

DOCTOR ROBERT FLUDD

(ROBERTUS DE FLUCTIBUS)

The English Rosicrucian

LIFE AND WRITINGS

BY

J. B. CRAVEN

RECTOR OF S. OLAF'S EPISCOPAL CHURCH, KIRK WALL



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*" Round about,
Eyeing the light, on more than million thrones,
Stood, eminent, whatever from our earth
Has to the skies return'd. How wide the leaves,
Extended to their utmost, of this ROSE,
Whose lowest step embosoms such a space
Of ample radiance !"*

—DANTE.



To the Rev^d Mr^r. Mathewson
Lerwick,

with the author's very
kindest regards.

J.B. Raven.

27. Mar 1907.

DOCTOR ROBERT FLUDD

921
F67c

DEDICATED
TO
MY LIFE-LONG FRIEND AND COUSIN,
WALTER BROWN
(GLENCAIRN)
TRIED, PROVED, REVERED.

NOV 15 '38
J. T. Stevens

549515

NOTE.

I HAVE to acknowledge much assistance from the Rev. John Scarth, Vicar of Bearsted and Canon of Rochester; and from his daughter, Miss Scarth. The Bibliography, with the exception of three items, is an extract from the Catalogue of Printed Books in the Library of the Earl of Crawford (advance sheets). I owe this to Mr J. P. Edmond, Librarian, Haigh Hall. I have also to thank my friends, Mr R. S. Rait, Fellow of New College, Oxford; and Mr A. Francis Steuart, Advocate, Edinburgh, for book searches and other kindnesses.

J. B. CRAVEN.

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DOCTOR ROBERT FLUDD.

CHAPTER I.—INTRODUCTORY.

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THE study of Mystic Theology is said to have been introduced into the western and northern parts of Europe by John Scotus Erigena. This extraordinary man is believed to have been of Scoto-Irish extraction. One writer pictures him, his lot cast in a land of confusion and ignorance, wandering, wrapt in melancholy thought, and burdened with unrest, amid the mountains and storms of the rugged district of the north of Scotland, the isles of the west, and the mists of the land of Ossianic heroes.

His lot was cast in a time when Christianity had made little, if any, progress in the north-west of his country, and we can well imagine the fervid youth, in all the romance of Celtic dreaminess, wondering what should be. The ancient religions were now discredited, and, to one of earnest disposition, the very idea of the eternal loss of those beloved, gone to sleep eternal in ignorance and error, must have been sad indeed.

B

At anyrate, Erigena is traced to Ireland, where, in the early part of the ninth century, ancient Christianity still flourished and sent out missionaries over the Continent of Europe. It is said that the restless and eager student went forth also to strange lands, and although he may have attained the knowledge of the elements of the Greek language in Ireland, went to Athens, where he spent years in the study of Oriental languages, and became familiar with Oriental modes of thought. Erigena returned to the west, and found a liberal patron in Charles the Bald, by whom he was made Director of the University of Paris. "His rare acquaintance with the Greek language, his familiarity with the doctrines of Plato and his Alexandrian disciples, seem to have constituted his chief claim to regal patronage and papal censure."¹

In the year 824, Michael Balbus, the Greek Emperor, sent to the Emperor Lewis a copy of the works of Dionysius, the Areopagite, in Greek. These works were, at the request of his patron, Charles, translated into Latin by Erigena. The Celtic temperament of Erigena was eminently fitted to be influenced by such writings, and their publication in Latin gave birth to the famed school of the mystics, which was to have such influence in the future history of the west. Erigena's great work was entitled "On the Division of Nature." Neander has well remarked that Erigena "was founding a system of truth, which should repose entirely on rational insight, and prove itself as true by an inner necessity of reason." "The final and complete restitution of man is the inevitable result of the incarnation of the Logos. The universe has proceeded from God. It is but the extension of His being, the manifestation of Himself; therefore must it return to Himself, not in part, but as a whole. The predestination of anything to destruction is but a figure of speech. All men shall be saved. Their

¹ Hunt, Pantheism, 1893, p. 136. See also Miss Gardner's "John the Scot." This writer concludes that Erigena was born and educated in Ireland.

return to God is necessary, yea, it is not a thing of time, not an event of which we can speak as past or future. It is something actual. In the contemplation of God it is eternally realised, but to man the Logos became incarnate in Jesus of Nazareth, who, by his death, resurrection, and ascension, completed the salvation of men and angels."¹

It has been remarked by Barthelemy St. Hilaire "that Dionysius and Scotus Erigena" almost entirely implanted in the middle ages the doctrine of Neoplatonism.²

The home of Christian philosophy was Alexandria. But the original home of that philosophy was Athens, of which it was said Dionysius was Bishop. There Erigena had studied, and doubtless his translation of the four books on the "Ecclesiastical Hierarchy," the "Celestial Hierarchy," the "Divine Names," and on "Mystic Theology" would be a labour of love. Of these the latter is the shortest, and consists of five chapters. The first is entitled, "What is the Divine Gloom?" It commences---"Triad supernal, both super-God and super-Good, Guardian of the Theosophy of Christian men, direct us aright to the super-unknown and super-brilliant and highest summit of the mystic Oracles, where the simple, and absolute, and changeless mysteries of theology lie hidden within the super-luminous Gloom of the Silence, revealing hidden things, which in its deepest darkness shines above the most super-brilliant, and in the altogether impalpable and invisible, fills to overflowing the eyeless minds with glories of surpassing beauty."³ The expressions which follow remind one most strongly of similar thought in the conclusions drawn by the philosophers of ancient India.

"By the resistless and absolute ecstasy in all purity, from thyself and all, thou wilt be carried on high to the superessential ray of the Divine Darkness, when thou hast cast away all and become free from all."⁴ So does the

¹ Hunt, 146; Jervise, Ch. of France, i. 98, 99.

² Parker, Dionysius, ii., xvii.

³ Parker, Dionysius, i. 131.

⁴ Parker, Dionysius, i. 131.

Indian thinker regard nature, working itself free of matter,
 "upwards and onwards towards the universal light, the
 formless, emotionless, sense and life exhausted, supernatural
 and eternal rest." ¹

"All life is lived for him, all deaths are dead.
 Karma will no more make new houses.
 Seeking nothing, he gains all.
 Foregoing self, the Universe grows 'I'

* * * *

"All will reach the sunlight." ²

¹ Jennings' Indian Religions, p. 31.

² Light of Asia, Bk. 8.

CHAPTER II.

Duns Scotus and the Schoolmen.—Opinions of the Stoics—Plotinus—all held the same Doctrine of the Ascent to God—Augustine's high opinion of Plotinus—Accordant with Christ's Religion—Hugh, Richard St. Victor—" *Via interna*"—Soul, sublimated, ascending to God—Erigena regarded as a Martyr till 1583—Trithemius, 1483, Abbot of Spanheim—A man of great learning—A great adept—Deplorable state of Monastic Life—Duties of Cellarer—Pupils—Agrippa and Paracelsus—Agrippa—of universal learning—Advised by Trithemius to keep his opinions secret—His Works—Misfortunes and Death—Paracelsus—Born 1493—A Physician—Love of Occultism—Professor at Basle—Death—Works and Opinions—Macrocosm and Microcosm really one.

"THE subtle doctor," Duns Scotus, the great opponent of Aquinas, was in real relation with the mystic teaching of Erigena. "The primary matter, which is God, must be throughout all things. This is accomplished by its being divided into three kinds—the universal, which is in all things; the secondary, which partakes of both the corruptible and incorruptible; and the tertiary, which is distributed among all things given to change . . . The platonic idea of a real participation of Deity in the soul of man pervaded the speculations" of the schoolmen.¹ The Stoic "taught also that the Deity is an all-pervading spirit, animating the universe, and revealed with especial clearness in the soul of man; and he concluded that all men are fellow-members of a single body, united by participation in the same Divine spirit."² The conclusion of Plotinus is but the same:—"The soul advances in its ascent towards God, until being raised above everything alien, it sees face

¹ Hunt, Essay, 161-2. ² Lecky, History of European Morals, i. 239.

to face, in His simplicity, and in all His Purity, Him upon whom all hangs, to whom all aspire, from whom all hold existence, life, and thought." Every man ought to begin by rendering himself divine and beautiful, to obtain a vision of the beautiful and the Deity. Well might S. Augustine say that, "with the change of a few words, Plotinus became accordant with Christ's religion."¹

The mystics "attained a position of high renown and influence at Paris towards the close of the twelfth century. Here two of the ablest expositors of the learning of the middle ages, Hugh and Richard of St. Victor, initiated crowds of ardent disciples into the mysteries of the '*via interna*,' and of 'pure love,' that marvellous quality by which the soul, sublimated and etherealised, ascends into the very presence chamber of the King of Kings, which is the bond of ecstatic and indissoluble union between the creature and the Creator."²

Seclusion in religious houses undoubtedly contributes to deep mystic thought and expression. Although Erigena was not condemned by the Church, he was blamed for issuing the works of Dionysius without authority. Yet feeling, gratitude, and admiration for his opening of the gates of the mystic gardens of the trees of knowledge were so strong that, "until the year 1583, both the French and English martyrologies celebrated him as a holy martyr." His great work on "The Division of Nature" remained uncensured till the time of Honorius III., in the thirteenth century.

In the middle of the fifteenth century a very remarkable man was born near Treves. This was John Trithemius, who, after having studied in the Universities of Treves and Heidleberg, became a monk in the Abbey of Spanheim of the order of St. Benedict. In 1483 he was chosen abbot of the same house. Subsequently he became abbot of a monastery in the town of Wurtzburg, where he died in 1518. Trithemius was one of the most learned men of his

¹ Parker, Dionysius, ii. xiv., xv. ² Jervise, Ch. of France, i. 99.

age, or indeed of any age. In philosophy, mathematics, poetry, history, the Hebrew, Greek, and Latin languages, he was excelled by none. He was the author of a great number of works of different kinds,¹ and has been regarded as "one of the greatest adepts of magic, alchemy, and astrology."² Trithemius found the state of monastic life deplorable. He wrote many volumes relating to the spiritual and sacerdotal life. He endeavoured, to the utmost of his power, to bring about a reformation of manners amongst those under his charge. In an exhortation delivered to his monks at Spanheim, in the year 1486, he thus refers to the duties of the cellarer of the monastery:—"Let him look on the vessels of the monastery and all its property as if they were the consecrated vessels of the altar."³

Two of the most famous pupils of Trithemius were Cornelius Agrippa and Paracelsus.

Henry Cornelius Agrippa von Nettesheim was born at Cologne in 1486. His family belonged to the noble class. From a very early age, he tells us, he "was possessed with a curiosity concerning mysteries." His learning became of almost universal extent.⁴ Trithemius became his teacher, friend, and confidant. His three books of occult philosophy were submitted in MS. to the learned abbot. "There was scarcely a scholar or patron of scholars living in his day whose life could be told without naming Trithemius." He was the first who told the strange story of Dr Faustus. He had collected a rare library for those days of 2000 volumes. To Trithemius Agrippa sent his work, and in answer, the abbot, while praising his efforts, advised him to speak "of things lofty and secret only to the loftiest and the most private of your friends. Hay to an ox and sugar to a parrot; rightly interpret this, lest you, as some others have been, be trampled down by oxen." This answer is

¹ Dupin, 15th Cy., 102.

² Hartmann's Life of Paracelsus, 4.

³ Maitland, Dark Ages, 290.

⁴ Morley's Agrippa, i. 22; Isis Unveiled, ii. 20.

dated from Wurtzburg, April 8, 1510.¹ Eventually, certain of the private MSS. of Trithemius appear to have come by testament to Agrippa.² The hint just quoted may be to us, too, a hint that at that time the study of mysticism and occultism had in their deeper recesses become matters for investigation, not merely by individuals but by private associations, which became then, and probably were primarily, secret societies. Agrippa exhausted all occult learning as then accessible. Knowledge bred weariness, and satiety became the parent of uncertainty. When forty years old he produced his "*De incertitudine et vanitate scientiarum declamatio invectiva*." At the end of the "*Capita*," he writes:—"Nullis hic parcet Agrippa, contemnit, scit, nescit, flet, ridet, irascitur, insectatur, carpit omnia. Ipse philosophus, dæmon, heros, deus et omnia."³ The men who brought Agrippa into trouble during his life were "the meaner classes of the monks." We need not be surprised at his bitterness. Starting in life with the highest hopes, at the age of forty-eight he seems almost to have lived in vain. His hopes were gone, his home deserted by a faithless wife, and the Emperor affronted by his book on the vanity of the sciences. Penniless and homeless, he eventually died at Grenoble in actual want. Even beyond death he was persecuted by his relentless enemies. The epitaph, well-known, which was his fate, recounts that "Alecto collects the ashes, mixes them with aconite, and gives the welcome offering to be devoured by the Stygian Dog."⁴ .

In Agrippa we find the same thought which is revealed to us by Dionysius, Erigena, and the older mystic writers. "The Human Soul possesses," he says, "from the fact of its being of the same essence as all creation, a marvellous power. One who possesses the secret is enabled to rise as high as his imagination will carry him; but he does that

¹ Morley, i. 213-221. ² Morley, ii. 78.

³ Edition, "*Apud Eucharium Agrippinatem*," 1531, 8vo.

⁴ Morley's *Life*, ii. 312-20.

only on the condition of becoming closely united to this universal force.”¹ There is, he says in his first book of occult philosophy, “no regular philosophy that is not natural, mathematical, or theological. . . . These three principal faculties natural magic joins and comprehends; there is no true magic apart from any one. Therefore this was esteemed by the ancients as the highest and most sacred philosophy. . . . It is well known that Pythagoras and Plato went to the prophets of Memphis to learn it, and travelled through almost all Syria, Egypt, India, and the schools of the Chaldeans, that they might not be ignorant of the most sacred memorials and records of magic, as also that they might be imbued with Divine things.”²

The character of Agrippa was badly balanced. Enthusiastic, learned, noble, generous, brave, determined, full of eager curiosity, like other investigators into mystic and recondite subjects, he failed to realise that the world around was, in many respects, false, sordid, and extremely calculating, and hateful of those who seem by research and labour to cast any, even the slightest, reflection on its hollow pretences and feeble life. Bitterness was not natural to him, but he had not the gift so necessary to those who would live above its poverty of thought. “He was unable to abase his soul below the level to which God had raised it.”³

Philippus Aureolus Theophrastus Bombast of Hohenheim was born near the city of Zurich in the year 1493. Like Agrippa, Paracelsus was a descendent of an old and celebrated family. His father was a relation of the Grand Master of the Order of the Knights of St. John. The father of Paracelsus was a physician, who taught him the rudiments of alchemy, surgery, and medicine. After attendance at the University of Basle, he received instruc-

¹ *De Occulta Philosophia*, quoted, *Isis Revealed*, i. 280.

² *De Occulta Philosophia*, quoted by Morley, i. 116.

³ Morley, ii. 312.

tion from Trithemius, "and it was under this teacher that his talents for the study of occultism were especially cultivated and brought into practical use. His love for the occult sciences led him into the laboratory of the rich Sigismund Fugger, at Schwartz, in Tyrol, who, like the abbot, was a celebrated alchemist."¹ Then, like Erigena of old, he travelled a good deal. From Russia, it is said, he went to India, and also visited Constantinople about the year 1521. He was all his life a wanderer, willing to learn from the most unlikely and vulgar sources. In 1525, Paracelsus went to Basle. He was appointed Professor of Medicine and Surgery there, but falling into some disputes with the other medical men and the apothecaries of the city, he had to leave, resuming his former strolling life. Being invited to Salzburg by the Prince Palatine, he died there in 1541, after a short sickness, the event not free from suspicion of murder. Paracelsus was a firm believer in the doctrine of Christianity. "Faith," he says, "is a luminous star that leads the honest seeker into the mysteries of nature. You must seek your point of gravity in God, and put your trust into an honest, divine, sincere, pure and strong faith, and cling to it with your whole heart, soul, sense, and thought, full of love and confidence. If you possess such a faith, God (wisdom) will not withhold his truth from you, but will reveal his works to you, credibly, visibly, and consolingly."²

"All spring from the *mysterium magnum*, which is eternal life, and therefore the spiritual elements, and all the beings that have been formed of such elements, must be eternal; just as a flower consists of elements similar to those of the plant on which it grows. Nature, being the universe, is one, and its origin can be only one eternal unity. It is an organism in which all natural things harmonize and sympathise with each other. It is the *macrocosm*. Everything is the product of one universal

¹ Hartmann, *Life of Paracelsus*, 4.

² Hartmann's *Paracelsus*, 12.

creative effort; the macrocosm and man (the microcosm) are one. They are one constellation, one influence, one breath, one harmony, one time, one metal, one fruit.”¹

Such were the two great pupils of Trithemius.

¹ Hartmann's Paracelsus, 43-4.

CHAPTER III.

Occult Studies in England—Friar Bacon—Impostors—Forman, Dee, and Lilly—their nostrums—Dr Richard Napier—Rector of Lynford—had all Forman's Secrets—His Life and Devotion—Invokes Angels—Picture—Died praying, 1634—Dr John Rainoldes—Great Rabbinical Scholar—Friend of Forman—His "*Censura Librorum*"—"The Third University"—Maier—History—born 1568—Works, "*Atalanta Fugiens*," "*Arcana Arcanissima*," "*Tractatus de Volucris Arborea*," &c.—Appearance—Connection with Fludd—Initiates him to Rosicrucian Society—More—a great Rabbinical Scholar—His History and Studies.

THE earlier history of occult studies in England is one of imposture and shame. If we except the efforts of Friar Bacon, whose ideas and experiments, so far as we can understand them, were more serious and genuine than the rest, what can we say of Forman, Dee, and Lilly? That these philosophers had attained some mystic and occult knowledge we need not doubt, but what were the uses they put it to? Dee, although a favourite with Elizabeth, was little better than an impostor, and Forman was one who supplied lovers with "potions which should soften obdurate hearts, and married women with drugs to relieve them of the reproach of sterility; rakes who desired to corrupt virtue, and impatient heirs who longed for immediate possession of their fortunes, with compounds which should enfeeble, or even kill." Forman died in 1611.¹ It is said that he visited Portugal, the Low Countries, and the East to improve his knowledge of astrology, astronomy, and medicine.² One of his pupils

¹ Davenport Adams' *Witch, Warlock, and Magician*, 105.

² Davenport Adams' *Witch, Warlock, and Magician*, 104.

was a person of a very different character. Dr Richard Napier, rector of Lynford, and graduate of the University of Cambridge, had all Forman's "rarities and secret MSS.," and proved "a singular astrologer and physician." He had "a library excellently furnished with very choice books." "He instructed many ministers in astrology, and would lend them whole cloke-bags of books." John Aubrey tells that he was "a person of great abstinence, innocence, and piety; he spent every day two hours in family prayer." He "invoked several angels in his prayers, viz., Michael, Gabriel, Raphael, Uriel, &c." His portrait, preserved in the Ashmolean Museum in Oxford, shows him as a person of very "occult" appearance. "He dyed praying upon his knees, being of a great age, 1634, April the first." His nephew, Sir Richard Napier, was one of the first members of the Royal Society.¹

Napier corresponded frequently with Forman. The latter "used much tautology, as you may see if you'll read a great book of Dr Robert Flood [in Musæo Ashmoleano], who had it all from the MSS. of Forman."² Thus it is seen that Forman, Napier, and Fludd formed a sort of succession, especially in astrological and geomantic studies.

One of the greatest of scholars in Rabbinical learning and curious questions at this time was Dr John Rainoldes (1549-1607), President of Corpus Christi College, Oxford, the college of Jewel and Hooker. He was known as "the living library," and as "the third University of England." His great work, printed after his death, is entitled—"Censura Librorum Apocryphorum Veteris Testamenti." "Rainoldes' work is of permanent value. It is indeed a great storehouse of curious learning—biblical, historical, chronological, rabbinical, patristic, scholastic." Like many of the works of that kind, it was printed at Oppenheim, and appeared in 1611. 2 vols., 4to.³

¹ Memoirs of Merchiston, 238-241.

² Wood's Athenæ, ii. 100.

³ Dowden's Paddeock Lectures, 72-4.

Meanwhile, in Germany, a famous alchemist and scholar in curious lore was beginning to attract notice. This was Michael Maier, who was born at Ruidsburg, in Holstein, about the year 1568. Having studied medicine, he settled at Rostock, and practiced so successfully that he became physician to the Emperor Rudolph. He became a voluminous and ingenious writer. "The most curious of them all is '*Atalanta Fugiens*,' which abounds with quaint and mystical copperplate engravings, emblematically revealing the most unsearchable secrets of nature." Some of his works are of a purely alchemical nature.¹

One of the most curious of Maier's works is entitled—"Arcana Arcanissima hoc est Hieroglyphica Egyptio-Græca, &c." In another he treats "Sur la resurrection du Phenix." In 1619 he published at Frankfurt—"Tractatus de Volucris Arborea, absque Patre et Matre, in Insulis Orcadum."² Maier's "*Septimana Philosophica*," 1620, is dedicated to the Archbishop of Magdeburg, and has his portrait inserted. He appears as a rather small person of not at all attractive appearance. The work consists of supposed philosophical conversations between King Solomon, the Queen of Sheba, and Hiram, Prince of Tyre.

But the most interesting fact in the life of Maier is that when visiting England, which he appears to have done more than once, he made the acquaintance of Robert Fludd in London, and, it is said, initiated him into the Society of the Rosy Cross, of which he was an enthusiastic member. Of this, and of the works published by him in defence of that society, and of efforts on behalf of it, particulars will be given further on.

Robert Fludd and Henry More were the two greatest Rabbinical students of their time. Before proceeding with the history of the life of Fludd, it may not be out of place to give a few particulars of the life of More.

¹ Jennings' *Rosicrucians*, 268, &c. ; Waite's *Lives of Alchemystical Philosophers*, 160, 161.

² Irving's "*Literary Scotchmen*," i. 7.

He was younger than Fludd, being born in 1614. Educated at Eton and Christ's College in Cambridge, he graduated from the same college to which the illustrious Joseph Mede belonged. More was a great student of the "Platonic writers and mystic divines, such as Marsilius, Ficinus, Plotinus, Trismegistus, &c., where his enthusiasm appears to have been highly gratified." He believed "that the true principles of divine philosophy were to be found in the writings of the Platonists. At the same time he was persuaded that the ancient Cabbalistic philosophy sprang from the same fountain. . . . His temper was naturally grave and thoughtful, but, at the same time, he could relax into gay conversation and pleasantry." Bishop Burnet describes him as "an open-hearted and sincere Christian philosopher, who studied to establish men in the great principles of religion against atheism."¹ Dr More declined all church preferment.

¹ Chalmers' Biog. Dicty. Art.—Dr Henry More.

CHAPTER IV.

Robert Fludd born at Milgate, 1574—Parish Church of Bearsted—Description of Localities—Ancestors—Monuments—Sir Thomas Fludd—Arms—Relations—Sir Nicholas Gilbourne—Other Friends—Boyhood—Mother's Death—Entered at St. John's, Oxford—History of that College—Opposed to Puritanism—Buckeridge—Laud—with Fludd at St. John's—Life in Oxford at that time—Josephus Barbatus—an 'Eastern Scholar—Contrast between the Work of Laud and Fludd—Story of an Oxford Scholar—Killed on Salisbury Plain.

ROBERT FLUDD was born at Milgate House, in the parish of Bearsted and county of Kent, in the year 1574. Unfortunately, the earlier baptismal and other registers of that parish are not now extant. The oldest now extant, and that is in a fragmentary state, commences in the year 1653. Bearsted is a parish not far from Maidstone. The parish church, where Fludd and his ancestors lie buried in the Milgate chantry, is close by the village green, not far from the railway station of Bearsted. The church itself is old, and at the west end is a large square tower, covered with masses of ivy. "The rustic impression and deep country silence befit that spot, where one of the most extraordinary thinkers on the English roll of original men lies at rest."¹ Not far off stands the more modern house of Milgate. A valley intervenes between the church and the manor house. In the valley is the site where it is understood the old Court of Witenagamote assembled from the earliest dawn of English history. Milgate House is approached through an avenue of magnificent old trees, and "one corner of the old manor place of Milgate is said still

¹ Jennings' *Rosicrucians*, 362.

to remain built in the manor house erected on its site when the old house fell into ruins.”¹ A sluggish stream flows near to the house. In the Church of Bearsted, the north aisle contains the Milgate chantry or chapel. In it are the seats and monuments of the Fludd family. The race was of Welsh origin, and came originally from Shropshire. At the beginning of Queen Elizabeth’s reign, “George Stonehouse of Milgate alienated this seat to Thomas Fludd, Esquire, afterwards knighted, and who considerably improved and augmented it.”² A monument erected in memory of Thomas Fludd, his wife and family, by their son, the subject of this monograph, which had fallen into decay, has been pieced together, set in cement, and placed in the south wall of the tower of Bearsted Church, opposite to which is the marble monument of Robert Fludd, which originally stood by the altar rails on the south side of the chancel. The inscription on the older monument may be made out as follows :—

“ Vivit post funera.

“ Sr. Thomas Fludd of Milgate, Knight, [being of a g] entile familie in the Countie of Shropshire, and being bu [t a younger br] other, was in his youth made victualer, first of Barwick and then of New-Haven in France, being both of them garrison t [owns]. He was by the Queene Elizabeth her voluntary election made R [ecei] vour of Kent, Surrey, and Sussex, and afterwards was chosen treasurer of that English Army which was sent by her Majestie in the ayde of Henry IV., Kinge of France, under the conducte of that renowned Generall, ye Lord Willowbi [e, in which] service he behaved himself so worthily that he was [invest] ed with the order of k [ni] ghthood, and after his returne into [England was m] ade Treasurer of all her Majestie’s forces in the Lowe [count] ries, and for his partickl [a] r employment he was constant in the [comm] ission of the Peace in the c [oun] ty wherein he lived. Also he was [in the go] od opinion not o [nl] y of the inhabitants thereof, but also of her [Majestie]. He married one [E] lizabeth Andros, a gentlewoman, whose family [was] of [Taunt] on, in So [m] ersetshire, and by her had diverse children, na [m] ely, [six] sons [th] at lived, Edw [a] rd, Thomas, William, John, Robert, and Philipp; whereo [f] Edward was married unto a daughter of Sr. Michael Sands of Thr [o] wly, in Kent, Knight; and Thomas tooke to wif the daughter of Living B [o] fkin of Otham, Esquire. Of daughters which lived he had [two, Cathe] rine and Sarah, whereof the first was married unto Sr. [Nicho] las Gilburne of Charing, Knight; and the second to Thomas Luns [ford, E] squire. To conclude, being dearly beloved of both of the ri [ch and p] oore for honest dealing and good hospitali [ty, at last by de] ath was i [nvest] ed of [. .] an [other] life, de [pa] rted this lif the [th], and his lat [e wife] doe lye interred in this [church].

¹ Waite, Rosicrucians, 284.

² Waite, Rosicrucians, 284.

“Ye gentle spirits which [hover in this hou] se,
Within the bosome of this [sacre] d ayre,
[. . .] witness his duty, who hat [h ever] been
[Most tr] uthful lover of those s [leeper] s fayre,
[. . .] which gave him life, and tell them that his choice desire
[Was] first to reare their monuments and then expire.”

Sir Thomas Fludd died March 30, 1607. In the Milgate chantry, in Bearsted Church, still stands a monument



Bearsted Church, showing Milgate Chantry.

to Elizabeth Andros, the wife of Sir Thomas Fludd. It refers to “what her matchless industry in housekeeping was, and how amply she expressed herself in the entertainment of her friends, and in what laudable manner her hospitality was extended to the poor, we need not to express in writing, being that the essential characters thereof are engraven to this very day in the hearts of such as are yet living who were conversant with her in her life. She changed this mortal life for an immortal the 25th day of January 1591.”

“ Accept, O blessed soul, as sacrifice,
 A filial signal of obedience,
 And let this marble memorie suffice,
 Altho’ but in a part of recompense,
 To manifest the loyal duty of your sonne,
 Before his toilsome pilgrimage of life be done.”

This monument to his mother was also erected by Robert Fludd.

Sir Thomas Fludd was also Treasurer of the Cinque Ports. “ He bore for his arms:—Vert., a chevron between three wolves’ heads erased, argent; which coat, with his quarterings, was confirmed to him by Robert Cook, Clar., Nov. 10, 1572.”¹ From the monument it appears, then, that Robert was the fifth of the “ sons that lived.” He refers to his descent in the dispute with Foster, thus:—“ And now I will express the cause, why I put the Esquier before the Doctor. It is for two considerations: first, because I was an Esquier, and gave arms before I was a Doctor, as being a knight’s sonne; next, because, though a Doctor addeth gentilitie to the person, who by descent is ignoble; yet it is the opinion of most men, and especially of Heraulds, that a gentleman of antiquitie is to be preferred before any one of the first head or degree; and verily, for mine oune part, I had rather bee without any degree in Vniversitie than lose the honour was left me by my ancestors.”² Fludd several times refers to Sir Nicholas Gilbourne, who married his sister. He calls him “ judicious, religious, and learned.” Sir Nicholas appears in the company “ of very good and learned Divines,” with “ Lady Raleigh at Eastwell at the Countesse of Winchelsey her house”; also assisting at compounding of weapon salve ointment, and helping to cure various persons therewith, including a boy, “ Brent Deering (the sonne of Master Finsh Deering),” who having gone “ into a pond to seeke for fish, . . . had a Reed runne into the calf of his leg.”³

We know nothing of the boyhood and earlier life of

¹ Waite’s *Rosicrucians*, 284.

² The Squeesing of Parson Foster’s Sponge, p. 6.

³ The Squeesing of Parson Foster’s Sponge, 108-111, 131.

Fludd. The parish of Bearsted seems then to have had no resident vicar. It was served by clergy from the neighbouring parish of Leeds. Henry Pawson (1614) appears to have been the first resident incumbent.

At the age of seventeen, Fludd lost his mother, and the same year was entered at S. John's College, Oxford. He graduated B.A., 3rd February 1596-7, and M.A., 8th July 1598. The College of S. John the Baptist at Oxford was a new foundation, having been founded by Sir Thomas White, a London merchant, who had been knighted by Queen Mary. It was "settled in the buildings of an old Cistercian house. The hall and chapel were those of the monastery; the fine old cellars also belonged to the older days, and there still stood the statue of the holy Bernard over the door."¹ The spirit of the new colleges of Trinity and S. John "was supposed to be rather in the direction of a variety of knowledge, than of theology and the classics."² The College of S. John was at this time under the able superintendence of John Buckeridge, afterwards its president, and successively Bishop of Rochester and Ely. Buckeridge "was distinguished for his zealous attachment to the Church of England, particularly in opposition to the Puritans."³ "A person he was," says Anthony A. Wood, "of great gravity and learning." He taught his pupils to found their theological studies "upon the noble foundations of fathers, councils, and ecclesiastical histories," and "to stand boldly opposed to the dominant Calvinism of the University."⁴ One of the other great lights of learning at this time at Oxford was Dr John Rainoldes, the President of Corpus, to whose Rabbinical studies reference has already been made. But a far greater man was entered at S. John's on October 17, 1589, two years before Fludd came there. This was William Laud, subsequently president of that college, its greatest benefactor and lifelong friend, afterwards Archbishop of Canterbury. Fludd and Laud were then at the

¹ Hutton, *Life of Laud*, 5.

² Parker, *Laud*, 1-9.

³ Laud, by a Roman Recusant, 11.

⁴ Hutton, 6. See also Parker, i. 9, note.

university together in the same college, and though the latter was two years senior, there need be no doubt but that they often met and were acquainted. Laud is then described as "a very forward, confident, and zealous person."¹ In 1593, Laud became fellow of S. John's, and in June 1594 graduated. He took the degree of M.A. in 1598, the same year as Fludd. He appears to have been resident in the college all these years as Fellow and afterwards as "Grammar Reader."² Life at Oxford at this time was not remarkable for refinement or restraint. At times "no man's servant, nor the Mr himself, can sit at their owen doers, nor goe about their busyness in the eveninge quietly, but he shalbe beaten, and havinge anything in his hand, yt shall be taken awaye from him, as wyne and wyne pot."³

It will be thus seen that the prevailing tone of S. John's was opposed to that of Oxford generally. "From S. John's, guarded by his unfailing loyalty to his own college, Laud [and Fludd] could look out with some contempt on a university in which drunkenness was prevalent, and was said to be fostered by the newly-introduced habit of smoking tobacco; in which learning was satisfied with the study of Calvin's institutes; and where the Puritan chiefs, divided into two hostile camps, argued interminably the question whether the Divine decrees of rigid election and reprobation dated from before or after the fall of Adam."⁴ But about this time foreigners began to visit Oxford, and a special visitor must be noted in Josephus Barbatus, "a learned Copt from Egyptian Memphis, who lectured for some years in his own mother tongue, and described the ancient Bible lands and discoursed about the Bible languages."⁵ And in the college, too, remained and still remain many of the gorgeous vestments, chasubles, copes, dalmatics, given by the founder.

¹ Laud, by a Roman Recusant, 23.

² Lawson, i. 11.

³ Laud, by a Roman Recusant, 14.

⁴ Simpkinson, Life and Times of Laud, 12.

⁵ Simpkinson, 16.

Laud, bound by his orders and studies to strict church authority, sought to enlarge the grandeur of the university by the encouragement of Oriental studies and the gifts of priceless MSS.; while Fludd, the layman, sought, in mystic studies, yet with a freer hand, to illustrate foundation truths with strongly original thought, study, research, and conclusion. Both had their places, their duties, and their labours—successes sometimes, disappointments often, misunderstanding by both, and persecution from both Puritan and Romanist.

We are told that Fludd was a person “of great personal sanctity,” and an incident which he relates in his “Mosaicall Philosophy” as having happened to an Oxford scholar may have taken place when he was there, and it appears to have made a great impression on him. “There was also,” he says, “a young towardly scholar, a great follower of Aristotle,” master of Salisbury School, who, “having been at the Act at Oxford, did return homeward in the company of some merchants or other travellers, being on horseback,” when on Salisbury Plain a “great tempest of thunder and lightning did arise.” The other travellers were afraid, but the scholar telling them “it was nothing but a natural thing,” speaking lightly, “which, when he had said, he only of all the company was by the lightning struck dead.”¹ Fludd dedicated some of his works to members of the Episcopate—Archbishop Abbot, Bishop Williams, and Bishop Thornburgh—“being such as with my heart I reverence.”² He had a special regard for the Bishop of Worcester, whom he calls his “noble friend.” He appears on one occasion as residing with him at Hartlebury Castle.³ Fludd was at all times a faithful and attached friend and member of the Church of England.

¹ p. 15. ² Squeezing of Parson Foster's Sponge, 22.

³ Mosaicall Phil., 118.

CHAPTER V.

Having Graduated, Fludd goes abroad—Travels into France—Spain—Italy and Germany—Becomes Tutor to Charles of Loraine, Duke of Guise ; Francis, Chevalier de Guise, Knight of Malta ; Marquis de Orizon, &c.—Pursues at same time Studies in Chemistry, &c.—Notes from his Works of his Journeys—Ghost Story in Paris—A Dog Story—At Lyons—Story of a Jew who killed a red-headed English Mariner—to produce poison—A Cardinal buries his Mistress alive—Caused her to be bitten by Toads, and so produces poison—At Rome makes acquaintance of Gruterius—His History and Character—What Fludd learned from him—Returns home—Graduates at Christ Church, Oxford—1605—Quarrel with Censors of College of Physicians—1609, admitted Fellow—Censor—Practises Medicine in London—Manner—Success—Hamey's Account—His History—Friendship with Gilbert—His History—Both unmarried—Opinions on Fludd—Objects of present work—Connection of Fludd with Rosicrucian Society, and his Devotion and Religious Life and Opinions.

FULLER, in his "Worthies of England," is perhaps the first biographer of Fludd, and he tells us that, after being at Oxford, he was "bred" "beyond the seas."¹

Wood says² that, after taking "his degree in Arts, he studied physic, travelled into France, Spain, Italy, and Germany for almost six years. In most of which countries he became acquainted with several of the nobility of them, some of whom he taught, and for their use made the first ruder draughts of several of his pieces now extant." Wood's information is derived from Fludd's introductory note, "Lectori Benevolo," prefixed to his "Tractatus Secundus de Natura Simia," the second edition of which was issued at Frankfort in 1624. He mentions as those for whom certain of his works were prepared, Charles of Loraine,

¹ Edn. 1811, i. 503. ² Athenæ (Bliss), ii. 618.

Duke of Guise,¹; Francis of Loraine, a knight of the Guise family²; the Marquis de Orizon; also a nobleman of the Pope's family, Vice-Legatus Avineonense; and in terms of deeper affection, Reynaud of Avignon, "a most learned youth and his dearest friend." In Chalmers's Biographical Dictionary, it is said of this period of Fludd's life—"He then spent six years in travelling through France, Spain, Italy, and Germany, in most of which countries he not only became acquainted with several of the nobility, but read lectures to them."³ In the excellent and complete article in the "Dictionary of National Biography" it is put thus:—"As a student of medical science he travelled for nearly six years on the Continent, visiting France, Spain, Italy, Germany, and teaching in noble families."⁴ This statement appears in a like, but more concise, form in Jennings and Waite.⁵ These last two writers, however, make no mention of Fludd having "delivered lectures" or taught "in noble families." Munk adds—"It was probably during these peregrinations that he imbibed a taste for the Rosicrucian philosophy, of which he was ever after a most strenuous supporter, and, indeed, almost the only one who became eminent for it in this kingdom."⁶ We are also told that he "returned with considerable repute as a proficient in chemistry."⁷ From Fludd's own works we will obtain a few glimpses of his adventures during these years of absence, presumably 1598-1604, or thereabouts. When at Paris "our countryman, Dr Flud, a person of much learning and great sincerity," was told the following story "by the Lord of Menanton, living in that house at the same time, from a certain Doctor of Physick, from the owner of the house, and many others." A certain chemical "operator, by name La Pierre, near that place in Paris called Le

¹ Son of Henry I. of Guise; b. 1571, d. 1640.

² Francis, "Chevalier de Guise," his brother, was a knight of Malta; b. 1589, d. 1614.

³ Art., Fludd, R., xiv. 418.

⁴ Art., Fludd, R., vol. xix. 348.

⁵ Jennings, 363; Waite, 286.

⁶ Roll of Royal Coll. of Physicians, i. 150.

⁷ Dic. of Nat. Biog., xix. 348.

Temple, received blood from the hands of a certain Bishop to operate on." Having "operated" according to the custom of the time, the chemist "heard an horrible noise like unto the lowing of kine, or the roaring of a lion, and continuing quiet (in his bed), after the ceasing of the sound in the Laboratory, the moon being at the full, by shining, enlightening the chamber, he saw a little cloud, condensed into an oval form, which after, by little and little, did seem to put on the shape of a man, and making another and sharp clamour, did suddenly vanish." Neighbours heard the strange noises. When afterwards the chemist broke his retort, he found in it "the perfect representation of an human head, agreeable in face, eyes, nostrils, mouth, and hairs that were somewhat thin and of a golden colour." The Bishop who had given the operator the blood, "did admonish him that, if any of them from whom the blood was abstracted should die at the time of its putrifaction, his spirit was wont to appear."¹

Fludd tells us a dog story—an adventure which happened to him in France:—"For as I rode post to Lions, and by the way had lost my vallise or male, in which my letters of exchange were, and seeking to return back again, I found my post horse of that quality, that he would by no means recoile and go back again. Then I was forced to send my dog [a water spannell] to look out, and after he had been absent half an houre, he brought the bouget in his mouth, which is strange, considering that I was on horse back and that he could not discern any footing of mine, yet nevertheless he came to the bouget which I desired, and finding by it a sent of me, he brought it again." This he also explains by a "spirituall respect of sympathy betwixt creature and creature."²

Fludd, who had always a voracious appetite for the marvellous, tells us of some extraordinary methods of drawing most deadly "venome" from "red headed persons."

¹ J. Webster, *The Displaying of Witchcraft*, 319.

² *Mosaicall Philosophy*, 227.

This "venome," which may be attracted out of man, is such "that there cannot be found a more pernicious or malignant one to mankind." When at Leghorn he met a "merchant newly come from Fess in Barbary," who told him the story of a Jew who had persuaded a "red headed English mariner," for "love of him," and for "300 pound," to sell himself as a slave to him, who was afterwards found with his back broken and a gagge in his mouth, stung by vipers, and a silver bason placed to his mouth to receive "venome." It was made into a most deadly and expensive poison. The "Pope's apothecary," with whom Fludd became acquainted at Avignon, told him a similar tale. It referred to a Cardinal dwelling in Rome, "who, immediately after he had got his red headed mistres with child, and nourishing her with all the delightful dainties that might be, till she was delivered, did in a secret Court in his Pallace bury her, armes and all, unto the paps, and so let loose unto her two hungry Asps, or, as a German heard it related, two deformed Todes, the which making immediately unto her dugs, sucked, and in sucking bit her, and impoysoned her dugs; and when the Todes were full, that milk became, he said, so venomous and deadly, that it infected any one that touched it, it was so subtle and piercing. And besides (as the former story goeth), the woman was taken up, and after her back was broken, was hanged, her legs upwards, against the sun, to receive that venomous liquor that distilled from it into a silver vessel, wherewith he intended to have poisoned that Cardinall which stood as a block in the way between the Popedom and him." He tells a similar story of the doings of a "certain Hermit that lives not far from Aix in Provence," who "did infect the whole city" with a desperate plague. "By the like stratagem, a little before my coming into Provence, the plague was brought into Turin in Piedmont, by certain lewd persons, who suffered for it, their flesh being torn from them by hot, fiery pincers."¹

But it was at Rome that Fludd became acquainted with

¹ Mosaicall Phily., 236-7.

the man who, more than any other at this time, exercised an influence upon him. This was the celebrated Gruterius, well known as the collector and publisher of the "Collection of Ancient Inscriptions," the editor of the works of Cicero, and the "Florilegium Magnum" and other most useful and erudite works. Gruter was a native of Antwerp, born 1560. He took his doctor's degree at Leyden. He afterwards lived at Wittenberg and at Padua, but finally settled at Heidleberg. His library was "large and curious," and cost him no less than 1200 gold crowns, but he lost it in the pillage of Heidleberg in 1622.

Gruter was a conscientious adherent of the Reformed Faith, most liberal to all, and in character true and excellent. He always preferred a standing posture in his literary labours.¹ It was at Rome that Fludd and Gruter became acquainted.

"I was," Fludd says, "whilest I did sojourne in Rome, acquainted with a very learned and skilful personage, called Master Gruther. Hee was by birth of Swisserland, and for his excellency in the Mathematick, and in the Art of Motions and inuentions of Machines, he was much esteemed by the Cardinall of Saint George. This gentleman taught mee the best of my skill in those practices: and amongst the rest, hee delivered this magneticall experiment unto me, as a great secret, assuring me that it was tried in his Country, vpon many with good successe. When (said he) any one hath a withered and consumed member, as a dried arme, leg, foot, or such like, which physicians call an Atrophie of the lims, you must cut from that member, bee it foot or arme, the nailes, haire, or some part of the skin; then you must pierce a willow tree with an Auger or wimble, and afterward put into the hole the pared nailes and skin, and with a peg made of the same wood, you must stoope it close: observing that in this action the Moone be increasing and the good Planets in such a powerful sign as in Gemini, &c., &c. . . . And (said he) it hath beene

¹ Chalmers' Biog. Dic., 410-413.

tried, that as the tree daily groweth and flourisheth, so also, little by little, will the patient recover his health." ¹

We have here, probably, the origin of Fludd's acquaintance in practice of the ointment and powder of sympathy, in regard to which Foster's attack was made.

When, after his journeys and "grand tour" on the Continent, Fludd came back to England, he entered at Christ Church, Oxford, with the intention of taking his degree in medicine. On 16th May 1605 he received the degree of M.B. and M.D. ²

He came before the College of Physicians in the early part of 1606. His second examination, 7th February 1605-6, does not appear to have been altogether satisfactory to the censors, as is evident from the following memorandum :—"Secundo examinatur, atque etiamsi plenè examinationibus non satisfaceret, tamen iudicio omnium visus est non indoctus, permissus est itaque illi medicinam facere." "With a large share of egotism and assurance, a strong leaning to chemistry, a contempt of Galenical medicine, and, let us hope, a sincere belief in the doctrines of the Rosie Cross, absurd as these are represented to have been, he seems to have startled the censors by his answers within the College, no less than by his conduct out of it, and was for some time in constant warfare with the collegiate authorities, and an object of deserved suspicion to his seniors in the profession." On 2nd May 1606, there is the following entry in the Annals :—"Delatum est ad Collegium Dm. Fludd multa de se et medicamentis suis chemicis prædicasse, medicos autem Galenicos cum contemptu deiecit; censores itaque in hunc diem citari iusserunt. Interrogatus an id verum esset, quod objectum est, confidentissimè omnia negabat, et accusatores requirebat; qui quoniam non comparebant dismissus est cum admonitione, ut modestè de se et sentiret et loqueretur; socios autem Collegii revereatur. Et cum persolvisset

¹ Squeezing of Parson Foster's Sponge, 134, 135.

² Munk, i. 150, &c.

pensionem a statutis præscriptam, admissus est in numerum Permissorum."

In the latter part of 1607 he applied to be admitted a candidate, and was thrice examined, viz., 7th August, 9th October, and 22nd December. On the latter day, we read:—"Dr Fludd, examinatus, censetur dignus qui fiat candidatus." His evil star, however, again prevailed, as we see from the following:—"21 Mar. 1607-8. Dr Fludd, qui jam in candidatorum numerum erat cooptandus, tam insolenter se gessit, ut omnes offenderentur; rejectus est itaque a Do Præsidente cum admitione, ut sibi si sine Licentia praticare pergeret, diligenter caveret." On the 20th September 1609, he was admitted a Fellow of the College. He was Censor in 1618, 1627, 1633, 1634.¹

Fludd at once took up practice as a doctor of medicine and physician in London, fixing his residence in Fenchurch Street; afterwards he seems to have lived in Coleman Street, where, indeed, he died. He "kept a handsome establishment. His success in the healing art is ascribed by Fuller to his influence on the minds of his patients, producing a 'faith-natural,' which aided the 'well-working' of his drugs. He had his own apothecary under his roof, which was unusual, and he was always provided with an amanuensis, to whom he dictated, at untimely hours, his numerous and elaborate treatises on things divine and human."²

Munk remarks—"He is said to have made a kind of sublime, unintelligible cant to his patients, which, by inspiring them with greater faith in his skill, might in some cases contribute to their cure. There is no doubt, at least, that it would assist his reputation, and accordingly we find that he was eminent in his medical capacity."³

Dr Hamey gives a sketch of this eccentric member of the faculty in the following words:—"Dr Flud, Collegii

¹ Munk, Roll of Royal College of Physicians, i. 150-153.

✓ ² Dic. Nat. Biog., voce, Fludd, R.

✓ ³ Munk, Royal Coll. of Physicians, in re.

Socius splendide satis vixit desiitque, Septemb. 8, 1637. Is, præter morem Collegarum, amanuensem domi et pharmacopæum semper aluit; hunc medicamentis interdiu componendis differendisque, illum antelucanis cogitationibus excipiendis; quorum altero invidiam sibi non parvam conflabat; lucubrationibus autem, quas solebat edere profussissimas, semper visus est plus sumere laboris, quàm populares nostri volebant fructum, qui hunc ferè negligebant præ legendi tædio et prejudicio quodam oleum perdendi operamque, ob cabalam, quam scripta ejus dicebantur olere magis quam peripatum; et ob ferventibus hominis ingenium in quo plerique requirebant judicium."

┌ Dr Hamey, junior, the author of the above, was a distinguished physician, a great Royalist, and a munificent benefactor to the College of Physicians. He left in MS. a "Series of Sketches of his Contemporaries," from which the above is taken.¹ He knew Fludd personally. Hamey attended many of the great Cromwellians, and had to attend their religious services during the Great Rebellion, but he "always took care that his servant should carry for him an Aldus edition of Virgil upon vellum, in binding and bulk resembling an octavo Bible, to entertain himself with, or a duodecimo edition of Aristophanes, canonically bound, too, in red Turkey leather, with clasps, resembling a Greek Testament." Hamey presented to Charles II. a great diamond ring, plundered from Charles I., which cost him £500, on which "was curiously cut the arms of England, Scotland, France, and Ireland."²

As a physician, one of Fludd's chief friends was his "renowned fellow or colleague, D. William Gilbert," famed "for his magnetick skill and deep search, as well contemplative as experimentall."³

Gilbert, a native of Colchester, was born there in the year 1540, and after receiving the degree of M.D., presented himself to the London College of Physicians, of which he

¹ MS. in Liby. of Phyns., dating *ab anno* 1628.

² Munk, i. 210, &c. ³ Mosaicall Phily., 203.

was elected a Fellow about 1573. He was appointed by Queen Elizabeth her physician-in-ordinary. After her death he became chief physician to King James I. Gilbert died in 1603. He was "deeply skilled in Philosophy and Chemistry." Gilbert's great work is entitled, "*De Magnete magneticisque Corporibus et de magno magnete Tellure, Physiologia nova.*" It was printed A.D. 1600, and is frequently quoted by Fludd in his books. In regard to the loadstone, Gilbert "discovered and established several qualities of it not observed before." In his great work, Gilbert "shews the use of the declination of the magnet." A handsome monument stands over his grave in Trinity Church, Colchester, and his picture is preserved in the Bodleian. Like Fludd, Gilbert was never married. He left his collection and rarities, including his library, to the College of Physicians.¹

✓
F. D. 1600
J. 1600

The chemical researches of Fludd are not matter for the present work. They have most of them passed into the shades and are forgotten, though it must be remembered that from their seeds have germinated other results.

"As a writer, Fludd is the chief English Representative of that school of medical mystics who laid claim to the possession of the Key to Universal Science. With less of original genius than Paracelsus, he has more method and takes greater pains to frame a consistent system. The common ideas of the school, that the biblical text contains a storehouse of hints for modern science, has lost interest, its potency expiring with the Hutchinsonians. And since Fludd did not make, like Paracelsus, any permanent addition to the *Pharmacopœia*, or foreshadow, like Servetus, any later discoveries in chemistry or physiology, his lucubrations have passed into oblivion."²

The intention of this work is to show Fludd's connection with the Rosicrucian Society, and to bring into

¹ Chalmers' Biog. Dicty., xv., 496-7. See drawings of tomb and of portrait in *Ars. Q. Coronatorum*, v. 152. Gilbert seems to have had the first hint of the electric telegraph system.

² Dic. of Nat. Biog., in *voce* Fludd, R.

notice his intense religious devotion and wonderful religious insight, the result of immense research and great "personal sanctity."

CHAPTER VI.

Secret Societies for Esoteric study—Existing from earliest times—among Egyptians, Greeks, and Latins—Two Schools—Christian and Arabic—Rosy Cross first mentioned, 1374—Name of Rosaries—Symbol of Rose—Secret, also Ineffable Bliss—Secret Teaching handed on from time to time—Agrippa organises Secret Society at Paris, 1507—Rosicrucians said to be reorganised by Paracelsus—but Society appears suddenly in public in 1616, “Fama Fraternitas”—History of C. R. C.—Rules—Death and Burial of C. R. C.—Tomb—Whole more like a Romance than a reality—House of the Holy Ghost—The “Confessio,” 1615—A Protestant Production—Followed by Publication of “Chymical Marriage”—A larger work—An “Abstruse Alchemical Treatise”—J. V. Andreas’ connection—His learning—Probably published these Tracts—Immense Sensation caused by “Fama.”

THAT secret societies have existed for the purpose of esoteric study, from very early times, is undoubted. Egyptians, Greeks, Latins conferred secret knowledge in lodges or meetings, in which various degrees of initiation were practised. The medieval societies for the study of alchemy, natural magic, and in which theosophical subjects were discussed, may be said to have sprung from two sources—that represented in earlier times by the societies in the church, formed from the teaching in the schools of Alexandria, and that represented by the schools of magic originating in Arabia, and which came to fuller renown and glory in Moorish Spain. The latter produced Geber, Avicenna, Rhases, and Averrhoes. One of these societies was the “Societas Physicorum” in the fourteenth century.

The first mention of the Fraternity of the Rosy Cross is alleged to be in the year 1374, when the Count von Falkenstein, Bishop of Treves, is designed as “Imperator Fraternitatis Rosæ Crucis.”

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"It is probable that the old secret brotherhood of alchemists and mystics had this name at the time of the many 'Rosaries' produced by such men as Arnold Lully, Ortholanus, Roger Bacon, &c., and united the symbol of the rose, which represents the secret as well as the ineffable bliss, with the Cross or Symbol of the Christian Faith."¹

At anyrate, in the firmament of the middle ages, dark and stormy, began to appear the mysterious brothers of the Rosy Cross. "Many of these mystics, by following what they had been taught by some treatises, secretly preserved from one generation to another, achieved discoveries which would not be despised even in our modern days of exact sciences."²

In the year 1507, a secret society, organised by Cornelius Agrippa, appeared at Paris. That famous occultist is said to have been Imperator of the Society of the Rosy Cross.

The Rosicrucians were reorganised by Theophrastus Paracelsus. During his long travels in the East, he had evidently become acquainted with the Indian secret doctrine, and he drew after him in Europe a large number of disciples, and united the Rosicrucian system with the older teachings, though we cannot now easily trace how far this was done.³

Agrippa and Paracelsus were, it will be remembered, pupils and friends of Trithemius. The latter, writing in 1510 to Agrippa, tells him to "speak of things public to the public, but of things lofty and secret only to the loftiest and the most private of your friends."⁴

But as we certainly know the society of the Rosy Cross, we may consider it revealed to Europe, somewhat suddenly, early in the seventeenth century. Two remarkable books

¹ Transactions of Newcastle College of S. Ros. in Anglia, i., iii. 48. The mention, in 1484, of the "Fraternitas Rosarii Slesvici," does not necessarily refer to a Rosicrucian Society, but to a Guild of the Rosary in the Catholic Church. See *Ars. Quat. Coron.*, v. 67.

² *Isis Unveiled*, i. 64.

³ Newcastle Pro. S. R. in Anglia, i., iii. 51; also Waite, 211.

⁴ Morley's Agrippa, i. 221.

then appeared. The first is entitled, "Fama Fraternitas or, a Discovery of the most laudable Order of the Rosy Cross." The first edition was printed at Cassel in the year 1616, though it is said to have existed in MS. six years before that date. This exceedingly rare first edition is in 12mo, in Gothic letter, and was originally issued in antique paper binding. It commences with the declaration that now, seeing the progress in science and discovery, a "Liber Naturæ, or a Perfect Method of all Arts," can be "Collected."

The "Fama" then proceeds to the story of the founder of the order—"the most godly and highly illuminated Father, our Brother, C. R. C., a German, the chief and original of our Fraternity"; who, nevertheless, is said to have been associated with another (elder or previously admitted) brother, P. A. L.

C. R. C. goes to Damascus, though "but of the age of sixteen years when he came thither, yet of a strong Dutch constitution." Wise men there, expecting him, taught him many secrets. He there learned Arabic, "Physick, and his Mathematics." He next visited Arabia, where he further studied Arabic and the Cabala. He then came "with many costly things into Spain," where he "prescribed to them new Axiomata." Afterwards, C. R. C., "after many painful travels, returned into Germany." He there bound three brethren "unto himself, to be faithful, diligent, and secret, as also to commit carefully to writing all that which he should direct and instruct them in, to the end that those that were to come, and through special revelation should be received into the Fraternity, might not be deceived of the least syllable or word. After this manner began the Fraternity of the Rosie Cross—first by four persons only." Other four were, however, soon received, "all bachelors, and of vowed virginity, by whom was collected a book or volume of all that which man can desire, wish, or hope for." The brethren then separated, but, before doing so, agreed to six rules :—

1. That their outward profession should be to cure the sick gratis.

2. That no special habit should be worn.

3. That every year, upon the day C., "they should meet together at the house Sancti Spiritus," or write cause of absence.

4. That every brother should look out for a suitable successor.

5. That the word R. C. should be their seal mark and character.

6. That the Fraternity should remain secret one hundred years.¹

The burial - places remained secret. The founder, "C. R. C.," that is, Christian Rosy Cross, died at the age of 106 years. The society, the "Fama" tells us, had lasted (in that form) 120 years. But recently the burial vaults of the founder had been discovered. A door bore the inscription, "Post CXX. annos patebo." A heptagonal vault, illuminated by an artificial sun, was discovered. In the middle a circular altar displayed a small brass with this inscription:—"This grave, an abstract of the whole world, I made for myself while yet living." Round the margin was the motto, "Jesus mihi omnia." Each side of the vault had a secret recess, which contained books in MS. and some bells and medicinal items. The body of C. R. C. was found beneath the altar, uncorrupted, with the book called T. in his right hand, which "has since become the most precious Jewel of the society next after the Bible." At the end of it are subscribed the names of the eight brethren.

After finishing this story, more like a romance than a reality, and one which might not even be the true history of the Rosicrucian Order at all, follows an invitation for "some few, which shall give their names," to join together, "thereby to increase the number and respect of our Fraternity, and make a happy and wished-for beginning of our Philosophical Canons, prescribed to us by our

¹ Waite, 65-84.

Brother R. C., and be partakers with us of our treasures (which can never be wasted), in all humility and love, to be eased of this world's labours, and not walk so blindly in the knowledge of the wonderful works of God." They profess themselves of the Protestant faith. They honour the Emperor and submit to his laws. The rumoured art of gold making "is but a slight object with them." "Also, our building [the House of the Holy Ghost], although one hundred thousand people had very near seen and beheld the same, shal for ever remain untouched, undestroyed, and hidden to the wicked world. Sub umbra alarum tuarum JEHOVA."¹

The second volume, the "Confessio Fraternitatis, R. C.," appeared in a Latin form in the year 1615, also at Cassel. It consists of fourteen chapters, and is addressed, "Ad Eruditos Europæ." The introduction to the reader contains a declaration that the Pope is Antichrist, a sufficient declaration of a Protestant authorship. Mahomet is condemned, along with the Pope, in the first chapter. The "Confessio" bears to be an explanation of anything "too deep, hidden, and set down over dark in the Fama." This philosophy "containeth much of Theology and Medicine, but little of Jurisprudence," but analyses and makes "sufficiently manifest the microcosmus, man." The meditations of C. R. C. contain all knowledge, and could erect a "new citadel of truth." The brethren fear neither poverty, hunger, disease, or age. All secrets of those beyond the Ganges, or who live in Peru, can be known. Their music might draw pearls instead of stony rocks, instead of wild beasts and spirits. Still, the Arcana is not to be common property. The Fraternity is "divided into degrees." In the sixth chapter, the date 1378 is given as the birth of C. R. C. In the ninth chapter is reference made to "our mystick writing," which is taken from characters and letters incorporated in the Scriptures. Those nearest to the fraternity "do make the Bible the rule of their life,

¹ Waite, *see ante* ; De Quincey, *in voce*.

the end of all their studies, and the compendium of the universal world." Gold and the "supreme medicine of the world" are not to be "set at nought," but yet the Roman viper's mouth is to be stopped and his triple crown brought to naught. In conclusion, it is said that a mere seeker after treasure, "partaker of our riches against the will of God, shall sooner lose his life in seeking us, than attain happiness by finding us. *Fraternitas R. C.*"¹

In the year 1616, these two short books were followed by the publication of the "*Chymical Marriage of Christian Rosencreutz.*" It professes to be dated 1459. This, which is a much larger work than the others, is well described "as a very abstruse alchemical work, in which the universal alchemical process is taught under the figure of a marriage. The setting, however, is so bizarre, all direct references to chemistry being avoided, that no one—that is, no one living at the present day—can make the least sense out of it."²

It has been considered that, although the "*Fama*" and "*Confessio*" were issued at about the same time, they may be in reality of different dates. They are considered by many to be the work of Johann Valentin Andreas, Abbot of Adelburg and almoner to the Duke of Wurtemberg. He was undoubtedly one of, if not the ablest, mystic and theological writer in Germany at the time. Dr W. Wynn Westcott, one of the greatest authorities on the subject, says:—"I have no quarrel with those who assert he published these tracts, and that he wrote the '*Confessio*'; but if so, I deny that he wrote the '*Fama*,' although it may have been put into his hands for publication. I see nothing unreasonable in supposing that such a mystic student should have been admitted to such a fraternity, and that he should have been told off to publish a partial *exposé* of the system, if such a course was resolved upon."³

The arms of Andreas, which are figured by Mr Waite, contain a S. Andrew Cross with four roses, one on each of

¹ Waite, *ad.*, p. 98. ² Newcastle S. R. in Anglia, i., iii. 53.

³ Ars. Quat. Coron., vii. 40.

its angles. [But then the arms of Luther were very similar.] It is also said that the style of the other writings of Andreas is most like that of the Rosicrucian pamphlets. This may all be so, and yet Andreas may have been only the medium through which the then revelation of the rules and arms of the order were revealed.

The publication of the "Fama" created an immense sensation. No fewer than five editions in German appeared in a very few years. A Dutch version appeared in 1616. "In the library of Gottingen there is a body of letters addressed to the imaginary Order of Father Rosy-cross, from 1614-1617, by persons offering themselves as members." Other persons published small pamphlets on the subject, and even impostors appeared professing to be Rosicrucians, "and deceived many." No printed letters received printed answers. What answers, if any, were given privately, of course, cannot be known. A secret society will act secretly. The qualifications of candidates were at its option. No one could tell the result. Still, at this time Germany was filled with students of alchemy, Cabala, and mysticism, and the excitement continued to be intense.¹

¹ De Quincey, *Inquiry*, chap. iv.

CHAPTER VII.

Michael Maier—A Friend of Fludd—Visits England, 1616—Friends there—Paddy and Anthony—"Silentium Post Clamores"—Why Applicants for Rosy Cross Order treated with silence—"Universal Reformation"—Opposition by Andrew Libau—A Successful Chemist—His works—Fludd's Apology for the Rosicrucians—First at Leyden, 1616—Result of Maier's Visit—Why Fludd's works printed abroad—Fludd studied the Cabala since 1606—Second Edition revised, 1617—Described—Reprint at Leipsic, 1782, by "Adam Booz."

AS may be remembered, it has been stated that Michael Maier was the frater who introduced the Order of the Rosy Cross into England. It has been said that he initiated Fludd into the order. On the other hand, Dr Wynn Westcott says that Fludd was initiated abroad.¹ At any rate, Maier "lived on friendly terms" with Fludd when in England. It would seem that he visited our country more than once. Some have said that Maier² long sought admission into the order, and at last, despairing of success, determined to found an order of the nature he imagined the Rosy Cross to be. Maier is said again by some to have been "at length admitted into the order."³

In his work entitled "Silentium Post Clamores," Maier professes to explain the reason why the order treated all

¹ Ars. Quat. Cor., vii. 41.

² Besides Fludd, Maier made two friends in England—Sir William Paddy, to whom he dedicated his "Arcana Arcanissima," and Francis Anthony, to whom "ex Anglia reditu, Pragm abiturians, anno 1616, mense Septembri," he dedicated his "Lusus Serius." Anthony was a student, rather a recluse, occupied in chemical investigation. "He lived in St. Bartholomew's Close, London, where he died, 1623, and is, I suppose, buried there."—Aubrey's Lives, i. p. 32. He wrote a book, then famous, "Aurum Potabile." He was a "great Paracelsian."—Wood's Athenæ, ii. 416.

³ Waite, 269-273.

its applicants with silence. "The author asserts that, from very ancient times, philosophical colleges have existed among various nations for the study of medicine and natural secrets, and that the discoveries which they made were perpetuated from generation to generation by the initiation of new members." He refers to "those of old Egypt"—the Cabiri, the Magi of Persia, the "Brachmans of India," Pythagoras. The Rosicrucian order, he says, rightly observes the silence ordered by Pythagoras. He declares the contents of the two treatises to be true. He also declares, what appears to be correct, that the work called "The Universal Reformation," a sort of dialogue between the heroes and philosophers of antiquity as to the then times, had no connection with the order, but was merely bound up with the "Fama."

In the meanwhile a determined opponent of the order arose in the person of Andrew Libau or Libavius. This writer, a native of Hall in Saxony, was in 1605 appointed principal of the College of Casimir at Coburg. He achieved considerable reputation from his chemical works and experiments. The "fuming Aqua of Libavius," a preparation of tin with muriatic acid, long kept his name alive. He defended the principles of the school of Galen, which, it may be recollected, Fludd, in his appearance before the College of Physicians, treated rather contemptuously. Libavius was the first to mention the possibility of transfusion of blood from one living animal to another.¹ Though believing in alchemy, Libavius had not belief in the Rosicrucians, "and was one of the first writers who attacked them, in two Latin folios, dated 1615, and in a smaller German pamphlet, which appeared in the following year. The first of these works contains an exhaustive criticism of the Harmonic and Magical Philosophy of the Mysterious Brotherhood. It is entitled "Exercitatio Paracelsica nova de notandis ex Scripto Fraternitatis de Rosea Cruce." In his German pamphlet, Libavius, how-

¹ Chalmers' Biog. Dicty., *in voce*.

ever, "decides that the order does exist." He seems to have changed his opinions, and now, either ironically or in earnest, advises all to join the society.¹ Libau died in the year 1616. There were many other writers on the subject of the Brotherhood, but Libavius' works are interesting to us as calling forth the first literary efforts of Fludd, who, it seems, had been, before 1616, admitted a member of the order. We are told that all works in Latin on mystic subjects, published in Germany or elsewhere abroad, were at once carried into England, and, if in other languages, translated into Latin for the use of English scholars.

Fludd's apology for the Brotherhood of the Rosy Cross was first issued in 1616, being printed at Leyden. It "entitles him to be regarded as the high priest of their mysteries."² It is said that Maier visited Fludd in London in 1615, and "the result of his visit was, we know, the publication of his 'Apologia,' written in Latin, and published in Leyden in 1616."³

Before proceeding to give some account of Fludd's works and opinions in religious philosophy, I may notice that, during his life, the only work published by him in England was his answer to Foster. The latter insinuates that he was not allowed by the Universities and Bishops of England to issue them there. Fludd explains this to be quite a mistake. "I sent them," he says, "beyond the seas, because our home-borne Printers demanded of me five hundred pounds to print the first volume, and to find the cuts in copper; but, beyond the seas, it was printed at no cost of mine, and that as I could wish. And I had 16 copies sent me over, with 40 pounds in gold, as my unexpected gratuitie for it."⁴ This evidently refers to his "Utriusque Cosmi . . . Historia," the first part of which was issued at Oppenheim in 1617. It is believed that the "Apologia" was issued at the request of Maier, and probably he took or sent to Leyden the MS. Fludd's studies

¹ Waite, 248-252.

³ Ars., vii. 42.

² Davenport Adams, Witch, &c., 189.

⁴ Squeesing of Foster's Sponge, 21, 22.

in mysticism had now continued for several years. "Since about the year 1600 he had begun to study the Cabala, magic, astrology, and alchemy, as is proved by his '*Historia Utriusque Cosmi*.' Oppenheim, 1617, folio."

The title of Fludd's first work is, "*Apologia Compendiaria Fraternitatem de Roseâ Cruce Suspicionis et Infamiae Maculis Aspersam, Veritatis quasi Fluctibus abluens et abstergens*. Leydæ, 1616."¹

A new and revised edition, "*Lugduni Batavorum, Apud Godefridum Basson, Anno Domini, 1617*," bears this title, "*Tractatus Apologeticus Integritatem Societatis de Rosea Cruce defendens. In qua probatur contra D. Libavii et aliorum ejusdem farinæ calumnias, quod admirabilia nobis a Fraternitate R. C. oblata, sine improba Magiæ impostura, aut Diaboli, præstigiis et illusionibus præstari possint. Authore R. De Fluctibus, Anglo, M.D.L.*" It is a small 8vo of 196 pages, with an Epistle to the Reader of 2 pages and a preface of 16 pages. There seems to be no reason to doubt that the work is the genuine production of Fludd. The "*Apologia*" is in three parts. The first is entitled "*De Characteribus Mysticis*"; the second, "*De Scientiarum hodierno die in Scolis vigentium impedimentis*"; the third, "*De Naturæ Arcanis*." The different chapters have quotations or mottoes taken from the "*Confessio*." The contents of the work are the germs of Fludd's subsequent writings. These develop his philosophical and religious opinions. Fludd declares his purpose in the "*Apologia*" to be "to protect the purity and innocence of the society and to wipe off the spots of shame smeared over the Brethren, as with a stream of pure wisdom." Magic, Cabala, and astrology are treated of, the Books of God, visible and invisible—for, although nature is open, yet few can read it. Yet the will of God can be pointed out by the signs of the great book of nature. Still, all present school arts are needful, and we must find a means of acquiring them whenever possible. Great need there is for

¹ Waite, 287; Gould, *Hist. of Freemasonry*, iii. 112.

improvement in the methods of study adopted in regard to medicine and alchemy. Want of mathematical knowledge is a great hindrance. The third part of the book treats of the origin of light and water, of the Spirit of God moving in all things. In regard to magic, Cabala, and astrology, Libavius seems to take the references to these in the "Confessio" in a bad meaning. He forgets that distinction can be made. Libavius calls magic and Cabala horrible arts, and astrology mere superstition. Yet there is a particular significance and distinction to be taken and observed. Things should be examined carefully before being rejected. The word magic comes from the Persian language, and means much the same as the Latin "*Sapientia*." *Natural* magic is that secret and hidden part of nature-studies in which the mystical and secret properties of all natural things are sought after; so, therefore, the royal wise men, who, by the leading of the new star in the east, sought the new-born Christ, were called the magi, because they had attained the highest nature-knowledge of both heavenly and earthly things. In this same knowledge Solomon was well advanced, for he knew the secret powers and properties of all things. Again, those who have divined the secrets of mathematical magic have performed astonishing things. Such were the wooden flying doves of Archetas, the metal speaking heads of Roger Bacon and Albertus Magnus. Fludd adds---"I have also myself, by diligence in this art, prepared a wooden ox, which, like a natural ox, alternately moves and roars; a dragon, moving its wings and hissing, which spits out of its jaws fire and flames against the ox; a lyre, which, of its own motive, plays a symphony; and many other things, about which I must confess that they cannot be done by mere mathematics without the co-operation of natural magic." At page 195, the author addresses the Brethren of the Rosy Cross. He refers to their promise to bring happiness to those who have been reduced to misery by the fall of Adam. He honours them because they serve Christ with

pure and upright hearts. He asks pardon of the Brotherhood if, through his ignorance, he has made any error or mistake in his "Apologia." He adds, "he wished nothing more or better than to be only the lowest associate in your order, that he might satisfy the inquisitive ears of men by a trustworthy spreading of your renown." He then states shortly who he is. "I am," he says, "of a distinguished noble race. My spouse is called 'desire of wisdom'; my children are the fruits produced by it. . . I have considered almost all European countries with my outward and inner eyes. I have experienced and fortunately overcome the stormy sea, the steep mountains, the slippery vallies, ignorance on land, and the coarseness of the towns; the haughtiness and pride of the citizens, avarice, faithlessness, ignorance, foulness, almost all human inconveniences, and yet had met no one who had attained that highest happiness, or really knew himself, or perceived that true light spoken of by St. John, which sheweth in darkness. I have found that almost everywhere vanity rules and triumphs. All seems to be self-assertive misery and vanity itself." He then bids the brethren farewell, in all kindness and affection. Fludd "declares it to be impossible for any one to attain to the supreme summit of the natural sciences unless he be profoundly versed in the occult meanings of the ancient Philosophers."¹ As to arithmetic, he laments the loss of the life-giving numbers through which the elements are bound to one another. Fludd describes God as the "Ens entium"—the pure igneous or fiery inviolate existence. God was unmanifested before the creation of the universe. Light and fire he considers to be the cause of all energies. The sun, he tells us, "is composed of equal parts of light and fire."

Such is a brief account of Fludd's "Apology." Besides the two Latin editions, an edition in German appeared at Leipsic in 1782, with a preface by Adam Booz. This curious reprint will receive fuller treatment in an appendix. ✓

¹ Waite, p. 290.

CHAPTER VIII.

The "Tractatus Theologo-Philosophicus," 1617, Title—Serpents in Skull—De Vita—Seventeen Chapters—God—the Word and Light—Origin of Universal Life—Devil of all Darkness—Service of Fire—Oblique Revolution—Government by the Elohim—The Opaque Body—Pan—The Abyss of Cold—The coming forth of the Divine Word—Origin of Minerals, &c.—Fishes—Birds—Higher Developments—Earth first of all the Temple of God—Man formed of dust, the material of that first Temple—The breath of life—Union with Father and Son—The Body of Adam—Site of Paradise—Twofold—Adam only a few hours free from sin—Advent of Christ—Mount Tabor's Mystery—The Vision of Elias—Dwelling of Rosicrucians—The Key of David—De Morte—Michael and Satan—Adam destroyed by Eve—The Imperfect—The Carnal—By the love of the body—De Resurrectione—Second Adam supernatural—Overcomes by obedience—Enoch and Elias—The earth to be renewed by fire—God manifest in our flesh—What the resurrection body will be—Fludd's view of his time—Dark—Rosicrucians possess the true Alchemy—The Sun in the Centre of the Vault—The Lion of the Tribe of Judah—The Carbuncle and the Ruby.

THE same year which witnessed the issue of the revised edition of the "Apologia" saw also the issue of the next of Fludd's works. It is also said to have been put to the press at Oppenheim by Maier, on his return from England, or sent thither by him.

The volume is entitled, "Tractatus Theologo-Philosophicus, in Libros tres distributus; Quorum—i. De Vita, ii. de Morte, iii. De Resurrectione. Cui inferuntur nonnulla Sapientiæ veteris, Adami infortunio superstitis, fragmenta: et profundiori sacrarum Literarum sensu et lumine, atque ex limpidiori et liquidiori saniorum Philosophorum fonte hausta atque collecta, Fratribusque a Cruce Rosea dictis, dedicata a Rudolfo Otreb Britanno. Anno Christvs

Mvndo Vita. Oppenheimii typis Hieronymi Galleri, Impensis Joh. Theod. de Bry." The date (1617) is given in a chronogram, and the name, "Roberto Floud," can be read easily enough in "Rudolfo Otreb." The title-page is surrounded by pictured scenes from the Edenic life. That at the top seems to represent the creation of Eve. Adam is still in a deep sleep. Eve, newly born, is adoring the sacred name, surrounded by an oval glory. On the one side is represented the temptation. The serpent, issuing from the tree, offers, or holds out, an apple or fruit in his mouth, while Adam is holding another in his hand, having apparently just received it from Eve. Opposite is the other scene. The sinful pair are being driven forth by death, represented, in skeleton form, pointing with bony fingers to the outer darkness, while a hand, issuing from a cloud, holds a sword, the blade of which is a flame of fire. The two side views are in pillar form, on the basis of each of which is represented a skull and cross-bones. These are entwined with serpents, the heads of which issue from the eyeholes of the skulls.¹ At the bottom is an oval picture representing a number of naked figures surrounding a lake or pool of water, some in it. Several hands are raised either in argument or explanation. A skull, bones, &c., are scattered about. The capital letter I at the beginning of *Caput I.* is also interesting. It stands as a pillar behind which the sun appears at "high 12." A human being is falling to the earth, upon which another creature, apparently representing Pan, is seated charming a serpent by music. The same letter appears in the second volume of the "*Utriusque Cosmi Historia.*" This tract is not included in the collection of the author's works, and is marked in my copy as "*Traite extremement rare,*" and "*Liber Rariss:* 1775," by some former possessor. It extends to 126 pages. ✓

¹ This symbol also appears in the "*Marriage of Christian Rosencreutz.*" "There was a scull, or death's head, in which was a white serpent, of such a length that, though she crept circle-wise about the rest of it, yet her tail still remained in one of the eyeholes until her head entered again at the other."—Waite, R. C., 149.

"*Liber Primus, De Vita*," consists of seventeen chapters, to which is added "*Divitiarum hujus mundi avidis Epilogus*." In addition to Scripture, few authors are quoted. Tremellius "in *Genesim*," Hermes Trismegistus, Plato, and Dionysius Areopagito being the chief. The work begins with the natural hypothesis that God, the Word and Light, is the original of universal life, and that the Devil, from his darkness, is the author of the beginnings or origins of Death.

The first chapter commences with the sublime statement that the original of all things is the Incomprehensible Jehova, King of Kings, the nourishing Father of life, who, from unformed matter, brought forth the clear substance of the heavens and the most delicate spirit of the universe. This, we are told, was performed by the fire, or burning spirit, proceeding from His mouth—the very breath of life. All was done through His immense love and the greatness of His liberality. The method of the production or restoration of order, Fludd declares to be by the splendour of His presence and the operation of His lightnings in a gradual oblique revolution and circumgyration of God's threefold light. Death, which at least in image had then existed, as by the shining javelins of His presence, God threw down to the abyss. The pride of Diabolus, then full of ambition to be governor of the celestial kingdom, He overthrew, encompassed, repressed, and bridled. But not extinguished; for, through his power, we too often receive no benefit by the worship of God. Hence the inevitable unhappiness of man; hence the mixture of truth with falsehood; hence the perpetual war of the just mind with the body, and the persecution of the just by the impious. He then distinguishes between the two governments—that of God, the Elohim, the King Celestial, the Father of Lights and Splendour; and the Devil, the infernal king, author of death and darkness, and director of the opaque material. The power of evil being so strong, it is not surprising, therefore, that the tremendous burden of the human being should

often govern the weak and little flame of the soul. The opaque body exceeds by many proportions the bright soul imprisoned in it. The author then goes on representing himself as one of the sons of Adam now drinking the cup of unhappiness by the fall, and having contracted death in the body by Adam's sin, and proposes to enter upon the history of the divine life in God and in nature.

The next chapter treats of the opinions of the most ancient philosophers as to the origin of the universe. The Demogorgon, perceiving a vibration and tremor amid the darkness of chaos, soon *Pan* "secunda creatura, productus erat." The spirit of nature, pure, limpid, receiving impression from the God great and good, the chaos is dissolved, and God, the author of life, places his seat and throne "ad machinæ centrum." Life and death are now on opposite sides, and the fountain of life has arisen in the world. In heaven the Trinity abides, where there is nothing material, but perfect purity, "syncera igneitas," infinite brightness, and immense splendour. Beneath is the abyss, or place of cold, "lacus lethifer," which is placed in the centre of the globe. When the divine word came forth, the world, because of its darkness, was unable to comprehend that divine light. Daniel in the den of lions, amid the darkness of his prison, is an apt type of the state of man. The divine balsam, which is the celestial grace, at last cured the blindness of men, and they were then able to contemplate the splendid glory of the Creator, fully seen in the new city, Jerusalem, which the crystalline river and the tree of life ornament and offer true sustenance, where death has no place, where from all darkness and ignorance have passed, because God and the Lamb shine forth for ever in the perfect brightness of glory. The third chapter treats of the origin of minerals and vegetables, of creatures "aquatilia, volatilia, et terrestria." All these were created by the fiat of God and by the Spirit of his mouth. This chapter is followed by another treating of the origin and cause of their spiritual or rational life. Fludd

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considers the creation a matter of progress onward; the evolution of fishes is followed by that of birds, and that by the appearance of land animals—their capabilities, powers, possibilities, methods of life, progress in higher developments. The nature and condition of life and spirit improves as time is passing, and at last the earth has attained such a chemically perfect state that all is prepared for the advent of man.

The fifth chapter treats of the creation of Adam, the first man—a twofold existence, external and visible, internal and invisible. He was produced in the time of light, “sole meridiem peragrante”—the outward part formed of the mud or dust of the earth. The earth was really then the temple of God. So man was formed of the material of that temple, a fact witnessed to by S. Paul and Xystus the Pythagoræan. God then breathed “in faciem ejus spiraculum vitæ.” And that divine breath contained in it “vera portio Trinitatis personæ”—the Light of the Father, the Splendour of the Son, and the Divine Knowledge or Intelligence of the Holy Spirit. This is illustrated from Trismegistus. Thus for a time the Divine light as witnessed by S. John shined in darkness, and so man is the temple of God. This made man heavenly and immortal. Man, therefore, is of the “nature of God,” and so capable of junction with God. Such was Adam, comparable to angels. Fludd then goes on to explain the saying of Trismegistus that God has given two “imagines ad suum exemplar,” the world and man. “Mundus est Dei imago et homo mundi.” God’s spirit breathed on the very first as well as the last day of creation. Hence, “Ambo, Macrocosmus nempe et Microcosmus, Dei simulacrum amplexi sint, et pulchritudine tam immensa ornatu exstiterint.”

In the sixth chapter the inquiry is, What is the breath of life? The answer is given in the words of S. John—“God has given unto us eternal life, and that life is in his son.” Trismegistus is made to agree to this, that life is union with the Father and the word. Blessed indeed, then,

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was Adam, who had breathed into him eternal life. Thus was he made the "animal divinum." He partook of a multiform nature, with the elements in his body, with the plants in growth, with other animals in his senses, with the heavenly Father in his vital parts, with the angels in his intellect. The question as to the nature of the Adamic body is next considered. It was pure, clear, and bright, and like the countenance of Moses when he came down from the Mount of God. The reference to those excluded from the New Jerusalem by the writer of the Apocalypse is extended by comparison. That city, whose sun is the brightness of God and whose light is the Lamb, whose parts are adorned with gems and precious stones, has a mansion for the body of Adam, the very bones of which are as pure gold, the walls of pure jasper, the very heart of the tree of life, and the veins and arteries filled with the water of life.¹ This is the complete restoration of humanity. Some of the intense thoughts in this chapter are only to be understood by those who can see through them and by them to the inner mysteries of God. Fludd next treats of the vulgar opinions as to the site of the paradise on earth in which Adam was placed and where he was nourished by the heavenly nectar. Many, he says, who have attempted to discuss this question have only exhibited their own depth of darkness. Paradise is twofold, terrestrial, Edenic; super-celestial, the New Jerusalem, entirely spiritual. The Edenic paradise was situated in Mesopotamia, near the Arabian desert, full of beauty, and watered by noble and limpid rivers. Both are comparable in fertility and pleasure. Even the Edenic paradise is a great and wonderful mystery. All joy was there, produced by the true word of God and the brightness of His face. The cultivation of the garden was to Adam, before his fall, a pleasure; afterwards, such labour became a pain and drudgery. But the trees of life and of good and evil, "non sint grossæ, manifestæ et oculis communibus conspiciendæ,"

¹ See as to the "body of Adam," Jennings, 351, *et seq.*

but occult, mystical, and such as can be understood by those who are wise and loved by God. In regard to the fall, Fludd holds that Adam was but a few hours free from sin. His mind was at first occupied entirely with the higher and better light and joy. In the second hour Eve was created; in the third hour the various animals were named; in the fourth hour Eve was tempted and took the forbidden fruit; in the sixth hour the eyes of both were opened and their misery was discovered; and in the seventh hour the Divine voice was heard. They fled and hid themselves from God. Fludd seems to agree with a sentence quoted from Trismegistus, that "*lapsus est a contemplatione partis ad sphæram generationis.*"

The fourteenth chapter treats of the advent of Christ. Fludd fully accepts the doctrine of His Divinity, designing Him "*Verbum Jehovah sacrosanctum, Deus verus, Principium et Finis, Alpha et Omega.*" He came into the world that we might live by Him. Christ, the saviour of the world, the bright and morning star, the Lamb of God that taketh away the sin of the world, rose again the third day. Not merely did He fulfil the revelation made to Moses and Elias, but the reference, in 2 Esdras xiv. 44-46, to the two kinds of knowledge He openly revealed; and the seventy books, delivered only to the "wise among the people, for in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge," received fulfilment before the ascension. On such mystic subjects did Christ converse with Moses and Elias on Mount Tabor, when man in Christ attained and exhibited perfection in existence. To such sights were S. Stephen and S. Paul for a few moments admitted. Having thus and otherwise established the fact of a common knowledge of Divine things suitable for "the worthy and unworthy to read," Fludd proceeds in the fifteenth chapter to refer to the Arcane Mysteries known to the patriarchs, prophets, and apostles. Still the light shines in darkness and is not comprehended of men. The errors of the Devil bind men in ignorance and sin; yet still is the

saying true that the Divine work goes on, that God is still the fount of life, and that in His light men shall see light. In these latter words, well and lucidly declared by the royal prophet, are the heavenly mysteries of the paradise of God, and the light which shall still shine amid the darkness of the world. To the faithful the visions of S. Stephen and S. Paul are still granted, treasures far above those of earth, according to which the brethren most worthy of praise, "*de Rosea Cruce, in confessione vestra oblatum.*" You have, he says, the key conducting to the joys of paradise, and goes on to show that the revelation to Elias at Horeb is the same as made known in the "*Rosicrucian allegory*, the way to possess the most admirable treasure." This is the manner of acquiring the mystery of the Divine light, which is the Treasure of Treasures. The wind, earthquakes, and fire are illusions and lies of the Devil. But the Divine voice heard by Elias, who attains this treasure, will bring men to the state of innocence which Adam forfeited. We should not be glad merely because devils are subject, but because our names and brethren are written in heaven. The house of the Holy Spirit is where the spirit of wisdom delights to have his habitation with men. "Our building, although 100,000 people had very near seen and beheld the same, shall for ever remain untouched, undestroyed, and hidden from the wicked world, "*Sub umbra alarum tuarum Jehova.*" Christ only has the key to the hidden treasure of paradise; He only has prevailed to open the book and break the seals. This is the key of David, "knock and it shall be opened, ask and ye shall receive." Man shall not live by bread alone, but by every word that proceeds from God. It is by that bread which, when broken, Christ was known to the disciples at Emmaus. This is the manna, food of angels, which when received bands are loosed and the spiritual light is illuminated. The same power which was in the zephyr, which Elias heard, the same which Solomon received—that spirit of wisdom which existed before the world was. The beginning is the fear of God—

that delights to be with the sons of men—coming into the heart and preserving what is good therein, the tree of life in those who understand this wisdom. This wisdom, then, is the Treasure of Treasures, the joy of paradise.

The section, "De Vita," concludes with a brief "*Divitiarum hujus mundi avidis Epilogus*," warning against laying up treasure on earth, rather to see those joys which are in paradise, so that where the treasure is, there the heart will be also. By the baits of the lust of the flesh, the pride of life, and the desire of the eyes, the evil one tries to make us keep from gaining the real treasure. He then calls on his brethren to care nothing for earthly and mundane glory. We need not be in difficulties. Consider the lilies of the field, far more glorious than Solomon. Seek first the kingdom of God and His righteousness, and all will be added. He calls His chosen ones to come into the garden of paradise to gather myrrh and spices, to eat the honeycomb with the honey, to drink wine with milk. All are welcome; the Spirit and the bride say come. The section ends with the devout wish that, with humble hearts, minds, bodies, and actions, adorned with devout prayers, we may be led into the right way and regain paradise.

"*Liber Secundus, De Morte*" extends from page 83 to page 97. It commences with the account of the battle between the great dragon, the ancient serpent called the Devil and Satan, and Michael the archangel. The heavens rejoice, but the earth is filled with woe, and so it happened, Eve became the instrument of the serpent, and the world was ruined, death was introduced, and the world became drowned in sin. The second chapter of this section treats of the particular cause of the death and fall of Adam. Filled with the spirit of God which had been breathed into him, he was illumined by the true wisdom, and all things were subject to him—his own powers and the terrene existences. His mind was a palace of light. The Devil, having been for pride cast down from heaven, sought to destroy this perfect work of God. Knowing that man had

an earthly part as well as a celestial power, he resolved to lay siege to the former. This was done in the person of Eve, the more cold and humid, the darker and more imperfect existence. She showed Adam the fruit; she solicited him to eat it. The will of the Devil prevailed, and by means of the carnal will of the woman, Adam is ruined, and the universal misery of humanity is accomplished. Thus the splendour of his wisdom is extinguished; that body, which had been bright as the face of Moses, became dark and sad. The pure mind, the innocence of man, is made mortal, sinful, and impure—the heavenly is changed to the earthly. Thus Adam, from being the habitation of a good dæmon, became that of an evil spirit.

All this Scripture history, we are told in the next chapter, teaches that this led to the carnal knowledge of Eve. The spirit, which before had been exalted in communication with the governors of the world, was now turned earthward to carnal and fleeting delights. The fascination of carnal delights effaced the purer joys. Trismegistus is quoted in support of this opinion, referring probably to the statement in the *Pimander*, “the cause of death is the love of the body.” “He that through the error of Love, loved the Body, abideth wandering in darkness, sensible, suffering the things of death” (Everard, 12, 13). “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world” (1 John ii. 16). The spiritual eye of Adam being closed by his sin, the bodily eyes pierced his nakedness. The fall of man was then caused by the knowledge of the woman and earthly love. The gift of the woman was not for carnal lust, but for a companion in the life of contemplation. Thus, in all nations and peoples, barbarous or civilised, the act of conjunction is secret and hidden.¹ And the curse of the serpent confirms this—“And I will put enmity between thee and the woman, and between thy

¹ Evidently referring to the statement of S. Augustine, in his “*City of God*,” book xiv., chap. 17.

seed and her seed," &c. The part which sinned is punished—"I will greatly multiply thy sorrows, and thy conception," &c. The seed of Cain was the result. That seed still continues, and this was the cause of the new covenant with Abraham, and why it had the seal of circumcision; and so afterwards *He* did not abhor the virgin's womb, but, by his purity and grace, did sanctify that part which was involved in the transgression of Eve. "Wherefore, blessed is the barren that is undefiled, which hath not known the sinful bed; she shall have fruit in the visitation of souls." Hence the Psalmist, "I was conceived and born in sin." The law of Moses as laid down in the fifteenth chapter of Leviticus is also referred to. Fludd seems to hold that the expression, "increase and multiply," had no reference to the increase by ordinary generation, but by spiritual production. "Concludimus igitur, quod causa mortis et lapsus Adami esset pulchritudinis corporis amor" (97).¹ Few find the true way, most are rushing along the way of death; many called, but few chosen; many are asked to the marriage, but few prepare themselves.

The third division of the work is entitled "De Resurrectione." It extends from page 89 to page 126, in eight

¹ See here also S. Augustine, "City of God," book xiv., chap. 22, 23, &c.; Origen Contra Celsum, book iv., chapter xxxix. The remarks of S. Gregory Nazian. on the Garden of Eden are also worthy of notice in this connection. God placed Adam in this paradise, "a dresser of immortal plants, perhaps of divine thoughts, both the simpler and more perfect; naked in simplicity and guileless life, and removed from all cover and pretence, for such it became the original man to be." Adam gave way to the suggestion of the woman, "who, being taken out of the side of the man, typifies the lower and impulsive or appetitive part of our nature," "Adam was not deceived, but the woman being deceived, was in the transgression" (1 Tim. ii. 4). Owen (Treatise of Dogmatic Theology, 235) well remarks—"All the inclinations of the sensual appetite were before the fall," as Thorndike and Taylor agree, "*but the disorder of them by it.*" See in Forlong's "Rivers of Life," vol. i. 33, a remarkable illustration of the "Temptation" as understood in the East. The Hebrews generally held that it was a "fig," not an apple, which caused the fall of Eve. A basket of figs was one of the most sacred objects in the possession of Bacchus, whose symbol was always made of the wood of the ficus. In the East, "eating forbidden fruit was merely a figurative mode of expressing the performance of that act necessary for the perpetuation of the human race, an act which in its origin was thought to be the service of all evil" (Forlong, i. 142). See also upon the bruising of "head" and "heel," Jennings' Rosicrucians, p. 310.

chapters. He who is Alpha and Omega, the beginning and the end, the Creator of all things, and is that Word who was in the beginning with God, by which Word all things were produced, He it is who became flesh, suffered death, rose again from the dead, is Lord of all, and wages now perpetual war against the Devil, the beast, and the false prophet. Because the first Adam, terrestrial, and a man, merely natural, by the fraud of the Devil became disobedient, it was necessary that the second Adam should be supernatural and celestial. The first Adam fell by disobedience; the second Adam, by His obedience, humility, and patience, not only pacified the great Creator, but became a vivifying Spirit. Death was introduced into the world by the first Adam; so, therefore, it was necessary that, by His resurrection from the dead, the second Adam should conquer the Devil. As in Adam all died, so in Christ should all be made alive. Adam, by his first transgression, sowed the earth with human bodies, with sepulchres and monuments of death; so the second Adam, by His obedience, death and resurrection, raised the corruptible to incorruption, brought light from darkness, heaven to earth, life immortal from death. The resurrection of Christ is the cause of our minds being raised now and our bodies in the future. He recalls the cases of Enoch and Elias, born in sin, and so mortal, but by God's power regenerated. This is a picture of our higher life. It is impossible for us to know God, who is a Spirit, whose majesty and essence our eyes are not able to perceive; yet the best picture is fire, flame, and light. Fire always tends to rise upwards and to leave the earth. This he illustrates by an experiment. Much more so the light, uncreated, which is the splendid and holy wisdom, clearly showing forth from God, which is far more precious than the sun and the stars. When this light shone forth, the delights of that brightness were with, and to, the sons of men. It is this light which lights up human nature to Paradise. It liberates the souls of men; they rise from darkness to heaven, just as the light and heat of

the sun cause the wheat, apparently dead, to show new life. So the heavenly light and heat will cause our bodies to assume a perfect form and to rise above the earth. It, too, shall at last, as by fire, renew the whole face of the earth. The icon of God is to be seen in the fiery sword, in the burning bush, in the fiery pillar, in the fire descending from heaven, in the brightness and light of the angels at the nativity of Christ, and in the lightning seen at other times.¹

The Word took flesh and tabernacled on this earth, to teach men the way of truth and to explain the commandments of the Father. This life was, as S. John says, manifest to us, and we have seen, and heard, and testify, and announce. This is the tree of life, which who so possesses has eternal life, and is passed from death to life. Immortal powers abode in that sacred Word, as He declared to S. Peter, "if I should ask the Father, and He would give me twelve legions of angels." But He had to suffer, die, and the third day He rose again, triumphant over death. His mortal body became perfectly purified from material existence, and became most subtile and impalpable. It was the Eternal Spirit, the Light Incarnate, which did this. So that same Spirit shall renovate man and make his body like that of Enoch and Elias, and lift him up to

¹ Light, bright and pure, is the emblem or symbol of God, as gross darkness—the blackness of darkness—is the symbol of the evil power. The magi were led to the cradle of the infant Christ by the light of a star. These sages of the East knew that truth alone could make man like God, "whose body resembles light, as his soul or spirit resembles truth." It was the want of the oil to make the light in the lamps which caused the exclusion of the foolish virgins from the great marriage feast of heavenly glory. Indeed, the conflict of light and darkness is the foundation of all religions. "Akin to the school of the ancient fire believers and of the magnetists of a later period, are the Theosophists of the sixteenth and seventeenth centuries. These practised chemistry, by which they asserted they could explain the profoundest secrets of nature. As they strove, above all earthly knowledge, after the divine, and sought the divine light and fire, through which all men can acquire the true wisdom, they were called the Fire Philosophers (*philosophi per ignem*). The most distinguished of these are Theophrastus Paracelsus. . . . Robert Flood or Fludd, &c." (Ennemozer, *Histry. of Magic*, quoted by Jennings, "Indian Religions," p. 138). "And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. xxi. 23).

heaven. This quickening Spirit had its dwelling in the last Adam. This is that true light which lighteth every man that cometh into the world. Blessed, then, is he who dies in Christ, for Christ is the cause of his resurrection. It was this life-giving Spirit which succoured Elijah. He asked to die, but having tasted of the fruit of the tree of life, his body was purified, and he was rendered capable of passing from the world without tasting of death. Flesh and blood cannot inherit the kingdom of heaven yet; as Enoch and Elijah do so, other men may do so. But, as on Mount Tabor, Christ Himself became bright, and His face shone in the sun, and His raiment became whiter than any fuller on earth could white them; so, as we hear that Elijah went up in a chariot of fire, by that spiritual fire he was purged and cleansed, and rendered pure, bright, and clear. The Holy Spirit shall, therefore, revive all who sleep in Christ. The greatest gift of all will be when, after the resurrection, those who have passed through it will be united to Him, drawn to Him, and so remain with Him for ever. The life and appearance on the mount of Moses and Elias will show what our resurrection bodies shall be—pure, yet evident one from another. “For God created man to be immortal, and made him to be an image of His own eternity.” “Seek not death, then, in the error of your ways, and pull not upon yourselves destruction with the work of your hands.”¹

Fludd takes a dark view of the state of man and society in his time. The Devil was truly then prince of this world, and men led captive through sin and greed. Those who were really sons of God were the light in the Word. Chief among these are the brethren of the Rosy Cross. They have all virtues. Their light is greater than the rising sun. We have, he exclaims, “*Leonem fortissimum solem devorantem*.” They possess the true alchemy. Hence, then, false alchemists, intoxicated with ignorance, who only seek to make metallic gold and care nothing for the

¹ Wisdom, ii. 23; i. 13.

heavenly and celestial treasure. He then, addressing the Brethren of the R. C., refers to the passage in the "Fama" descriptive of the heptagonal monument, supposed to be found in the famous vault, "which was enlightened with another Sun, which was situated in the upper part in the centre of the building." There was found the body of Brother R. C., and the inscription, "Jesus mihi omnia." That sun was but an image of Jesus Christ. We are therefore to watch, for we know not, neither do angels know, when the Son of Man, the Lion of the tribe of Judah, shall have His advent. He draws out a simile from the address to the church at Philadelphia in the Apocalypse, quotes in support a passage from the "Fama," and has a reference to the "Romani seductiones impuri." That last advent will be shortly before the time when the stone cut out without hands smites Nebuchadnezzar's image upon his feet, which were of iron and clay, and brake them in pieces. Then shall be accomplished fully the vision of Ezekiel, when the Spirit came from the four winds upon the dead bodies and they arose, an exceeding great army; then were gathered before God all nations, and He separated them as a shepherd separates the sheep from the goats. After the dismissal of all souls into their eternal habitations, death shall be destroyed for ever. A new heaven and a new earth shall be prepared, the city descend from heaven, and the tabernacle of God shall be with man, and all tears, grief, and sorrow be for ever dissipated. Let, then, the brethren of the R. C., with pure hearts and minds, lift up their heads with joy and gladness. The sun has arisen in the east, the Lion has come, the splendid carbuncle has dissipated the rays of darkness, impurity is expelled from the world. Adore God, in light eternal, with the highest praises. Blessed shall be those eyes which shall be illuminated by the spiritual splendour and light. Blessed be God, who hath revealed His hidden mysteries to His chosen, and hath now expelled from the earth all impurity and contention. Blessed be Thou, O lion of the tribe of Judah,

and sun above the heavenly New Jerusalem. O Ruby !
whose blood is the salvation of the faithful ; O Carbuncle !
who by thy splendour and clearness illuminates mankind ;
O tree of life ; O bright light of eternal life ; O mirror
without spot of God's majesty, true wisdom, and holy
knowledge ! "Tibi sit laus, tibi sit gloria infinita, tibi sit
honos immortalis, et adoratio sempiterna. Amen."

CHAPTER IX.

The "*Utriusque Cosmi Historia*" begun, 1617—Title—Svastika—a Sun Symbol—Macrocosm—Microcosm—Explained—Dedications—"O Natura Naturans"—Views of Fludd on the Divine Immanence—King James his patron—Interview—The "*Historia*" never completed—Illustrations in the text—Described—Circular Motion in Creation—Boehme—The Triangle the emblem of God—Original Darkness—Illustrations—His ideas those of Paracelsus—The separation of the lighter or purer and the denser part of substance—"Materia Confusa"—Chaos—The three regions of the Macrocosm—The Habitation of God before Universe created—"Darkness His Secret Place"—"Fiat lux"—Clearest light, purest heat—The Abyss—The Music of the Spheres—Aristotle—Plato—Distaff of Necessity—Paths of the Planets—The Cross Movement of Light—Dæmons in Three Hierarchies—Composition of Dæmons—Lucifer—"Anima quid?"—Anima Mundi—Jupiter—The Starry Heaven—The Sun—Fountain of all Life—Copernicus—Gilbert—Ptolemaic System—Mixed Bodies—Clouds, &c.

THE year 1617 saw also the publication of the first part of the largest of Fludd's works. It is entitled, "*Utriusque Cosmi Maioris scilicet et Minoris Metaphysica, Physica Atque Technica Historia.*" It promises to treat of these subjects in two volumes, "*Authore Roberto Flud alias de Fluctibus, Armigero et in Medicina Doctore Oxoniensi.*" The first volume is to treat "*de Metaphysico Macrocosmi et Creaturarum illius ortu. Physico Macrocosmi in generatione et corruptione progressu.*" This is the first treatise. The second, to be included in the same first volume, is, "*de Arte Naturæ simia in Macrocosmo producta, &c., nempe Arithmeticam, Musicam, Geometriam, Perspectivam, Artem Pictoriam, Artem Militarem, Motus et Temporis Scientiam, Cosmographiam, Astrologiam, Geomantiam.*" The first part of the first volume was printed at

Oppenheim, "*Ære Johan-Theodori de Bry, Typis Hieronymi Galleri Anno 1617.*" Fludd tells us¹ the reason why his books were printed abroad in his controversy with Foster. "I sent them beyond the seas, because our home-borne Printers demanded of me five hundred pounds to print the first volume, and to find the cuts in copper; but, beyond the seas, it was printed at no cost of mine, and that as I would wish. And I had 16 copies sent me over, with 40 pounds in gold, as an unexpected gratuitie for it." (At the first glance, the engraved title-page will show the enquiring reader that no ordinary work is before him. A mass of clouds surround the whole page. Below the title is a diagram of macrocosm and the microcosm. A four-fold cord surrounds the circle, which is being drawn by Time, represented as a winged being with hoofs, who, walking upon the clouds, draws the rope with both hands; on his head stands the sandglass, which is surmounted by the "svastika" or cross.² Looking at the circle below, we find the outer part, with the sun and moon, &c., enclosing the inner—the microcosm—in the circle of which stands, with feet and hands extended, touching the circle at all points, a naked youth. Surrounding the border are the signs of the Zodiac, and towards the centre certain circles, "*Pituita Sanguis Cholera.*" The centre itself represents the earthly globe. It may be useful to explain here what the terms "*macrocosmos*" and "*microcosmos*" mean. The former refers to "the universe—the great world, including all visible and invisible things"; the latter, the little world. Usually applied to man. A smaller world is a

¹ Squeezing of Foster's Sponge, 21.

² The use of this symbol by Fludd is remarkable. It is only recently that its widespread existence has been shown, by Prof. Max Muller and Mrs Murray-Aynsley, "a sun symbol" [and so a time symbol] "of the greatest antiquity, and still equally revered throughout the East by Buddhists, Hindus, and Mahometans as a talisman of the highest conspicuousness and potency. The swastika has been found in nearly every country in Europe. . . . The swastika was an abbreviated emblem of the solar wheel, with spokes in it, the tyre and the movement being indicated by the crampons" (Simpson's "Praying Wheel," chap. vi.—"The Svastika"; Murray-Aynsley's "Symbolism," 46-62.)

that instead of a checke (I thank my God), I had much grace and honour from him, and received from that time forward many gracious favours of him, and I found him my just and kingly patron all the days of his life."¹ In defence of the Rosy Cross fraternity, Fludd addressed a "Declaratio brevis" to King James. This was with the intention of defending the society from the suspicions of theologians. "To this declaration were annexed confirmatory letters of French and German associates."²

The great work on the "Cosmos" was never completed. It was intended to have been in two volumes—the first, as noted above, to contain two treatises; the second, three treatises. But it was only completed so far as the first section of the second treatise of the second volume. Although the work as we have it was not finished till the year 1624, it will be most convenient to take a view here of the whole, so far as issued. Perhaps the most interesting items in it are the copperplate illustrations. These are extremely curious. Following the dedication to King James is a folded sheet, entitled at the top, "Integræ Naturæ speculum, Artisq̃ue imago." The "speculum" is circular. At the top stand in cloud, surrounded by a glory, the Sacred Name; a hand issuing holds a chain, which, going down, is fastened on the hand of the universal mother. She has a starry nimbus, and is adorned with the sun and moon on her breasts. From the sun, which covers the right breast, issues a fructifying shower. In her left hand she too holds a chain which stretches down to the "Ape of Nature," who is seated on the top of the earth applying a compass to a lesser circle, under which is the division of the sciences allotted to arithmetic. The "Ape," or "imitator" of Nature, represents Art in its different forms. The system, in circle, as drawn by Fludd, has at the three outermost regions, illumined by tongues of fire,

¹ Squeezing of Foster's Sponge, 21.

² Biog. Dicty., in voce R. F. The MS. is still preserved in the Library of the B. Museum.

three orders of angels; cherubim highest, next seraphim, then what appear to be either ransomed souls or more ordinary angelic beings. The next innermost circle is labelled "*Coelum Stellatum*"; then follow seven *sphæræ*, those of the planets; then circles labelled *Animalia*, *Vegetabilia*, *Mineralia*, *Artes Liberales*, &c. At either side are the male and female persons and qualities. On the male side, man, the lion, the serpent, the dolphin, grapes, trees, gold, lead, antimony, iron, the sign of Saturn, connected with the outer "*Sphæra Saturni*." On the feminine side, we have woman, the eagle, the snail, the fishes, wheat, flowers and roots, silver, copper, "*Auripigmentum*, *sal Armoniacum*," with the sign of Venus, connected with the "*Sphæra Veneris*." Inner circles have on them the different sciences, including emblems of the agricultural art. In the centre of all is the earth, on each side of which is a picture of the art of distilling. As mentioned before, the "Ape of Nature" sits upon the central globe. The soul of the world, Fludd tells us, according to Zoroaster and Heraclitus, may be described as "*ignis invisibilis*." Nature, he adds in his explanation of this plate, "*Non Dea, sed proxima Dei ministra*."

The next plate represents the universe as newly formed, the central circle being the world in which we live, and shows the Temptation, Adam, Eve, the Serpent, indeed, a number of serpents and living creatures. Around the earth is the sea, in which are seen fishes and huge eels, or perhaps sea serpents, disporting themselves. Next is the atmosphere, in which birds are flying; then the moon in its course, followed by the planets and the sun in their courses; after which, in a fiery region, are the angels and heavenly powers. At the upper side may be seen the Divine Spirit, in the form of a dove, surrounded by a nimbus and glory, flying heavenward, the creation being finished.

As all Fludd's pictures represent the macrocosmos or universe in a series of circles, each one surrounding the preceding, a few words may here be said as to this circular

idea. The creation thus viewed is that in Holy Scripture—"The Lord sitteth upon the circle of the earth." Ezekiel the prophet "first saw or heard a whirlwind out of the north" (which may suggest to us the Almighty will of God as the impelling power), "and he beheld a thick cloud, and a fire unfolding itself, circling and whirling about itself." This fire is the "wheel of birth"—the "hearth of Life, or the mother and nurse of Life." This is the "*centrum naturæ*" of this circle, the mid point is everywhere—"cujus centrum ubique"—"active at all points, dominating and penetrating the whole region."¹ Fire is the "element" which first existed, or was created or evolved. Consequently, Fludd gives a picture of the sun in her full glory, adding, "*Sub hac enim forma Ethnici et præsertim Orientales Deum adorant.*"

In the first chapter he describes "*natura*" as "*spiritus immensus, ineffabilis,*" but not "*intelligibilis.*" God is the artificer of all, he concludes from the consent of the most of the ancient philosophers, "*omne nomen habere, quoniam omnia sunt in ipso et ipse in omnibus.*" Man is the image of God, "*in forma humana.*" God is also figured, if that be possible, by the Triangle, of which Fludd gives a demonstration—a Triangle within a circle; the space outside it, but within the circle, is "*Cœlum trinitatis.*" Inside the Triangle are three inner circles of heavens—"Empyreum, Æthereum, Elementare"—in the centre of all, the earth. Fludd goes on to speak in the succeeding chapters, "*De materiæ primæ origine.*" Some held, he tells us, that water was the original of all created things, others that a more solid, rudimentary, chaotic substance existed. He then gives his own opinion that the first material which existed was "*Ens primordiale, infinitum, informe, nec parvum, nec magnum.*" Without motion, colour, or perception, in fact, "without form and void," shrouded in darkness, he gives a square illustration, a black and

¹ Martinsen's Boehme, 76-78; also, Boehme, "Three Principles," 1650, 7, 8, 15, &c.

formless sheet of darkness, which he labels "Et sic in infinitum." The most wise Maker of the world, who said, "I am the light of the world," the true light, and the father of lights, brooded upon the waters. Light was created first of all; then the beginning of order took effect. Light is pure fire, undivided, yet capable of multiplying itself endlessly, and is of a divine nature. It is light which gives the angelic world its glory and splendour. God dwells "in light inaccessible." He now gives a repetition of his last illustration, but in the centre of the former blank darkness is a circle, from which radiates beams or oar-like projections of light. Order has commenced, chaos is being dispelled. Thus "the Light is the life of men." Thus from chaos, watery yet capable, and light acting upon it, is produced all substance, life, and action. The ideas here given are those of Paracelsus. "The chaos has been compared to a receptacle of germs, out of which the macrocosmos and, afterwards by division and evolution in '*mysteria specialia*,' each separate being came into existence. All things and all elementary substances were contained in it—'in potentia,' but not 'in actu'—in the same sense as in a piece of wood a figure is contained which may be cut out by the artist, or as heat is contained in a pebble, that may manifest its existence as a spark if struck with a piece of steel."¹

The purer part of the elementary substance rose into the upper, the heavenly, and more divine part of the macrocosmos, but the denser remained below. This applies also to angelic existences, and to the nature of man. Four distinctions are made. "Seraphim," Virtues and Powers, are "Ignei"; "Cherubim," Terrestres; Thrones and Archangels, "Acquatici"; Dominions and Powers, "Aërei." Hence the expression, "fountain of life"; hence the purging and cleansing, consuming fire spoken of by Moses and S. Paul. In splendour, light, and brightness the seraphim are next to the mansion, or dwelling-place of the Trinity. The same

¹ Hartmann's "Paracelsus," p. 42.

four principles apply to the influence of the planets and the Zodiacal signs.

Fludd agrees with Paracelsus as to the nature of the chaos. He calls it "*materia confusa et indigesta moles, in qua omnia, puta, quatuor elementa, erant confusa et commixta.*"

As the first book of the treatise is entitled, "*De Macrocosmi principiis,*" so the second proceeds a step onwards. It is, "*De Macrocosmi fabrica.*" The macrocosm has three "*regiones*"—the highest, the middle, and the lower. The highest includes the "*heavens*" of the Trinity, the Empyreum, and the Crystallinum. The highest region is formed of perfect light and purest spirit. The middle region of the macrocosmos is the place of the stars. The state of this region is of a lesser light, and of a spirit neither very gross nor very subtile. The third and lower region is of three parts, of which the first "*est ignis tabernaculum*"; the second is the place of the earth; the middle is the humid region of air and water; the constitution of the inferior is light grosser and spirit less pure. The Archetypal world remains in the Divine mind. In illustration, the rapture of S. Paul and the vision in the first chapter of Ezekiel's prophecy are referred to.

The second chapter of this book deals with the awful question of the habitation of God before the creation of the universe. The eleventh verse of the eighteenth Psalm is quoted in explanation—"He made darkness his secret place." Although utterly uncompelled by any inward force, God formed in His mind what in form, structure, and essence the macrocosm should be. Through the power of love it became existent. The Spirit, the third person of the Holy Trinity, is that fiery love which, brooding over the watery chaos, imparted to it power and motion. All then formed and drawn forth was most subtile, simple, and noble, and this power in the Spirit of God is acknowledged by the Ethnics. The Chaldeans called this power, proceeding from the Father and the Word, the fiery love. This Spirit has, however, no form or shape.

The saying of the Divine word, "Fiat Lux," is illustrated by a diagram, in which, on a black square, is formed a circle. This circle is made by the Spirit of God in the form of a dove. At the top of the diagram is the Divine "Fiat," and light has been borne in a circular progress by the Divine Dove, which thus acts, returning back to the part from which the "Fiat" issued. Hence the circular forms in the universe. But the heaven itself is pure light. The light of an oblique revolution dispelled all darkness. The supreme heaven, being the particular abode of the Deity, is, therefore, the abode of the clearest light and purest heat, which is evolved by the motion of the universe. It is from its fiery nature that Empyrean derives its name. The Crystalline—the sea in the revelation of S. John—refers to the clearness of an Empyrean. "There were in the chaos an infinite darkness in the abyss or bottomless depth, and water, and a subtile spirit intelligible in power, and there went out the holy lights, and the elements were coagulated from the sand out of the moist surface."¹ The Empyrean was formed of three parts of the thinnest fire, and one part of the most subtile spirit. After treating of the nature of the second heaven, we come to the author's ideas and thoughts as to the third heaven, after which follows special chapters—"De elemento ignis," "De elemento terræ," "De sphæra media," "De elementorum forma"—and with some experiments in natural science the book closes.

The next book, of about thirty pages, treats "De Musica mundana."

"The music of the spheres," the idea of the Pythagoreans, of which Aristotle² says "that the noise caused by the movement of the heavenly bodies is so prodigious and continuous that, being accustomed to it from our birth, we do not notice it." Plato, in his "Republic,"³ speaks of the "distaff of necessity . . . whose spindle and point were both of adamant," and that on the circle of each of the

¹ Hermes Trig., iii. 3. ² De Cælo, ii. 9. ³ x. 14.

eight "was seated a siren, carried round, and uttering one voice variegated by diverse modulations, but that the whole of them, being eight, composed one harmony." This theory was held by the Rosicrucians, and particularly by Fludd, who, in the part of his work on the "Cosmos" under review, gives some very curious plates illustrating his ideas. These appear to be that the whole universe is a musical chromatic instrument. Earthly music is only the faint "tradition of the angelic state; it remains in the mind of man as a dream of, and the sorrow for, the lost paradise." The music of the spheres is "produced from impact upon the paths of the planets, which stand as chords or strings, by the cross travel of the sun from note to note, as from planet to planet." The music of the spheres is evolved, then, by the "combination of the cross movement of the holy light playing over the lines of the planets, light flaming as the spiritual ecliptic, or the gladius of the Archangel Michael to the extremities of the solar system. Thus are music, colour, and language allied."¹

On page 90 of this treatise Fludd gives a diagram illustrating his meaning. He represents there a sphere covered by a musical instrument with one string or cord, the sun as the centre of the illustration. A number of concentric circles represent the issue of the different notes. The earth is placed at the bottom of the plate, and the string of the instrument is hooked on to a catch fixed "in Terra." The last chapter of this part of the work treats "*De discordis mundanis*." These proceed from the chaotic or frigid spirit. Comets and meteors mar the true music; clouds, snow, hail, prevent it. He ends—"Concludimus itaque nostram hanc Musicam mundanam hoc axioma; Tonat Sol Diapason suum ad generationem, et tonat terra suum ad corruptionem."

The next part of the treatise is "*De creaturis cœli Empyreï*." These are, first of all, Dæmons, good and bad. Good, nine in these hierarchies—Seraphim, Cherubim,

¹ Jennings, 197-8.

Thrones ; Dominions, Virtues, Powers ; Princes, Archangels, Angels. Bad, said by Psellus to be six in kind, though by theologians said to be nine in order. This part of Fludd's work extends in seventeen chapters to sixty pages.

Of the "composition" of good Dæmons he holds, with Pythagoras, that they are "lights intellectual." He quotes Dionysius and Jamblicus to show that Dæmons are formed of the most subtle of those elements which heaven affords, in a divine form, with something of the splendour of the Deity. Ancient wisdom divided Dæmons into three "genera" — "*præcelestes, cœlestes et rerum inferiori, ministri.*" They are called by Jamblicus, ministers of the gods, but may in a sense be themselves called gods. But the term "minister" is more properly applied to the lesser orders.

Lucifer in rebellion and pride against God, is the subject of another chapter. He it is who in the Apocalypse, on account of his virulence and craftiness, is called the Dragon and Serpent—the very *cacodæmon* detained in subterranean and dark abode, the very spirit of wickedness. The whole nine orders are described and the names of their princes given—Beelzebub, Python, "*et mulier Pythia apud Samuelem dicitur, quæ Pythonem in ventre habuit*"; Belial, Asmodæus, Satan, Meririm, Abaddon, Astaroth, Mammon. The places they haunt are also described on the authority of Psellus. Some are watery and sea-forms, frequent rivers and marshes, cause horrible tempests ; some walk about on the earth as in the old days of Job ; some lurk in caverns. Indeed, Fludd seems to think that the darkness of the northern regions has something to do with the habitation and life of evil spirits. On the authority of Olaus Magnus, the darker parts of the earth are not only full of "cruel habitations," but *Larvæ, Lemures "sub forma bestiarum,"* Satyrs, "Panæ," Harpies, and a great number—infinite indeed—of Dæmons walk about in the tempests of night. It is by the power and wish of Lucifer that snow does not cease nor ice melt in the hyperborean lands.

There strange flames and fiery meteors are to be seen, hence the region is called "Terra-del-fuogo." The prince of the power of the air named by S. Paul is the dæmon Meririm. Some live in the Alps, Apennines, and Pyrenees; they delight in caverns. The Chinese and inhabitants of Madagascar actually worship and do sacrifice to such evil spirits.

In the eighth to the eleventh chapters the question is put, "*Anima quid?*" and discussed. In answer to the question, Augustine, Damascene, Isodore, Bernard, and other saints and philosophers are quoted and their explanation stated. The soul or life principle is explained, in a fivefold sense, to be light divine, a spiritual substance, rational intellect, intellectual spirit, and part of the "*Mens divina*." "It is an intellectual spirit, always living, always in motion, and in respect of its diverse operations in the body, it hath divers appellations assigned unto it; for it is called Life, in regard of its vivificative and vegetative property; it is called a Spirit, as it is conversant about contemplation, and it is a spiritual substance, and breatheth in the body; it is called Sense, as it is imploied about the act of sensation; it is termed Animus, when it operateth in knowledge and wisdom; and it is termed Mens, in regard to its divine understanding; and Memory, as it doth remember."¹

The tenth chapter treats of the "*Anima Mundi*." That the world has a soul, Fludd tells us, was the opinion of all the Platonists, of Virgil, of Boethius. As the microcosmos (man) has a soul, so must the macrocosmos have a soul also. This "supreme intelligence" is of "an angelicall nature"; "*Donum Dei Catholicum*"—"God is all, and in all, and above all, and that in Him are all things, and in His spirit and word all things consist. God is in everything that existeth, seeing that from Him, by Him, and in Him are all things." "He is male and female," as Synesius saith; or, as Mercurius Trismegistus will have it, "He is most abundant in each sex; He is

¹ Mosaic. Phil., 150.

puissance and act; and, finally, He is form, and He is matter." It is evident that Fludd leans here to what is termed a "pantheistic" explanation of God in nature. In the work before us he undoubtedly holds, as mentioned before, that all things were "complicitly and ideally" in God before they were made. The doctrine of Averrhoes, "that there is in reality but one soul, which is the totality of all individual souls," was refuted by Albertus Magnus, yet he "accepted a kind of Platonic emanation of all things from the Godhead." Erigena held that the universe, having no existence independent of God's existence, is therefore God, but not the whole of God. He is more than the universe, yet the divine nature is truly and properly in all things.¹ There is no doubt that Plato's system tended to regard all beings "as in some way but one being." Though unguarded in some of his expressions, Fludd does not embrace the opinion of Cato, "wheresoever we move, wheresoever we go, whatsoever we see, that is Jupiter."² Fludd would rather have been content to say, with Virgil, "all things are full of Jupiter."

The next section of Fludd's "Historia" refers to the starry heaven, and is entitled, "De Creaturis cœli ætherei." These are spirit, light, stars, and planets. The third chapter treats, "De earum origine, loco, et diversitate." This heaven, where the heavenly bodies are, is between "the formall or empereall heaven" and the earth. It was typified by the "second part of the Tabernacle, which was burnished over with gold, and illuminated with a candlestick of seven lights which doth decypher out the starry heaven, and has seven errattick lights or planets."

The sun, Fludd considers, is the centre and fountain of all life, all heat proceeds from it, and there has God placed his tabernacle. It must have a centre, and there God dwells. Divine power issues forth from the sun. Thus "the heavens declare the glory of God." The sun is full of essential divinity, and took its origin when the light, which

¹ Hunt, Pantheism, 159, 139.

² Hunt, Pantheism, 48.

was expanded over all the heavens in place of the sun, was in the fourth day of creation. Congregated into the body of the sun, all the herbs and plants do feel and confess that the sun is the chief cause of life and increase. In the conclusion, Fludd attempts to confute the "error" of Copernicus and Gilbert, asserting the diurnal revolution of the earth. Copernicus, in his book, "*De Revolutionibus*," incontestably established the heliocentric theory, the Pythagorean system of astronomy, which held the sun, not the earth, to be the central orb. This showed the infinite distance of the fixed stars, and that the earth was but a point in the heavens. The Ptolemaic or geocentric system, which placed the earth in the central place in the universe, gave man a place of superiority, and was stiffly upheld by the church against the discoveries of Copernicus. The theory of the latter "seemed to diminish the claims of the earth in the Divine regard. If each of the countless myriads of stars was a sun surrounded by revolving globes peopled with responsible beings like ourselves, if we had fallen so easily and had been redeemed at such a stupendous price as the death of the Son of God, how was it with them?"¹ It is true that Fludd regarded the sun as the source of continued life and the tabernacle of God, but he did not realise, nor could he, the immensity of space, the magnificent expanse of the universe as known to us—the result of the discoveries of Copernicus, Galileo, and the use of the telescope. Holding that all science was comprehended in the Bible, Fludd may be excused if at his time he failed to realise the greater magnificence of discoveries which were then only commencing to revolutionise ancient science and older methods of investigation. Gilbert, whom Fludd calls his colleague, was the most famous and successful of the physicians of Elizabeth's and James I. reign. He spent eighteen years in preparation and experiment before issuing his work, "*De Magneti*," which treats "of the magnet (or loadstone) and magnetical bodies, and of that Great Magnet,

¹ Draper, *Science and Religion*, 168-9.

the Earth" — a book mentioned by Lord Bacon with applause.¹

The sixth book, "*De Macrocosmi*," treats, "*De creaturis coeli elementaris*"—the lower heaven. These creatures are mostly inanimate—metals and minerals, comets, meteors, plants, vegetables, and animate animals.

The seventh and last book of the first part of the "*Historia*" is "*De corporibus imperfecte mixtis*"—clouds, lightnings and thunder, winds and springs. Thus ends the "*Tractatus Primus*."

¹ Chalmers' Biog. Dic., xv. 497-8.

CHAPTER X.

1618—Second part of the “*Historia*”—Two Editions—Title Page—Fludd’s Personal History in the Dedication—Arithmetic—Music—Geomancy—This part when prepared—Ideas of Letters—Temple of Music on Mount Parnassus—Illustrations—Fludd’s New Instrument of Music—Optics—and experiments—Painting—Mermaids—Geometry—Figures—Military Art—Fortifications—Plates—Motion—Machines—From the Four Elements—Time—Dialling—Cosmography—Maps—Geomancy—History of this—Fludd at Avignon—Uses of Geomantic Art—The Jesuits and the Youth—The Divine Message can be given through the body.

THE next year, 1618, saw the publication of the first edition of the second part of the “*Historia Technica*.” It is entitled “*Tractatus Secundus De Naturæ Simia seu Technica macrocosmi historia, in partes undecim divisa*.” It was issued from Oppenheim by Theodore de Bry. A second edition, exactly the same as the first, was issued at Frankfort in 1624, “*Sumptibus hæredum Johannis Theodori de Bry ; Typis Caspari Röteli*.” The title page is interesting. It is, however, cut in halves rather awkwardly for the second edition. Being engraved, it was not possible to alter the date to suit the second issue, so the upper part of the plate was cut off—a pillared and figured top—the completion of the first edition is amissing in the second. The lower part of the picture is therefore the same in both editions, and consists of a circle bounded by pillared sides. In the centre of the circle the “Ape of Nature,” in true simian form, is seated on the top of the globe, with a pointer in his right paw. The outer circle is divided into eleven parts, which have filled into them emblems, or rather picture scenes, representing arts and sciences. These

are, arithmetic, music, geometry, the pictorial art, the military art; *de tempore*, viz., the horological art; the art *de cosmographia*, astrology, the geomantic art. This elaborate work, full of curious pictures, plans, and plates, extends to 788 pages, besides the index.

To us the introductory note, "*Lectori Benevolo*," is interesting, for in it are contained a few items of Fludd's personal history, otherwise unknown to us. It consists of two pages in bold type. In it Fludd informs the benevolent reader that, in foreign and ultramarine regions, shortly after his graduation, he spent about six years in France, Spain, Italy, and Germany; he was solicited by princes and other noble friends of his to give instruction.

The first treatise in the tractate, that on Arithmetic, was composed for the private instruction of Charles de Loraine, Duke of Guise.

Those on Geometry, Perspective, and on the Military Art, for a noble youth of the highest hopes, dead alas, by violent means, Francis de Loraine, knight of the Guisian family.

The portion of the tractate on Music, "*et artem memoriæ*," for the Marquess de Orizon and Viscount de Cadenet. The part on Cosmography he dedicates to the memory of his father, "*cujus anima sit in benedictione*."

That on the art of Geomancy he prepared in the last year of the reign of Elizabeth (1603), for a most noble person of the Papal family, the Vice-Legate of Avignon. The part on Motion and that on Astrology, for his dearest friend, Reinault of Avignon, a young gentleman, learned, and of most pleasing and affable character. "*Et sic in ceteris*." He adds that he has issued the treatises to assist such as are desirous of study, being assured that, without the aid of the liberal arts, no perfection in science can be attained.

The first part of the second treatise is of universal arithmetic, in eleven books. It is illustrated with several "*specula*," each in a series of circles, with the usual figures

of cube, pentagon, pyramid, &c. Chapter vii. treats, "*De numeris Musicis*"; chapter viii., "*De numeris Geomanticis*"; chapter ix., "*De numeris Pythagoricis*." A curious illustration occupies one page, "*Numerorum Descriptio*," stating that "*Asinus significabit ciphram, quia (ut dicunt) Asinus nihil valet*"; he illustrates the other numerals, thus:—1, a pestle and a spear; 2, a fork, a pair of scissors; 3, a three-legged stool and an open tripod; 4, a "*pileus quadratus*," a book; 5, a trumpet, a gourd; 6, a chemical retort, a snail; 7, an axe, a square; 8, a pair of spectacles, also "*nates*" (!); 9, a curled up serpent, a dog's tail; 10, a spear pointing to the head of an ass.

The fourth book treats of Geometry, in all its differing figures. The fifth book treats of Military Arithmetic; the sixth, of Musical Arithmetic; the next, of the Arithmetic of Astronomy and Astrology; the ninth, "*De Arithmetica Pythagorica*." It has two curious specula. The tenth book treats of Mental Arithmetic; and the last, "*De Arithmetica Jacosa*." It is remarkably short, the whole book consisting of three heads or "questions" on one page. The central "question" is "*Si annulus occultè teneatur in digito aliquo et scire cupias, super quem digitum steterit?*"

The next tractate, of 100 pages, is entitled "*De Templo Musicæ*," in seven books. On the title is a picture representing probably Apollo, with the lyre, giving instruction to a number of scholars, who have different stringed instruments by them. Prefixed to the treatise itself is a large plate, which may be called the Temple of Music. A descriptive preface or note follows. It represents the Temple of Music on Mount Parnassus, the abode of the Muses, where the goddess Concord presides, and where the choirs of nymphs and shepherds, led by Pan, make the sylvan shades, hills and valleys, to resound with divine melody, so that harmony, peace, and concord join all heaven and earth together in joy and love. The lower part of this mystic building is occupied by those who make the instruments. A number of naked artificers are occupied

in making a rod. Near by is a furnace for their use. The series of layers of dressed stone which form the foundation of the temple have on each layer one of the musical notes; thus together these rows form an octave. Organ pipes, violin, trumpet, lyre, guitar, and harp are represented in the entablatures of the temple. Only one interior department is opened for us, where the teacher, pointer in hand, is explaining a piece of music fully noted. Time, with scythe in hand, and winged, stands on the top of his sandglass; above are a tower and three turrets. On one of the turrets are a series of statues. The treatise on Music is very fully illustrated with plates of musical exercises and instruments. Musical time is illustrated by a curious dial and a series of specula. The sixth book, with more curious illustrations, treats of different sorts of musical instruments. In the seventh book, Fludd gives an account of a new instrument of music which he had himself devised. It is a square frame, worked by a sort of miniature windlass. The notes are iron teeth on the different bars of the frame. These, of course, represent musical notes. This frame is filled into another—a triangular frame—and the whole seems to work by a handle.

The next treatise, of thirty pages, is "*De Geometria seu arte Metrica*." This is followed by a treatise on Optics in twenty-three pages. Prefaced by an illustrated description of the optic organs, such as a doctor of medicine might be expected to give, the treatise concludes with a series of optic experiments. The treatise, "*De Arte Pictoria*," follows in twenty-four pages. On the title-page, a boy is represented in an oval painting of a rural scene, the sides of the square plate holding figures of painters' implements. An anatomical drawing is illustrated from a full length of the human figure. Perspective and the "instruments of the pictorial art" are explained and illustrated. The author's idea of a mermaid, with her glass, serves for one of the latter. The second book treats of the Geometric Art as used in painting. The use of the right angle, of the

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triangle, of the square, of oval figures, and of the circle, are explained. Page plates of the method of delineating pictures of the human eye, face, and of the foot are given. The method of the circle is explained in figures of the sun and of a cup. Other objects not capable of being treated geometrically are then introduced. The effect of shade is explained.

The next treatise is "*De Arte Militari*." About eighty pages are devoted to this section. The "*Ars militaris docet locorum muniendorum modum, qui est Naturalis aut Artificialis*." The first book treats "*De munimentis et propugnaculis*." The things required for the construction of fortifications are laid down—first internal, then external, the rules for ditches, the shapes of fortifications, the order and figures of camps. Then the material, the foundations, and the height and inclines are given. Bastions of different construction are described, from different examples, all of which are illustrated by picture and plan. The second book treats of the requirements for sieges and of batteries. The next book (the third) refers to the ordinary exercises of the army in camp, treating of the exercises of the Spaniards, the French, the German, and the English. Some very curious plates are inserted at the end of the book, showing the disposition of bodies of troops, cavalry and infantry, with guns on horse carriages, a Spanish force on march, the Imperial army on march, with waggons and gun carriages, followed by horses with baggage. The fourth book treats of other necessary military machinery, ✓ [including instruments of military music, drums, &c.; the sighting of guns by the quadrant, instruments for slingers, &c., are also figured. Some curious tables are affixed.

The next treatise is that "*De Motu*," which is divided into four books. Descriptions of many different machines are given, and the cause and effect of different motive powers are explained. The third book treats of the motion generated from the four elements. The author states some very curious experiments, especially in the production of

musical sounds. Some of these are on the same principle as the musical boxes, working on cylinders notched and fitted. These instruments are caused to work by a current or stream of water playing upon and turning a wheel, which in its turn acts on the cylinder, the notches on which operate on fixed pipes similar to those of an organ. Another acts on a stringed instrument of the nature of a harp.

The next tract is "De tempore," in three books. The year, the month, the day, form the subject of the first book; the art of dialling, the second book; a machine, a sort of water clock, the invention of the author, under the title, "De machina nostra horologica," occupies the third book.

The next tract, in three books, treats, "De Cosmographia," the zones, division of the hemispheres, parallels. The illustrations include maps of Europe and France. This introduces the next tract, "De Astrologia," in seven books, pp. 558-714. The tract treats chiefly of the signs of the Zodiac, beginning with that of Aries, explaining the nature, place in the heavens, disposition of the native in soul and body, calamities, &c. After each of the constellations follows a section, "De dispositione stellarum fixarum tam in [Cancr] corpore." The fourth book treats of the erection of schemes of nativity; the fifth book of weather, the foretelling of storms, of meteors, of eclipses, of conjunctions of planets. The whole book is full of tables and charts of nativities, &c.

The next tract is "De Geomantia," in four books. In the commencement of this tract, we have a little bit of interesting biography. Fludd tells us how that, in the last year of Elizabeth's reign, intending to pass into Italy, he was detained at Avignon by the quantity of snow, which was so great that he was unable to pass over the Alps. He remained at Avignon the whole winter. When there, becoming acquainted with a number of young men, of generous and enquiring natures, he was introduced by them to some Jesuits. One evening, after vespers and at

supper, the conversation seems to have turned to the subjects of astrology and geomancy—that is, fortune-telling by the stars and by combinations of numbers. Some stiffly denied the virtue of such arts, but others, including Fludd himself, defended their use. Supper being over, Fludd returned to his own room, and he was followed there by one of the company, who desired that he might explain the art which had been the subject of the evening's conversation. Fludd at first excused himself from doing this, but eventually agreed to give explanations. A geomantic figure, therefore, having been drawn up, a question is proposed. It was a love query, "would the girl the young gentleman loved, return his love from the very depths of her soul?" The proper information having been given as to the young lady, her figure, stature, the answer was worked out. It showed the young lady to be inconstant. The eyes of the lad were opened, and those who knew the girl quite approved of the answer. This result caused the affair to be spoken of. The Jesuits got wind of it. The whole affair was brought by them to the knowledge of the Vice-Legate, who, notwithstanding their attempts, would not condemn the art. Being afterwards at supper with the Vice-Legate, the conversation turned again upon geomancy. Fludd defended the art from his own experience, and said that there must be a good intention and God besought in prayer. The mind also must be directed aright. The human mind and the human body go together to serve God, who is just as able as an earthly king to send a picture of Himself by His servants to another. They can carry the drawing, however ignorant they may otherwise be. Thus the human body can be the means by which the divine message can be sent. Some bishops and other clergy were present, and Fludd tells us that his learning was found more accurate than that of his accusers. One of his chief friends at Avignon was the Papal apothecary, Malceau. But his dearest friend there was a certain modest and ingenious youth called Reinaudius, with whom he appears to have

further prosecuted the study. But being rather suddenly called from Avignon to Marseilles by the Duke of Guise, to be mathematical tutor to his brother, a knight of Malta, he was unable to accept the invitation of Reinaudius to visit him and his brothers.

The treatise thus derived begins with a list of the names, forms, and natures of geomantic figures. The art of geomancy was wrought by throwing either pebbles or dice. According to the figures and numbers formed on the earth or table, conjectures were formed. The Arabians were, however, more recondite in their performance of the art. They "founded it on the effects of motion under the crust of the earth, the chinks thus produced, and the noise or thunderings heard."

Geomancy is really a development of the "lot"—a manner of divination or enquiry approved by Scripture itself, and practised by the Apostolic College in the most solemn circumstances. The rules of divination by this art may be erroneous, or even improper, but as to the "casting" itself, the approval of antiquity is that of Solomon—"The lot is cast into the lap; but the whole disposing thereof is of the Lord" (Prov. xvi. 33).

At page 785, we have a title of a new volume, "*Secundum, de Naturali, Artificiali, et præter naturali Microcosmi historia,*" &c. The contents, in two pages, follow, but a note is added in which the printer informs the reader that he had not then received the "copy" from the author, so could not at present proceed further.

CHAPTER XI.

The second Tome of the "Historia"—in three sections—1619—Title—Prefixed Thanksgiving to God—The Macrocosm—The Utterance of the Praise of God—The Picture of God—Microcosm, Picture of the Greater World—Three parts in each and correspondence of these—Body of man bears marks of the Triune—Numbers, their truth and vivific force—Point within the Circle—God's form purely igneous—Temple of God the Universe—Septenary numbers—Fifth and tenth numbers—Divine Harmony—Devil, Author of Discord—The Anima in the Microcosm—The "Round World"—The Centre in Man—The Organs of Reproduction—Why is Man the Image of God?—Harmony of Man's Interior—Man a Geometrical Figure—Different parts refer to Angelic Powers—East—External Harmony of Man—Zodiacal Signs—Result of the Divine Voice in Man—The Pyramid—Prophecy—Demons in Human Bodies—Vision—Sleep—Formation of Man—Passion—Paracelsian—The three parts of man governed by the Trinity in God.

THE "Tomus Secundus" of the "Historia" is divided into three tracts or sections, and bears the title, "Tomus Secundus de Supernaturali, Naturali, Præternaturali, et Contranaturali Microcosmi historia, in Tractatus tres distributa. Authore Roberto Flud alias de Fluctibus Armigero et Medicinæ Doctore Oxoniensi. Oppenheimii Impensis Johannis Theodori de Bry, typis Hieronymi Galeri, 1619." This descriptive title is placed on an emblature. The lower half of the page contains a figure of the universe, in the centre circle of which stands the naked figure of a youth, extended so as to fill up the circle. This represents the microcosm. Above this, and abutting on the title, is a glory enclosing a triangle, in the centre of which is a burning mass of white flame. Above the head of the figure are three circles, "Mens, Intellectus, Ratio." At the bottom

smaller lines are enclosed by the circle, showing in each a name, "Angeli, Archangeli, Seraphim," &c. Inner circles contain Zodiacal figures, with lines directed to different parts of the human figure.

Prefixed to the whole work is a prayer of thanksgiving for kindness and mercy addressed to God, the greatest and the best, the incomprehensible, the creator of man, whom, in the words of the most ancient writers, he calls upon man to worship. "Tu Solus, Tu Ter Maximus, O Jehova." He is God, whose ineffable name shall be blessed for ever. The macrocosm is the very utterance of the praise and glory, the visible effulgence and declaration of the praise of God. His power is shown by the effulgence of His lightnings and the magnificence of His thunder. These display the continuance of His active governance of the universe, and the harmony of all can be seen by those who thoughtfully walk up and down the earth and meditate by the sea shore, where the flowing and the return of the tides sound in metrical harmony. Heaven, earth, light, the Spirit, waters invisible, the sun, the fountains, the rivers, the rain, the hail, the snow, thunder and lightning, winds, and all other parts of the macrocosm rejoice as with one mouth and declare Thy praise, O Inaccessible Elohim. Shall not, therefore, man, the microcosm, celebrate Thy praise; man, who was imbued with life by the afflatus of Thy mouth? The address goes on in a sort of splendid peroration formed from many passages of Holy Scripture, knit together into a mosaic. The power of Jehovah is one of the deepest realisations of Fludd. "Whatsoever the Lord pleased, that did He in heaven and in earth, in the seas, and in all deep places. Therefore, O Jehovah, shall all creation adore Thee, with reverence and fear. O regalissime Jehova, vere atque unice Deus atque imperator, sceptrum Angelorum ac cœlorum gerens." This magnificent power was seen as expressed in the 114th Psalm, and as expressed in 2 Samuel vi. 2—"Whose name is called by the Lord of hosts, that dwelleth between the cherubims." Turning from the contemplation

of the magnificence of the Deity, he asks, with the Psalmist of old, "What is man that Thou art mindful of *him*, or the son of man that Thou regardest *him*?" Yet the divine strength has been made manifest in man—in Samson, in Samgar, in Joshua, and in Gideon. In olden times His spirit spake in the wisdom of those who, with Bezaleel, wrought in the Tabernacle and made the mystic garments of Aaron. Mercy, on the day when Jehovah shall be fully revealed, is then prayed for, and wisdom to declare the wonders of the divine law. Fludd concludes the "*Oratio gratulabunda*" with a prayer that his whole existence may proclaim "*Tu Solus, Tu Termaximus, O Jehova Es Deus,*" who has made heaven and earth, the world and men, may Thy name be blessed for ever. "*Creatura tua in bonitate luminis tui felicissima, Ego Hominis Filius.*"

The macrocosm—the universe—was a picture of God, or the manifestation of God; so man, the little world, is a manifestation of the greater. "As is God, so is the universe; as is the Creator, the supernal man, so is the created, the inferior man; as macrocosm, so microcosm; as eternity, so life."¹ In consequence, the microcosmos is divided into three parts—"Unus est Empyræum," the intellectual part, "*Mens, Intellectus, Ratio, residens in capute*"; *Alterum sit Æthereum*," the vital faculties, "*in medio pectore—corde*"; "*Postremum,*" natural faculty, "*ventre residens.*"²

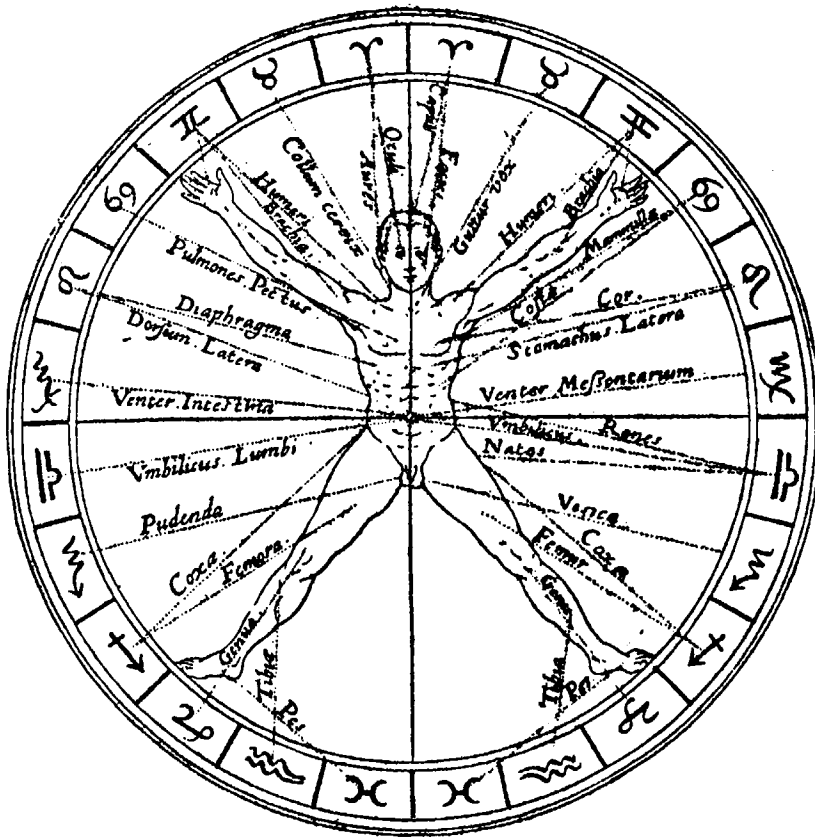
At page 113 of the "*Historia Microcosmi*" will be found a diagram of the microcosm, the circle of the world surrounded by the signs of the Zodiac—in the centre the figure of a youth disposed in the shape of a S. Andrew's Cross. Thus man bears in his own body the picture of the "Triune." Reason is the head, feeling is the breast, and the mechanical means of both feeling and reasoning, or the means of his being man, is the epigastric centre, from which the two first spring as emanations, and with which the first two form ultimately but "one." A very curious diagram

¹ Mather's Kabbalah, 155.

² Jennings, 307.

of the microcosm, "according to the astrologers, from an almanac of the fifteenth century," will be found in the undernoted rather remarkable work.¹

The first tractate in this part of the "Historia" is "De numeris divinis." In the "Tractatus Apologeticus," the writer had asked, which of us has at this day "the ability



From page 113 of volume ii. of "Utriusque Cosmi Historia."

to discover these true and vivific numbers, whereby the elements are united and bound together?" He now lays down as an axiom that, by number, weight, and measure, the concord and order of the world and its "anima miraculosa" are preserved. The Monad, the Diad, and the Triad are

¹ The Canon and Rule of all Arts, 369.

treated of in the next three chapters. Trismegistus' axiom is approved, "*Monas generat monadem et in seipsam reflexit ardorem suum*," and the hymn of Synesius :—

“ *Cano Te Unitas, Cano Te Trinitas : Unus es, Trinitas
Cum sis : Trinitas es, Unitas cum sis.*”

The first figure is the eye, which, in a threefold circle, is a suitable emblem of the “most Holy and super-substantial Essence.” The second is the sun. The third is the clouds and thunderstorms, in which, through the lightning fire, is seen an emblem of the Holy Spirit, which, in fire, descended upon the apostles. The countenance of Jehovah could not be seen, but the voice in the midst of the thunder was that of the Word of God. The point within the circle of the world, as delineated by the compass, is the unity of essence, the one God, held in the chain of love. “By the Word of God the heavens were created,” &c. This tractate contains seventeen chapters. The sixth chapter treats of binary numbers, of the second person proper, and his concernment in the making of the world. The Son, consubstantial with the Father, is the voice in His mouth, and heard on Mount Sinai in the thunder. Fludd refers in this chapter to the fiery nature of the Almighty Jehovah. This was a favourite idea of his. God is described as the “*Ens entium*,” eternal form, inviolable, purely igneous, without any intermixture of material, unmanifested before the creation of the universe, according to the maxim of Mercurius Trismegistus above quoted.

The twelfth chapter is followed by “*Demonstratio luculentissima numerorum formalium*.” The illustration is headed by the first verse of the sixth chapter of Isaiah—“I saw the Lord sitting upon a throne, high, and lifted up, and his train filled the temple.” The “temple” here really signifies the universe—the nine angelic orders, the nine celestial worlds, then the nine elementary regions, the latter

¹ Waite's Histy. Ros., 292.

being "suprem æris regio, media æris regio, infima æris regio, aquæ salsa, aqua dulcis, regio vegetabilis, regio mineralis, pura terra." The septenary numbers are next treated of, with the mysteries which they comprehend. The number seven is the result obtained, "ab unitate binario et quaternario." It is diapason—perfect harmony. It is the number of rest. Hence the seventh day was the Sabbath. Seven is the number of perfection. It is also the number of benediction and blessing. By Pythagoras it is called the virgin number. It is the number in fulfilling an oath, as Abraham, when he made a treaty with Abimelech, offered seven lambs. It is also the number of health, of protection from death, as when the prophet ordered Naaman to bathe seven times in Jordan. It is the number of sancity and praise—"Seven times a day do I praise thee." Its value and power are also illustrated from the cases of Cain, Noah, Jacob serving for Rachel. It is the critical hour in disease—"at the seventh hour the fever left her." The seven planets also. Abraham lived 175 years—a perfect and happy complete age.

The sixteenth and seventeenth chapters treat of the mysteries of the fifth and tenth numbers. In Hebrew, Jod, and Jah are always denoted by the number ten. Again, El is denoted by the letter Aleph, 1.

The next book of the tractate treats of the Divine⁷ Harmony in three chapters. The Son to be in the Father, and the Father with the Son, and the Spirit with both. The mystery of the Divine Unity and Trinity is illustrated by the diagram of the triangle in the trefoil—Iod, He, and Vau—the trefoil surrounding the triangle—diapason and diatessaron. A second diagram is given, in which the first is included. Beyond the circles of heavenly music, commencing with God and ending at the Sun, are the three words, angelic, stellary, elementary. The circle is again formed, "Diapason spiritualis," "Dis Diapason," and "Diapason corporalis." This greater circle is prolonged into a triangle, marked at each elongation, "Deus." A black

circle fills up the part marked "Hyle," while the points of the triangle extend even beyond this "extra omnes." Is it possible, Fludd enquires in his third chapter, to cause discord? Although God, in the most Holy Trinity, is the original of concord, the Devil, on the other hand, is the parent of discord. Thus is the strife between concord and discord produced between light and darkness. From this discord, introduced into the heavenly music and perfect progression of the spheres, has come the fear of death, the fall of Adam. Hence, bad is taken for good, hence the love of the world and vanity, hence the hatred of God, the Creator.

Having thus shown the perfection of the Divine Three in One, and the harmony of creation in God, Fludd proceeds more particularly to speak of the internal part of the microcosm—the "anima," whose essence is threefold, and partakes of the threefold nature of the heavenly Empyreum, Æthereum, and Elementorum—the highest, the medial, and the lowest. The God of God, in His inaccessible temple, is seated in perpetual joy; human eyes cannot behold Him, yet the pure soul can rise in flights of inexpressible gladness, and so contemplate the palace of everlasting glory. Illuminated by rays of light from the spirit of wisdom, in the purified human mind, the way of rectitude can be clearly seen, and the majesty of God discerned. The divine architect who formed the universe, made man equally perfect and complete, the image of His own greatness. The circle of existence was made complete. The circle of existence which formed the worlds, formed man. As Trismegistus has said, God made two images of Himself—the world and man. What perfection the world received, that also did man receive. Heaven and earth have their counterparts in the body and soul of man. As the universe is one, so body and soul are one. Thus man is properly called the image of God—the other world—microcosmos. As (according to Fludd's opinion) the "round world" found its centre in the earth, so man, regularly proportioned, can

be bounded by a circle, at the centre of which are the organs of reproduction. Thus is man the "mundus minor."

In chapter five, the question is put, why is man said to be the image of God? When the opaque body of man received the breath of life he received beauty, and in him was formed the spiritual image of the great archetype. The declaration of Holy Scripture and the author's favourite, Trismegistus, are compared and found to state the same truth. S. Paul and Xystus both declare that the soul of man may be called the temple of God.

The ninth chapter treats of the theological opinions about the creation of the soul. "Major Theologorum chorus concludit animum corporis infundi et infundendo creari," taking as proof the words in the second chapter of Genesis, "He breathed into him the breath of life." Origen, with other Greek fathers and the Platonists, however, held a different opinion, namely, that the souls for men were created in the beginning with the angels. Fludd concludes by a comparison of the action of the sun warming and fertilizing the earth. In like manner the mind, which is of the essence of the Deity, is not divided from its source. A diagram is given showing, in pyramidical form, the descent of the divine spirit in man. The pyramid is double, reaching from the head to the genitals, the body being divided into the three parts, "Regio intellectus, Orbis solis seu Cordis, Regio Elementaris."

The next book, four, treats of the numbers and harmony of the interior of Man. The mind of man is both unity and multitude, yet collected, like the music of the spheres, in a wonderful harmony. On account of the darkness and inconvenience of its abode, the mind of man finds it very difficult to exercise the power which, in its divine nature, belongs to it. In its activity, the mind is a very icon or picture of the Holy Trinity, having the threefold divisions already explained. The heavenly music illuminates the opaque body. The harmony of soul and body with the divine essence is rendered complete. A chart is given,

illustrating the influence of the heavenly powers and the divine music upon the soul and spirit. From seraphim, the power of God reaches to earth. Luna, Ignis, Aer, and Aqua complete the one side, while on the other the swellings of spiritual harmonies, in a ninefold wave, constitute a threefold portion in the "*anima humana*." At the bottom of the plate, as in the earth, lies a figure of man—"Corpus receptaculum omnium."

The last chapter of the section shows in what manner the influence of the greater intellect penetrates to that of man. The direct influence of the angelic world is detailed, and the influence of the different planets referred to. In the next section of the tractate, Fludd treats of the external part of the microcosm, of the origin of minerals, vegetables, and animals—in what way they differ externally—as to the effect of the sun on the animal creation. Then the question is put, "*Corpus humanum quod?*" Man's body was made of the purest earth, that created in the highest region—the very centre of the world. Some philosophers say it was made of a red earth; Plato, of a golden sort. Water was used, and fire also, to complete the divine likeness, so that man shares portions of these three elements. Therefore it is that the Psalmist says—"Thy hands not only made; but fashioned or shaped me also."

The author goes on to speak of the proportions of man, being geometrical, showing, as explained in the diagrams before given, that, as the earth was the centre of the great world, "*sic etiam mundi minoris centrum sit genitalium seu pudendorum*." As in the middle region of the macrocosmos the sun is the centre, so in the middle region of the microcosmos the heart is the centre. As the sun in the greater world is supplemented by the action of the planets, so each part of the world lesser has its planetary influence also. As the soul is united to the Deity, so the different parts of the body have reference to the angelic powers, good and bad. And the relation which man bears to God, the stars, and the angelic powers, is the reason why, in

contradistinction to the lower creatures, he lifts his head upward, "et supercœlestice contempletur." In ascertaining man's position as microcosmos, he is to face the east. Fludd quotes, as proof of this, the words of Christ, who speaks of the lightning coming out of the *east* and shining to the *west*; the method of the foundation of the Jewish cities, beginning at the east side (Num. xxxv. 5). The words of Job, xxiii. 8, 9, according to Pagninus, refer—the word translated "forward"—to the east. Comparisons are then drawn out between the different parts and sides of the body and the different points of the compass, more curious than exact.

The next section treats of the *external* harmony of the microcosm. To illustrate the relations externally to the macrocosmos, two diagrams are given, where, in circles, on the edge of the first, are the eight planets; and, in interior circles, the influence of these on the different parts of the body of a youth, extended to the second circle, are explained. The second diagram also represents a circle, on the edge of which are set the signs of the Zodiac, and the reference to the influence of the different Zodiacal signs to different parts of the body shown. The centre of the latter circle is the umbilicus. The signs are repeated on both sides. Thus Cancer influences the lungs, the breast, the ribs, the breasts, the liver, and the spleen. Leo, again, reigns over the heart, the stomach, the sides, and the diaphragm; Pisces, both feet; and so on. Aries, of course, rules the head, the eyes, ears, and teeth. Of the planets, the sun rules the right half of the brain, the heart, the right eye; the moon, the left half of the brain, the left eye; and so on. The next two diagrams are square, and the first represents man, in the form of a cross, filling the square. Fludd says this is a figure of the true Cross, and man here represents Christ. The centre of this is genitalia. Another follows, where the man is extended in the form of a S. Andrew's Cross, the centre being the umbilicus. In this, of course, the hands and feet of the

figure fill the corners of the square. Some studies in squares and circles, as applied to the head of man, are added. All go to prove the geometrical proportions of the human figure. The relation of the form of the pyramid to the body has already been referred to.

Fludd now proceeds to show the connection between the internal and the external economy of the microcosm, as shown by the action of the body and mind together. In the introduction he refers to the remarks on the description of the joys of paradise, made in the "*Tractatus de vita, morte et resurrectione*," which he here acknowledges as his. If there were any doubt on that point, this reference settles it.¹ The lion, he tells us, was the first animal created. Inward blessedness and joy is the result of the divine voice heard, the result of the indwelling of that same Spirit which Moses, being immediately commissioned by God, bestowed on the chosen men in Israel. The animal spirit in man is not immortal, but of the nature of vaporous shade, which returns to the regions of darkness. It is but "*phantasia*"; this is the lowest portion of the interior spirit. The spirit of life, the vital spirit, is the middle or central part. It is ætherial, and is connected both with the true mind and the animal spirit. It is that life which is the cause of all the functional acts of life. Adhering to the true light, it makes the life blessed; resisting error, it exhorts to the highest virtue. Or it may be otherwise, as S. Paul exclaims—"I find a law in my members leading me into the law of death." Wonderful, indeed, is it to think what a glorious harmony there can exist between the soul and the body. Then the divine light, in form pyramidical, descends as into a basin. The stars have evil influences as well as good; but, on the other hand, the heavenly powers are ready to assist in overthrowing that evil, as seen in the cases of Tobias and others.

In the tenth chapter, the cause of the power of prophecy is explained, which is an illapse of the afflatus of the Divine

¹ p. 22.

Spirit on the mind. But as the passage in Deut. xiii. 1, compared with Deut. xviii. 22, will show, there may be also an illapse of a dæmon—"per alienos Deos." This is further illustrated by the extraordinary vision given to Micaiah before the two kings. The spirit of lies is sent by God to punish sinners. A curious comparison is drawn between the ancient pythoness, the sybils, and Merlin, who is considered to have been fully authorised by the "true Spirit" to reveal the future history of England. The spirit of prophecy is of a threefold nature—"Furor, Raptus seu Ecstasis" (Num. xii; 1 Sam. xix. 24). In this way, also, does the soul become the temple of God—the very fire in which Shadrach, Meshach, and Abednego stood, became the vehicle through which their prophecy sounded forth; and such a case may teach us that prophetic actions are not human, and are connected with events beyond natural power—as S. Peter's going through the closed gates, Christ walking on the waves of the sea, Moses preserved in the midst of the fire of God. As the motion in the macrocosm is rotatory or circular, so, therefore, must it be in the microcosm, in the mind, and in the soul. Man is thus an image of "God's eternity."

The next book treats of the "anima media." The following treats of the exterior senses—sight, hearing, touching, tasting, and smelling. As authorities, Galen and Avicenna are largely quoted. The consonant opinions of philosophers, theologians, and medicinars are given. In the ninth chapter of this ninth book, Fludd again expresses the opinion that the divinity is of the nature of pure fire. He quotes Trismegistus, who calls God fire, revealing itself in darkness. Thus the Psalmist—"The darkness is no darkness with Thee; the night is as clear to Thee as the day." The darkness is dispersed, and over the abyss broods the Divine Spirit. Life is infused; the waters become feculent. The Platonist hyle is the Mosaic abyss. Then heat is the type and the producer of sound bodies and good actions. On the other hand, cold produces diseases,

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paralysis, and apoplexy ; melancholy, vapours, and humidity produce tremor of the heart and syncope. Body, spirit, and soul have their counterpart in earth, air, and fire—"Sal, mercurium et sulphur."

The next, the tenth, book of this section treats of the threefold vision of the soul in the body. The first—1st, corporal ; 2nd, spiritual ; 3rd, intellectual. The first detects colour, dimensions, and such obvious things ; the next detects spiritual similitudes and likenesses ; the third, the intellectual, has no bodily view, but observes in its own mind, God, justice, wisdom, and other good affections. Illustrations of the second are given. The "*Aries Coeli*" is seen to have the "*simalcrum arietis terrestris*." So with the milky way in the heavens. Under the same head come dreams, phantasms, and such utterances as those of Caiaphas the high priest—an utterance unintended, or rather, perhaps, against his own will. So in dreams. The wave of thought, arising in the brain, conveys its intention to the eyes. Macrobius expresses the opinion that those things which by sleep appear, have a fivefold nature—oracle, vision, sleep, sleeplessness, and phantasy. Messages from God are thus sent (Numb. xii. 6). Fludd does not omit under phantasms the mention of *Ephialta seu incubus et succubus*. Some medical men are, however, of opinion that these proceed from the fumes of the stomach. Ecstasy is such as that S. John, in the Apocalypse, underwent. That dreams convey truths and divine messages is further illustrated by the vision vouchsafed to S. Joseph and the declaration in the book of the prophet Joel.

Dæmons entering human bodies will change the likeness of men and women from innocence to guilt, from a human appearance to that of likeness to beasts. Parents, by their neglect, may cause Satan, often most near, to enter in. A mother caused her daughter, through neglect, to be ready for possession. The girl had used some money, spending it on trifles, when her mother cried out, "I wish the devil and his legions would now enter into you." She was immediately

taken possession of by the evil power, and as she confessed, or the Devil by her mouth, six legions of dæmons abode in her. It is into the ætherial part such dæmons enter. The *mens* may not actually suffer; for, in the same way, comets and flying dragons may appear, and other prodigies, yet the sun in the heavens is undisturbed, but continues constant in his usual course. So, too, the intellectual part, the highest of which is the very temple of God, to which the Devil has no power of ingress.

The last chapter of this book treats of the third, the intellectual, vision. Two diagrams are added. The first shows the influence of the world of sense, which enters in by the forehead; the world of imagination, which enters in the upper part of the head; and the "*mundus intellectualis*," which is placed at the top of the head. "*Mens, Intellectus, Ratio*," form three circles, below which the soul is placed. The other diagram represents a universe of twenty-two spiral circles, distinguished by the Hebrew letters on one ascension, and by the heavenly orders, the planets and the four elements, in another. Thus the mind ascends spirally from the world to the Divine Unity, "*a multitudine ad unitatem*."

The eleventh book of the section treats of the more secret operations of nature in the formation of man. In this, Fludd remarks, there is much that is arcane. He refers first to Jamblicus, who divides living existences into four sorts—gods, dæmons, heroes, and souls—and of these the "heroes" stand as a four-sided pyramid, the souls of men as a cube. But God, the Word, and the Spirit are everywhere. From chaos the material of production and substance was accepted and taken by God. The figure or growth of an apple is taken as emblematical of generation. Its form is full of suggestion. Creation is the origin of all species of life which were not existent before creation began. Life is continued by real generation. God is the first father, the generator the next. Here Trismegistus is quoted—"Where passion is, there is not the good; where

the good is, there is no passion ; where it is day, it is not night ; where it is night, it is not day." So what is produced cannot be good, where imperfection is found. The monad is the origin, root, and principle of all generation. The planets have an influence on the generation of man ; the circular motion brings existences together, as has been taught by astrologers. Without the sun could be no life. So it is to be believed that the other heavenly bodies have also an influence on births.

In the next chapter Fludd enters into fuller details, abstract and curious, as to man's substance. The masculine element predominating, the result is male ; the feminine predominating, the result is female. All elements are contained in the original fluid. As the sun is the great source of light and growth in the macrocosm, so the heart is the great influence in generation. The seventh month of gestation is governed by Luna, the eighth by Saturn ; the issue in the first will live, but be weak ; if in Saturn, will not live. The ninth month is governed by Jupiter, so those born will be perfect, strong, and proper. The first voice of the human being is the voice of grief. Coming from a place warm, humid, and nutritious, the human creature is cast on the earth cold and dry, and so utters the voice of lamentation and distress. The human being is the longest in walking, the cause being "*cetera animalia menstrua non habent.*" Seventy years is the age of man ; that is called "*annus climactericus,*" the age of contemplation ; the desire of the body has gone, and it is under the curve and government of Saturn. The ages of men in different countries are influenced by the planets, and the inhabitants take their characters accordingly. Luna governs Flanders and England, the climate humid and the men cold ; Mercury governs France, not so humid, and the inhabitants "*leves sunt, quasi viventes in vita puerili.*" Italy, again, is governed by Venus, and the people addicted to works of the flesh. Greece, again, is governed by Sol, and so the people thereof are learned. The whole system

elucidated by Fludd in regard to generation is Paracelsian.¹ Death and corruption are not by God's creation in man, nor can affect him ; they are the result of a mixture of another element in his constitution. " For God made not death, neither hath He pleasure in the destruction of the living ; for He created all things that they might have their being. . . . Righteousness is immortal."²

The next book of this section, the twelfth, treats of the internal and external harmony of man. The interior triangle or pyramidal form is represented in opposite ways. It reaches from the head to the thigh, and in the one form has its point in generative organs. The music of soul and body join together in perfect notes ; thus perfect movement is made. But the human harmony can also be seen according to the proportions of geometric figures, the triangle, the circle, and the cube. At page 254 a very curious diagram is given, showing the division of the head and trunk of man in three parts ; the head, governed by God the Father, the Son, the Divine speech, mind, intellect, reason, and will, sounding the diapason, "*supercælestis et spiritualis*"; the breast, governed by the planets Saturn, Jupiter, Mars, the Sun, Venus, Mercury, Luna, "*Diapason cælestis et media*"; the lower part of the body, governed by "*Ignis æris regiones tres, aqua dulc., aqua salsa, Terra*"; in the latter the generative organs, "*Diapason elementis et corporalis*," all dissolving into "*Disdiapason spiritualis et disdiapason materialis*." The "*Dies microcosmicus et nox microcosmica*" are illustrated by a diagram. Man here fills the circle of the world ; above is the name of the Deity ; His divine fire touches the head of the man outlined in this circle. A double circle, the "*via solis*," extends from the heart to the knees ; the centre, as before, is at the organs of reproduction ; the point in the centre from which the master mason works.

¹ A comparison of this section with the anthropology of Paracelsus will show this ; see Waite's *Paracelsus*, 63-67.

² *Sap.*, i. 13, 14, 15.

The whole section ends with a prayer for help from Jehovah, that God may be the writer's help, and that from His dwelling in the cloud on the hill of Zion regard him, and by His blessing preserve him from the injuries of the wicked.

CHAPTER XII.

Diagram—Prophecy—May be uttered by any one attracted by the Magnet of God—Platonic Opinion—Cacodæmons—Dagon—Baal—Each man had a good and bad Dæmon—God speaks to man in different ways—Effect of Vegetable Growths—Odd Prescriptions—Furor Divini—The Vision is Twofold—Pillar of Fire—A Light in a Mirror—Ethnicks have also this gift—Prophetic Sleep—Geomancy—Other kinds of Divination—Art of Memory—Vermiform Appliance in the Brain—Plate—Virtues and their Emblems—Letters and their Emblems—Nativities—Astrology—Dæmons—Seven Angels correspond to Seven Planets—Different Ministries of Angels—Psyche—Physiognomy—Character by Colour—from walk—from stature—shape of the head—eyes—feet—Chiromancy—The Hand—Lines and Figures—The Pyramid.

THE second section of the “*De Technica Microcosmi Historia*” contains seven parts. A separate title shows a globe of light within a square of darkness. Homo stands at the top, and the circle is divided into portions illustrating Prophecy, Geomancy, Memory, the art of Casting Nativities, Physiognomy, the art of Hand Reading, and the science of the Pyramid. In the centre of all is the figure of “the Ape of Nature.”

The first section is of Prophecy, and has a title plate representing Elijah anointing Elisha with a horn of oil, the Spirit, in the shape of a dove, issuing from above; or it may be Samuel and David; but the proximity of the river (Jordan) makes the former more probable.

Prophecy is not necessarily the possession of priests and diviners; for as we see the effect of attraction in the magnet, which can be transferred to iron, and act accordingly, so there are those who, touched and attracted by God's Spirit, act upon others. These persons foretell the

future, perform miracles, have familiarity with angelic beings. These powers cease, however, if the junction between the higher power and the agent is loosened. The Platonic opinion, that the dæmon comes in an illapse on certain persons, who then spoke and acted from his impulses, is that also of the prophet Isaiah. The ancient dæmons, or pythons, entered into men, and used the human voice in their utterances. We believe the office of the prophet to be immediately from God. Abraham was immediately communicated with by God, though also by angels, whom the old philosophic writers called dæmons. So with all the patriarchs. We have the divine method, expressly mentioned in Numbers xi. 25—"And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease."

Dionysius calls angels "Agalmata"—that is, clear mirrors of God's light. In them the divine glory is clearly seen. A list is given of those who have had this gift, as in the ancient writings, Trismegistus, Plato, Orpheus, Sibyllæ, Oracula Chaldæorum, Cassandra Trojana, Merlin, Nostrodamus Gallicus vates.

The gods, false gods of the nations, such as Moloch, Milcom, Chemosh, &c., &c., are but Cacodæmons. They have no mission for God nor angels, but from Lucifer. Therefore it is said that the people sacrificed to devils and not to God, to gods whom they knew not, "to new gods that came newly up, whom your fathers feared not." As it was seen that the Philistian Dagon could not stand upright in the presence of the Ark of God, so neither could the prophets of Baal and of the groves stand before the power of Elijah. The spirit of lying prophecy cannot stand in the presence of God, but by the light and power of Jehovah is silenced. The prophets, or vates, being filled with God's Spirit, even the lower animals also were made use of in this way, and made known the will of God to men. So

the evil spirits enter into men also, and, by the power of the devil, try to foretell events. A great number of instances in ancient history are given. From the time of Adam, men have lived in familiar society with angelic beings—Adam, with Raziel; Shem, with Jophiel; Abraham, with Zadkiel; Isaac and Jacob, with Piel; Joseph, Joshua, and Daniel, with Gabriel; Moses, with Melatton; Elias, with Maltiel; Tobias, with Raphael; David, with Cerniel, &c. Thus it is that Jacob speaks to Joseph—"The angel who delivered me from all evil, bless the lad." Fludd seems to believe that, even before Christian times, each man had a good and bad spirit continually associating with him. In this, Jamblicus and Proclus agree with the writer of the Acts, who speaks of S. Peter's angel. In our Lord's time, legions of dæmons abode in men. The changing of Moses' rod into a serpent, Aaron's rod budding and blossoming, are given as proof of special missions; and that proof, too, was not wanting among other ancient nations. In what way or mode, then, does God speak to men? In different ways, in diverse manners, both by persons and by things. Though spoken by man's voice, the divine message is real. By the threefold word of God, by angels and archangels, by Urim and Thummim, by patriarchs, kings, prophets, apostles, and other faithful men. The message given in vision, in sleep by dreams, or by evident ocular proof and message—the things spoken by God—are not matters of levity. Prophets have been in soul lifted up above their brethren, and entered the higher heavens. Such was Moses, to whom God appears in the likeness of fire, when He gave him the form of the Tabernacle worship. Sin and evil must first be removed before such a measure of the light divine can dwell in the soul. The prophet must beware of intercourse with flagrant sinners. Twelve laws are given to distinguish true from false prophets.

According to the ancient writers, there were different kinds of prophets—those who had the gift immediately from God, in whom the Divine Icon was at once apparent;

those mediati, who received the gift in watchings or vigils, or in sleep. The gift was either from interior revelation or brought about by exterior means. *Ab extra*, by hearing or by vision, the latter manifest and external, or occult and internal; the external, either from the living or by and through the departed. Magic art, by which higher powers are attracted to earth, also comes under this head. Different vegetable growths have a power of this sort, if properly used. These are root, fruit, tree, or herb. Even metals and stones have also power. So they said that, from among vegetables, the verbenæ and the angelica confer power of prophecy, also the stones known as selenites and hyæniæ. Albertus Magnus and other magi are of this opinion. Some say, also, that the heart of a mole, still palpitating, if so eaten will enable the eater to foretell future events. These two kinds are under Luna and Mercury. The third sort is "in sphæra Veneris," powders, fumigations, odours, and ointments. Under the fourth, "in sphæra Solis," are words, voices, and symphoniæ songs. These have power to expel darkness from the mind, as in the case of Saul, who was relieved by the music of David. The fifth grade is under the influence of Mars, in which are vehement imaginations and strong affections of the mind. And so on till, in the ninth place, the influence Primo Mobili.

There is also a "furor Divini," which, the ancients say, proceeds from Apollo, whom we know or call the soul of the world. In the case of Esdras (ii. 14, 38), he is given a cup to drink, the contents like water, but of the colour of fire. "And I took it and drank, and when I had drank of it, my heart uttered understanding, and wisdom grew up in my breast and on my spirit, and strengthened my memory." Similarly we find the case of Ezekiel (iii. 1), "Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel." Thus were these prophets filled with the spirit of wisdom, so that they could properly teach the commandments of God. To go beyond the sacred

books, an honest historian tells of a certain rustic, who, feeding his flock, found a vase filled with a most splendid golden liquor, and, thinking it to be heavenly dew, washed his face and drank of it. Soon he was endowed with such a goodness of soul and excellent wisdom, and his body being renewed and become full of beauty, so that, from being a ploughman, he became the messenger to the King of Sicily. The chapter closes with some curious speculations as to the reason of Cupid being represented as blind.

Vision is twofold—with the outward eye, and with the inward sight. The vision of Jehovah to Israel was in a pillar of fire; Jacob cries, "I have seen God face to face"; the angelic appearance to Manoah and Hagar; the tremor or vision of Eliphas, in the book of Job. The internal vision, in ecstasy or without it—a bright splendour seen, as in a mirror, in the mind. S. Paul, in his rapture; S. John, in his apocalyptic visions; Ezekiel and S. Stephen's visions were of the same kind. Visions have also been given to "Ethnicks"—Curtius Rufus, Alexander the Great, Apollonius of Tyana, Brutus. Many others are given. The truth of such visions is believed by Hermes, Socrates, Xenocrates, Plato, Plotinus, Heraclitus, Pythagoras, Zoroaster. Olaus Magnus writes that, when in Finland, he found certain magi, who, after magic rites, were able to perform many similar wonders.

The next section treats of the Prophetic Sleep. Sleep, in general, is fourfold—natural, supernatural, diabolic and vain, and inane. Jehovah, the fountain and origin of truth, reveals it in sleep by dreams. Nebuchadnezzar, the butler and baker of Pharaoh, Abraham, cast into a deep sleep. God's message to Abimelech and Solomon. God, by means of angels, transfers to man another and special sense, and by it declares His will. Five different kinds of dream sleep are noted. The devil has power to cast into a deep sleep, and, by fraudulent methods, to excite it. But sanguineous sleep, bilious, phlegmatic, and melancholic

sleeps, are also existent. In these, indeed, many horrors appear, but they are "res mere inanes."

The next section of the tractate treats of Geomantia, Geomancy. Fludd's belief in this part of science has been already treated of in Chapter X., to which the reader is referred. It is treated of here in six chapters. Another chapter is added, relating to many other kinds of divination—hydromantia, divination by water; æromantia, by air—armies have often been seen in clouds and in the air; pyromantia, divination by fire; axinomantia, by hatchet or mallet; chiromantia, by the lines and marks on the hand; necromantia, by the dead—as in the case of Saul with Samuel; onomantia, by letters; arithmomantia, divination by numbers; umbilicomantia, per umbilicum; and a number of others.

The next section of Fludd's treatise is the art of Memory. A head is given, in the centre of the brow of which is an eye, "*Oculus imaginationis*." Another picture represents the tower of Babel, Toby with the fish, the angel behind, a monumental pillar, a ship on sea, and what appears to be Jehovah coming to judgment. He sits on a rainbow, with His feet on the earth.

Fludd tells us that the treatise was composed by him while in France, and tutor there to the Guisian Princes. Memory is natural, and extended by art. A vermiform appliance exists in the brain, by which memory is exercised. Memory is aided by appliances—the spheroid and the quadrate, the ring and virgula of Solomon. Charts are given first of the sphere, surrounded by the signs of the Zodiac displayed in their artificial forms. Then the quadrate is illustrated by the history and pictures of the ancient theatre. Here all syllables, sentences, and particular speeches are rehearsed, comedy and tragedy displayed. It is to be a picture of the world—half white, day; half black, night. Five entrances, equidistant, are to be in it. These are "*ordines alphabeticé*"—1, of men; 2, of women; 3, of brute beasts; 4, of birds; 5, of fishes. A list is given

of the gods—"Apollo cum radiis solaribus," Bacchus cum uvis, &c.; goddesses and heavenly women—Andromache, Bellona, Ceres, &c.; of brute beasts—Aries, Bos, Caprinus, &c.; of birds—Aquila, Bubo, Corvus, &c. Different qualities, graces, &c., are also represented with different emblems to assist Memory—Humility, on bended knees; Infamy, with spots; Fortitude, with a column; Nemesis, with bloody hands; Purity, with white vestments; Religion, holding a cross; Fear, running and looking back, &c., &c. Alphabetical helps may be by proper names—Abraham, Bernard, &c.; or by historical characters—Achilles, Brutus, &c.; or by familiar female names—Agrippina, Barbara, &c.; or by historic female names—Ariadne, Bersabe, &c.; or of beasts—Asinus, Bos, &c.; or by birds—Aquila, &c. Two alphabetic forms of letters are given, curious and ingenious, one forming the letters of the alphabet from "*rerum inanimatarum*," the other the same, but also "*pro hac arte*"—A, the triangle or compass; B, the scales, or spectacles sideways displayed; C, the rainbow, or the trumpet; D, the bow; E, a ram's head, or three-pronged fork sideways displayed; F, a sword; G, the reaper's hook; H, a cleaver or hatchet; I, arrow or bone; K, not mentioned; L, level; M, a tripod in perspective, or a gridiron; N, a toad, or two-pronged fork; O, a crown, or a ring; P, a jug, or an axe; Q, a tennis racket, or a fruit with a stalk; R, a jug with handle; S, a trumpet; T, a hammer or pick; U, a harp; X, a S. Andrew's Cross. So, again, with the arithmetical characters—1, a stalk of wheat, or a rod; 2, scales, or teeth; 3, a triangle, or tripod-stool; 4, a book, or altar; 5, a trumpet; 6, a coiled snake, or a snail; 7, a square; 8, a pair of spectacles, a curly tail, or a lamprey, "*et sic in ceteris*." Notes are also given of the proper colours of the Zodiacal signs and of the parts of speech. These items are contained in ten chapters.

The next part of the section treats "*de Genethliologia*," *i.e.*, *Nativities*. It is comprehended in eight chapters.

The frontispiece shows the interior of a porch, in which a sage and pupil are in earnest conversation. The sage is drawing up a nativity. The sun, with full radiance, is seen, also the moon and the stars. The first chapter treats of Astrology and its different parts, four in number, the third of which is Genethliologia. It is that part of astrology which teaches what the minds, what the bodies, what the fortunes will be of different persons from the position of the heavenly bodies at their births, and what signs these give in regard to the future of those persons. Two tables are given, and the usual rules for setting up schemes; the different signs influencing the height or shortness of the body, the tendency to disease. The second, Mars and the influence "*De fortuna seu substantione nati*," riches or poverty, brothers or relatives, beauty or honour, the effect of the eclipse. The position of the eclipse will influence the part of the body subject to the planetary disposition of that part, but in all to a diminution of success or happiness.

"Natum quem genuit Sol, prudens, hicq. loquax sit,
Tristis sit, pulcher, verax, et religiosus."

On the other hand—

"Estq. loquax, mendax, latro, Mars, fur, spoliator,
Fallax, instabilis, grossus, rubeique coloris," &c.

The next part of the tractate refers, "*De proprii cujusque nati Dæmonis inquisitione*." Porphyry thinks that Dæmons or Genii are really from God, and descend on men from the stars. The opinion is opposed by Jamblicus, who believes that they proceed from the elementary powers. At anyrate, both believe that they obtain the powers they have from above. They are good and bad—the good, as that spirit sent before the face of the Baptist; again, the words of Christ—"Have I not chosen you twelve, and one of you *is a devil*." The purpose of the good dæmon is to make the life holy, to stir up the light of wisdom in the mind; so the evil dæmon seeks to induce theft, murder,

filthiness, &c. According to Jamblicus, the good dæmon perfectly clears the mind, makes the body healthy, makes the mind virtuous, infuses the divine light into the soul. According to the Hebrew fathers and more recent magi, and chiefly Trithemius, "a man of the greatest wisdom," Michael, the archangel, has that power shown by the sun. As the sun drives away darkness and promotes the growth of needful things, so Michael has overcome the devil and propelled him from heaven, destroyed his power, and overcame him. The seven angels are those of the greatest power, and correspond to the seven planets—Orifiel Zabkiel, to Saturn; Zachariel or Zadkiel, to Jupiter; Samael or Camael, to Mars; Aniel, to Venus; Raphael, to Mercury; Gabriel, to the moon; and Michael, to the sun. Other spirits, called by the magi "Olympici," carry out orders which they receive from God. One of these olympic spirits is attached to each planet, and they have special signs, which are given by Fludd in illustrations to the fourth chapter. They are—Aralron, Saturn; Bethor, Jupiter; Phuleg, Mars; Hagith, Venus; Ophiel, Mercury, &c. Twenty-eight dæmons "*mansionibus Lunæ prædominantur.*" Their names are given, beginning with Geniel and ending with Amnixiel. Other twelve signs are attached to the elementary spirits, who direct the winds; each hour is under the charge of an angel, and each land has its tutelary angel, according to the Zodiacal sign which refers to that country. Thus Aries has, as subjects, Germany, Britain, France, Syria, Palestine, Poland, Burgundia, Sweden. After some further revelations, the author adds an Apologetic Epilogue, in which he states that he thought it requisite to give the opinions of the ancient magi in regard to these matters, not necessarily his own belief. The different natures of heavenly beings have their origin and essence from the divine. The mind of these is subsubstantial, eternal, immutable, impassible, and majestic. Seraphim, of the nature of fire, full of love; Cherubim, of science, knowledge in its fulness; Thrones, of equity and justice; Dominions have the victory in spiritual

conflict, and have dominion over the stars; Princes, modesty Powers, dominion and power over evil spirits; Virtues, miraculous and divine illumination. The different nature and occupation of the angels and heavenly powers mentioned in the preceding section are stated and illustrated, as Gabriel, the strength of God; Uriel, the light or fire of God; Michael is the governor and preses, "*corporis solaris*."

The archangel is the leader and prince of the rest of the angels—*Malach* in Hebrew, *Nuntius* in Latin. They teach the inferior angels concerning the divine mysteries. The archangels assist in earthly affairs, as in the case of Jacob (*Gen. xxiv. 7*); *Ps. xci. 11*, "He shall give his angels charge over thee, to keep thee in all thy ways." They also expel *Cacodæmons*, who have had power over men, as we read of *Raphael* in the book of *Tobit*. Angels, archangels, *dæmons*, spirits, and heroes are higher than the olympic or elementary spirits. The latter are the messengers of the former. They inhabit the lower regions, and do not ascend further. *Asmodeus* was sent by *Raphael* to the desert of Egypt. The archangels are in number seven—the primary and virgin number. These are they "that excel in strength, that do his commandments, hearkening unto the voice of his word" (*Ps. ciii. 20*). The fact is more conclusively attested by *Raphael*, who (*Tobit xii. 15*), declared, "I am *Raphael*, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One." The seven angels have dominion in the seven planets and over their *dæmons*. Their names are *Oriphiel*, *Zachariel*, *Samael*, *Michael*, *Anael*, *Raphael*, and *Gabriel*. The opinion of *Trithemius* as to the various order of their governance of the planets has already been detailed. The Romans held a similar opinion. Some persons, indeed, deny that men have proper angels. But this can be (and has been already) proved from Holy Scripture. *Apuleius*, in the story of *Cupid and Psyche*, feigns *Psyche* to be borne by *Zephyr* from the higher cliff

into a very sweet and pleasant valley. So in Ps. civ. 3, 4, we read that Jehovah "walketh upon the wings of the wind; who maketh his angels spirits, and his ministers a flaming fire," for this purpose, that He may "give his angels charge over thee, to keep thee in all thy ways." Angels, therefore, come from the highest region through the Empyrean, where they instruct and employ the lesser spirits. This is proved from Zech. ii. 3, 4, "And, behold, the angel that talked with me went forth, and another angel went forth to meet him, and said unto him, Run, speak to this young man."

It is only by divine power that the spirits can come to men—"The breath of the Almighty hath given me life" (Job xxxiii. 4). It is by these spirits that understanding is given—"Wisdom passeth and goeth through all things, by reason of her pureness." The corruptible body presses down the soul, and if it were not for angelic and heavenly aid infused into the soul and acting in the body, the earthly tabernacle would be dissolved. God's Spirit is sent from the Highest, that men may know something of the counsel of Jehovah. The divine spark in the mind is rekindled by the Spirit sent from on high. Thus Elisha, from a rustic life, became a prophet. The angels, which the royal prophet calls sons of God, rejoice and enjoy human society. Those, then, who know the true astrology, understand the way in which these dæmons help and instruct men in divine science and knowledge.

The next part of the section treats of Physiognomy. The title-page bears a picture, in an oval, of a young man and maiden looking at each other. The first chapter is "De Universali Colore." To read character by colour is, one would suppose, a rather doubtful way of decision, but full particulars are laid down by Fludd. Those, for instance, of a white colour are slothful, phlegmatic, intemperate, effeminate, incontinent, and debilitated; yellow argues a man to be avaricious and envious; a red colour argues a complete nativity; red and clear indicates modesty and

truthfulness; greenish, unless the forerunner of death, argues timidity; "intense black," melancholy.

Character is next read from the walk; next from stature. We are told to beware of deformed persons, who make bitter enemies. Small men are proud; medium sized are best, more equal in temperament, ingenious, prudent, and expeditious in business.

The next relates to the shape of the head. An oblong head signifies impetuosity, levity, anger, want of secretiveness, but acute in speech. The "*caput quadratum*" seems the best; still, the square-headed is given to lies in speech. The "*caput triangulum*" is very bad, avaricious, arrogant, lying. The hair comes next. Subtile persons have a small amount of hair. A quantity of hair on the breast and "venter" argues a horrible and singular nature, illiterate, luxurious, and of little sense. Yellow hair argues good manners. Black, thick, and straight hair is a good sign, good powers, good manners, faithful in friendship, but lascivious. If, however, the black hair be thin, stupidity, pride, greediness are indicated. The ears come next. Large ears signify good memory, long life, but many and sad changes; small ears denote humility and benignity. The face and forehead come next, and then the nose. A long nose denotes subtlety, a nature choleric, and some levity. If *naturally* red, the person will have many friends. A small nose indicates fraud and rapacity; gross noses show pride; curved, magnanimity, but luxuriousness; open noses, strength and liberty; twisted round, stupidity. The eyes come soon afterwards. Light eyes, inconstancy, lying, avarice; if the eye is dark, temper from small and foolish causes; red eyes, strength and animosity; blue eyes, good, amiable, and liberal, but, if large, pleasantness; eyes very open, vanity; immovable and dry, anger and furiousness. The character from mouth, lips, teeth, and tongue follow; then from the voice and laughter. Those who laugh little are to be despised. A feeble laugh indicates innocence. Breasts, arms, and thighs come next.

Hands, knees, and feet follow. Beautiful and strong feet, however, indicate fecundity, but also fornicators. Oblong feet are a sign of many thoughts; swiftly moving feet, however, indicate levity. Four curious tables follow—"De hominis cholericis indiciis"; "De complexionis sanguinea"; "De complexionis phlegmatica"; "De complexionis melancholica."

The next part of the section treats of Chiromancy—hand character. It consists of thirty-eight pages, largely illustrated with diagrams of hands, and particularly of marks on hands. Of these latter there is a very large collection. Chiromancy is explained to be a natural science, by which one learned in it, by inspection of the hands, will be able to divine concerning present, past, and future. The five fingers are distinguished by name—Pollex, Index, Medicus, Annularis, Auricularis. Other terms used are—Palma, the interior of the hand; Pugnus, the fist closed; Montes digitorum, and various lines. These are illustrated by diagram, and may be seen in any modern book on Chiromancy. The lines and interlineations are, of course, of the greatest importance. Of them the quality, quantity, action, passion, and position are to be noted. Seven rules are given. The right hand in men, the left in women, are to be inspected. If the lines are plainer in a man's left hand than in his right, it is a proof of effeminacy. The succeeding chapters give in detail illustrations of the different lines and their readings. The line of life or of the heart is that surrounding the mount of Venus, below the thumb. The next line is the hepatic, across the hand; the next the cephalic, and so on. Each line is illustrated by markings. Explanations are also given of the girdle of Venus, of the Via Lactia, of the triangle, of the quadrangle, of markings on the different mountains or protuberances at the bases. The finger-marks on the fingers are also explained. Thus, if a star appears on the index finger of a woman, it indicates impudence and lasciviousness; a star on the middle finger denotes a violent death.

The next book treats of different particular secrets observable on hands. While the cross and the square are happy signs, the semi-circle, the craticula, and little hairs inside the hand are bad signs.

A special chapter treats of the characteristics of the feminine hand. Thus, lines between the third and fourth fingers denote that the woman will have sons rather than daughters. If these lines, again, are at the base of the third finger, it signifies that the woman is free from all errors. Special marks on the male hands are also illustrated by diagram. This portion of Fludd's work is written with great exactness and very plainly. Any one can read his own fortune with small trouble.

The next part of the treatise relates to metaphysical speculations as to the Pyramidical figure. It is illustrated with numerous diagrams, and is chiefly intended to show the way in which rays of light issue from the sun. These are shown by the diagrams to be of a pyramidical form. This form is most sacred from the earliest ages, and is that in which the Deity emanates in light. It spreads out from a point which issues in nature from the sun in rays, and from the Deity in rays of divine light.

This portion concludes the first tractate of Fludd's second volume. A table of errata is prefixed to an index in ten pages.

CHAPTER XIII.

1621—Title of second tractate of second volume—Theosophical and Cabalistic studies of Fludd—Rainoldes—Cabala—its supposed History—Key to real meaning of Bible among Jews—City of Ezekiel—Zodiacal Signs in Canterbury Cathedral—Human body shaped in temples—Symbols in Hebrew letters—The Secret of the King—The word “Principium”—Letters of the Sacred Name—Iod—the Upright includes all—The Ineffable Name—Sephiroths—Elements—Darkness, Water, Light—The Serpent Form—Circling itself—The wheel—Boehme—Water, the mother—Light—Shin—Numbers in the Sacred Name—Twenty-seven—The World an animal—Zoon—Kepler agrees with this—The Sephiroths in Man—Conclusion.

THE second tractate of the second volume is entitled, “De præternaturali utriusque mundi Historia in Sectiones tres divisa.” The author’s name follows. The printer’s device is that of religion supported by the Cross, standing on a skeleton. The volume bears to be printed at Frankfort, “typis Erasmi Kempfferi, sumptibus Joan. Theodori de Bry, anno MDCXXI.” The treatise extends to 199 pages, besides some preliminary matter. It ends with the third part of the second portion of section i.

The first section is entitled, “De Theosophico, Cabalistico et Physiologico utriusque mundi discursu, in Portiones tres diviso.” The bottom of the title has an emblematic picture of King David kneeling on the top of a mountain, uttering the words in the 68th Psalm, “In alarum tuarum umbra Canam.” The all-seeing eye in a radiance and a cloudy figure surround it. In a semi-circle above are the letters of the Sacred Name, which are placed in a glory beneath the eye.

Theosophical and Cabalistic subjects were, next to the

defence of the brethren of the Rosy Cross, the studies Fludd preferred. None of his works fail to exhibit this bent. Where his Rabbinical learning was obtained we do not know. Mention has been made of Rainoldes, President of Corpus Christi College, Oxford, "a man full of all faculties, of all studies, and of all learning." Eminent for sanctity of life as well as knowledge, Rainoldes has left in his "*Censura Librorum Apocryphorum Veteris Testamenti*," before mentioned, and also issued at Oppenheim (1611), "a great structure of curious learning—biblical, historical, chronological, rabbinical, patristic, and scholastic."¹ These lectures ran on for seven years from 1585, while Fludd was an undergraduate at S. John's.

The science of the Cabala is said by the old Jewish traditions to have been communicated by angels to Adam after the fall. "And since it was a postulate of the philosophers that the tradition, or passage of the spirit or soul of God from heaven to earth, was effected through the Zodiac and seven planets, so they allege that the Cabala was transmitted through the mouths of the Patriarchs and the Messiah, Christos, who personified the planetary sphere."² Doubtless the Cabala is the result of the thought, study, and labour of very many generations of learned men, when learning meant real labour, and solitary thought was saturated by divine belief. God delivered the written law to Moses, which he declared to the people, but he was also the repository of a secret science, which, it is alleged, he delivered orally to those whom he considered worthy.

The system of Theosophy, of which the Cabala is the treasure-house, and also the exponent, appears to have in Fludd its first English adept.³ The Jews considered its science the key to the real meaning of the Bible. The secrets of the Cabala are contained in the letters of the Hebrew alphabet, twenty-two in number, in the transposition of these, and in their numerical value. A great service

¹ Dowden, Paddock Lec., 75. ² Canon of all Arts, 39-41.

³ Mather's Kabbalah, p. 5.

has been rendered to the ordinary reader by the publication of the "Kabbalah Unveiled" in the three books of the Zohar, translated and annotated by Mr Macgregor Mather. His preface is full of interest and learning. The Zohar—splendour—is the great storehouse of the Cabala. Even in the shapes of the Hebrew letters certain secret meanings lie hid, some being the result of part combinations with others. That a secret science of this kind, the result of which is found in the Cabala as we now have it, existed among the learned Jews is incontestible, and that it was perpetuated in another form in the more learned of the early Christian communities is no less certain. The mysteries of the heavenly city of Ezekiel have their counterpart in the New Jerusalem, the heavenly city of S. John. When S. Paul declared, "We speak the wisdom of God in a mystery," he in a measure pointed forward to the apocalyptic vision of S. John. Even in the more secular art of the builders in our great cathedrals, "the microcosm seems to have been used as a pattern." The signs of the Zodiac may be still seen on the floor of the sanctuary of Canterbury Cathedral. The proportions of the human body, whether extended in the form of an ordinary cross, or in the form of the cross associated with the name of S. Andrew, were the type and rule of ancient temple building. In the Cabalistic designs the vesica and the double cube were the rule of all structures and mystic designs. The very fact of the authorship of the four gospels being attributed to persons whose symbols typify the four corners of the Zodiac, shows at what a very early date, if not from the very beginning, this manner of teaching had been adopted by the church. The sacrifice on the Cross was the great act of all time, so that Figure has been the most sacred.

At the very commencement of his treatise, Fludd asks the "candid Reader" to see in the Hebrew characters of the Divine name, the living and fiery symbols of the sacred Trinity. These are emblazoned, as on letters of fire, on that shield, and will be the very means by which they who

are evil shall be precipitated into the Stygian Lake. But the ineffable word of God, in whom is truth and perfection, will for ever remain in its absolute glory.

To you therefore, exclaims our author, brethren of the true doctrine and secret philosophy, sheltered under the Divine wings—far removed from the derision, obstinacy, and desperate wickedness, who share with me the sanctuary of Truth, who desire to penetrate into the mysteries of Arcane Theosophy—to you, and to you alone, I direct my voice. The Gentiles have but sought to imitate the true doctrine, and the prophet Baruch speaks truly when he says of them, the Agarens and those of Theman, these have not known the way of wisdom, nor remembered her paths. Their opinions are only begotten of the darkness of the lower nature, and they have not realised that the One, most holy, sole and true knowledge of Jehovah, has been declared by His word and wisdom to men of just life and true piety. Thus can the divinely illuminated cry out, “I understand more than the ancients, for I keep Thy precepts.” This is that wisdom of which Daniel spoke to King Nebuchadnezzar—“the secret which the king hath demanded, cannot the wise men, the astrologers, the magicians, the soothsayers show unto the king, but there is a God in heaven that revealeth secrets, and maketh known to the king what shall be in the latter days.” Then also did the magi and wise men of Egypt acknowledge that Jehovah was superior to all their arts. Alas! many still follow the example of the king of old, who, forgetting that there was a God in Israel, sought to Baalzebub, the God of Ekron.

In a postscriptum, Fludd, lest the reader should, being ignorant of the Hebrew language, be deterred from the study of what follows, points out that only the knowledge of the Hebrew letters or characters is required. These letters are full of divine meaning.

Before proceeding further with some account of the work, it is to be noted that its form is much less attractive than that of the earlier parts of the “Historia.” The type

is small, and the whole style poorer than what precedes it. There are very few illustrations, and those given are poorly done.

The first part of the first section is entitled, "*De characteribus supernaturalibus et mysticis, seu Elementis primariis, Archetypicis, atque supersubstantialibus, in Libros tres distributa.*" It commences with a prelude on the word "*principium.*" This word, used in the very beginning of holy scripture, is derived from a primitive root, signifying head, victory, summit, &c. This word, also properly explained through Cabalistic science, comprehends all creation. "He discovereth deep things out of darkness, and bringeth out to light the shadow of death." The letters which form the ineffable mystery of the Tetragrammaton are light, spirit, and fire. The value of the Hebrew letters as numerals is next explained.

The great extent of Fludd's Cabalistic learning and wonderful ingenuity are seen at great length in this part of the work. The letters of the Sacred Name are used to distinguish the different parts of man's body.

On a diagram, at the eighth page of the introduction, these are pictured as on the head, the breast, and the centre of the male figure. Man thus becomes a god—head, intellect, heart—life, the centre—natural faculty. At the same time we are to remember the saying of S. Paul—"The letter killeth; it is the Spirit that giveth life." Still, the words of Zophar have a true meaning—"That He would show the secrets of wisdom, that they are double to that which is." All creation is mothered or manifested in these letters—Aleph, darkness, grossness of earth; Shin, fire or light; Mem, water. Others represent the seven planets, the twelve signs of the Zodiac. True it is that men now, as in the days of Job, see not the bright light in the clouds.

In the Iod [the upright], the whole Tetragrammaton is included. Yet the four letters—1, 2, 3, 4=10—proceed from the first, and return to it. It is the centre. Unus,

unicus, unicum, *i.e.*, principium, medium et finis. "He," the Hebrew letter, is the symbol of spirit or divine breathing. "Vau," again, is the spiritual "vinculum." It joins all in one. Thus the macrocosmos and the microcosmos have their likeness and complement—the one of the other, and in the other. "Iod" is the fountain of living waters. A curious diagram is given (at page 11) of a balance. From Iod in glory issues the divine hand, holding the balance, the upright beam of which is "Vau." In the one scale is "Cælum Empyreum, leve ignis"; in the other, "Cælum Elementare grave terra." "Dost thou know the balancings of the clouds, the wondrous works of Him who is perfect in knowledge?"

The ineffable name, Tetragrammaton, taking rise from Iod as from a root, spreads in incomparable grandeur, and remains in eternal position in the heavens, spreading to the very centre of the spheres. The very power of Iod is Messiah. It was that same power which spake with Adam in Paradise before the fall, but which, in the vision of Elias, overturned, tore up the mountains by the power of his lightnings and earthquake. The fulness of the power of the name of God can thus be seen—its distinction again in the still small voice. The last letter indicates the elementary region.

In the third chapter the ten sephiroths or splendours are named and explained. These form the garment of light with which Jehovah has covered Himself. They are the crown, wisdom, understanding, strength or severity, mercy or magnificence, beauty, victory or eternity, and glory, the foundation, the kingdom. The infinite, incomprehensible essence of God cannot be immediately communicated to the creature. God acts by His perfections, and the soul shows them by reason and virtue. These splendours were also the means or instruments which the great and supreme Architect of the world made use of—still they are always united to God, as the flame is to the substance that burns. The rays of the sun are not divided from it, so these

splendours are not separated from God. They are all in the letters of the Tetragrammaton. The first three are doubtless the greatest and most powerful. The Messiah exists in Jehovah, as the light of the sun in the sun. The lower world—the empyreum—is made holy. Such holy places were Bethel, where Paradise seemed again to appear, “for God was in that place,” where the ladder was set up from earth to heaven. As again, Horeb, where Moses saw the flame in the bush, and was told to put off his shoes, the very ground being holy. God is present in all, and His unity is declared by all. On page 74 is a fivefold picture representing Iod crowned. “His excellency is over Israel, and His strength in the clouds. Thy throne is established from old, Thou art from everlasting.” He (next to Iod) is in a splendour. God is clothed with light as with a garment. Jehovah reigneth; He is clothed with majesty and strength. Vau—Jehovah—placed His tabernacle in the sun. The lower He—the lower heaven—“who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the wind”; the earth surrounded by the seas; “the spirit of the Lord filleth the world.” “Your body is the temple of the Holy Ghost, which is in you, which ye have of God,” that “temple of God which is holy.”

The next part of the treatise is “*De elementis secundis et physicis.*” Darkness, water, light—“and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters, and God said, let there be light, and there was light.” First there was darkness, then waters, the spirit rising from the bright aleph. The significance of the other Hebrew letters is given. The last, the final, is the mark of Cain, the end and consummation.

The next book treats “*De primariis naturæ Elementis.*” First, the reign of total darkness. “Darkness was upon the face of the earth,” the abyss of nature. Secondly, the reign of partial darkness. “He discovereth deep things out of darkness, and bringeth out to light the shadow of

death." Thus speaks Trismegistus—"For there were in the chaos an infinite darkness in the abyss or bottomless depth, and waters, [but also] a subtle spirit intelligible in power, and there went out the holy light, and the elements were coagulated from the sand out of the moist substance." The first light of the spirit showed the abyss and revealed the waters. "I alone compassed the circuit of heaven and walked in the bottom of the deep." The sphere was all lined with air, carried about in a circular motion by the spirit of God. Fludd undoubtedly knew the ancient opinion that matter, first gathered into shape, was imaged by the serpent, which at last circled itself, and so became an emblem of eternity. Boehme also saw this. The circular motion, the wheel of nature, the wheel of life, the wheel of anguish. S. James (iii. 6), speaking of the course or wheel of nature exemplified by the fiery tongue, has the same idea. "Among the ancient heathen sages, Heraclitus was aware of this wheel in the universe when he spoke of an unwearied coursing fire, by the quenching of which the universe was produced."¹ The same idea, the wheel of life, is seen by Ezekiel. "The prophet first saw or heard a whirlwind out of the north (which may suggest to us the almighty will of God as the impelling power), and he beheld a thick cloud, and a fire enfolding itself, circling, and whirling about itself."²

The third region of darkness is chaos. But this region "*non sunt ita manes et vacuæ ut precedentis.*" It has Shin in the centre—the light—the rays of Jehovah burst upon it. The power of God is not seen in hyle. The abyss is now at hand; it is a mass—rude, confused, ill-sorted. Yet this unformed mass contains the material of heaven and earth. The third day has arrived; the voice of God calls the waters together; dry land appears; seeds, herbs, fruit trees are given; the light of God is in the midst. S. Peter refers to this (2 Ep. iii. 5)—"By the word of God the heavens were of old, and the earth standing out of the

¹ Martensen's Boehme, 79.² Martensen's Boehme, 79.

water, and in the water." The Tiber illustrates this. Do we not see it turbid, muddy, and slimy—a water, dense, opaque, but in twenty-four hours again clear and diaphanous? So was it with the primordial mass of waters. The deposit became land. Thus water is the mother, holding in solution all fruits, vegetables, animals, and minerals, sulphur, sal, and mercury. "For he hath founded it upon the seas, and established it upon the floods."

The earth is the true seat of darkness, and when not operated on by the warmth of the sun, the tabernacle of God is frigid. We see this at the far north, at the ultimate Pole. Olaus Magnus tells us that at the extreme north of Sweden a huge mass of land is in perpetual obscurity, continually frozen, with abundance of ice and snow. There is the treasury of God from whence the snow comes. "Hast thou entered into the treasures of the snow, or hast thou seen the treasures of the hail?" Thus the extreme polar regions are the founts of frigidity, where the snow and hail are condensed. "Cold comes out of the north; by the breath of God frost is given." The cabalistic symbol or sign of the waters is the letter Mem.

The next book treats of the primary elements of nature. Water, the mother of clouds, and of all elements, the supreme mother. Yet the saying of Trismegistus is true—"The father is the sun, and the mother truly is the moon." A question is raised—Was water created fresh or salt? It was at first sweet, but after its separation and conjunction with the earth, it took the nature of saltness. "An aqua sensum in se habeat nec ne?" This is answered in the affirmative, for the Psalm (148) calls, "Praise the Lord, ye waters that be above the heavens," and "heaven and earth, the sea, and all that is in them, praise the Lord." The waters were spoken to by Moses, Joshua, Elias, and Christ, and responded in obedience. But vast mysteries are in waters. In them proper occult power, operation, and motion are included. The mother of all things, in whose belly the "spermata rerum" is contained. The heavens condense

into waters, the stars are born from and return into water. "Three things bear witness on earth—the water, and the spirit, and the blood—and these three are one." There are many New Testament mysteries as to water. Baptism is "ex aqua." We read also of living water, and the water of life in Paradise. The cloudy pillar in the time of Moses was of water. The noise of many waters was heard by Ezekiel, in his vision of the living creatures, when he stood by the river Chebar.

Light is next explained. Shin is fire and light. "The Lord talked with you face to face in the mount, out of the midst of the fire." God is beyond and within all. Shin, Mem. Shin is Sol, that which ministers light. Mem, the limpid spirit of water, is in the centre of light.

Light is really the invisible Word of God. All subsist in it. It is the Divine Word set forth by S. John in the beginning of his gospel. The Fiat is eternal, divine, the splendour of the divine glory, the image of the Invisible, the essence of divinity, and the light of the world. The human heart, receiving and apprehending it, is lighted by it into everlasting life. Not that this light is seen by human eyes, but with the spirit with which God has endowed man. Not till the body is purified and made clean, like the body of Christ, can it be perceived. "Through faith we understand that the worlds were framed by the word of God ; so that things which are seen were not made of things which do appear."¹ That which is visible was made by condensation, by the subtile and invisible spirit or water. "The Lord God is a sun and shield. He will give grace [or light] and glory." For as the sun, which is the light of the visible world, gives life to vegetables and growth to visible bodies, so the divine wisdom is the more precious sun, and gives strength and blessing. In the interior spirit the law of Christ is written, as the law of Moses in the external and visible. The universal and mystical word, the light uncreated, is

¹ Heb. xi. iii.

exhibited in universal nature by the watery Mem and the igneous Shin. So we are to venerate Jehovah as revealed in the light of the sun, moon, and stars ; in them, by them existing, and existing beyond all and in all. His power is seen both in macrocosm and microcosm, even in the fire of Gehenna. The way to Paradise is shown by the perfect light of His word, that light formerly seen on Urim and Thummim.

The next section treats of the sacred numbers contained in the Tetragrammaton. The universe is divided into twenty-seven parts, produced from the perfect and exact number, three. Thus the Platonists declare that 999 includes or comprehends all mysteries. Cabalists teach that the Tetragrammaton, in its sacred number, encircles and comprehends all things. For He is 5 and again 5 ; Iod, 10 ; Vau, 6—26 ; and the root or colel, Aleph, 1—27.

Thus is God said to be Alpha and Omega—the beginning and the end.

Fludd afterwards shows that by the teachings of the Platonists and Trismegistus, the world Zoon is an animal ; wherefore the Psalmist exclaims—"Heaven and earth, praise God, and rejoice before him."¹ So, then, as the macrocosm is, so also must be the microcosm. He is the Son and image of God, who fills all, and so not an inept figure of the greater world. The ten Sephiroths have their complement in man. "He made man a little lower than the angels, and crowned him with glory and honour." Man should have had in him the virtues of the ten Sephiroths, but has been tainted in Elieh the Radix—Adam—and all the branches of the tree are corrupted. But the second Adam, the Redeemer, had no sin or taint. That root was pure and free from corruption. When, therefore, we pray, "Fiat voluntas," &c., we pray that God's will may be done—in heaven, the spiritual nature ; on earth, in the human, bodily nature. The ten Sephiroths are exhibited in man,

¹ Kepler, Fludd's opponent, held the same opinion.—Bethune's *Life of Kepler*, p. 40.

thus — God, mind, intellect, reason, memory, strength, phantasia, internal sense, external sense, and will. So, again, the different attributes of Jehovah are exhibited in the Sephiroths. Take “Jah in Hocma,” for instance. This is divine wisdom, which is the word and mission sent into the world to dwell in the minds of men. The Sephiroths form the leaves of a tree, of which Tetragrammaton is the trunk. In men the will is the “dux et gubernator sensum”; it is the root, and so the head. At page 157 is the diagram. The root is above, and the leaves issuing from the lesser He below for “influxus omnium Sephirotharum cadunt in Malchut, ut stellarum superiorum in Lunæ orbes cavitatem.” This, therefore, is the beginning of both macro and micro cosmos, named the Word, which was in the beginning, in which was the life, the beginning and the end, properly, in the Apocalypse, called Alpha and Omega, and that tree of life of which whosoever eats shall live for ever, triumphing over death, hell, and the devil. The names of Adam and the earlier patriarchs contain elementary mysteries—Adam, Aleph-Daleth-Mem. The red earth, of which Adam was formed, had in it the virtue of the Sephiroths; it was, therefore, matter pure and good—a ruby or carbuncle gem. As Trismegistus says—“Pater ejus est sol, mater vera luna, et ventus putant eum in ventre suo.” The work, as we have it, ends with a short compendium of the whole, or glass of universal causes. Two curious diagrams conclude the work, showing in circles, first, the compounds out of which the animal, vegetable, and mineral bodies are produced; the other, the elements out of which man was made. These are both shown to have a distinct relation to the Tetragrammaton. The diagram representing the elements relating to man has beneath it this sentence:—“Sic factus est mundus ad imaginem Tetragrammati, sic creatus est Homo ad exemplar mundi, unde ambo a Mercurio Trismegisto haud inconsulse Dei filii nuncupantur.” Other two volumes are promised, in which the work is to be completed. Fludd thinks that the ignorant will treat his

labours with derision and laughter; yet he declares he issues the work secure on a good conscience, and declares it to be the result of patient labour. He will be content without the vain honours or the riches of the world, being only desirous that he may in peace serve God and receive from Him the impress of His living Spirit. "In cujus alarum umbra hucusque cecini et semper canam."

CHAPTER XIV.

FLUDD, MERSENNE, AND GASSENDI.

Mersenne — History — Gassendi — History — Mersenne's Commentary on Genesis—Attacks Fludd—Accuses him of Magic—Answers—Gassendi more favourable to Fludd—1622—The *Sophiæ cum Moria Certamen*, 1629—Title—in four books—Fludd's Prayer to the Eternal Wisdom—The *Summum Bonum*—The Cross and Rose on the title—A Defence of the Rosicrucians—The Spiritual Palace—Meaning of the Rose and Cross—The word "Magia"—Bacon and Trithemius—The Cabala—The Mystic Wisdom—Cabala true or spurious—Fludd's Conclusions seven in number—The true Alchemy—Jehovah the Foundation and Christ the Corner Stone—Defence of the Rosicrucians—They dwell in the House of God—The House of the Holy Spirit—The "Petra"—The Mystic Castle of Bethlehem—The Rose, why added to the Cross—Author acknowledges his Membership—A Letter appended—Gassendi's "Exercitatio."

MARIN MERSENNE, a scholar of the Sorbonne, entered himself among the Minims, and received the habit of that order July 17, 1611. He was the chief literary friend of Descartes; a man of universal learning, a prolific author, one who had a peculiar talent in curious questions. One of his more famous works is that entitled, "*Questiones Celeberimæ in Genesim, cum accurata textus explicatione, in quo volumine Athei et Deisti impugnantur*," &c.; Paris, 1622. Mersenne had to suppress two sheets of this work in which he "gives a list of the atheists of his time," specifying different works and opinions. He tells us there were 50,000 atheists in Paris alone; but by this he probably meant the French Protestants. He is described as "a bigotted and uncritical writer, who seems to have suffered from chronic atheism on the brain."¹

¹ Hunt, *Skeptics of Italian Ren.*, 355.

Peter Gassendi, also a Frenchman, was born in 1592. From childhood he had a turn for astronomy, and became Professor of Mathematics at Paris in 1645. He wrote lives of Copernicus and others, but died through excess of study. His works were published in 1658, in six folio volumes. Gassendi was undoubtedly a man of "sound judgment, extensive learning, and capacious memory."

Mersenne, in his Commentary on Genesis, attacked the works of Fludd, whose severity in answer was the cause of the publication of a tract by Gassendi in defence of Mersenne. It was published at Paris in 1628, under the title—"Epistolica exercitatio in qua præcipuæ principia philosophiæ Roberti Fludd deteguntur, et ad recentes illius libros adversus patrem Marinum Mersennum scriptos respondetur." This tract was written in Holland. Mersenne, setting out for the Netherlands, "had put Fludd's book into his hands for that purpose."¹ In the controversy with Foster, Fludd refers to these matters. Mersenne had accused him of magic. Fludd "excused himself in his Booke," entitled, "*Sophiæ cum moria certamen*." He adds that his intention in the "*Historia*" "was to write as well the naturall discoverie of the great world, and the little world, which we call man, as well as to touch by way of an Encyclophy or Epitome of all arts, as well lawful, which I did commend, as those which are esteemed unlawfull, which I did utterly condemne as superstitious, and of little or no probabilitie at all; among the rest, where I came to speake of the Arts which belong unto the little world or man, I mention the Science of Genethliologie, which treateth of the Judgement of Nativities, wherein I produce the great dispute between the two famous philosophers, Porphyrie and Iamblicus, whereof the first did hold that a man might come to the knowledge of his owne Genius or good Angell by the art of astrologie. . . . Iamblicus his opinion was that a man had neede of the assistance and knowledge of a higher spirit than was any of those which were

¹ Chalmers' Biog. Dic., xxiii. 83.

Governours of Fatalitie. . . . I seemed there to consent with Iamblicus, averring with him, that without the revelation of that high and heavenly Spirit, which was granted unto the Elect, none could come to the familiartie or knowledge of his good Angell."¹ The use of the word "Encyclophy," which also appears in Maier's "Arcana," is undoubtedly the original of that much abused and rather deceitful term, "Encyclopædia."

Hundreds of men—churchmen, doctors of physic, and others—"averred that D. Fludd had answered Mersennus so fully, as well on that occasion [as to magic] as all other points layd by him unto his charge, that hee could not be able to reply against it." Gassendi, though willing to attempt Mersenne's defence, did not approve of the name magician as applied to Fludd. The atheism and heresy charged against Fludd by Mersenne are not alleged by Gassendi. Fludd says that he found Gassendi to be a "good philosopher, and an honest and well-conditioned gentleman."² As to Mersenne, he alleges that his aim was "to have me change my Religion, and to gain me to that side, and for that intent he promiseth me, if I will leave my Heresie (as he termeth it), many rewards and courtesies."³ This is not improbable. Fludd's immense learning, his freedom from insular prejudice in regard to religious matters, was undoubtedly disturbing. In a sense he marked a new era. A man, hated and attacked by the Jesuits, and who yet was so learned as to be chosen tutor to princes of the house of Guise, to relatives of the Pope, and to other Roman Catholic youths of high birth and promise, was no ordinary man. Culture, refinement, went along with learning and immense diligence. Fludd proved himself in all circumstances an ardent supporter of the church of his baptism. The Bishops of England were his chief friends, and King James his constant patron.

Some years elapsed before Fludd published his answer

¹ Squeesing of Foster, 11, 12. ² Squeesing of Foster, 18.

³ Squeesing of Foster, 23.

to Mersenne. The book on Genesis appeared in folio at Paris in 1622. Fludd's answer was published at Frankfort in 1629. It is entitled—"Sophiæ Cum Moria Certamen, In quo, Lapis Lydius a Falso Structore, Fr. Marino Mersenno, Monacho, Reprobatus, celeberrima Voluminis sui Babylonici (in Genesin) figmenta accurate examinât." The motto is the 20th and 21st verses of Isaiah, chap. v., "Woe unto them that call evil good," &c.; "woe unto them that are wise in their own eyes and prudent in their own sight." Two Latin verses on the back of the title are addressed, "Marino Mersenno Fratri fraterrimo, minimorum minimissimo." One is subscribed, "Jacobus Aretius Oxoniensis." Mersenne is represented, "dente Theonino," tearing the brethren of the Rosy Cross to pieces. The other verse is signed "I. M. Cantabrigiensis," and is headed, "Sus, in Minervam ruens." The treatise extends to 118 pages, beside index, &c. It is divided into four books. The first contains a defence of Fludd's opinions on the Macrocosmos, the harmony, the consonance [consonantiis] in the macrocosm. He shows that his opinions are neither new, and far from atheistic. The second book treats of the "Anima Mundi." The third bears away the suspicion of his being a "Cacomagician," and explains his views as to angelic nature and life, the mortality of the "anima," and his views on music and the Chiroscopic question. The fourth book contains Fludd's defence of his Cabalistic opinions. A prayer or meditation follows. It is addressed to the Eternal Wisdom, dwelling in light eternal—the spotless mirror of God's majesty. Fludd claims his place in the church catholic, apart altogether from the contracted terms of the Church of Rome. In regard to the charge of unlawful magic, Fludd appeals to the searcher of hearts to search his very soul and see how false such an accusation is. In an "Epistola ad Lectorem," he includes a letter from a friend at Oxford defending him from Mersenne's charges. This letter is signed "Tuus in Domino A. B." Except in the verse prefixed, the order of the Rosy Cross is not

mentioned in the *Sophiæ*. Affixed to the "*Sophiæ*" is the famous treatise—"Summum Bonum, Quod est

$$\text{Verum} \left\{ \begin{array}{l} \text{Magiæ} \\ \text{Cabalæ} \\ \text{Alchymicæ} \\ \text{Fratrum Roseæ Crucis verorum.} \end{array} \right. \left. \begin{array}{l} \\ \\ \\ \end{array} \right\} \text{Veræ} \left\{ \begin{array}{l} \\ \\ \\ \end{array} \right\} \text{Subjectum.}$$

"In dictarum Scientiarum laudem, et insignis calumniatoris Fratris Marini Mersenni dedecus publicatum, Per Ioachim Frizium." Frankfort, 1629. On the title-page is the emblematic rose springing from a cross stem. (See frontispiece.) Two bees are represented, one on the rose, the other approaching it. On the one side are beehives, on the other a thicket with spiders' webs spun across it. Over a stream, in the distance, appears a city. Fludd is understood to have denied the authorship of this work, which is in reality a defence of the claims of the Brethren of the Rosy Cross. There can be little doubt that this work, if not directly composed by Fludd, was issued under his supervision and certainly with his approval. The one treatise is the complement of the other. Mersenne is answered by Fludd in the "*Sophiæ*," and the views of Fludd and his friends are inculcated in the "*Summum Bonum*." The controversy will be most fitly considered when we come to the treatise in answer to Gassendi—the "*Clavis Philosophiæ*," issued in 1633. The "*Summum Bonum*" is a folio of 54 pages. "The book treats of the noble art of magic, the foundation and nature of the Cabala, the essence of veritable alchemy, and of the 'Causa Fratrum Roseæ Crucis.' It identifies the palace or home of the Rosicrucians with the spiritual house of wisdom. 'Ascendamus ad montem rationabilem, et ædificemus domum Sapientiæ.' The foundation of the mountain thus referred to is declared to be the 'Lapis Angularis,' the corner stone, cut out of the mountain without hands. The stone is Christ. It is the spiritual palace which the Rosicrucians desire to reveal, and is therefore no earthly or material abode. There is a long disquisition on the significance of the

Rose and the Cross, a purely spiritual interpretation being adopted.”¹

The first book explains the expression, “De Magia.” It is of Persian origin, and a “magus” is a wise philosopher and a priest in one. There are two sorts of “magic”—that truly divine, and that mundane and foolish. The former is that worthy of investigation—“the wisdom of God in a mystery, even the hidden wisdom . . . revealed unto us by His Spirit.” Magic is thus either good or bad—good “id est Theosophia—anthroposophia—referring to the divine life in and by the Word of God—God’s government of angels—natural science of moral and politic philosophy. The evil “magic” is also twofold—Catasophia, Cacodemonia—ignorance of God’s word and governance, friendship with devils, idolatry, atheism, magic potions, necromantia, theurgia, phantasmic illusions, and tricks of jugglery. The writer goes on to argue that *all* magic is not rejected by Christian authors, but only that part hateful and abominable. This, by its spirit and exhalation, was really the cause of Adam’s lapse.

On the other hand, the ancient magi were investigators and explorers into natural science. Being both learned and expert in art, they were accounted workers of miracles. They were not caco-magicians, but really wise in that divine wisdom, the very gift of God. Of these were the wise men, who came to adore the new-born Christ. These came from colleges or schools, in which the ancient magic was taught, and from which it spread—Indian, Persian, Chaldaic, and Ethiopic. Some of their great teachers were Buddha, Numa Pompilius, Zamolxides, Abbarus, Hermes, Zoroaster. It is evident that those called magi in the holy gospel must have been such as properly deserved the name; that name, thus honoured in Scripture, should not be considered or rendered odious by men.

The writer commences his reference to Mersenne by showing the approval of Roger Bacon and Trithemius—

¹ Waite’s *His. of Ros.*, 295.

"*vir in ecclesia Romana æstimationis haud minimæ*"—of the light shed by natural science on religion. Mersenne had condemned Agrippa as a sort of Archimagus. Agrippa is made to answer for himself, showing that the ancient magian writers had done good service to the cause of true religion—the Sybils, for instance, who had so openly foretold the advent of Christ. The true magic, therefore, is the "*Summum Bonum*" of philosophers. Even under the numbers, character, and various modes of conjuration which are used by caco-magicians, may be hidden truths and arcane knowledge. Aristotle, and the whole "*turba philosophorum*," have declared that the heavens show signs which are known through secret arts, the use of which does not move God to anger. Pearls are not to be cast before swine, nor holy things to be given to dogs. Christ Himself spake by parables.

The second book of the "*Summum Bonum*" treats of the nature, origin, and ground of the Cabala. It is explained to be the mystery of God and nature received by the *ear* or by tradition. The name is of Hebrew derivation, and the art ancient. It began at Adam, was more completely understood by Moses; thence it was handed down, in regular succession, from father to son. Abel and Jacob had the sight and knowledge of God denied to Cain and Esau. By this mystic wisdom the ancient patriarchs, Noah, Abraham, Lot, Jacob, Joseph, Moses, wrought their mighty acts. This same divine wisdom is referred to by the apostle as spoken in mystery. By it was the oblation of Abel accepted, and that of Cain rejected. Moses communicated it in the wilderness to the seventy elders. Solomon, Ezra, and the Maccabees were its preservers, till Christ, filled with the perfection of the spirit of wisdom, taught the apostles, and promised to be with them and their successors even to the end of the world.

The Cabala is either true or spurious. Of the former there are two species—*Cosmologia*, referring to matters heavenly and terrestrial — *Mercana, estq. vel Notariaca*;

Theomantica. Of the spurious Cabala there are three species—Gematria, Notariaca, Temurah.

After some discussion relative to Mersenne's charges, the writer sums up the premises in certain conclusions, which he addresses to the most Christian readers :—

1. That as all Christians are said to be living stones, they bear the same name and are the same in significance as S. Peter.

2. That as all Christians are stones, members of the great "petra Catholica," it follows that no single man, not even S. Peter, can alone be said to be the foundation of the Catholic Church.

3. As Christ lay hidden in the rock of Moses, and as the spiritual body lies hidden in the natural body, so the words of the apostle are true—"The letter killeth, but the Spirit giveth life."

4. The true corner stone is Christ.

5. The Incarnation opened the way to the knowledge of what that corner stone is.

6. Vain, therefore, are all traditions and teachings which would persuade us that Cephas was this foundation.

7. God having willed to tabernacle amongst mortal men, uses the same imagery and confirms its explanation as now given. "Listen," says the prophet, "and see the rock from which ye were hewn."

Cabalistic doctrine is not, then, to be treated as matter of mirth or scorn, but is a matter for enquiry, and is of assistance to serious and studious minds desirous of professing true wisdom.

The third book treats of the true Alchemy. In connection with this there is a spurious chemistry, which, in vain tinctures, tries to turn white to red, and seeks to enquire too closely into the methods of creation. Mersenne is charged with a vehement and wholesale denunciation of this art. He holds that the opinion of Paracelsus, and the hopes of the universal medicine, are foolish, and that the great and learned Picus Mirandola was both ignorant and

audacious; that the elixir is a fiction—indeed, a subject fit for laughter and derision. Fludd is introduced as replying to his objections—that the opinions of Picus and Synesius were a thousand-fold weightier than those of Mersenne, who had little or no practical acquaintance with such matters. Mersenne ridicules all the secret art of the alchemist, but is told to restrain his laughter. The “all things” which the Divine Spirit has promised to teach, exclude no science. The world was made by the wisdom of Jehovah. He is the foundation. Truly and properly understood, this is marvellous in our eyes. Rightly understood, alchemy has a far deeper meaning. Our gold is not the gold of the vulgar, but the living gold, the very gold of God. For, cries the Psalmist, “the words of the Lord are pure words; as silver tried in the furnace of earth, purified seven times.” The true gold is that fire, that life given forth from Christ. It was by this pure cup of wisdom, the very life and food from God, that Elias in the desert, and Moses on the mount of God, were sustained and preserved. Christ, also, when in the desert, under the temptation of Satan, shared that divine sustenance. It was the very word of Jehovah, not bread alone, but the very divine nutriment. As in the desert the Israelites are represented as fed by the bread of angels, and with living water, so a like meaning is attached to the water of life, the bread of life, the white stone, and the morning star in the Apocalypse. The multiform gifts of wisdom, the gifts of the Divine Spirit, are signified by many emblems. The Urim and Thummim, the still small voice heard by Elias, the burning coal which touched the prophet’s lips, the book shown to S. John, the dove descending on Christ, the tongues resting on the apostles, are some of these. The sacred wisdom is that light and perfection signified by the Urim and Thummim. Mersenne asks, “Where are these golden mountains?” Whosoever has the divine wisdom has all things. Did not Christ say, “If your faith be as a grain of mustard seed, ye will be able to remove

mountains?" Let that mind be in you which was in Christ Jesus. There is a spiritual chemistry, which purges by tears, sublimates by manners and virtues, decorates by sacramental graces, makes even the putrid body and the vile ashes to become living, and makes the soul capable of contemplating the things of heaven and of the angelic world. This is the application of spiritual chemistry, by which, through the power of the resurrection of I. C. D. N., will confirm unto the end.

We conclude, therefore, that Jesus is the corner stone of the temple of humanity, which, by His exaltation, far exceeds the glory of that of Solomon. Of that temple holy men are the stones. They will attain the very perfection of the purest gold, and are by that living influence, by the mystic stone of the philosophers, by heavenly and divine power, made the very house of God.

Mersenne is thus proved to be ignorant, nebulous, and in darkness. As to the mystic alchemy, it is that alchemy which will transform into the divine image, by the power of the resurrection, the mortal bodies of men, either in this life or in another.

Just as S. Paul teaches the same truth from his parable of the wheat, so all who are led by the example of Christ will accomplish that spiritual yet alchemical change.

In the fourth book, the cause of the Brethren of the Rosy Cross is strenuously and boldly defended from calumny and malice. The writer begins by quoting Agrippa and Cardan as to the divine wisdom, the place of its dwelling, and those who are its votaries. Since the beginning of the world there has been a succession of men, who, despising earthly and gross things, have devoted themselves to research into the hidden mysteries and deep knowledge. Few, indeed, have passed the portals of the temple of wisdom; for the most men prefer the broad road to the narrow. Yet a few seek the tree of life, which is in the Paradise of God, the hidden manna, the white stone, the white vesture. Their names are written in the book of life,

and they become pillars in the spiritual temple. These, indeed, inhabit the house of wisdom, which is founded on the mount. These are the wise men spoken of by our Saviour, who have founded their house on the rock, and which will abide the tempest. Mersenne, indeed, asks, "Where is the dwelling of the Brethren?" But to those who seek to do the will of God, to their eyes wondrous things will be shown. He who hates and abuses his brethren, his place shall be in Gehenna. The dwelling-place of the Brethren of the Rosy Cross is in the house of God, of which Christ is made the corner stone. By their lives they show themselves to be of the seed of God—divine and elect. Mersenne had charged the Brethren with blasphemy—that they were heretics and false magians. Fludd then goes on to say¹ that he had already defended the Brethren in a tractate. This reference shows that Fludd, or whoever was author of the "*Tractatus Apologeticus*," was also author of the "*Summum Bonum*." No one can doubt that the "*Sophiæ*" and the "*Summum*" are from the same pen, acknowledged in the former case to be that of Fludd. The case is next put in the form of a dilemma. Either the Rosicrucians are truly and essentially wise in *Magia*, *Cabala*, and *Alchymia*, or a brood of adulterers, of spurious origin, avaricious, proud, and malicious. If the brethren are true, stand out before God, then they deserve praise, and cannot be condemned as blasphemous. Their dwelling cannot be that of Acheron, as suggested by Mersenne.

The writer next refers to the existence of the Rosicrucian House of the Holy Spirit. What is it? Their true motto is — "*Ascendamus montem rationabilem et ædificemus domum Sapientiæ*." The foundation of the house is well known. It is that stone cut out without hands, which became a great mountain, filling the whole earth, and which broke the feet of the statue of false worship. The mountain is the true Horeb and the real

¹ p. 39.

Zion. The "petra" is Christ, upon whom is built the spiritual house. It is not built, as fools imagine, by alchemy or magic, but is a divine structure. The Divine Spirit must be there, for is it not declared in the 127th Psalm, "Except the Lord build the house, their labour is but vain that build it?" As for the inhabitants, "Blessed are they that walk in the ways of the Lord." It is, indeed, a house not made with hands, but has its eternity from above. This is the house of wisdom, built upon the "rational mount" or "rock spiritual." Thus can the Brethren say, with S. Paul, "I have planted, Apollos watered, but God gave the increase." Of this house does the Psalmist speak when he says—"I will come into thy house in the multitude of thy mercy, and in thy fear will I worship toward thy holy temple." "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." It may be thus seen that a temple of human construction cannot be meant, for from the beginning God dwelt not in temples made with hands. The house constructed by the Brethren, then, is on the spiritual rock, and is built up of the mystical stones of wisdom. It is the mystic castle of Bethlehem—"de quo loquitur Evangelista Christus erat de Castella Bethlehem"; the house of bread; Bethlem or Bethel—the house of God, where Jacob placed the stone, and so called it; "the house of bread"—of the manna which is the food of angels—bread from heaven, living bread. Who, then, are those who inhabit this spiritual house?—living stones, built upon the foundation of the apostles and prophets; an elect nation, who shall reign as kings and priests—called from darkness to light—who were once not a people, but are now the people of God. These are they "that have put off the mortal clothing and put on the immortal, and have confessed the name of God, now are they crowned and receive palms" (2 Esdras ii. 45). These are they to whom it is said, "Come, O house of Jacob, and walk in the light of the Lord." They are called the sons of God, the elect of God, prophets and friends of

God. They are the wise men, the holy nation, true Christians and Catholics, the seed of Abraham, apostolic brethren, brothers of Christ—the “*fraternitas Christiana*.” Those Christ declares to be his brethren, not indeed in flesh and blood, yet of the seed of Abraham, according to the spirit. They are of the incorruptible seed of the spirit. Their head is Christ, and the head of Christ is God. These living stones are the many members in one body. So, therefore, the Apostle commands, “Love the brotherhood,” “Let the love of the brotherhood remain in you.”

What, then, is the meaning of the Rose added to the Cross? To the former Mersenne can have no objection. It is a solemn object of dedication “in religione Romana.” The red cross is well known to have been borne on the breasts of the Christian athletes in the wars against the Turks and Saracens. Confusion was brought into the world through the gustation by Adam of the fruit of the tree of good and evil. The Cross is the sign of mystic wisdom—that which is from above, pure, peaceable, easy to be entreated. In the older system all things were sprinkled with blood, and the serpent on the pole was a symbol of the Cross. The Cross is indeed to the world foolishness, but to the initiated it is the wisdom of God, the expected sign. But only a sign. It is to the brethren the sign of interior dedication—“Take up thy cross and follow me.” The Cross is the sign or symbol of Jesus Christ, the head of mankind, and the leader of Israel to Bethlehem. The red colour is that referred to by Isaiah—“Their blood shall be sprinkled on my garments.” The blood of Christ, says the Apostle, “cleanseth us from all sin.” Not the human blood, but that mystical and divine, better than that of Abel, which, though pure, was but human and of earthly generation. The cup of the mystic sacrament is declared to be “*Sanguis Christi*.” The Cross is adorned with roses and lillies—“Mighty mountains whereupon there grew roses and lillies, whereby I will fill thy children with joy.” He to whom it refers is “the rose of Sharon and the

lily of the valley." We are workers together with God, husbandmen planting and watering, but God gives the increase. The earth is, as it were, fire, and the stones of it the place of sapphires. So in the centre of our Cross is a Rose of the colour of blood, to show that we have to plant and labour till the impure be made pure, and the perfect growth offered and transfixed in the centre. This labour is the divine and sacred alchemy, and the full rose on the Cross is its completion.

Fludd (or the author), at the end of the "Summum Bonum" (p. 50), anticipates the question, "Anne tu ex Roseæ Crucis fraterculis unus? Ad ultimam interrogationem dico, me minime tantam unquam à Deo meruisse gratam, agnoscentem cum Apostolo, *non est istud donum volentis aut currentis sed Dei miserescentes*, si Deo placuisset voluisse sat erit." To satisfy the readers as to the actual existence of the society, the author appends a letter, supposed to have been written by a member of the order of the Rosy Cross to an initiate. It was "written and sent by ye Brethren of R.C. to a certain Germaine, a copy whereof Dr. Flud obtained of a Polander of Dantziche, his friend." It is entirely of a religious nature. The letter refers to the initiate as in the first year of his nativity, and bade him proceed in the fear of God, who alone is circumference and centre. The immoveable palace of the brethren is declared to be the centre of all things—it is "the resplendent and invisible castle which is built upon the mountaine of the Lord, out of whose root goeth forth a fountaine of living waters, and a river of love." The letter is signed "F. T. F., in Light and C." It gives but a poor idea of the teaching or erudition of the Brotherhood.¹

An epilogue of one page concludes the "Summum Bonum." It inculcates diligence in the fear and reverence of God, and in moral duties.

"Mersenne being obviously no match for Fludd either in learning or in polemic wit, Gassendi stepped forward

¹ See it translated in Waite, pp. 296-300.

into his place and published (in 1630) an excellent rejoinder to Fludd in his "*Exercitatio Epistolica*," which analysed and ridiculed the principles of Fludd in general, and, in particular, reproached him with his belief in the romantic legend of the Rosicrucians. Upon this, Fludd, finding himself hard pressed under his conscious inability to assign their place of abode, evades the question in his answer to Gassendi (published in 1633), by formally withdrawing the name Rosicrucians.¹ Fludd himself tells us what was "the ground of the malice" of Mersenne, "that hee, having written of the Harmony of the World, and finding that a Booke of that subject set out by mee was verie acceptable to his countrymen, hee invented this slander [of magic] against me and my Harmonie, that thereby he might bring his owne into the better reputation." Mersenne was "checked by his judicious friend," Gassendi, "for calling me unjustly a Magitian and other misbeseeeming names."

¹ De Quincey's Inquiry, iv. 408.

CHAPTER XV.

THE CHARGES AGAINST FLUDD BY GASSENDI, AND FLUDD'S REPLY IN HIS "CLAVIS."

1630—Gassendi—Fludd charged with holding the Bible as an Alchemical Work—The "Stone Catholic"—Soul of the World—Breath of Angels—1633—The "Clavis"—The Title—The Opponents dealt with—Alchemy really the division of the true from the false—in the Laboratory of Nature—ever going on—"Tabernacle" of God in the Sun—Fludd and Evolution—"Chemists" succeed "Alchemists"—Fludd and Kepler—Kepler's "Harmonices," 1619—Fludd criticises twenty-six passages—The Answer, and the "Monochordum"—Kepler's Discoveries—Contrast—Cosmic Harmonies interest both—Music to us a Divine Refrain.

AS already stated, Gassendi published his charges against Fludd in the year 1630. These are six in number. He charges Fludd with holding that the whole of scripture refers to alchemy and alchemical principles. The sense of the Bible is just the history of alchemy, and the secrets of the Cabalistic art are the foundation of it. It is of no consequence what form of religion is professed, whether it be Roman, Lutheran, or any other. That only is Catholic which relates to the "Stone Catholic." By that philosophic art, devils are commanded, good spirits evoked, and the innumerable secrets of nature laid bare. This is the first charge. The second is that the Deity being light pervading and giving life to all things, "He enters not in anything unless a mask of the object is adopted as the medium in which he fixes." This *aura*, the infinite, ethereal Spirit, is the spring of "moving spirits." God is identical with this supreme Spirit. The sun is the "material nucleus, the

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lucid, conflux spot," stored with vigour, "sensitiveness, and intelligence." From this "blaze of power," life vibrates from the centre to the circumference. God thus appears to be identical with matter. Thirdly, the soul of the world "is the general investment" of "divine movement." The purer part is of the breath of the angels. "The anima mundi is the flaming spiritual region, in which all things live." Though dæmons are portions of life, yet, being buried or lost, are chained in "inapprehensive matter." "All particular 'sentiences,' whether of the brutes or man, are nothing other than parts of the whole lucid spirit. Of the same soul (in essence) is the Archangel Michael or Mitratron. Also, all the angels in their sevenfold regions, both of the bad and of the good, of the dexter and of the sinister sides of creation." In the fourth place, what seems more wonderful, is that this same soul of the world is the Messiah Saviour, Christ, the corner stone of the universal "petra," upon which the Church and the whole salvation of men is founded. This is the true beatitude—the "philosopher's stone" or "foundation"—which, shining in "glorified agony," is said to be the very "blood" of Christ, which He shed, and by which we are redeemed—not human blood, but a divine and mystic thing. Fifthly, the "just man" is the alchemist, who, having found the real "stone," becomes immortal. "To die is simply the falling asunder and disintegration of the mechanism of the senses," which, by contraction, have formed the prison of the soul. From the bars of the prison windows, through the eyes, the suffering, languishing spirit looks for the releaser—death. Those who have passed from death to life are the "Fratres Crucis Roseæ," who know all things, are able for all things, and have that same mind in them which was in Christ Jesus. In the sixth place, creation is not the production of something out of nothing. Matter, which the wise call darkness, may properly be called "nothing." Thus God is said to make something out of nothing, meaning that he worked with material from darkness, "the blank side, or the other

side of light, turned away." Moses, when he described the creation of the world, referred to a divine alchemy.¹

In the year 1633, Fludd published his "Clavis Philosophiæ et Alchymiae Fluddanæ" — his final answer to Mersenne, Lanovius, and Gassendi. On the title is the print from the same block which is found on the "Summum Bonum," the bees and rose, with the motto, "Dat Rosa Mel Apibus." The motto on the title-page is "Super Omnia Vincet Veritas." The treatise (in folio) extends to 87 pages. It is divided into four parts or members. The first three deal with Mersenne, Lanovius, and Gassendi respectively. The fourth member is divided into two portions, the first of these into six subsidiary parts. The second division, again, treats of the divine and mystic alchemy by which God operates through His divine word in the macrocosm and microcosm. A note by the printer to the reader follows, in which reference is again made to the charge of caco-magism in connection with the weapon salve.

Fludd takes up the texts of his three opponents piece by piece, answering each. The charges have been already referred to. After answering them, Fludd declares how God by His word or wisdom, the corner stone, and Christ by the divine alchemy, made or built the world or macrocosm, and in that world settled all things in proper form. First of all he explains what he meant by this divine alchemy. It is the purification of nature, the separation of the true from the gross, by a method of purgation. Others, indeed, teach that it is by a transformation, not by a separation, that the divine change was made. Alchemy is the division of the pure and true from the impure and false, clear light from darkness, sin and vice from goodness and virtue. Thus are the true gold and silver separated from the vile things of this world. Alchemy is a part of natural philosophy. The human body, in its sickness and ignorance, is well typified by metal in its crude state. All art is the "simia," the ape or imitation of nature. The

¹ See Jennings' Rosicrucians, 2nd ed., 337-342.

labour of the alchemist is a type of the work of the divine spirit. The effect of the sun and the force of the winds in like manner typify spiritual grace and motion. In the next chapter, Fludd shows how the operation alchemical has been going on in the laboratory of nature since the very beginning. All labour and alteration is wrought by the word and wisdom of God—the precious stone, which is Christ. A long series of passages from holy scripture are given. “I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation.” This is Christ. Wisdom is the breath of the power of God, and a pure influence flowing from the glory of the Almighty. Here, therefore, Fludd exclaims, “is the true theosophic stone, by means of which all animal, vegetable, and mineral existence is blessed and multiplied. Amongst the rest, man, super-excellent, in whose soul is the fixed gold, and by the stone divine he is exalted, purified, and raised to eternal life.” Thus does the mystic alchemy penetrate and work in the macrocosm to the perfection of its fabric. “The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times.” The spirit is the divine and supernatural agent. It is that agent which, quick and powerful, and sharper than any two-edged sword, pierced even to the dividing asunder of soul and spirit, and of the joints and marrow. The waters were divided, those above pure, and those below heavier, and this, S. Peter says, was done by the word of God. The chemistry of nature shows that the tabernacle of the divine spirit is in the sun. His word runneth very swiftly. He giveth snow like wool, ice like morsels. Again, He sendeth forth His wind and melteth them, and the waters flow. Thus is the divine alchemy seen. It is secret, indeed, but real. The brethren of the Rosy Cross, therefore, mean something very different from what Mersenne, Lanovius, and Gassendi would suggest. Not the gold sought after by the vulgar herd, or such silver, nor the common fire, are meant by them. By progress in virtue, by sublimation, by

tears, by the inhaling of the divine breath of God, thus will the soul be sublimated, rendered subtile, able clearly to contemplate God, be conformed to a likeness with the angels; thus apparently dead, lifeless stones become living and philosophic stones. Such are the opinion and methods of the brethren; such is the alchemy and process referred to in their confession. Why, then, are the Rosicrucians persecuted by the world? Because wisdom is, according to her name, to the unlearned unpleasant. She is not manifest to many, and is rather like a heavy stone pressing down the ignorant. After referring to some other objections by Mersenne, Fludd concludes:—"Quare nec odio, nec malevolentia, in te commoveor, set potius fraterna pietate compulsus mentem tibi saniozem in corpore sano ex corde precor."

Fludd had got hold of a great truth when he spoke of the formation of the world as taking place through the evolutions in a great laboratory. The idea that all created things had been called into existence by a sudden fiat of the Eternal, and that all things exist now as they then were called into sudden and perfect existence, is now exploded. The researches of the chemists (who succeeded the older alchemists) into the secrets of nature, prove the certainty of this view. Labouring under great difficulties and misrepresentations, we can now see that Fludd had attained a point in knowledge higher than his opponents. The earth had developed. This, indeed, was wrought by the Divine Word in the divine wisdom. The Corner Stone, Christ, *was* the true Philosopher's Stone, and had its effect in both macrocosm and microcosm.

The discussion between Fludd and Kepler was of another nature. Kepler's "*Harmonices Mundi*, Lib. V.," was issued in 1619, and in it he attacked Fludd's system of natural philosophy as displayed in the "*Historia Utriusque Cosmi*." Twenty-six passages are taken up and criticised by Fludd in his "*Veritatis Proscenium seu Demonstratio Analytica*," issued in 1621. At the end of this treatise,

which extends to fifty-four pages, Fludd gives an epitome of his physical harmony of the universe, and adds a comparative harmony of his "Mundana" with that of Kepler, wherein they agree and wherein they differ. The treatise was answered by Kepler, and he again re-answered by Fludd in his "Monochordum Mundi Symphonicum," issued from Frankfort in 1623. The "Monochordum" is issued as part of the "Anatomizæ Amphithreatrum," and shares its pagination, 238-331. Prefixed is an address to Kepler, "the most famous and the most excellent." The great discovery by Kepler was, of course, the fact that "the orbit of a planet is not a circle but an ellipse, the sun being in one of the foci, and the areas swept over by a line drawn from the planet to the sun are proportional to the times. These constitute what are now known as the first and second laws of Kepler. Eight years subsequently he was rewarded by the discovery of a third law, defining the relation between the mean distances of the planets from the sun and the times of their revolutions; 'the squares of the periodic times are proportional to the cubes of the distances.' This he revealed in his 'Epitome of the Copernican System,' published in 1618."¹

In some respects the minds of Kepler and Fludd were cast in the same mould. "Kepler had a particular passion for finding analogies and harmonies in nature, after the manner of the Pythagoreans and Platonists; and to this disposition we owe such valuable discoveries as are more than sufficient to excuse his conceits."² He adopted, of course, the heliocentric theory. On the other hand, Fludd seems to have had a deeper impression of the nearness of the Divine Architect in "nature's marvels." This led him to fail to realise the vastness of the universe, and the extraordinary discoveries which were then being made in the science of astronomy. Fludd's mind was essentially theological and devout. Every act in nature and in life

¹ Draper, *Conflict of Religion and Science*, pp. 230-1.

² Chalmers' *Biog. Dic.*, xix. 334.

was to him the result of divine and immediate law, administered by multitudes of existences. He denied the diurnal revolutions of the earth, and "considers the light of the stars to be derived from the one 'heavenly candle' of the sun." Fludd's idea is that God works directly; that He is "all in all." By "Ethnick Philosophy" he "means that God only works in the world by second causes, which at last he declares to have been the doctrine of Aristotle and his followers, but not that of Plato, Empedocles, and Heraclitus."¹

It has been well said that "it was music and philosophy which really interested Kepler, rather than the patient and careful observation of nature, which occupied his friend Tycho."² Fludd gives various diagrams displaying his ideas of the cosmic harmony. The ancient Greeks held "that the planets, in their revolutions round the earth, uttered certain sounds, differing according to their respective 'magnitude, celerity, and local distance.' Thus Saturn, the farthest planet, was said to give the gravest note; while the moon, which is the nearest, gave the sharpest. 'These sounds of the seven planets, and the sphere of the fixed stars, together with that above us, are the nine muses, and their joint symphony is called Mnemosyne.' Pliny (Book iii., c. 22) says—'Saturn moveth by the Doric tone, Mercury by Pthongus, Jupiter by Phrygian, and the rest likewise.' The Pythagorean harmony consisted of three concords, called Diapente, Diatessaron, and Diapason."³ With some modifications, this appears to have been the opinion of Fludd. Kepler, again, was more occupied in proving that "the universe was composed by the five regular solids."⁴ But his rule did not properly apply to the proportions of the cosmos. The relative proportions of the circles, he imagines, "have no agreement with the orbits of the planets whose names they bear, but every circle, either in its diameter or circumference, represents a cosmic measure."⁵

¹ Hunt's Essay on Pantheism, 241.

² Canon of all Arts, 266.

³ Canon of all Arts, 260.

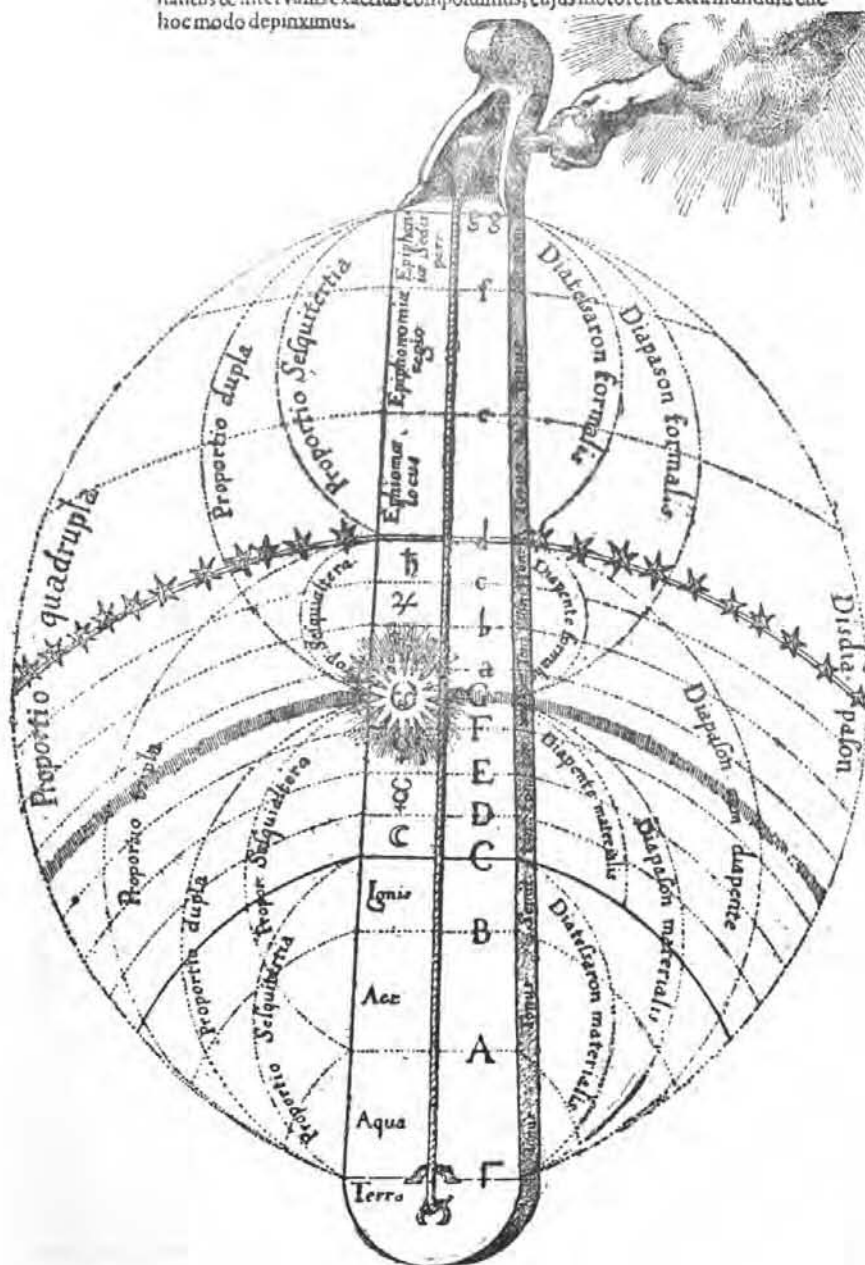
⁴ Canon of all Arts, 264.

⁵ Canon of all Arts, 265.

Fludd agreed with the poet who says—

“ There's not the smallest orb that thou behold'st,
But in his motion like an angel sings,
Still quiring to the young-eyed cherubims :
Such harmony is in immortal souls ;
But, whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.”

Music, as we know and enjoy it, is but the dim refrain of that sacred harmony which moves all things, and which is itself but the outer voice of the eternal hymn sung before the throne of God.



CHAPTER XVI.

THE "PHILOSOPHIA SACRA," AND "PHILOSOPHIA MOYSAICA."

1626—The "Philosophia Sacra," Title—and Chart—Portrait of Fludd—Description—Dedicated to Bishop Williams—The "Præmium"—Christ the Centre of True Philosophy—Moses—Pan—Chart, "Catoptron"—Description—"Meteors"—What?—Angelic existences—Four Archangels' power over Four Winds—"Philosophia Moysaica," 1638—Latin and English Editions—Contains Fludd's Matured Opinions on Religion and Philosophy—Has same spirit of warm devotion—but less learned than the "Historia"—The opinions of four Authors on Fludd's System and Works—Jennings—Waite—Hunt—Gordon.

FLUDD'S "Philosophia sacra et vere Christiana seu Meteorologia Cosmica," a folio of fully 300 pages, with charts and illustrations, was issued, "Francofurti prostat in Officina Bryana, 1626." The title-page is handsomely engraved. At the top are three scenes—the burning of the cities of the plain, the deluge, a ship being driven, fire, rain, wind. On one side of the title is the figure of S. Michael, the sun in full splendour forming his head, transfixing the dragon with a spear, the top of which is a cross. On the other side appears what seems to be the revelation of S. Gabriel to Daniel; below S. Michael is a smaller picture representing an earthquake; in the other corner is a scene in pastoral life—a palm tree in one corner, birds flying across the space. The angels of the four winds occupy the corners of the spaces. At the foot, below the title, a naked man lies on the ground; above, a circle in which are certain interior parts of a human body. The chart is explained at p. 52. A second title follows:—"Aer Arca Dei Thesauraria seu Perspicuum Sanitatis et Morborum Speculum." A

beautiful portrait of Fludd occupies the other side of the leaf. It is very pleasing. Fludd is represented with his right hand over his breast, the left resting upon a book placed on a table. In the upper part of the curtain on the left side is seen an effulgence or sun, in the rays of which are the words, "Si tu illustres lucernam meam, Iehova Deus Splendentes efficies tenebras meas.—Ps. 18, 29." On the other part is Fludd's heraldic achievement, the same as that on his monument. Above it, "In lumine tuo Videbimus lumen." The face has an appearance of deep earnestness and reverence, with a touch of sadness. The eyes are large and soft, the beard pointed and trimmed closely. Below are the following lines :—

" Quem genus et virtus ornant, quem prisca parentum
 Gloria, cui patriam terra Britannia dedit :
 Cui sedet incoctum generoso pectus honesto,
 Candor et integritas ambitione carens
 Omnia cui Natura parens secreta reclusit
 Quidquid et harmonici cosmus uterque tenet
 Pæoniæ ROBERTUS hic est DE FLUCTIBUS artis
 Fama, Machonii signifer ille Chori.
 Vidimus ingenii vires mentisque recessus
 Ista viri faciem picta tabella refert.
 Oceani Venerem perhibent é fluctibus ortam
 Hic Venus et gravitas mixta decore nitent.
 Honori Virtutisque ejus P.
 I. Ludovicus, Gotofridus. A."

The portrait bears the signature, "Mathæus Merian Basilien: fecit."

The work is dedicated to Williams, then Bishop of Lincoln, Keeper of the Great Seal, afterwards Archbishop of York, a well-known ecclesiastical politician in the reign of Charles I. Fludd addressed Williams as most prudent Councillor, and stating that he himself, like Williams, being of Cambrian origin, he desires to dedicate the work to him. He refers to his gifts to the University of Cambridge, to his prudence, to his equable mind, to his interest in books and libraries, to his services at Westminster. Fludd signs himself "Rob. Fludd, Prosapiæ suæ origine Cambro-Britannus."

As the "De Anatomîæ triplici" is "portio tertia" of the

second section of the "*Historia*," so the "*Meteorologia Cosmica*" is Portion IV., Part I. The author, as usual, commences with a "*Præmium*." In it he is to demolish the tottering basis of the Ethnick Philosophy, and the palpable errors of Ethnick sectaries, who have defaced true Christian doctrine. These are the persons who, having repudiated the teaching of the true theosophical doctors, have taken refuge in vain Ethnick doctrine. This is shown by their differing from S. Paul, "*de meteororum essentia*." With that Apostle, Fludd denounces vain philosophy. The true has its central light in Christ, "*Dei Verbum*." Ignorance of the operation of the Holy Spirit of God in nature, ignorance of Holy Scripture as the fount and original of all sciences, has led to the origin of idolatry—the worship of the sun, moon, and stars, of Isis and Osiris, and infinite other errors. On the other hand, Sacred Philosophy is to be found in the Arcane teaching of the sacred letters. The relation of the Divine Son to the Divine Father, in making all things, shows him to be "*Dei virtus et sapientia*." Fludd then shadows forth his great idea that all divine knowledge in regard to nature and its hidden workings was revealed and known to Moses, "who was also learned in all the wisdom of the Egyptians." Anything true in the Ethnicks is from this source, and these ancient writers are to be judged just as they agree or differ from the great Hebrew sage. True physical principles are either simple or mixed; the former, substantial, including light, darkness, water, earth, the humid sphere, fire, heat, cold, dryness; the latter, mixed vapours, exhalations of a fiery, aqueous, or mixed sort. Fludd refers his readers to his "*Historia Microcosmi*" in regard to his views of Mosaic principles. These, all Christians must follow in reverence. The beginning was in the separation of light from darkness, including the unformed mass of aqueous substance lying still there inert, but quickened by the word of God. The true meaning of "*Pan*" is explained, being "*universal nature*" rising to birth from the deformity of

chaos. Towards the end of the treatise are several spaces left for plates, apparently not filled up. Perhaps the most interesting thing in the treatise is the large and curious chart following p. 140. It is entitled, "Catoptrum Meteorographicum." Below the title are the words, "Ensoph seu divinitatis infinitudo." In the centre, under this, is the divine name in Hebrew letters on a glory encircled and double-rayed. From this an angel is flying, connecting the glory with a full-rayed sun, and the words, "Michael custos Tiphereth." On either side of the "glory" are niches with figures of the heavenly existences—Seraphim, Cherubim, &c., with their appropriate spheres and signs. The names of God are placed above—Ehieh, Jah, Elohim, El, Elohim-Gibor, Eloah, Jehova-Sabaoth, Elohim-Sabaoth, Sadai, Adonai. The last niche contains a figure of Gabriel, and is marked beneath, "elementa." Beneath these divine existences is a half-sphere filled with emblematic figures. Under the rays of the sun are "Aurora"—a fine pointed star, and "Rosa"—a face surrounded by a rim of rose petals. Illustrations of clouds, sunbeams, the rainbow, lightning, drops of blood, stones falling, hail, frost, rain, the winds, lunar-halo, vapour, dew, &c. At the bottom of the whole is a naked human figure lying on the ground, the head resting on the root of a tree. This legend issued from the mouth :—"Homo est perfectio et finis omnium creaturarum in mundo."

The second part of the fourth portion treats "De causa Meteororum Efficiente." This is either supernatural or natural, ordinary, good or bad, heavenly or elementary. The virtue of the sun is light, motion, heat. The sun gives light to the stars, a theory curiously illustrated by a diagram, page 189. This seems to show that Fludd still held to the geocentric theory, the earth being represented as the centre of the universe. The author then treats of the angelic existences, their various names as given by Cabalistic philosophers. The question whether angels or dæmons were incorporeal, or if they had bodies of thinner

or grosser air, is next discussed. This subject and the nine orders have been already treated of in the "*Historia*." Fludd's idea seems to have been that the different planets were occupied by inferior sorts of angels or good dæmons, whom he calls "Lunares," "Joviales," "Mercuriales," even "Solares." These latter must indeed be of the salamandrine nature. To each Zodiacal sign is attached a guardian—Malchidael, Aries; Asmodel, Taurus; Ambriel, Gemini, &c.

The four archangels guard the cardinal points, and have power over the four winds. Seraphim have power over fire; Cherubim over air; "Tharsis" over water; Ariel over earth. Angels also rule the seventy divisions of the earth. The evil angels are also fully described in their powers and offices. A very curious illustrative chart is given at page 267. It represents the operations of the four archangels at the four cardinal points. Here, again, the "round world" is the centre of all. The "*Philosophia Sacra*" concludes with a series of experiments in natural science.

A considerable interval elapsed before the concluding work of Fludd was published. This is the "*Philosophia Moysaica*." It was issued at Gouda in 1638, the year after Fludd's death. It had been fully prepared by him for the press, and it would appear that the English version, printed at London "for Humphrey Moseley, at the Prince's Arms, in St. Paul's Churchyard, 1659," was translated by the author. This was issued in two sections, the latter having a subsidiary title-page. The emblem on the first part of the English edition is the device and motto, "*Ich Dien*," referring to "The Prince's Arms"; the device on the second is threefold—the crowned thistle, the crowned rose, and the crowned harp. The Latin edition has also an emblematic frontispiece, which in some copies is inserted as a plate between the half-title and the title. The Latin edition of the "*Philosophia Moysaica*" has a title different from that of the English. The motto is Colossians i. 15, 16, "Christ is the image of the invisible God, the first-born

of every creature," &c. The plate on the title consists of a series of four greater and lesser circles, with two half-circles beneath. They are all shaded. The plate is also prefixed again to the title and explained. The half circles—the one plate is labelled "Dionysius," a man walking in darkness; the other, "Apollo," a nimbused figure lifting up a naked man by his hands—irradiated. The whole is to represent the divine power and method in dispelling the darkness of chaos. The whole work is clearly printed in double columns.

This work, it is to be supposed, contained Fludd's matured opinions on religion and philosophy, and was intended by him for more a popular use than most of his other treatises would serve. But it is certainly neither so able, so learned, nor so full as the "Historia," but it breathes the same warm spirit of personal devotion, so remarkably displayed in his "Tractatus Theologo-Philosophicus." The work is Fludd's last legacy, the gift falling from his dying hands.

Before examining more minutely the "Mosaicall Philosophy," it may not be out of place to set down here the gist of the whole of Fludd's labours as abbreviated by the four authors who appear to have been most conversant with his works.

Mr Hargrave Jennings says :—

"The Rosicrucians, through the revelations concerning them of their celebrated English representative, Robertus de Fluctibus, or Robert Fludd, declare, in accordance with the Mosaic account of creation,—which, they maintain, is in no instance to be taken literally, but metaphorically,—that two original principles, in the beginning, proceeded from the Divine Father. These are Light and Darkness,—or form or idea, and matter or plasticity. Matter, downwards, becomes fivefold, as it works in its forms, according to the various operations of the first informing light; it extends four-square, according to the points of the celestial compass, with the divine creative effluence in the centre. The worlds spiritual and temporal, being rendered subject to the operation of the original Type or Idea, became, in their Imitation of this Invisible Ideal, first intelligible, and then endowed with reciprocal meaning outwards from themselves. This produced the being (or thought) to whom, or to which, creation was disclosed. This is properly the 'Son,' or Second Ineffable Person of the Divine Trinity. Thus that which we understand as a 'human mind,' became a possibility. This second great, only intelligible world, the Rosicrucians call 'Macrocosmos.' They distribute it as into three

regions or spheres ; which, as they lie near to, or dilate the farthest from, the earliest-opening divine 'Brightness,' they denominate the Empyræum, the Ætheræum, and the Elementary Region, each filled and determinate and forceful with less and less of the First Celestial Fire. These regions contain innumerable invisible nations, or angels, of a nature appropriate to each. Through these immortal regions, Light, diffusing in the emanations of the cabalistic Sephiroth, becomes the blackness, sediment, or ashes, which is the second fiery, real world. This power, or vigour, uniting with the Ethereal Spirit, constitutes strictly the 'Soul of the World.' It becomes the only means of the earthly intelligence, or man, knowing it. It is the Angel-Conqueror, Guide, Saviour born of 'Woman,' or 'Great Deep,' the Gnostic Sophia, the 'Word made flesh' of St. John. The Empyræum is properly the flower, or glory (effluent in its abundance), of the divine Latent Fire. It is penetrated with miracle and holy magic. The Rosicrucian system teaches that there are three ascending hierarchies of beneficent Angels (the purer portion of the First Fire, or Light) divided into nine orders. These threefold angelic hierarchies are the Teraphim, the Seraphim, and the Cherubim. This religion, which is the religion of the Parsees, teaches that, on the Dark Side, there are also three counterbalancing resultant divisions of operative intelligences, divided again into nine spheres, or inimical regions, populated with splendidly endowed adverse angels, who boast still the relics of their lost, or eclipsed, or changed, light. The elementary world, or lowest world, in which man and his belongings, and the lower creatures, are produced, is the flux, subsidence, residuum, ashes, or deposit, of the Ethereal Fire. Man is the microcosm, or 'indescribably small copy,' of the whole great world. Dilatation and compression, expansion and contraction, magnetic sympathy, gravitation-to, or flight-from, is the bond which holds all imaginable things together. The connection is intimate between the higher and the lower, because all is a perpetual aspiration, or continuous descent : one long, immortal chain, whose sequence is never-ending, reaches by impact with that immediately above, and by contact with that immediately below, from the very lowest to the very highest. 'So true is it that God loves to retire into His clouded Throne ; and, thickening the Darkness that encompasses His most awful Majesty, He inhabits an Inaccessible Light, and lets none into His Truths but the poor in spirit.' The Rosicrucians contended that these so 'poor in spirit' meant themselves, and implied their submission and abasement before God.

"The Rosicrucians held that, all things visible and invisible having been produced by the contention of light with darkness, the earth has denseness in its innumerable heavy concomitants downwards, and they contain less and less of the original divine light as they thicken and solidify the grosser and heavier in matter. They taught, nevertheless, that every object, however stifled or delayed in its operation, and darkened and thickened in the solid blackness at the base, yet contains a certain possible deposit, or jewel, of light,—which light, although by natural process it may take ages to evolve, as light will tend at last by its own native, irresistible force upward (when it has opportunity), can be liberated ; that dead matter will yield this spirit in a space more or less expeditious by the art of the alchemist. There are worlds within worlds,—we, human organisms, only living in a deceiving, or Bhuddistic, 'dream-like phase' of the grand panorama. Unseen and unsuspected (because in it lies magic), there is an inner magnetism, or divine *aura*, or ethereal spirit, or possible eager fire, shut and confined, as in a prison, in the body, or in all sensible solid objects, which have more or less of spiritually sensitive life as they can more successfully free themselves from this ponderable, material obstruction. Thus all minerals, in this spark of light, have the rudimentary possibility of plants and growing organisms ; thus all plants have rudimentary sensitives, which might (in the ages) enable them to perfect and

transmute into locomotive new creatures, lesser or higher in their grade, or nobler or meaner in their functions; thus all plants and all vegetation might pass off (by side-roads) into more distinguished highways, as it were, of independent, completer advance, allowing their original spark of light to expand and thrill with higher and more vivid force, and to urge forward with more abounding, informed purpose—all wrought by planetary influence, directed by the unseen spirits (or workers) of the Great Original Architect, building His *microcosmos* of a world from the plans and powers evoked in the *macrocosm*, or heaven of first forms, which, in their multitude and magnificence, are as changeable shadows cast off from the Central Immortal First Light, whose rays dart from the centre to the extremest point of the universal circumference. It is with terrestrial fire that the alchemist breaks or sunders the material darkness or atomic thickness, all visible nature yielding to *his* furnaces, whose scattering heat (without its sparks) breaks all doors of this world's kind. It is with immaterial fire (or ghostly fire) that the Rosicrucian loosens contraction and error, and conquers the false knowledge and the deceiving senses which bind the human soul as in its prison. On this side of his powers, on this dark side (to the world) of his character, the alchemist (rather now become the Rosicrucian) works in invisible light, and is a magician. He lays the bridge (as the Pontifex, or Bridge-Maker) between the world possible and the world impossible; and across this bridge, in his Immortal Heroism and Newness, he leads the votary out of his dream of life into his dream of temporary death, or into extinction of the senses and of the powers of the senses; which world's blindness is the only true and veritable life, the envelope of flesh falling metaphorically off the now liberated glorious *entity*—taken up, in charms, by the invisible fire into rhapsody, which is as the gate of heaven." ("The Rosicrucians," 2nd ed., p. 188-191.)

Mr A. E. Waite says:—

"Fludd distinguishes in several places between the Divine sophia, the eternal sapience, the heavenly wisdom, which is only mystically revealed to mankind, and the wisdom which is derived from the invention and tradition of men. He declares the philosophy of the Grecians, or the ethnical philosophy, to be based only on the second, and to be terrene, animal, and diabolical, not being founded on the deific corner-stone, namely, Jesus Christ, who is the essential substance and foundation of the true science.

"The original fountain of true wisdom is in God, the *natura naturans*, the infinite, illimitable Spirit, beyond all imagination, transcending all essence, without name, all-wise, all-clement, the Father, the Word, and the ineffable, Holy Spirit, the highest and only good, the indivisible Trinity, the most splendid and indescribable light. This Wisdom is the *vapor virtutis Dei*, and the stainless mirror of the majesty and beneficence of God. All things, of what nature and condition soever, were made in, by, and through this Divine Word or emanation, which is God Himself, as it is the Divine Act, whose root is the Logos, that is, Christ. This Eternal Wisdom is the fountain or corner-stone of the higher arts, by which also all mysterious and miraculous discoveries are effected and brought to light.

"Before the spagirical separation which the Word of God, or divine Elohim, effected in the six days of creation, the heavens and earth were one deformed, rude, undigested mass, complicitly comprehended in one dark abyss, but explicitly as yet nothing. This nothing is compared by St. Augustine to speech, which while it is in the speaker's mind is as nothing to the hearer, but when uttered, that which existed complicitly in *animo loquentis*, is explicitly apprehended by the hearer. This *nihilum* or nothing is not a *nihilum negativum*. It is the First Matter, the infinite

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informal, primordial Ens, the *mysterium magnum* of the Paracelsists. It existed eternally in God. If God had not produced all things essentially out of Himself, they could not be rightly referred to Him. The primeval darkness is the *potentia divina* as light is the *actus divinus*—the *Aleph tenebrosus* and *Aleph lucidum*. Void of form and life, it is still a material developing from potentiality into the actual, and was informed by the Maker of the world with a universal essence, which is the Light of Moses, and was first evolved in the empyrean heaven, the highest and supernatural region of the world, the *habitaculum fontis lucidi*, the region not of matter but of form—form simple and spiritual beyond all imagination. There is a second spiritual heaven, participating in the clarity and tenuity of the first, of which it is the base; this is the medial heaven, called the *sphæra æqualitatis*, and it is corporeal in respect of the former. The third heaven is the locality of the four elements. The progression of the primordial light through the three celestial spaces was accomplished during the first three days of creation. Christ the Wisdom and Word of God, by His apparition out of darkness, that is, by the mutation of the first principle from dark Aleph to light Aleph, revealed the waters contained in the profound bosom of the abyss, and animated them by the emanation of the spirit of eternal fire, and then by his admirable activity distinguished and separated the darkness from the light, the obscure and gross waters from the subtle and pure waters, disposing the heavens and spheres, as above stated, and dividing the grosser waters into sublunary elements. These elements are described as follows:—Earth is the conglomeration of the material darkness and the refuse of the heavens; Water is the more gross spirit of the darkness of the inferior heaven, nearly devoid of light; Air is the spirit of the second heaven; Fire, the spirit of the darkness of the Empyrean heaven.

“Fludd’s theory of the Macrocosmus is enunciated in the following manner:—

DE MACROCOSMI FABRICA.

The Highest, in which two things must be noted, viz., its	{	Three divisions, to wit	{	The illimitable Heaven of the Trinity. The Emphyrean Heaven. The Crystalline Heaven. The most essential and simple Light. A singularly pure, tenuous, and incomprehensible spirit.
The Medial or Æthereal, having	{	Constitution, to wit, of	{	The Fixed Stars. The Planets. Mediocre substantial Light. Spirit neither very subtle, nor very gross. The Superior is the abode of Fire. The Inferior is the foundation of Earth.
The Lowest, in which two things must be noted, to wit, its	{	Eight parts, to wit, the abodes of	{	The two extreme, namely, The Medial is the Sphere of Hamility divided into the Aerial Region. Aquatic Region.
The Macrocosmos has three regions,	{	A composition of	{	The third light, grosser than all others. The Spirit thicker and more feculent than all others.
	{	Three parts, whereof	{	
	{	Constitution, wherein two things concur,	{	

“According to Fludd’s philosophy, the whole universe was fashioned after the pattern of an archetypal world which existed in the Divine ideality, and was framed out of unity in a threefold manner. The Eternal Monad or Unity, without any egression from his own central profundity, compasses complicitly the three cosmical dimensions, namely, root, square, and cube. If we multiply unity as a root, in itself, it will produce only unity for its square, which being again multiplied in itself, brings forth a cube which is one with root and square. Thus we have three branches differing in formal progression, yet one unity in which all things remain potentially, and that after a most abstruse manner. The archetypal world was made by the egression of one out of one, and by the regression of that one, so emitted, into itself by emanation. According to this ideal image, or archetypal world, our universe was subsequently fashioned as a true type and exemplar of the Divine Pattern ; for out of unity in his abstract existence, viz., as it was hidden in the dark chaos, or potential mass, the bright flame of all formal being did shine forth, and the Spirit of Wisdom, proceeding from them both, conjoined the formal emanation with the potential matter, so that by the union of the divine emanation of light and the substantial darkness, which was water, the heavens were made of old, and the whole world.

“God, according to these abstruse speculations, is that pure, catholic unity which includes and comprehends all multiplicity, and which before the objective projection of the cosmos must be considered as a transcendent entity, reserved only in itself, in whose divine puissance, as in a place without end or limit, all things which are now explicitly apparent were then complicitly contained, though in regard to our finite faculties it can only be conceived as nothing—*nihil, non finis, non ens, aleph tenebrosum*, the Absolute Monad or Unity.

“Joined to the cosmical philosophy of Robert Fludd, there is an elaborate system of spiritual evolution, and the foundation of both is to be sought in the gigantic hypotheses of the Kabbalah. His angelology is derived from the works of pseudo-Dionysius on the celestial hierarchies, and he teaches the doctrine of the pre-existence of human souls, which are derived from the vivifying emanation dwelling in the *Anima Mundi*, the world’s spiritual vehicle, the catholic soul, which itself is inacted and preserved by the Catholic and Eternal Spirit, sent out from the fountain of life to inact and vivify all things.

“These mystical speculations, whatever their ultimate value, are sublime flights of an exalted imagination, but they are found, in the writings of Robert Fludd, side by side with the crudest physical theories, and the most exploded astronomical notions. He denies the diurnal revolution of the earth, and considers the light of all the stars to be derived from the one ‘heavenly candle’ of the sun. Rejecting the natural if inadequate explanations of Aristotle and his successors, he presents the most extravagant definitions of the nature of winds, clouds, snow, &c. The last is described as a meteor which God draweth forth of His hidden treasury in the form of wool, or as a creature produced out of the air by the cold breath of the Divine Spirit to perform his will on earth. Thunder is a noise which is made in the cloudy tent or pavilion of Jehovah, lightning a certain fiery air or spirit animated by the brightness and burning from the face or presence of Jehovah. Literally interpreting the poetic imagery of Scripture, he perceives the direct interference of the Deity in all the phenomena of Nature, and denounces more rational views as ‘terrene, animal, and diabolical.’” (“The Real History of the Rosicrucians,” pp. 300-7.)

The Rev. J. Hunt, D.D., says :—

“Many persons who did not form distinct sects. Among these we may

include the Rosicrucians, whose doctrines were expounded by Robert Fludd, Doctor of Medicine. In his 'Mosaical Philosophy,' Fludd enters upon a long argument to prove that the Bible explains the philosophy of the universe. This philosophy is properly theology, and therefore to be distinguished from that philosophy which begins from a knowledge of the material world. In other words, theology is *à priori*, and philosophy *à posteriori*. They meet finally, and bear to each other a mutual testimony. But without the Scriptures, which are inspired by God, and are to us, so to speak, the finger of God, we should never penetrate into the centre and essence of being. The old poetical image found in Plato is received as probably true, that nature is a chain, the highest and last link of which is fastened to the foot of Jupiter's throne in heaven, while the lowest is fixed on earth. If such is the labyrinth of being, how could we, whose souls tabernacle in clay, penetrate to the resplendent essence of that Being whose centre is everywhere, His circumference nowhere. It is only because God has revealed Himself that we can explain the mysteries of the Creator or the creature.

"There is but one universe, and with this universe God is one; but we must speak of God and the world, for they are yet distinct, and though but one world or universe, we must speak of the world which is aerial and which is temporal. The first has neither beginning nor end. The last has both a beginning and an end. But the aerial or angelical, which is the dwelling of the angels or blessed spirits, had a beginning, but will have no end. The angelical world is the intermediary between the eternal and the temporal. It is imaged by Jacob's ladder, which unites earth and heaven. From this eternal ladder angels pass to the temporal. Then these worlds, being one universe, are, as it were, a wheel within a wheel. The central mover, or eternal Spirit, is in the aerial. By it the temporal is quickened, so that, as the Scriptures say, God is all in all. This, Fludd maintains, is the true Christian Philosophy. He is to demonstrate it not only by the Bible, but by natural reason, and by ocular demonstration. He is 'to confound infidelity, and turn men from Ethnic Philosophy to the wisdom of God.' It is not easy to understand the 'ocular demonstration,' which seems to be simply that, as a weather-glass is full of air, and is rarefied or condensed by the presence or absence of the sun, so the universe is full of spirit, differently modified in different places and at different times. God, or Christ, who is the wisdom of God, is said to fill all. This has been explained by some as filling all virtually, but not essentially. To which Fludd answered, that where Christ is virtually He must be essentially. All the passages of Scripture which are capable of what we may call a Pantheistic meaning are quoted and interpreted as teaching the immediate presence of God in all nature. Spirit is the Catholic element of the universe. It is invoked by the prophet to come from the four winds, and vivify the dead bones. It is the breath which makes frost and snow; as it is said in Job, when God bloweth from the north the ice is made. It is God that thundereth, that rolleth the thick clouds, and maketh the cedars of Libanus to bend. The philosophy of the Bible is put in opposition to the philosophy of the Heathen. By Ethnic philosophy Fludd means the doctrine that God only works in the world by second causes, which at last he declares to have been the doctrine of Aristotle and his followers, but not of Plato, Empedocles, and Heraclitus." ("Religious Thought in England," i. 240-241.)

In the "Dictionary of National Biography" (Rev. A. Gordon), it is stated :—

"Fludd takes the position that all natural science is rooted in revelation. He opposes the ethnic 'philosophy' of Aristotle, and is equally

opposed to all modern astronomy, for he denies the diurnal revolution of the earth. Holding with the Neoplatonists that all things were 'completely and ideally in God' before they were made, he advances to a doctrine of the divine immanence which betrays a strong pantheistic tendency. In the dedication of one of his works (1617), he addresses the Deity, 'O natura naturans, infinita et gloriosa.'¹ St. Luke he calls his 'physicall and theosophicall patron.'" (Vol. xx., *voce* "Fludd, Robert.")

¹ This expression is also that of Giordano Bruno, who also had a doctrine of Monads and of the "Anima Mundi." Hunt pronounces "the evidence for Bruno's Pantheism doubtful. This is the conclusion to which the most impartial of his biographers and critics have also arrived." (Hunt, "Skeptics of Ital. Rence," 312.)

CHAPTER XVII.

THE MOSAICALL PHILOSOPHY.

The "Mosaicall Philosophy"—Introductory Note—Tripartite measure of Jacob's Ladder—Combat of Truth and Falsehood—The Weather Glass—Wisdom of Greeks Mundane—Twelve "Mysteries," beginning of all things—Greek opinions—The true "Sapience," Essence of all in God from eternity—Rarefaction and Condensation—Central Divinity—God does not operate of necessity—Meteorological Impressions—Clouds and Rain—Winds—Peculiar ideas of Snow—Rivers—Sympathy—Attraction and Coition—Nonulity and Volunty—The Unity—Hyle or Chaos—All things ideally in God—Demigorgon—Soul of the World—"God, form and matter"—"Everything that existeth"—The Essential Soul—The Ternary Number—The Cube—Sacred Numbers—World, image of God—Diastole—Systole—Light and Darkness—Names in the "Sephoricall Tree"—Ten—These comprehend all—Angelical Irridiations—Occult Radiations—Sympathy or Compassion—Attributes of Greater and Lesser Soul—Magnetical nature—Heaven, Masculine—Earth, Feminine—The Loadstone—Its wonderful properties discovered—The Pole Star and the Loadstone—Devil abuses natural things—Poisons—Charms—Claudia, 1581—The Owl—Corporal Mummy—Four kinds—The Weapon Salve—Conclusion.

THE English edition of Fludd's last work consists of 300 pages in small folio. The title runs thus:—"Mosaicall Philosophy: Grounded upon the Essentiall Truth or Eternal Sapience. Written first in Latin, and afterwards thus renderd into English, by Robert Fludd, Esq., and Doctor of Physick." The mottoes are Proverbs ii. 6; 1 Corinthians iii. 19, 20; Psalm xciv. 11; Colossians ii. 8, 9.

The author, as usual, commences with a note "To the Judicious and Discreet Reader." This occupies four pages, and signed "Your Friend, Robert Fludd."

After a reference to his "Physicall and Theophilosophicall Patron, St. Luke," by Fludd, mention is made of Jacob's ladder for saints and angels. Its steps and degrees form the chain of nature, which, in its highest and last link, is fastened to the foot of Jupiter's chair in heaven. The earthly mansion is but the picture of the heavenly palace—the dwelling-place of the Creator, whose circumference is nowhere, yet who is the centre of all things. The reader is then "certified" that the author's purpose in this book is far from any presumption to trench upon, or derogate from the deep and mystical laws of Theology in her pure and simple essence, or to oppose the current of her argument against authorised rules and tenets in Divinity, which have been long since decreed and ordained by the fathers of the church. All scripture has a twofold meaning, an internal or spiritual, and an external or literal. The analogy of a man composed of both body and soul is expressive of what is here meant. We are to find the Divine Workman by His external manifestations. The eternal world, being only replenished with the glorious majesty of God, is the main foundation on which Theology is grounded; so the temporal or lower world, divided into a visible heaven and earth, with the creatures thereof, is the main platform of the true philosophy. As for the ærial world, which has a beginning but no end, the receptacle for the angelical spirits and blessed souls is in position between these two—Eternity and Temporality. The true philosopher acknowledges his science to proceed radically from the eternal by his "Æviall or Angelicall Spirits unto his temporal Creatures"—stars, winds, elements, meteors, and perfect mixed bodies; "and therefore in respect that the Philosophicall subject is animated by angelicall influences, it must needs pierce with a mental regard into the eternall light, which doth centrally vivifie both the Æviall and temporall creatures; beyond the which there is nothing to be found or imagined." This is the tripartite measure of Jacob's ladder when he laid his head upon the stone, which, in its longitude, latitude, and

profundity, contained the images or characters of the three worlds. Therefore was the place where the stone rested called Domus Dei—the Tabernacle of God. Thus the sacred philosopher perceives “Rotam in Rota,” and “Rotam in Medio Rotarum,” a central mover and eternal spirit in the Æviall by which the corporal creature is vivified and agitated, “whereby we may boldly infer (with the Scripture) that God is essentially one and all.” The writer concludes with these axioms of the divine theophilosophists, that “God operateth in all.” “He vivifieth all things. He filleth all things.” “His incorruptible Spirit is in all things. Christ is all and in all things. In Him are all the treasures of wisdom hid.” God speaks through the elements, in thunder, in the whirlwind; “universal acts and virtuous operations are effected in the elementary creatures by that most essential and eternall Wisdom, which is the main Ground and true Corner-stone, whereon the purest Mosaicall Philosophy doth rely.” Fludd ends the preface to this, his last work, by recommending “these mine endeavours, and finally both them and myself, unto God’s blessed protection. Your Friend, Robert Fludd.”

✓ The first section of the treatise (which, as most convenient, we will consider in its English translation) extends to p. 126, and consists of four books. In the first book, referring to the “Herculean combat” between truth and falsehood—the wisdom of God and of the world—he determines “to lame and exterminate that foul monster Infidelity,” by means “of an Invention and Spiritual Conclusion commonly termed by the name of the Weather or Calender Glasse,” that, by the “ocular and practicall experiments thereof,” he might demonstrate the falsehood of the “fading wisdom or philosophy of the Ethnics,” and confirm the truth of the wisdom “grounded upon the eternall spirit of Sapience.”

As the Ethnic philosophers have assumed to themselves the principles of the Mosaic philosophy, walking and gilding over their theft, so with the weather glass, moderns

have taken to themselves the invention, by the author described as "graphically specified and geometrically delineated in a manuscript of five hundred years integrity at the least."

Several illustrations are given of this threefold instrument and its effects. The water rises or falls in the glass by the increase or diminution of the sun's heat. Between this little instrument and the great world a comparison is to be made. The temper of the air "in the great world is 'thus' exactly discovered unto us." The instrument has "Two Tropicks, with their Poles"; the neck of the glass "doth correspond exactly unto the place of the Equator." He refers for farther demonstration to his "Med. Cath. 26." The demonstration is made by drawing two imaginary triangles, which, meeting in the centre, form the "Linea Equinoctialis."

In the second book, the author first of all discovers the meaning of the word "Philosophy." It means more than "wisdom"; rather, "*amor sapientiæ*"—the lover or friend of wisdom. We may describe it as "an earnest study of wisdom." The divine wisdom is not to be known to all—only "opened unto the saints and elect." Being in Christ, "the true wisdom came out of the mouth of the Most Highest." This is the true philosophy. The wisdom of the Greeks was founded on mundane things, and is called by the apostle "the wisdom of this world" only. The Ethnic wisdom acknowledges no Christ, no sacred word, which was the Creator. It tells of the world as eternal, whereas the true wisdom tells that God created all things. This divine Sophia and wisdom is the ground of all arts, and is revealed unto man for his instruction. "All the treasures of wisdom and science are hid in Christ." Hermes rightly terms the divine spirit the centre of everything. It may be collected from the words of Solomon that wisdom discovered to him five things—the absolute mysteries concerning the making of the world; the nature, power, and generation of the elements, and then their uses and

purposes; the reason and manner in which winds are produced; astronomical divisions and astrological natures; the necessities belonging to the art of physic; the secrets of things occult, of the angels, and of God Himself. In these is comprehended the mystery of theology.

1. Theology is the speech or teaching of God. It was the very spirit in the fleshly Christ and His apostles which made their corporal or bodily organs, their tongues to speak, and their hands and pens to write. The same theology is to be found in both Testaments.

2. The angelical world. There is no secret mystery comprehended among the society of angels but what is disclosed by the super-excellent Spirit of God.

3. The temporal starry world, Astronomy; the Lord "tellethe the number of the stars, he calleth them all by their names." "They," as Baruch says, "rejoice at the commandment of God." They fight in their courses against God's enemies, as in the instance of Sisera.

4. In the temporal elementary world. Meteorology, as declared by Job: God "made the weight for the winds, and he weigheth the waters by measure." He makes a law for the rain, and a way for the lightnings of the thunder. God sheweth "this one spirit of wisdom, in whom is the power of contraction, a condensation as of dilatation or rarification." All meteorology is "founded on the spirit."

5. Physic. "Of the Most High cometh healing." "He sendeth forth his word and healeth them." Wisdom it is that giveth life and health to every creature. She is the tree of life. By the instruction of the divine Word hath the healing properties of different herbs and substances been revealed. By "the discovery of this spirit," Solomon learned so much of the nature of plants, from the hyssop to the cedar.

6. Music. Wisdom effects, "by an essential kind of symphonick accord, the whole harmony of the world." The elements themselves were charged by a kind of harmony. Christ is the band or tie "whereby the discording elements are compelled into an harmonious accord."

7. Arithmetic and Geometry. "Thou hast disposed or proportioned all things in measure, number, and weight." By the Divine Spirit, "not only the earth had his geometricall dimension, situation, and position, but also the sun, the moon, the stars, and each thing else."

8. Rhetoric and Oratory. Moses is given such power. "I will be thy mouth, and I will teach thee what is fit to say." Thus God teacheth us that He giveth the mouth and wisdom, and can take away the speech, sentences, and words when He pleases. It is wisdom that openeth the mouth of the dumb and maketh the tongue of children eloquent.

9. Mechanic Arts. It was given by God to Bezalell and Aholiab, and all the wise-hearted, to know all the inventions of goldsmiths' work, and of the jewellers, artificers, and carpenters. All proceeded from the fountain of knowledge.

10. Moral Philosophy. All moral discipline "hath her root and beginning from this holy spirit of discipline." God it is that keepeth "the paths of judgment, and preserveth the way of his saints."

11. Policy. Political government is warranted by Scripture. "Wisdom maketh a king to govern or reigne over his people worthily." By wisdom kings reign and princes degree judgment. The Divine Spirit is the only guide of true government in every commonwealth.

12. Miraculous and Supernatural Effects. These pass the capacity of man's imagination. Man may do wonders with the Divine Wisdom firmly united to his own spirit. All the prophets and other miracle-workers did their wonders by the power of the Divine Spirit. There is no art, however abstruse or mystical, but has root in the true wisdom; without it all are bastard and spurious. All must have foundation on the sure rock, which is Christ.

The writer next describes the "false wisdom and spurious philosophy." This is false, animal, diabolicall, litigious, immodest, void of fruit. Its foundation is the

tradition of the devil. The philosophers of Athens considered S. Paul a babbler; the true wisdom, therefore, had never been theirs. The heathenish philosophy, which so many follow, hides the true. Its followers, with their master, Aristotle (as if he were another Jesus), promise to open "unto mankind the treasure of the true wisdom." Particulars of the erroneous doctrine of the Gentile philosophers follow. Plato was better grounded in the true wisdom than Aristotle. The Agarens, and these of Theman, were but the forerunners of Christians, who, seeking of Pagans and Gentiles knowledge of arts and sciences, instead of in the Book of God, have never attained to true wisdom. Thus Jannes and Jambres still withstand Moses. Jehovah, in His conversation with Job, declares that He is the true Author of all life and motion, and that the earth and elements were not from eternity, but were created.

The third book commences with an argument to show the uncertainty of the ancient Grecian and Arabian philosophy in regard to "the beginning of all things." They differed. Some held water to be the beginning of all things; Anaximenes, that "an infinite aire" was the original of all. Some held this "aire" to be God. Zoroaster held that all things took "their beginning from fire and light." These philosophers did not realise that a Divine Power or Sacred Word was more ancient than all things.

Trismegistus and Plato were the most divine of any of these philosophers; and the former, both by his books and especially in his "Pymander," described the manner of the world's creation and the doctrine of the Trinity. The "Hyle" of Plato, the "Umbra Horrenda," or "fearful shadow," of Hermes, are the dark, deformed abyss or chaos of Moses.

In the next chapter, Fludd commences to unfold his Mosaic Sapience, or scheme of "beginnings in generall." At first the earth was without form and void—a rude, indigested mass. The essence of all things was from all eternity in God. "Of Him, and by Him, and in Him are

all things." Not of a "vain, negative nothing." God is the entity of all entities. Hermes and Moses agree together, that "darkness was upon the face of the abyse." All things lay hid in the "secret bosome" of God till called forth by the Divine Spirit. "Darkness is unto God as light."¹ The material principle was contained within one "invisible water—the mother of the elements and seed of all things." Nothing was at first visible, but was in the Catholic treasury. It is "Nihil" or "Nothing." Then the dark Aleph was converted into the light Aleph. Elohim Ruach did act the part of birth-giving, and gave the rude mass "act and form." The fiery virtue of the Spirit performed this. "The originall catholick matter of all things was water." The deformed matter was at first void. It was vacuity, inanity, nothing, darkness. Eternal light, as said by Aristotle and Damascen to be an accident, is absurd. The light principle and the dark principle; opposite active natures are heat and cold. Darkness is latent; light is active. Cold, then, is not an accident. The one Spirit, as shown by Ezekiel, hath a fourfold quality. The northern contracts, hardens; the south wind melts and softens; the east wind dries up.

In the fourth book the "Universall Mystery of Rarefaction and Condensation" are explained. "It is also proved that by them the world was made, the heavens established in due order, and the catholick element altered and changed after a quadruple manner and condition." When God withdraws His actual beams unto Himself, death to the creature ensues. The virtue of heat is essential unto light. Rarefaction is "the 'dilating of water by heat, which was first attracted by cold condensation'—a sucking and drawing together of those watery parts, which were dilated or dispersed by heat." The angels stand on the four corners of the earth, holding the four winds. They are Presidents, and organs by which the winds are operative—the sons of Titan. The winds are under the

¹ Compare Dionysius, "Gloom."

governance of Michael, the Angel Imperial of the Sun. Therefore is he said to rise from the east; "And I saw another angel come from the east; he cried with a loud voice to the four angels," &c. The Eternal Breath animates the angels. The divine power and Spirit "doth essentially inhabit this illustrious palace of the heavenly sun." Thus the heavens "declare the glory of God." "God hath put His tabernacle in the sun." The sun is that "heavenly candle" which "informeth with light and beauty all the starry candles in heaven." The sun being circular, must have a point or centre. God is a "consuming fire." The "centrall divinity," which is like the soul in the creature, is in the sun. The sun is placed in the centre of the heavens. It is framed in true harmony. Thus the Platonists declare the sun to be the seat of "their 'Anima Mundi,' or soul of the world." The royal and consonant diapason comprehends the true inferior accords in music, diapente and diatessaron. It is probable that the whole harmony of the heavens, and consequently of the world, is put in practice in this created organ. It is the actor or player wherein is the Eternal Spirit. By the sun God doth vivify all things. Its near approach revives the herbs and trees. As God filleth all things, "light is divinity, and in divinity is light." The Word was the agent. The heavens are invisible by reason of their rarity; the stars are visible by reason of their density. The air is an invisible water, but is converted into clouds, they into rain, and so unto earth. By rarefaction, the air is converted into lightning.

The true mystery of generation and corruption is the subject of the sixth chapter. God striketh, and He also cureth. The forsaking of God is the cause of death. When His brightness returns, life is again brought forth. It is the presence of the corruptible body "which hindreth the perpetuity of living men"; dissolution must needs take place before "the occult spiritual body can be at liberty to embrace the spirit of life with eternall ties." The dead body is like a dark abyss. So in generation. In the fluid

~~sperm is the whole man—flesh, bones, blood, sinews, and gradually, from an “embrionall shape,” will come into a perfect creature.~~ “So in the great world we see that simple elements contain clouds, water, rain, fire or lightning, and stone.”

God doth not operate of necessity, as Aristotle teaches, but of His “proper will and benigne inclination.” If God acts of His proper essence, it is evident that He is moved by His own accord, so not by either external compulsion or internal necessity. If it is only of necessity that God acts, what thanks, or service, or adoration can we owe Him? Prayer is then abolished. Galen speaks atheistically when he says that nature cannot do some things, and that God doth not attempt these things at all. Avicenna is much nearer Scripture.

The next book treats of “Meteorologicall Impressions.” The pagan philosophy, when produced to the “Lidian tryall or touchstone of Truth,” is found mere dross. The term “meteor” is explained; apparitions seen in the air; impressions, shaped and imprinted in air; mixed bodies, not of perfect form; mysticall bodies, “framed and fashioned by the finger of God.”

Zacharias teaches us that winds are created and animated by an angelic spirit, and stand before the Lord of all the earth—called out at His pleasure. Several definitions are given; the last runs thus:—“The winds are the angels of the Lord, strong in power, which effect the word of God, and listen unto His voice and His flaming ministers which accomplish His pleasure.”

The fifth chapter treats of “The Generation of the Clouds and Rain.” Aristotle’s opinion is that a cloud is produced of a vapour, elevated from the earth and water into the middle region of the air, by the attractive power of the sun or stars, and then congealed. He makes the opposite agents, heat and cold, to be the producers. But the opposite is true. The sun dispels vapours, but does not solidify them. God tieth the waters in the thick clouds,

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giveth laws unto the rain, and assigneth a way unto the lightning. "God's treasures are opened, and clouds fly forth as fowls" (Eccles. xliii. 14). The clouds are formed of the air. It is the Eternal Spirit of Jehovah which operates, "that centrall, animating Spirit, born or gliding on the wings of the wind, residing, but not exclusively, in the cloud, who, according to His pleasure, by means of His organically ministers, the angelically winds, fashioneth forth the clouds, to serve as a cover or substance unto it."

Fludd's peculiar notions as to snow are amongst the best known of his opinions. "The snow is a meteor which God draweth forth of His hidden treasury, in the form of wool, to effect His will upon earth, either by way of punishment or clemency." God, by His word, "which doth operate in His private property by His cold, is the essential, efficient, and omnipotent actor in the production of the snow."

Aristotle's opinion as to fountains and rivers is now assailed. Aristotle held that these had their origin, like clouds, from vapours "arising from the bottom of the earth, and resolved, liquified, and condensed into water through cold and heat together within the earth." But it is God that sendeth forth the fountains through the valleys—to give pure drink to every living creature. A fountain is a flux of water issuing from the sea, flowing into the bowels of the earth, then into the upper superficies of it, by virtue of the divine act and mundane spirit.

Fludd's doctrine as to thunder and lightning concludes the first section of the treatise. Lightning is a "certain fiery aire or spirit, animated by the brightness of Jehovah," extracted out of the heavens, to do and execute His will. Thunder is the "voice of God"—"a noise which is made in the cloudy tent or pavillion of Jehovah." It is sent "out of the cavity of the clouds into the open aire."

An epilogue concludes the first section. It is addressed to the judicious and Christian reader. It declares that the Ethnic philosophy, being merely grounded on worldly

wisdom, is to be set aside for that which is founded on the Catholic Church, or eternal Spirit of God. It only is true.

The "second section of this Treatise, wherein the reall History and fundamentall grounds of sympathy, or concupiscible Attraction and Coition, and consequently of all magneticall sorts of curing : and also of Antipathy or odible expulsion, and therefore of each malady and annoyance, are proved by infallible reasons, maintained by the assertions of the wisest Philosophers and Cabalists, justified by the inviolable Testimonies of Holy Scriptures, and, lastly, verified and confirmed by sundry magneticall experiments," follows from page 127.

Nonulty and volunity, darkness, light, all sympathy and antipathy springs immediately from certain passions of the soul—one concupiscible, the other irascible. The abstruse unity at one time "reflecteth his beams into itself, and so then outside all is dark, void, destitute of vivifying act. When again this abstruse unity sends forth its benign and salutary brightness, then conformity, light, and position follow. Therefore darkness and light are all one in the Archetypicall unity." Love and concord are the result of the matter substance of dark water, the female ; and the irradiating light is the masculine illuminating spirit. Thus sprang the love and hatred of angels and evil spirits. By reason of the cross variety of the starry influence, all those mutations and alterations spring in the ethereal and sublunary heavens—the discord and concord of the elements, the multiplicity of affections, dispositions, passions. The writer concludes, with Heraclitus and Empedocles, that "all things are made and composed of strife and friendship." The son of Sirach wisely says "all things are of a double nature, the one of them contrary to the other, and yet there is nothing made which is defective."

The unity is first in place, yet cannot be limited by any quantitive dimensions nor divided into distinct portions. Unity, therefore, is the radical principle. Yet, while it remained inactive, it could not be esteemed as God, nor be

called father. The Hyle or chaos had not yet been acted on. This mystical infinity, "while it was thus bewrapped in the gloomy clew"—vacant, without action—was termed "Nihil," not "Finis," not "Ens." The letter Aleph, by all cabalistical rule, is considered equal to the figure of one in arithmetic, and so taken micrographically for God—the unity in itself. Darkness is the "enclosure or retaining of the actual beams or light of immortal life." It is the "Tabernacle of rest."

All things were at first ideally in God. He did beget, bring forth, make and create nothing which was not eternally of Himself and in Himself. He is all, but beyond all. All numbers do flow from unity. "If we shall multiply an unity as a root in itself, it will produce but itself, namely, an unity for a square, the which being again remultiplied on itself, will bring forth a cube, which is all one with the root or square, to wit, a simple unity." Trismegistus says "one begat one, and reflected the order and virtue of His emanation into itself"—that is, showed into itself—to the shaping out of an ideal world. The many ideas of God are yet but one. The essential unity of the philosopher, Leucippus, is the "Summum bonum," or the sovereign good and felicity. By the mental unity is meant the absolute divine monarchy in itself, without any respect to creation.

We need not be surprised at the Manichæans, who held that there were two co-eternal principles. Some poets even held this opinion, and averred that Demogorgon was circled about with eternity and chaos. Strife was produced and cast into the abyss. Demogorgon then produced Pan, who was placed upon the throne. Plato and others held that chaos was God's companion from all antiquity. Pan stands for the universal nature of the world, and the concord of contrary elements. The sisters of destiny, the Parcæ, signify the three divisions of time—past, present, and future. The divine nature is seen in man. It is but one. Yet this unity operates in two contrary properties—affability, which gives, affirms, pleases; negation—denial,

refusal, taking away. So the divine volunty or nolunty is all one. It is goodness. God leads to the grave; He brings back again to life when He pleaseth. Divine sympathy proceeds from that concurring and vivifying love which ariseth from the benign emanation of the Creator. Deformity, discord, arise from a hateful affection. So the whole world and every creature is "of a twofold nature, whereof the one is contrary unto the other, and yet there is not anything which is defective." The question—Why did God raise up Adam out of the unformed matter?—these two contraries, is perhaps one of the profoundest secrets of the divine mysteries. "It is too occult a cabale to be explained by mortal capacity."

Ethnick philosophers and Holy Scripture teach us that "there is a soul of the world." What is this soul? Of what is it made? The tenet of the Cabalists is that "the great angell, whom we term Mitratron, is that same Catholic Spirit which doth animate the whole world." The Pythagoreans do not much differ from this opinion. The Platonists did call "the generall virtue, which did engender and preserve all things, the animorum mundi, or the soul of the world." To this opinion the Arabian philosophers and Trismegistus adhere. Zoroaster held that the soul of the world is that Catholick invisible fire, by which all things are generated. Virgil is of the same way of thinking. Alchemists have called it the "Ligamen, or Bond of the Elements." None of these opinions are to be considered abominable—and vary little or nothing from the tenets of Holy Scripture. As man, the little world, has soul and body, so has the great world. There can be no created soul without an agent. The soul of the world is Alteritas. Compounded of two parts—the internal, vivifying flame, issuing from the eternal emanation of life, and the external, which is "an Æviall Spirit," animated from God. Before the humid spirit moved and lived, all was vile and unformed; now, by the residence of the anima mundi, all lives. It is "that Catholick or general spirit, divinely animated

from the beginning, which doth vivify afterward each particular creature of the world." We see now what the "*natura naturans*" is, and then what the "*natura naturata*" is. The "*forma formans*," or "*natura naturans*," is God, or the divine emanation which created all things; the other, "*natura naturata*," is the created light, or the spirit informed or illuminated by the presence of the bright uncreated spirit. It is said to be "cloathed with light, that is, with an illuminated spirit, as with a garment." The writer supports his views from Damascene, S. Bernard, and S. Augustine. This is the Divine Word of God—power by which He "upholdeth all things." For by "the word of the Lord were the heavens made," and life, preservation, and being became existent. "*Anima*" is the fountain of the world's life, by which it moveth and hath its being, and consequently the essential life and central or mental soul of the world, moving the created humid spirit thereof. No otherwise than the spirit which God breathed into Adam, did move and operate, and by the organ of the created air. So Judith sang, "Let all creatures serve thee, for thou spakest. Thou didst send forth thy Spirit, and it created them." Therefore Mitratron is just "that universal spirit of wisdom which God sent out from His Throne" to reduce all into order—making the universal nothing into a universal something. These ideas are illustrated by the diagram of "a pyramid or triangle," as drawn by Adrastus and Calcidius. From this mystery, rightly understood, all science, even the abstrusest philosophy, may be deciphered. Seven strings or proportions make up this figure—1, 2, 3, 4, 8, 9, 27. When both lines meet in one point, the figure of 1 is expressed with unity. It participates on both sides—the material existence and the formal emanation. It is thus the fountain of matter and also of form. Trismegistus thus expresses it, "God is form and He is matter." "He is in everything that existeth." 2 issuing from one is the confusion of unities, whereas 3 (which makes a triangle), is a term perfect. All perfection consists of three terms, a

beginning, a middle, and an end. A root, a square, and a cube import a supreme soul, a spirit and a body of the world, ideally pointed out in the archetypic, longitude, latitude, and profundity. "The root of the matter, therefore, which is 2, imports the dark chaos." The root of form, which is 3, imports that the root 2, or the dark waters, is animated by the formal or bright emanation of unity or 1; and so the first 2 was accomplished and the soul of the world created, namely, by the angelical emanation. So the Cabalists tell us the anima mundi was first created; "before all things God created her in the Holy Spirit," &c. Multiplying 3 in itself, we have the formal square—the nine orders of angels. The cubical form is 27. "The root of life is fixed in the angelical composition, which is of simple light and pure spiritual matter"—the Eternal Supreme or essential soul is the act of the angels. The *Æviall* angelical spirit of the stars or heavenly influences is the soul and life of the winds and subliminary elements.

1. The imperial heaven or intellectual spirit—the seat of angels—the root.

2. This animates the stars or ethereal regions. This refers to the square.

3. The starry heaven is the male, the multiplier and vivifier of the elementary region. This refers to the cube.

Such is the ternary number with its triple dimension.

The three words, "Intelligible, Celestial, and Elementary," are represented by the three Hebrew letters forming the name Adam, the intellect, the soul of the body in man—the Microcosmus—the Tabernacle of Moses, the Temple of Solomon, and the Body of Man. The tabernacle did symbolize with the three words in her parts. The first exposed and uncovered—the subliminary world—the vicissitudes of life in it exhibited by the continual deaths and sacrifices of animals. This represents the elementary world—the cube. The second part of the tabernacle, which was burnished over with gold and illuminated by a candlestick of seven lights, represent the starry heaven with its seven

planets. This region is in the middle. The third was the Sanctum Sanctorum, and represents the super-celestial intelligible soul or "empereall spirit"—the seat of the angels; here, therefore, were placed the Cherubim—the divine fire abode in light between the Cherubim, fiery spirits in themselves. Even Aristotle says we honour God after the number of *three*, by natural instinct. So the root 3 is the angelical or intellectual world; the square 9 the celestial; the cube 27 the elementary. So three nines—digital—of tens and of hundreds, require only 1 to be added to the number of unity to make 1000. The square of 3, which is 9, having Aleph (1) added, makes 10, "beyond the which, as Aristotle averreth, no man hath even found any number." So the tenth or title is God's proportion. The numbers, 999, are produced from the name Mitraton; in other words, the radical square and cubical extension—Alpha and Omega—the vivifier of all. This, therefore, is the true "Donum Dei"—the gift of God. So, too, do the two pyramids, meeting at the "Spherum Æqualitatis; thus the sun has his tabernacle, and so is the sphere of the anima mundi. The ancient philosophers say all things are full of gods, but all these are referred to Jupiter. By gods they mean the divine virtues impressed into things." "That is to say, the essentiall beams of this Eternal Jupiter, or Jehova, are in every particular place of the world, making things to live and exist." The writer concludes that "the soul of the world hath, for his internall act, the bright emanation of the eternall Unity, and the subtile Catholic created spirit for its humid vehicle or materiall organ, which is its externall, in which, and by which, it operateth in all and over all."

The world is an image of God. Man is an image of the world, and the variety of species upon the earth did proceed from the act of creation, when the fiat was spoken. "The hidden element of life is in the aire." That is, God giveth life and inspiration to all things. This is that super-substantial food which we are taught by Christ in our

"Pater noster to pray for." Thus Nature makes her natures to rejoice. Thus is the secret fire of God sucked or drawn into the hearts of all creatures. By Elohim Ruach the waters became animated, and became what the Platonists called "Magnum animal." Man, therefore, has from the soul of the world his sustentation, preservation, and multiplication. The sparks of light and generation "swimme in the aire," and amongst these man is the chief. *Diastole* is the action by which man (and animals) suck into the life chamber of the heart strength from "the airy substance of nature." When Nature has thus received, she reserves after an anatomy the purest—a subtile, volatile salt—the selected spirit of life, in the aorta or great artery, sending out the less pure parts by expiration. This compressing motion is called *Systole*. There is a triple valve, or gate, like three half-moons, to secure this treasure. Thus does the breath of the Omnipotent vivify man. So God operates in the sperm according to the different species of creatures. The shape or kind was allotted at the first. The sperm and the semen united together, made of the refined elements of the body. There are two vessels—"the one spiritual, the other elemental"—together they produce the needed result.

In the second book, the writer proceeds further in his discoveries of the results of the principles of light and darkness, sympathy and antipathy. By searching Holy Scripture, and the works of the Hebrew and Egyptian Rabbies, "he hath gathered, that the eternall, or divine and archetypicall world, which hath neither beginning nor end, doth radically spring from one simple and catholick fountain of light, and doth defuse a decuple emanation, endued with a tenfold property, into the *Æviall* or angelicall world, which hath its beginning from the eternall One, but no end." There are different angelical spirits, "which correspond in nature and condition unto each divine property." Thus do the beams of eternal brightness become diffused. Sympathy and antipathy are exhibited by "the Loadstone, or mineral calamite." The marvellous and occult

nature of the loadstone is explained. Righteous use of God's creatures can never incur the error of cacomagy, although the devil and his adherents do abuse them by converting them to mischief. Sympathy is Greek, meaning, a "consent, union, and concord between two spirits." Antipathy is an "odible passion, moved by two resisting and fighting natures, of a contrary fortitude." It is, therefore, most certain that there are an infinity of creatures of divers natures in the universal machine. These were created and then maintained after generation by sundry celestial influences, or many thousands in variety of beams descending from above. "There is not any plant or herb which hath not a star in the firmament." The Scriptures are not repugnant to this opinion. Christ is the trunk of the tree, and the angelic existences in their various stations are the branches. The angels are clear mirrors receiving the light of God. The fruits and seeds of the divine tree may be compared unto the stars, and the leaves unto the creatures below. All the angelic lights proceed from "the one and the self-same catholick emanation." The spirit, therefore, is both "unicus et multiplex." This is well exemplified in the "numericale or Sepheroticall Tree." There are ten different attributes of God given in the Hebrew Bible. Each has a different operation. The one only essential title of the Deity is "Tetragrammaton," or Jehovah. This signifies no participation with the creature. But the other names given do. These express God according to His works, as He exists in all things. All these names are subject to Tetragrammaton. They relate to effects. Some incline to darkness and privation, some to light and position, some to severity, some to benignity. Some produce the effect of darkness and contraction—others immobility, heat, and dilation. Fludd proceeds to enumerate the various names in the "Sephoricall Tree."

1. Ehieh. The original of all creatures, and the Foundation of mercy and clemency. The Father. It is, therefore, called Cheter, or Corona.

2. Jah. The gracious emanation of the world, and the humid or created nature. So its gate is called Hochma—wisdom was with Jehovah when He appointed a foundation to the earth.

3. Elohim. Binah is the opening or port through which the reflecting beams dart forth. Fear and terror are bound up with this name. Under it Jehovah exercises His power in the punishment of the wicked. These are the great Three—the powers by which the world was created.

4. El. Clemency, mercy. Its channel or gate—Chesed—pours forth grace, benignity, life, and goodness on the world.

5. Elohim-Gibbor. Through its channel—Geburah—came forth all celestial powers—Mars, thunder, war, contention, anger.

6. Eloach-Tiphereth is its golden gate, and sends forth delight, beauty, and ornament.

7. Seboath. Its channel is Neizeth, the god of triumph, jubilation, rest, and perfection. Venus is his storehouse.

8. Elohim-Saboth—the god of armies. Hod is the gate, and Mercury his celestial treasury.

9. Elchai—the omnipotent—Iesod. The basis or foundation is his gate—Redemption or Rest. The sphere is the moon—the celestial earth.

10. Adonai. Mulchut is the port. This numeration imparts severity through God's wrath and anger, and "his influxion is directly into the elementary world."

In these, the Rabbies include "all things in the world, be they esteemed good or evil." The effect of each of these contrary emanations is the generation and preservation of creatures of their own nature and condition. Even the most venomous creatures and the corroding minerals have properties which "take away dolorous maladies." They heal and destroy, wound and cure. All God's works are therefore very good. All fulfil God's commandments. In fury they exercise torments, and at times they pour forth their virtues. Love and hatred, sympathy and antipathy,

were created to girdle and shoulder one another in the world—first angels, then stars, then winds and elements, and, lastly, compound creatures, which are composed of these elements.

The writer then proceeds to demonstrate "that the occult action, as well of sympathy as antipathy in creatures, proceedeth from angelicall irradiations or shinings forth; that is, by the emission or ejaculation of their secret beams, the one against the other, out of such creatures as are created or generated under their dominions," and to enumerate the different angelic powers belonging to or effluxing from the different radiations or parts of the Sacred Name. "By the continuity, therefore, of these several and opposite irradiations, or emanation of beams, from God unto the Imperiall Angels, and from them unto the Olympick Spirits, and so continued from these unto the Elementary spirituall shapes or demons, we may gather this much, namely, first, that God doth operate onely, essentially, all in all, in and over all; next, that according unto the variety of His Volunty, He worketh diversely in this world, and therefore we must know that His Volunty is manifold in property, because that things are effected, as well in heaven as in earth, after a manifold operation; therefore, if God operateth all, and in all, the diversity of His work must proceed from the multiplicity of His Volunty."

The next chapter treats of occult radiations. The most profound astronomers are of opinion that every star has an appropriate nature, consequently their beams or influences are diverse. The variety of the aspect also varies the effect of the beams. Those from the centre of the star to the centre of the earth are the strongest. Those emitted obliquely are defective—thus different kinds of individuals are produced in the world. On account of the "diverse manner of beams in every diverse place and thing," so is it in the elementary world, which is made after the example of the heavenly. All things in this world do emit beams.

Medicines do send forth their influences in beams. So in coloured things. Thus it is that in horoscopes the state of the starry lord of life affects the nature of the creature born. If the star partaking with the lord of life be an enemy, then the spirit of the creature produced and governed will be subject to discordant passions, fear, anger, sadness, and suspicion. Reciprocal affection between creatures springs from the reciprocal accords in their starry conjunctions. "The evident cause of the sympathy and antipathy of things proceedeth from the radicall mystery of the opposite attributes or properties in God." "Moses Arabicus saith that every animated thing hath a peculiar star, which sendeth down his influence to defend and preserve his life upon earth, and that by the divine will and command." Four good angels and four bad angels have effect upon the four winds. Good and propitious events occur to the creatures of this lower world when the benign stars and planets have dominion in heaven, and consequently their influence below. So adverse accidents and destructive effects occur from the power of the innumerable evil spirits which do hover in the air. "Some of them are agents to life, and some unto death." These spirits are in continual conflicts. All the passions of the soul have their beginning from the opposition of these two spirits of a contrary fortitude.

"Sympathy or compassion proceedeth from a certain dilatation of spirits in two or more particulars, or an emitting of their internall beams of life or essence, positively and benignly, from the center unto the circumference, attempting thereby to make a concord or union between two or more like or homogenial natures; and contrariwise antipathy, by contracting the said beams from the circumference unto the center, moveth after an opposite manner, namely, by division or discord, that is, quite contrary unto the beams of the other which are emitted."

The soul in the great world must have the same faculties that the soul in the little world has. This proceeds

from the attribute Elohim-Gibbor, by the port Geburah, and by the archangel Samael. Thereby is thrown down into the globe or sphere of man attributes of anger and displeasure, famine and pestilence. So with the other attributes. The blood of one man may sympathise with that of another, though at a distance, as the loadstone of one mine may affect the iron of another; the reason being that both the natures belong unto one divine influence. Thus Aries affects cattle, Scorpio creeping things, Cancer things in the sea, "For whatsoever was originally decreed in the secret counsell of the Archetype is effected from a generality into many specialities, and from each speciality unto an infinite number of individuall particularities; so that the *Æviall* or Angelicall effect is the image of the externall Idea, and the temporall world is the similitude of the *Æviall*; and again, in the temporall or typeicall world, every stellar shape is the likeness or paterne of the Angelicall Idea; and again, the Elementary things are the Shadows of the Spiritual Shapes or Images in heaven."

The second number of the second book shows "wherein the magneticall nature is truly anatomized, and the reasons of sympatheticall and anti-sympatheticall action ripped up."

The attractive virtue of magnetic bodies is explained. Many ancient writers, such as Ficinus, Lucas Gauricus, and Cardan have been of opinion that "the immediate cause of the varieties of this stone's virtue springs from the rising of the Star in the Bear's Tail." Paracelsus thinks "that it is the star, which, being full of the Loadstone power, draweth the iron unto them." Plato "confesseth the magneticall essence to be a divine power." Olaus Magnus says "that the attractive force cometh from some Northern Islands, which abound in that magnetick subject." Dr William Gilbert, "my renowned Fellow or Colleague," is of opinion that the attractive virtue in the loadstone doth spring from "formal actions or original and primary virtues or vigours."

The author then states his own opinion. All Cabalists and philosophers affirm heaven to be the masculine, and

earth to be the feminine. "Neither can I but consent with Lucas Gauricus, the astrologian's opinion, where he saith (as is recited before), that the Star in the Tail of Ursa Major, or the Great Bear, is President of the Loadstone; as also that Saturn is the planet which is allotted to him; and, lastly, that it hath an special relation unto the Constellation of Virgo, and the rather, because Virgo is that signe of the Zodiack which possessesthe the very self-same Longitude that the said star doeth, and for that it is of an earthly, stiptick, and attractive nature, as also of the condition of Saturn and Venus. All these reasons have been strong motives to persuade me that these are principall celestially agents, in the northern disposition and property of this lower world, and consequently in the attractive motion of the terrestriall Northern Pole, and every particular thereof."

"Now since every spirit, and consequently this of the Loadstone, desireth to be nourished by that which is nearest and likest unto his own nature, the which nature and spirit is only found in iron, it happeneth, for this reason, that the inward martiall spirit of the Loadstone doth draw the body of iron unto it, and, after an occult manner, doth seem to suck his nourishment out of it; I conceive, therefore, that the first salt in the Iron or Loadstone is partly of a hot and dry martiall nature, and consequently of a fiery, earthly condition; and partly of a cold and dry, stiptick, and saturnine faculty, which also it receiveth from its earth; and therefore there concurrerth two testimonies of strange attraction in the Loadstone." What man is in the animal kingdom, the loadstone is in the mineral. Within man lurks a secret mystery. He is the "center or miracle of the world." He is the temple of God, the body of Christ, the tabernacle of the Holy Ghost. God would not, we may be sure, make choice of an unworthy dwelling-place. "Man is rightly reported by Hermes to be the son of the world, as the world is the son of God." The direct disposition of man is when his face is

disposed to the orient. His right hand "respects the south, as his left hand the north." The liver sympathises with the southern nature; the spleen, again, is in the left part—the receptacle of melancholy. As in the great world the northern blasts eclipse often the fair sunshine, so the northern spleen contracts the heart, and brings forth dark passions. Thus the two opposite poles of the little world concur in effect. So with the loadstone. It beholds the "Pole Artick at so long a distance. Is it not wonderful that this spirit can pass like that celestial one in man, where the aire is not able to penetrate?" Man is composed of matter of a watery and northern privative disposition—cold and immobile—contractive. As the great world is composed of hatred and friendship, so also is the little world.

The attractive nature of the loadstone is from the circumference to the centre, being, as it were, to man's external view, half dead; and, by that manner of attraction, it draweth unto it his like, namely, spirits out of the iron or steel. "We may compare this unto a live man, which is replenished with lively emanations or dilating spirits."

The loadstone may seem a dead mass, but in truth, in men's dead bodies, "there abideth admirable spirits, which operate no less wonders." The next point considered is the operating *ad distans* and unlimited interval. The astricall influence is of a more subtile condition than is the vehicle of visible light. These influences penetrate into the centre or bosom of the earth, generating metals of various kinds. The Coelum is the quintessence of the alchemist, being able to penetrate all things. Alkindus "saith that the elementary world is the image or pattern of the starry world, so that everything that this world containeth in it doth comprehend the form or likeness of the starry world; as the fire sends out its beams of sensible heat, and so affects us, the stars do the same." The reason why the loadstone "directeth his pole to the north," is because in that part there are mountains of loadstone that draw it thither. The influence of the sun is seen in some herbs, which do

"sympathetically meet, and joyne themselves, and embrace lovingly the beams and influences of the sun." In the dark they contract their flowers. The crab and oyster increase in juice when the moon increaseth. The action of the forked twig of the hazel-tree is next referred to. Its property as a divining rod for mineral veins is said to extend downwards for 600 feet. The principle must be the same as that of the loadstone. The beams of the mineral, coming up through the earth, attract the forked twig. Miraldus tells us that cucumbers are affected by thunder. The affinity between the lightning, the fig-tree, and "the hide of the sea-calf," are such that these latter never suffer from the former. There are also strange antipathies between animals, as between the elephant and the mouse, the cock and the fox. It is well known that all snakes and adders "do fear, and fly from, the ashen tree." It is also said that an adder is afraid of a naked man. In animals the lover allures and draws the loved one by an admirable nature of attraction. It is thus that dogs find out where their masters are when they have been separated. Fludd tells a story of this kind about a spaniel he had, which he lost when travelling in the south of France, near Lyons. The dog brought back a budget of letters of exchange, which had been left behind.

The distance between the Pole Star and the loadstone is unknown, yet the one doth operate in the other. Man himself, then, must have, and has, a most subtile influence. The soul is full of divinity, and that divine essence it is that vivifieth all things. Hermes well says that "all the souls in the world are certain beamy streams, proceeding from that Catholic emanation, which issued from the eternal fountain of the illuminating act, to some more especially, and to some more sparingly." It is the same ~~essential~~ act which causeth life, and contemplation that "willeth or nilleth." The "spiritual mummy" in man, whose seat is in the blood, may be drawn out by a magnet and cast into a beast, tree, or herb.

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In the next chapter it is shown that "the devil doth make use of materiall things to operate his stratagems amongst men." Yet these things are not to be abhorred or accounted caco-magical. Who would say that, because the devil sometimes uses the wind and the air for his bad purposes, that therefore they are not to be used by us? The moon is termed "the goddess of witches"; unto her did Medea pray. The devil, who is an "old beaten souldier in astrology," uses her influence for his evil purposes. Man, made in God's image, may surely also use God's gifts at proper times. Was it then a diabolical thing in Solomon to look after and preach upon the abstruse nature of plants and animals? God made them all for man's use. The different qualities of vegetables and minerals are next described. A curious story is told of a red-haired sailor who sold himself to a Jew, and whose back being broken, was killed by the stings of vipers, and so hung up in the sun. A silver basin received what dropped from the mouth. This became a most deadly poison. A story of the same sort is told of a Roman Cardinal who, having got his "red-headed mistris with child," after she was delivered, did "bury her, arms and all, unto the paps," and then set "two hungry asps" "or todes" to her. These creatures biting and sucking her, her milk became a deadly poison. The reason why red-headed men and women are "most fit for this purpose" is because, by "their nativity, they are subject unto the influence of the Sun," and their spiritual mummy is more subtile, becoming "exceeding malitious." Other curious instances of poison-production are added.

Virgin parchment was made of the skin of young children. On it were written the names of God and angels, and the character of the planet appertaining. A witch who was burned at Queensferry had a stone by which she divined. It became moist if the thing was true, if false it would not sweat. In 1581, at Lausanne, Claudea and others confessed that the devil delivered to them subtile

powders of three natures. That of a black colour killed, that of an ashen colour caused diseases, that of a white colour cured. Surely man can do as much as the devil. The occult mysteries of God in nature are His good creatures. Evil began to shoulder out good at the Fall, and the piece of wood with which Cain killed Abel was in the shape of a cross, signifying by its form the opposition of good and evil—the very instrument of Christ's death. The owl is a wonderful creature. "If his heart and right foot be put upon one that sleepeth, he will henceforth tell all that he has done or anything you shall ask him." "Sucking of blood from a mole whose nose is cut off will cure the falling sickness."

In the third book "many practicall proofs" are given, and "experimental conclusions" adduced to confirm the loving microcosmical attraction. "The spiritual Christ, the Divine Word, or externall wisdome," is "the true foundation of the essential philosophy." At last the catholic magneticall virtue, "which resideth in God's eternall spirit," will draw all things unto Him, and all things shall be one in Him, and He in them, and consequently all discord and hatred shall cease. All things will be restored "unto one and the same radicall beginning." "All things will returne and live in Him."

There are four kinds of corporal mummy. Of these only one is useful—the others are apt to breed diseases. A body which has been in health, and is killed by strangling or hanging, will remain long uncorrupt. Fludd tells how he collected a portion of the "Northern Mummy," the flesh of a man strangled in the air, and applied it to his own body. The heat of it "drew off my mummicall and vivifying spirits greedily, as it were by fits." Taking off the flesh, having previously felt the "magnetic operation sensibly," he found it much altered "in smell and view."

The proof of the northern being the more magnetic is proved by the operation of the weather glass. A piece of flesh applied for gout will draw out the gouty matter and

can give it to a dog. If two mummies of opposite condition—one deadly boreall and the other lively southern—be placed in contact, they continue, when separated, to have a spiritual relation. A dead man's hand will reduce a tumour; a piece of beef rubbed on warts and then burned, and so decaying, the warts will also decay. Vegetables have also magnetical spirits. Creeping under a bramble growing in the earth at both ends, three times, has cured boils.

The rest of this book refers mostly to the use of the weapon-salve, which is referred to elsewhere. Man is of the more southernly disposition, woman of the colder and more northern nature—the congealed blood circleteth the hot spirits of the lively blood. Uniting, they “procreate a third, as a child, which partaketh of them both.” Cures through the mixing of the sick person's urine with the ashes of a certain tree, and these balls put in a secret place, as they decay, no one meddling with them, the disease fades away; “and this experiment hath been tryed on about an hundred, poor and rich.”

Many cynics will say that the sympathetical effects of the spiritual mummy are allowable to a physician, yet that the antipathetical properties thereof are odious, nay, cacomagical. Some plants, animals, and minerals are rank poison. Were they not made by God? The asp, the salamander, the dragon, the hemlock, the poppy; minerals such as arsenic, verdigris, lithurge, vitriol. All these, if only rightly handled, are medicinal. It is the devil who makes them odious. There are indeed fleshly devils upon earth—abominable ministers and children of Satan—who, by sleights, do make use of man's last breath to serve their wicked employments. Sympathy may be turned into antipathy. The conclusion of the “Mosaicall Philosophy” is but a page long. It is an apology for defect in style, in eloquence. Truth unadorned is sufficient, and needs not “the gilded tresses of superficial speeches.” Wordlings still “persecute and crucifie daily the spirituale Christ, which is

the only verity, true wisdom, corner stone, and essential subject of the true philosophy, whose Name be blessed for ever and ever." Fludd's concluding words are those of faith and hope—"I will sing the truth under the shadow of thy wings; O Lord, in thee do I put my trust; keep and preserve me from mine enemies, for thy mercie's sake. Amen."

CHAPTER XVIII.

FLUDD AND FOSTER.

1631—Foster's "Hoplocrismaspongus"—History and Life of Foster—The Weapon-Salve—Its origin—"Man's Mosse, blood and fat"—Its results and application—List of those who "allow the Unguent"—"Eightly, Dr Fludd"—Receipt for the "Unguent"—Fludd's method of use—Foster's "Answer"—His choice of Titles—Armiger—All "Caco-Magicians"—Fludd's explanations—Coldness of Devil's body—Strange Ingredients then used in Medicine—man's grease—earth-worms—snails—spawn of frogs—animals' excrements—wood lice—vipers' flesh—and broth—brick oil—up to 1795—Magicians—What this charge meant—Weemse' Treatise—One conversant with the Devil—He and the Devil "wimpling" together—1631—Fludd's answer appears in English—1638, in Latin—Contents—Three "Members," reason of his Title—Foster's father a barber—Charge of being a Magician—its absurdity—Whether this curing be Witchcraft—Explanation of cure—Ad Distans—Ointment the Gift of God—Effect of God's Vivifying Spirit—Effect of the Four Winds—God's Messengers—Sympathy between blood on the person and on the weapon—Histories of cures given—The Sponge Squeezed—God operateth radically on the blood—Conclusion—Style of the two writers, Foster's clearer than Fludd's.

IN the year 1631, there appeared at "London, Printed by Thomas Cotes, for John Grove, and are to be sold at his shop at Furnival's Inne Gate, in Holborne," a small quarto of fifty-six pages, entitled, "Hoplocrismaspongus : or a sponge to wipe away the Weapon-Salve. A Treatise wherein is proved, that the cure late taken up amongst us, by applying the Salve to the Weapon, is Magicall and unlawfull. By William Foster, Mr. of Arts, and Parson of Hedgley, in the County of Buckingham." With a motto from S. Augustine "de Trinitate." Foster, the author of

this stinging attack on Fludd and others, was born in London, educated at Merchant Taylors' School, and graduated from S. John's College, Oxford. He became chaplain, in 1628, to the Earl of Carnarvon, and soon afterwards rector of Hedgley. He was a married man, and the baptisms of ten of his children appear in Hedgley Register. A beautifully written transcript of the older parish register, made by him from the year 1539, is still preserved in his old parish. Foster, who was also author of a printed sermon on Rom. vi. 12, printed 1629, was killed in autumn of 1643.¹ Foster's treatise is dedicated to his patron, the Earl of Carnarvon, "Mr. of the King's Hawkes, my very good Lord." The writer tells us that he took in hand the matter in consequence of "the insulting of a Jesuit and Dr. of Divinity, Joannes Roberti," whom he yet commends for writing against "this strange and magicall cure." Another reason was the "commiseration of the case of some persons, reputed religious, which use the weapon-salve. I pity them." He adds that, though the meanest of the "poore parish priests" of England, "placed over but a decade of families, consisting of eight houses, so many souls as were in Noah's Ark," he is not afraid to write against such practices. Foster holds that Paracelsus was the first inventor of "this wonder working oyntment," adding that Keckerman "saith that one Anselinus, an Italian of Parma, was the first that brought this cure to light." "Which of them soever it was, it skilleth not much, they were both magicians conversant with the Divil." He tells us that the "unguent" consists "of man's mosse, blood, and fat," and "hath in it a naturall Balsame. This naturall Balsame, by the influence of the starres, causeth a sympathy between the weapon and the wound; and so the application of the medicine to the one effects the cure upon the other." Thus witches, by anointing themselves, are carried up in the airy heaven. Thus our weapon-salve-mongers, by anointing

¹ Wood, Athenæ Oxon., ii. 573. Dic. of Nat. Biog., xx. 64. Information kindly supplied by the Rev. J. H. Matthews, now rector of Hedgley.

their tools, bring an influence down from the starry heaven. Foster denies that "the separated blood of man hath any life, spirit, naturall motion, or voice. The blood contained in man's body is not truly and properly his life. Man's life is his soul. . . . Neither has the blood of any man, once fixed and dried on a weapon, any motion." "And for the fresh bleeding of a murdered man at the approach of the murderer," that is "a supernatural motion proceeding from the just judgment of God."

In "Articulus Secundus," Foster gives a list of the authors who "allow the unguent":—Paracelsus, Crollius, Baptista Porta, Cardanus, Burgravius, Gochenus—"a Protestant by religion," who "hath written two books to defend the lawfulness of this case"; Helmont, Lord Bacon, "in his natural History"; "Eightly, Doctor Flud, a Doctor of Physicke, yet living and practizing in the famous City of London, stands toothe and nayle for it, and in his large works, being three folio volumes, amongst other secrets, maketh mention of this cure, and allowes and proves it to be lawfull." The passage referred to by Foster is in "Anatomie," chap. ix. 236-239—"De Mystica Sanguinis." That passage treats of the weapon-salve or magnetic ointment, its properties, and sympathetic operation through the blood. The reader may like to possess the receipt. It is as follows:—

"Rec. Moscæ seu Vineæ ex Calvaria hominis diu suspensi excrescentis, vel pro defectu eiusdem, de ossibus suspensi et laqueo præfocati, aeri diu expositis et concretis, simul atq. ; Axungie humanæ an. ℥ii. Mumii, sanguinis humani, Boli Armenici an. ℥i. Olei lini ℥ii. Terantur omnia in mortario quousq. ; in unguentum reducantur subtile, quod in capsulam est reponendum, atque sagaciter pro usu reservandum."

Fludd's explanation of this treatment, in his "naked text Englished," is as follows:—

"We see that this oyntment is compounded of things passing well agreeing unto man's nature ; and, consequently, that it hath a great respect to his health and preservation,



forasmuch as unto the composition thereof, wee have in the chieftest place or rank, Blood, in which the power of life is placed. Here, I say, is the essence of Man's Bones growing out of them, informe of mosse, termed Usnea: here is his Flesh in the Mummy, which is compounded of Flesh and Balsame; here is the Fat of Man's Body, which concurrerth with the rest unto the perfection of this oyntment, and with all these (as is said) the Blood is mingled, which was the beginning and food of them all, forasmuch as in it is the spirit of life, and with it the bright Soule doth abide, and operateth after a hidden manner. So that the whole perfection of Man's Body doth seeme to concurre unto the confection of this precious oyntment. And this is the reason why there is so great a respect and consent betweene this oyntment and the Blood of the wounded person. For it is most necessary that some of the Blood of the wounded be drawne out from the depth of the wound."¹

Foster proceeds to answer "the authors." "To all which we answer, there's no cause so bad but hath found some Patrons. Both Paracelsus and Crollius are detestable characters and diabolically." Porta is "of suspected credit"; Cardan only speaks by report. Burgravius is full of superstition and impiety. He proposes to make "a lamp of oil made of the blood or excrements of a man," which "shall burn continually without renewing." Gochinus is also "full of magicall cures," and Helmont is "of the same straine." As for "Doctor Flud," he "hath the same censure passed on him, and hath beene written against for a magician, and I suppose this to bee one cause why he hath printed his books beyond the seas." On the margin it is noted—"Doctor Flud is written against by Marinus Mersennus, Petrus Gassendus, and others for a caco-magician."

As Fludd has placed title of "Armiger before the doctor, he may well teach the weapon curing medicines. His very defence of the salve is enough to make him be suspected of

¹ Squeezing of Sponge, ii. 6. Fludd's opinion is also given in Theat. Symph., p. 506. Of this work a new edition appeared in 1661.

witchcraft," with a wonder that King James (of blessed memory) would suffer such a man to live and write in his kingdom. Fludd's excusing Roger Bacon, Trithemius, Agrippa, Ficinus, "and Fratres Rosæ Crucis from being caco-magicians," is enough to cause him to be suspected.

"His directions are that the weapon be left in the Unguent pot till the Patient be cured, and that the wound be kept cleane with a linnen cloath, wet every morning in his urine." A horse may also be cured "if pricked with a nayle, if the nayle be left sticking in the unguent pot." Fourteen pages of Foster's quarto deal with Fludd's theories. The ingredients of the ungent, its supporters agree, "have their beginning and aliment from the blood.

In the blood reside the vitall spirits; in the vitall spirits the soul after her hidden manner. This causeth the blood to have recourse by sympatheticall harmony to the mass of blood in the body. For the spirit of the blood shed is carried by the ayre (which is the carrier of the spirits of everything) to his body. This spirit going by this ayre, in a direct invisible line, carrieth the sanative virtue from the anointed weapon to the wounded party." The "sun beames" act in the same manner between heaven and earth. Foster denies that "scull-moss, or bones, mummy and man's fat have (though they may be medicinable) any natural balsame or radicall humour residing in them." He denies that spirits or souls reside in separated blood. He also denies "Master Doctor's carrier, viz., his direct invisible line." The comparison of the sun's beams is not pertinent. It is above, the "eye" of the whole world. As a fire cannot burn or heat at a great distance, "neither can the unguent have any proportion, 'tis little in respect of the patient." The Doctor's "cold, dead, dry, corrupted blood cannot sympathize with moyst, living, perfect blood in the body." "Blood sucked by the Divell from witches, which remains with him, and sympathizing with the blood in the witches' bodies, changes their nature." How can this be? "A substance, corporeall, remain with the Divell, a Spirit and

incorporeal. I smell a rat. I know the Doctor's intent. He would lead us into the error of Plato, as Iamblicus, followed by Apuleius and Theupolus, who hold that the Divels have *tenuia corpora*, tenuous and slender bodies." He falsely attributes corporeity to devils. That this is denied by the Church he seeks to prove by Scripture, councils, fathers, and schoolmen. But even assuming that there were any heat in the blood sucked from the witch, "the coldness of the Divel's assumed body is such it would streight chill and extinguish it." This is proved from Alexander ab Alexandro, a friend of whom "touched the heel of a Divell that assumed the shape of a man, and found it so cold that no ice could be compared with it." Cardan also, "being touched with the hand of a Divell, found it so cold that it was not at any hand to be endured."

In "Articulus Tertius," Foster shows that many authors have ordered different ingredients for the salve—some, "mosse, grown on the scull of a theefe hanged"; others, that on any dead man; some, "Hogg's braines"; others, "wurmes washed in wine, and burnt in a pot in a Baker's oven"; some, fat of a bear, and the fat of a boar, "killed in the act of generation"; "others, however, killed"; some, honey; some, "Bul's fat." Where are all the virtues? "Surely all in the Divell. He is all and all in the businesse, and, for my part, to him I leave it all." Seeing, then, that the whole is confusion, and symbolizes with witchcraft, "seeing the first Inventor was a conjuror, familiar with the Divell . . . it cannot be lawful for an honest and religious man to use it." So far Master Foster.

Before giving an account of Fludd's answer, it may be useful to refer to two things.

First, it is not to be at all a matter of surprise that such strange ingredients were ordered for the composition of the salve. The pharmacopœia then contained many extraordinary materials. Dr Alexander Read, one of the greatest physicians of his age, lays down distinctly, in his "Treatise of Wounds," London, 1659, that "man's grease

procureth a fair scarre.”¹ For curing wounds, “living creatures put to their helping hands; of them you have mummies, earth worms, snails, the fat of a horse, sheep’s suet, swine’s grease, deer suet, goat’s grease, the extract of a man’s blood,” &c.² A very interesting account of the practice of nearly one hundred years later may be seen in Graham’s “Social Life in the Eighteenth Century.”³ In the Edinburgh Pharmacopœia of 1737, among the various articles used in the preparation of drugs are “the spawn of frogs,” excrements of horse, pig, peacock, and goat; human blood, fat, and urine; *human skull and mummy*; juice of wood lice, congested toad, viper’s flesh and “bisket bread, boiled into a broth”; oil of earth worms, vipers’ broth, and brick oil were retained in the English pharmacopœia of 1795. In a chirurgeon’s account, dated at Edinburgh, March 6th, 1734, in the writer’s possession, there is an entry of “a glass with an ounce and half of oil of Eggs, three times to Robert.” This at least is more comfortable than the “vinum millepedatum,” made by taking two ounces of live millepeds or slaters, “bruise them a little, and pour upon them a pint of Rhenish wine.” This is said to be “of great service in a case of jaundice.”⁴

Second. The other point requiring explanation is the constant charge of being a “magician,” fulminated against Fludd and other nature students.

“A Treatise of the Foure degenerate Sonnes,” being the fourth volume of the “works of Mr Jon Weemse, of Lathocker, in Scotland, and Prebend of Durham,” dedicated to William, Lord Bishop of London, 4to, 1636, is full on this point. The second of the “degenerate Sonnes” is “the magician.” In the fifth section of that part, the author inquires—“What is magicke, and who are magitians?” He is one who uses “medses [methods] which are only proper to God, either in curing of diseases or working other strange effects.” He “uses these signes which Satan and he had agreed upon.” Judicial astrology is a devilish

¹ p. 428. ² p. 308. ³ ii., p. 213. ⁴ Graham, ii. 215.

art, injurious to God and to proper science. Yet the author had some odd notions; for instance—"If the wild bull be tyed to the figg tree, it calmes him; the devil, by such means, can hinder the creatures"; and that, when the devil "lies with a witch, his nature is cold, as they confesse." Yet Satan "can transport the bodies of men out of one place to another, and he can strike the body with diverse diseases." "Satan tempted the woman first; therefore he prevails most with that sexe." Sorcerers and witches are of this degenerate race of magicians. All such should be put to death, and lose "their temporal estate and inheritance." They are "excluded from the kingdome of God." Satan deludes them, sometimes in their understanding faculty, sometimes in their irascible faculty, sometimes in their concupiscible, and sometimes in their sensitive faculties. To promise to the devil is a great sin, but to bind ourselves by an oath to him is "the greatest sinne" of all. A magician is therefore one in covenant with the devil. Indeed, some are so intimate with Satan that they resemble serpents, "when they are enchanted, running together in a knot, wimpling themselves one with another."

Foster's pamphlet was issued in 1631. In the same year Fludd's answer appeared. It was printed at London for Nathanael Butter, and the title runs thus:—"Doctor Fludd's answer to M. Foster, or the Squeesing of Pastor Foster's Sponge, ordained by him for the wiping away of the Weapon-salve: wherein the Spongebearer's immodest carriage and behaviour towards his bretheren is detected, the bitter flames of his Slandorous reports are, by the sharpe vineger of Truth, corrected and quite extinguished: and lastly, the virtuous validity of his Sponge, in wiping away the Weapon Salve, is crushed out and clean abolished." The complete title will be found in the Bibliography. The volume is about four times the length of Foster's pamphlet. It was afterwards issued in Latin—"Goudæ Fxcudebat Petrus Rammazenius, MDCXXXVIII., folio," and in the same

style as the Latin "*Philosophia Moysaica*," thirty folio pages. The complete Latin title will also be found in the Bibliography.

On the back of the English title is a table of contents:—
 "This Small Treatise is divided into 3 members, whereof the 1 Taketh away and utterly disannuleth those scandalous reports which Master Foster hath . . . layd unto my charge. 2. in 3. chapters. 1. answering every objection made. 2. Other proves lawfulness of the Cure. Lastly, demonstrateth the mystery of the weapon salve's cure by a Theophilosophicall discourse. The Last member doth answer each particular objection against a certain healing expressed by me in my *Mysticall Anatomy*." Follows a preface: "To the well-minded and impartial Reader." Fludd says that, for different reasons, he did not intend "to have stirred up the puddle of this mine adversarie's spirit"; but his having set up "in the night time two of the frontispieces or Titles of his booke as a challenge, one each post of my doore," he was forced, against his will, to take up the matter, and "quell the unsatiable appetite of his salve-devouring sponge, and squeeze or crush it, so that it shall be constrained to vomit up againe the wholesome child of Nature and Gentle friend unto mankind (I mean the Weapon-Salve) which it hath drunk or sucked up, and leave it in its wonted splendor and reputation among men."

Fludd thinks Foster's jest very unseasonable. "He is called by Franciscus Lanovius, Medico-miles, a Souldier Physitian, and a weapon-bearing Doctor." "I will express the cause why I put the Esquier before the Doctor. It is for two considerations: first, because I was an Esquier, and gave armes before I was a Doctor, as being a Knight's Sonne; Next, because, though a Doctor addeth gentilitie to the person who by descent is ignoble, yet it is the opinion of most men, and especially of Heraulds, that a gentleman of antiquitie is to be preferred before any one of the first Head or Degree."

It appears that Foster's father was a barber. Fludd then goes on to rebut the charge of being a magician, showing that in all his writings he had, "in the conclusion, ascribed the whole glorie unto that sole and only Spirit, which is the Prince and Lord of Angels and Spirits; I professed to write generally of all, but as I went along, I distinguished the Good from the Evil, that men might the better beware of, and refuse, the one and make choice of the other." He then shows the absurdity of Foster's argument, that he being "accused for a magitian by Marinus Mersennus, his defence of the weapon-salve is enough to make it suspected. As well say—'Doctor Fludd is suspected for a magitian; Ergo, the Purge of Rubarbe, which he prescribeth . . . is magicall.'"

In the "Second Member," Fludd proceeds to answer the question, "Whether the curing of wounds by the Weapon-Salve bee witchcraft and unlawful to be used." Foster "confidently affirmeth it." The simple fact that it is not mentioned in Holy Scripture, is no argument against the salve; otherwise, "Causticke, viscicatory healing, fluxing, and other externall medicines daily used," might also be considered magical. "God worketh all and in all." The argument that the salve works unnaturally can be rebutted by the fire heating "ad distans"; the lightning out of the cloud blasting "ad distans"; the loadstone doth operate upon the iron "ad distans." There is therefore no need for causes working to have "vertuall contact."

This is the true mystery of the question:—"The Influence, therefore, of life issuing from the Microcosmicall or human Sonne, and assisting, revivifying, and multiplying by little and little the hidden graine of life in the amputated bloud now in the oyntment, and also exciting the potential or sopified Spirit in the oyntment; no otherwise, then, we see in the Sunne of Heaven to stirre up, in the spring time, the Spirits of the earth, which the cold winter had stupefied and benumbed, leaveth not to operate betweene both extremes, untill the party doth recover."

Foster's argument, that the angels of heaven could not work at such a distance, gives away his case, for if they could not, neither could the angels of hell, to whom he associates any effect which the salve may have. The Jews did not attribute the curing properly to the Pool of Bethesda; so do not those who believe in the salve; they give hearty thanks to God for the "blessed gift of miraculous healing He hath bestowed on the ungent." Fludd then proceeds to answer the question, "Whether the cure of wounds by the weapon-salve bee witchcraft, and unlawfull to be used." He denies it to be unlawful, theologically, and by the purest natural philosophy, and so is "to do his best to squeeze out of his formidable sponge the weapon-salve's reputation, which, like a cormorant, it hath devoured and sucked up."

The ointment is the gift of God, and so it is called by Paracelsus "*Donum Dei*." The apostle tells us that there are diversities of gifts, but the same spirit; and the same worketh all in all. "It is by one and the same spirit that gifts of healing are given." It is God, not the Devil, of whom it is said, "He sent his word and healed them—ergo, all healing and vivifying "power cometh from Him." On the other hand, the work of the devil "is Death and Destruction." There may be intermediaries, but it is the "Lord who maketh all things." Without God's act each creature is but a dead stock, and this power of God is not merely operative in vulgar and manifest actions, but also in arcane and hidden things. By whom does God execute His will? By the devil? No, this is performed by Jesus, the Catholick Saviour, who is the head of all powers. He has the office of life, preservation, and health. So, then, as there is no authority in holy writ to warrant any curing effect or art by the devil, the cure done by the weapon-salve is not done by him. This is well illustrated by the case of the Pharisees, who said—"This man casteth out Devils by Beelzebub, the prince of the Devils, and who were silenced by Christ." So, then, "blessed (I say with

the prophet David) be the Lord God of Israel, who onely doeth all wonders, and there effecteth this wonderful manner of curing, which passeth man's understanding. To him, therefore, be ascribed for it all praise and honour for ever more."

Fludd next proceeds to "prove, in a more evident manner, and that by Sacred Philosophy, that God's vivifying Spirit, moving on the Ayry Organ of the World, doth, by his vertuous application or aspect to the weapon-salve, effect the cure of such as are wounded." "The essentiall form or life of every creature in this world must depend on this spirit, and have his centrall seate of Activity in proportion more or lesse from the Agent or Agents, who, as it acteth in the center of all things, so it is even continual unto the circumference, that is, from Alpha, or the center, unto Omega, or the circumference, for else would there bee a division of the divine Essence, which is impossible; and for this cause God is said to fill all, and to operate all in all." We are to observe in the cure by the Salve three principal things—"the partie wounded, the oyntment curing, and lastly, the occult affinity, which raigneth in the blood, and issueth from the blood into the oyntment." "The wounded party, then, may be rightly compared to the world, and therefore is called a little world, namely, of spirit and body." But God's goodness extends to every creature, for all proceed from God. This extends to "animall, vegetable, and minerall composition." The case, for instance, of "the attraction by the Iron, by the Loadstone, or of Straw by Amber, cannot be explained." If the divine Spirit of God was not in man he would be dead—"a snuffe—a nothing." Blood is the seat of the spirit of life. Of old the blood even of beasts was forbidden to be eaten. Hermes truly says, "Man's soule is carried in this manner: the mentall beame is carried in the soule, the soule in the spirit or ayre, the spirit in the body; the spirit, being dispersed through the veynes and arteryes, doth stirre up and move the living creature in every part." God both

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gives and takes away life. "The incorruptible spirit of the Lord (saith Solomon) is in all things." Unless He acts all is stopped dead and senseless. The winds are animated by His breath. So as there are fourfold winds in the greater world—the macrocosm—so there is the same kind of operation in the "created spirit of the lesser world, or man." Did He not speak so by His prophet—"Come, spirit, from the foure winds, as if he should say, come, O thou Catholick and Universall Spirit of life of the world, and doe thy office in vivifying and making the dead to live again." In the blood, therefore, "the soule of the creature is the spiritual virtue of the foure winds." As the northerly blast is congealing, so in the spirit is the power of converting itself into potential congealing property. Let us then apply this. The wound is a violation of the work which the spirit of life did effect. The blood, though voided out of the wound, "yet retaineth in it this spirit of life." Its power is more contracted from the circumference to the centre, and this power we see remaining, and shown in the miracle wrought by the bones of Eliseus—causing the dead to rise from death to life. The blood being taken from the wounded and smeared on the weapon, or on some other implement, yet, though castles, hills, water, and gross air are between the ointment and the wound, we are not to suppose that the activity of God can be limited. The spirit filleth the whole earth, and cannot be limited in "extensive dimension, nor yet hindered in his passage by any intermediate obstacle." Both the blood, therefore, in the person wounded and that on the weapon "doe sympathise together, even as wee see one thred extended from one end of a chamber unto the other." As in the apparently dead seed there is life, so is there life in the apparently dead coagulated blood, and "the oyntment is the good ground in which the bloody graine doth lye and rise again; therefore, without doubt, there is the selfesame relation of union between this ointment with the blood in it and the wounded man's nature as is between the string of

one lute that is proportioned unto the other in the same tone."

In Chapter V. we have "certain Histories touching the effecting of the cure." The making of the ointment was performed in the presence of Fludd's brother-in-law, Sir Nicholas Gilbourne, and Captain Stiles, "in the company of very good and learned divines," who saw all the ingredients apart, and then saw an apothecary compound them together without any kind of superstitious action, where it was generally adjudged to be a lawful medicine. "A box of this oyntment was bestowed on my brother-in-law; what wholesome effects it hath wrought I will, in a word, relate unto you, and that verbatim as I have it under his own hand."

At "Chatam, in Kent," the servant of "one Poppee, a shipwright, who was cut so deepe as it could passe" with his axe "into the instep." This man was brought to Dr Fludd, who declined to meddle with it, "onely I advised him to wash his wound with his own urine, which he did." Next day Fludd "dressed the axe, and after dressing it I did send to know how the fellow was. He had been in pain all night, but said that now he was at ease. The next morning, coming into my study, I stricke my Rapier downe upon the axe, the hilt whereof stricke the oyntment off from the axe, which, when I found, I sent to understand how hee did? and had answer that he had been exceeding well that night, but this morning he was in great paine, and so continued; I therefore anointed the axe againe, and then sent againe unto him, and heard that hee was then at great ease; and within seaven dayes was perfectly well." Other cases of healing are detailed. One relates the history of Brent Deering, son of Master Finch Deering, a boy who ran a reed into his leg when fishing in a pond at Charing. In this case a knitting needle was inserted into the wound, afterwards dressed, and in three days the boy was better. A third instance is of one at Windsor, who cut his back, falling on a "sithe." The "sithe" was forthwith "sent to

London to Captain Stiles, who anoynted it, wrapped it up, and laid it aside. Not long after there came one to demand for Doctor Stiles; the Minister, who, understanding that it was about a thanks-giving for a cure done by the weapon-salve, sent him unto the Captaine, he desires to speake with him. The Captain being at dinner, or supper, with divers of his friends, sent for the fellow into the dining roome, and there he told the Captaine that the wounded man did acknowledge of him his life under God, assuring him that the dangerous wound did heale apace after hee had sent his Sithe unto him, and was thorouly cured without any other application. And for a part of recompence, and to expresse his thankfulnessse, hee presented him with a side of Red Deere."

In the succeeding chapter, a short account is given of a "certain noble Personage of this Kingdome, very religious and learned, who at the first scoffed at this kind of cure as a thing impossible." Captain Stiles converted him, however, and after consulting with a learned divine and a well esteemed doctor of physie, had the ointment compounded by Mr Cooke, apothecary, and had "prosperous success" with it, at the least "a thousand persons were cured." Foster, it is insinuated, wrote at the instigation of the "chirurgeons," being a barber chirurgeon's son; hence, "illæ lacrymæ." Like the silversmiths of Ephesus, "they lose such a masse of practice as would well have stuffed their pouches."

In the seventh chapter, a story is told of Sir Walter Raleigh:—"The last time the Lady Raleigh was at Eastwell, at the Countesse of Winchelsey her house, wee, falling into some discourse concerning the Sympatheticall oyntment, shee told me that her late husband, Sir Walter Raleigh, would suddenly stop the bleeding of any person (albeit hee were farre and remote from the party) if he had a handkitchers, or some other piece of linnen dipped in some of the blood of the party sent unto him." So, Master Foster need not "crowe like a cocke on his own dunghill."

The truth is, "the action of curing by the weapon-salve is meereley naturall, and no way magicall or diabolicall."

In the "third member" of the book, the more precise attack by Foster is disposed of. "Here the sponge is squeezed." It is not without a very mystical and secret cause that our Saviour took an especial notice of salt. "Ye are the salt of the earth." Where he means the spiritual man, in whom is the breath of life, so the very essence of "the animall creatures' blood in generall consisteth in this Balsamicke Salt." Even though separated from the life of man, the salt is resting "in the center." Man's bones proceed originally from the Blood, for the preparatory, seminary vessels that alter and purify it "have their issues and heads out of the Great Artery and Vena Cava." It is evident, therefore, that God operateth all (as says Job), beginning radically in the blood, and for this reason the Apostle says rightly, "in him we live, we move, and have our being."

In the seventh chapter, "the whole subject is in a few words contracted and abbreviated." As the devil can cure nothing, all cures are wrought by "the Merciful God in His benignity, and that by His word." The devil cannot be made the user of God's Word. "In the hand of God is the life of every living creature and the spirit of all flesh." The "Epilogue" finishes Fludd's treatise. In it he remarks, "I would have my well-minded country-men to know that, had not this rude and uncivill Adversary of mine most untruely and disgracefully calumniated mee, and laid, without any just occasion, unto my charge the unsufferable crime of Witchcraft or Magick, which is odious both to God and Man, I would not thus farre have hindred my greater business and more weighty occasions to have satisfied his unreasonable and immodest appetite."

Foster's style is sharper than Fludd's. He speaks epigrammatically, whereas Fludd is often involved in his sentences. But Foster rather gave himself away when he attributed the supposed cures to the power of the devil.

Fludd hits hard there, and answers his opponent. The case was stronger than Foster thought. No doubt most of the cures were wrought by the unaided influence of Nature herself. The effect of simple dressings and rest was relief. At the same time, it is to be remembered, as Fludd remarks, that the attraction of the iron by the loadstone, of the straw by the amber, are matters inexplicable. The action of the magnetic needle is still more wonderful. Men are at times on the very brink of discoveries, when Nature seems to draw back and wrap herself again in her veil of mystery.

CHAPTER XIX.

FLUDD'S MEDICAL WORKS: MYSTICAL AND PRACTICAL.

The Medical Works—Fuller's opinion of Fludd—The “*Anatomix Amphitheatrum*,” 1623—Dedicated to Bishop Thornburgh—His History and Researches—Bread—Cuts—Wheat, Wine, and Oil—Nature a Chemist—Copperplates—The Anatomy of the Body—The Eye—Table Illustrative—Mystic Anatomy—The four points have reference to different parts of the body—The Blood—The air of the Macrocosm—Eating of Blood—Heart, Tree of Life—Satan's Power—The Human Sperm—The Generative Principle—A Cloud or Breath—Michael, the Power of God—The Brain—1629—“*Medicina Catholica*” dedicated to Paddy—His History—Connection with Maier—Cause of Disease—Preservation of Life—Plates—Nature of the Eternal Monad—The Super-Cælestial Life—Cabalistic influences—Influence of the Stars—The True Light—Prayers for Health—Effect of Elements on Health—Rules, 1631—“*Integrum Morborum Tractatus*”—Continuation of last book—Picture of Fludd in later life—Illustrations—Dedication to Abbot, Archbishop of Canterbury—Laws of Rarity and Density—Experiments—Meteors—Kinds of Disease—Stellary influences—Four Complexions—Geomantia—Divination per Urinam—Diagrams—“The “Pulsus”—Contents, Plate.

FLUDD was admitted a fellow of the London College of Physicians in 1609, having previously graduated in medicine at Oxford. He was censor of the London College in 1618, 1627, 1633, and 1634.¹

Fuller tells us that “his influence on the minds of his patients produced a factor natural which aided the working of his drugs.” At anyrate his success was considerable.

Some notice must be given of Fludd's medical works, but, being now of small importance, the reference will

¹ Munk, Roll of Physicians of London, i. 150-3.

be short. The first medical work was his "*Anatomiae Amphitheatrum Effigie Triplici, more et conditione varia, designatum.*" This was issued by Theodore de Bry at Frankfurt in 1623. It is a folio of 285 pages. To it is appended the "*Monochordum Mundi Symphonicum*"—the answer to Kepler, referred to in a previous chapter. This latter work is dated "anno, 1623." It has a running pagination with the other—in all, 331 pages. At the end the author dates his "Vale, Die 9. Decemb. Anni, 1621." The "*Anatomia*" is dedicated to the venerable and reverend John Thornburgh, Bishop of Worcester, whom Fludd calls his singular friend, and who possesses the treasure of treasures, and in whom is the light of the world. Distracted by the crowd of ignorant persons, Fludd finds but one in a thousand who is really a worshipper of Nature. Despising the vanity and derision of the world, in all his peregrinations he turns to that divine centre whence the coruscation of divine light emanates. Pearls cast to swine, and the bread of the children cast to dogs, may be a fit picture of the use to which the truth is put by the profane. He turns to his friend, and, as an offering of love, to him dedicates this work. To such an one, who is a profound student "in re chemica," he can recall the sapience of the ancients, "*Nihil, aliquid, omnia.*" The dedication was just and proper. Thornburgh was not furnished merely with "accomplishments beseeeming a gentleman, a dean, and a bishop, but, above all, he was much commended for his great skill in chymistry, a study but seldom followed in his time; and 'tis thought that, by some helps from it, it was that he attained to so great an age." He died at the age of 94.¹

The first part of the "*Anatomia*" treats of the nature and history of wheaten bread. On the fourth page we have three ears of wheat labelled "*Panis Vulgaris*," and a round cake labelled "*Panis terrestris*," at its side a flaming piece labelled "*Panis cælestis*." Fludd also treats of the

¹ Wood's *Athenæ Oxon.*, iii. 3-7.

importance of wheat from a medical point of view, and how its use in different forms conduces to the cure of disease. There is also a mystic explanation. Wheat, wine, and oil have, as the necessities of life, a reference to the Three Persons of the adorable Trinity. The tithe of corn, wine, and oil was not to be eaten at home by the Israelites, but "before the Lord thy God, in the place which the Lord thy God shall choose."—Deut. xii. 17. The curse, "in the sweat of thy brow shalt thou eat bread," has a contrast in the heavenly and spiritual bread; it is grace and wisdom—that feast referred to by the spouse in Canticles, "Let my beloved come into his garden, and eat his pleasant fruits." Nature is the greatest of chemists, and her laboratory is beneath, in the earth. A number of "experiments" follow. Hyle is the first material, and from it proceed, in a measure, all things. Then we come to the account of man's creation, and so to the anatomy of man in general. This should be considered in three divisions. The abdomen is first taken, in consideration of which four things are to be noted—its name, its composition, its place, and its use. The copper-plates which illustrate the "Anatomia" are skilfully produced, representing all parts of the human body with aptness and accuracy. The explanations are given by elaborate sets of tables referring to each part. The effect of the constellations on the different organs of the body is not omitted. These are laid down according to the different signs with great exactness. The abdomen, being the "centre," is first dealt with. After follow other parts—the heart, the liver, the diaphragm, then the harder parts; finally, in the third division, the head, skull, and brain. Pictures are given representing the lobes of the brain, the forms of the skull, and of the nerves in the head. Next, the vertebrae of the spine are explained and illustrated. A considerable part of the work refers to the anatomy of the eye and its diseases. The whole of the book, to the 196th page, consists of tables, of which the following, one of the shortest, will be a specimen :—

CAPUT III.—DE GLANDULIS OCULI.

Harum	{	Substantia est mollis, ut illæ Panchresæ.
		Numerus est binarius, nam { una superius disponitur
		{ altera inferius situm suum habet.
		Utilitas seu officium est illarum lachrymarum stillas continere, quas misericordia aut tristitia ducti extorquere solent.
		Porro etiam à natura ordinantur ad oculorum tutelam.

The next portion of the work is "De Anatomia Mystica in libros quinque distributa." A preface precedes this part, in which the occult greatness of man and the causes of his exaltation and depression are referred to. It commences with a sentence from Mirandola, in which the greatness of man is extolled, the soul being heaven, the body earth, and the spirit the chain which binds both together. The body, or external man, is the temple of the Holy Ghost, and man being made but a little lower than the angels, all things are put under his feet. His power extends according to his progress in divine knowledge. To him hath wisdom "given certain knowledge of the things that are, namely, to know how the world was made and the operation of the elements; the beginning, ending, and midst of the times; the alteration of the turning of the sun, the change of seasons, the circuit of years, and the positions of the stars." On the other hand, polluted by sin, "man that is born of a woman is of few days and full of trouble."

From the four cardinal points issue the four winds. Two have mystic reference to the spleen and liver. Mererim is the "prince of the powers of the air"; on the other hand, the divine breath is life and health. "Thou sendest forth thy spirit, they are created, and thou renewest the face of the earth." At page 214 a curious plate is given, showing the effect, "ventorum microcosmicorum." The opinions of Pythagoras, Plato, and Aristotle in regard to man's position on the universe are next discussed. All diseases proceed from malign influences and demons who have in subjection "the power of the air." From the east fiery spirits or influences proceed, from the west aery

spirits, earth spirits from the north, and watery spirits and influences from the south.

The next book treats of the mystic anatomy of the blood. Commencing with the doctrine of Hermes, that man is the son of the world, and that the world is born of God, Fludd goes on to state that man is composed of the purest spermatic parts of the world, its essence, and that he was produced originally by a sort of generation not dissimilar to that of succeeding times. There is, therefore, a close relation between the air of the macrocosm and the blood of man. Just as the wheat is the finest product of the elements, so is man produced from the elements of the higher sphere. The blood is the life. The divine "aer," or breath, being taken away—when "Thou hidest thy face they are troubled," but "when thou takest away their breath they die and return to their dust." Man's admirable nature and economy may be compared to the laboratory of the alchemist, the different organs and receptacles in his body compared with the vases and instruments of the chemist. As he works in his laboratory—purifies, subtilises, and brings matter to perfection—so in the living human body the gross material of food, &c., is purified, changed, and brought into the red tincture, blood, the life-giving fluid and medicine. The chief instruments are the liver, the semen, the heart, and the brain. And so, indeed, is it with Nature in the macrocosm, in the earth, in the air, and by the influence and through the effect of the four purifying winds. Fludd draws out these ideas at some length, and with much ingenuity. But he goes further. The air itself is full of mystic and wonderful beings, souls, demons, angels, and other mysterious invisible existences. In like manner the blood, which is the "aer" of the microcosmos, has also "life." Thus was the eating of it strictly forbidden by God in the book of Leviticus. Trismegistus has the same opinion, and Empedocles says truly that the strength of life is in the heart, in the form of blood. The heart is the tree of life in the midst. The fruit, that is

blood, is forbidden to be eaten. But as evils are wrought in the macrocosmos by malignant spirits, tempests, and pestilences; so in the microcosmos, the blood, if polluted by the incursion of evil powers, has the same effect on the body of man. Malignant and destructive powers obtain admission to the spiritual body of man, and these become the causes of disease. This was seen and understood in the time of our Saviour. Even so far back as the time of Job, this power was given to Satan. The very same spirit of antipathy is seen in animals, as between the wolf and the lamb. Again, sympathy is shown, as between the magnet and iron. Sympathy, which binds all together, is the highest light. It is the fire of love and eternal peace. Antipathy is the production of the devil and those on whom he fixes his chains. Human blood is either sanguine, choleric, phlegmatic, or melancholy. Psellus treats of six kinds of demons—those having the qualities of fire, air, water, earth, subterranean. On the other hand, in the Apocalypse, we read of four angels standing at the four corners of the world, holding the four winds from these points. From these the four different kinds of nature in blood proceed.

The next book treats of the material of which human sperm is composed, and of its mystic explanation. This is given at length, and in plainness of expression. Albertus Magnus declares that the semen is nothing else but superfluous alimentary matter. Quoting Ezek. xxxvii. 5, "I will cause breath to enter into you, and ye shall live," he lays down the maxim that, as mentioned in the 9th verse of the same chapter, the "breath" comes from "the four winds." So it is to be believed that the generative principle is a cloud or breath, naturally culled from all the winds. The semen itself is of a twofold nature, external and visible, of a pure elementary substance, and an invisible principle descending from above by the medium of the air. Angelic powers exercise their influence on the brain, and the most ancient authors hold quite correctly that the

seminal fluid is derived from all the different parts of the microcosmos. Michael, the Archangel, the *power* of God, so controls the divine breath, when once it is sent forth, as actually to have an immediate effect on the generation of mankind. The mystic teaching here, certainly very extraordinary, can be considered by such readers as know that the four winds are really the powers of four angels. The human life is "Deiform," and man was made in the form or matrix of God. In the last chapter of this part it is explained what unlawful acts produce, how demons are allowed to have power over winds and clouds, and that such powers are fed and supplemented by the improper acts of men.

The next section treats of the mystic anatomy of the heart in seven chapters. The heart is the sun of the microcosm. It is placed in the east, and the orient wind or power has its regulation. It is more. As the sun is the seat of the world's soul, so "*cor sedes anima humana*," all passion comes from the dilation or contraction of the heart. The contraction is that "hardening of the heart" which was Pharaoh's doom.

The last section treats of the mystic anatomy of the brain, or the microcosmic heaven of heavens. In the concluding chapter, the Hebrew mystery of the bone, "Luz," is explained.

In 1629 appeared at Frankfurt, Fludd's "*Medicina Catholica, seu Mysticum artis Medicandi sacrarium*. In tomos divisum duos. In quibus Metaphysica et Physica tam Sanitatis tuendæ, quam morborum propulsandorum ratio pertractatur." It is dedicated to Sir William Paddy, M.D., also a graduate of S. John's, Oxford, and a school-fellow at Merchant Taylors' with the famous Bishop Andrews. Paddy was physician to King James I., to whom he forecast his death some days before it happened. Paddy was a great friend of Archbishop Laud's, and gave an organ to S. John's College. He had a thesis "whether

the morals of nurses are imbibed by infants with the milk." ¹

The "Medicina Catholica" is divided into two books. The first treats of health and of the cause and nature of disease, the second of the method of treatment and cure. The first division treats of the beginning and preservation of life, the second of the origin of disease, of its cause, of the different kinds of disease. Treatment and cures are spoken of under the divisions of super-cælestial, cælestial, elementary, and the use of magnetism. Medicines are either divine, heavenly, or elementary. It is God alone that "has power of life and death." "Thou leadest to the gates of hell and bringest up again." A hieroglyphical plate represents in shade Dionysius, and, in a bright showing of Apollo, restoration to health. In the sun is the life, and that sun, prefigured by Apollo, is Christ. The following "Carmen" material to the matter in hand is given. Its ingenuity will apologise for its insertion:—

I nter cuncta micans	I gniti Sydera cœli	I
E xpellit tenebras	E toto Phœbus ut orb	E
S ic cœcas removet	I E S V S caliginis umbra	S
V ivificans que simul	V ero præcordia motu	V
S olem Iustitiæ	S ese probat esse beati	S

An extraordinary hieroglyph explains mystically "propugnaculi salutis." God created man in His own image, but his enemies—the devil, death, and disease—have come into the world. Man, kneeling in the centre, is addressing Jehovah in the words of the Ps. xix. 31—"Oh, how great is thy goodness, which thou hast laid up for them that fear thee." The answer is returned from the sacred name, on another label—"There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways."—Ps. xci. 10, 11. The angels of the four winds hold these winds by mouth-bridles. Raphael, Uriel, Michael,

¹ Dic. Nat. Biog., *in voce*. See notice of his portrait, Evelyn's Diary, 3 Oct. 1662. It is to be noted that Maier dedicates his "Arcana Arcanissima" to his "patron and friend," Sir William Paddy, then President of the London College of Physicians.

and Gabriel are fighting against hideous monsters, representing disease and death. This is followed by an "Exordium, sive prooemium," in which the author, in a sort of hymn or address, seeking the divine assistance, enquires into the difficult and profound question as to the nature of the Eternal Monad, returning thanks to the Eternal for all His benefits. Impressed with a deep sense of the wonders in creation, the author adores the everlasting Father, who has clearly made Himself known in the Eternal Son. All exist in Him, all power is His, and the greatest miracle of all is the Incarnation. Fludd's idea of eternal existence and energy is well expressed in this sentence, "*Quare tu solus es sola monas, unica et primaria unitas, principiorum binorum radix et origo.*"

The treatise itself commences with the author's ideas of the super-cælestial life, of the archetypal world, the intellectual, of the ternary "*monas ergo æternitatem; æternitas mundum, mundus tempus, et tempus generationem continet.*" The disquisition on the Monad is followed by a chapter "*in quo Dyadis natura descutitur.*" The nature of light and darkness is then explained. The question of the origin of evil is discussed. God's manifestation is by light, and the whole history of the nature of the macro- and microcosms is again gone into. The soul of the world is the fount of the life of the creatures.

The second book of this treatise is "*De metaphysica vitæ et sanitatis ratione.*" Other chapters treat of the directing powers of angels upon the health of the human body, of the different Cabalistic influences, all of which have been already referred to. The elementary powers also work great effects, and, indeed, preside over health and combat disease. The four archangels have just been spoken of. They have their opposites in the army of Satan—Samael, Alzazel, Azael, Mahazael. Under these are legions of evil spirits. Angels, good and bad, have the mission of preservation and destruction, health and disease. The Cherubim, the thunder, and the winds are the very messengers of God

(2 Sam., xxii. 11-16). Thus, in the macrocosm, we find power exerted through rain, snow, wind, and the like, all proceeding from the treasury of God—ministers of His severity; and, as by the invocation of the prophet Ezekiel, the Divine Breath came through the winds, so we see that on the microcosm the same powers of God holds good, and the very generative power in man proceeds from a spiritual and central gift, composed of subtile and elementary matter, and is drawn into the microcosm from the four corners of the earth.

The next book treats of the influence of the stars and heavenly bodies on the health of mankind. A knowledge of astrology is therefore necessary in the medical profession. The influence of the planets is now treated of. Fludd begins with the watery influence of Venus. Then follow the influences of the Sun, the Moon, Mercury, Saturn, and Mars. The effects of winds come next. That of "Boreas" on the body is softening and relaxing, helps digestion, promotes generation, corrects bad vapours, and prevents putrefaction. "Auster," on the other hand, promotes sweat, helps tumours, &c., opens the pores of the body. Subsolanus (*ventus orientalis*) is very healthful. It assists in the preservation of the body. The salubrity prevents putridity, and temperates a hot and choleric nature. *Ventus occidentalis* is specially healthful towards evening. It inclines animal nature to generation, and assists production, but in the morning it is not so healthy. All these influences, starry, planetary, windy, &c., are applied in a very elaborate scheme to human life and ills. Even colour, sound, much more heat and cold, have their effects. Elaborate classified tables and diagrams give particulars. All miseries have followed from the quenching of the heavenly light in man. Moses, Job, Solomon, all declare that the Divine Light will begin to irradiate man's soul when he obeys God. The light divine, quenched by the fall, caused the body to be the minister of disease and death. The justice of God is that heavenly light of wisdom,

perpetual and immortal, and is life eternal. To *know* God is life eternal. The ears of God are open to our penitential prayers. Humility precedes glory. From penitence and humility spring faith and hope. The next part of the treatise relates to the mystery and effect of prayer. Prayer is a ray from the Divine Light in man, which passes on to God. Man is but a little lower than the angels. His glory and honour are from God. By means of the Divine Wisdom, man can know of all things. The true light-giving wisdom is the most glorious of all gifts. Prayer is the act of a mind agitated to penitence through the shining of the Spirit. Thus Hannah before Eli—"I have poured out my soul before the Lord." A prepared soul is required. A man must not tempt God. The preparation is internal. David exclaims—"I am poor and needy, hear me." Humility is an essential to success. External aids are prostration, fasting, tears flowing freely, an afflicted heart. The prayer of sinners is hateful to God. Many think they will be heard for their much speaking. Prayer is of two sorts—petition, and giving of thanks. Daniel speaks well, "*ter in die, flectens genua, orabat.*" Other examples are those of Nehemiah, Jacob, and Tobias.

But the name of Christ is the name of grace, the name of Jesus the name of glory. By the grace of baptism—wherein is received the fiery unction of the Spirit—which Christ also received, we are then called to follow His example.

The next book contains a series of prayers for preservation in health, and especially in time of pestilence. Prayers need not be long. A very apt example is given in the book of Tobit, when Tobias and Sara pray for preservation and safety. Two prayers, eucharistic or gratulatory, for preservation amid pestilence, and for prolongation of life, are inserted.

The next portion of the treatise refers to the influence of the constellations on the health of man, referring to the different temperaments, choleric and sanguine, phlegmatic

and melancholy, with their appropriate astral influences. These powers have influence also on sight, hearing, smelling, tasting, touching. Proper times are to be chosen for taking medicines, purgations, and bleedings.

The effect of the elements upon the health comes next. Air, wind, meteors, exercise, "*venere et vigilia*," on eating and drinking, sleep and quiet, passions of the mind. Rules are given for the different seasons of the year. In winter, for instance, few purges should be used—in the summer, vomits; in the winter, "*inferiores*." Very precise rules are also given "*in veneris usu*":—"5. melius est coite calido quam frigido corpore, et humido quam sicco." Rules as to foods follow. Frequent drinking at dinner or supper impedes digestion. Walking and exercise before food are recommended. At the conclusion of the treatise a few prescriptions are added. The need of preserving the tone of the stomach is much dwelt upon; its state in excess in the different temperaments is laid down. One prescription contains prepared coriander seed, cinnamon, red rose leaves; also "*ventriculum galli, in furno exsiccati*," at page 241, "*Tractatus primi, Finis, Deo gratias*."

In 1631 was issued at Frankfurt, "*Integrum Morborum Mysterium: sive Medicinæ Catholicæ Tomi Primi Tractatus Secundus, in Sectiones distributus duas*." The first section treats in general of the nature of diseases; the second, the "*Catoptron*," "*de Morborum Signis*." The first part extends to 503 folio pages; the second to 413 pages. The first portion of the work is dedicated to Archbishop Abbot; the *Catoptron* to Sir Robert Cotton.

The work is the continuation of the previous book, "*De Medicina Catholica*."

On the back of the title-page is a portrait of Fludd. A legend runs round it:—"Robertus Fludd, alias de Fluctibus, Oxoniensis, Medicinæ Doctor et Armiger, etc."

On the first title-page is disclosed a side bed scene. A man in great weakness lies in a curtained bed. At the farther side two women are ministering to him; on the

nearer side the physician is feeling the sick man's pulse; one boy holds a candle, another a candle and a basket. At the side is a table covered with different "needments." An animal, probably a cat, occupies part of the foreground. The second title-page displays the world as imaged by Fludd. The four winds, held in by the four archangels, Michael, Gabriel, Uriel, and Raphael, blow upon the globe in the centre; the other spirits of the elements are represented by names and signs. The motto is that from the 7th chapter of the Apocalypse, "I saw four angels standing," &c., &c.

In the dedication to Abbot, Fludd refers to the previous dedication of his "Cosmos" to King James. He now offers this "Membrum" to the highest in station in "ecclesia Anglicana." With all due reverence, he wishes him daily health in body, mental illumination, divine aid, and perpetual happiness. It is signed, "Reverentiæ tuæ servus et cultor humillimus R.F."

A sheet of hieroglyphic figures occupies the next two pages, which is explained in the five following pages. The "Elenchus Caputum Omnium" comes next. The hieroglyphic plate represents the operation of the evil angels and their war against the world. Frog-like and reptilian forms are seen, accompanied by flying creatures rushing to the attack, which is only prevented by the Word of God coming in four different divine rays.

The treatise commences with an account, illustrated by experiments and "machines," explaining the laws of rarity and density.

The next part treats of the universal nature spirit of the microcosmos, the daily changing and movements of the elements, the generation of "meteors," illustrated with facts from Fludd's own observations and experiments. As usual, the "erroneous and false philosophy" of Aristotle is attacked. The microcosmos, man, now comes on the scene; the complexion and temperature of man is considered. The double nature of disease is next enquired

into. This is illustrated by different diagrams of a glass, which on its figured sides represents the two different sorts of disease. Those which raise the temperature—apoplexy, paralysis, catarrh; those which lower it—bile, gangrene, &c. All disease, starting from a certain point, proceeds either in one direction or in another. All passages in holy writ relating to disease are quoted and applied. The “Catholic” disease springs from the sin of man, and is a plague which is sent to evil hearts by Jehovah through evil angels; yet “happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty.” Yet the essence of disease is corruption by sin. Hippocrates, Galen, and Virgil (in the Georgics) are quoted. Hippocrates is shown to have held strongly the evil effects of the winds upon men’s health and spirits. Yet there are differences in the diseases according to their celestial or super-cælestial origin. Disease is either acute or chronic, and is undoubtedly affected by the influence of the planets. This is illustrated by quotations from S. Augustine, Boehme, S. Anselm. The plagues of the Egyptians, the slaying of their first-born, as well as the disease and trouble of Job, proceeded from Jehovah. Diseases are classified as proceeding from “winds,” “meteors,” or motions from the four cardinal points. Suitable treatment is indicated as applicable to these different troubles. Some account is given of the angels, who have generally power over winds which produce disease. A very short instance may be given¹ :—

Meteora corporalia regni	{	Oedema.	{	Anasarca.
Occidentalis sunt		Hydrops		Leucophlegmatia.
		Scirrhus à phlegmate.		

A large portion of the work treats of the stellary influence on health and disease. A large number of combinations are made, requiring infinite patience, both in author and reader. These combinations produce certain diseases. Stars, winds, earthly elements, all have shares in

¹ I., p. 220.

the scheme of health and disease enunciated by Fludd. Experiments are given by which the effects of the different "winds" are explained. Crises are treated of. Crisis is a mystery. The fat and lean kine of Pharaoh have a place and yield a lesson. The day of the crisis to death or recovery depends, first of all, upon the sephirotic tree, from which the influences of heaven proceed. As Job says, God at times rains His fury upon man, even when he is eating. The effects of the moon are laid down in certain definite canons. The divine science of numbers is also explained in regard to its relation to disease, and the thirty days of the month have each their influence on the progress of disease. Thus, "*Primo diu languebit*"; "*Duodecimo recuperabit*"; "*Trigesimo, cum difficultate evitabit mortem.*" A very large portion of the *Catoptron* is taken up with a treatise, "*De Nomandia, sive Oypomantia*"—that is, "divination" "*per urinam.*"

The four "conflexions" are explained in their relation to sickness. Rules are given for solving these in their connection with the starry influences. The planetary signs govern different parts of the human body. Thus, "Gemini" governs the shoulders, arms, the hands, the testicles. Gemini produces all diseases in these members, also defluxions of blood. So with the planets. Thus, Jupiter affects the liver, the stomach, the vital spirits, the left arm, the blood, the lungs, the belly, the left ear, &c. A useful "speculum" shows this under the different signs of the Zodiac and of the planets. Divination by Geomancy comes next. The principles and elements of this mode of divination are explained, with the names and value of the different combinations. The next part is "*De divinatione mortuorum Physiognomica*," by colour, figure, and stature. Chiromancy follows. The lines of hand are figured according to methods already described. A considerable treatise follows:—"Oypomantia, hoc est, Divinatio per urinam." A picture appears on the title-page. It represents a study, with a seated figure of a doctor or philosopher, who is giving

directions of some kind to a little lad, who is holding a covered basket in his hand. The seated figure is filling up a nativity. Four flasks are placed on one shelf; behind the figure are two shelves of books. A compass and a globe are on the table. The treatise extends from p. 254-413 of the "Catoptron." It is illustrated. Tables bearing diagrams of the different species of "humours" affecting the urine under the different positions and movements of the planets are inserted in considerable numbers. The colour, consistency, and substance of the matter vary at different times, and each and all have different medical meaning under the influence of the different planets. As before, the effects of the winds are noted, "*Orientalis, seu Ignæ et Cholericæ, Intensa, Croceæ, Rubea, Rubicunda, Viridis, Cærulea, &c.*"¹ There are also seven particulars which have to be noted—age, sex, time, quality, complexion, habit of body, action. Four other particulars affecting are cold, frost, heat, wind. At p. 343 is a curious diagram. In the centre the physician sits, holding up in his hand an open flask nearly full of a fluid. Seven circles, referring by attached strings and vases, show from colour the opinion of the physician. A green colour signifies generally trouble in the liver and veins. Diseases of the bladder, &c., are explained. The archangels and sephiroths are brought into the discussion.

This treatise is followed by another, entitled, "*Pulsus, seu nova et arcana Pulsuum Historia, e sacro fonte radicaliter extracta, nec non medicorum Ethnicorum dictis et auctoritate comprobata. Hoc est, portionis tertiæ pars tertia, de pulsuum scientia.*" At the bottom of the title-page (which, though no date appears on the title-page, bears at the end (p. 93), "*completum est istud opus, 1629. Octob. 19*"), is a plate, at the top of which a hand from a cloud is feeling the pulse of an arm. The motto is—"My bones are pierced in me in the night season, and my sinews take no rest."—Job xxx. 17. Below, in a circle, are the "dry

¹ p. 324.

bones" of Ezekiel's phophecy, with the four winds blowing on them, with the text round the circle. The tract is divided into five parts :—

1. The radical mystery of the pulse is opened up.
2. Contains the essential definition of the pulse, both from sacred writ and the opinions of Ethnic doctors.
3. The multiform difference in the method and progression of the pulse.
4. The different species of pulses, distinguished both by the sacred authority and by ocular demonstration.
5. How the pulse demonstrates the presence of disease.

The pulse is the effect of the operation of that divine life breathed into Adam by God, and is a reflection of that divine tune and harmony with which God has clothed the spheres. It is an emblem of that harmony, concord, and union which are divine qualities, and which only exist in perfection between the Alpha and Omega of divine existence. These are mysteries which were unknown to Galen and Hippocrates.

Pulses are of differing disposition, and their action is affected by the influence of the four winds. Thus, for instance¹ :—

De Pulsibus Morborum Occidentalium.

<p><i>Pulsus frigidi Occidentales sequuntur metheora morbosa à proprietate Occidentis orta atque derivata cuiusmodi sunt</i></p>	{	<p><i>Epilepsia, Apoplexia. Paralysis, Hydrops. Convulsio, Sopor. Catoche, Catalepsia. Scotomia, Febris quotidiana.</i></p>
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At page 94, we have "*Huic volumini Epilogus.*" It is to be held on the truest saying, "*Abscondente faciem suam Deo à creaturis perturbantur.*" The word of Moses is as true as that of the Psalmist David—"I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them." All Æsculapian skill proceeds from the wisdom of the divine spirits, aided by the properties and influences which God has placed in the power of His Divine Son, of whom Apollo was an emblem.

¹ p. 86.

At the end of the volume is a very large and elaborate table, "Typis excudebatur Wolfgangi Hosmanni, Anno M.DC.XXX." It is entitled :—

"Medicamentosum Apollinis Oraculum.

* * *

Hoc est

Medicinæ Catholicæ, seu Mysticæ Medicandi Artis,
Tomus Secundus."

CHAPTER XX.—CONCLUSION.

Fludd's last Portrait—shows failure in health—His method of writing—Orders for his Funeral—Dies, 1637—Funeral—Buried at Bearsted—Grave—Slab in floor—His Monument—Description—Inscription—Translation—Milgate Chantry—Window Glass—Described—House of Milgate—Fludd and Boehme—Fuller's Eulogy—Appreciation of Fludd's life and works—Intensity of reverence—Cabalist—Intensity of thought—Society of Rosy Cross—Fludd and the Church of England—Sparrow's Translation of Boehme—Hutchinson's Theories—The "Religio Exculpata," other issues—Jennings' and Waite's Works—The last Representative of Fludd—Conclusion.

THE portrait of Fludd, engraved in the "Integrum Morborum Mysterium" (1631), indicates failing health and strength. He was consumed by his studies. In the intervals of business, the amanuensis, who was always ready, noted the thoughts given forth by his master, and though we are not told the cause of his death, it probably was a fever of exhaustion which had consumed the strength of life, and brought the ardent thinker to the grave. His departure was not unexpected. He had prepared for it by a careful arrangement of his worldly affairs, and had given exact orders as to his funeral and tomb. Fludd "died unmarried on 8th Sep. 1637, at his house in the parish of St. Catherine, Coleman Street."¹ "When, attended by an officer or herald at arms, his body was conveyed for burial to his native place,"² where we are informed that he had "laid a stone for the purpose" of his grave. His place of rest in Bearsted Church is still marked by that stone. The "Milgate Chantry" is that part of the church included in

¹ Dic. Nat. Biog., *voce* Fludd, R.

² Munk, Roll of Physicians, i. 153.

the eastmost portion of the north aisle. The grave of Fludd is exactly at the foot of the present steps into the chancel at the north side. On the slab let into the stone floor is the following inscription :—

“ In Jesu qui mihi omnia in vita morte resurgam.”

“ Under this stone resteth the Body of Robert Fludd, Docter of Phisicke, who changed this transitory life for an imortall, the viii. day of September, Ao. Dni. MDCXXXVII., being LXIII yeares of age, whose Monument is erected in this chancell according to the forme by him prescribed.”



Interior of Bearsted Church.

The monument, “in the style of that of Camden at Westminster, with bust and long Latin epitaph, was erected, 10 August 1638, within the chancel rails at Bearsted by his nephew, Thomas Fludd, or Floyd, of Gore Court, Otham, Kent.”¹ This monument in marble, which formerly stood (apart altogether from the burial place) in the south wall of the chancel of Bearsted, just where the sanctuary steps begin to rise, represents Fludd in study. He has, on a

¹ Dic. Nat. Biog., *in voce*.

desk, an open book before him. The appearance of the face is much thinner than is represented in the engravings. The head is bald. The eyes and cheeks are sunken. But the idea given is not at all that of senile decay ; it is that of purification by suffering, by severe study and abstraction from earthly aims and objects. We are told that on the monument "were representation in marble of eight books," but these have been broken off with the exception of two, what are marked "Misterium Cabalisticum" and "Philosophia Sacra." Running in a line down each side of the emblature, which contains the inscription, are rods of Esculapius. The Latin inscription is as follows :—

Sacrum Memoriae.

Clarissq; Doctissq; viri Roberti Fludd, alias "de Fluctibus," utriusq; Medicinæ Doctoris, qui post aliquot annorum pergrinationem quam ad recipiendum ingenii cultum in transmarinas regiones feliciter suscepit, patriæ tandem restitutus et in celeberrimi Collegii Medicorum Londinensis Societatem non immerito electus vitam morte placide commutavit viii die mensis vii bris A Dni. MDCXXXVII. ætatis suæ LXIII.

Magnificis hæc non sub odoribus urna vaporat
Crypta tegit ceneres nec speciosa tuos
Quod mortale minus tibi te committimus unum
Ingenii vivent hic monumenta tui
Nam tibi qui similis scribit moriturq; sepulchrum
Pro tota eternum posteritate facit.

Hoc monumentum, Thomas Fludd, Gore Courte, in Otham, apud Cantianos Armiger in felicissimam charissimi Patru sui memoriam erexit die x. mensis Augusti MDCXXXVIII.

"Sacred to the memory

of that most brilliant and most learned man, Robert Fludd, alias De Fluctibus, doctor of both medicines, who, after several years' travelling, which he had happily undertaken into regions beyond the sea for gaining the culture of genius, at length was restored to his country, and was, not undeservedly, elected to the society of the most distinguished College of Physicians of London. He calmly exchanged life for death on the 8th day of the month of September, An. Dom. 1637, in the 63rd year of his age.

No costly perfumes from this urn ascend,
In gorgeous tomb thine ashes do not lie,
Thy mortal part alone to earth we give,
The records of thy mind can never die.
For he who writes like thee—tho' dead—
Erects a tomb that lasts for aye.

This monument, Thomas Fludd, of Gore Court, in Otham, in Kent, Esquire, erected to the most happy memory of his very dear uncle, on the 10th day of the month of August 1638."

Over the bust is an escutcheon bearing the following

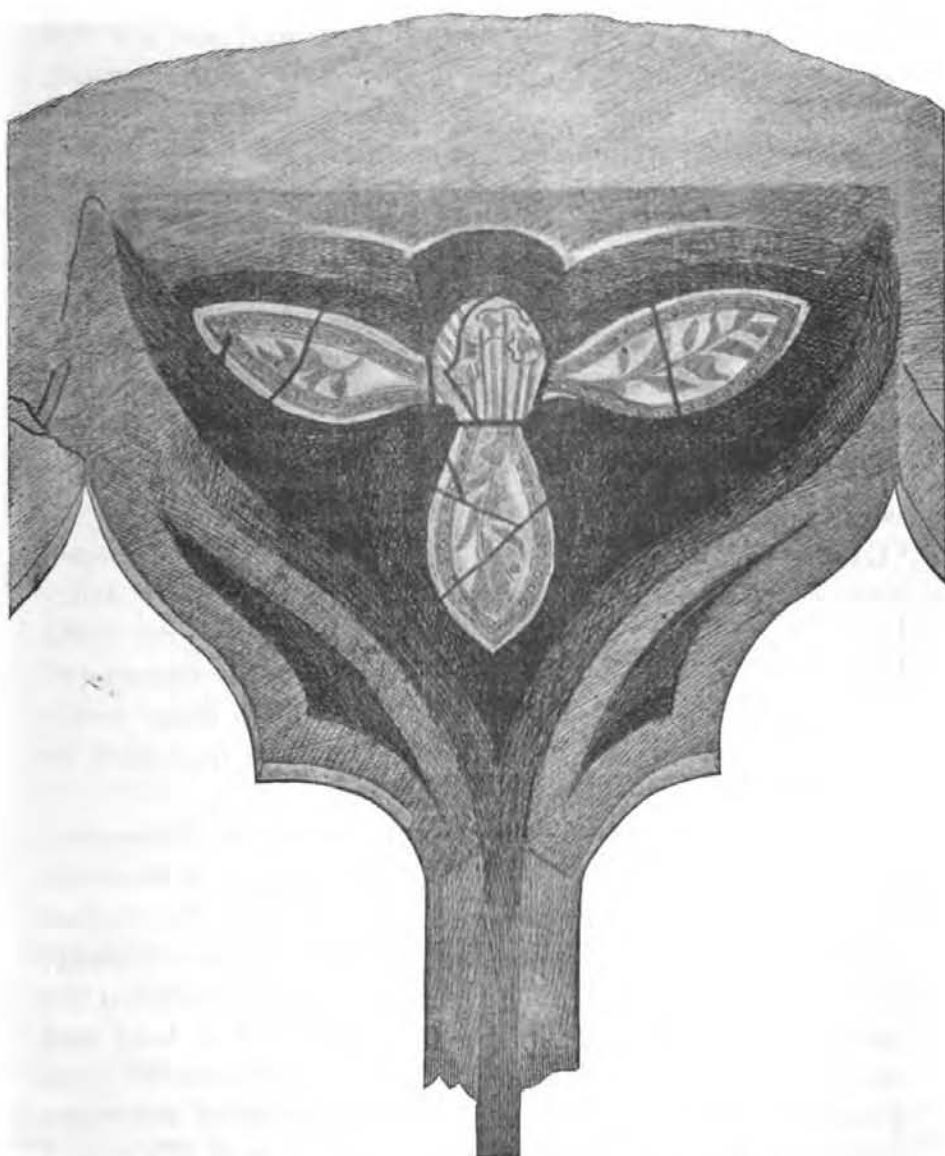
arms :—1. A chevron between 3 wolves' heads erased. 2. 3 talbots courant. 3. Azure, a lion passant guardant, or. 4. Per fesse sable and argent, a lion (?) passant rampant. 5. Argent, a chevron gules, in chief 2 pheons fessewise, and in base a pheon pointing upwards. 6. Sable, 3 horses' heads (2 and 1), erased, argent. Crest—a bear's head couped at the shoulder, arising out of a ducal coronet. [Many of the colours have quite perished.] The whole coat of arms of R. F. is surcharged with a mullet for difference. Coat of arms and crest of Thomas Fludd, sen., per pale :—1. 3 wolves' heads erased between a chevron. 2. A bend cotised bearing 3 mullet. Colours perished. Crest—a bear's head, as Robert's.

In the Milgate Chantry are two windows opening out to the north. These had been filled with stained glass, which has now entirely disappeared, with the exception of two small portions which remain in the small spaces at the tops of the two light intersections. The fragment in the window nearest the chancel represents what may be either the Flood of Noah or some part of a scheme of the creation of the world. From clouds issue rain streams. These descend into the waters below. The space in the other window answering to this is filled with a wreathing of white *roses* with yellow centres. These poor fragments make us deeply regret that the other portions have disappeared.

The site of the house of Milgate, where Fludd was born, is now occupied by a more recent structure, although it is said that some small portion of the older mansion is built into it. The site is the same. Gore Court, the house of Fludd's nephew, is quite near, although in the neighbouring parish of Otham. "It is a delightful old mansion, with a large Hall in the centre."

What Fludd described in his mother's monument as the "toilsome pilgrimage of life," was now done.

There are some points of resemblance between him and Boehme, of whom we are told that he suddenly said



Window in Milgate Chantry, with remains of Stained Glass.

farewell, and, with a smile, exclaimed, "'Now I enter Paradise.' The supreme moment arrived—and the spirit was gone."

Fuller's description may be suitably placed here :—" His books, written in Latin, are great, many, and mystical. The last some impute to his charity, clouding his high matter with dark language, lest otherwise the lustre thereof should dazle the understanding of the Reader. . . . His works are for the English to sleight or admire, for French and Forraigners to *understand* and *use* ; not that I account them more judicious than our own countreymen, but more inquiring into such difficulties. The truth is, here at home, his Books are beheld not so good as chrystal, which (some say) are prizes as precious Pearls beyond the seas.

" But I conclude all with the character which my worthy (though concealed) friend thus wrote upon him :—
' Lucabrationes quas solebat edere prefusissimas semper visus est plus sumere *laboris*, quam Populares nostri volebant *fructum* quia hunc ferè negligebant, præ tedio legendi, et prejudicio quodam oleam perdendi operamque ob CABALAM, quam scripta ejus dicebantur olere magis quam PERIPATUM, et ob ferventibus hominis ingenium, in quo plerique requirebant Judicium.' "

As a writer and expounder of a peculiar philosophy, Fludd stands unique. He lived at the parting of the ways in medicine and philosophy, and may be said to be the last of the older school whose medical art depended on astrology, and whose religious belief had as part of its foundation the geocentric theory. He is the last figure of a long and wondrous procession. Kepler, Mersenne, Gassendi, even Foster, are of the new race. The intensity of reverence which saw the hand of God in everything, and His sacred presence generating, preserving, and controlling all, in an absolute nearness and actual filling of all in all, was the key to Fludd's character and writings. His very intensity is the cause oftimes of his involved and shadowy style. It is true that his later works are really a repetition and

renewed explication of his "*Historia Cosmi*." His capability as *the* English Cabalist of his time will scarcely be disputed. His intensity of thought is, however, perhaps even greater than his intensity of learning. His connection with the Rosicrucian controversy arose from the deep respect in which he held his instructor, Michael Maier, and that cast of mind which saw wonders in Nature, which to most were but the outcome of common operation. That a society of the nature of the Rosy Cross existed, and that both Maier and Fludd were initiates, need not, I think, be now doubted by any disinterested students of the history of those wondrous sixteenth and seventeenth centuries. What its origin may have been, we shall, I suppose, never know with any certainty, though there is some ground for supposing that it was in existence in the latter part of the eighteenth century. Its whole story is one of the most curious episodes in history.

The attachment and devotion of Fludd to the Church of England was fervid and complete. Travelling on the Continent in those years of life when the outward attraction of the Church of Rome might be supposed to be greatest, these seemed to have had little or no interest for him. His admiration and friendship for several of the Bishops of England, including particularly Thornburgh and Abbot, was sincere and deep. Her system, orderly with ceremony "decent and unproved," was to his mind the completeness of primitive practice and worship. To a mind like his, which in its intensity passed beyond intermediaries to "things unseen," found in Nature, rather than in church ceremony, the showings forth of the divine.

Fludd formed no school, and left no band of disciples who might hand on his opinions, and carry out his suggestions, and complete his work. It had become intensely individual. Those who had begun the study of Boehme's works found in that wonderful writer a satisfaction and a source of continual thought which Fludd did not supply. It is true that the "*Tractatus Theologo-Philosophicus*" is

as warm in devout thought, hope, and love as any of Boehme's works; but the latter were both more accessible, and in their more complete theological nature more welcome, than Fludd's equally religious but more philosophical and cumbrous volumes.

The great benefit given to English readers by John Sparrow, "Barrister of the Inner Temple, London," in his translations of Boehme's writings, must ever be remembered with deep gratitude. "His prefaces show that he resorted to mysticism as a refuge from sectarian religion." Sparrow died after 1664. He had the co-operation of his kinsman, John Ellesteree, in bringing out this translation of Boehme.¹ Sparrow says, in words which recall the studies of Fludd, "The wise men of all nations did write darkly of their mysteries, not to be understood but by such as were Lovers of these things; and so the very Scriptures themselves, which conteine all things in them, cannot be understood but by such as love to follow, practice, and endeavour to do those things which they finde in them ought to be done; and in several Nations their wisdom hath had several Names, which hath caused our Age to take all the Names of the severall parts of Wisdome, and sort them into Arts; among which the Magia and Cabala are accounted the most mysticall; the Magia consisting in knowing how things have come to be; and the Cabala in knowing how the Words and formes of Things express the Reality of the Inward Mystery; but he that knoweth the Mystery, knoweth both these, and all the Branches of the Tree of Wisdom, in all Reall Arts and Sciences, and the true signification of every idea in every Thought and Thing and Sound and Letter in every Language." The writer only longs that "Love will cover all the Ends of the Earth, and the God of Love will give us His blessing of Peace all the world over, and then the King of Glory will dwell with men, and All the Kingdomes of the earth will be His. Who would not desire such a thing with me, The

¹ Dicty. of Nat. Biog., *in voce*.

unworthiest of the Children of Men, J. S.?"¹ The connection which some have traced between Fludd's opinions and those of John Hutchinson, and the curious reprint of the "Tractatus Apologeticus" at Leipsic in 1782, will be more conveniently treated in two short appendices.

In 1684 appeared at Ratisbon, in 4to, a volume entitled "Religio Exculpata, autore Alitophilo Religionis fluctibus dudum immerso, tandem . . . emerso." The preface is signed J. N. T. "Though assigned to Fludd, this work wholly differs in character from his genuine productions."² Fuller particulars will be found in an appendix. Fludd's "Tractatus Geomantia" was also issued separately, "included in Fasciculus Geomanticus, &c. Verona, 1687, 8vo."³ The writer adds to this list the following:—"An unpublished manuscript copied by an amanuensis," and headed, "Declaratio brevis," &c., is in the British Museum, "Royal MSS., 12, C. ii.; the manuscript, 12, B. viii., which seems to have been another copy of this, with a slightly different title, has perished by fire."

A word must be added here in regard to the republication of epitomes of Fludd's works and opinions by Mr Hargrave Jennings and Mr Waite. It is rather difficult to understand the ideas of the former writer, and it may perhaps be doubted if he has altogether understood the ideas and intentions of Fludd. He is so carried away at times as to lead ordinary readers to suppose that Fludd's writings contained deeper mysteries than they really do. For Mr Waite's excellent and thorough investigation, the present writer offers his best and most grateful thanks. That writer's volume on the "Real History of the Rosicrucians" is beyond praise, and must ever be on the library table of the student who desires to understand and value these recondite subjects.

Canon Scarth, the present vicar of Bearsted, has

¹ Preface to Boehme's "Three Principles," 1648.

² Dic. Nat. Biog., *in voce*, Fludd.

³ Dic. Nat. Biog., *in voce*, Fludd.

furnished me with the following note, showing once more the truth of Shakespeare's saying : -

“ Imperious Cæsar, dead, and turned to clay,
Might stop a hole to keep the wind away.”

“ The last representative [of the Fludd family] was the widow of one. She kept a donkey-cart and sold sand, but was imprisoned for cruelty to the donkey ; and while she was in prison the magistrate gave the donkey the run of his little park.”

The real successors of a writer like Fludd will be found in those who, assimilating his thoughts, and their results, hand on to others the encouraging hope that a time will come when “ all the earth shall be full of the knowledge of the Lord as the waters cover the sea.”

APPENDIX I.

BIBLIOGRAPHY.

NOTE.—The references after the several entries are to F. A. Ebert's "General Bibliographical Dictionary," 4 vols. Oxford, 1837. 8vo. No. 7701.

FLUDD (ROBERT.) Utriusque Cosmi | Maioris scilicet et
Minoris Metaphysica, Physica | Atque Technica | His-
toria | In duo Volumina secundum Cosmi differentiam
diuisa. | Avthore Roberto Flud aliàs de Fluctibus,
Armigero, | & in Medicina Doctore Oxoniensi. | Tomus
Primus | De Macrocosmi Historia in duos tractatus
diuisa. |

Quorum	{	Primus de	{	Metaphysico Macrocosmi et Creaturañ illius ortu. ✓	✓
			{	Physico Macrocosmi in generatione & corruptione progressu. ✓	
		Secundus de Arte Naturæ	{	Arithmetica. ✓	Scientiam.
		simia in Microcosmo pro-		Musica. ✓	
		ducta & in eo nutrita		Geometria.	
		& multiplica- ta, ejus-		Perspectivam.	
		filias præcipuas hîc ana-		Artem Pictoriam. (✓)	
		tomiâ vivâ recensuimus		Artem Militarem. (✓)	
		nempe.		Motus ✓	
			Temporis } Scientiam.		
			Cosmographiam.		
			Astrologiam.		
			Geomantiam.		

Oppenheimii. | Ære Johan-Theodori de Bry. | Typis
Hieronymi Galleri | Anno MD CXVII [1617]. |

Fol. 12 in. Roman letter. Engraved title, A-Z⁴, Aa, Bb⁴, Cc⁶;
(2) + 206 + (6) pp :—(1) engraved title, (2) blank, 1 dedication to
God, 2 dedication to James I., King of Great Britain and Ireland,
3 contents, 4-206 the work, (1-6) index. Copperplate engravings
in text. No. 1 of Ebert's list.

- Tractatus Secundus | De Natvræ Simia Seu | Technica macrocosmi historia | in partes undecim divisa. | Avthore | Roberto Fludd Alias De Fluctibus | armigero et in Medicina | Doctore Oxoniensi. |

In Nobili Oppenheimio | Ære Johan-Theodori de Bry Typis Hierony- | mi Galleri. Anno MD CXXVIII [1618]. |

Fol. 12 in. Roman Letter. A-Z⁴, Aa-Ll⁴, Mm (+2* 'Haec pagina')⁴, Nn-Zz⁴, Aaa-Ggg⁴, Hhh², Iii-Zzz⁴, Aaaa-Zzzz⁴, Aaaaa-Hhhhh⁴; 788+(12) pp., 5 plates:—1 engraved title, 2 blank, 3, 4, the author to the reader, 5-783 the work, 784 blank, 785-787 contents of the second vol., 788 the printer to the reader, (1-9) index, (10) errata, (11, 12) blank. Copperplate engravings in the text. The cancel leaf after p. 276 is not included in the paging, and pp. 409 to 412 are represented by four double plates so numbered. *No. 2 of Ebert's list.*

- Tractatus Secundus, | De Natvræ Simia—seu Technica macrocosmi historia, | in partes undecim divisa. | Authore | Roberto Fludd Alias De | Fluctibus, armigero & in Medicina | Doctore Oxoniensi | Editio secunda. |

Francforti, | Sumptibus hæredum Johannis Theodori | de Bry; Typis Caspari Rôteli. | Anno M. DC. XXIV [1624]. [Emblematical engraving.]

Fol. 13 in. Roman letter. A-Z⁴, Aa-Zz⁴, Aaa-Ggg⁴, Hhh², Iii-Zzz⁴, Aaaa-Zzzz⁴, Aaaaa-Hhhhh⁴; 788+(12) pp., 5 plates:—1 title, 2 blank, 3-4 preface, 5-787 the work, 788 the printer to the reader, (1-9) index, (10) errata, (11-12) wanting, probably blank. Copperplate engravings in the text. Pages 409 to 412 are represented by the four double plates, but only the last plate is numbered 412. *Second edition of no. 2 of Ebert's list.*

- Tomvs Secvndvs | De | Svpernatvrali, Na- | turali, Præternatura- | li Et Contranaturali | Microcosmi historia, in | Tractatus tres distributa: | Authore | Roberto Flud alias de Flucti- | bus Armigero & Medicinæ Doc- | tore Oxoniensi. |

Oppenheimij Impensis Iohannis Theodorj | de Bry, typis Hieronymj Galleri 1619. |

Fol. 12 in. Roman letter. Engraved title, A-Z⁴, Aa-Mm⁴; (2)+277+(3) pp.:—(1) engraved title, (2) blank, 1 half-title, 2 blank, 3, 4 dedication to James I., King of Great Britain and Ireland, 5-15 Oratio gratulabunda, 16 contents of Tract I., 17 to the reader, 18 contents of Tract I., Sec. I., 19-277 the work, (1-3) blank. Copperplate engravings in the text. *No. 3 of Ebert's list.*

- Tomi Secvndi | Tractatus Primi, | Sectio Secunda, |

De technica Microcosmi historia, | in | Portiones VII.
divisa. | Authore | Roberto Flud aliàs de Fluctibus |
Armigero & in Medicina Doctore Oxoniensi. | [Engraving
of emblems of various sciences.]

[? *Oppenheim*, ? 1620.]

Fol. 12 in. Roman letter. a-z⁴, aa⁴, bb⁶; 191 + (13) pp. :—1 title,
2 blank, 3-191 the work, (1) errata, (2-11) index, (12, 13) wanting,
probably blank. Copperplate engravings in the text.

No. 4 of Ebert's list.

— Tomi Secundi | Tractatus Secundus ; | De Præternatu-
| rali Utriusque | Mundi Historia. | In Sectiones tres
divisa, |

In Quarum { Prima, de Meteororum tam Macro, quam Micro-
cosmico- | rum causis, earumque effectibus in
genere agitur. |
Secunda, de particularibus Meteororum, tam ad
prospe- | ram, quam adversam valetudinem,
impressionibus : de- | que indicijs ea præterita,
præsentia, & futura præsagienti- | bus trac-
tatur. |
Tertia, pessimos & malesanos Meteororum eventus
futu- | ros avertendi, præsentis ipsorum insultus
debellandi, & | sanitatis denique pristinae
jam amissæ restituendæ ratio | ad amissim
explicatur. |

Authore | Roberto Flvdd, alias de Fluctibus, Armigero,
| & in Medicina Doct, Oxoniensi. | [Device.]

Francofurti | Typis Erasmi Kempfferi, | Sumptibus
Joan. Theodori De Bry. | Anno M. DC. XXI [1621]. |

Fol. 12 in. Roman letter. A.R⁶, S⁴; (12) + 199 pp. + (1) p., 1
plate :—(1) title, (2) blank, (3-11) and 1-199 the work, (1) blank.
Copperplate engravings in the text.

No. 5 of Ebert's list.

— Veritatis Proscenium ; | in quo | Aulæum Erroris
Tragicum Dimovetur, Si- | parium ignorantia scenicum
complicatur, ipsaque veritas à suo | ministro in publi-
cum producit, | Seu | Demonstratio | Quædam
Analytica, | In Qua Cvilibet Comparationis Particvlæ,
In Ap- | pendice quadam à Joanne Kepplero, nuper in
fine Harmonia suæ Mun- | danae edita ; factæ inter
Harmoniam suam mundanam, & illam Ro- | berti
Fludd, ipsissimis veritatis argumentis re- | spondetur ;
| Avthore | Roberto Fludd, aliàs de Fluctibus. |
[Device.]

Francoforti, | Typis Erasmi Kempfferi, | Sumptibus
Joan. Theodor. De Bry. | Anno M. DC. XXI [1621]. |

Fol. 12 in. Roman letter. A-D⁶, E⁴; 54 + (2) pp. :—1 title, 2 blank, 3-54 the work, (1-2) missing, probably blank.

No. 6 of Ebert's list.

— Anatomiae Amphithea- | trvm Effigie Triplici, More |
Et Conditione Varia, Designatvm | Authore | Roberto
Fludd, alias de Fluctibus, Armigero & in Medicina D:
Ox: | [Emblematical engraving.]

Francofurti Sumptibus Iohannis Theodori de Bry
1623. | [The above on an engraved title. Followed by
a letterpress title:]

Sectionis Primæ | Portio Tertia | De | Anatomia
Triplici | In partes tres diuisa. |

Quarum	{	Priori, Panis; Nutrimentum facile princeps; ignis acie dissecatur, eius elementa, occultæque eorum proprietas discutiuntur.	{	Vulgari seu visibili Mystica seu inuisibili	} Diuiditur.
		Duabus sequentibus Homo, Nutritu di- gnitate præcellentissimum sec- tione Anatomiz, bi- faria, videlicet vel			

Authore | Roberto Flvdd, Alias Flvctibvs, | armigero
& in Medicina Doctore Oxo- | niensi. | [Device.]

Francofvrti, | Ex Typographia Erasmi Kempfferi.
| Sumptibus Ioan. Theodor. de Bry. | Anno M.DC.XXIII
[1623]. |

Fol. 12 in. Roman letter. 2 leaves unsigned, A-Z⁶, Aa-Dd⁶, Ee⁴;
(4) + 331 pp. + (1) p. :—(1) half title, (2) blank, (3) engraved title,
(4) portrait of J. T. de Bry, 1 letterpress title, 2 Portionis hujus
tertiæ subjectum, 3, 4 De exacta alimenti panis, 5, 6 dedication
to John Thornburgh, Bishop of Worcester, 7-10 preface, 11-285
the work, 286 blank, 287 title-page: Monochordivm Mvndi |
Symphoniævm, | Sev | Replicatio | Roberti Flud . . . | . . . Ad
Apologiam . . . | . . . Ioannis Kepleri . . . 288-290 preface, 291-331
Replicatio, (1) blank. Copperplate engravings in the text.

No. 7 of Ebert's list.

— Roberti Flvdd | alias | De Flvctibvs | Philosophia
sacra & vere Christiana | Seu | Meteorologia |
Cosmica. |

Francofurti prostat in Officina | Bryana. |
MDCXXVI [1626]. |

Fol. 12 in. Roman letter.):⁴, A-Z⁴, Aa-Pp⁴; (8) + 303 pp. +
(1) p., 1 large folding plate :—(1) title, within an engraved border,
(2) blank, (3) another title beginning: Aer | Arca Dei The-
savraria | Sev | Perspicvum Sanitatis et | Morborvm Specvlvm : |

. . . (4) portrait of Robt. Fludd, (5, 6) dedication to John, Bishop of Lincoln, (7, 8) contents, 1-303 the work, (1) blank. Copperplate engravings in the text. *No. 8 of Ebert's list.*

— Medicina | Catholica, | Seu | Mysticvm Artis Me-
dicandi Sacrarivm. | In Tomos diuisum duos. | In
Qvibvs | Metaphysica Et Physica Tam Sanitatis |
tuendæ, quam morborum propulsandorum ratio | per-
tractatur. | Avthore | Roberto Flvdd ; alias De Flvcti-
bvs, | Armigero, & in Medicina Doctore Oxoniensi. |
. . . [Motto. Device.]

Francovrti, | Typis Caspari Rotelii, Impensis
Wilhelmi Fitzeri. | Anno M.DC.XXIX [1629]. |

Fol 12 in. Roman letter. ¶²,):(⁴),):(⁶, A-Z⁴, Aa-Hh⁴; (24) +
241 + (7) pp :—(1) title, (2) blank, (3-5) dedication by R. Fludd
to Gulielmus Padaeus, (6) blank, (7) contents, (8) hieroglyphic
figure, (9-12) explanation of hieroglyphic figure, (13-22) Sanitas
My- | sterium, | Seu | Tomi Primi Tracta | tys Primvs : | Mysti-
cvm Salvts Propvgnæ- | cvlvm | Describens | . . . , (23, 24)
preface, 1-241 the work, (1-7) index. Copperplate engravings in
the text. *No. 9 of Ebert's List.*

— Pvlsvs | Seu | Nova Et Arcana | Pvlsvvm | Historia,
E Sacro | Fonte Radicaliter | Extracta, Nec Non Medi-
| corvm Ethnicorvm Dictis | & autoritate comprobata.
| Hoc Est, | Portionis Tertię Pars Tertia,—De Pvl-
svvm Scientia. | Authore Roberto Flvd | Armigero, &
in Medicina Doctore Oxoniensi. | [Emblematical en-
graving.] *[? Frankfurt, ? 1629.]*

Fol. 12 in. Roman letter. AA-MM⁴; 93 + (3) pp., 1 large fold-
ing table of three sheets pasted together, *Medicamentosum*
Apollinis oraculum. Typis Wfg. Hofmanni, 1630 :—1 title, 2
contents, 3-93 the work, (1) epilogue (the catchword "Medi-" at
the foot of this page refers to the folding table, (2, 3) wanting,
probably blank. *No. 10 of Ebert's list.*

— Sophiæ Cvm Moria Certamen, | In quo, | Lapis Lydivs
A Fal- | so Structore, Fr. Ma- | rino Mersenno,
Monacho Repro- | batus, celeberrima Voluminis sui ✓
Babylonici (in | Genesin) figmenta accurate | examinat.
. . . Authore Roberto Fludd ; alias de Fluctibus,
Armigero : & Doctore Medico | Oxoniense : Qui
calumniis & convitiis in ipsum à Sycophanta Mersenno
| iniectis, ad hoc opus, contra pacificam naturæ suæ
dispositionem, excitatur. | Isa. 7. 20, 21. | [Quoted.] . . .
[Frankfurt,] Anno M.DCXXIX [1629]. |

Fol. 12 in. Roman letter. a-p⁴; 118 + (2) pp., 1 plate:—1 title, 2 Latin verses to M. Mersennus, 3 contents, 4, 5 dedication to Wisdom, 6-10 to the reader, etc., 11-118 the work, (1, 2) index, Copperplate engravings in the text. *No. 11 of Ebert's list.*

— Svmvm—Bonvm, | Quod est |

Verum { Magiæ
Cabalæ
Alchymia
Fratrum Roseæ Crucis
verorum } { Veræ } Subjectum.

In dictarum Scientiarum laudem, & insignis calumniatoris Fratr^{is}—Marini Marsenni dedecus publicatum, | Per Ioachimvm Frizivm.—[Emblematical engraving.]
[Frankfurt,] Anno M.DC.XXIX [1629]. |

Fol. 12 in. Roman letter. AA-GG⁴; 53 pp. + (1) p:—1 title 2 the printer to the reader, 3-53 the work, (1) index.
No. 12 of Eberts list.

— Integrvm | Morborvm | Mysterivm: | Sive | Medicinae
Catholicae—Tomi Primi Tractatvs Se- | cundus, in
Sectiones distributus duas; | Qvorvm | Prior generalem
Morborum Naturam, siue variam Munimenti Salutis
hostiliter inuadendi atq; | oppugnandi rationem, more
nouo & mininè antea audito, siue intellecto describit. |
Vltima, vniuersale Medicorum siue intellecto describit.
| Vltima, vniuersale Medicorum siue Ægrotorum de-
pingit Catoptron: in quo Meteororum mor- | bosorum
signa tam Demonstratiua, quam Prognostica, lucidè
speculantur, & modo haud vul- | gari atque alieno planè
designatur. | Avthore | Roberto Fludd, aliàs De Flucti-
bvs, | Armigero, & in Medicina Doctore Oxoniensi. |
[Engravings of a sick man in bed.]

Francofvrti, Typis excusus Wolfgangi Hofmanni,
Prostat in Officina Gviliel- | mi Fitzeri, Anno M.DC.
XXXI. [1631]. |

Fol. 12 in. Roman letter. (:⁶,)⁸, A-Z⁴, Aa-Zz⁴, Aaa-Rrr⁴; (28)
+ 503 pp. + (1) p., 1 plate:—(1) title (2) portrait of R. Fludd,
(3) title-page: Tractatvs Secvndi | Sectio Prima: | In Qva |
Integrvm Morborvm, Sev | Meteororvm Insalvbrivm Mysterivm :
| . . . , (4) contents, (5) dedication to Geo. Abbot, Archbishop
of Canterbury, (6, 7) copperplate engraving, (8-12) explanation of
the foregoing engraving (13-26) Elenchus, (27, 28) blank, 1-6
preface, 7-503 the work, (1) blank. Copperplate Engravings in
the text. *No. 13 of Ebert's List.*

— Καθολικον | Medicorvm | Κατοπτρον: | In quo, |

Qvasi Specvlo Politissimo Morbi | præsentis more demon-
stratiuo clarissime indicantur, & futuri | ratione
prognostica aperte cernuntur, atque | prospiciuntur. |
Sive | Tomi Primi, Tractatvs | Secvndi, Sectio Secvnda,
| De | Morborvm Signis. | Avthore | Roberto Flvdd,
aliàs De Flveti- | bus, Armigero, & in Medicina Doctore
| Oxoniensi. |

[Frankfurt,] Anno M.DC.XXXI [1631]. |

Fol. 12 in. Roman letter. ¶², a-z⁴, aa-zz⁴, aaa-eee, ⁴; (4) + 413
pp. + (1) p., 1 plate with volvelles, and 1 folding table:—(1)
title, (2) contents, (3-4) dedication to Sir Robert Cotton, 1-413
the work, (1) blank. Copperplate engravings in the text.

No. 14 of Ebert's list.

—Clavis | Philosophiæ Et | Alchymię Flvddanæ, | Sive
Roberti Flvddi Armigeri, | Et Medicinæ Doctoris, Ad
Episto- | licam Petri Gassendi Theologi Exercitationem
Responsum. | In quo: | Inanes Marini Marsenni
Monachi Obiectiones, querelæque ipsius in | iustæ,
immeritò in Robertum Fluddum adhibitæ, examinantur
atq; auferuntur: | Seuerum ac altitionans Francisci
Lanouii de Fluddo Judicium refellitur, & in nihi- | lum
redigitur: Erronea Principiorum Philosophiæ, Fludd-
anæ detectio, à Petro Gas- | sendo facta, corrigitur, &
æquali iustitiæ trutina ponderatur: ac denique sex | illæ
Impietates, quas Mersennus in Fluddum est machinatus,
sinceræ | veritatis fluctibus abluuntur atque abster- |
guntur | . . . [3 Esdr. 3, 12 quoted. Emblematical
engraving.]

Francoforti, | Prostat apud Gvilhelmvm Fitzervm |
Anno M.DC.XXXIII [1633]. |

Fol. 12 in. Roman letter A-L⁴; 87 pp. + (1) p.:—1 title, 2 con-
tents, 3 the printer to the reader, 4 preface, 5-87 the work, (1)
blank.

No. 15 of Ebert's list.

—Philosophia | Moysaica. | In qua | Sapientia & scientia
creationis & creaturarum Sacra veréque Christiana
(vt pote | ejus basis sive Fundamentum est unicus
ille Lapis Angularis Iesus Christus)—ad amussim &
enuclaté explicatur. | Avothre, Rob. Flvd, alias De
Flvetibvs, | Armigero & in Medicina Doctore Oxoniensi.
[Coloss. 15, 16 quoted. Emblematical engraving.]

Govdæ, | Excudebat Petrus Rammazenius, Biblio-
pola. Anno M.DC.XXXVIII [1638].

Fol. 11½ in. Roman letter. 2 columns. (*)⁴, A-Z⁴, Aa-Np⁴; (4) + 96 leaves + pp. 97-112 + leaves 113-152:—1a) [*Half-title*] Philosophia | Moysaica. | (1b) description of the emblematical figure, (2a) title, (2b) title heading and Biblical quotations, (3a-4a) preface, (4b) contents of part i., 1a-65b the work, part i., 66a title of part ii., 66b contents of part ii., 67a-96b pp. 97-112, leaves 113a-152b the work, part ii. Copperplate engravings in the text. *No. 16 of Ebert's list.*

* * Some copies have the emblematical figure on the title inserted as a plate between the half-title and the title.

- Mosiacall philosophy: grounded upon the essentiall truth, or eternal sapience. Written first in Latin, and afterwards thus rendred into English. . . .
London, H. Moseley, 1659.

Fol. 12 in. (6) + 300pp.
English translation of No. 16 of Ebert's list.

- Doctor Fludds Answer vnto M. Foster | Or, | The Sqveeing Of | Parson Fosters Sponge, ordained | by him for the wiping away of the | Weapon-Salve. | Wherein the Sponge-bearers inmodest carriage and | behauiour towards his bretheren is detected; the bitter flames | of his slanderous reports, are by the sharpe vinegar of Truth | corrected and quite extinguished: and lastly, the ver- | tuous validity of his Sponge, in wiping away of | the Weapon-Salue, is crushed out and cleane abolished. | Psal. 92, 7. | Bilis acutissima aceto correcta acerrimo redditur dulcior. | Opera Dei, vir brutus & stultus non intelligit. | The Assertion of Parson Foster and his Faction or Cabale, | is this: | The wonderfull manner of healing by the weapon-salue, is diaboli- | call, or affected onely by the inuention and power of the Deuill; | But, the Royal Psalmist guided by the spirit of God, saith: | Psal. 71, 18. Blessed be the Lord God of Israel, who only worketh wonders: | Therefore, the Prophet pointeth thus, at these and such like enemies of the Truth. Esa. 5, 20. Woe vnto them that speake good of euill. and euill of good; which | put darknesse for light, and light for darknesse; that put bitter for sweet, and | sweet for bitter; Woe vnto them that are wise in their owne eyes, and prudent | in their own sight. |
London, | Printed for Nathanael Butler, 1631.

4°. 7½ in. Roman letter. A-T⁴, a*-h*⁴, i*²; (8) + 144 + 68 pp :— (1, 2) blank, (3) title, (4) contents, (5-8) preface to reader, 1-144 + 1-68 the work.

* * The English edition of which No. 17 of Ebert's list is a translation.

- Responsvm | Ad | Hoplocrisma-Spongvm | M. Fosteri
Presbiteri, Ab Ipso, Ad | Vngventi Amarii Valid-
tatem Delendam | Ordinatum. | hoc est, | Spongiæ |
M. Fosteri Presbyteri | Expressio Sev Elisio. | In qua
| Virtuosa spongiæ ipsius potestas in deter- | gendo
Vnguentum armarium, exprimitur, eliditur ac fundi- |
tus aboletur : ac tandem immodestia & erga Fratres |
suos incivilitas, aceto veritatis acerrimo cor- | rigitur &
penitus extinguitur. | Bilis acutissima, aceto correctæ
acerrimo, redditur dulcior. | [Psalm 92, 7 quoted]
Avthore, | Rob: Flvd: alias de Flvetibvs, | Armigero &
Medicinæ Doctore Oxoniensi. | [Device.]

Govdæ, | Excudebat Petrus Rammazenius, Biblio-
pola M.DC.XXXVIII [1638]. |

Fol. 12 in. Roman letter. A-H⁴; 30 + (2) leaves :— 1a title, 1b
blank, 2 preface, 3-30a the work, 30b blank, (1) errata, (2)
missing, probably blank. *No. 17 of Ebert's list.*

- Roberti Fludd De Fluctibus . . . Meteororum insalu-
brium mysterium : duabus sectionibus divisum, quarum,
prima generalem morborum naturam, sive variam
munimenti salutis hostiliter invadendi atque oppug-
nandi rationem more novo describit. Altera Prognos-
ticon supercoeleste: in quo meteororum morbosorum
signa, tam demonstrativa quam prognostica lucidè
speculantur et modo haud vulgari designantur. His
accessit Oyromantia, sive devinatio per Urinam nec
non nova et arcana Pulsuum scientia. . . .

Moguntia, L. Bourgeat, 1682.

Fol. 12 in. 3 parts in 1 vol. I. (16) + 503 pp. + (1) p., 1 plate.
II. 413 pp. + (1) p., 1 plate. III. 93 pp. + (1) p., 1 large folding
table of three sheets joined.

* * A reissue with a new title page of nos. 13, 14, and 10 of
Ebert's list. The dedications are omitted and the hieroglyphical
engraving and description at beginning of no. 13. The plate with
volvelles is missing in no. 14, but it has a plate, wanting in the
earlier issue, between pp. 58 and 59 (numbered in error 55).

- Apologia | compendiaria | Fraternitatem de Rosea
Cruce | suspicionis et infamiae maculis as | persam,

veritatis quasi Fluctibus | abluens et abstergens :—
auctore | R. de Fluctibus, M.D., Lond. | Leydae | apud
Godefridum Basson—1616.

8°. 5½ in. height by 3½ breadth [as originally printed a little larger, the copy taken, that in the Bodleian, is close cut], pagination is 23+[1] 23 printed pages and one blank (the last page). The Printers' letters are A⁸, B⁴. Ornaments—1. On title-page open music book surrounded by a wreath. 2. Woodcut at top of p. 3 (beginning of text), representing leaves, &c. 3. Initial letter C. on p. 3, representing the sacrifice of Isaac.

— Tractatus | Apologeticus | Integritatem Societatis |
De | Rosea Cruce | defendens. | In qua probatur contra
D. Libavij & aliorum | ejusdem farinae calumnias, quod
admirabilia | nobis à Fraternitate R. C. oblata, sine im-
| proba. Magiæ impostura, aut Diaboli præsti-
gijs & illusionibus præstari possint. | Authore R. De
Fluctibus | Anglo. M.D.L. | [Device.]
Lvgdvni Batavorvm, | Apud Godefridvm Basson. |
Anno Domini 1617. |

8°. 6 in. Roman letter. A-M⁸, N²; 196 pp :—1 title, 2 blank,
3-4 to the reader, 5-16 Proemium, 17-196 the work.

— Schutzschrift | für die Aechtheit | der | Rosenkreutzer-
gesellschaft, | von dem Engländer, | Robert de Fluc-
tibus, | der Arzneygelahrheit Doktor zu London. |
Wegen seiner überaus groszen Seltenheit und Wich-
| tigkeit auf Begehren aus dem Latcinischen ins |
Deutsche, zugleich mit einigen Anmerkungen | über-
setzt | von | AdaMah Booz | [Device.]
Leipzig, | verlegts Adam Friedrich Böhme. |
1782. |

8vo. German letter. A-U⁵; 320 pp :—1 title, 1 blank at end, pp.
16 of preface.

— Tractatus | Theologo-Philosophicus, | In Libros tres
distributus; | Quorum | I. de Vita. | II. de Morte. |
III. de Resurrectione. | Cui inseruntur nonnulla Sa-
pientiae veteris, Ada- | mi infortunio superstitis, frag-
menta: ex profun- | diori sacrarum Literarum sensu
& lumine, atque | ex limpidiori & liquidiori saniorum
Philo- | sophorum fonte hausta atque | collecta, | . . .
à | Rudolfo Otreb [*i.e.* Robert Fludd] Britanno. |

Anno | CHRISTVS MVNDO VITA | [1617] Oppenheimii typis Hieronymi Galleri, | Impensis Ioh. Theod. de Bry. |

4°. 7 $\frac{3}{4}$ in. A-Q⁴; 126 pp. + (1) leaf blank.

Falsely attributed to Fludd: — Religio | Exculcata |
autore | Alitophilo Religionis fluctibus dudum im-
merso; tan- | dem per Dei gratiam & indefessam
enatandi | Operam emerso. | Anno M.DC.LXXXIV.

4°. 7 $\frac{3}{4}$ in. A-Mmm., pp. 459. 1 Title, pref. 2 pp., contents 4 pp.
2 blank leaves at beg., 1 at end. 2 ornaments, one at title and
one after Finis.

APPENDIX II.

FLUDD AND HUTCHINSONIANISM.

THE writer of the article, "Robert Fludd," in the Dictionary of National Biography, states that the "common ideas of this school, that the biblical text contains a storehouse of hints for modern science, has lost interest, its potency expiring with the Hutchinsonians." The writer of the article, "John Hutchinson" [1674-1737], in the same work, remarks that Hutchinson "found a number of symbolical meanings in the Bible, and in nature and thought; for example, that the union of fire, light, and air, was analogous to the Trinity. He maintained that Hebrew, when read without points, would confirm his teaching. . . . The love of scriptural symbolism seems to have been the peculiarity which chiefly recommended him to his followers." Hutchinson's works form twelve octavo volumes, first issued in 1748, and supplemented in 1765. He had neither the ability nor the learning of Fludd, and it is scarcely correct to say that his opinions were of the same nature. I do not think that, among the endless references to learned works, there will be found one single reference to Fludd in all the volumes of Hutchinson. Probably he was ignorant of his existence. Both writers, however, agreed as to the mystic and symbolic value of the Hebrew language. In a MS. in my possession, composed by one of the last of the Hutchinsonian school, the following axioms are laid down:—

1. "The Hebrew was the first language, and it was the gift of God to man. The Almighty taught our first parents, or endowed them miraculously with the knowledge got immediately after their Creation in Paradise, by means whereof Adam was enabled to express his ideas and to give appropriate and descriptive names to every other creature in the whole universe."

2. "It was also the language of heaven, for when the persecuting Saul was converted by our Lord, he heard His voice from heaven saying, in the Hebrew tongue, 'Saul, Saul, why persecutest thou Me?'"

3. "The Greek tongue is but a corruption of the Hebrew."

The writer then goes on to recommend to the reader "Mr Hutchinson's 'Moses' Principia,' part first and second." This work was issued, anonymously, in 1724. It "treats of invisible parts of matter, of motion, of visible forms, and their Dissolution and Reformation." The second part (issued in 1727) treats "of the circulation of the Heavens, of the cause of the motion and course of the Earth, Moon, &c., of the Religion, Philosophy, and Emblems of the Heathen before Moses writ, and of the Jews after." In the beginning, "the chaos of earthly bodies was in the sphere of water, and the chaos of airy bodies in the Airs, and 'tis likely the matter of each celestial Orb, within a determined separate Orb or sphere." The Spirit of God was, in the operation of "moving upon the waters," "merely a powerful created agent." It is the "name used for airs in motion." Hutchinson's attempt "to find Natural Philosophy in the Bible" met with many supporters far more learned and able than himself. Bishop Horne; Parkhurst; Jones, of Nayland; and Lord President Forbes, of Culloden, were among his disciples. An intelligent and enthusiastic following was also existent amongst the Scottish Episcopalians, bishops, presbyters, and laymen. Even men in humble life studied Hebrew without the points.¹

Hutchinson's curious work, "The Covenant in the Cherubim, so the Hebrew writings perfect, alterations by Rabbis forged," "showing the evidence from the Scriptures that Christianity was exhibited to Adam," &c., is dated 1734. "Natural things were contrived to give us ideas of invisible, supernatural things. . . . Moses has showed, and I

¹ See Walker's *Life of Dean Skinner*, 163-173; Skinner's *Eccl. History*, ii. 673, *et seq.*

from him, that the Eternal Three became Elohim, created this system, consisting of two parts, Heavens and the Earth, and Man," &c.¹ "Eternal generation" is declared by Hutchinson to be a "stupid and contradictory notion." The result of these studies led to the rejection of the definitions in the "Athanasian Creed." Thus its use in Scotland only dates from the nineteenth century, and that use was consistently opposed by the Hutchinsonians. Moses was the "Vice Elohim," and Aaron the "High Intercessor."² The Gods of the "heathen" were but feeble images of the wonderful revelation of God in the Jewish Theocracy, in the Breastplate of the High Priest, the Cherubim on the Ark, the Fire in the Burning Bush, the Star of Balaam. The "face of the man" in the Cherubim was the face of Christ. The heavens also, "framed by Almighty wisdom, are an instituted and visible substitute of Jehovah Aleim, the Eternal Three, the co-equal and adorable Trinity in Unity. That the unity of substance in the heavens points out the unity of essence, and the distinction of conditions, the personality in deity, without confounding the persons or dividing the substance."³

Hutchinson found all his theories in the Hebrew Bible. Fludd added to the witness of the Sacred Record that of the most ancient philosophy. He knew the depths of mystic theology and learning in a manner infinitely beyond any attempt of Hutchinson. In fact, the latter writer ridiculed the need of any outward assistance. The Rabbis were to him forgers, guilty of all evil. The Hebrew "points" were the production of apostate Jews at the Reformation time. Fludd again welcomed all assistance. The narrow platform in which Hutchinson set himself was no place for the great nature-mystic. The atmosphere of exclusive narrowness in which Hutchinson lived and moved in, would have choked the Kentish sage. In fact, the only connection between the two thinkers was the deep sense of the value of the Hebrew language, and of the supposed system of natural philosophy to be found, as they thought, in the Scriptures. "Moses' Principia" and the "Mosaic Philosophy" are rather related in name than in nature. Fludd founded no school, as Hutchinson did. The latter has been described as a "half educated and fanciful man of boundless vanity." The contrast between the Oxford

¹ Cherubim, 217.² Cherubim, 445.³ Skinner's History, ii. 675.

scholar and gentleman, the tutor to some of the noblest youths of his time, the cultured and refined physician, whose perfect devotion to the Great Master of souls shines so brightly in his "*Tractatus Theologo-Philosophicus*," and the Yorkshire land agent, in some ways no doubt a worthy and painstaking student, but who had no training in youth either in letters or society, is so evident as to need no further demonstration.

APPENDIX III.

THE "*RELIGIO EXCULPATA*."

THIS volume is a small 4to of 459 pages. It has a very plain, rather coarse, title, and no illustrations. There are two ornaments. That at the title seems to represent an opening pomegranate, surrounded by foliage and flowers; that at the end, a fruit of the same kind, ripe, and shedding its seed.

The title, "*Religio Exculpata, autore Alitophilo Religionis fluctibus dudum immerso, tandem per Dei gratiam et indefessam enatandi Operam emerso*"—no place of issue, but said to be from Ratisbon, merely "*anno M. DC. LXXXIV. J. N. J.*"—prefixed a preface of two pages.

The work itself consists of four sections:—

1. "*Religio Opponitur Irreligioni.*" This contains eleven chapters.

2. "*Religio Concorporationem desiderat,*" contains six chapters.

3. "*Religio nititur ambulare ad sanctitatem per Viam justitiæ,*" contains thirteen chapters.

4. "*Religio in timore cultum divinum peragere satagit,*" contains twenty-five chapters.

The work bears no printer's name. It is very odd why this book should have been considered as Fludd's. It is probable that the word "*fluctibus*" on the title-page, having caught the eye of a catalogue maker, or a bookseller, has been the cause of the error. The work is a Roman Catholic production. It sets forth in studied modesty, and with some attractive force, the different distinguishing elements of that religion. It is true that the defence of the service of the altar, and of the vestments of the Church's ministers, might have been written by a

member of the Church of England, and the statement in chapter 2 of section 2, that the most prominent parts of true religion are wisdom, justice, and peace, by any Protestant, but the whole trend of the book is Roman. This is seen when the origin and history of monastic orders, as then existing, are detailed, but more clearly still in section 2, chapter 6, "*Reformatio invito Domino attentata Opus injustitiæ est.*" In that chapter the writer refers to the Roman Pontiff as only inferior to Christ, the highest Pontiff of all.¹

APPENDIX IV.

THE GERMAN EDITION OF THE "TRACTATUS APOLOGETICUS."

THIS interesting work appeared in small 8vo, paper covers, at Leipsic, 1782. It states, in the title page, that it had been translated, on account of its rarity and importance, from the original Latin into German by Adam Booz. It extends to 320 pages. A preface of some length and interest has, as a "foreword," the well-known lines from Hamlet,

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

The preface explains the translator's motive for the reprint—the Latin edition had become very rare, and had been wanting in the folio edition of Fludd's works. Readers and enquirers into the high secrets of Nature will not read the treatise without instruction and enjoyment. It treats of higher truths. Many circles are passed through in life, and, when a certain point is reached, lovers of the truth swing themselves into a better and more complete circle.

The story of the Rosicrucians has commonly been considered as a secret riddle, or merely an old legend in history which has given an opportunity for various and wonderful stories. Many have tried to explain away the story as a chimera and phantom. But the external certainty of the order has been declared by Master Pianco in 1781. The matter has both an outer and an inner knowledge, and some are content with the former, and never penetrate to the other. They only hover round the outside of the

¹ p. 144.

bottle, and never nourish themselves with the contents. Some are doubtless deceived, like those Freemasons who went from one false lodge into another. But does it follow that, though some have been deceived, the whole affair is as nothing? This would be both an unphilosophical and unreasonable judgment. But does the existence of a thing, then, depend upon its ceremonies? The misuse of a thing does not take away from its right use. Mistakes do not prove that all true knowledge is quite impossible. And, lastly, there may be real Rosicrucians and Freemasons in the world, though they have never been received into these orders, or lodges. The order and the worthy members of it are to be honoured, not because it builds its deeds upon the Foundation of Christ, not because a member is called such, but because he acts so. And if one cannot rise to the teaching of philosophy, yet he may do the greater Christian deeds, his heart may be all the better.

All long more after light than darkness. What spirit does not strive after completion? What reasonable being would care to go through life blind? Who does not prefer light to darkness? What wanderer, however pleasant his path, does not thank him who shows the right way? We should struggle against and subdue all in the world that makes real good less, and scatters the seeds of error which are dangerous and destructive to humanity.

APPENDIX V.

PORTRAITS OF FLUDD.

- "ROBERTUS FLUDD, alias de Fluctibus, Oxoniensis, Medicinæ doctor, &c.
- "Frontispiece to his 'Philosophia Sacra,' Frankf., 1626; fol.
- "Robertus Fludd, &c., in Boissard; 4to.
- "Robert Fludd, Jollain, exc small 4to. This is unlike the other prints."¹

The first portrait above-mentioned is that which is produced in reduced facsimile as the frontispiece to this work. See further description and a copy of the Latin verses underneath the portrait, pp. 154-5, hereof. Another

¹ Granger, Biog. History of England, ii. 3.

portrait, not mentioned by Granger, forms the frontispiece to the "Tractatus Secundi Sectio Prima" of Fludd's "Historia." The volume was printed in 1631. This is a later portrait than the last, and represents Fludd as an older man. The face is thinner, and presents a greater contrast to the massive brow. The top of the head is nearly bald. The name is given in a running legend round the oval enclosure. The coat of arms is engraved at the side, and the same words, in quotation from the Psalm, issue from a rayed glory containing the sacred name. The engraver's name is not given. Underneath are the following lines:—

Pœona commendent laudentque Machaona prifci,
 Iactes Phœbigenam tuque Epidaure tuum.
 Nos te ROBERTVM nostris celebrabimus annis,
 Nomina qui gelidis FLVCTIBVS orsa geris.
 Scilicet infando subnixus robore mentis
 Describis quicquid cosmos vterque tenet.
 Suavis es ore, grauis, FLVDDI, simul arte medendi
 Dicendus patriæ verus Apollo tuæ.
 Sit licet Argolicâ præcinctus Daphnide Pœon,
 Quæ datur à Phœbo Laurea, tota tua est.

The last portrait is that on the tomb, now underneath the tower of Bearsted Church.

It represents Fludd in the doctor's gown, with an open book before him. The coat of arms is on a mantle behind the head, which stands out freely and boldly. We are told that this monument was prepared by Fludd himself. His fingers are amid the leaves of a book on a desk before him. The face is fuller in the under part, and more pleasing than in the previous picture. It is said that volumes in stone were carved, eight in number, along the edge of the monument, but only two now remain. At each side, on a darker sort of slate stone, is the upright rod and serpent, the emblem of Esculapius.

APPENDIX VI.

FLUDD AND FREEMASONRY.

THERE is no evidence to show that Fludd was a Freemason. It is not unlikely. A very interesting article, "Rosicrucians, their History and Aims," by Dr Wynn Westcott (Transactions of Lodge Quatuor Coronati, vii., p. 36, *et seq.*), may be profitably read in this connection. Mr

E. Conder, junior, commenting on Dr Wynn Westcott's very able paper, says:—"There is one point which may assist our Worshipful Master, and I shall be delighted if it does, and it is this: Dr Robert Fludd died, unmarried, 8th September 1637, at his house, in the parish of St. Catherine, Coleman Street; he had previously resided in Fenchurch Street. As the Masons' Hall is situated in a lane which runs from Coleman Street into Basinghall Street, there is a possibility of Dr Fludd (if a Freemason) having been a member of the speculative division of the Company, and he may have attended the Lodge that was held in the Hall of the Company in his day. Further than this, in an inventory of the Company's Goods, taken just before the fire of London, 1660, there is this entry:—'Item: one book of the Constitutions that Mr Fflood gave.' I cannot trace the name of Fflood in the books since 1620; of course this Mr Fflood may not have been Dr Fludd, but rather a simple operative of the name. Here I leave the question as not proven."

In Gould's elaborate "History of Free Masonry," the whole question of a connection between the Rosicrucian Society and Masonry in the seventeenth century is discussed. There can be little doubt that Ashmole and other known Masons were at least deeply interested in the other body. They may have been members of both. Such expressions as "living stones," the building of "a spiritual temple," "working from a centre," are found in Fludd's writings. These argue that the ideas of spiritual teaching in symbolism from the ordinary building art were realised and appreciated. Further we cannot say.¹

¹ Gould, iii., p. 111, &c.