and to become New or Reborn *Metals*. And likewise, that they should be *transmuting* Silver and Gold *TINCTVRES*, and have force, might and power to beget their like fruits (multiplying themselves after their own manner by the help of Art — namely, out of the lower *Metals*) *in the Philosophical Proiection*: then it will be of the highest necessity, as the Order and Course of *NATVRE* requires (all true *Philosophers* command it too; yes, the Truth-loving, Nature-knowing *Artist* will himself confess it, convinced also by his own Reason and Conscience, that it must be so)[148]

[148] No marginal gloss stands on this page. — The long protasis begun at p. 87 is still open; its apodosis does not arrive until the first words of p. 92. Khunrath has now conceded everything the objector asked — that the work is in, with and through the metals — and is about to show that the concession costs him nothing. — *multipliciende* is printed for *multiplicirende*, a dropped *r*, and is left as set. — The parenthesis modifies the *fruits*, not the tinctures: it is the fruits that multiply themselves.

Das dieselbige durch die *REGENERAtion* oder Widergeburt dahin / wie gesagt / kommen vnnd befordert werden müssen.

Wie können aber / Sag mir es einer / Silber oder Goldt *Regeneriret* oder Newgeboren werden / wo sie in jhrer MVTTER (welche vrsacherin wahrer *corruption* vnd *destruction , & consequenter nouæ generationis* / ist) LEJB nicht wiederumb eingehen ? Was ist dann jhrer Mutter Leib ? Gewißlich vnnd ohne allen zweiffel *MATERIA Metallorum PRIma, FONTINA h. e. AQVA PRI-MATERIALIS* / so auch dem *philosopho* von GOTT (gleich wie forne gelehret) durch die *NATVR in CHAOS MAGNESIAE Sapientum ,* (darinnen *QVINTA ESSENtia siue SPIRITVS MVNDI secretissimus OMNIA VEGETare faciens*

Aus diesem / vnd sonsten keinem andern / natürlichen grunde gehet *VOARCH BETH ADAMOTH* der altē Weisen. Es gefalle dem Teuffel mit seinen Köppen vnd schupen / oder gefalle jhme nicht / so ist es nicht anders. Hat er nur lust / er sol mich ohne in der Natur wolgegründete Antwort nicht finden.

— that those same must come and be brought to it, as has been said, by *REGENERATION* or New Birth.

But how, let someone tell me, can Silver or Gold be *Regenerated* or New-born, if they do not enter again into the BODY of their MOTHER — who is the causer of true *corruption* and *destruction, and consequently of a new generation*? What then is their Mother's Body? Assuredly and beyond all doubt, *the FIRST MATTER of Metals, the FOVNTAIN — that is, the PRI-MATERIAL WATER* — which is also given to the *philosopher* by GOD (just as was taught above), through *NATVRE*, *in the CHAOS of the MAGNESIA of the Wise* (wherein the *FIFTH ESSENCE, or the most secret SPIRIT of the WORLD, which makes ALL things to VEGETATE*,[149]

[149]Marginal gloss: 'Out of this ground, and out of no other natural ground, proceeds the *VOARCH BETH ADAMOTH* of the old Wise Men. Let it please the Devil with his Heads and Scales, or let it not please him — it is not otherwise. If he has only the appetite, he shall not find me without an answer well grounded in Nature.' — *Voarch beth Adamoth* is a cabbalistic name Khunrath sets in Antiqua capitals and does not explain. The nearest thing to a source is Giovanni Agostino Pantheo's *Voarchadumia contra alchimiam* (Venice, 1530) — which, as its title says, sets its own art *against* alchemy; what Khunrath makes of the word here is his own. — *Köppen vnd schupen*: the Devil's heads and scales. *schupen* is the same word, and in the same lowercase, that stands unexplained at p. 7 (*seiner schupē*), and the two places together settle it: it is a collective for the Devil's following, with the literal *Schuppen*, scales, behind it.

das FVNFTE WESEN / der geheimbste vnd verborgene Geist der Weldt / alle dinge in jhren Wachsthumb treibende / KVRTZBEGRIFLICH CATHOLISCH LEJBHAFTIG vnd NATVRLICH wonet) als in sein *SVBIECTVM* hierzu *VNIVERSale debitum* / dadurch (Nach Lehre *Tabulæ Smaragdinæ HERMEtis*) zu *perpetriren Miracula REI VNius* (*h. e. FILII MVndi maioris plusquã-perfecti præsertim , atq; ad glorificationis statum Physico-Chymicè exaltari*) *multa* , aus lauter GVTE vñ Gnade / CATHOLJSCH fürgestellet ist.

Wird derowegen wol vnd recht geschlossen / das Silber vnd Goldt *in Materiam primam , h. e. in Mercurium , qui AQVA est* , durch *MATERIam PRIMam, per AQVAM Mercurij Catho-*

the FIFTH BEING, the most secret and hidden Spirit of the World, driving all things into their Growth, dwells COMPREHENDED-IN-BRIEF, CATHOLICLY, BODILY and NATURALLY) — as into its *VNIVERSAL SVBIECTVM*, owed to it for this purpose: whereby (according to the Teaching of *the Emerald Table of HERMES*) there are *many Miracles of the ONE THING to be wrought* (*that is, of the more-than-perfected SON of the greater World especially, and to be exalted Physico-Chymically to the state of glorification*) — set forth CATHOLICLY out of sheer GOODNESS and Grace.

It is therefore well and rightly concluded that Silver and Gold must of necessity be reduced *into the first Matter — that is, into Mercury, which is WATER* — through *the FIRST MATTER, by the WATER of the Catho-*[150]

[150]No marginal gloss stands on this page. — The *Tabula Smaragdina* is the Emerald Tablet, and the phrase Khunrath takes from it — *ad perpetranda miracula rei unius* — is its most quoted clause. He glosses *res una* as the *Filius Mundi maioris*, the Son of the greater World, which is plainly the same figure as the *Harmonia analogica* of p. 56, though the identification is the editor's and not Khunrath's statement; it is left to stand without further comment. — *aus lauter GVTE vñ Gnade*: out of sheer Goodness and Grace. The Stone is nowhere earned in this treatise.

lici pri - materalem† *siue Mercurialem philosophicam* / durch das Erst-Materialische FONtinlein / nothwendigst müsse *reduciret* werden / sollen anders SJE *in & ad actum VEGETationis* treten / vnd Naturgemeß *regeneriret* werden. *Vnde & dictū Aristot: 4 Meteor: quem & Auicenna sequitur, alijq; Philosophi quam plures ita allegant, inquientis , In- uanum operantur Alchymistæ / Metalla perficere conantes , nisi reducant illa in MATERIAM PRIMAM.* Ob schon / solch *dictum* heutiges tages *in Aristotele* nicht funden wird / so gehört es dannoch hinein ; *Auicenna* würde es sonsten daraus nicht *allegiret* haben. Ohne zweiffel hat ein *Alchymiæ* feind mit diesem *Loco* vmbgangen / wie an etlichen örten Jüden / Arrianer / vnnd andere in vnserm *seculo* ; mit der Bibel.

-lic pri-material or philosophical Mercurial [Water]†, through the First-Material FOUNTLET — if THEY are otherwise to step *into and unto the act of VEGETATION* and be Nature-conformingly *regenerated*. *Whence also the saying of Aristotle, Meteorologica IV — which Avicenna follows, and which a great many other Philosophers cite thus — who says: In vain do the Alchymists labour who strive to perfect Metals, unless they reduce them into THE FIRST MATTER.* Although such a *saying* is not found in *Aristotle* at this day, it belongs there nonetheless; *Avicenna* would not otherwise have *cited* it out of him. Without doubt some enemy of *Alchemy* has tampered with this *passage* — as in certain places Jews, *Arians* and others in our *age* have done with the Bible.[151]

[151]No marginal gloss stands on this page. †*materalem* is printed for *materialem*, a dropped *i*, and *Auicena* with one *n* two lines below; both left as set. — The dictum is the standing alchemical proof-text, cited to the fourth book of the *Meteorologica*. No Aristotelian source has been found for it: the spurious appendix to that book, *De congelatione et conglutinatione lapidum* — Avicenna's, and printed with Aristotle throughout the sixteenth century — says something quite different and anti-alchemical. The nearest parallel is the medieval commonplace *Frustra laborant qui volunt metalla transmutare nisi prius reducantur in materiam primam*. Khunrath's own explanation — that the saying *belongs* in Aristotle and has been suppressed — is his, and is not offered here as evidence. — The comparison with tampered Scripture is his, and the naming of Jews and Arians is his; both stand as he wrote them.

Es hat mit *generatione & propagatione Metallorum* weit eine andere gelegenheit vnd meinung / als mit der Thieren vnd Gewechslichen dingen : Darumb auch die *similia* oder Gleichnisse / so von diesen beyden hero genommen / vnd auff jene gezogen werden wollen / aller dings den Stich nicht halten können / vnd selten etwas richtiges disfals dadurch zu beweisen ist. *Simile non est idem.* Mercket

Werden nun diese *in MATEriam primam per MATeriam primam , h. e. Fontinam siue AQuam MAGNESIAE pri-materialem reducirte* Silbere oder Goldere / verstehe SAME vñ MVTTER oder ACKER / darein sie Philosophisch geseihet worden / beyde miteinander zugleich vnd zusammen (dieweil auch sonsten im Bauch der Erden die mit den Silberischen oder Goldischen *special* fünçklein der *NATur* besamete allgemeine MVTTER vnd *PRIMA Materia der Metallen* zur frücht selbst wird) *in Philosophischen ATHANOre,* (darzu mein *ATHANOR* mit dem vnuorbrenlichen Tocht nicht vntüchtig sein würde) Natur gemeß - künstlich follends *coaguliret , figiret* vnd *inceriret* / so wird (*DEO volente*) verhanden sein *Argentum siue Aurum regene-*

Now if these Silvers or Golds, *reduced into the first Matter through the first Matter — that is, into the pri-material Fountain or WATER of MAGNESIA* — understand, SEED and MOTHER or FIELD, into which they have been Philosophically sown — if both together, at once and in company (since elsewhere too, in the belly of the Earth, the universal MOTHER and *FIRST Matter* of the Metals, seeded with the *special* sparks of *NATVRE*, silvern or golden, becomes the fruit herself), be in a Philosophical *ATHANOR* (for which my *ATHANOR* with the unburnable Wick would not be unfit) Nature-conformingly-artfully at last *coagulated, fixed* and *incerated*: then there will be at hand (*GOD willing*) *Silver or Gold regene-*[152]

[152] Marginal gloss: 'It stands quite otherwise, and means quite another thing, with the *generation and propagation of Metals* than with animal and vegetable things. Therefore the *likenesses* or similitudes drawn from these two and meant to be applied to those cannot by any means hold the thrust, and seldom is anything sound proved by them in this matter. *A like is not the same.* Mark it.' — *den Stich nicht halten*, not to hold the thrust: the idiom is at home in card-play (to take the trick) and in assaying as well as in fencing, and it is not certainly the same figure as the *Stichblat* of p. 61, though it plays on the same word. — *mein ATHANOR mit dem vnuorbrenlichen Tocht*: the self-advertisement is Khunrath's; his treatise on the Philosophical Athanor is the one he sends the reader to at p. 98.

Bleibe *in terminis,* ist am besten. Wer aus diesem *negotio & puncto Matris, Matricis & Spermatis* sich nicht wol weis zu *extriciren,* der gereth leichtlich in ein gefehrlich *Labyrinth.*

a.b. Plusquamperfectè.

ratum ac plusquamperfectum; LAPIS Philosophorū [a]*Argenteus, Argentificus, siue* [b]*Aureus, Aurificus ; SPECIalis aut specificatus ;* der Philosophen auff entweder Silbers oder Goldes *NATVR specificirte* vnnd gewißgeartete Silber oder Gold-STEJNE / vnd aus den vnteren *Metallis* / verwandlungs weise / Silber oder Goldt machende *TINCTVREN* / welche hohe *Medicinæ* auch hernacher anders nicht / als nur alleine jhren (aus Eigenschafften vnnd Krefften solcher Samen) SJLBERJSchen oder GOLDJSCHEN *special* Artē nach / so wol in Menschlichen vnd anderer *animalium* leibern *Medicinaliter* ; Als bey den vntern Metallen in Silber oder Gold *transmutatoriè* ; vnd bey den *Vegetabilibus aut instauratiùe aut conseruatiùe, operien.* Durch diesen

-rated and more-than-perfected: *the STONE of the Philosophers,* [a]*Silvern and Silver-making, or* [b]*Golden and Gold-making; SPECIAL or specified* — the Philosophers' Silver or Gold STONES, *specified* and certainly-charactered upon the NATVRE of either Silver or Gold; and, out of the lower *Metals*, transmutation-wise, Silver- or Gold-making *TINCTVRES*. Which high *Medicines* afterwards *work* in no other way than only according to their own *special* SILVERN or GOLDEN kind (out of the properties and powers of such Seeds): as well *Medicinally* in Human and other *animal* bodies; as *transmutatively* upon the lower Metals into Silver or Gold; and upon *Vegetables either restoratively or preservatively.* By this[153]

[153]Marginal glosses: 'To stay *within the terms* is best. Whoever does not know how well to *extricate* himself out of this *business and point of the Mother, the Womb and the Sperm* easily falls into a dangerous *Labyrinth.*'; and '*a.b. More-than-perfectly.*' — The second gloss is keyed to the two markers in the Latin and applies the adverb to both. — The three modes of action — medicinal, transmutative, and restorative-or-preservative upon plants — are the fullest statement in the treatise of what the Stone does, and the medical use stands first.

weg lesset sich auch *MATERIA PRIMA CATHOlica* selbst / gesagter gestalt / auff Silbers oder Goldes eigēschaffteē / in Erster jhrer beyder Künstlichen *Composition* / vnd darauff folgender Natürlich*er Mixtione & Vnione*, durch den *Philosophū imprægniren* vnnd *specificirē*: Bleibē auch vñ wirckē (*idiomatibus Naturarum utrarum hinc inde communicatis*) Silberisch oder Goldisch miteinander allezeit *Vnione hypostatica* vnzertrenlich vnd vnabscheidlich also vereiniget.

Wird aber *MATERIA PRIma CATholica limpidissimè depurata, AZOTH siue MERcurius Philosophorum Animatus, Catholicus, Viuus,* die *pri - materialische FONTIna* , (daraus auch alle *Metalla* in gemein jhren Vrsprung hero beginnen) *per se* , für sich selbst alleine ohne einigen

way *THE FIRST CATHOLIC MATTER* lets itself too, in the manner said, be *impregnated* and *specified* by the *Philosopher* upon the properties of Silver or of Gold, in the First artful *Composition* of them both and in the Natural *Mixture and Vnion* that follows upon it. They also remain and work thus united — *the idioms of both Natures being communicated to one another on either side* — Silverly or Goldenly, always with one another, inseparably and indivisibly joined in *hypostatic Vnion*.

But if *THE FIRST CATHOLIC MATTER, most limpidly purified — the AZOTH, or the Ensouled, Catholic, Living MERCVRY of the Philosophers* — the *pri-material FOVNTAIN* (out of which all *Metals* in common likewise take the beginning of their Origin) — if this, *of itself*, for itself alone, without any[154]

[154]No marginal gloss stands on this page. — *Vnione hypostatica*, hypostatic union, is the technical term of Christology for the joining of the two natures in Christ, and *idiomatibus . . . communicatis* is the *communicatio idiomatum* that belongs with it. Khunrath uses both, without comment, of the union of the Catholic matter with the property of silver or gold. Nothing in the German softens the transfer; the English does not soften it either.

Weder Leiblich noch geistlich prępariret / noch vnprępariret.

[a] *Pag. 45. & 53.*

Vide Tractatum meum de Athanore Philosophico.

Der simpele *Vniuersal STEIN* der Weisen.

oder allen Silberischen oder Goldischen zusatz / von Erstem Anfanfange[†] an / bis zum letzten Ende aus / (sintemal *CHAOS MAGNESIAE Sapientum CATHOLIcon*, wie auch forne [a] gesagt in sich selbst hat / ALLES / was es Catholisch bedarff / das *LAPIS Philosophorum VNIVERSaLIS* Naturgemeß - künstlich *PLVSquamperfect* daraus *prępariret* werde) in Philosophischen *ATHanore*, durch *Putrefactionē, Coagulationē, Fixationē & Inceratione Regeneriret* vnd *Plusquāperficiret* /: so ist auch (*annuente Deo*) aus *MATERIA PRiMA CATHOLIGA*[‡] *depurata perfecta/ per se* , verhanden *MATERIA PRIma CATHolica Plusquamperfecta , AZOTH h. e. Mercurius Animatus Catholicus per se regeneratus ac plusquamperfectus / LAPIS philosophorum V-*

Silvern or Golden addition whatever, from the First Beginning through to the last End (since *the CHAOS of the MAGNESIA of the Wise, the CATHOLICON*, as was also said above,[a] has in itself ALL that it Catholicly needs, so that *the VNIVERSAL STONE of the Philosophers* may be Nature-conformingly-artfully *prepared MORE-THAN-PERFECT* out of it) — if this be *Regenerated* and *More-than-perfected* in the Philosophical *ATHANOR* by *Putrefaction, Coagulation, Fixation and Inceration*: then there is also at hand (*God consenting*), out of *THE FIRST CATHOLIC MATTER*‡ *purified, perfect, of itself, THE FIRST CATHOLIC MATTER More-than-perfected — AZOTH, that is, the Ensouled Catholic Mercury, regenerated of itself and more-than-perfected — the V-*[155]

[155]Marginal glosses: 'Neither Corporeally nor spiritually *prepared*, nor *unprepared*.'; '[a]*Pp. 45 and 53*'; '*See my Treatise on the Philosophical Athanor*'; and 'The simple *Vniuersal* STONE of the Wise.' — The first gloss is the tightest formula in the treatise for what the Catholic matter is not: it stands outside the whole distinction of prepared and unprepared. — *Tractatus de Athanore Philosophico* is Khunrath's own, and he mentioned its unburnable wick at p. 95. †*Anfanfange* is printed thus, the syllable *fan* set twice across the line break; left as set. ‡*CATHOLIGA* is printed thus, with *G* for *C*; left as set.

LAPIS Philosophorum aut Magnus aut Paruus, Cur.

NIVERSalis glorificatus , ELIxeir illud Magnum Philosophorum CATHOLICVM , (So / *respectu LAPIdum Argentificorum vel Aurificorum specialium sine*† *specificatorum* / billich *LApis Philosophorum MAGNVS* , der Grosse STEJn der Philosophen / jene aber *Parui* oder kleine / billig vnd recht genennet wird vnd werden) auch CATHOLJSCHER Kreffte / Tugenden vnnd Wirckungen / dessen (*tanquam MEDIcinae verè CATHOLICæ*) *Operationes Diuinæ atq; mirificæ* sich auch *VNIVERSaliter e*rstrecken / so wol auff *Vegetabilia, Animalia, Lapides, Gemmas,* vnd *Mineralia*; dieselben zu *Renouiren,* zu jhrer *Virtutum ac Operationum ESSE* (so hoch sie nur von *NATVR,* durch Kunsthülffe immer müglich zubringen sein) zu *Exaltiren*; *Item / Instau-*

Vide H. C. Agrippam , cap. 4. lib. 2. de occulta Philosophia, in scala Vnitatis : & Epistolam Trithemij ad Iohannem à VVestenburg Comitem

-NIVERSAL glorified STONE of the Philosophers, that Great CATHOLIC ELIXIR of the Philosophers — which, *in respect of the special or specified Silver-making and Gold-making STONES*, is rightly called *LApis Philosophorum MAGNVS*, the Great STONE of the Philosophers, while those are rightly and properly called *Parui* or the little ones — of CATHOLIC Powers, Virtues and Workings also; whose *Divine and wonder-working Operations* (*as of a truly CATHOLIC MEDICINE*) extend themselves likewise *VNIVERSALLY*, as well upon *Vegetables, Animals, Stones, Gems* and *Minerals* — to *Renew* them, to *Exalt* them to *the BEING of their Virtues and Operations* (so high as they can ever be brought by *NATVRE* through the help of Art); as also to *Re-*[156]

[156] Marginal glosses: '*The STONE of the Philosophers is either Great or Small: why.*'; and '*See H. C. Agrippa, chapter 4 of book 2 of the Occult Philosophy, in the scale of Unity; and the Letter of Trithemius to Count Johannes von Westenburg*'. — Both references are to standard works of the Renaissance magical tradition, and Khunrath gives chapter and book for the first, and the addressee of the letter is Count Johann von Westerburg, whose name the 1599 sets as *VVestenburg*. †*sine* is printed for *siue*; left as set. The distinction *Magnus / Paruus* is the one he has been building since p. 81: one Great Stone, and beside it the special silver and gold stones which are its particulars.

riren / vñ *conseruiren*; als auff *Metalla*, dieselben (*FERMENTATIONE philosophica*) zu *Plusquamperficiren* , das sie hernacher auch Krafft / Macht vnd Gewalt haben / Sich (*PROIECTIONE philosophica* auff die vnteren *Metallen*) *in momento* zu *MVLTIPliciren* , vnd solcher gestalt / jhres gleichen früchte / zu bringen vnd zu geben.

Diesem Wege nach lesset *MATERIA PRima CATHOLica plusquam perfecta, h. e. LAPIS Philosophorum Plusquamperfectus,* sich auch / nach seiner vollkommenē zu Bereitung / *specificiren* , von denen *special* fünçklein der *NATur specierum illarum metallicarum , puta / Argenti, auri*; oder aber anderer Mineralischen / Vegetabilischen vnd Animalischen hierzu insonderheit gereinigten vnd subtil

-*store* and *conserve* them; as upon *Metals*, to *More-than-perfect* them (by the *philosophical FERMENTATION*), so that afterwards they too have force, might and power to *MVLTIPLY* themselves *in a moment* (by the *philosophical PROIECTION* upon the lower Metals), and in such fashion to bring and to give fruits of their own kind.

Along this Way *THE FIRST CATHOLIC MATTER more-than-perfected — that is, the More-than-perfected STONE of the Philosophers* — lets itself also, after its perfect Preparation, be *specified* by those *special* sparks of *NATVRE of those metallic species, namely of Silver and of gold*; or else by other Mineral, Vegetable and Animal things especially cleansed for this purpose, and subtly
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[157] No marginal gloss stands on this page. — The two operations are kept apart and should be: *Fermentatio* is what specifies the universal Stone toward one metal, and *Proiectio* is the casting of the specified Stone upon the base metal. The first makes the tincture; the second uses it. Khunrath names them in that order and the English keeps it.

Est enim Lapis Philosophorum fermentum Vniuersale: Der rechte *Proteus Physicorum,* so *ratione fermentationis* sich Vorgestaltet in allerley gestalten.

præparirtē Materialium, liquoribus / &c: mit welchen ER *in FERMENTatione philosophica Vnione indissolubili* vereiniget wird : Bleiben vnd Wircken auch also vereiniget allezeit vnzertrenlich beysammen vnd miteinander / nach Eigenschafft vnnd Art der damit vereinigten *Materiæ*. Er / der *VNIVErsal* STEJN / verwandelt auch (nach Lehre aller wahren Chymischen *Philosophorum*) *in Fermentatione Philosophica* / vnd *exaltiret* das Silber vnnd Gold in einem Nu vnnd Huy *ad statum Plusquamperfectionis* , ohne vorhero gegangene obengemeltē *Reduction in materiam Primam* ; (Mit welcher *Symbolicè* zuuergleichen vnnd daraus Naturgemeß - künstlich zuuerstehen ist / das Geheimnus der jenigen Verwandlung der ent-

prepared Materials, by liquors, &c. — with which HE is united *in the philosophical FERMENTATION, by an indissoluble Vnion*. And so united they remain and work always inseparably together and with one another, according to the property and kind of the *Matter* joined with it. He, the *VNIVERSAL* STONE, also transmutes (according to the Teaching of all true Chymical *Philosophers*) *in the Philosophical Fermentation*, and *exalts* Silver and Gold in a Now and a Whisk *to the state of More-than-perfection*, without any preceding *Reduction into the first matter* such as was mentioned above. (With which is to be compared *Symbolically*, and out of which is Nature-conformingly and artfully to be understood, the mystery of that Transformation of the de-[158]

[158] Marginal gloss: '*For the Stone of the Philosophers is the Vniuersal ferment*: the true *Proteus of the Natural Philosophers*, who *by reason of fermentation* shows himself forth in all manner of shapes.' — *Proteus Physicorum* is a name for the Stone, and the gloss turns on *sich vorgestalten*, to take shape in advance: *vor-* here is 'forth, before the eye', not 'in advance'. — *in einem Nu vnnd Huy* is a formulaic German doublet for an instant; the English keeps the pair rather than flattening it to 'instantly'.

1. Corinth: 15. vers 51. & 52.

schlaffenen Menschen Leiber / so am Jüngsten Tage zur zeit der letzten Posaunen / nach Lehre *Pauli*, auch sollen Plötzlich in einem Augenblick zur *Plusquamperfection* vnd Vnuerweßligkeit verwandelt werden) also / das SJE (Silber vnd Gold) *Re*generirte vnd mehr dann Vollkommene Silbere vnd Goldere seind ; vnnd dahero Crafft vnnd Macht haben / den vnterē *Metallis* von jhrer *Plusquamperfection* oder mehr dann Vollkommenheit / *et in FORMA & in ESSE , in radice* mitzutheilen / das dieselben in die Obern Verwandelt können werden.

Man nehme nun aber die *Regeneration* vnd *Plusquamperfection* Silbers oder Goldes für / auff welchen / vnter diesen beyden bisher gesagten wegen (*via physico - Chymica tertia, ad LAPI-*

fallen-asleep Men, which at the Last Day, at the time of the last Trumpets, according to the Teaching of *Paul*, are also to be Suddenly, in a moment, transformed into *More-than-perfection* and Incorruptibility): so that THEY (Silver and Gold) are *Regenerated* and more-than-Perfect Silvers and Golds; and thence have force and might to impart to the lower *Metals*, out of their *Plusquamperfection*, or more-than-Perfection, *both in FORM and in BEING, in the root*, so that those same may be Transmuted into the Upper.

But now let a man take in hand the *Regeneration* and *More-than-perfection* of Silver or of Gold: upon which — by one of these two ways so far spoken of (*there is no third physico-Chymical way to the*[159]

[159]Marginal gloss: '*1 Corinthians xv, verses 51 and 52.*' — The verse is *we shall all be changed, in a moment, in the twinkling of an eye, at the last trump*, and Khunrath sets the transmutation of the metals beside the resurrection of the body as its symbol. He marks it *Symbolicè* on p. 101 and does not argue it further. — *Vnuerweßligkeit* is Luther's *Unverweslichkeit*, incorruption, the word of that same chapter.

dem vel Vniuersalem, aut LAPIDES Argenti siue Auri SPECIALES , datur nulla) man wolle / so mus dannoch *MATEria Metallorum Catholica PRIma,* so *aue*† *MAGnesia Catholica* (dauon in diesem Meinen *Tractatu* jetzo gehandelt wird) herkommen / entweder *AQVOSa , Volatilis & perfecta,* oder aber *physico-Chymicè Coagulata, Fixa & Plusquā perfecta,* ror allen dirgen‡ zum guten Anfange / besserem Mittel vnd gewüntschetem Ende nothwendigst verhanden sein ; Sintemal Sie aus *pri - materialischen* grunde / vnd also schlieslich ALLE der vnteren *Metallen* in die Obern Verwandlungs *TINCTVREN* / vnd auch wahre *PARTICVLaRIA* aus solchem *fundamento* oder grunde des *VNIVERsalis* der *Philosophorum* (jedoch jedes auff seine weise) herfüro fliessen

Summa summarum: Materia prima mus in alle wege verhanden sein.

Alle wahre *Tincturen/Elixeiria* vnd *Particularia* gehen aus dem grūde des *VNIVER-*

VNIVERSAL STONE, or to the SPECIAL STONES of Silver or of Gold) — whichever a man will, yet *the FIRST CATHOLIC MATTER of Metals*, which comes of† *MAGNESIA CATHOLICA* (whereof this *Treatise* of Mine now treats), must nevertheless of necessity be at hand, for a good‡ Beginning, a better Middle and a wished-for End — either *WATERY, Volatile and perfect*, or else *physico-Chymically Coagulated, Fixed and More-than-perfect*. Since THEY flow forth out of a *pri-material* ground — and so, in conclusion, ALL the transmuting *TINCTVRES* of the lower Metals into the Upper, and true *PARTICVLARS* too, flow out of that *foundation* or ground of the *VNIVERSAL* of the *Philosophers* (each of them, however, after its own manner)[160]

[160]Marginal glosses: '*The sum of sums: the first matter* must in every way be at hand.'; and 'All true *Tinctures, Elixirs* and *Particulars* proceed out of the ground of the *VNIVERSAL*. . .' (running on to p. 104). †*aue* is printed in Antiqua for *aus;* left as set. ‡The line is very heavily inked. *ror* stands for *vor* and *dirgen* for *dingen*; both are printed as they appear. The words *allen* and *zum* are also uncertain — measured against the ink there is no room for *zu einem* — and the reading of the whole line is insecure.

VERSALIS; Vnd wie solches geschehen müsse.

sen. Es ist nicht anders / du machest auch daraus was du wollest. Springe auff oder nieder ; fluche oder bete ; so wirstu grossprechericher *calumniant* / diesen WARHEJTS grund des LJECHTs der *NATVR*, mit deinem Lügenhafftigen geschwäz / wol vnumbgestossen bleiben lassen müssen.

Jch habe Vrsach dieses zu setzen. *Filij doctrinæ* lassen Sich dieses nicht jrren. Jre wolgemeinte bescheidene *instantiæ* seind mihr gahr angehem vnd sehr lieb.

Alles was *in ALCYMIA* von *VNIuersal* vñ auch von *SPECial* Silber oder Goldt-STEJNEN der Weisen / als / der vnteren *METallen* in die Obern Verwandlungs *TINCTVREN , ELIXEIRIEN* , zusampt von dergleichen Nutzbaren *PARTICVlaribus*, ausserhalb vnd ohne diese Catholische Warheit *MATEriae PRIMæ CATOLICæ* fürgegeben wird / vnd dargegen leufft / dieweil dasselbe nicht gegründet auff das Liecht der *NATur* / ist vergebens / vnd seind eitel feh-

Bernhardus *Comes lib: 2. de Lapide Philosophorum, Sciebamus es enim , inquit, aliud Opus quodcunq; præter Lapidem esse vanum ac frustraneum.*

— it is not otherwise, make of it what you will. Leap up or leap down; curse or pray: you will still, you braggart *calumniator*, have to leave this ground of the TRUTH of the LIGHT of *NATVRE* well unoverthrown by your mendacious prattle.

Everything that is put forward in *ALCYMIA* — concerning the *VNIVERSAL* and also the *SPECIAL* Silver or Gold STONES of the Wise; and concerning the transmuting *TINCTVRES* and *ELIXIRS* of the lower *Metals* into the Upper, together with the like profitable *PARTICVLARS* — outside and without this Catholic truth of *THE FIRST CATHOLIC MATTER*, and which runs against it: all that, because it is not grounded upon the Light of *NATVRE*, is in vain, and is nothing but mis-[161]

[161] Marginal glosses: '… *VERSAL*; and how such a thing must come about.' (the head of this gloss stands on p. 103); 'I have cause to set this down. *The sons of the doctrine* do not let themselves be troubled by it. Their well-meant and modest *objections* are altogether welcome to me and very dear.' (*angehem* is printed for *angenehm*); and '*Bernardus the Count, book 2 on the Stone of the Philosophers: We knew, says he, that any other Work whatsoever, apart from the Stone, is empty and to no purpose.*' — The second gloss is one of the few places where Khunrath distinguishes his opponents by temper rather than by doctrine: the *filij doctrinae* who object modestly are welcome; the *calumniant* of the facing text is not.

lungen. Von Nutzbaren Silbers oder Goldes SCHEJDVNGs künsten / aus allerhand *Mineralibus* vnd *Metallis* / welches nicht *Transmutationes* , auch nicht EJN sondern AVS - bringen seind; Noch von figirungē *embry*onischer Silber vnd Golder / so nur eine ZEJTJGVNG ist ; wird allhie nicht geredet : Darumb solche eigentlich nicht *PARTICularia* heissen / dieweil sie keine *particulæ* des *Vniuersalis* seind. *Philosophi* reden Naturgemeß vnd recht Philosophisch von Philosophischen sachen ; nicht nur Goldsüchtig.

Materiæ vera cognitio.

Was vnd wie viel †nuu einem Chymischen waren Naturkündigen *Philosopho* anfenglich an Erkentnis vnd Verstendnis *MATERiæ PRImæ CATholicæ* (So GOtt / durch die *NAtur in MAGNEsia CATHOlica* , dem *Philosopho* Catholisch fürgestellet) gelegen

-carriages. Of the profitable arts of SEPARATING Silver or Gold out of all manner of *Minerals* and *Metals* — which are not *Transmutations*, and are a bringing OUT and not a bringing IN — nothing is said here; nor of the fixing of *embryonic* Silvers and Golds, which is only a RIPENING. Which is why such things are not properly called *PARTICVLARS*: they are no *particles of the Vniuersal*. *Philosophers* speak Nature-conformingly and rightly Philosophically of Philosophical matters — not merely gold-sick.

What, and how much, lies† at the outset upon a Chymical, truly Nature-knowing *Philosopher's* Recognition and Understanding of *THE FIRST CATHOLIC MATTER* (which GOD, through *NATVRE*, has set forth Catholicly for the *Philosopher* in *MAGNESIA CATHOLICA*);[162]

[162]Marginal gloss: '*The true knowledge of the Matter*.' †Khunrath's errata on the errata leaf (the verso of the p. 187 leaf) read *nun für nuu. lin. 17* for this page. Line 17 as printed has *nuu*; the correction to *nun* is adopted. — *Goldsüchtig*, gold-sick, is formed like a disease and is meant to be: the Philosopher speaks of philosophical things, and the gold-sick man of gold. — *ZEJTIGVNG*, ripening, is distinguished here from transmutation: the embryonic metals are only being brought to term, and that is a different operation.

Materiæ præparatio.

sey; Vnd dann auch / fürs Ander / dz er wisse dieselbige in *Mercurium Philosophorū Catholicon aquosum* / das SJE *FONTIna Philosophorum PRI - MATErialis fluens* werde / Naturgemeß - künstlich zu *resoluiren* vnd *depuriren* ; das fület der jenige am besten / der getrieben von GOtt die Warheit des grundes des *Philosophischen* STEJNS in seinē von Sophistereyen *Theosophisch* gereinigten Hertzen vnd Hirn schmecket ; Sintemal / wie zuuor auch recht vnd wol gesagt / in diesen beyden VERBORGENHEJTEN dieser Kunst / stecket der Grund des *VNIVERSalis Philosophorum* / auch alle der vnteren *Metallen in* die Oberen Verwandlungs *TINCTVREN , ELIXEIRIEN* , vnd dergleichen warhafftigen *PARTICVlarium*. An *MATEria Metallorum PRI-*

Lauamini , mundi estote.

Jhr Artisten suchet für allen dingen *MAGNESIAM philosophorum CATHOLICAM;* vnd derselbigen natur - gemesse Solution; so wird euch dz ander alles zufallen.

and then also, in the Second place, that he know how to *resolve* and *purify* that same Nature-conformingly and artfully into the *watery Catholicon Mercury of the Philosophers*, so that SHE become the *flowing PRI-MATERIAL FOVNTAIN of the Philosophers* — that man feels best who, driven by GOD, tastes the Truth of the ground of the Philosophical STONE in his Heart and Brain, *Theoso*phically cleansed of Sophistries. Since, as was also rightly and well said before, in these two HIDDEN THINGS of this Art there lies the Ground of the *VNIVERSAL of the Philosophers*, and of all the transmuting *TINCTVRES* and *ELIXIRS* of the lower Metals into the Upper, and of the like true *PARTICVLARS*. Upon *the FIRST MATTER of Metals*[163]

[163]Marginal glosses: '*The preparation of the Matter*.'; '*Be ye washed, be ye clean*.'; and 'You Artists, seek before all things *the CATHOLIC MAGNESIA of the philosophers*, and its *Nature-conforming Solution*; and all the rest will fall to you.' — *Lauamini, mundi estote* is Isaiah i. 16; and the last gloss echoes Matthew vi. 33, *seek ye first … and all these things shall be added unto you*. The whole art is here reduced to two things: know the matter, and know how to dissolve it.

Vorhero gegangene der *Corporum Lunæ vel Solis præparationes,* vermittelst bequemer Kunst-hülffe / subtiler *dissolutionum,* sind wol sehr dienlich vnd beförderlich zu ihrer desto schleuniger warer *Primaterialischen Solution,* Durch *Fontinam Primaterialem Catholicam,* vollent zukommen.

ma genuina ac vera hat es manchem sonsten fürtrefflichen / vnnd sehr embsigen *Chymico* bishero gemangelt ; Hetten sie / mit Silber vnd Golde/ aus offtermel-† *meltem pri- materialischen fundamento MAGNESiæ* auch Azothisch *procediret* / so möchten ihre/sonsten schöne vnd tieffsinnige *Labores*/ jhrem hoffen nach/vielmals fruchtbarlicher abgelauffen sein/als / leider/ geschehen. Man *visitire* doch nur alle Chymische Proceßbücher / so wird man darinnen gar selten *CHAOS siue MAGNEsiam Sapientū,* nemblich/ *MATERIam METALLorum PRIMAM*/ mit jhrem Eigenen Nahmen, *quod habet apud vulgus,* wie *Hermes* redet / ausdrücklich genant/viel weniger derselbigen ware *Resolutionem* vnnd Brauch/recht vñ ausdrücklich finden. Ich habe viel dergleichen /

genuine and true — this is what many an otherwise excellent and very diligent *Chymist* has hitherto lacked. Had they, with Silver and Gold, proceeded *Azoth*ically as well out of the oft-mentioned† *pri-material foundation of MAGNESIA*, then their otherwise fine and deep-thoughted *Labours* might, as they hoped, many a time have run out more fruitfully than, alas, has happened. Let a man but visit all the Chymical Process-books, and he will very seldom find in them *CHAOS, or the MAGNESIA of the Wise* — namely, *the FIRST MATTER of the METALS* — expressly called by its Own Name, *that which it has among the common sort*, as *Hermes* speaks; far less will he find its true *Resolution* and Use, rightly and expressly set down. I have many of the like —[164]

[164]Marginal gloss: '*Preparations of the Bodies of the Moon or of the Sun* gone before, by means of a fit help of Art, of subtle *dissolutions*, are indeed very serviceable and furthering toward coming the more speedily to their true *Pri-material Solution* through the *Catholic Pri-material Fountain*.' — †The 1599 sets *offtermel-* at the end of one line and *meltem* at the head of the next; the syllable is set twice. Read *offtermeltem*. The doubling is the compositor's and is printed as found. — The gloss concedes something the argument elsewhere denies: work upon the metallic bodies is not useless, only insufficient.

Ich habe mit sonderbaren fleiß acht drauff geben: Vnd eben dieses / das man so wenig dauon auffgeschrieben findet / möchte auch wol ein beweiß mit sein der Warheit *MAgnesiæ nostræ,* das sie sey *subiectum Lapidis Philosophorum Catholici secretum.*

beydes geschriebene vnd gedruckte Bücher durchstöret / aber allda fast nichts / oder doch gar wenig / dauon klar vnd helle antroffen. Nun / wz sol man thun? jedes ding hat seine Stelle vñ Zeit ; GOtt weiß wol Warumb / Wan / Wo / vñ Wehme. Derohalben lasse jme / bishero gesetzte *doctrinas* vnd *distinctiones,* ein *Artista* nicht nehmen / als lieb jhme die Warheit ist / so wird er nicht alleine aus dem *Labyrintho* derer dem eusseren ansehen nach gantz streitigen vnd wiederwertig - lautenden Schrifften der *Philosophorum* (neben verleihung Göttlicher Gnade) sich leichtlich können richten ; Sondern auch mit ersparung vieler grossen Kosten / vergebenen Müge† vnd Arbeiten / aus den Al - vnd Arg - Chymischen Processen wissen das gute zu erwehlen / vnd das böse zuverwerffen. Wer Ohren

both written and printed books, ransacked; but found there almost nothing, or at any rate very little, upon this, clear and bright. Now — what is one to do? Each thing has its Place and its Time; GOD knows well Why, When, Where and to Whom. Therefore let an *Artist* not let the *doctrines* and *distinctions* hitherto laid down be taken from him, as the Truth is dear to him; so shall he not only be able (with the granting of Divine Grace besides) to find his way easily out of the *Labyrinth* of those Writings of the *Philosophers* which, to outward appearance, are wholly at odds and contrary-sounding; but shall also, with the sparing of much great expense, of wasted Pains and Labours, know how to choose the good out of the Al- and Arg-Chymical Processes, and to cast the bad away. He that hath Ears[165]

[165]Marginal gloss: 'I have given heed to it with especial diligence; and this very thing, that one finds so little written down of it, might well be a proof besides of the Truth of *our MAGNESIA*, that she is *the secret subject of the Catholic Stone of the Philosophers*.' — *Al - vnd Arg - Chymischen* is a pun and is kept as one: *Al*chymy against *Arg*chymy, *arg* being wicked or base. Khunrath's *argChymist* first appears at p. 10 and recurs through the treatise. — †The 1599 prints *Müge* for *Mühe*; the types give an unambiguous *g*, and the misprint is left standing. — *Wer Ohren hat zu hören* is Matthew xi. 15; the clause that follows, *was da sagt der Geist der Warheit*, carries the cadence of Revelation ii. 7.

Naturæ possibilitas sey des Künstners *norma* oder Richtscheid / wonach er Studiren vñ *Laboriren* sol. *Amicus Geber, amicus Ryplæus, amicus Paracelsus, magis amica NATVRæ VERItas.*

hat zu hören / der höre / was da sagt der Geist der Warheit den Kindern der Lehre.

¶ *Allegire,* aus der *Philosophorum* Schrifften / hierwieder was du wollest / so bestehet in diesem fall / die *regula Philosophica* allezeit doch Recht vnd stat / *Quod Philosophorum dicta & scripta semper sint intelligenda secundum NATVRAE possibilitatem , & non secundum nudum verborum sonum. Et ; non secundum superficiem , sed secundum significata per similitudinem; vt dicit, in Libro perfecti Magisterij, RAsis.* Sprecht SIE† doch selber / *Quando videmur manifestè dixisse veritatem , tunc maximè occultauimus artem. Vnde dicitur in Turba : Philosophi multa ponunt, quorum nihil faciunt.* Darumb stehet *in Libro SATVRNI: Philosophi non*

to hear, let him hear what the Spirit of Truth says there to the Children of the Teaching.

¶ *Allege* out of the Writings of the *Philosophers* against this what you will: in this case the *Philosophical rule* stands nonetheless always Right and firm — *That the sayings and writings of the Philosophers are always to be understood according to the possibility of NATVRE, and not according to the bare sound of the words. And: not according to the surface, but according to the things signified by likeness; as RHAZES says in the Book of the Perfect Magistery. THEY* say it themselves†: *When we seem manifestly to have spoken the truth, then most of all have we hidden the art. Whence it is said in the Turba: The Philosophers set down many things, of which they do none.* Therefore it stands *in the Book of SATVRN: The Philosophers did not*[166]

[166]Marginal gloss: 'Let *the possibility of Nature* be the Artist's *rule* or straight-edge, by which he shall *Study* and *Labour*. *Geber is a friend, Ripley is a friend, Paracelsus is a friend, but more a friend is the TRVTH OF NATVRE*.' — The tag remodels *amicus Plato, sed magis amica veritas*; the authorities named are the three Khunrath is likeliest to be charged with following. — *RAsis* is al-Rāzī; the *Liber perfecti magisterii* and the *Liber Saturni* circulated under Latin alchemical attribution, and the *Turba Philosophorum* is the Latin dialogue of the Sages. Khunrath quotes them as authorities against reading authorities literally. — †The 1599 prints *Sprecht*, a second-person plural, where the syntax of *SIE … selber* wants *Sprechen*. The German keeps what is printed; the English follows the syntax.

Extra Naturam, in Physico Artificialibus, nulla est Salus.

scripserunt suos libros, nisi filijs eorum; & filios eorum voco, qui perfectè. intelligunt dicta eorum , & non secundum literam. Nam operatio secundum intentionem literæ, est dissipatio diuitiarum , & temporis perditio. Dahero verwirfft auch *AVICENna* den todten vnd verführischen† Buchstaben / vnd beschleust also / *Sed cum Ego me reduxi ad principia Naturalia , cognoui tunc Artem esse veram. SVMmatim : Litera occidit , Spiritus viuificat ,* Der Buchstabe tödtet / der Geist macht lebendig.

¶ Man verwirfft der *Philosophen*‡ Bücher nicht / sondern lesset sie alle gut bleiben / jedoch in *NATVR*GEMEssen verstande ; wo fern sie mit der Natur vbereinstimēn. Gleich wie auch der *Patrum* vnd anderer vornehmer *Theologorum* Schrifften / wo ferne sie /

write their books save for their sons; and I call those their sons who perfectly understand their sayings, and not according to the letter. For working according to the intention of the letter is the squandering of riches and the loss of time. Hence *AVICENNA* too rejects the dead and seducing† letter, and concludes thus: *But when I brought myself back to the Natural principles, then I knew the Art to be true. In sum: The letter kills, the Spirit gives life* — the Letter kills, the Spirit makes alive.

¶ One does not reject the Philosophers' books, but lets them all stand good — yet in a NATVRE-CONFORMING understanding, so far as they agree with Nature. Just as the writings of the *Fathers* and of other eminent *Theologians* too, so far as they[167]

[167] Marginal gloss: '*Outside Nature, in Artificial Physical things, there is no Salvation.*' — a deliberate remodelling of *extra ecclesiam nulla salus*. The 1599 sets *in Physico Artificialibus*, which does not construe; *Physicis* is what the syntax wants, and the printed form is left standing. — †*verführischen*: the word breaks at the line end and the types give *f-ü-h*. The dead and *seducing* letter is what *Litera occidit* requires. — *perfectè.* carries a printed full stop where none can stand; it is left as printed. — ‡*Philosophen* here is set in Antiqua, though the same word on p. 112 is Fraktur; the founts are not used consistently for it. — *Litera occidit, Spiritus viuificat* is 2 Corinthians iii. 6, which Khunrath then renders into German himself, as he often does.

Ihr / Meine Verleumbder / darnach richtet euch auch.

Ja wol ! wird doch vieles auch von der Bibel gesagt / *Quod Biblia nõ dextrè intellecta , nec rite interprætata , materia sint hæreseon. OMNIA.*

mit heiliger Biblischer Schrifft / Schrifftgemeß concordiren / au-*thentisch* gehalten werden ; sonsten nicht. *Non igitur , quis dicat, sed quid dicatur, est attendendum. Num benè, vel malè*

¶ Man spricht / das geschriebene Recht habe eine wächsene Nase / Man könne es drehen wie man wolle: Solches möchte auch wol gesaget werde / von der Chymischen *Philosophorū* Schrifftē: Sintemal jhre *dicta* võ *CHao* oder *MAGnesia VNIVErsali* auff alle *Materias* in der Welt / zum beweis / scheinlich können gedrehet vnd gedeutet werden. *Omnia enim (res miranda !) possunt prædicari de MAGNEsia VNIVERSali. Quarè & OMnia Nomen eius apud Philosophos ; propterea, quòd sit id, ex quo materialia omnia.* Darumb es weit sicherer

concord with holy Biblical Scripture, Scripture-conformingly, are held *authentic*; otherwise not. *It is therefore not who says a thing, but what is said, that is to be attended to — whether well, or ill*

¶ It is said that the written Law has a nose of wax: that one may turn it as one will. The like might well be said too of the Chymical Writings of the *Philosophers*, since their *sayings* concerning *CHAOS* or the *VNIVERSAL MAGNESIA* can, to all appearance, be turned and construed onto every *Matter* in the World, by way of proof. *For ALL THINGS (a thing to wonder at!) can be predicated of the VNIVERSAL MAGNESIA. Wherefore ALL THINGS is its Name among the Philosophers; and that because it is that out of which all material things are.* Therefore it is far safer[168]

[168] Marginal glosses: 'You, My slanderers — govern yourselves by this too.'; 'Aye indeed! is not much said of the Bible as well — *That the Bible, not rightly understood nor duly interpreted, is the matter of heresies*?'; and '*ALL THINGS*.' — The *nose of wax* goes back to Alan of Lille's *auctoritas cereum habet nasum* — authority has a nose of wax, and may be bent either way; the received tag is *nasus cereus*. Khunrath applies it in three steps, in this order: to the written Law, then to the Chymical Philosophers' own writings, and then — in the margin — to the Bible. — *OMNIA* as a name of the matter is ascribed by the text not to Khunrath but to the Philosophers (*Nomen eius apud Philosophos*), and the argument for it is grammatical: what everything can be predicated of is rightly called All Things.

vnd gewisser ist / *ex possibilitate NATVræ* vernünfftig zu *philosophiren , als ex litera nuda Librorum.* Nach solchem *NATVræ basano* soll vnd mus man der Philosophen Schrifften / Naturgemeß verstehen / vnd nicht nur allein Papieren-buch-gemeß / nach dem Todten Buchstaben.

¶ Wie? Wann dann auch die *Philosophi* / wo sie *de Metallis* reden / nicht allezeit von gemeinen / sondern vielmals *de Metallis Philosophicis , als Argento & Auro, h. e. Mercurio & Suphure† Philosophorū , occultis in MAGnesia (quæ MINERA ARtis)* auch wolten Philosophisch verstanden sein? Vnnd wann Sie sprechen / *relinquas Metalla / quanquam ex ipsis est introitus & Materia nostra ;* das es entweder von Silber oder Golde / zu jhren Special Silber- oder

MAGNESIA. Minera Artis.

and surer to philosophize rationally *out of the possibility of NATVRE than out of the bare letter of Books*. By such a *touchstone of NATVRE* one shall and must understand the Philosophers' Writings Nature-conformingly, and not merely paper-and-book-conformingly, after the Dead Letter.

¶ What then? What if the *Philosophers* too, where they speak *of Metals*, would not always be understood of the common ones, but many a time *of Philosophical Metals — that is, of Silver and Gold, that is, of the Mercury and Sulphur*† *of the Philosophers, hidden in MAGNESIA (which is the MINE OF THE ART)* — would be understood Philosophically? And when They say, *leave the Metals alone, although out of them is the entrance, and our Matter* — what if this were meant either of Silver or of Gold, toward their Special Silver- or[169]

[169]Marginal gloss: '*MAGNESIA. The Ore of the Art*.' — *basanus*, from Greek *basanos*, the Lydian touchstone by which gold is assayed. The figure is exact: Nature is the stone against which a reading of the Philosophers is rubbed. — †The 1599 prints *Suphure* for *Sulphure*; the reading is left as printed and the correction recorded here.

Goldt-STEINEN/ darauff Sie damals gearbeitet / dannoch aber mit Hülffe *MATERIAE PRimæ* Naturgemeß / wie bishero erwiesen ist ; Oder aber schlecht *Primaterialiter, als de materia Metallorum CATHOLIca Prima* , vnnd nicht von der Metallischen leiblichen harten frücht/noch von irgend etwas aus denselbigen hero genommen / zu jhrem *VNIVERSali* gemeinet wehre? Was sagt ihr hierzu / meine lieben *nudè ac purè Metallisten*? Bedencket euch wol.

OBIECTIO.

¶ Etliche *Artisten* sprechen ; Bringen wir doch Silber vnnd Gold in jhre Erste *Materiam,* in deme wir dieselbigen scheiden in jre *Tria, ex quibus constant;* Als/deñ *Sulphur* oder *Animam extrahirē*; den *Mercurium* oder *Spiritum* in gestalt eines klaren Wassers/ *per*

Sulphur wird albier *Anima* genennet / *in Concreto.*

Gold-STONES, upon which They worked at that time — yet with the help of *THE FIRST MATTER*, Nature-conformingly, as has been shown hitherto? Or else simply *Pri-materially, as of the FIRST CATHOLIC matter of Metals*, and not of the Metallic bodily hard fruit, nor of anything taken from the same — that it was meant, toward their *VNIVERSAL*? What say you to this, my dear *nakedly and purely* Metallists? Bethink yourselves well.

¶ Certain *Artists* say: But do we not bring Silver and Gold into their First *Matter*, in that we separate them into their *Three, of which they consist*? namely, *extract* the *Sulphur* or the *Soul*; the *Mercury* or the *Spirit* in the shape of a clear Water, *by*[170]

[170]Marginal glosses: '*AN OBIECTION.*'; and '*Sulphur* is here called *the Soul, in the Concrete.*' — This is the treatise's second formal *obiectio*; the first stood at pp. 87–96. The objection is put at its full strength, and in the opponents' own laboratory terms, before it is answered from p. 115. — *extrahirē* is *extrahiren* with the macron for the suppressed nasal; the 1599 sets the mark so as to look like an acute.

se, pur lauter vnd Rein / ohne frembder Wassere oder *Liquorū* zusatz/ *manifestiren*: Endlich auch das Saltz oder *Corpus* daraus rein zu wege bringen; Folgendes die *Sulphura* in jhre eigene *Mercurios* vnd Saltze (jeden in seine) als in jhre *Regeneration* ACKERE seihen† ; *in digestione* lassen *Putresciren* vnd *Soluiren*; hernacher vollents *Coaguliren* vnd *Figiren*; das wir also zum *LAPIDE Philosophorum vel Argentifico vel Aurifico ,* vnd *Transmutation TINCTVREN* kommen mögen. So sagen sie auch / es habe das Silber seinen eigenen Silber Sahmen; Gold / Goldes Samen / in sich selbst : Vnd verhalte sich damit gleich wie mit einem Apffel; denn so man denselbigen auffschneide/ finde man in jhme seinen Samen /zuverstehen/ die Kernen ; Also sey es auch mit

Oho / Vespasiane!

itself, pure, clear and Clean, without addition of foreign Waters or *Liquors*, *manifest* it; finally also bring the Salt or *Body* out of it clean; thereafter sow† the *Sulphurs* into their own *Mercuries* and Salts (each into its own) as into their *Regeneration* FIELDS; let them *Putrefy* and *Dissolve in digestion*; afterward wholly *Coagulate* and *Fix* them; so that we may thus come to the *STONE of the Philosophers, whether Silver-making or Gold-making*, and to the *TINCTVRES* of *Transmutation*. So they say also that Silver has its own Silver Seed, and Gold, Gold's Seed, in itself; and that it stands with it just as with an Apple: for if one cut the same open, one finds in it its Seed — that is to say, the Kernels. Just so is it too with[171]

[171] Marginal gloss: '*Oho — Vespasian*!' — a mock-address to the objector, set in Antiqua entire; no source secures the allusion, and the tone, not the reference, is the point. — †*seihen* here is not to strain but to sow. The word is Khunrath's regular one for it — *geseihet* recurs at pp. 120, 121, 123 and 124 — and p. 123 puts the sense past doubt, since one does not *seihen* apple pips back into the apple but into the common earth. The form is likelier to stand on the Low German *seien* for *säen*, Magdeburg being Low German ground, than on *seihen*, to strain; but that is a conjecture about the spelling, not about the sense, which the text settles. — *Figiren* for *Fixiren* is the 1599's spelling, not an error, and stands.

dem Silber vnd Golde: Item / *Sulphur Argenti* sey der Same des Silbers; *Auri* des Goldes rc.† Es weren auch beydes der SAME vnd ACKER des Silbers im Silber / des Goldes im Golde / zugleich mit vnd beyeinander / nur das der Natur durch obgesagte Naturgemeß - künstliche beförderungen geholffen werde ; So habe man Silber oder Goldt *TINCTVRAS Metallorum inferiorum in superiora TRANSmutatorias. Hæc illi.* Antwort : Das Erstlich *Sulphur Lunæ & Solis* künstlich *extrahi*ret können werden / gestehet man gerne : Das aber hernacher / fürs andere / nach angedeuteter *extraction Sulphurum,* auch der *Mercurius Lunæ vel Solis* in gestalt eines klaren Wassers / *per se,* pur lauter vnd rein / ohne frembder Wassere oder *Spirituum*

Obiectionis solutio.

Silver and Gold. *Likewise*, that *the Sulphur of Silver* is the Seed of Silver; *of Gold*, of Gold, &c.† Both the SEED and the FIELD of Silver would then be in Silver, and of Gold in Gold, together and side by side — only that Nature be helped by the aforesaid Nature-conforming and artful furtherings; and so one would have Silver or Gold *TINCTVRES to TRANSMVTE the lower Metals into the higher*. *Thus far they*. Answer: That, in the first place, *the Sulphur of the Moon and of the Sun* can be artfully *extracted*, is readily granted. But that thereafter, in the second place, upon the *extraction of the Sulphurs* indicated, the *Mercury of the Moon or of the Sun* also, in the shape of a clear Water, *of itself*, pure, clear and clean, without the addition of foreign Waters or *Spirits*[172]

[172]Marginal gloss: '*The solution of the Objection*.' — *Hæc illi*, 'thus far they', is the formula that closes a reported opponent's case; the reply runs from here to p. 116 and is numbered *Erstlich*, *fürs andere*, *Zum Dritten*, granting the first and the third and refusing the second. — †The 1599 sets the r-rotunda (*rc.*), the German sign for *et cetera*, not an ampersand; it is printed here as *rc.* A following *c* is not clearly visible in this copy.

zusatz/ daraus eröffnet/ verhanden sein solle / ist sehr verdechtig / vnd fast fehlbar: Man *Separire* die *in Præparatione adhibirten* Wassere/*Spiritus* oder *Liquores* daruon / so wird sichs finden/was für ein klarer Wesseriger *Mercurius Lunæ vel Solis, per se,* bleibet. Zum Dritten/ das Saltz daraus belangende / deme wird nicht wiedersprochen / das mans haben könne?

¶ Was aber were es dann nun mehr / sagt mir lieben Herrn / wann schon (*posito hoc, non tamen simpliciter concesso* /) ermelte drey DINGE / Nemlich *Sulphur, Sal* vnd *Mercurius*† aus Metallischē Silber oder Golde/von euch angedeuteter gestalt / vnterschiedlich gehabt werden möchten oder könten / Als derer beyder/aus *materia Metallorum Prima vel Argentificè vel Aurificè speci-*

should be at hand, opened out of it — that is very suspect, and well-nigh fallible. Let a man *Separate* from it the Waters, *Spirits* or *Liquors employed in the Preparation*, and it will then be found what sort of clear Watery *Mercury of the Moon or of the Sun* remains *of itself*. As to the Third, touching the Salt out of it — it is not gainsaid that one may have it.

¶ But what more would it then be, tell me, dear Sirs, even if (*this being posited, yet not thereby simply granted*) the said three THINGS — namely *Sulphur, Sal* and *Mercurius*† — might or could be had severally out of Metallic Silver or Gold, in the manner you have indicated: seeing that both of these, out of *the First matter of Metals, either Silver-makingly or Gold-makingly speci-*[173]

[173]No marginal gloss stands on this page. — †Khunrath's errata direct, for p. 116, *Sulphur, Sal vnd Mercurius. lin. 18.* Line 18 as printed reads *Sulphur vnd Sal, Mercurius*; the corrected order is adopted. The correction is not cosmetic: it restores the canonical order of the *tria prima* which the whole objection turns on. — *Wesseriger* for *wässeriger* is printed as found.

ficata / gezeugeten zeitigen Metallischen früchten / vernimb Silbers vnnd Goldes / *vnpri - materiali*sche / das ist / nicht in Pri - *materiali*schen stande / drey wesentliche theile (*partes Essentiales tres , non principia Pri - materialia tria , imò potius principiata tria*) abbesonders künstlich getrennet vnd von einander geschieden ? Welche DREJE / wo ferne Sie / recht vnd eigentlich / *principia Pri-materialia tria* sollen sein/ müssz† sie es auch sein *Pri-materialiter*; vnd derowegē *per materiam Metallorū Primā*, (so etwz† besonders selbstē diges‡ für sich ausserhalb den Metallē ist/ auch von diesen gar nicht herkompt / sondern diese von jenem/) noch erst *in materiā Primā* weiter zurücke gesetzt vnd wieder gebracht worden sein / oder werden. Sintemal *materia Metallorū Prima* alleine Macht/ Krafft

fied, begotten ripe Metallic fruits — understand, of Silver and of Gold — un-pri-material, that is, not in the *Pri-material* state: three essential parts (*three Essential parts, not three Pri-material principles, but rather three things principiated*) artfully sundered apart and divided one from another? Which THREE, if They are rightly and properly to be *three Pri-material principles*, must be so *Pri-materially* as well; and must therefore first, *through the First matter of Metals* — which is something apart, subsisting of itself, outside the Metals, and by no means comes from these, but rather these from it — be set further back *into the First matter* and brought thither again, or become so. Since *the First matter of Metals* alone has Power, Force[174]

[174]No marginal gloss stands on this page. — *principiata* against *principia* is the hinge of the argument: what the laboratory separates out are not principles but things produced from a principle, and a thing produced cannot be the beginning it came from. — †*müssz* and *etwz* end in the same tailed *z*, the 1599's general sort of suspension; read *müssen* and *etwas*. It is transcribed *z* in both places rather than resolved. — ‡The 1599 sets *selbstē diges* with a half-space inside the word; read *selbständiges*, self-subsisting. Printed as found.

vnd Gewalt hat dasselbe zu thun / sonsten durchaus kein ander Ding / künstlicher Weg noch Handgriff; Darumb es auch/ ohne neben anwendung *materiæ Metallorum primæ*, keines weges geschehen / noch also der Natur / zur *Regeneration* vnnd *Plusquamperfection* Silbers vnd Goldes / gnugsame Hülffe gethan werden kan.

¶ Dieweil dann diesem / dem Lauff der Natur/ auch aller wahren *Philosophorum* vnwiedersprechlichen Zeugnissen / zusampt Naturgemesser Vernunfft nach / also/ wie von Mir bishero erzehlet vnd erwiesen ist / so bleibet je *materia Metallorum omnium Prima Catholica* , auch des Silbers / Goldes / vnd aller anderer Metallen Allgemeiner *Regeneration* ACKER alleine ; Wie können dann *Mercurius* vnd *Sal*

and Might to do the same — nothing else whatever, no artful Way nor handling. Wherefore it can in no wise be done, either, without the employment besides of *the first matter of Metals*; nor can sufficient Help thus be given to Nature toward the *Regeneration* and *More-than-perfection* of Silver and Gold.

¶ Since, then, according to this — to the Course of Nature, to the incontrovertible testimonies of all true *Philosophers*, and to Nature-conforming Reason besides — thus, as has been recounted and shown by Me hitherto: there remains indeed *the First Catholic matter of all Metals*, and it alone, as the Common *Regeneration* FIELD of Silver, of Gold, and of all other Metals. How then can the *Mercury* and the *Sal*[175]

[175]No marginal gloss stands on this page. — The argument of pp. 117–118 is one step, and a strict one: a part separated out of a metal is a *principiatum*, and no *principiatum* can serve as the ground of a regeneration. Hence the whole weight falls on the one *Acker*, which is the first matter and nothing else.

Auri derselbe zum Golde sein/oder *Argenti* , zum Silber? Lieben *Laboranten* bedencket doch/ was für eine Arbeit jhr fürhabt? Wollet jhr nicht durch Naturgemesser kunst hülffe Silber oder Goldt *Plusquamperficiren* ? Ja. Seind nicht *Sulphur, Mercurius* vnd *Sal* , alle dreye zugleich/ des Silbers vnd Goldes wesentliche theil ; Ausserhalb derer einem / wo es dauon were / Silber nicht Silber / Goldt nicht Goldt were? Anders nicht. Silber vnd Gold / sollen sie Newe oder Wieder geborne *Metalla* werden/ müssen in jhrer Mutter leib je wieder eingehen/ darinnen Faulen/ vnd *in materiam Primam* wiederumb zurücke tretten? Gewißlich Ja. Jrer Mutter leib aber ist nichts anders / als *materia Metallorum Prima Catholica,* der Eine vnd Allein wahre *Regeneration* A-

Nota benè: Materia Prima causirt oder verursachet die ware *Putredinem in* diesem *Opere. Mercurius Catholicus prima-*

of Gold be the same for the Gold, or *of Silver* for the Silver? Dear *Laborants*, do but consider what a Work you have in hand. Would you not, by Nature-conforming help of Art, *More-than-perfect* Silver or Gold? Yes. Are not *Sulphur, Mercurius* and *Sal*, all three together, the essential parts of Silver and of Gold — apart from any one of which, were it away, Silver were not Silver, nor Gold Gold? Not otherwise. Silver and Gold: if they are to become New or Reborn *Metals*, must they not go into their Mother's body again, rot therein, and step back once more *into the First matter*? Assuredly, Yes. But their Mother's body is nothing else than *the First Catholic matter of Metals*, the One and Only true *Regeneration* F-[176]

[176] Marginal gloss: '*Note well: The First Matter* causes or occasions the true *Putrefaction in this Work. The Catholic Mercury, prima-. . .* ' — the gloss breaks off at the foot of the margin and is continued at the head of p. 120, which completes the word as *primaterialis viuus*. Beneath it the 1599 sets a marginal *catchword*, *teri-*, which belongs to the printing and not to the gloss; it is not reproduced. — The *Mutterleib* is not decoration: the whole proof of pp. 117–119 turns on it, and the return of the metal into its mother's body is the same move that at pp. 87–96 answered the objection from the metals.

terialis viuus ist der geheime *fimus equinus* der Weisen. *Sapit/qui hoc intelligit.*

CKER aller Metallen , wie in gegenwertigen *Tractatu* gnugsam erwiesen.

¶ Sollen nun Silber vnd Gold Naturgemeß - künstlich geseihet werden/ so mus es geschehen in jhren hierzu bequemen ACKER: Der SAME aber ist allhier in diesem Wercke / nicht der ACKer/ noch ACKER der SAME : Wie können dann Silber vnud Goldt Same vnd Acker zugleich sein? Zu deme / dieweil dann Silber / Silbers ; Gold / Goldes Samen/ in sich hatt? *Argenteitas* aber/ oder *Aureitas* nicht nur alleine *in Sulphure Lunæ vel Solis* stecken / sondern auch zugleich mit in deroselbigen andern *partibus* , verstehe *Mercurij, & Salis , tota in toto* ; Darumb mus auch das gantze Silber oder Gold / es sey nun entweder *Corporalisch* noch *in massa una* beysammen /

Also auch mus geschehen mit den *Mercurijs Cor-*

IELD of all Metals, as has been sufficiently shown in the present *Treatise*.

¶ If, then, Silver and Gold are to be sown Nature-conformingly and artfully, it must be done in their FIELD that is fit for this. But the SEED, here in this Work, is not the FIELD, nor the FIELD the SEED. How then can Silver and Gold be Seed and Field at once? Besides which — seeing that Silver has Silver's, and Gold Gold's, Seed in itself — *Silverness* or *Goldness* lodges not in *the Sulphur of the Moon or of the Sun* alone, but at the same time in that same thing's other *parts* too, understand *of the Mercury and of the Salt, the whole in the whole*. Therefore the whole Silver or Gold must also — be it now either *Corporeally* still together *in one mass*,[177]

[177] Marginal glosses: '. . .-*material and living* is the secret *horse-dung* of the Wise. *He is wise who understands this*.' — completing the gloss begun on p. 119, whose word is *primaterialis viuus*; and 'So also must it be done with the *Mercuries of the Bod*. . .', broken off and completed on p. 121 as *Corporum*. Each of the two glosses carries its own marginal catchword (*teri-*, *po*) below it, which belongs to the printing and is not reproduced. — On *geseihet*, sown, see the note at p. 114; it recurs here and at pp. 121, 123 and 124, and p. 123 puts the sense past doubt.

porum corporeis currentibus , wil man anders *AVRORAM Philosophorum consurgentem* daraus schawen.

oder aber zertrennet / also / das *Sal*/ *Sulphur* vnnd *Mercurius* , jedes abbesonders vnd vor sich alleine ist ; oder sonsten anderer gestalt *subtiliret* worden; geseihet werden : Wohin / oder aber worein dann ? Gewißlich nicht in sich selbst / sondern vielmehr in jhren/jhnen von der Natur hierzu *deputirten Pri - materialischen Regeneration* ACKER ; welcher trawn ein ander *REBIS* oder doppelter *Mercurius* ist / als der jenige / so aus den *Corporalischen Metallis* , vn-P*rimaterial*isch / von den Sophisten hero genommen wil werden. Derselbe jetzt angedeutete ist des Silbers vnd Goldes Allgemeine Mutter; Nicht der Vn- P*rimaterial*ische/ in oder aus den *Metallis*.

¶ Bleibet derowegen vnwiedersprechlich wahr / das / wann schon obgedachte *Artisten* , bis

or else sundered — so that *Sal*, *Sulphur* and *Mercurius* each stands apart and by itself alone, or has otherwise been *subtilized* in some other fashion — be sown. Whither, or rather wherein, then? Assuredly not into itself, but far rather into that *Pri-material Regeneration* FIELD *appointed* to them for this by Nature; which is in truth another *REBIS*, or double *Mercury*, than the one that is to be fetched out of the *Corporeal Metals, un-Pri-materially*, by the Sophists. That one just indicated is the Common Mother of Silver and of Gold; not the *Un-Pri-material* one, in or out of the *Metals*.

¶ It therefore remains incontrovertibly true that, though the aforesaid *Artists* should go on to[178]

[178] Marginal gloss (completing the one begun on p. 120): '. . . *running corporeally*, if one would otherwise see *the rising DAWN of the Philosophers* come out of it.' — *Aurora Philosophorum*, the Dawn of the Philosophers, is an alchemical commonplace (and the title of a pseudo-Paracelsian treatise); here the gloss makes the corporeal mercuries the thing one must *not* look for it in. — On *REBIS*, the double mercury, see the Glossary; the point here is that the true *Rebis* is the field itself, not anything drawn from the metals.

ans Ende der Welt / obgedachten ihren† Vorhaben vnd *Modis* nach / ohne *materia Prima Catholica procedireten* , Sie doch keines weges jhr jhnen vorgesatztes gewüntschetes Ende der gestalt erlangen werden; aus vhrsach / dieweil jhnen ein Warhafftig Naturlich Werck/ aus falschen vnnatürlichem Grunde/ herfür zu bringen vnmüglich.

¶ Sonsten gestehet man gar gerne/ das Silber vnd Gold jhre eigene Sahmen in sich selbst haben : Es hat aber darmit weit eine andere meinung/ als dein vngleichnis vom Apffel angedeutet ; Solch Exempel reimet sich hierzu / wie fünff Finger auff ein Auge. Du Leymstenglischer Phantast soltest ja bedencken / das man im Golde / wann es stückweise zerschroten wird / seinen Sahmen nicht dergestalt antrifft noch fin-

the End of the World after their aforesaid intent and *Ways*, without *the First Catholic matter*, they will yet in no wise attain, in that fashion, the end they have set and wished for themselves; for this cause, that it is impossible for them to bring forth a Truly Natural Work out of a false and unnatural Ground.

¶ Otherwise one grants very readily that Silver and Gold have their own Seeds in themselves. But the matter has a far other meaning than your unlikeness of the Apple indicated: such an *Example* suits the case as five fingers suit an eye. You, you lime-twig *Fantast*, ought to consider that in Gold, when it is cut to pieces, one does not so meet with its Seed, nor fi-[179]

[179] No marginal gloss stands on this page. — *wie fünff Finger auff ein Auge*, 'like five fingers on an eye', is a variant of the proverbial *wie die Faust aufs Auge* — a comparison that fits as badly as possible. — *Leymstenglisch* returns the abuse of p. 22, where the scoffer is a *Leimstengerischer Ardelio*; *Leimstange* is the fowler's limed rod. The bird-limer there becomes the pert bird himself at p. 124. — †*ihren* here, against *jhr* and *jhnen* lower on the same page: the initial has no descender.

det obbesonders liegen / wie die Kernen im Apffel: Zu deme auch so seihet man die Apffel Kernen nicht wiederummb in den Apffel/daraus sie herfür genommen / Sondern in die Allgemeine Erden der grossen Weldt/ daraus desselben Apffels Stam vnd Baum auch herfür gewachsen. Hettest derowegen mit deinem vngleichen gleichnis / bey wahren *Philosophis* , wol mögen zu Hausse bleiben / vnd solches bis zu deines gleichen *Physicunculis* sparen / allda es / vielleicht/ gelten mag/ was vnd so viel es kan.

¶ Damit dir aber etwas zu rechte geholffen werde / so wisse / das mit dem Kern Silbers oder Goldes es also beschaffen sey / (wo man ja von Kernen reden wil) das solcher nicht alleine ist nur jhr *Sulphur* , sondern viel mehr/ (wie auch oben recht gesaget) das reineste *Totius* ,

nd it lying apart, as the Kernels do in the Apple. Besides which, one does not sow the Apple's Kernels back again into the Apple out of which they were taken, but into the Common Earth of the great World, out of which that same Apple's Stem and Tree grew forth as well. You might therefore have stayed comfortably at home with your unlike likeness, among true *Philosophers*, and have saved it up for *Physiclings* of your own sort, where it may perhaps pass for what, and for as much as, it can.

¶ But that you may be helped somewhat aright, know that it stands thus with the Kernel of Silver or of Gold (if one is to speak of Kernels at all): that such a Kernel is not their *Sulphur* alone, but far rather (as was also rightly said above) the purest of *the Whole*,[180]

[180]No marginal gloss stands on this page. — The apple settles the argument on the opponents' own ground: the pip is not sown back into the fruit but into the common earth, and the common earth is what the *Acker* stands for. Nothing in the figure needs to be conceded — only read the right way round. — *Physicunculi*, 'little physicists', is a contemptuous diminutive of *physicus* formed as *homunculus* is formed; abuse, not a term.

verstehe *Sulphur , Mercurius ,* vnd *Sal ,* das ist / des gantzen *Metalli* zugleich. Dieses / wie jtzo gehöret / ist / also zu reden / des Silbers oder Goldes Kern ; Vnd wil solcher gleich so wenig in Silber oder Gold/ oder aber in jrgend etwas daraus hero genommen/ als des Apffelskern in den Apffel/ oder in etwas von jhme genommen / zur Wiedergeburt geseihet werden/ Sondern Naturgemeß - künstlich in seinen vnd einen solchen *Primaterialischen* ACKER / woraus Silber vnd Goldt / von der Natur/ auff jhre weise/ auch noch heutiges Tages Naturlich / *Catholicè* gezeuget vnd herfür bracht werden. Diese Nuß mustu Naseweiser Vogel mit deinem zumal spitzigen schnabel/ mir wol vnauffgebissen lassen; vnnd wann du auch schon deinen KJEsen† zu Hülffe nemest.

Dieser ligt in *TERRA MAGNESIAE,* im Lande *Magnesiæ Philosophorum.* Wol deme/ der ihn Naturgemeß pflügen vnd zuberette rc. *DEVS prouidebit.*

understand *Sulphur, Mercurius and Sal* — that is, of the whole *Metal* together. This, as now heard, is (so to speak) the Kernel of the Silver or of the Gold; and such a Kernel will just as little be sown for Rebirth into Silver or Gold, or into anything taken out of them, as the Apple's kernel into the Apple or into anything taken from it; but rather Nature-conformingly and artfully into its own and such a *Pri-material* FIELD, out of which Silver and Gold are begotten and brought forth by Nature, after her own fashion, Naturally and *Catholicly*, to this very day. This Nut, you pert Bird, you must leave me un-cracked with that exceeding sharp beak of yours — even should you call your *KJEsen*† to your aid.[181]

[181] Marginal gloss: 'This lies *in the LAND OF MAGNESIA*, in the country of *the Magnesia of the Philosophers*. Well for him who can plough and prepare it Nature-conformingly, &c. *GOD will provide*.' — *Deus prouidebit* is Genesis xxii. 8, Abraham on the mountain. The *rc.* is the r-rotunda for *et cetera*, as at p. 115, where the following *c* was not clearly visible; here it is. — †*KJEsen* is set in capitals and is not a recorded form. In Fraktur the majuscule *I* and *J* are one sort, so *KIEsen* is equally possible. Neither jaws (*Kiefer*) nor a bird's grinding grit (*Kiesel*) can be established from the types, and the word is left as printed.

SAL metallorum est Lapis Philosophorū, wie es recht zuuerstehen sey.

Mit dem Spruche der Philosophen/ *SAL METALLORVM est LAPIS philosophorum*, hats/ bey *NATVR* - kündigen *Philosophis*, auch weit einen andern verstand / als wie die/ der Natur vnverstendigen einfeltigen *Laboranten* , gedencken/ die da vermeinen/ die *Metalla*, als Silber oder Gold/ entweder blos vnnd für sich alleine durch Langwiriges *Calciniren* vnd Reuerberiren zu zerstören ; nachfolgends durch öffters/ in hierzu von jhnen insonderheit deputirten Wassern / *Soluiren* ; *Extrahiren* ; Reinigen; vnd endlich das Silber zu blawen / das Gold zu Roten Saltz - steinlein schiessen zu lassen; Welche ich hohe *Medicinas* zu Menschlicher Gesundheit / innerlich vnd eusserlich zugebrauchen hochnützlich/ trefflich dienende/ gantz gerne sein vnd bleiben lasse ; Oder aber / die mit Zusatz

With the Philosophers' saying *THE SALT OF THE METALS is the STONE of the philosophers*, the case stands, among *Nature-knowing Philosophers*, in a far other understanding than the simple *Laborants* — who have no understanding of Nature — imagine. These suppose that the *Metals*, as Silver or Gold, are to be destroyed either bare and by themselves alone through long-drawn *Calcining* and *Reverberating*; then *Dissolved* by repeated treatment in Waters specially *appointed* to this by them, *Extracted*, Cleansed, and at last the Silver made to shoot into blue and the Gold into Red Salt-crystals — which things I very gladly let be and remain high *Medicines*, highly useful and excellently serviceable to Human Health, taken inwardly and outwardly. Or else, those who with an addition[182]

[182]Marginal gloss: '*The Salt of the metals is the Stone of the Philosophers* — how it is rightly to be understood.' — The dictum was current in the Latin corpus and Khunrath does not dispute it; he disputes the reading. He spends pp. 125–126 showing what the saying does *not* license; p. 127 then states the condition — the salt of the metals is good for the purpose *when* it has been regenerated and more-than-perfected by the *Mercurius Metallorum Pri-materialis duplex Catholicus*.

frembder hierzu schedlicher *Corrosiuischer* Wassere vnd gifftiger *Materialium* SIE in subtile sehr luckere vnd leichte *Pulueres Sublimiren* , vnnd zu Saltz (wie Sie sprechen) verkehren wollen; Da doch dieselbigen von zugesatzten *Corrosiuis* / mit denen sie auffgejaget vnd auffgeführet (wie die *dulcoration* gnugsam lehret) pflegen schärff zu sein ; auch dahero Braun oder Rothfleckicht/ wie mit *Aquæ-fortischen* vnd *Aquæ-Regischen* des Silbers vnd Goldes vermeinten *solutionibus* , sonsten auch zu geschehen pflegt / in Holtz vnnd Menschen haut einfallen/ dieselben *tingiren* / das ist / *coloriren* oder ferben / aber noch weit weit fehlet/ das Sie der vnteren *Metallen* in die öberen Verwandlungs *TINCTVRISCHE* Silber oder Gold SALTZE sein : Vnnd auff solche vnd andere dergleichen We-

of foreign Waters, harmful to this purpose and *Corrosive*, and of poisonous *Materials*, would *Sublime* THEM into subtle, very loose and light *Powders* and convert them (as They say) into Salt. Whereas those same, by reason of the *Corrosives* added, with which they were driven and carried up, are wont to be sharp — as the *dulcoration* sufficiently teaches — and therefore to fall Brown or Red-spotted upon Wood and Human skin (as is wont to happen otherwise too, with the supposed *solutions* of Silver and Gold in *Aqua*-fortis and *Aqua-Regia*), and to *tinge* the same, that is, to *colour* or dye them; but they fall far, far short of being the *TINCTORIAL* Silver or Gold SALTS that transmute the lower Metals into the higher. And upon such and other like Wa-[183]

[183] No marginal gloss stands on this page. — *Dulcoratio*, the sweetening or repeated washing of a precipitate to draw off the corrosive, is the standing laboratory test Khunrath appeals to: the sharpness that survives it proves the salt is the corrosive's and not the metal's. — *Aqua fortis* is nitric acid and *Aqua regia* the nitric-hydrochloric mixture that dissolves gold; the stain they leave on skin and wood is the colour he says the workers mistake for a tincture.

ge / ohne *adhibition materiæ Pri-mæ, Lapidem Philosophorum* (wie gesagt) zuerlangen vermeinen. O in der *NATVR* vnerfahrnen! *SAL Metallorum* ist zu eweren fürhaben wol gut / wanns vormittelst *MERCVRIO Metallorum Pri-materiali duplici Catholico Regeniret* vñ *Plusquam*perficiret / erlanget vnd zu wege bracht worden ist. Verkehret (vermittelst GOTTES Gnade vnd Segen) das reinste der gantzen massæ des Silbers in fixes, ohne rauch Wachsflüssiges Saphyrisch / vnd des Goldes in dergleichen Rubinisch Saltz oder Saltz Steine / durch das (so wol Aller *Metallen in* Allgemein / als *LAPIDIS Philosophorū VNIVERSALIS*) *Primaterialische SALIS Sapientiæ,* gedoppelte *Mercurialisches* SALTZ - *FONTINLEIN* / So in *MAGNESIA*

-ys, think to attain the *Lapis Philosophorum* (as has been said) without the application of the *materia Prima*. O ye unpractised in *NATURE*! The *SALT of the Metals* is indeed good for your purpose — when it has been got and brought to pass by means of the *Pri-material, twofold, Catholic MERCVRY of the Metals, Regenerated* and More-than-perfected. Convert ye (by means of GOD'S Grace and Blessing) the purest of the whole *mass* of the Silver into a fixed, smokeless, Wax-flowing Sapphirine, and that of the Gold into a like Rubine Salt or Salt-Stone — by that Pri-material, twofold Mercurial SALT-FOUNTLET of the *SALT of Wisdom* (the fountlet as well of All *the Metals* in general as of the *VNIVERSAL LAPIS Philosophorum*) — which in *MAGNESIA*[184]

[184]No marginal gloss stands on this page. — The page opens on the broken word of p. 126, *We-|ge*. — *Verkehret* is taken here as an imperative addressed to the *vnerfahrnen* of the second line, and the sentence it opens runs on to p. 128, where its apodosis stands: *So könnet jhr … zu gewüntschtem Ende kommen*. The form is equally a third-person present, 'it converts', and the German will bear that; but the answering *So könnet jhr* decides it, and the English follows. — *Plusquam-|perficiret* changes fount at the line break, *Plusquam-* in Antiqua and *perficiret* in Fraktur; *Regeniret* before it is Antiqua throughout, tail and all. *massa* is Fraktur, æ-ligature included, and so is *fixes*. — *FONTINLEIN*, a little fountain, is German set in Antiqua capitals while the SALTZ it is compounded with is Fraktur; the compound is Khunrath's, and the diminutive is not ironic — the small spring is the source. — *SALIS Sapientiæ* is genitive and governs the fountlet, as do the two genitives in the parenthesis.

CATHOLICA anzutreffen / vnd aus derselben / nach GOTTES willen / [a] Naturgemeß - künstlich erlanget mus werden / So könnet jhr / (*Omnipotente concedente*) dem vnfehlbaren Wege des LIECTS[†] der *NATVR* nach / zu gewüntschtem Ende kommen : Sonsten ist es vnd bleibet blindheit vnd jrthumb / wo es in Silber vnd Gold - arbeiten disfals / ausser *MAGNESIAE Pri-materialischen AZOTH* / am besten ist.

Die *Philosophi* sprechen auch / *In SALE sint Labores tui. Quæritur :* In was für einem ? Vnd / wo soll ich solch SALTZ finden oder nehmen ? *Philosophicè cum Philosopho, & sapienter cum Sapiente, respondeo : Est SAL Maris CATHOLICON; reperiturq; in Oceano vel Mari illo Philosophorum Catholico, quod est MAGNESIA : Quæ,*

[a] *Hoc donum DEI est magnum ; pro quo orabit omnis Phisico-Chymista.* Wer es haben soll / deme wirdt es Gott zu seiner zeit wol geben. Man lerne nur zuuor, *MAGNESIAM* Erkennen / vnd suche darinnen Vleissig. Süchet / so werdet jhr finden / lehret vns Christus. *In SALE sint labores tui,* wie es recht zuuerstehen sey.

CATHOLICA is to be met with, and out of that same must, according to GOD'S will, be got[a] in a Nature-conforming and artful way: then can ye (*the Almighty granting it*) come to the wished-for End along the unfailing Way of the LIGHT[†] of *NATURE*. Otherwise it is and remains blindness and error, where in this business the best of the Silver- and Gold-work lies outside *MAGNESIA'S Pri-material AZOTH*.[185]

The *Philosophers* say also, *In SALE sint Labores tui*. *It is asked*: In what sort of one? And where shall I find or take such SALT? *Philosophically with the Philosopher, and wisely with the Wise, I answer: It is the CATHOLIC SALT OF THE SEA; and it is found in that Catholic Ocean or Sea of the Philosophers which is MAGNESIA: Which,*[186]

[185] Marginal gloss, keyed to Khunrath's *a*: '*This gift of GOD is great; for which every Physico-Chymist will pray.* Whoso is to have it, to him will God duly give it in His own time. Only let a man first learn to Recognize *MAGNESIA*, and seek Diligently therein. Seek, and ye shall find, Christ teaches us.' — Matthew vii. 7. The pairing is the one the Introduction takes from this page: the Art is *Donum Dei*, and the prayer is not a pious frame round the work but part of it. — *Phisico-Chymista* is printed thus, with *Phi-* for *Phy-*; left as set. — [†]The 1599 divides *L I-* | *ECTS* across lines 6 and 7 and sets four Fraktur capitals E C T S at the head of line 7, so that the word stands as *LIECTS*, wanting its *h*. Read *LIECHTS*, the genitive of *LIECHT*, which is set in full at p. 135. The types are printed as found and the correction is confined to this note.

[186] Marginal gloss: '*In SALE sint labores tui*, how it is rightly to be understood.' The gloss stands three lines below the text it comments on, because Khunrath's keyed note fills the margin above it; it is set here where the 1599 sets it. — *In sale sint labores tui*, 'let thy labours be in salt', is an alchemical commonplace, and the answer Khunrath gives to it is a definition rather than a recipe: the salt in question is the salt of the sea, and the sea is *Magnesia*. He asks the obvious question himself — in which salt? — before anyone can ask it for him.

Aqua permanens in Operis initio & fine.

teste Sapiente, apud Hamuelem filium Zadith, interpretem Senioris, est Aqua composita, congelata, quæ repugnat Igni. Hoc Mare latum, magnum, bonum, cuius bonitatem commendauit Hermes. Darbey bleibe es.

QVAESTIONES.

Wird gefraget / wohero ist man dann dieser nuhmehr offt vnd vielmals angedeuteten *MATERIAE* also gar gewis / das eben dieselbe / vnd sonsten keine andere / Sie habe auch Nahmen wie Sie wolle / von GOTT / durch die Natur / dem *Philosopho* hierzu fürgestellet / das gleich SIE† das ausserwehlte vnfeilbare *SVBIECTVm LAPIDIS Philosophorum VNIVERSALIS* sein solle vnd sey ? Hat man dann den STEIN der Weisen jemals daraus zubereitet ? Wie kan mans also eigentlich wissen / wann man jhn zuuor noch nicht draus gema-

on the testimony of the Wise Man — in Hamuel the son of Zadith, the interpreter of Senior — is a compounded, congealed Water, which withstands Fire. This Sea is broad, great, good, whose goodness Hermes commended. Let it rest at that.[187]

It is asked: whence, then, is one so wholly certain of this *MATERIA*, now so often and so many times intimated, that just this same one — and no other, let her have what Name she will — has been set forth by GOD, through Nature, to the *Philosopher* for this purpose, so that She likewise† should be and is the chosen, unfailing *SVBIECTVM of the VNIVERSAL LAPIS Philosophorum*? Has the STONE of the Wise then ever been prepared out of it? How can one know it so properly, when one has not previously ma-[188]

[187] Marginal gloss: '*The permanent Water at the beginning of the Work and at its end.*' — *Aqua permanens* is the standing name for the water that does not fly from the fire; the point of the gloss is that it stands at both ends of the operation, so that what is had at the beginning is what is had at the last. — The authority is cited back to front. The Arabic alchemist known to the Latin west is *Senior Zadith filius Hamuel*, and the tract that goes under his name is the *Tabula Chymica*; Khunrath makes Hamuel the son and Zadith the father, and calls him the interpreter of Senior rather than Senior himself. Whether the inversion is his or his source's cannot be told from this page. — *Hoc Mare latum, magnum, bonum* has no verb; the English supplies 'is', which the Latin permits and the German of the next sentence assumes.

[188] Marginal gloss: '*QVESTIONS.*' — †Line 16 as printed reads *das gleich SIE für*, and line 17 begins *das ausserwehlte*. Khunrath's errata on the errata leaf (the verso of the p. 187 leaf) give, for this page, *Das gleich SIE das ausserwehl-te. lin. 16* — the corrected line, broken at the same place the corrected setting would break it. The correction deletes *für*, without which *sein solle vnd sey* has nothing to govern. Adopted and marked. — The three questions are the opponent's, not Khunrath's, and they are the sharpest put against him in the book: how can he know the matter is the right one if he has never made the Stone from it? The answer begins on p. 130 and is not finished until p. 133.

chet / vnd zum gewüntschten Ende gebracht hat ? Hat doch *Doctor Khunrath* noch nichts gewisses in der Kunst / wie darff er dann also gewis / von *MAGNESIA* reden ? Er las die jenigen daruon reden / die allbereit transmutiret haben. Antwortet : Hilff GOTT! Solte des *SVBIECTI LAPIDIS Philosophorum CATHOLICI* niemand anderer gestalt vnfehlbar können gewis sein / Was / nemlich / oder welches DING / dasselbige eigentlich wehre / Er hette dann den *VNIVERSAL* STEIN der Weisen zuuor daraus selbst zubereitet gehabt ; So würde gewißlich der aller erste *Philosophus Chymicus,* So *LAPIDEM Sapientum CATHOLICum* gehabt / sehr vbel daran gewesen sein / ehe dann er allerley *materias* in der gantzen Natur aller Materia-

-de it out of that same, and brought to the wished-for End? Why, *Doctor Khunrath* has as yet nothing certain in the Art: how then does he dare speak so certainly of *MAGNESIA*? Let him leave the speaking of it to those who have already transmuted. Answer: God help us! Were no one able to be unfailingly certain of the *SVBIECTVM of the CATHOLIC LAPIS Philosophorum* — what, namely, or which THING, that same properly were — in any other fashion than by having first prepared the *VNIVERSAL* STONE of the Wise out of it himself: then would the very first *Chymical Philosopher*, he who had the *CATHOLIC LAPIS of the Wise*, certainly have been in very evil case, before he had searched through all manner of *materials* in the whole Nature of all Material[189]

[189] No marginal gloss stands on this page. — The objection is put in the third person and in the opponent's own words: Khunrath quotes himself being named. He does not answer it directly but turns it into an absurdity, and the absurdity occupies the whole of p. 131 — if certainty came only after success, the first Philosopher of all could never have begun. — *transmutiret* is Fraktur throughout, stem and ending alike, as are *Doctor Khunrath* in the third line and *materias* in the second line from the foot; but *Materia-* in the last line — the word the objection turns on — is Fraktur, and so is its second half *lischen* at the head of p. 131.

lischen dingen / wie sichs gebüret / im Fewer Naturgemeß - künstlich durchsuchet / vnd vom anfang bis zum ende ausgearbeitet hette ! vnd solcher gestalt / die allein EINE rechte vnd wahre *MATERIAM,* vnter also vielen vnzehligen vnrechten / erst finden hette sollen oder müssen. Vnmüglich were jhme gewesen / dieselbe also zu erfinden ! Judicire hieruon ein jeder im Fewer wol erfahrner Artista selbst. Es muste *BERNHARDVS* der GRAF / das doch bey keinem *Doctrinæ filio* gleublich / grewlich (mit Reuerentz) gelogen haben / vnd nicht *Veridicus Treuisanus* sein / in deme er spricht : Er habe diese Kunst zwey Jahr zuuor gewust ehe er den STEIN der weisen gemacht vnd verfertiget habe. Spricht man / Ja / Ja / dieses schriebe er zu der zeit / wie er sein Werck schon

Behüt Gott / was ror† vberaus lange zeit / Mühe vnd Vnkostē hetten doch nur darzu gehört ?

O Tauben!

things, as is fitting, in the Fire, in a Nature-conforming and artful way, and had worked them out from the beginning to the end! — and in such fashion should or must have first found the one only right and true *MATERIA* among so very many unnumbered wrong ones.[190] Impossible it would have been for him to find it out thus! Let every Artist well practised in the Fire judge of this himself. Then must *BERNHARDVS* the COVNT — a thing credible with no *son of Doctrine* — have lied grievously (with Reverence be it said), and not have been the *truth-speaking Trevisan*, in that he says: that he knew this Art two years before he made and completed the STONE of the wise. If one says: Yes, yes, he wrote this at the time when he had his Work already[191]

[190] Marginal gloss: 'God preserve us! What an exceedingly long time, Labour and Expense would have been needed for that alone?' — †The 1599 sets *ror* for *vor* (*was vor = was für*); the same wrong sort stands at p. 103, in the same word. Left as set.

[191] Marginal gloss: 'O ye Deaf!' — *Tauben* is heavily inked but the six sorts are legible. It is the plural either of *der Taube*, a deaf man, or of *die Taube*, a dove — the latter used of a gull or simpleton. The first is taken here, because the abuse answers an objector who has not heard what Bernard said; the second cannot be excluded and is recorded. — *Bernhardus Trevisanus*, Bernard of Treviso, is the most cited of the late-medieval adepts and is always *der Graf*, the Count. *Veridicus*, truth-speaking, is used of him here as a title rather than a description: Khunrath's point is that to disbelieve Bernard on this is to unmake his name. — *Judicire* and *Artista* are both Fraktur, though *Doctrinæ filio* and *Veridicus Treuisanus* on the same page are Antiqua; and *lischen* in the first line, the second half of *Materia-* | *lischen* broken across the page-turn, is Fraktur with its first half.

allbereit etliche mahl verfertiget gehabt hatte ; Dahero / vnd als dann were er erst recht gewis gewesen seines vorigen vermeinten jhme eingebildeten wissens. Antwort : Were sein voriges wissen nicht gewis vnd wahr gewesen / welches er aus allerhanden gnugsamen Naturgemessen *fundamentis* in seinem *cerebello* jhme ideiret hatte / vnd hette er demselbigen nicht nachgearbeitet / so were er auch zu dem gewüntschten guten Ende / dauon er hernacher geschrieben / nicht gekommen. Gienge derhalben noch die Warheit seines wissens / der Arbeit seines *Operis* vorhero. Seine eigene Worte lauten also : *Postquam, inquit, sciui artem, familiarem† notitiam habui cum quindetim bonis uiris, qui pariter sciebant LAPIDIS artificium, & præcipuè cum quodam*

already finished several times over; and thereupon, and only then, would he first have been rightly certain of his former supposed knowledge, which he had imagined to himself. Answer: Had his former knowledge not been certain and true — which out of all manner of sufficient Nature-conforming *foundations* he had ideated for himself in his *little brain* — and had he not worked in accordance with that same, then would he not have come either to the wished-for good End of which he afterwards wrote. Therefore the Truth of his knowledge did still go before the Labour of his *Work*. His own Words run thus: *Postquam, inquit, sciui artem, familiarem notitiam habui cum quindetim bonis uiris, qui pariter sciebant LAPIDIS artificium, & præcipuè cum quodam*[192]

[192]No marginal gloss stands on this page. — *ideiret*, from *idea*, is Khunrath's verb and is set in Fraktur: to have formed a thing in the mind. *cerebellum*, the little brain, is not a technical term here but a belittlement, and the belittlement is of the objector's account of Bernard, not of Bernard. — †Line 21 as printed reads *familiaren*; Khunrath's errata on the errata leaf (the verso of the p. 187 leaf) give *familiarem / für familiaren / lin. 21.* Corrected and marked. — *quindetim* is printed thus for *quindecim*, fifteen; left as set and corrected in the translation on p. 133, where Khunrath himself renders it *funfftzehen*. The Latin is Bernard's own, and is left in Latin here because Khunrath at once translates it himself.

Notate hoc.

Barbarino, (sciueram nihilominus Artem duobus annis priusquàm elaborassē vel perficissem) hic inter disputandū (cum ex improviso dixissem, me nondum expertum fuisse) conabatur à proposito vero diuertere, quapropter deserui societatem eius. h. e. Als Ich / sagt Er / die Kunst wuste / vberkam Ich kunde vnd gemeinschafft mit funfftzehen guten Mennern / die so wol die kunst des Philosophischen STEINS wusten / sonderlich aber mit einem *Barbaro,* (Dann ich wuste nichts desto weniger die Kunst zwey Jahre zuuor / ehe dann mit der Hand Arbeit ich Sie verrichtet vnd verfertiget hatte) Derselbe vnterstünde sich vnter vnserm *disputiren* (Als ich mich vngefehr verlauten lassen / das ich das Werck selber mit der Handt noch nicht gemacht hette) von dem wahren Wege vnd rechtem vorsatze abzuwenden : Darumb ich auch

Das ist ja deutsch genug geredet.

Mercket aber auff.

Barbarinus (I had nonetheless known the Art two years before I had elaborated or completed it); he, in the midst of our disputing — when I had said unawares that I had not yet made trial of it — tried to turn me aside from the true purpose, wherefore I forsook his company. That is: When I, says He, knew the Art, I came to acquaintance and fellowship with fifteen good Men, who likewise knew the art of the Philosophical STONE, but especially with a certain *Barbarus*. (For I knew the Art nonetheless two years before I had performed and completed Her with the Labour of the Hand.) The same undertook, in the midst of our *disputing* — when I had let fall unawares that I had not yet made the Work myself with the Hand — to turn me from the true Way and from the right purpose: wherefore I also[193]

[193]Marginal glosses: '*Note this.*'; 'That, indeed, is spoken plainly enough in German.'; 'But mark well.' — The passage comes from one of the tracts that go under Bernard of Treviso's name — which of them Khunrath had cannot be told from the page — and Khunrath gives the Latin and then his own German, as he habitually does; the German is the freer of the two, and where it differs the note says so. Here it renders *quindetim* correctly as *funfftzehen*, and *Barbarino* — a proper name in the Latin — as *einem Barbaro*, 'a certain Barbarus'. — The 1599 drops to a smaller fount at *(Dann ich wuste* and stays there to the foot of the page; the change is reproduced here. — The middle gloss is Khunrath's own satisfaction at the German: the point he needs is that Bernard says he knew the Art before he had made it, and the German says so without ambiguity.

seiner müssig gienge. So weit *Bernhardus.*

Wann nun eingeworffenes *Argument* solte gelten / so würde dem *AVTHORI ROSARII Philosophorum* (dessen allerley zeugnisse in diesem *Negotio* viel fürtreffliche Leute / zu stewr der Warheit / sich viel gebrauchen) wenig / oder fast gar nichts / zu gleuben sein müssen / dieweil er ausdrücklich spricht / das damals / wie er angezogenes sein Philosophisch Buch geschrieben / er das Philosophische Werck weiter nicht / als bis zum LÖWEN / gesehen habe.

Wie würde *BONVS LOMBADVS*† *Ferrariensis* seine *Margaritam prætiosam nouellam* können vertheidigen ? In deme er *Cap.* 15. also sagt: *Sapientum plurium libros vidimus, & iuxta posse nostrum & modicum ingenium studuimus, quamvis Ope-*

had done with him. Thus far *Bernhardus*.

If now the *Argument* thrown in were to hold good, then would the *AVTHOR OF THE ROSARIVM Philosophorum* — whose testimonies of every kind many excellent People make much use of in this *Business*, in support of the Truth — have to be believed little, or almost not at all; since he expressly says that at the time when he wrote that Philosophical Book of his here adduced, he had seen the Philosophical Work no further than as far as the LION.

How would *BONVS LOMBA[R]DVS*† *of Ferrara* be able to defend his *new precious Pearl*? In that he says thus in *Chapter* 15: *Sapientum plurium libros vidimus, & iuxta posse nostrum & modicum ingenium studuimus, quamvis Ope-*[194]

[194]No marginal gloss stands on this page. — The *Rosarium Philosophorum*, the most widely copied of the late-medieval compilations, is cited anonymously because its author was unknown; Khunrath's use of it is characteristic — he does not dispute its authority, he disputes the objector's right to it. — The LION is a stage of the work, and the point is that the *Rosarium* says its author had got no further than that: if knowledge required completion, the *Rosarium* would be worthless, and nobody holds that it is. — *Petrus Bonus* of Ferrara, called *Bonus Lombardus*, wrote the *Pretiosa Margarita Novella* at Pola in Istria in the 1330s. †The 1599 sets *LOMBA-|DVS*, wanting its *r*; the reading is certain and the letter is simply not there. Left as set, and the missing sort supplied in brackets in the English only.

rationi & labori fuimus rarò dediti &c: Wie ist solches zuuerantworten ? Höret *ROSARII Authorem : Scio, inquit, quia de necessitate Opus ad talem perueniet Naturam.* Ich weis / spricht Er / das das Werck nothwendig also werden würde. *SVMMA.* Wahre *Philosophi* WVSTENS. Wohero ? Entweder von GOTT / durch sonderbare GOTTLICHE *Inspiration*, geheime *Visiones*, vnnd gut - Geistliche Offenbarungen ; oder aber nach GOTTes gnedigen Willen / von einem wolwissenden Menschlichem Lehrmeister ; oder aber / auch nach GOTTES Willen vnd Erleuchtung / (*Regimen enim eius maius est, quam ratione percipiatur, nisi ab inspiratione Diuina detur, inquit Balgus in Turba*) aus dem LIECHT der *NATVR*, durch

Enthusiasticè. Cabalâ Enthusiasticâ.

-rationi & labori fuimus rarò dediti &c: How is such a thing to be answered? Hear the *Author of the ROSARIVM: Scio, inquit, quia de necessitate Opus ad talem perueniet Naturam.* I know, says He, that the Work would necessarily become thus. *IN SUM.* True *Philosophers* KNEW IT. Whence? Either from GOD, through special DIVINE *Inspiration*, secret *Visions*, and good-Spiritual Revelations; or else, according to GOD'S gracious Will, from a well-knowing Human Schoolmaster; or else again, also according to GOD'S Will and Enlightenment (*for its Regimen is greater than may be grasped by reason, unless it be given by Divine inspiration, says Balgus in the Turba*) out of the LIGHT of *NATURE*, through[195]

[195]Marginal glosses: '*Enthusiastically.*'; '*By an Enthusiastic Cabala.*' — The two glosses label the first of the three sources, not all three: what comes by direct divine inspiration comes *enthusiasticè*, by the god entering. Neither word is pejorative in Khunrath's mouth, though both were becoming so in the confessional writing of the decade. — *Sapientum plurium libros vidimus …* (p. 134, running on here): 'We have seen the books of many Wise men, and have studied according to our ability and our slender wit, although we have been but seldom given to Operation and labour, etc.' — *Scio, inquit, quia de necessitate Opus ad talem perueniet Naturam*: 'I know, he says, that of necessity the Work will come to such a Nature.' Khunrath's German after it is his own rendering, and it is looser than the Latin: the Latin has the Work arriving at such a nature, the German has it becoming thus. — *Balgus* is one of the speakers of the *Turba Philosophorum*. — *WVSTENS* is set in Fraktur capitals, W and the V-sort; read *wustens*, they knew it.

Hierher gehört *Rerum Naturalium SIGNATVRA.*

fleissigs Lesen vñ gesundē Verstand Naturgemeß - Chymischer Naturkündiger warhafftiger Bucher ; auch *Theosophischē contempliren, meditiren* vnd *obseruiren,* der wunderbaren Natürlichen wirckungē / beydes in der grossen Weld hin vnd wieder / vnd auch in *Laboratorio Chymico* / in vielfeltigen / offters auch sehr gefehrlichen / Arbeiten. Also auck wol andere / noch heutiges Tages : *agitur enim & hodie eadem Comœdia, quæ quondam, mutatis duntaxat personis.* Wer hat dem allerersten *Philososoho* gesagt / oder woher wuste er es / das ein *LAPiS Philosophorum in rerum natura,* sey ? Woher kam jhm diese wissenschafft ? Er mus fürwar eine andere erkentnis gehabt haben / als mancher / der Geheimnissen GOttes vnverstendiger / jtzo meinet. Hieruon ist an einem an-

diligent Reading and sound Understanding of Nature-conforming-Chymical, Nature-knowing, truthful Books; also through *Theosophical contemplating, meditating* and *observing* of the wonderful Natural workings, both here and there in the great World and also in the *Chymical Laboratory*, in manifold and often very dangerous Labours. So likewise others too, even to this day: *for the same Comedy is played today as of old, only the persons being changed.* Who told the very first *Philosopher*, or whence knew he it, that there is a *LAPIS Philosophorum in rerum natura*? Whence came this knowledge to him? He must in truth have had another recognition than many a one — one undiscerning of the Secrets of GOD — now supposes. Of this there is in an-[196]

[196] Marginal gloss: 'Hither belongs the *SIGNATVRE of Natural Things*.' — The doctrine of signatures — that a thing wears the mark of its own virtue — is set beside reading and observing as a third way of coming at the knowledge, not as a substitute for them. The word itself has stood once before, at p. 55, but there of the Stone's red diadem as the *SIGNATVRA* of highest perfection; this is the first place where the doctrine is invoked. — *Bucher* is printed without the umlaut. *auck* is printed for *auch*, the *h* sort replaced by *k*; and the compositor sets *Philososoho* for *Philosopho*, having got in an extra *so*. All three are left as set. *LAPiS* is printed with a lowercase *i* among capitals, as *SVBIECTVm* is at p. 129 and *CATHOLICum* at p. 130. — *eadem Comœdia, mutatis duntaxat personis*, the same play with only the actors changed, is a commonplace; no single source for it in this form has been traced.

dern Orte weitleufftiger von Mir gehandelt worden. *Intelligenti sat.*

Schliesse derowegen ferner / so lange bis das die jenigen in diesem *Tractatu* gesetzte HEVBT*PVNCTA,* vnd deroselben angedeutete *CONFIRMATIONES* (so an seinen Orten / da sie bey gelehrten *doctrinæ filijs,* vnnd Natur - erfahrnen vertrawten *Philosophis in tentamine & examine* gewesen / rechtschaffen *pro & contra,* wol herdurch gezogen / vnd gnugsam probiret worden / auch GOTT lob / tapffer bestanden seind) mit der Warheit des LIECHTS der *NATVR* niemals wiederleget vnd vmbgestossen / auch bessere vnnd gewissere an statt deroselben / mit bestande dawieder auffbracht seind / noch auffgebracht werden können : So behalten diese je billig den Platz /

Doctor Khunraths MAGNESIA bestehet / dieweil Sie aus guten *Fundamenten* der Natur herfür kömpt ; auch *historicè, Physicè & Theosophicè* stadlich bewiesen kan werden.

-other place this has been handled by Me more at large. *Intelligenti sat.*

I conclude therefore further: so long as those HEAD-POINTS set down in this *Treatise*, and the *CONFIRMATIONS* of them there intimated — which, in their places, where they have stood *in trial and examination* before learned *sons of Doctrine* and Nature-experienced, trusted *Philosophers*, have been well drawn through, honestly *pro & contra*, and sufficiently proved, and have (GOD be praised) stoutly held their ground — are never refuted and overthrown by the Truth of the LIGHT of *NATURE*, and so long as better and more certain ones are neither brought up against them in their stead, and made to stand, nor can be brought up: so long do these ever justly keep the Field /[197]

[197] Marginal gloss: '*Doctor Khunrath's MAGNESIA* stands, because She comes forth out of good *Foundations* of Nature; and can also be substantially proved *historically, Physically and Theosophically*.' — The three adverbs are the three kinds of proof the book claims: what the authorities record, what the fire shows, and what divine wisdom discloses. — *Intelligenti sat*, 'enough for one who understands', is the short form of the school tag *verbum sapienti sat est*. — *stadlich* stands for *stattlich*, substantially. — HEVBT*PVNCTA*: the German half is Fraktur capitals and the Latin half Antiqua, in one word. Khunrath spells the first element three ways in this block — *HEVBT* here, *Haubt-puncta* at p. 140, *Hauptpuncten* at p. 144 — and all three are kept as set.

vnd Triumphiren vor allen andern ; Sintemal auch die Rechtsgelehrten vernünfftig dahin schliessen / *quòd vna ratio fortior vincat plures alias, minus fortes. Nedum plures vincerent.* Dieweil Ich auch noch kein ander ding *in rerum Natura* funden habe / oder finde / das / in allen *circumstantijs* vnd durchaus / also *Qualificiret, Conditioniret* vnd Naturet were / wie die Chymische *Philosophi* von jres *LAPIDIS SVBIECTO* lehren / als numehr offt angedeutete meine *MAGNESIAM* : *Item,* in welchem die wunderbare *HARMONIA analogica* mit dem Rechten vnd allein Seligmachenden *IHSVH CHRISTO,* GOTTEs vnd der Jungfrawen MARIAE SOHN / deme mit Hertzen / Glauben vnnd Leben ALLEIN anzuhangen / *& contra &c.* dermassen herfür leuch-

Zasius Consil. 15. num 41. Lib. 1.

In tota rerum natura ist keine *materia,* darinnen *Harmonia analogica* mit *IESVH Christo, & contra,* so eigentlich vberein treffe / als eben diese ; Ja die

and Triumph before all others; inasmuch as the Jurists also reasonably conclude, *that one stronger reason overcomes several others that are less strong. Much less would the greater number prevail.* Since I too have found, or find, no other thing *in the nature of things* which in all *circumstances* and throughout were so *Qualified, Conditioned* and Natured as the Chymical *Philosophers* teach of the *SVBIECTVM* of their *LAPIS*, as is my *MAGNESIA*, so often now intimated; *Likewise*, in which the wonderful *HARMONIA analogica* with the Right and only Saving *IHSVH CHRISTVS*, SON of GOD and of the Virgin *MARY* — to whom ALONE one is to cleave with Heart, Faith and Life, *and conversely, etc.* — so shines forth[198]

[198] Marginal glosses: '*Zasius, Consilium 15, no. 41, Book 1.*' (the 1599 sets *num* without a point); '*In the whole nature of things* there is no *matter* in which the *analogical Harmony* with *IESVH Christ, and conversely*, so properly agrees as does this very one; yea, the…' (running on to p. 139). — Ulrich Zasius (1461–1535), the Freiburg jurist whose *Consilia* were printed after his death, is cited for a maxim of legal reasoning and is the only lawyer named in the treatise. The argument he supports is not legal but evidential: one strong reason outweighs several weak ones. — The margin writes *IESVH* where the body writes *IHSVH*; both stand. — The second gloss carries a catchword of its own, set right-aligned below it, and the gloss continues in the margin of p. 139.

jenes vorbilde vnd *effigiem* in der Natur also vnd dermassen an sich truge / darinnen dieser beider ehnliche gleichheit oder *Contrafectische* ehnligkeit also bestehen könte.

tete / als eben offt vnnd viel wol angedeutete *MAGNESIAM CATHOLICAM* ; Derowegen so verwerffe vnnd lasse ich auch billich alle andere *materias, tanquam Pseudo-Magnesias,* fahren / vnd verharre standhafftig bey dieser alleine / weil eins das andere / nach Gottes wunderbaren vnerforschlichē Willen / also wunderbarlich erkleret vnd bezeuget.

O jhr Weißheitliebenden suchet auch Naturgemes-Alchymisch in der Göttlichen Schrifft des grossen Weldtbuchs ; dann die Naturkündigen *Theosophi* meinen / Sie haben zeugnis des ewigen vnd Artzney des zeitlichen Lebens darinnen; vnd *MAGNESIA CATHOLICA* / im grossen Weldbuch der Natur / ists / die von CHRISTO Naturlich vnnd *Vniversaliter* zeuget : Vnnd jhr wollet zu derselben nicht kom-

Joh. 5. Vers: 39. in Symbolico intellectu.

forth, as does the oft and much well-intimated *MAGNESIA CATHOLICA*. Therefore I also justly reject and let go all other *materias, as Pseudo-Magnesias*, and abide steadfastly by this one alone; because the one so wonderfully declares and attests the other, according to God's wonderful and unsearchable Will.[199]

O ye Lovers of Wisdom, search ye also in a Nature-conforming and alchemical way in the Divine Writing of the great World-book; for the Nature-knowing *Theosophers* hold that they have therein the testimony of the eternal and the Medicine of the temporal Life; and *MAGNESIA CATHOLICA*, in the great World-book of Nature, is she who testifies of *CHRIST* Naturally and *Vniuersally*. And ye would not come to that same—[200]

[199] Marginal gloss, continued from p. 138: '… bore in itself the type and *likeness* of that other in such wise and in such measure, that in it the similar likeness of these two, or the *Likeness-wise* similitude, could so consist.' — *Contrafectisch* is from *Konterfei*, *contrafactum*, a portrait, and carries none of the modern English sense of 'counterfeit'; see the note to p. 56. *ehnlich* for *ähnlich* is Khunrath's regular spelling.

[200] Marginal gloss: '*John v. verse 39, in a symbolic sense.*' — John v. 39, *Search the scriptures … they are they which testify of me*. The gloss decides the verb in the body: *zeugen* is rendered 'beget' everywhere else in this edition (see the note to p. 63), but *von … zeugen* with the dative is testimonial, and the text Khunrath cites is the locus classicus for scripture bearing witness. He applies it to the second book, the book of Nature. — *in Symbolico intellectu* is the qualification that keeps the claim short of literal identification, and it is his, not the editor's. — The 1599 sets *Vniversaliter* here with a pointed *v* and *Vniuersaliter* at p. 144 with a round *u*; both stand.

men / Sie annehmen / darinnen nicht laboriren vnd forschen / das jhr zeugnis des ewigen / vnd die heilsame Catholische Medicin dieses zeitlichen Lebens warhafftig daraus haben möchtet ?

PATRES. Ihr Herrn *Theologi,* Ich bitte jhr wollet vleissigst vnd wol pon*deriren,* wie embsig *veneranda Antiquitas* (das doch an jhnen / als sehr wolgethan / von euch billich gelobet wird ; jhr auch / *& pro concionibus & in scriptis publicis* / Sie löblich hierinnen *imitiret*) sich auch (gleich wie Ich allhier vnd anderswo in Meinen Schrifftē hin vnd wieder thue) bemühet habe / die *articulos* oder Haubtpuncta Christlicher† Religion mit gleichnissen / võ Natürlichen dingen hero entlehnet / *symbolicè* zu *exemplificiren* vnd zu erkleren ; ehe dann jhr deswegen mich / als blasphemū, vnschuldig vnd vnverdienet / ohne gnugsamen

—take them up, nor laborate and search therein, that ye might truly have out of them the testimony of the eternal, and the wholesome Catholic Medicine of this temporal Life?

Ye Lords *Theologians*, I pray you, be pleased most diligently and well to *ponder* how assiduously *venerable Antiquity* — which is indeed justly praised in them by you as very well done, and which you also, *both in your sermons and in your published writings*, laudably *imitate* herein — has likewise taken pains (just as I do here and elsewhere, here and there in My Writings) to *exemplify symbolically* and to explain the *articles* or Head-points of Christian† Religion by similitudes borrowed from Natural things: before ye should on that account damn me as a blasphemer, innocent and undeserving, and cry me down without sufficient fore-[201]

[201] Marginal gloss: '*THE FATHERS.*' — The one-word gloss names who *veneranda Antiquitas* is, and with it the whole force of the appeal: Khunrath is not proposing a novelty but claiming a patristic practice. The argument of this page is the book's most disarming — the Fathers also explained the articles of the faith by similitudes drawn from natural things, and the Lords Theologians praise them for it and do it themselves in the pulpit; he asks only not to be called a blasphemer for doing the same. — †Line 19 as printed begins *ncher*, giving *Christncher*; Khunrath's errata on the errata leaf (the verso of the p. 187 leaf) give *Christlicher / für Christncher. lin. 19*. The wrong sort is an *n* for *li*. Corrected and marked.

vorbedacht / damniren vnnd ausschreiben möchtet. Ich habe es von den Propheten vnd Aposteln CHRISTI / ja vom HERRN selbst / aus heiliger Biblischer Schrifft (wie / GOTT lob / gnugsamb zu erweisen ist) also gelernet. Zu deme / so kan ich auch den Papisten / Lutheranern / Caluinisten vnd anderen / einem jeden aus seiner Theologen Schrifften / dergleichen *similium* sehr sehr viel *exempla* / auff den Nothfall / vorstellen. Was woltet jhr euch dann zeihen / mich viel zu vexieren. *Turpe est Doctori, cum culpa redarguit ipsum.*

Meine Beweisungen seind nicht nur allein gegründet auff Papierne Bücher / Eines oder des Andern *scribenten* ; noch auff blosses wehnen ; sondern vielmehr vernünfftig (wie auch des aller ersten *Philosophi* / der niemals

-thought. I have learned it so from the Prophets and Apostles of *CHRIST*, yea from the LORD himself, out of holy Biblical Scripture — as, GOD be praised, can be sufficiently demonstrated. Besides which, I can also set before the Papists, Lutherans, Calvinists and the rest — to each out of the Writings of his own Theologians — very, very many *examples* of the like *similitudes*, against the case of need. What would ye then accuse yourselves of, by vexing me so much? *Turpe est Doctori, cum culpa redarguit ipsum.*

My Demonstrations are founded not upon Paper Books alone, of one *writer* or another; nor upon bare supposing; but rather reasonably — as also was that of the very first *Philosopher*, who never[202]

[202] No marginal gloss stands on this page. — The sentence beginning *ehe dann jhr deswegen mich* runs over from p. 140. — *damniren, CHRISTI, Theologen* and *vexieren* are all Fraktur here, though *Theologi* on p. 140 is Antiqua; the compositor does not hold the distinction steady. — *Turpe est Doctori, cum culpa redarguit ipsum:* 'It is shameful for a teacher when the fault convicts him himself.' The line is from the *Disticha Catonis* (i. 30), the commonest schoolbook in Europe, which is the point of quoting it at theologians. — The naming of Papists, Lutherans and Calvinists side by side is not neutral in 1599; Khunrath offers to prove his method out of each party's own divines, which is an argument for the method and against the parties.

Man sicht es auch wol in diesem *tractatu,* das Ich mich zum beweiß *MAGNESIAE* auff Menschen *authoritates* nicht gros *fundiere.*

Philosophum liberum ita oportet liberè Philosophari.

einige beschriebene Rinde / wachsene noch andere *tabulas,* auch jrgent ein Papieren oder Pergamenen Buch gesehen / geschweige dann gelesen) auff das GOTTliche LIECHT der Natur / in der grossen vnd kleinen Weld; auch Biblischer Schrifftē Analogisch-harmonischen *consensum:* dieweil sie aus vnd von derselben *Fundamentis* hero fliessen / können sie vberall wol stehen vnd gehen.

SIHE ! Ich habe EIN BVCH / durch vielseltiges Reisen / grosse Mühe vnd Kosten / auch nicht aller dinge ohne gefahr meines Lebens / zusammen bracht / welches (fast in die dreyhundert) *literas*† die Natur selbst geschrieben hatt ; Sol manchem Hochgelehrten (der nicht auch tieffgelehrt darneben vnnd zugleich mit ist) schwer gnug fallen / dieselben zu kennen ; Wil geschweigen (wo

saw any written Bark, nor waxen nor other *tablets*, nor any Paper or Parchment Book at all, let alone read one — upon the DIVINE LIGHT of Nature, in the great World and in the little; also upon the Analogical-harmonious *consensus* of Biblical Writings. Since these flow out of and from the *Foundations* of that same, they can stand and go well everywhere.

SEE! I have brought together ONE BOOK, by manifold Travelling, great Pains and Cost, and not in all things without peril of my Life — a Book whose (near upon three hundred) *letters*† Nature herself has written. It will fall hard enough for many a Highly-learned man — one who is not also deeply-learned besides and along with it — to know them; I will say nothing of (where[203]

[203]Marginal glosses: 'One may see well enough in this *treatise* that for the proof of *MAGNESIA* I do not found myself much upon human *authorities*.'; '*Thus must a free Philosopher philosophize freely.*' — The second gloss is the sentence the Outline of this edition had taken, from the margin alone, as a claim about the liberty of the Philosopher; the page bears it out. — The ONE BOOK is the book of Nature, and the three hundred letters are its natural things; the conceit is that Khunrath's library is a collection of specimens. — †Line 19 as printed reads *literæ*; Khunrath's errata on the errata leaf (the verso of the p. 187 leaf) give *literas für literæ. lin. 19*. The accusative is required by *geschrieben hatt*. Corrected and marked.

Dieweil *Pag. 48.* nur allein von Gewicht vnd Mass gesagt wird / so ists diesem nicht zuwieder / noch dieses jenem.

er kein Fewerkünstner ist) Naturgemeßkünstlich zu lesen ; Ja / viel schwerer zu Erkennen vnd zu wissen / WAS vor eine Dinte es sey / wo AVS die Natur dieselbe componiret / vnd wie wunderbarlich sie die gekochet habe / darmit sie erwehnte Wunder schöne vnnd vielseltige vnterschiedliche Buchstaben Naturlich selbst geschrieben / vnd dem *Physico / Philosophisch*† vñ *Chymisch* zu lesen / *in Macrocosmo* sehr weißlich vorgestellet habe. Es ist fürwar ein recht Wunder - buch ! Zu desto gründlicher Erkentnis vnd gewisserer Erweysung‡ *materiæ Metallorum primæ atq; MAGNESIAE pri-materialis Catholicæ* hochbeförderlich. Aus diesem Buch habe ich / ohne fals / mehr Warheit studirt / als sonsten aus vielen Vn-Nutzgem§ß geschrieben Büchern. Da bein¶ euch mit alle ihr

– if he be no Fire-artist — to read them in a Nature-conforming and artful way; yea, far harder to Recognize and to know WHAT manner of Ink it is, out of WHAT Nature has composed the same, and how wonderfully she has decocted it, wherewith she has Naturally written of herself those Wonderful, beautiful, manifold and various Letters already spoken of, and has set them forth very wisely *in the Macrocosm* for the *Physicist* to read *Philosophically*† and *Chymically*. It is in truth a right Wonder-book! Most conducive to a more thorough Recognition and a more certain Demonstration‡ of the *first matter of Metals and of pri-material Catholic MAGNESIA*. Out of this Book have I, without falsehood, studied more Truth than otherwise out of many Un-Profit-conformably§ written Books. There¶ — to the whole pack of you, ye[204]

[204]Marginal gloss: 'Since at *p. 48* only Weight and Measure are spoken of, this is not contrary to that, nor that to this.' — †Line 11 prints *Phllosophisch*; Khunrath's errata (the errata leaf (the verso of the p. 187 leaf)) give *Philosophisch. für Phllosophisch. / lin. 11*. Corrected and marked. — ‡The inner margin of this page is trimmed close, and the first sort of six consecutive lines is clipped — *er-buch* for *der-buch*, *r Erkentnis* for *er Erkentnis*, *rimæ* for *primæ*, *naterialis* for *materialis*. What survives of the first sort of line 17 is the right-hand part of a full-height bowl, which fits *w* and not *r*; with *klerern Erweisunge* at p. 144 in the same argument, *Erweysung* is read. The letter is reconstructed, not seen whole. — §The sorts give *Nutzgem*, a space of about one sort, then *ß*, then *geschrieben*: evidently *Nutzgemeß*, formed on *Naturgemeß* and negated by *Vn-*, with the *e* not inked. — ¶*bein* is not a recorded form, and the clause as printed has no finite verb, what follows being a vocative that runs over to p. 144. *beut*, the old third singular of *bieten*, to offer or defy, would give sense, but the *i* is dotted and excludes it. Printed as set, and the English supplies no verb either. — The punctuation of lines 21–22 is blotted. Four editorial marks: this is the most heavily worn page in the block.

Teuffelsköppe vnd Beelzebubische verfolgere der Warheit / die jhr hin vnd wieder mit gifftigen Natterzungen / aus lauter neidt vnnd mißgunst / wegen von GOTT gnedig Mir vorliehenen Erkentnis vnd Bekentnis *MAGNESIAE Catholicæ Philosophorum* / Teuffelisch hinder Mir herstechet.

Auch ist noch zur zeit vnuonnöten das man öffentlich vnnd jederman / ohne vnterscheid / anzeige / ob jemand / oder Wer den STEIN der Weisen / *siue Vniuersaliter* daraus ; *siue Specialiter* darmit ; jemals *præpariret* oder gehabt möge haben : Die Antwort auff solche Fragen bleibt billig eingestellet / bis einmals / zu Meinen deutlichen wolgegründten *Confirmationibus* vnd klerern Erweisunge / vorngesagter Hauptpuncten / zu seiner Zeit / an seinem Ort / vnd bey seiner Person / altem Philosophi-

Wie oben ausgefürt *Pag. 95. 96. 97 etc.*

Devils' heads and Beelzebubish persecutors of the Truth, who here and there with poisonous Adders' tongues, out of sheer envy and ill-will, stab Devilishly behind My back on account of the Recognition and Confession of *the Catholic MAGNESIA of the Philosophers* graciously bestowed upon Me by GOD.

Also it is as yet needless that one should publicly, and to everyone without distinction, declare whether anyone — or Who — may ever have *prepared* or had the STONE of the Wise, whether *Vniuersally* out of it or *Specially* with it. The Answer to such Questions justly stays suspended, until such time as it come to My plain, well-grounded *Confirmations* and clearer Demonstrations of the Head-points aforesaid — at its own Time, in its own Place, and with its own Person, after the old Philosoph-[205]

[205] Marginal gloss: 'As set out above, *pp. 95, 96, 97 etc.*' — The page opens on a vocative whose predicate stands at the foot of p. 143. — *siue Vniuersaliter daraus; siue Specialiter darmit*: the distinction is between the universal work made *out of* the matter and the particular transmutations performed *with* it, and the two prepositions carry it. — *Erweisunge*, demonstrations, is the word that settles the clipped sort at p. 143; see the note there. — The last word is broken *Philosophi- / schen* across the page-turn and is Fraktur in both halves, though *Philosophischen* at p. 146 is Antiqua throughout. — The 1599 sets no virgule after *vnuonnöten*.

schen brauch nach / auff vorhero gegangene Ehrliche gewisse *Conditiones,* vnnötig allhier zu erzehlen. Die Zeit vnd Gelegenheit werden dieselbigen wol geben.

Das Geheimnis von Erkentnis *MAGNESIAE* öffentlich für jederman ohne vnterscheid kommen zulassen; kan / soll vnd mag / noch zur zeit / nicht sein ; Sintemal GOTT / seinem vnergründlichen Willen nach / von anfang der Welt hero / bis auff diese zeit / jmmerdar es also hat geschehen lassen / das dasselbe zu jederzeit nur wenigen / von Jhme insonderheit darzu erwehleten *doctrinæ filijs* / kund gewesen / wie solches die Erfahrung bezeuget / vnd aus der Philosophen Schrifften / auch allerley Historijs / hin vnnd wieder gnugsam zu ersehen; So wol auch in dem 1. Cap. meiner *Confes-*

Die von Gott hierzu ausserwehlten / werden solcher geheimen Erkentnus / auch nach heutiges tages / theilhafftig. *Qui perseuerauerit usq; ad finem, coronabitur.*

-ical usage, upon Honest and certain *Conditions* previously gone before, which it is needless to recount here. Time and Occasion will duly give them.

To let the Secret of the Recognition of *MAGNESIA* come out publicly before everyone without distinction cannot, shall not, and may not yet be; inasmuch as GOD, according to His unfathomable Will, from the beginning of the World hitherto, up to this present time, has ever let it so come about that the same has at all times been known only to a few *sons of doctrine*, especially chosen thereunto by Him — as Experience attests, and as may sufficiently be seen, here and there, out of the Philosophers' Writings and out of all manner of Histories; as also in the 1st Chapter of my *Confes*-[206]

[206] Marginal gloss: 'Those chosen by God thereunto become partakers of such secret Recognition, even to this present day. *He that shall have persevered unto the end shall be crowned.*' — The Latin welds two texts and matches neither exactly: the Vulgate has *qui autem perseveraverit in finem hic salvus erit* at Matthew x. 22 and *qui autem permanserit usque in finem hic salvus erit* at xxiv. 13, while the crown belongs to 2 Timothy ii. 5 and iv. 8. The form Khunrath gives is a commonplace of devotional Latin. — The page states the secrecy principle in its strongest form, and grounds it, as p. 44 does, in God's will rather than in the Philosophers' discretion. p. 55, where the reason given was that not every peasant should find his way in, is the odd one out of the three, and all three stand. — *Historijs* and *Cap.* are Fraktur while *Confes-* beside them is Antiqua.

sion vom *Hylealischen CHAO* weitleufftig angezeiget worden.

ADMONITIO

Es wisse auch ein jeder ; Wird der jenige / deme GOTT *MAGNESIAM* hat erkennen lassen / Sie böß-vorsetzlich vnnd mit trotzigem ernst gtring schetzen; oder aber derogestalt ; / aus leichtfertigkeit / böß-verächtlich *tractiren* ; auch die / seinem *Præceptori, vhraltem Philosophischen* löblichen Brauch vnd Gewonheiten nach / darüber (als einer Ehrlichen vnd Billichen sache) vngezwungene freywillig gethane Gelöbtnis vnd Pflichte (*quæ non sunt vincula iniquitatis*) allezeit / sein gantzes Leben hindurch / nicht *candidè atq; syncerè & sinè fraude ac dolo,* steiff / fest vnd vnverbruchlich (ein jeder pflicht - schüldiger prüfe sein Gewissen) halten / sondern Gewissen - los - vergeslich an die Wand hencken / den wird

In casu hoc nulla est iniquitas ; imo æquitas summa.

-*sion* on the *Hylealic CHAOS* it has been set forth at large.

Let every man know this too: if he to whom GOD has let *MAGNESIA* be recognized shall esteem Her lightly, wickedly-of-set-purpose and with defiant earnest; or else in that fashion, out of frivolity, shall *handle* Her wickedly-contemptuously; and if moreover he shall not keep — always, his whole Life through, *candidly and sincerely and without fraud or guile*, stiffly, firmly and inviolably (let every man bound by a duty examine his Conscience) — the Pledges and Obligations (*which are no bonds of iniquity*) made freely and unconstrained to his *Preceptor* thereupon, after the ancient Philosophical and laudable Usage and Custom, as an Honest and Equitable matter; but shall rather hang them Conscience-less and forgetful upon the wall: then will[207]

[207] Marginal glosses: '*AN ADMONITION.*'; '*In this case there is no iniquity; nay, the highest equity.*' — The second gloss answers an objection before it is made: an oath of secrecy sworn to a teacher might be thought a *vinculum iniquitatis*, a bond that binds to wrong, and Khunrath denies it in the body and again in the margin. — The oath to a *Praeceptor* is the only institutional fact the treatise reports about the transmission of the Art, and it is reported as ancient usage, not as Khunrath's rule. — The *Confession* is Khunrath's own *Confessio de Chao Physico-Chemicorum Catholico* (*Vom hylealischen Chaos*), Magdeburg 1597, cited by chapter at pp. 77 and 89: the phrase *vom Hylealischen CHAO* belongs to the book's title, not to what is set forth in it. — *gtring* is printed for *gering*, and *sinè* for *sine*; both left as set. The 1599 also sets *derogestalt ; /*, and *vhraltem Philosophischen* is Antiqua where the same word at p. 144 is Fraktur.

GOTT deswegen zeitlich gnug / hinwiederumb mit Hertz / Leib vnd Seel zitterlicher verfluchung vnd straffe / nicht vngestraffet dahin gehen lassen. *Deuorabitur, secundum Hebræorū doctrinam, à IEHOVAE vltore subdelegato. AZAZELE, per proprietatem Iudicij, iuxta legem iræ & punitionis Diuinæ.* Derhalben / auff das du nicht sündigest / so schreibe sie in die Taffeln deines Hertzens / stelle sie ins Liecht für deinem Angesicht / vnd thue bestendig darnach / so wirstu wohnen in der Hütten des HERRN / vnd bleiben auff seinem heiligen Berge ; auch / nach GOTTES gnedigen willen / zu rechter zeit / vom HERRN in diesem Geheimnis weiter gesegnet werden. Dann es spricht *LILIVM, si DEVS reperiret cor fidele, vtiq; revelaret ei Artem*

Attestantibus hoc Pico Mirandulæ Comite ; Capnione, Agrippa & Scalichio.

Wir wissen / das Gott die Sünder nicht erhöret / Joh. 9. *vers. 31.* Es hilfft sie nichts / wann sie auch schon alle jhre Hende zusamen theten.

In silentio & Spe erit FORTITVDO ve-

GOD, on that account, soon enough not let him go thither unpunished — but in requital, with a cursing and a punishment to make Heart, Body and Soul tremble. *He shall be devoured, according to the doctrine of the Hebrews, by AZAZEL, the subdelegate of JEHOVAH the avenger, by the property of Judgement, according to the law of Divine wrath and punishment.* Therefore, that thou sin not, write them upon the Tables of thy Heart, set them in the Light before thy Countenance, and do constantly thereafter; so shalt thou dwell in the Tabernacle of the LORD and abide upon his holy Mountain; and also, according to GOD'S gracious will, in due time, be further blessed by the LORD in this Mystery. For *the LILY* says, *si DEVS reperiret cor fidele, vtique revelaret ei Artem*[208]

[208] Marginal glosses: '*Pico, Count of Mirandola, attesting this; with Capnio, Agrippa and Scalichius.*'; 'We know that God heareth not sinners, *John ix, verse 31*. It helps them nothing, though they should put all their hands together.'; '*In silence and in Hope shall your STRENGTH be…*' (running on to p. 148). — The four witnesses are Giovanni Pico della Mirandola; Johann Reuchlin, who Grecized his name as *Capnio*; Heinrich Cornelius Agrippa of Nettesheim; and Paulus Scalichius (Pavao Skalić, 1534–75), the compiler of the *Encyclopaedia*. They are the standing line of Christian-cabalistic authority, and Khunrath calls them for a point of Hebrew demonology. — John ix. 31, *Now we know that God heareth not sinners*. — The German is doubly negative — GOD will *not* let him go *unpunished* — and both negatives are kept. — *LILIVM* is cited as a speaker, as the *Rosarium* is at pp. 134–135; which of the several alchemical *Lilia* is meant cannot be told from this page. — *si DEVS reperiret cor fidele, vtique revelaret ei Artem hanc*: 'if GOD should find a faithful heart, He would assuredly reveal to him this Art.' The Latin is kept because Khunrath restates it in German at the head of p. 148, where the English gives it; *hanc* stands over the page turn with the German.

stra. Esa. 30. Symbolicè q. d. erit vobis ELIXEIR. vide pag 88.

hanc, fünde GOTT ein trewes Hertz / gewißlich er offenbarete jhme diese Kunst. Wer seinem Nechsten schweret vnd helts / der wird wol bleiben / sagt der Man nach GOTTES willen / im 15. Psalmo. Die *exception, lingua iuravi, mentem injuratam teneo* / als habe man es im Hertzen also scharff vnd hefftig nicht gemeinet / wie die Wort gelautet / hat *in foro conscientiæ* keinen bestand ; sie pflegt doch entlich noch elendiglich zu *expiriren*.

CHRISTVM verachten / lestern / wissende - vnd vorsetzlich verspotten / auch vngebürliches eigenes nutzes halben grüblen vnnd suchen / wie man / in Ehrlichen billigen Sachen / möge ausflucht haben / gethane pflicht nit zu halten / seind Sünden in den heiligen Geist / die nimmermehr vergeben werden ; Gewißlich auch nicht

hanc — If GOD found a faithful Heart, assuredly He would reveal to him this Art. Whoso sweareth to his Neighbour and keepeth it, he shall well abide, says the Man after GOD'S will, in the 15th Psalm. The *exception, I swore with the tongue, I keep the mind unsworn* — as though one had not meant it in the Heart so sharply and vehemently as the Words ran — has no standing *in the court of conscience*; it is wont in the end to *expire* miserably all the same.

To despise CHRIST, to blaspheme him, to mock him knowingly and of set purpose; and, for the sake of improper private gain, to grub and to search out how one may, in Honest and Equitable matters, have a shift not to keep a duty once undertaken: these are Sins against the holy Ghost, which shall nevermore be forgiven. And certainly not[209]

[209] Marginal gloss, continued from p. 147: *'…stra. Isaiah 30. Symbolically, as if to say: there shall be for you an ELIXIR. See p. 88.'* — Isaiah xxx. 15, *in silentio et in spe erit fortitudo vestra*. The pun is the point and is why the gloss runs over two pages: Khunrath reads *fortitudo vestra*, your strength, as the Elixir, and sends the reader to his own p. 88 for it. — *lingua iuraui, mentem iniuratam teneo*: Euripides, *Hippolytus* 612, in the Latin form in which the line was proverbial in the sixteenth century — the tongue has sworn, the mind is unsworn. Khunrath has *teneo* where the common form has *gero*. — Psalm xv. 4, *der seinem Nächsten schwört und hält es*; *der Man nach GOTTES willen* is David, the man after God's own heart.

ein geringes / sondern hoch straffwürdiges verbrechen gegen GOtt / an *MAGNESIA, CHRISTI* Natürlichem vnnd Symbolischen *Effigie* in der grossen Weld ; vnd an seinem *Præceptore, qui (calculo Sapientum) parentis loco venerandus* , solches thuen. Ein Christ dencke jhme *Theosophisch* nach. GOTT lesset mit sich nicht schertzen. [a]Dann der HErr wird den nicht vngestraffet lassen / der Seinen Nahmen Mißbrauchet.

A domo ingrati non recedet malum. Dein lebtag / solstu solcher wols† that nicht vergessen.

[a] *Exodi 20. Vers. 7.*

Wie nahe oder ferne aber man dem *Lapidi Philosophorum* sey / darumb lasse der *Calumniant* sich nur vnbekummert / vnd sehe zu / das er selbst seine vorhabende Arbeiten zum verhofften Ende bringe. Was einem andern GOtt geben hat / oder noch geben wil / das wird jhm der Teuffel / ohne Gottes willen / nicht nehmen.

a small, but a highly punishable crime against GOd — to do such a thing upon *MAGNESIA*, *CHRIST'S* Natural and Symbolical *Effigy* in the great World; and upon his *Preceptor, who (by the reckoning of the Wise) is to be revered in a parent's stead*. Let a Christian think it over *Theosophically*. GOD will not be mocked. [a]For the LORD will not hold him guiltless that Misuseth His Name.

But how near or how far one may be to the *Lapis Philosophorum* — for that let the *Calumniator* be unconcerned, and look rather to it that he bring his own intended Labours to the hoped-for End. What GOd has given to another, or will yet give him, the Devil will not take from him without God's will.[210]

[210]Marginal glosses: '*From the house of the ungrateful, evil shall not depart.* All thy life long thou shalt not forget such a benefit.'; keyed to Khunrath's *a*: '*Exodus 20, Verse 7*' — *thou shalt not take the name of the LORD thy God in vain*, which is the second commandment in the Lutheran numbering Khunrath and his readers used. — *GOTT lesset mit sich nicht schertzen* alludes to Galatians vi. 7, varying Luther's *Gott lässt sich nicht spotten* to *schertzen*; the English keeps the biblical form. — [†]The gloss breaks the word *wols / that*: the sort at the line end is a round *s*, not the short dash used at *ingra- / ti* higher in the same gloss, so the word stands as *wolsthat* for *wolthat*. Left as set. — The ingratitude in question is toward a teacher, and the sentence makes the offence threefold: against GOD, against *Magnesia* as Christ's effigy in nature, and against the *Praeceptor* to whom the oath of p. 146 was sworn.

Vermeinestu dann / in der Kunst etwas gewisses haben / heisse vnd sey nichts anders / als nur alleine Silber vnd Gold machen ? Meinstu dann / das der / so *MAGNESIAM* erkennet / stracks müsse *Transmutatoriè tingiren* können ? Oho / Geitzhals ! O GeldNarr ! weit gefehlet. Werestu ein wahrer liebhaber der rechten Weisheit / vnd ein Gehorsames Kind der *Philosophen* / du würdest die Wunderbare Erkendnissen aus *Magnesia Vniuersali,* als nemlich / des Ewigen / Allmechtigen / gutthetigen Schöpffers / aus dem Geschöpff ; vnd dessen / den er gesand hat / *IHSVH Christi* ; des anfangs der grossen Weld / vnd Naturlicher dinge ; deiner selbst / was du seist ; vnd der viel wunder wirckenden Natur ; Aus welchen allen die Weisheit / Allmacht vnnd Gütigkeit GOTTES (deswe-

Gleich als würde *MAGNESIA* dem *Philosopho,* nur allein Silber vnd Goldt machens halber / von Gott mitgetheilet.

Besihe Paulum im 1. *cap.* der Epist. *ad Rom. ver. 18. 19. 20.* Vnd das *8. cap.* meiner *Confess:* Vom *Hylealischen CHAO.*

Dost thou then suppose that to have something certain in the Art is called, and is, nothing else than only to make Silver and Gold? Dost thou suppose, then, that he who recognizes *MAGNESIA* must straightway be able to tinge *Transmutatorily*? Oho, Miser! O Money-fool! wide of the mark by far. Wert thou a true lover of right Wisdom, and an Obedient Child of the *Philosophers*, thou wouldst hold the Wonderful Recognitions out of *Magnesia Vniuersalis* — namely, of the Eternal, Almighty, benevolent Creator, out of the creature; and of Him whom He has sent, *IHSVH Christ*; of the beginning of the great World and of Natural things; of thyself, what thou art; and of Nature, that works so many wonders — out of all which the Wisdom, Almightiness and Goodness of GOD (for which[211]

[211] Marginal glosses: 'As though *MAGNESIA* were imparted by God to the *Philosopher* only for the sake of making Silver and Gold.'; 'See *Paul* in the 1st *chapter* of the *Epistle to the Romans, verses 18, 19, 20*. And the 8th *chapter* of my *Confession: On the Hylealic CHAOS*.' — Romans i. 18–20, that what may be known of God is manifest from the things that are made, is the proof-text of the whole apologia and is quoted in Greek at p. 151. The self-citation is to the *Confessio de Chao Physico-Chemicorum Catholico*, Magdeburg 1597. — The five Recognitions are a ladder: the Creator from the creature, the Son, the beginning of the world, oneself, and Nature. Only the last has anything to do with metals, and it comes last. — *Geitzhals* and *GeldNarr* are both coarse; the English keeps them so.

gen du auch in diese Weld gesetzet bist) reichlich zu erlernen / vnnd GOTT dafür zu dancken / loben vnd zu preisen / dem Silber vnnd dem Goldmachen weit fürziehen. *Est, certè, MAGNESIA horum omnium agnoscendi & cognoscendi ratio pulcherrima. Rectè igitur ipsa Physice quodammodo Theologiæ pars, quæq; illi subseruit, est appellata à viris doctis. Paulus etiam* τὸ γνωστὸν τοῦ Θεοῦ *ex rebus his creatis & conspicuis haberi docet. Vnde & Tertullianus sæpe scripsit, DEVM ex Mundi huius òpificio cognosci; ex Verbi autem sui prædicatione recognosci.*

Cognitio THEOLOGIAE Biblicæ & Macrocosmicæ coniungitur. Theologiæ vtriusq; , h. e. vttroq; hoc modo Diuinitus scriptæ ac traditæ, Doctores.

Sprichstu / wz wehre mir *MAGNESIA* nütze / wann ich dadurch nicht stracks solte können Silber vnd Gold machen ? Setzen† doch die *Philosophi* sehr viel in jre Schrifften / von Verwandlung der vnte-

thou too art set into this World) are richly to be learned, and GOD to be thanked, lauded and praised for them — far preferable to the making of Silver and of Gold. *MAGNESIA is, assuredly, the fairest means of acknowledging and of knowing all these things. Rightly, therefore, has Physics itself been called by learned men, in a manner, a part of Theology, and one that serves it. Paul also teaches that what may be known of God is had out of these created and visible things. Whence Tertullian too has often written, that GOD is known out of the fabric of this World, but re-known out of the preaching of his Word.*

Sayest thou: of what use were *MAGNESIA* to me, if I could not straightway make Silver and Gold by it? Why, the *Philosophers* do set† very much in their writings touching the transmutation of the lower[212]

[212]Marginal gloss: '*The knowledge of Biblical and of Macrocosmic THEOLOGY is joined together. Doctors of both Theologies — that is, of theologies Divinely written and delivered in each of these two ways.*' — The 1599 sets *vttroq;* with a doubled *t* for *vtroque*; the sorts are clear and the word is printed as found. The claim is that one may be a Doctor of both theologies at once, because God wrote and delivered both books. — τὸ γνωστὸν τοῦ Θεοῦ is Romans i. 19, *that which may be known of God*; the 1599 sets it with the usual sixteenth-century Greek contractions, the ου of both τοῦ and Θεοῦ as a ligature under the circumflex. — The Tertullian is a paraphrase, not a quotation: the distinction between knowing God from his works and re-knowing him from his Word runs through the *Apologeticum* and *Adversus Marcionem*, but no one sentence of his answers to this Latin, and Khunrath's *sæpe scripsit* does not claim one. — †The verb is blotted past recovery. The sorts give a Fraktur capital *S*, then four clusters of which the third carries a descender. *Setzen* is adopted because *in jre Schrifften* is accusative and wants a verb of putting. *Sagen* is excluded by the ink, the second cluster being too tall for an *a*; *Sehen* fits the ink but not the case.

ren *Metallen* in Silber vnnd Gold / durch *Lapidem Philosophorum, ELIXEIRIA* vnd *TINCTVRAS*! Ja / es ist recht : solchen angenehmen Speck aber / haben Sie / gegen GOtt wolverandwortlich / der Weldt müssen auff die falle binden / solten sie andera^{+} grosse Arbeit (so *in Præparatione MAGNESIAE,* vnd anderer allerley *Materialien, Alchymisch* angewendet werden mus) schewende / vnd lieber mit dem Jüdenspieß rennende / oder sonsten zu andern GOtt Mißfelligen Weldlichen Sachen / vor sich vnd die jhrigen / jhr Geld viel lieber anlegende / dann auff tieff verborgene gute Künste etwas wendende / wol vermögene Leute / auch darzu locken vnd anbringen / die vielseltigen wunderbaren geheimnissen GOttes in der Natur / durch Fewer / mit grossen Kosten /

Es ist gleich wie man die Kinder mit zucker / öpfeln vnd birnen in die Schule locket.

Metals into Silver and Gold, by the *Lapis Philosophorum, ELIXIRS* and *TINCTURES*! Yes: it is true. But such welcome Bacon have They had to bind upon the trap for the World — well-answerable for it before GOD — if they were to lure and bring in thereto well-to-do People: people who shun the great Labour (which must be bestowed *Alchemically* upon the *Preparation of MAGNESIA* and of all manner of other *Materials*), and would rather run with the Jew's spear, or otherwise lay out their Money, for themselves and for theirs, upon other Worldly matters displeasing to GOd, than turn any of it upon deeply hidden good Arts — to search out the manifold wonderful secrets of GOd in Nature, by Fire, at great Cost,[213]

[213]Marginal gloss: 'It is just as one lures Children into School with sugar, apples and pears.' — The gloss is the key to the sentence: the promise of transmutation is the bait, and Khunrath allows it, as a schoolmaster allows the sweets. *Speck* is the bacon on the trap, and the figure is not softened. — *mit dem Jüdenspieß rennen*, to run with the Jew's spear, is the period's proverb for usury and sharp dealing; it is an ugly phrase and it is printed as it stands. — The sentence is one period of twenty-four lines, twenty of them on this page, and its infinitives (*zu erforschen*, *nachzusuchen*) do not arrive until p. 153. The English holds the suspension and breaks at the page as the German does, except that it anticipates *to search out* by four lines, the English object requiring its verb sooner than the German does. — †The 1599 sets *andera*, which is not a word; the sense wants *anders*, otherwise, or *andern*. The same slip stands at p. 77. Left as set.

Mühe / Fleiß vnd Arbeiten / GOtt zu Ehren ; Jhnen / vnd jren Nechsten zu allerley guten ; auch dem Teuffel / sampt desselben anhang / zu verdrieß ; Alchymisch (GOtt hat es nicht anders geordnet) zu erforschen / vnd denselben wie billich geschehen solte / vnuerdrießlich nachzusuchen.

O / Jhr viel - geld - Reichen vnnd sehr wol - habenden ! Meinet jhr dann auch eben das euch Gott der HERR derowegen viel Geld vnd Gut gegeben habe / Euch vnd die ewrigen / nur alleine in Geld vnd Weld - sachen / hoch zu machen ? Nein / Warlich. Jhr seid nur Haußhalter von dem grossen vnd milden GOTT darüber gesetzet ; demselben müsset jhr (da wird keine *exception* für helffen) am Tage des strengen Gerichts / SEINES von jhme auch vertraweten vnnd vnterhanden bevolenes

Pains, Diligence and Labours — to the Honour of GOd; to Themselves and their Neighbours for every manner of good; and to the vexation of the Devil, together with all his following — *Alchemically* (GOd has ordained it no otherwise), and to seek after them unwearyingly, as in fairness ought to be done.

O ye that are Rich in much money and very well off! Do ye then suppose that GOd the LORD has given you much Money and Goods for just this, only to make you and yours great in Money and Worldly matters? No, truly. Ye are only Stewards, set over it by the great and bountiful GOD; and to Him ye must render, on the Day of the strict Judgement (no *exception* will avail there), an account of HIS own Money, entrusted to you by Him and committed to your hands[214]

[214]No marginal gloss stands on this page. — *dem Teuffel / sampt desselben anhang* settles a crux opened at p. 7 and closed at p. 92: the Devil's *Anhang*, his following, is Khunrath's own phrase, and the 1784 recension's construal of *schupē* as *Anhang* is now confirmed out of the 1599 itself. — *Haußhalter* is the steward of Luke xvi, where Luther's *Gib Rechenschaft von deinem Haushalten* stands at verse 2. The German here never names the reckoning; *an account* is supplied in the English, which the construction requires and the parable warrants. — The address to the rich runs from here to p. 154 and is the only passage so far in the treatise aimed at patrons rather than at practitioners.

Geldes - *Talenti* oder Pfundes halben / Ob vnd Wie jhr GOtt / Ewern Geld vnd anderer hülffen bedürfftigen Nechsten / vnd euch selbst sambt den ewrigen / dauon CHRISTLICH gedienet ; das *quod tibi vis fieri, alteri feceris* , damit recht *practicirt* ; vnd gnug - verantwortlich Haußgehalten habet. Wehe / als dann / euch Mammons Dienern.

Christlich / sage Ich.

Ein *Philosophus* heist vnd ist ein Weißheitliebender / nit nur ein Silber oder Goldliebender ; Darumb seind seine Arbeiten fürnemlich gerichtet zum Erkentnis der wahren Weißheit / auch aus dem Buch der Natur : diese selbe suchet er zu forderst durch fewer kunst / das andere alles (darbey der *Transmutatio Metallorum* auch gehöret) wird jhme dann / nach dem willen Gottes / wol zu fallen. Lies meine Schrifften / verstehe

Das Fewer ist *DEI, in Vniuersitate Mundana*† *, Physices Professor ordinarius* : es *expliciret* , das Buch der Natur recht gewis.

of Money — of the *Talent* or Pound — Whether and How ye have therewith served GOD, your Neighbour who stands in need of your Money and other help, and yourselves together with your own, CHRISTIANLY; have rightly *practised* that *what thou wouldst have done to thee, that do thou to another*; and have kept house answerably enough. Woe, then, to you, Mammon's servants.

A *Philosopher* is called, and is, a Lover of Wisdom, not only a lover of Silver or of Gold. His Labours are therefore directed chiefly to the Recognition of true Wisdom, and out of the Book of Nature too: this same he seeks first of all by the art of fire; and all the rest (whereto the *Transmutation of Metals* also belongs) will then fall to him well enough, according to the will of God. Read my Writings, understand[215]

[215]Marginal glosses: 'Christianly, I say.'; 'Fire is *GOD'S ordinary Professor of Physics in the University of the World*: it *expounds* the Book of Nature right surely.' — The second gloss is the sentence the Introduction of this edition takes for Khunrath's account of how the book of nature is read, and it stands here, not at p. 155. †The 1599 sets *Muudana*; Khunrath's errata on the errata leaf (the verso of the p. 187 leaf) give *Mundana, für Muudana, in marg*. Corrected and marked. — *quod tibi vis fieri, alteri feceris* is the Golden Rule in its positive form (Matthew vii. 12); the commoner scholastic form is the negative *quod tibi fieri non vis, alteri ne feceris*, and Khunrath chooses the positive. — The doublet *Talenti oder Pfundes* points to two parables at once: the *Talentum* is the talent of Matthew xxv, where Luther has *Zentner*, and the *Pfund* is the mina of Luke xix. 13, where Luther has *Pfund*. The steward's reckoning of p. 153 is still running through both.

sie / vnd judicire als dann Philosophisch den Vogel aus seinem gesang / so wirstu sehen / ob *Doctor Khunrath* etwas *PHILOSOPHISCH* - GEWISSES habe / in dieser Kunst / oder nicht.

So folget auch nicht stracks / das ein jeder (ein jeder / sag Ich) der transmutiret hat / oder noch etwan heutiges tages transmutieren† thuen kan / die wahre *MAGNESIAM* Erkenne ; auch die Kunst / der *Philosophen* STEIN recht zu *Præpariren* / selbst gar gewis habe ; vnd man solchen / gezeigeter prob wegen / als ein vnfehlbares *Oraculum* , nur alleine hören solte oder müsse : Sintemal Landkündig ist / WIE / auch durch WAS für geschwinde seltzame Mittel etliche Leute / die offt vnd vielmals *transmutatoriè tingiret* haben (Wil von betrieglich vnnd vnredlichen *proie-*

them, and then *judge* Philosophically the Bird by its song: so shalt thou see whether *Doctor Khunrath* has anything *PHILOSOPHICALLY*-CERTAIN in this Art, or not.

Nor does it straightway follow that every one (every one, I say) who has *transmuted*, or can still somehow do a *transmuting* today, therefore Recognizes the true *MAGNESIA*; or himself has, quite certainly, the Art of rightly *Preparing* the Philosophers' STONE; or that such a one, for the proof he has shown, should or must be heard alone as an unfailing *Oracle*. For it is known throughout the land HOW, and by WHAT swift and strange Means, sundry People who have often and many times *tinged transmutatorily* (I will say nothing now of deceitful and dishonest *pro*-[216]

[216]No marginal gloss stands on this page. — *den Vogel aus seinem gesang judiciren*, to judge the bird by its song, is proverbial; Khunrath's application of it is to his own book — read it, and judge the man by what he writes. — The distinction the page turns on is between transmuting and *knowing*: a man may have a tincture and not have the Art, and the proof of the first is no proof of the second. It is the mirror of the objection at p. 130, where the opponent demanded that Khunrath transmute before he speak; here the demand is turned round on those who can. — *PHILOSOPHISCH - GEWISSES* is set half in Antiqua and half in Fraktur capitals, the fount changing at the compounding hyphen and not at the line break that falls inside *PHILOSOPHI- / SCH*; it is reproduced so. — †The first sort of line 11 is clipped by the trimmed inner margin, as at p. 143, and *transmutieren* cannot be told from *transmutiren*. — *transmutiret* and *transmutieren* are Fraktur here; *transmutatorie tingiret* at the foot of the page is Antiqua, and the two stems stand thirteen lines apart in two founts.

ctionibus / die mancher wol zu brauchen weis / auch viel zuseher / aus vnwissenheit / für auffrecht gehalten / jetzo nicht reden) an dieselbigen Tincturas gantz vn - Philosophisch gerathen sein / vnd sie erpracticiret haben. Als lange die *Tinctur* , also lange wehrete auch jhre Kunst. Man hat nie erfaren / das angedeuteter *Tingenten* einer den STEIN der Weisen / wie Bernhardus der Graff in seinem hohen Alter vier mahl gethan / hernacher jemals zu Bereitet hette. Hetten sie *Materiam* gewust ; auch derselbigen rechte *Præparation* ; vnnd wehren ware *Philosophi* gewesen / wie sie doch darfür angesehen vnd gerühmet sein wolten / Sie hetten das Werck / in der langē zeit vnd bey so sehr sehr guten Gelegenheiten / die sie darzu gehabt / wol wiederumb troffen. Aber solches geschahe niemals. Wer

-*jections*, which many a man knows well how to use, and which many onlookers too, out of ignorance, have held for upright) came by those *Tinctures* quite un-Philosophically, and got them *by practice*. As long as the *Tincture* lasted, just so long lasted their Art also. It has never been found that any one of the *Tingents* here intimated ever afterwards Prepared the STONE of the Wise, as *Bernhardus* the Count did four times in his high Age. Had they known the *Matter*, and its right *Preparation* as well; and had they been true *Philosophers*, as they nevertheless wished to be held and famed — they would well have hit upon the Work again, in the long time and with the very, very good Opportunities they had for it. But such a thing never came to pass. Who[217]

[217] No marginal gloss stands on this page. — *erpracticiren*, to get a thing by practising upon someone, is Khunrath's coinage on *practiciren* and carries the sense of sharp dealing rather than of laboratory practice; the English keeps it as *got by practice*. — The test proposed is empirical and is the strongest argument of its kind in the book: a man who had the Art could repeat it, and these men never did. Bernard of Treviso, brought in at p. 131 as the witness that knowledge precedes success, returns here as the witness that it also outlasts it. — *zuseher*, onlookers; *für auffrecht gehalten*, held for upright, that is, taken to be honest men. — *Tincturas* in line 5 is Fraktur and *Tinctur* in line 7 is Antiqua, two lines apart; *erpracticiret* and *Bernhardus* are Fraktur.

hat gnugsam Bürgschafft dafür / dz heutiges tages dergleichen nicht auch wiederumb geschehe / geschehen könte oder möchte? Man mus nicht nur schlecht vnd blos auff die gezeigte *Probam* sehen / vnd derselben alleine trawen / sondern vielmehr den Vogel aus seinem Gesang *iudiciren* , ob er Natur-gemeß oder aber vn-Naturgemeß dahero singe. Wo jrgend / so hat allhier stat / *loquere , ut audiam qui sis!* Als dann kan man ein richtig Vrtheil fellen / vnnd die Lügen von Warheit vnterscheiden. Man mus auch in *scibili chymico* die Geister / *ad Lydium Naturæ Lapidem,* prüfen. Ein warer Philosophus schewet das Liecht nicht ; darumb ist mit dieser admonition vnd angedeutetem tentamine, jhme auch nichts zu nahe geredet. Seine *Philosophia* von *MAGNESIa, minera Artis,* wird

— has surety enough for it that the like does not also come to pass again today, could not or might not so come to pass? One must not look merely bare and flat upon the Proof displayed, and trust that alone, but rather judge the bird from its song, whether it sings thence Nature-conformingly or un-Nature-conformingly. If anywhere at all, then here has place: *speak, that I may hear who thou art!* Then can one pass a right Judgment, and distinguish the Lie from the Truth. One must also, in the *chymical knowable discipline*, prove the spirits *at Nature's Lydian Stone*. A true Philosopher shuns not the Light; therefore nothing is spoken too near him either by this admonition and by the trial here intimated. His *Philosophy* of *MAGNESIA, the Mine of the Art*, will[218]

[218]No marginal gloss stands on this page. — *loquere, ut audiam qui sis*: 'speak, that I may hear who thou art.' The turn is the Socratic apophthegm familiar in the period as *Loquere, ut te videam*, 'speak, that I may see thee'; Khunrath puts hearing for seeing, which the bird-and-song figure just before it wants. — *ad Lydium Naturæ Lapidem*: to Nature's Lydian Stone, the touchstone on which gold is rubbed. It is the same figure as the *Basanus huius litis* and the German *Probstein* of p. 43. *Die Geister prüfen* carries 1 John iv. 1, which Luther's German gives as *prüfet die Geister*; the two figures are laid over one another, the scriptural testing of spirits and the assayer's stone. — *scibile*, a knowable discipline. — *Probam* is Antiqua here and Fraktur at p. 161, and *Philosophus* is Fraktur here and Antiqua at p. 159; *admonition* and *tentamine*, which look Latin, are Fraktur.

auch dieser Naturgemessen *doctrin* , welche Ich in gegenwertigen *Tractatu* handele / nicht zuwieder lauten / *est enim Veritas semper & vbiq; sibi consona ;* das ist wol gewiß vnd vnfehlbar. Lasset einen solchen ankommen / so wollen wir es hören / vmb welche zeit es ist.

Eine grobe Lügen.

Lieben / höret doch (*reveren-ter*) eine tapffere Lügen / die etliche Leute vnuerschambt dörffen auff die Bahn bringen / in deme sie ernstlich vorgeben / sie wollen / zum krefftigen beweis wahrer *Materiæ LAPIDIS Philosophorum,* mit jhrer noch rohen *materia* , die sie für die Rechte *materiam* des STEINS der Weisen aus vnd angeben / allbereit die vnteren *Metalla* in die obern bestendig *transmutiren,* vnd also schon eine prob des Goldmachens thuen. Ist dis nicht ein grewlicher Schus?

— also not sound contrary to this Nature-conforming *doctrine* which I handle in the present *Treatise; for Truth is always and everywhere consonant with itself*: that is indeed certain and infallible. Let such a one come forward, and we will hear it, and what o'clock it is.

Dear people, hear now (*with reverence*) a stout Lie which certain folk are shameless enough to dare to bring upon the course: in that they earnestly give out that they will, for a forcible proof of the true *Materia of the LAPIS Philosophorum*, with their still raw *materia* — which they give out and declare to be the Right *materia* of the STONE of the Wise — already transmute the lower *Metals* lastingly into the upper, and so already make a proof of gold-making. Is this not a hideous shot?[219]

[219] Marginal gloss: 'A gross Lie.' — *est enim Veritas semper & vbique sibi consona*: for Truth is always and everywhere consonant with itself. — *vmb welche zeit es ist*, literally what o'clock it is; the idiom is 'we shall hear how matters really stand.' — *tapffer* in this German is stout or considerable, not brave, and *auff die Bahn bringen* is to bring a thing onto the course, that is, to put it about. *(reverenter)* is the formula of apology for naming something coarse. — *grewlicher Schus*: a shot wide of the mark. The final sort is the round *s* the page uses at the end of *aus* five lines above, not the *ß*. — *doctrin* and *Tractatu* are Antiqua, and so is *transmutiren* here, where the same verb at p. 162 is Fraktur.

Welcher Naturgemeß lehrender *Philosophus* hat jemals dergleichen sich verlauten lassen? Warlich gar keiner : aus vhrsach / das ein solches der Warheit / auch Mügligkeit vnd Willen der Natur / gantz vnd gar zu wieder / *&, consequenter* / durchaus vn-*Philoso*phisch ist. Betrachte es doch ein jeder *Doctrinæ filius* ! Wie kan *Lapidis Philosophorum materia* allbereit bestendig *Transmutatoriè tingiren,* dieweil noch keine derselbigen *Regeneratio , Plusquamperfectio ,* vnd andere darzu nothdürfftige *Qualificatio* mehr (wie den Natur-gemes geschehen mus) vorhero gegangen sein? Könte man also rohe vnd vn-*præpariret* stracks darmit *Transmutatoriè tingiren ,* wozu bedürfften die Philosophi (wie jre vielfeltige vnnd fast vnzehlbare Schrifften Naturgemes gnugsam

What *Philosopher* teaching Nature-conformingly has ever let himself be heard to any such effect? Truly not one: for the reason that such a thing is wholly and utterly contrary to the Truth, and to the Possibility and the Will of Nature, *and, consequently*, altogether un-*Philosophical*. Let every *son of the Doctrine* consider it! How can the *materia of the Lapis Philosophorum* already tinge lastingly *by way of Transmutation*, while as yet no *Regeneration* of that same, no *More-than-perfecting*, and no other *Qualification* further needful thereto (as must happen Nature-conformingly) have gone before? Could one, raw and *un-prepared*, straightway *tinge by way of Transmutation* with it, what need had the Philosophers (as their manifold and well-nigh innumerable Writings Nature-conformingly enough[220]

[220]No marginal gloss stands on this page. — *Doctrinæ filius*, son of the Doctrine: the standing address to the adept in the alchemical corpus. — *Plusquamperfectio* is the noun to *plusquamperficiert*, rendered more-than-perfected in the earlier blocks. — The 1599 sets *Qualificatio* in the singular after *andere* and before *mehr*, both of which want a plural; there is no abbreviation stroke on the word, and it is printed as found. — *Mügligkeit* is printed with *g* where *Möglichkeit* has *ch*, and *Naturgemes* at line 17 and *Naturgemes* at line 24 stand without the final *ß* which the same word carries at line 1 of this page and on pp. 157 and 163. — The fount changes inside *Philosophisch* at the line break: *Philoso-* is Antiqua at the foot of line 8 and *phisch* Fraktur at the head of line 9. — The catchword is *bezeus* where p. 160 opens *bezeugen*. The page carries its full twenty-four lines and nothing is lost, so this is the compositor's slip. The same thing happens at pp. 62/63, where the catchword *(Das* stands against *(Darinnen*, and at p. 155, where *tioni-* stands against *ctionibus*.

bezeugen) also viel Mühe vnd Arbeit / auch grossen vleis vnd subtiligkeit *in Præparatione* oder zu-Bereitung jhrer *Materiæ* , durch *Calciniren , Dissoluiren , Depuriren Componiren , Putrificiren , Soluiren , Coaguliren, Fi-giren, Inceriren* vnd Metallisches *Fermentiren* , jhren *LAPIDEM MIRIFICVM* / den Wunderthetigen STEIN / mit welchem *Proiectio* auff die vntern / vnd *Transmutatio* in die oberen *Metallen* geschehen sol / vnd von jhnen geschicht / Naturgemeß-künstlich zu erlangen?

Inceriren ist wachs flüssig machen.

Es ist aber von Verstendigen (dieweil solchen gut zu predigen) leichtlich zuerachten / was angedeuteter *pseudo-chymicorum* newer auffzug / von jhrer vermeinten *Transmutation proba* / stillschweigend vnnd zu rücke hinder sich habe; sonderlich †bey in der

testify) of so much Toil and Labour, and of great diligence and subtlety *in the Preparation* or making-ready of their *Materia* — through *Calcining, Dissolving, Depurating, Composing, Putrefying, Solving, Coagulating, Fixing, Incerating* and Metallic *Fermenting* — to attain in a Nature-conforming and artful way their *LAPIS MIRIFICVS*, the Wonder-working STONE, wherewith *Projection* upon the lower and *Transmutation* into the upper Metals is to be made, and is made by them?

But it is easily to be reckoned by people of understanding (since such are good to preach to) what the aforesaid new parade of the *pseudo-chymists*, touching their supposed *proof of Transmutation*, holds silently and in reserve behind it; especially† among[221]

[221] Marginal gloss: '*Inceriren* is to make wax-fluid.' — Khunrath's own definition of *incerare*, to bring a body to the consistency of melted wax; he sets it in the margin beside the word in the body list. — *LAPIS MIRIFICVS*, the wonder-working Stone, as at p. 55. — *Proiectio* and *Transmutatio* are kept distinct: the casting-on of the medicine, and the change it works. — †Khunrath's errata on the errata leaf (the verso of the p. 187 leaf) give *sonderlich bey in der Natur. lin. vltim.* for this page. The last line as printed reads *hinder sich habe; sonderlich in der*, and the correction supplies *bey* before *in der*. Without it the dative *Leuten* that the sentence reaches at the head of p. 161 is left ungoverned. Adopted and marked. — The whole operative list from *Calciniren* to *Fermentiren* is Antiqua, and *Metallisches*, standing inside it, is Fraktur.

Natur vnuerstendigen Leuten , vnd auch krim kratzend zusam̃en scharrendē Geldwürmen. Nun! ein jeder stehe sein ebentenr†. Alleine seyt vermanet / wañ der Tingirer seine Probam thuen sol vnd wil / das jhr ja vleissig achtung gebet auff seine geschwinde Handgriffe / vnd jhme dieselben / neben den *instrumentē* / auch allen andern Werckgezeuge / so er darzu brauchet / recht absehet. Hierzu kan euch gute nachrichtung geben die Trewhertzige Warnungs vermanung / so zu ende Meiner Teutschen *CONFESSION* von Hylealischen Allgemeinem *CHAO* der Philosophen / mit hinbey gesetzt vnd angetrucket ist. Warner ist noch kein böser Man.

Es können auch / aus bishero gesagten allen / die jenigen / so da sprechen / Ich hette mein Schreiben von *MAGNESIA* einstellen

people undiscerning in Nature, and also among money-worms that claw and scrape together. Now then! let each man stand his own hazard†. Only be admonished: when the Tinging-man is to make and means to make his Proof, that you give diligent heed to his quick Hand-grips, and look them rightly off him, together with the *instruments* and all the other Work-tackle he uses thereto. Good instruction herein can be given you by the True-hearted Warning-admonition which is set and printed alongside, at the end of My German *CONFESSION* of the Hylealic Universal *CHAOS* of the Philosophers. A warner is no bad man yet.

Those too can now, out of all that has been said hitherto, who say that I ought to have left off my writing upon *MAGNESIA*[222]

[222] No marginal gloss stands on this page. — *krim kratzend*: *krim* is not an independent word, and belongs to *krimmen*, to claw or scratch with the nails, so that the phrase doubles two verbs of scratching; the English keeps the doubling rather than resolving it. The reading of the sorts is secure; the derivation is offered as the likeliest and not as certain. *Geldwürmen*, money-worms, is Khunrath's. — †*ebentenr* is printed thus: the sorts give *e-b-e-n-t-e*, then a letter with the shoulder of *n*, then *r*. The word wanted is *ebenteur*, adventure or hazard — *ein jeder stehe sein ebenteur*, let each man stand his own risk — and an *n* stands where *u* should. Printed as set and marked. — *Probam* is Fraktur here, where p. 157 sets it Antiqua. — The *Teutsche CONFESSION von Hylealischen Allgemeinem CHAO* is Khunrath's own *Confessio de Chao Physico-Chemicorum Catholico*, Magdeburg 1597, cited before at pp. 77, 89 and 146; the *Trewhertzige Warnungs vermanung* is, he says here, printed with it at its end. — *Warner ist noch kein böser Man* is proverbial.

sollen / bis so lange Ich *Lapidem Philosophorum* daraus aller dinges verfertiget / vnd darmit transmutiret hette / die antwort auff solche jre rede nun selbst schliessen. Sie mögen aber auch dieses darneben wissen / Ob Ich schon nimmermer erlebete / das Ich *Lapidem Philosophorum* vollkömlich daraus *præpariren* möchte / (weil solches in GOTTES gewaltiger Hand vnd vnerforschlichem wissen stehet) vnd zur *Transmutation Metallorum* dadurch jemals gereichte / wolte Ich mir dannoch deswegen keine grawe Hare wachsen lassen ; gleichwol aber deinethalben vnd vor dir / schmehe vnnd schandvogel / die wahre Erkendtnis rechter *MAGNESIAE* behalten; auch wol ein wahrer *Philosophus* sein vnd bleiben / vnd an denen von GOTT mir verliehenen Gaben (auch *Alchymiam* / zuuerstehen / in

until such time as I had made the *Lapis Philosophorum* out of it in all points, and had transmuted with it — they too may now themselves draw the answer to such talk of theirs. But let them know this besides: even if I should never live to *Prepare* the *Lapis Philosophorum* perfectly out of it (since such a thing stands in GOD'S mighty Hand and unsearchable knowledge), and never through it came to the *Transmutation of Metals*, I would for all that let no grey hair grow on me for the sake of it; yet nevertheless, for thy sake and before thy face, thou slander- and shame-bird, I would keep the true Recognition of right *MAGNESIA*; and would well be and remain a true *Philosopher*, and in those Gifts lent me by GOD (*Alchemy* too — understand it — in[223]

[223]No marginal gloss stands on this page. — *aller dinges*, in all points: the old genitive that lies behind modern *allerdings*. — *nimmermer* is printed for *nimmermehr*. — *schmehe vnnd schandvogel*: the compound is Khunrath's and the English keeps it. — *vor dir … behalten* bears two constructions: to retain the knowledge in thy despite, and to keep it back from thee. The first is taken here, because what follows — *auch wol ein wahrer Philosophus sein vnd bleiben* — continues what he would still be, not what he would withhold. The second is not excluded. — The catchword is *pun-* where p. 163 opens *puncto*: the compositor set the first syllable and then repeated the whole word, the habit already seen at pp. 60/61.

Ists doch einem *Philosopho* nicht nur allein vmb Goldt vnd Silber machen zuthun.

DEVS, qui mirabiliter docuit me à iuuentute mea, etiam vsq; in senium & senectam non derelinquet me, donec annuntiem BRACHIVM, h. e. Fortitudinem siuè ELIXEIR eius, omni generationi, quæ ventura est. Psal. 71. vers. 17. 18. & 19.

puncto MAGNESIAE , von deinen / beydes subtilen vnd groben / Sophistereyen Naturgemeß zu *repurgirē*) reichlich genügē lassen. Ich dancke GOTT für das Meine; Was *in Præparatione* noch mangelt / das kan vnd wird Gott / wann im Geist vnd in der Warheit Ich Ihn darumb anruffe vñ bitte / auch vleissig darneben *laborire* , zu seiner Zeit vnd auff seine Weise Mir vollends wol bescheren. Trotz dir Verleumbder ! Hat einander sein schreiben bis dahin eingestellet / auch erst nach seinem Tode herfür kommen lassen wollen / was fechtets Mich vnd dich an ? Ists doch kan‡ GOttes Bevehl / das es einer diesfals machen müsse wie der andere. Wann wir alle einen Kopff hatten / so trügen wir alle einen Hut : Ey wie ein feiner bequemer Hut solte derselbe sein ! Wir haben auch nicht alle einer-

the *point of MAGNESIA*, to be purged Nature-conformingly of thy Sophistries, both the subtle and the gross) — in those, I say, I would let myself be richly satisfied. I thank GOD for what is Mine; what is still lacking *in the Preparation*, that God can and will, when in Spirit and in Truth I call upon Him and pray Him for it, and diligently *laborate* alongside, bestow upon Me in full, in His time and after His manner. In thy despite, Slanderer! If another has left off his writing until then, and has even wished it to come forth only after his death, what is that to Me and to thee? For it is no‡ command of God that one man must do in this matter as the other does. If we all had one Head, we should all wear one Hat: Ah, what a fine commodious Hat that would be! Neither have we all one-[224]

[224]Marginal glosses: 'It is not only and alone about making Gold and Silver that a *Philosopher* is concerned.'; '*GOD, who has wonderfully taught me from my youth up, will not forsake me even unto old age and grey hairs, until I declare his ARM — that is, his Strength, or his ELIXIR — to all the generation that is to come. Psalm 71, verses 17, 18 and 19.*' — Psalm lxxi. 17–19 in the Hebrew and Lutheran numbering (Vulgate lxx). Khunrath alters the verse in several places. The Vulgate addresses God in the second person, *docuisti*, where Khunrath has *qui … docuit*; *mirabiliter* is added to it; the petition *ne derelinquas me* becomes the statement *non derelinquet me*; *in senectam et senium* is reversed to *in senium & senectam*; and *brachium tuum*, the arm of God which the psalmist is to declare to the coming generation, is glossed *Fortitudinem siuè ELIXEIR eius*, so that the arm declared is the Elixir. — *im Geist vnd in der Warheit*, John iv. 24. — *Wann wir alle einen Kopff hatten / so trügen wir alle einen Hut* is proverbial. — ‡The 1599 sets *kan* where the sense requires *kein*: *Ists doch kein GOttes Bevehl*, it is after all no command of God. The three sorts k, a, n are clear. Left as set and marked. — *repurgirē* and *laborire* are Antiqua, *reichlich* Fraktur.

ley antreiben von Gott / noch einerley verrichtung ; Ein jeder verrichtet / *ad ædificationem Veritatis* / das seine / darzu jhn GOtt zu seiner zeit begabet vnd *stimuliret* ;
Ierem: 48. vers: 10. Als dann heist es auch / *Maledictus , qui opus DOMINI facit fraudulenter.* Wer wil Gott meistern / das Er Mich also antreibet ? sintemal Ich den HERRN teglich anruffe / *vt sim sibi id ad Bonum, quod est artifici sua manus.* Er erhöret Mich gnediglich ; darfur dancke Ich Ihme / vnd verrichte / nach vermögen / was er mir befihlt. Wanns dann GOtt also wil haben / was kan Ich dafür ? *Quò fatum ineuitabile trahit , eundum.*

Dancke du GOTT / das
Er dir dieses lesset
fürtragen.

-and-the-same driving from God, nor one-and-the-same performing. Each performs, *unto the edification of Truth*, that for which God has at his own time gifted and *spurred* him; and then it also runs: *Cursed be he that doeth the work of the LORD fraudulently.* Who will school God, that He so drives Me? — since I call daily upon the LORD, *that I may be to Him, unto Good, that which his own hand is to the craftsman.* He hears Me graciously; for which I thank Him, and perform, according to my power, what He commands me. If then GOD will have it so, what can I help it? *Whither inescapable fate draws, thither one must go.*

Thank thou GOD, that
He lets this be
set before thee.

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[225]Marginal gloss: '*Jeremiah 48, verse 10.*' — *Maledictus, qui opus DOMINI facit fraudulenter*: Jeremiah xlviii. 10, where the Vulgate has *Maledictus qui facit opus Domini fraudulenter*; Khunrath's word-order differs and is printed as he set it. — *ad ædificationem Veritatis*, unto the building-up of Truth. — *vt sim sibi id ad Bonum, quod est artifici sua manus*: that I may be to Him, unto Good, that which his own hand is to the craftsman. The figure makes him the instrument and not the agent, which is what the whole page is for. — *Quò fatum ineuitabile trahit, eundum*: whither inescapable fate draws, thither one must go. The wording is Khunrath's; it stands close in sense to Seneca's *ducunt volentem fata, nolentem trahunt* (*Epistulae* 107.11) without being a quotation of it. — *was kan Ich dafür*, what can I help it. — The three closing lines are set centred in the 1599 and are kept so.

Beschluß.

Fructus & vtilitates Agnitionis MAGNESIAE CATHOLICAE.

WElcher *Chymicus* nun / aus schickung vnnd anregung des heiligen GOTTES Geistes / *MAGNESIAM CATHOLICAM* in seine Hende vberkommet / vnd Sie Erkennet / der mag von grund seines Hertzens / mit *Theosophischen* frewden wol sagen : HERR / Nun lessestu deinen Diener / auff der Chymischen *Philosophorum LAPIDEM,* in friede *laboriren ,* wie du es haben wilt ; dann meine augen haben deinen *Medicinali*schen HEILAND der grossen Weldt / ein wahres *Symbolisches Effigiem ,* vnd Naturliche *Contrafactur* des HEILANDES Menschliches Geschlechts / IHSVH Christi / im GÖTTlichen grossen Weldtbuch der Natur / ge-

CONCLUSION.

Whatever *Chymist* now, by the disposing and prompting of the holy Spirit of GOD, gets *MAGNESIA CATHOLICA* into his Hands and Recognizes Her — he may well say, from the ground of his Heart, with Theosophical joys: LORD, now lettest thou thy servant *laborate* in peace upon the Chymical *Philosophers' STONE*, as thou wilt have it; for mine eyes have thy *Medicinal* SAVIOUR of the great World — a true *Symbolical Effigy*, and Natural *Likeness*, of the SAVIOUR of the Human Race, IHSVH Christ — in the GODLY great World-book of Nature be-[226]

[226] Marginal gloss: '*The Fruits and uses of the Recognition of MAGNESIA CATHOLICA.*' — *Beschluß*, the Conclusion: the last section of the treatise opens here, and the 1599 sets the heading centred, with a three-line initial *W*. — What follows is the *Nunc dimittis*, Luke ii. 29–32, kept cadence for cadence and altered at every turn. Luther has *HERR / nu lessestu deinen Diener im Friede faren / wie du gesagt hast*; Khunrath puts *auff der Chymischen Philosophorum LAPIDEM … laboriren* where *faren* stood, and *wie du es haben wilt* for *wie du gesagt hast*, and expands Luther's *deinen Heiland* into the whole of what follows. The servant is not dismissed in peace but set to work in peace; the alterations to the two closing clauses come on p. 166. — *Contrafactur* is the noun to the adjective *contrafectisch* of p. 56, from *Konterfei*, *contrafactum*, a portrait; it carries none of the modern English sense of counterfeit, and the likeness it names is a true one. — *ein wahres Symbolisches Effigiem* puts a Latin accusative where the German article wants a neuter nominative; printed as set. — *IHSVH* is Fraktur here and Antiqua at p. 166; *Theosophischen* and *Contrafactur* are Antiqua although the German words around them are Fraktur, and *Chymicus* is Fraktur.

sehen : Welchen du / durch die Natur / bereitet hast für allen Völckern ; Ein vber-natürlich Liecht / Naturlich vnd Naturgemeß-künstlich zu erleuchten die in *Mysterijs physicis ac hyperphysicis , h. e. Theosophicis* jrrendē vnd v̄nweisen ; Vnd ein Preiß deines Volckes / derer so die Wercke des HERREN in der *NATVR* hoch achten / Ja beharlich hoch halten; vnd haben / mit wahrer Theosophischer zurucksetzung aller vergenglichen vppischen Eitelkeiten dieser Weldt / jhres Hertzen Lust daran.

Perseuerantes coronabuntur. Man mus bestendig darbey verharren / nicht alle Tage / Wochen / Monate oder Jahre auff newe meinungen fallen.

Luc: 2. vers. 29.

Du Spottvogel vnd Teuffels Alister† / behertzige auch nachfolgendes : Ob schon der Altvater *Si*meon von dem Kindlein *IHSVH* Christo noch gar kein *miraculum* hatte thun sehen / noch dennoch wuste er / aus eingebung des heiligen Geistes / der Biblischen schrifft

-held: whom thou, through Nature, hast prepared before all Peoples; a supernatural Light, Naturally and in a Nature-conforming, artful way to enlighten those that go astray and are unwise *in the physical and hyperphysical — that is, the Theosophical — Mysteries*; and a Praise of thy People, of those who hold the Works of the LORD in *NATURE* in high account — yea, who persistently hold them high, and have their Heart's delight therein, with a true Theosophical setting-aside of all the perishable and luxurious Vanities of this World.

Thou mocking-bird and Devil's magpie†, take also to heart what follows. Although the Patriarch Simeon had as yet seen the Child *IHSVH* Christ do no *miracle* at all, yet nevertheless he knew, by the inspiration of the holy Ghost, the Biblical scripture[227]

[227] Marginal glosses: '*Those who persevere shall be crowned.* One must abide constantly by it, and not fall every Day, Week, Month or Year upon new opinions.'; '*Luke 2, verse 29.*' — *Perseuerantes coronabuntur* is a commonplace and not a verse of the Vulgate; behind it stand Matthew x. 22, *qui perseuerauerit usque in finem hic saluus erit*, and the crown of Revelation ii. 10. The German half of the gloss gives the practical sense Khunrath wants of it: constancy at one *Materia*, against the man who changes his mind with the calendar. — The *Nunc dimittis* runs on, and both of its closing clauses are altered. Luke ii. 32 has a light *zu erleuchten die Heiden* and *zum Preis deines Volks Israel*; here the light is supernatural and enlightens those who go astray in the physical and hyperphysical mysteries, and the People praised are those who hold the works of the LORD in Nature high. — †*Alister* is set A-l-i-s-t-e-r and is not a recorded form. Beside *Spottvogel* a second bird is wanted, and *Elster*, the magpie, appears in the period as *Alster* and *Aglaster*; the magpie is taken here. The identification is inference from the parallel, not a reading of the types. — The macron in *v̄nweisen* stands over the *v*, not over a vowel before a suppressed nasal as elsewhere in the book; it is printed where it is set. — *NATVR* is Antiqua and *HERREN* Fraktur in one line; *IHSVH* is Antiqua here where p. 165 sets it Fraktur; *Si-* at the foot of line 19 is Antiqua and *meon* at the head of line 20 Fraktur; and the *Luc: 2. vers. 29.* gloss is Fraktur, where the *Ierem: 48. vers: 10.* gloss of p. 164 is Antiqua.

nach / gar gewis / das er den wahren HEILAND Menschliches Geschlechts auff seinen Armen hielte : Also auch / ob schon ein wahrer *Philosophus Chymicus* von *MAGNESIA CATHOLICA,* daraus *LAPIS Philosophorum Catholicus præpariret mus* werden / noch keine *transmutationes Metallorum* (wornach nur allein die Geldtsüchtige Weld gaffet / vnnd weit höhere Theosophi-sche auch *Medicinalische* desselben Breuche vnd Nützungen / gantz Vnphilosophisch zu rück setzet) erlanget / vnnd thun hat sehen : Noch dennoch weis er *Physicè, historicè ac Theosophicè* aus eingebung vnnd Lehr des heiligen Geistes / auch aus dem *Macrocosmischen* Buche / dem Liecht der Natur / vnnd guter Vernunfft nach / auch gar gewiß vnd vnfehlbar / das er den wahren *Medici-*

Hievon besihe das 8. Cap: meiner *Confession,* vom *Hyleali*schen *CHAO.*

— quite certainly, that he held the true SAVIOUR of the Human Race in his Arms: so also, although a true *Chymical Philosopher* has not yet attained — nor seen done — any *transmutations of Metals* out of *MAGNESIA CATHOLICA*, from which the *Catholic LAPIS of the Philosophers must be prepared* (which transmutations alone the Money-craving World gapes after, setting aside, altogether Unphilosophically, the far higher Theosophical and *Medicinal* uses and profits of the same): yet nevertheless he knows, *Physically, historically and Theosophically* — by the inspiration and Teaching of the holy Ghost, and also out of the *Macrocosmic* Book, according to the Light of Nature and to good Reason — quite certainly and infallibly too, that he holds in his Hands the true *Medici-*[228]

[228] Marginal gloss: 'Of this see the 8th Chapter of my *Confession*, of the *Hylealic CHAOS*.' — Khunrath's own *Confessio de Chao Physico-Chemicorum Catholico*, Magdeburg 1597, cited before at pp. 77, 89, 146 and 161, and here by chapter for the doctrine this page assumes. — The page turns on the distinction the whole last quarter of the book rests on: the transmutations are not denied, they are subordinated. A man may know *Magnesia Physicè, historicè ac Theosophicè* and have transmuted nothing. — *Philosophus Chymicus*, *Macrocosmischen*, *Medicinalische* and even the German verb *mus* in line 8 are Antiqua, while *Theosophische* is Fraktur; in the gloss *Hyleali-* is Antiqua and *schen* at the head of the next line Fraktur, a fount change inside one word at the break.

nalischen HEILAND der grossen Weldt / Als nemlich / *LAPIDEM Philosophorū,* noch *in statu humiliationis aut exinanitionis* / in seinen Henden halte. Es ist nit anders / der *calumniant* vnd vnuerstendige plauderen vnd pelferen hierwieder was sie wollen. Wolten sie die Warheit reden / oder verstündens besser / so würden sie auch vernünfftiger / besser vnd bescheidener dauon reden.

Ich weis / Gott sey lob / wol was diesfals Ich rede vnd schreibe.

Jedoch lasse Ich mich allerley vnnütze gewäsche hierwieder fast wenig irren ; vnd auch nicht vnbillich : In deme Ich betrachte / was es mehrentheils für Philosophi sein / von denen dasselbo† herkombt. Gewißlich es ist mehrteils (auch ausgenom̃en etlicher sehr we-nig hochgelerter / bisweilen auch in *Alchymia* nicht so gar vnerfarner / leider / hoffertigen Geistere / welche aus eitel Truffelischen‡ Neide

Loß-sophi möchtens wol genand werden.

Sie wollen alleine Han im Korbe sein ; den

-*nal* SAVIOUR of the great World — namely, the *LAPIS of the Philosophers*, still *in the state of humiliation or of emptying-out*. It is no otherwise, let the *calumniator* and the undiscerning chatter and yelp against it what they will. If they would speak the Truth, or understood it better, they would also speak of it more reasonably, better and more modestly.

Yet I let all manner of useless babble against it trouble me very little; and not unreasonably either, considering what sort of *Philosophers* they mostly are from whom it† comes. Assuredly they are for the most part (excepting some very few highly learned men, at times not altogether unpractised in Alchemy either, but — alas — haughty spirits, who out of sheer devilish‡ Envy[229]

[229] Marginal glosses: 'I know well — God be praised — what I say and write in this matter.'; '*Loß*-sophi they might well be called.'; 'They want to be the only Cock in the basket; the …' (running on to p. 169). — The second gloss is a pun that will not come over: *Loß* is loose, empty, worthless, and *Loß-sophi* is set against *Philosophi* in the line it stands beside. It is kept in the German and explained here rather than replaced by an English coinage. — *Han im Korbe*, cock in the basket, is the proverbial phrase for the man who must be first and alone. — *pelferen* is *belfern*, to yelp or scold; the 1599 sets *p* for *b* here as it does at *pengklich* on p. 169. — *calumniant*, the Calumniator, as at p. 149. — †The 1599 sets *dasselbo*. The final sort is solidly inked and may be a blotted *e*; the sense requires *dasselbe*. Printed as it stands and marked. — ‡*Truffelischen* is not a word. One wrong sort separates it from *Teuffelischen*, devilish, which the sense requires and which the English follows; the reading of the remaining sorts is secure. Marked. — *nalischen* at the head of the page is Antiqua, continuing the *Medici-* of p. 167 across the turn; *Philosophi* in line 17 is Fraktur, as is the *Loß-sophi* of the gloss beside it, so the pun is set entirely in Fraktur; and *Alchymia* in line 22 is Antiqua, where the same word at p. 171 is Fraktur.

Vogel abschressen† ; vnd neben dem Brauwwagen§ hero reiten.
Leuis armaturæ grex.

vnnd abgunst / andern vleissigen Leuten GOTTES Gaben mißgönnen / vnd was gut ist / dieweil es von jhnen nicht hero kompt / leichtfertig tadeln vnd *Calumniren,*) ein elender / verworrener / verloffener hauffe allerley (darunder auch viel Hudelmans gesindlein) herumb schlumgelender / jhren jnen sonsten ordenlicher weise gebreuchlichen gewerben vnd Handtirungen / ja / auch GOTTes vnd der Natur *vocationē* zuwieder / in diese Kunst sich selbst entringender / auch vom Geldtgeitz / beneben Faulheits lust / zum Müssiggange verleiteter gemeiner *Laboranten* / vnd / wegen jhres vnuerstandes / grober / vermessener / auch wol pengklich‡ starrender vnd trotziger Gesellen / die doch von den Geheimnissen GOt-TES in der Natur / also viel verstehen / als die Krahe vom Sontage / oder eine Schweitzer

Man *conferi*re mit jhnen /

and grudging grudge GOD'S Gifts to other diligent people, and lightly disparage and *Calumniate* what is good, because it does not come from them): a wretched, confused, vagabond crowd of all sorts (among them a good deal of ragamuffin rabble) loafing about — men who have thrust themselves into this Art against the trades and handicrafts otherwise customary to them in the ordinary way, yes, and against the *calling* of GOD and of Nature too; common *Laborants* whom Money-greed, together with a liking for Sloth, has seduced into Idleness; and, by reason of their want of understanding, coarse, presumptuous, and indeed loutishly‡ stiff-necked and defiant fellows, who for all that understand as much of the Mysteries of GOD in Nature as the Crow does of Sunday, or a Swiss[230]

[230]Marginal glosses: (continued from p. 168) '… [they want to] shoot the Bird down†, and ride alongside the Brewer's waggon§.'; '*A troop of light-armed men.*'; 'Let one confer with them …' (running on to p. 170). — *den Vogel abschiessen*, to shoot the bird at the shooting-match, is to carry off the prize; riding beside the brewer's waggon is plainly keeping grand company on another man's business, but the phrase is not one this edition can source, and the English keeps it literal. †The gloss's *abschressen* is heavily inked: the sorts appear to give *schr* where the idiom wants *schi*, and the inking will not let the two be told apart. §The gloss sets *Brauw* at the line end and *wagen* at the head of the next, giving a doubled *w*. Both marked. — *Hudelmans gesindlein*, ragamuffin rabble; *schlumgelender* is not a recorded form and belongs with *Schlingel*, an idler. *die Krahe vom Sontage* is the proverbial measure of total ignorance, and runs on into the Swiss cow's knowledge of dancing at p. 170. — ‡*pengklich* is not a recorded form. Beside *grober* and *vermessener* the sense wants *bengelisch*, loutish, from *Bengel*, a lout, and the page sets *p* for *b* elsewhere (*pelferen*, p. 168). The English follows that, which is inference from the sense and from the page's habit, not from the types. — The third gloss ends with its own catchword, *so hö-*, repeated at the head of p. 170's margin, as p. 168's ends *Vo-*; it is anchored here beside line 22, where the independent pass read line 23, and the disagreement is recorded rather than resolved. — *ordenlicher* wants the *t* of *ordentlicher*, and *Laboranten* in line 17 is Antiqua between two Fraktur words.

so höret man balde / was für eine schöne *Philosophi*am sie führen.

Ja / wann sie noch guts Brantewein brenner geben / so bestünden jhrer eines theils wol.

Khue vom Dantzen. So wol seind sie in der Natur gegründet / vnd also gewiß jhres dinges / das sie fast alle *Monate* (ja / bisweilen wol in einer Wochen etliche mahl) von *Lapidis Philosophorum Materia,* was nemlich dieselbige sein solle / eine newe meinung haben. Sobalde nur ein newer Vogel Federlos / oder jhres gleichen Goldtkäfer / dahero geflogen kompt / der von vielen Sil-ber oder Goldmachen gros schreihand herein hummelt vñ summet / auch den Leuten jhr Silber vnnd Gold / ohne Wurmsamen solcher gestalt heuffig abtreiben kan / plumpen sie ohne Philosophisch nachdencken stracks zu / wie ein Fliege in die Buttermilch / oder ein schwein in die Saw schüssel. O / schlimme Vögel / die jhres dinges aus der Natur nicht besserē grund habē / das sie ein jeder leimb-

Cow of Dancing. So well are they grounded in Nature, and so sure of their matter, that almost every *Month* (yes, at times several times in one Week) they have a new opinion about *the Materia of the Lapis Philosophorum* — namely, what the same is to be. As soon as some new Featherless Bird, or Gold-beetle of their own sort, comes flying along — one who comes bumbling and buzzing in with much loud crying of Silver- or Gold-making, and who can in that fashion drive people's Silver and Gold out of them by the heap without worm-seed — they blunder straight at it without Philosophical reflection, like a Fly into buttermilk, or a swine into the sow's dish. O, wretched Birds, who have no better ground for their matter out of Nature than that any lime-[231]

[231] Marginal glosses: (continued from p. 169) '… so one soon hears what a fine *Philosophy* they conduct.'; 'Yes, if they would at least make good Brandy-distillers, some part of them would do well enough.' — The second gloss is the page's one concession and is a jeer: the trade these men should have stayed in. — *Vogel Federlos*, the Featherless Bird, and *Goldtkäfer*, Gold-beetle, are Khunrath's names for the itinerant projector. — *ohne Wurmsamen … abtreiben*: *abtreiben* is what a purge does and *Wurmsamen*, wormseed, is the drug that does it; the man voids people of their money without needing the medicine. The figure is kept. — *Monate*, *Philosophi*am and the *Materia* phrase are Antiqua; in the first gloss *Philosophi-* is Antiqua and *am* at the head of the next line Fraktur.

stengler also leichtlich hinweh† fangen kan! Helt man jhnen dann *fundamentaliter* wiederpart / welches Behamsche Dörffer seind in jhren köpffen / so donnern vnd pralen sie gewaltig herein von jhren künstlichen Handgriffen / vielem *laboriren* / grossen Vbungen vnd trefflichen Erfarungen in Alchymia; schmehen vnd pochen noch wol darzu / wann man jhnen allerdinges nicht wil recht geben noch gleuben ; wollen Wunden hawen / darff nicht sagen wie gros. Oho / lieben groben freunde / solche Kreutlein seind mir wol ehe fürkommen ; Dein sudlen / Kochen / Kolen verbrennen / auch viel Silber / Gold vnd anderer vielerley guter *Materialium* verderben / wird dir zu Erkentnis *MAGNESIAE* weniger dann nichts nütze sein / wo Natürlicher grund / Vernünfftige *obseruationes* aus den

-twig man can so easily catch them†! If one then holds out against them *fundamentally* — which are Bohemian villages in their heads — they thunder and brag mightily in upon one about their artful Hand-grips, their much *laborating*, their great Exercises and excellent Experiences in Alchemy; and they revile and bluster into the bargain when one will not grant them right in all points, nor believe them; they mean to hew Wounds — may not say how great. Oho, dear coarse friends, such little herbs have come my way before now. Thy sullying, Cooking, burning of Coals, and spoiling besides of much Silver, Gold and other manifold good *Materials*, will be less than nothing worth to thee toward the Recognition of *MAGNESIA*, where Natural ground and Reasonable *observations* out of the[232]

[232]No marginal gloss stands on this page. — *Böhmische Dörffer*, Bohemian villages, is the standing German phrase for what is wholly unintelligible, and Khunrath turns it on the men themselves: the grounds are villages in *their* heads, not in his. — *solche Kreutlein seind mir wol ehe fürkommen*, such little herbs have come before me ere now: I have met the trick already. — *Wunden hawen*, to hew wounds, is to talk as a swordsman does. — †*hinweh* is printed for *hinweg*: the final sort has the ascender and descender of *h*, measured against the initial *h* of the same word, and is a wrong sort. Left as set and marked. — *fundamentaliter*, *laboriren*, *Materialium* and *obseruationes* are Antiqua; *Alchymia* is Fraktur.

Arbeiten / was dieselben herfüro bringen vnd dich lehren / beneben rechtem Philosophischen Nachdencken / nicht auch darbey sein oder ist. Was sol man thun ? Ich mus bekennen / man trage (aus Christlicher erbarmung) schier bil-liger / mit solchen elenden / groben / tölpischen Thieren vnd verworrenen köpffen / mitleiden / als das man sich mit jnē hefftig solte zancken vnd viel schelten. *Quô fugiam , linguas vt effugiam ? Attamen Caballus generosus non curat latratus insequentis catelli. Idem & Ego faciam, in Nomine DOMINI.*

Est hominum ignara rerum & ignaua fæx.

Ein solcher *Artista* , der in vnd mit *MAGNESIA Philosophorum CATHOLICA laboriret,* suchet freylich aus gar gutem gewissen grunde des *LIECHTS* der *NATVR* den *LAPIDEM Philosophorum VNIVERSALEM:*

Works — what these bring forth and teach thee — are not there beside it, together with right Philosophical Reflection. What is one to do? I must confess that one almost more justly bears (out of Christian compassion) pity with such wretched, coarse, oafish Beasts and confused heads, than that one should quarrel violently with them and scold much. *Whither shall I flee, that I may escape tongues? And yet a well-bred Horse heeds not the barking of the puppy at his heels. The same will I also do, in the Name of the LORD.*

Such an *Artist*, who *laborates* in and with the *CATHOLIC MAGNESIA of the Philosophers*, seeks — and assuredly upon a right good and sure ground — out of the *LIGHT* of *NATURE* the *VNIVERSAL LAPIS of the Philosophers*:[233]

[233] Marginal gloss: '*It is the dregs of mankind, ignorant of things and idle.*' — *Quô fugiam, linguas vt effugiam?*: whither shall I flee to escape tongues. — *Caballus generosus non curat latratus insequentis catelli*: the figure of the great horse unmoved by the small dog is a commonplace of the period and Khunrath applies it to himself outright, *Idem & Ego faciam*. The wording given here is his; no source is asserted for it. — A small stroke stands over the final *A* of *CATHOLICA* in line 20. It is even in weight and slopes like an accent rather than a speck, and it would mark the ablative the sentence requires; it is not reproduced here, and the doubt is recorded. — *LIECHTS* and *NATVR*, both German words, are in Antiqua capitals, while the German articles between them are Fraktur.

(Vnd auch / neben Philosophischer Naturgemesser anwendung / Silbers oder Goldes / *Lapidem vel Argentificum vel Aurificum specialem*) Dann er suchet jhn in deme / worein jhn GOTT geleget hat ; vnd also schliesslich / worinnen GOTT vnd die Natur jhn von dem Artisten gesucht haben wollen. O wie in gewissem *SVBIECTO artis huius CATHOLICO laboriret* ein solcher !

So jemand Weisheit mangelt / der bitte Gott / so wird sie jhm gegeben werden / Jacob. 1. *vers. 5.*

ORATORIVM. Mens, Deo cōiuncta, quod cupit assequitur.

Nun wil auch förder hoch von nöten sein / das er hierzu *PATREM LVMINVM*, GOTT / den wahren *GEBER , in Spiritu ac Veritate* ; *in ORATORIO* anruffe / jhne *SOPHIA ENTHVSIASTICA* zuerleuchten ; *in specu-lo MENTIS* , oder sonsten / sehen zulassen ; vnnd *in lectione librorum Philosophorū Theosophicè* also zu *admoniren* / das er nicht als

(And also, alongside the Philosophical and Nature-conforming application of Silver or of Gold, *the special Stone that makes Silver or that makes Gold*.) For he seeks it in that wherein GOD has laid it; and so, in conclusion, in that wherein GOD and Nature have willed it to be sought by the Artist. O, in how sure a *CATHOLIC SVBIECTVM of this art* does such a one *laborate*!

Now it will further be highly needful that to this end he call upon the *FATHER OF LIGHTS*, GOD, the true *GIVER*, *in Spirit and in Truth*, *in the ORATORY*: to enlighten him with *SOPHIA ENTHVSIASTICA*; to let him see *in the mirror of the MIND*, or otherwise; and *in the reading of the books of the Philosophers*, *Theosophically*, so to *admonish* him that he not a-[234]

[234] Marginal glosses: 'If any man lack Wisdom, let him ask of God, and it shall be given him. *James 1, verse 5.*'; '*ORATORY. The mind, joined to God, attains what it desires.*' — James i. 5, and *PATREM LVMINVM* in the body is James i. 17, *a Patre luminum*: gloss and text draw on the same chapter. *in Spiritu ac Veritate* is John iv. 24; p. 163 has the same allusion in German, *im Geist vnd in der Warheit*, not the Latin tag. — *SOPHIA ENTHVSIASTICA* belongs with the *Cabala Enthusiastica* of p. 135, and is the same thing named from the other side: there the mode of receiving, here the Wisdom received. It is not a warning. — *ORATORIVM* here and *LABORATORIVM* in the margin of p. 174 are the pair on which the last part of the treatise turns. They do not face one another: p. 173 is a recto and p. 174 the verso of the same leaf, so the two stand back to back and the reader must turn the leaf to get from one to the other. — *LAPIDIs* at p. 175 sets a lowercase *s* among Antiqua capitals, as *LAPiS* does at p. 136. — *admoniren* is Antiqua here, where *admonition* at p. 157 is Fraktur. In the gloss, *Jacob. 1.* is Fraktur and *vers. 5.* on the line below appears to be Antiqua; the second half is faint and the reading is less secure than the first. — Where the German declines a Latin noun, the English gives it in its citation form (*SVBIECTO … CATHOLICO* as *CATHOLIC SVBIECTVM*); this is the practice of the whole edition and is not separately marked.

2. Tim. 2. vers. 7. dabit enim tibi Dominus in omnibus intellectum. LABORATORIVM. Vt faciat illum huius Magisterij scientiam, super lineam rectam, absq; omni deuiatione feliciter adipisci, vt è Muric†

Theoricè & Practicè.

lein in acht nehme vnnd verstehe / wo sie die Warheit der *PRAEPARATION* geschrieben, Sondern auch *per SPIRITVM BONVM* / jhme gute einfelle zu geben / vnd also regieren zu lassen / das er *MAGNESIAM in LABORATORIO* auch dermassen *Physico-chymicè* recht *tractire*, damit er zu gewüntschetem Ende gelangen vnd kommen möge.

Es were manchem besser / er hette sein lebtage von *Lapide Philosophorum* gar nichts gehöret / dann das er mit stoltzen trotzigen worten (wie Meine wiedersacher thun) *MAGNESIAE, Lapidis Philosophorum Catho-lici* wahrer *MATERIAE*, sich rühme / vnd gehet doch jrre ; arbeitet auch auff lauter Phantaseyen / vnd in jrrigen *Materijs*, an stadt der EINEN allein wahren *Materiæ*, die er nicht Erkennet.

-lone mark and understand where they have written the Truth of the *PREPARATION*, but that He also, *by the GOOD SPIRIT*, give him good promptings and so govern him that he may handle *MAGNESIA in the LABORATORY* likewise rightly, in a *Physico-chymical* way, so that he may attain and come to the wished-for End.

It were better for many a man that he had all his life long heard nothing at all of the *Lapis Philosophorum*, than that he should boast himself with proud defiant words (as My adversaries do) of *MAGNESIA*, *the true MATERIA of the Catholic Lapis Philosophorum*, and yet go astray; and should work besides upon mere Fantasies, and in erroneous *Materias*, instead of the ONE alone true *Materia*, which he does not Recognize.[235]

[235]Marginal glosses: '2 *Timothy 2, verse 7: for the Lord will give thee understanding in all things.*'; '*LABORATORY. That He may make him attain the knowledge of this Mastery happily, upon the straight line, without any deviation . . .*'; '*Theoretically and Practically.*' — 2 Timothy ii. 7. — †The last line of the *LABORATORIVM* gloss, two words, is inked solidly over in this copy and cannot be recovered; the word broken at the end of the line before it reads *Muric-*. The loss is marked and no conjecture is offered. — The pair is complete on these two pages: *ORATORIVM* in the margin of p. 173 and *LABORATORIVM* here, with *Theoricè & Practicè* under it. Neither will do without the other. They are printed on the two sides of one leaf, not on facing pages. — *jrrigen Materijs*, erroneous Matters: the plural is his, and it is the whole charge — many matters against the one.

Dann die / so da die rechte vnd wahre *MAGNESIAM* der *Philosophorum* nicht haben / die haben auch den rechten grund *LAPIDIs Philosophorum* nicht; Arbeiten derwegen also / wie alle Sophisten oder jrrende / ohne das fundament der Warheit.

Vnd weil auch jhre *Pseudo-magnesiæ* falsch / jrrig / vnd hierzu von vnkrefften / So ist auch das Werck / das sie daraus zu erlangen verhoffen / nichtig / falsch vnd vntüchtig ; wann sie gleich noch so grossen kosten / fleiss / Mühe vnd Arbeit anwendeten. Es ist doch alles vergebens : dann wie sol das jenige daraus her-kommen / So darinnen nicht ist ? Ist derowegen vnmüglich / das ein einig Mensch durch *Pseudo-Magnesias* zum *LAPIDE VNIVERSALI, TINCTVRA, ELIXEIRI* oder war-

Gleichs als solte man aus einem Fasse / Reinischen Wein zapffe / da eitel Kouent oder Wasser innen wehre.

For those who have not the right and true *MAGNESIA of the Philosophers* have not the right ground of the *LAPIS of the Philosophers* either; and they therefore work as all Sophists or erring men do, without the foundation of Truth.

And since their *Pseudo-magnesias* are false, erroneous, and moreover without power, so too is the Work null, false and unfit that they hope to attain out of them — though they should lay out ever so great cost, diligence, Pains and Labour upon it. It is all in vain: for how should that come out of it which is not in it? It is therefore impossible that any single man should ever come by *Pseudo-Magnesias* to the *VNIVERSAL STONE, the TINCTURE, the ELIXIR*, or to genu-[236]

[236] Marginal gloss: 'Just as though one were to draw Rhenish Wine out of a Cask that had nothing but small beer or Water in it.' — *Kouent*, *Kofent*, is the thin second brew, the household small beer; the gloss is the plainest statement in the treatise of the principle the page argues, that nothing comes out of a matter which was not in it. — *LAPIDIs* is set with a lowercase *s* among Antiqua capitals, as *LAPiS* at p. 136 and *MAGNESIa* at p. 157. — *Sophisten*, which looks Latin, is Fraktur, and so is *fundament*.

Extra Magnesiam Philosophorum Catholicam, in BONO NATVRAE, per artem, SVMMO adipiscendo, hoc est, Lapide philosophorum, nulla salus. Sicuti nec, in pertinentibus ad salutem æternam, extra Ecclesiam est salus.

VERITAS DOMINI manet in æternum. Psalm. 117. Vers. 2.

hafftigen *Particularibus* jemals komme.

Bleiben demnach in Eitelkeit vnd jrrthümen / alle die / so auff sie trawen / wofern sie sich nicht zur wahren *MAGNESIA* bekehren. Der wahre *MAGNESIAM* nicht hat / der hat auch Ihre Kreffte vnd Wirckungen nicht / kan derhalbē auch nie zum gewünschten Ende kommen.

Dargegen aber / hat der jenige *Doctrinæ filius*, Welcher *MAGNESIam Philosophorū CATholicam* erkennet / solchē nutz hieuon / das / sintemal er auff diesen *Pri-materialischen* festen grund vnd gleich als Fels der Natur / aus welchē alleine Naturgemeß-künstlich herfür fleust *Philosophorum, permanens unda* / der *Philosophen* bleibendes Wasser / sein fundament legt vnd bawet / Seine *labores* / die Pforten der Albern vnd

-ine *Particulars*.

Accordingly all those who trust in them remain in Vanity and in errors, unless they turn to the true *MAGNESIA*. He that has not the true *MAGNESIA* has not Her Powers and Operations either, and can therefore never come to the wished-for End.

But on the other hand, that *son of the Doctrine* who Recognizes the *CATHOLIC MAGNESIA of the Philosophers* has this profit thereof: that, forasmuch as he lays and builds his foundation upon this *First-material* firm ground and, as it were, Rock of Nature — out of which alone there flows forth, in a Nature-conforming and artful way, the *permanens vnda of the Philosophers*, the abiding Water of the Philosophers — his *labours* stand fast: the gates of the Silly and[237]

[237] Marginal glosses: '*Outside the Catholic Magnesia of the Philosophers — the HIGHEST GOOD OF NATURE, to be attained through art, that is, the Stone of the philosophers — there is no salvation. Just as neither, in what belongs to eternal salvation, is there salvation outside the Church.*'; '*The TRUTH OF THE LORD abideth for ever. Psalm 117, Verse 2.*' — The first gloss is the point at which *Catholisch*, which this edition renders *universal* and never denominational, is turned deliberately against the Church: Khunrath builds his sentence on *extra Ecclesiam nulla salus* and puts *Magnesia* where the Church stands. He does not soften it, and neither does this translation. — The second gloss is Psalm cxvii. 2 (Vulgate cxvi), *veritas Domini manet in aeternum*. — *permanens unda*, the abiding wave or water — the 1599 sets a round *u*, not the pointed *v* it uses elsewhere — is Khunrath's own Latin, and he gives his German for it in the next breath, as he habitually does; it belongs with the *Aqua permanens* of p. 129. — *Albern*, the silly: the sentence runs over the page to the *arg-Chymisten* of p. 177, so the gates are those of the foolish and of the arrant Chymists together. — *Pri-materialischen* is Antiqua in both halves across the line break, where p. 121 splits its hybrid compounds between the founts; and *Philosophen* in line 21 is Antiqua while the *der* before it is Fraktur, as *LIECHTS* and *NATVR* are at p. 172.

Arg-Chymisten / mit jhren / auff entweder *Vegetabilische, Animalische ,* oder aber blos *Mineralische* vnd *Metallische* arten *specificirten* / vnd darumb disfals vnd hierzu (als zum *LAPIDE Philosophorum CATHOLICO*) keines Weges gehörige / Sophistischen vnd verführische *Materialien* oder *Pseudo-Magnesijs* / jhn nicht können vberweltigen noch verführen.

Mihr ist also von GOTTES Gnaden / wiederfahren.

Darneben auch / so GOTT jhme einen guten Man zufügete (wie wol ehemals geschehen / auch noch geschehen kan) der *in materia debita laborirete,* oder *laboriret* hette / vnd also auff dem rechten Wege des Anfangs zur Kunst / vielleicht auch wahrer *Præparation* / oder doch nahe dabey were / das er wuste denselben zu hören / gute nachrichtungen zu vberkommen / vnnd von jhme et-

arrant Chymists — with their Sophistical and seductive *Materials* or *Pseudo-Magnesias*, *specified* upon either *Vegetable, Animal*, or else merely *Mineral* and *Metallic* kinds, and therefore in no wise belonging to this business or to this end (namely, to the *CATHOLIC LAPIS of the Philosophers*) — cannot overpower him nor lead him astray.

Besides which, if GOD should join a good Man to him (as has well happened before now, and can happen still) who *laborated in the due matter*, or had *laborated*, and so were upon the right Way of the beginning of the Art — perhaps even of the true *Preparation*, or at any rate near to it — so that he knew how to hear that man, to come by good instruction, and from him some-[238]

[238] Marginal gloss: 'So has it befallen Me, by GOD'S Grace.' — The gloss is the plainest autobiographical statement in the treatise: the good Man whom God joins to the seeker is one Khunrath says he was given. It belongs with the *wolwissenden Meister* of pp. 41–42 and with the three ways of coming to know at p. 135, of which this is the second. — *materia debita*, the due matter, as at p. 11 (*Wer in debita materia fehlet*) and, in the cognate form *subiectum debitum*, at p. 12. — *specificirten* and *laboriret* are Antiqua throughout, both of them across a line break; *Materialien* is Antiqua where *Sophistischen vnd verführische* before it is Fraktur.

Vt caueat sibi à fermento Pseudo-Chymicorum , Damit er sich hüten könne / für dem Sawrteig der Arg-chymisten.

was Nützliches zulernen ; Die Sophisten mit jhren verführischen jrrwegen zu meiden / abzuschaffen / vnd gantz vnd gar zuuerlassen ; vnangesehen / wie ein mechtiger grosser hauffe (wol ein solcher / damit man den Türcken aus Vngern leichtlich schlagen möchte) blinder *Laboranten* / auch den *Pseudo-Magnesijs* beypflichten / zu jhrem endlichen verterb / starck darauff liegen / vnd darüber Starköpficht veste halten : Dafür hette Er Gott billig zu dancken / das derselbige mit seiner Barmhertzigkeit jme dermassen beywohnet / aus dem *Labyrintho errantium* zu kommen / oder nicht darein zu gerahten.

Ich hoffe mit GOTTES Hülffe durch diese meine getrewe warnung (dahin mein *Scopus* vnd Zweck / gegenwertiges schreibens / fürnemlich gerichtet ist) noch

-what Profitable to learn; to shun, to put away and wholly to forsake the Sophists with their seductive by-ways — notwithstanding how mighty a great crowd of blind *Laborants* (a crowd, indeed, with which one might easily beat the Turk out of Hungary) cleave also to the *Pseudo-Magnesias*, to their final ruin, lie hard upon them, and Stiff-headedly hold fast by them: for that he would have good cause to thank God, that the same should so stand by him with his Mercy that he come out of the *Labyrinth of the erring*, or not fall into it.

I hope, with GOD'S Help, by this my faithful warning (whereto my *Scope* and Purpose in the present writing is chiefly directed), yet[239]

[239] Marginal gloss: '*That he may beware of the leaven of the Pseudo-Chymists.* That he may be able to guard himself against the Sourdough of the arrant Chymists.' — *fermentum* in the Latin and *Sawrteig* in the German are the leaven of Matthew xvi. 6 and 1 Corinthians v. 6–7, and Khunrath gives his own German for the Latin as he habitually does. — *den Türcken aus Vngern . . . schlagen*: the war in Hungary had been running since 1593 and was still running when this was printed, so the figure is not antiquarian — it is the largest army the reader could picture, and Khunrath says the blind labourers would make one. — *Labyrinthus errantium* is Khunrath's phrase for the condition, not the title of a book. — *Starköpficht* is printed with one *r*, divided *Star- / köpficht*; and *Laboranten* is Antiqua between two Fraktur words.

viel guter Warheit-liebende Hertzen / So einen rechtschaffenen Philosophischen Hunger vnd Durst nach dem höchsten GVTH in der *NATVR* / durch *Alchymiam,* fülen / von dem vnwege auff die rechte Bahn des Erkendnis eines darzu gewissen Anfanges (verstehe der wahren *Materiæ ,* dauon im Anfang dieses *Tractatus* auch meldung geschehen) zu bringen : In deme Ich jhnen eine rechte Philosophische anweisung entdecket / wie sie die allein wahre / aller reiner *Philosophorum* Catholische *Magnesiam ,* darinnen der grund *LAPIDIS Philosophorum* stecket / nach dem willen GOTTEs / aus Natürlichem LIECHT vnd *HARMONischer analogia* mit *IHESV* Christo / von den *Pseudo-Magnesijs* vnterscheiden möchten ; das jhnen nicht *quid pro quo , merda pro balsamo ,* auff-

Ich weiss woll / wie mir zu muth war / ehe ich *MAGNESIAM* erkennen lernete.

Wol dem / der dieses gute theil hertzlich erwehlet / das soll nicht von jhme genommen werden.

many good Truth-loving Hearts — who feel an upright Philosophical Hunger and Thirst after the highest *GOOD* in *NATURE*, through *Alchemy* — to bring from the wrong road onto the right Path of the Recognition of a Beginning sure for that purpose (understand, of the true *Materia*, of which mention was also made at the beginning of this *Treatise*): in that I have disclosed to them a right Philosophical instruction, how they might distinguish the alone true Catholic *Magnesia* of all the pure *Philosophers* — wherein the ground of the *LAPIS Philosophorum* lies hidden — from the *Pseudo-Magnesias*, according to the will of GOD, out of the Natural LIGHT and out of the *HARMONIC analogy* with *IHESV* Christ; so that there be not forced upon them *quid pro quo, merda pro balsamo*, one thing for[240]

[240] Marginal glosses: 'I know well how it was with me before I learned to recognize *MAGNESIA*.'; 'Well is it with him who chooses this good part from the heart: it shall not be taken from him.' — The second gloss is Luke x. 42, *Maria hat das gute Teil erwählet; das soll nicht von ihr genommen werden*, with *Magnesia* put where Mary stands. — *quid pro quo, merda pro balsamo*: one thing for another, dung for balsam. It is the coarsest thing in the treatise and it is not softened here. — *IHESV* is spelt thus on this page, where the book elsewhere sets *IHSVH*, and is retained in the English as *IHSVH* is at pp. 181 and 184. — *GVTH* and *LIECHT* are Fraktur display capitals, the same sorts as *GOTTEs* in line 18, while *HARMONischer analogia* is Antiqua entire and *Philosophische* in line 12 is Fraktur in both its halves.

gedrungen würden. Wol allen *Chymicis* die / *LAPIDem Philosophorum* zuerlangē / auff *MAGNESIAM CATHOLICAM* bawen.

1. Reg. 22. Vers. 24.

Da auch etwan ein *ZEDE-KIAS* sich vnterstünde / *MICHAM* auff den Backen zu schlagen / vnnd hochtrabend / mit trotziger verachtung / zu sprechen : Wie ? Ist der Geist der Warheit von mir gewichen / das er mit dir redet ? Hastu denn die Kunst alleine gefressen ? Solte D. Khunrath mich erst lehren was *MAGNESIA Philolophorum*† sey ? Ich habe sie allbereit vor so vielen Jaren gewust / *etc.* Das befehle Ich Gott vnd der Zeit / vnnd stelle es dahin. Dannach ists vnd bleibts die Warheit / was Ich in diesem *Tractatu* von *MAGNESIA* lehre. Es mag aber ein solcher darneben wissen / das / wie er in den Waldt wird

Kennestu sie / so thue darvon dein Naturgemeß be‡…sten glaube was dir nicht.

another, dung for balsam. Well is it with all *Chymists* who build upon *MAGNESIA CATHOLICA* to attain *the LAPIS of the Philosophers*.

And though some *ZEDEKIAH* should venture to smite *MICAIAH* upon the cheek, and to say, high-flown and with defiant contempt: How? Is the Spirit of Truth departed from me, that it speaks with thee? Hast thou then devoured the Art alone? Should D. Khunrath first teach me what *MAGNESIA Philosophorum*† is? I have known her these many years already, *etc.* — that I commend to God and to Time, and leave it there. For all that, what I teach of *MAGNESIA* in this *Treatise* is and remains the Truth. But let such a one know besides, that, as he shall into the Wood[241]

[241] Marginal glosses: '*1 Kings 22, verse 24.*'; 'Dost thou know her? then give thy Nature-conforming …‡ … else believe what … thee not.' — 1 Kings xxii. 24 (Vulgate 3 Regum), where Zedekiah the son of Chenaanah smites Micaiah and asks *Wie? Ist der Geist des HERRN von mir gewichen, dass er mit dir redete?* Khunrath quotes the verse almost word for word and changes one thing: *der Geist der Warheit* for *der Geist des HERRN*. — *D. Khunrath*, Fraktur like the rest of the line: he names himself in the third person and in his opponent's mouth, as at p. 130, where the 1599 also sets *Doctor Khunrath* in Fraktur. — †The 1599 sets *Philolophorum*, with *l* for the first *s*. Marked, and the English gives the word. — ‡The fifth line of the second gloss is inked solidly over. What stands before it ends *be-* and what follows begins *sten*, so the lost matter completed a word in *be-* and one in *-sten*, presumably *bedencken* and *sonsten*; but nothing can be read, and no conjecture is printed. — *wie er in den Waldt wird schreien* is the proverb *wie man in den Wald ruft, so schallt es heraus*, which the next page completes.

Guth gruss / gute antwort.

schreihen oder fahren / der *Echo* jhme wiederumb heraus werde entgegen schallen ; Darnach sich / disfalls / ein jeder zurichten.

War ist das gemeine Sprichwort / Es ist ein gut Freund der einen warnet : Ich weiß aber allbereit / das (wegen dieser Meiner Bekentnis *MAGNESIAE / CHRISTI IHSVH Symbolischer* vnd Natürlicher *Contrafactur in* dem Buche der grossen Weld) solcher Weldt-danck Mir auch wiederfahren werde / gleich wie Christo / seinen Aposteln / vnnd allen Warheit bekennern / geschehen. Dann es heist noch heutiges tages / *Merces Doctorum ;* vndanck *in fine laborum.*

Veritas odium parit. Warheit hat vndanck zu Lohne.

Was ? Soll man dann darumb stillschweigen ; der Warheit / mit dem Pfund so von GOTT einem verlehnet / nicht nach vermügen zu hülffe kommen ; die

cry or let fly, so the *Echo* will ring back out to him again; whereby let every man govern himself in this matter.

True is the common Proverb: he is a good Friend who warns one. But I know already that (on account of this My Confession of *MAGNESIA*, the Symbolical and Natural *Likeness* of *CHRIST IHSVH* in the Book of the great World) such World's-thanks will befall Me too as befell Christ, his Apostles, and all confessors of the Truth. For it still runs today: *the wage of the Learned* — ingratitude *at the end of their labours*.

What? Shall one then for that keep silence; not come to the Truth's help, according to one's power, with the Pound that GOD has lent one; let[242]

[242]Marginal glosses: 'A good greeting, a good answer.'; '*Truth breeds hatred.* Truth has ingratitude for its wages.' — *Merces Doctorum ; vndanck in fine laborum*: the tag is half Latin and half German, and the German word sits in the middle of it where the Latin would have *ingratitudo*; the English keeps the seam. — *Contrafactur* is the noun of p. 165, and the claim is the same one: the Stone is the natural likeness of Christ. — *das Pfund so von GOTT einem verlehnet* is the mina of Luke xix. 11–27, which Luther renders *Pfund*; Matthew xxv has the *Zentner*. p. 154 uses the two together, *Talenti oder Pfundes*, against the patrons. — The catchword's first two sorts are *So*; the third is damaged and reads as a round *s*, where p. 182 opens *Sophisterey*. The page carries its full twenty-four lines and nothing is lost. — *Symbolischer* and the *in* after *Contrafactur* are Antiqua, though *Natürlicher* between them is Fraktur.

Sophisterey ober Hand behalten lassen ; dem Lügener vnd verleumbder nicht das Maul stopffen ; vnd ein Stummer Hund sein ? Das sey ferne / von einem Warheitliebenden *Philosopho* : Vielmehr wil Ich mit *DAVID* also sagen : Ich wil Predigen die Warheit / in der grossen Gemeine ; Sihe / Ich wil meinen Mund nicht stopffen lassen / HERR das weistu. Ich Weis vnd Erkenne *MAGNESIAM* , darumb rede vnnd schreibe Ich auch dauon : Solte auch der Teuffel mit seinen Schupen darüber noch so sehr zürnen / vnnd gar bersten. Von *Magnesia Vniuersali* , dieweil Ich (GOtt sey lob) sie kenne vnnd Erkenne / kan vnd darff Ich wol schreiben ; sol Mir deswegen keiner den Mund zubinden. Wer weiß was Gott beschlossen habe / für gutes zu stifften / mit dieser Meiner öf-

psalm. 40. Vers. 10.

Welt / vnd jhr Fürst der Teuffel / wieder setzen sich ner† warheit.

Sophistry keep the upper Hand; not stop the Mouth of the Liar and the slanderer; and be a Dumb Dog? Far be that from a Truth-loving *Philosopher*. Rather will I say with *DAVID*: I will Preach the Truth in the great Congregation; behold, I will not let my Mouth be stopped, LORD, that thou knowest. I Know and Recognize *MAGNESIA*, and therefore I also speak and write of her — though the Devil with his scales should rage over it never so much, and burst outright. Of *Magnesia Vniuersalis*, since I (God be praised) know her and Recognize her, I can and may well write; none shall bind up my Mouth for that. Who knows what God has decreed to found for good by this My o-[243]

[243]Marginal glosses: '*Psalm 40, Verse 10.*'; 'The World, and its Prince the Devil, set themselves against† truth.' — Psalm xl. 10 (Vulgate xxxix. 10), which Luther gives as *Ich will predigen die Gerechtigkeit in der großen Gemeine; siehe, ich will mir meinen Mund nicht stopfen lassen, HERR, das weißt du.* Khunrath puts *die Warheit* where the psalm has *die Gerechtigkeit* and drops Luther's *mir*. The habit is the same as at p. 180, where *Warheit* displaces *HERRN* in the Zedekiah verse, though the word displaced is not. — *ein Stummer Hund*, Isaiah lvi. 10. — *der Teuffel mit seinen Schupen*: the third place in the treatise for this phrase, after p. 7 and p. 92, and it bears out the sense settled at p. 92 — the Devil's scales, and by extension his following. — †The gloss's last line begins *ner*, which is not a word; the sense requires *wieder*, against, and the compositor appears to have set the tail of a second *wieder* whose head was dropped. Printed as set and marked.

PROGNOSTICON. Sihe! Es kömpt noch eins die zeit / das *Theologia* aus dē grossen Weldtbuch der Natur / neben Biblischer *Theologia* / wird zum Augenscheinlichen Beweiß *allegiret* werden / auch sehr viel gelten / wieder etliche zänckische vñ eigensinnige Starköpffe.

Soluet; Coagulabit; & Figet.

fentlichen Bekentnis vnd Lehre vom SOHN der grossen Weld / in diesem letzten zänckischen *seculo* : vieleicht vielen zweiffelern / die lehre von seinem SOhne / auch aus der Natur zubestetigen. So ich den Sophisten vnd vnwissenden zugefallen / wie sie es gerne höreten / vnd nicht der Natur nach / lehrete / so were Ich der Warheit Diener nicht. Warlich / warlich Ich sage euch / wer nicht zur rechten Thür hinein gehet in diese Kunst / sondern steiget anderswo hinein / der ist ein Sophist vnd jrrender. *MAGNESIA Catholica* ist die *Pri-mate*rialische Thüer der Natur / das HöCHSTE der *NATVR* GVTh / durch *Chymischer kunst* hülffe (*benedicente IEHOVAH*) zu vberkommen. So ein *Philosophus* durch SIE Naturgemeß-Alchymisch eingehet / der wird *FORTVNATVS & BEATVS*

-pen Confession and Teaching of the SON of the great World, in this last quarrelsome *age*: perhaps to confirm to many doubters the teaching of his SON out of Nature also. If I taught to please the Sophists and the unknowing, as they would gladly hear it, and not according to Nature, then were I no servant of the Truth. Verily, verily I say unto you: he that goes not in at the right Door into this Art, but climbs up some other way, the same is a Sophist and one that errs. *MAGNESIA Catholica* is the *First-material* Door of Nature, whereby to attain the HIGHEST GOOD of *NATURE* through the help of Chymical art (*IEHOVAH blessing it*). If a *Philosopher* goes in through HER in a Nature-conforming and Alchemical way, he shall *FORTVNATE AND BLESSED*[244]

[244]Marginal glosses: '*A PROGNOSTICATION.* Behold! the time is yet coming when *Theology* out of the great World-book of Nature will be *alleged*, alongside Biblical *Theology*, as an Ocular Proof, and will count for a very great deal — against certain quarrelsome and self-willed Stubborn-heads.'; '*He will Dissolve; will Coagulate; and will Fix.*' — The *PROGNOSTICON* is the passage the Introduction to this edition builds on, and it is now edited: the claim is not that the book of nature replaces scripture but that it will one day be cited beside it and carry weight in court. — *Warlich / warlich Ich sage euch* down to *der ist ein Sophist vnd jrrender* is John x. 1 with three changes: Luther has *zur Tür* where Khunrath has *zur rechten Thür*, *in den Schafstall* where he has *in diese Kunst*, and *ein Dieb und ein Mörder* where he has *ein Sophist vnd jrrender*. The added *rechten* is doing work: there is a right door, and the Sophists are not at it. — The second gloss turns the *Solue, Coagula, Fige* of p. 46 from imperative into prophecy. — *Chymischer kunst* is Antiqua, both words, between the Fraktur *durch* and the Fraktur *hülffe*.

werden ; vnnd wird Auffschliessen vnd Zuschliessen / vnd finden *VOARCH BETH ADAMOTH , ja* alles / was sein Philosophisch Hertz begehret.

Bey dieser *MAGNESIA , IHSVH* von Nazareth / GOTTES vnd MARIAE des Menschen SOHNES Symbolischen *Contrafect* vnd vnleugbaren vergleichung aus der *NATVR* , die Alleine ist / vnnd sein mus / die wahre *MAGNESIA Philosophorum CATHOLICA* , vnnd keine ander oder frembde / (Sintemal von jhr / ALSO / *SYMBOLICE* auch zeugen die heiligen Biblischen Schrifften / neben dem hellen Liecht der *NATVR* , vnnd allen Naturkündigen *Philosophis* , wo sie die Warheit / ohne *superfluitet* vnnd zusatz / geschrieben / das diese sey jhr *CHAOS Catholicon* vnnd *MAGNESIA*

become; and will Unlock and Lock up, and will find *VOARCH BETH ADAMOTH*: yea, all that his Philosophical Heart desires.

By this *MAGNESIA* — the Symbolical *Likeness* and undeniable comparison, out of *NATURE*, of *IHSVH* of Nazareth, the SON of GOD and of MARY the human being; which alone is, and must be, the true *CATHOLIC MAGNESIA of the Philosophers*, and no other or strange one (since the holy Biblical Scriptures also testify of her THUS, *SYMBOLICALLY*, alongside the clear Light of *NATURE*, and all Nature-knowing *Philosophers* too, where they have written the Truth without *superfluity* and addition: that this is their *CHAOS Catholicon* and *MAGNESIA*[245]

[245]No marginal gloss stands on this page. — *VOARCH BETH ADAMOTH*: a Hebrew-derived name for the Art and its matter that reached the German chymists through Giovanni Agostino Panteo's *Voarchadumia contra alchimiam* (Venice, 1530) and is current in the Paracelsian writing of the century after it. Khunrath sets it without explanation and it is left as he sets it. — *GOTTES vnd MARIAE des Menschen SOHNES* bears two constructions: the Son of GOD and of MARY the human being, which is taken here, and the Son of GOD and of MARY, the Son of Man. The German will carry either and the English is built to lean on the first without excluding the second. — *von jhr … zeugen* is the dative construction, and by the ruling qualified after Block XVI it is testimonial, not generative: the Scriptures *testify of* her. — *Contrafect* is the bare noun of the p. 165 and p. 181 *Contrafactur*.

Vniuersalis , daraus Alle / welche Naturgemeß-Alchymisch darinnen *Laboriren* / nechst GOTTES Gnad vnnd Segen / *LAPIDEM Philosophorum* erlangen sollen) wollestu / O HEILIGER GOTT / vns bestendiglich / solch HöCHSTES GVTH der *NATVR* durch Kunst daraus zu vberkommen / gnediglich erhalten : *AMEN.*

Dann / diese *MAGNESIAM* stellet vns die Natur für Augen ; diese hat vns GOtt gegeben ; diese haben vns alle Naturgemeß-lehrende *Philosophi* zu gebrauchen befohlen ; keine andere sollen wir wissen / erkennē noch annehmen ; Sintemal in keinem andern die höchste *Medicin* der grossen Weld / sampt jhrer früchten / zufinden.

Wo ferne anders ein *Philosophus* selbst an dieser einmal er-

Vniuersalis, out of which All who *Laborate* therein in a Nature-conforming and Alchemical way shall attain, next after GOD'S Grace and Blessing, *the LAPIS of the Philosophers*) — wouldest thou, O HOLY GOD, graciously preserve us constantly, that we may attain out of it such HIGHEST GOOD of *NATURE* through Art: *AMEN.*

For this *MAGNESIA* Nature sets before our eyes; this has GOD given us; this have all Nature-conformingly teaching *Philosophers* commanded us to use; no other shall we know, recognize, or accept — since in no other is the highest *Medicine* of the great World, together with her fruits, to be found.

Provided only that a *Philosopher* shall himself, to this once re-[246]

[246] No marginal gloss stands on this page. — The prayer is the last of the treatise and is addressed to God, not to the reader — unlike the *Beschluß* at p. 165, which speaks of the Chymist in the third person and only then puts the *Nunc dimittis* in his mouth; the parenthesis that opens the page has been running since p. 184 and the main clause does not arrive until *wollestu*. — *die höchste Medicin der grossen Weld*: the Stone as Medicine of the great World, the standing formula since p. 56, where it is first set against Christ as Medicinal Saviour. — *Wo ferne anders*, except in so far as: the last sentence of the treatise proper begins here and runs to p. 186. — *nechst*, next after: Grace and Blessing come first and the attainment follows on them. — No erratum falls anywhere in pp. 177–187; the leaf's last entry is the one for p. 160.

kandten vnd bekandten Warheit / von *MATERIA PRIMA CATHOLICA* , so in wolgedachter *MAGNESIA* oder *CHAO Philosophorum* anzutreffen / nur feste / steiff vñ vnuerrücklich wird halten / So lesset SIE *in tentationibus dubitationum , & tribulationibus disputationum , de LAPIDE Phiosophorum*† / jhn auch nicht stecken.

Das ist gewißlich
wahr.

Tanto namqúe CHAOS
cum fructu discitur ingens !

-cognized and confessed Truth of the *MATERIA PRIMA CATHOLICA* — which is to be met with in the aforesaid *MAGNESIA*, or *CHAOS of the Philosophers* — only hold fast, stiff and immovable: then SHE will not let him stick fast either *in the temptations of doubts, and in the tribulations of disputations, concerning the LAPIS of the Philosophers*†.

That is assuredly
true.

For with so great profit
is the mighty CHAOS
learned!

247

[247] No marginal gloss stands on this page. — The 1599 numbers this page *185*, repeating the number of the page before it; the numeral is unmistakable against the *6* of p. 176. The running head here gives the page its true number. — †*Phiosophorum* is printed without its *l*. Marked, and the English gives the word. — *Tanto namqúe CHAOS cum fructu discitur ingens*: the word order is Khunrath's, with *CHAOS* pulled forward out of its adjective, and the enclitic carries an acute in the print. — *wolgedacht* is the chancery formula *aforesaid*, as ruled at p. 82, not a judgment on the thing named. — This is the end of the argument; what stands on p. 187 is the subscription.

NATVRGEMES-ALCHY-MISCH, vnd recht *PHILO-SOPHISCH* habe Ichs ge-sagt / durch Theoso-phischen bey-stand

RVACH HHVCH-MAH-EL !

HAllelu-IAH! HAllelu-IAH! HAllelu-IAH!

Phy Diabolo.

AMEN.

HENRICVS KHVNRATH, LIPS.
Theosophiæ amator & utri-usque Medicinæ Doctor.

Anno Christi, 1599.

NATVRE-CONFORMINGLY AND ALCHEMICALLY, and rightly *PHILOSOPHICALLY*, have I said it, through the Theosophical assistance of

RVACH HHVCHMAH-EL !

HAllelu-IAH! HAllelu-IAH!
HAllelu-IAH!

Fie upon the Devil.

AMEN.

HENRICVS KHVNRATH of Leipzig,
lover of Theosophy and Doctor
of both Medicines.

In the Year of Christ, 1599.

248

[248]The last page of the treatise: no marginal gloss and no catchword. p. 187 is a recto, the book signing its rectos (*A iij* at p. 5, *B ij* at p. 19), so three unnumbered pages follow it on two leaves: its own verso, the errata (*ERRATA. Sic restituantur.*, column-head *Liß Pagina*), last entry p. 160; then one leaf, recto an owl in spectacles between crossed torches and candles over *Was helffn Fackeln / Liecht oder Brilln / Wann die Leute nicht sehen wölln*, with *FLOREAT, FLOREAT, FLOREAT MAGNESIA Philosophorum CATHOLICA, de qua in hoc Tractatu meo!* beneath — three *Floreats* for the three Hallelujahs here — and verso the colophon under a grotesque tailpiece. — *RVACH HHVCHMAH-EL*, the Spirit of the Wisdom of God, named at the head of the treatise and returning to close it; the 1599 spells it *HHVCHMAH* here where p. 9 has *HHOCHMAH*. — *Phy Diabolo*, fie upon the Devil: the last words before the Amen, and the adversary the margin of p. 182 named. — *LIPS.*, *Lipsiensis*, of Leipzig. — The page is centred throughout and Antiqua but for *vnd recht* and *habe Ichs gesagt / durch Theosophischen beystand*, and is the one page where upright and italic Antiqua stand together, which the edition's single Antiqua face cannot show.

E R R A T A

Sic restituantur.

Liß Pagina

8. *Artis*, für *Arris*, *in margine.*
11. *Vniuersal*, für *vniuersal*, *linea vltima.*
12. *aliâs hoc*, *lin. 9.*
Ibidem, *huius*, für *huis*, *lin. 22.*
14. vnfeilbare/ für vnfeilhare / *in marg.*
16. viel mehr/ *lin. 16.*
38. ein für eln. *lin. 16.*
51. *Materialium* für *Metallorum. lin. 20.*
53. Catholisch verborgen / *lin. 21.*
69. Recht *præparirte Sal Tartarij* vnd *Sal. Armeniacs.*† *in marg.*
74. etliche erwehnte. *lin. 8.* *A*§
105. nun für nuu. *lin. 17.*
116. *Sulphur, Sal* vnd *Mercurius. lin. 18.*
129. Das gleich SIE das ausserwehlte. *lin. 16.*
132. *familiarem*/ für *familiaren* / *lin. 21.*
140 Christlicher/ für Christncher. *lin. 19.*
142. *literas* für *literæ, lin. 19.*
143. *Philosophisch.* für *Phllosophisch.* / *lin. 11.*
154. *Mundana,* für *Muudana, in marg.*
160. sonderlich bey in der Natur. *lin. vltim.*

E R R A T A

Let them be restored thus.

Read Page[249]

8. *Artis*, for *Arris*, in the margin.
11. *Vniuersal*, for *vniuersal*, last line.
12. *aliâs hoc*, line 9.
In the same place, *huius* for *huis*, line 22.
14. *vnfeilbare* / for *vnfeilhare* /, in the margin.
16. *viel mehr* /, line 16.
38. *ein* for *eln*, line 16.
51. *Materialium* for *Metallorum*, line 20.
53. *Catholisch verborgen* /, line 21.
69. Rightly *prepared Sal Tartarij* and *Sal Armeniac*[*i*],[†] in the margin.
74. *etliche erwehnte*, line 8. *A*[§]
105. *nun* for *nuu*, line 17.
116. *Sulphur, Sal* and *Mercurius*, line 18.
129. *Das gleich SIE das ausserwehlte*, line 16.
132. *familiarem* / for *familiaren* /, line 21.
140 *Christlicher* / for *Christncher*, line 19.
142. *literas* for *literæ*, line 19.
143. *Philosophisch.* for *Phllosophisch.* /, line 11.
154. *Mundana* for *Muudana*, in the margin.
160. *sonderlich bey in der Natur*, last line.

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[249]The first of the three unnumbered pages that close the book, standing on the verso of the p. 187 leaf. *Sic restituantur*: 'let them be so restored'. *Liß* is the imperative of *lesen*, and the head runs on into each entry — *read, page 8, Artis for Arris*. Each entry is collated against the line it cites in THE 1599 ERRATA: COLLATION, below, where the leaf's own defects are recorded together. [†]The leaf sets *Armeniacs* with a long *s*, a sort that cannot end a word: a wrong letter for *i*, and the p. 69 margin settles the word. [§]A capital *A* stands by itself after this entry, well inside the measure, belonging to nothing before or after it; it is neither signature nor catchword, and it is reproduced and left unconstrued.

Woodcut, within a double rule: an eared owl, wearing spectacles, perched on a stump, with two burning torches crossed over its breast and a lighted candle in a candlestick standing to either side. Below the picture, in a double-ruled compartment within the same frame, the motto.

Was helffn Fackeln/ Liecht oder
Brilln /
Wann die Leute nicht sehen wölln.

FLOREAT, FLOREAT; FLOREAT MAGNESIA Philosophorum CATHOLICA, de qua in hoc Tractatu meo!‡

Woodcut, within a double rule: an eared owl, wearing spectacles, perched on a stump, with two burning torches crossed over its breast and a lighted candle in a candlestick standing to either side. Below the picture, in a double-ruled compartment within the same frame, the motto.

What good are torches, light or
spectacles,
When the people will not see.[250]

LET IT FLOURISH, LET IT FLOURISH; LET
the *MAGNESIA CATHOLICA* of the Philosophers
FLOURISH, whereof in this[251]
Treatise of mine !‡

[250] The emblem is Khunrath's own and not the printer's: the same spectacled owl, lit on every side, is among the best-known images in his *Amphitheatrum Sapientiæ Æternæ*, where it carries this motto. It is a proverb before it is an emblem, and it turns on the distinction the whole treatise has been making — between being unable to see and being unwilling to. Light is not what the owl lacks; the torches, the candles and the spectacles are all supplied, and they are all wasted. Set here, on the leaf after the last page of the book, it is addressed to the reader who has just finished it.

[251] *Floreat* three times over, and the treatise ends on the invocation; only the colophon leaf comes after it. The clause *de qua in hoc Tractatu meo* has no verb — 'of which, in this Treatise of mine' — and is the standing elliptical formula for *of which I have written here*; nothing is supplied in the English either. ‡Where the exclamation belongs, the 1599 sets a vertical sort with a head serif at the top left and a foot flaring to both sides, and no point inked at the baseline: in other words a lowercase roman *l*, set in place of the *!* the compositor wanted. The sense requires the exclamation, and it is printed.

A band of printer's fleurons across the head of the page.

Gedruckt zu Magdeburg/ bey Johan. Böttcher/ Im Jahr

M. D. XCIX.

Bey Johan Francken zu bekommen.

Woodcut tailpiece: a bearded grotesque mask set in strapwork, with pendant swags and a finial hanging below. It carries no shield, no blazon and no monogram.

A band of printer's fleurons across the head of the page.

Printed at Magdeburg, by Johann Bötcher, in the Year

M. D. XCIX.

To be had from Johann Francke.[252]

Woodcut tailpiece: a bearded grotesque mask set in strapwork, with pendant swags and a finial hanging below. It carries no shield, no blazon and no monogram.

Here the book ends.

[252]This is the page on which the printer's name is settled, and it reads *Böt-/cher* across the line-break, with the *t* unambiguous at high magnification. Earlier states of this edition, following the title-page where the same name is more thickly inked, printed *Böcher*; the colophon corrects it. *Bey Johan Francken zu bekommen* names a bookseller and not the printer — the book was printed by Bötcher and sold by Francke — and the construction is the ordinary one of the trade. Nothing further about Francke has been established here, and nothing is inferred. *M. D. XCIX* is set in Antiqua, as the date is on the title-page.

THE 1599 ERRATA: COLLATION

Khunrath's errata leaf is printed in its place above, on the verso of the leaf whose recto is p. 187, German and English facing as elsewhere. What follows is the collation: each of his twenty entries against the line it cites, with the state of the Magdeburg copy and the disposition adopted. All twenty fall within the treatise as edited. None falls between p. 74 and p. 105, none between p. 117 and p. 128, none between p. 144 and p. 153, and none after p. 160, which is the last entry on the leaf.

Four of the twenty replace nothing and supply a word the page omits altogether — *viel* at p. 16, *Catholisch* at p. 53, *etliche* at p. 74, *bey* at p. 160 — and three more (69, 116, 129) reorder or delete rather than substitute. An entry of that kind quotes the line as it ought to read and does not say what is wrong with it, which is why several cannot be construed at all without the page in front of one. One, *aliâs hoc* at p. 12, resists the page as well, and is left unconstrued rather than forced.

The leaf as a piece of printing. Its column-head sets the Latin *Pagina* in Fraktur, beside a *Liß* that is Fraktur because it is German; the compositor follows the line and not the language there, and nowhere else on the leaf. The p. 69 entry ends *Armeniacs* with a long *s*, which cannot stand in final position and is a wrong letter for *i*. The page number *140* is the one in the column that carries no point after it. A capital *A* stands by itself on the p. 74 line, a little to the right of *lin. 8.* and well inside the measure: it is in the wrong place for a signature and the wrong place for a catchword, it belongs to no entry, and it is reproduced on the facing page and left unconstrued. And the *ausserwehl-* of the p. 129 entry ends in a Fraktur double-oblique hyphen so faintly inked that it can be taken for dirt; it is there. So the list of misprints has four defects of its own, which is a fair rate for a leaf set last and in a hurry.

One convention of this edition does not apply to the leaf.

The fount draws no Antiqua/Fraktur distinction for arabic figures — the *1* and *6* of the page number *116* are the same sorts as the *1* and *6* of *lin. 16.* — so the figures in the left-hand column are set upright here for legibility and carry no claim about the fount, while the figures inside *lin.* and *linea vltima* follow the Antiqua of the words they belong to.

p. 8 *Artis, für Arris, in margine.* — The margin of p. 8 reads *Arris huius secreta duo*. Corrected to *Artis*; adopted.

p. 11 *Vniuersal, für vniuersal, linea vltima.* — The last line of p. 11 appears in this copy already to read *Vniuersal*. Either the sheet was corrected at press or the forms are not distinguishable at this size. No emendation made; the direction recorded.

p. 12 *aliâs hoc, lin. 9.* — Line 9 as printed reads *Ja / nicht jrret; hoc, certè, esset error hon paruus*. The intention of the entry is not clear. Separately, *hon* is a turned or mis-sorted *n* and is corrected to *non*; that correction is adopted, and the errata entry is left unconstrued rather than forced onto it.

p. 12 *Ibidem, huius, für huis, lin. 22.* — Line 22 reads *artis huis secretum VNVM*. Corrected to *huius*; adopted.

p. 14 *vnfeilbare / für vnfeilhare / in marg.* — The margin of p. 14 reads *Vnfeilhare erkendtnus*. Corrected to *Vnfeilbare*; adopted, and confirmed by the same word in the body of p. 8.

p. 16 *viel mehr / lin. 16.* — Line 16 reads *sondern es wehren mehr VNIVERSALIA / dann Eins*. Corrected to *vielmehr*; adopted.

p. 38 *ein für eln. lin. 16.* — Line 16 reads *Wolte sich eln ignorant sein scheffen entschüldigen*. Corrected to *ein*; adopted.

p. 51 *Materialium für Metallorum. lin. 20.* — Line 20 reads *de MATERIA rerum omnium metallorum PRIMA*. Corrected to *Materialium*; adopted. The correction bears on the

argument: at this step the claim concerns the first matter of all *material things*, and the narrower claim about metals follows only on p. 52.

p. 53 *Catholisch verborgen / lin. 21.* — Line 21 as printed begins *verborgen stecken*. The entry gives only the corrected reading and does not name what it replaces; *Catholisch* is supplied before *verborgen*, without which the two participial phrases — *Naturlich begriffen sein*, *verborgen stecken* — have nothing to join them. Adopted and marked.

p. 69 *Recht præparirte Sal Tartarij vnd Sal. Armeniacs. in marg.* — The margin of p. 69 reads *Sol Armeniaci*. Corrected to *Sal*; adopted. The entry's own *Armeniacs* ends in a long *s*, a sort that cannot stand in final position: it is a wrong letter for *i*, and the page being corrected settles the word.

p. 74 *etliche erwehnte. lin. 8.* — Line 8 as printed begins *möchten erwehnte*. *etliche* is supplied before *erwehnte*; adopted.

p. 105 *nun für nuu. lin. 17.* — Line 17 as printed reads *Was vnd wie viel nuu einem*. Corrected to *nun*; adopted.

p. 116 *Sulphur, Sal vnd Mercurius. lin. 18.* — Line 18 as printed reads *Sulphur vnd Sal, Mercurius*. The corrected order is adopted. It restores the canonical order of the *tria prima*, on which the objection being reported turns.

p. 129 *Das gleich SIE das ausserwehl-te. lin. 16.* — Line 16 as printed ends *das gleich SIE für*, and line 17 begins *das ausserwehlte*. The entry gives the corrected line, broken at the place the corrected setting would break it, and the correction is the deletion of *für*: without it *sein solle vnd sey* has nothing to govern. Adopted and marked.

p. 132 *familiarem / für familiaren / lin. 21.* — Line 21 as printed reads *familiaren notitiam habui*. Corrected to *familiarem*; adopted. The line is part of Khunrath's Latin quotation from Bernard of Treviso, and the correction restores the

accusative the noun requires.

p. 140 *Christlicher / für Christncher. lin. 19.* — Line 19 as printed begins *ncher*, the second half of *Christ-/ncher*: an *n* stands where *li* should. Corrected to *Christlicher*; adopted.

p. 142 *literas für literæ. lin. 19.* — Line 19 as printed reads *literæ die Natur selbst geschrieben hatt*. Corrected to *literas*; adopted. The accusative is required by *geschrieben hatt*, and the sense — that Nature wrote the letters — turns on it.

p. 143 *Philosophisch. für Phllosophisch. / lin. 11.* — Line 11 as printed reads *vnd dem Physico / Phllosophisch*, with two *l*s. Corrected to *Philosophisch*; adopted.

p. 154 *Mundana, für Muudana, in marg.* — The margin of p. 154 reads *in Vniuersitate Muudana*, with two *u*s where *un* is wanted. Corrected to *Mundana*; adopted. It is the one place in Khunrath's list where the entry can only be construed from the page, the two forms being indistinguishable at the size the errata leaf is set.

p. 160 *sonderlich bey in der Natur. lin. vltim.* — The last line of p. 160 as printed reads *hinder sich habe; sonderlich in der*, and the sentence runs on over the page to *Natur vnuerstendigen Leuten*. The entry gives only the corrected reading; *bey* is supplied before *in der*, without which the dative *Leuten* is left ungoverned. Adopted and marked. It is the last entry on the leaf.

Four readings in the treatise are emended on the editor's authority and are not in Khunrath's list. At p. 13, *allem rechte vnd wahre Materiam*, where *allem* does not construe, is emended to *allein*; the 1784 recension reads *allein rechte und wahre Materie*, which confirms it. At p. 12, line 9, *error hon paruus* is corrected to *non*, a turned or mis-sorted letter; R confirms the sense with *kein kleiner Irrthum im Anfang*. At p. 16, *CATHOLISHER* wants its *c* and is corrected to *CATHOLISCHER*. At p. 21, *VNVERSALEM* wants its *i* and is corrected

to *VNIVERSALEM*. All four are recorded in the apparatus at their places. One further doubtful place is left standing rather than emended: at p. 23 the 1599 sets *durch GOTTES / durch GOTTes WVNDERLIECHT*, and the doubling is printed as found.

R is cited throughout as an early reader's construal and never as a textual witness; see the Editorial Note. It resolves nothing about the *aliâs hoc* entry, which its rewriting simply passes over.

Glossary of Key Terms

Terms Khunrath uses technically, alphabetically, with the ruling adopted throughout this edition and the pages of the 1599 printing where each matters. M after a page number means the term stands in Khunrath's margin there and not in the body. The list has been completed and reconciled against the whole treatise, pp. 5–187, and against the decision register. Words retained untranslated are so retained because no English word carries them; where the German bears more than one sense, both are kept and neither is chosen. Twelve of the most load-bearing terms are treated at greater length in *Key Words of the Treatise*, in the front matter; the entries here are the short form.

Absüssung / dulcoration SWEETENING; DULCORATION. The washing-out of a salt or calx by repeated affusion. Both words stand in the text and both are kept. pp. 67, 70, 126.

Acker FIELD, ploughland. Not soil in general: the word answers *Quale semen, tale germen*. The metal is sown in it. pp. 13 M, 53, 75, 79, 82, 118–124.

ADMONITIO AN ADMONITION, retained. Khunrath's marginal heading for the warning that closes the apologia: the oath sworn to a *Praeceptor* after ancient Philosophical usage is no *vinculum iniquitatis*, and he who hangs it conscience-less on the wall will answer for it. p. 146 M.

Agnitio RECOGNITION, retained where Khunrath sets the Latin. The word that names what the treatise is finally for: the *Beschluß* or Conclusion opens at p. 165 under the marginal heading *Fructus & vtilitates Agnitionis MAGNESIAE CATHOLICAE*. It is the noun to the *erkennen* distinguished from *kennen* since p. 12, and it is not the making of gold: at p. 163 the margin says that a *Philosophus* is not about this business for gold and silver alone. pp. 12, 163 M, 165 M.

Albationes Veneris WHITENINGS OF VENUS — of copper. Said in derision. p. 76 M.

Alchymia / Chymisch ALCHEMY / CHYMICAL. The two are kept distinct in English wherever Khunrath distinguishes them.

Amphitheatrum Retained: Khunrath's own *Amphitheatrum Sapientiae Aeternae*, Hamburg 1595, his earlier and best-known book. He cites it not for a passage but for a picture — the inscription running round the circumference of the third Figure, and the fourth Figure for the uses and effects of the Stone. pp. 6, 89 M.

animiren / genaturen TO ENSOUL / TO GIVE NATURE TO. His coinages, kept literal, and never weakened to 'animate'. pp. 21, 22, 49, 54.

Aqua permanens / permanens unda THE PERMANENT WATER, THE ABIDING WATER; retained. The water that does not fly from the fire. Khunrath's margin sets it *in Operis initio & fine*, at the beginning of the Work and at its end, so that what is had first is what is had last; at p. 176 he inverts the Latin and adds his own German, *der Philosophen bleibendes Wasser*. One term, two word-orders. pp. 129 M, 176.

Ardelio / ardelionisiren *Ardelio* retained — Latin for a meddling busybody; *ardelionisiren* = TO PLAY THE BUSYBODY, the verb Khunrath coins from it. pp. 22 M, 70 M.

Argenteitas / Aureitas SILVERNESS / GOLDNESS. Not the metal but the quality that makes it that metal. Khunrath coins the pair at p. 89 and supplies his own German, *die Silberkeit vnd Goldigkeit*; the point at p. 120 is that it is not lodged in the sulphur alone but *tota in toto*, whole in every part. pp. 89, 120.

argChymist ARRANT CHYMIST. Formed on *arg*, wicked or arrant — not on *Erz-*, arch-. Khunrath's standing name for the fraudulent practitioner, from his first appearance with his poisonous slander-arrows to the end of the treatise; at p. 108 the pun is pressed, and the reader

must choose between the *Al-* and the *Arg*-chymical processes. pp. 10, 79 M, 108, 177, 178 M.

Artist / Artista / Künstner ARTIST — a practitioner of the Art. All three words are used interchangeably and all are rendered alike.

Athanor ATHANOR, retained: the Philosophers' slow furnace. At p. 95 Khunrath claims one of his own, *mein ATHANOR mit dem vnuorbrenlichen Tocht*, with the unburnable wick, and the margin of p. 98 sends the reader to a whole tract of his upon it. It is the only vessel named in the treatise. pp. 95, 98 (and M).

Augmenta AUGMENTATIONS, retained where Khunrath sets the Latin: the increase of silver or gold got by a *particular* working. pp. 81–82.

Aurora Philosophorum DAWN OF THE PHILOSOPHERS, retained. The first light in the glass; an alchemical commonplace, and the title of a pseudo-Paracelsian treatise. Khunrath's use of it is twice negative — it is what one will *not* see rise out of the corporeal mercuries of the bodies. pp. 70 M, 120–121 M.

AZAZEL Retained. In the Latin of p. 147 the subdelegate of *Jehovah the avenger*, by whom the man who slights *Magnesia* or breaks his oath will be devoured, *secundum Hebræorum doctrinam* and *iuxta legem iræ & punitionis Diuinæ*. The margin calls Pico, Reuchlin, Agrippa and Scalichius as witnesses — to this point of Hebrew demonology, and not, as an earlier state of this edition's Introduction had it, to the Christology. p. 147 (and M).

Azoth / Azotisch Retained: the Philosophers' mercury, the universal solvent. The adjective is Englished AZOTIC and the adverb AZOTHICALLY, both coined here and recorded as coinages. At p. 75 it qualifies the watery *Acker*; at p. 79 the watery *preparation*, which is not the same thing. pp. 52, 75 M, 79, 97–98, 107, 128.

Basanus / Lydius Lapis TOUCHSTONE, from Greek *basanos*, the Lydian stone on which gold is assayed. Khunrath's

figure for Nature as the stone against which a candidate matter, and a reading of the Philosophers, is rubbed. He sets the Latin beside the German *Probstein* at p. 43 and returns to it at p. 157 as *ad Lydium Naturæ Lapidem*, where the assaying is laid over 1 John iv. 1, *prove the spirits*. pp. 43 (and M), 112, 157.

Cabala Enthusiastica / *Enthusiasticè* Retained. Khunrath's marginal name for knowledge had by direct divine inspiration, the first of the three ways in which he says the Philosophers came to know. Neither word is pejorative in his mouth, though both were becoming so in the confessional writing of the decade, and neither is a warning against the thing named. *Cabala* here is the mode of receiving, not the Jewish discipline. What is received is *Sophia Enthusiastica*, which see. p. 135 M.

Calumniant CALUMNIATOR, retained. Khunrath's name for the opponent who asks how near to the Stone another man may be, instead of minding his own furnace. p. 149.

Catholisch / *Catholicè* / *Catholicon* CATHOLIC, in the sense *universal*, against *specialis* and *particularis*. Never denominational and never so translated; a *Catholicon* is a universal thing and, in the medical register, a universal remedy. Nor is the usage anti-Roman: at p. 57 the Antiqua *CATHOLISCHEN* beside the Fraktur *GLAVBENS* marks the technical sense and not the confessional party, and at p. 176 the margin leans on the Roman formula rather than against it — *Extra Magnesiam Philosophorum Catholicam … nulla salus. Sicuti nec, in pertinentibus ad salutem æternam, extra Ecclesiam est salus*: outside the Catholic *Magnesia* there is no salvation, *just as* there is none outside the Church. *Extra ecclesiam nulla salus* is there affirmed and made the model for a claim about a substance. (An earlier state of this edition said that Khunrath turned the word *against* the Church at this page. The gloss says

the reverse; the claim is withdrawn, 15 Sept 2026.) pp. 6, 17, 22, 57, 176 M.

Chaos Retained, never resolved. The undifferentiated matter in which the metals are generated; the subject of Khunrath's separate *Confessio*. pp. 32, 52, 64, 107, 184.

Confessio Khunrath's own *Confessio de Chao Physico-Chemicorum Catholico* (*Vom hylealischen Chaos*), Magdeburg 1597, to which he sends the reader by chapter and page for the doctrine of the Chaos this treatise assumes: chapter 6 with pages at p. 77, chapter 2 with a page at pp. 88–89, chapter 1 at pp. 145–146, chapter 8 at pp. 150 and 167, and the warning printed at the end of it at p. 161. At p. 146 the phrase *vom Hylealischen CHAO* belongs to the book's title and not to what is set forth in it. pp. 77 M, 88–89 M, 145–146, 150 M, 161, 167 M.

Contrafect / contrafectisch / Contrafactur LIKENESS, LIKENESS-WISE, from *Konterfei*, *contrafactum*, a portrait. Emphatically *not* 'counterfeit', which in modern English inverts the charge at exactly the point where Khunrath is asserting authenticity. pp. 33, 56, 165, 181, 184.

debita materia / subiectum debitum THE DUE MATTER, THE DUE SUBJECT; retained. What is owed to the Work — the criterion by which a candidate is admitted or refused. Whoever fails in it is a traveller on the wrong road. pp. 8, 11–12, 63, 93, 124 M, 177.

Denarius DENARIUS, the ten. Sums the series of p. 54; Khunrath sends the reader to Philo, *De Decalogo*. p. 55.

Doctrinæ filius SON OF THE DOCTRINE, retained. The standing address to the adept in the alchemical corpus, and Khunrath's name for the reader he wants — the man who lets himself be Philosophically instructed and thinks better of it. pp. 29, 59, 131, 137, 159, 176.

Donum Dei / Catholicon Retained. The Art as God's gift, not the Artist's achievement: at p. 6 the Stone is the *DONVM DEI triunius Catholici triunum Catholicon*,

and at p. 128 the margin makes it the thing every physico-chymist shall pray for. pp. 6, 128 M.

Embryonirt EMBRYONATED. Of metals already quickened toward silver or gold, and therefore no longer first matter. The noun *Embryones* stands at p. 78 with *vnzeitige gebürte*, untimely births. pp. 76, 78, 89.

Ens Mirificum Retained: THE WONDER-WORKING BEING. A name for the Stone; the margin of p. 25 gives the fuller form, *Ens Physico-artificiale MIRIFICVM*, physical and artificial at once, and at p. 26 it carries the argument that possession without preparation still implies a preparer. pp. 25 M, 26, 160.

Erst-Materialisch / Pri-materialisch FIRST-MATERIAL, PRI-MATERIAL. Khunrath's adjectives for the state before any specification. The two are not interchangeable in his hands and are not collapsed here.

fermentum Vniuersale / Proteus Physicorum THE UNIVERSAL FERMENT; THE PROTEUS OF THE NATURAL PHILOSOPHERS; retained. The Stone considered as what ferments everything else and therefore takes every shape — *so ratione fermentationis sich vorgestaltet in allerley gestalten*. Not to be confused with the *fermentum* of pp. 79 and 178, which is the Gospel leaven turned against the pseudo-chymists: Khunrath uses the one word in both valences. pp. 100–101 M.

Fimus Philosophorum Retained: the Philosophers' dung, the putrefying medium of the work. Never softened; the margin of p. 120 calls it *der geheime fimus equinus der Weisen*, the secret horse-dung of the Wise. pp. 83, 120 M.

Fladdergeist FLUTTER-SPIRIT. Khunrath's word for what his opponent imagines he is catching out of the air. p. 85.

FONTINLEIN FOUNTLET, a little fountain. The diminutive is not ironic: the small spring is the source. German set in Antiqua capitals while the *SALTZ* it is compounded with is Fraktur. It answers the *Fontina pri-materialis Catholica* of p. 83. pp. 83, 94, 127.

geseihet / seihen SOWN, not strained. Khunrath's regular word for sowing the seed into the *Acker*, and p. 123 settles it: one does not *seihen* apple pips back into the apple. The spelling rests on the Early New High German *seien* for *säen*; the homograph *seihen*, to strain, is a trap, and an earlier state of this edition fell into it at pp. 75, 79, 82 and 95. pp. 75, 79, 82, 95, 114, 120–124.

Harmonia analogica Retained. The correspondence between *Magnesia* and the Stone on one side and IHSVH CHRISTVS on the other, announced at p. 30, set out in full at p. 56, and pressed as *proof* at p. 138. The *& contra* that accompanies it — *and conversely* — is always translated and never dropped. Distinguish the *analogia harmonica* of p. 40, which is a different test: between the reader's candidate matter and Khunrath's *Magnesia*, checked against the *Requisita, Conditiones, Qualitates* and *Proprietates* this treatise sets out (p. 55) and called *Basanus huius litis* in the margin of p. 43. pp. 30, 40, 56, 138–139.

Inceriren TO INCERATE, retained. Khunrath defines it himself in the margin of p. 160 — *Inceriren ist wachs flüssig machen*, to make wax-fluid — that is, to bring a body to the consistency of melted wax. It is the ninth of the ten operations listed there, and the only one he thinks needs explaining. pp. 46, 95, 98, 160 (and M).

Kunst ART, in the sense of *ars*. Never 'skill'. Its boundary with Nature is the tag of p. 44, *vbi Natura desinit, ibi Ars incipit*.

Labyrinthus errantium THE LABYRINTH OF THE ERRING, retained. Not the title of a book but Khunrath's name for the condition: the state a man is in who has taken up a *Pseudo-Magnesia* and cannot now find his way out of the consequences. Anticipated in German at p. 96. pp. 96 M, 108, 178.

laboriren TO LABORATE. The technical oddity of the German is kept in English.

Lapis Philosophorum Retained. Defined at the outset as *NATVRAE BONVM, per artem, SVMMVM*, the highest good of Nature through Art (p. 5), and distinguished throughout from the *Vniuersal Stein* on one side and the *Special* silver or gold Stones on the other (p. 81). pp. 5 (and M), 25 M, 81, 99.

Litera / Spiritus LETTER / SPIRIT, in the sense of 2 Corinthians iii. 6, which Khunrath quotes and then renders into German himself. The pair governs the hermeneutic chapter: the Philosophers' books are not rejected, they are refused a literal reading. Not to be confused with *Spiritus Mundi*. p. 110.

Losament / einlosiren LODGING; TO QUARTER. A military figure and kept as one: the Spirit of the World has taken up quarters already and will not be billeted elsewhere. p. 85.

Loß-sophi Retained, and untranslatable. Khunrath's marginal coinage against *Philosophi*: *loß* is loose, empty, worthless. The 1599 separates the halves with a raised dot and sets the whole — pun and target alike — in Fraktur. p. 168 M.

LÖWE THE LION, retained as a stage of the work. The author of the *Rosarium* had seen the Philosophical Work no further than the Lion, which is Khunrath's point: he wrote authoritatively without having finished it. p. 134.

Magnesia, *Magnesia Catholica* Retained, and not the modern mineral. The margin of p. 9 says flatly *MAGNESIA ist der Name sein* — it is a *Philosophical Name* for the one universal first matter, and the book never gives the common one. The subject of the whole treatise. pp. 9 M, 52, 64, 111.

Magnes-Iah Retained with Khunrath's hyphen, tight and unspaced as printed. He divides the name so as to disclose IAH, the short form of the divine Name, within it; the hyphen carries the whole etymological claim. p. 52.

Materia Prima Retained. *Catholica* or *Vniuersalis* when it is the

first matter of all metals; *specificata* when narrowed to one. Created out of nothing at the beginning of the world, and — this is Khunrath's claim — still standing, above the earth, uncommitted. pp. 47–52, 60–128.

Mercurius Philosophorum crudus / coagulatus THE CRUDE / THE COAGULATED MERCURY OF THE PHILOSOPHERS; retained. The two states, marked by Khunrath's two facing margins: *crudus* is *Magnesia* as Nature has so far worked it, *quem NATVRA paullulum operata est*; *coagulatus* is what the command SOLVE is addressed to. Distinct from *Mercurius duplex*, and from the *Mercurius currens corporeus* he everywhere refuses. pp. 53, 65–66 (and M), 80, 97.

Mercurius duplex / Rebis Retained. Mercury with its own sulphur; *res bis*, the twofold thing. Khunrath glosses it himself at p. 54. pp. 54, 77 M, 121.

Microcosmus macrocosmicus Retained. A little world made out of the great world — emphatically not the human microcosm, and the margin of p. 50 rules out the misreading in advance: *MICROCOSMVS Chymicorum non humanus sed macrocosmicus*. pp. 50 (and M), 143, 167.

Minera Artis MINE OF THE ART. Not 'ore': the word names the place the Art digs in, not the stuff dug. pp. 52, 64, 65, 112 (and M), 157, 177.

Monas, Dias, Trias, Tetractys Retained as set. All four are Greek terms in the margin, each paired with its Latin equivalents; the *Tetractys* is the triangular figure of *ten*, not simply 'four'. pp. 53–54 M.

Monumenta MONUMENTS, written memorials left behind: the second of the *Tubae Veritatis*, the writings of the Philosophers taken as evidence. p. 27.

Naturæ possibilitas THE POSSIBILITY OF NATURE. Not a vague appeal to what is natural: the Artist's *norma* or straightedge, the standard against which every reading of an authority and every operation in the laboratory is to

be measured. Its strongest form is the margin of p. 110, *Extra Naturam, in Physico Artificialibus, nulla est Salus*. pp. 109–110 M.

Naturgemeß NATURE-CONFORMING. Khunrath's standing adjective, and one word in English. Its force is normative: to be *un-Naturgemeß* is not to be unusual but to be wrong.

Nicodemisch, auff gut IN GOOD NICODEMUS FASHION. Concealment from fear, not hypocrisy — of those who carry doubt about the Stone privately. p. 25.

NISI Retained, and used as a noun: THE SAVING CLAUSE, the catch. Khunrath turns the Latin conjunction into a substantive for the condition that undoes an otherwise sound claim — *Es hat aber noch darmit eine starcke NISI*. p. 74.

OBIECTIO / SOLVTIO AN OBJECTION / THE SOLUTION; retained. Khunrath's disputation apparatus, set in the margins as running heads so that a reader can find where an opponent's case is stated and where it is answered. The objections are often the clearest statements of the position he is against. pp. 87, 106–107, 113, 115 M.

ὁμοούσιος Retained in Greek, unglossed, as he sets it: of one substance — said of the Son of the great World with respect to its begetter. p. 50.

OMNIA ALL THINGS, retained. A name of the Catholic matter, ascribed by Khunrath to the Philosophers and defended grammatically: what all things can be predicated of is rightly so called. It is also his concession that the doctrine can be bent onto any matter whatever — the books, like the written Law, have a nose of wax. p. 111.

Oratorium and *Laboratorium* Retained. The praying-place and the working-place, and neither without the other. Khunrath's two marginal headings, with *Mens, Deo cōiuncta, quod cupit assequitur* under the first and *Theoricè & Practicè* under the second. They stand on

the recto and the verso of one leaf, back to back and not facing, which is how the *Amphitheatrum* would engrave them. The words are paired here once only in the whole treatise. pp. 173–174 (and M).

Particularia / Particularismus PARTICULAR TRANSMUTATIONS; PARTICULARISM. Always distinguished from the universal work; the margin of p. 6 makes *Particularismus* a *solœcismus*, a fault of grammar as well as of art. pp. 6 M, 14, 53, 74, 103–106.

percontiren TO QUESTION CLOSELY, from *percontari*. One rung of the ladder *percontiren, contempliren, lernen vnd erkennen* — whose object is not Nature herself but God's secrets laid in the due Subject. p. 63.

Pfawenschwantz PEACOCK'S TAIL, the *cauda pauonis*: the play of colours before the whitening. Khunrath denies that it proves anything, and that the scoffers' peacock's tail is the Philosophers'. pp. 71, 73.

plusquamperficiert MORE-THAN-PERFECTED. The state beyond ordinary perfection into which the regenerated metal passes, and from which it can multiply its own kind. See *Wiedergeberung*.

principia / principiata PRINCIPLES / THINGS PRINCIPIATED. The distinction on which pp. 117–118 turn: what the laboratory draws out of a metal is produced *from* a principle and is therefore not the principle, and so cannot be the ground of a regeneration. p. 117.

PROGNOSTICON A PROGNOSTICATION, retained. Khunrath's marginal heading for his forecast: a time is coming when theology drawn out of the great world-book of Nature will be alleged beside biblical theology as ocular proof, and will count for much, against certain quarrelsome and self-willed hard heads. It is the only place in the treatise where he looks forward rather than back. p. 183 M.

Proiectio / Transmutatio PROJECTION / TRANSMUTATION, kept distinct and never collapsed. The casting-on of

the medicine upon the lower metals, and the change it works into the upper. Khunrath sets the two in one clause at p. 160 and the distinction is not rhetorical: the whole argument of pp. 158–160 is that a matter which has not been prepared can do neither. pp. 89, 100, 160.

Pseudo-Chymicus PSEUDO-CHYMIST, retained. The counterfeit practitioner, standing to *argChymist* as *Pseudo-Magnesia* stands to *Magnesia*; at p. 160 it is used of the men who stage a public proof of transmutation. pp. 79 M, 160, 178 M.

Pseudo-Magnesia PSEUDO-MAGNESIA, retained. The counterfeit matter the opponents put in *Magnesia*'s place. Khunrath uses it from p. 43 onward — *Pseudo-Magnesiam pro genuina* — and presses it hardest at pp. 175–176, where the argument is not that their work is badly done but that it cannot be done at all: what is not in the cask cannot be drawn from it. pp. 43, 139, 175–179.

Putrefactio PUTREFACTION, retained. The rotting that must precede regeneration, and the one operation Khunrath insists cannot be counterfeited: the *Fimus Philosophorum* is for a *putredo talis quæ mater est corruptionis*, the mother of the corruption out of which a new generation arises, and the margin of p. 119 assigns the cause — the first matter, and nothing else, works the true putrefaction in this Work. pp. 83, 98, 119 M.

Rationes seminariae SEMINAL REASONS. The formative principles by which the Soul of the World specifies a matter toward silver or gold. At pp. 48 and 76–77 they are expressly *speciales aut specificæ*: it is the Soul of the World that is catholic, and the special Reasons that specify the universal first matter, not the reverse. pp. 21, 48, 76–77.

RVACH HHVCHMAH-EL Retained. The Spirit of the Wisdom of God, by whose Theosophical assistance Khunrath says he has spoken. It opens the treatise at p. 9, spelt *HHOCHMAH*, stands again at p. 37 in the most

personal passage in the book, and closes it at p. 187, spelt *HHVCHMAH*; all three stand as printed. pp. 9, 37, 187.

SAL Maris Catholicon THE CATHOLIC SALT OF THE SEA, retained. Khunrath's answer to the adage *In sale sint labores tui*: the salt the Philosophers mean is found in that Catholic Ocean or Sea of theirs which is *Magnesia*. The adage is not denied but located. p. 128.

SAL metallorum THE SALT OF THE METALS, retained. The adage *SAL METALLORVM est LAPIS philosophorum*, which Khunrath does not deny but re-reads: among Nature-knowing Philosophers it bears far another sense than the unlearned give it, and their calcined and reverberated salts are excellent medicines and no transmuting tincture at all. pp. 125 (and M), 127.

Salia resuscitatiua REVIVING SALTS: salts that bring a slain metal back to life. The word is deliberate and belongs with the death-and-rebirth language of the treatise. p. 69 M.

Saturnus sapientum THE SATURN OF THE WISE, retained. Not common lead, and Khunrath glosses it against that reading twice — the second gloss exists only to stop the reader collapsing the two. pp. 52 (and M), 81 M.

Sawrteig / fermentum SOURDOUGH, LEAVEN. The figure of Matthew xvi. 6 and 1 Corinthians v. 6–7, turned against the pseudo-chymists: *Cauete vobis à fermento Pseudo-Chymicorum*. Khunrath gives his own German for his own Latin, as he habitually does. In this sense only; for the Stone as *fermentum Vniuersale* see that entry. pp. 79 M, 178 M.

scibile / scibilia KNOWABLE DISCIPLINE(S) — a field of knowledge, not a knowable object. The margin of p. 17 asks how a *VNIVERSALE* could stand if several such were posited *in scibili Chymico*. pp. 17 (and M), 23, 157.

Schulfuchs SCHOOL-FOX. The disputatious pedant of the lecture-room, sharp in argument and knowing nothing

at first hand. One of the treatise's names for the opponent, beside *argChymist*, *Ardelio*, *Calumniant* and *Loß-sophi*. p. 28.

Schwärmer / *Schwermament* FANATIC; SWARMAMENT. The first is the confessional insult of the age; the second is Khunrath's coinage on *Firmament* and *schwärmen*, and the English keeps the pun rather than explaining it. The same joke drives the *Hummelschwarm*, the hornet-swarm, of pp. 24, 31, 64 and 85. pp. 24, 85.

Servator / *Salvator* PRESERVER / SAVIOUR, always distinguished. Khunrath applies both to the Stone and both to Christ; at p. 56 he hedges *Salvator* with *suo modo* for the Stone and does not hedge it for Christ. The hedge is used once: pp. 57, 165 and 168 drop it, and at p. 168 the qualification *in statu humiliationis aut exinanitionis* is an intensification and not a hedge. pp. 56–57, 165, 168.

Signatura Rerum Naturalium THE SIGNATURE OF NATURAL THINGS, retained. That a thing wears the mark of its own virtue. Khunrath's margin sets it beside reading, contemplation and observation as belonging to the light of Nature, not as a substitute for them. The word stands once earlier, at p. 55, of the Stone's red diadem as the *SIGNATVRA* of highest perfection. pp. 55, 136 M.

Solve, Coagula, Fige Retained as a set: the three commands of the Work, which Khunrath sets as a marginal formula at p. 46 and returns to as a future indicative at p. 183, *Soluet; Coagulabit; & Figet*. *Incerare* is added as a fourth term; see *Inceriren*. pp. 46 M, 66 M, 98, 183 M.

Sophia Enthusiastica Retained. The Wisdom asked for in the *Oratorium* and had by direct divine inspiration — the other side of the *Cabala Enthusiastica* of p. 135: there the mode of receiving, here what is received. p. 173.

Specificatio / *Specificata* Retained. The state of having been narrowed to a species — the hinge of the whole negative argument, and the thing the Catholic matter is defined by *not* having. *Die SPECIFICATIO lesset sich*

… *nicht abscheiden*: no art unspecifies a specified thing. pp. 21, 47–48, 60–63, 76–78.

Spiritus Mundi Retained. The Spirit of the World, which p. 84 denies can be caught out of the air, because by God's ordinance it is caught already and has chosen its own lodging. Not to be confused with the *Spiritus* of *Litera / Spiritus*. pp. 16–17, 20, 84–86.

Sterngeschoß STAR-SHOT — the jelly (in fact *Nostoc*) believed to fall with meteors. One of the things the ignorant name when asked what *Magnesia* is. p. 34.

Stichblat Retained with a gloss. Properly the guard-plate of a sword-hilt, the piece that turns the thrust; at p. 61 the figurative sense — the decisive piece in the game — is what carries. p. 61 M.

stylus MANNER, in the ancient sense: a way of proceeding, never a written hand. p. 63.

Synopticè Left in Latin where Khunrath's own gloss *Kurtzbegrifflich* follows; COMPREHENDED-IN-BRIEF where Englished. Of the one catholic spark by which the first matter is ensouled. pp. 20–21, 49, 63.

Terra Magnesiae THE LAND OF MAGNESIA, retained. Where the *Acker* lies. Khunrath keeps the geographical figure and the margin adds *DEVS prouidebit*, Genesis xxii. 8 — the ground is found, not made. p. 124 M.

Theologia Biblica / Theologia Macrocosmica BIBLICAL THEOLOGY / MACROCOSMIC THEOLOGY, retained where he sets the Latin. Khunrath's name for the two theologies he holds to be one knowledge: the one written in Scripture, the other in the great world-book of Nature, both *Divinitus scriptæ ac traditæ*. It is what the whole apologia defends and what the *PROGNOSTICON* of p. 183 forecasts will one day be alleged as ocular proof; p. 151 states it flatly — physics has rightly been called by learned men a part of theology, and one that serves it. pp. 140–141, 151 (and M), 183 M.

Theosophicè / Theosophia BY DIVINE WISDOM where Englished, and left in Latin where Khunrath sets it. Always to be distinguished from the much later Theosophical movement, with which it has nothing to do. pp. 12, 137, 167.

Tincturen / Elixeiria Retained: the transmuting tinctures and the elixirs. Always plural and always derivative — the margin of p. 103 makes the dependence the point: all true tinctures, elixirs and particulars flow out of the ground of the *Vniuersale*. pp. 103 (and M), 104, 148, 152, 175.

Tingirer THE TINGING-MAN, one who offers a public *Proba* of tincture. Khunrath's word for the demonstrator rather than the adept, and the advice attached to it is to watch his hands and his instruments. p. 161.

triunius Retained — Khunrath's own coinage, and genitive with *DEI*: the gift of the triune catholic God, as his own German restatement confirms. p. 6.

Tubae Veritatis TRUMPETS OF TRUTH. Khunrath's own figure for his three proofs, named in the margin of p. 25 and then numbered in the margins of pp. 25, 27 and 30: *Experientia*, the *consensus* of the Philosophers, and the *Harmonia analogica*. pp. 25–30 M.

veneranda Antiquitas VENERABLE ANTIQUITY, retained. The Fathers, as Khunrath's own margin glosses it (*PATRES*). The appeal of p. 140 turns on it: antiquity explained the articles of the faith by similitudes drawn from natural things, the Theologians praise antiquity for it and do the same themselves, and he asks not to be called a blasphemer for doing it too. p. 140 (and M).

Vicaria / Laborantin DEPUTY; WOMAN-LABOURER. Both feminine and both said of NATVR, with *bestalte gescheide* — appointed and shrewd — between them. The gender is kept in English, since the passage turns on Nature working while the Artist does not. p. 62.

VOARCH BETH ADAMOTH Retained and unexplained, as

Khunrath leaves it. A Hebrew-derived name for the Art and its matter, which reached the German chymists through Giovanni Agostino Panteo's *Voarchadumia contra alchimiam* (Venice, 1530). At p. 92 it is what proceeds from this ground and no other; at p. 184, what the Philosopher who enters by the right door will find. pp. 92 M, 184.

Vniuersal-Stein / Stein UNIVERSAL STONE, STONE; the capitals follow Khunrath's. The Stone in its catholic form, set against the *Special* silver and gold Stones on one side and against *Lapis Philosophorum* as a title on the other; the margin of p. 98 calls it simply *Der simpele Vniuersal STEIN der Weisen*. p. 81 holds the two apart in a single clause. pp. 11, 13, 52, 81, 98 M, 101.

Vniuersitas Mundana THE UNIVERSITY OF THE WORLD, retained. Khunrath's figure for the book of nature as a place of formal instruction, in which fire holds the ordinary chair of Physics and expounds the book right surely. p. 154 M.

Vorarbeit / Nacharbeit FORE-WORK / AFTER-WORK. The two halves of the operation: dissolving, cleansing and separating, then composing, reuniting, coagulating, fixing and incerating. Of the Fore-work, Khunrath says, the Philosophers have left almost nothing clear and plain. p. 46.

Vulcanus VULCAN, retained. Fire as the chymist's working agent, not the god. p. 55.

Wächslich-machung MAKING-TO-GROW — agricultural, not constructive, and the first term of the triad completed by *Wiedergeberung* and *Plusquamperfection*. pp. 13, 57, 95 M.

Wiedergeberung / Regeneration REGENERATION. Khunrath's word for the death and re-birth of a metal in the Work, and distinguished from any mere refining: the metal is not improved but slain and begotten again, sown into the *Acker*, rotted in its mother's body, and raised.

The margin of p. 13 gives the Latin triad — *Vegetationis, Regenerationis, Plusquamperfectionis AGER genuinus*. What is regenerated then passes beyond perfection; see *plusquamperficiert*. pp. 13 (and M), 71, 75, 81, 92, 98, 118–119, 159.

zeugen TO BEGET. At p. 63 the verb stands twice in one clause and both are generative: Nature is still generating the metals now. The one exception is *von … zeugen* with the dative, which is testimonial: at p. 139 *Magnesia Catholica … ists / die von CHRISTO … zeuget*, glossed with John v. 39, and there it is rendered TESTIFY OF. pp. 63, 139.

Note on this Edition

The treatise is given entire: printed pages 5–187, German verso and English recto, one 1599 page to each edition page. The German has been transcribed afresh from the 600 dpi page images of the Magdeburg copy, and not from the optical text of the digitization, which interleaves the marginal glosses into the body and is unreliable throughout. Every page was read from the image; every reading that the image will not settle is marked and recorded.

The volume was made in twenty passes of ten pages each, and then read through as a whole. That last reading was not a formality. Errors survive a page-by-page check that only a continuous one will catch, and a number did: five places where the English of one page completed a word that the next page then began again; two places where Khunrath's distinction between the *catholic* and the *specified* had come out backwards; one verb, *geseihet*, rendered *strained* through four pages and *sown* through five, where the apple pips of p. 123 settle it for sowing; a Latin word at p. 134 completed with an English syllable at p. 135; and three of Khunrath's own Latin-and-German doublets Englished twice over, so that he appeared to repeat himself in translation where in the 1599 he is glossing his own Latin. Each is corrected here, and each was the kind of fault that is invisible from inside a ten-page block.

The three pieces of apparatus — the Introduction, the Key Words, the Outline and the Glossary — were likewise rebuilt from the finished translation rather than extended from the states in which they were begun. Claims that the pages did not bear have been struck, and the two that mattered most are recorded where they stood: that the treatise contains *no process, no weights and no vessel* (it contains all three, and withholds only the quantities), and that Khunrath turns the word *Catholisch* against the Church at p. 176 (the gloss there does the opposite, and makes *extra ecclesiam nulla salus* the model for his own claim).

Three unnumbered pages follow p. 187, and they are now edited too. Their position is settled from the signatures rather than from the order of the images: the book is an octavo, signed on the rectos through the fourth leaf of each gathering (*A iij* at p. 5, *A iiij* at p. 7, *B ij* at p. 19), so the odd printed pages are rectos and p. 187 is one. Its own verso carries the ERRATA. One further leaf follows, bearing the owl emblem on its recto and the Magdeburg colophon on its verso. That is three pages on two leaves, not three leaves, and the errata do not stand on a leaf of their own — two statements this edition made wrongly before the signatures were read.

Editing those three pages changed four things in the volume behind them. The colophon prints the printer's name at a size and an inking the title-page does not, and settles it as *Bötcher*. The errata leaf carries a misprint of its own, a long *s* for an *i* in *Sal Armeniaci* at the p. 69 entry, which had gone unrecorded through twenty passes because the entry had always been read through the page it corrects rather than for itself. The *Liß Pagina* of the column-head is set with its Latin word in Fraktur, against the compositor's practice everywhere else on the leaf. And sixteen notes in the treatise still placed the errata on *the leaf following p. 187*, which the signatures had already disproved; all sixteen are corrected.

The emblem is the reason to have edited these pages at all. An owl in spectacles, lit by two torches and two candles, over the words *what good are torches, light or spectacles, when the people will not see* — it is the argument of the treatise in one block, and it is the last thing Khunrath puts in front of the reader. A volume that stopped at p. 187 would have ended on a sentence. This one ends where he ended it.