The Notebook of Lambspring

The 1556 edition of *The Book of Lambspring* was written in Early New High German. Images from the *Compendium Naturalis* website were uploaded to Gemini to decipher the text, translate the text to modern German, and then do a literal word-by-word translation to English. From that translation, Random Acts of Karma composed rhyming couplets to imitate the style of the 1556 edition.

Nicholas Barnaud Delphinas translated *Lambspring* to Latin in 1599. This version was included in the 1625 edition of *Musaeum Hermeticum* and included the woodcut images normally associated with the text. Arthur Edward Waite translated Delphinas' version to English in 1893. His translation is included alongside Random Acts of Karma's couplets.

Preface



In November in the year 1553 of our Lord and Savior Christ, the venerable and pious Mr. Hermann Marsow, Superintendent of the Church of Dorpat, shared the mystery of the hidden philosophy with me. In remembrance of his passing, in the year 1556.

I am called Lambspring, born of a noble family, and this crest I bear with glory and justice.

I am called Lambspring and this is my shield.
With the rights of free lineage, its honor I wield.
The philosophy of the masters, I read and heard,
wisdom and understanding divinely conferred.
So those of wealth and poverty may understand, this fraternity welcomed me as a cleric of worth.
One does not find its equal on earth.
I do not forget my God above through whom I comprehend Truth and Love.
These contents should be oft reviewed
If wisdom is the goal pursued.
In silence, labor and receive God's gift to share and virtue achieve.
O God Father, beginning and end,
we pray through Jesus Christ, true friend,
to illuminate our minds that we may be
successful in the Great Work of the Trinity.
By Your will, we praise and serve;
by Your mercy, we are preserved.
With God's help and nothing concealed
the truth of the art, I will reveal.
If your perception is true and right,
you'll travel unerring, guided by insight.

PHILOSOPHY I have read, and thoroughly understood,
The utmost depth of my teachers' knowledge have I sounded.
This God graciously granted to me,
Giving me a heart to understand wisdom.
Thus I became the Author of this Book,
And I have clearly set forth the whole matter,
That Rich and Poor might understand.
There is nothing like it upon earth;
Nor (God be praised) have I therein forgotten my humble self.
I am acquainted with the only true foundation:
Therefore preserve this Book with care,
And take heed that you study it again and again.
Thus shall you receive and learn the truth,
And use this great gift of God for good ends.
O God the Father, which art of all the beginning and end,
We beseech thee for the sake of our Lord Jesus Christ
To enlighten our minds and thoughts,
That we may praise Thee without ceasing,
And accomplish this Book according to Thy will!
Direct Thou everything to a good end,
And preserve us through Thy great mercy.—
With the help of God I will shew you this Art,
And will not hide or veil the truth from you.
After that you understand me aright,
You will soon be free from the bonds of error.

All is One and within One contains
all that exists, occult and mundane.
Do not despair over extended nascence,
the venture requires both time and patience.
If you would taste the noble fruit,
in your labor, be resolute.
Coction of Prima Materia you seek,
and time it takes, days and weeks.
This seed of metal, oft ignored,
is what the scholars labor toward.
Devoted students of Art renowned
find the origin easily found.
But share it not with simpletons
who'll only mock what you have done.
God shares this gift with discretion.
When it is in your possession,
do not worry, stay satisfied.
Silence is virtue, vaunting is pride.
With that, the Preface is at rest.
Describing the Art is best expressed
with rhymes and figures for clarity.
We thank the Creator with sincerity.
First Figure follows for you to see
the stages of the Art with verity.

For there is only *one* substance,
In which all the rest is hidden;
Therefore, keep a good heart.
Coction, time, and patience are what you need;
If you would enjoy the precious reward,
You must cheerfully give both time and labour.
For you must subject to gentle coction the seeds and the metals,
Day by day, during several weeks;
Thus in this one vile thing
You will discover and bring to perfection the whole work of Philosophy,
Which to most men appears impossible,
Though it is a convenient and easy task.
If we were to shew it to the outer world
We should be derided by men, women, and children.
Therefore be modest and secret,
And you will be left in peace and security.
Remember your duty towards your neighbour and your God,
Who gives this Art, and would have it concealed.
Now we will conclude the Preface,
That we may begin to describe the very Art,
And truly and plainly set it forth in figures,
Rendering thanks to the Creator of every creature.
Hereunto follows the First Figure,

The First Figure

Mark and understand rightly how go the two fishes in our sea.

BE WARNED AND UNDERSTAND TRULY THAT TWO FISHES ARE SWIMMING IN OUR SEA.



The sea is Body, the two fishes are Spirit and Soul.

The Sea as the Body, the two Fishes are Soul and Spirit.

Philosophers say generally:
the two fish swimming in our sea
do not have flesh and bone.
Cook them in their water alone
creating the greatest sea,
full of power, released gently.
The philosophers' opinion,
the fish are three and two and one:
Anima and Corpus, with the Spiritus.
These three you cook together thus,
The greatest sea, your creation,
flourishing in multiplication.
Therefore cook sulfur with sulfur
and let your mind not stir.
Pious silence opens to inspiration.
Make no outcries with illumination.
Take care your business is not turned
by those who would have you believe them learned.

The Sages will tell you
That two fishes are in our sea
Without any flesh or bones.
Let them be cooked in their own water;
Then they also will become a vast sea,
The vastness of which no man can describe.
Moreover, the Sages say
That the two fishes are only one, not two;
They are two, and nevertheless they are one,
Body, Spirit, and Soul.
Now, I tell you most truly,
Cook these three together,
That there may be a very large sea.
Cook the sulphur well with the sulphur,
And hold your tongue about it:
Conceal your knowledge to your own advantage,
And you shall be free from poverty.
Only let your discovery remain a close secret.

The Second Figure

Here you should quickly notice the black beast of the forest.

HERE YOU STRAIGHTWAY BEHOLD A BLACK BEAST IN THE FOREST.



Putrefactio.

Putrefaction.

At this time, the philosophers state,
the black beast you must decapitate.
And when successful in your fight,
the black beast loses, becomes snow white.
To ensure you truly comprehend,
this is Caput Corvi, the Raven's Head.
The blackness vanishes in a mist
and only the true color does persist.
With this insight, philosophers rejoice;
with whom they share, though, a careful choice.
Children receive some; fools receive none.
God chooses to whom He grants wisdom.
What God has chosen to keep hidden
keep silent, share not with other men.

The Sage says
That a wild beast is in the forest,
Whose skin is of blackest dye.
If any man cut off his head,
His blackness will disappear,
And give place to a snowy white.
Understand well the meaning of this head:
The blackness is called the head of the Raven;
As soon as it disappears,
A white colour is straightway manifested;
It is given this name, despoiled of its head.
When the Beast's black hue has vanished in a black smoke,
The Sages rejoice
From the bottom of their hearts;
But they keep it a close secret,
That no foolish man may know it.
Yet unto their Sons, in kindness of heart,
They partly reveal it in their writings;
And therefore let those who receive the gift
Enjoy it also in silence,
Since God would have it concealed.

The Third Figure

In the forest one can see
a stag and unicorn hidden
without anxiety.

HEAR WITHOUT TERROR
THAT IN THE FOREST
ARE HIDDEN A DEER
AND AN UNICORN.



In the body is soul and spirit.

In the Body there is Soul and
Spirit.

Philosophers strongly attest
that two beasts are in the forest:
a vibrant stag with antlers grand
in a clearing calmly stands.
The other beast, philosophers claim,
a unicorn is rightly named.
In the forest, both beasts are secluded.
Blessed is he, the Masters concluded,
who can capture and ensnare
both the beasts resting there.
The Masters make it happily clear
the forest is not true woods here.
The bottom of the truth is this:
the forest is the Body or *Corpus*.
Certainly and rightly thus,
the unicorn is *Spiritus*.
The name *Anima* the stag desires,
despite protests of deniers.
Only the master knows the Art
of leading them joined, not apart,
out of the forest and in again.
With this, the Golden Work attained,
governing the Art of making gold,
a magnificent triumph to behold.

The Sages say truly
That two animals are in this forest:
One glorious, beautiful, and swift,
A great and strong deer;
The other an unicorn.
They are concealed in the forest,
But happy shall that man be called
Who shall snare and capture them.
The Masters shew you here clearly
That in all places
These two animals wander about in forests
(But know that the forest is but one).
If we apply the parable to our Art,
We shall call the forest the Body.
That will be rightly and truly said.
The unicorn will be the Spirit at all times.
The deer desires no other name
But that of the Soul; which name
no man shall take away from it.
He that knows how to tame and master them by Art,
To couple them together,
And to lead them in and out of the forest,
May justly be called a Master.
For we rightly judge
That he has attained the golden flesh,
And may triumph everywhere;
Nay, he may bear rule over great Augustus.

The Fourth Figure

A great wonder is thereby done:
the two lions become one.

HERE YOU BEHOLD A
GREAT MARVEL—
TWO LIONS ARE JOINED
INTO ONE.



Spirit and Soul must be united
and returned to the Body.

The Spirit and Soul must be
united in their Body.

Philosophers do teach with faith
how these two strong lions pace.
In a cruel dark valley, the Master finds
the Lord and Lady, whom he must bind.
Though they are fast and fierce and wild,
with wisdom and diligence, they're reconciled
by the Master, who knows he must
drive them joined into the forest.
The Throne of Honor is his prize,
and deserved praise from the wise.

The Sages do faithfully teach us
That two strong lions, to wit, male and female,
Lurk in a dark and rugged valley.
These the Master must catch, Though they are swift and fierce,
And of terrible and savage aspect.
He who, by wisdom and cunning,
Can snare and bind them, And lead them into the same forest,
Of him it may be said with justice and truth
That he has merited the meed of praise before all others,
And that his wisdom transcends that of the worldly wise.

The Fifth Figure

A wolf and dog are in a house and changed
and in the end, one thing remained.

A WOLF AND A DOG ARE IN ONE HOUSE, AND ARE AFTERWARDS CHANGED INTO ONE.



Mortification and imbibition and whitening of the Body, conjoined with Soul and Spirit.

The Body is mortified and rendered white, then joined to
Soul and Spirit by being saturated with them.

The master writes openly and freely
the dog and wolf in the house are really
from the same primeval source;
one is fixed, the other a volatile force.
From the sunrise, the wolf emerges.
The dog guards sunset, where the wolf submerges.
Full of rage and sorrow, they separate.
They kill one another in this miserable state.
From them the greatest poison springs,
but transformation later brings
the greatest antidote on Earth,
a gift they give at their rebirth.
Extolling God, the wise rejoice,
thanking him in praiseful voice.

Alexander writes from Persia
That a wolf and a dog are in this field,
Which, as the Sages say,
Are descended from the same stock,
But the wolf comes from the east,
And the dog from the west.
They are full of jealousy,
Fury, rage, and madness:
One kills the other,
And from them comes a great poison.
But when they are restored to life,
They are clearly shewn to be
The Great and Precious Medicine,
The most glorious Remedy upon earth,
Which refreshes and restores the Sages,
Who render thanks to God, and do praise Him.

The Sixth Figure

In the dragon, a great wonder is seen.
He contains venom and highest medicine.

THIS SURELY IS A GREAT MIRACLE
AND WITHOUT ANY DECEPTION—
THAT IN A VENOMOUS DRAGON
THERE SHOULD BE THE GREAT
MEDICINE:



Mercury is precipitated, sublimated, dissolved in its distillate, and then coagulated again.

The Mercury is precipitated or sublimed, dissolved in its own proper water, and then once more coagulated.

In the forest dwells a dragon,
who possesses the best poison.
When seeing the Sun's splendor and bright fire,
he pours out poison, flying ever higher.
Before him, no beast survives at all.
The basilisk is not his equal.
When one kills the dragon, it is agreed
That from all troubles, one will be freed.
When the dragon in the end does die,
all veins and colors multiply.
He consumes his tail, full of poison,
which has become highest medicine.
When he accomplishes this himself,
the balm of life restores him to health.
Virtue, the result of this choice,
causes the wise to rejoice.

A savage Dragon lives in the forest,
Most venomous he is, yet lacking nothing:
When he sees the rays of the Sun and its bright fire,
He scatters abroad his poison,
And flies upward so fiercely
That no living creature can stand before him,
Nor is even the Basilisk equal to him.
He who hath skill to slay him, wisely
Hath escaped from all dangers.
Yet all venom, and colours, are multiplied
In the hour of his death.
His venom becomes the great Medicine.
He quickly consumes his venom,
For he devours his poisonous tail.
All this is performed on his own body,
From which flows forth glorious Balm,
With all its miraculous virtues.
Hereat all the Sages do loudly rejoice.

The Seventh Figure

With two birds in the forest, we've begun
to understand they are really one.

WE HEAR OF TWO BIRDS IN THE FOREST,
YET WE MUST UNDERSTAND
THEM TO BE ONLY ONE.



The light sublimated mercury is fixed so that it can no longer escape and fly away. This process must be repeated until fixation occurs.

The Mercury having been often sublimed, is at length fixed, and becomes capable of resisting fire: the sublimation must
be repeated until at length fixation is attained.

The Birds of Hermes can be found
nesting in a tree, above the ground.
One wishes to fly ever higher,
to stay in the nest, the other's desire.
Though for different things they crave,
with one another they lovingly stay,
as a husband with his wife
in a blissful married life.
We have the noble birds preserved,
with thanks to God, well-deserved.

A nest is found in the forest,
In which Hermes has his brood;
One fledgling always strives to fly upward,
The other rejoices to sit quietly in the nest;
Yet neither can get away from the other.
The one that is below holds the one that is above,
And will not let it get away from the nest,
As a husband in a house with his wife,
Bound together in closest bonds of wedlock.
So also do we rejoice at all times,
That we hold the female eagle fast in this way,
And we render thanks to God the Father.

The Eighth Figure

Two noble birds, their struggle resumed.
The body and spirit, one another consume.

HERE ARE TWO BIRDS, GREAT AND STRONG—THE BODY AND SPIRIT; ONE DEVOURS THE OTHER.



The raven returns once again for digestion in horse manure or a water bath. The Spirit is extracted from the Body and coagulates as the work tends towards perfection.
Thus is prepared the Philosopher's Stone.

Let the Body be placed in horse-dung, or a warm bath, the Spirit
having been extracted from it The Body has become white
by the process, the Spirit red by our Art. All that
exists tends towards perfection, and thus is the Philosopher's Stone prepared.

A beautiful forest in India is found
with two birds that are together bound.
One is snow white, the other one red.
They bite each other until both are dead.
Completely consuming each other
and transforming to a white color,
the dove remaining after the attack
loses the stench of death and black.
As the Phoenix, it is reborn.
With health and wealth, it does adorn
true philosophers with great wonders
as it steps before princes and emperors.

In India there is a most pleasant wood,
In which two birds are bound together.
One is of a snowy white; the other is red.
They bite each other, and one is slain
And devoured by the other.
Then both are changed into white doves,
And of the Dove is born a Phœnix,
Which has left behind blackness and foul death,
And has regained a more glorious life.
This power was given it by God Himself,
That it might live eternally, and never die.
It gives us wealth, it preserves our life,
And with it we may work great miracles,
As also the true Philosophers do plainly inform us.

The Ninth Figure

The Hunter does now a kingdom possess.
Out of the worst has come the best.

THE LORD OF THE FORESTS HAS RECOVERED HIS KINGDOM,
AND MOUNTED FROM THE LOWEST TO THE HIGHEST DEGREE.
IF FORTUNE SMILE, YOU MAY FROM A RHETOR BECOME A CONSUL;
IF FORTUNE FROWN, THE CONSUL MAY BECOME A RHETOR.



If Fortune wills it, the Rhetor becomes a Consul. If the same Fortune wills it, the Consul becomes a Rhetor.
Understand that the Prince, the Tincture, appeared on this day.

Understand that the Prince, the Tincture, appeared on this day.

Listen to me as I regale
a truly great and wonderous
tale.
The King asserts sovereignty.
Now hear him relay his history:
My enemies are in defeat,
the dragon trampled under feet.
I am King on Earth, both high
and rich.
None born before me are my
equal, which
were made by art or by nature
or by any living creature.
I grant long-lived health and
power,
stones and pearls and gold and
silver.
Medicines, both small and
great,
whatever I touch, I elevate.
I was not high born at the start;
rather, of ignoble art.
Through gifts of God and
Nature given,
to this height, I have risen.
With Cosmic Order, I am
aligned.
Within the worst, the best you
find.
Herme's High One, granted
sovereignty,
dwelling now in the highest city.

Now hear of a wonderful deed,
For I will teach you great
things,
How the King rises high above
all his race;
And hear also what the noble
lord of the forest says:
I have overcome and
vanquished my foes,
I have trodden the venomous
Dragon under foot,
I am a great and glorious King
in the earth.
There is none greater than I,
Child either of the Artist or of
Nature,
Among all living creatures.
I do all that man can desire,
I give power and lasting health,
Also gold, silver, gems, and
precious stones,
And the panacea for great and
small diseases.
Yet at first I was of ignoble
birth,
Till I was set in a high place.
To reach this lofty summit
Was given me by God and
Nature.
Thence from the meanest I
became the highest,
And mounted to the most
glorious throne,
And to the state of royal
sovereignty:
Therefore Hermes has called
me the Lord of the Forests.

The Tenth Figure

The salamander lives in fire;
among all creatures, there is none finer.
Because the salamander is pure,
he has turned into the best color.

A SALAMANDER LIVES IN THE FIRE,
WHICH IMPARTS TO IT A MOST GLORIOUS HUE.



The reiteration, gradation, and improvement of the tincture or the Philosopher's Stone.

This is the reiteration, gradation, and amelioration of the Tincture, or Philosopher's Stone; and the whole is called its Augmentation.

In all the legends, it is stated
in the fire, the salamander is created.
In the fire, it finds life and food
which is the character Nature imbued.
In the mountain, the salamander lives.
Coals are prepared for the flames they give.
The second fire, greater than the first,
is where the salamander is immersed.
The third is even greater still
And causes the salamander to swell.
It must be caught and pierced to die,
slagging off dregs to purify,
blooming into life eternal.
Its blood is medicine for all,
Driving sickness away from metals
And bodies, both human and animal.
This gift of God, the stone of the wise,
for it we are grateful always.

In all fables we are told
That the Salamander is born in the fire;
In the fire it has that food and life
Which Nature herself has assigned to it.
It dwells in a great mountain
Which is encompassed by many flames,
And one of these is ever smaller than another—
Herein the Salamander bathes.
The third is greater, the fourth brighter than the rest—
In all these the Salamander washes, and is purified.
Then he hies him to his cave,
But on the way is caught and pierced
So that it dies, and yields up its life with its blood.
But this, too, happens for its good:
For from its blood it wins immortal life,
And then death has no more power over it.
Its blood is the most precious
Medicine upon earth,
The same has not its like in the world.
For this blood drives away all disease
In the bodies of metals,
Of men, and of beasts.
From it the Sages derive their science,
And through it they attain the Heavenly Gift,
Which is called the Philosopher's Stone,
Possessing the power of the whole world.
This gift the Sages impart to us with loving hearts,
That we may remember them for ever.

The Eleventh Figure

The father, son, and guide hold hands.
Through them, Body, Soul, and Spirit we understand.

THE FATHER AND THE SON HAVE LINKED THEIR HANDS WITH THOSE OF THE GUIDE: KNOW THAT THE THREE ARE BODY, SOUL, AND SPIRIT.



The father is joyful; he has a son.
And now his next task, he has begun.
The father now carefully provides
his son with a spiritual guide.
Before the son chooses their destination,
the guide starts their conversation:
Come here, that I may be your guide.
Upon mountain's peak, we will stand beside
each other. And from this lofty height,
you will behold the fullness of the light
and know the world's wisdom and state.
Then rejoice as I lead you to the gates
of heaven. The son consented and, harmoniously, they ascended.
The throne of heaven, they beheld,
its magnificence unparalleled.
After learning and contemplation,
the son completed his initiation.
Memories of his father began to return
and about his well-being, he had concerns.
His father's immense misery inspired compassion and mercy.
He and his guide left the high place
so the son could return to the father's embrace.

Here is an old father of Israel,
Who has an only Son,
A Son whom he loves with all his heart.
With sorrow he prescribes sorrow to him.
He commits him to a guide,
Who is to conduct him whithersoever he will.
The Guide addresses the Son in these words:
Come hither! I will conduct thee everywhere,
To the summit of the loftiest mountain,
That thou mayest understand all wisdom,
That thou mayest behold the greatness of the earth, and of the sea,
And thence derive true pleasure.
I will bear thee through the air
To the gates of highest heaven.
The Son hearkened to the words of the Guide,
And ascended upward with him;
There saw he the heavenly throne,
That was beyond measure glorious.
When he had beheld these things,
He remembered his Father with sighing,
Pitied the great sorrow of his Father,
And said: I will return to his breast.

The Twelfth Figure

In India, on top of the
mountain,
are the Spirit and Soul, the
Guide and Son.
Wonders are seen.

ANOTHER MOUNTAIN OF
INDIA LIES IN THE VESSEL,
WHICH THE SPIRIT AND THE
SOUL—
THAT IS, THE SON AND THE
GUIDE—HAVE CLIMBED.



The son now speaks to the guide:
From my father, I don’t wish to hide.
Without me he neither thrives nor lives,
always calling for what I give.
The guide responds to the son:
I will not let you go alone.
I have led you from your father’s bosom.
Therefore, I will bring you back to him.
With your virtue and strength, he will delight,
As we build his house to a great height.
The father, who was filled with yearning,
called out when he saw his son returning.

Says the Son to the Guide:
I will go down to my Father,
For he cannot live without me.
He sighs and calls aloud for me.
And the Guide makes answer to the Son:
I will not let thee go alone;
From thy Father's bosom I brought thee forth,
I will also take thee back again,
That he may rejoice again and live.
This strength will we give unto him.
So both arose without delay,
And returned to the Father's house.
When the Father saw his Son coming,
He cried aloud, and said:—

The Thirteenth Figure

The father consumes the son entirely;
the soul and spirit burst out forcefully.

HERE THE FATHER DEVOURS THE SON;
THE SOUL AND SPIRIT FLOW FORTH FROM THE BODY.



My son, I was dead in your absence,
but I shall live again with your presence.
The son entered his father's house.
His own joy, the father pronounced
and wrapped his arms around his son
and swallowed him with greeting done.

My Son, I was dead without thee,
And lived in great danger of my life.
I revive at thy return,
And it fills my breast with joy.
But when the Son entered the Father's house,
The Father took him to his heart,
And swallowed him out of excessive joy,
And that with his own mouth.
The great exertion makes the Father sweat.

The Fourteenth Figure

From immense power, sweat
pours from the Father,
the oil and true tincture of the
philosophers.

HERE THE FATHER
SWEATS PROFUSELY,
WHILE OIL AND THE
TRUE TINCTURE
OF THE SAGES FLOW
FORTH FROM HIM.



To God, who created and
ordered all things,
the father a heartfelt prayer
does bring.
As he sweats for his son,
he knows his efforts are not
done.
He asks his son out of him be
poured
so that his son may be reborn.
God hears his prayer of the
faith he keeps.
He makes the father fall asleep.
While he was asleep, God does
send
a silver rain, through the stars
descend.
The father's body made soft
and moist.
In the Lord God's grace, we do
rejoice.

Here the Father sweats on
account of the Son,
And earnestly beseeches God,
Who has everything in His
hands,
Who creates, and has created all
things,
To bring forth his Son from his
body,
And to restore him to his
former life.
God hearkens to his prayers,
And bids the Father lie down
and sleep.
Then God sends down rain
from heaven
To the earth from the shining
stars.
It was a fertilizing, silver rain,
Which bedewed and softened
the Father's Body.
Succour us, Lord, at the end,
That we may obtain Thy
gracious Gift!

The Fifteenth Figure

As one, the Son and Guide and Father
remain together for eternal hours.

HERE FATHER AND SON
ARE JOINED IN ONE,
SO TO REMAIN FOR EVER.



Right now, a transformation occurs:
The father is changed into clear water.
And from the clear water, good earth is formed,
the father and son, both reborn.
The Father and Son always together are found,
the Son within and the Father surround.
The father and son, inseparable,
bring forth a fruit, true and venerable
which banishes illness of each and all kind
so that they will never sicken or die.
Immortality granted by God's grace.
on a seat of power, they are in place
on either side of the master beautiful.
They are now fixed and immutable.
Sitting in triumph in the mighty kingdom,
the Guide wears blood-red, full of wisdom.

The sleeping Father is here changed
Entirely into limpid water,
And by virtue of this water alone
The good work is accomplished.
There is now a glorified and beautiful Father,
And he brings forth a new Son.
The Son ever remains in the Father,
And the Father in the Son.
Thus in divers things
They produce untold, precious fruit.
They perish never more,
And laugh at death.
By the grace of God they abide for ever,
The Father and the Son, triumphing gloriously
In the splendour of their new Kingdom.
Upon one throne they sit,
And the face of the Ancient Master
Is straightway seen between them:
He is arrayed in a crimson robe.

TO THE INVISIBLE KING
OF THE WORLD,
TO THE ONLY TRUE AND
IMMORTAL GOD BE
PRAISE AND GLORY
NOW AND EVERMORE.
AMEN.