

# **THE SEVENTH PART**

**List of Many Secrets which will be of great use to  
those who have made Medicine & Surgery their profession.**

# CHAPTER I

## OF THE PANACEA MADE FROM GOLD

Although we have clearly and explicitly shown in the *Philosophia Demonstrativa tam Universali quam Particulari* how to find the very rarest thing in nature, especially in regard to the improvement of the elements of the animal and the metallic kingdoms, we are nevertheless worried that many who as yet have no knowledge of the true philosophy find our style somewhat obscure and dark, while indeed we have no other intent but that everyone, and especially the followers of Hippocrates - which science is exceedingly necessary for the preservation of the human race - might benefit from our work. Accordingly, we wish to add this little list with this end in view, which will comprise what is most precious in this science, and for the love of our neighbor we will not conceal that from which some benefit can accrue to them.

And while, according to our teaching, the elements of the three realms, the animal, vegetable, and mineral, very strongly sympathize with each other, it is undeniable that the elements

of the last two are very useful and necessary for the preservation or conservation of the microcosm, or man, which they cannot influence, however, before they have become spiritualized and separated from their *terra damnata* (damned or cursed earth), which goes against their natural operation.

We will therefore begin with the noblest metal, which is gold, and show the best methods for making the gold panacea, which can help human nature in many ways and free it from all evils.

### First Method

To make a ☉ panacea by means of its *Spiritus* and ☿ *vulgaris*

Take lbii aquafort made of saltpeter and rock-alum, and lbj. of purified sea salt. ☿ it together in an earthenware ☿ with a strong and open △, increased *per gradus*. Of this *aqua regis* take 7 oz and dissolve in them 1 oz of finely filed ☉. Put this solution into a retort *cum alembico* well sealed, and distill the *aqua regis* over in B.M. When everything has gone over, the rest is put into a big glass and is again dissolved in ☿ ed rain ▽.

Before the solution of the gold is finished, take 4 oz of ☿ by itself and without any additive, purified with salt and wine vinegar and pressed through a leather. Keep this ☿ in a small linen bag, so that it can be pressed out into the gold solution as if it were rain. Now let it stand together for 24 hours, when the ☿ will have precipitated the Principles of the

⊙ , and the water will have turned quite green. This must be decanted, *ad cuticulam* evaporated, and allowed to sprout (shoot) in the cellar. Thus you will obtain the *vitriolum* ⊙ *philosophicum* and the Green Lion of the Orient, of which the *Spiritus* will bring about a panacea which is almost preferable to the ⊙ *potabile*. If the ♂ , which did not unite with the ⊙ is separated by *ℵ* ation, the result will be a golden and sweet sublimate which will have absorbed the gold  $\bar{R}$  and have a purple color.

Now this sublimate is put into the barrel of a pistol which is stuffed half-full. After the opening has been well closed, it is set to calcine in a potter's oven, and when it has cooled of its own, the barrel is opened. A red powder will be found in it, out of which a  $\bar{R}$  or quintessence is extracted by means of the *spiritus* which, as said above, is drawn from ⊙ vitriol, in the manner of all other *spirituum acidorum* (spirits of acids). After this, the *Spiritus* is separated from the tincture which is to be preserved well sealed for ready use after it has previously been well edulcorated.

If one takes twice a week one grain of this  $\bar{R}$  with some extract of *coloquinthidis*, the worst and most obstinate diseases can imperceptibly be cured.

A single dose is capable of driving away all fevers, and with 3 or 4 doses epilepsy, luem gallicum, scorbut, and lepra can be cured.

A single dose taken by a healthy person will invigorate all

vital spirits, and he will feel stronger and more vigorous afterwards than he ever was before.

Likewise, the Spiritus extracted from golden vitriol will serve a great deal toward the improvement of imperfect metals.

## Second Method

**How to make a gold panacea by means of common oil of sulphur, philosophically prepared**

Melt  $\odot$  in a big crucible. When it is well melted, gradually add to it as much philosophical oil as there is gold. When it has cooled, pound it on a marble stone and then set it in a humid place to dissolve. Now dry this solution at a gentle  $\triangle$  and powder it. Mix this powder with its weight in  $\ominus \times$  C. and common sulphur. Give a sublimation  $\triangle$ , and the  $\bar{R}$  will  $\underline{\quad}$  with the salts and leave its *corpus* at the bottom of the glass in the form of some grey and brittle feces.

Remove the  $\ominus \times$  C. and the sublimate with water, and the  $\bar{R}$  of the  $\odot$  will remain at the bottom. It can easily be melted in mild heat and will be useful in many diseases, just as the previous one.

The *corpus*  $\odot$  will have been separated by this work to such an extent that it cannot so easily be turned back into a metal thereafter.

Take common sulphur and  $\ominus \times$  C. aa. Melt everything together into a mass *per gradus* in a retort. Pour it out, just as hot as it is, on a marble stone, and leave it for 24 hours in a

humid place. Then it will form an oil which has to be freed from its fecibus by decanting. This can now be used for the above-described operation.

### Third Method

#### How to make a gold panacea with the Sal Mirabili

Take 2 scruples of  $\odot$  and  $1\frac{1}{2}$  oz of *sal mirabili*. Melt and combine them well. Thereafter, throw some small pieces of coal upon the matter till it takes on a purple color and begins to smell like rotten eggs, which one can easily determine with the help of a small iron stick dipped into it. Pour this matter, hot as it is, into a copper mortar previously heated together with its pestle. Pound it small, and extract the  $\bar{R}$  with a *spiritus vini alcoholisato* (alcoholized spirit of wine). Continue doing this till the *corpus* that stays behind is white. Now distill the colored spirit of wine with gentle heat. It is used in many kinds of diseases, as already mentioned before, but the dose must in this case be doubled, as this  $\bar{R}$  has not become as medicinal as the others.

### Fourth Method

#### How to make a gold panacea by means of the Regulus of Antimony and the Universal Spirit

Take 6 parts of Hungarian  $\ddagger$ , 3 oz of iron and  $\frac{1}{2}$  oz of gold. Melt them well together in a crucible, adding 3 oz of saltpeter in several throws to keep it in constant ebullition. Afterwards, remove the crucible from the fire and hit it with an iron to make

the *regulus* fall to the bottom. Let it cool. Then break the *regulum* to free it from its *scoriae* (slag) which are to be pulverized. Expose it to the air for 24 hours, so that the universal spirit can be caught in it. After this, put it into a ☉ and distill it till all its *spiritus* has gone over. Allow the ☉ to cool and remove from it the ☉ which is again exposed to the air and again distilled in a ☉. This distilling and exposing to the air is continued till the *scoriae* or ☉ no longer leave any liquid. Then all these liquids are poured on the ☉ and distilled and cohobated till the liquid is capable of attracting to itself the quintessence of the gold.

After this, take 1 dram of ☉ and 10 drams of this liquid which will attract the quintessence of the gold within 5 or 6 hours. After all the moisture has been separated from it, it must be put into a philosophical egg and made to go through all colors with a lamp  $\Delta$ . At each color the degree of the fire must be increased till finally the yellow-red color appears. Then you will possess a medicine of which one grain alone, taken with a little rose conserve, is capable of thoroughly curing all illnesses by transpiration.

### Fifth Method

#### How to make a gold panacea with the help of Vitriol Nitrate oil

Take 1 lb  $\sim$  of saltpeter and 1 lbj of oil of vitriol. Put them together into an ☉, close it well and set it in a cool place for 12 hours. After this,  $\sim$  everything in the ☉ that will

go over, mix this liquid with *ana salis decrepitati* (calcined salt), digest it for 24 hours, and then  $\mathcal{N}$  it with a strong  $\Delta$ . Now put into a  $\mathcal{P}$  as much  $\odot$  as the liquid that went over can dissolve. Give it a strong  $\Delta$ , and in 6 hours the major part of this  $\odot$  made volatile by this liquid will go over.

This spiritualized gold is put into two quarts of water, together with 2 oz of purified  $\mathcal{Q}$ . In a very little while they will combine, will amalgamate and look like mud. Now again add 2 oz of  $\mathcal{Q}$  which will have the same effect as the previous, and this must be continued till 10 or 12 oz of  $\mathcal{Q}$  have been added. It will fall to the bottom together with the spiritualized gold in the form of a white-yellow and green powder. This is to be left standing in a cold place for 3 or 4 days, stirring it every day 5 or 6 times. It is left to stand again, and the water is filtered. Finally, the powder is put in a filter and covered with paper so that no dust can fall into it.

When all the liquid has passed through the filter, it is opened over an earthenware dish, to prevent any of the powder from getting lost. This powder is left to dry at the sun or in gentle heat. Then it is put into a philosophical egg hermetically sealed. A suppression  $\Delta$  is given till it has gone through all colors. This medicine is used against various illnesses, just as the previous one.



## Sixth Method

How to make a gold panacea by means of a menstruum

which volatilizes it

Take 3 oz of strong aquafort, 1 oz of oil of vitriol, and 1 oz of decrepitated salt. Let it stand in sand for 24 hours, after which  $\curvearrowright$  it to dryness and separate the phlegma in B.M. What stays behind is the menstruum, which is used for the volatilization of the gold.

Take 1 dram of  $\odot$ , beat it into very thin plates, and melt it in the above-described liquid. When it is dissolved, it is put into a glass  $\curvearrowright$  and  $\curvearrowright$  ed in sand to dryness. After this, the distillate is put back on that which has remained in the retort and is distilled again. This distilling and cohobating is repeated till most of the gold has gone over. When now the distillate is again put into another  $\curvearrowright$ , it is again distilled to dryness at a gentle heat. After that, the  $\odot$  isedulcorated and the tincture is extracted by means of the alcalized spirit of wine.

This tincture is  $\overline{\text{f}}$  ed with some red  $\overline{\text{t}}$  at and left to stand in a cold place till the spirit of wine has become quite clear and has left behind the whole tincture, together with the  $\overline{\text{t}}$  at in the form of a brown powder. Then the spirit of wine is decanted, the powder is welledulcorated, and dried at a very gentle heat. 6 grains of this powder will be good for all diseases, especially for the venereal ones. Care should be taken that the gold is never used unless it has previously been purified through  $\dagger$  ium, which rids it of all foreign and unclean metallic factors.

## CHAPTER II

HOW TO MAKE A SILVER PANACEA BY MEANS OF

♂ AND THE ♀ OF CINNABAR

### First Method

To make this panacea, take cupel ☾ which has been robbed of its ♀ Soul by saltpeter and ☉✱ C. Dissolve it in aquafort and ☞ it with salt. After the clear has been poured off it, the remainder is edulcorated and well dried. Then it is mixed with an equal weight of pulverized Hungarian ♂. Everything is put into a glass ☞, and the butter is distilled from it in sand.

This butter is set in the air to melt. Its *phlegma* is separated with a gentle △, and what has not gone over is put on an *amalgama* made from p.j. ☉ and p.IV ♀ prepared out of cinnabar. It will turn yellow within one hour, brown in 24 hours, and quite black within 48 hours.

This *amalgama* is subsequently put into a philosophical egg and is exposed to a lamp △ until it turns white in color. Then it is again set in a sand △ which is increased *per gradus* until it turns red. Then this panacea has been brought to perfection, capable of healing all diseases, without overtaxing the human body. It is a *specificum pro lunaticis* (a specific remedy for lunatics), acting solely through transpiration.

## Second Method

### How to make a silver panacea by means of the pumice stone

Take fine ☉, beat it into thin plates and stratify it with calcined pumice stone that has been slaked 12 or 15 times in good old Rhine wine. Seal the crucible well and set it in a continual △ in a glass furnace for 4 days and nights. Then it is removed from the △, allowed to cool of its own, after which it is opened. The pumice stone is separated from the plates. It has turned into a light blue color and has attracted every coppery essence out of the silver. These plates are again stratified and fresh pumice stone is added, prepared in the above-described way, to extract the true ♁ from the ☉. It is drawn out of the pumice with fine, clean, ♁ Thereb, which has been strengthened by *sal tartari* (salt of tartar). This tincture is then ♁ ed with alcoholized spirit of wine which, when falling to the bottom, will attract the above-mentioned R̄ or Soul of the silver, as it is much heavier than the *spiritus Thereb*. (spirit of turpentine). The latter is then separated from the spiritus per B. vaporis.

This ♁ is amalgamated with p. vj. ♁ *animati* and made to go through all colors at a lamp △, so as to bring it to perfection. Then just one grain of this panacea, taken in some *confect d' Alkermes*, will accomplish everything one can expect of a medicine, and it will likewise be a *specificum pro lunaticis* as the first one.

### Third Method

How to make a silver panacea from ☿ ☽ nae

Take ☽, dissolve it in aquafort, ☞ it with salt ▽, filter this ▽ and separate its ☽ lime from it, which is edulcorated and dried at a gentle heat. Then it is mixed with ☉ ☿ C. and burnt ○. Put it to ☞ in a big crucible. Mix this ☞ with lime (CaCO), put everything into an earthenware ☞, add a recipient filled with the above ▽, and ☞ the ☿ ☽ with a strong △.

This ☿ is purified and carefully dried, and put in a philosophical egg to digest till it ☞ of its own to a fine powder. This has to be congealed *per gradus*, and thus one will have a panacea of which half a grain will cure all diseases of the human body.


All other metals can be ☿ ized by the same method, and a panacea can be made from them that has the power to cure all diseases with which these metals sympathize according to the teaching which we have already disclosed in the first part of this treatise.




## CHAPTER III

HOW TO MAKE A PANACEA ☿ II WHICH HAS BEEN  
TURNED INTO WATER BY ☉ AND ☉ PIGMENT

### First Method


For this purpose take Venetian ☞ate, grind it with finely powdered ☉ pigment, ☞ it in ☞, and ☿ will go over in liquid





form which must be well rectified till it leaves no more feces in the .



Pour *aqua regis* into this liquid  iem. It will at once attract the power of the *aqua regis* which is floating on top and must afterwards be carefully decanted. Then gold calx made without a corrosive, is dissolved in the remaining  ial . The gold will immediately fall to the bottom as a red oil. This is put into a small phial closed with a cork, so that no dust can fall into it and that the corrosive nature may gradually vanish.

Should one wish to congeal it, the phial could also be sealed hermetically and subjected to a philosophical coction. One-fourth of a grain of this medicine, taken in a little syrup, will be capable of curing all diseases and also of strengthening the vital spirits and increasing the *humidum radicale*.

## Second Method

How to make a panacea from animated and spiritualized 

Make a cinnabar from  by means of  ial sulphur and iron filings. This cinnabar is again put on fresh iron filings. is again revitalized and again made into cinnabar. This is once more revitalized, and this operation is repeated 15 times, when  will be so hot and spiritual that it will be able to  ize all metals.

If some gold calx is added to this  and both are left to digest together,  will combine with the calx, so that they will be hard to separate and will go over together.

This double ☿ is congealed by itself without any alloy through the  $\Delta$  *gradus*, till a red powder is obtained. This powder will be a true panacea, capable of driving away all diseases and of invigorating the whole nature.

### Third Method

How to make a panacea from ☿ *sublimato* without any alloy

Take ☿ and ☽ it till it leaves no more feces. Then turn it into a clear, transparent  $\nabla$  *per balneum* and change it to such an extent that it can never again return to its first form. ☽ this liquid in B. vaporoso (steam bath) and separate from it all *phlegma*. After this, it is again ☽ ed out of  $\therefore$  in a ☽, and put into a hermetically sealed glass in B.M. After a sufficiently long digestion, this operation will separate the other elements from it. At the bottom of the glass brown feces will remain, called *terra philosophica* (philosophical earth).

This earth must be decanted from the ☿ ial  $\nabla$  and thereafter again put in the *balneum*, to see if it will still drop feces. When there are none, it is ready to be reverberated under a muffle at a gentle heat, taking care that it does not glow red-hot. After this, this reverberated earth is put into a glass. The  $\bar{R}$  is extracted from it by its ☿ ial.  $\nabla$ . By ☽ in M.B. the water is separated from the tincture which will remain in the form of an oil. Now the remainder of the earth from which the tincture has been extracted is calcined with a strong  $\Delta$  for 5 or 6 hours. Thereafter, the salt is extracted by the ☿ ial  $\nabla$  and is again

ed from it. Then this salt is put into a glass and imbibed with its Soul or Rr till it is completely saturated and cannot absorb any more. If it then goes through all colors, it will result in the most excellent medicine that can be found in the metallic realm. It is possible to make from it ☉ *potabile* (portable gold) without the addition of corporeal ☉ by dissolving it in wine. But if you wish to leave it as a powder, the 12th part of a grain will be sufficient for use in all diseases and for keeping man in good health till his *terminus vitae* (end of life) approaches, which the greatest Sovereign has assigned to him.

## CHAPTER IV

### A SURE METHOD OF PREPARING PLANTS IN THE PHILOSOPHICAL AND NATURAL WAY

After having clearly shown in the preceding chapters how metals and minerals are to be treated, in order to turn them into delicious medicines, it remains for us to show the way of preparing *vegetabilia* (plants) philosophically, so that they may actually have the wonderful qualities which are ascribed to them, since without this preparation it is almost impossible for them to be of as much use as is demanded of them. And this is precisely the reason why most people, by neglecting our preparation and by using only plants in their crude state, perform such very bad cures, causing them to malign the authors who have

so very much extolled the great power of the plant kingdom in their writings, and to accuse them of many untruths.

To follow this method properly, the plants have to be gathered early in the morning, before the rising sun (or: before sunrise), that is, precisely at the time when they are fecundated by the heavenly planets and the signs of the zodiac with which they sympathize, which many writers have already noted.

And if one does not have our *Circulatum minus* at hand, which is capable of extracting their quintessence from the moment it is used - which is then floating on top while the or *terra damnata* falls to the bottom - the following method must be used.

Take the plants or herbs which you intend to prepare philosophically, together with their roots and earth - which will not fall off when shaken - grind them coarsely on a marble stone and put them soon afterwards into a hermetically sealed glass. Let the matter putrefy for one philosophical month (40 days). When this is done, remove it from the glass and set it to  $\mathcal{N}$ . A liquid will go over together with its oil which has to be removed from it through  $\mathcal{N}$  in B. vaporoso (steam bath).

The ☺ that remained after the first  $\mathcal{N}$  is put into a crucible which is covered with another one, and is well sealed. Calcine it for 6 hours, take the  $\mathcal{N}$  ed liquid which has been separated from its oil and extract the salt from the ☺ with this liquid. Again separate this liquid from the salt, and if the salt should not be sufficiently white and crystalline, dissolve



it again in just the same liquid, filter and *℞* it till it is quite dry. This must be continued till the salt has become as white as snow.

Now it is once more dissolved in its liquid with the addition of its oil. Everything is left to putrefy for 8 days, then it is put into a retort *cum alembicum* (with an alembic) which must be somewhat longer than those one uses normally, and in B.M. *vaporoso* any wateriness that will go over. What stays at the bottom is the true quintessence of the regenerated and spiritualized plants, which can combine with our vital spirits and is capable of curing all diseases with which it sympathizes.

## CHAPTER V

### THE METHOD OF CURING GANGRENE, ULCERS AND VARIOUS TYPES OF WOUNDS

As in our opinion we have sufficiently dealt with strong remedies for curing all internal diseases, we will likewise consider, in general, all those diseases which have their seat between the skin and the bones, or which can immediately be recognized on the outside, none excepted.


We wish to disclose all this in very few words, and also remind the reader that our remedy can completely cure all wounds, all ulcers and gangrenes, and finally all diseases of the human body, the external as well as the internal ones, that is, those which can somehow be included in surgery.

To well prepare this remedy, take 20 lbs of well water. Put it on the  $\triangle$  in an earthenware pot, and when it begins to boil, remove it from the  $\triangle$  and put into it 4 lbs of lime, 2 oz of arsenic, and 1 oz of well purified mastic. Mix everything together and stir it with a small stick. After this, wait till the  $\nabla$  is clear. Pour the clear off and filter what has remained at the bottom of the pot. Add to this  $\nabla$  2 oz of sublimated Mercury which has previously been dissolved in a little of the same  $\nabla$  ; 2 oz of spirit of vitriol, and a good amount of honey which just like the  $\text{♀}$  has previously been dissolved in a little of the above-indicated  $\nabla$  . When the dissolution is done and everything is well combined, it is put into a big glass which is only filled up to three quarters. It is carefully closed after it has been heated and is put into a kettle with a boiling  $\nabla$  , and kept thus for a quarter of an hour. Then it is taken from the  $\triangle$  , and one will then have a remedy of wonderful virtue, which is to be kept in the same glass, ready to be used in an emergency (or: in case of need). Or one can take some old, clean, quite dry linen that is easily torn, dip it into the solution and preserve it in a place where there is nothing humid.

To use this remedy properly, take a piece of this linen and dip it into some liquid suitable for the purpose, according to whether the remedy is to be strong or weak. If there is dangerous and firmly rooted gangrene, the linen is to be moistened with some heated spirit of wine. If the wound is not quite so dangerous, the linen is pulled through the wine and the water, well mixed

together.

At any time one wishes to use it, the linen is soaked in one of the above-mentioned liquids, pressed out somewhat, and the wound is syringed to the bottom with a syringe made of wood. Then a wick is put into it, moistened in the same liquid. It must be inserted right to the bottom! After this, the wound is washed all over with a little of this liquid and covered with old linen likewise steeped in it. The wound must be dressed 6 times a day, and each time well cleansed.

If it is an ordinary wound, it must be covered, after it has before been well bathed with the above-mentioned liquid, with a cabbage leaf that has been slightly heated or roasted over a  . Then the linen steeped in the liquid is put over the leaf, so that all poisonous matter in the wound be removed by this remedy.

If the wound should be very deep, the wick must be shortened every day, otherwise it would not easily cicatrize.

If the first liquid were to be used without soaking a linen cloth in it, it would have to be mixed with spirit of wine, or also with wine and water, as much as necessary in regard to the condition of the wound.

# CHAPTER VI

## A SURE METHOD OF CURING THE PAINS AND CONTRACTURES OF THE NERVES

Take 2 lbs of cut-up soap and dissolve them in as much alcohol as necessary. Likewise, dissolve 1 lb of campher in AF and ~~it~~ it with a large amount of water. Let it settle and then filter all of it. What remains in the filter must be combined with the soap and a balsam be made of it. Then take the buttons or sprouts of *ebuli* or dwarf elder and the same amount of leaves of small sage. Mix them well together and stratify them in an earthenware pot in the following manner:

First, coat the pot with fresh, unsalted butter. Put into it a layer of butter of two finger's width, followed by a layer just as wide, of dwarf elder and sage, then another layer of butter, etc. Continue with this stratifying till the pot is completely filled, except for enough room for a glass of white wine which much be added. When the pot is full and sealed, it is set to digest in ashes with a moderate fire for 4 days and 4 whole nights. After that, the pot is opened and 3 handfuls of earthworms are added without washing or cleaning them. The pot is closed again, sealed, and digested just as long as before at the same  $\triangle$ . Then everything is pressed through a cloth, and the remainder is well squeezed. Thus you will obtain a salve which, when mixed with the above-mentioned balm, is of unbelievable strength and effect in all contusions, contractures, and other pains of the human body.

When using it, some of it must be melted and rubbed over the

sick member, after the latter has previously been rubbed with a warm linen cloth. It is thus embrocated at least twice a day, and if the pain is great, the embrocation must be done more often.

If this remedy is to be prepared correctly in accordance with our intention, at least 8 lbs of butter must be used for it, as it is otherwise difficult to prevent it from burning and being totally destroyed. This, then, is the shortest and surest way to cure all surgical injuries without using any plasters or many other preparations which deviate from the right way and mostly delay the healing and, what is more, would rather weaken the human body.

Those who will take the trouble to read this treatise and to some extent understand common chymical operations, will not be surprised, without reason, that we have so clearly and so concisely disclosed all the rare and curious contained in the true *philosophia demonstrativa*. The chief reason impelling us to do this is especially the eagerness and the desire we have to gratify thereby all true lovers of this hermetic science. In addition, it is also our intention to make those people blush with shame through this publication who had the audacity to seize our manuscripts or secret writings at the time of our undeserved incarceration in Cologne. Although they had pledged their word and promised under oath to keep everything secret and not to communicate any of the contents, we have nevertheless learned that just these, to satisfy their insatiable avarice, dared to copy from these books, either they themselves or by others, all what

they imagined would serve their evil undertaking, as they were quite sure to have thereby acquired the key that could open for them the secret cabinet of the true *philosophia demonstrativa*, without knowing that access to it is forbidden to the ungodly and that it is only opened to those whom the greatest Sovereign has elected and who have deserved a gracious God by their pious and Christian conduct and untiring work.

These indiscreet and audacious people, I say, will be very surprised when they see that we are here presenting this science in much clearer and more understandable words than they could ever beg out of our manuscripts. For although they believed that they possessed the greatest treasures at the time, they will nevertheless have to go empty-handed, without possessing the least, while it is more than certain that they will never be able to break off the golden twig, no matter how hard they labor day and night toward that end, because this sanctified tree cannot be broken by violence and is only preserved by those to whom good fortune has granted it and to whom the tree turns of itslef, so that they need only tend their hand toward it, as the excellent poet clearly shows us in his book AENEIDOS (the AENEAD) where he says in verse 146 of his 6th book:

*Carpe manu, namque ipse volens facilisque sequetur.*

*Si te fata vocant, aliter non viribus ullis*

*Vincere nec duro poteris convellere ferro.*