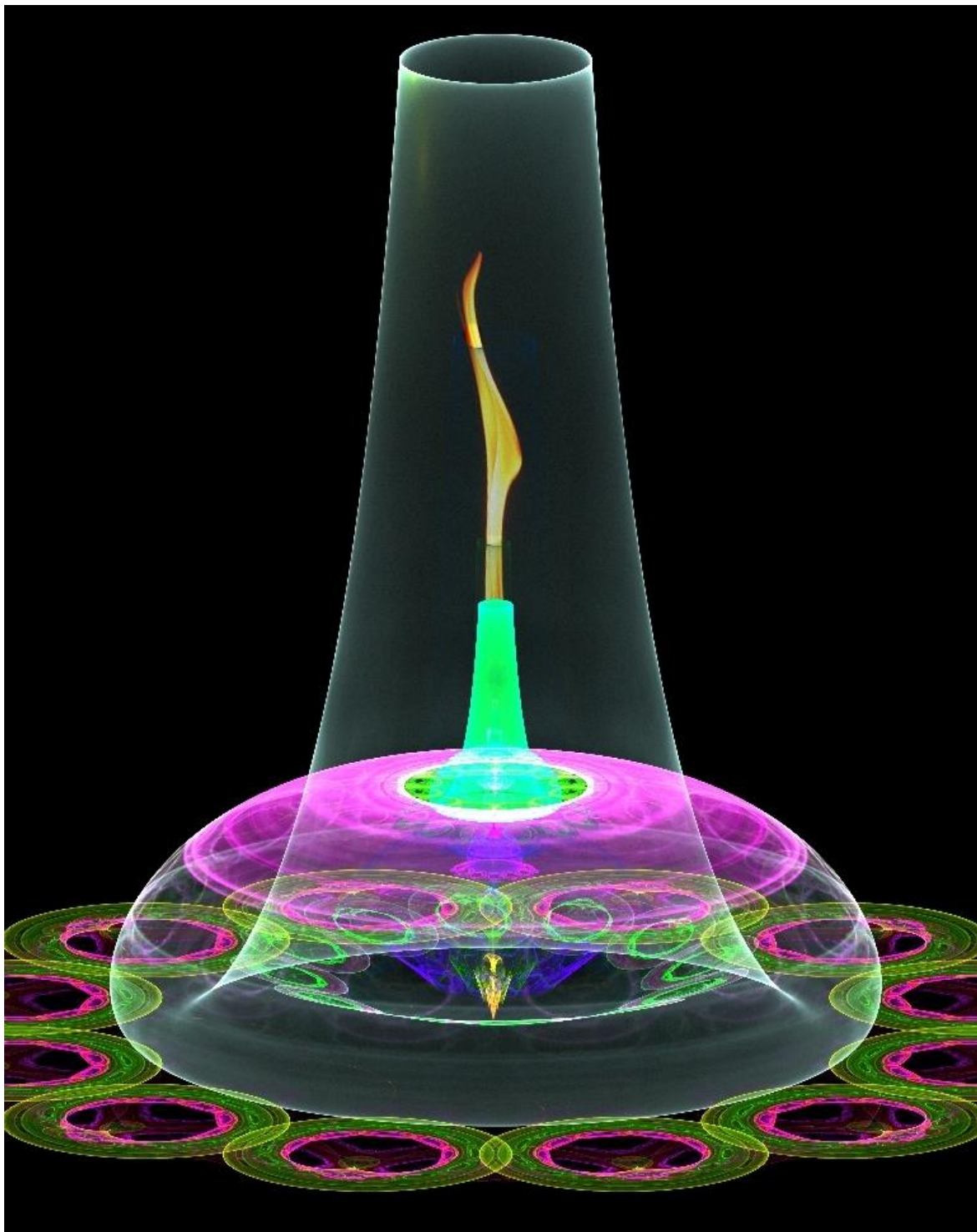


*Madame Blavatsky on the
Quenchless Lamps of Alchemy*



A rebuke to sceptics and the modern negators of Ancient Science¹

Christian lamps were preserved by the power of god. Pagan lamps were the work of the devil, according to St. Augustine, “who deceives us in a thousand ways.”

From Isis Unveiled, Vol. I, Ch. VII, pp. 224-32.

It is easy to comprehend that a fact given in 1731, testifying to another fact which happened during the papacy of Paul III, for instance, is disbelieved in 1876. And when scientists are told that the Romans preserved lights in their sepulchres for countless years by the *oiliness of gold*; and that one of such ever-burning lamps was found brightly burning in the tomb of Tullia, the daughter of Cicero, notwithstanding that the tomb had been shut up fifteen hundred and fifty years,² — they have a certain right to doubt, and even disbelieve the statement, until they assure themselves, on the evidence of their own senses, that such a thing is possible. In such a case they can reject the testimony of all the ancient and medieval philosophers. The burial of living fakirs and their subsequent resuscitation, after thirty days of inhumation, may have a suspicious look to them. So also with the self-infliction of mortal wounds, and the exhibition of their own bowels to the persons present by various lamas, who heal such wounds almost instantaneously.

For certain men who deny the evidence of their own senses as to phenomena produced in their own country, and before numerous witnesses, the narratives to be found in classical books, and in the notes of travellers, must of course seem absurd. But what we will never be able to understand is the collective stubbornness of the Academies, in the face of such bitter lessons in the past, to these institutions which have so often “darkened counsel by words without knowledge.” Like the Lord answering Job “out of the whirlwind,” magic can say to modern science:

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding!³

And, who art thou who dare say to nature,

Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?

¹ Cf. “Blavatsky on the modern negators of Ancient Science” in the same series. — ED. PHIL.

² N. Bailey, *Φιλολογος*, 2nd ed., 1731

³ [*Job xxxviii, 4*]

But what matters it if they do deny? Can they prevent phenomena taking place in the four corners of the world, if their scepticism were a thousand times more bitter? Fakirs will still be buried and resuscitated, gratifying the curiosity of European travellers; and lamas and Hindu ascetics will wound, mutilate, and even disembowel themselves, and find themselves all the better for it; and the denials of the whole world will not blow sufficiently to extinguish the perpetually-burning lamps in certain of the subterranean crypts of India, Tibet, and Japan. One of such lamps is mentioned by the Rev. S. Mateer,¹ of the London Mission. In the temple of Trivandrum, in the kingdom of Travancore, South India,

. . . there is a deep well inside the temple, into which immense riches are thrown year by year, and in another place, in a hollow covered by a stone, a great golden lamp, which was lit over 120 years ago, still continues burning,

— says this missionary in his description of the place. Catholic missionaries attribute these lamps, as a matter of course, to the obliging services of the devil. The more prudent Protestant divine mentions the fact, and makes no commentary. The Abbé Huc has seen and examined one of such lamps, and so have other people whose good luck it has been to win the confidence and friendship of Eastern lamas and divines. No more can be denied the wonders seen by Captain Lane in Egypt; the Benares experiences of Jacolliot and those of Sir Charles Napier; the levitations of human beings in broad daylight, and which can be accounted for only on the explanation given in the Introductory chapter of the present work.² Such levitations are testified to — besides Mr. Crookes — by Professor Perty, who shows them produced in open air, and lasting sometimes twenty minutes; all these phenomena and many more have happened, do, and will happen in every country of this globe, and that in spite of all the sceptics and scientists that ever were evolved out of the Silurian mud.

Among the ridiculed claims of alchemy is that of the *perpetual lamps*. If we tell the reader that we have seen such, we may be asked — in case that the sincerity of our personal belief is not questioned — how we can tell that the lamps we have observed are perpetual, as the period of our observation was but limited? Simply that, as we know the ingredients employed, and the manner of their construction, and the natural law applicable to the case, we are confident that our statement can be corroborated upon investigation in the proper quarter. What that quarter is, and from whom that knowledge can be learned, our critics must discover, by taking the pains we did. Meanwhile, however, we will quote a few of the 173 authorities who have written upon the subject. None of these, as we recollect, have asserted that these sepulchral lamps would burn perpetually, but only for an indefinite number of years, and instances are recorded of their continuing alight for many centuries. It will not be denied that, if there is a natural law by which a lamp can be made without replenishment to burn ten years, there is no reason why the same law could not cause the combustion to continue one hundred or one thousand years.

Among the many well-known personages who firmly believed and strenuously asserted that such sepulchral lamps burned for several hundreds of years, and would have

¹ [Cf. *The Land of Charity*, p. 161]

² See art. on “Aethrobacy.”

continued to burn *maybe* forever, had they not been extinguished, or the vessels broken by some accident, we may reckon the following names: Clemens Alexandrinus, Hermolaus Barbarus, Appian, Burattinus, Citesius, Coelius, Foxius, Costaeus, Casalius, Cedrenus, Delrius, Ericius, Gesnerus, Jacobonus, Leander, Libavius, Lazius, Pico della Mirándola, Eugenius Philalethes, Licetus, Maiolus, Maturantius, Baptista Porta, Pancirollus, Ruscellius, Scardeonius, Ludovicus Vives, Volateranus, Paracelsus, several Arabian alchemists, and finally, Pliny, Solinus, Kircher, and Albertus Magnus.¹

The discovery is claimed by the ancient Egyptians, those sons of the Land of Chemistry.² At least, they were a people who used these lamps far more than any other nation, on account of their religious doctrines. The astral soul of the mummy was believed to be lingering about the body for the whole space of the three thousand years of the circle of necessity. Attached to it by a magnetic thread, which could be broken but by its own exertion, the Egyptians hoped that the ever-burning lamp, symbol of their incorruptible and immortal spirit, would at last decide the more material soul to part with its earthly dwelling, and unite forever with its divine SELF. Therefore lamps were hung in the sepulchres of the rich. Such lamps are often found in the subterranean caves of the dead, and Licetus has written a large folio to prove that in his time, whenever a sepulchre was opened, a burning lamp was found within the tomb, but was instantaneously extinguished on account of the *desecration*. T. Livius, Burattinus, and Michael Schatta, in their letters to Kircher,³ affirm that they found many lamps in the subterranean caves of old Memphis. Pausanias⁴ speaks of the golden lamp in the temple of Minerva at Athens, which he says was the workmanship of Calimachus, and burnt a whole year. Plutarch⁵ affirms that he saw one in the temple of Jupiter Ammon, and that the priests assured him that it had burnt continually for years, and though it stood in the open air, neither wind nor water could extinguish it. St. Augustine, the Catholic authority, also describes a lamp in the fane of Venus, of the same nature as the others, inextinguishable either by the strongest wind or by water.⁶ A lamp was found at Edessa, says Cedrenus, “which, being hidden at the top of a certain gate, burned 500 years.” But of all such lamps, the one mentioned by Maximus Olybius of Padua is by far the more wonderful. It was found near Ateste, and Scardeonius⁷ gives a glowing description of it:

In a large earthen urn was contained a lesser, and in that a burning lamp, which had continued so for 1500 years, by means of a most pure liquor con-

¹ [Cf. Bibliographical endnote by Boris de Zirkoff.]

² *Psalms* cv, 23, 27. “The Land of Ham,” or חַם , *ham*; Sahidic, *κημη*; Coptic, *χημη*; whence the term alchemy and chemistry.

³ A. Kircher, *Oedipus aegypt. theatr. hierogl.*, Vol. III, p. 554

⁴ [*Itinerary*, “Attica,” xxvi, 7]

⁵ [*On the Cessation of Oracles*, § 2]

⁶ [*De civitate Dei*, XXI, vi]

⁷ Lib. I, Class 3, *cap. ult.*

tained in two bottles, one of gold and the other of silver. These are in the custody of Franciscus Maturantius, and are by him valued at an exceeding rate.¹

Taking no account of exaggerations, and putting aside as mere unsupported negation the affirmation by modern science of the impossibility of such lamps, we would ask whether, in case these inextinguishable fires are found to have really existed in the ages of “miracles,” the lamps burning at Christian shrines and those of Jupiter, Minerva, and other Pagan deities, ought to be differently regarded. According to certain theologians, it would appear that the former (for Christianity also claims such lamps) have burned by a *divine*, miraculous power, and that the light of the latter, made by “heathen” art, was supported by the wiles of the devil. Kircher and Licetus² show that they were ordered in these two diverse ways. The lamp at Antioch, which burned 1500 years, in an open and public place, over the door of a church, was preserved by the “*power of God*,” who “hath made so infinite a number of stars to burn with perpetual light.” As to the Pagan lamps, St. Augustine assures us they were the work of the devil, “who deceives us in a thousand ways.” What more easy for Satan to do than represent a flash of light, or a bright flame to them who first enter into such a subterranean cave? This was asserted by all good Christians during the Papacy of Paul III, when upon opening a tomb in the Appian Way, at Rome, there was found the entire body of a young girl swimming in a bright liquor which had so well preserved it, that the face was beautiful and like life itself. At her feet burned a lamp, whose flame vanished upon opening the sepulchre. From some engraved signs it was found to have been buried for over 1500 years, and supposed to have been the body of Tulliola, or Tullia, Cicero’s daughter.³

Chemists and physicists deny that perpetual lamps are possible, alleging that whatever is resolved into vapour or smoke cannot be permanent, but must consume; and as the oily nutriment of a lighted lamp is exhaled into a vapour, hence the fire cannot be perpetual for want of food. Alchemists, on the other hand, deny that all the nourishment of kindled fire must of necessity be converted into vapour. They say that there are things in nature which will not only resist the force of fire and remain inconsumable, but will also prove inextinguishable by either wind or water. In an old chemical work of the year 1705, called *Νεκροκηδεία*,⁴ the author gives a number of refutations of the claims of various alchemists. But though he denies that a fire can be made to burn *perpetually*, he is half-inclined to believe it possible that a lamp should burn several hundred years. Besides, we have a mass of testimony from alchemists who devoted years to these experiments and came to the conclusion that it was possible.

There are some peculiar preparations of gold, silver, and mercury; also of naphtha, petroleum, and other bituminous oils. Alchemists also name the oil of camphor and amber, the *Lapis asbestos seu Amianthus*, the *Lapis Carystius*, *Cyprius*, and *Linum*

¹ [Cf. Thos. Taylor, *Description of Greece by Pausanias*, London, 1824, Vol. III, Notes, pp. 217-19]

² [*De lucernis antiquorum*]

³ The details of this story may be found in the work of Erasmus Franciscus, who quotes from Pflaumerus, Pancirollus [*Rerum memorabilium*], and many others.

⁴ [*Νεκροκηδεία, or the Art of Embalming, etc.*, by Thos. Greenhill, London, 1705]

vivum seu Creticum, as employed for such lamps. They affirm that such matter can be prepared either of gold or silver, reduced to fluid, and indicate that gold is the fittest *pabulum* for their wondrous flame, as, of all metals, gold wastes the least when either heated or melted, and, moreover, can be made to reabsorb its oily humidity as soon as exhaled, so continuously feeding its own flame when it is once lighted. The Kabbalists assert that the secret was known to Moses, who had learned it from the Egyptians; and that the lamp ordered by the “Lord” to burn on the tabernacle, was an inextinguishable lamp.

And thou shalt command the children of Israel, that they bring thee pure olive oil beaten for the light, *to cause the lamp to burn always.*¹

Licetus also denies that these lamps were prepared of metal, but on page 44 of his work mentions a preparation of quicksilver filtrated seven times through white sand by fire, of which, he says, lamps were made that would burn perpetually. Both Maturantius and Citesius firmly believe that such a work can be done by a purely chemical process. This liquor of quicksilver was known among alchemists as *Aqua Mercurialis*, *Materia Metallorum*, *Perpetua Dispositio*, and *Materia prima Artis*, also *Oleum Vitri*. Tritenheim and Bartolomeo Korndorf both made preparations for the inextinguishable fire, and left their recipes for it.²

Asbestos, which was known to the Greeks under the name of *Ασβεστος*, or *inextinguishable*, is a kind of stone, which once set on fire cannot be quenched, as Pliny and Solinus tell us. Albertus Magnus describes it as a stone of an iron colour, found mostly in Arabia. It is generally found covered with a hardly-perceptible oleaginous moisture, which upon being approached with a lighted candle will immediately catch

¹ *Exodus* xxvii, 20

² “R. *Sulphur. Alum u. t. a.* ʒ iv; sublime them into flowers to ʒ ij. of which add of crystalline *Venetian Borax* powdered ʒ j.; upon these affuse high rectified spirit of wine and digest it, then abstract it and pour on fresh; repeat this so often till the sulphur melts like wax, without any smoke, upon a hot plate of brass; this is for the *pabulum*, but the wick is to be prepared after this manner: gather the threads or thrums of the *Lapis asbestos*, to the thickness of your middle, and the length of your little finger; which done, put them into a *Venetian glass*, and covering them over with the aforesaid depurated sulphur or aliment, set the glass in sand for the space of twenty-four hours, so hot that the sulphur may bubble all the while. The wick being thus besmeared and anointed, is to be put into a glass like a scallop-shell, in such manner, that some part of it may lie above the mass of prepared sulphur; then setting this glass upon hot sand, you must melt the sulphur, so that it may lay hold of the wick, and when it is lighted, it will burn with a perpetual flame and you may set this *lamp* in any place where you please.”

The other is as follows:

“R. *Solis tosti*, lb. j.; affuse over it strong wine vinegar, and abstract it to the consistency of oil; then put on fresh vinegar and macerate and distill it as before. Repeat this four times successively, then put into this vinegar *vitri. antimoniū subtilis s. laevigat*, lb. j.; set it on ashes in a close vessel for the space of six hours, to extract its tincture, decant the liquor, and put on fresh, and then extract it again; this repeat so often till you have got out all the redness. Coagulate your extractions to the consistency of oil, and then rectify them in *Balneo Mariae* [*bain-Marie*]. Then take the antimony, from which the tincture was extracted, and reduce it to a very fine meal, and so put it into a glass bolthead; pour upon it the rectified oil, which abstract and cohobate seven times, till such time as the powder has imbibed all the oil, and is quite dry. This extract again with spirit of wine, so often, till all the essence be got out of it, which put into a *Venice* matrass, well luted with paper five-fold, and then distill it so that the spirit being drawn off, there may remain at the bottom an inconsumable oil, to be used with a wick after the same manner with the sulphur we have described before.”

“These are the eternal lights of *Trithemius*,” says Libavius, his commentator, “which indeed, though they do not agree with the pertinacy of naphtha, yet these things can illustrate one another. Naphtha is not so durable as not to be burned, for it exhales and deflagrates, but if it be fixed by adding the juice of the *Lapis asbestinos*, it can afford perpetual fuel,” — says this learned person. We may add that we have ourselves seen a lamp so prepared, and we are told that since it was first lighted on May 2nd, 1871, it has not gone out. As we know the person who is making the experiment incapable to deceive any one, being himself an ardent experimenter in Hermetic secrets, we have no reason to doubt his assertion.

fire. Many were the experiments made by chemists to extract from it this indissoluble oil, but they are alleged to have all failed. But, are our chemists prepared to say that the above operation is utterly impracticable? If this oil could once be extracted there can be no question but it would afford a perpetual fuel. The ancients might well boast of having had the secret of it, for, we repeat, there are experimenters living at this day who have done so successfully. Chemists who have vainly tried it, have asserted that the fluid or liquor chemically extracted from that stone was more of a watery than oily nature, and so impure and feculent that it could not burn; others affirmed, on the contrary, that the oil, as soon as exposed to the air, became so thick and solid that it would hardly flow, and when lighted emitted no flame, but escaped in dark smoke; whereas the lamps of the ancients are alleged to have burned with the purest and brightest flame, without emitting the slightest smoke. Kircher, who shows the practicability of purifying it, thinks it so difficult as to be accessible only to the highest adepts of alchemy.

St. Augustine, who attributes the whole of these arts to the Christian scapegoat, the devil, is flatly contradicted by Ludovicus Vives,¹ who shows that all such would-be magical operations are the work of man's industry and deep study of the hidden secrets of nature, wonderful and miraculous as they may seem. H. Podocatharo, a Cypriote knight,² had both flax and linen made out of another asbestos, which T. Porcacchi says³ he saw at the house of this knight. Pliny calls this flax *linum vivum*,⁴ and Indian flax, and says it is done out of *asbestinon*, a kind of flax of which they made cloth that was to be cleaned by throwing it in the fire. He adds that it was as precious as pearls and diamonds, for not only was it very rarely found but exceedingly difficult to be woven, on account of the shortness of the threads. Being beaten flat with a hammer, it is soaked in warm water, and when dried its filaments can be easily divided into threads like flax and woven into cloth. Pliny asserts he has seen some towels made of it, and assisted in an experiment of purifying them by fire.⁵ Baptista Porta also states that he found the same at Venice, in the hands of a Cyprian lady; he calls this discovery of Alchemy a *secretum optimum*.

Dr. Grew, in his description of the curiosities in Gresham College (seventeenth century),⁶ believes the art, as well as the use of such linen, altogether lost, but it appears that it was not quite so, for we find the Museum Septalius boasting of the possession of thread, ropes, paper, and network done of this material as late as 1726; some of these articles made, moreover, by the own hand of Septalius, as we learn in Greenhill's *Art of Embalming*.⁷ Says the author,

¹ Commentary upon St. Augustine's *The City of God* (lib. xxii)

² The author of *De rebus Cypriis*, 1566

³ [*Funerali Antichi, etc.*, Venetia, 1574, 1591]

⁴ [Or asbestine, a mineral compound composed of pure fibrous magnesium silicate, with physical characteristics between those of asbestos and talc.]

⁵ [*Natural History*, XIX, iv]

⁶ *Catalogue of Curiosities at Gresham College*, London, 1681

⁷ p. 361

Grew seems to make *Asbestinus Lapis* and *Amianthus* all one, and calls them in English the thrum-stone; he says it grows in short threads or thrums, from about a quarter of an inch to an inch in length, parallel and glossy, as fine as those small, single threads the silk-worms spin, and very flexible like to flax or tow.

That the secret is not altogether lost is proved by the fact that some Buddhist convents in China and Tibet are in possession of it. Whether made of the fibre of one or the other of such stones, we cannot say, but we have seen in a monastery of female Talapoin¹, a yellow gown, such as the Buddhist monks wear, thrown into a large pit, full of glowing coals, and taken out two hours afterward as clear as if it had been washed with soap and water.

Similar severe trials of asbestos having occurred in Europe and America in our own times, the substance is being applied to various industrial purposes, such as roofing-cloth, incombustible dresses and fire-proof safes. A very valuable deposit on Staten Island, in New York harbour, yields the mineral in bundles, like dry wood, with fibres of several feet in length. The finer variety of asbestos, called *αμιαντος* (undefined) by the ancients, took its name from its white, satin-like lustre.

The ancients made the wick of their perpetual lamps from another stone also, which they called *Lapis Carystius*. The inhabitants of the city of Carystos seemed to have made no secret of it, as *Matthaeus Raderus* says in his work² that they

. . . kemb'd, spun, and wove this downy stone into mantles, table linen, and the like, which when foul they purified again with fire instead of water.

Pausanias, in *Attica*,³ and Plutarch⁴ also assert that the wicks of lamps were made from this stone; but Plutarch adds that it was no more to be found in his time. Licetus is inclined to believe that the perpetual lamps used by the ancients in their sepulchres had no wicks at all, as very few have been found; but Ludovicus Vives is of a contrary opinion and affirms that he has seen quite a number of them.

Licetus, moreover, is firmly persuaded that a

. . . *pabulum* for fire may be given with such an equal temperament as cannot be consumed but after a long series of ages, and so that neither the matter shall exhale but strongly resist the fire, nor the fire consume the matter, but be restrained by it, as it were with a chain, from flying upward.

To this, Sir Thomas Browne, speaking of lamps which have burned many hundred years, included in small bodies, observes that:

¹ [Buddhist monks]

² *Comment. on the 77th Epigram of the IXth Book of Martial*. [Cf. Greenhill, *op. cit.*, 351 *et seq.*]

³ [*Itinerary*, "Attica," xxvi]

⁴ *On the Cessation of Oracles*, §§ 2, 43

. . . this proceeds from the purity of the oil, which yields no fuliginous exhalations to suffocate the fire; for if air had nourished the flame, it had not continued many minutes, for it would have been spent and wasted by the fire.¹

But he adds,

. . . the art of preparing this inconsumable oil is lost.

Not quite; and time will prove it, though all that we now write should be doomed to fail, like so many other truths.

Their light is sublimated gold, rescued magically by invisible stellar attraction, out of material depths.

From *Isis Unveiled*, Vol. I, Ch. XIII, pp. 509-11.

Professor Balfour Stewart,² whom no one would think of classing among illiberal minds; who, with far more fairness and more frequently than any of his colleagues admits the failings of modern science, shows himself, nevertheless, as biased as other scientists on this question. Perpetual light being only another name for perpetual motion, he tells us, and the latter being impossible because we have no means of equilibrating the waste of combustible material, a Hermetic light is, therefore, an impossibility.³ Noting the fact that a “perpetual light was supposed to result from *magical* powers,” and remarking further that such a light is “certainly not of this earth, where light and all other forms of superior energy are essentially evanescent,” this gentleman argues as though the Hermetic philosophers had always claimed that the flame under discussion was an ordinary earthly flame, resulting from the combustion of luminiferous material. In this the philosophers have been constantly misunderstood and misrepresented.

How many great minds — unbelievers from the start — after having studied the “secret doctrine,” have changed their opinions and found out how mistaken they were. And how contradictory it seems to find one moment Balfour Stewart quoting some philosophical morals of Bacon — whom he terms the father of experimental science — and saying “. . . surely we ought to learn a lesson from these remarks . . . and be very cautious *before we dismiss any branch of knowledge* or train of thought as essentially unprofitable,” and then dismissing the next moment, as *utterly impossible*, the claims of the alchemists! He shows Aristotle as “entertaining the idea that light is not any body . . . and that therefore light is an energy or act”;⁴ and yet, although the ancients were the first to show, through Democritus, to John Dalton the doctrine of atoms, and through Pythagoras and even the oldest of the Chaldean oracles that of ether as a universal agent, their ideas, says Stewart, “were not prolific.” He admits

¹ *Pseudodoxia Epidemica*, Book III, p. 161; London; 1636

² [Balfour Stewart (1828–1887), Scottish physicist and author of several science textbooks, and of the article on “Terrestrial Magnetism” in the ninth edition of the *Encyclopædia Britannica*.]

³ *The Conservation of Energy*, pp. 149-50

⁴ *ibid.*, p. 135

that they “possessed great genius and intellectual power,” but adds that “they were deficient in physical conceptions, and, in consequence, their ideas were not prolific.”¹

The whole of the present work is a protest against such a loose way of judging the ancients. To be thoroughly competent to criticise their ideas, and assure one’s self whether their ideas were distinct and “appropriate to the facts,” one must have sifted these ideas to the very bottom. It is idle to repeat that which we have frequently said, and that which every scholar ought to know; namely, that the quintessence of their knowledge was in the hands of the priests, who never wrote them, and in those of the “initiates” who, like Plato, *did not dare* write them. Therefore, those few speculations on the material and spiritual universes, which they did put in writing, could not enable posterity to judge them rightly, even had not the early Christian vandals, the later crusaders, and the fanatics of the Middle Ages destroyed three parts of that which remained of the Alexandrian library and its later schools. Professor Draper shows that the Cardinal Jiménez alone “delivered to the flames in the squares of Granada, 80,000 Arabic manuscripts, many of them translations of classical authors.” In the Vatican libraries, whole passages in the most rare and precious treatises of the ancients were found erased and blotted out, for the sake of interlining them with absurd psalmodies!

Who then, of those who turn away from the “secret doctrine” as being “unphilosophical” and, therefore, unworthy of a scientific thought, has a right to say that he studied the ancients; that he is aware of all that they knew, and knowing now far more, knows also that they knew little, if anything. This “secret doctrine” contains the alpha and the omega of universal science; therein lies the corner and the keystone of all the ancient and modern knowledge; and alone in this “unphilosophical” doctrine remains buried the *absolute* in the philosophy of the dark problems of life and death.

The great energies of Nature are known to us only by their effects,
— said Paley. Paraphrasing the sentence, we will say that the great achievements of the days of old are known to posterity only by their effects. If one takes a book on alchemy, and sees in it the speculations on gold and light by the brothers of the Rosie Cross, he will find himself certainly startled, for the simple reason that he will not understand them at all. He may read,

The Hermetic gold is the flux of the sunbeams or of light suffused invisibly and magically into the body of the world. Light is sublimated gold, rescued magically, by invisible stellar attraction, out of material depths. Gold is thus the deposit of Light, which of itself generates. Light, in the celestial world, is subtle, vaporous, magically exalted gold, or “*spirit of flame*.” Gold draws inferior natures in the metals, and intensifying and multiplying, converts into itself.²

¹ *The Conservation of Energy*, p. 136

² Extract from Robertus de Fluctibus, in: H. Jennings, *The Rosicrucians*, 1879, pp. 335-36.

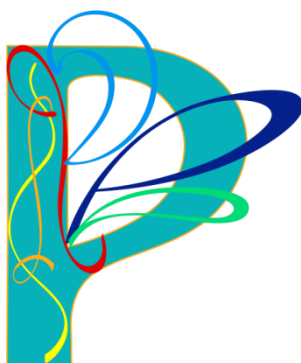
Bibliographical note by Boris de Zirkoff

From *Isis Unveiled*, Vol. I, pp. 638-40. Editor's endnote 32 to page 226; herein alphabetically arranged.

Some of the names contained in this paragraph are of individuals who are little known today or practically untraceable. The following data may be of interest:

- Appianus — native of Alexandria, lived at Rome during the reigns of Trajan and Hadrian. Wrote a *Roman History* in twenty-four books.
- Burattinus, whose personal names seem to have been Titus Livius, was also known as Johann Misellus Burattinus, his works being dated from Wilna in 1678 and 1687.
- Caelius is most likely Caelius Aurelianus, a very celebrated Latin physician of the first or second century A.D.; he wrote several works on diseases and their treatment.
- Casalius may be Giambattista Casali, an Italian antiquarian of the 17th century, or Vincentius Casalis, an Italian physician of the middle of the 16th century.
- Cedrenus is Geōrgios o Kedrēnos, Greek monk and chronicler of the 11th century, of whose life practically nothing is known. He wrote in Greek the *Synopsis historion*, an historical chronicle, publ. in 1647.
- Citesius is François Citois, a French physician b. at Poitiers, 1572; d. there in 1652. He was personal physician to Card. Richelieu and wrote many works.
- Costaeus is Giovanni Costeo of Lodi (Laudensis) who died at Bologna, 1603. Taught medicine at Turin and Bologna, and acquired great reputation for eloquence and knowledge. Wrote *De universali stirpium natura*, Turin, 1578.
- Delrius is Martin Anton del Rio, Dutch mystic, b. at Antwerp, 1551; d. at Louvain, 1608. Became a Jesuit in Spain. He mastered some ten languages and wrote many works, such as *Disquisitionum magicarum libri sex*, Louvain, 1599.
- Ermolao II Barbaro, b. Venice ca. 1454; d. Rome, 1493. Pupil of Pomponius Laetus. Prof. of philosophy at University of Padua. Wrote a work on *Celibate and Commentaries on Pliny and Dioscorides*.
- Foxius is most likely Sebastian Fox Morcillo (or Morzillo) of Seville (1528-68), remarkably precocious in early childhood, who wrote commentaries on ancient writers at the age of nineteen, and produced a work on Plato at twenty-five. He was accidentally drowned in youth.
- Gesnerus is most likely Konrad von Gesner (1516-1565), German-Swiss naturalist, physician at Zurich, philologist and Classical scholar of great repute, who wrote many works.
- Lazius is Wolfgang Lazius (1514-65), Vienna Royal physician and humanitarian; prof. of Vienna University; historian, map-maker and physician to Emperor Ferdinand.

- Libavius is Andreas Libau, b. Halle, 1550 or 1560; d. Coburg, 1616. German chemist and physician, prof. of history at Jena; practiced at Rothenburg. Student of alchemy, author of *Alchymia* (Frankfurt, 1595, 1606), which is the oldest manual of general chemistry.
- Licetus is Fortunio Liceti, Italian scholar, b. at Rapallo, 1577; d. at Padua, 1657. Professor of philosophy and medicine at Padua University. Taught logic at Pisa, Padua, and Bologna.
- Ludovicus Vives is Juan Luis Vives (1492-1540), Spanish scholar of great repute who became a doctor of laws and lecturer on philosophy at Corpus Christi College, Oxford. His chief work is *De Causis corruptorum irtiurn* which has been ranked with Bacon's *Organon*.
- Maiolus may be a physician of Genoa who flourished in 1480 and was the author of *De gradibus medicinarum*, Venice, 1497.
- Maturantius, whose first name was Franciscus, was an Italian scholar from Spolato who died around 1512. Wrote various Commentaries in both Latin and Greek.
- Pancirollus was Guido Panciroli, Italian jurist and scholar, b. at Reggio, 1523; d. at Padua, 1599. Prof. of Law at Padua and Turin, and author of a number of works.
- Ruscellius may be Girolamo Ruscelli, Italian scholar b. at Viterbe, 1520; d. at Venice, 1566. He wrote *Segreti nuovi*, 1567, and encouraged Tasso in his creative work.
- Scardeonius is most likely Bernard Scardeone of Padua, regarding whom very little is known.
- Solinus is C. Julius Solinus, the author of a geographical compendium in fifty-seven chapters, much studied in the middle ages. He lived most likely after the reign of Alexander Severus, though we have no definite information about the exact epoch or even his nationality.
- Volaterranus is Raphael Maflei, b. at Volterra, 1452; d. in 1522. His chief work is a *Commentariū urbani* in 38 volumes. *Opera omnia*, Rome, 1506; Paris, 1526.



THE QUENCHLESS LAMPS OF ALCHEMY
BIBLIOGRAPHICAL NOTE BY BORIS DE ZIRKOFF