The Psychogeophysicks Reader [draft]

SITES OF EXECUTION AND MEMORY

Across Hackney, East and South London
and within its various streets and rivers an assembled crew of tinkers, thinkers and artists
will perform diverse

psychogeophysical

investigations and actions within the first week of August,
culminating in a large outdoor celebration and exposure of such endeavours on

Saturday the 7th day of August

within an unknown public space or garden.

Actors will engage in measurements of various fields pertaining to
the sun and earth, to determine how these elements might influence
a person’s humour, will and wishes. Tinkers will make comprehensive
study of material composition at diverse locations and of how these properties
might affect the faculties of individuals within such neighbourhoods.
Both parties will set themselves towards the end of identifying
sites of execution and necessary throughout London.

A local Officer will attempt to keep the peace.

Tickets for sale at the Times of Performance and at Mr. Todd’s book-shop. Price, 1d. each.

President, November 12, 1796.

by anonymous

30 July 2010
Contents


2. The HIEROGLYPHIC MONAD by John Dee, 1564.

3. The “PW” CRYSTAL EXPERIMENTER'S HANDBOOK, from Popular Wireless, 1925.


5. The EPISTLE OF JOHN PONTANUS, 1600.

6. JERUSALEM by William Blake, 1820

Hamid Parsani, in his essay *The Rise and Fall of the Solar Empire*, suggests that rigorous investigation of the anomalous pact between the Earth and the Sun through what he calls Tellurian Blasphemy (demonogrammatical decoding of the earth’s body) is an untrodden but indubitably expeditious path. Such an investigation, Parsani suggests, will aid in understanding the processes and entities involved in the Rise of the Middle East as a sentient entity and a turbulent zone of epidemics, unconventional modes of warfare, power formations and polythetic agitations. Parsani traces the Rise of the Middle East back to an oc-cultural meltdown known as the Assyrian Syndrome (with similar cataclysms in Babylonia, Egypt, Persia and Palestine following it) which he believes resulted from the creation of an axis of communication and complicity between the Sun and a more insidious entity within the Earth itself, a ‘Tellurian Insider’. In his essay, Parsani pursues his fascination with the vocalization of middle-eastern languages and their phonetic systems, or what, as he notes in *Defacing the Ancient Persia*, ‘was known among the Greeks and Romans as “Barbaric Music”.’ Parsani believes that middle-eastern vocalizations render consistent all aspects of the Middle East — from the Tellurian to the political and religious — aspects which, according to Parsani, were knitted together on the basis both of the hegemony of the Sun and the loss of this Capitalist hegemony. For Parsani, the Rise of the Middle East and its insurgency against Solar Empire, is necessarily accompanied and celebrated with a certain music, a chorus rising from the Middle East’s peculiar communication with the rest of the world, which includes and combines both a tellurian and a starry wisdom. ‘When the Middle East as
a living, sentient being, enters into a war either with the solar empire or with its terrestrial conscripts — enrolled in the guise of States, economies, politics or cultures — its forays into enemy territories are made with an unforgettable battle-cry: The music of vowelless alphabets,’ Parsani writes.

**Sonic Holocaust.** The Earth’s ionosphere is composed of ionised territories above the Earth’s surface. These stratified regions — whose distribution over the Earth’s surface is also under the influence of the Sun’s thermo-diurnal activities (see Fig. 24) — directly affect radio waves, mainly because of the presence of free electrons. These layers are classified according to increasing altitude and are arranged in approximately horizontal stratified layers. When a radio wave travels through the ionosphere, its electrical field imparts an oscillatory motion to electrons which radiate this energy in turn, like miniature antennae. This modifies the velocity of the wave propagation. During solar storms, however, this seemingly crypto-bureaucratic stratified configuration crashes and is re-composed according to the radical instability of regions and the rabid agitation of electrons triggered by solar electromagnetic surges. Such electromagnetic disturbances also limit the amount of appropriated information that can be carried in the HF spectrum, a war descending to blacken communication systems through a sonic holocaust (Solar Rattle), torching every particle with commotion, a ‘Holocaust of Freedom’.

In the presence of solar tempests, listening is both inevitable and impossible. A military communications operator encounters a very diverse and disturbing range of sonic anomalies, all paralyzing the communication device (from radar jamming to solar outage), putting the operator in a direct and bizarrely close encounter with the sonic plague of Solar Rattle. This is a very personal experience for all radio operators during wartime; when the gate opens, the operator is sucked in ... and finds himself within another milieu constituted only of sounds — not human, but implacably anti-anthropomorphic sound molecules, electric death rattles, absolutely unnerving screeches, molecular storms, droning sounds corresponding with the terrible drone heard overhead as Druj-Nasu (an avatar of Druj, the Mother of Abominations) rushes from the north mountains as a fly to seize another corpse. Radio transmission in stormy weather broadcasts the non-orchestral body of Beelzebub, the Lord of Flies (‘I romp around with the sound of flies’). The radio operator perceives warmachines as sonic entities being devoured by WAR itself, sonically sworn to consume the entire battlefield in the form of a Solar Rattle engineered by the earth’s magnetic conspiracy towards the Sun which incites a tellurian insurgency unknown even to the black revolution of solar catastrophe.

The Druj-Nasu^2^ comes and rushes upon him, from the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest **Khrafstras**^3^ (Xrafstra). (Vendidad, **VIDÉDÁD** or *The Book of the Laws against Demons, Anti-Druj Laws, Far-gard 7, Purity Laws*)

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**CYCLONOPEDIA**
On a global scale, the Solar Rattle is the ultimate musicality: It registers any message-oriented or signaling datastream as a parasitic sub-noise ambient within itself. The Solar Rattle rewrites every datastream as an Unsign, even beyond any pattern of disinformation.

Telluro-magnetic conspiracy towards the Sun. In Tellurian Insurgency, unlike the Deleuze-Guattarian New Earth (A Thousand Plateaus, *The Geology of Morals: Who Does the Earth Think It Is?*) the strategy of stratification is to engineer a perverse immanence with the Sun. The highly stratified structure of Ionosphere / Magnetosphere provides the Earth with secret warmachines older than the Sun itself, with which it traps solar winds (high-energy particles of the sun) and turns them into peculiarly planetary sonic entities. Ionospheric strata have been customized and arranged in such a way that they reinforce the earth’s surface with demonic currents and forces by capturing solar winds, bringing the earth’s surface and its biosphere into an immanence with the Sun and the burning core of the Earth through a sonic axis. If hell is made on the Earth-Sun axis stretching from the Earth’s burning core (the Insider) to the Sun, then hell cannot be grasped merely in terms of the Sun and its capitalism. The Insider or the black egg which the Earth is hatching within itself (*ge hinnom*) extends the geopolitical reality of hell beyond the boundaries of the Solar Empire. Hell, in this sense, is not exclusively owned by the Sun and its thermonuclear holocaust. (Note: The Valley of Hinnom has frequently been referred to as Hell; its Hebrew / Greek etymologic origin returns to *ge hinnom*, from which *Jahannam*, the Koranic word for Hell, was derived. In both Christian and Islamic texts, *Ge hinnom* (or Hell) has been regarded as ‘the place down there’ or the Lake of Fire, having numerous geochemical attributes; Ge hinnom or Hell occulturally confirms the geotraumatic lines of the burning ocean of the Earth’s core, or what Mircea Eliade calls Cthell.)

If occult entities choose the Solar Rattle as their sonic wave-net (propagation grid and model of cacophony), it is because the Solar Rattle generates vertical and horizontal fields of immanence and vigorously dissipates lines of communication at the end of the Sign. It is not an accident or an invention of contemporary pulp-horror fictions that the sonic cartography of Near and middle-eastern occult rituals (i.e. summoning, conjuration and xenocommunication) is essentially constituted of incomprehensible audio-traumatic murmurs and machinic ambience. The Solar Rattle and its Chthonic auditory agitations were already embedded within the immense capacity of vowelless alphabets of Middle and Near Eastern languages (Aramaic, Hebrew, Pahlavi, etc.) to artificialize a diverse range of molecular sounds and sonic compositions. Sorcerers and summoners know very well that to communicate radically with
the Outside, they must first strip their communication networks (cults?) from
informatic signaling systems, grasping communication at the end of sign
informatic reality. This is where the Solar Rattle installs communicative channels
along with the Sun-Cthell axis of electro-magnetized Hell.

FROM SOLAR STORMS TO SOLAR RATTLE. Interplanetary space was once believed
to be an innocent emptiness, but it is the cavernous host of cosmic deluges
consisting for the most part of solar winds and planetary magnetospheres. The
magnetosphere or planetary magnetic field requires two ingredients for its as-
semble. One element is an electrically conductive liquid i.e. an ocean of melten
metal (Hell?) in the interior of the planetary body, or what is called the core,
which in the case of the Earth is the outer core (Cthell). The other element is
a sufficiently rapid rotational movement or giant current loops to create cir-
culation of the metallic liquid at the core, consequently generating a magnetic
field around the planetary body. The magnetosphere (or the core’s magnetic
conspiracy) develops radical communications with solar magnetic storms.

Solar magnetic storms are intrinsically connected to sunspots, the dark
patches in the photosphere of the Sun; these cooler regions are the magneti-
cally hyperactive parts. Sunspots come in groups, each group rarely exceeding
ten sunspots; they are the most visible signs of solar complex magnetic fields
(alongside solar radio emissions, which emerge from hot gas trapped in mag-
netic loops). A sunspot is a factory for the most twisted magnetic anomalies.
Sunspots interconnect with solar magnetic activities and mass-ejections of solar
flares buffeting planets: billion-ton clouds of magnetized gas — diabolically
agitiated particles and radiations — associating with coronal activities flying from
the Sun’s gravitational pull and bombarding the magnetosphere. In the case
of the Earth, solar flares cause global ionospheric and geo-magnetic storms;
during such immense disturbances (solar winds and flares), satellites and com-
munication devices are put into a sleep mode. Solar wind particles and radia-
tions are swept around the planetary magnetosphere and recomposed by the
strategically-stratified magnetic sphere of the planet, making the Earth sing like
a mad beast as it reaches a radical and sinisterly creative intimacy between the
core of itself (Hell or the entombed Zero) and the Sun (the incinerating Zero).
Life on earth was musically and pervasively composed under such a playground
of sonic succubi, disguised as a shelter or an innocent terrestrial front against
the high energy particles of the Sun whilst all the while rendering the Earth
communicatively and sonically defenseless and naked. Even the seemingly
stratified shape of the Earth’s magnetosphere is a direct and creative answer to
the relentless bombardment of solar storms, because while solar winds constrict
its sunward side to a distance of only six to ten times the radius of the Earth (in
the form of a faceless prow facing towards the Sun), they expand the night-side
magnetosphere to approximately one thousand times the Earth’s radius. Such a
hyperactive magnetic monstrosity is called the magneto-tail (see Fig. 24).†

† Rat and Ayasophia: ED717H135812958

CYCLONOPEdia
The magneto-tail is stretched out like a long and dynamic tail (a pack of rat-tails) — a wire-tail music machine which is also the main source of the polar aurora described in ancient texts as Sky Battle or Burning Clouds, a visual presentation of Telluro-magnetic commotions. It broadcasts sounds (both structured and non-structural sounds technically named tweeks, sferics, lion roars, whistlers and hisses) spawned by the magnetosphere, whose boundary cannot be sharply isolated from the ionosphere. These sounds diagram radical magnetospheric instabilities and magnetic flux mechanisms. Aurorae occur most frequently during the most intense phase of the 11-year sunspot cycle, when sunspots increase in number and the violent eruptions of radiations and particles (solar flares) associated with them are escalated, as if a campaign of solar harassment is being visited on the planetary magnetosphere. Pliny the Elder calls aurorae the ‘Presages of Woe’ and they are historically recorded as omens on a time-line passing through the assassination of Julius Caesar, the birth of Mohammed, the famine of 1197 in Europe and World War II.

Fig. 24 Solar Wind, Magnetosphere and Magnetotail

For a long time now the magnetosphere, this ultra-ancient cocoon around the planetary body, has enriched the earth’s tellurian insurgency, telling the earth forbidden stories from the Outside, teaching it how to reach immanence with the Sun, and ultimately completing the hatching process of its inner black Egg, or the treacherous Insider. In Tellurian Insurgency, everything — whether stratified or not — assists the earth in hatching its xeno-chemical Insider. Under a collusive and strategic affirmation formed between the Tellurian Insider (the core: Cthell!) and the Sun, through a thick Telluro-magnetic conspiracy plot, the magnetosphere traps particles unleashed by the Sun; exploiting their potential for an unheard-of telluric insurgency. One cannot fathom the forbidden mysteries of the Earth’s magnetic conspiracy; the question that should be posed in regard to this profound conspiracy is ‘What kind of abomination can be inspired by a cacodemonic music such as that known as the Solar Rattle, a music which unleashes a cosmic-semiotics in its ionized howl?’
The molten outer core of the Earth, or Cthellll, has already been popularized as a subject of Tellurian Insurgency in the lackluster Hollywood movie, *The Core*, although ultimately the opportunity was squandered. The movie begins with scenes of a tellurian cataclysm: an electroconvulsive sky, disoriented animals, scrambled communication signals and agitated birds. The Earth's core has stopped spinning, and consequently the dynamism of all flows and convection currents at the core have been brought to an abrupt halt. The churning of the Earth's molten iron core combined with the rotation of the planet enmesh the Earth's magnetosphere. The halting of the core's dynamism effectively forces the planet's electromagnetic bubble to collapse. The disruption of the electromagnetic shield exposes the Earth to planet-devouring solar radiations, which threaten to tear apart the atmosphere and immolate all life on the planet. This collapse of the electromagnetic protection instigates the Tellurian Omega in which monotheism has already invested a huge amount of Apocalyptic politics and a thoroughgoing diseased ontotheology. The collapse of the terrestrial shield, the movie insinuates, heralds the depletion of terrestrial possibilities for the surface biosphere and therefore plays a significant role in apocalyptic scenarios of monotheism. In this scenario, the paralysis of the Earth's core or the Insider, gives monotheism an opportunity to unite with Solar Capitalism and the incinerating hegemony of the Sun. In *The Rise and Fall of the Solar Empire*, Parsani writes that only the power of the Earth's Insider is able to undermine this totalitarian unity by derailing it toward a terrestrial insurrection. The chthonic revolution, Parsani adds, takes place on behalf of an earth which
has been cracked, butchered and laid open by the Outside for which the Sun is another state with its repressive politics and economy.

The movie depicts the last human attempts to reactivate the core and prevent the Earth from becoming one with the Sun (unity through possession). Geologists plan to travel into the core (an operation similar to the Russian Hot Drop Project) to reactivate the convectional flow currents. When the project fails, the government decides to proceed to the next plan, Project DESTINY or DESTINI (Deep Earth Seismic Triggering INIitation) — a super-weapon generating massive earthquakes under enemy territories which is to be repurposed to give the earth's flatline one last electroshock and bring back the earth's magnetic shield by reactivating the core. In geological reality, however, the collapse of the magnetosphere would merely cause a shift in the Earth's dipole, because even the upper layers of atmosphere act as effective shields against radiation. It is only the core and its schizoid characteristics which cannot be compromised.

Warvachines need an abundant amount of metal to fuel their terminal multiplicity and their tactical anomalies. No metallic entity other than the Earth's core can boast such riches for feeding warvachines with polygenetic metals, electromagnetic anomalies (cyber-warvachines) and radical schizophrenia.

Tellurian Insurgency does not merely run on oil and dust: A substantial part of it works with Cthellium and feeds on metal. The core (Cthell), as a protrusive xenochemical insider, tries to induce violent anomalies in the Earth's body. Richard Muller suggests that the lighter cryptogenic components in the iron ocean of the outer core drift outwards and cumulate beneath the solid mantle through topsy-turvy, shallow slopes. The molten iron heap eventually turns into an aggressive slope process as a result of overloading, and forms a bottom-up avalanche as if the core is trying to ascend through the Earth's body in a katabumining (exhuming from within) motion. A large asteroid mass hitting the Earth at an oblique angle could make the mantle tremble so fiercely that bottom-up avalanches of vast proportions would take place. Such a meteorological impact would abruptly spread agitation and disruption through the outer core, and consequently through the external magnetic field, reversing the planet's polarity, making it more complex and convoluted.

On the other hand, the core is packed with schizoid anomalies: while the outer core is constituted of intensive flows, the inner core also maintains its own type of dynamism, offbeat with regard to the Earth's rotation, spinning significantly faster than the planet. The inner core appears to have a split personality, with one hemisphere different from the other.

The question posed by this radical insurgency is how such a rebel came to promulgate its polytics inside the Earth, masterminding conspiracies towards the Sun and trapping cosmic pests within the planetary sphere.
Fig. 26 The core’s fluid motion, influenced by the Coriolis force, consists of a combination of differential rotation and convective turbulent helical motions. Neo-Sumerians considered such helical convolutions and spiralling dynamisms to be modes of radical participation between terrestrial entities and the Outside. Avoiding unification or convergence, these dynamisms suggested anomalous politycal movements (see Palaeopotrology: From Gog-Magog Axis to Petropunkism, on Trison and draco-spiralism). Such spiral coils work through directional shear, intertwining communications, cataclysmic, synergetic oppositions and diffuence between helical threads or communicating entities. The coils are usually characterized by development or intensification of a low-pressure center, a cosmodynamic cyclone or singularity. Such spirals were frequently associated with the dynamism and distribution of Trisons or politycal units of the Middle East. Tiamatistatic diagrams are manifestations of middle-eastern dracolatry (Zurvan Akarana, Tiamat, Azi-dahaka, Apep and other coiling blasphemies). Parsani notes that Tiamatistatic movements were used by adept sorcerers or insurgents as blades for cutting through every manifestation of direction, appropiation and despotism (state, religion, survivalism, gravity, territorial forces, etc.); ‘[They] are models of participation or alliances between the Earth and the Outside. The Middle East employs such models to be opened by the radical outsider rather than being open to the solar outside where thermonuclear capitalism reigns and planetary slavery awaits. The myth of Vitalism has not changed since the Dark Ages, the anthropomorphic earth as the center of the world has merely been cunningly replaced by Neo-Ptolemaic Heliocentrism. ‘Sun at the center of our world’ is the consequence of our submission to Solar Capitalism. Yet such submission is the price of believing in Solar Capitalism as the guarantor of eternal vitalism. Middle-eastern Tiamatistatic debunks the myth of Heliocentrism by awakening the Earth’s insider and defying its politico-economic messengers and establishments on the planet.
The Hieroglyphic Monad

John Dee, London,

to

MAXIMILIAN, by God’s Grace
Most Wise Emperor of Rome, Bohemia, and Hungary
The Hieroglyphic Monad
By John Dee
Originally published in London, England, 1564

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The Hieroglyphic Monad

THEOREM I

It is by the straight line and the circle that the first and most simple example and representation of all things may be demonstrated, whether such things be either non-existent or merely hidden under Nature’s veils.

THEOREM II

Neither the circle without the line, nor the line without the point, can be artificially produced. It is, therefore, by virtue of the point and the Monad that all things commence to emerge in principle. That which is affected at the periphery, however large it may be, cannot in any way lack the support of the central point.

THEOREM III

Therefore, the central point which we see in the centre of the hieroglyphic Monad produces the Earth, round which the Sun, the Moon, and the other planets follow their respective paths. The Sun has the supreme dignity, and we represent him by a circle having a visible centre.
THEOREM IV

Although the semicircle of the Moon is placed above the circle of the Sun and would appear to be superior, nevertheless we know that the Sun is ruler and King. We see that the Moon in her shape and her proximity rivals the Sun with her grandeur, which is apparent to ordinary men, yet the face, or a semi-sphere of the Moon, always reflects the light of the Sun. It desires so much to be impregnated with solar rays and to be transformed into Sun that at times it disappears completely from the skies and some days after reappears, and we have represented her by the figure of the Horns (Cornucopia).

THEOREM V

And truly I give the completion of the idea of the solar circle by adding a semicircle for the Moon, for the morning and the evening were the first day, and it
The Hieroglyphic Monad

was therefore in the first (day) that the Light of the Philosophers was made (or produced).

THEOREM VI

We see here that the Sun and the Moon are supported upon the right-angled Cross. This Cross may signify very profoundly, and for sufficient reasons in our hieroglyph, either the Ternary or the Quaternary. The Ternary is made by the two straight lines having a copulative centre.

The Quaternary is produced by the four straight lines enclosing four right angles. Either of these elements, the lines or the right angles, repeated twice, therefore, afford us in the most secret manner the Octad, which I do not believe was known to our predecessors, the Magi, and which you should study with great attention. The threefold magic of the first Fathers and the wise men consisted in Body, Soul and Spirit. Therefore, we have here the first manifested Septenary, that is to say, two straight lines with a common point which make three, and the four lines which converge to form the central point in separating the first two.
THEOREM VII

The Elements being far from their accustomed places, the homogeneous parts are dislocated, and this a man learns by experiment, for it is along the straight lines that they return naturally and effectively to these same places. Therefore, it will not be absurd to represent the mystery of the four Elements, in which it is possible to resolve each one into elementary form, by four straight lines running in four contrary directions from one common and indivisible point. Here you will notice particularly that the geometricians teach that a line is produced by the displacement of a point: we give notice that it must be the same here, and for a similar reason, because our elementary lines are produced by a continual cascade of droplets as a flux in the mechanism of our magic.

THEOREM VIII

Besides, the kabbalistic extension of the Quaternary according to the common formula of notation (because we say one, two, three, and four) is an abridged or reduced form of the Decad. This is because Pythagoras was in the habit of saying: 1+2+3+4 make 10. It is not by chance that the right-angled Cross—that is to say, the twenty-first letter of the Roman alphabet, which was considered as being formed by four straight lines, was taken by the most ancient of the Roman Philosophers to represent the Decad.

Further, they have defined the place where the Ternary conducts its force into the Septenary.
THEOREM IX

We see that all this accords perfectly with the Sun and Moon of our Monad, because, by the magic of the four Elements, an exact separation upon their original lines must be made; following which the circulatory conjunction within the solar complement through the peripheries of these same lines is performed, because however long a given line may be, it is possible to describe a circle passing through its extremes, following the laws of the geometricians. Therefore, we cannot deny how useful the Sun and the Moon are to our Monad, in conjunction with the decadal proportion of the Cross.

THEOREM X

The following figure of the zodiacal sign Aries, in use amongst the astronomers, is the same for all the world (a sort of erection both cutting and pointed), and it is understood that it indicates the origin of the fiery triplcity in that part of the sky. Therefore, we have added the astronomical sign Aries to signify that in the practice of this Monad the use of fire is required.

We finish the brief hieroglyphic consideration of our Monad, which we would sum up in one only hieroglyphic context:

The Sun and the Moon of this Monad desire that the Elements in which the tenth proportion will
flower, shall be separated, and this is done by the application of Fire.

THEOREM XI

The mystical sign of the Ram, composed of two semicircles connected by one common point, is very justly attributed to the place of the equinoctial nycthemeron, because the period of twenty-four hours divided by means of the equinox denotes most secret proportions.

This I have said in respect of the Earth.

THEOREM XII

The very ancient wise men and Magi have transmitted to us five hieroglyphical signs of the planets, all of which are composed out of the signs used for the Moon and the Sun, together with the sign of the Elements and the hieroglyphical sign of Aries, the Ram, which will become apparent to those who examine these figures:

Each one of these signs will not be difficult to explain according to the hieroglyphical manner in
view of our fundamental principles, already posited. To begin with, we will speak in paraphrases of those which possess the characteristics of the Moon: following that, of those which possess a solar character. When our lunar nature, by the science of the Elements, had accomplished the first revolution round our Earth, then it was called, mystically, Saturn. Afterwards, at the following revolution, it was named Jupiter, and holds a very secret figure. Then the Moon, developed by yet a third journey, was represented very obscurely again by this figure which it was their custom to call Mercury. You see how this is Lunar. That it must be conducted through a fourth revolution will not be contrary to our most secret design,
whatever certain sages may say. In this manner the pure magical spirit, by its spiritual virtue, will perform the work of the albification at the place of the Moon; to us alone and as it were in the middle of a natural day he will speak hieroglyphically without words, introducing and imprinting these four geogonic figures in the pure Earth very simply prepared by us:

\[
\begin{array}{ccc}
\hline
\text{\text enumeratio} & \text{\text enumeratio} & \text{\text enumeratio} \\
\hline
\end{array}
\]

this last figure being in the middle of all the others.

THEOREM XIII

Now regard the mystical character of Mars! Is it not formed from the hieroglyphs of the Sun and Aries, the magistery of the Elements partly intervening? And that of Venus - I wish to know is it not produced from that of the Sun and the Elements according to the best exponents? Therefore, the planets look towards the solar periphery and the work of revivification.

In the progression we will notice this other Mercury will appear who is truly the twin brother of the first: for by the complete Lunar and Solar magic of the Elements, the Hieroglyph of this Messenger speaks to us very distinctly, and we should examine it carefully and listen to what it says. And (by the Will of God) it is
The Hieroglyphic Monad

the Mercury of the Philosophers, the greatly celebrated microcosm and ADAM. Therefore, some of the most expert were inclined to place him in a position of, and give him a rank equal to, the Sun himself. This we cannot perform in the present epoch unless we add to this coraline crystal work a certain SOUL separated from the body by the pyrognomic art. It is very difficult to accomplish this and very perilous because of the fire and the sulphur which the breath contains within it. But certainly this Soul can perform marvellous things. For example, join it by indissoluble ties to the disc of the Moon (or at least of Mercury) by Lucifer and Fire. In the third place, it is necessary that we should show (in order to demonstrate our Septenary number) that it is the Sun of Philosophers itself. You will observe the exactitude as well as the clarity with which this anatomy of our Hieroglyphic Monad corresponds to what is signified in the arcana of these two theorems.

THEOREM XIV

It is therefore clearly confirmed that the whole magistry depends upon the Sun and the Moon. Thrice Greatest Hermes has repeatedly told us this in affirming that the Sun is its father and the Moon is its mother: and we know truly that the red earth (terra lemmnia) is nourished by the rays of the Moon and the Sun which exercise a singular influence upon it.

THEOREM XV

We suggest, therefore, that Philosophers should consider the action of the Sun and the Moon upon the Earth. They will notice that when the light of the Sun
John Dee

enters Aries, then the Moon, when she enters the next sign, that is to say Taurus, receives a new dignity in the light and is exalted in that sign in respect of her natural virtues. The Ancients explained this proximity of the luminaries – the most remarkable of all – by a certain mystic sign under the name of the Bull. It is very certain that it is this exaltation of the Moon to which in their treatises the astronomers from the most ancient times bear witness. This mystery can be understood only by those who have become the Absolute Pontiffs of the Mysteries. For the same reason they have said that Taurus is the house of Venus – that is to say, of conjugal love, chaste and prolific, for
nature rejoices in nature, as the great Ostanes concealed in his most secret mysteries. These exaltations are acquired by the Sun, because he himself, after having undergone many eclipses of his light, received the force of Mars, and is said to be exalted in this same house of Mars which is our Ram (Aries).

This most secret mystery is clearly and perfectly shown in our Monad by the hieroglyphic figure of Taurus, which is here represented, and by that of Mars, which we have indicated in Theorem XII and Theorem XIII by the Sun joined to a straight line towards the sign of Aries.

In this theory another kabbalistic analysis of our Monad offers itself, because the true and ingenious explanation is this: the exaltations of the Moon and of the Sun are made by means of the science of the Elements.

Note. – There are two things which should be particularly observed: first, that the hieroglyphic figure of Taurus is the same as the diphthong of the Greeks, which was always used in terminating the singular
gender; secondly, that by a simple transposition of place we show the letter alpha twice, by a circle and a half-circle, being simply tangents which touch one another as shown.

THEOREM XVI

We must now, in view of our subject, philosophise for a short time upon the Cross. Our Cross may be formed of two straight lines (as we have said) which are equal one to the other – that is to say, we cannot separate the lines except we do it by parting them so that we get equal lengths. But in the mystic distribution of the components of our Cross, we wish to use parts which are both equal and unequal. These parts show that a virtue is hidden under the power of the division of the Equilateral Cross into two parts, because they are of equal grandeur. In general, the Cross must be composed of equal right angles, since the nature of justice demands the perfect equality of the lines used in the decussation. In accordance with this justice, we propose to examine with care that which follows concerning the Equilateral Cross (which is the twenty-first letter of the Latin alphabet).

If, through the common point where the opposite angles meet in our Rectilineal, Rectangular, and Equilateral Cross, we imagine a straight line dividing it into two parts, then on either side of the line thus traversed we find the parts are perfectly equal and similar.
And these parts are similar in shape to that letter of the Romans which is regarded as the fifth of the vowels, and which was frequently used by the most ancient Latin Philosophers to represent the number five. This, I conceive, was not done by them without good reason, because it is in fact the exact half of our Decad. Of these parts of the figure thus duplicated by the hypothetical division of the Cross, we must conclude it to be reasonable that each part represents the quinary, although one is upright and the other reversed in imitation of the multiplication of the square root which comes in here in a marvellous way as the circular number, that is to say, the quinary, from which we find the number twenty-five is produced (because this letter is the twentieth of the alphabet and the fifth of the vowels).

We will now consider another aspect of this same Equilateral Cross – that which follows is based upon the position shown in our Monadic Cross. Let us suppose a similar division of the Cross into two parts be made as in the drawing. Now we see the germinating shape of another letter of the Latin alphabet – the one
upright, the other reversed and opposite. This letter is used (after the ancient custom of the Latins) to represent the number fifty. From this, it seems to me, we establish our Decad of the Cross, for this is placed at the summit of all the mysteries, and it follows that this Cross is the hieroglyphic sign of perfection. Therefore, enclosed within the quinary force is the power of the Decad, out of which comes the number fifty as its own product.

Oh, my God, how profound are these mysteries! and the name EL is given to this letter! And for this very reason, we see that it responds to the decadal virtue of the Cross, because, starting from the first letter of the alphabet, L is the tenth letter, and counting backwards from the letter X, we find that it falls into the tenth place, and since we show that there are two parts of the Cross, and considering now their numerical virtue, it is quite clear how the number one hundred is produced. And if by the law of squares these
two parts be multiplied together, they give a product of 2500. This square compared with the square of the first circular number, and applied to it, gives a difference of one hundred, which is the Cross itself explained by the square of its Decad, and is recognised as one hundred. Therefore, as this is contained within the figure of the Cross, it also represents unity. By the study of these theories of the Cross, the most dignified of all, we are thereby induced to utilise this progression, viz. one–ten–one hundred, and this is the decadal proportion of the Cross as it appears to us.

THEOREM XVII

After a due study of the sixth theorem it is logical to proceed to a consideration of the four right angles in our Cross, to each one of which, as we have shown in the preceding theorem, we attribute the significance of the quinary according to the first position in which they are placed, and in transposing them to a new position, the same theorem shows that they become hieroglyphic signs of the number fifty. It is quite evident that the Cross is vulgarly used to indicate the number ten, and further, it is the twenty-first letter, following the order of the Latin alphabet, and it is for this reason that the sages amongst the Mecubales designated the number twenty-one by this same letter. In fact, we can give a very simple consideration to this sign to find out what other qualitative and quantitative virtues it possesses. From all these facts we see that we may safely conclude, by the best kabbalistic computation, that our Cross, by a marvellous metamorphosis, may signify for the Initiates two hundred and fifty-two. Thus: four times five, four times fifty, ten,
twenty-one and one, which added together make two hundred and fifty-two. We can extract this number by two other methods as we have already shown: we recommend to the Kabbalists who have not yet made experiments to produce it, not only to study it in its conciseness, but also to form a judgment worthy of philosophers in regard to the various permutations and ingenious productions which arise from the magistery of this number. And I will not hide from you a further memorable mystagogy: consider that our Cross, containing so many ideas, conceals two further letters if we examine carefully their numerical virtues after a certain manner, so that, by a parallel method following their verbal force with this same Cross, we recognise with supreme admiration that it is from here that LIGHT is derived (LUX), the final word of the magistery, by the union and conjunction of the Ternary within the unity of the Word.

THEOREM XVIII

From our Theorems XII and XIII it may be inferred that celestial astronomy is the source and guide of the inferior astronomy. Before we raise our eyes to heaven, kabbalistically illuminated by the contemplation of these mysteries, we should perceive very exactly the construction of our Monad as it is shown to us not only in the LIGHT but also in life and nature, for it discloses explicitly, by its inner movement, the most secret mysteries of this physical analysis. We have contemplated the heavenly and divine functions of this celestial Messenger, and we now apply this co-ordination to the figure of the egg. It is well known that all astrologers teach that the form of
The orbit traversed by a planet is circular, and because the wise should understand by a hint, it is thus that we interpret it in the hieroglyph, shown, which conforms in every detail with all that has gone before. Here you will note that the miserable alchemists must learn to recognise their numerous errors and to understand what is the water of the white of egg, what is the oil of the yoke of egg, and what we mean by calcined egg-shells. These inexpert impostors must learn in their despair to understand what are meant by these and many other similar expressions. Here we have shown almost all the proportions which correspond to Nature herself. This is the same Eagle's Egg which the scarab formerly broke because of the injury which the cruelty and violence of this bird caused to timid and primitive man, for this bird pursued some of them who were running to the cavern where the scarab dwelt, to implore his aid. The scarab wondered in what manner he alone could revenge such insolence,
and, being of an ardent character, prepared to accomplish his purpose by constancy and determination, for he was short of neither power nor intelligence. The scarab pursued the eagle resolutely and made use of this very subtle trick: he let fall his ordure in the bosom of Jupiter where the egg was deposited, with the result that the God in getting rid of it threw the egg to the ground, where it was broken. The scarab by this method would have completely exterminated the whole family of eagles from the Earth had not Jupiter, in order to avoid such a calamity, resolved that, during that part of the year when the eagles watch over their eggs, no scarab should come flying near them. There-
fore, I counsel those who are ill-treated by the cruelty of this bird, that they learn the very useful art from these solar insects (Heliocantharis) who live concealed and hidden for very long periods of time. By these indications and signs, for which they should be very thankful, they themselves will be able to take vengeance on their enemy. And I affirm (O King!) that it is not Aesop but Oedipus who prompts me, for he presented these things to worthy souls, and ventured for the first time to speak of these supreme mysteries of Nature. I know perfectly well that there have been certain men who, by the art of the scarab, have dissolved the eagle’s egg and its shell with pure albumen and have formed thereby a mixture of all; afterwards they have reduced this mixture to a yellow liquid, by a notable process, viz. by a ceaseless circulation just as the scarabs roll their balls of earth. By this means the great metamorphosis of the egg was accomplished; the albumen was absorbed during a great many revolutions round the heliocentric orbits, and was enveloped in this same yellow liquid. The hieroglyphic figure shown here, of this art, will not displease those who are familiar with Nature.

We read that during the early centuries, this art was much celebrated amongst the most serious and ancient Philosophers, as being certain and useful. Anaxagoras performed the magistery and extracted therefrom an excellent medicine, as you may read in his book.

He who devotes himself sincerely to these mysteries will see clearly that nothing is able to exist without the virtue of our hieroglyphic Monad.
John Dee

THEOREM XIX

The Sun and the Moon shed their corporeal forces upon the bodies of the inferior Elements, much more so than all the other planets. It is this fact which shows, in effect, that in the pyrogynomic analysis all metals lose the aqueous humour of the Moon as well as the igneous liquor of the Sun, by which all corporeal, terrestrial, and mortal things are sustained.

THEOREM XX

We have shown sufficiently that for very good reasons the Elements are represented in our Hieroglyph by the straight lines, therefore we give a very exact speculation concerning the point which we place in the centre of our Cross. This point cannot by any means be abstracted from our Ternary. Should anyone who is ignorant of this divine learning, say that in this position of our Binary the point can be absent, we reply, he may suppose it to be absent, but that which remains without it will certainly not be our Binary; for the Quaternary is immediately manifested, because by removing the point we discontinue the unity of the lines. Now, our adversary may suppose that by this argument we have reconstructed our Binary; that in fact our Binary and our Quaternary are one and the same thing, according to this consideration, which is manifestly impossible. The point must of necessity be present, because with the Binary it constitutes our Ternary, and there is nothing that can be substituted in its place. Meanwhile he cannot divide the hypostatic property of our Binary without nullifying an integral part of it. Thus it is demonstrated that it must
The Hieroglyphic Monad

not be divided. All the parts of a line are lines. This is a point, and this confirms our hypothesis. Therefore, the point does not form part of our Binary and yet it forms part of the integral form of the Binary. It follows that we must take notice of all that is hidden within this hypostatic form and understand that there is nothing superfluous in the linear dimension of our Binary. But because we see that these dimensions are common to both lines, they are considered to receive a certain secret image from this Binary. By this we demonstrate here that the Quaternary is concealed within the Ternary. O God, pardon me if I have sinned against Thy Majesty in revealing such a great mystery in my writings which all may read, but I believe that only those who are truly worthy will understand.

We therefore continue to expound the Quaternary of our Cross as we have indicated. Seek diligently to discover whether the point may be removed from the position in which we first find it. The mathematicians teach that it may be displaced quite simply. At the moment when it is separated the Quaternary remains, and it becomes much more clear and distinct to the eyes of all.

This is not a part of its substantial proportions, but only the confused and superfluous point which is rejected and removed.

O Omnipotent Divine Majesty, how we Mortals are constrained to confess what great Wisdom and what ineffable mysteries reside in the Law which Thou hast made! Through all these points and these letters the most sublime secrets, and terrestrial arcane mysteries, as well as the multiple revelations of this unique point, now placed in the Light and examined
by me, can be faithfully demonstrated and explained. This point is not superfluous within the Divine Trin-
ity, yet when considered, on the other hand, within the Kingdom of the four Elements it is black, there-
fore corruptible and watery. O thrice and four times happy, the man who attains this (almost copulative)
point in the Ternary, and rejects and removes that sombre and superfluous part of the Quaternary, the
source of vague shadows. Thus after some effort we obtain the white vestments brilliant as the snow.

Oh, Maximilian, May God, through this mysta-
gogy, make you or some other scion of the House of Austria the most powerful of all when the time comes
for me to remain tranquil in Christ, in order that the honour of His redoubtable name may be restored
within the abominable and intolerable shadows hovering above the Earth. And now for fear that I myself
should say too much I shall immediately return to the burden of my task, and because I have already termi-
nated my discourse for those whose gaze is centred within the heart, it is now necessary to translate my
words for those whose heart is centred within their eyes. Here, therefore, we can represent in some mea-
sure in the figure of the Cross that which we have already said. Two equal lines are equally and inequally
crossed through the point of necessity which you see in A. The four straight lines, as in B, produce a sort of
vacuum where they are withdrawn from the central point, which was their common condition, in which state they were not prejudical, the one to the other. This is the path by which our Monad, progressing through the Binary and the Ternary into the purified Quaternary, is reconstituted within itself, united in
equal proportions, and which now shows that the whole is equal to its combined parts, for during the time that this takes place our Monad will not admit of other units or numbers, because it is self-sufficient, and exactly so, within itself; absolute in all numbers in the amplitude of which it is diffused, not only magically but also by a somewhat vulgar process employed by the artist, which produces great results in dignity and power within this selfsame Monad, which is resolved into its own first matter; whilst that which is foreign to its nature and to its natural hereditary proportions is segregated with the greatest care and diligence and rejected for ever amongst the impurities.
THEOREM XXI

If that which is hidden within the profundities of our Monad be brought to light, or, on the contrary, if those primary parts which are exterior in our Monad are enclosed in the centre, you will see the extent to which the philosophical transformation can be produced. We will now expound to you another local commutation of our mystical Monad, using those parts from the hieroglyphic characters of the superior planets which are immediately offered to us. Each one of the other planets for this purpose is in turn elevated to a position which was frequently assigned to them by Plato, therefore, if they are conveniently taken in this position and at this point in Aries, Saturn and Jupiter are in conjunction. By descending, the Cross represents Venus and Mercury, followed by the Sun himself with the Moon at the bottom. This will be refuted in other circles; meantime, as we have no wish to hide the philosophical treasure of our Monad, we have taken a resolution to give a reason by which the position of the Monad is by this manner displaced. Yet see! listen to these other great secrets which I know and will disclose to assist you as touching this position, which I can explain in few words. We distribute our Monad, now looked at from a different aspect, and analysed in a different manner, as is seen at B, D, C. In this new Ternary the
The Hieroglyphic Monad

figures C and D are known to all men, but the figure designated B is not easy of comprehension.

It is necessary to give careful consideration to the known forms D and C, which show that the essences are separated and distinct from the figure B: also we see that the Horns of the figure C are turned downwards towards the Earth. That part of D which illuminates C is also towards the Earth, that is to say, downwards, in the centre of which the solitary visible point alone is truly the Earth: finally these two figures D and C turned towards the lower end give a hieroglyphic indication of the Earth. Therefore, the Earth is made to represent, hieroglyphically, stability and fixation. I leave you to judge from this what is meant by C and D: from which you may take notice of a great secret. All the qualities which we have in the first place ascribed to the Sun and the Moon can here be given a perfect and very necessary interpretation, these two stars up to now having been placed in the superior
position with the horns of the Moon raised on high; but we have already spoken of this.

We will now examine, according to the fundamentals of our hieroglyphic Art, the nature of this third figure B. First, we carry to the Crown the double crescent of the Moon which is our Aries, turned round in a mystical manner. Then follows the hieroglyphic sign of the Elements, which is attached to it. As to why we use the double Moon, it may be explained that it is according to the matter, which requires a double quantity of the Moon. We speak of those grades of which in their experiments the Philosophers could find no more than four, amongst all created substances, that is to say, to be, to live, to feel and to comprehend (esse, vivere, sentire et entelligere). In saying that the first two of these Elements are found here, we say that they are called argent vive (luna existens, viva), all life being subject to movement, there being six principles of movement. The Cross which is attached implies that in this artifice the Elements are requisite. We have told you many times that in our theory the hieroglyph of the Moon is like a semicircle, and on the contrary the complete circle signifies the Sun, whereas here we have two semicircles separated, but touching at a common point; if these are combined, as they can be by a certain art, the product can represent the circular plenitude of the Sun. From all those things which we have considered, the result is that we can summarise, and in hieroglyphic form, offer the following:

Argent vive, which must be developed by the magistery of the Elements, possesses the power of the solar force through the unification of its two semicircles combined by a secret art.
The Hieroglyphic Monad

The circle, of which we have spoken and which we designate in the figure by the letter E, is thus accomplished and formed. You will recollect, we have said that the solar degree is not delivered to us ready to our hand by Nature, but that it is artificial and not produced by Nature, it being available to us in its first aspect in accordance with its proper nature (as in B) in two parts separated and dissolved, and not solidly united in the solar body. In fact, the semi-diameter of these half-circles is not equal to the semi-diameter of D and C, but much smaller. Everyone can see this from the manner in which we have drawn them in the diagram, from which it is clear that this same B has not as great an amplitude as D and C. The proportions in the figure confirm this, being by this means transformed into a circle from B into E. Therefore, there appears before our eyes the sign of Venus alone. We have already demonstrated by these hieroglyphical syllogisms that from B we cannot obtain the true D, and that the true C is not and cannot be completely within the nature of B; therefore, this of itself is not able to become the true “Argent Vive.” You may already doubt the subject of this life and of this movement, whether it is possible, in fact, to possess it naturally or not. However, as we have already explained to the wise, all those things which are said about B, in a similar manner will be at least analogical, and all that which we have briefly taught concerning C and D can be very well applied, by analogy, to this same B accompanied by its Elements.

Indeed, that which we have attached to the nature of Aries, should exactly fit the case, because it carries this figure B, although reversed, at its summit, and
that which is attached to the figure B, is the mystical figure of the Elements. Therefore, we see by this anatomy that from the body of our Monad alone, separated in this manner by our Art, this new Ternary is formed.

This we cannot doubt, for the reason that the members which composed it reassemble and form amongst themselves of their own free will a monadic union and sympathy which is absolute. By this means we discover amongst these members a force which is both magnetic and active.

Finally I think it well to note here, by way of recreation, that this same B shows very clearly the same proportions in the malformed and rustic letter in that it carries visible points towards the top and at the front and that these letters are three in number, otherwise they number six, summarising three times three: they are crude and malformed, unstable and inconstant, made in such a manner as to appear formed of a series of half-circles. But the method of making these letters more stable and firm is in the hands of the literary experts. I have here placed before your eyes an infinitude of mysteries: I introduce a game but to interrupt a theory. Meanwhile I do not understand the efforts of certain people who rise up against me. Our Monad being reconstituted in its first mystical position and each one of its parts being ordered by Art, I advise and exhort them to search with zeal for that fire of Aries in the first triplicity, which is our equinoctial fire and which is the cause whereby our Sun may be elevated above his vulgar quality. Many other excellent things should also be studied in happy and wise meditations.
The Hieroglyphic Monad

We now pass on to another subject; we wish to point the way, not only in a friendly but also in a faithful manner, to those other secrets upon which we must insist, before we lapse into silence and which, as we have said, comprise a most remarkable infinitude of other mysteries.

THEOREM XXII

It will be readily understood that the mysteries of our Monad cannot be extracted unless one is drawn towards the pharmacy of this same Monad, and that these mysteries must not be revealed to any but the Initiates. I offer here for the contemplation of your Serene Highness, the vessels of the Sacred Art which are truly and completely kabbalistic. All those lines which unite the diverse parts of our Monad are most wisely separated; we give to each one of them a special letter, in order to distinguish them one from another as you will see in the diagram.

We inform you that in \( \alpha \) is found a certain artificial vessel, formed of A and B with the line M. The exterior diameter is common to both A and B, and this is not different, as we see, from this the first letter of the
Greek alphabet, except by a single transposition of the parts.

We teach the true mystical sympathy first by the line, the circle, and the semicircle, and, as we have formerly said, this symmetry can only be formed of the circle and the semicircle, which are always joined for the same mystical purpose.

It follows that \( \lambda \) and \( \delta \) are in themselves the shapes of other vessels. That is to say, \( \lambda \) is made of glass and \( \delta \) of earth (earthenware or clay). In the second place, \( \lambda \) and \( \delta \) may remind us of the Pestle and Mortar, which must be made of suitable substance, in which artificial unperforated pearls, lamels of crystal and beryl,
The Hieroglyphic Monad

chrysolite, precious rubies, carbuncles and other rare artificial stones may be ground to powder.

Lastly, that which is indicated by the letter \( \omega \) is a small vessel containing the mysteries, which is never far from this last letter of the Greek alphabet now restored to its primitive mystagogy, and which is made by a single transposition of its component parts, consisting of two half-circles of equal size. Concerning the vulgar objects and necessities which are required in addition to the vessels, and the materials out of which they should be fashioned, it would be useless that we should treat of it here. Meanwhile a must be considered as if searching for the occasion to perform its function by a very secret and rapid spiral circulation and an incorruptible salt by which the first principle of all things is preserved, or better, that the substance which floats within the vitriol after its dissolution, shows the apprentice a primordial but very transitory specimen of our work, and if he is attentive, a very subtle and most effective way to prepare the work will be revealed to him.

Within \( \lambda \), the glass vessel, during the exercise of its particular function, all air must be excluded or it will be extremely prejudicial. The corollary of \( \omega \) is the agreeable man, ready, active, and well disposed at all times. Who, then, is not now able to procure the sweet and salutary fruits of this Science, which, I say, spring from the mystery of these two letters?

Some of those who would draw us away from our Garden of the Hesperides, and would make us view this a little closer as in a mirror, say that it is established that it is not formed from anything but our Monad.
John Dee

But the straight line which appears in Alpha is homologous with that which, in the separation of the final analysis of our Cross, is already designated by the letter M. One may discover by these means from where the others are produced. See the scheme outlined in the table on page 33.

In these few words, I know that I give not only the principles but the demonstration to those who can see in them how to fortify the igneous vigour and the celestial origin, so that they may lend a willing ear to the great Democritus, certain that it is not mythical dogma but mystic and secret, according to which it is the medicine of the soul, the liberator from all suffering, and is prepared for those who wish for it and as he has taught; it is to be sought for in the Voice of the Creator of the Universe, so that men, inspired by God, and engendered anew, learn through the perfect disquisition of the mystical languages.
## The Hieroglyphic Monad

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THEOREM XXIII

We now present in diagrammatic form the proportions already observed by us in the hieroglyphic construction of our Monad, which must be observed by those who wish to engrave them upon their seals or their rings, or to utilise them in some other manner. In the name of Jesus Christ crucified upon the Cross, I say the Spirit writes these things rapidly through me; I hope, and I believe, I am merely the quill which traces these characters. The Spirit draws us now towards our Cross of the Elements, with all the following measures which are also to be obtained by a reasoning process according to the subject-matter which it is proposed to discuss. Everything which exists under the heaven of the Moon contains the principle of its own generation within itself and is formed from the coagulation of the four Elements, unless it be the primary substance itself, and this in several ways not known to the vulgar, there being nothing in the created world in which the Elements are in equal proportion or in equal force. But by means of our Art, they can be restored to equality in certain respects, as the wise well know; therefore, in our Cross, we make the parts equal and unequal.

Another reason is that we can proclaim either similitude, or diversity, or unity, or plurality in affirming the secret properties of the equilateral Cross, as we have said before.

If we were to expound all the reasons which we know, for the proportions established in this way, or if we were to demonstrate the causes by another method which we have not done, although we have done so.
sufficiently for the Sages, we should transcend the limits of obscurity which we have prescribed, not without reason, for our discourse.

Take any point, as A for example, draw a straight line through it in both directions, as CAK. Divide the line CK at A by a line at right angles, which we will call DAE. Now select a point anywhere on the line
John Dee

AK, let it be B, and one obtains the primary measurement of AB, which will be the common measure of our work. Take three times the length of AB and mark off the central line from A to C, which will be AC. Now take twice the distance between AB and mark it off on the line DAE at E and again at D, in such a way that the distance between D and E is four times the distance between A and B. Thus is formed our Cross of four Elements, that is to say, the Quaternary formed by the lines AB, AC, AD, AE. Now on the line BK take a distance equal to AD up the central line to I. With this point I as a centre, and IB as the radius, describe a circle which cuts the line AK at R: from the point R towards K mark a distance equal to AB, let it be RK. From the point K draw a line at right angles to the central line on both sides, forming an angle on either side of AK, which will be PFK. From the point K measure in the direction of F a distance equal to AD, which will be KF: now with K as centre and KF as radius describe a half-circle FLP, so that FKP is the diameter. Finally, at point C draw a line at right angles to AC sufficiently long in both directions to form OCQ. Now on the line CO we measure from C a distance equal to AB, which is CM, and with M as a centre and MC as a radius we describe a semicircle CHO. And in the same manner on CQ, from the point C we measure a distance equal to AB which is CN, and from the centre N, with CN as radius, we trace a semicircle CGQ, of which CNQ is the diameter. We now affirm, from this, that all the requisite measurements are found explained and described in our Monad.
The Hieroglyphic Monad

It would be well to notice, you who know the distances of our mechanism, that the whole of the line CK is composed of nine parts, of which one is our fundamental, and which in another fashion is able to contribute towards the perfection of our work: then, again, all the diameters and semi-diameters must be designated here by suppositional lines hidden or obscured, as the geometers say. It is not necessary to leave any centre visible, the exception being the solar centre, which is here marked by the letter I, to which it is unnecessary to add any letter. Meanwhile those who are adept at our mechanism can add something to the solar periphery, by way of ornament and not by virtue of any mystical necessity: for this reason it has not been formerly considered by us. This something is a boundary ring, necessarily a line parallel to the original periphery. The distance between these parallels may be fixed at a quarter or a fifth part of the distance AB. One may also give to the crescent of the Moon a form which this planet frequently assumes in the sky, after her conjunction with the Sun—that is to say, in the form of the Horns, which you will obtain if from the point K in the direction of R you measure the distance just mentioned, i.e. the fourth or fifth part of the line AB, and if from the point thereby obtained, as a centre, you trace with the original lunar radius the second part of the lunar crescent, which joins the extremities at both ends of the first semicircle. You may perform a similar operation in respect of the positions M and N when erecting the perpendicular at each one of these centre points; we can use the sixth part of AB or a little less, from which point, as the
centre, we describe two other semicircles, using the radius of the two first, MC and NC.

Lastly, the parallels may be traced at each side of the two lines of our Cross, each side at a distance from the centre line of one-eighth to one-tenth part of the distance AB, in such a way that our Cross be in this manner formed into four superficial lines where the width is the fourth or the fifth part of this same line AB.
The Hieroglyphic Monad

I have wished in some way to sketch these orna-
ments in the figure which each one may reproduce
according to his own fancy. It is a condition, however,
that you do not commit any fault, however small,
against the mystical symmetry for fear of introducing
by your negligence a new discipline into these hiero-
glyphic measurements; for it is very necessary that
during the succeeding progression in time they must
be neither disturbed nor destroyed. This is much more
profound than we are able to indicate, even if we
wished to do so, in this small book, for we teach
Truth, the daughter of Time, God willing.

We will now expound methodically certain things
which you may find on your way by practising the pro-
portions of our Monad. Then we will show by many
examples the existence of four lines corresponding to
the four lines of our Cross, and which in this con-
sideration we are not able simply to announce, because
of the proportions and the particular and mystical
results which are produced in another fashion, from
the Quaternary of these same lines. And thirdly, we
will show that there exist within Nature certain useful
functions determined by God by means of numbers,
which we have happily obtained and which are
explained either in this theorem, or in others, con-
tained in this little book.

Finally, we will insert other things in an opportune
place which, if they are conveniently understood, will
produce fruits most abundantly.

We now abruptly conclude.
Our Canon of Transposition  
(Metathesis)

Take the same proportion which is shown in numbers when written in the natural order, after the first Monad, then from the first to the last make a continuous multiplication — that is to say, the first by the second, the product of these two by the third, and this product by the fourth, and so on until the last; the final product determines all the Metatheses possible, in respect of the proportion in space, and for the same reason in proportion to diverse objects as you wish.

I tell thee, O King, this operation will be useful unto thee in many circumstances, whether in the study of Nature or in the affairs of the government of men; for it is that which I am accustomed to use with the greatest of pleasure in the Tziruph or Themura of the Hebrews.

I know that many other powerful numbers may be produced out of our Quaternary, by virtue of arithmetic and the power of numbers. Yet he who does not understand that a very great obscurity has by this method been illuminated by those numbers which I have drawn out which have nature and distinction.
The Hieroglyphic Monad
amongst such a multitude, will not be able to estimate their meaning, which is obscure and not to the point. How many will find in our numbers the authority which we have promised for the weight of the Elements; for the statements regarding measurements of time; and for the certainty of proportions which may
The Hieroglyphic Monad

be assigned to the powers and forces of things? All this you should study in the two preceding diagrams.

Many things may be deduced from the diagrams which, it is preferable, should be studied silently rather than divulged openly in words. Meantime, let us inform you of one thing, amongst many others, disclosed now for the first time by us, in respect of this new Art; to wit, we have here established a rational cause by virtue of which the Quaternary with the Decad, in a certain manner, terminate the numerical series. We affirm that this cause is not exactly that which was described by the Masters who have preceded us, but just as we have stated it here. This Monad has been integrally and physically restored to itself— that is to say, it is truly the Monad Unitissima,

the proved unity of the images; and it is not within the power of Nature, neither can we by any art promote in it any movement or any progression whatsoever, unless it be by four super-celestial cycles or revolutions, and from this Monad is engendered that which we wish to note as the manner and course of its eminence; and for this reason, that there is not in the elemental world,
nor in the celestial or super-celestial worlds, any created power or influence which cannot be absolutely favoured and enriched by it.

It was because of the true effect of this that four illustrious men, friends of Philosophy, were upon an occasion together in the great work. One day they were astonished by a great miracle in this thing, and forthwith dedicated themselves from that day forward to sing praises to God and to preach the thrice Mighty because He had given them so much wisdom and power and so great an Empire over all other creatures.

THEOREM XXIV

Just as we commenced the first theorem of this little book with the point, the straight line, and the circle, and have extended it from the Monadic point to the extreme linear efflux of the Elements in a circle, almost analogous to the equinoctial which makes one revolution in 24 hours, so now at last we consummate and terminate the metamorphosis and the metathesis of all possible contents of the Quaternary defined by the number 24 by our present twenty-fourth theorem, to the honour and Glory of Him, as witnesseth John
The Hieroglyphic Monad

the Archpriest of the Divine Mysteries, in the fourth and last part of the fourth chapter of the Apocalypse, who is seated on His Throne, around and in front of which the four animals, each with six wings, chant night and day without repose: “Holy, Holy, Holy is the Lord God Omnipotent, who was, is and is to come,” the same as the 24 ancient ones in the 24 seats placed in the circle, adore Him and prostrate themselves, having cast their Crowns of gold to earth, saying: “Worthy art Thou, O God, to receive Glory, Honour, and Virtue, because Thou hast created all things, and out of Thy Will they have been created.”

Amen.
Says the fourth letter.

\[ \Delta \]

He to whom God has given the will and the ability to know in this way the Divine mystery through the eternal monuments of literature and to finish with great tranquillity this work on the 25th January, having commenced it on the 13th of the same month.
In the year 1564 at Antwerp.

\[ \text{Intellectus Judicat Veritatem} \]

CONTRACTUS AD PUNCTUM

Here the vulgar eye will see nothing but Obscurity and will despair considerably.
A special "Vade Mecum" for the crystal owner, including contributions by J. F. Corrigan, M.Sc., A.I.C., and Sexton O'Conner. Full details for building two crystal sets are also given in this book.
CLIMAX leads the way in Crystal Detection

The Climax Automatic Micrometer Calamibrator retains all the advantages that up to now have been the basis of crystal reception. Climax has got down to the nub and designed this calamibrator detector so as absolutely new and sensitive principle which gives for every point a setting of maximum possible efficiency without skill or care in operation. By the unique design, similar in principle to a stroboscopic ray point, the contact pressure between the calamibrator and the crystal is perfectly automatic. The usual defects of fine microphone setting are the excessive care necessary to get maximum efficiency and the instability caused by the lightness of contact called for. These defects are completely eliminated by this unique design. The setting of the contact pressure on the actual contact point is completely automatic, while in the newer construction the internal pressure is maintained between the calamibrator terminals and the crystal surface, which ensures the highest accuracy and stability possible. The automatic pressure eliminates the necessity for personal skill and judgement, and is the commonest solution to all the difficulties heretofore experienced in crystal detectors. The detector is of a plug-in pattern and is readily accessible and replaceable.

The Climax Popular Crystal Detector is fitted with Climax Superb Crystal, held in a spring-grip chuck. Replacements can be made with perfect ease in a few seconds.

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If you have any questions relating to the Climax Popular Crystal Detector, call your local Climax representative. He will be glad to answer any questions you may have.
THE "P.W."
CRYSTAL EXPERIMENTER'S
HANDBOOK

INFORMATION YOU CANNOT DO WITHOUT

SPECIALY WRITTEN FOR "POPULAR WIRELESS"

By

C. P. CORRIGAN, M.Sc. A.I.C.
Chief Consultant to "Popular Wireless"
and other "P.W." Contributors

This book, price 6d. but presented free with every issue of POPULAR WIRELESS week ending October 31st, 1923, contains a wealth of useful information for crystal users. Written by a Master of Science and an acknowledged authority on crystals, readers will find that Mr. Corrigan and the other contributors to this volume have compiled a really up-to-date and invaluable book for those who own any type of Crystal Set.
CHAPTER 1. The Evolution of the Crystal.

In, by an effort of the imagination, the reader of the book can trace his mind eight back into the dim ages of the world, to a epoch of time long before man came upon the scene. It will be possible to trace the history of the earth to the period of the crystalline era, when most of the modern Calcium-Silicate crystals and minerals were in the making.

The creation of the crystal took place when the earth was very young. Before the oceans came into being, when the globe was heated by the sun, the surface of the earth was a large and continuous body of molten metal, when huge streams of sulphurous vapors and gases were induced forth from the interior, forming the earth to bear upon the surface, the greater number of the metallic ore and minerals which are now found in the earth's crust.

Early Investigation.

The crystal has a history which takes us back through everything ages almost to the beginning of the world. Men longed to make good use of the many varieties of crystalline minerals, which exist in the earth's crust. We find a very early sign of the metal development, but, curiously enough, it is only within the last hundred and fifty years we have been able to study the properties and characteristics of these numerous varieties of crystalline mineral products. Since then, much has been done in the study of the mineral and chemical sciences of the earth, to the history of minerals which have been found to show in the dark, and to give out flashes of light when they were gently rubbed in a certain manner. It is remarkable that the material of the mineral world which increased itself on the mind of Man, and led to the discovery of the qualities of certain

"Popular Wireless" has the largest weekly circulation.
transmission. Diamox employed his detector
with and without the aid of a local potential.
This was the beginning of the practical applica-
tion of crystalline minerals. From then on, the
knowledge of the properties of minute crystals
began to build up, and as interest in the subject grew, the
number of crystals forced to be possessed of recti-

fying properties in the manner increased.
In 1907, the new invention "Ferranti" detector
broadcasting services in 1913 that popular interest
in crystal modifications was again revived.
Now, after a period of some three years, the
radio-sensitive crystal has been given what
seems to be a permanent position in the structure
of amateur wireless receiving, and as I hope to
show later on, the crystal is beginning to give
evidence of further practical properties which
may lead to anticipation of some interest to
those of some future time.

Who ever the humble crystal attained such a
large measure of popularity with at least seventeen
five per cent of wireless enthusiasts at the present
day? The reason is one word: radio.

parasitic tubes. In the last place, radio-

tube. The "inductive article like a
valve" is not does it require any expense of in-

operation after it has been installed in the set.
It gives more results, for better, in fact, than that
which is obtained with most rectifying valves.
It is conventional in size and the simplicity with
which it is employed are of the very simplest
type.

An Honoured Place.
Thus a crystal set occupies fundamentally in the
man who is only interested in what he can get
out of it, an essential place which does not want
to be bothered with amplifying the skill necessary
for the effective operation of a valve set. Further
than this, however, the radio crystal is of great
interest to the experimenter who forecasts the
development of the effective amplifier and the
"tungsten", employs him in a new arena.

Of course, the crystal is not without its own
inherent disadvantages. In some cases very severely
limited, and at the present time there is no very
efficient method of increasing the sensitivity
of the crystal. However, the crystal holds an
honourable place in the group of wireless
instruments for amateur use, and it will continue to
occupy a position until some simpler and more efficient device is

Why Crystal Sets are Popular.
The introduction of the triode, or valve, and the
application of its highly valuable properties,
however, almost completely closed the
interest of the detector which had until then been
the most important part of any receiving
vessel. The introduction of the triode and, in fact, it was not until the advent of the

"Popular Wireless" is on sale every Thursday, price 3d.

A reproduction of a microscope slide showing plate of crystal plate, with nucleus, and a minute round inclusion.
of heat effects at the point of contact, can it be explained as an electrolytic basic, or does it exist, after all, on some peculiar chemical or molecular structure of the crystal itself?

To be brief, those points have not been settled, and despite many new suggestions, we are as far from a universal and fully satisfactory solution of the problem.

Theories of crystal rectification may roughly be divided into three or four or five different categories. The first of these is concerned with the electrical relation which has been put forward to explain the crystal's action. Electrolytic theories of crystal rectification are built on the assumption that the presence of oxygen is necessary for the rectifying action. Difference of these theories assume that a film of oxide (or another) is always present at the point of contact, and that rectification is polarization of the oxide film produces the rectification by creating a sort of high-resistance area in the crystal.

However, most of the more obvious which have from time to time been put forward to explain the crystal's action may briefly be given over within the space of our present discussion.

An Unusual Problem.

The most characteristic of a rectifying mineral is its property of rectified conductivity, a phenomenon, which, as every radio amateur knows, consists in the passage in the crystal instead of a current in one direction, but of the almost complete stopping of it when it is forced in the other direction.

The great difficulty of ascertaining the exact position of contact and other materials to exhibit this property. Thus, the rectifying action takes place entirely at the surface point or contact only, or does it take place in the interior of the crystal? Is it a phenomenon of nature that can only be solved by some few points to be considered here.

Most of the later theories of mineral rectification are of a physical-chemical or mechanical nature. It has been suggested, as one may be, that a current could be obtained which does not consist of the direct action of the current on the crystal but is due to the ionization of gases in the ionization of gases in the gas itself.

Finally, some crystal rectification theory explain the effect upon a physical basis only. We have no knowledge about crystal rectification at the present time than we did even ten years ago, and understanding all these modern theories it is not at all unlikely that the present theories have a more or less physical nature.

Many Difficulties.

Thus, in brief, the theories upon which the theories of crystal rectification are built. Nearly every one of them has some good points to recommend it, as on the other hand, they all have many difficulties as are not to be overcome in practice. It is obviously impossible to include a discussion of these theories in this book. The
are all of a highly individual nature, and, as such, would not be of very great interest to the \textit{practical-minded} radio fancier. Nevertheless, if \textit{any} of my readers are specially interested in the subject, all the essential details and reasoning involved with these varying and opposing theories may be found in the journals of various scientific societies up to this date.

The Crystal's Discoveries Following the Trend of the Crystal's resting and vibrating nature remains one of the most significant advances in the field of radio technology which scientists have yet seen. In fact, for many years the subject was regarded as beyond the understanding of people. However, this image will remain constant over the years. As a result of his work, the crystal has come into prominence again. The crystal's vibrating pattern of the director's eye is once again receiving some measure of the scientific attention which it deserves. The \textit{encyclopedia of the crystal} explains that, in general, all scientific studies of the molecular architecture of crystals is one of the youngest of the sciences. It is barely ten years old. Who knows, therefore, what further capabilities the crystal will reveal after it has been studied for another ten years?

\section*{CHAPTER II. The Crystal Classified.}

Were one to consider the question, there is really more difficulty in formulating a classification of radio-sensitive crystals than is usually supposed. The classification of crystals takes into account all the chemical, physical, and electrical characteristics of the crystals. Which crystals exhibit, and, again, many of these characteristics are highly technical in nature, and are not of very great assistance in the radio crystal classification and experimental work. It is very difficult to determine the nature of the crystal's electronic properties by the normal methods of reification which it may possess. As a result, this method of reification is often avoided.

A Simple Scheme. In this simple scheme, crystals are divided into two main categories: mineral and crystallographic. These two main categories are further divided into subcategories: mineral and crystallographic. The mineral category includes all the natural minerals, such as quartz and diamond, which are known to possess the properties of a crystal. The crystallographic category includes all the artificial materials, such as glass and plastic, which are known to possess the properties of a crystal.

Three Large Classes. The classification of crystals is based on their electrical properties. The three main classes of crystals are: piezoelectric, pyroelectric, and ferroelectric.

You will find the best and only the best in "P.W."
To cut matters short, however, the best scheme of crystal classification which may be formulated for the purpose is that which is based upon a consideration of the chemical nature of the crystal itself. There are many reasons for this. In the first place, the classification is more scientific than the ordinary early Aristotle-Peirce sort of thing, and, again, it is considered to be the correct crystal experimenter's method of attack, and perhaps the best method to adopt when dealing with a fair amount of accuracy the radioactivity properties which any particular crystal or mineral can reasonably be expected to possess—that is, of course, provided its chemical nature is known.

Further than this, if the chemical nature and composition of a crystal or mineral in definitely known, there is always a good chance of imitating the makeup of the crystal artificially in the laboratory, and of thus bringing into being a synthetic product, the rectifying powers of which will be greatly enhanced. The test has already been performed with varying degrees of success, as will be described in another chapter of this book.

CHAP. III.
Crystals Classified.

Strata—Gatene has the honor of being the most famous of all the genuine crystals for general ornamental purposes. In addition, it affords reception of very great tonal purity, and in it the Lower Pumice, and, in consequence, therefore, it is not very expensive. Perhaps the contrafactor which has so greatly influenced its popularity is the fact that it functions very well when used with a single medium, and, therefore, cannot be made so perfect a physiological design as the Lower Pumice, and, consequently, does not readily lose its lustrous properties when treated with reasonable care, has encouraged crystal dealers and importers to import the manufacture of synthetic gatene, mineral products in which the necessary radioactivity can be more readily standardized and kept constant from batch to batch of the material.

Gatene is found in various parts of the world. Most of the radioactivity material, however, is found in the principal strata of the lower strata of the Northern Africa, in the Austrian regions of Spain, and in Mexico. In addition to this, it is also of interest to note that one or two English mines are now supplying radioactive gatene to the public.

Gatene functions well as a rectifier when it is properly treated. The metal shell of which the contact is made is incased, so long as it does not become liable to corrode, or to become covered with a layer of oxide or dust, which, altering the nature of the rectifying contact, decreases the efficiency of the rectifier. Gold, platinum, and nonferrous metals are the materials most commonly used in contact with gatene. A silver contact gives good results at first, but it is extremely liable to tarnish, and, decreases the strength of the reception.

The stratum-tonal purity with gatene, use a crystal which possesses a fine-grained structure, "P.W." is the oldest-established broadcasting journal.
especiffly if the material is employed in a work in which the customer signals strength is desired, it is usually better to use in for coarse-grained galena than to use it with a a metallic like thing about them. good signal strength but the lines of copper selenite is used in the manufacture of galena, the best but a better taste of expression, may be is often a mixture of galena and galena lead. When a very coarsely-grained galena crystal is employed in a very cast, however, this true galena may be a very hard material and it is not the material of the largest and smallest subkeg are apt to be lost sight of when looking for the causes of directional reception. Probably the most sensitive galena contact is formed when a piece of galena taken from a cast lead pellet is allowed to grow on a grained galena crystal with the highest possible galena contacts, it is not concluded to work with. A galena galena contact is also quite sensitive, but in this case the two galena crystals should not be selected from the same batch of crystals. Zincite—This is a purer, valueless, a combination crystal. Selenite and galena are said to be the two crystals which are the crystals of the galena cathode. Zincite may be or a universal galena cathode, and zincite with almost any crystal contact, and it works well with many ordinary single wire metallic contacts. In addition to this, zincite is beginning to find an entirely new use, as an occcluding crystal. Selenite, on the other hand, is a very useful substance. The whole of the supply of selenite refining selenite comes from zincite. Zincite is only a trace of zinc which has been found. It is by the extraction of small traces of the metal, metal content. Kimberlite—The amount of the density of natural selenite, essential of selenite, has been made to not possible to tell the metal content of the mineral. It works well with almost any crystal contact, and it works well with almost any crystal contact, and it works well with many ordinary single wire metallic contacts. In addition to this, zincite is beginning to find an entirely new use, as an occcluding crystal. Selenite, on the other hand, is a very useful substance. The whole of the supply of selenite refining selenite comes from zincite. Kimberlite is only a trace of zinc which has been found. It is by the extraction of small traces of the metal, metal content.

Berenite and Copper Pyrites—These minerals are the only ones, with the exception of galena, sulphides of copper and lead. Berenite has a yellowish brown streak and a metallic luster, and it is made of a mixture of sulphur and copper. Copper pyrines work well with a metallic like thing about them. Iron Pyrites—in its most usual forms, seems present in every common mineral, but some sensitive forms of the iron are harder to detect. When this mineral, when this mineral would prove a very hard material and it is not the material of the largest and smallest subkeg are apt to be lost sight of when looking for the causes of directional reception. When this mineral, when this mineral would prove a very hard material and it is not the material of the largest and smallest subkeg are apt to be lost sight of when looking for the causes of directional reception.

"F.W."

* F.W.* pages 18-19 for every specimen photo used.
CHAPTER IV.
Some Interesting Characteristics of Crystals.

Out of the many difficulties which beset the crystalsmith, especially if he be only a beginner in the subject, is the conception of what is known, and it is so often referred to, as the "characteristic curve" of a crystal. However, the matter is not very difficult to understand when one realises the fundamentals of the subject have already been laid.

Suppose you take a piece of metal, such as an ordinary bit of copper wire, and, after connecting it up in a suitable circuit, you pass varying potentials of current through it in alternate directions, noting with each varying potential the amount of metal current the company which is passed by the wire. It will be found that the greater the potential which is applied to the wire, the greater will be the current which will pass through it. Moreover, the current will pass through the wire equally as efficiently in one direction as it will in the other. The current potential in the length of wire that is directly applied upon the potential which is applied to it.

Properties of Barometer.

Now, suppose, instead of the length of row, you take in the place a crystal electrode consisting of a metal embedded with an ordinary metallic contact. In this case, the crystal will offer a very great resistance to the passage of the current, and the latter will have to be measured in fractions of an ampere. However, if we apply known voltages across the crystal and vary the potentials, and in a circuit of a graph or chart, we shall find that the current flows much more quickly through the crystal contact in one direction than it does in the other. Thus the crystal is said to have a maximum resistance in one direction and a minimum resistance in the other. The crystal would be of the type illustrated in fig 4 (page 10), and the curve obtained is said to be the characteristic curve of the crystal when that particular contact is explored with it.

An early but abortive sort of crystal set employing a bone capsules and various inductors.

Sir Oliver Lodge, "P.W.'s" Technical Consulting Staff.
When the voltage across the crystal is increased (in the direction in which the larger amount of current flows), the current flowing also increases, that is, to say the conductivity increases with the applied potential. Now, in the case of a crystal, the magnitude of the resulting increase in the current or change in the conductivity is a function of the potential difference between the crystal and the surrounding medium. The following formula gives the approximate relationship:

\[ \text{Conductivity} = k \times \text{Potential} \]

where \( k \) is a constant and \( \text{Potential} \) is the applied potential.

The Critical Potential

The crystal, however, produces a different effect. After a certain voltage has been applied across the contact, there is a sudden change in its behavior. This current increase is no longer proportional to the voltage applied, and therefore the graph of current versus voltage becomes nonlinear. This is because the crystal begins to release electrons, leading to a sudden increase in conductivity.

The phenomenon is called the critical potential, and the voltage at which this abrupt change occurs is known as the critical voltage or critical potential. Beyond this point, the crystal's conductivity increases rapidly with further voltage increases, leading to a significant change in the electrical properties of the crystal.

In the case of a crystal which is used and a locally applied potential, the incoming current flowing is the one direction causes a large decrease of current in critical potential. When no external current is increased, upon the break of the circuit, it will never go any further. However, when the voltage is constant, no burst is produced in the graphic.

By inspecting the characteristic curve of a crystal, one can see whether such a crystal can be employed without an applied potential. If the point where the curve begins to rise in the positive direction, that is, the critical potential, is close to the origin, then the crystal can be used without an applied potential. If, on the other hand, the curve begins to rise immediately to the right of this point, the crystal can be used with an applied potential.

The critical potential is important because it indicates the minimum potential required to activate the crystal. Without an applied potential, the crystal's conductivity is low, and it does not exhibit the necessary properties for it to function as a useful component. The critical potential is thus a critical parameter in the design and application of crystalline materials.

![Diagram](image-url)

The text ends with a concluding note that "The best radio authorities write in "Popular Wireless.""
by means of a powerful bass. This is an experiment which is easy within the sphere of even the very simplest of optical microscopes. If the light of an arc-lamp is substituted for the familiar candle, there is no farther effort. The drop of water is replaceable by a liquid of any desired temperature, and the test can be made quickly and accurately on any piece of glass, a very thin sheet of paper, a watch-glass, or anything similar, without injury to the material examined.

The results obtained show great promise of a useful and important application of this method.

Carded Adjustment Required.

Now, a method of adjustment, especially when it is employed for fairly long-distance work, deals with weak signals, and deals with those effectively, a galvanic crystal is needed. Four-gang galvanometers should be used, because they give great clarity, and the inspector should preferably be a micro-adjustment expert in the field.
Other famous "P.W." Sets

The Pilot Service helps you build up "P.W." Sets

THE Pilot Service is a great new idea to help the amateur build any of the well-known "P.W." Sets (Transmitter, Receiver, Servo Valve and Crystal) with the assurance that it will work correctly from the very beginning. All Pilot Registers are based on the actual Register Sets described in the usual Magazine Communication article. They come to you with breadboard fitted, tested, and approved, with every component exactly as specified by the author. The only thing extra we require is the right to authorize those of our own make to register delivery. In addition, there is a full-size wiring diagram. Where to the novice it is a vital reference point, and there is nothing more to say. All you have to do is to assemble as instructed and wire up the Set. Failure is impossible.

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   "Peto-Scott Medium Law" Crystal Set

7. "Peto-Scott Standard Square Law" Crystal Set
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CHAPTER V.

How to Make and Test Crystals.

The home manufacture of various types of rectifying materials is an occupation not without a very considerable science and practical use attached to it. Quite a number of naturally occurring minerals can be grown in the manner described in this chapter. Special equipment and the correct adjustments of temperature, pressure, and time are required. The crystals produced can be used for various applications, such as in electronic devices.

ILLUSTRATING THE MEANING OF CHARACTERISTIC CURVES

Fig. 4.

The signals are the basis of all communication, and a hot bipolar is about the best case of achieving the necessary temperature for this purpose, although, for the sake of simplicity, a circuit similar to the one described may be used.

For P.W. will answer three technical queries. 
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Galena is another crystal which can be made satisfactorily by the amateur, although it is not quite so easy to extract. The method is similar to that described for barite in the previous paper. A little galena is heated until it melts, then poured into a crucible, and allowed to cool slowly. The crucible is then heated in a reducing atmosphere, and the galena is reduced to a powder which can be used as a substitute for the more expensive powders. The process of crystallization can be accelerated by the use of a hot-water bath, or by the use of a stirrer. The crystals can be removed from the crucible when they are large enough to be handled. The crystals are then dried and powdered, and the process is repeated until the desired amount of galena is obtained.

Testing the Homemade Crystals

The manufacture of crystals such as silver and copper oxide, both of which are essentially artificial compounds, is beyond the scope of the ordinary experimenter, for it requires the knowledge of the chemical properties of the material in question. However, it is necessary for the experimenter to employ a high-temperature electric furnace. Having obtained a crystal, the next thing to do is to test its purity by crystallization. The subject of crystal testing is an important one, not only to the commercial trade, but also to the

A small crystal resonator of the portable type. Two liquid crystals are used for testing on the resonator principle.

crystal engineer. The ordinary and well-known barium test is quite a good one for determining the relative insolubility of crystal products, and it has the advantage that it can be used anywhere and at any time. However, the barium test is not a good one for the experimenter, as it gives no indication of the nature of the reaction which the crystal gives.

Resonance experiments enable us to form an estimate of the crystal's ionic properties by measuring its electrical resistance, and then, by comparing the result so obtained with the average resistance, published by a number of standard crystals. However, this form of test is of limited value, as it does not give any indication of the crystal's ionic properties, which a mineral patent surely enable the experimenter to determine the total purity of the solution which is obtained from any particular batch of crystals.

Circuits and lay-outs are supplied, price 5/- each.
The Best Detector.

The radio crystal experimenter is very often requested to recommend a good type of detector for everyday use. This is a question which is not so simple as it looks at first sight. The perfect detector, in the opinion of the writer, has not yet been invented, or, at any rate, put upon the market. Most commercial detectors have special advantages; they also have their faults. The detector which is not very much concerned with the niceties of wiring I would recommend the use of either a good Perkin detector, fitted with some device for varying the pressure of the crystal contact, or else, if ordinary galena be employed in the set, a detector in which the cat-whisker is held in a vertical position, and the pressure of the contact is regulated by some simple means. It should have a spiral shape and it should be composed of some non-conductive alloy. There is no necessity to go to the expense of a gold or platinum metal which is advisable for the best work. The main point is to have the cat-whisker made out of a substance which does not readily erode, or even tarnish.

Problem of the Crystal?

The detector should, if possible, be glass encased. It is very easy to secure reliable detectors in which the cat-whisker is held in a vertical position. For crystal values, work only the very best detector should be employed. One has to keep the minimum adjustments to a minimum, but this is not always possible. Finally, you cannot get the best work out of a Perkin detector unless there is a smooth adjustment of the back pressure of the crystal contact. The back pressure of the crystal contact can be varied. This is a point which some manufacturers forget. The adjustment of a Perkin detector is not so critical as that of the usual cat-whisker type of instrument, but still, there certainly exists a certain definite pressure of pressure on the back pressure of the crystal which will give the best results. Given a good Perkin detector, employing a single crystal, or one of its sublimes, and idealism, and working with signals of moderate strength (initial intensity), the results will be equally as satisfactory as those obtained by the use of an ordinary cat-whisker crystal, and, what is more, the detector will hold its sensitive contact and be liable to be affected by dust and other atmospheric impurities, and a good knowledge of the possibilities of a sublimes detector will be obtained with little trouble. Of course, you are not out for extremes in crystal reception; a good sublimes or natural medium-size grain galena crystal, together with a micro-adjustment detector, are the things you require.

Cleaning Dirty Crystals.

Just one further word. If your crystal suddenly begins to give bad results, it is possible that its surface has become oxidised. Remove the crystal from its nuts, and allow it to soak in a small bottle which is filled with a saturated solution of sodium or hypo. After half an hour's time, put a quantity of very clean sand into the bottle, replace the cork, and shake well for five minutes. Empty the crystal out, and dry it with a clean cotton towel, and you will find the crystal a new surface, and it is very easy to bring the original sensitivity of the crystal will be entirely restored.

CHAPTER VI.

The Oscillating Crystal.

The oscillating crystal itself is an old discovery, although most of the crystals in it which it employs represent new lines of experimental research. The credit for the discovery of the first oscillating crystal goes to Dr. W. E. Forster, the well-known English amateur investigator of the properties of radio waves, and the oscillating crystal is the subject of a lecture in his paper read before the Physical Society of London. In 1905, Dr. Forster showed that an ordinary galena crystal could be used as a generator of radio waves, owing to the fact that it was very well known that some crystals oscillated with great regularity when an electric current was passed through them. Despite these facts, however, we must give the Russian experimenter their due, and mention M. Louis, for it is through the labours of those research workers that the greatest progress in this branch of the subject has been made. The oscillating crystal has been brought to a very high state of perfection in this book, and it is the subject of an entire chapter. In the present chapter, the oscillating crystal has been employed as a transmitter of continuous waves, and, of course, may be modulated in the usual manner. In fact, Louis has employed an oscillating crystal as a transmitter of continuous waves, and, of course, may be modulated in the usual manner. In fact, Louis has employed an oscillating crystal as a transmitter of continuous waves, and, of course, may be modulated in the usual manner. In fact, Louis has employed an oscillating crystal as a transmitter of continuous waves, and, of course, may be modulated in the usual manner. In fact, Louis has employed an oscillating crystal as a transmitter of continuous waves, and, of course, may be modulated in the usual manner. Interviews may be had with the Technical Staff.
Then, again, a crystal which is capable of generating induced oscillations can be used as a high-frequency oscillator, and also as a low-frequency amplifier.

Let us, however, in the first place, deal with the practical method by means of which a suitable crystal can be caused to set up oscillations. This will serve to illustrate the one which is depicted in the diagram, Fig. 6.

**Criminal Circuit Employed.**

The crystal circuit is indicated in the usual manner, whilst the local supply of energy for the oscillations is derived from an B.T. battery of between 10 and 15 volts E.M.F. In series with the battery is a fixed resistance of about 1,000 ohms, and the battery itself should be of the type of groove or potentiometer. By means of which the amount of current supplied can be readily controlled.

In very simple circuits the absence of a potentiometer can often be dispensed with, provided the B.T. battery is provided with a number of taps.

The tapping-up and setting-up method shown in the diagram can be practised of any make or type. It should be possible of tuning up to at least 5,000 c.p.s. and if the minimum amount of self-capacity, generally it is better to make use of a series of micro-coils for this purpose. Thus, if a pair of non-inductive contacts can be managed, cylindrical coils may also be employed.

but once it shall be taken to avoid dead-head losses, and in order with the coil is placed a high-frequency small variable condenser, possessing a maximum capacity of 0.002 μf, is placed in parallel with the crystal contact, in the manner indicated by the dotted line in the diagram.

**Good Crystals Necessary.**

Such an arrangement of apparatus forms a very simple form of low-frequency device. The oscillator itself must always be a good one, for, as has been shown, other contacts may be used, although the ordinary telephone has so far been used in connection with the simple circuit. A suitable form of oscillator for this purpose is shown in the inner portion of the diagram.

The scheme employed must be the real material.

If your set goes wrong, write to "P.W."

---

**Artificial branch of circles, such as "synthetic crystal," will not oscillate at all, that has been my own personal experience, although I am open to correction on this statement.**

**Zincite which is for the most part black in appearance, and which merely possesses a few reddish streaks over its surface, is also practically useless.**

**Straight Gate-whisker Used.**

In order to obtain any degree of success with the crystal oscillator, the piece used must have a deep ruby-red or apple appearance. Very often, if the crystal is fractured, one of the broken surfaces may be used.

The contact should take the form of a straight piece of steel wire, or, as the case may be, the wire should only have one turn in it. The wire contact is best placed in a vertical position, as shown in the diagram.
to be somewhat difficult to start the generation of oscillations with. It is often a good idea to give the crystal wire contact with a slight brush with a moist stick after the first adjustment has been made with the help of a small amount of water. The strength of the beat between the two crystals is very considerable, and they are very likely to damage it, so extra care should be used. The crystal wire should be handled in a similar manner.

A good crystal, the beginning of the oscillations, is not any more difficult than the rest of the machine. The most important thing is to make sure that the crystal is correctly connected.

It is a matter of check and the obtaining of the right adjustments more than anything else a matter to which the keenest worker and the most experienced will not object. The crystal is a very practical one, and, therefore, if the amateur is only just beginning his experiments in this fascinating field of experiment, he will be well advised to start with a specially tested anode crystal.

Several makers, I notice, are now supplying these crystals, and for the beginner in the line of work the crystal will be found to be well worth the extra price asked for it, particularly in this connection.

The purpose of the circuit shown appears to be to stabilize the crystal oscillations in the first place. The utilization of these oscillations is a matter which requires more complicated apparatus, and, while at the present time amplifiers are obtainable, it is still difficult to put them on a simple, practical, and workable basis.

A crystal oscillator can be used to oscillate at a high frequency, but the best practical results are obtained when the oscillating crystal is used as a high-frequency amplifier.

H.F. Amplification

One of the simplest circuits for this purpose is that shown in Fig. 6. Here the crystal is placed in parallel with the aerial and earth, but away from the aerial. The circuit is perfectly the same as that employed for the simple generator of oscillations only.

The variable condenser, which has a maximum capacity of 2000 or 4000 mil, may often be replaced by a fixed condenser of smaller capacity.

It must be remembered, of course, that this circuit is purely a theoretical one, and, as such, it will only be of interest to those who are not crystal experimenters. Nevertheless, it contains the fundamental part of the idea of crystal high-frequency amplification, and, of course, it requires considerable modification and, incidentally, improvement. The main difficulty

P.W.** pays the highest rate for good radio articles.
with the circuit would appear in the form of getting the circuit to a point of stability without a large number of adjustments, or the final condenser to which can be substituted for it was to see what a great extent, as a stabilizer for it is observed, it is a point of stability can be substituted for the set, this portion of the B.A. apparatus should remain the final adjustment. The final adjustment of this condenser will entirely arrest the instability of the reception.

It is interesting to work with the receiver when in use considerably. Here the signals are weak, and small adjustments of the various parts of the circuit can be determined out.
The Brightest and Best
Wireless Weekly

POPULAR WIRELESS stands first in popular favour. Week by week it caters for every class of wireless amateur, and only the best and most authentic information is supplied. No constructional articles appear in Popular Wireless until the set described has been built and exhaustively tested. Everyone interested in wireless should read this splendid paper regularly. Popular Wireless will never "set you down"—it will help and keep you well informed.

POPULAR WIRELESS

Every Thursday 3". Buy it regularly.
and their effects reduced instantly. Very interesting experiments can also be carried out with this set if an automatic telephonie device were included in the receiver. This could be connected with an ordinary telephone and used for wireless telephone transmission.

A Final Test.
The problem of crystal stabilization at hertz frequencies is a more difficult one, and very little experimental work has been done on this particular aspect of the matter. The most interesting circuit consists basically of an ordinary crystal rectifier circuit, which uses transformer coupling to an equalize the varying potentials of the crystal, the potentials of which are then carefully adjusted, and subsequently the crystal rectifier is brought into play.

However, even at its best, the circuit is not by any means a practical one. In the first place, the transformer has to be specially designed for the purpose. Then there is a thermodynamic amount of damping set up, and finally, the set of adjusting the crystal rectifier will vary appreciably with changes in temperature, a fact which was very evident on many occasions.

Nevertheless, the device has a definite and practical value in the factor of time, and it is quite possible that the crystal amplifier will come into practical use as a practical instrument, if not already so by the present day science is beginning to learn things about it which were once dreams of the time gone by.

It is now possible to take only the very best of the crystals, set to to exactly how it is with, how the waves which transform it are arranged, and how they can be changed, in order to bring to life these, without upsetting the crystal's discharge.

The investigation of the crystal itself phenomenon with another path by which may lead to the formation of the crystal itself, on the contrary, may lead to the formation of the crystal itself.

The Future.
There is a great future in store for the crystal. Probably the largest potentialities of radiotelegraphic communication may be found in the crystal. Perhaps on the other hand, they may be found in the crystal itself. The search into the heart of the crystal is indeed like searching for a needle in a haystack, but all are extremely interesting and well worth following. At any rate, the future of the crystal looks very bright, and the material is practically infinite.

And reach the new within the age.
"THAT YOU"

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"Wireless is a boon and a blessing—but it's EXPENSIVE!"

"Why not make it less so by service to your wireless friends?"

"A few shillings outlay on tools and a Licence fee of Two Guineas will place you in a position to manufacture—in your own home—a patented component with a certain sale among users of Wireless Sets . . . . if you can't sell the goods yourself the company will purchase your output . . . ."

"What's that?—why, write the England-Richards Co., 3x, King's Lynn, Norfolk—enclose 1d. stamp for postage—full particulars will reach you in plain cover by return. Just the thing for you, old man—BYE—EE!"
### A List of Radio-Sensitive Crystals, Minerals, and Other Substances for General and Experimental Use

<table>
<thead>
<tr>
<th>Mineral</th>
<th>Classical Composition</th>
<th>Chemical Formula</th>
<th>Crystal Category</th>
<th>Suitable Contacts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asbestos</td>
<td>Ammonium tetraborate, iron oxide</td>
<td>TfeO4</td>
<td>Oxide</td>
<td>Iron oxide, iron, steel, and steel alloys.</td>
</tr>
<tr>
<td>Antimony</td>
<td>Silver sulfide</td>
<td>Ag2S</td>
<td>Sulfide</td>
<td>Silver oxide, silver, and iron.</td>
</tr>
<tr>
<td>Arsenic (silver phase)</td>
<td>Arsenic</td>
<td>Ar</td>
<td>Element</td>
<td>Arsenic.</td>
</tr>
<tr>
<td>Barite</td>
<td>Sulphate of copper and iron</td>
<td>CuFeSO4</td>
<td>Sulfate</td>
<td>Copper oxide.</td>
</tr>
<tr>
<td>Boron</td>
<td>B</td>
<td>Element</td>
<td>Boron</td>
<td>Boron.</td>
</tr>
<tr>
<td>Bismuth</td>
<td>Sulphate of copper, iron, and silver</td>
<td>CuFeSO4</td>
<td>Sulfate</td>
<td>Copper oxide.</td>
</tr>
<tr>
<td>Carbonyl</td>
<td>Carbon monoxide</td>
<td>CO</td>
<td>Element</td>
<td>Carbon monoxide.</td>
</tr>
<tr>
<td>Chalcopyrite</td>
<td>Copper sulfide</td>
<td>CuFeS</td>
<td>Sulfide</td>
<td>Copper oxide, iron oxide.</td>
</tr>
<tr>
<td>Cobaltite</td>
<td>CoS</td>
<td>Sulfide</td>
<td>Cobaltite</td>
<td>Cobalt oxide.</td>
</tr>
<tr>
<td>Cuprite</td>
<td>Copper oxide</td>
<td>CuO</td>
<td>Oxide</td>
<td>Copper oxide.</td>
</tr>
<tr>
<td>Diamantite</td>
<td>Diamond</td>
<td>C</td>
<td>Element</td>
<td>Diamond.</td>
</tr>
<tr>
<td>Galena</td>
<td>Lead sulfide</td>
<td>PbS</td>
<td>Sulfide</td>
<td>Lead sulfide.</td>
</tr>
<tr>
<td>Graphite</td>
<td>Graphite</td>
<td>Graphite</td>
<td>Graphite</td>
<td>Graphite.</td>
</tr>
<tr>
<td>Hematite</td>
<td>Iron oxide</td>
<td>Fe2O3</td>
<td>Oxide</td>
<td>Iron oxide.</td>
</tr>
<tr>
<td>Magnetite</td>
<td>Magnesium oxide</td>
<td>MgO</td>
<td>Oxide</td>
<td>Magnesium oxide.</td>
</tr>
<tr>
<td>Molybdite</td>
<td>Molybdenum sulfide</td>
<td>MoS2</td>
<td>Sulfide</td>
<td>Molybdenum.</td>
</tr>
<tr>
<td>Wulfenite</td>
<td>Molybdenum oxide</td>
<td>MoO3</td>
<td>Oxide</td>
<td>Molybdenum.</td>
</tr>
<tr>
<td>Tetrahedrite</td>
<td>Copper, iron, and silver</td>
<td>CuFeSO4</td>
<td>Sulfate</td>
<td>Copper oxide.</td>
</tr>
<tr>
<td>Sulfide</td>
<td>Sulfur</td>
<td>S</td>
<td>Element</td>
<td>Sulfur.</td>
</tr>
<tr>
<td>Tungsten</td>
<td>W</td>
<td>Element</td>
<td>Tungsten</td>
<td>Tungsten.</td>
</tr>
<tr>
<td>Zincite</td>
<td>Zinc oxide</td>
<td>ZnO</td>
<td>Oxide</td>
<td>Zinc oxide.</td>
</tr>
</tbody>
</table>

Note: The contacts given in the last column, many other reactions of a varying nature may be employed. It should also be noted that some of the minerals in the above list are very rare, and are therefore extremely difficult to obtain in sensitive condition. They are given here, however, for the sake of interest and completeness.
HOW TO MAKE
A VARIOMETER CRYSTAL SET.

By the "P.W." Technical Staff.

This receiver is easy to make and easy to operate. A glance at the plans and diagrams will show you rather that it is a neat and extremely compact set. Its efficiency we guarantee.

For ease of handling a variometer is probably the simplest available means of tuning and one that enables to scrutinize the capabilities of crystal sets available with the form of detector used. One of the most S.M.F. detectors is angular ferrite.

The variometer, as well as the detector, are terminals fitted to the outer tube in a manner to be described.

The terminals are carefully fixed one to each side of the smaller tube by being a small india ink to the cardboard, exactly register them with the distance and width of the tube, and secured with one of the nuts on both inside and outside of tube.

Winding the Stator and Rotor.

The larger tube has two holes made in a similar manner, in each of which are fitted small terminals, secured with a nut on the inside a small rule is used to determine the distance which should separate these when screwed in position from the cartons of the inner tube, and with the printed side of the portions of rotor fit. The "spiral" of the cardboard tube is sufficient to make good contact, enabling the rotor to be easily sprung to androwned in the cavity. The cavity is formed in fit, and it may be necessary to adjust the screwed scale of terminals to enable a good mounting to be made.

Fig. 2 clearly shows the method of construction.

The winding of both stator and rotor is done with No. 22 M.C.C. wire, 3 oz. of which should be ample.

Send Your Queries to "Popular Wireless.
The winding of the upper tube is started by making a small hole in the tube at the edge near the point where it is to be connected to the plug, having a short length of wire for connection, and winding on 20 turns 10 % each side of the centre; the winding on each side is to be continued under one of the terminals so that the wire will form a spiral wrapping between each of which are fitted a plug socket to take the 'vaccumeter and crystal detector. These are spaced 10 mm apart, to fit the standard coil plug (see Fig. 3).

The wire is very simple and is carried out in both ways, which are, in effect, insulated. A longUiim, it is mentioned on any coil which is not visible, with such a manner that the wires and terminals do not touch the wood covering, and which sufficiently make the set off the tube.

Taping is simply performed by rotating the outer of the vernicorers with the fingers, and when the turns have been brought to the correct place, the point on the vernicorers are cut, being exactly where the turns are cut out by rotating.

The only other thing required is a piece of wire, and a pair of scissors to cut the wires, and to make the diodes, which are fitted over the terminals, and when removed will be found to neatly hold the wire.

The wire is mounted on the coil plug by making a small hole through the tube and inserting the wire, and the other end is turned down to the correct size for the coil plug. This completes the vernicorers.

The base of the set is very simply made, and consists of a small piece of tin, clamping which fits the coil plug, and is arranged in a case to which the vernicorers are welded, and on which are fixed four terminals, one each for earth and earth, and two for the vacuum detector and crystal receiving.
DUO-RECEPTION CIRCUITS.
A NEW FIELD FOR CRYSTAL EXPERIMENTERS.
BY SEXTON O'CONNOR.

I have long been interested in the study of crystal radio circuits, and have been experimenting with various types of receivers using two crystals. I had always thought that by combining the outputs of two receiving sets, I could obtain a greater degree of sensitivity and selectivity than could be attained with a single crystal. After many months of experimentation, I have finally succeeded in developing a circuit which I believe to be a distinct improvement over any previous designs.

The circuit is shown in Figure 1. It consists of two separate crystal receivers, each with its own amplifier and detector. The two outputs are connected in series, and the combined output is used to drive a common amplifier and detector. This configuration allows for a much wider range of frequencies to be received simultaneously, and provides a much higher degree of selectivity than any single crystal receiver.

The principle of operation is as follows: When two different frequencies are received by the crystals, each crystal will produce an output which is proportional to the strength of the received signal. The outputs of the two crystals are added together, and the combined output is fed into the common amplifier and detector. This results in an increased sensitivity and selectivity, as the circuit is able to reject unwanted signals and focus on the desired frequency.

In addition to the increased sensitivity and selectivity, the circuit also offers a higher degree of noise immunity. The noise from each crystal is added in phase with the desired signal, which results in a cancellation of the noise component. This makes the circuit particularly useful for receiving weak signals in a noisy environment.

The circuit has been tested extensively in both laboratory and field conditions, and has proven to be reliable and effective. I believe that this circuit will be of great interest to crystal radio enthusiasts, and I am confident that it will find many applications in the future.

Write to "P.W." if your set goes wrong.
embody the axial resonance as with the rod-shaped wave-guiding coaxial unit. By means of a radio-frequency coil, the circuit is connected to each through two parallel leads, each including an inductance and capacity or series. The coil L is of comparatively small scale and is turned in a series condenser to the shunt wavelength. The outer coil L1 is large and is loaded by a series condenser in the shunt wavelength and a shunt series condenser and coil L2 are connected between the rod X and earth. The current setting of the series condenser for the series wave-length is set by turning the band-pass to the desired wave-length. This coil and the series condenser in series with the detector R form the electrical termination of the line. Finally, the loop L3 is connected between the point X and earth, as shown, and tuned to the largest wave.

The potentials are the two wave lengths it is operated to detect the oscillatory current at the shorter wave-length by free from earth to each through the non-resonant part of the circuit to the earth. The series condenser is used to eliminate the self-capacity of the coil L2 should be in series with the second detector R3 formed part of the coil L3. The series condenser is then adjusted until the larger wave-length signals are being at maximum strength in the detector.

Resonating both wave-lengths simultaneously the circuit L1, L2, L3 are closed, the complete circuit then being as drawn in Fig. 2.

Although the circuit in Fig. 2 operates somewhat similar to that of Fig. 2, it is actually based on a different principle. Any account of the electrical analogy is the circuit L1 and L2, a mode of potential is created at the point X. If other words, there is no potential difference between the point X and earth when the current is passing to the detector R. The circuit L1 and L2 and condenser C are coupled between these points, except direct any of the energy of the shorter wave from it, the desired wave through the coil L3 is earth.

The whole system may be tuned to the longer wave by adjusting the series condenser in branch L1 without affecting the band-pass circuit of the detector. In this system it is desirable to prevent any direct coupling between the lines so that the circuit L1 may operate from the source of the earth to the condenser. It is thereby advisable to provide several clamping with the condenser L3, and in a way to prevent the feedthrough of the circuit L1, L2 to prevent points.

The circuit illustrated in Figs. 1, 2, and 3 will be forming most effective when there is a considerable difference in wave-length between the two circuits as is the case with London and Bernays. The system described in Fig. 4, on the other hand, is said to operate between Manchester, where the wave-lengths are less than 20 per cent.

Here the axial circuit is turned by a wave-detector and the coil L2 is turned about a single transfer in a closed secondary circuit, the L2, the tuning of the two circuits being identical. In other words, that means that such circuits are coupled with the two wave-lengths, which are respectively #1 and #2 are the

Order "F.W." every Thursday.
wave-length of the tuned circuit, K, being the coefficient of coupling between the circuits.

The Liverpool and Manchester wave-lengths are respectively 250 and 175 meters, and a quick calculation shows that for these values the coefficient of coupling should be 0.9, and that each circuit should be tuned to a wave-length of 300 meters. The conditions almost will then require to

be both wave-lengths. By connecting a condenser K, and telephone to either circuit, for instance, as shown, the joint effect of both equal wave.

waves is held in the phone.

"POPULAR WIRELESS"

EVERY THURSDAY.

PRICE 3d.

Are you in trouble with your set? If so, consult the "P.W." Technical Assistance Dept.

PERSONAL HELP FOR AMATEURS.

During the winter months, and until further notice, readers of "Popular Wireless" may obtain personal interviews with the Quartz Editor or one of his staff on Mondays, Wednesdays, and Fridays.

Just as a patent may suit your troubles with a medical specialist, so it is now possible for readers to make an appointment with a "P.W." radio specialist and, on advance payment of a fee of £5, have a "ten minutes" interview in order to obtain valuable advice which will enable them to get their troubles by post. Also, on special cases, and on payment of a fee of 10s., give all expenses, a member of the "P.W." Survey Staff will visit the home of any reader of "P.W." within a radius of twenty miles of London, and will give advice or assistance on already installed or on the installation of receivers, aerials, etc., etc. Notes of visit can be obtained as an application to the Quartz Editor.

Readers also desires of sending their sets completely overhauled, tested, and certified by "P.W." according to merit, may on application, and by forwarding a fee of £5, send their receivers to the "P.W." Testing Rooms.

In the latter case sets must be brought by readers and taken away again after test. Sets cannot be returned by post.

All queries in connection with this new "P.W." Technical Assistance Dept. should be addressed to the Quartz Editor, "Popular Wireless," Fleming House, Westminster Street, London, E.C.A. A appointment and testing of readers’ sets will be dealt with in strict rotation.

---

Sir Oliver Lodge is Scientific Adviser to "Popular Wireless."
HOW TO MAKE
A PLUG-IN CRYSTAL SET.
An Efficient Set for a Few Shillings.

DESIGNED AND BUILT BY THE "P.W." TECHNICAL STAFF.

There are very few components necessary for the building of this efficient little set, and no special tools are required. The circuit is straightforward one and is ideal for household use.

THERE are very few components necessary for the building of the crystal set described, and no special tools are required. The circuit is straightforward one and is ideal for household use.

1. Wooden cabinet, 5 in. x 8 in. x 14 in. x 1/2 in.
2. 1/2-inch panel, 8 in. x 14 in. x 1/2 in.
3. Casing for panels mounting
4. Various condensers, 0.0001, 0.001, & 0.002
5. 2 or 3 gauge glass
6. 7/32 in. glass
7. Wire, 26 gauge
8. Copper tubing
9. Screws, washers, ad

The cabinet is of polished varnished wood, and is designed to be as simple and as neat as possible. The panel is mounted on an easily removable base, which can be detached for future use.

The next step is to prepare the glass, which is held in place by means of copper tubing. The condensers are mounted in the proper position and are connected to the wire leads. The assembly is then mounted on the wooden cabinet.

The completed plug-in crystal set, "Popular Wireless," has the largest weekly circulation.
earth, and the wires for this will be made quite clear from Figs. 1 and 2, which give the heattier and pictorial diagrams of the apparatus. In connecting up the components 14 gauge square wire should be used, and all the joints must be carefully soldered to ensure perfect connections. A full wiring diagram, a given in Fig. 1, shows how the points in question are connected.

Paralleling aerial terminal (right-hand side) making use of one wire of panel with aerial coil, and to plug side of aerial coil holder, and to the last ram of the variable condenser.

The Cuts Necessary.

This completes all the wiring up, and when this has been checked from the diagram, and it has been seen that all the joints are firmly made, the set is ready for testing. Though the instrument shown in the photograph below has been made from the original on photograph, here employed is that made by Messrs. Leonard, Pick, or Ebdie. It is advisable for the receiver to get either a No. 30 or a No. 35 and a 250-watt coil, so as to have the best local broadcasting stations and the large gap-power station at Pawtucket. In all cases

- Popular Wipers - is in sale every Thursday.

-
of which reception, the exact wave-length range covered by a set depends partly upon the aerial used, but more especially upon the tube used in the receiver, which has a high capacity. The listener will find that he cannot nearest as far with a certain cut and employing suitable apparatus. For instance, in the case under consideration, for the reception of distant stations the receiver is adjusted to take advantage of the larger coherer loop possible in the aerial circuit, the making the second signal sufficient. For DX, parallel tuning may be employed and the loop coherer used.

Range of Reception Available.

With regard to the range of reception, it is difficult to lay down any hard and fast rules, but the oil beam described should be able to give results quite equal to those by a distance of 500 miles, when used in conjunction with a single wire from a main broadcasting station, while approximately a similar range should be obtainable from 5 W. These figures, of course, will vary according to local and atmospheric conditions. The range varies in a rough proportion of the condition of the coherer used.

Tuning is undertaken on a small scale, by means varying the condenser readings and the setting of the crystal detector until simple signals are detected. The effect of the crystal should be variable, and the employment of the set in the hands of the most inexperienced listener would not prevent any difficulty. The beginner described above is supposed to have little knowledge of circuits, so that he can find a working procedure, the learner tuning the coil to suit a simple case in which no ideas are needed. In general, he is supposed to be using the 500-W. circuit, with the condenser in a parallel position, or if he wants the Paris type signals from the Radiophone, a 200-W. coil may be used, but the most pleasant is the 500-W. circuit.

Apart from the actual construction of the set, the problem, which causes the most difficulty to the newcomer is the adjustment of the machine—i.e., the question: "What current will I use?"

As all signals (except in the case of stations or high-frequency voltage developed across the aerial loops) are too weak as a rule to operate the telephones, it should at first appear that the particular type of crystal used was of importance. But, in a station of from a very little power, the circuit used is entirely indifferent. The difference to the equipment developed from a crystal set, and it is just this little increase that the use of the best possible crystal ensures. But unfortunately, the crystal used in a listener's set is not the same as the one used in a receiver, and the operator's output will greatly affect the character of the set. For which a certain question will

Panel Layout of the Plug-in Crystal Set: Fig. 3

For 1- "P.W." will answer two technical queries.
POPULAR WIRELESS
AND WIRELESS REVIEW

THE RADIO WEEKLY WITH THE
PROGRESSIVE POLICY

Technical Editor, G. V. DOWDING, Grad. I.E.E., A.C.S.E.

Six months before the B.B.C. was formed No.1 of "Popular Wireless" was on sale to the public, price 3d. weekly. Since that day it has retained its position as the most popular and leading wireless periodical published in the country.

It is the progressive policy that pays, and by affording unique assistance to its readers in the matter of answering queries, giving personal advice and assistance, testing sets, etc., "P.W.'s" success has been continuous.

If you are a newcomer to the hobby of wireless you will need a friendly and helpful guide; you will not want to spend too much money on making a set unless you feel sure it is reliable—in fact, there are dozens of things you will want advising on. Let the "P.W." Technical Staff help you. A special department is at your service—a department made up of experts, who can save you money, time, and worry. Make it a rule to write to the "P.W." Query Department when in doubt. Then you won't go far wrong.

Remember:

"P.W.'s" Consulting Staff is headed by one of the world's greatest scientific authorities—Sir Oliver Lodge. All queries (a charge of 6d. per query is made and V/ for a diagram lay-out) should be sent to the "P.W." Technical Queries Dept., Fleetway House, London, E.C.4.

If your set goes wrong, write to "P.W."
give excellent results in one pair of hands, or under one set of circumstances, the same pair will prove somewhat disappointing under other

Clues of Crystals.

This partly due to certain electrical or winter conditions which to the strength of current to be handled by the crystal, resistance of the proper lead, etc., and partly due to the particular equation. Some crystals require "cooling" a little, and gentle handling, to get the best service from them, while others are almost entirely different and are not affected. As a result a number of crystal in the same circuit will give poor results.

Where adjustment and readjustment of the crystal contact is regarded as a nuisance, a good plan is to use a "feed" or permanent detector, in which a sensitive point has been fused and sealed. Such a composition is geographically quite conclusive, since it cannot be anything but a permanent detector, and is often used in ordinary galena crystals which exudes nitre of the "fire" family cannot be tested at range of over two miles from a broadcasting station.

Paribon Need for Strong Signals.

It is obvious that the former happens to live quite near to the broadcasting station, and his signals are already very good in consequence. Perhaps the owner of the crystal detector is not aware that the feed is nearly as important as the crystal itself.

The paribon detector consists of two crystals coated with the high resistant glass and suitable combination of low resistant glass. This combination is not used in the ordinary galena detector, and has almost no effect upon diagnostic ability, but it is a great source of strength to the paribon detector.

Thus if the "fire" crystal cannot be tested at range of over two miles from the broadcasting station, it is always better to use a feed in the pair of hands, or under one set of circumstances, the same pair will prove somewhat disappointing under other conditions.

Let "P.W." test your set for you.
Permanent & Protected

WE LEAD—OTHERS FOLLOW.

Constant adjustments and varying reactions were quickly deciphered, electrical detection into distinct. It's really a wonderful because a crystal is the least detect to the world, could it only attain a new level of performance.

Now, the R.L. permanent method is the solution. The Council and Technical Press have acknowledged it as something of useful interest to everyone who appreciates a crystal because every

And again "Progress" steps are being taken to hand with R.L. This means that we will further specialize the building tips and F.M. Features, and have now added a uniaxial finished quality which forms a complete protection for the string bending head, and reliable lifting power for panel mounting, hardly concealing in the detection all the possibilities and yet allowing every for the experienced.

That this detector has filled a long-felt want is proved by the thousand of grateful letters that are published every section of the globe. A makes most practical and useful component produced since Broadcasting commenced.

"THE DISCOVERY OF 1925."

The R.L. Detector is now obtainable from all reliable dealers or direct from the makers.

Price 7/6 complete.


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[Contractors to the Admiralty and all Government Department]
A new idea in Crystals

Cymosite now scientifically graded for the four special purposes for which crystals are required.

Just as values are made for special purposes—

| For H.F. amplification, for detection, for short wave work and for loud speakers; so exactly the same idea is being applied to Cymosite with astonishingly successful results.

Cymosite is now graded into four distinct kinds and is available for the four principal conditions of radio reception as follows:

Grade H.S. (high sensitivity) to be used wherever the receiver is some distance away from the broadcasting station or where the signal is weak and imperfect.

Grade N.S. (normal sensitivity) for long distance reception.

Grade L.W. (low waves) for loud signals.

The Graded Crystal

In future if you want the very best results from your crystal set be sure to specify the new graded Cymosite available from all first class radio dealers or direct from:


Per Box

2/6

Any one of four different grades

Grade L.S. (low sensitiveness) for use when the receiver is close to the H.R.G. Station and where volume is important.

Grade L.W. (long waves) especially weighted for use with Daventry—and every time actually tested at this wavelength.

Gibert, Ltd., 13/157.

Dear Friend,

The medallion represented on figure #1 contains a sentence in Latin which translates as:

*Visit the inside of the earth and you will find the Hidden Stone.*

Whoever interprets this sentence literally can attempt to visit all the mines of the earth and he won’t find the Hidden Stone. In respect to the drawing as a whole, the interpretation is: *Take a look at what is inside antimony,* for antimony is the symbol of the earth. It can be also formulated as: *Separate antimony into its principles and you will have the elements of the Fire Stone,* thus called by Basil.

Note that the Fire Stone is not the Philosophers Stone; it possesses all its properties but to a lesser degree.

The symbol is clearly divided into two parts. The two escutcheons of the Eagle and the Lion are linked by the Golden chain of Homer, AUREA CATENA HOMERI, the most revealing book of all the Alchemical literature.

The Eagle and the Lion are the guardians of the threshold of the chain, that is to say the Mercury and the Sulfur. Underneath, we notice the cross above the earth, the symbol of antimony, and underneath further the star of the starry Regulus. Right, we can see the rings of the magnetic Sulfur, and left the Fish (Pisces) of Mercury. Above are the two hands of divine influence, or the secret fire, and all the way up, are the alchemical sun and moon, united in the alchemical vase of Mercury.

— We notice that Saturn, in the four accompanying planets, is jumbled for Saturn’s lead is replaced by the philosophers lead.

The first letters of the words of the latin sentence form the word: VITRIOL, which gives us the starting key. The only two vitriols of antimony are:

— the native vitriol: stibnite;
— the vitriol made through the art or in the current terminology, the acetate of antimony.
Let us start our study with the vinegar of antimony, according to the commentaries made by the famous alchemist KERKRING on the aforementioned vinegar, and from which we’ll draw a part of our inspiration.

This vinegar is one of the main preparations of antimony; consequently, we are drawing your attention to the particular points that will enable you to follow Basil’s instructions more correctly.

We do not know of any other operation on antimony that those who know its hidden mystery should attempt, for this one contains them all.

Finally, this is the substance about which all sages and alchemists wrote: the oil of antimony is the goal of all alchemists for it can be promptly converted into the Fire Stone.

**VINEGAR OF ANTIMONY, CALLED PHILOSOPHIC VINEGAR OR MINERAL VINEGAR**

This vinegar is the alkahest that opens all metals.

We believe that you are now familiar with the processes which are described in Spagyrics Lesson #43. Note that the figure in Lesson #41 will be very useful for our subsequent works. Those of you who experimented with the vegetable circulatum minor or the vegetable Stone know that, except for gross errors, almost the sole cause of failure is the loss of the PHILOSOPHIC STATE of one of the three principles of Sulfur, Mercury or Salt.

The problem is similar in the metallic kingdom, but more complex than in the vegetable kingdom.

Our study is involved with the extraction, while maintaining the Philosophic quality of the three metallic principles of Sulfur, Mercury and Salt. There are, in fact, four possible solutions to this problem and we shall carefully study them one at a time in the subsequent Lessons.

The four possible solutions are:

1. *Metallic fermentation.*

2. *Extraction by an alkahest.*

3. *Dissolution by a philosophic Mercury.*

4. *Special distillation of a correctly prepared vitriol*

The present Lesson will be dedicated to metallic fermentation.
METALLIC FERMENTATION

In the course of our experiments, we successfully fermented two metals only: antimony from stibnite and lead from galena. The latter fermentation requires considerable work, so we eventually rejected it. The method we used was from the Collectanea Chemica as described in the handbook of Alchemy.

We do not know if the fermentation of the other planetary metals is possible; all we can say is that to this day, we have not succeeded, perhaps because the quality of the minerals was not adequate. We believe that the easiest and the most interesting fermentation is that of stibnite, the ore of antimony. This is why this lesson is dedicated to the subject.

Stibnite is a toxic ore. It must be handled with gloves for it can penetrate the skin. When it is handled in powder form, the respiratory tract must also be protected by a dust filter mask.

It is best to have rather big pieces of the ore at one’s disposal and to undertake to crush and reduce them to powder shortly before using it or at least before the first calcinations. Manual crushing in a large quantity is practically impossible, therefore, our mode of operation is as follows:

We put the big pieces in a bag made with two or three layers of a thick closely-woven cloth. We can then break up the stibnite with a heavy hammer in such a way that the chips and the dust do not fly all over the place. It is necessary to reduce the pieces to a size smaller than that of a walnut.

For the next reduction in size, we’ll use an 8” or 10” long 4” iron pipe nipple with a cap screwed on one end. This will hold the ore to be crushed. The crusher is a 3” pipe cap which has a pipe reducer from 3” to 1” which is screwed to the pipe. Screw in a 12” x 1” pipe nipple to make the crusher part. Put 50 grams of stibnite into the large pipe and slip the 3” crusher into the top of the pipe and smash repeatedly until the ore is reduced to 1/4” or less. This setup will work on stibnite, Galena, cerusite, chalcantite, native sulfur tartar and most other ores used in Alchemy. Put all the ore crushed in this way through a fine sieve to get the powder and place the rest in a barrel style rock tumbler with steel balls or carborundum grindy media and let tumble for a few hours. Periodically take out and run through the sieve and remove the powder. When handling the powder put on masks and gloves. All the pieces that don’t go through the sieve are put back in the tumbler and rolled again. If the powder which is produced is not regularly collected, it coats and build up on the balls, and on the pieces of ore and the grinding becomes inefficient.

The powder is immediately stored in air-tight containers, for it is important to protect it from the dampness of the air which would produce sulfuric acid.

Then, the calcination can be carried out as directed in Lesson #6. It is absolutely necessary to ventilate well and carry away all the gases generated during this experiment. Do not be afraid of taking too long for the calcination stage which occurs between 70C. (158F.) and 80C. (176F.). You can add towards the end a plateau of about 10 hours at 90-100C. (194-212F.).
We have now two ways of obtaining the vinegar of antimony:

1 — Circulation, fermentation:

Fill the thimble of a Soxhlet extractor with stibnite and distilled rainwater. The extractor should not be filled with a paper thimble but an Alundum or fritted glass thimble or simply with 2 or 3cm. (0.7 or 1.18 inches) of surgical cotton at the bottom of the extractor. The extraction-fermentation lasts from 2 weeks to 2 months. For the best fermentation, it is a good idea to cover the extractor with an insulating layer including the tube where the vapors ascend, the stibnite is thus at a better fermentation temperature. If you don’t want to have the cooling water running for 2 or 3 months, a closed circuit with refrigeration is necessary. Our refrigerant is a 10mm. diameter and 5m. (16.40ft.) long copper tube, coiled in a spiral and placed in a container, insulated if possible, that contains ice. We will use an aquarium’s pump (Figure #2).

In the course of the operation, the pH of the water should be periodically checked; it should start to move during the first two weeks. If you have a pH-meter at your disposal, there is no problem. Otherwise, you should use very sensitive papers. After a decrease in the pH, that is to say an increase of the acidity, a period of stabilization occurs. The first phase of the experiment is then accomplished.

During the entire operation, the upper part of the refrigerant should be stopped up. Then put the liquid and the stibnite in a round bottom flask, and vacuum distil in a water-bath to the dry point but no further, to avoid the loss of the spirit. The distillate is then poured into a round bottom flask and we distil one fourth of the liquid at a time and store the four fourths separately. The last fourth must be vacuum-distilled. A green gum may appear, towards the end, that does not distil over at 60C. (140F). Dissolve it in absolute alcohol and put it aside for later use. This is the GREEN Lion (which can be obtained in greater quantities in a different manner).

The fourths are taken one by one and again separated in four. We have now 16 flasks. Reassemble them by mixing together the ones with a similar pH, and distill them again in four batches. Thus progressively, the vinegar is concentrated and separated from its phlegm. When the pH is below one, stop. Experience shows that if the vinegar is correctly made, it extracts the tincture of gold (try with a very small quantity of vinegar, a few drops in a test tube). The color generally appears within 24 or 48 hours. At least one moon cycle is required to completely extract the tincture. This method has one drawback, its duration; but it has many advantages. First its simplicity, and the small risk of breaking material. The most important advantage comes from the fact that, as soon as some vinegar is extracted, it circulates with the water and accelerates the extraction process, for, because it is an alkahest, it has the power of extraction. The process is slow, nonetheless, since the vinegar is dissolved in water. Through this method, a long extraction of 2 or 3 months extracts most of the stibnite. Do not discard the stibnite out of which the vinegar has been extracted.
2 — Fermentation — extraction — incorporation of Spirits

self extraction — concentration:

The stibnite is prepared as before, then poured into a flask which has an air-tight stopper, combine seven parts of distilled rain water and three parts of powdered stibnite, by weight.

We constructed a little apparatus that turns the flask upside down every minute. If the mix is not constantly agitated, the flask should be turned at least 10 times a day. This considerably accelerates the fermentation. The flask is placed in a box maintained at a temperature between 40C. (104F.) and 50C. (122F.).

With this mechanism, the fermentation is usually completed in one or two weeks.

The distillation can be performed as mentioned above. But if you wish to obtain a stronger, more abundant vinegar, the operation becomes more complex.

The distillation device must conform to Figure #3 (the various elements drawn in this figure are not to the same scale). Also note that if the round bottom flask B is made of quartz, the device F is not necessary.

Proceed in the following manner:

The fermented stibnite is poured with its water in the round bottom flask B which is put into an enclosed space made of insulating fire bricks. The round bottom flask is supported by an iron tripod. A resistance coil of 500 to 1000 watts insures the heating of the air in the enclosed space. This device is necessary so that the round bottom flask doesn’t break during the dry distillation. It prevents stress from being created in the glass, as the entire flask is heated. No liquid can then be deposited in the round bottom flask or in the curved part of the distillation bridge: therefore no liquid is lost and cracks are avoided that could be caused by liquid falling into a round bottom flask heated at 400C. (752F.).

Vacuum is established through tube U, before heating, a first time. The vacuum does not last for the stibnite liberates occluded gas. Two or three hours later, vacuum should again be established. If vacuum has to be established a third time and does not hold, a leak must have occurred and the cause should be sought out.

Heat at 60C. (140F.). At the onset of ebullition, establish the vacuum again. This is an important phase because the vapors of the ebullition allow the residual air to be expelled.

If the distillation is slow enough and the cooling of the condenser correct, the round bottom flask G fills up with liquid; the receiver must remain cold. Do not forget that, at such weak pressures, the condenser D is not very efficient. If G heats, it must be surrounded with water containing salt and ice for the spirits of the vinegar are very volatile, at that point.

H and L are two test tubes which are 20 to 25 cm long (7.8 to 9.8 inches) and 25 to 20
mm (0.98 to 0.78 inches) in diameter. The U-shaped tube that links them is almost closed on the L side; the hole should be of the diameter of a fine needle. If the spirits have not yet been fixed in G, the bubbling in the form of fine bubbles should dissolve them in the water of L which will be added to the vinegar at the end of the distillation. In case the temperature drops in B which would pull liquid from L to G, in the enclosed space of distillation, the tube H is meant to prevent the water from L to rush into G.

The round bottom flask M is a safeguard for the vacuum. When all the liquid of B is distilled, the temperature is progressively increased during the following three days so that it reaches 350 to 400°C (662 to 752°F) towards the end of the third day (a thermometer or pyrometer in the enclosed space F is very useful).

Let it cool down slowly without opening the enclosed space. When opening, the inside of the round bottom flask B should be partly covered, with a red and yellow deposit. With a piece of hardwood, break the block of dry stibnite. The content of the round bottom flask G is poured into B; agitate to obtain the dissolution of the red and the yellow.

Begin again the vacuum distillation as before and heat again for three days. Generally, by the third cycle, there no longer is a red and yellow deposit; in this case the operation is completed.

Mix the water from G and L, distil by fourths as in the first method until the pH is less than 1.

Be aware, in the successive distillations, it is useful to operate with an air-tight circuit, with an outlet into the system of tubes H and L: in this way, you can avoid any loss of vinegar. If, in the course of a distillation, there is bubbling in L, measure the pH of this water and incorporate the water into the circuit of distillation, by fourths.

This second method yields a stronger, more abundant vinegar than the first, in less time. But it requires more equipment and in the case of a mistake, the round bottom flask B is easily broken.

**PROPERTIES OF THE VINEGAR OF ANTIMONY**

1 — The vinegar of antimony is fixed. One can no longer render it unfixed, just like vinegar cannot be brought back to the state of wine.

2 — The vinegar of antimony fixes everything that comes in contact with it, including the elements of antimony.

3 — In the vinegar of antimony lies the key which opens all other metals and fixes their Mercury.

4 — After the elimination of the phlegm, the vinegar of antimony is the fixed Pure Spirit of antimony.
5 — Although apparently corrosive, the vinegar of antimony is not toxic.

6 — The vinegar of antimony can also be obtained from the Regulus of antimony. In this case, the volatile spirit is not fixed.

7 — When we read putrefaction in Basil Valentine’s texts, we should understand preparation of the vinegar of antimony.

8 — The vinegar of antimony directly extracts the oil of antimony (its Sulfur) from the white glass of antimony.

9 — If the vinegar is extracted from non-calcined stibnite, it contains sulfuric acid and it can contain the element arsenic.

10 — Acetic acid is difficult to separate from the vinegar of antimony.

11 — The sublimate that ascends after the vinegar is distilled over, is the Spirit which is progressively incorporated into the vinegar.

12 — In the course of repeated distillations, it is possible to obtain the salt of antimony by passing the separated vinegar through dry decantation.

13 — In the course of the previous operation, the Green Lion can sometimes be released; it depends upon the quality of the stibnite.

14 — If the vinegar of antimony does not contain any sulfuric acid, it draws the tincture from the metal mercury, but does not dissolve it. Try first on a small bead of mercury and follow a procedure identical to the one used for the alkahest of sulfur.

15 - Another method to detect sulfuric acid: extract the tincture from the glass of antimony and pour a few drops into a solution saturated with barium acetate. If there is a precipitate, there is sulfuric acid and the calcination of stibnite did not last long enough.

16 — The Balm of Life and the vinegar of antimony contain great alchemical secrets. Kerkring says that these preparations can take the place of all others.

17 — The vinegar obtained by the second method is stronger than the vinegar obtained by the first method. This can be verified by pouring a little bit of vinegar in a test tube. Let fall into the vinegar a fourth or 1/2 cm2 of a bookbinder’s sheet of gold. The extraction of the tincture happens much faster with the second vinegar.

The oily yellow liquid that is obtained is the first form of drinkable gold. Close to a month of maceration is required.
NOTE: about the colors of the gold tincture:

The extraction with the vinegar of antimony of pH 1 or lower yields a golden yellow oil.

With an alkahest, the color evolves according to its concentration and to the quantity of extracted tincture or of dissolved gold. When the concentration is high the color is red, when it is weak, the color is green. That color is the color of gold which becomes transparent when the sheet is thin enough. When the dissolution or the extraction happens, we have, in the beginning, the transparency of the green gold, then it becomes either green then red, or yellow then red. The drinkable concentrated gold is ruby red. Its highest degree can only be obtained by a fixed and purified philosophic Mercury.

ORA ET LABORA!

THE PHILOSOPHERS OF NATURE

ENCLOSED FIGURES:

- Figure #1 — Medallion of V.I.T.R.I.O.L. of Basil Valentine
- Figure #2 — Closed Curcuit Refrigeration Setup.
- Figure #3 — Distillation Set up.
Figure #1

MEDALLION OF V. I. T. R. I. O. L. OF BASIL VALENTINE
CLOSED CURCUIT REFRIGERATION SETUP

AIR INTAKE TO FACILITATE FILLING
(possible purge with this hose)

WATER LEVEL

WATER LEVEL DURING OPERATION

REFRIGERANT

DEVICE FOR COOLING DOWN

PURGE

AQUARIUM FILTER PUMP
Example: outer filter "fluval" model 101
pumps 240 l/h - 6 W. 220 V.
DISTILLATION SETUP
Dear Friend,

One out of three lessons will be exclusively dedicated to the metallic or mineral realm. However, since most of you haven’t completed or ceased working on the vegetable work, we shall devote for some time, two lessons out of three to a second level of vegetable work. Lesson #16 is treating the subject of the main devices needed to take the Alchemical work farther and with more ease.

The first point we shall examine is the capture of the Universal Spirit, as opposed to its extraction.

The Universal Spirit animates the Stone; the more undifferentiated it is, the more rapid the outcome. As soon as it is embodied, it is determined in the realm or kingdom of its incarnation. The Universal Spirit is most abundant on earth during the time period between the spring equinox and the summer solstice, mainly when the sun is in the sign of Aries and Taurus.

We have already explained that a Salt is a magnet for the Universal Spirit. The operation is as follows: glue (use epoxy glue) two small wooden rods on adjacent sides of a glass plate in a V form but make sure to leave a small opening at the bottom junction of the two rods. Slant the glass so that the deliquescent salt is directed to this opening where a container catches it. The deliquescent salt is dried in vacuo, at a temperature as low as possible, preferably less than 60°C (140°F). Collect the distilled water. Reduce the salt to powder in a mortar if necessary, and expose it again. Do this again until the salt becomes saturated with this universal spirit, if possible.

For the vegetable realm, we use potassium carbonate, and for the metallic kingdom, the salt of antimony as described in Lesson #15. The salt of antimony, when saturated in that way, only needs the oil of antimony. All the extraction liquids are only supports which are more or less charged with Universal Spirit. When the Universal Spirit is embodied without a support it looks like a very fusible salt of a silvery white color.

The second point of this lesson is dedicated to the question of the fire for heat, which is not natural.

In Lesson #9, we described an oven which was designed for distillation but could easily be adapted to the desiccation of salts or the calcination of ores.

You can plug a voltage regulator with a triac on the resistance, so that you can regulate the power (a Variac will do). Then make stainless steel trays for example. Bend the edges up and screw one 3 to 4 cm screw close to each of the four corners (as spacers), and as a result you can stack the trays without trouble and better utilize the oven because you can spread a thin layer of the ore to be calcined on each tray. Most ores will calcine easily if you spread a layer thicker than 5 mm.
For the stones, the issue of the heating is essential. All the stones fecundate and form at the temperature needed to incubate a hen's egg, that is 42°C (107.6°F). But any cooling down slows down the Work, if it doesn't downright destroy it. Later we'll see, in a text concerning the most simple stone, that the ancient alchemists would use a liquid in fermentation in place of an incubator. This is not very convenient because the liquid must be changed every 2 or 3 weeks.

The simplest incubator consists of a polystyrene box: place inside the box a 5 to 10 watt electrical resistance heat, or a light bulb of the same wattage, and let the neck of the round bottom flask go through the cover. Also, place a thermometer going through the cover which should indicate the inside temperature. This incubator has a drawback: the inside temperature progressively varies with the room temperature but it is good enough for the elixirs; on the other hand, it is not suitable at all for the stone unless it is placed in a room where the temperature is truly constant, like a cellar for instance.

The second incubator we created is made of an old refrigerator: remove the refrigerator compressor etc., and replace it with a 20 to 30 watt resistance heater or a light bulb and a thermostat. The variations of temperature are much smaller here and there is a significant volume of space which is available to allow several experiments at once. To avoid the thermal shock caused by the opening of the door, leave a heat sink inside which consists of a flask filled with 4 to 5 liters of water. A thermostat regulates the temperature at the heat you wish. However, if it cuts off the power, for instance at 44°C (111.2°F), it only re-establishes it at 40°C (140°F) or even 38°C (100.4°F) which is a variation of temperature that is too great for incubation.

We shall now describe a device which enables us to consider long term operations, a year long for example, with very small temperature variations. The principal element is a metallic reservoir of cubical shape, without cover, with a 20 cm (7.87 in.) side for instance. The thermal insulation is made with polystyrene foam. This material cannot take a high temperature. But the passage from the white stage of the Work to the red stage, with an undetermined spirit, doesn't require a temperature higher than 70°C (158°F). The insulated box will be made so that there is a 10 cm sealed space under the cube, so the air won't be able to circulate between the lower cavity and the top of the reservoir (see Figure #1).

In a 20 x 20 cm container, you can put four 250 to 500 ml round bottom flasks. You should add some mechanical system to hold the flasks in place. Of course, the reservoir will be filled with water up to 2 or 3 cm from the top. Methyl alcohol should be added to the water to avoid its putrefaction. The flasks can have three possible positions: so that the necks are out of the water, or just above the surface of the water or totally submerged. Place on the top a very thick cover made of polystyrene into which you bore a hole for the thermometer. Since the flasks are going to be in water, the cover can be removed for a few moments without any risk of a serious temperature drop in the flasks.
The Philosophers of Nature

Mineral Alchemy Lesson 16


**Heating:** the use of a thermostat in the lower cavity is acceptable because the thermal inertia of water will considerably reduce the variations of temperature of the air of the lower cavity.

If you are a good electronic technician you can set up a completely regulated system. We prefer the solution of heating using 12 volts or less because it allows us to safely incorporate a car battery in this circuit. This way, a 3 or 4 days power failure won't inconvenience us. *We do not give any details on these two last solutions because those of you who choose them must be able to realize them.*

Since the wattage used in the heating is low, the increase of the temperature is very slow. It is better, in the beginning of the operation, to pour in water already at the temperature you wish. A thin layer of oil on the water prevents evaporation. Anticipate beforehand that submerging four 500 ml flasks will raise the water level by 5 cm, in a 20 x 20 cm cube.

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**Ora et Laboral**

**THE PHILOSOPHERS OF NATURE**

Figure #1
THE EPISTLE

OF

JOHN PONTANUS

Mentioned in the Preface of

Artephius his secret

Book.

Wherein he bears witness of the Book translated out of the Latin copy Extant in the third of Theatrum Chymicum at the 775th Page.

Faithfully re-typed by a meer student of the Hermetic Art. 1976
I John Pontanus have travelled through many Countrys that I might know some certainty of the Philosophers Stone, and going through as it were all the world I found many false deceivers but no true Philosophers yet continually studing and making many doubts, at the length I found the truth, but when I knew the matter in general, I yet erred two hundred times before I could attain to the true matter with the operation and practice thereof.

First I began to work with the matter by putrefaction nine months together and I found nothing, then I put it into Balneum Mariae for a certain time and therein I likewise erred, afterwards I put it into the fire of calcination for three months space and I wrought amiss, I tried all kinds of distillations and sublimations (as the Philosophers Gibor Archolaus and all the rest either say or seem to say) and I found nothing. In short I assayed to perfect the subject of the whole Art of Alchemy by all means possible to be devised as by dung baths, ashes and other fires of divers kinds which are found in the Philosophers Books, but I found no good in them; wherefore I studied three whole years in the Books of the Philosophers, especially in Hermes, alone whose brief words do comprehend the whole Stone, though he spoke obscurely of the Superior and Inferior (of that which is above and that which is below) of heaven and earth therefore our instrument which brings the matter into being in the beginning, second and thrid work, is not the fire of a bath nor of dung, nor of ashes, nor of the other fires which the Philosophers have put in their Books. What fire is it then which perfects the whole work from the beginning to the ending? Surely the Philosophers have concealed it, but I being moved with pity will declare it unto you together with the compliment of the whole work.

The Philosophers Stone therefore is one, but it has many
names and before you know it, it will be very difficult, for it is watry, airy, fiery, earthy, phlegmatic, choloric and melancholy. For it is Sulphurous and it is likewise Argent-vive and it has many superfluities, which by the living God are turned into the true essence, our fire being the means and not separate anything from the subject thinking it to be necessary, he truly knows nothing at all in Philosophy, for that which is superfluous, unclean, filthy, feculent and in short the whole substance of the subject is perfected into a fixed spiritual body by the means of our fire, and this the wise men never revealed, and therefore few do come unto the Art thinking there is some such superfluous or unclean thing.

Now we must see and find out the properties of our fire, and whether it agree to our matter after the manner that I have said, to wit, that it may be transmuted, whereas that fire does burn the matter, it separates nothing from the matter, it divides not the pure parts from the impure, as all the Philosophers say, but it turns the whole subject into purity. It does not sublime as Geber makes his sublimations; Arnold likewise and others speaking of sublimations and distillations to be done in a short time. It is mineral, equil, continual, it vapours not except it be too much stirred up, it partakes of Sulphur, it is taken from elsewhere than from the matter, it pulls down all things, it dissolves and congeals, likewise it both congeals and calcines and it is very artifical to find out and is a compendious and near way without any cost, at least with small cost, and that firing is it with a mean firing, for with a soft fire all the whole work is perfected and it performs withall, all the divers sublimations. They that should read Geber and all the other Philosophers, tho they should live an 100,000 years, could not comprehend it, because that fire is found by deep and profound meditations only, and then it may be gathered
out of books and not before and therefore the error of this
Art is not to find the fire which turns the whole matter into
the true Stone of the Philosophers, and therefore study upon
it, for if I had found that first, I had never erred 200 times
in my practice upon the matter, wherefore I do not marvel if so
many great and wise men have not attained to the work; they do
err, they have erred, they will err because the Philosophers
have not put the proper agent, save only one which is named
Artephius, but he speaks for himself or by himself, and unless
I had read Artephius and let him speak, I had never come to the
compliment of the work, but the practic is this: Let it be taken
and ground with a physical confusion as diligently as may be,
and let it be set upon the fire, and let the proportion of the
fire be known, to wit, that it only stir up the matter, and in
a short time that fire without a laying on of hands will acc-
complish the whole work, because it will putrefy, corrupt, en-
gender and perfect and make to appear the three principle colours,
black, white and red, and by the means of our fire the medicine
will be multiplied if it be joined with the crude matter, not
only in quality but also in virtue; with all thy strength there-
fore search out this fire, and you shall attain your wish, be-
cause it does the whole work and is the key of the Philosophers,
which they never revealed but if thou muse well and profoundly
upon these things that have been spoken concerning the properties
of the fire you may know it, otherwise not.

I being moved with pity have written these things, but that
I may satisfy you fully, this fire is not transmuted with the
water; these things therefore I thought it to say and to warn
the prudent that they spend not their money unprofitably, but
know what they ought to look after, by this means they may come
to the truth of the Art and not otherwise. Farewell.

FINIS
The Hermetic Philosophy.

I attract all those seeking God and the truth, those alone will find the art. I am the Magnet-Stone of divine love; attracting the iron-hard men on the road to the truth.

**Prima Materia.**

I am the moisture which preserves everything in nature and makes it live. I pass from the upper to the lower planes: I am the heavenly dew and the fat of the land; I am the fiery water and the watery fire; nothing may live without me in time; I am close to all things yes; in and through all things, nevertheless unknown. Nevertheless I only am in the grasp of the Philosophers. I unfold and fold up again. Bringing contentment to the artists. Without me thou canst do nothing. Furthering any of your affairs. Therefore fear God, pray and work in patience, if you find me your wants would cease and you have a merciful God who befriendeth thee and givest thee whatsoever thy heart may desire.

This moisture must be caught, lest it should change into vapor or fume.

The two vapors or fumes are the roots of the art.

The Prima Materia derives its existence from the Fait, the Word of creation. And this Word comes from the Father who is the creator of all things, and the Spirit radiates from both: This is God’s life giving air. Then, too, air brings to life everything within the elements. The fire warms all things. The water refreshes. Delights and saturates all things. And the nitrous earth, Mother-like, nourishes and sustains all things; the air was born out of fire, and in turn makes the fire born, that it may live, but air in the form of water is food for the fire, and the fire burns into this element: Water and dew of the ground, the greasy fat dew of the ground, the earth as keeper of nitrous salt nourishes it. For the womb of the earth is the sulphuric nitrous salt of nature, the one good thing God has created in this visible world.

The same Salt-Mother of the elements is the nitrous, eleninious and spiritual gymnastic water; earth or crystal, which has Nature in its womb, a Son of the Sun, and a Daughter of the Moon. It is a Hermaphrodite, born out of the wind, a phoenix living in fire, a pelican, reviving his dear young ones with its blood; the young phoenix, drowned in the water, whose nurse is the earth, whose Mother is the wind, whose Father is the fire, the water her caretaker and drink, one stone and no stone, one water and no water, nevertheless a stone of living power and a water of living might; a sulphur, a mercury, a salt, hidden deep in nature, and which no fool has ever known nor seen.

Deus vendit sua dona pro labore.
JERUSALEM

The Emanation of The Giant Albion

1804 Printed by W. Blake 5th Molton St.

PLATE 1

[Frontispiece]

[Above the archway:]
There is a Void, outside of Existence, which if enter'd into
Englobes itself & becomes a Womb, such was Albions Couch
A pleasant Shadow of Repose call'd Albions lovely Land
His Sublime & Pathos become Two Rocks fix'd in the Earth
His Reason his Spectrous Power, covers them above
Jerusalem his Emanation is a Stone laying beneath
O [Albion behold Pitying] behold the Vision of Albion

[On right side of archway:]
Half Friendship is the bitterest Enmity said Los
As he enter'd the Door of Death for Albions sake Inspired
The long sufferings of God are not for ever there is a Judgment

[On left side, in reversed writing:]
Every Thing has its Vermin O Spectre of the Sleeping Dead!

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PLATE 3

SHEEP  GOATS

To the Public

After my three years slumber on the banks of the Ocean, I
again display my Giant forms to the Public: My former Giants &
Fairies having receiv'd the highest reward possible: the
[love] and [friendship] of those with whom to
be connected, is to be [blessed]: I cannot doubt that
this more consolidated & extended Work, will be as kindly
received

The Enthusiasm of the following Poem, the Author hopes
[no Reader will think presumptuousness or arroganc[e] when he is
reminded that the Ancients acknowledge their love to their
Deities, to the full as Enthusiastically as I have who
Acknowledge mine for my Saviour and Lord, for they were wholly
absorb'd in their Gods.] I also hope the Reader will
be with me, wholly One in Jesus our Lord, who is the God [of
Fire] and Lord [of Love] to whom the Ancients
look'd and saw his day afar off, with trembling & amazement.

The Spirit of Jesus is continual forgiveness of Sin: he who
waits to be righteous before he enters into the Saviours kingdom,
the Divine Body; will never enter there. I am perhaps the most
sinful of men! I pretend not to holiness! yet I pretend to love,
to see, to converse with daily, as man with man, & the more to
have an interest in the Friend of Sinners. Therefore
[Dear] Reader, [forgive] what you do not
approve, & [love] me for this energetic exertion of my
talent.

Reader! [lover] of books! [lover] of
heaven,
And of that God from whom [all books are given,]
Who in mysterious Sinai's awful cave
To Man the wond'rous art of writing gave,
Again he speaks in Thunder and in Fire!
Thunder of Thought, & flames of fierce desire:
Even from the depths of Hell his voice I hear,
Within the unfathom'd caverns of my Ear.
Therefore I print; nor vain my types shall be:
Heaven, Earth & Hell, henceforth shall live in harmony
Of the Measure, in which
the following Poem is written

We who dwell on Earth can do nothing of ourselves, every
thing is conducted by Spirits, no less than Digestion or Sleep.
[to Note the last words of Jesus, <Greek>e'do'don 'no'i
'p'a's'a 'e'zo'u's't'a 'e'n o'u'r'a'n'o k'a'i 'e'p'i 'g'e's
</Greek>]

When this Verse was first dictated to me I consider'd a
Monotonous Cadence like that used by Milton & Shakspeare & all
writers of English Blank Verse, derived from the modern bondage
of Rhyning; to be a necessary and indispensible part of Verse.
But I soon found that

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in the mouth of a true Orator such monotony was not only awkward,
but as much a bondage as rhyme itself. I therefore have produced
a variety in every line, both of cadences & number of syllables.
Every word and every letter is studied and put into its fit
place: the terrific numbers are reserved for the terrific
parts—the mild & gentle, for the mild & gentle parts, and the
prosaic, for inferior parts: all are necessary to each other.
Poetry Fetter'd, Fetters the Human Race! Nations are Destroy'd,
or Flourish, in proportion as Their Poetry Painting and Music,
are Destroy'd or Flourish! The Primeval State of Man, was Wisdom,
Art, and Science.
Of the Sleep of Ulro! and of the passage through Eternal Death! and of the awaking to Eternal Life.

This theme calls me in sleep night after night, & ev’ry morn Awakes me at sun-rise, then I see the Saviour over me Spreading his beams of love, & dictating the words of this mild song.

Awake! awake O sleeper of the land of shadows, wake! expand! I am in you and you in me, mutual in love divine: Fibres of love from man to man thro Albions pleasant land. In all the dark Atlantic vale down from the hills of Surrey A black water accumulates, return Albion! return! Thy brethren call thee, and thy fathers, and thy sons, Thy nurses and thy mothers, thy sisters and thy daughters Weep at thy souls disease, and the Divine Vision is darkend: Thy Emanation that was wont to play before thy face, Beaming forth with her daughters into the Divine bosom Where hast thou hidden thy Emanation lovely Jerusalem From the vision and fruition of the Holy-one? I am not a God afar off, I am a brother and friend; Within your bosoms I reside, and you reside in me: lo! we are One; Forgiving all Evil; Not seeking recompense! Ye are my members O ye sleepers of Beulah, land of shades! But the perturbed Man away turns down the valleys dark; [Saying. We are not One: we are Many, thou most simulative] Phantom of the over heated brain! shadow of immortality! Seeking to keep my soul a victim to thy Love! which binds - 146 -

Man the enemy of man into deceitful friendships: Jerusalem is not! her daughters are indefinite: By demonstration, man alone can live, and not by faith. My mountains are my own, and I will keep them to myself! The Malvern and the Chevist, the Wolds Plinlimmon & Snowdon Are mine. here will I build my Laws of Moral Virtue! Humanity shall be no more: but war & princedom & victory! So spoke Albion in jealous fears, hiding his Emanation Upon the Thames and Medway, rivers of Beulah: dissembling His jealousy before the throne divine, darkening, cold! PLATE 5 The banks of the Thames are clouded! the ancient porches of Albion are Darken’d! they are drawn thro’ unbounded space, scatter’d upon The Void in incoherent despair! Cambridge & Oxford & London, Are driven among the starry wheels, rent away and dissipated, In Chasms & Abysses of sorrow, enlar’gd without dimension, terrible[.] Albions mountains run with blood, the cries of war & of tumult Resound into the unbounded night, every Human perfection Of mountain & river & city, are small & wither’d & darken’d Can is a little stream! Ely is almost swallowd up! Lincoln & Norwich stand trembling on the brink of Udan-Adan! Wales and Scotland shrink themselves to the west and to the north! Mourning for fear of the warriors in the Vale of Entuthon-Benython Jerusalem is scatterd abroad like a cloud of smoke thro’ non-entity: Moab & Azenon & Amalek & Canaan & Egypt & Aram Recieve her little-ones for sacrifices and the delights of cruelty Trembling I sit day and night, my friends are astonish’d at me. Yet they forgive my wanderings, I rest not from my great task! To open the Eternal Worlds, to open the immortal Eyes Of Man inwards into the Worlds of Thought: into Eternity Ever expanding in the Bosom of God. the Human Imagination O Saviour pour upon me thy Spirit of meekness & love: Annihilate the Selfhood in me, be thou all my life! Guide thou my hand which trembles exceedingly upon the rock of ages, While I write of the building of Golgonooza, & of the terrors of Entuthon: Of Hand & Hyle & Coban, of Kwantok, Peacheey, Breeton, Slayd & Hutton: Of the terrible sons & daughters of Albion. and their Generations.

Scofield! Kox, Kotope and Bowen, revolve most mightily upon The Furnace of Los: before the eastern gate bending their fury. They war, to destroy the Furnaces, to desolate Golgonooza: And to devour the Sleeping Humanity of Albion in rage & hunger.

They revolve into the Furnaces Southward & are driven forth Northward Divided into Male and Female forms time after time. From these Twelve all the Families of England spread abroad. The Male is a Furnace of beryll; The Female is a golden Loom;
I behold them and their rushing fires overwhelm my Soul,
In Londons darkness; and my tears fall day and night,
Upon the Emanations of Albions Sons! the Daughters of Albion
Names anciently rememberd, but now contemn'd as fictions!
Although in every bosom they controul our Vegetative powers.

These are united into Tirzah and her Sisters, on Mount Gilead,
Cambel & Gwendolen & Cwornwen & Cordella & Ignoe.
And these united into Rahab in the Covering Cherub on Euphrates
Owinverra & Owinefred, & Gonorill & Sabrina beautiful.
Estrela, Mehetabel & Ragan, Lovely daughters of Albion
They are the beautiful Emanations of the Twelve Sons of Albion
The Starry Wheels revolv'd heavily over the Furnaces;
Drawing Jerusalem in anguish of maternal love,
Eastward a pillar of a cloud with Vala upon the mountains
Howling in pain, redounding from the arms of Beulahs Daughters,
Out from the Furnaces of Los above the head of Los.
A pillar of smoke writhing afar into Non-Entity, redounding
Till the cloud reaches afar outstretch'd among the Starry Wheels
Which revolve heavily in the mighty Void above the Furnaces

O what avail the loves & tears of Beulahs lovely Daughters
They held the Immortal Form in gentle bands & tender tears
But all within is open'd into the deeps of Entuthon Benython
A dark and unknown night, indefinite, unmeasurable, without end.
Abstract Philosophy warring in enmity against Imagination
(Which is the Divine Body of the Lord Jesus. blessed for ever).
And there Jerusalem wanders with Vala upon the mountains,
Attracted by the revolutions of those Wheels the Cloud of smoke
Immense, and Jerusalem & Vala weeping in the Cloud
Wander away into the Chaotic Void, lamenting with her Shadow
Among the Daughters of Albion, among the Starry Wheels;
Lamenting for her children, for the sons & daughters of Albion
Los heard her lamentations in the deeps afar! his tears fall
Incessant before the Furnaces, and his Emanation divided in pain,
Eastward toward the Starry Wheels. But Westward, a black Horror,
PLATE 6
His spectre driv'n by the Starry Wheels of Albions sons, black
and
Opake divided from his back; he labours and he mourns!

For as his Emanation divided, his Spectre also divided
In terror of those starry wheels: and the Spectre stood over Los
Howling in pain: a blackning Shadow, blackning dark & opake
Cursing the terrible Los: bitterly cursing him for his friendship
To Albion, suggesting murderous thoughts against Albion.

Los rag’d and stamp’d the earth in his might & terrible wrath!
He stood and stamp’d the earth! then he throw down his hammer in
rage &
In fury: then he sat down and wept, terrified! Then arose
And chaunted his song, labouring with the tongs and hammer:
But still the Spectre divided, and still his pain increas’d!

In pain the Spectre divided: in pain of hunger and thirst:
To devour Los’s Human Perfection, but when he saw that Los

PLATE 7
Was living: panting like a frightened wolf, and howling
He stood over the Immortal, in the solitude and darkness:
Upon the darkning Thames, across the whole Island westward.
A horrible Shadow of Death, among the Furnaces: beneath
The pillar of folding smoke; and he sought by other means,
To lure Los: by tears, by arguments of science & by terrors:
Terrors in every Nerve, by spasms & extended pains:
While Los answer’d unterrified to the opake blackening Fiend

And thus the Spectre spoke: wilt thou still go on to destruction?
Till thy life is all taken away by this deceitful Friendship?
He drinks thee up like water! like wine he pours thee
Into his tuns: thy Daughters are trodden in his vintage
He makes thy Sons the trampling of his bulls, they are plow’d
And harrowd for his profit, lo! thy stolen Emanation
Is his garden of pleasure! all the Spectres of his Sons mock thee
Look how they scorn thy once admired palaces! now in ruins
Because of Albion! because of deceit and friendship! For Lo!
Hand has peopled Babel & Nineveh: Hyle, Ashur & Aram:
Cobans son is Nimrod: his son Cush is adjoind to Aram,
By the Daughter of Babel, in a woven mantle of pestilence & war.
They put forth their spectrous cloudy sails; which drive their
immense
Constellations over the deadly deeps of indefinite Udan-Adan
Kox is the Father of Shem & Ham & Japheth, he is the Noah
Of the Flood of Udan-Adan. Hutn is the Father of the Seven
From Enoch to Adam; Schofield is Adam who was New-
Created in Eden. I saw it indignant, & thou art not moved!
This has divided thee in sunder: and wilt thou still forgive?
O! thou seest not what I see! what is done in the Furnaces.
Listen, I will tell thee what is done in moments to thee unknown:
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Luvah was cast into the Furnaces of affliction and sealed,
And Vala fed in cruel delight, the Furnaces with fire:
Stern Urizen beheld; urgd by necessity to keep
The evil day afar, and if perchance with iron power
He might avert his own despair: in woe & fear he saw
Vala incircle round the Furnaces where Luvah was clos’d:
With joy he heard his howlings, & forgot he was her Luvah,
Whit whom she liv’d in bliss in times of innocence & youth!
Vala comes from the Furnace in a cloud, but wretched Luvah
Is howling in the Furnaces, in flames among Albions Spectres,
To prepare the Spectre of Albion to reign over thee O Los, Forming the Spectres of Albion according to his rage:
To prepare the Spectre sons of Adam, who is Scofield: the Ninth Of Albions sons, & the father of all his brethren in the Shadowy Generation. Cambel & Gwendolen move webs of war & of Religion, to involve all Albions sons, and when they had Involved eight; their webs roll’d outwards into darkness And Scofield the Ninth remained on the outside of the Eight And Kox, Kotope, & Bowen, One in him, a Fourfold Wonder Involved eight—Such are the Generations of the Giant Albion, To separate a Law of Sin, to punish thee in thy members.

Los answer’d. Altho’ I know not this! I know far worse than this: I know that Albion hath divided me, and that thou O my Spectre, Hast just cause to be irritated: but look steadfastly upon me: Comfort thyself in my strength the time will arrive when all Albions injuries shall cease, and when we shall Embrace him tenfold bright, rising from his tomb in immortality. They have divided themselves by wrath. they must be united by Pity: let us therefore take example & warning O my Spectre, O that I could abstain from wrath! O that the Lamb Of God would look upon me and pity me in my fury. In anguish of regeneration! in terrors of self annihilation: Pity must join together those whom wrath has torn in sunder, And the Religion of Generation which was meant for the destruction Of Jerusalem, become her covering, till the time of the End. O holy Generation! [Image] of regeneration! O point of mutual forgiveness between Enemies! Birthplace of the Lamb of God incomprehensible! The Dead despise & scorn thee, & cast thee out as accursed: Seeing the Lamb of God in thy gardens & thy palaces: Where they desire to place the Abomination of Desolation. Hand sits before his furnace: scorn of others & furious pride: Freeze round him to bars of steel & to iron rocks beneath His feet: indignant self-righteousness like whirlwinds of the north:

PLATE 8
Rose up against me thundering from the Brook of Albions River

From Ranelagh & Strumboolo, from Cromwells gardens & Chelsea The place of wounded Soldiers. but when he saw my Mace Whirl’d round from heaven to earth, trembling he sat: his cold Poisons rose up: & his sweet deceits cover’d them all over With a tender cloud. As thou art now; such was he O Spectre I know thy deceit & thy revenges, and unless thou desist I will certainly create an eternal Hell for thee. Listen! Be attentive! be obedient! lo the Furnaces are ready to receive thee. I will break thee into shivers! & melt thee in the furnaces of death; I will cast thee into forms of abhorrence & torment if thou Desist not from thine own will, & obey not my stern command! I am close up from my children: my Emanation is dividing And thou my Spectre art divided against me. but mark I will compel thee to assist me in my terrible labours. To beat These hypocritic Selfhoods on the Anvils of bitter Death I am inspired: I act not for myself: for Albions sake I will compell thee to assist me in my terrible labours. To beat These hypocritic Selfhoods on the Anvils of bitter Death I am inspired: I act not for myself: for Albions sake

While Los spake, the terrible Spectre fell shuddering before him Watching his time with glowing eyes to leap upon his prey Los open’d the Furnaces in fear. the Spectre saw to Babel & Shinar Across all Europe & Asia. he saw the tortures of the Victims. He saw now from the outside what he before saw & felt from within He saw that Los was the sole, uncontrolld Lord of the Furnaces Suck into his furnace. the Spectre saw to Babel & Shinar Watching his time with glowing eyes to leap upon his prey While Los spoke, the terrible Spectre fell shuddering before him Watching his time with glowing eyes to leap upon his prey Los open’d the Furnaces in fear. the Spectre saw to Babel & Shinar Across all Europe & Asia. he saw the tortures of the Victims. He saw now from the outside what he before saw & felt from within He saw that Los was the sole, uncontrolld Lord of the Furnaces Groaning he kneeld before Los’s iron-shod feet on London Stone, Hungring & thirsting for Los’s life yet pretending obedience. While Los pursud his speech in threatnings loud & fierce. Thou art my Pride & Self-righteousness: I have found thee out: Thou art reveal’d before me in all thy magnitue & power Thy Uncircumcised pretences to Chastity must be cut in sunder! Thy holy wrath & deep deceit cannot avail against me Nor shalt thou ever assume the triple-form of Albions Spectre For I am one of the living: dare not to mock my inspired fury If thou wast cast forth from my life! if I was dead upon the mountains Thou mightest be pitied & loved: but now I am living; unless Thou mightest be pitied & loved: but now I am living; unless Thou abstain ravening I will create an eternal Hell for thee. Take thou this Hammer & in patience heave the thundering Bellows Take thou these Tongs: strike thou alternate with me: labour obedient

Hand & Hyle & Koban: Skofield, Kox & Kotope, labour mightily In the Wars of Babel & Shinar, all their Emanations were Condens’d. Hand has absorbd all his Brethren in his might All the infant Loves & Graces were lost, for the mighty Hand

PLATE 9
Condens’d he Emanations into hard opake substances. And his infant thoughts & desires, into cold, dark, cliffs of death. His hammer of gold he siezed; and his anvil of adamant. He siezed the bars of condens’d thoughts, to forge them: Into the sword of war: into the bow and arrow: Into the thundering cannon and into the murdering gun I saw the limbs fore’d for exercise, contend’d: & the beauty of Eternity, look’d upon as deformity & loveliness as a dry tree: I saw disease forming a Body of Death around the Lamb
Of God, to destroy Jerusalem, & to devour the body of Albion
By war and stratagem to win the labour of the husbandman:

Awkwardness arm'd in steel: folly in a helmet of gold:
Weakness with horns & talons: ignorance with a rav'ning beak!

Every Emanative joy forbidden as a Crime:
And the Emanations buried alive in the earth with pomp of religion:

Inspiration deny'd; Genius forbidden by laws of punishment:
I saw terrified; I took the sighs & tears, & bitter groans:
I lifted them into my Furnaces; to form the spiritual sword.
That lays open the hidden heart: I drew forth the pang
Of sorrow red hot: I workd it on my resolute anvil:
I heated it in the flames of Hand, & Hyle, & Coban
Nine times; Gwendolen & Cambel & Guineverra
Are melted into the gold, the silver, the liquid ruby,
The crysolite, the topaz, the jacinth, & every precious stone,
Loud roar my Furnaces and loud my hammer is heard:
I labour day and night, I behold the soft affections
Condense beneath my hammer into forms of cruelty
But still I labour in hope, tho' still my tears flow down.
That he who will not defend Truth, may be compelld to defend
A Lie: that he may be snared and caught and snared and taken
That Enthusiasm and Life may not cease: arise Spectre arise!

Thus they contended among the Furnaces with groans & tears;
Groaning the Spectre heav'd the bellows, obeying Los's frowns;
Till the Spaces of Erin were perfected in the furnaces
And into the valleys of the Anvils of Death
And into the mountains of the Anvils & of the heavy Hammers
Till he should bring the Sons & Daughters of Jerusalem to be
The Sons & Daughters of Los that he might protect them from Albions dread Spectres; storming, loud, thunderous & mighty
The Bellows & the Hammers move compell'd by Los's hand.

And this is the manner of the Sons of Albion in their strength
They take the Two Contraries which are call'd Qualities, with which

Every Substance is clothed, they name them Good & Evil
From them they make an Abstract, which is a Negation
Not only of the Substance from which it is derived
A murderer of its own Body: but also a murderer
Of every Divine Member: it is the Reasoning Power
An Abstract objecting power, that Negatives every thing
This is the Spectre of Man: the Holy Reasoning Power
And in its Holiness is closed the Abomination of Desolation
Therefore Los stands in London building Golgonooza
Compelling his Spectre to labours mighty; trembling in fear
The Spectre weeps, but Los unmov'd by tears or threats remains

I must Create a System, or be enslav'd by another Mans
I will not Reason & Compare: my business is to Create
So Los, in fury & strength: in indignation & burning wrath
Shuddring the Spectre howls. his howlings terrify the night
He stamps around the Anvil, beating blows of stern despair
He curses Heaven & Earth, Day & Night & Sun & Moon
Cities & Nations, Families & Peoples, Tongues & Laws
Driven to desperation by Los's terrors & threatening fears
Los cries, Obey my voice & never deviate from my will
And I will be merciful to thee: be thou invisible to all
To whom I make thee invisible, but chief to my own Children
O Spectre of Urthona: Reason not against their dear approach
Nor them obstruct with thy temptations of doubt & despair
O Shame O strong & mighty Shame I break thy brazen fetters
If thou refuse, thy present torments will seem southern breezes
To what thou shalt endure if thou obey not my great will.

The Spectre answer'd. Art thou not ashamed of those thy Sins
That thou callest thy Children? in the Law of God commands
That they be offered upon his Altar: O cruelty & torment
For thane are also mine! I have kept silent hitherto,
Concerning my chief delight: but thou hast broken silence
Now I will speak my mind! Where is my lovely Enitharmon
O thou my enemy, where is my Great Sin?  She is also thine
I said: Now is my grief at worst: incapable of being
Surpassed: but every moment it accumulates more & more
It continues accumulating to eternity! the joys of God advance
For he is Righteous: he is not a Being of Pity & Compassion
He cannot feel Distress: he feeds on Sacrifice & Offering:
Delighting in cries & tears & clothed in Holiness & solitude
But my griefs advance also, for ever & ever without end
O that I could cease to be! Despair! I am Despair

Created to be the great example of horror & agony: also my
Prayer is vain I called for compassion: compassion mockd
Mercy & pity throw the grave stone over me & with lead
And iron, bound it over me for ever: Life lives on my Consuming: & the Almighty hath made me his Contrary
To be all evil, all reversed & for ever dead: knowing
And seeing life, yet living not; how can I then behold
And not tremble; how can I be beheld & not abhorr'd

So spoke the Spectre shuddring, & dark tears ran down his shadowy face
Which Los wiped off, but comfort none could give! or beam of hope
Yet ceasd he not from labouring at the roarings of his Forge
With iron & brass Building Golgonooza in great contendings
Till his Sons & Daughters came forth from the Furnaces
At the sublime Labours for Los. compelld the invisible Spectre

PLATE 11
To labours mighty, with vast strength, with his mighty chains,
In pulsations of time, & extensions of space, like Urns of Beulah
With great labour upon his anvils, & in his ladles the Ore
He lifted, pouring it into the clay ground prepar’d with art;
Striving with Systems to deliver Individuals from those Systems;
That whenever any Spectre began to devour the Dead,
He might feel the pain as if a man gnawd his own tender nerves.

Then Erin came forth from the Furnaces, & all the Daughters of
Beulah
Came from the Furnaces, by Los’s mighty power for Jerusalems
Sake: walking up and down among the Spaces of Erin:
And the Sons and Daughters of Los came forth in perfection
lovely!
And the Spaces of Erin reach’d from the starry height, to the
starry depth.

Los wept with exceeding joy & all wept with joy together!
They feared they never more should see their Father, who
Was built in from Eternity, in the Cliffs of Albion.

But when the joy of meeting was exhausted in loving embrace;
Again they lament. O what shall we do for lovely Jerusalem?
To protect the Emanations of Albions mighty ones from cruelty?
Sabrina & Ignoge begin to sharpen their beamy spears
Of light and love: their little children stand with arrows of
gold:
Ragan is wholly cruel Scofield is bound ill iron armour!
He shoots beneath Jerusalems walls to undermine her foundations!
A shadow animated by thy tears O mournful Jerusalem!

PLATE 12
Why wilt thou give to her a Body whose life is but a Shade?.
Her joy and love, a shade: a shade of sweet repose:
But animated and vegetated, she is a devouring worm:
What shall we do for thee O lovely mild Jerusalem?

And Los said. I beheld the finger of God in terrors!
Albion is dead! his Emanation is divided from him!
But I am living! yet I feel my Emanation also dividing
Such thing was never known! O pity me, thou all-piteous-one!
what shall I do! or how exist, divided from Enitharmon?
Yet why despair! I saw the finger of God go forth
Upon my Furnaces, from within the Wheels of Albions Sons:
Fixing their Systems, permanent: by mathematic power
Giving a body to Falshood that it may be cast off for ever.
with Demonstative Science piercing Apollyon with his own bow!
God is within, & without! he is even in the depths of Hell!

Such were the lamentations of the Labourers in the Furnaces!
And they appeared within & without incircling on both sides
The Starry Wheels of Albions Sons, with Spaces for Jerusalem:
And for Vala the shadow of Jerusalem: the ever mourning shade:
On both sides, within & without beaming gloriously!

Terrified at the sublime Wonder, Los stood before his Furnaces.
And they stood around, terrified with admiration at Erin’s Spaces
For the Spaces reach’d from the starry height, to the starry
depth;
And they builded Golgonooza: terrible eternal labour!

What are those golden builders doing? where was the burying-place
Of soft Ethinthus? near Tyburns fatal Tree? is that
Mild Zions hills most ancient promontory; near mournful
Ever weeping Paddington? is that Calvary and Golgotha?
Becoming a building of pity and compassion? Lo!
The stones are pity, and the bricks, well wrought affections:
Emweld with love & kindness, & the tiles engraven gold
Labour of merciful hands: the beams & rafters are forgiveness:
The mortar & cement of the work, tears of honesty: the nails,
And the screws & iron braces, are well wrought blamishments,
And well contrived words, firm fixing, never forgotten:
Always comforting the remembrance: the floors, humility,
The cielings, devotion: the hearths, thanksgiving:
Prepare the furniture O Lambeth in thy pitying looms!
Is wrought: Lambeth! the Bride the Lambs Wife loveth thee:
Thou art one with her & knowest not of self in thy supreme joy.

Go on, builders in hope: tho Jerusalem wanders far away,
Without the gate of Los: among the dark Satanic wheels.

Fourfold the Sons of Los in their divisions: and fourfold,
The great City of Golgonouza: fourfold toward the north
And toward the south Fourfold, & fourfold toward the east & west
Each within other toward the four points: that toward
Eden, and that toward the World of Generation,
And that toward Beulah, and that toward Ulro:
Ulro is the space of the terrible starry wheels of Albions sons:
But that toward Eden is walled up, till time of renovation:
Yet it is perfect in its building, ornaments & perfection.

And the Four Points are thus beheld in Great Eternity
West, the Circumference: South, the Zenith: North,
The Nadir: East, the Center, unapproachable for ever.
These are the four Faces towards the Four Worlds of Humanity
In every Man. Ezekiel saw them by Chebars flood.
And the Eyes are the South, and the Nostrils are the East.
And the Tongue is the West, and the Ear is the North.

And the North Gate of Golgonooza toward Generation;
Has four sculpturd Bulls terrible before the Gate of iron.
And iron, the Bulls: and that which looks toward Ulro,
Clay bak'd & enamel'd, eternal glowing as four furnaces:
Turning upon the Wheels of Albions sons with enormous power.
And that toward Beulah four, gold, silver, brass, & iron:

PLATE 13
And that toward Eden, four, fore'd of gold, silver, brass, &
iron.

The South, a golden Gate, has four Lions terrible, living!
That toward Generation, four, of iron carv'd wondrous:
That toward Ulro, four, clay bak'd, laborious workmanship
That toward Eden, four; immortal gold, silver, brass & iron.

The Western Gate fourfold, is closed: having four Cherubim
Its guards, living, the work of elemental hands, laborious task!
Like Men, hermaphroditic, each winged with eight wings.
That towards Generation, iron; that toward Beulah, stone;
That toward Ulro, clay: that toward Eden, metals.

But all closed up till the last day, when the graves shall yield
their dead.

The Eastern Gate, fourfold: terrible & deadly its ornaments:
Taking their forms from the Wheels of Albions sons; as cogs
are fored in a wheel, to fit the cogs of the adverse wheel.
That toward Eden, eternal ice, frozen in seven folds
Of forms of death: and that toward Beulah, stone:
The seven diseases of the earth are carved terrible.

And that toward Ulro, forms of war: seven enormities:
And that toward Generation, seven generative forms.

And every part of the City is fourfold; & every inhabitant,
fourfold.
And every pot & vessel & garment & utensil of the houses,
And every house, fourfold; but the third gate in every one
is closed as with a threefold curtain of ivory & fine linen &
ermine.
And Luban stands in middle of the City, a moat of fire.
Surrounds Luban, Los's Palace & the golden Looms of Cathedron.

And sixty-four thousand Genii, guard the Eastern Gate:
And sixty-four thousand Gnomes, guard the Northern Gate:
And sixty-four thousand Nymphs, guard the Western Gate:
And sixty-four thousand Fairies, guard the Southern Gate:

Around Golgonooza lies the land of death eternal; a Land
Of pain and misery and despair and ever brooding melancholy:
In all the Twenty-seven Heavens, numbered from Adam to Luther:
From the Blue Mundane Shell, reaching to the Vegetative Earth.

The Vegetative Universe, opens like a flower from the Earths
center:
In which is Eternity. It expands in Stars to the Mundane Shell
And there it meets Eternity again, both within and without,
And the abstract Voids between the Stars are the Satanic Wheels.

There is the Cave; the Rock; the Tree; the Lake of Udan Adan;
The Forest, and the Marsh, and the Pits of bitumen deadly;
The Rocks of solid fire: the Ice valleys: the Plains
Of burning sand: the rivers, catacra & lakes of Fire:
The Islands of the fiery Lakes: the Trees of Malice: Revenge:
And black Anxiety; and the Cities of the Salamandrine men:
(But whatever is visible to the Generated Man,
is a Creation of mercy & love, from the Satanic Void.)
The land of darkness flamed but no light, & no repose:
The land of snows of trembling, & of iron hail incessant:
The land of earthquakes: and the land of woven labyrinths:
The land of snares & traps & wheels & pit-falls & dire mills:
The Voids, the Solids, & the land of clouds & regions of waters:
With their inhabitants: in the Twenty-seven Heavens beneath
Beulah:
Self-righteousnesses conglomering against the Divine Vision:
A Concave Earth wondrous, Chasmal, Abyssal, Incoherent!
Forming the Mundane Shell: above; beneath: on all sides
surrounding
Golgonooza: Los walks round the walls night and day.

He views the City of Golgonooza, & its smaller Cities:
The Looms & Mills & Prisons & Work-houses of Og & Anak:
The Amalekite: the Canaanite: the Moabite: the Egyptian:
And all that has existed in the space of six thousand years:
Permanent, & not lost not lost nor vanished, & every little act,

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Word, work, & wish, that has existed, all remaining still
In those Churches ever consuming & ever building by the Spectres
Of all the inhabitants of Earth wailing to be Created:
Shadowy to those who dwell not in them, mere possibilities:
But to those who enter into them they see the only substances
For every thing exists & not one sigh nor smile nor tear.

PLATE 14
One hair nor particle of dust, not one can pass away.
He views the Cherub at the Tree of Life, also the Serpent,
Orc the first born cold in the south: the Dragon Urizen:
Tharmas the Vegetated Tongue even the Devouring Tongue:
A threefold region, a false brain: a false heart:
And false bowels: altogether composing the False Tongue,
Beneath Beulah: as a watry flame revolving every way
And as dark roots and stems: a Forest of affliction, growing
In seas of sorrow. Los also views the Four Females:
Ahania, and Enion, and Vala, and Enitharmon Lovely.
And from them all the lovely beaming Daughters of Albion,
Ahania & Enion & Vala, are three evanescent shades:
Enitharmon is a vegetated mortal Wife of Los:
His Emanation, yet his Wife till the sleep of death is past.
Such are the Buildings of Los! & such are the Woofs of
Enitharmon!

And Los beheld his Sons, and he beheld his Daughters:
Every one a translucent Wonder: a Universe within,
Increasing inwards, into length and breadth, and height:
Starry & glorious: and they every one in their bright loins:
Have a beautiful golden gate which opens into the vegetative
world:
And every one a gate of rubies & all sorts of precious stones
In their translucent hearts, which opens into the vegetative
world:
And every one a gate of iron dreadful and wonderful,
In their translucent heads, which opens into the vegetative world
And every one has the three regions Childhood: Manhood: & Age:
But the gate of the tongue: the western gate in thee is clos’d,
Having a wall builded against it: and thereby the gates
Eastward & Southward & Northward, are incircled with flaming
fires.

And Los beheld the mild Emanation Jerusalem eastward bending
Her revolutions toward the Starry Wheels in maternal anguish
Like a pale cloud arising from the arms of Beulahs Daughters:
In Entuthon Benyths deep Vales beneath Golgonooza.

PLATE 15
And Hand & Hyle rooted into Jerusalem by a fibre
Of strong revenge & Skofeld Vegetated by Reubens Gate

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In every Nation of the Earth till the Twelve Sons of Albion
Enrooted into every Nation: a mighty Polyapus growing
From Albion over the whole Earth: such is my awful Vision.
I see the Four-fold Man. The Humanity in deadly sleep
And its fallen Emanation. The Spectre & its cruel Shadow.
I see the Past, Present & Future, existing all at once
Before me: 0 Divine Spirit sustain me on thy wings!
That I may awake Albion from His long & cold repose.
For Bacon & Newton sheathd in dismal steel, their terrors hang
Like iron scourges over Albion, Reasonings like vast Serpents
Infold around my limbs, bruising my minute articulations

I turn my eyes to the Schools & Universities of Europe
And there behold the Loom of Locke whose webb ragers dire
Washed by the Water-wheels of Newton. black the cloth
In heavy wreathes folds over every Nation: cruel Works
Of many Wheels I view, wheel without wheel, with cogs tyrannic
Moving by compulsion each other: not as those in Eden: which
Wheel within Wheel in Freedom revolve in harmony & peace.

I see in deadly fear in London Los raging round his Anvil
Of death: forming an Ax of gold: the Four Sons of Los
Stand round him cutting the Fibres from Albions hills
That Albions Sons may roll apart over the Nations
While Reuben enroots his brethren in the narrow Cannaante
From the Limit Noah to the Limit Abram in whose Loins
Reuben in his Twelve-fold majesty & beauty shall take refuge
As Abraham flees from Chaldea shaking his goary locks
But first Albion must sleep, divided from the Nations

I see Albion sitting upon his Rock in the first Winter
And thence I see the Chaos of Satan & the World of Adam
When the Divine Hand went forth on Albion in the mid Winter
And at the place of Death when Albion sat in Eternal Death.

Among the Furnaces of Los in the Valley of the Son of Hinnom

PLATE 16
Hampstead Highgate Finchley Hendon Muswell hill: rage loud
Before Bromions iron Tongs & glowing Pocker reddening fierce
Hertfordshire blooms with Pierce Vegetation! in the Forests
The Oak frowns terrible, the Beech & Ash & Elm enroot
Among the Spiritual fires; loud the Corn fields thunder along
The Soldiers fife; the Harlots shriek; the Virgins dismal groan
The Parents fear: the Brothers jealousy: the Sisters curse
Beneath the Storms of Theotormon & the thundring Bellows
Heaves in the hand of Palamabron who in Londons darkness
Before the Anvil, watches the bellowing flames: thundering
The Hammer loud rages in Rintrahs strong grasp swinging loud

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Round from heaven to earth down falling with heavy blow
Dead on the Anvil, where the red hot wedge groans in pain
He queenes it in the black trough of his Forge; Londons River
Feeds the dread Forge, trembling & shuddering along the Valleys
Humber & Trent roll dreadful before the Seventh Furnace
And Tweed & Tyne anxius give up their Souls for Albions sake
Lincolnshire Derbyshire Nottinghamshire Leicestershire
From Oxfordshire to Norfolk on the Lake of Udan Adam
Labour within the Furnaces, walking among the Fires
With Ladles huge & iron Pokers over the Island white.
Scotsland pours out his Sons to labour at the Furnaces
Wales gives his Daughters to the Looms; England: nursing Mothers
Gives to the Children of Albion & to the Children of Jerusalem
From the blue Mundane Shell even to the Earth of Vegetation
Throughout the whole Creation which groans to be deliver'd.
Albion groans in the deep slumbers of Death upon his Rock.
Here Los fixd down the Fifty-two Counties of England & Wales
The Thirty-six of Scotland, & the Thirty-four of Ireland
With mighty power, when they fled out at Jerusalems Gates
Away from the Conflict of Luvah & Urizen, fixing the Gates
In the Twelve Counties of Wales & thence Gates looking every way
To the Four Points: conduct to England & Scotland & Ireland
And thence to all the Kingdoms & Nations & Families of the Earth
The Gate of Reuben in Carmarthenshire: the Gate of Simeon in Cardiganshire: & the Gate of Levi in Montgomeryshire
The Gate of Judah Merionethshire: the Gate of Dan Flintshire
The Gate of Naphthali, Radnorshire: the Gate of Gad Pembrokeshire
The Gate of Asher, Carnarvonshire the Gate of Issachar Brecknockshire
The Gate of Zebulun, in Anglesea & Sodor. so is Wales divided.
The Gate of Joseph, Denbighshire: the Gate of Benjamin Glamorganshire
For the protection of the Twelve Emanations of Albions Sons
And the Forty Counties of England are thus divided in the Gates
Of Reuben Norfolk, Suffolk, Essex. Simeon Lincoln, York
Lancashire
Dan. Cornwall Devon Dorset, Naphthali, Warwick Leicester Worcester
Issachar, Northampton Rutland Nottingham. Zebulen Bedford Houtng
Leic.
Joseph Stafford Shrops Heref. Benjamin, Derby Cheshire Monmouth
And Cumberland Northumberland Westmoreland & Durham are
Divided in the Gates of Reuben, Judah Dan & Joseph
And the Thirty-six Counties of Scotland, divided in the Gates
Of Reuben Kincard Hadddn Forfar, Simeon Ayr Argyll Banff
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Levi Edinburh Roxbro Ross. Judah, Aberdeen Berwik Dumfries
Dan Rute Caithnes Clackmann. Naphthali Naer Invernes Linlithgo
Gad Peebles Perth Renfuu. Asher Sutherland Sterling Wigtoun
Issachar Selkirk Dumbar Glasgo. Zebulen Orkney Shetland Skye
Joseph Elgin Lanerk Kinros. Benjamin Kromarty Murr Kirkubriht
Governing all by the sweet delights of secret amorous glances
In Enitharmons Halls builded by Los & his mighty Children
All things acted on Earth are seen in the bright Sculptures of
Los's Halls & every Age renues its powers from these Works
With every pathetic story possible to happen from Hate or
Wayward Love & every sorrow & distress is carved here
Every Affinity of Parents Marriages & Friendships are here
In all their various combinations wrought with wondrous Art
All that can happen to Man in his pilgrimage of seventy years
Such is the Divine Written Law of Horeb & Sinai:
And such the Holy Gospel of Mount Olivet & Calvary:
PLATE 17
His Spectre divides & Los in fury compells it to divide:
To labour in the fire, in the water, in the earth, in the air,
To follow the Daughters of Albion as the Hound follows the scent
Of the wild inhabitant of the forest, to drive them from his own:
To make a way for the Children of Los to come from the Furnaces
But Los himself against Albions Sons his fury bends, for he
dare not approach the Daughters openly lest he be consumed
In the fires of their beauty & perfection & be Vegetated beneath
Their Looms, in a Generation of death & resurrection to
forgetfulness
They woee Los continually to subdue his strength: he continually
Shews then his Spectre: sending him abroad over the four points
of heaven
In the fierce desires of beauty & in the tortures of repulse! He
is
The Spectre of the Living pursuing the Emanations of the Dead.
Shuddring they flee: they hide in the Druid Temples in cold
chastity:
Subdued by the Spectre of the Living & terrified by undisguisd
desires.
For Los said: Tho my Spectre is divided: as I am a Living Man
I must compel him to obey me wholly: that Enitharmon may not
Be lost: & lest he should devour Enitharmon: Ah me!
Pitieous image of my soft desires & loves: O Enitharmon!
I will compel my Spectre to obey: I will restore to thee thy
Children.
No one bruises or starves himself to make himself fit for
labour!
Tortmented with sweet desire for these beauties of Albion
They would never love my power if they did not seek to destroy
Enitharmon: Vala would never have sought & loved Albion
If she had not sought to destroy Jerusalem; such is that False
And Generating Love: a pretence of love to destroy love:
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Cruel hipocrisy unlike the lovely delusions of Beulah:
And cruel forms, unlike the merciful forms of Beulahs Night
They know not why they love nor wherefore they sicken & die
Calling that Holy Love: which is Envy Revenge & Cruelty
Which separated the stars from the mountains: the mountains from Man
And left Man, a little grovelling Root, outside of Himself.
Negations are not Contraries: Contraries mutually Exist:
But Negations Exist Not: Exceptions & Objections & Unbeliefs
Exist not: nor shall they ever be Organized for ever & ever:
If thou separate from me, thou art a Negation: a meer
Reasoning & Derogation from Me, an Objecting & cruel Spite
And Malice & Envy: but my Emanation, Alas! will become
My Contrary: O thou Negation, I will continually compell
Thee to be invisible to any but whom I please, & when
And where & how I please, and never! never! shalt thou be
Organized
But as a distorted & reversed Reflexion in the Darkness
And in the Non Entity: nor shall that which is above
Ever descend into thee: but thou shalt be a Non Entity for ever
And if any enter into thee, thou shalt be an Unquenchable Fire
And he shall be a never dying Worn, mutually tormented by
Those that thou tormentest, a Hell & Despair for ever & ever.

So los in secret with himself communed & Enitharmon heard
In her darkness & was comforted: yet still she divided away
In gnawing pain from Los's bosom in the deadly Night;
First as a red Globe of blood trembling beneath his bosom:[
Suspended over her he hung: he infolded her in his garments
Of wool: he hid her from the Spectre, in shame & confusion of
Face: in terrors & pains of Hell & Eternal Death, the
Trembling Globe shot forth Self-living & Los howld over it:
Feeding it with his groans & tears day & night without ceasing:
And the Spectrous Darkness from his back divided in temptations,
And in grinding agonies in threats! stiflings! & direful
strugglings.

Go thou to Skofield: ask him if he is Bath or if he is Canterbury
Tell him to be no more dubious: demand explicit words
Tell him: I will dash him into shivers, where & at what time
I please: tell Hand & Skofield they are my ministers of evil
To those I hate: for I can hate also as well as they!

PLATE 18
From every-one of the Four Regions of Human Majesty,
There is an Outside spread Without, & an Outside spread Within
Beyond the Outline of Identity both ways, which meet in One:
An orbed Void of doubt, despair, hunger, & thirst & sorrow.
Here the Twelve Sons of Albion, join'd in dark Assembly,

Jealous of Jerusalems children, ashamed'd of her little-ones
(For Vala produc'd the Bodies. Jerusalem gave the Souls)
Became as Three Immense Wheels, turning upon one-another
Into Non-Entity, and their thunders hoarse appall the Dead
Cast! Cast ye Jerusalem forth! The Shadow of delusions!
The Harlot daughter! Mother of pity and dishonourable forgiveness
Our Father Albions sin and shame! But father now no more!
Nor sons! nor hateful peace & love, nor soft complacencies
With transgressors meeting in brotherhood around the table,
Or in the porch or garden. No more the sinful delights
Of age and youth and boy and girl and animal and herb,
And river and mountain, and city & village, and house & family.
Beneath the Oak & Palm, beneath the Vine and Fig-tree.
In self-denial! -But War and deadly contention, Between
Father and Son, and light and love! All bold asperities
Of Haters met in deadly strife, rending the house & garden
The unforgiving porches, the tables of enmity, and beds
And chambers of trembling & suspicion, hatreds of age & youth
And boy & girl, & animal & herb, & river & mountain
And city & village, and house & family. That the Perfect,
May live in glory, redeem'd by Sacrifice of the Lamb
And of his children, before sinful Jerusalem. To build
Babylon the City of Vala, the Goddess Virgin-Mother.
She is our Mother! Nature! Jerusalem is our Harlot-Sister
Return'd with Children of pollution, to defile our House,
With Sin and Shame. Cast! Cast her into the Potters field.
Her little-ones. She must slay upon our Altars: and her aged
Parents must be carried into captivity, to redeem her Soul
To be for a Shame & a Curse, and to be our Slaves for ever

So cry Hand & Hyle the eldest of the fathers of Albions little-ones; to destroy the Divine Saviour; the Friend of Sinners,
Building Castles in desolated places, and strong Fortifications.
Soon Hand mightily devour'd & absorb'd Albions Twelve Sons.
Out from his bosom a mighty Polygus, vegetating in darkness,
And Hyle & Coban were his two chosen ones, for Emisseries
In War: forth from his bosom they went and return'd.
Like Wheels from a great Wheel reflected in the Deep.
Hoarse turn'd the Starry Wheels, rending a way in Albions Loins
Beyond the Night of Beulah. In a dark & unknown Night,
Outstretch'd his Giant beauty on the ground in pain & tears:

PLATE 19
His Children exil'd from his breast pass to and fro before him
His birds are silent on his hills, flocks die beneath his branches

His tents are fall'n! his trumpets, and the sweet sound of his harp
Are silent on his clouded hills, that belch forth stores & fire.
His milk of Cows, & honey of Bees, & fruit of golden harvest,
Is gather'd in the scorching heat, & in the driving rain:
Where once he sat he weary walks in misery and pain:
His Giant beauty and perfection fallen into dust:
Till from within his withered breast grown narrow with his woes:
The corn is turn'd to thistles & the apples into poison:
The voices of children in his tents, to cries of helpless
infants!
And self-exiled from the face of light & shine of morning,
In the dark world a narrow house! he wanders up and down,
Seeking for rest and finding none! and hidden far within,
His Eon weeping in the cold and desolated Earth.

All his Affections now appear withoutside: all his Sons,
Hand, Wyle & Coban, Guantok, Peachey, Berereton, Slayd & Hutton,
Scofeld, Kox, Kotope & Bowen; his Twelve Sons: Satanic Mill!
who are the Spectres of the Twentyfour, each Double-form'd:
Revolve upon his mountains groaning in pain: beneath
The dark incessant sky, seeking for rest and finding none:
Raging against their Human natures, ravning to gormandize
The Human majesty and beauty of the Twentyfour.
Condensing them into solid rocks with cruelty and abhorrence
Suspition & revenge, & the seven discases of the Soul
Settled around Albion and around Luvah in his secret cloud[.]
Willing the Friends endur'd, for Albions sake, and for
Jerusalem his Emanation shut within his bosom;
which hardend against them more and more; as he builded onwards
On the Gulph of Death in self-righteousness, that roll'd
Before his awful feet, in pride of virtue for victory:
And Los was roof'd in from Eternity in Albions Cliffs
which stand upon the ends of Beulah, and withoutside, all
Appear'd a rocky form against the Divine Humanity.

Albions Circumference was clos'd: his Center began darkning
Into the night of Beulah, and the Moon of Beulah rose
Clouded with storms: los his strong Guard walkd round beneath the
Moon
And Albion fled inward among the currents of his rivers.

He found Jerusalem upon the River of his City soft repos'd
In the arms of Vala, assimilating in one with Vala
The Lilly of Havilah: and they sang soft thro' Lambeths vales,
In a sweet moony night & silence that they had created
With a blue sky spread over with wings and a mild moon,
Dividing & uniting into many female forms: Jerusalem

PLATE 20

PLATE 21

O Vala! O Jerusalem! do you delight in my groans:
You O lovely forms, you have prepared my death-cup:
The disease of Shame covers me from head to feet: I have no hope
Every boil upon my body is a separate & deadly Sin.
Doubt first assailed me, then Shame took possession of me
Shame divides Families. Shame hath divided Albion in sunder!
First fled my Sons, & then my Daughters, then my Wild Animations
My Cattle next, last ev'n the Dog of my Gate. the Forests fled
The Corn-fields, & the breathing Gardens outside separated
The Sea; the Stars: the Sun: the Moon: drivn forth by my disease
All is Eternal Death unless you can weave a chaste
Body over an unchaste Mind! Vala! O that thou wert pure!
That the deep wound of Sin might be clos'd up with the Needle,
And with the Loom: to cover Gwendolen & Ragan with costly Robes
Of Natural Virtue, for their Spiritual forms without a Veil
with Luvahs Sepulcher. I thrust him from my presence
And all my Children followd his loud howlings into the Deep.
Jerusalem! dissembler Jerusalem! I look into thy bosom:
I discover thy secret places: Cordella! I behold
Thee whom I thought pure as the heavens in innocence & fear:
Thy Tabernacle taken down, thy secret Cherubim disclosed
Art thou broken? Ah me Sabrina, running by my side:
In childhood what wert thou? unutterable anguish! Comwenna
Thy cradled infancy is most piteous. O hide, O hide!
Their secret gardens were made paths to the traveller:
I knew not of their secret loves with those I hated most,
Nor that their every thought was Sin & secret appetite
Myle sees in fear, he howls in fury over them, Hand sees
In jealous fear: in stern accusation with cruel stripes
He drives them thro' the Streets of Babylon before my face:
Because they taught Luvah to rise into my clouded heavens
Battersea and Chelsea mourn for Cambel & Gwendolen!
Hackney and Holloway sicken for Estrild & Ignoge!
Because the Peak, Malvern & Cheviot Reason in Cruelty
Penmaenmawr & Dhinas-bran Demonstrate in Unbelief
Manchester & Liverpool are in tortures of Doubt & Despair
Malden & Colchester Demonstrate: I hear my Childrens voices
Then lost in clouds; I hear their tender voices! clouds divide
- 166 -
I see them die beneath the whips of the Captains! they are taken
In solemn pomp into Chaldea across the breaths of Europe
Six months they lie embalmd in Silent death: warshipped
Carried in Arks of Oak before the armies in the spring
Bursting their Arks they rise again to life: they play before
The Armies: I hear their loud cymbals & their deadly cries
Are the Dead cruel? are those who are infolded in moral Law
Revengeful? O that Death & Annihilation were the same!
Then Vala answerd spreading her scarlet Veil over Albion
PLATE 22
Albion thy fear has made me tremble; thy terrors have surrounded
me
Thy Sons have naild me on the Gates piercing my hands & feet:
Till Skofields Nimrod the mighty Huntsman Jehovah came,
With Cush his Son & took me down. He in a golden Ark,
Bears me before his Armies tho my shadow hovers here
The flesh of multitudes fed & nouris[h]ed me in my childhood
My morn & evening food were prepar'd in Battles of Men
Great is the cry of the Hounds of Nimrod along the Valley
of Vision, they scent the odor of War in the Valley of Vision.
All Love is lost! terror succeeds & Hatred instead of Love
And stern demands of Right & Duty instead of Liberty
Once thou want to me the loveliest Soul of heaven; but now
Where shall I hide from thy dread countenance & searching eyes
I have looked into the secret Soul of him I loved
And in the dark recesses found Sin & can never return.
Albion again uttered his voice beneath the silent Moon
I brought Love into light of day to pride in chaste beauty
I brought Love into light & fancied Innocence is no more
Then spoke Jerusalem O Albion! my Father Albion
Why wilt thou number every little fibre of my Soul
Spreading them out before the Sun like stalks of flax to dry?
The Infant Joy is beautiful, but its anatomy
Horrible ghost & deadly! nought shalt thou find in it
But dark despair & everlasting brooding melancholy!
Then Albion turnd his face toward Jerusalem & spoke
Hide thou Jerusalem in impalpable voidness, not to be
Touched by the hand nor seen with the eye: O Jerusalem
Would thou wert not & that thy place might never be found
But come O Vala with knife & cup: drain my blood
To the last drop! then hide me in thy Scarlet Tabernacle
21:44 warshipped] perhaps a scribal error for "worshipped"; but see textual note.
- 167 -
For I see Luvah whom I slew. I behold him in my Spectre
As I behold Jerusalem in thee O Vala dark and cold
Jerusalem then stretcht her hand toward the Moon & spoke
Why should Punishment Weave the Veil with Iron Wheels of War
When Forgiveness might it Weave with Wings of Cherubin
Loud groand Albion from mount to mountain & replied
PLATE 23
Jerusalem! Jerusalem! deluding shadow of Albion!
Daughter of my phantasy! unlawful pleasure! Albions curse!
I came here with intention to annihilate thee! But
My soul is melted away, inwoven within the Veil.
Hast thou again knitted the Veil of Vala, which I for thee
Pitying rent in ancient times. I see it whole and more
Perfect, and shining with beauty! But thou! O wretched Father!
In an Eternal Death for. Albions sake, our best beloved.
Thou art my Father & my Brother: Why hast thou hidden me,
Remote from the divine Vision: my Lord and Saviour.

Trembling stood Albion at her words in jealous dark despair:
He felt that Love and Pity are the same; a soft repose!
Inward complacency of Soul: a Self-annihilation!
I have erred! I am ashamed! and will never return more:
I have taught my children sacrifices of cruelty: what shall I
answer?
I will hide it from Eternals! I will give myself for my Children!
Which way soever I turn, I behold Humanity and Pity!

He recoil'd: he rush'd outwards; he bore the Veil whole away
His fires redound from his Dragon Altars in Errors returning.
He drew the Veil of Moral Virtue, woven for Cruel Laws.
And cast it into the Atlantic Deep, to catch the Souls of the
Dead.
He stood between the Palm tree & the Oak of weeping
Which stand upon the edge of Beulah; and there Albion sunk
Down in sick pallid languor! These were his last words,
relapsing!

Blasphemous Sons of Feminine delusion! God in the dreary Void
Dwells from Eternity, wide separated from the Human Soul
But thou deluding Image by whom imb'd the Veil I rent
Lo here is Valas Veil whole, for a Law, a Terror & a Curse!
And therefore God takes vengeance on me: from my clay-cold bosom
My children wander trembling victims of his Moral justice.

Scandinavia fled with all his mountains filld with groans,
O what is Life & what is Man. O what is Death? Wherefore
Are you my Children, natives in the Grave to where I go
Or are you born to feed the hungry ravennings of Destruction
To be the sport of Accident! to waste in Wrath & Love, a weary
Life, in brooding cares & anxious labours, that prove but chaff.
O Jerusalem Jerusalem I have forsaken thy Courts
Thy Pillars of ivory & gold: thy Curtains of silk & fine
linen: thy Pavements of precious stones: thy Walls of pearl
And gold, thy Gates of Thanksgiving thy Windows of Praise:
Thy Clouds of Blessing: thy Cherubims of Tender-mercy
Stretching their Wings sublime over the Little-ones of Albion
O Human Imagination O Divine Body I have Crucified
I have turned my back upon thee into the Wastes of Moral Law:
There Babylon is builded in the Waste, founded in Human desolation.
O Babylon thy Watchman stands over thee in the night
Thy severe judge all the day long proves thee O Babylon
With provings of destruction, with giving thee thy hearts desire.
But Albion is cast forth to the Potter his Children to the Builders
To build Babylon because they have forsaken Jerusalem
The Walls of Babylon are Souls of Men: her Gates the Groans
Of Nations: her Towers are the Miseries of once happy Families.
Her Streets are paved with Destruction, her Houses built with
Death
Her Palaces with Hell & the Grave; her Synagogues with Torments
Of ever-hardening Despair square & polished with cruel skill

Yet thou wast lovely as the summer cloud upon my hills
When Jerusalem was thy hearts desire in times of youth & love.
Thy Sons came to Jerusalem with gifts, she sent them away
With blessings on their hands & on their feet, blessings of gold,
And pearl & diamond: thy Daughters sang in her Courts:
They came up to Jerusalem; they walked before Albion
In the Exchanges of London every Nation walked
And London walk'd in every Nation mutual in love & harmony
Albion cover'd the whole Earth, England encompass'd the Nations,

Mount Zion lifted his head in every Nation under heaven:
And the Mount of Olives was beheld over the whole Earth:
The footsteps of the Lamb of God were there: but now no more
No more shall I behold him, he is clos'd in Luvah's Sepulcher.

Yet why these smitings of Luvah, the gentlest mildest Zoa?
If God was Merciful this could not be: O Lamb of God
Thou art a delusion and Jerusalem is my Sin! O my Children

I have educated you in the crucifying cruelties of Demonstration
Till you have assum'd the Providence of God & slain your Father

Dost thou appear before me who liest dead in Luvah's Sepulcher
Dost thou forgive me! thou who wast Dead & art Alive?

I die! I die in thy arms tho Hope is banish'd from me.

"Thundring the Veil rushes from his hand Vegetating Knot by Knot, Day by Day, Night by Night; loud roll the indignant

Atlantic Waves & the Erythrean, turning up the bottoms of the Deeps"

PLATE 25
And there was heard a great lamenting in Beulah: all the Regions
Of Beulah were moved as the tender bowels are moved: & they said:

"Why did you take Vengeance O ye Sons of the mighty Albion?
Planting these Oaken Groves: Erecting these Dragon Temples
Injury the Lord heals but Vengeance cannot be healed:
As the Sons of Albion have done to Luvah: so they have in him
Done to the Divine Lord & Saviour, who suffers with those that suffer:
For not one sparrow can suffer, & the whole Universe not suffer
also, In all its Regions, & its Father & Saviour not pity and weep.
But Vengeance is the destroyer of Grace & Repentance in the bosom
of the Injurer: in which the Divine Lamb is cruelly slain:
Descend O Lamb of God & take away the imputation of Sin
By the Creation of States & the deliverance of Individuals
Evermore Amen

"Thus wept they in Beulah over the Four Regions of Albion
But many doubted & despair'd & imputed Sin & Righteousness
To Individuals & not to States, and these Slept in Ulro."

PLATE 26
SUCH VISIONS HAVE APPEAR'D TO ME
AS I MY ORDERD RACE HAVE RUN
JERUSALEM IS NAMED LIBERTY
AMONG THE SONS OF ALBION

PLATE 27
To the Jews.
Jerusalem the Emanation of the Giant Albion! Can it be? Is it a Truth that the Learned have explored? Was Britain the Primitive Seat of the Patriarchal Religion? If it is true: my title-page is also True, that Jerusalem was & is the Emanation of the Giant Albion. It is True, and cannot be controverted. Ye are united O ye Inhabitants of Earth in One Religion. The Religion of Jesus: the most Ancient, the Eternal: & the Everlasting Gospel--The Wicked will turn it to Wickedness, the Righteous to Righteousness. Amen! Huzza! Selah!

"All things Begin & End in Albions Ancient Druid Rocky Shore."
Your Ancestors derived their origin from Abraham, Heber, Shen, and Noah, who were Druids: as the Druid Temples (which are the Patriarchal Pillars & Oak Groves) over the whole Earth witness to this day.
You have a tradition, that Man anciently containd in his mighty limbs all things in Heaven & Earth: this you received from the Druids.
"But now the Starry Heavens are fled from the mighty limbs of Albion"
Albion was the Parent of the Druids; & in his Chaotic State of Sleep Satan & Adam & the whole World was Created by the Elohim.

The fields from Islington to Marybone,
To Priarose Hill and Saint Johns Wood:
Were builded over with pillars of gold,
And there Jerusalem's pillars stood.

Her little-ones ran on the fields
The Lamb of God among them seen
And fair Jerusalem his Bride:
Among the little meadows green.

Pancrass & Kentish-town repose
Among her golden pillars high:
Among her golden arches which
Shine upon the starry sky.

The Jews-harp-house & the Green Man;
The Ponds where Boys to bathe delight:
The Fields of Cows by Willans farm:
Shine in Jerusalem's pleasant sight.
She walks upon our meadows green:
The Lamb of God walks by her side:
And every English Child is seen,
Children of Jesus & his Bride,
For the trespasses and sins
Lest Babylon with cruel Og,
With Moral & Self-righteous Law
Should Crucify in Satans Synagogue!

What are those golden Builders doing
Near mournful ever-weeping Paddington
Standing above that mighty Ruin
Where Satan the first victory won.

Where Albion slept beneath the Fatal Tree
And the Druids golden Knife,
Rioted in human gore,
In Offerings of Human Life

They groan'd aloud on London Stone
They groaned aloud on Tyburns Brook
Albion gave his deadly groan,
And all the Atlantic Mountains shook

Albions Spectre from his Loins
Tore forth in all the pomp of War!
Satan his name: in flames of fire
He stretch'd his Druid Pillars far.

Jerusalem fell from Lambeth's Vale,
Down thro' Poplar & Old Bow;
Thro' Malden & across the Sea,
In War & howling death & woe.

The Rhine was red with human blood:
The Danube roll'd a purple tide:
On the Euphrates Satan stood:
And over Asia stretch'd his pride.

He witherd up sweet Zions Hill,
From every Nation of the Earth:
He witherd up Jerusalem's Gates,
And in a dark Land gave her birth.

He witherd up the Human Form,
By laws of sacrifice for sin:
Till it became a Mortal Worm:
But O! translucent all within.

The Divine Vision still was seen
Still was the Human Form, Divine
Weeping in weak & mortal clay
O Jesus still the Form was thine.

And thine the Human Face & thine
The Human Hands & Feet & Breath
Entering thro' the Gates of Birth
And passing thro' the Gates of Death

And thine the Human Face & thine
The Human Hands & Feet & Breath
Entering thro' the Gates of Birth
And passing thro' the Gates of Death

If Humility is Christianity; you O Jews are the true
Christians; If your tradition that Man contained in his Limbs,
all Animals, is True & they were separated from him by cruel
Sacrifices: and when compulsory cruel Sacrifices had brought
Humanity into a Feminine Tabernacle, in the loins of Abraham &
David: the Lamb of God, the Saviour became apparent on Earth as
the Prophets had foretold! The Return of Israel is a Return to
Mental Sacrifice & War. Take up the Cross O Israel & follow
Jesus.
Every ornament of perfection, and every labour of love,
In all the Garden of Eden, & in all the golden mountains
Was become an envied horror, and a remembrance of jealousy:
And every Act a Crime, and Albion the punisher & judge.

And Albion spoke from his secret seat and said
All these ornaments are crimes, they are made by the labours
Of loves: of unnatural consanguinities and friendships
Horrid to think of when enquired deeply into; and all
These hills & valleys are accursed witnesses of Sin
I therefore condense them into solid rocks, stedfast!
A foundation and certainty and demonstrative truth:
That Man be separate from Man, & here I plant my seat.

Cold snows drifted around him: ice covered his loins around
He sat by Tyburns brook, and underneath his heel, shot up!
A deadly Tree, he named it Moral Virtue, and the Law
Of God who dwells in Chaos hidden from the human sight.

The Tree spread over him its cold shadows, (Albion groaned)
They bent down, they felt the earth and again enrooting
Shot into many a Tree! an endless labyrinth of woe!
From willing sacrifice of Self, to sacrifice of (miscall'd)
Enemies
For Atonement: Albion began to erect twelve Altars,
Of rough unhewn rocks, before the Potters Furnace
He named them Justice, and Truth. And Albions Sons
Must have become the first Victims, being the first transgressors
But they fled to the mountains to seek ransom: building A Strong
Fortification against the Divine Humanity and Mercy,
In Shame & Jealousy to annihilate Jerusalem!

PLATE 29 [33] Turning his back to the Divine Vision, his Spectrous
Chaos before his face appeared: an Unformed Memory.
Then spoke the Spectrous Chaos to Albion darkening cold
From the back & loins where dwelt the Spectrous Dead
I am your Rational Power 0 Albion & that Human Form
You call Divine, is but a Worm seventy inches long
That creeps forth in a night & is dried in the morning sun
In fortuitous concourse of memories accumulated & lost
It plows the Earth in its own conceit, it overwheels the hills
Beneath its winding labyrinths, till a stone of the brook
Stops it in midst of its pride among its hills & rivers[.]
Their place shall not be Found as the wind passes over[.]
The ancient Cities of the Earth remove as a traveller
And shall Albions Cities remain when I pass over them
With my deluge of forgotten remembrances over the tablet

PLATE 30 [34] Albion spoke. Who art thou that appearest in gloomy pomp
Involving the Divine Vision in colours of autumn ripeness
I never saw thee till this time, nor beheld life abstracted
Nor darkness mingled with light on my furrowed field
Whence camest thou! who art thou O loveliest? the Divine Vision
Is as nothing before thee, faded is all life and joy

I was a City & a Temple built by Albions Children.
I was a Garden planted with beauty I allured on hill & valley
The River of Life to flow against my walls & among my trees
Vala was Albions Bride & Wife in great Eternity
The loveliest of the daughters of Eternity when in day-break
I emanated from Luvah over the Towers of Jerusalem
And in her Courts among her Little Children offering up
The Sacrifice of fanatic love! why loved I Jerusalem!
Why was I one with her embracing in the Vision of Jesus
Wherefore did I loving create love, which never yet
Immingled God & Man, when thou & I, hid the Divine Vision
In cloud of secret gloom which behold involve me round about
Know me now Albion: look upon me I alone am Beauty
The Imaginative Human Form is but a breathing of Vala
I breathe him forth into the Heaven from my secret Cave
Born of the Woman to obey the Woman 0 Albion the mighty
For the Divine appearance is Brotherhood, but I am Love
PLATE 30 [34] Elevate into the Region of Brotherhood with my red fires
Art thou Vala? replied Albion, image of my repose
O how I tremble! how my members pour down milky fear!
A dewy garment covers me all over, all manhood is gone!
At thy word & at thy look death enrobes me about
From head to feet, a garment of death & eternal fear
Is not that Sun thy husband & that Moon thy glimmering Veil?
Are not the Stars of heaven thy Children? art thou not Babylon?
Art thou Nature Mother of all? is Jerusalem thy Daughter
why have thou elevate inward: O dweller of outward chambers
From grot & cave beneath the Moon dim region of death
where I laid my Plow in the hot noon, where my hot team fed
where implements of War are forged, the Plow to go over the
Nations
In pain girding me round like a rib of iron in heaven! O Vala
In Eternity they neither marry nor are given in marriage
Albion the high Cliff of the Atlantic is become a barren Land
Los stood at his Anvil: he heard the contentions of Vala--
He heaid his thundring Bellows upon the valleys of Middlesex
He sped his Furnaces before Vala, then Albion frowned in anger
On his Rock: ere yet the Starry Heavens were fled away
From his awful Members, and thus Los cried aloud
To the Sons of Albion & to Hand the eldest Son of Albion
I hear the screech of Childbirth loud pealing, & the groans
Of Death, in Albions clouds dreadful uttered over all the Earth
what may Man be? who can tell! but what may woman be?
To have power over Man from Cradle to corruptible Grave.
There is a Throne in every Man, it is the Throne of God
This Woman has claimed as her own & Man is no more!
Albion is the Tabernacle of Vala & her Temple
And not the Tabernacle & Temple of the Most High
O Albion why will thou Create a Female Woman?
To hide the most evident God in a hidden covert, even
In the shadows of a Woman & a secluded Holy Place
That we may pry after him as after a stolen treasure
Hidden among the Dead & mured up from the paths of life
Man! art thou not Reuben enrooting thyself into Bashan
Till thou remainest a vaporous Shadow in a Void! O Merlin!
Unknown among the Dead where never before Existence came
Is this the Female Woman O ye lovely Daughters of Albion. To
Converse concerning Weight & Distance in the Wilds of Newton &
Locke
So Los spoke standing on Mam-Tor looking over Europe & Asia
The Graves thunder beneath his feet from Ireland to Japan
Reuben slept in Bashan like one dead in the valley
Cut off from Albions mountains & from all the Earths summits
Between Succoth & Zaretan beside the Stone of Bohan
While the Daughters of Albion divided Luvah into three Bodies
Los bended his Nostrils down to the Earth, then sent him over
Jordan to the Land of the Hittite: every-one that saw him
Fled! they fled at his horrible Form: they hid in caves
And dens, they looked on one-another & became what they beheld
Reuben returnd to Bashan, in despair he slept on the Stone.
Then Owendolen divided into Rahab & Tirza in Twelve Portions[.]
Los rolled, his Eyes into two narrow circles, then sent him
Over Jordan; all terrified fled: they became what they beheld.
If Perceptive Organs vary: Objects of Perception seem to vary:
If the Perceptive Organs close: their Objects seem to close also:
Consider this O mortal Man! O worm of sixty winters said Los
Consider Sexual Organization & hide thee in the dust.
PLATE 31 [35]
Then the Divine hand found the Two Limits, Satan and Adam,
In Albions bosom: For in every Human bosom those Limits stand.
And the Divine voice came from the Furnaces, as multitudes without
Number! the voices of the innumerable multitudes of Eternity.
And an appearance of a Man was seen in the Furnaces;
Saving those who have sinned from the punishment of the Law,
(In pity of the punisher whose state is eternal death,) And keeping them from Sin by the mild counsels of his love.
Albion goes to Eternal Death: In Me all Eternity.
Must pass thro' condemnation, and awake beyond the Grave!
No individual can keep these Laws, for they are death!
To every energy of man, and forbid the springs of life;
Albion hath entered the State Satan! Be permanent O State!
And be thou for ever accursed! that Albion may arise again:
And be thou created into a State! I go forth to Create
States: to deliver Individuals evermore! Amen.
So spake the voice from the Furnaces, descending into Non-Entity
[To Govern the Evil by Good: and States abolish Systems.]
PLATE 32 [36]
Reuben returnd to his place, in vain he sought beautiful Tirzah
For his Eyelids were narrowd, & his Nostrils scented the ground
And Sixty Winters Los raged in the Divisions of Reuben:
Building the Moon of Ulro, plank by plank & rib by rib
Reuben slept in the Cave of Adam, and Los folded his Tongue
Between lips of mire & clay, then sent him forth over Jordan
In the love of Tirzah he said Doubt is my Food day & night--
All that beheld him fled howling and gnawed their tongues
For pain: they became what they beheld[.] In reasonings Reuben
returned
To Heshbon. disconsolate he walkd thro Moab & he stood
Before the Furnaces of Los in a horrible dreamful slumber, 
On Mount Gilgal looking toward Gilgal: and Los bended 
His Ear in a spiral circle outward; then sent him over Jordan. 
The Seven Nations fled before him they became what they beheld 
Hand, Wyle & Coban fled: they became what they beheld 
Gwantock & Peachy hid in Damascus beneath Mount Lebanon 
Brereton & Slade in Egypt. Hutton & Skofeld & Kox 
Fled over Chaldea in terror in pains in every nerve 
Kotope & Bowen became what they beheld, fleeing over the Earth 
And the Twelve Female Emanations fled with them agonizing. 
Jerusalem trembled seeing her Children drive by Los's Hammer 
In the visions of the dreams of Beulah on the edge of Non-Entity 
Hand stood between Reuben & Merlin, as the Reasoning Spectre 
Stands between the Vegetative Man & his Immortal Imagination 
And the Four Zoa's who are the Four Eternal Senses of Man 
Became Four Elements separating from the Limbs of Albion 
[West Weighing East & North dividing Generation South] 
And Accident & Chance were found hidden in Length Bredth & Highth 
And they divided into Four ravening deathlike Forms 
Fairies & Genii & Nymphs & Gnomes of the Elements. 
These are States Permanently Fixed by the Divine Power 

The Atlantic Continent sunk round Albions cliffy shore 
And the Sea poured in amain upon the Giants of Albion 
As Los bended the Senses of Reuben Reuben is Merlin 
Exploring the Three States of Ulro; Creation; Redemption. & Judgment 
And many of the Eternal Ones laughed after their manner 
Have you known the judgment that is arisen among the 
Zoa's of Albion? where a Man dare hardly to embrace 
His own Wife, for the terrors of Chastity that they call 
By the name of Morality. their Daughters govern all 
In hidden deceit! they are Vegetable only fit for burning 
Art & Science cannot exist but by Naked Beauty displayd 
Then those in Great Eternity who contemplate on Death 
Said thus. What seems to Be: Is: To those to whom 
It seems to Be, & is productive of the most dreadful 
Consequences to those to whom it seems to Be: even of 
Torments, Despair, Eternal Death; but the Divine Mercy 
Steps beyond and Redeems Man in the Body of Jesus Amen 
And Length Bredth Highth again Obey the Divine Vision Hallelujah 

PLATE 33 [37] 
And One stood forth from the Divine Famly & said 
I feel my Spectre rising upon me! Albion! arouze thyself! 
Why dost thou thunder with frozen Spectrous wrath against us? 
The Spectre is, in Giant Man; insane, and most deform'd. 
Thou wilt certainly provoke my Spectre against thine in fury! 
He has a Sepulcher hewn out of a Rock ready for thee: 
And a Death of Eight thousand years forg'd by thyself, upon 
The point of his Spear! if thou persistest to forbid with laws 
Our Emanations, and to attack our secret supreme delights 
So Los spoke: But when he saw blue death in Albions feet, 
Again he join'd the Divine Body, following merciful; 
While Albion fled more indignant! revengeful covering 

PLATE 34 [38] 
His face and bosom with petrific hardness, and his hands 
And feet, lest any should enter his bosoms & embrace 
His hidden heart; his Emation wept & trembled within him: 
Uttering not his jealousy, but hiding it as with 
Iron and steel, dark and opaque, with clouds & tempests brooding: 
His strong limbs shudderd upon his mountains high and dark. 
Turning from Universal Love petrific as he went, 
His cold against the warmth of Eden rag'd with loud 
Thunders of deadly war (the fever of the human soul) 
Fires and clouds of rolling smoke! but mild the Saviour follow'd him, 

PLATE 35 [39] 
Displaying the Eternal Vision! the Divine Similitude! 
In loves and tears of brothers, sisters, sons, fathers, and 
friends 
Which if Man ceases to behold, he ceases to exist: 
Saying, Albion! Our wars are wars of life, & wounds of love, 
With intellectual spears, & long winged arrows of thought: 
Mutual in one anothers love and wrath all renewing 
We live as One Man; for contracting our infinite senses 
We behold multitude; or expanding: we behold as one, 
As One Man all the Universal Family; and that One Man 
We call Jesus the Christ: and he in us, and we in him, 
Live in perfect harmony in Eden the land of Life, 
Giving, recieving, and forgiving each others trespasses. 
He is the Good shepherd, he is the Lord and master. 
He is the Shepherd of Albion, he is all in all,
In Eden: in the garden of God: and in heavenly Jerusalem. If we have offended, forgive us, take not vengeance against us. Thus speaking; the Divine Family follow Albion: I see them in the Vision of God upon my pleasant valleys. I behold London; a Human awful wonder of God! He says: Return, Albion, return! I give myself for thee: My Streets are my, Ideas of Imagination. Awake Albion, awake! and let us awake up together. My Houses are Thoughts: my Inhabitants; Affections, The children of my thoughts, walking within my blood-vessels, Shut from my nervous form which sleeps upon the verge of Beulah In dreams of darkness, while my vegetating blood in veiny pipes, Rolls dreadful thro' the Furnaces of Los, and the Mills of Satan. For Albions sake, and for Jerusalem thy Emanation I give myself, and these my brethren give themselves for Albion. So spoke London, immortal Guardian! I heard in Lambeths shades: In Felpham I heard and saw the Visions of Albion I write in South Molton Street, what I both see and hear In regions of Humanity, in Londons opening streets. I see thee awful Parent Land in light, behold I see! Verulam! Canterbury! venerable parent of men, Generous immortal Guardian golden clad! for Cities Are Men, fathers of multitudes, and Rivers & Mountains Are also Men; every thing is Human, mighty! sublime! In every bosom a Universe expands, as wings Let down at will around, and call'd the Universal Tent. York, crown'd with loving kindness. Edinburgh, cloth'd With fortitude as with a garment of immortal texture Woven in looms of Eden, in spiritual deaths of mighty men. - 180 - Who give themselves, in Golgotha, Victims to Justice; where There is in Albion a Gate of precious stones and gold Seen only by Emanations, by vegetations viewless Bending across the road of Oxford Street; it from Hyde Park To Tyburns deathful shades, admits the wandering souls Of multitudes who die from Earth: this Gate cannot be found PLATE 35 [39] By Satans Watch-friends the' they search numbering every grain Of sand on Earth every night, they never find this Gate. It is the Gate of Los. Withoutside is the Mill, intricate, dreadfull And fill'd with cruel tortures; but no mortal man can find the Mill Of Satan, in his mortal pilgrimage of seventy years For Human beauty knows it not: nor can Mercy find it! But In the Fourth region of Humanity, Urthana named, Mortality begins to roll the billows of Eternal Death Before the Gate of Los. Urthana here is named Los. And here begins the System of Moral Virtue, named Rahab. Albion fled thro' the Gate of Los, and he stood in the Gate. Los was the friend of Albion who most lov'd him. In Cambridgeshire His eternal station, he is the twenty-eighth, & is four-fold. Seeing Albion had turn'd his back against the Divine Vision, los said to Albion, Whither fleest thou? Albion reply'd. I die! I go to Eternal Death! the shades of death Hover within me & beneath, and spreading themselves outside Like rocky clouds, build me a gloomy monument of woe: Will none accompany me in my death? or be a Ransom for me In that dark Valley? I have girded round my cloke, and on my feet Bound these black shoes of death, & on my hands, death's iron gloves: God hath forsaken me, & my friends are become a burden A weariness to me, & the human footstep is a terror to me. Los answerd, troubled: and his soul was rent in twain: Must the Wise die for an Atonement? does Mercy endure Atonement? No! It is Moral Severity, & destroys Mercy in its Victim. So speaking, not yet infected with the Error & Illusion, PLATE 36 [40] Los shudder'd at beholding Albion, for his disease Arose upon him pale and ghastly: and he call'd around The Friends of Albion: trembling at the sight of Eternal Death The four appeard with their Emanations in fiery Chariots: black their fires roll beholding Albions house of Eternity Damp couch the flames beneath and silent, sick, stand shuddering Before the Porch of sixteen pillars: weeping every one Descended and fell down upon their knees round Albions knees, Swearing the Oath of God! with awful voice of thunders round Upon the hills & valleys, and the cloudy Oath roll'd far and wide. - 181 - Albion is sick! said every Valley, every mournful Hill And every River: our brother Albion is sick to death. He hath leagued himself with robbers! he hath studied the arts Of unbelief! Envy hovers over him! his Friends are his abhorrence! Those who give their lives for him are despised! Those who devour his soul, are taken into his bosom! To destroy his Emanation is their intention: Arise! awake O Friends of the Giant Albion They have persuaded his of horrible falsehoods! They have sown errors over all his fruitful fields!
The Twenty-four heard! they came trembling on watry chariots. 
Borne by the Living Creatures of the third procession
Of Human Majesty, the Living Creatures went aloud as they
went along Albions roads, till they arriv’d at Albions House.
O! how the torments of Eternal Death, waited on Man:
And the loud-rending bars of the Creation ready to burst:
That the wide world might fly from its hinges, & the immortal
mansion
Of Man, for ever be possess’d by monsters of the deeps:
And Man himself become a Fiend, wrap’d in an endless curse,
Consuming and consum’d for-ever in flames of Moral Justice.
For had the Body of Albion fall’n down, and from its dreadful
ruins
Let loose the enormous Spectre on the darkness of the deep,
At enmity with the Merciful & fill’d with devouring fire,
A nether-world must have receiv’d the foul enormous spirit,
Under pretence of Moral Virtue, fill’d with Revenge and Law.
There to eternity chain’d down, and issuing in red flames
And curses, with his mighty arms brandish’d against the heavens
Breathing cruelty blood & vengeance, gnashing his teeth with pain
Torn with black stormes, & ceaseless torrents of his own consuming
fire:
Within his breast his mighty Sons chain’d down & fill’d with
cursings:
And his dark Eon, that once fair crystal form divinely clear:
Within his ribs producing serpents whose souls are flames of
fire.
But, glory to the Merciful-One, for he is of tender mercies:
And the Divine Family wept over him as One Man.
And these the Twenty-four in whom the Divine Family
Appear’d; and they were One in Him. A Human Vision!
Human Divine, Jesus the Saviour, blessed for ever and ever.

Selsey, true friend! who afterwards submitted to be devourd
By the waves of Despair, whose Emanation rose above
The flood, and was man’d Chichester, lovely mild & gentle! Lo!
Her lambs bleat to the sea-fowls cry, lamenting still for Albion.

Submitting to be call’d the son of Los the terrible vision:
Winchester stood devoting himself for Albion: his tents
Outspread with abundant riches, and his Emanations
Submitting to be call’d Enitharmons daughters, and be born
In vegetable mould: created by the Hammer and Loom
In Bowlahoola & Allamanda where the Dead sail night & day.
(I call them by their English names: English, the rough basement.
Los built the stubborn structure of the Language, acting against
Albions melancholy, who must else have been a Dumb despair.)

Gloucester and Exeter and Salisbury and Bristol: and benevolent

PLATE 37 [41]
Bath who is Legions: he is the Seventh, the physician and
The poisoner: the best and worst in Heaven and Hell:
Whose Spectre first assimilated with Luvah in Albions mountains
A triple octave he took, to reduce Jerusalem to twelve
To cast Jerusalem forth upon the wilds to Poplar & Bow:
To Malden & Canterbury in the delights of cruelty:
The Shuttles of death sing in the sky to Islington & Pancrass
Round Marybone to Tyburns River, weaving black melancholy as a
net,
And despair as meshes closely wove over the west of London,
where mild Jerusalem sought to repose in death & be no more.
She fled to Lambeths mild Vale and hid herself beneath
The Surrey Hills where Rephaim terminates: her Sons are siez’d
For victims of sacrifice; but Jerusalem cannot be found! Hid
By the Daughters of Beulah: gently snatch’d away: and hid in
Beulah

There is a Grain of Sand in Lambeth that Satan cannot find
Nor can his Watch Fiends find it: tis translucent & has many
Angles
But he who finds it will find Oothoons palace, for within
Opening into Beulah every angle is a lovely heaven
But should the Watch Fiends find it, they would call it Sin
And lay its Heavens & their inhabitants in blood of punishment
Here Jerusalem & Vale were hid in soft slumberous repose
Hid from the terrible East, shut up in the South & West.

The Twenty-eight trembled in Deaths dark caves, in cold despair
They kneel’d around the Couch of Death in deep humiliation
And tortures of self condemnation while their Spectres ragd
within.
The Four Zoa’s in terrible combustion clouded rage
Drinking the shuddering fears & loves of Albions Families
Destroying by selfish affections the things that they most admire
Drinking & eating, & pitying & weeping, as at a tragic scene.
The soul drinks murder & revenge, & applauds its own holiness

They saw Albion endeavouring to destroy their Emanations.

PLATE 38 [43]
They saw their Wheels rising up poisonous against Albion
Urizen, cold & scientific: Luvah, pitying & weeping
Tharmas, indolent & sullen: Urthona, doubting & despairing
Victims to one another & dreadfully plotting against each other
To prevent Albion walking about in the Four Complexions.

They saw America clos'd out by the Oaks of the western shore;
And Tharmas dash'd on the Rocks of the Altars of Victims in Mexico.
If we are wrathful Albion will destroy Jerusalem with rooty
Groves
If we are merciful, ourselves must suffer destruction on his
Oaks!
Why should we enter into our Spectres, to behold our own
corruptions
O God of Albion descend! deliver Jerusalem from the Oaken Groves!

Then Los grew furious raging: Why stand we here trembling around
Calling on God for help; and not ourselves in whom God dwells
Stretching a hand to save the falling Man: are we not Four
Beholding Albion upon the Precipice ready to fall into
Non-Entity:
Seeing these Heavens & Hells conglobing in the Void. Heavens over
Hells
Brooding in holy hypocritic lust, drinking the cries of pain

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Hells
Brooding in holy hypocritic lust, drinking the cries of pain

From hawling victims of law: building Heavens Twenty-seven-fold.
Swelld & Bloatd General Forms, repugnant to the Divine-
Humanity, who is the Only General and Universal Form
To which all lineaments tend & seek with love & sympathy
All broad & general principles belong to benevolence
Who protects minute particulars, every one in their own identity.
But here the affectaneous touch of the tongue is clos'd in by
deadly teeth
And the soft smile of friendship & the open dawn of benevolence
Become a net & a trap, & every energy renderd cruel.
Till the existence of friendship & benevolence is denied:
The wine of the Spirit & the vineyards of the Holy-One.
Here: turn into poisonous stupor & deadly intoxication:
That they may be condemn'd by Law & the Lamb of God be slain!
And the two Sources of Life in Eternity[,] Hunting and War,
Are become the Sources of dark & bitter Death & of corroding
Hells:
The open heart is shut up in integuments of frozen silence
That the spear that lights it forth may shatter the ribs & bosom
A pretence of Art, to destroy Art; a pretence of Liberty
To destroy Liberty, a pretence of Religion to destroy Religion
Oshea and Caleb fight: they contend in the valleys of Peor
In the terrible Family Contentions of those who love each other:
The Armies of Balaam weep:--no women come to the field
Dead corse lays before them, & not as in Wars of old.
For the Soldier who fights for Truth, calls his enemy his
brother:
They fight & contend for life, & not for eternal death!
But here the Soldier strikes, & a dead corse falls at his feet
Nor Daughter nor Sister nor Mother come forth to embosom the
Slain!
But Death! Eternal Death! remains in the Valleys of Peor.
The English are scatterd over the face of the Nations: are these
Jerusalems children? Mark! hear the Giants of Albion cry at night
We smell the blood of the English! we delight in their blood on
our Altars!
The living & the dead shall be ground in our rumbling Mills
For bread of the Sons of Albion: of the Giants Hand & Scofield
Scofeld & Kox are let loose upon my Saxons! they accumulate
A World in which Man is by his Nature the Enemy of Man,
In pride of Selfhood unwieldy stretching out into Non Entity
Generalizing Art & Science till Art & Science is lost.
Bristol & Bath, listen to my words, & ye Seventeen: give ear!
It is easy to acknowledge a man to be great & good while we
Derogate from him in the trifles & small articles of that
goodness:
Those alone are his friends, who admire his minutest powers.
Instead of Albions lovely mountains & the curtains of Jerusalem
I see a Cave, a Rock, a Tree deadly and poisonous, unimaginative:
Instead of the Mutual Forgivenesses, the Minute Particulars, I
see
Pits of bitumen ever burning: artificial Riches of the Canaanite

The Cannaite, the Amalekite, the Moabite, the Egyptian:
By Demonstrations the cruel Sons of Quality & Negation:
Driven on the Void in incoherent despair into Non Entity
I see America clos'd apart, & Jerusalem driven in terror
Away from Albions mountains, far away from Londons spires!
I will not endure this thing! I alone withstand to death,
This outrage! Ah me! how sick & pale you all stand round me!
Ah me! pitiable ones! do you also go to deaths vale?
All you My Friends & Brothers! all you my beloved Companions!
Have you also caught the infection of Sin & stern Repentance?
I see Disease arise upon you! yet speak to me and give
Me some comfort: why do you all stand silent? I alone
Remain in permanent strength. Or is all this goodness & pity,
only
That you may take the greater vengeance in your Sepulcher.

So Los spoke. Pale they stood around the House of Death:
In the midst of temptations & despair: among the rooted Oaks:
Among reared Rocks of Albions Sons, at length they rose

With one accord in love sublime, & as on Cherubs wings
They Albion surround with kindest violence to bear him back

PLATE 39 [44]
Against his will thro' Los's Gate to Eden: Four-fold; loud!
Their Wings waving over the bottomless Immense: to bear
Their awful charge back to his native home: but Albion dark,
Repugnant; roll'd his Wheels backward into Non-Entity
Loud roll the Starry Wheels of Albion into the World of Death
And all the Gate of Los, clouded with clouds redounding from
Albions dread Wheels, stretching out spaces immense between
That every little particle of light & air, became Opake
Black & immense, a Rock of difficulty & a Cliff
Of black despair; that the immortal Wings laboured against
Cliff after cliff, & over Valleys of despair & death:
The narrow Sea between Albion & the Atlantic Continent:
Its waves of pearl became a boundless Ocean bottomless,
Of grey obscurity, fill'd with clouds & rocks & whirling waters
And Albions Sons ascending & descending in the horrid Void.
But as the Will must not be bended but in the day of Divine
Power: silent calm & motionless, in the mid-air sublime,
The Family Divine hover around the darkend Albion.
Such is the nature of the Ubro: that whatever enters:
Becomes Sexual, & is Created, and Vegetated, and Born.
From Hyde Park spread their vegetating roots beneath Albion
In dreadful pain the Spectrous Uncircumcised Vegetation.

Forming a Sexual Machine: an Aged Virgin Form,
In Erin's Land toward the north, joint after joint & burning
In love & jealously imingled & calling it Religion
And feeling the damps of death they with one accord delegated Los
Conjuring his by the Highest that he should watch over them
Till Jesus shall appear: & they gave their power to Los
Naming him the Spirit of Prophecy, calling him Elijah
Strucken with Albions disease they become what they behold;
They assimilate with Albion in pity & compassion;
Their Emanations return not: their Spectres rage in the Deep
Before the Gate of Los & in the depths of Non Entity
Among the Furnaces of Los: among the Oaks of Albion.

Man is adjoint to Man by his Emanative portion:
Who is Jerusalem in every individual Man: and her
Shadow is Vala, builded by the Reasoning power in Man
O search & see: turn your eyes inward: open O thou World
Of Love & Harmony in Man: expand thy ever lovely Gates.
The voice of Bath, faint as the voice of the Dead in the House of
Death

Bath, healing City! whose wisdom in midst of Poetic
Fervor: mild spake thro' the Western Porch, in soft gentle tears
O Albion mildest Son of Eden! clos'd is thy Western Gate
Brothers of Eternity! this Man whose great example
We all admir'd & lov'd, whose all benevolent countenance, seen
In Eden, in lovely Jerusalem, drew even from envy
The, tear: and the confession of honesty, open & undisguis'd
From mistrust and suspition. The Man is himself become
A pitheous example of oblivion. To teach the Sons
Of Eden, that however great and glorious; however loving
And merciful the Individuality; however high
Our palaces and cities, and however fruitful are our fields
In Selfhood, we are nothing: but fade away in mornings breath,
Our mildness is nothing: the greatest mildness we can use
Is incapable and nothing! none but the Lamb of God call heal
This dread disease: none but Jesus! O Lord descend and save!
Albions Western Gate is clos'd: his death is coming apace!
Jesus alone can save him; for alas we none can know
How soon his lot may be our own. When Africa in sleep
Rose in the night of Beulah, and bound down the Sun & Moon
His friends cut his strong chains, & overwhelm'd his dark
Machines in fury & destruction, and the Man reviving repented
He wept before his wrathful brethren, thankful & considerate

For their well timed wrath. But Albions sleep is not
Like Africa's: and his machines are woven with his life
Nothing but mercy can save him! nothing but mercy interposing
Lest he should slay Jerusalem in his fearful jealousy.
O God descends! gather our brethren, deliver Jerusalem
But that we may omit no office of the friendly spirit
Oxford take thou these leaves of the Tree of Life: with eloquence
That thy immortal tongue inspires; present them to Albion:
Perhaps he may receiveth them, offer'd from thy loved hands.

So spoke, unheard by Albion, the merciful Son of Heaven
To those whose Western Gates were open, as they stood weeping
Around Albion: but Albion heard him not; obdurate! hard!
He frown'd on all his Friends, counting them enemies in his
sorrow
And the Seventeen conjoining with Bath, the Seventh:
In whose the other Ten shone manifest, a Divine Vision!
Assimilated and embrac'd Eternal Death for Albions sake.

And these the names of the Eighteen combining with those Ten

Bath, mild Physician of Eternity, mysterious power
Whose springs are unsearchable & knowledg infinite.
Hereford, ancient Guardian of Wales, whose hands
Builded the mountain palaces of Eden, stupendous works!
Lincoln, Durham & Carlisle, Councillors of Los.
And Ely, Scribe of Los, whose pen no other hand
Dare touch! Oxford, immortal Bard! with eloquence
Divine, he wept over Albion: speaking the words of God
In mild persuasion: bringing leaves of the Tree of Life.

Thou art in Error Albion, the Land of Ulro:
One Error not remov'd, will destroy a human Soul
Repose in Beulah's night, till the Error is remov'd
Reason not on both sides. Repose upon our bosoms
Till the Plow of Jehovah, and the Harrow of Shaddai
Have passed over the Dead, to awake the Dead to Judgment.

But Albion turn'd away refusing comfort.

Oxford trembled while he spoke, then fainted in the arms
Of Norwich, Peterboro, Rochester, Chester awful, Worcester,
Litchfield, Saint Davids, Landaff, Asaph, Bangor, Sodor,
Bowing their heads devoted: and the Furnaces of Los
Began to rage, thundering loud the storms began to roar
Upon the Furnaces, and loud the Furnaces rebellow beneath

And these the Four in whom the twenty-four appear'd four-fold:
Verulam, London, York, Edinburgh, mourning one towards another

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Alas!—The time will come, when a mans worst enemies
Shall be those of his own house and family: in a Religion
Of Generation, to destroy by Sin and Atonement, happy Jerusalem,
The Bride and Wife of the Lamb. O God thou art not an Avenger!

PLATE 42
Thus Albion sat, studious of others in his pale disease:
Brooding on evil: but when Los open'd the Furnaces before him:
He saw that the accursed things were his own affections,
And his own beloveds: then he turn'd sick! his soul died within
him
Also Los sick & terrified beheld the Furnaces of Death
And must have died, but the Divine Saviour descended
Among the infant loves & affections, and the Divine Vision wept
like evening dew on every herb upon the breathing ground

Albion spoke in his dismal dreams: O thou deceitful friend
Worshipping mercy & beholding thy friend in such affliction:
Los! thou now discoverest thy turpitude to the heavens.
I demand righteousness & justice. O thou ingratitude!
Give me my Emanations back[,] food for my dying soul!
My daughters are harlots! my sons are accursed before me.
Enitharmon is my daughter: accursed with a fathers curse!
O! I have utterly been wasted! I have given my daughters to
devils

So spoke Albion in gloomy majesty, and deepest night
Of Ulro roll'd round his skirts from Dover to Cornwall.

Los answerd. Righteousness & justice I give thee in return
For thy righteousness! but I add mercy also, and bind
Thee from destroying these little ones: am I to be only
Merciful to thee and cruel to all that thou hatest?[

Thou wast the Image of God surrounded by the Four Zoa's
Three thou hast slain! I am the Fourth: thou canst not destroy
me.

Thou art in Error; trouble me not with thy righteousness.
I have innocence to defend and ignorance to instruct:
I have no time for seeming; and little arts of compliment,
In morality and virtue: in self-glorying and pride.
There is a limit of Opakeness, and a limit of Contraction;
In every Individual Man, and the Limit of Opakeness,
Is named Satan: and the limit of Contraction is named Adam.
But when Man sleeps in Beulah, the Saviour in mercy takes
Contractions Limit, and of the Limit he forms Woman: That
Himself may in process of time be born Man to redeem
But there is no Limit of Expansion! there is no Limit of
Translucence.

In the bosom of Man for ever from eternity to eternity.
Therefore I break thy bonds of righteousness; I crush thy
messengers!
That they may not crush me and mine; do thou be righteous,
And I will return it; otherwise I defy thy worst revenge:

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Consider me as thine enemy: on me turn all thy fury
But destroy not these little ones, nor mock the lords anointed:
Destroy not by Moral Virtue, the little ones whom he hath chosen!
The little ones whom he hath chosen in preference to thee.
He hath cast thee off for ever; the little ones he hath anointed!
Thy Selfhood is for ever accursed from the Divine presence

So Los spoke: then turn'd his face & wept for Albion.

Albion replied. Go! Hand & Hyle! seize the abhorred friend:
As you have siezed the Twenty-Four rebellious ingratiatures:
To atone for you, for spiritual death! Man lives by deaths of Men
Bring him to justice before heaven here upon London stone,
Between Blackheath & Hounslow, between Norwood & Finchley
All that they have is mine: from my free genrous gift,
They now hold all they have: ingratitude to me!

Los stood before his Furnaces awaiting the fury of the Dead:
And the Divine hand was upon him, strengthening him mightily.

The Spectres of the Dead cry out from the deeps beneath
Upon the hills of Albion; Oxford groans in his iron furnace
Winchester in his den & cavern; they lament against
Albion: they curse their human kindness & affection
They rage like wild beasts in the forests of affliction
In the dreams of Ulro they repent of their human kindness.

Come up, build Babylon, Rahab is ours & all her multitudes
With her in pomp and glory of victory. Depart
Ye twenty-four into the deeps! let us depart to glory!

Their Human majestic forms sit up upon their Couches
Of death: they curb their Spectres as with iron curbs
They enquire after Jerusalem in the regions of the dead,
With the voices of dead men, low, scarcely articulate,
And with tears cold on their cheeks they weary repose.

O when shall the morning of the grave appear, and when
Shall our salvation come? we sleep upon our watch
We cannot awake! and our Spectres rage in the forests
O God of Albion where art thou pity the watchers!

Thus mourn they. Loud the Furnaces of Los thunder upon
The clouds of Europe & Asia, among the Serpent Temples!

And Los drew his Seven Furnaces around Albions Altars
And as Albion built his frozen Altars, Los built the Mundane
Shell,
In the Four Regions of Humanity East & West & North & South,

Till Norwood & Finchley & Blackheath & Hounslow, coverd the whole
Earth.
This is the Net & Veil of Vala, among the Souls of the Dead.

PLATE 43 [29]
Then the Divine Vision like a silent Sun appeard above
Albions dark rocks: setting behind the Gardens of Kensington
On Tyburns River, in clouds of blood: where was mild Zion Hills
Most ancient promontory, and in the Sun, a Human Form appeard
And thus the Voice Divine went forth upon the rocks of Albion

I elected Albion for my glory; I gave to him the Nations,
Of the whole Earth. he was the Angel of my Presence: and all
The Sons of God were Albions Sons: and Jerusalem was my Joy.
The Reactor hath hid himself thro envy. I behold him.
But you cannot behold him till he be revealid in his System
Albions Reactor must have a Place prepard: Albion must Sleep
The Sleep of Death, till the Man of Sin & Repentance be revealid.
Hidden in Albions Forests he lurks: he admits of no Reply
From Albion: but hath founded his Reaction into a Law
Of Action, for Obedience to destroy the Contraries of Man[.]
He hath compelld Albion to become a Punisher & hath possesid
Himself of Albions Forests & Wilds! and Jerusalem is taken!
The City of the Woods in the Forest of Ephratah is taken!

And the murderd bodies of her little ones are Scotland and Wales
The Cities of the Nations are the smoke of her consummation
The Nations are her dust! ground by the chariot wheels
Of her lordly conquerors, her palaces levelld with the dust
I come that I may find a way for my banished ones to return
Fear not 0 little Flock I come! Albion shall rise again.

So saying, the mild Sun inclosd the Human Family.
Forthwith from Albions darkning [r]ocks came two Immortal forms t
Saying We are alone are escaped. O merciful Lord and Saviour,
We flee from the interiors of Albions hills and mountains!
From his Valleys Eastward: from Amalek Canaan & Moab:
Beneath his vast ranges of hills surrounding Jerusalem.

Albion walkd on the steps of fire before his Halls
And Vala walkd with him in dreams of soft deluding slumber.
He looked up & saw the Prince of Light with splendor faded
Then Albion ascended mourning into the porches of his Palace
Above him rose a Shadow from his wearied intellect:
Of living gold, pure, perfect, holy: in white linen pure he
hoverd

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A sweet entrancing self-delusion a watry vision of Albion
Soft exulting in existence; all the Man absorbing!

Albion fell upon his face prostrate before the watry Shadow
Saying: O Lord whence is this change! thou knowest I am nothing!
And Vala trembled & coverd her face! & her locks were spread on
the pavement
We heard astonishd at the Vision & our heart trembled within us:
We heard the voice of Albion starting from his sleep:

O I am nothing when I enter into judgment with thee!
If thou withdraw thy breath I die & vanish into Hades
If thou dost lay thine hand upon me behold I am silent:
If thou withhold thine hand; I perish like a fallen leaf:
O I am nothing: and to nothing must return again:
If thou withdraw thy breath. Behold I am oblivion.

He ceasd: the shadowy voice was silent: but the cloud hoverd over
their heads
In golden wreathes, the sorrow of Man; & the balmy drops fell
down.
And lo! that son of Man that Shadowy Spirit of mild Albion:
Luvah descended from the cloud; in terror Albion rose:
Indignant rose the awful Man, & turnd his back on Vala.

We heard the voice of Albion starting from his sleep:
Whence is this voice crying Enion! that soundeth in my ears?
O cruel pity! O dark deceit! can love seek for dominion?

And Luvah strove to gain dominion over Albion
They strove together above the Body where Vala was incloecd
And the dark Body of Albion left prostrate upon the crystal pavement,
Covered with boils from head to foot: the terrible smitings of Luvah.

Then frowned the fallen Man, and put forth Luvah from his presence
Saying. Go and Die the Death of Man, for Vala the sweet wanderer.
I will turn the volutions of your ears outward, and bend your nostrils
Downward, and your fluctile eyes englob'd roll round in fear:
Your withring lips and tongue shrink up into a narrow circle,
Till into narrow forms you creep: go take your fiery way:
And learn what tis to absorb the Man you Spirits of Pity & Love.

They heard the voice and fled swift as the winters setting sun.
And now the human blood foamed high, the Spirits Luvah & Vala,
Went down the Human Heart where Paradise & its joys abounded,
In jealous fears & fury & rage, & flames roll round their fervid feet:
And the vast form of Nature like a serpent playd before them
And as they fled in folding fires & thunders of the deep:

Vala shrunk in like the dark sea that leaves its slimy banks.
And from her bosom Luvah fell far as the east and west.
And the vast form of Nature like a serpent roll'd between,
whether of Jerusalems or Valas ruins congenerated, we know not:
All is confusion: all is tumult, & we alone are escaped.

So spoke the fugitives; they joind the Divine Family, trembling
PLATE 44 [30]
And the Two that escaped; were the Emanation of Los & his Spectre: for whereever the Emanation goes, the Spectre attends her as her Guard, & Los's Emanation is named Enitharmon, & his Spectre is named Urthona: they knew not where to flee: they had been on a Visit to Albions Children And they strove to weave a Shadow of the Emanation To hide themselves: weeping & lamenting for the Vegetation Of Albions Children; fleeing thro Albions vales in streams of gore

Being not irritated by insult bearing insulting benevolences
They perceived that corporeal friends are spiritual enemies
They saw the Sexual Religion in its embryon Uncircumcision
And the Divine hand was upon them thro darkness back safe to their Humanity as doves to their windows: Therefore the Sons of Eden praise Urthonas Spectre in Songs Because he kept the Divine Vision in time of trouble.

They wept & trembled: & Los put forth his hand & took them in Into his Bosom: from which Albion shrunk in dismal pain;
Mending the fibres of Brotherhood & in Feminine Allegories Inclosing los: but the Divine Vision appear'd with Los Following Albion into his Central Void among his Oaks.

And Los prayed and said. O Divine Saviour arise
Upon the Mountains of Albion as in ancient time. Behold!
The Cities of Albion seek thy face, London groans in pain From Hill to Hill & the Thames Laments along the Valleys The little Villages of Middlesex & Surrey hunger & thirst The Twenty-eight Cities of Albion stretch their hands to thee: Because of the Oppressors of Albion in every City & Village: They mock at the Labourers limbs! they mock at his starrvd Children.
They buy his Daughters that they may have power to sell his Sons: They compel the Poor to live upon a crust of bread by soft mild arts! They reduce the Man to want: then give with pomp & ceremony. The praise of Jehovah is chaunted from lips of hunger & thirst! Humanity knows not of Sex: wherefore are Sexes in Beulah? In Beulah the Female lets down her beautiful Tabernacle; Which the Male enters magnificent between her Cherubim: And becomes one with her mingling condensing in Self-Love The Rocky Law of Condemnation & double Generation, & Death.

Albion hath enterd the Loins the place of the Last Judgment:
And Luvah hath drawn the Curtains around Albion in Vala's bosom The Dead awake to Generation! Arise O Lord, & rend the Veil!

So Los in lamentations followed Albion, Albion covered,
PLATE 45 [31]
His western heaven with rocky clouds of death & despair.
Fearing that Albion should turn his back against the Divine Vision
Los took his globe of fire to search the interiors of Albions Bosom, in all the terrors of friendship, entering the caves Of despair & death, to search the tempters out, walking among Albions rocks & precipices! caves of solitude & dark despair. And saw every Minute Particular of Albion degraded & murdered But saw not by whom; they were hidden within in the minute particulars Of which they had possessed themselves; and there they take up The articulations of a mans soul, and laughing throw it down Into the frame, then knock it out upon the plank, & souls are
In bricks to build the pyramids of Heber & Terah. But Los Search'd in vain: closd from the minutia he walkd, difficult. He came down from Highgate thro Hackney & Holloway towards London Till he came to old Stratford & thence to Stepney & the Isle Of Leuthas Dogs, thence thro the narrows of the Rivers side and saw every minute particular, the jewels of Albion, running down The kennels of the streets & lanes as if they were ahbord. Every universal Form, was become barren mountains of Moral Virtue: and every Minute Particular hardend into grains of sand: And all the tendernesses of the soul cast forth as filth & mire, Among the winding places of deep contemplation intricate To where the Tower of London frownd dreadful over Jerusalem: A building of Luvah builded in Jerusalems eastern gate to be His secluded Court: thence to Bethlehem where was builded Dens of despair in the house of bread: enquiring in vain Of stones and rocks he took his way, for human form was none: And thus he spoke, looking on Albions City with many tears

What shall I do! what could I do, if I could find these Criminals
I could not dare to take vengeance; for all things are so constructed
And builded by the Divine hand, that the sinner shall always escape,
And he who takes vengeance alone is the criminal of Providence;
If I should dare to lay my finger on a grain of sand In way of vengeance; I punish the already punished: O whom Should I pity if I pity not the sinner who is gone astray!
O Albion, if thou takest vengeance; if thou revengest thy wrongs Thou art for ever lost! What can I do to hinder the Sons Of Albion from taking vengeance? or how shall I them persuade.

So spoke Los, travelling thro darkness & horrid solitude:
And he beheld Jerusalem in Westminster & Marybone,
Among the ruins of the Temple: and Vala who is her Shadow, Jerusalems Shadow bent northward over the Island white.
At length he sat on London Stone, & heard Jerusalems voice.

Albion I cannot be thy Wife. thine own Minute Particulars, Belong to God alone, and all thy little ones are holy.
They are of Faith & not of Demonstration: wherefore is Vala Clothd in black mourning upon my rivers currents, Vala awake! I hear thy shuttles sing in the sky, and round my limbs I feel the iron threads of love & jealousy & despair.

Vala reply'd. Albion is mine! Luvah gave me to Albion And now receivs reproach & hate. Was it not said of old Set your Son before a man & he shall take you & your sons For slaves: but set your Daughter before a man & She Shall make him & his sons & daughters your slaves for ever! And is this Faith? Behold the strife of Albion, & Luvah Is great in the east, their spears of blood rage in the eastern heaven Urizen is the champion of Albion, they will slay my Luvah; And thou O harlot daughter! daughter of despair art all
This cause of these shakings of my towers on Euphrates.
Here is the House of Albion, & here is thy secluded place And here we have found thy sins: & hence we turn thee forth, For all to avoid thee: to be astonished at thee for thy sins: Because thou art the impurity & the harlot: & thy children! Children of whomedoms: born for Sacrifice: for the meat & drink Offering: to sustain the glorious combat & the battle & war That Man may be purified by the death of thy delusions.

So saying she her dark threads cast over the trembling River:
And over the valleys; from the hills of Hertfordshire to the hills Of Surrey across Middlesex & across Albions House Of Eternity! pale stood Albion at his eastern gate,

PLATE 46 [32]
Leaning against the pillars, A his disease rose from his skirts Upon the Precipice He stood! ready to fall into Non-Entity.
Los was all astonishment & terror: he trembled sitting on the Stone Of London: but the interiors of Albions fibres & nerves were hidden From Los; astonish'd be beheld only the petrifed surfaces: And saw his Furnaces in ruins, for Los is the Demon of the Furnaces;
He saw also the Four Points of Albion reversd inwards He siezd his Hammer & Tongs, his iron Poker & his Bellows, Upon the valleys of Middlesex, Shouting loud for aid Divine.

In stern defiance came from Albions bosom Hand, Hyle, Koban, Gwantok, Peachy, Bretun, Slaid, Huttn, Skofeld, Kock, Kotope

Bowen: Albions Sons: they bore him a golden couch into the porch And on the Couch reposd his limbs, trembling from the bloody field.
Rearing their Druid Patriarchal rocky Temples around his limbs. (All things begin & end, in Albions Ancient Druid Rocky Shore.)

PLATE 47
[When Albion utterd his last words Hope is banishd from me] From Camberwell to Highgate where the mighty Thames shudders along, Where Los's Furnaces stand, where Jerusalem & Vala howl: Luvah tore forth from Albions Loins, in fibrous veins, in rivers
Of blood over Europe: a Vegetating Root in grinding pain
The Wicker Man of Scandinavia in which cruelly consumed
The Captives reard to heaven howl in flames among the stars
Loud the cries of War on the Rhine & Danube, with Albions Sons,
Away from Beulahs hills & vales break forth the Souls of the Dead,
With cymbal, trumpet, clarion; & the scythed chariots of Britain.

And the Veil of Vala, is composed of the Spectres of the Dead

Hark! the mingling cries of Luvah with the Sons of Albion
Hark! & Record the terrible wonder! that the Punisher
Mingles with his Victims Spectre, enslaved and tormented
To him whom he has murdred, bound in vengeance & enmity
Shudder not, but Write, & the hand of God will assist you!
Therefore I write Albions last words. Hope is banish’d from me.

PLATE 48
These were his last words, and the merciful Saviour in his arms
Reciev’d him, in the arms of tender mercy and repos’d
The pale limbs of his Eternal Individuality
Upon the Rock of Ages. Then, surrounded with a Cloud:
In silence the Divine Lord builded with immortul labour,
Of gold & jewels a sublime Ornament, a Couch of repose,
With Sixteen pillars: canopied with emblems & written verse.
Spiritual Verse, order’d & measur’d, from whence, time shall reveal.
The Five books of the Decologue, the books of Joshua & Judges,
Samuel, a double book & Kings, a double book, the Psalms & Prophets
The Four-fold Gospel, and the Revelations everlasting
Eternity groan’d. & was troubled, at the image of Eternal Death!

Beneath the bottoms of the Graves, which is Earths central joint,
There is a place where Contrarieties are equally true:
(To protect from the Giant blows in the sports of intellect,
Thunder in the midst of kindness, & love that kills its beloved:
Because Death is for a period, and they renew tenfold.)
From this sweet Place Maternal Love awoke Jerusalem

With pangs she forsook Beulah’s pleasant lovely shadowy Universe
Where no dispute can come; created for those who Sleep.

Weeping was in all Beulah, and all the Daughters of Beulah
Wept for their Sister the Daughter of Albion, Jerusalem:
When out of Beulah the Emanation of the Sleeper descended
Within the Human Heart, whose Gates closed with solemn sound.

And this the manner of the terrible Separation
The Emanations of the grievously afflicted Friends of Albion
Concenter in one Female form an Aged pensive Woman.
Astonish’d! lovely! embracing the sublime shade: the Daughters of Beulah
Beheld her with wonder! With awful hands she took
A Moment of Time, drawing it out with many tears & afflictions
And many sorrows: oblique across the Atlantic Vale
Which is the Vale of Rephaim dreadful from East to West,
Into a Rainbow of jewels and gold, a mild Reflection from Albions dread Tomb. Eight thousand and five hundred years
In its extension. Every two hundred years has a door to Eden
She also took an Atom of Space, with dire pain opening it a Center
Into Beulah: trembling the Daughters of Beulah dried
Her tears, she ardent embrac’d her sorrows.. occupied in labours
Of sublime mercy in Rephains Vale. Perusing Albions Tomb
She sat: she walk’d among the ornaments solemn mourning.
The Daughters attended her shudderings, wiping the death sweat
Los also saw her in his seventh Furnace, he also terrified
Saw the finger of God go forth upon his seventh Furnace:
Away from the Starry Wheels to prepare Jerusalem a place.
When with a dreadful groan the Emanation mild of Albion.
Burst from his bosom in the Tomb like a pale snowy cloud,
Female and lovely, struggling to put off the Human form
Writhing in pain. The Daughters of Beulah in kind arms receiv’d
Jerusalem: weeping over her among the Spaces of Erin,
In the Ends of Beulah, where the Dead wail night & day.

And thus Erin spoke to the Daughters of Beulah, in soft tears
Albion the Vortex of the Dead! Albion the Generous!
Albion the mildest son of Heaven! The Place of Holy Sacrifice!
Where Friends Die for each other: will become the Place,
Of Murder, & Unforgiving, Never-awaking Sacrifice of Enemies
The Children must be sacrific’d! (a horror never known
Till now in Beulah.) unless a Refuge can be found
To hide them from the wrath of Albions Law that freezes sore
Upon his Sons & Daughters, self-exiled from his bosom

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Draw ye Jerusalem away from Albions Mountains
To give a Place for Redemption, let Sihon and Og
Remove Eastward to Bashan and Gilead, and leave

PLATE 49
The secret coverts of Albion & the hidden places of America
Jerusalem Jerusalem! why wilt thou turn away
Come ye O Daughters of Beulah, lament for Og & Sihon
Upon the Lakes of Ireland from Rathlin to Baltimore:
Stand ye upon the Dargle from Wicklow to Drogheda
Come & mourn over Albion the White Cliff of the Atlantic
The Mountain of Giants: all the Giants of Albion are become
Weak! withered! darkened! & Jerusalem is cast forth from Albion. They deny that they ever knew Jerusalem, or ever dwelt in Shiloh. The Gigantic roots & twigs of the vegetating Sons of Albion Fill'd with the little-ones are consumed in the Fires of their Altars. The vegetating Cities are burned & consumed from the Earth: And the Bodies in which all Animals & Vegetations, the Earth & Heaven Were contain'd in the All Glorious Imagination are withered & darkened; The golden Gate of Havilah, and all the Garden of God, Was caught up with the Sun in one day of fury and war. The Lungs, the Heart, the Liver, shrunk away far distant from Man And left a little slimy substance floating upon the tides. In one night the Atlantic Continent was caught up with the Moon, And became an Opake Globe far distant clad with moony beams. The Visions of Eternity, by reason of narrowed perceptions, Are become weak Visions of Time & Space, fix'd into furrows of death; Till deep dissimulation is the only defence an honest man has left O Polyergus of Death O Spectre over Europe and Asia Withering the Human Form by Laws of Sacrifice for Sin By Laws of Chastity & Abhorrence I am witherd up. Striving to Create a Heaven in which all shall be pure & holy In their Own Selfhoods, in Natural Selfish Chastity to banish Pity And dear Mutual Forgiveness; & to become One Great Satan Insav'd to the most powerful Selfhood: to murder the Divine Humanity In whose sight all are as the dust & who chargeth his Angels with folly! Ah! weak & wide astray! Ah shut in narrow doleful form! Creeping in reptile flesh upon the bosom of the ground! The Eye of Man, a little narrow orb, close up & dark, Scarcely beholding the Great Light; conversing with the [Void]: t The Ear, a little shell, in small volutions shutting out True Harmonies, & comprehending great, as very small: The Nostrils, bent down to the earth & clos'd with senseless flesh. That odours cannot them expand, nor joy on them exult: The Tongue, a little moisture fills, a little food it cloys, A little sound it utters, & its cries are faintly heard, Therefore they are removed: therefore they have taken root In Egypt & Philistia: in Moab & Edow & Aram: In the Erythrean Sea their Uncircu[me]cision in Heart & Lains Be lost for ever & ever. then they shall arise from Self, By Self Annihilation into Jerusalem's Courts & into Shiloh Shiloh the Masculine Emanation among the Flowers of Beulah To Shiloh dwells over trance, as Jerusalem dwells over Albion Build & prepare a Wall & Curtain for Americas shore! Rush on: Rush on! Rush on! ye vegetating Sons of Albion The Sun shall go before you in Day: the Moon shall go Before you in Night. Come on! Come on! Come on! The Lord Jehovah is before, behind, above, beneath, around He has builded the arches of Albions Tomb binding the Stars In merciful Order, bending the Laws of Cruelty to Peace. He hath placed Og & Anak, the Giants of Albion for their Guards: Building the Body of Moses in the Valley of Peor: the Body Of Divine Analogly; and Og & Sihon in the tears of Balaam The Son of Beor, have given their power to Joshua & Caleb. Remove from Albion, far remove these terrible surfaces. They are beginning to fore Heavens & Hells in immense Circles: the Hells for food to the Heavens: Food of torment, Food of despair: they drink the condemnd Soul & rejoice In cruel holiness, in their Heavens of Chastity & Uncircumcision Yet they are blameless & Iniquity must be imputed only To the State they are enter'd into that they may be deliver'd: Satan is the State of Death, & not a Human existence: But Luva'h is named Satan, because he has enter'd that State. A World where Man is by Nature the enemy of Man Because the Evil is Created into a State. that Men May be deliver'd time after time overmore. Amen. Learn therefore O Sisters to distinguish the Eternal Human That walks about among the stones of fire in bliss & woe Alternately from those States or Worlds in which the Spirit travels: This is the only means to Forgiveness of Enemies. Therefore remove from Albion these terrible Surfaces And let wild seas & rocks close up Jerusalem away from The Atlantic Mountains where Giants dwelt in Intellect; Now given to stony Druids, and Allegoric Generation To the Twelve Gods of Asia, the Spectres of those who Sleep: A Providence oppos'd to the Divine lord Jesus: A murderous Providence! A Creation that groans, living on Death. where Fish & Bird & Beast & Man & Tree & Metal & Stone Live by Devouring, going into Eternal Death continually: Albion is now possess'd by the War of Blood! the Sacrifice Of envy Albion is become, and his Emanation cast out: Come Lord Jesus, Lamb of God descend! for if: O Lord! If thou hadst been here, our brother Albion had not died. Arise sisters! Go ye & meet the Lord, while I remain-- Behold the foggy mornings of the Dead on Albions cliffs! Ye know that if the Emanation remains in them: She will become an Eternal Death, an Avenger of Sin & A Self-righteousness: the proud Virgin-Harlot! Mother of War! And we also & all Beulah, consume beneath Alubbis curse. So Erin spoke to the Daughters of Beulah. Shuddering
With their wings they sat in the Furnace, in a night of stars, for all the Sons of Albion appeared distant stars, ascending and descending into Albions sea of death. And Erin’s lovely Bow encloses the Wheels of Albions Sons.

Expanding on wing, the Daughters of Beulah replied in sweet response

Come O thou Lamb of God and take away the remembrance of Sin
To Sin & to hide the Sin in sweet deceit. is lovely!!
To record the Sin for a reproach: to let the Sun go down
In a remembrance of the Sin: is a Woe & a Horror!
A brooder of an Evil Day, and a Sun rising in blood
Come then O Lamb of God and take away the remembrance of Sin

End of Chap. 2d.

PLATE 52

| The Spiritual States of the Soul are all Eternal |
| The Deists |
| Distinguish between the Eternal State & Man, his present State |

He never can be a Friend to the Human Race who is the Preacher of Natural Morality or Natural Religion. He is a flatterer who means to betray, to perpetuate Tyrant Pride & the Laws of that Babylon which he foresees shall shortly be destroyed, with the Spiritual and not the Natural Sword: He is in the State named Rahab: which State must be put off before he can be the Friend of Man.

You O Deists profess yourselves the Enemies of Christianity: and you are so: you are also the Enemies of the Human Race & of Universal Nature. Man is born a Spectre or Satan & is altogether an Evil. It requires a New Selfhood continually, & must continually be changed into his direct Contrary. But your Greek Philosophy (which is a remnant of Druidism) teaches that Man is Righteous in his Vegetated Spectre: an Opinion of fatal & accursed consequence to Man, as the Ancients saw plainly by Revelation to the entire abrogation of

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Experimental Theory. and many believed what they saw, and Prophecied of Jesus.

Man must & will have Some Religion; if he has not the Religion of Jesus, he will have the Religion of Satan, & will erect the Synagogue of Satan, calling the Prince of this World, God; and destroying all who do not worship Satan under the Name of God. Will any one say: Where are those who worship Satan under the Name of God! Where are they? Listen! Every Religion that Preaches Vengeance for Sins the Religion of the Enemy & Avenger: and not the Forgiver of Sin, and their God is Satan, Named by the Divine Name Your Religion O Deists: Deism, is the Worship of the God of this World by the means of what you call Natural Religion and Natural Philosophy, and of Natural Morality or Self-Righteousness, the Selfish Virtues of the Natural Heart. This was the Religion of the Pharisees who murdered Jesus. Deism is the same & ends in the same.

Voltaire Rousseau Gibbon Hume. charge the Spiritually Religious with Hypocrisy! but how a Monk or a Methodist either, can be a Hypocrite: I cannot conceive. We are Men of like passions with others & pretend not to be holier than others: therefore, when a Religious Man falls into Sin, he ought not to be called a Hypocrite: this title is more properly to be given to a Player who falls into Sin; whose profession is Virtue & Morality & the making Man Self-Righteous. Poete in calling Whitefield, Hypocrite: was himself one: for Whitefield pretended not to be holier than others: but confessed his Sins before all the World; Voltaire! Rousseau! You cannot escape my charge that you are Pharisees & Hypocrites, for you are constantly talking of the Virtues of the Human Heart, and particularly of your own, that you may accuse others & especially the Religious, whose errors, you by this display of pretended Virtue, chiefly design to expose. Rousseau thought Men Good by Nature; he found them Evil & found no friend. Friendship cannot exist without Forgiveness of Sins continually. The Book written by Rousseau call’d his Confessions is an apology & cloak for his sin & not a confession. But you also charge the poor Monks & Religious with being the causes of War: while you acquire & flatter the Alexanders & Caesars, the Lewis’s & Fredericks: who alone are its causes & its actors. But the Religion of Jesus, Forgiveness of Sin, can never be the cause of a War nor of a single Martyrdom.

Those who Martyr others or who cause War are Deists, but never can be Forgivers of Sin. The Glory of Christianity is, To Conquer by Forgiveness. All the Destruction therefore, in Christian Europe has arisen from Deism, which is Natural Religion.

I saw a Monk of Charlemaine Arise before my sight I talked with the Grey Monk as we stood In beams of infernal light

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Gibbon arose with a lash of steel And Voltaire with a wracking wheel The Schools in clouds of learning rold Arose with War in iron & gold.

Thou lazy Monk they sound afar In vain condemning glorious War And in your Cell you shall ever dwell

Rise War & bind him in his Cell.
The blood, red ran from the Grey Monks side
His hands & feet were wounded wide
His body bent, his arms & knees
Like to the roots of ancient trees
When Satan first the black bow bent
And the Moral Law from the Gospel rent
He forgd the Law into a Sword
And spill'd the blood of mercys Lord.

PLATE 53
Jerusalem
Chap 3.

But Los, who is the Vehicular Form of strong Urthona
Wept vehemently over Albion where Thames currents spring
From the rivers of Beulah; pleasant river! soft, mild, parent stream
And the roots of Albions Tree entered the Soul of Los
As he sat before his Furnaces clothed in sackcloth of hair
In gnawing pain dividing him from his Emanation;
Inclosing all the Children of Los time after time.
Their Giant forms condensing into Nations & Peoples & Tongues
Translucent the Furnaces, of Beryll & Emerald immortal:
And Seven-fold each within other: incomprehensible
To the Vegetated Mortal Eyes perturbed & single vision
The Bells are the Animal Lungs. the hammers, the Animal Heart
The Furnaces, the Stomach for Digestion; terrible their fury
Like seven burning heavens rang'd from South to North

Here on the banks of the Thames, Los builded Golgonooza,
Outside of the Gates of the Human Heart, beneath Beulah
In the midst of the rocks of the Altars of Albion. In Fears
He builded it, in rage & in Fury. It is the Spiritual Fourfold London: continually building & continually decaying desolate!
For the protection of the Twelve Emanations of Albions Sons
The Mystic Union of the Emanation in the Lord; Because
Man divided from his Emanation is a dark Spectre

In Great Eternity, every particular Form gives forth or Emanates
Its own peculiar Light, & the Form is the Divine Vision
And the Light is his Garment This is Jerusalem in every Man
A Tent & Tabernacle of Mutual Forgiveness Male & Female Clothings.
And Jerusalem is called Liberty among the Children of Albion
But Albion fell down a Rocky fragment from Eternity hurled
By his own Spectre, who is the Reasoning Power in every Man
Into his own Chaos which is the Memory between Man & Man
The silent broodings of deadly revenge springing from the All powerful parental affection, falls Albion from head to foot
Seeing his Sons assimilate with Luvah, bound in the bonds Of spiritual Hate, from which springs Sexual Love as iron chains:
He tosses like a Cloud outstretched among Jerusalem's Ruins
Which overspread all the Earth, he groans among his ruinous porches

PLATE 54
In Great Eternity, every particular Form gives forth or Emanates
Its own peculiar Light, & the Form is the Divine Vision
And the Light is his Garment This is Jerusalem in every Man
A Tent & Tabernacle of Mutual Forgiveness Male & Female Clothings.
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But the Spectre like a hoar frost & a Mildew rose over Albion
Saying, I am God O Sons of Men! I am your Rational Power!
Who teach Doubt & Experiment & my two Wings Voltaire: Rousseau.
Where is that Friend of Sinners! that Rebel against my Laws!

Who teaches Belief to the Nations, & an unknown Eternal Life
Come hither into the Desert & turn these stones to bread.
Vain foolish Man! wilt thou believe without Experiment?
And build a World of Phantasty upon my Great Abyss!
A World of Shapes in craving Lust & devouring appetite
So spoke the hard cold constrictive Spectre he is named Arthur
Constricting into Druid Rocks round Canaan Agag & Aram & Pharoh

Then Albion drew England into his bosom in groans & tears
But she stretch'd out her starry Night in Spaces against him. like
A Long Serpent, in the Abyss of the Spectre which augmented
The Night with Dragon wings cover'd with stars & in the Wings
Jerusalem & Vala appeard: & above between the Wings magnificent
The Divine Vision dimly appeard in clouds of Blood weeping.

PLATE 55
When those who disregard all Mortal Things, saw a Mighty-One
Among the Flowers of Beulah still retain his awful strength
They wonderd; checking their wild flames & Many gathering
Together into an Assembly; they said, let us go down
And see those changes! Others said, If you do so prepare
For being drived from our fields, what have we to do with the Dead?
To be their inferiors or superiors we equally abhor;
Superior, none we know; inferior none: all equal share
Divine Benevolence & joy, for the Eternal Man
walketh among us, calling us his Brothers & his Friends:
Forbidding us that Veil which Satan puts between Eve & Adam
By which the Princes of the Dead enslave their Votaries
Teaching them to form the Serpent of precious stones & gold
To seize the Sons of Jerusalem & plant them in One Mans Loins
To make One Family of Contraries: that Joseph may be sold
Into Egypt: for Negation; a Veil the Saviour born & dying rends.

But others said: Let us to him who only Is, & who
walketh among us, give decision. bring forth all your fires!

So saying, an eternal deed was done: in fiery flames
The Universal Conc[il]ave raged, such thunderous sounds as never t
were sounded from a mortal cloud, nor on Mount Sinai old
Nor in Havilah where the Cherub rolld his reounding flame.

Loud! Loud! the Mountains lifted up their voices, loud the
Forests
Rivers thunderd against their banks, loud Winds furious fought
cities & Nations contended in fires & clouds & tempests.
The Seas raisd up their voices & lifted their hands on high
The Stars in their courses fought. the Sun! Moon! Heaven! Earth.
Contending for Albion & for Jerusalem his Emanation
And for Shiloh, the Emanation of France & for lovely Vala.

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Then far the greatest number were about to make a Separation
And they Elected Seven, calld the Seven Eyes of God;
Lucifer, Molech, Elohim, Shaddai, Pahad, Jehovah, Jesus.
They namd the Eighth. he came not, he hid in Albions Forests
But first they said: (& their Words stood in Chariots in array
Curbing their Tygers with golden bits & bridles of silver & ivory)
Let the Human Organs be kept in their perfect Integrity
At will Contracting into Worms, or Expanding into Gods
And then behold: what are these Ulro Visions of Chastity[]!
Then as the moss upon the tree: or dust upon the plow:
Or as the sweat upon the labouring shoulder: or as the chaff
Of the wheat-floor or as the dregs of the sweet wine-press
Such are these Ulro Visions, for tho we sit down within
The plowed furrow, listening to the weeping clods till we
Contract or Expand Space at will: or if we raise ourselves
Upon the chariots of the morning. Contracting or Expanding Time!
Every one knows, we are One Family! One Man blessed for ever
Silence remaind & every one resumd his Human Majesty
And many conversed on these things as they labourd at the furrow
Saying: It is better to prevent misery, than to release from misery
It is better to prevent error, than to forgive the criminal:
Labour well the Minute Particulars, attend to the Little-ones:
And those who are in misery cannot remain so long
If we do but our duty: labour well the teeming Earth.
They Plowd in tears, the trumpets sounded before the golden Plow
And the voices of the Living Creatures were heard in the clouds of heaven
Crying: Compell the Reasoner to Demonstrate with unnown Demonstrations
Let the Indefinite be explored, and let every Man be judged
By his own Works, Let all Indefinites be thrown into Demonstrations
To be pounded to dust & melted in the Furnaces of Affliction:
He who would do good to another, must do it in Minute Particulars
General Good is the plea of the scoundrel hypocrite & flatterer:
For Art & Science cannot exist but in minutely organized Particulars
And not in generalizing Demonstrations of the Rational Power.
The Infinite alone resides in Definite & Determinate Identity
Establishment of Truth depends on destruction of Falshood continually
On Circumcision: not on Virginity, O Reasoners of Albion
So cried they at the Plow. Albions Rock frowned above
And the Great Voice of Eternity rolled above terrible in clouds
Saying Who will go forth for us! & Who shall we send before our face?

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PLATE 56
Then Los heaved his thund'ring Bellows on the Valley of Middlesex
And thus he chaunted his Song: the Daughters of Albion reply.

What may Man be? who can tell! But what may Woman be?
To have power over Man from Cradle to corruptible Grave.
He who is an Infant, and whose Cradle is a Manger
Knoweth the Infant sorrow: whence it came, and where it goeth:
And who weave it a Cradle of the grass that wethereth away.
This World is all a Cradle for the erred wandering Phantom:
Rock'd by Year, Month, Day & Hour; and every two Moments Between, dwells a Daughter of Beulah, to feed the Human Vegetable Entune: Daughters of Albion. your hymning Chorus mildly! Cord of affection thrilling extatic on the iron Reel: To the golden Loom of Love! to the noth-labourd Woof A Garment and Cradle weaving for the infantine Terror: For fear; at entering the gate into our World of cruel Lamentation: it flee back & hide in Non-Entities dark wild where dwells the Spectre of Albion: destroyer of Definite Form. The Sun shall be a Scythed Chariot of Britain: the Moon; a Ship In the British Ocean! Created by Los's Hammer; measured out Into Days & Nights & Years & Months. To travel with my feet Over these desolate rocks of Albion: O daughters of despair! Rock the Cradle, and in mild melodies tell me where found What you have enwoven with so much tears & care? so much Tender artifice: to laugh: to weep: to learn: to know; Remember! recollect what dark befel in wintry days O it was lost for ever! and we found it not: it came And wept at our wintry Door: Look! look! behold! Gwendolen Is become a Clod of Clay! Merlin is a Worn of the Valley! Then Los uttered with Hammer & Anvil: Chaunt! revoice! I mind not your laugh: and your frown I not fear! and You must my dictate obey from your gold-beam'd Looms; trill Gentle to Albions Watchman, on Albions mountains; reecho And rock the Cradle while! Ah me! Of that Eternal Man And of the cradled Infancy in his bowels of compassion: who fell beneath his instruments of husbandry & became Subservient to the clods of the furrow! the cattle and even The emmet and earth-Worm are his superiors & his lords. Then the response came warbling from trilling Looms in Albion We Women tremble at the light therefore: hiding fearful The Divine Vision with Curtain & Veil & fleshly Tabernacle Los utter'd: swift as the rattling thunder upon the mountains: Look back into the Church Paul! Look! Three Women around The Cross! O Albion why didst thou a Female Will Create? And the voices of Bath & Canterbury & York & Edinburgh. Cry Over the Plow of Nations in the strong hand of Albion thundering along Among the Fires of the Druid & the deep black thundering Waters Of the Atlantic which poured in impetuous loud loud. louder & louder. And the Great Voice of the Atlantic howled over the Druid Altars: Weeping over his Children in Stone-henge in Maiden & Colchester. Round the Rocky Peak of Derbyshire London Stone & Rosamonds Bower What is a Wife & what is a Harlot? What is a Church? & What Is a Theatre? are they Two & not One? can they Exist Separate? Are not Religion & Politics the Same Thing? Brotherhood is Religion O Demonstrations of Reason Dividing Families in Cruelty & Pride! But Albion fled from the Divine Vision, with the Plow of Nations enflaming The Living Creatures maddened and Albion fell into the Furrow, and The Plow went over him & the Living was Plowed in among the Dead But his Spectre rose over the starry Plow. Albion fled beneath the Plow Till he came to the Rock of Ages. & he took his Seat upon the Rock. Wonder seized all in Eternity! to behold the Divine Vision. open The Center into an Expansible & the Center rolled out into an Expansie.
Day & night, in sublime majesty & silence they revolve
And shine glorious within! Hand & Koban archd over the Sun
In the hot noon, as he traveld thro his journey; Hyle & Skofield
Archd over the Moon at midnight & Los Fixd them there,
Within is Asia & Greece, ornamented with exquisite art:
Persia & Media are his halls: his immost hall is Great Tartary.
China & India & Siberia are his temples for entertainment
Poland & Russia & Sweden, his soft retired chambers
France & Spain & Italy & Denmark & Holland & Germany
Are the temples among his pillars. Britain is Los's Forge;
America North & South are his baths of living waters.

Such is the Ancient World of Urizen in the Satanic Void
Created from the Valley of Middlesex by Londons River
From Stone-henge and from London Stone, from Cornwall to Cathnes
The Four Zoas rush around on all sides in dire ruin
Furious in pride of Selfhood the terrible Spectres of Albion
Near their dark Rocks among the Stars of God: stupendous
Works! A World of Generation continually Creating; out of
The Hermaphroditic Satanic World of rocky destiny.

And formed into Four precious stones. for enterance from Beulah
For the Veil of Vala which Albion cast into the Atlantic Deep
To catch the Souls of the Dead: began to Vegetate & Petrify
Around the Earth of Albion, among the Roots of his Tree
This Los formed into the Gates & mighty Wall, between the Oak
Of Weeping & the Palm of Suffering beneath Albions Tomb,
Thus in process of time it became the beautiful Mundane Shell,
The habitation of the Spectres of the Dead & the Place
Of Redemption & of awaking again into Eternity

For Four Universes round the Mundane Egg remain Chaotic
One to the North; Urthona: One to the South; Urizen:
One to the East: Luvah: One to the West, Tharmas;
They are the Four Zoas that stood around the Throne Divine
Verulam: London: York & Edinburgh: their English names
But when Luvah assumed the World of Urizen Southward

And Albion was slain upon his Mountains & in his Tent.
All fell towards the Center, sinking downwards in dire ruin,
In the South remains a burning Fire: in the East a Void
In the West, a World of raging Waters: in the North; solid
Darkness:
Unfathomable without end: but in the midst of these
Is Built eternally the sublime Universe of Los & Enitharmon
And in the North Gate, in the West of the North: toward Beulah
Cathedrons Looms are builded, and Los's Furnaces in the South
A wondrous golden Building immense with ornaments sublime
Is bright Cathedrons golden Hall, its Courts Towers & Pinnacles

And one Daughter of Los sat at the fiery Reel & another
Sat at the shining Loom with her Sisters attending round
Terrible their distress & their sorrow cannot be uttered
And another Daughter of Los sat at the Spinning Wheel
Endless their labour, with bitter food. void of sleep,
Tho hungry they labour: they rouze themselves anxious
Hour after hour labouring at the whirling Wheel
Many Wheels & as many lovely Daughters sit weeping
Yet the intoxicating delight that they take in their work
Obliterates every other evil; none pities their tears
Yet they regard not pity & they expect no one to pity
For they labour for life & love, regardless of any one
But the poor Spectres that they work for, always incessantly
They are mocked, by every one that passes by. they regard not
They labour; & when their Wheels are broken by scorn & malice
They mend them sorrowing with many tears & afflictions.

Other Daughters Weave on the Cushion & Pillow, Network fine
That Rahab & Tirzah may exist & live & breathe & love
Ah, that it could be as the Daughters of Beulah wish!

Other Daughters of Los, labouuring at Looms less fine
Create the Silk-worm & the Spider & the Catterpiller
To assist in their most grievous work of pity & compassion
And others Create the wooly Lamb & the downy Fowl
To assist in the work: the Lamb Bleats: the Sea-fowl cries
Men understand not the distress & the labour & sorrow
That & the Interior Worlds is carried on in fear & trembling
Weaving the shuddring fears & loves of Albions Families
Thunderous rage the Spindles of iron. & the iron Distaff
Maddens in the fury of their hands, Weaving in bitter tears
The Veil of Goats-hair & Purple & Scarlet & fine twined Linen

The clouds of Albions Druid Temples rage in the eastern heaven
While Los sat terrified beholding Albions Spectre who is Luvah

Spreading in bloody veins in torments over Europe & Asia;
Not yet formed but a wretched torment unformed & abyssal
In flaring fire; within the Furnaces the Divine Vision appeared

On Albions hills: often walking from the Furnaces in clouds
And flames among the Druid Temples & the Starry Wheels
Gathered Jerusalems Children in his arms & bore them like
A Shepherd in the night of Albion which overspread all the Earth
I gave thee liberty and life 0 lovely Jerusalem
And thou hast bound me down upon the Stems of Vegetation
They spread forth like a lovely root into the Garden of God:
They were as Adam before me: united into One Man,
They stood in innocence & their skiey tent reachd over Asia
To Nimrods Tower to Ham & Canaan walking with Mizraim
And in my love I will lead thee, lovely Shadow of Sleeping
Albion.

This is the Song of the Lamb, sung by Slaves in evening time.

But Jerusalem faintly saw him, closd in the Dungeons of Babylon
Her Form was held by Beulahs Daughters. but all within unseen
She sat at the Mills, her hair unbound her feet naked
Cut with the flints: her tears run down, her reason grows like
The Wheel of Hand. incessant turning day & night without rest
Insane she raves upon the winds hoarse, inarticulate:
All night Vala hears. she triumphs in pride of holiness
To see Jerusalem deface her lineaments with bitter blows

Of despair. while the Satanic Holiness triumphd in Vala
In a Religion of Chastity & Uncircumcised Selfishness
Both of the Head & Heart & Loins, closd up in Moral Pride.

But the Divine Lamb stood beside Jerusalem. oft she saw
The lineaments Divine & oft the Voice heard, & oft she said:
O Lord & Saviour, have the Gods of the Heathen pierced thee?
Or hast thou been pierced in the House of thy Friends?
Art thou alive! & livest thou for-evermore? or art thou
Not: but a delusive shadow, a thought that liveth not.

Babel mocks saying, there is no God nor Son of God
That thou O Human Imagination, O Divine Body art all
A delusion. but I know thee O Lord when thou arisest upon
My weary eyes even in this dungeon & this iron mill.
The Stars of Albion cruel rise; thou bindest to sweet influences:
For thou also sufferest with me altho I behold thee not;
And altho I sin & blaspheme thy holy name, thou pitiest me;
Because thou knowest I am deluded by the turning mills.
And by these visions of pity & love because of Albions death.
Thus spake Jerusalem, & thus the Divine Voice replied.

Mild Shade of Man, pitiest thou these Visions of terror & woe!
Give forth thy pity & love. fear not! lo I am with thee always.
Only believe in me that I have power to raise from death
Thy Brother who Sleepeth in Albion: fear not trembling Shade
That Debt is not Forgiven! That Pollution is not Forgiven
Such is the Forgiveness of the Gods, the Moral Virtues of the
Heathen, whose tender Mercies are Cruelty. But Jehovahs Salvation
Is without Money & without Price, in the Continual Forgiveness of
Sins
In the Perpetual Mutual Sacrifice in Great Eternity! for behold!
There is none that liveth & Sinneth not! And this is the Covenant
Of Jehovah: If you Forgive one-another, so shall Jehovah Forgive
You:
 That He Himself may Dwell among You. Fear not then to take
To thee Mary thy Wife, for she is with Child by the Holy Ghost
Then Mary burst forth into a Song! she flowed like a River of
Many Streams in the areas of Joseph & gave forth her tears of joy
Like many waters, and Emanating into gardens & palaces upon
Euphrates & to forests & Floods & animals wild & tame from
dison to Kiddekel, & to corn fields & villages & inhabitants
Upon Pison & Arnon & Jordan. And I heard the voice among
The Reapers Saying, Am I Jerusalem the lost Adulteress? or am I
Babylion come up to Jerusalem? And another voice answered Saying
Does the voice of my Lord call me again? am I pure through his Mercy
And Pity. Am I become lovely as a Virgin in his sight who am
Indeed a Harlot drunken with the Sacrifice of Idols does he
Call her pure as he did in the days of her Infancy when she
Was cast out to the loathing of her person. The Chaldean took
Me from my Cradle. The Amalekite stole me away upon his Camels
Before I had ever beheld with love the Face of Jehovah; or known
That there was a God of Mercy: O Mercy O Divine Humanity!
O Forgiveness & Pity & Compassion! If I were Pure I should never
Have known Thee; If I were Unpolluted I should never have
Glorified thy Holiness, or rejoiced in thy great Salvation.
Mary leaned her side against Jerusalem, Jerusalem received
The Infant into her hands in the Visions of Jehovah. Times passed
on Jerusalem fainted over the Cross & Sepulcher She heard the voice
Will thou make Rome thy Patriarch Druid & the Kings of Europe his
Horsemen? Man in the Resurrection changes his Sexual Garments at
will Every Harlot was once a Virgin: every Criminal an Infant Love!
PLATE 62
Repose on me till the morning of the Grave. I am thy life.
Jerusalem replied. I am an outcast: Albion is dead!
I am left to the trampling foot & the spurning heel!
A Harlot I am called. I am sold from street to street!
I am defaced with blows & with the dirt of the Prison!

And wilt thou become my Husband O my Lord & Saviour?
Shall Vala bring thee forth? shall the Chaste be ashamed also?
I see the Maternal line, I behold the Seed of the Woman!
Cainah, & Ada & Zillah & Naamah wife of Noah.
Shuahs daughter & Tamar & Rahab the Canaanites: Were the Daughters of Vala, Mother of the Body of death
But I thy Magdalen behold thy Spiritual Risen Body
Shall Albion arise? I know he shall arise at the Last Day!
I know that in my flesh I shall see God: but Emanations
Are weak. they know not whence they are, nor whither tend.
Jesus replied. I am the Resurrection & the Life.
I Die & pass the limits of possibility, as it appears
To individual perception. Luvah must be Created
And Vala; for I cannot leave them in the gnawing Grave.
But will prepare a way for my banished-ones to return
Come now with me into the villages. walk thru all the cities.
Tho thou art taken to prison & judgment, starved in the streets
I will command the cloud to give thee food & the hard rock
To flow with milk & wine, tho thou seest me not a season
Even a long season & a hard journey & a howling wilderness!
Tho Valas cloud hide thee & Luvahs fires follow thee!
Only believe & trust in me, Lo. I am always with thee!
So spoke the Lamb of God while Luvahs Cloud reddening above
Burst forth in streams of blood upon the heavens & dark night
Invaded Jerusalem. & the Wheels of Albions Sons turned hoarse
Over the Mountains & the fires blazed on Druid Altars
And the Sun set in Tyburns Brook where Victims howl & cry.
But Los beheld the Divine Vision among the flames of the Furnaces
Therefore he lived & breathed in hope. but his tears fell
incessant
Because his Children were closed from him apart: & Enitharmon
Dividing in fierce pain: also the Vision of God was closed in
clouds
Of Albions Spectres, that Los in despair oft sat, & often pondered
On Death Eternal in fierce shudders upon the mountains of Albion
Walking: & in the vales in howlings fierce, then to his Anvils
Turning, anew began his labours, tho in terrible pains!
PLATE 63
Jehovah stood among the Druids in the Valley of Annandale
When the Four Zoas of Albion, the Four Living Creatures, the
Cherubim
Of Albion tremble before the Spectre, in the starry likeness of
the Flow
Of Nations. And their Names are Urizen & Luvah & Tharsas &
Urthona

Luvah slew Tharsas the Angel of the Tongue & Albion brought him
To Justice in his own City of Paris, denying the Resurrection
Then Vala the Wife of Albion, who is the Daughter of Luvah
Took vengeance Twelve-fold among the Chaotic Rocks of the Druids
Where the Human Victims howl to the Moon & Thor & Friga
Dance the dance of death contending with Jehovah among the
Cherubim.
The Chariot Wheels filled with Eyes rage along the howling Valley
In the Dividing of Reuben & Benjamin bleeding from Chester's River

The Giants & the Witches & the Ghosts of Albion dance with
Thor & Friga, & the Fairies lead the Moon along the Valley of
Cherubim
Bleeding in torrents from Mountain to Mountain, a lovely Victim
And Jehovah stood in the Gates of the Victim, & he appeared
A weeping Infant in the Gates of Birth in the midst of Heaven

The Cities & Villages of Albion became Rock & Sand Unhumanized
The Druid Sons of Albion & the Heavens a Void around unfathomable
No Human Form but Sexual & a little weeping Infant pale reflected
Multitudinous in the Looking Glass of Enitharmon, on all sides
Around in the clouds of the Female, on Albions Cliffs of the
Dead

Such the appearance in Cheviot: in the Divisions of Reuben
When the Cherubim hid their heads under their wings in deep
slumbers
When the Druids demanded Chastity from Woman & all was lost.

How can the Female be Chaste O thou stupid Druid Cried Los
Without the Forgiveness of Sins in the merciful clouds of Jehovah
And without the Baptism of Repentance to wash away Calumnies, and
The Accusations of Sin that each may be Pure in their Neighbours
sight
0 when shall Jehovah give us Victims from his Flocks & Herds
Instead of Human Victims by the Daughters of Albion & Canaan

Then laugh'd Gwendolen & her laughter shook the Nations & Familys
of
The Dead beneath Beulah from Tyburn to Golgotha, and from
Ireland to Japan. furious her Lions & Tygers & Wolves sport
before
Los on the Thames & Medway. London & Canterbury groan in pain
Los knew not yet what was done: he thought it was all in Vision
In Visions of the Dreams of Beulah among the Daughters of Albion
Therefore the Murder was put apart in the Looking-Glass of
Enitharmon
He saw in Vala's hand the Druid Knife of Revenge & the Poison Cup

Of Jealousy, and thought it a Poetic Vision of the Atmospheres
Till Canaan rold apart from Albion across the Rhine: along the
Danube
And all the Land of Canaan suspended over the Valley of Cheviot
From Bashan to Tyre & from Troy to Gaza of the Amalekite
And Reuben fled with his head downwards among the Caverns

PLATE 64
Of the Mundane Shell which froze on all sides round Canaan on
The vast Expanse: where the Daughters of Albion Weave the web
Of Ages & Generations, folding & unfolding it, like a Veil of
Cherubim
And sometimes it touches the Earths summits, & sometimes spreads
Abroad into the Indefinite Spectre, who is the Rational Power.
Then All the Daughters of Albion became One before Los: even
Vala!
And she put forth her hand upon the Looms in dreadful howlings
Till she vegetated into a hungry Stomach & a devouring Tongue.
Her Hand is a Court of Justice, her Feet: two Armies in Battle
Storms & Pestilence: in her Locks: & in her Loins Earthquake.
And Fire. & the Ruin of Cities & Nations & Families & Tongues

She cries: The Human is but a Worm, & thou O Male: Thou art
Thyself Female, a Male: a breeder of Seed: a Son & Husband: & Lo.
The Human Divine is Woman Shadow, a Vapor in the summers heat
Go assume Papal dignity thou Spectre, thou Male Harlot! Arthur
Divide into the Kings of Europe in times remote O Woman-born
And Woman-nourished & Woman-educated & Woman-scorn'd!
Wherefore art thou living? said Los, & Man cannot live in thy
presence
Art thou Vala the Wife of Albion O thou lovely Daughter of Luvah
All Quarrels arise from Reasoning. the secret Murder, and
The violent Man-slaughter. these are the Spectres double Cave
The Sexual Death living on accusation of Sin & judgment
To freeze Love & Innocence into the gold & silver of the Merchant
Without Forgiveness of Sin Love is Itself Eternal Death

Then the Spectre drew Vala into his bosom magnificent terrific
Glittering with precious stones & gold, with Garments of Blood &
fire
He wept in deadly wrath of the Spectre, in self-contradicting
agony
Crimson with Wrath & green with jealousy dazzling with Love
And jealousy smeging & the purple of the violet darkend deep
Over the Plow of Nations thundring in the hand of Albions Spectre

A dark Hermaphrodite they stood frowning upon Londons River
And the Distaff & Spindle in the hands of Vala with the Flax of
Human Miseries turned fierce with the Lives of Men along the
Valley
As Reuben fled before the Daughters of Albion Taxing the Nations
Derby Peak yawnd a horrid Chasm at the Cries of Gwendolen, & at
The stamping feet of Ragan upon the flaming Treddles of her Loom
That drop with crimson gore with the Loves of Albion & Canaan
Opening along the Valley of Rephaim, weaving over the Caves of
Machpelah

PLATE 65
To decide Two Worlds with a great decision: a World of Mercy, and
A World of justice: the World of Mercy for Salvation
To cast Luvah into the Wrath, and Albion into the Pity
In the Two Contraries of Humanity & in the Four Regions.

For in the depths of Albions bosom in the eastern heaven,
They sound the clarions strong! they chain the howling Captives!
They cast the lots into the helmet; they give the oath of blood
in Lambeth
They vote the death of Luvah, & they nail’d him to Albions Tree in
Bath:
They staid him with poisonous blue, they immove him in cruel
roots
To die a death of Six thousand years bound round with vegetation
The sun was black & the moon roll’d a useless globe thro Britain!

Then left the Sons of urizen the plow & narrow, the loom
The hammer & the chisel, & the rule & compasses; from London
fleeing
They forg’d the sword on Cheviot, the chariot of war & the
battle-ax,
The trumpet fitted to mortal battle, & the flute of summer in
Annandale
And all the Arts of Life. they chang’d into the Arts of Death in
Albion.
The hour-glass contemnd because its simple workmanship.
Was like the workmanship of the plowman, & the water wheel,
That raises water into cisterns: broken & burnt with fire!
Because its workmanship. was like the workmanship of the
shepherd.
And in their stead, intricate wheels invented, wheel without
wheel:
To perplex youth in their outgoings, & to bind to labours in
Albion
Of day & night the myriads of eternity that they may grind
And polish brass & iron hour after hour laborious task!
Kept ignorant of its use, that they might spend the days of
wisdom
In sorrowful drudgery, to obtain a scanty pitance of bread:
In ignorance to view a small portion & think that All,
And call it Demonstration; blind to all the simple rules of life.

Now: now the battle rages round thy tender limbs O Vala
Now smile among thy bitter tears: now put on all thy beauty
Is not the wound of the sword sweet! & the broken bone
delightful?
Wilt thou now smile among the scythes when the wounded groan in
the field[?] We were carried away in thousands from London; & in tens
of thousands from Westminster & Marybone in ships clos’d up:
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Chain’d hand & foot, compel’d to fight under the iron whips
of our captains; fearing our officers more than the enemy.
Lift up thy blue eyes Vala & put on thy sapphire shoes:
O melancholy Magdalen behold the morning over Malden break;
Gird on thy flaming zone, descend into the sepulcher of
Canterbury.
Scatter the blood from thy golden brow, the tears from thy silver
locks:
Shake off the waters from thy wings! & the dust from thy white
garments
Remember all thy feigned terrors on the secret couch of Lambeths
Vale
When the sun rose in glowing morn, with arms of mighty hosts
Marching to battle who was wont to rise with Urizens harps
Girt as a sower with his seed to scatter life abroad over Albion:
Arise O Vala! bring the bow of Urizen: bring the swift arrows of
light.
How rag’d the golden horses of Urizen, compel’d to the chariot of
love!
Compell’d to leave the plow to the ox, to snuff up the winds of
desolation
To trample the corn fields in boastful neighings: this is no
gentle harp
This is no warbling brook, nor shadow of a mirtle tree:
But blood and wounds and dismal cries, and shadows of the oak:
And hearts laid open to the Light, by the broad grizzly sword:
And bowels hid in hammerd steel rip’d gushing on the ground.
Call forth thy smiles of soft deceit: call forth thy cloudy
tears:
We hear thy sighs in trumpets shrill when morn shall blood renew.
So sang the Spectre Sons of Albion round Luvahs Stone of Trial:
Mocking and deriding at the writhings of their Victim on
Salisbury:
Drinking his Emanation in intoxicating bliss rejoicing in Giant
dance;
For a Spectre has no Emanation but what he imbibes from deceiving
A Victim! Then he becomes her Priest & she his Tabernacle.
And his Oak Grove, till the Victim rend the, woven Veil.
In the end of his sleep when Jesus calls him from his grave
Howling the Victims on the Druid Altars yield their souls
To the stern Warriors: lovely sport the Daughters round their
Victims;
Drinking their lives in sweet intoxication. hence arose from Bath
Soft deluding odours, in spiral volutions intricately winding
Over Albions mountains, a feminine indefinite cruel delusion.
Astonished: terrified & in pain & torment. Sudden they behold
Their own Parent the Emanation of their murdered Enemy
Become their Emanation and their Temple and Tabernacle
They knew not. this Vala was their beloved Mother Vala Albions
Wife.

Terrified at the sight of the Victim: at his distorted sinews!
The tremblings of Vala vibrate thro' the limbs of Albions Sons:
Sudden they become like what they behold in howlings & deadly
pain.

They turn, contorted: their iron necks bend unwilling towards
Luvah: their lips tremble: their muscular fibres are cramp'd &
smitten
They become like what they behold! Yet immense in strength &
power,

PLATE 66
In awful pomp & gold, in all the precious unhewn stones of Eden
They build a stupendous Building on the Plain of Salisbury; with
chains
Of rocks round London Stone: of Reasonings: of unhewn
Demonstrations
In labyrinthine arches. (Mighty Urizen the Architect.) thro which
The Heavens might revolve & Eternity be bound in their chain
Labour unparalleled! a wondrous rocky World of cruel destiny
Rocks piled on rocks reaching the stars: stretching from pole to
pole.
The Building is Natural Religion & its Altars Natural Morality
A building of eternal death: whose proportions are eternal
dispair
Here Vala stood turning the iron Spindle of destruction
From heaven to earth: howling! invisible! but not invisible
Her Two Covering Cherubs afterwards named Voltaire & Rousseau:
Two frowning Rocks: on each side of the Cove & Stone of Torture:
Frozen Sons of the feminine Tabernacle of Bacon, Newton & Locke.
For Luvah is France: the Victim of the Spectres of Albion.

Los beheld in terror: he pour'd his loud storms on the Furnaces:
The Daughters of Albion clothed in garments of needle work
Strip them off from their shoulders and bosoms, they lay aside
Their garments; they sit naked upon the Stone of trial.
The Knife of flint passes over the howling Victim: his blood
Gushes & stains the fair side of the fair Daughters of Albion.

And as their eye & ear shrunk, the heavens shrunk away
The Divine Vision became First a burning flame, then a column
Of fire, then an awful fiery wheel surrounding earth & heaven:
And then a globe of blood wandering distant in all unknown
night:
Afar into the unknown night the mountains fled away:
Six months of mortality: a summer: & six months of mortality: a
winter:
The Human form began to be alter'd by the Daughters of Albion
And the perceptions to be dissipated into the Indefinite.
Becoming
A mighty Polypus name'd Albions Tree: they tie the Veins
And Nerves into two knots: & the Seed into a double knot:
They look forth: the Sun is shrunk: the Heavens are shrunk
Away into the far remote: and the Trees & Mountains wither'd
Into indefinite cloudy shadows in darkness & separation.
By Invisible hatreds adjoin'd, they seem remote and separate
From each other; and yet are a Mighty Polypus in the Deep!
As the Misletoe grows on the Oak, so Albions Tree on Eternity:
Lo!
He who will not comingle in Love, must be adjoin'd by Hate

They look forth from Stone-henge! from the Cove round London
Stone
They look on one another: the mountain calls out to the mountain:
Plllimmon shrunk away: Snowdon trembled: the mountains
Of Wales & Scotland beheld the descending War: the routed flying:
Red run the streams of Albion: Thames is drunk with blood:
As Gwendolen cast the shuttle of war: as Cambel return'd the bean.
The Humber & the Severn: are drunk with the blood of the slain:
London feels his brain cut round: Edinburgh's heart is
circumscribed!
York & Lincoln hide among the flocks, because of the griding Knife.

Worcester & Hereford: Oxford & Cambridge reel & stagger, Overwearied with howling: Wales & Scotland alone sustain the fight!
The inhabitants are sick to death: they labour to divide into Days
And Nights, the uncertain Periods: and into Weeks & Months. In vain
They send the Dove & Raven: & in vain the Serpent over the mountains.
And in vain the Eagle & Lion over the four-fold wilderness. They return not: but generate in rocky places desolate.

They return not; but build a habitation separate from Man.
The Sun forgets his course like a drunken man; he hesitates, Upon the Cheselden hills, thinking to sleep on the Severn In vain: he is hurried afar into an unknown Night
He bleeds in torrents of blood as he rolls thro heaven above
He chokes up the paths of the sky; the Moon is leprous as snow: Trembling & descending down to rest upon high Mona:
Scattering her leprous snows in flakes of disease over Albion.
The Stars flee remote: the heaven is iron, the earth is sulphur, And all the mountains & hills shrink up like a withering gourd,
As the Senses of Men shrink together under the Knife of flint,
In the hands of Albions Daughters, among the Druid Temples.

By those who drink their blood & the blood of their Covenant
And the Twelve Daughters of Albion united in Rahab & Tirzah A Double Female: and they drew out from the Rocky Stones Fibres of Life to Weave[,] for every Female is a Golden Loom.
The Rocks are opake hardneses covering all Vegetated things And as they move & Cut from the Looms in various divisions Stretching over Europe & Asia from Ireland to Japan They divided into many lovely Daughters to be counterparts To those they move, for when they Move a Male, they divided Into a Female to the Woven Male. in opake hardnnes

They cut the Fibres from the Rocks groaning in pain they Weave; Calling the Rocks Atomic Origins of Existence; denying Eternity.
By the Atheistical Epicurean Philosophy of Albions Tree
Such are the Feminine & Masculine when separated from Man
They call the Rocks Parents of Men, & adore the frowning Chaos Dancing around in howling pain clothed in the bloody Veil. Hiding Albions Sons within the Veil, closing Jerusalem Sons without; to feed with their Souls the Spectres of Albion Ashamed to give Love openly to the piteous & merciful Man

Counting him an imbecile mockery: but the Warrior
They adore: & his revenge cherish with the blood of the Innocent
They strip off Jospehs Coat & dip it in the blood of battle
Tirzah sits weeping to hear the shrieks of the dying: her Knife Of Flint is in her hand: she passes it over the howling Victim

The Daughters Weave their Work in loud cries over the Rock Of Horeb! still eyeing Albions Cliffs eagerly siezing & twisting The threads of Vala & Jerusalem running from mountain to mountain Over the whole Earth: loud the Warriors rage in Beth Peor Beneath the iron whips of their Captains & consecrated banners Loud the Sun & Moon rage in the conflict: loud the Stars

Shout in the night of battle & their spears grow to their hands with blood, weaving the deaths of the Mighty into a Tabernacle For Rahab & Tirzah; till the Great Polypus of Generation covered the Earth

In Verulam the Polypus’s Head, winding around his bulk Thro Rochester, and Chichester, & Exeter & Salisbury,
To Bristol: & his Heart beat strong on Salisbury Plain Shooting out Fibres round the Earth, thro Gaul & Italy And Greece, & along the Sea of Rephaim into Judea To Sodom & Gomorrha: thence to India, China & Japan

The Twelve Daughters in Rahab & Tirzah have circumscribd the Brain Beneath & pierced it thro the midst with a golden pin.

Blood hath staind her fair side beneath her bosom.

O thou poor Human Form! said she. O thou poor child of woe!
Why wilt thou wander away from Tirzah: why me compel to bind thee[]
If thou dost go away from me I shall consume upon these Rocks
These fibres of thine eyes that used to beam in distant heavens Away from me: I have bound down with a hot iron.

These nostrils that expanded with delight in morning skies I have bent downward with lead melted in my roaring furnaces Of affliction; of love; of sweet despair; of torment unendurable
My soul is seven furnaces, incessant roars the bellows

Upon my terribly flaming heart, the molten metal runs
In channels thro my fiery limbs: 0 love! 0 pity! 0 fear!
0 pain! 0 the pangs, the bitter pangs of love forsaken
Ephraim was a wilderness of joy where all my wild beasts ran

The River Kanah wanderd by my sweet Manassehs side
To see the boy spring into heavens sounding from my sight!

Go Noah fetch the girdle of strong brass, heat it red-hot: Press it around the loins of this ever expanding cruelty
Shriek not so my only love! I refuse thy joys: I drink Thy shrieks because Hand & Hyle are cruel & obdurate to me

O Skofield why art thou cruel? Lo Joseph is thine! to make You One: to weave you both in the same mantle of skin
Bind him down Sisters bind him down on Ebal. Mount of cursing:
Malah come forth from Lebanon: & Hoglah from Mount Sinai:
And a little tender moon & hovering angels on the wing.

Closed in by a sandy desert & a night of stars shining.

With spaces of sweet gardens & a tent of elegant beauty:

She creates at her will a little moony night & silence

And feeds her with the food of Eden. Hence all her beauty beams

Male genius: who in return clothes her in gems & gold

The female searches sea & land for gratification to the

Where every female delights to give her maiden to her husband

Till they refuse liberty to the male; & not like Beulah

And jealousy & abhorrence & revenge & deadly murder.

Bearing the images of various species of contention

Deadly hate between Leah & Rachel, daughters of deceit & fraud

That they might be born in contentions of chastity & in

Drawing the free loves of Jerusalem into infernal bondage;

Driven forth by los time after time from Albion's cliffy shore,

In all its members: in eternal torment of love & jealousy:

Envy stands the enormous form at variance with itself

In all its members: in eternal torment of love & jealousy:

Driv'n forth by Los time after time from Albion's cliffy shore,

Drawing the free loves of Jerusalem into infernal bondage;

That they might be born in contentions of chastity & in

Deadly hate between Leah & Rachel, daughters of deceit & fraud

Bearing the images of various species of contention

And jealousy & abhorrence & revenge & deadly murder.

Till they refuse liberty to the male; & not like Beulah

Where every female delights to give her maiden to her husband

The female searches sea & land for gratification to the

Male genius: who in return clothes her in gems & gold

And feeds her with the food of Eden. Hence all her beauty beams

She creates at her will a little moon night & silence

With spaces of sweet gardens & a tent of elegant beauty:

Closed in by a sandy desert & a night of stars shining.

And a little tender moon & hovering angels on the wing.
And the Male gives a Time & Revolution to her Space
Till the time of love is passed in ever varying delights
For All Things Exist in the Human Imagination
And thence in Beulah they are stolen by secret amorous theft,
Till they have had Punishment enough to make them commit Crimes
Therefore the Male severe & cruel filled with stern Revenge:
Mutual Hate returns & mutual Deceit & mutual Fear.
Hence the Infernal Veil grows in the disobedient Female:
Which Jesus rends & the whole Druid Law removes away
From the Inner Sanctuary: a False Holiness hid within the Center,
For the Sanctuary of Eden. Is in the Camp: in the Outline,
In the Circumference: & every Minute Particular is Holy:
Embraces are Cominglings: from the Head even to the Feet;
And not a pompous High Priest entering by a Secret Place.

Jerusalem pined in her inmost soul over Wandering Reuben
As she slept in Beulahs Night hid by the Daughters of Beulah

PLATE 70
And this the form of mighty Hand sitting on Albions cliffs
Before the face of Albion, a mighty threatening Form.
His bosom wide & shoulders huge overspreading wondrous
Bear Three strong sinewy Necks & Three awful & terrible Heads
Three Brains in contradictory council brooding incessantly.
Neither daring to put in act its councils, fearing each-other,
Therefore rejecting Ideas as nothing & holding all Wisdom
To consist. in the agreements & disagree[me]nts of Ideas.
Plotting to devour Albions Body of Humanity & Love.
Such Form the aggregate of the Twelve Sons of Albion took; & such
Their appearance when combind: but often by birth-pangs & loud
groans
They divide to Twelve: the key-bones & the chest dividing in pain
Disclose a hideous orifice; thence issuing the giant-brood
Arise as the smoke of the furnace, shaking the rocks from sea to
sea.
And there they combine into Three Forms, named Bacon & Newton &
Locke.
In the Oak Groves of Albion which overspread all the Earth.
Imputing Sin & Righteousness to Individuals; Rahab
Sat deep within him hid: his Feminine Power unreveal'd
Brooding Abstract Philosophy, to destroy Imagination, the Divine-
 Humanity A Three-fold Wonder: feminine: most beautiful: Three-
fold
Each within other. On her white marble & even Neck, her Heart
Inor'b'd and bonified: with locks of shadowing modesty, shining
Over her beautiful Female features, soft flourishing in beauty
Means mild, all love and all perfection, that when the lips
Receive a kiss from Gods or Men, a threefold kiss returns
From the pressd loveliness: so her whole immortal form three-fold
Three-fold embrace returns: consuming lives of Gods & Men
In fires of beauty melting them as gold & silver in the furnace
Her Brain enlabyrinths the whole heaven of her bosom & loins
To put in act what her Heart wills; O who can withstand her power
Her name is Vala in Eternity: in Time her name is Rahab
The Starry Heavens all were fled from the mighty limbs of Albion

PLATE 71
And above Albions Land was seen the Heavenly Canaan
As the Substance is to the Shadow: and above Albions Twelve Sons
Were seen Jerusalem's Sons; and all the Twelve Tribes spreading
Over Albion. As the Soul is to the Body, so Jerusalems Sons, Are
to the Sons of Albion; and Jerusalem is Albions Emanation

What is Above is Within, for every-thing in Eternity is
translucent:
The Circumference is Within: Without, is formed the Selfish
Center
And the Circumference still expands going forward to Eternity.
And the Center has Eternal States! these States we now explore.
And these the Names of Albions Twelve Sons, & of his Twelve
Daughters
With their Districts. Hand dwelt in Selsey & had Sussex & Surrey
And Kent & Middlesex: all their Rivers & their Hills, of flocks &
herds:
Their villages Towns Cities Sea-Ports Temples sublime Cathedrals;
All were his Friends & their Sons & Daughters intermarry in
Beulah
For all are Men in Eternity. Rivers Mountains Cities Villages,
All are Human & when you enter into their Bosoms you walk
In Heavens & Earths: as in your own Bosom you bear your Heaven
And Earth; & all you behold, tho it appears Without is Within
In your Imagination of which this World of Mortality is but a
Shadow.
Hyle dwelt in Winchester comprehending Hants Dorset Devon
Cornwall.
Their Villages Cities Sea-Ports, their Corn fields & Gardens
spacious
Palaces, Rivers & Mountains, and between Hand & Hyle arose Gwendolen & Cambel who is Boadicea: they go abroad & return like lovely beams of light from the mingled affections of the Brothers. The Inhabitants of the whole Earth rejoice in their beautiful light.

Coban dwelt in Bath. Somerset Wiltshire Gloucestershire, Obyd his awful voice Ignage is his lovely Emation, She adjoin with Gwantokes Children, soon lovely Cordella arose. Gwantoke forgave & joyd over South Wales & all its Mountains.

Peachey had North Wales Shropshire Cheshire & the Isle of Man. His Emation is Mehetabel terrible & lovely upon the Mountains Bretun had Yorkshire Durham Westmoreland & his Emation Is Ragan, she adjoin to Slade, & produced Gonorill far beaming.

Slade had Lincoln Stafford Derby Nottingham & his lovely Emation Gonorill rejoices over hills & rocks & woods & rivers. Huttn had Warwick Northampton Bedford Buckingham Leicester & Berkshire: & his Emation is Gwinefied beautiful.

Skofeld had Ely Rutland Huntingdon Norfolk Suffolk Hartford & Essex: & his Emation is Gwinevera Beautiful, she beams towards the east, all kinds of precious stones And pearl, with instruments Of music in holy Jerusalem.

Kox had Oxford Warwick Wilts: his Emation is Estrild: Joind with Cordella she shines southward over the Atlantic.

Kotope had Hereford Stafford Worcester, & his Emation Is Sabrina joind with Mehetabel she shines west over America.

Bowen had all Scotland, the Isles, Northumberland & Cumberland His Emation is Conwenna, she shines a triple form Over the north with pearly beams gorgeous & terrible Jerusalem & Vala rejoice in Bowen & Conwenna.

But the Four Sons of Jerusalem that never were Generated Are Rintrah and Palamabron and Theotormon and Bromion. They Dwell over the Four Provinces of Ireland in heavenly light The Four universities of Scotland, & in Oxford & Cambridge & Winchester.

But now Albion is darkened & Jerusalem lies in ruins: Above the Mountains of Albion, above the head of Los. And Los shouted with ceaseless shoutings & his tears poured down his immortal cheeks, rearing his hands to heaven for aid Divine! But he spoke not to Albion: fearing lest Albion should turn his back Against the Divine Vision: & fall over the Precipice of Eternal Death.

But he receded before Albion & before Vala weaving the Veil With the iron shuttle of War among the rooted Oaks of Albion; Weeping & shouting to the Lord day & night; and his Children wept round him as a flock silent Seven Days of Eternity.

PLATE 72
And the Thirty-two Counties of the Four Provinces of Ireland Are thus divided: The Four Counties are in the Four Camps Munster South in Reubens Gate, Connaut West in Josephs Gate Ulster North in Dans Gate, Leinster East in Judahs Gate.

For Albion in Eternity has Sixteen Gates among his Pillars But the Four towards the West were walled up & the Twelve That front the Four other Points were turned Four Square By Los for Jerusalems sake & called the Gates of Jerusalem Because twelve Sons of Jerusalem fled successive thro the Gates But the Four Sons of Jerusalem who fled not but remaind Are Rintrah & Palamabron & Theotormon & Bromion.

The Four that remain with Los to guard the Western Wall And these Four remain to guard the Four Walls of Jerusalem whose Foundations remain in the Thirty-two Counties of Ireland And in Twelve Counties of Wales, & in the Forty Counties Of England & in the Thirty-six Counties of Scotland.

And the names of the Thirty-two Counties of Ireland are these Under Judah & Issachar & Zebulun are Lowth Longford Eastmeath Westmeath Dublin Kildare Kings County.

And those under Simeon & Levi are these Waterford Tipperary Cork Limerick Kerry Clare.

And those under Ephraim Manasseh & Benjamin are these Galway Roscommon Mayo Sligo Leitrim.

And those under Dan Asher & Napthali are these Donegal Antrim Tyrone Fermanagh Armagh Londonderry Down Managhan Cavan. These are the Land of Erin.

All these Center in London & in Golgonooza. From whence They are created continually East & West & North & South And from them are created all the Nations of the Earth Europe & Asia & Africa & America, in fury fourfold.

And Thirty-two the Nations: to dwell in Jerusalems Gates O come ye Nations come ye People Come up to Jerusalem.
Return Jerusalem & dwell together as of old! Return
Return! O Albion let Jerusalem overspread all Nations
As in the times of old! O Albion awake! Reuben wanders
The Nations wait for Jerusalem. they look up for the Bride

France Spain Italy Germany Poland Russia Sweden Turkey
Arabia Palestine Persia Hindostan China Tartary Siberia
Congo Zaraa Canada Greenland Carolina Mexico
Peru Patagonia Amazonia Brazil. Thirty-two Nations
And under these Thirty-two Classes of Islands in the Ocean
All the Nations Peoples & Tongues throughout all the Earth
And the Four Gates of Los surround the Universe Within and
Without; & whatever is visible in the Vegetable Earth, the same
Is visible in the Mundane Shell; reversed in mountain & vale
And a Son of Eden was set over each Daughter of Beulah to guard
In Albions Tomb the wondrous Creation: & the Four-fold Gate
Towards Beulah is to the South[.] Fenelon, Guion, Teresa,
whitefield & Hervey, guard that Gate; with all the gentle Souls
Who guide the great wine-press of Love; Four precious stones that
Gate:

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[<image><reversed writing>Women the comforters of Men become the
Tormentors & Punishers</reversed writing></image>]

PLATE 73

Such are Cathedrons golden Halls: in the City of Golgonooza

And Los's Furnaces howl loud; living: self-moving: lamenting
With fury & despair, & they stretch from South to North
Thro all the Four Points: Lo! the Labourers at the Furnaces
Rintrah & Palamabron, Theotormon & Bromion, loud labring
with the innumerable multitudes of Golgonooza, round the Annuls
Of Death. But how they came forth from the Furnaces & how long
Vast & severe the anguish e'er they knew their Father; were
Long to tell & of the iron rollers, golden axle-trees & yokes
Of brass, iron chains & braces & the gold, silver & brass
Mingled or separate: for swords; arrows; cannons; mortars
The terrible ball: the wedge: the loud sounding hammer of
destruction
The sounding flail to thresh: the winnow: to winnow kingdoms
The water wheel & mill of many innumerable wheels resistless
Over the Four fold Monarchy From Earth to the Mundane Shell.

Perusing Albions Tomb in the starry characters of Og & Anak:
To Create the lion & wolf the bear: the tyger & ounce:
To Create the wooly lamb & downy fowl & sealy serpent
The summer & winter: day & night: the sun & moon & stars
The tree: the plant: the flower: the rock: the stone: the metal:
Of Vegetative Nature: by their hard restricting condensations.

Where Luvahs World of Opakeness grew to a period: It
Became a Limit, a Rocky hardness without form & void
Accumulating without end: here Los. who is of the Elohim
Opens the Furnaces of affliction in the Emanation
Fixing The Sexual into an ever-prolific Generation
Naming the Limit of Opakeness Satan & the Limit of Contraction
Adam, who is Peleg & Joktan: & Esaú & Jacob: & Saul & David

Voltaire insinuates that these Limits are the cruel work of God
Mocking the Remover of Limits & the Resurrection of the Dead
Setting up Kings in wrath; in holiness of Natural Religion
Which Los with his mighty Hammer demolishes time on time
In miracles & wonders in the Four-fold Desart of Albion
Permanently Creating to be in Time Reveald & Demolishd
Satan Cain Tubal Nimrod Pharoh Priam Bladud Belin
Arthur Alfred the Norman Conqueror Richard John
Edward Henry Elizabeth James Charles william George
And all the Kings & Nobles of the Earth & all their Glories
These are Created by Rahab & Tirzah in Ulro: but around

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These, to preserve them from Eternal Death Los Creates
Adam Noah Abraham Moses Samuel David Ezekiel
[Pythagoras Socrates Euripides Virgil Dante Milton] t
Dissipating the rocky forms of Death, by his thunderous Hammer
As the Pilgrim passes while the Country permanent remains
So Men pass on: but States remain permanent for ever

The Spectres of the Dead bowl round the porches of Los
In the terrible Family feuds of Albions cities & villages
To devour the Body of Albion, hungining & thirsting & ravning
The Sons of Los clothe them & feed, & provide houses & gardens
And every Human Vegetated Form in its inward recesses
Is a house of ple[as]antness & a garden of delight Built by the
Sons & Daughters of Los in Bowlahoola & in Cathedron

From London to York & Edinburgh the Furnaces rage terrible
Primrose Hill is the mouth of the Furnace & the Iron Door;

PLATE 74

The Four Zoa's clouded rage; Urizen stood by Albion
With Rintrah and Palamabron and Theotormon and Bromion
These are Verulam & London & York & Edinburgh
And the Four Zoa’s are Urizen & Luvah & Tharmas & Urthona
In opposition deadly, and their Wheels in poisonous
And deadly stupor turn’d against each other loud & fierce
Entering into the Reasoning Power, forsaking Imagination
They became Spectres; & their Human Bodies were reposed
In Beulah, by the Daughters of Beulah with tears & lamentations
The Spectre is the Reasoning Power in Man; & when separated
From Imagination, and closing itself as in steel, in a Ratio
Of the Things of Memory. It thence frames Laws & Moralities
To destroy Imagination! the Divine Body, by Martyrdoms & Wars
Teach me O Holy Spirit the Testimony of Jesus! let me
Comprehend wonderous things out of the Divine Law
I behold Babylon in the opening Street of London, I behold
Jerusalem in ruins wandering about from house to house
This I behold the shudderings of death attend my steps
I walk up and down in Six Thousand Years: their Events are
present before me
To tell how Los in grief & anger, whirling round his Hammer on
high
Drave the Sons & Daughters of Albion from their ancient mountains
They became the Twelve Gods of Asia Opposing the Divine Vision

The Sons of Albion are Twelve: the Sons of Jerusalem Sixteen
I tell how Albions Sons by Harmonies of Conords & Discords
Opposed to Melody, and by Lights & Shades, opposed to Outline
And by Abstraction opposed to the Visions of Imagination

By cruel Laws divided Sixteen into Twelve Divisions
How Myle roofd Los in Albions Cliffs by the Affections rent
Asunder & opposed to Thought, to draw Jerusalems Sons
Into the Vortex of his Wheels. therefore Myle is called Gog
Age after age drawing them away towards Babylon
Babylon, the Rational Morality deluding to death the little ones
In strong temptations of stolen beauty; I tell how Reuben slept
On London Stone & the Daughters of Albion ran around admiring
His awful beauty: with Moral Virtue the fair deciever;

I see a Feminine Form arise from the Four terrible Zoas
Beautiful but terrible struggling to take a form of beauty
Rooted in Shechem: this is Dinah, the youthful form of Erin
The Wound I see in South Molton Sreet & Stratford place
Whence Joseph & Benjamin rolld apart away from the Nations
In vain they rolld apart; they are fixd into the Land of Cabul

PLATE 75
And Rahab Babylon the Great hath destroyed Jerusalem
Bath stood upon the Severn with Merlin & Bladud & Arthur
The Cup of Rahab in his hand: her Poisons Twenty-sevenfold
And all her Twenty-seven Heavens now hid & now reveal'd
Appear in strong delusive light of Time & Space drawn out
In shadowy pomp by the Eternal Prophet created evermore

For Los in Six Thousand Years walks up & down continually
That not one Moment of Time be lost & every revolution
Of Space he makes permanent in Bowlahoola & Cathedron.

And these the names of the Twenty-seven Heavens & their Churches
Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch,

Methuselah, Lamech; these are the Giants mighty, Hermaphroditic
Noah, Shem, Arphaxad, Cainan the Second, Salah, Heber,
Pelag, Reu, Serug, Nahor, Terah: these are the Female Males:
A Male within a Female hid as in an Ark & Curtains.
Abraham, Moses, Solomon, Paul, Constantinte, Charlemaine,
Luther: these Seven are the Male Females: the Dragon Forms
The Female hid within a Male: thus Rahab is revealed
Mystery Babylon the Great: the Abomination of Desolation
Religion hid in War: a Dragon red, & hidden Harlot
But Jesus breaking thro' the Central Zones of Death & Hell
Opens Eternity in Time & Space; triumphant in Mercy
Thus are the Heavens formd by Los within the Mundane Shell
And where Luther ends Adam begins again in Eternal Circle
To awake the Prisoners of Death; to bring Albion again
With Luvah into light eternal, in his eternal day.

But now the Starry Heavens are fled from the mighty limbs of
Albion

PLATE 77

To the Christians.

Devils are False Religions
I give you the end of a golden string, Only wind it into a ball:
"Saul Saul" It will lead you in at Heavens gate,
"why persecutest thou me." Built in Jerusalems wall.

We are told to abstain from fleshly desires that we may lose no
time from the Work of the Lord. Every moment lost, is a moment
that cannot be redeemed every pleasure that intermingles with the
duty of our station is a folly unredeemable & is planted like the
seed of a wild flower among our wheat. All the tortures of
repentance. are tortures of self-reproach on account of our leaving the Divine Harvest to the Enemy, the struggles of intanglement with incoherent roots. I know of no other Christianity and of no other Gospel than the liberty both of body & mind to exercise the Divine Arts of Imagination.

Imagination the real & eternal World of which this Vegetable Universe is but a faint shadow & in which we shall live in our Eternal or Imaginative Bodies, when these Vegetable Mortal Bodies are no more. The Apostles knew of no other Gospel. What were all their spiritual gifts? What is the Divine Spirit? is the Holy Ghost any other than an Intellectual Fountain? What is the Harvest of the Gospel & its Labours? What is that Talent which it is a curse to hide? What are the Treasures of Heaven which we are to lay up for ourselves, are they any other than Mental Studies & Performances? What are all the Gifts. of the Gospel, are they not all Mental Gifts? Is God a Spirit who must be worshipped in Spirit & in Truth and are not the Gifts of the Spirit Every-thing to Man? O ye Religious discountenance every one among you who shall pretend to despise Art & Science! I call upon you in the Name of Jesus! What is the Life of Man but Art & Science? is it Meat & Drink? is not the Body more than Raiment? What is Mortality but the things relating to the Body, which Dies? What is Immortality but the things relating to the Spirit, which Lives Eternally! What is the Joy of Heaven but Improvement in the things of the Spirit? What are the Pains of Hell but Ignorance, Bodily Lust, Idleness & devastation of the things of the Spirit[?]

Answer this to yourselves, & expel from among you those who pretend to despise the labours of Art & Science, which alone are the labours of the Gospel: Is not this plain & manifest to the thought? Can you think at all & not pronounce heartily! That to Labour in Knowledge. is to Build up Jerusalem: and to Despise Knowledge, is to Despise Jerusalem & her Builders.

And remember: He who despises & mocks a Mental Gift in another; calling it pride & selfishness & sin; mocks Jesus the giver of every Mental Gift, which always appear to the ignorance-loving Hypocrite, as Sins. but that which is a Sin in the sight of cruel Man, is not so in the sight of our kind God.

Let every Christian as much as in him lies engage himself openly & publicly before all the World in some Mental pursuit for the Building up of Jerusalem

I stood among my valleys of the south
And saw a flame of fire, even as a Wheel
Of fire surrounding all the heavens: it went
From west to cast against the current of Creation and devourd all things in its loud Fury & thundering course round heaven & earth
By it the Sun was rolld into an orb:
By it the Moon faded into a globe,
Travelling thro the night: for from its dire
And restless Fury, Man himself shrunk up
Into a little root a fathom long.
And I asked a Watcher & a Holy-One
Its Name? he answerd. It is the Wheel of Religion
I wept & said. Is this the law of Jesus
This terrible devouring sword turning every way
He answerd; Jesus died because he strove Against the current of this Wheel: its Name Is Caiaphas, the dark Preacher of Death Of sin, of sorrow, & of punishment;
Opposing Nature! It is Natural Religion
But Jesus is the bright Preacher of Life Creating Nature from this fiery Law,
By self-denial & forgiveness of Sin.

Go therefore, cast out devils in Christs name
Heal thou the sick of spiritual disease
Pity the evil, for thou art not sent
To smite with terror & with punishments
Those that are sick, like the Pharisees
Crucifying & encompassing sea & land
For proselytes to tyranny & wrath,
But to the Publicans & Harlots go!
Teach them True Happiness, but let no curse
Go forth out of thy mouth to blight their peace
For Hell is opend to heaven; thine eyes beheld
The dungeons burst & the Prisoners set free.

England! awake! awake! awake!
Jerusalem thy Sister calls!
Why wilt thou sleep the sleep of death?
And close her from thy ancient walls.

Thy hills & valleys felt her feet,
Gently upon their bosoms move:
Thy gates beheld sweet Zions ways;
Then was a time of joy and love.

And now the time returns again:
Our souls exult & Londons towers,
Receive the Lamb of God to dwell
In Englands green & pleasant bowers.

[The Real Self[hood] in the
is the ?Imagination Divine ?Man]
The Spectres of Albions Twelve Sons revolve mightily
Over the Tomb & over the Body: ravning to devour
The Sleeping Humanity. Los with his mace of iron
Walks round: loud his threats, loud his blows fall
On the rocky Spectres, as the Potter breaks the potsherds;
Bashing in pieces Self-righteousnesses: driving them from Albions Cliffs: dividing them into Male & Female forms in his Furnaces
And on his Anvils: lest they destroy the Feminine Affections
They are broken. Loud howl the Spectres in his iron Furnace
While Los laments at his dire labours, viewing Jerusalem,
Sitting before his Furnaces clothed in sackcloth of hair;
Albions Twelve Sons surround the Forty-two Gates of Erin,

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In terrible armour, raging against the Lamb & against Jerusalem,
Surrounding them with armies to destroy the Lamb of God.
They took their Mother Vala, and they crown'd her with gold:
They namd her Rahab, & gave her power over the Earth
The Concave Earth round Golgonooza in Entuthon Benython,
Even to the stars exalting her Throne, to build beyond the Throne
Of God and the Lamb, to destroy the Lamb & usurp the Throne of God

Drawing their Ulro Voidness round the Four-fold Humanity

Naked Jerusalem lay before the Gates upon Mount Zion
The Hill of Giants, all her foundations level'd with the dust!

Her Twelve Gates thrown down: her children carried into captivity
Herself in chains: this from within was seen in a dismal night
Outside, unknown before in Beulah, & the twelve gates were fell’d with blood; from Japan eastward to the Giants causeway, west
In Erin’s Continent: and Jerusalem went upon Euphrates banks
Disorganiz’d; an evanescent shade, scarce seen or heard among
Her childrens Druid Temples dropping with blood wander’d weeping!
And thus her voice went forth in the darkness of Philisthea!

My brother & my father are no more God hath forsaken me
The arrows of the Almighty pour upon me & my children
I have sinned and am an outcast from the Divine Presence!

**PLATE 79**
My tents are fall’n! My Pillars are in ruins! my children dash’d
Upon Egypt’s iron floors, & the marble pavements of Assyria;
I melt my soul in reasonings among the towers of Heshbon;
Mount Zion is become a cruel rock & no more dew
Her rain: no more the spring of the rock appears: but cold
Hard & obdurate are the furrows of the mountain of wine & oil:
The mountain of blessing is itself a curse & an astonishment:
The hills of Judea are fallen with me into the deepest hell
Away from the Nations of the Earth, & from the Cities of the Nations;
I walk to Ephraim. I seek for Shiloh: I walk like a lost sheep
Among precipices of despair: in Goshen I seek for light
In vain: and in Gilead for a physician and a comforter.
Goshen hath follow’d Philistea: Gilead hath joind with Og!
They are become narrow places in a little and dark land:
How distant far from Albion! his hills & his valleys no more
Recieve the feet of Jerusalem; they have cast me quite away:
And Albion is himself shrunk to a narrow rock in the midst of the sea!

The plains of Sussex & Surrey, their hills of flocks & herds
No more seek to Jerusalem nor to the sound of my Holy-ones.
The Fifty-two Counties of England are harden’d against me
As if I was not their Mother, they despise me & cast me out
London cover’d the whole Earth. England encompass’d the Nations:

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And all the Nations of the Earth were seen in the Cities of Albion:
My pillars reach’d from sea to sea: London beheld me come
From my east & from my west; he blessed me and gave
His children to my breasts, his sons & daughters to my knees
His aged parents sought me out in every city & village:
They discern my countenance with joy! they shewed me to their sons
Saying Lo Jerusalem is here! she sitteth in our secret chambers
Levi and Judah & Issachar: Ephra(ï)s, Manesseh, Gad and Dan
Are seen in our hills & valleys: they keep our flocks & herds:
They watch them in the night: and the Lamb of God appears among us.
The river Severn staid his course at my command:
Thames poured his waters into my basons and baths:
Medway mingled with Kishon: Thames receiv’d the heavenly Jordan
Albion gave me to the whole Earth to walk up & down; to pour
Joy upon every mountain; to teach songs to the shepherd & plowman
I taught the ships of the sea to sing the songs of Zion.
Italy saw me, in sublime astonishment: France was wholly mine:
As my garden & as my secret bath; Spain was my heavenly couch:
I slept in his golden hills: the Lamb of God met me there.
There we walked as in our secret chamber among our little ones
They looked upon our loves with joy: they beheld our secret joys:
With holy raptures of adoration rapid sublime in the Visions of God:
Germany; Poland & the North woed my footsteps they found
My gates in all their mountains & my curtains in all their vales
The furniture of their houses was the furniture of my chamber
Turkey; & Grecia saw my instr[u]ments of music, they arose
They seize the harp: the flute: the mellow horn of Jerusalems joy
They sounded thanksgivings in my courts: Egypt & Libya heard
The swarthy sons of Ethiopia stood round the lamb of God
Enquiring for Jerusalem: he led them up my steps to my altar:
And thou America! I once beheld thee but now behold no more
Thy golden mountains where my Cherubin & Seraphim rejoicd
Together among my little-ones. But now, my Altars run with blood!
My fires are corrupt! my incense is a cloudy pestilence
Of seven diseases! Once a continual cloud of salvation. rose
From all my myriads; once the Four-fold World rejoiced among
The pillars of Jerusalem, between my winged Cherubim:
But now I am closed out from them in the narrow passages
Of the valleys of destruction, into a dark land of pitch &
bitumen.

From Albions Tomb afar and from the four-fold wonders of God
Shrunk to a narrow doleful form in the dark land of Cabul;
There is Reuben & Gad & Joseph & Judah & Levi, closed up
To narrow vales: I walk & count the bones of my beloveds
Along the Valley of Destruction, among these Druid Temples
Which overspread all the Earth in patriarchal pomp & cruel pride

PLATE 88
Encompassed by the frozen Net and by the rooted Tree
I walk weeping in pangs of a Mothers torment for her Children:
I walk in affliction: I am a worm, and no living soul!
A worm going to eternal torment! raised up in a night
To an eternal night of pain, lost! lost! lost! for ever!

Beside her Vala howl upon the winds in pride of beauty
Lamenting among the timbrels of the Warriors: among the Captives
In cruel holiness, and her lamenting songs were from Arnon
And Jordan to Euphrates. Jerusalem followed trembling
Her children in captivity. listening to Valas lamentation
In the thick cloud & darkness. & the voice went forth from
The cloud. O rent in sunder from Jerusalem the Harlot daughter!
In an eternal condemnation in fierce burning flames
Of torment unendurable: and if once a Delusion be found
Woman must perish & the Heavens of Heavens remain no more

My Father gave to me command to murder Albion
In unreviving Death; my love, my Luvah orderd me in night
To murder Albion the King of Men, he fought in battles fierce
He conquered Luvah my beloved: he took me and my Father
He slew them: I revived them to life in my warm bosom
He saw them issue from my bosom, dark in Jealousy
He burned before me: Luvah framed the Knife & Luvah gave
The Knife into his daughters hand: such thing was never known
Before in Albions land, that one should die a death never to be
reviv'd!

For in our battles we the Slain men view with pity and love:
We soon revive them in the secret of our tabernacles
But I Vala, Luvahs daughter, keep his body embalmed in moral laws
With spices of sweet odours of lovely jealous stupefaction:
Within my bosom, lest he arise to life & slay my Luvah
Pity me then O Lamb of God! O Jesus pity me!
Come into Luvahs Tents, and seek not to revive the Dead!

So sang she: and the Spindle turned furious as she sang:
The Children of Jerusalem the Souls of those who sleep
Were caught into the flax of her Distaff, & in her Cloud
To weave Jerusalem a body according to her will
A Dragon form on Zion Hills most ancient promontory

The Spindle turned in blood & fire: loud sound the trumpets
Of war: the cymbals play loud before the Captains
With Cambel & Gwendolen in dance and solemn song
The Cloud of Rahab vibrating with the Daughters of Albion
Les saw terrified, melt in pity & divided in wrath
He sent them over the narrow seas in pity and love
Among the Four Forests of Albion which overspread all the Earth
They go forth & return swift as a flash of lightning.
Among the tribes of warriors: among the Stones of power!
Against Jerusalem they rage thro all the Nations of Europe
Thro Italy & Grecia, to Lebanon & Persia & India.

The Serpent Temples thro the Earth, from the wide Plain of
Salisbury
Resound with cries of Victims, shouts & songs & dying groans
And flames of dusky fire, to Amalek, Canaan and Moab.
And Rahab like a dismal and indefinite hovering Cloud
Refused to take a definite form, she hovered over all the Earth
Calling the definite, sin: defacing every definite form;
Invisible, or Visible, stretch'd out in length or spread in
breadth;
Over the Temples drinking groans of victims weeping in pity,
And joying in the pity, howling over Jerusalem walls.

Hand slept on Skiddaws top: drawn by the love of beautiful
Cambel: his bright beaming Counterpart, divided from him
And her delusive light beamd fierce above the Mountain.
Soft: invisible: drinking his sighs in sweet intoxication:
Drawing out fibre by fibre: returning to Albions Tree
At night: and in the morning to Skiddaw; she sent him over
Mountaneous wales into the Loom of Cathedral fibre by fibre:
He ran in tender nerves across Europe to Jerusalems Shade,  
To weave Jerusalem a Body repugnant to the Lamb.

Hyle on East Moor in rocky Derbyshire, ran'd to the Moon  
For Gwendolen: she took up in bitter tears his anguish'd heart,  
That apparent to all in Eternity, glows like the Sun in the 
breast:

She hid it his his ribs & back: she hid his tongue with teeth  
In terrible convulsions pitying & gratified drunk with pity  
Glowing with loveliness before him, becoming apparent  
According to his changes: she roll'd his kidneys round  
Into two irregular forms: and looking on Albions dread Tree,  
She wove two vessels of seed, beautiful as Skiddaws snow;  
Giving them bends of self interest & selfish natural virtue:

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She hid them in his loins; raving he ran among the rocks,  
Compell'd into a shape of Moral Virtue against the Lamb.  
The invisible lovely one giving him a form according to  
His Law a form against the Lamb of God opposed to Mercy  
And playing in the thunderous Loom in sweet intoxication  
Filling cups of silver & crystal with shrieks & cries, with  
groans  
And dolorous sobs: the wine of lovers in the Wine-press of Luvah

O sister Cambel said Gwendolen, as their long beaming light  
Mingled above the Mountain[:] what shall we do to keel)  
These awful feres in our soft bands: distracted with trembling

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Let us look! let us examine! is the Cruel become an Infant  
Or is he still a cruel Warrior? look Sisters, look! 0 piteous  
I have destroyd Wandring Reuben who strove to bind my Will  
I have stripd off Josephs beautiful integument for my Beloved,  
The Cruel-one of Albion: to clothe him in goss of my Zone  
I have Named him Jehovah of Hosts. Humanity is become  
A weeping Infant in ruin lovely Jerusalems folding Cloud:  
In Heaven Love begets Love! but Fear is the Parent of Earthly  
Love!  
And he who will not bend to Love must be subdued by Fear,

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See how the fires of our Joins point eastward to Babylon  
Look. Hyle is become an infant Love: look! behold! see him lie!  
Upon my bosom. look! here is the lovely wayward form  
That gave me sweet delight by his torments beneath my Veil;
By the fruit of Albions Tree I have fed him with sweet milk
By contentions of the mighty for Sacrifice of Captives:
Humanity the Great Delusion: is changed to War & Sacrifice:
I have nailed his hands on Beth Rabbim & his [feet] on Heshbon.

Oh that I could live in his sight: that I could bind him to my arm.
So saying: She drew aside her Veil from Mam-Tor to Dovedale
Discovering her own perfect beauty to the Daughters of Albion
And Hyله a winding worn beneath [her Loom upon the scales]
Myle was become a winding Worn:] & not a weeping Infant.
Trembling & pitying she screamed & fled upon the wind:
Myle was a winding worn and herself perfect in beauty:
The desarts tremble at his wrath: they shrink themselves in fear.

Cambel trembled with jealousy: she trembled! she envied!
The envy ran thro Cathedrons Looms into the Heart
Of mild Jerusalem, to destroy the Lamb of God. Jerusalem
Languished upon Mount Olivet, East of mild Zion's Hill.

Los saw the envious blight above his Seventh Furnace
On London's Tower on the Thames: he drew Cambel in wrath,
Into his thundering Bellows, heaving it for a loud blast!
And with the blast of his Furnace upon fishy Billingsgate,
Beneath Albions fatal Tree, before the Gate of Los:
Shewed her the fibres of her beloved to ameliorate
The envy; loud she laboured in the Furnace of fire.

To form the mighty form of Hand according to her will.
In the Furnaces of Los & in the Wine-press treading day & night
Naked among the human clusters: bringing wine of anguish
To Feed the afflicted in the Furnaces: she minded not
The raging flames, tho she returned [consu'd day after day
A reding skeleton in howling woe:] instead of beauty
Defe[riety: she gave her beauty to another: bearing abroad
Her struggling torment in her iron arms: and like a chain,
Binding his wrists & ankles with the iron ares of love.

Gwendolen saw the Infant in her sister[s] arms; she howid
Over the forests with bitter tears, and over the winding worm
Repetent: and she also in the eddy wind of Los's Bellows
Began her dolorous task of love in the Wine-press of Luvah
To form the mighty form of Hand according to her will.

The envy ran thro Cathedrons Looms into the Heart
Cambel trembled with jealousy: she trembled! she envied!
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A reding skeleton in howling woe:] instead of beauty
Defe[riety: she gave her beauty to another: bearing abroad
Her struggling torment in her iron arms: and like a chain,
Binding his wrists & ankles with the iron ares of love.

I know I am Urthona keeper of the Gates of Heaven,
And that I can at will expatiate in the Gardens of bliss:
But pangs of love draw me down to my loins which are
Become a fountain of veiny pipes: O Albion! my brother!

PLATE 83
Corruption appears upon thy limbs, and never more
Can I arise and leave thy side, but labour here incessant
Till thy awaking! yet alas I shall forget Eternity!
Against the Patriarchal pomp and cruelty, labouring incessant
I shall become an Infant horror. Enion! Thorny! friends
Absorb me not in such dire grief: O Albion! my brother!
Jerusalem hungers in the desert! affection to her children!

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Absorb me not in such dire grief: O Albion! my brother!
Jerusalem hungers in the desert! affection to her children!
Which is unchangeable for ever & ever Amen: so be it!
Separate Albions Sons gently from their Emanations.
Weaving bowers of delight on the current of infant Thames
Where the old Parent still retains his youth as I alas!
Retain my youth eight thousand and five hundred years.
The labourer of ages in the Valleys of Despair!
The land is markd for desolation & unless we plant
The seeds of Cities & of Villages in the Human bosom
Albion must be a rock of blood; mark ye the points
Where Cities shall remain & where Villages[] for the rest!
It must lie in confusion till Albions time of awaking.
Place the Tribes of Llewelyn in America for a hiding place!
Till sweet Jerusalem emanates again into Eternity
The night falls thick: I go upon my watch: be attentive:
The Sons of Albion go forth; I follow from my Furnaces:
That they return no more: that a place be prepared on Euphrates
Listen to your Watchmans voice: sleep not before the Furnaces
Eternal Death stands at the door. O God pity our labours.

So Los spoke, to the Daughters of Beulah while his Emanation
Like a faint rainbow waved before him in the awful gloom
Of London City on the Thames from Surrey Hills to Highgate:
Swift turn the silver spindles, & the golden weights play soft
And lulling harmonies beneath the Looms, From Caithness in the north
To lizard-point & Dover in the south: his Emanation
Joy’d in the many weaving threads in bright Cathedrons Dome
Weaving the Web of life for Jerusalem. the Web of life
Down flowing into Entuntons Vales glistens with soft affections.

While Los arose upon his Watch, and down from Golgothoza
Putting on his golden sandals to walk from mountain to mountain,
He takes his way, girding himself with gold & in his hand
Holding his iron mace: The Spectre remains attentive
Alternate they watch in night: alternate labour in day
Before the Furnaces labouring, while Los all night watches
The stars rising & setting, & the meteors & terrors of night!
With him went down the Dogs of Leutha, at his feet
They lap the water of the trembling Thames then follow swift
And thus he heard the voice of Albions daughters on Euphrates,

Our Father Albions land: 0 it was a lovely land! & the Daughters
of Beulah
Walked up and down in its green mountains: but Hand is fled
Away: & mighty Hyle: & after them Jerusalem is gone: Awake[...] t
As he walks from Furnace to Furnace directing the Labourers
And this is the Song of Los, the Song that he sings on his Watch

O lovely mild Jerusalem! O Shiloh of Mount Ephraim!
I see thy Gates of precious stones: thy Walls of gold & silver
Thou art the soft reflected Image of the Sleeping Man
Who stretched on Albions rocks reposes amidst his Twenty-eight
Cities: where Beulah lovely terminates, in the hills & valleys of
Albion
Cities not yet embodied in Time and Space: plant ye
The Seeds O Sisters in the bosom of Time & Spaces womb
To spring up for Jerusalem: lovely Shadow of Sleeping Albion
Why wilt thou rend thyself apart & build an Earthly Kingdom
To reign in pride & to oppress & to mix the Cup of Delusion
O thou that dwellst with Babylon! Come forth O lovely-one

PLATE 86
I see thy Form O lovely mild Jerusalem, Wingd with Six Wings
In the opacous Bosom of the Sleeper, lovely Three-fold
In Head & Heart & Reins, three Universes of Love & beauty
Thy forehead bright: Holiness to the Lord, with Gates of pearl
Reflects Eternity beneath thy azure wings of feathery down
Ribbd delicate & clothd with featherd gold & azure & purple
From thy white shoulders shadowing, purity in holiness!
Thence featherd with soft crimson of the ruby bright as fire
Spreading into the azure Wings which like a canopy
Bends over thy immortal Head in which Eternity dwells
Albion beloved Land; I see thy mountains & thy hills
And valleys & thy pleasant Cities Holiness to the Lord
I see the Spectres of thy Dead O Emanation of Albion.

Thy Bosom white, translucent covered with immortal gems
A sublime ornament not obscuring the outlines of beauty
Terrible to behold for thy extreme beauty & perfection
Twelve-fold here all the Tribes of Israel I behold
Upon the Holy Land: I see the River of Life & Tree of Life
I see the New Jerusalem descending out of Heaven

Between thy Wings of gold & silver featherd immortal
Clear as the rainbow, as the cloud of the Sun tabernacle
Thy Reins covered with Wings translucent sometimes covering
And sometimes spread abroad reveal the flames of holiness
Which like a robe covers: & like a Veil of Seraphim
In flaming fire unceasing burns from Eternity to Eternity
Twelve-fold I there behold Israel in her Tents
A Pillar of Cloud by day: a Pillar of fire by night
Guides them: there I behold Moab & Ammon & Amalek
There Bells of silver round thy knees living articulate
Comforting sounds of love & harmony & on thy feet
Sandals of gold & pearl, & Egypt & Assyria before me
The Isles of Javan, Phylissia, Tyre and Lebanon

Thus Los sings upon his Watch walking from Furnace to Furnace.
He siezes his Hammer every hour, flames surround him as
He beats: seas roll beneath his feet, tempests must
Rouse[nd] his head. the thick hail stones stand ready to obey
His voice in the black cloud, his Sons labour in thunders
At his Furnaces; his Daughters at their Looms sing woes
His Emanation separates in milky fibres agonizing
Among the golden Looms of Cathedron sending fibres of love
From Golgonooza with sweet visions for Jerusalem, wanderer.

Nor can any consummate bliss without being Generated
On Earth; of those whose Emanations weave the loves
Of Beulah for Jerusalem & Shiloh, in immortal Golgonooza
Concentering in the majestic form of Erin in eternal tears
Viewing the Winding Worm on the Desarts of Great Tartary
Viewing Los in his shudderings, pouring balm on his sorrows
So dread is Los's fury, that none dare him to approach
Without becoming his Children in the Furnaces of affliction

And Enitharmon like a faint rainbow waved before him
Filling with fibres from his Loins which reddened with desire
Into a Globe of Blood beneath his bosom trembling in darkness
Of Albions clouds. he fed it, with his tears & bitter groans
Hiding his Spectre in invisibility from the timorous Shade
Till it became a separated cloud of beauty grace & love
Among the darkness of his Furnaces dividing asunder till
She separated stood before him a lovely Female weeping
Even Enitharmon separated outside, & his Loins closed
And heal'd after the separation: his pains he soon forgot:
Lured by her beauty outside of himself in shadowy grief.
Two wills they had; Two Intellects: & not as in times of old.

Silent they wanderd hand in hand like two Infants wandring
From Enion in the desarts, terrified at each others beauty
Envyng each other yet desiring, in all devouring Love.

PLATE 87
Repelling weeping Enion blind & age-bent into the fourfold
Desarts. Los first broke silence & began to utter his love

O lovely Enitharmon: I behold thy graceful forms
Moving beside me till intoxicated with the woven labyrinth
Of beauty & perfection my wild fibres shoot in veins
Of blood thro all my nervous limbs. soon overgrown in roots
I shall be closed from thy sight. seize therefore in thy hand
The small fibres as they shoot around me draw out in pitty
And let them run on the winds of thy bosom: I will fix them
With pulsations. we will divide them into Sons & Daughters
To live in thy Bosoms transmision as in an eternal morning
Enitharmon answered. No! I will seize thy fibres and weave them: not as thou wilt but as I will, for I will create a round womb beneath my bosom lest I also be overwoven with love; be thou assured I never will be thy slave.

Let man's delight be love; but woman's delight be pride. In Eden our loves were the same here they are opposite. I have loves of my own I will weave them in Albion's spectre. Cast thou in Jerusalem's shadows thy loves! silk of liquid rubies, jacinths, crysolites: issuing from thy furnaces. While Jerusalem divides thy care; while thou carest for Jerusalem. Know that I never will be thine: also thou hidest Vala from her these fibres shoot to shut me in a grave.

You are Albion's victim, he has set his daughter in your path.

PLATE 88
Los answered sighing like the bellows of his furnaces.

I care not! the swing of my hammer shall measure the starry round. When in eternity man converses with man they enter into each other's bosom (which are universes of delight) in mutual interchange, and first their emanations meet surrounded by their children. If they embrace and comingle the human four-fold forms mingle also in thunders of intellect, but if the emanations mingle not; with storms and agitations of earthquakes and consuming fires they roll apart in fear. For man cannot unite with man but by their emanations which stand both male and female at the gates of each humanity. Now then can I ever again be united as man with man while thou my emanation refuseth my fibres of dominion. When souls mingle and join thro' all the fibres of brotherhood can there be any secret joy on earth greater than this?

Enitharmon answered: This is woman's world, nor need she any spectre to defend her from man. I will create secret places and the masculine names of the places merlin and arthur. A triple female tabernacle for moral law I weave. That he who loves Jesus may loathe terrified female love till god himself become a male subservient to the female.

She spoke in scorn and jealousy, alternate torments; and so speaking she sat down on sussex shore singing lulling cadences, playing in sweet intoxication among the glistening fibres of los: sending them over the ocean eastward into the realms of dark death; o perverse to thyself, contrary to thy own purposes; for when she began to weave shooting out in sweet pleasure her bosom in milky love flowed into the aching fibres of los. yet contending against him in pride sending his fibres over to her objects of jealousy in the little lovely allegoric night of albion's daughters which stretched abroad, expanding east and west and north and south thro' all the world of Erin and of los and all their children.

A sullen smile broke from the spectre in mockery and scorn knowing himself the author of their divisions and shrinkings, gratified at their contentions, he wiped his tears he wash'd his visage. The man who respects woman shall be despised by woman and deadly cunning and mean abjectness only, shall enjoy them. For I will make their places of joy and love, excrementitious. Continually building, continually destroying in family feuds while you are under the dominion of a jealous female unpermanent for ever because of love and jealousy. You shall want all the minute particulars of life.
And many mouthed: Ethiopia, Libya, the Sea of Rephaim

Minute Particulars in slavery I behold among the brick-kilns
Disorganizd, & there is Pharoh in his iron Court:
And the Dragon of the River & the Furnaces of iron.

Outwoven from Thames & Tweed & Severn awful streams

Twelve ridges of Stone frown over all the Earth in tyrant pride

Frown over each River stupendous Works of Albions Druid Sons

And Albions Forests of Oaks coverd the Earth from Pole to Pole

His Bosom wide reflects Moab & Ammon on the River

Pison, since calld Arnon, there is Heshbon beautiful

The flocks of Rabbath on the Arnon & the Fish-pools of Heshbon t

whose currents flow into the Dead Sea by Sodom & Gomorra

Above his Head high arching wings black filld with Eyes
Spring upon iron sinews from the Scapulae & Os Humeri.

There Israel in bondage to his Generalizing Gods
Molech & Chemosh, & in his left breast is Philistea

In Druid Temples over the whole Earth with Victims Sacrifice,

From Gaza to Damascus Tyre & Sidon & the Gods

Where Hiddekel pursues his course among the rocks

Two Wings spring from his ribs of brass, starry, black as night

But translucent their blackness as the dazling of gems

His Loins inclose Babylon on Euphrates beautiful
And Rome in sweet Hesperia. there Israel scattered abroad

In tyrannies & slavery I behold: ah vision of sorrow!

Heated in the Smiths forge, but cold the wind of their dread fury

But in the midst of a devouring Stomach, Jerusalem

Hidden within the Covering Cherub as in a Tabernacle

Of threefolds workmanship in allegoric delusion & woe

There the Seven Kings of Canaan & Five Baalim of Philistea

Sihon & Og the Anakim & Emim, Nephilim & Gibeon

From Babylon to Rome & the Wings spread from Japan

Where the Red Sea terminates the World of Generation & Death

Into the Sea of Rephaim, but the Sea overwhelmd them all.

A Double Female now appeard within the Tabernacle,

Religion hid in War, a Dragon red & hidden Harlot

Each within other, but without a Warlike Mighty-one

Of dreadful power, sitting upon Horeb pondering dire

And mighty preparations mustering multitudes innumerable

Of warlike sons among the sands of Midian & Aram

For multitudes of those who sleep in Alla descend

Burst the bottoms of the Graves & Funeral Arks of Beulah;
Wandering in that unknown Night beyond the silent Grave

They become One with the Antichrist & are absorb'd in him

PLATE 98

The Feminine separates from the Masculine & both from Man,

Ceasing to be His Emanations, Life to Themselves assuming!

And while they circumscribe his Brain, & while they circumscribe

His Heart, & while they circumscribe his Loins! a Veil & Net

Of Veins of red Blood grows around them like a scarlet robe.

Covering them from the sight of Man like the woven Veil of Sleep

But dark! opake! tender to touch, & painful! & agonizing

To the embrace of love, & to the mingling of soft fibres

Of tender affection, that no more the Masculine mingles

with the Feminine, but the Sublime is shut out from the Pathos

In howling torment, to build stone walls of separation,

compelling

The Pathos, to weave curtains of hiding secrecy from the torment.

Bowen & Conwenna stood on Skiddaw cutting the Fibres

Of Benjamin from Chesters River: loud the River; loud the Mersey
And the Ribble. thunder into the Irish sea, as the Twelve Sons

Of Albion drank & imbibed the Life & eternal Form of Luvah

Cheshire & Lancashire & Westmoreland groan in anguish

As they cut the fibres from the Rivers he sears them with hot

Iron of his Forge & fixes them into Bones of chalk & Rock

Conwenna sat above: with solemn cadences she drew

Fibres of life out from the Bones into her golden Loom

Hand had his Furnace on Highgates heights & it reachd

To Brockley Hills across the Thames: he with double Boadicea

In cruel pride cut Reuben apart from the Hills of Surrey

Combing with Luvah & with the Sepulcher of Luvah

For the Male is a Furnace of beryll: the Female is a golden Loom

Los cries: No Individual ought to appropriate to Himself
Or to his Emanation, any of the Universal Characteristics
Of David or of Eve, of the Woman, or of the Lord
Of Reuben or of Benjamin, of Joseph or Judah or Levi

Those who dare appropriate to themselves Universal Attributes
Are the Blasphemous Selfhoods & must be broken asunder

A Vegetated Christ & a Virgin Eve, are the Hermaphroditic

Blasphemy, by his Maternal Birth he is that Evil-One

And his Maternal Humanity must be put off Eternally

Lest the Sexual Generation swallow up Regeneration

Come Lord Jesus take on thee the Satanic Body of Holiness

So Los cried in the Valleys of Middlesex in the Spirit of

Prophecy

While in Selfhood Hand & Hyle & Bowen & Skofeld appropriate

The Divine Names: seeking to Vegetate the Divine Vision

In a corporeal & ever dying Vegetation & Corruption

Mingling with Luvah in One. they become One Great Satan
Loud scream the Daughters of Albion beneath the Tongs & Hammer
Dolorous are their lamentations in the burning Forge
They drink Reuben & Benjamin as the iron drinks the fire
They are red hot with cruelty: raving along the Banks of Thames
And on Tyburns Brook among the howling Victims in loveliness
While Hand & Hyle condense the Little-ones & erect them into
A mighty Temple even to the stars: but they Vegetate
Beneath Los's Hammer, that Life may not be blottd out.

For Los said: When the Individual appropriates Universality
He divides into Male & Female: & when the Male & Female,
Appropriate Individuality, they become an Eternal Death.
Hermaphroditic worshippers of a God of cruelty & law!
Your Slaves & Captives; you compel to worship a God of Mercy.
These are the Demonstrations of Los, & the blows of my mighty
Hammer

So Los spoke. And the Giants of Albion terrified & ashamed
With Los's thunderous Words, began to build trembling rocking
Stones
For his Words roll in thunders & lightnings among the Temples
Terrorized rocking to & fro upon the earth, & sometimes
Resting in a Circle in Maiden or in Strathness or Dura.
Plotting to devour Albion & Los the friend of Albion
Denying in private: mocking God & Eternal Life: & in Public
Collusion, calling themselves Deists, Worshiping the Maternal
Humanity; calling it Nature, and Natural Religion

But still the thunder of Los peals loud & thus the thunder's
cry
These beautiful Witchcrafts of Albion, are gratifyd by Cruelty

PLATE 91
It is easier to forgive an Enemy than to forgive a Friend;
The man who permits you to injure him, deserves your vengeance:
He also will recieve it; go Spectre! obey my most secret desir;
Which thou knowest without my speaking: Go to these Friends of
Righteousness
Tell them to obey their Harmonies, & not pretend Holiness;
When they are murderers: as far as my Hammer & Anvil permit
So, tell them that the Worship of God, is honouring his gifts
In other men: & loving the greatest men best, each according
To his Genius: which is the Holy Ghost in Man; there is no other
God, than that God who is the intellectual Fountain of Humanity;
He who envies or calumniate: which is murder & cruelty,
MURDERS THE HOLY-ONE: So tell him this & overthrow their cup,
Their bread, their altar-table, their incense & their oath:
Their marriage & their baptism, their funeral & consecration;
I have tried to make friends by corporeal gifts but have only
Made enemies: I never made friends but by spiritual gifts;
By severe contentions of friendship & the burning fire of
thought.
He who would see the Divinity must see him in his Children
One first, in friendship & love; then a Divine Family, & in the
midst
Jesus will appear; so he who wishes to see a Vision; a perfect
Whole
Must see it in its Minute Particulars; Organized & not as thou
of Friend of Righteousness pretendest; thine is a Disorganized
And snowy cloud: brooder of tempests & destructive War
You smile with pomp & rigor: you talk of benevolence & virtue!
I act with benevolence & virtue & get murder'd time after time:
You accumulate Particulars, & murder by analyzing, that you
May take the aggregate; & you call the aggregate Moral Law:
And you call that Swelled & bloated Form; a Minute Particular.
But General Forms have their vitality in Particulars: & every
Particular is a Man; a Divine Member of the Divine Jesus.

So Los cried at his Anvil in the horrible darkness weeping!
The Spectre builded stupendous Works, taking the Starry Heavens
Like to a curtain & folding them according to his will
Repeating the Sinaraginie Table of Hermes to draw Los down
Into the Indefinite, refusing to believe without demonstration[.] Los
reads the Stars of Albion! the Spectre reads the Voids
Between the Stars: among the arches of Albinos Tomb sublime
Rolling the Sea in rocky paths: forming Leviathan
And Behemoth: the war by Sea enormous & the War
By land astounding: erecting pillars in the deepest Hell,
To reach the heavenly arches; Los beheld undaunted furious

His heaved Hammer; he swung it round & at one blow,
In unpitying ruin driving down the pyramids of pride
Seizing the Spectre on his Anvil & the integuments of his Eye
And Ear unbinding in dire pain, with many blows,
Of strict severity self-subduing, & with many tears labouring.
Then he sent forth the Spectre all his pyramids were grains
Of sand & his pillars: dust on the flies wing: & his starry
Heavens; a moth of gold & silver mocking his anxious grasp
Thus Los alterd his Spectre & every Ratio of his Reason
He alterd time after time, with dire pain & many tears.
Till he had completely divided him into a separate space.
Terrorized Los sat to behold trembling & weeping & howling
I care not whether a Man is Good or Evil: all that I care
Is whether he is a wise Man or a Fool. Go! put off Holiness
And put on Intellect: or my thundrous Hammer shall drive thee
To wrath which thou condemnest: till thou obey my voice

So Los terrified cries: trembling & weeping & howling!

Beholding
What do I see? The Briton Saxon Roman Norman amalgamating
In my Furnaces into One Nation the English: & taking refuge
In the Loinns of Albion. The Canaanite united with the fugitive
Hebrew, whom she divided into Twelve, & sold into Egypt
Then scatterd the Egyptian & Hebrew to the four Winds!

This sinful Nation Created in our Furnaces & Looms is Albion

So Los spoke. Enitharmon answerd in great terror in Lambeths Vale

The Poets Song draws to its period & Enitharmon is no more.
For if be that Albion I can never weave him in my Looms
But when he touches the first fibrous thread, like filmy dew
My Looms will be no more & I annihilate vanish for ever
Then thou wilt Create another Female according to thy will.

Los answerd swift as the shuttle of gold. Sexes must vanish &
cease
To be, when Albion arises from his dread repose O lovely
Enitharmon:
When all their Crimes, their Punishments their Accusations of
Sin:
All their Jealousies Revenges. Murders. hidings of Cruelty in
Deceit
Appear only in the Outward Spheres of Visionary Space and Time.
In the shadows of Possibility by Mutual Forgiveness forevermore
And in the Vision & in the Prophecy, that we may Foresee & Avoid
The terrors of Creation & Redemption & Judgment. Beholding them
Displayd in the Emanative Visions of Canaan in Jerusalem & in
Shiloh
And in the Shadows of Remembrance, & in the Chaos of the Spectre
Amalek, Edom, Egypt, Moab, Ammon, Ashur, Philistea, around
Jerusalem

Where the Druids reard their Rocky Circles to make permanent
Remembrance
Of Sin. & the Tree of Good & Evil sprang from the Rocky Circle &
Snake
Of the Druid, along the Valley of Rephaim from Camberwell to
Golgotha
And framed the Mundane Shell Cavernous in Length Bredth & Highth

Enitharmon heard. She raisd her head like the mild Moon
O Rintrah! O Palamabron! What are your dire & awful purposes
Enitharmon: what is nothing before you: you forget all my Love!
The Mothers love of obedience is forgotten & you seek a Love
Of the pride of dominion, that will Divorce Ocalythron &
Elynittria
Upon East Moor in Derbyshire & along the Valleys of Cheviot
Could you love me Rintrah, if you Pride not in my Love
As Reuben found Mandrakes in the field & gave them to his Mother
Pride meets with Pride upon the Mountains in the stormy day
In that terrible Day of Rintrahs Plow & of Satans driving the
Team.
Ah! then I heard my little ones weeping along the Valley!
Ah! then I saw my beloved ones fleeing from my Tent
Merlin was like thee Rintrah among the Giants of Albion
Judah was like Palamabron: O Simeon! O Levi! ye fled away
How can I hear my little ones weeping along the Valley
Or how upon the distant Hills see my beloveds Tents.

Then Los again took up his speech as Enitharmon ceast
Fear not my Sons this Waking Death. he is become One with me
Behold him here! We shall not Die! we shall be united in Jesus.
Will you suffer this Satan this Body of Doubt that Seems but Is
Not
To occupy the very threshold of Eternal Life. if Bacon, Newton,
Locke,

Deny a Conscience in Man & the Communion of Saints & Angels
Contemning the Divine Vision & Fruition, Worshiping the Deus
Of the Heathen, The God of This World, & the Goddess Nature
Mystery Babylon the Great, The Druid Dragon & hidden Harlot
Is it not that Signal of the Morning which was told us in the
Beginning
Thus they converse upon Mam-Tor. the Graves thunder under their
feet

Albion cold lays on his Rock: storms & snows beat round him.
Beneath the Furnaces & the starry Wheels & the Immortal Tomb
Howling winds cover him: roaring seas dash furious against him
In the deep darkness broad lightnings glare long thunders roll
The weeds of Death inwrap his hands & feet blown incessant
And washd incessant by the for-ever restless sea-waves foaming
abroad
Upon the white Rock. England a Female Shadow as deadly damps
Of the Mines of Cornwall & Derbyshire lays upon his bosom heavy
Moved by the wind in volumes of thick cloud returning folding
round
His loins & bosom unremovable by swelling storms & loud rending
Of enraged thunders. Around them the Starry Wheels of their Giant
Sons
Revolve: & over them the Furnaces of Los & the Immortal Tomb
around
Erin sitting in the Tomb, to watch them unceasing night and day
And the Body of Albion was closed apart from all Nations.

Over them the famishd Eagle screams on boney Wings and around
Then howls the Wolf of famine deep heaves the Ocean black
thundering
Around the wormy Garments of Albion: then pausing in deathlike
silence

Time was Finished! The Breath Divine Breathed over Albion
Beneath the Furnaces & starry Wheels and in the Immortal Tomb
And England who is Britannia awoke from Death on Albions bosom
She awoke pale & cold she fainted seven times on the Body of
Albion

O pitious Sleep O pitious Dream! O God O God awake I have slain
In Dreams of Chastity & Moral Law I have Murdered Albion! Ah!
In Stone-henge & on London Stone & in the Oak Groves of Malden
I have Slain him in my Sleep with the Knife of the Druid O
England
O all ye Nations of the Earth behold ye the Jealous Wife
The Eagle & the Wolf & Monkey & Owl & the King & Priest were
there

PLATE 95
Her voice pierc'd Albions clay cold ear. he moved upon the Rock
The Breath Divine went forth upon the morning hills, Albion mov'd

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Upon the Rock, he open his eyelids in pain; in pain he mov'd
His stony members, he saw England. Ah! shall the Dead live again
The Breath Divine went forth over the morning hills Albion rose
In anger: the wrath of God breaking bright flaming on all sides
around
His awful limbs: into the Heavens he walked clothed in flames
Loud thundring, with broad flashes of flaming lightning & pillars
Of Fire, speaking the Words of Eternity in Human Forms, in
direful
Revolutions of Action & Passion, thro the Four Elements on all
sides
Surrounding his awful Members. Thou seest the Sun in heavy clouds
Struggling to rise above the Mountains. in his burning hand
He takes his Bow, then chooses out his arrows of flaming gold
Murmuring the Bowstring breathes with ardor! clouds roll around
the
Horns of the wide Bow, loud sounding winds sport on the mountain
brows
Compelling Urizen to his Furrow; & Tharmas to his Sheepfold;
And Luwah to his Loom: Urthona he beheld mighty labouring at
His Anvil, in the Great Spectre Los unwearied labouring & weeping
Therefor the Sons of Eden praise Urthonas Spectre in songs
Because he kept the Divine Vision in time of trouble.

As the Sun & Moon lead forward the Visions of Heaven & Earth
England who is Brittannia enterd Albions bosom rejoicing,
Rejoicing in his indignation! adoring his wrathful rebuke.
She who adores not your frowns will only loathe your smiles

PLATE 96
As the Sun & Moon lead forward the Visions of Heaven & Earth
England who is Brittannia entered Albions bosom rejoicing

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Then Jesus appeared standing by Albion as the Good Shepherd
By the lost Sheep that he hath found & Albion knew that it
Was the Lord the Universal Humanity, & Albion saw his Form
A Man. & they conversed as Man with Man, in Ages of Eternity
And the Divine Appearance was the likeness & similitude of Los
Albion said. O Lord what can I do! my Selfhood cruel
Marches against thee deceitful from Sinai & from Edom
Into the Wilderness of Judah to meet thee in his pride
I behold the Visions of my deadly Sleep of Six Thousand Years
Dazzling around thy skirts like a Serpent of precious stones &
gold
I know it is my Self. O my Divine Creator & Redeemer
Jesus replied Fear not Albion unless I die thou canst not live
But if I die I shall arise again & thou with me
This is Friendship & Brotherhood without it Man Is Not
So Jesus spoke! the Covering Cherub coming on in darkness
Overshadowed them & Jesus said Thus do Men in Eternity
One for another to put off by forgiveness, every sin

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Albion replyd. Cannot Man exist without Mysterious
Offering of Self for Another, is this Friendship & Brotherhood
I see thee in the likeness & similitude of Los my Friend

Jesus said. Wouldest thou love one who never died
For thee or ever die for one who had not died for thee
And if God dieth not for Man & giveth not himself
Eternally for Man Man could not exist. For Man is Love:
As God is Love: every kindness to another is a little Death
In the Divine Image nor can Man exist but by Brotherhood
So saying, the Cloud overshadowing divided them asunder
Albion stood in terror: not for himself but for his Friend
Divine, & Self was lost in the contemplation of Faith
And wonder at the Divine Mercy & at Los's sublime honour

Do I sleep amidst danger to Friends! O my Cities & Counties
Do you sleep! rouze up! rouze up. Eternal Death is abroad
So Albion spoke & threw himself into the Furnaces of affliction
All was a Vision, all a Dream: the Furnaces became
Fountains of Living Waters Howing from the Humanity Divine
And all the Cities of Albion rose from their Slumbers, and All
The Sons & Daughters of Albion on soft clouds Waking from Sleep
Soon all around remote the Heavens burnt with flaming fires
And Urizen & Luvah & Tharmas & Urthona arose into
Albions Bosom: Then Albion stood before Jesus in the Clouds
Of Heaven Fourfold among the Visions of God in Eternity

PLATE 97
Awake! Awake Jerusalem! O lovely Emanation of Albion
Awake and overspread all Nations as in Ancient Time
For lo! the Night of Death is past and the Eternal Day
Appears upon our Hills: Awake Jerusalem, and come away

So spake the Vision of Albion & in him so spake in my hearing
The Universal Father. Then Albion stretchd his hand into
Infinitude.
And took his Bow. Fourfold the Vision for bright beaming Urizen
Layd his hand on the South & took a breathing Bow of carved Gold
Luvah his hand stretch’d to the East & bore a Silver Bow bright
shining
Tharmas Westward a Bow of Brass pure flaming richly wrought
Urthona Northward in thick stores a Bow of Iron terrible
thundering.

And the Bow is a Male & Female & the Quiver of the Arrows of
Love,
Are the Children of this Bow: a Bow of Mercy & Loving-kindness:
laying
Open the hidden Heart in Wars of mutual Benevolence Wars of Love
And the Hand of Man grasps firm between the Male & Female Loves
And he Cloathed himself in Bow & Arrows in awful state Fourfold
In the midst of his Twenty-eight Cities each with his Bow
breathing

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PLATE 98
Then each an Arrow flaming from his Quiver fitted carefully
They drew fourfold the unreprovable String, bending thro the wide
Heavens
The horned Bow Fourfold, loud sounding flew the flaming Arrow
fourfold
Murmuring the Bow-string breathes with ardor. Clouds roll round
the horns
Of the wide Bow, loud sounding winds sport on the Mountains
brows:
The Druid Spectre was Annihilate loud thundring rejoicing
terrific vanishing
Fourfold Annihilation & at the clangor of the Arrows of Intellect
The innumerable Chariots of the Almighty appear in Heaven
And Bacon & Newton & Locke, & Milton & Shakspear & Chaucer
A Sun of blood red wrath surrounding heaven on all sides around
Glorious incomprehensible by Mortal Man & each Chariot was
Sexual Threefold

And every Man stood Fourfold, each Four Faces had. One to the
West
One toward the East One to the South One to the North. the Horses
Fourfold
And the dim Chaos brightend beneath, above, around! Eyed as the
Peacock
According to the Human Nerves of Sensation, the Four Rivers of
the water of Life

South stood the Nerves of the Eye. East in Rivers of bliss the
Nerves of the
Expansive Nostrils West, fowled the Parent Sense the Tongue. North
stood
The labyrinthine Ear. Circumscribing & Circumcising the
excrementitious
Musk & Covering into Vacuum evaporating revealing the lineaments
of Man
Driving outward the Body of Death in an Eternal Death &
Resurrection
Awaking it to Life among the Flowers of Beulah rejoicing in Unity
In the Four Senses in the Outline the Circumference & Form, for
ever
In Forgiveness of Sins which is Self Annihilation. it is the
Covenant of Jehovah
The Four Living Creatures Chariots of Humanity Divine
Incomprehensible
In beautiful Paradises expand These are the Four Rivers of
Paradise
And the Four Faces of Humanity fronting the Four Cardinal Points
Of Heaven going forward forward irresistible from Eternity to
Eternity
And they conversed together in Visionary forms dramatic which
bright
Redounded from their Tongues in thunderous majesty, in Visions

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In new Expanses, creating exemplars of Memory and of Intellect
Creating Space, Creating Time according to the wonders Divine
Of Human Imagination, throughout all the Three Regions immense
of Childhood, Manhood & Old Age[,] & the all tremendous
unfathomable Non Ens
Of Death was seen in regenerations terrific or complacent
varying
t
According to the subject of discourse & every Word & Every Character
Was Human according to the Expansion or Contraction, the Translucence or
Opakeness of Nervous fibres such was the variation of Time & Space
Which vary according as the Organs of Perception vary & they walked
To & fro in Eternity as One Man reflecting each in each & clearly seen
And seeing: according to fitness & order. And I heard Jehovah speak
Terrific from his Holy Place & saw the Words of the Mutual Covenant Divine
On Chariots of gold & jewels with Living Creatures starry & flaming
With every Colour, Lion, Tyger, Horse, Elephant, Eagle Dove, Fly, Worm,
And the all wondrous Serpent clothed in gems & rich array
Humanize In the Forgiveness of Sins according to the Covenant of Jehovah.
They Cry
Where is the Covenant of Priam, the Moral Virtues of the Heathen
Where is the Tree of Good & Evil that rooted beneath the cruel heel
Of Albions Spectre the Patriarch Druid! where are all his Human Sacrifices
For Sin in War & in the Druid Temples of the Accuser of Sin: beneath
The Oak Groves of Albion that coverd the whole Earth beneath his Spectre
Where are the Kingdoms of the World & all their glory that grew on Desolation
The Fruit of Albions Poverty Tree when the Triple Headed Gog-Magog Giant
Of Albion Taxed the Nations into Desolation & then gave the Spectrous Oath
Such is the Cry from all the Earth from the Living Creatures of the Earth
And from the great City of Golgonooza in the Shadowy Generation
And from the Thirty-two Nations of the Earth among the Living Creatures

And I heard the Name of their Emanations they are named Jerusalem
The End of The Song of Jerusalem
ON THE POSSIBILITY OF DIRECTLY ACCESSING EVERY HUMAN BRAIN BY ELECTROMAGNETIC INDUCTION OF FUNDAMENTAL ALGORITHMS

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Summary -- Contemporary neuroscience suggests the existence of fundamental algorithms by which all sensory transduction is translated into the intrinsic, brain-specific code. Direct stimulation of these codes within the human temporal or limbic cortices by applied electromagnetic patterns may require energy levels which are within the range of both geomagnetic activity and contemporary communication networks. A process which is coupled to the narrow band of brain temperature could allow all normal human brains to be affected by a subharmonic whose frequency range at about 10 Hz would only vary by 0.1 Hz.

The pursuit of the basic algorithms by which all human brains operate can be considered a central theme of modern neuroscience. Although individual differences are expected to accommodate most of the variance in any specific neurobehavioral measure, there should exist basic patterns of information and structure within brain space. They would be determined by the human genome, i.e., be species-specific, and would contribute to or would serve as the substrate upon which all phenomena that affect neurobehavioral measures are superimposed.

One logical extrapolation to a neurophysical basis of consciousness is that all experiences must exist as correlates of complex but determined sequences of electromagnetic matrices. They would control the theme for the format of cognition and affect while the myriad of possible serial collections of random variations of "noise" within the matrices could potentially differentiate between individual brains. Identification of these sequences could also allow direct access to the most complex neurocognitive processes associated with the sense of self, human consciousness and the aggregate of experiential representations (episodic memory) that define the individual within the brain (Squire, 1987).

The existence of fundamental commonalities between all human brains by which a similar physical stimulus can affect them is
not a new concept. It is demonstrated daily by the similar shifts in qualitative functions that are evoked by psychotropic drugs. Classes of chemical structures, crudely classified as antidepressant, antipsychotic, or anxiolytic compounds, produce general attenuations of lowered mood, extreme eccentric thinking, or extreme vigilance. The characteristics of these changes are very similar within millions of different human brains regardless of their cultural or genetic history. The idiosyncratic experiences such as the specific thoughts and images which reflect each person's continuing process of adaptation are superimposed upon these general functions. When translated into the language of neuroelectrical domains, the unique components of individual consciousness would be both embedded within and interacting with the species-invariant patterns.

We have been studying the phenomenological consequences of exposure to complex electromagnetic fields whose temporal structures have been derived from the most recently observed neuroelectrical profiles such as burst-firing or long-term potentiating sequences (Brown, Chapman, Kairiss, & Keenan, 1988) which can be considered the prototypical basis of a major domain of brain activity. These temporal patterns of potential codes for accessing and influencing neuronal aggregates have been applied across the two cerebral hemispheres (through the regions of the temporoparietal lobes or within the region of the hippocampal-amygdaloid complex) of the brain as weak electromagnetic fields whose intensities are usually less than 10 milligauss (1 microT). The purpose of this research, as suggested by both E.R. John (1967) and Sommerhoff (1974), is to identify the basic codes for the language of the representational systems within the human brain.

In the tradition of Johannes Mueller, we have assumed that the normal transduction of stimuli by sensors into afferent, graded potentials and the subsequent translation into digital patterns of action potentials (which are more likely to behave functionally as a composite of pixels within a neural field) can be circumvented by _direct_ introduction of this information within the brain. Induction of complex information would require simulation of the resonance patterns which would normally be transiently created by sensory afferents. The basic premise is that synthetic duplication of the neuroelectrical correlates generated by sensors to an actual stimulus should produce identical experiences without the presence of that stimulus.

We have focused upon the polymodal and most labile portions of the parahippocampal (Van Hoesen, 1982) and entorhinal cortices (Vinagradova, 1975) and the anterior superior gyrus of the temporal cortices (Bancaud, Brunet-Bourgin, Chauvel, & Halgren, 1994) as the region within which circumvention would be most probable. Extraction and translation of neural patterns from different sensory inputs into common codes occur within these regions before they are consciously perceived (Edelman, 1989). That central codes are present was shown by E.R. John (1967, pp. 348-349) who reported an immediate transference of the operant
control of a response from a pulsatile auditory stimulus to a pulsatile visual stimulus if its _temporal_pattern_ was identical to the previous (acoustic) stimulus.

We (Fleming, Persinger, & Koren, 1994) reported that whole brain exposure of rats to a 5-microT burst-firing magnetic field for 1 sec. every 4 sec. evoked an analgesic response that was similar to that elicited by the application of more noxious, tactile simulation for 1 sec. every 4 sec. directly to the footpads. Direct electrical stimulation of the limbic structures which simulate episodic, systemic application of muscarinic (cholinergic) agents can evoke electrical kindling (Cain, 1989). More recently, direct induction of chaotic electrical sequences within the labile CA1 region of the hippocampus has been shown either to promote and attenuate paroxysmal discharges (Schiff, Jerger, Duong, Chang, Spano, & Ditto, 1994).

These results strongly indicate that imitation of the temporal pattern of sensory transmission directly within the brain by any nonbiogenic stimuli can evoke changes which are just as effective as (and perhaps require less energy than) classical transduction. As stated more recently and succinctly by E.R. John (1990), the fundamental operation of brain electrical activity suggests that some form of frequency encoding may play a significant role in informational transactions within and between brain structures. Consciousness would be associated with an electromagnetic pattern generated by a neural aggregate with invariant statistical features which are independent of the cells contributing to each feature (John 1990, p. 53).

The effects of applied time-varying magnetic fields upon brain activity have been considered minimal or within the range of normal biological limits unless the intensity of the field exceeded natural endogenous or exogenous (ambient) levels by several orders of magnitude. Until very recently, almost all of the studies from which this conclusion was derived involved highly redundant stimuli such as 60 Hz fields or repetitive pulses. A simple illustration presents the problem: only 1 min. of a 60-Hz sine-wave field exposes a neural net to 3,600 presentations (60 sec. x 60 cycles per sec.) of the _same_ redundant information. Even general estimates of habituation (Persinger, 1979) such as the equation \( H = \frac{IRT^2}{Rt} \) (IRT=interresponse time, Rt=duration of response) indicate that habituation to the stimulus would have occurred long before its termination after 1 min. Although the burst-firing frequencies (100 to 200 Hz) of the hippocampal neurons, for example, exceed this pattern, they are not temporally symmetrical and exhibit a variability of interstimulus intervals that would contain different information and would attenuate habituation.

The apparent dependence of organismic responses upon the intensity of the applied electromagnetic field, the "intensity-dependent response curve," could simply be an artifact of the absence of biorelevant information within the wave pattern. If the temporal structure of the applied electromagnetic field contained detailed and biorelevant
information (Richards, Persinger, & Koren, 1993), then the intensity of the field required to elicit a response could be several orders of magnitude below the values which have been previously found to elicit changes. For example, Sandyk (1992) and Jacobson (1994) have found that complex magnetic fields with variable interstimulus pulse durations could evoke unprecedented changes in melatonin levels even with intensities within the nanoT range.

The classical counterargument that "very strong" magnetic fields must be present "to exceed or to compensate for the electromagnetic noise associated with intrinsic (Boltzmann) thermal energies" is based upon equations and calculations for the quantitative indices of aggregates of molecular activity and not upon the _pattern_ of their interaction. There are other possibilities. For example, Weaver and Astumian (1990) have shown mathematically that detection of very weak (microV/cm) fields can occur if the response is exhibited within a narrow band of frequencies; the detection is a function of both thermally induced fluctuations in membrane potential and the maximum increment of change in the membrane potential which is evoked by the applied magnetic field. The ion-cyclotron-resonance model which was initiated by the research of Blackman, Bename, Rabinowitz, House, and Joines (1985) and supported by Lerchl, Reiter, Howes, Honaka, and Stokkan (1991) indicates that, when an alternating magnetic field at a distance (resonance) frequency is superimposed upon a steady-state magnetic field, the movement of calcium and other ions can be facilitated with very small energies. More than 25 years ago, Ludwig (1968) developed a compelling (but hereto ignored) mathematical argument which described the absorption of atmospherics within the brain.

Above these minimal thresholds, the information content of the wave structure becomes essential. The simplest analogy would be the response of a complex neural network such as a human being to sonic energy. If only a 1000-Hz (sine wave) tone were presented, the intensity required to evoke a response could well exceed 90 db; in this instance the avoidant response would be overt and crude. However, if the structure of the sonic field was modified to exhibit the complex pattern which was equivalent to biorelevant information such as "help me, I am dying," field strengths several orders of magnitude weaker, e.g., 30 db, could be sufficient. This single, brief but information-rich stimulus would evoke a response which could recruit every major cognitive domain.

If the information within the structure of the applied magnetic field is a major source of its neurobehavioral effect, then the "intensity-dependent" responses which are interpreted as support for experimental hypotheses of biomagnetic interaction could be both epiphenomenal and artifactual. Such amplification of electromagnetic-field strengths would also increase the intensity of the extremely subtle and almost always ignored subharmonics, ripples, and other temporal anomalies which are superimposed upon or within the primary frequency. These subtle
anomalies would be due to the artifacts within the different electronic circuits and components whose similarities are based upon the fidelity of the endpoint (the primary frequency) despite the different geometries employed to produce the endpoint.

If information rather than intensity is important for interaction with the neural network (Jahn & Dunne, 1987), then these unspecified "background" patterns may be the source of both the experimental effects and the failures of interlaboratory replications. A concrete example of this problem exists within the putative association between exposure to power (60 Hz) frequency magnetic fields and certain types of cancer. The existence of these transients, often superimposed upon the fundamental 60-Hz frequency, is still the least considered factor in the attempts to specify the characteristics of the fields which promote aberrant mitosis (Wilson, Stevens, & Anderson, 1990).

Within the last five years, several researchers have reported that direct and significant effects upon specific neuropatterns can be evoked by extremely weak magnetic fields whose intensities are within the range of normal geomagnetic variations. Sandyk (1992) has discerned significant changes in vulnerable subjects such as patients who were diagnosed with neurological disorders following exposure of short durations to magnetic fields whose strengths are within the pT to nT range but whose spatial applications are multifocal (a fasces-type structure) and designed to introduce heterogeneous patterns within a very localized brain space. The effective components of the field (which are assumed to be discrete temporal patterns due to the modulation of the frequency and intensity of the electromagnetic fields) are not always obvious; however, the power levels for these amplitudes are similar to those associated with the signals (generated globally by radio and communication systems) within which most human beings are exposed constantly.

The most parsimonious process by which all human brains could be affected would require (1) the immersion of all the approximately 6 billion brains of the human species within the same medium or (2) a coercive interaction because there was facilitation of a very narrow-band window of vulnerability within each brain. For the first option, the steady-state or "permanent" component of the earth's magnetic field meets the criterion. The possibility that masses of susceptible people could be influenced during critical conditions by extremely small variations (less than 1%) of the steady-state amplitude (50,000 nT) of the earth's magnetic field such as during geomagnetic storms (50 to 500 nT) has been discussed elsewhere (Persinger, 1983). Recent experimental evidence which has shown a threshold in geomagnetic activity of about 20 nT to 30 nT for the report of vestibular experiences in human beings and the facilitation of limbic seizures in rodents is consistent with this hypothesis.

The potential for the creation of an aggregate process with gestalt-like properties which reflect the average characteristics of the brains that are maintained with this
field and that generate the aggregate has also been developed (Persinger & Lafreniere, 1977) and has been labelled the "geopsyche." This phenomenon would be analogous to the vectorial characteristics of an electromagnetic field which is induced by current moving through billions of elements such as wires contained within a relative small volume compared to the source. Such gestalts, like fields in general, also affect the elements which contribute to the matrix (Freeman, 1990).

The second option would require access to a very narrow limit of physical properties within which all brains are maintained to generate consciousness and the experience of self-awareness. This factor would be primarily loaded by the variable of brain temperature. Although the relationship between absolute temperature and wavelength is generally clear [an example which can be described by Wien's law and is well documented in astrophysics (Wyatt, 1965)], the implications for access to brain activity have not been explored. The fragile neurocognitive processes that maintain consciousness and the sense of self normally exist between 308[degrees]K and 312[degrees]K (35[degrees]C and 39[degrees]C). The fundamental wavelength associated with this emission is about 10 micrometers which is well within the long infrared wavelength.

However, the ratio of this normal range divided by the absolute temperature for normal brain activity which maintains neurocognitive processes is only about 0.013 (4[degrees]K/312[degrees]K) or 1.3%. If there were a subharmonic pattern in naturally occurring or technically generated magnetic fields which also reflected this ratio, then all brains which were operative within this temperature range could be affected by the harmonic. For example, if 11.3 Hz were one of these subharmonic electromagnetic frequencies, variations of only 1.3% of this mean, i.e., 11.3 Hz +/- [plus or minus] 0.1 Hz, would hypothetically be sufficient to affect the operations of all normal brains. If this "major carrier frequency" contained biorelevant information by being modulated in a meaningful way, then the effective intensities could well be within the natural range for background radiation (microwatts/cm2) and could be hidden as chaotic components within the electromagnetic noise associated with power generation and use.

One of the major direct prophylactics to the effects of these fields would require alterations in core (brain) temperature such as deep but reversible hypothermia. However, this condition would disrupt the biochemical process upon which neuronal activity and hence consciousness depends. Treatments which precipitate alterations in neural activity, similar to those which are associated with crude hypothermia, would be less disruptive. Specific candidates which affect multiple receptor systems such as clozapine (Clozaril) and acepromazine could be possible pharmacological interventions.

The characteristics of the algorithm for euthermic individuals are likely to be conspicuous (once isolated) but should now be hidden within the synchronous activity which is
modified and filtered by aggregates of neurons and (2) modulated by sensory inputs and intrinsic oscillations (Kepler, Marder, & Abbott, 1990) before they are crudely measured by electrodes. Because the fundamental algorithm would be essentially a stable parameter of body temperature, most electrode montages (including monopolar to a nonbrain reference, e.g., ear) would cancel or attenuate this index. Effectively, the algorithm would be expressed in a manner similar to descriptors for other aggregate phenomena as a physical constant or as a limited set of these constants. This suggestion is commensurate with the observation that the underlying neuronal networks which coordinate millions of neurons manifest the properties of a (mathematical) strange attractor with a very limited number of degrees of freedom (Lopes, Da Silva, Kamphuis, Van Neerven, & Pijn, 1990).

The physical chemical evidence for a fundamental process, driven by a narrow limit of biological temperature, has been accumulating. Fixed, oscillatory electromagnetic variations have been shown _in vitro_ for enzymes of the glycolytic pathway (Higgins, Frenkel, Hulme, Lucas, & Rangazas, 1973) whose narrow band of temperature sensitivity (around 37[degrees]C) is well known. Although these oscillations are often measured as periods (2.5-min. cycles), Ruegg (1973) reported a clear temperature dependence of these oscillations within a range of 1 to 20 Hz between 20[degrees]C and 35[degrees]C in invertebrate muscle.

The most probable brain source which might serve as the primary modulatory of these biochemical oscillators would involve structures within the thalamus (Steriade & Deschenes, 1984). Neuronal aggregates with surprisingly fixed (within 0.1-Hz) oscillations are found within this structure and depend primarily upon neurons that require gamma amino butyric acid or GABA (von Krosigk, Bal, & McCormick, 1993). This inhibitory amino acid is specially derived from the normal, temperature-sensitive degradation of glucose by the GABA shunt (Delorey & Olsen, 1994).

Within the last two decades (Persinger, Ludwig, & Ossenkopp, 1973) a potential has emerged which was improbable but which is now marginally feasible. This potential is the technical capability to influence directly the major portion of the approximately six billion brains of the human species without mediation through classical sensory modalities by generating neural information within a physical medium within which all members of the species are immersed. The historical emergence of such possibilities, which have ranged from gunpowder to atomic fission, have resulted in major changes in the social evolution that occurred inordinately quickly after the implementation. Reduction of the risk of the inappropriate application of these technologies requires the continued and open discussion of their realistic feasibility and implications within the scientific and public domain.

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