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The Philosopher's Stone.

(Address delivered by Dr. W. L. Goodwin before Queen's
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(Continued from last issue)

From the 9th to the 16th century the art of transmutation by the philosopher's stone was enthusiastically cultivated in Egypt and Spain, by the Arabs, and then in Germany, Italy, France and England. Hundreds of treatises on the subject have come down to us, mostly written in such mystical language that very little is to be made out of them. But many of these alchemistical tracts contain descriptions of processes which show that the "adepts" were at least making progress in the science of chemistry. The romantic features of some are interesting. All good alchemists acknowledged the mythical Hermes Trismegistus as the founder of the art. Albertus Magnus, writing in the 13th century, tells us that "Alexander the Great discovered the sepulchre of Hermes in one of his journeys, full of all treasures, not metallic, but golden, and a writing on a table of *satadi*, which others call emerald." This emerald table is constantly referred to in the writings of the alchemists. The inscription was said to be in the Phoenician language, and Latin translation (originals?) are given.

Words of the Secrets of Hermes Trismegistus.

1. I speak not fictitious things but what is most true and certain.
2. What is below is like that which is above, and what is above is similar to that which is below, to accomplish the miracles of the one thing.
3. And as all things were produced by the meditation of one Being, so all things were produced from this one thing by adaptation.
4. Its father is Sol, its mother Luna; the wind carried it in its belly, the earth is its nurse.
5. It is the cause of all perfection throughout the whole world.
6. Its power is perfect, if it be changed into earth.
7. Separate the earth from the fire, the subtle from the gross, acting prudently and with judgment.
8. Ascend with the greatest sagacity from the earth to heaven, and thus again descend to the earth, and unite together the powers of things superior and things inferior. Thus you will possess the glory of the whole world; and all obscurity will fly far away from you.
9. This thing has more fortitude than fortitude itself; because it will overcome every subtle thing and penetrate every solid thing.