

Chapter 1 : BBC Bitesize - KS3 History - The Reformation - Revision 1

*The Reformation And German Alchemy [Arthur Edward Waite] on calendrierdelascience.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

Since the alchemical signs of the seven metals were those of the seven planets, it seemed reasonable to assume that in their reactions they would respond to the movements of their namesakes in the heavens above. It is not easy to describe and distinguish all the different alchemical processes. Calcination is simple enough: This process may have given alchemy one of its many names, "the black art. This essential step brought the alchemist closer to gold, the most stable and "fixed" of all the metals. Dissolution and digestion were connected with the white stage and purification. Distillation and sublimation were confused by alchemists until the eighteenth century, but both processes awed them. When they saw vapors rise, condense, and revaporize, they thought they were witnessing a miraculous transformation in which the "soul" of matter separated from its "body" and reunited with it in a purer state. Separation was an elastic term describing the filtration, decantation, or distillation of a liquid from its residue. Through fermentation, the stone became akin to yeast and acquired the power to transmute substances. Multiplication augmented the power of the stone to such a degree that it could transmute many times its weight of base metal without losing its strength. In the final process, projection, the stone was made into a powder and thrown on whatever was to be transmuted. The common analogy between the stone and a child the stone was often referred to as the "royal child" or "son" explains why nine months was frequently cited. The conflicting estimates lead one to agree with Norton that for the alchemist patience was a preeminent virtue. Another difficulty facing the alchemist was regulating the fire. Since a practical thermometer was not invented until the eighteenth century, this was an almost impossible task. Many alchemists inadvertently blew up their experiments by applying too much heat or ruined months of work by allowing the fire to die out. The problem of heat was so crucial that Norton devoted a chapter of his *Ordinal* to the subject and describes the alchemist who properly controls the fire as "a parfait Master. Alchemists were masters of metaphor. They dressed up their instructions in parables and allegories, veiled them in symbols, delighted in enigmas, and preferred to call a substance by any name other than its common one. Even the great genius Newton found himself baffled by the obscurity of alchemical literature and symbolism. The opacity of alchemical writings was partly a response to opposition from the church, which was suspicious of the religious implications of alchemical symbolism. Alchemists were also justifiably afraid of running afoul of national laws against counterfeiting; they were afraid of being kidnapped as well. Alchemical literature is filled with stories of adepts captured by impoverished adventurers intent on wresting the secret of transmutation from them. It was therefore only prudent for alchemists to disguise their secret wisdom as well as their own identities. Aside from the real dangers of imprisonment, excommunication, or capture, there were other reasons for the obscurity of alchemical writings. Over the centuries, the meaning of many alchemical terms changed, and the continual translation of alchemical texts from Greek to Arabic to Latin and then into the vernaculars compounded the confusion. The most important reason for their obscurity, however, is rooted in the nature of alchemy itself. Alchemy shared the same mystical associations that surrounded mining and metallurgy among ancient and primitive peoples. Alchemy was as much a spiritual process as a physical one, and the obscurity of alchemical language reflects its religious orientation. Alchemy as a Spiritual Discipline Mystery and religion, which were a part of alchemy from its beginnings, gained in importance from the Renaissance onward. The popularity of alchemy as a spiritual discipline coincided with the breakdown of religious orthodoxy and social organization during the Renaissance and the Reformation. Petrus Bonus was one of the many alchemists to emphasize the spiritual nature of alchemy. For these spiritual alchemists, alchemy had nothing to do with the making of gold. They dismissed those alchemists benighted enough to think it did as "sooty empiricks" or "puffers. The various alchemical processes had nothing to do with chemical change; they were steps in the mysterious process of spiritual regeneration. Spiritual alchemists constantly stress the moral requirements of their art. The author of *Aurora Consurgens*, for example, insists that alchemists must be humble, holy, chaste, virtuous, faithful, charitable, temperate, and obedient. These are

not qualities expected of a practical chemist. That they were emphasized by spiritual alchemists demonstrates how dominant the religious aspects of alchemy had become. The interpretation of alchemy as a spiritual discipline offended many churchmen, who viewed the combination of alchemical concepts and Christian dogma in the writings of spiritual alchemists as dangerous heresy. One of the most daring appropriations of Christian symbolism was made by Nicholas Melchior of Hermanstadt, who expounded the alchemical work in the form of a mass. Melchior had been anticipated to some extent by Norton, who had called his book an "Ordinall. The heresy involved is obvious. Luther was one of the few highly placed churchmen to praise alchemy both for its practical uses and for its verification of Christian doctrine. Alchemists of the sixteenth and seventeenth centuries drew many of their ideas from Renaissance Neoplatonism and Hermetism. In all three systems, the world was seen as a single organism penetrated by spiritual forces that worked at all levels, the vegetable, animal, human, and spiritual. Frances Yates has brilliantly described the "magus" mentality that evolved from these ideas and encouraged people to believe they could understand and control their environment. This state of mind is illustrated in the writings of Paracelsus. For Paracelsus, God was the divine alchemist, who created the world by calcinating, congealing, distilling, and sublimating the elements of chaos. Chemistry was the key to the universe, which would disclose the secrets of theology, physics, and medicine. The alchemists had only to read the reactions in their laboratories on a grand scale to fathom the mysteries of creation. Renaissance Alchemy and Modern Science By instilling some of the grandiose ideas of spiritual alchemy into the practical study of chemical reactions, Paracelsus and his followers transformed alchemy into a universal science of matter concerned with every aspect of material change. The Rosicrucian manifestos were typical of the utopian visions in the air. Using the language and imagery of spiritual alchemy, they called for the regeneration of society and outlined in broad strokes the social, economic, political, and religious reforms necessary. No one knows who wrote the Rosicrucian manifestos. They have been attributed to Johann Valentin Andreae, whose acknowledged writings contain a similar blend of utopianism and spiritual alchemy. In his most famous work, Christianopolis, Andreae describes an ideal society organized to promote the health, education, and welfare of its citizens. One of the institutions in this society is a "laboratory" dedicated to the investigation of nature and to the application of useful discoveries for the public good. Francis Bacon was one of the many philosophers influenced by the Rosicrucian manifestos. Bacon looked forward to what he called a "Great Instauration" of learning that would herald the return of the Golden Age. He described this in his own utopia, The New Atlantis. Neither Andreae nor Bacon said much that was new or significant in terms of science. What was novel in their visions was the idea of a scientific institution whose members worked by a common method toward a common goal. The secrecy and mystery that had been such a basic part of alchemy played no role in the scientific societies each describes, although their visions had been sparked by the utopian schemes of spiritual alchemists. This was one of the most important innovations to emerge in all the utopian literature of the seventeenth century and the one that had the greatest impact on the decline of alchemy. Once alchemists openly communicated their discoveries, the stage was set for the tremendous advances that have come to be expected from the natural sciences. In a small book was published entitled Chymical, Medicinal, and Churgical Addresses: Made to Samuel Hartlib, Esquire. Between the covers of this slim volume, the old and the new alchemy lie side by side. Boyle urged alchemists to share their secrets for the sake of common charity and scientific advancement. The Reformation was both a cause and a consequence of a growing attitude of philosophical skepticism, which brought all the wisdom of past ages into doubt. Although skepticism was bitterly opposed by philosophers and theologians on the grounds that it undermined the very possibility of rational knowledge, it paradoxically contributed in the long run to the development of a constructive scientific method that benefited all the sciences. As more and more negative evidence was gradually accumulated through careful laboratory experiments, the alchemical dream of transmutation faded into the recesses of history. See Also Metals and Metallurgy. Bibliography General accounts of the history of Renaissance alchemy and the emergence of chemistry may be found in my Alchemy: New York, ; Eric J. Sheppard has published important articles on alchemical symbolism in Ambix. There are several collections of Renaissance alchemical texts. Theatrum Chemicum provides six volumes of alchemical writings. Waite as The Hermetic Museum, 2 vols. New Sources Beitchman, Philip. Alchemy of

the Word: Cabala of the Renaissance. Reading the Book of Nature: The Other Side of the Scientific Revolution. Translated by Elias Ashmole. Edited by Lyndy Abraham. John Dee and Renaissance Occultism. Alchemy in English Literature from Chaucer to the Restoration. The Alchemy of Light: Leiden and Boston,

Chapter 2 : A Hermetic Reformation. The silent language of Alchemy, Magic, Christian Kabbala and Rosicrucianism

The Reformation and German Alchemy by Professor Arthur Edward Waite starting at \$ The Reformation and German Alchemy has 3 available editions to buy at Alibris.

The Reformation presents the historian with an acute instance of the general problem of scholarly interpretation—namely, whether events are shaped primarily by individuals or by the net of historical circumstances enmeshing them. The phenomenon that became the Protestant Reformation is unthinkable without the sense of mission and compelling personality of Martin Luther. Among the preconditions—which are the deeper causes of the Reformation—the following stand out: The lack of spirituality in high places, the blatant fiscalism, of which the unrestrained hawking of indulgences—the actual trigger of the Reformation—was a galling example, and the embroilment in political affairs all were symptoms of corruption long overdue for purgation. While the church continued to be accepted as the only legitimate mediator of divine grace, denunciations of its abuses, perceived or actual, became more strident in the decades before. Failing to meet this aspiration, the church was widely, if diffusely, rebuked for its unresponsiveness. The Reformation was the culmination of this process, which, in the empire, took place in nearly all princely territories and in most independent cities, where governments brought the administration of the church under political direction. In the course of extending their sovereignty, territorial princes took over this right to patronage and fashioned of it the legal basis on which, in the Reformation, they assumed full control over the administration of the church. Wide disparities in income and discriminatory laws in cities as well as the deteriorating standard of living of small peasants and agricultural labourers caused riots and uprisings, which by the early 1500s had become endemic. Ironically, Luther, who was to channel this agitation into the Reformation, had, until his emergence as a national figure in the 1500s, nothing to do with it. For him one issue alone mattered: His personal path to the Reformation was an inner search for religious truth, to which his conscience was his guide. His order, that of the Augustinian hermits, was a strict reform congregation dedicated to prayer, study, and the ascetic life. His intellectual promise having been recognized, he was sent by his order to study theology at Erfurt and Wittenberg. He was awarded a doctorate in 1508 and commenced his teaching of the Bible in Wittenberg that same year. Justification is not earned as a reward for human effort through good works a position Luther now attributed to a misguided and misleading Roman church. This is the meaning Luther found in the crucial passage in Romans 1: The momentous consequences of this theological insight, which Luther appears to have taken as a unique discovery but which had in fact been espoused by a score of theologians before him, were not then apparent to him. They asserted themselves powerfully, however, once he began to lecture and preach on the—“for him”—paramount themes of salvation by faith alone sola fide and exclusive reliance on scripture sola scriptura. It was the indulgence controversy of October 1517 that brought it all into the open. Few other issues could so clearly have exposed the gulf that separated this ardent friar from an urbane and pragmatic church. The indulgence offered in Saxony in 1517 had its origin in two purely financial arrangements. For Luther, the issue turned not so much on the outrageous venality of this deal as on the indulgence itself. Truly contrite sinners do not desire relief through an indulgence which is a remission of the penance, or temporal punishment, that the sinner would otherwise owe following absolution; they crave penance. The story that he nailed a copy of the theses to the door of the Castle Church in Wittenberg may be the invention of a later time. The posting of the theses. Luther intended no defiance with this action. He intervened as a priest on behalf of his flock and as a conscientious theologian against a corrupting church. But the public reaction to the theses he had written them in Latin, but they were soon translated and printed made it evident that he had touched a nerve. Encouraged by expressions of support and goaded by opponents, Luther became more outspoken, harsher in his criticism of the church, and more focused in his attacks on the papacy. Popes and prelates are not sacrosanct, he argued; they may be brought to justice. As every Christian can read the Bible for himself, papal claims to interpretive authority are a vain boast. Luther prodded the German princes to consider the state of the church and to reform it for the sake of the faith. No priest, not even the pope, has special powers, for, so Luther argued, all human beings are priests, made so

by their faith. It is scarcely surprising that a bull of excommunication against him Exsurge domine issued from Rome in June

Chapter 3 : The Reformation

Looks at astrology, witchcraft, magic, alchemy, and Hermetism. Mostly descriptive. Close look at Renaissance writings for and against various subjects starting with Giovanni Pico della Mirandola's attack on astrology.

Subjects Description This book surveys a neglected set of sources, German plague prints and treatises published between and , in order to explore the intertwined histories of plague, print, medicine and religion during the Reformation era. These reforms are "German" since they reflect the innovative trends that originated in or were particularly strong within German-speaking lands, including the rapid growth of vernacular print, Protestantism, and new interest in alchemy and the native plants of Northern Europe that were unknown to the ancients. Their reforms are also "German" in the sense that they unfolded mainly in vernacular print, which encouraged physicians to produce local knowledge, grounded in personal experience and local observations as much as universal theories. This book contributes to the history of medicine and science by tracing the growth of more empirical forms of medical knowledge. It also contributes to the history of the Renaissance and Reformation by uncovering the innovative contributions of various forgotten physicians. This book presents the broadest study of German plague treatises in any language.

Table of Contents

1. The German Medicine of Johann Vochs: Medical and Cultural Reform on the Eve of the Reformation

3. The Reformation of Healing: Plague, Physicians and Protestantism in the s

4. The Plague Cures of Caspar Kegler: Print, Alchemy and Medical Marketing,

5. The Flourishing of German Medicine, Humanism, Empiricism, and Protestantism

Conclusion

Appendix 1: Heinrichs is an associate professor of history at Winona State University. From the earliest times, man has sought ways to combat the myriad of diseases and ailments that afflict the human body, resulting in a number of evolving and often competing philosophies and practices whose repercussions spread far beyond the strictly medical sphere. For more than a decade *The History of Medicine in Context* series has provided a unique platform for the publication of research pertaining to the study of medicine from broad social, cultural, political, religious and intellectual perspectives. Offering cutting-edge scholarship on a range of medical subjects that cross chronological, geographical and disciplinary boundaries, the series consistently challenges received views about medical history and shows how medicine has had a much more pronounced effect on western society than is often acknowledged. As medical knowledge progresses, throwing up new challenges and moral dilemmas, *The History of Medicine in Context* series offers the opportunity to evaluate the shifting role and practice of medicine from the long perspective, not only providing a better understanding of the past, but often an intriguing perspective on the present.

Chapter 4 : France in the 16th Century - Renaissance and Reformation - Oxford Bibliographies

The reformation that was envisaged encouraged man to become aware of his divine origin, to understand that he was a microcosm, and to reconnect him with the macrocosm thanks to the tools offered by alchemy, magic and kabbalah.

Execution of Jan Hus in Konstanz Utraquist Hussitism was allowed there alongside the Roman Catholic confession. By the time the Reformation arrived, the Kingdom of Bohemia and the Margraviate of Moravia both had majority Hussite populations for decades now. Unrest due to the Great Schism of Western Christianity “ excited wars between princes, uprisings among the peasants, and widespread concern over corruption in the Church. Hus objected to some of the practices of the Catholic Church and wanted to return the church in Bohemia and Moravia to earlier practices: Czech , having lay people receive communion in both kinds bread and wine “ that is, in Latin, *communio sub utraque specie* , married priests, and eliminating indulgences and the concept of Purgatory. Some of these, like the use of local language as the liturgical language, were approved by the pope as early as in the 9th century. The council did not address the national tensions or the theological tensions stirred up during the previous century and could not prevent schism and the Hussite Wars in Bohemia. He was the father of seven children, including Lucrezia and Cesare Borgia.

Martin Luther and the beginning[edit] See also: The theses debated and criticised the Church and the papacy, but concentrated upon the selling of indulgences and doctrinal policies about purgatory , particular judgment , and the authority of the pope. He would later in the period “ write works on the Catholic devotion to Virgin Mary , the intercession of and devotion to the saints, the sacraments, mandatory clerical celibacy, monasticism, further on the authority of the pope, the ecclesiastical law, censure and excommunication, the role of secular rulers in religious matters, the relationship between Christianity and the law, and good works.

Magisterial Reformation Parallel to events in Germany, a movement began in Switzerland under the leadership of Huldrych Zwingli. These two movements quickly agreed on most issues, but some unresolved differences kept them separate. Some followers of Zwingli believed that the Reformation was too conservative, and moved independently toward more radical positions, some of which survive among modern day Anabaptists. Other Protestant movements grew up along lines of mysticism or humanism , sometimes breaking from Rome or from the Protestants, or forming outside of the churches. After this first stage of the Reformation, following the excommunication of Luther and condemnation of the Reformation by the Pope, the work and writings of John Calvin were influential in establishing a loose consensus among various groups in Switzerland, Scotland , Hungary, Germany and elsewhere. The Reformation foundations engaged with Augustinianism ; both Luther and Calvin thought along lines linked with the theological teachings of Augustine of Hippo. Radical Reformation The Radical Reformation was the response to what was believed to be the corruption in the Catholic Church and the expanding Magisterial Protestant movement led by Martin Luther and many others. Beginning in Germany and Switzerland in the 16th century, the Radical Reformation gave birth to many radical Protestant groups throughout Europe. In parts of Germany, Switzerland and Austria, a majority sympathized with the Radical Reformation despite intense persecution. The Reformation was a triumph of literacy and the new printing press. From onward, religious pamphlets flooded Germany and much of Europe. The Reformation was thus a media revolution. Luther strengthened his attacks on Rome by depicting a "good" against "bad" church. From there, it became clear that print could be used for propaganda in the Reformation for particular agendas. June Click [show] for important translation instructions. Machine translation like Deepl or Google Translate is a useful starting point for translations, but translators must revise errors as necessary and confirm that the translation is accurate, rather than simply copy-pasting machine-translated text into the English Wikipedia. Do not translate text that appears unreliable or low-quality. If possible, verify the text with references provided in the foreign-language article. You must provide copyright attribution in the edit summary by providing an interlanguage link to the source of your translation. A model attribution edit summary using German: Content in this edit is translated from the existing German Wikipedia article at [[: Exact name of German article]]; see its history for attribution. For more guidance, see Wikipedia: This section needs expansion. You can help by adding to it. June Political

situation in Germany about Religious situation in Germany and Europe about Officially, Protestantism remained an exclusively German phenomenon that concerned only the Holy Roman Empire through the late s and the s. It did not became an international issue until the s.

ALCHEMY: RENAISSANCE ALCHEMY The Renaissance and post-Renaissance period marked both the high point and the turning point of alchemy in the West. During the same years in which Kepler, Galileo, Descartes, Boyle, and Newton wrote their revolutionary scientific works, more alchemical texts were published than ever before.

Etymology of Alchemy Where do the words Alchemy and Chemistry come from? Alchemy was a mix of pre-modern chemical technology wrapped up with mysticism and metaphysics and directed toward specific goals. Alchemists took ideals of purity and perfection, assumed a corrupt world could be made perfect, and attempted to understand how both persons and the world could be purified. In the case of humans, that might mean looking for an elixir that would cure all diseases, or extend life. Alchemists seem to have viewed what was essentially early chemistry and metallurgy as actually or metaphorically a magical or religious act, involving ritual invocation, an idea possibly derived from their impression of the ancient Egyptians who associated their own alchemy with the god Thoth, and whose alchemical practitioners might have been priests. Step by step, over centuries, alchemists come to conclude by the eighteenth century that material changes had only material causes, and that the supernatural had very little to do with it. This was to become the basis of the scientific method by which alchemy transmuted into chemistry. Alchemists were geniuses, scholars, clowns, frauds, magicians, heretics, or saints, depending on the place and time – and who you asked. The classical Faust was an alchemist, amongst other things. He studied religion and alchemy and found no answers. He despaired of finding any through those routes. In his darkest moments he turned to magic, encountered a devil, and struck a bargain. In the old Egyptian alchemy, wisdom had had three parts: The ritual invocation of divine spirits theurgy was the third. When the first Faust story came out around , alchemy had already been practiced in Europe for hundreds of years. It was a serious pursuit, but without a solid foundation. Over the next several hundred years, unsuccessful in its main goals, impotent and unable to fend off waves of deadly plague epidemics, its reputation waned, briefly revived, and then finally collapsed with the implicit rejection of direct supernatural influence in anything material that science was born out of. Long before the processes were understood, alchemists knew that something transpired in chemical reactions – that qualities – virtues – such as hardness, state, and so on could be changed, manipulated, and used to create purer materials; transform from one material to another; or even make entirely new materials. Alchemists hoped to fiddle with creation by controlling the mechanisms of nature they had observed in working with elements such as gold, silver, mercury and sulfur. Alchemists and metallurgists before them had melted ores and combined metals to create alloys, so the suggestion that one could convert an inexpensive and plentiful element like lead into gold was reasonable: They were looking for the chemical stem cell which God must have used in the Creation. There was an assumption that perhaps the soul also could be purified in a manner analogous to the purification of gold – a process of ascension in stages from impurity to perfection. Incantations and spirit beings were available as intermediaries between the spiritual and physical planes. As metals might be transmuted from base metal to purest gold, so might a man transform his spirit or his soul from a base one to a more perfect one. Alchemy may be called a precursor to chemistry, but chemistry lacks these specific goals and assumptions. Applied science has diverse objectives, and also applies rules for objective observation and analysis, known as the scientific method. The scientific method presumes that anything that can be studied must have a material explanation. That eliminates the mystical or metaphysical side from the equation – literally. That pretty much eliminated God from direct influence in life, and leaves us with everything invested in the ability of science and our ever developing and expanding technology to navigate our way through whatever disasters we might bring upon ourselves or others as we attempt to gain control over this thing we have created – our own, real-life, Faustian bargain with the Devil. In German alchemist Hennig Brand boiled down urine to reveal phosphorus which then ignites Attitudes toward Alchemy For us, alchemy may stand as a monument to failed dreams and monumental hubris. But back in the late sixteenth century, the Faust tale, with its alchemy and devils and demons might as far as anyone might know actually be happening around the corner, just as depicted in the story. Alchemy was a real and potent practise, and devils and demons were

real. The Earth was where Satan walked. If the Faust story was not true, it could become so at any time. Alchemy potentially threatened both government and religion. If it succeeded in its major goals, it could usurp the incumbent power – either Church or State – or both. Church Attempts to delve into the spirit world to divine secrets involved rituals and invocations of spirits. State Alchemy has also both fascinated and frightened governments over the years: An excess of gold reduces its value, and an imbalance threatens the throne. People Alchemy could also frighten the regular folk. It involved working with molten metals and extremely dangerous and toxic chemicals in crude form and using crude equipment. If it did work out right, then the superstitious populace could fear the same economic and political chaos the leaders feared, as well as the same spiritual chaos the Church feared – and they knew it would be them being fed into the fires of Hell by demons, come the Apocalypse. Opportunity Alchemy would have particularly fascinated the growing, opportunistic, upwardly-mobile beneficiaries of the explosion of books that came available after the development of the movable type press by Gutenberg around – itself an example of suspected black magic in the generations before the first Faust stories were published. Fraud and Superstition Inevitably, alchemists aroused suspicion among the populace. Fantastic stories of consorting with the devil and other spirits helped explain their preoccupation, their secrecy, and their startling powers. Persecution and the intrigues of competitors drove alchemists to encrypt, obscure and disguise their notes and books, couched in a mystical facade. Furthermore, fraudsters preyed upon the gullible populace, to the extent that alchemy was viewed with suspicion and hostility. Anyone who offered some claim of actually being able to do such art as converting substances into gold, could expect to be tortured or blackmailed for his secrets, while the rest were likely to be accused of fraud. Faustian Outcome Sadly, religion, metaphysics, and spirituality turned out to have nothing to do with science. Early Faust was no friend of science. He embraced black magic after giving up on the available body of knowledge and its slow and pedantic acquisition. Faust was wrong, after all – there was no recourse to God or to the Devil, and alchemy held more promise than Faust expected. Time would show that rationalism was the way to go. Yet there is a Faustian hell in this too, for we have since seen that cold rationalism and great works alone are insufficient. Alchemy was a transition between depending upon spirit to depending upon matter. It had both a spiritual and physical component, but over time, the two have parted, with science the inheritor of the physical; and the occult and secret mystical societies, the refuge of the disgraced charlatan spirituality. In fact, rationalism has become so dominant, and its technological offspring so powerful, that both God and the Devil fade into the background, and mankind, without relevant spiritual guidance, proposes a new Faust of the modern era in which Faust is damned again. European Transition Around the time of the fifteenth century through the period of Renaissance humanism – approaching the time of the first known Faustbuch – European achievements in various fields of navigation, exploration, etc. In the sixteenth century – at the time of the first Faust, alchemy was undergoing a subtle change in direction: In the sixteenth and the early seventeenth centuries Reformation and start of the Industrial Age alchemy underwent a revival, in part due to the printing press, and the compilation of alchemical works from the past. Neither the gases that by nature rose Nor solid matter either- none of those Might, in our working, anything avail.

Chapter 6 : The Secret Tradition in Alchemy: Its Development and Records - Arthur Edward Waite - Google

Arthur Edward Waite's study of the secret doctrines of Alchemy. The author was a scholarly mystic who wrote extensively on occult and esoteric matters, and was the co-creator of the Rider-Waite Tarot deck. A.E. Waite joined the Hermetic Order of the Golden Dawn in January, became a Freemason in, and entered the Societas Rosicruciana in Anglia in

As scholars in the mid- to late 20th century looked more deeply into the matter, they saw that the situation was much more murky. Humanists, who supposedly rejected medieval thought in favor of a more progressive revival of ancient thought, continued studies in all fields that would today be considered occult; Marsilio Ficino added Hermetism and Giovanni Pico della Mirandola added Kabbalah to magic. Figures like Isaac Newton and Robert Boyle, the reputed paragons of the new science, did not reject all prior streams of thought; both pursued alchemy. Nor were all forms of premodern pursuits dead ends in scientific inquiry; the pursuit of astrology, alchemy, and magic encouraged astronomical observation, scientific experiment, and new theories of nature. Thus, recent scholarship shows a much more nuanced view of early modern science; rather than a scientific revolution there was, perhaps, a broadening of inquiry in all areas that might have been seen at the time as related to understanding the natural world.

General Overviews In these works we encounter the ubiquity of the occult in the Renaissance. Thorndike and Shumaker principally describe thinkers and their texts. Yates tries to attribute the rise of the new science to the occult, whereas Thomas suggests that the occult declined with the rise of the mechanical philosophy. Webster gives a more social-historical view but also asserts the importance of alchemy and experiment.

The Occult Sciences in the Renaissance: A Study in Intellectual Patterns. University of California Press, Deals with both readily available and obscure works and authors.

Religion and the Decline of Magic: Oxford University Press, Classic work on the occult in England in the 16th and 17th centuries. Attributes its decline to the rise of the mechanical philosophy. Originally published in *History of Magic and Experimental Science*. Columbia University Press, Science, Medicine, and Reform, Focuses on the social and religious background. Explores the pursuit of science among Puritans in the 17th century and shows that they concentrated on Paracelsian medicine, alchemy, and natural history in the Baconian tradition.

Chapter 7 : Secret Tradition in Alchemy - Arthur Edward Waite - Google Books

These reforms are "German" since they reflect the innovative trends that originated in or were particularly strong within German-speaking lands, including the rapid growth of vernacular print, Protestantism, and new interest in alchemy and the native plants of Northern Europe that were unknown to the ancients.

A photoreport of the opening of the exhibition on 17 February and the scholarly conference on 18 February was published on our Facebook page. You can view the photos there no Facebook account required. The research fostered by him provided the Szeged Department and associated units, such as the University Library, the Departments of German and English a strong character in intellectual and cultural historical orientation. Between and thirty-two monographs and twelve smaller studies have been published under his leadership, the subjects of which concerned the culture of Hungary and Transylvania in relation to Europe during the early modern period. The Ritman Library has collaborated with Prof. The reformation that was envisaged encouraged man to become aware of his divine origin, to understand that he was a microcosm, and to reconnect him with the macrocosm thanks to the tools offered by alchemy, magic and kabbalah. This visual language is especially reflected in an extraordinary number of prints that appeared in Germany in the early seventeenth century. They are consummate artistic expressions of the conviction that to investigate the Book of Nature is a sacred act, and creation itself proof of Divine Wisdom. In the Chymische Hochzeit, Hermes Trismegistus is called the principal philosopher, who holds out the promise of restoration and regeneration to mankind: After so much harm has been inflicted upon the human race, I, Hermes, being the primordial fount, flow forth here as a healing remedy, according to the divine decree. And assisted by the art. Let him who can, drink of me. Let him who will, cleanse himself in me. Let him who dares, stir me. Drink brothers, and live. The art referred to here is the alchemical art, which was believed to be able to cure mankind. The healing remedy is the elixir, which the alchemist strove to achieve. The Rosicrucian Manifestoes not only drew on alchemy, specifically the alchemical principles of Theophrastus Paracelsus, who urged alchemists not to make gold, but to make medicines. They also relied on magical and kabbalistic traditions, which had been rediscovered in the Renaissance and promulgated by such scholars as Pico della Mirandola and Johannes Reuchlin. The hermetic texts, too, were reintroduced in the Renaissance when what is now known as the Corpus Hermeticum was translated from Greek into Latin. Magic, Christian kabbalah and alchemy thus provided the elements for the hermetic reformation espoused by the Rosicrucian Brotherhood. The conference features the following speakers and topics: Hermetic Tradition, has increased in a considerable manner, which has been expanding our knowledge about the topic. However, the reader of these studies could be disturbed by the fact that many phenomena rosicrucianism, alchemy, ceremonial magic, occult sciences are treated in these studies seemingly separate. It seems that only one feature is common in these texts: I will argue that we have to go back to the original sources if we would like to understand that there is a coherent system, or worldview in Hermetica, and I will suggest that we should examine some eminently important Hermetic texts Asclepius, Liber XXIV philosophorum if we would like to understand the role of Hermes in western tradition. The paper presents the life of the great German humanist and Hebraist J R, and attempts to introduce his interpretation of the Kabbalah, the peak of which was his De arte Cabbalistica of Reuchlin, who bravely stood up for defending Jewish persons and culture, has been for long considered a forerunner of Reformation, an early champion of the Enlightenment idea of human equality, or the authentic German hero of Philo-Semitism. Alsted and his disciples, J. Comenius were the most influential exponents of the Herborn type trinitarian theory of cognition in Transylvania. This model distinguishes three fundamental sources of cognition: Among these fundamentals the Herborn scholars assumed such relations, which were operating between the three persons of the one essence God. In my talk I intend to focus on universal experience. The lecture highlights among others in what way could the combinatorial art of Ramon Llull and the Christian cabala of the early modern Lullists be combined with the alchemical speculations of the Paracelsians. Mutatis mutandis this had considerable influence on the later formation of Rosicrucian and Masonic symbolism as well. Khunrath is an important representative of various strands of early modern esoteric thought, with influences, for example,

from the iatrochemistry and spagyria of Theophrastus Paracelsus, the occult philosophy of Heinrich Cornelius Agrippa, and the Christian Cabala of Johann Reuchlin. In this talk I shall introduce Khunrath and his writings with a focus on the complex verbal-visual engravings in his *Amphitheatrum Sapientiae Aeternae*, first published in a rare edition in Hamburg and then in a more widely available expanded edition in Hanau. The message of the Rosicrucian Manifestoes in the Visual Language of the Seventeenth and the accompanying publication present extraordinary images from the environment of the authors of the Rosicrucian manifestoes. They show how inspired artists represented the relationship between God and Nature and the Macrocosm and Microcosm, offering paths of transformation for both mankind and society. After a brief presentation of this volume, which includes both sources and studies, the presentation aims to focus on the structure of *Symbola* and the alchemical and hermetic tradition mingled in this gallery, as well as on the important role of Melchior bears in the concept. The hermetic writings and the different ancient and medieval alchemical works can fit well within this concept with the works formed in the early modern era. Finally we will examine some elements of the conception of *Atalanta* and the links between these two important works of Michael Maier. Equally archetypal is the desire to regain the privilege for direct contact between God and Man. This is what I call *exaltatio* which should be an illuminative ascension on high, but because of the human hybris it can go wrong and degrade into black magic. From Antique Hermeticism to Renaissance magic we can observe the tradition of seeking *exaltatio* by the help of various techniques. The hieroglyphical monad became widely known in the 17th century and became used in works associated with the Rosicrucian movement. Although the connections between Dee and the Rosicrucians are debated, the ambitions of the Englishman and the Rosicrucian mentality show strong intellectual kinship. My talk will highlight these synergies.

Chapter 8 : The Secret Tradition in Alchemy by Arthur Edward Waite - Transmutation Publishing

The Reformation was the culmination of this process, which, in the empire, took place in nearly all princely territories and in most independent cities, where governments brought the administration of the church under political direction.

Hellenistic religion and Decline of Hellenistic polytheism In Late Antiquity , Hermetism [21] emerged in parallel with early Christianity , Gnosticism , Neoplatonism , the Chaldaean Oracles , and late Orphic and Pythagorean literature. These doctrines were "characterized by a resistance to the dominance of either pure rationality or doctrinal faith. These post-Christian Greek texts dwell upon the oneness and goodness of God, urge purification of the soul, and defend pagan religious practices such as the veneration of images. Their predominant literary form is the dialogue: Hermes Trismegistus instructs a perplexed disciple upon various teachings of the hidden wisdom. According to Cudworth, the texts must be viewed as a terminus ad quem and not a terminus a quo. Lost Greek texts, and many of the surviving vulgate books, contained discussions of alchemy clothed in philosophical metaphor. One of these texts had the form of a conversation between Hermes and Asclepius. A second text titled On the Ogdoad and Ennead told of the Hermetic mystery schools. It was written in the Coptic language , the latest and final form in which the Egyptian language was written. God in the Hermetica is unitary and transcendent: Hermetism is therefore profoundly monotheistic although in a deistic and unitarian understanding of the term. It also subscribes to the idea that other beings, such as aeons , angels and elementals , exist within the universe. Prisca theologia[edit] Hermeticists believe in a prisca theologia, the doctrine that a single, true theology exists, that it exists in all religions, and that it was given by God to man in antiquity. By this account, Hermes Trismegistus was according to the fathers of the Christian church either a contemporary of Moses [34] or the third in a line of men named Hermesâ€” Enoch , Noah , and the Egyptian priest-king who is known to us as Hermes Trismegistus. As above, so below The Magician displaying the Hermetic concept of "as above, so below". The actual text of that maxim , as translated by Dennis W. This principle, however, is more often used in the sense of the microcosm and the macrocosm. The microcosm is oneself, and the macrocosm is the universe. The macrocosm is as the microcosm and vice versa; within each lies the other, and through understanding one usually the microcosm a person may understand the other. Alchemy is not merely the changing of lead into gold. Astrology the operation of the stars: Hermes claims that Zoroaster discovered this part of the wisdom of the whole universe, astrology, and taught it to man. Astrology has influences upon the Earth, but does not dictate our actions, and wisdom is gained when we know what these influences are and how to deal with them. Theurgy the operation of the gods: The second is Theurgy , divine magic reliant upon an alliance with divine spirits i. O son, how many bodies have we to pass through, how many bands of demons, through how many series of repetitions and cycles of the stars, before we hasten to the One alone? God brings forth good, but demons bring forth evil. Among the evils brought forth by demons are: However, the word "good" is used very strictly. It is restricted to references to God. Men are prevented from being good because man, having a body, is consumed by his physical nature, and is ignorant of the Supreme Good. As processions passing in the road cannot achieve anything themselves yet still obstruct others, so these men merely process through the universe, led by the pleasures of the body. Not creating anything leaves a person "sterile" i. It begins when God, by an act of will, creates the primary matter that is to constitute the cosmos. From primary matter God separates the four elements earth, air, fire, and water. Then God orders the elements into the seven heavens often held to be the spheres of Mercury , Venus , Mars , Jupiter , Saturn , the Sun, and the Moon , which travel in circles and govern destiny. Nous then makes the seven heavens spin, and from them spring forth creatures without speech. Earth is then separated from water, and animals other than man are brought forth. He then showed the form of the All to Nature. Nature fell in love with the All, and man, seeing his reflection in water, fell in love with Nature and wished to dwell in it. Immediately, man became one with Nature and became a slave to its limitations, such as sex and sleep. In this way, man became speechless having lost "the Word" and he became " double ", being mortal in body yet immortal in spirit , and having authority over all creation yet subject to destiny. God, having created the universe, then created the divisions, the worlds, and various gods and goddesses, whom he appointed to

certain parts of the universe. He then took a mysterious transparent substance, out of which he created human souls. He appointed the souls to the astral region, which is just above the physical region. He then assigned the souls to create life on Earth. He handed over some of his creative substance to the souls and commanded them to contribute to his creation. The souls then used the substance to create the various animals and forms of physical life. Soon after, however, the souls began to overstep their boundaries; they succumbed to pride and desired to be equal to the highest gods. God was displeased and called upon Hermes to create physical bodies that would imprison the souls as a punishment for them. Hermes created human bodies on earth, and God then told the souls of their punishment. God decreed that suffering would await them in the physical world, but he promised them that, if their actions on Earth were worthy of their divine origin, their condition would improve and they would eventually return to the heavenly world. If it did not improve, he would condemn them to repeated reincarnation upon Earth. Most of them, however, are said to have been lost when the Great Library of Alexandria was destroyed. The Corpus Hermeticum is the most widely known Hermetic text. It has 18 chapters, which contain dialogues between Hermes Trismegistus and a series of other men. The first chapter contains a dialogue between Poimandres who is identified as God and Hermes. This is the first time that Hermes is in contact with God. Poimandres teaches the secrets of the universe to Hermes. In later chapters, Hermes teaches others, such as his son Tat and Asclepius. The Emerald Tablet of Hermes Trismegistus is a short work which contains a phrase that is well known in occult circles: Hermes states that his knowledge of these three parts is the reason why he received the name Trismegistus "Thrice Great" or "Ao-Ao-Ao" [which mean "greatest"]. As the story is told, the Emerald Tablet was found by Alexander the Great at Hebron , supposedly in the tomb of Hermes. Other important original Hermetic texts include the Discourses of Isis to Horus, [57] which consists of a long dialogue between Isis and Horus on the fall of man and other matters; the Definitions of Hermes to Asclepius; [58] and many fragments, which are chiefly preserved in the anthology of Stobaeus. There are additional works that, while not as historically significant as the works listed above, have an important place in neo-Hermeticism: Hermetic Philosophy is a book anonymously published in by three people who called themselves the "Three Initiates", and claims to expound upon essential Hermetic principles. This book was withdrawn from circulation by Atwood but was later reprinted, after her death, by her longtime friend Isabelle de Steiger. Isabelle de Steiger was a member of the Golden Dawn. A Suggestive Inquiry was used for the study of Hermeticism and resulted in several works being published by members of the Golden Dawn: He edited The Hermetic and Alchemical Writings of Paracelsus, which was published as a two-volume set. He considered himself to be a Hermeticist and was instrumental in adding the word "Hermetic" to the official title of the Golden Dawn. The series was published by the Theosophical Publishing Society. Societies[edit] When Hermeticism was no longer endorsed by the Christian church, it was driven underground, and several Hermetic societies were formed. The western esoteric tradition is now steeped in Hermeticism. The work of such writers as Giovanni Pico della Mirandola , who attempted to reconcile Jewish kabbalah and Christian mysticism , brought Hermeticism into a context more easily understood by Europeans during the time of the Renaissance. A few primarily Hermetic occult orders were founded in the late Middle Ages and early Renaissance. Hermetic magic underwent a 19th-century revival in Western Europe , [62] where it was practiced by groups such as the Hermetic Order of the Golden Dawn, Aurum Solis , and Ragon. Most of them are derived from Rosicrucianism , Freemasonry , or the Golden Dawn. Rosicrucianism Rosicrucianism is a movement which incorporates the Hermetic philosophy. It dates back to the 17th century. The sources dating the existence of the Rosicrucians to the 17th century are three German pamphlets: It has a graded system in which members move up in rank and gain access to more knowledge. There is no fee for advancement. Once a member has been deemed able to understand the teaching, he moves on to the next higher grade. The Fama Fraternitatis states that the Brothers of the Fraternity are to profess no other thing than "to cure the sick, and that gratis". The Rosicrucian spiritual path incorporates philosophy , kabbalah, and divine magic. The Order is symbolized by the rose the soul and the cross the body. The unfolding rose represents the human soul acquiring greater consciousness while living in a body on the material plane. Hermetic Order of the Golden Dawn[edit] Main article: The Order was a specifically Hermetic society that taught alchemy, kabbalah, and the magic of Hermes, along with the principles of occult science. The Golden Dawn maintained the tightest of

secrecy, which was enforced by severe penalties for those who disclosed its secrets. Overall, the general public was left oblivious of the actions, and even of the existence, of the Order, so few if any secrets were disclosed.

Chapter 9 : Astrology, Alchemy, Magic - Renaissance and Reformation - Oxford Bibliographies

the Reformation through World War I integrates historical narrative and the theoretical analysis of such issues as social discipline, governmentality, gender, religion, and state formation.