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**A New Light Of Alchymy**

**Sędziwój, Michał  
Paracelsus**

**London, 1674**

A treatise of sulphur. The preface

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A  
TREATISE  
OF  
SULPHUR.

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THE  
PREFACE.

COURTEOUS READER,

**S**eeing I might not write more clearly than other ancient Philosophers have wrote, happily thou maist not be satisfied with my Writings: especially since thou hast so many other Books of Philosophers already in thy Hands: but believe me, neither have I any need to write Books, because I seek neither Profit nor Vain-glory by them; therefore I do not publish who I am. Those things which I have now published for thy profit and advantage seem to me to be more than enough; I purpose that other things which remain shall be referred to the Book of

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Harmony, where I have largely treated of Natural things: yet by the persuasion of some Friends I must needs also write this Treatise of Sulphur; in which whether it be needful to add any thing to what is written before, I know not. Yea, neither shall this satisfie thee, if the Writings of so many Philosophers cannot satisfie thee: And especially if the daily operation of Nature be not a sufficient example, no other examples shall do thee good. For if thou wouldst consider with a mature Judgment how Nature works, thou wouldst not have need of so many Volumes of Philosophers; because in my judgment it is better to learn of Nature, the Mistris, then of her Scholars. Thou hast enough in the Preface of the Book of the Twelve Treatises, as also in the First Treatise it self, because in this Art there be so many and so great Books to be found, that they rather hinder than help those that are studious of this Art: and so indeed it seems to be, because the Writings of Philosophers are out of that little Schedule of *Hermes* grown up unto so great and erroneous a Labyrinth, and daily do decline into obscurity: And this I believe is done only by envious Philosophers, when as the ignorant do not well know what ought to be added or left out, if haply the Authors Hand cannot well be read. If in any Science or Art it doth much help or hurt, to have one word lacking or added, then much more in this: As for example: It is written in one place: *Then mix these Waters together*, another adds *Not*, he indeed added but a little, and yet by this he turned the whole Chapter quite contrary: yet let the diligent Student

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dent know, that a Bee doth gather Honey out of poisonous Herbs. But if he judgeth what he reads according to the possibility of Nature, he will easily get beyond all the Sophistry of Philosophers: yet let him not give over reading, because one Book explains another. And by this means I understood that the Books of *Geber* the Philosopher (and who could know it, but they that read other Authors?) are so wonderfully enchanted, that they cannot possibly be understood, unless they be read over a thousand times, and this also by a witty Reader; Fools must be utterly excluded from reading of them. There be indeed many that undertake to interpret him as they do other Authors; but I see their Explication is more difficult than the Text, my advice is, that thou dost persist in the Text, and whatsoever thou readest apply to the possibility of Nature; and in the first place enquire diligently what Nature is. All indeed write, that she is a thing of small account, easy, common; & indeed it is true, but it should have been added, that she is so unto wise men. The wise man knows her to be amongst Dung, and the ignorant man doth not believe her to be in Gold. And all these men, which have made such hard Books, if they were now ignorant of the Art, but must find it out of such Books (which Books indeed are very true) would with more difficulty find it out than men, that in these days search into the Art, do. I will not commend mine own Writings, he shall judg of them that shall apply them to the possibility and course of Nature: and if by my Writings, Counsel, Examples, he shall not know the Operation of Nature, and her mixture

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nistring vital Spirits constringing the Air, as also the Subject of the First Matter, he will scarce understand them by *Raimundus Lullius*. It is a hard thing to believe that Spirits have such a power and force in the Belly of the Wind. This Wood I also am constrained to go through, and also I have helped to multiply it, yet in such a manner as my Plants shall be signs, a light and guides to the true Sons of Art, and Students in this sacred Science, that are willing to go through this Wood; for my Plants are as it were corporeal. Those times are now past, when Fidelity amongst Friends flourished, and this Art was communicated by word of mouth; but now it is not obtained but by the Inspiration of the most high God alone. Therefore let not him that searcheth diligently and fears God despair. If he seeks after it he shall find it. Because it is more easily obtained from God than from man: for he is a God of infinite compassion, and knows not how to forsake him that puts his trust in him; with him there is no respect of persons; the contrite & humble heart he will not despise, & he hath taken compassion upon me, the most unworthy of his creatures; whose Power, Goodness, unspeakable Compassion which he hath vouchsafed to shew me, I am not able to express: but if I am able to give no better thanks, yet I shall not cease with my Pen to set forth his Praise for ever. Be of good courage therefore, Courteous Reader, and he will also not deny this favour to thee, if thou puttest thy whole trust in him, worship him and call upon him, he will open to thee the Gate of Nature; then thou shalt see how most plainly Nature works. Know for certain  
that



that Nature is most plain and simple, and delight  
 in nothing so much as in plainness; and believe  
 me, whatsoever in Nature is more noble, by so  
 much also the more easie and plain it is, because  
 all truth is plain and simple: God the most  
 High Creator of all things put nothing that is hard  
 or difficult in Nature. If thou wilt therefore imi-  
 tate Nature, let me perswade thee to abide in the  
 simple way of Nature; and thou shalt find all  
 good things. But if neither my Writings nor Ad-  
 vice pleaseth thee, then go to other Authors.  
 Wherefore I write not great Volumes that thou  
 maist not lay out too much money or time upon  
 them, but maist read them over quickly, and bear  
 the more leisure to have recourse to other Authors;  
 and cease not to seek, for to him that knocketh  
 shall be opened. Now those times are coming, in  
 which many Secrets of Nature shall be revealed.  
 Now that fourth Monarchy of the North is about  
 to begin: Now the times are at hand; the Mo-  
 ther of Sciences will come: greater things shall be  
 discovered than hath been done in these three last  
 past Monarchies. Because this Monarchy (as the  
 Ancients have foretold) God will plant by one of  
 his Princes, being enriched with all manner of  
 Virtues, whom haply times have already brought  
 forth. For we have in this Northern part a most  
 wise Prince, and most warlike, whom none of the  
 Monarchs doth go beyond in Victories, or excel  
 in Humanity and Piety. In this Northern Mo-  
 narchy God the maker of all things will, without  
 doubt, bring to light greater Secrets in Nature than  
 in those times, when Pagan and Tyrant Princes  
 reigned. But the Philosophers reckon these Mo-  
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narchies not according to the powerfulness of them, but according to the corners of the world: the first was Eastern, the next Southern; this which they now possess is Western; the last which they expect in this Northern part is Northern: but of these further in my Book of Harmony. In this Northern Monarchy, where the attractive Pole is (as the *Psalmist* speaks) Mercy and Truth are met together; Peace and Justice shall kiss each other; Truth shall rise out of the earth, and Justice shall look from Heaven. One Sheepfold and one Shepherd. Many Arts without Envy: All which I do earnestly expect. Do thou also, Courteous Reader, call upon, love, fear God; read over my Writings diligently; and then thou maist foretel to thy self good things. And if thou shalt through the favour of God, and the help of Nature (whom thou must imitate) arrive to the desired haven of this Monarchy; then thou shalt see, and say that all things that I have said to thee are good and true.

*Farewel.*

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