

BIOGRAPHIA ANTIQUA;

OR,

AN ACCOUNT OF THE LIVES AND WRITINGS

OF THE ANCIENT AND MODERN

MAGI, CABALISTS, AND PHILOSOPHERS,

DISCOVERING THE

PRINCIPLES AND TENETS OF THE FIRST FOUNDERS

OF THE

MAGICAL AND OCCULT SCIENCES:

WHEREIN THE MYSTERIES OF THE PYTHAGORIANS, GYMNOSOPHISTS, EGYPTIANS,
BRAGMANNI, BABYLONIANS, PERSIANS, ETHIOPIANS, CHALDEANS, &c. ARE DISCOVERED:

Including a particular and interesting Account of

ZOROASTER, THE SON OF OROMASIUS

THE FIRST INSTITUTOR OF PHILOSOPHY BY FIRE, AND MAGIC;

LIKEWISE, OF

HERMES TRISMEGISTUS, THE EGYPTIAN,

And other Philosophers, famous for their Learning, Piety, and Wisdom.

TO WHICH IS ADDED

A SHORT ESSAY,

Proving that the First Christians were Magicians, who foretold, acknowledged, and worshipped

THE SAVIOUR OF THE WORLD,

AND

FIRST FOUNDER OF THE CHRISTIAN RELIGION.

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BIOGRAPHIA ANTIQUA.

ZOROASTER, THE SON OF OROMASIUS,

FIRST INSTITUTOR OF PHILOSOPHY BY FIRE, AND MAGIC.

ZOROASTER, the son of Oromasius, flourished in the reign of Darius, the successor of Cambyses. All authors are full of variations in their accounts of this famous person, some making him of a much later date than others; however, we shall give what we have collected from those who appear most authentic, not omitting the traditional history extant amongst the Magi, with which our readers may compare the several stories of biographers, and accept that account which shall seem to them the most rational.

Zoroaster, king of the Bactrians, was vanquished by Ninus, and passed for the inventor of magic. Eusebius places this victory of Ninus in the seventh year of Abraham: now several authors make Zoroaster appear much earlier. It has been reported that Zoroaster laughed on the same day he was born, and that he was the only one to whom this happened, and that the palpitation of his brain was so strong as to repulse the hand, it being laid to his head, which they say was a presage of his future knowledge and wisdom. It is added, that he passed twenty years in the deserts, and there eat nothing but a sort of cheese which was never the worse for age; that the love of wisdom and justice obliged him to retire from the world to a mountain, where he lived in solitude; but when he come down from thence there fell a celestial fire upon it, which perpetually burned; that the king of Persia, accompanied with the greatest lords of his court, approached it for the purpose of putting up prayers to God; that Zoroaster came out from these flames unhurt; that he comforted and encouraged the Persians, and offered sacrifices for them to God; that, afterwards, he did not live indifferently with all sorts of men, but only those who were born for truth, and who were capable of the true knowledge of God, which kind of people are called among the Persians, Magi; that he desired his end might be this, *viz.* to be struck with thunder, and consumed by celestial fire; and that he requested the Persians to collect his ashes, after he was consumed in this manner, and to preserve and venerate them as a pledge of the preservation of their monarchy; that they for a length of time paid great veneration to the relics of Zoroaster, but at length, neglecting them, their monarchy fell to ruin and decay. The Chronicle of Alexandria adds, that having held this discourse with them he invoked Orion, and was consumed by celestial fire. Many will have it that Ham was the Zoroaster of the eastern nations, and the inventor of magic. Mr. Bochart refutes this falsity. Cedrenus observes that Zoroaster, who became so famous for wisdom among the Persians, was descended from Belus: this imports that he was descended from Nimrod. Some authors have taken him for Nimrod; others for Assur or Japhet. The ancient Persians believe that Zoroaster was before Moses. Some maintain he was the prophet Ezekiel, and it cannot be denied that they ground their opinions on the agreement of numerous particulars which belong to the one, and are related of the other. George Hornius foolishly imagines that he was the false prophet Balaam. Huetius shews that he was the Moses of the Jews, and mentions an infinite number of particulars in which the accounts we have of Moses agree with the stories related of Zoroaster.--How near all or any of these come to the probability of truth will appear in the sequel, where we have given the most probable and rational account of him, as far as we have been able to trace,

from the tradition of the Magi, which we prefer before the confused and partial accounts vulgarly extant. They who believe that Zoroaster professed and taught a diabolical magic are certainly in the wrong; the magic he taught (of which we shall speak more anon) was only the study of the divine nature, and of religious worship. Some have presumed that Zoroaster was the promulgator of a doctrine of two principles , or two co-eternal causes, one of good, the other of evil things. of this doctrine Plutarch takes notice: he says, "that Zoroaster the magician, who is said to have lived five thousand years" before the Trojan war, called the good God, Oromazes, and the evil, Arimanius, &c. &c." See *Plut. de Iside & Osiride*, page 369.

Dr. Hyde, in his excellent treatise on the religion of the ancient Persians, cites some authors who clear him on this head. We shall examine whether they deserve credit. It is affirmed that he was no idolater, either with respect to the worship of fire, or that of Mithra. What appears least uncertain, amongst so many things that are related of him is, that he was the introducer of a new religion into Persia, and that he did it about the reign of Darius the successor of Cambyses: he is still in great veneration among those Persians who are not of the Mahometan religion, but still retain the ancient worship of their country. They call him Zardhust, and several believe that he came from China, and relate many miraculous things on that head. Several authors affirm, that all the books published hitherto under Zoroaster's name, some of which are yet extant, are supposititious. Dr. Hyde dissents from this opinion. Suidas affirms, that there were extant four books of Zoroaster: the first, "Of Nature," a book of the Virtues of precious Stones, called de Gemmis; and five books of Astrology and Astronomy, "Prædictiones ex. Inspectione Stellarum." It is very likely that what Pliny relates, as quoted from Zoroaster, was taken from those books, *Plin. lib. xviii, cap. 24*. Eusebius recites a passage which contains a magnificent description of God, and gives it as the very words of Zoroaster in his sacred commentary on the Persian rites. Clemens Alexandrinus says, that the followers of Prodicus boasted of having the secrets or secret books of Zoroaster. But most likely he meant that they boasted of having the secret books of Pythagoras. They were printed, together with the verses of the Sybils at Amsterdam, in the year 1689, according to Opsopæus's edition, *Oracula Magica Zoroastris, cum Scholiis Plethonis & Pselli*.

Footnotes

143:1 The Author regrets, that, notwithstanding his laborious researches to obtain an authentic and satisfactory account of Zoroaster to present to his readers that a few generals, and not particulars, can only be given: indeed, the most serious and respectable historians differ so widely in their accounts of him that nothing certain can from thence be deduced however, we have above recited several authorities to which we have annexed various notes and commentations.

143:2 *Passed for the inventor of magic*. It is to be noted that he was the inventor of it, and the first of the magi. Justin informs us that this victory was the last of Ninus; that Zoroaster philosophized most judiciously upon the nature and influences of the stars, and

on the principles of the universe. Thomas Stanleius, Hist. of Philos. Orientalis, lib. I. cap. iii. informs us that Zoroaster, according to Eusebius, was cotemporary with Semiramis; but it is certain, according to Eusebius, that he was vanquished by king Ninus. Arnobius, lib. I. pa. m. 5. says, "Anciently the Assyrians and Bactrians, the former under the conduct of Ninus, and the latter under Zoroaster, fought against each other, not only with men and weapons, but also by the help of magic, and the secret discipline of the Chaldeans." Hermippus, who has wrote cautiously on every thing relative to magic, and explained twenty thousand verses composed by Zoroaster, relates, that one Azonaces initiated him into this art, and that he lived 5,000 years before the Trojan war. St. Augustin and Orosius have followed the tradition mentioned by Justin. Apuleius, in his Catalogue of all the most famous Magicians of Antiquity, with great justice places Zoroaster in the first rank, and proves him the most ancient of all: "*Magicarum artium fuisse perhibeter inventor Zoroastres.*" Augustin. de Civitat. Dei, lib. 21. cap. xiv. Eudoxus, who esteemed the art of magic to be accounted the noblest and most useful of all worldly knowledge, relates that Zoroaster lived six thousand years before the death of Plato. Note, that the same thing is affirmed by Aristotle. Agathias, who lived in the reign of Justinian, informs us, that, according to the Persians of that time, Zoroaster and Hystaspes were cotemporary; but they do not say whether this Hystaspes was father to Darius or any other. Sir John Marsham positively decides that he was the father of Darius; and grounds his opinion on this, that one of the elogies engraven on the tomb makes him the instructor of the Magi; and that the same historian who makes Hystaspes excel in magic, calls him the father of Darius. Ammianus Marcellinus, lib. 23, pag. m. 324. says, "After the time of Zoroaster, reigned Hystaspes, a very prudent king, and the father of Darius. This prince, having boldly penetrated into the remotest parts of the Upper India, came at length to a solitary forest, where there dwelt, in awful and silent tranquility, the Brachmans. In this peaceful solitude they instructed him in the knowledge of the earth's motion, likewise of the stars; and from them he learned the pure and sacred rites of religion. Part of this knowledge he communicated to the Magi, which, together with the art of predicting future events, they delivered down to posterity, each in his own family. The great number of men who have descended from these families, ever since that age down to the present, have all been set apart for cultivating the knowledge of the Gods." But Ammianus Mercellinus was wrong in saying, that this father of Darius was a king; and no doubt he committed this blunder by having read in general that one king Hystaspes was a great magician, and thought there was no other Hystaspes than the father of Darius. But it is beyond dispute, that one Hystaspes, older than the foundation of Rome, and a great prophet, is mentioned by authors. "Hystaspes also, the most ancient king of the Medes, and from whom the river Hystaspes derives its name, is the most admirable of them all; for under the interpretation of the prophecy of a boy, he informed posterity that the Roman empire, nay, even the Roman name, should be utterly destroyed; and this he predicted a long time before the establishment of that colony of Trojans," Lactant. lib. VII. cap. xv. pag. in. 492. Justin Martyr informs us, that he predicted the general conflagration of all perishable things, Justin Apolog. ii. pag. 66. It is affirmed that Pythagoras was Zoroaster's disciple, under the reign of Cambyzes, the son of Cyrus: the words of Apuleius inform us of the fact. Some say that Pythagoras having been made a slave in Egypt, was transported into Persia; others will have transported him into Babylon, and there instructed by Zoroaster the Babylonian, whom they distinguish from

the Persian. We find no less than five Zoroasters mentioned in history: to these five may be added a sixth, mentioned by Apuleius. This Zoroaster lived in Babylon at the time Pythagoras was brought thither by Cambyses. The same writer calls him "the chief interpreter of all divine mysteries," and says that Pythagoras was chiefly instructed by him. He appears to be the same with Zabratius, by whom Diogenes affirms Pythagoras was purged from all his former filth, and instructed in what is essentially necessary for good men to know, viz. God, nature, and philosophy: he is also the same with Nazaratius, the Assyrian, whom Alexander, in his book of the Pythagorical symbols, affirms to have taught Pythagoras. The same person Suidas calls *Zares*, Cyrillus, *Zaranes*, and Plutarch, *Zarates*.

145:1 According to the tradition of the Magi, we shall explain this fabulous and figurative description of Zoroaster's end. The truth is, he enjoined the Persians rigidly to persevere in the laws he had framed, and the doctrine he had been at the labour to establish, which was, to live in the practice of moral virtue, to avoid all species of luxury, to promote the liberal sciences, to govern all their actions with prudence and integrity, and to meet misfortune with resolution, and to encounter it with philosophy, and to endure the unavoidable calamities of life with fortitude: these, his disciplines, he left as a precious relic among them; which while they strictly adhered to, they need be under no apprehension of tyranny and oppression:--these they collected, and for some space of time religiously followed the precepts of this great philosopher: at length, human frailty and vice, corrupting their manners, caused them to relax from their duties, upon which their empire fell into ruin and decay. The idolatry falsely imputed to this wise man, viz. his instituting the worshipping of fire, is thus to be interpreted.--Under the celestial symbol of fire was meant truth:--truth he ascribed purely as the great and wonderful attribute of the Godhead, which he acknowledged and worshipped, to wit, one only God, the eternal fire of wisdom and everlasting truth, justice, and mercy!--His magic was the study of the religious worship of that Eternal Being. After Zoroaster, there were four persons chosen to educate the successor of the king of Persia. They chose the wisest, the most just, the most temperate, and the bravest man that could be found. The wisest man (viz. one of the Magi), instructed him in Zoroaster's magic, the just in government, the brave in war, and the temperate in social virtue and temperance. Now observe, that Zoroaster is called the son of Oromasius, and that Oromasius is the name given by Zoroaster and his disciples to the good God, and this title was really bestowed upon him by the Persians; therefore, according to Plato, this Persian Magus, on account of his uncommon learning, religion, and wisdom, was, in an allegorical or figurative manner, called the son of God, or the son of wisdom, truth, &c.

146:1 Some Magi affirm that he is the same with Abraham, and frequently call him Ibrahim Zerdascht, which is Abraham the friend of fire.

147:1 The preceding note fully explains those erroneous relations of the wisdom of the Magi. Those who desire to see a great many passages which testify that the magic of the Persians, instituted by Zoroaster, was the study of religion, virtue, and wisdom, let them refer to *Brissonius de Regno Persarum*, lib. ii. p. 178, & seq. edit. Commel. 1595; likewise Jul. Cæsar, *Bullengerus Eclog. ad Arnobium*, p. 346, & seq. Nor are we

ignorant that Gabriel Naude hath most learnedly and solidly justified our Zoroaster against the ignorant imputations of necromancy, black art, &c.

147:2 It has been much contended by philosophers whether Zoroaster was the first suggester of this doctrine of the two principles: the one called by the Magi, Oromases the *good*, and Arimanius the *evil* principle. It is certain Zoroaster asserted the one, *viz.* that of the good, or an essential uncreated self-existent principle, the cause of all good, called by him Oromasus, meaning a good God, &c. In respect of the other principle, Arimanius, we must, before we decide either for or against Zoroaster, consider the nature of the thing in its most impartial sense.

Those who ever read Mr. Bernard's journal (*Nouvelles de la Republique des Lettres*, Feb. 1701, and March 1701, Art. iii. l. i.) needs not be informed that the *Historia Religionis veterum Persarum*, published by Dr. Hyde (professor of the oriental languages in the university of Oxford) at Oxford, in the year 1700, 4to, is one of the most excellent pieces that could possibly be written on such a subject. The idea which the learned journalist hath given of this performance is sufficient to convince us that it contains a very curious erudition, and profound discussions, which discover many rare and uncommon particulars of a country which we scarce knew any thing of before. But to come to the point: Dr. Hyde affirms, that the ancient Persians acknowledge no more than one uncreated principle, which was the good principle, or, in one word, God: and that they looked upon the evil principle as a created being. One of the names, or attributes, which they gave to God, was Hormizda; and they called the evil principle, Ahariman; and this is the original of the two Greek words, ἡ ἀρετή and ἡ κακία one of which was the name of the good, and the other of the evil, principle, as we have seen above, in a passage of Plutarch. The Persians affirmed that Abraham was the first founder of their religion. Zoroaster afterwards made some alterations in it; but it is said he made no manner of change with relation to the doctrine of one sole uncreated principle, but that the only innovation in this particular was the giving the name of Light to the good principle, and that of Darkness to the evil one.

From a misconstruction put upon the doctrine of the Magi, some considerable misreports of their tenets have been propagated: I think none more curious than the following--"That a war arose betwixt the army of light and that of darkness, which at last ended in an accommodation, of which the angels were mediators, and the conditions were that the inferior world should be wholly left to the government of Arimanius for the space of 7000 years, after which it should be restored to light. Before the peace, Arimanius had exterminated all the inhabitants of the world. Light had called men to its assistance while [p. 148](#) they were yet but spirits; which it did, either to draw them out of Arimanius' territories, or in order to give them bodies to engage against this enemy. They accepted the bodies and the fight, on condition they should be assisted by the light, and should at last overcome Arimanius. The resurrection shall come when he shall be vanquished. This they conclude was the cause of the mixture, and shall be the cause of the deliverance. The Greeks were not ignorant that Zoroaster taught a future resurrection.

148:1 The ancient Persian Magi never did divine honours to the sun or any of the stars. They maintain they do not adore the sun, but direct themselves towards it when they pray to God. It has been found amongst Zoroaster's secret precepts, that we ought to salute the sun, but not that we should adore him with religious worship. He proves that their ceremonies might very justly pass for civil honours, and to this purpose he makes some exceeding curious observations. He applies to the fire what he says of the sun. The bowings and prostrations of the Persians before the holy fire were not a religious observation, but only a civil one. The same thing must be attributed to their reported worship of fire, which, as I have said above, they kept in their *Pyrea* in imitation of the Jews. For though they paid a certain reverence to the fire, and that by prostration, yet this was not a religious, only a civil, worship; as it is from the force of custom that the eastern people prostrate themselves before any great man; (so they might with as much propriety be said to adore or worship him.) Believe me we ought to be the last to censure the eastern people with such gross idolatry as has been represented. The Persians, who have always been devoted to the highest study of wisdom, performed their duties in life for the honour of their God; and, although unenlightened and Barbarians, lived as men, and not as irrational creatures: whereas we, who know our duty so well, yet practise it so ill: for I may truly say, that notwithstanding the great benefits we derive from the divine precepts of Christianity, yet I believe it will be found an incontrovertible fact that man to man is a serpent, a few individuals excepted. But to return to our subject: It was the ancient custom to fall prostrate to angels, as being the messengers and representatives of God. Besides, there are many examples of this kind of worship, not only in the Old, but New Testament, where the women who had been converted to the true faith, upon seeing the angels at the sepulchre of Christ, fell with their faces to the ground and worshipped. Yet they well knew that it was not God they saw, but his angels, as appears from their own confession--"we have seen a vision of angels." Therefore they are wrongfully called *Idolaters* and worshippers of fire, for Zoroaster was the instrument of their continuation in the true faith. He was a man who had the knowledge of the true God, whom he [p. 149](#) peculiarly worshipped in a natural cave, in which he placed several symbols representing the world; Mithra, representing the sun, filled the master's place. But it was not Mithra, but the true God, that he adored: and, lastly, as he was a true philosopher, a profound alchemist, greatly informed in all the arts of the mathematics, strict and austere in his religion, he struck the Persians with an admiration of him, and by these means made them attentive to his doctrine. The sum of all is, that he lived in a cave, dedicated to the service of God, and the study of all natural and supernatural knowledge; that he was divinely illuminated, knew the courses of the stars, and the occult and common properties of all compounded and earthly things; that by fire and Geometry (*i. e.* by Chemistry and the Mathematics) he investigated, proved, and demonstrated, the truth and purity, or else the fugacity and vileness, of all things knowable in this mortal state of humanity. So that the fame, sagacity, wisdom, and virtue of Zoroaster induced some certain men wickedly and fraudulently to impose upon the unwary some false magical oracles, and diabolical inventions, written in Greek and Latin, &c. as the genuine works of the divine and illustrious Zoroaster.

HERMES, SURNAMED TRISMEGISTUS,

OR THE

THRICE GREATEST INTELLIGENCER.

HERMES Trismegistus, (who was the author of the divine *Pymander* and some other books,) lived some time before Moses. He received the name of Trismegistus, or Mercurius ter Maximus, *i. e.* thrice greatest Intelligencer, because he was the first intelligencer who communicated celestial and divine knowledge to mankind by writing.

He was reported to have been king of Egypt; without doubt he was an Egyptian; nay, if you believe the Jews, even their Moses; and for the justification of this they urge, 1st, His being well skilled in *chemistry*; nay, the first who communicated that art to the sons of men; 2dly, They urge the *philosophic work*, *viz.* of rendering gold medicinal, or, finally, of the art of making *aurum potabile*; and, thirdly, of teaching the *Cabala*, which they say was shewn him by God on Mount Sinai: for all this is confessed to be originally written in Hebrew, which he would not have done had he not been an Hebrew, but rather in his vernacular tongue. But whether he was Moses or not, it is certain he was an Egyptian, even as Moses himself also was; and therefore for the age he lived in, we shall not fall short of the time if we conclude he flourished much about the time of Moses; and if he really was not the identical Moses, affirmed to be so by many, it is more than probable that he was king of Egypt; for being chief philosopher, he was, according to the Egyptian custom, initiated into the mysteries of priesthood, and from thence to the chief governor or king.

He was called Ter Maximus, as having a perfect knowledge of all things contained in the world (as his *Aureus*, or *Golden Tractate*, and his *Divine Pymander* shews) which things he divided into three kingdoms, *viz.* animal, vegetable, and mineral; in the knowledge and comprehension of which three he excelled and transmitted to posterity, in *enigmas* and *symbols*, the profound secrets of nature; likewise a true description of the *Philosopher's Quintessence*, or *Universal Elixir*, which he made as the receptacle of all celestial and terrestrial virtues. The *Great Secret* of the philosophers he discoursed on, which was found engraven upon a Smaragdine table, in the valley of Ebron.

Johannes Functius, in his *Chronology* says, he lived in the time of Moses, twenty-one years before the law was given in the wilderness. Suidas seems to confirm it by saying, "Credo Mercurium Trismegistum sapientem Egyptium floruisse ante Pharaonem." But this of Suidas may be applied to several ages, for that Pharaoh was the general name of their kings; or possibly it might be intended before the name of Pharaoh was given to their kings, which, if so, he makes Trismegistus to exist 400 years before Moses, yea, before Abraham's descent into Egypt. There is no doubt but that he possessed the great secret of the philosophic work; and if God ever appeared in man, he appeared in him, as is evident both from his books and his *Pymander*; in which works he has communicated the sum of the abyss, and the divine knowledge to all posterity; by which he has demonstrated himself to have been not only an inspired divine, but also a deep philosopher, obtaining his wisdom from God and heavenly things, and not from man.

Footnotes

150:1 The Cabalists of the Hebrews affirm that Moses was this Hermes; and although meek, yet was a man possessed of the most serious gravity, and a profound speculator in chemistry and divine magic; that he by divine inspiration on the mount, became acquainted with the knowledge of all the natural and secret operations of nature; that he taught the transmutation of metals *per Cabala*, *i. e.* by oral tradition, to the Jews.

151:1 According to the best authorities to be taken, Hermes Trismegistus lived in the time of Pharaoh, Israel's tyrant and oppressor, and was not the same with Moses who opposed Jannes and Jambres.

APPOLLONIUS OF TYANA,

WITH SOME ACCOUNT OF HIS

REMARKABLE MIRACLES, PROPHECIES, VISIONS, RELATIONS, &c. &c,

APPOLLONIUS Tyanæus, was one of the most extraordinary persons that ever appeared in the world. He was born at Tyana in Cappadocia, towards the beginning of the first century. At sixteen years of age he became a rigid disciple of Pythagoras, renouncing *wine, flesh, and women*, wearing no shoes, and letting his hair and beard grow long, and cloathing himself only in linen: soon after he became a reformer, and fixed his abode in a temple of Æsculapius, where many sick persons resorted to be cured by him. Being come to age, he gave part of his estate to his eldest brother, and distributed another part to his poor relations, and kept back only a very small share to himself. He lived six years without speaking a word, notwithstanding during this silence he quelled several seditions in Cecilia and Pamphilia; that which he put a stop to at *Aspenda* was the most difficult of all to appease, because the business was to make those hearken to reason whom famine had driven to revolt: the cause of this commotion was, some rich men having monopolized all the corn, occasioned an extraordinary scarcity in the city; *Appollonius* stopped this popular commotion, without speaking a word to the enraged multitude: Appollonius had no occasion for words; his Pythagoric silence did all that the finest figures of oratory could effect. He travelled much, professed himself a legislator; understood all languages, without having learned them: he had the surprising faculty of knowing what was transacted at an immense distance, and at the time the Emperor Domitian was stabbed, Appollonius being at a vast distance, and standing in the market-place of the city, exclaimed, "Strike! strike!--'tis done, the tyrant is no more." He understood the language of birds; he condemned dancing, and other diversions of that sort; he recommended charity and piety; he travelled almost over all the countries of the world; and he died at a very great age. His life has been fully related by Philostratus; but it contains so many fabulous relations that we do not pretend to introduce them in this place. There are many who have very readily opposed the miracles of this man to those of Christ, and drew a parallel between them. It cannot be denied that this philosopher received very great honours, both during his life and after his death; and that his reputation continued long after paganism. He wrote four books of judicial Astrology, and a Treatise on Sacrifices, shewing what was to be offered to the Deity.

We must not omit a circumstance which tends to the honour of this venerable person. It is related that *Aurelius* had come to a resolution, and had publicly declared his intentions, to demolish the city of *Tyana*; but that *Appollonius of Tyana*, an ancient philosopher, of great renown and authority, a true friend of the gods, and himself honoured as a deity, appeared to him in his usual form as he retired into his tent, and addressed him thus:-- "*Aurelian*, if you desire to be victorious, think no more of the destruction of my fellow-citizens!--*Aurelian*, if you desire to rule, abstain from the blood of the innocent!--*Aurelian*, if you will conquer, be merciful!" Aurelian being acquainted with the features of this ancient philosopher, having seen his image in several temples, he vowed to erect a temple and statues to him; and therefore altered his resolution of sacking Tyana. This

account we have from men of credit, and have met with it in books in the Olpian library; and we are the more inclined to believe it on account of the dignity of *Apollonius*; for was there ever any thing among men more holy, venerable, noble, and divine than *Apollonius*? He restored life to the dead, he did and spoke many things beyond human reach; which whoever would be informed of, may meet with many accounts of them in the Greek histories of his life.' See *Vopiscus in Aurelian*, cap. 24.

Lastly, the inhabitants of *Tyana* built a temple to their *Appollonius* after his death; his statue was erected in several temples: the Emperor *Adrian* collected as many of his writings as he possibly could, and kept them very select, in his superb palace at *Antium*, with a rare but small book of this philosopher's, concerning the *Oracle of Trophonius*. This little book was to be seen at *Antium* during the life of *Philostratus*; nor did any curiosity whatever render this small town so famous as did this rare and extraordinary book of *Appollonius*.

It is reported that a wise prince of the Indians, well skilled in magic, made seven rings of the seven planets, which he bestowed upon *Appollonius*, one of which he wore every day; by which he always maintained the health and vigour of his youth, and lived to a very advanced age. His life was translated from the Greek of *Philostratus* into French, by *Blaise de Vigners*, with a very ample commentary by *Artus Thomas*, Lord of *Embry*, a *Parisian*; and some time since there has been made an English translation of his life, which was condemned, prohibited, and anathematized without reason.

PETRUS DE ABANO, OR PETER OF APONA,

DOCTOR OF PHILOSOPHY AND PHYSIC, &c. &c. &c.

PETRUS APONENSIS, or APONUS, one of the most famous philosophers and physicians of his time, was born A. D. 1250, in a village, situated four miles from *Padua*. He studied a long time at *Paris*, where he was promoted to the degrees of Doctor in philosophy and physic, in the practice of which he was very successful, but his fees remarkably high. *Gabriel Naude*, in his *Antiquitate Scholæ Medicæ Parisiensis*, gives the following account of him: "Let us next produce Peter de Apona, or Peter de Abano, called the Reconciler, on account of the famous book which he published during his residence in your university [1](#)."--It is certain that physic lay buried in Italy, scarce known to any one, uncultivated and unadorned, till its tutelar genius, a villager of *Apona*, destined to free Italy from its barbarism and ignorance, as Camillus once freed *Rome* from the siege of the *Gauls*, made diligent enquiry in what part of the world polite literature was most happily cultivated, philosophy most subtilly handled, and physic taught with the greatest solidity and purity; and being assured that *Paris* alone laid claim to this honour, thither he presently flies; giving himself up wholly to her tutelage, he applied himself diligently to the mysteries of philosophy and medicine; obtained a degree and the laurel in both; and afterwards taught them both with great applause: and after a stay of many years, loaden with the wealth acquired among you, arid, after having become the most famous philosopher, astrologer, physician, and mathematician of his time, returns to his own country, where, in the opinion of the judicious *Scardeon*, he was the first restorer of true philosophy and physic. Gratitude, therefore, calls upon you to acknowledge your obligations due to *Michael Angelus Blondus*, a physician of Rome, who in the last century undertaking to publish the *Conciliationes Physiognomicæ* of your *Aponensian* doctor, and finding they had been composed at *Paris*, and in your university, chose to publish them in the name, and under the patronage, of your society." 'Tis said, that he was suspected of magic, and persecuted on that account by the Inquisition: and it is probable that, if he had lived to the end of his trial, he would have suffered in person what he was sentenced to suffer in effigy after his death. His apologists observe, that his body, being privately taken out of his grave by his friends, escaped the vigilance of the Inquisitors, who would have condemned it to be burnt. He was removed from place to place, and at last deposited in *St. Augustin's Church*, without Epitaph, or any other mark of honour. His accusers ascribed inconsistent opinions to him; they charged him with being a magician, and yet with denying the existence of spirits. He had such an antipathy to milk, that the very seeing any one take it made him vomit. He died in the year 1316 [1](#) in the sixty-sixth year of his age. One of his principal books was the *Conciliator*, already mentioned.

Footnotes

155:1 *Naude* takes notice of this in a speech in which he extols the ancient glory of the university of *Paris*. We have, above, recited his words at length, because they

incidentally inform us, that Peter de Abano composed that great work at Paris which procured him the appellation of the *Reconciler*.

156:1 Naude, in his *Apology for great Men accused of Magic*, says, "The general opinion of almost all authors is, that he was the greatest magician of his time; that by means of seven spirits, familiar, which he kept inclosed in chrystal, he had acquired the knowledge of the seven liberal arts, and that he had the art of causing the money he had made use of to return again into his pocket. He was accused of magic in the eightieth year of his age, and that dying in the year 1305, before his trial was over, he was condemned (as *Castellan* reports) to the fire; and that a bundle of straw, or osier, representing his person, was publicly burnt at Padua; that by so rigorous an example, and by the fear of incurring a like penalty, they might suppress the reading of three books which he had composed on this subject: the first of which is the noted *Heptameron*, or *Magical Elements of Peter de Abano, Philosopher*, now extant, and printed at the end of *Agrippa's* works; the second, that which Trithemius calls *Elucidarium Necromanticum Petri de Abano*; and a third, called by the same author *Liber experimentorum mirabilium de Annulis secundem*, 28 *Mansiom Lunæ*." Now it is to be noted, that Naude lays no stress upon these seeming strong proofs; he refutes them by immediately after affirming, that *Peter of Apona* was a man of prodigious penetration and learning, living in an age of darkness which caused everything out of the vulgar track to be suspected as diabolical, especially as he was very much given to study, and acquainted with the harmony of the celestial bodies and the proportions of nature, and addicted to curious and divinatorial science. "He was one (says he) who appeared as a prodigy of learning amidst the ignorance of that age, and who, besides his skill in languages and physic, had carried his enquiries so far into the occult sciences of abstruse and hidden nature, that, after having given most ample proofs, by his writings concerning physiognomy, geomancy, and chiromancy, what he was able to perform in each of these, he quitted them all together with his youthful curiosity to addict himself wholly to the study of philosophy, physic, and astrology; which studies proved so advantageous to him, that, not to speak of the two first, which introduced him to all the popes and sovereign pontiffs of his time, and acquired him the reputation which at present he enjoys among learned men, it is certain that he was a great master in the latter, which appears not only by the astronomical figures which he caused to be painted in the great hall of the palace at *Padua*, and the translations he made of the books of the most learned *Rabbi Abraham Aben Ezra*, added to those which he himself composed on *critical days*, and the improvement of astronomy, but by the testimony of the renowned mathematician *Regio Montanus*, who made a fine panegyric on him, in quality of an astrologer, in the oration which he delivered publicly at *Padua* when he explained there the book of *Alfraganus*." Now, many respectable authors are of opinion that it was not on the score of magic that the Inquisition sentenced him to death, but because he endeavoured to account for the wonderful effects in nature by the *influences of the celestial bodies*, not attributing them to *angels* or *dæmons*; so that heresy, instead of magic, seems to have been the ground of his falling under the tyranny of the sage fathers of the Roman Catholic faith, as being one who *opposed* the doctrine of spiritual beings.

157:1 If this be true as we read in *Tomasini*, in *Elog. Vilor. Illustr. p. 22*, *Naude* must be mistaken where he says, that "Peter Aponus being accused at the age of 80 years, died A.

D.1305." *Freherus* affirms the same upon the authority of *Bernardin Scardeon*. *Gesner* is mistaken in making Peter Aponus flourish in the year 1320. *Konig* has copied this error. But Father *Rapin* is much more grossly mistaken than any of them when he places him in the sixteenth century, saying, "*Peter of Apona*, a physician of *Padua*, who flourished under *Clement VII*, debauched his imagination so far by reading the *Arabian* philosophers, and by too much studying the astrology of *Alfraganus*, that he was put into the Inquisition upon the suspicion of magic, &c." See *Rapin Reflex. sur la Philosophiæ*, n. 28. p. 360. *Vossius* has followed *Gesner*, and makes an observation worthy to be considered. He says, that *Peter of Apona* sent his book, *De Medicina Omnimoda*, to Pope *John XXII*, who was elected in the year 1316, and held the *Pontifical Chair* seventeen years. By this we know the age of this physician. But if the year 1316 was that of his death, the conclusion is unjust; neither does it clear *Vossius* of an error.

APULEIUS,

THE PLATONIC PHILOSOPHER,

LUCIUS APULEIUS, a Platonic philosopher, publicly known by the famous work of the *Golden Ass*, lived in the second century under the Antonines. He was a native of *Madaura*, a Roman colony in *Africa*; his family was considerable; he had been well educated, and possessed a graceful exterior; he had wit and learning; but was suspected of magic. He studied first at *Carthage*, then at *Athens*, and afterwards at *Rome*, where he acquired the Latin tongue without any assistance. An insatiable curiosity to know every thing induced him to make several voyages, and enter himself into several religious fraternities. He would see the bottom of their mysteries. He spent almost all his estate in travelling; insomuch, that being returned to *Rome*, and having a desire to dedicate himself to the service of *Osiris*, he lacked money to defray the expence of the ceremonies of his reception, he was obliged to make money of his clothes to complete the necessary sum: after this, he gained his living by pleading; and, as he was eloquent and subtle, he did not want causes, some of which were very considerable. But he improved his fortunes much more by a lucky marriage than by pleading. A widow, whose name was Pudentilla, neither young nor fair, but who had a good estate, thought him worth her notice. He was not coy, nor was he solicitous to keep his fine person, his wit, his neatness, and his eloquence, for some young girl he married this rich widow chearfully (and with the most becoming philosophy overcame all turbulent passions, which might draw him into the snares of beauty,) at a country house near Oëa, a maritime town of *Africa*. This marriage drew upon him a troublesome law-suit. The relations of this lady's two sons urged that he had made use of art magic to possess himself of her person and money; they accused him of being worse than a magician, viz. a wizard, before *Claudius Maximus*, Proconsul of *Africa*. He defended himself with great vigour. His apology, which he delivered before the judges, furnishes us with examples of the most shameful artifices that the villany of an impudent calumniator is capable of putting in practice. Apuleius was extremely laborious, and composed several books, some in verse and others in prose, of which but a small part has resisted the injuries of time. He delighted in making public speeches, in which he gained the applause of all his hearers. When they heard him at Oëa, the audience cried out with one voice, that he ought to be honoured with the freedom of the city. Those of *Carthage* heard him favourably, and erected a statue in honour of him. Several other cities did him the same honour. It is said that his wife held the candle to him whilst he studied; but this is not to be taken literally; it is rather a figure of Gallic eloquence in *Sidonius Apollinaris*, *Legentibus meditantibusque candelas & candelabra tenerunt*. Several critics have published notes on Apuleius: witness *Phillipus Beraldus*, who published very large notes on the *Golden Ass*, at *Venice*, in folio, ann. 1504, which were reprinted in 8vo, at *Paris* and at several other places. *Godescalc Stewichius*, *Peter Colvius*, *John Wiewer*, &c. have written on all the works of *Apuleius*. *Precius* published the *Golden Ass*, and the *Apology*, separately, with a great many observations. The annotations of *Casaubon*, and those of *Scipio Gentilis*, on the *Apology*, are very scarce, and much valued: the first appeared in the year 1594, and the latter in 1607. The *Golden Ass* may be considered (as Bayle says) as a continued satire on the disorders which the pseudo-magicians, priests, pandars, and thieves filled the world with at that time. This

observation occurs in Fleuri's annotations. A person who would take the pains, and had the requisite qualifications, might draw up a very curious and instructive commentary on this romance, and might inform the world of several things which the preceding commentaries have never touched upon. There are some very obscene passages in this book of Apuleius. It is generally believed that this author has inserted some curious episodes in it of his own invention; and amongst others, that of Psyche. *Horum certe noster itæ imitator fuit, ut è suo penu enumerabilia protulerit, atque inter cætera venustissimum illud Psyche*, ?peʒ ?d???. This episode furnished *Moliere* with matter for an excellent Dramatic Piece, and *M. de la Fontaine* for a fine Romance.

Footnotes

159:1 Besides the accusation of magic, they reproached him with his beauty, his fine hair, his teeth, and his looking-glass. To the two first particulars he answered he was sorry their accusation was false.--"How do I wish," replied he, "that these heavy accusations of beauty, fine hair, &c. were just! I should, without difficulty, reply, as *Paris* in *Homer* does to *Hector*,

----- nor thou despise the charms
With which a lover golden *Venus* arms.
Soft moving speech, and pleasing outward show,
No wish can gain them, but the *Gods* bestow.

POPE

"Thus would I reply to the charge of beauty. Besides that, even philosophers are allowed to be of a liberal aspect; that *Pythagoras*, the first of philosophers, was the handsomest man of his time; and *Zeno*--but, as I observed, I am far from pretending to this apology; since, besides that nature has bestowed but a very moderate degree of beauty on me, my continual application to study wears off every bodily grace, and impairs my constitution. My hair, which I am falsely accused of curling and dressing by way of ornament, is, as you see, far from being beautiful and delicate: on the contrary, it is perplexed and entangled like a bundle of flocks or tow, and so knotty through long neglect of combing, and even of disentangling, as never to be reduced to order." As to the third particular, he did not deny his having sent a very exquisite powder for the teeth to a friend, together with some verses, containing an exact description of the effects of the powder. He alleged that all, but especially those who spake in public, ought to be particularly careful to keep their mouths clean. This was a fine field for defence and for turning his adversary into ridicule; though, in all probability, he had given occasion enough for censure by too great an affectation of distinguishing himself from other learned men. Observe with how much ease some causes are defended, although the defendant be a little in the wrong. "I observed that some could scarce forbear laughing when our orator angrily accused me of keeping my mouth clean, and pronounced the word tooth-powder with as much indignation as any one ever pronounced the word poison. But, surely, it is not beneath a

philosopher to study cleanliness, and to let no part of the body be foul, or of an ill savour, especially the mouth, the use of which is the most frequent and conspicuous, whether a man converses with another, or speaks in public, or says his prayers in a temple. For speech is previous to every action of a man, and, as an excellent poet says, proceeds from the Wall of the Teeth."

We may make the same observation upon the last head of his accusation. It is no crime in a doctor of what faculty soever, to have a looking-glass; but if he consults it too often in dressing himself, he is justly liable to censure. Morality in *Apuleius's* time was much stricter than at present as to external behaviour, for he durst not avow his making use of his looking-glass. He maintains that he might do it, and proves it by several philosophical reasons, which, to say the truth, are much more ingenious than judiciously applied; but he denies that he ever consulted his looking-glass; for he says, alluding to this ludicrous accusation, "Next follows the long and bitter harangue about the looking-glass; in which, so heinous is the crime, that *Pudens* almost burst himself with bawling out--'A philosopher to have a looking-glass!'--Suppose I should confess that I have, that you may not believe there is really something in your objection, if I should deny it; it does not follow from hence that I must necessarily make a practice of dressing myself at it. In many things I want the possession but enjoy the use of them. Now, if neither to have a thing be a proof that it is made use of, nor the want of it of the contrary, and as I am not blamed for possessing, but for making use of, a looking-glass, it is incumbent upon him to prove farther at what time, and in what place, and in the presence of whom, I made use of it; since you determine it to be a greater crime in a *philosopher* to see a looking-glass, than for the *profane* to behold the attire of *Ceres*."

160:1 I shall instance one to shew that in all ages the spirit of calumny has put men upon forging proofs by . false extracts from what a person has said or written. To convict *Apuleius* of practising magic, his accusers alledge a letter which his wife had wrote during the time he paid his *devoirs* to her, and affirmed that she had confessed, in *this letter*, that *Apuleius* was a *wizard*, and had actually bewitched her. It was no hard matter to make the court believe that she had written so, for they only read a few words of her letter, detached from what preceded or followed, and no one pressed them to read the whole. At last *Apuleius* covered them with confusion by reciting the whole passage from his wife's letter. It appeared, that far from complaining of *Apuleius*, she justified him, and artfully ridiculed his accusers. These are his words: you will find that precisely the same terms may either condemn or justify *Apuleius*, according as they are taken with or without what precedes them. "Being inclined to marry, for the reasons which I have mentioned, you yourself persuaded me to make choice of this man, being fond of him, and being desirous, by my means, to make him one of the family. But now, at the instigation of wicked men, *Apuleius* must be informed against as a magician (or wizard), and I, forsooth, am enchanted by him. I certainly love him: come to me before my reason fails me." He aggravates this kind of fraud as it deserves; his words deserve to be engraved in letters of gold, to deter (if possible) all calumniators from practising the like cheats. He says, "There are many things which, produced alone, may seem liable to calumny. Any *discourse* may furnish matter of accusation, if what is connected with foregoing words be robbed of its introduction; if some things be suppressed at pleasure,

and if what is spoken by way of reproach to others, for inventing a calumny, be pronounced by the reader as an assertion of the truth of it."

ARISTOTLE,

THE PERIPATETIC.

ARISTOTLE, commonly called the Prince of Philosophers, or the Philosopher, by way of excellence, was the founder of a sect which surpassed, and at length even swallowed up all the rest. Not but that it has had reverse of fortune in its turn; especially in the seventeenth century, in which it has been violently shaken, though the Catholic divines on the one side, and the Protestant on the other, have run (as to the quenching of fire) to its relief, and fortified themselves so strongly, by the secular arm, against the New Philosophy, that it is not like to lose its dominion. Mr. *Moreri* met with so many good materials in a work of father Rapin, that he has given a very large article of Aristotle, enough to dispense with any assistance. Accordingly, I design not to enlarge upon it as far as the subject might allow, but shall content myself with observing some of the errors which I have collected concerning this philosopher. It is not certain that *Aristotle* practised pharmacy in *Athens* while he was a disciple of *Plato*, nor is it more certain that he did not. Very little credit ought to be given to a current tradition that he learnt several things of a *Jew*, and much less to a story of his pretended conversion to *Judaism*. They who pretend that he was born a *Jew*, are much more grossly mistaken: the wrong pointing of a certain passage occasioned this mistake. They are deceived who say that he was a disciple of *Socrates* for three years, for *Socrates* died 15 years before *Aristotle* was born. *Aristotle's* behaviour towards his master *Plato* is variously related: some will have it that, through prodigious vanity and ingratitude, he set up altar against altar: that is, he erected a school in *Athens* during *Plato's* life, and in opposition to him: others say that he did not set up for a professor till after his master's death. We are told some things concerning his amours which are not altogether to his advantage. It was pretended that his conjugal affection was idolatrous, and that, if he had not retired from *Athens*, the process for irreligion, which the priests had commenced against him, would have been attended with the same consequences as that against *Socrates*. Though he deserved very, great praise, yet it is certain that most of the errors concerning him are to be found in the extravagant commendations which have been heaped upon him: as, for example, is it not a downright falsehood to say, *that if Aristotle spoke in his natural philosophy like a man, he spoke in his moral philosophy like a God; and that it is a question in his moral philosophy whether he partakes more of the lawyer than of the priest; more of the priest than the prophet; more of the prophet than of the God?* Cardinal *Pallavinci* scrupled not in some measure to affirm that, if it had not been for *Aristotle*, the church would have wanted some of its articles of faith. The Christians are not the only people who have authorized his philosophy; the *Mahometans* are little less prejudiced in its favour; and we are told, that to this day, notwithstanding the ignorance which reigns among them, they have schools for this sect. It will be an everlasting subject of wonder, to persons who know what philosophy is, to find that *Aristotle's* authority was so much respected in the schools, for several ages, that when a disputant quoted a passage from this philosopher, he who maintained the *thesis* durst not say *transeat*, but must either deny the passage, or explain it in his own way. It is in this manner we treat the Holy Scriptures in the divinity schools. The parliaments which have proscribed all other philosophy but that of *Aristotle*, are more excusable than the doctors: for whether the members of parliament were really

persuaded that this philosophy was the best of any, or was not, the public good might induce them to prohibit new opinions, lest the academical divisions should extend their malignant influence to the disturbance of the tranquillity of the state. What is most astonishing to wise men is, that the professors should be so strongly prejudiced in favour of *Aristotle's philosophy*. Had this prepossession been confined to his poetry and rhetoric, it had been less wonderful: but they were fond of the weakest of his works; I mean his Logic, and Natural Philosophy. This justice, however, must be done to the blindest of his followers, that they have deserted him where he clashes with Christianity; and this he did in points of the greatest consequence, since he maintained the eternity of the world, and did not believe that providence extended itself to sublunary beings. As to the immortality of the soul, it is not certainly known whether he acknowledged it or not ². In the year 1647, the famous capuchin, *Valerian Magni*, published a work concerning the Atheism of *Aristotle*. About one hundred and thirty years before, *Marc Antony Venerius* published a system of philosophy, in which he discovered several inconsistencies between *Aristotle's* doctrine, and the truths of religion. Campanella maintained the same in his book *de Reductione ad Religionem*, which was approved at *Rome* in the year 1630. It was not long since maintained in *Holland*, in the prefaces to some books, that the doctrine of this philosopher differed but little from Spinozism. In the mean time, if some Peripatetics may be believed, he was not ignorant of the mystery of the Trinity. He made a very good end, and enjoys eternal happiness. He composed a great number of books; a great part of which is come down to us. It is true some critics raise a thousand scruples about them. He was extremely honoured in his own city, and there were not wanting heretics who worshipped his image with that of *Christ*. There is extant some book which mentions, that, before the Reformation, there were churches in *Germany* in which *Aristotle's Ethics* were read every Sunday morning to the people instead of the Gospel. There are but few instances of zeal for religion which have not been shewn for the *Peripatetic* philosophy. *Paul de Foix*, famous for his embassies and his learning, would not see *Francis Patricius* at *Ferrara*, because he was informed that that learned man taught a philosophy different from the *Peripatetic*. This was treating the enemies of *Aristotle* as zealots treat heretics. After all, it is no wonder that the *Peripatetic* philosophy, as it has been taught for several centuries, found so many protectors; or that the interests of it are believed to be inseparable from those of theology: for it accustoms the mind to acquiesce without evidence. This union of interests may be esteemed as a pledge to the *Peripatetics* of the immortality of their sect, and an argument to abate the hopes of the new philosophers.-- Considering, withal, that there are some doctrines of *Aristotle* which the moderns have rejected, and which must, sooner or later, be adopted again. The Protestant divines have very much altered their conduct, if it is true, as we are told, that the first reformers clamoured so loud against the *Peripatetic* philosophy. The kind of death, which in some respects does much honour to the memory of *Aristotle*, is, that which some have reported, viz. that his vexation at not being able to discover the cause of the flux and reflux of the *Eurippus* occasioned the distemper of which he died. Some say, that being retired into the island of *Eubæa*, to avoid a process against him for irreligion, he poisoned himself: but why should he quit *Athens* to free himself from persecution this way? HESYCHIUS affirms, not only that sentence of death was pronounced against him for an hymn which he made in honour of his father-in-law, but also that he swallowed aconite in execution of this sentence. If this were true, it would have been mentioned by more authors.

The number of ancient and modern writers who have exercised their pens on *Aristotle*, either in commenting on, or translating, him, is endless. A catalogue of them is to be met with in some of the editions of his works, but not a complete one. See a treatise of father Labbé, entitled *Aristotelis & Platonis Græcorum Interpretum, typis hactenus editorum brevis conspectus*; A short view of the Greek interpreters of Aristotle and Plato *hitherto published*; printed at *Paris* in the year 1657, in 4to. Mr. Teissier names four authors who have composed the life of *Aristotle*; *Ammonius*, *Guarini of Verona*, *John James Beurerus*, and *Leonard Aretin*. He forgot *Jerome Gemusæus*, physician and professor of philosophy at *Bazil*, author of a book, *De Vitæ Aristotelis, et eus Operum Censura*.--*The Life of Aristotle, and a Critique on his Works*.

PETER BAYLE.

Footnotes

164:1 To be convinced of the weakness of these works, we need only read Gassendus in his *Exercitationes Paradoxicæ adversos Aristoteleos*. He says enough there against *Aristotle's* philosophy in general, to convince every unprejudiced reader that it is very defective; but he particularly ruins this philosopher's Logic. He was preparing, likewise, a criticism on his Natural Philosophy, his Metaphysics, and Ethics, in the same way; when, being alarmed at the formidable indignation of the *peripatetic* party against him, he chose rather to drop his work, than expose himself to their vexatious persecutions. In *Aristotle's* Logic and Natural Philosophy, there are many things which discover the elevation and profundity of his genius.

164:2 *Pomponatius* and *Niphus* had a great quarrel on this subject. The first maintained, that the immortality of the soul was inconsistent with Aristotle's principles: the latter undertook to defend the contrary. See the discourse of la *Mothe le Vayer* on the Immortality of the Soul, and *Bodin*, in page 15 of Pref. to *Dæmonomania*.

ARTEMIDORUS OF EPHESUS,

THE

SOMNABULIST, OR DREAMER.

ARTEMIDORUS (who wrote so largely upon Dreams) was a native of *Ephesus*. He lived under *Antonius Pius*, as he informs us himself, where he says, he knew an Athlete, who having dreamt that he had lost his sight, obtained the prize in the games which that Emperor ordered to be celebrated. No author has ever taken more pains upon so useful a subject than Artemidorus has done. He bought up all that had been written upon the subject of dreams, which amounted to several volumes, but he spent many years in travelling to collect them, as well as the different opinions of all the learned who were then living. He kept a continual correspondence with those in the towns and assemblies of Greece, in Italy, and in the most populous islands; and he collected every where all the dreams he could hear of, and the events they had. He despised the censure of those grave and supercilious persons, who treat all pretenders to predictions as sharpers, or impostors, and without regarding the censures of these *Catos*, he frequented those diviners many years. In a word, he devoted all his time and thoughts to the science of dreams. He thought that his great labour in making so many collections, &c. had enabled him to warrant his interpretations by reason and experience, but unfortunately he ever fixed upon the most trifling and frivolous subjects, such as almost every one is dreaming of: there is no dream which *Artemidorus* has explained, but will bear a quite different interpretation, with the same probability and with at least as natural resemblances, as those on which that interpreter proceeds. I say nothing of the injury done to *intelligences*, to whose direction we must necessarily impute our dreams if we expect to find in them any presage of futurity ¹. *Artemidorus* took great pains to instruct his son in the same science, as appears by the two books which he dedicated to him. So eager a pursuit after these studies is the less to be wondered at, when we consider that he believed himself under the inspiration of *Apollo*. He dedicated his three first books to one *Cassius Maximus*, and the other two to his son.--They were printed in *Greek* at *Venice* in the year 1518. In the year 1603 Rigaultius published them at *Paris* in *Greek* and *Latin*, with notes. The *Latin* translation he made use of was that published by *John Cornarius* at *Bazil*, in the year 1539. *Artemidorus* wrote a treatise of *augury*, and another upon *chiromancy*; but we have no remains of them. *Tertullian* has not taken notice of him in that passage, where he quotes several *onirocritic* authors; but *Lucian* does not forget him, though he names but two writers of this class.

Footnotes

167:1 We find in Artemidorus some of the most trifling incidents in dreams noted by him to presage very extraordinary things; such, as if any one dreams of his nose, or his teeth, or such like trifling subjects, such particular events they must denote.--Now, as we cannot attribute a true and significant dream to any other cause than the celestial *intelligences*, or

an *evil dæmon*, or else to the soul itself (which possesses an inherent prophetic virtue, as we have fully treated of in our *Second Book of Magic, where we have spoken of prophetic dreams*),--I say, from which of these causes a dream proceeds, we must ascribe but a very deficient portion of knowledge to either of them, if we do not allow them capable of giving better and plainer information respecting any calamity or change of fortune or circumstances, than by dreaming of one's nose itching, or a tooth falling out, and a hundred other toys like these--I say, such modes of dictating to us a fore-knowledge of events to happen, cannot but be unworthy of their Wisdom, subtilty, or power, and if they cannot instruct us by better signs, how great is their ignorance, and if they will not, how great is their malice? therefore, all such trifling dreams are to be altogether rejected as vain and insignificant, for we must remember that "*a dream comes through the multitude of business*," and often otherwise; but such dreams as we are to notice, and draw predictions of future accidents and events, are those where the dream is altogether consistent, not depending upon any prior discourse, accidents, or other like circumstances; likewise that the person who would wish to dream true dreams, should so dispose himself as to become a fit recipient of the heavenly powers, but this is only to be done by a temperate and frugal diet, a mind bent on sublime contemplation, a religious desire of being informed of any misfortune, accident, or event, which might introduce misery, poverty, or distraction of mind; so as when we know it, to deprecate the same by prayer to the divine wisdom, that he would be pleased to divert the evil impending, or to enable us to meet the same with fortitude, and endure it with patience till the will of the Deity is accomplished. These are the things which we ought to be desirous to receive information of by *dream*, *vision*, or the like, and of which many are often truly forewarned, and thereby foretell things to come, also presage of the death of certain friends; all which I know by experience to be true and probable.

BABYLONIANS.

UNDER this article of *Babylonians* we shall just give the reader a general sketch of the antiquity of occult learning among the Chaldeans of *Babylon*, so famous for their speculations in astrology. *Diodorus Siculus* informs us, that the inhabitants of Babylon assert, that their city was very ancient; for they counted four hundred and seventy-three thousand years, from the first observations of their astrologers to the coming of *Alexander*. Others say, that the *Babylonians* boasted of having preserved in their archives the observations which their astrologers had made on nativities for the space of four hundred and seventy thousand years; from hence we ought to correct a passage of *Pliny*, which some authors make use of improperly, either to confute the antiquity of Babylon, or for other purposes. Aristotle knew without doubt that the *Babylonians* boasted of having a series of astronomical observations comprehending a prodigious number of centuries. He was desirous to inform himself of the truth of this by means of *Calisthenes*, who was in Alexander's retinue, but found a great mistake in the account; for it is pretended that *Calisthenes* assured him that the astronomical observations he had seen in *Babylon*, comprehended no more than 1903 years. *Simplicius* reports this, and borrows it from *Porphry*. If *Calisthenes* has computed right, it must be agreed, that after the deluge men made very great haste to become astrologers; for according to the Hebrew Bible there is but two thousand years to be found from the flood to the death of *Alexander*. There is reason to question what *Simplicius* reports, and it is remarkable that all the ancient authors, who have ascribed the building of *Babylon* to *Semiramis*, have no authority than that of *Ctesias*, whose histories abounded in fables. And, therefore, we see that *Berosius* blames the *Greek* writers for affirming, that *Semiramis* built *Babylon*, and adorned it with the most beautiful structures. The supplement to *Moreri* quotes *Quintus Curtius*, in relation to the immodesty of the *Babylonian* women, who prostituted their bodies to strangers for money, under the idea of performing their devotions required by *Venus*. Observe, that these sums were afterwards applied to religious uses.

Footnotes

169:1 *Epigenus* tells us, that amongst the *Babylonians* there were celestial observations for four hundred and seventy thousand years, inscribed on pillars or tables of bricks. *Berosius* and *Critodemus*, who make the least of it, say four hundred and ninety years.

169:2 This lascivious ceremony was very ancient. *Jeremiah's* letter inserted in the book of *Baruch* touches something on it, but in an obscure manner, and wants a commentary taken out of *Herodotus*. *Jeremiah's* text runs thus:--"The women also with cords about them sat in the ways--but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken." *Herodotus* informs us, that there was a law in *Babylon* which obliged all the women of the country to seat themselves near the temple of *Venus*, and there to wait an opportunity of copulating with a stranger, &c. &c.

THE LIFE
OF
HENRY CORNELIUS AGRIPPA, KNIGHT,

DOCTOR OF BOTH LAWS, COUNSELLOR TO CHARLES V. EMPEROR OF GERMANY, AND
JUDGE OF THE PREROGATIVE COURT.

HENRY CORNELIUS AGRIPPA, a very learned man and a magician ¹, flourished in the sixteenth century. He was born at *Cologne* on the 14th of *September*, 1486. He descended from a noble and ancient family of *Nettesheim*. in *Belgia*; desiring to walk in the steps of his ancestors, who for many generations had been employed by the princes of the house of *Austria*, he entered early into the service of the Emperor *Maximilian*. He had at first the employ of Secretary; but as he was equally qualified for the sword as the pen, he afterwards turned soldier, and served the Emperor seven years in his *Italian* army. He signalized himself on several occasions, and as a reward of his brave actions he was created *knight* in the field. He wished to add the academical honours to the military, he therefore commenced doctor of laws and physic. He was a man possessed of a very wonderful genius, and from his youth applied his mind to learning, and by his great natural talents he obtained great knowledge in almost all arts and sciences. He was a diligent searcher into the mysteries of nature, and was early in search of the philosopher's stone; and it appears that he had been recommended to some princes as master of the art of alchymy ¹, and very fit for the grand projection. He had a very extensive knowledge of things in general, as likewise in the learned languages. He was pupil to *Trithemius*, who wrote upon the nature, ministry, and offices of intelligences and spirits. He was of an unsettled temper, and often changed his situation, and was so unfortunate as to draw upon himself the indignation of the Popish clergy by his writings. We find by his letters that he had been in *France* before the year 1507, that he travelled into *Spain* in the year 1508, and was at *Dole* in the year 1509. He read public lectures there, which engaged him in a contest with the *Cordelier Catilinet*. The monks in those times suspected whatever they did not understand, of heresy and error; how then could they suffer *Agrippa* to explain the mysterious works of *Reuchlinus de Verbo Mirifico* with impunity? It was the subject of the lectures which he read at *Dole* in 1509 with great reputation. To ingratiate himself the better with *Margaret of Austria*, governess of the *Austrian Netherlands*, he composed at that time a treatise on the excellency of women; but the persecution he suffered from the monks prevented him from publishing it; he gave up the cause, and came into *England*, where he wrote on *St. Paul's* Epistles, although he had another very private affair upon his hands. Being returned to *Cologne*, he read public lectures there on the questions of the divinity, which are called *Quodlibetales*; after which he went to the Emperor *Maximilian's* army in *Italy*, and continued there till *Cardinal de Sainte Croix* sent for him to *Pisa*. *Agrippa* would have displayed his abilities there in quality of theologist of the council, if that assembly had continued. This would not have been the way to please the Court of *Rome*, or to deserve the obliging letter he received from *Leo X*, and from whence we may conclude, that he altered his opinion. From that time he taught divinity publicly at *Pavia*, and at *Turin*. He likewise read lectures on *Mercurius Trismegistus* at *Pavia*, in the year 1515. He had a wife who was handsome and accomplished, by whom he had one

son; he lost her in 1521; he married again an accomplished lady at Geneva in the year 1522, of whom he gives a very good character; by this wife he had three children, two sons and one daughter, who died. It appears by the second book of his letters, that his friends endeavoured in several places to procure him some honourable settlement, either at *Grenoble*, *Geneva*, *Avignon*, or *Metz*. He preferred the post which was offered him in this last city; and I find that in the year 1518 he was chosen by the lords of Metz to be their advocate, syndic, and orator. The persecutions which the monks raised against him, as well on account of his having refuted the common opinion concerning the three husbands of *St. Anne*, as because he had protected a country-woman, who was accused of witchcraft, made him leave the city of *Metz*. The story is as follows:--A country-woman, who was accused of witchcraft, was proposed (by the *Dominican*, *Nicholas Savini*, Inquisitor of the Faith at *Metz*) to be put to the torture, upon a mere prejudice, grounded on her being the daughter of a witch, who had been burnt. Agrippa immediately took up the cudgels, and did what he could to prevent so irregular a proceeding, but could not prevent the woman from being put to the *question*; however, he was the instrument of proving her innocence. Her accusers were condemned in a fine. The penalty was too mild, and far from a retaliation. This country-woman was of *Vapey*, a town situated near the gates of *Metz*, and belonging to the chapter of the cathedral. There appeared in *Messin*, who was the principal accuser of this woman, such sordid passions, and such a total ignorance of literature and philosophy, that Agrippa, in his letter of June 2, 1519, treats the town of Metz as--"*The stepmother of learning and virtue*." This satirical reflexion of Agrippa's might give rise to the proverb--"*Metz, the covetous, and step-mother of arts and sciences*."--What induced him to treat of the monogamy of *St. Anne* was his seeing, that *James Faber Stapulensis*, his friend, was pulled to pieces by the preachers of *Metz*, for having maintained that opinion. Agrippa retired to *Cologne*, his native city, in the year 1520, willingly forsaking a city, which the seditious inquisitors had made an enemy to learning and true merit. It is indeed the fate of all cities where such persons grow powerful of whatsoever religion they are of. He again left his own city in the year 1521, and went to *Geneva*, but his fortunes did not much improve there, for he complained that he was not rich enough to make a journey to *Chamberi* to solicit the pension which he was led to expect from the Duke of *Savoy*. This expectation came to nothing, upon which Agrippa went from *Geneva* to *Fribourg* in *Switzerland* in the year 1523, to practise physic there as he had done at *Geneva*. The year following he went to *Lyons*, and obtained a pension from *Francis I*. He was in the service of that prince's mother in quality of her physician, but made no great improvement of his fortune there; neither did he follow that princess when she departed from *Lyons* in the month of *August*, 1525, to conduct her daughter to the frontiers of *Spain*. He danced attendance at *Lyons* for some time to employ the interest of his friends in vain, to obtain the payment of his pension; and before he received it he had the vexation to be informed that he was struck out of the list. The cause of this disgrace was, that having received orders from his mistress to enquire by the rules of astrology what turn the affairs of *France* would take, he expressed his disapprobation too freely, that the princess should employ him in such a vain curiosity, instead of making use of his abilities in more important affairs. The lady took this lesson very in, but she was highly incensed when she heard that Agrippa had, by the *Rules of Astrology*, the *Cabala*, or some other art, predicted new triumphs to the constable of *Bourbon*. -Agrippa finding himself discarded, murmured, stormed,

threatened, and wrote; but, however, he was obliged to look out for another settlement. He cast his eyes on the *Netherlands*, and having after long waiting obtained the necessary passes, he arrived at *Antwerp* in the month of *July*, 1528. One of the causes of these delays was the rough proceeding of the Duke of *Vendôme*, who instead of signing the pass for *Agrippa* tore it up, saying, that "he would not sign any passport for a conjuror." In the year 1529 the King of *England* sent *Agrippa* a kind invitation to come into his territories, and at the same time he was invited by the Emperor's chancellor, by an *Italian* marquiss, and by *Margaret* of *Austria*, governess of the *Netherlands*. He accepted the offers of the latter, and was made historiographer to the Emperor, a post procured him by that princess. He published by way of prelude, *The History of the Government of Charles V.* and soon after he was obliged to compose that princess's funeral oration, whose death was in some manner the life of our *Agrippa*; for she had been strangely prejudiced against him: the same ill office was done him with his Imperial Majesty. His treatise of *the Vanity of the Sciences*, which he caused to be printed in 1530, terribly exasperated his enemies. That which he published soon after at *Antwerp*, viz. *of the Occult Philosophy*, afforded them a still farther pretence to defame him. It was fortunate for him that Cardinal *Campegius*, the Pope's legate, and Cardinal *De la Mark*, Bishop of *Liege*, were his advocates; but, however, their good offices could not procure him his pension as historiographer, nor prevent his being imprisoned at *Brussels*, in the year 1531, but he was soon released. The following year he made a visit to the Archbishop of *Cologne*, to whom he had dedicated his *Occult Philosophy*, and from whom he had received a very obliging letter. The fear of his creditors, with whom he was much embarrassed on account of his salary being stopped, made him stay longer in the country of *Cologne* than he desired. He strenuously opposed the inquisitors, who had put a stop to the printing of his *Occult Philosophy*, when he was publishing a new edition of it corrected, and augmented at *Cologne*.--See the xxvith, and the following Letters of the viith Book. In spite of them the impression was finished, which is that of the year 1533. He continued at *Bonn* till the year 1535, and was then desirous of returning to *Lyons*. He was imprisoned in *France* for something he had said against the mother of Francis I. but was released at the request of certain persons, and went to *Grenoble*, where he died the same year, 1535. Some say that he died in the hospital (but this is mere malice, for his enemies reported every thing that envy could suggest to depreciate his worth and character). *He died at the house of the Receiver General of the province of Dauphiny, whose son was first president of Grenoble.* Mr. *Allard*, at p. 4, of the *Bibliotheque of Dauphiné*, says, that *Agrippa* died at *Grenoble*, in the house which belonged to the family of *Ferrand* in *Clerk's Street*, and was then in the possession of the president *Vachon*; and that he was buried in the convent of the *Dominicans*. He lived always in the Roman communion, therefore it ought not to have been said that he was a Lutheran. Burnet in his history of the Reformation asserts, that *Agrippa* wrote in favour of the divorce of King Henry VIII. But if we look into *Agrippa's* letters we shall find that he was against it, as well in them as likewise in his declamation on the vanity of the sciences, where he says--"I am informed there is a certain king, at this time o'day, who thinks it lawful for him to divorce a wife to whom he has been married these twenty years, and to espouse an harlot." In respect of the charge of magic diabolical being preferred against him by *Martin del Rio* and others who confidently asserted, that *Agrippa* paid his way at inns, &c. with pieces of horn, casting an illusion over the senses, whereby those who received them took them for real money;

together with the story of the boarder at *Louvain*, who, in *Agrippa's* absence, raised the devil in his study, and thereby lost his life; and *Agrippa's* coming home, and seeing the spirits dancing at the top of the house, his commanding one of them into the dead body, and sending it to drop down at the market-place: all these stories, asserted by *Martin del Rio*, are too ridiculous to be believed by men of sense or science, they being no way probable even if he had dealt in the Black Art.--As to magic, in the sense it is understood by us, there is no doubt of his being a proficient in it, witness his three books of Occult Philosophy; to say nothing here of the fourth, which we have good authority to say was never wrote by *Agrippa*, as we shall shew presently, where we shall treat of the history of his *Occult Philosophy*.--In a word, to sum up the character of *Agrippa* we must do him the justice to acknowledge, that notwithstanding his impetuous temper which occasioned him many broils, yet from the letters which he wrote to several of his most intimate friends, without any apparent design of printing them, he was a man used to religious reflexions, and the practice of Christianity; that he was well versed in many of the chiefest and most secret operations of nature, viz. the sciences of natural and celestial magic; that he certainly performed strange things (in the vulgar eye) by the application of actives to passives, as which of us cannot? that he was an expert *astrologer*, *physician*, and *mathematician*, by which, as well as by magic, he foretold many uncommon things, and performed many admirable operations. *John Wierus*, who was his domestic, has given several curious and interesting anecdotes which throw great light upon the mysterious character of *Agrippa*, and serve to free him from the scandalous imputation of his being a professor of the BLACK ART. Now, because *Agrippa* continued whole weeks in his study, and yet was acquainted with almost every transaction in several countries of the world, many silly people gave out, that a black dog which *Agrippa* kept was an evil spirit, by whose means he had all this information, and which communicated the *enemies' posts, number, designs, &c.* to his master; this is Paul Jovius's account, by which you may see on what sort of reports he founded his opinions of this great man. We wonder that *Gabriel Naudé* had not the precaution to object to the accusers of *Agrippa*, the great number of historical falsehoods of which they (his accusers) stand convicted. *Naudé* supposes that the monks and others of the ecclesiastical order did not think of crying down the *Occult Philosophy* till a long time after it was published; he affirms that they exclaimed against that work, only in revenge for the injuries they believed they had received in that of the *Vanity of the Sciences*. 'Tis true, this latter book gave great offence to many. The monks, the members of the universities, the preachers, and the divines, saw themselves drawn to the life in it. *Agrippa* was of too warm a complexion. "*The least taste of his book (of the Vanity of the Sciences) convinced me that he was an author of a fiery genius, extensive reading, and great memory; but sometimes more copious than choice in his subject, and writing in a disturbed, rather than in a composed, style.*" He lashes vice, and commends virtue, everywhere, and in every person: but there are some with whom nothing but panegyric will go down. See ERASMI Epist. lib. xxvii. p. 1083.

Let us now, in a few words, and for the conclusion of this article, describe the history of the *Occult Philosophy*. *Agrippa* composed this work in his younger days, and shewed it to the Abbot *Trithemius*, whose pupil he had been. *Trithemius* was charmed with it, as appears by the letter which he wrote to him on the 8th of April, 1510; but he advises him to communicate it only to those whom he could confide in. However, several manuscript

copies of it were dispersed almost all over *Europe*. It is not necessary to observe that most of them were faulty, which never fails to happen in the like cases. They were preparing to print it from one of these bad copies; which made the author resolve to publish it himself, with the additions and alterations with which he had embellished it, after having shewed it to the Abbot *Trithemius*. *Melchior Adam* was mistaken in asserting that *Agrippa*, in his more advanced years, having corrected and enlarged this work, shewed it to the Abbot *Trithemius*. He had refuted his *Occult Philosophy* in his *Vanity of the Sciences*, and yet he published it to prevent others from printing a faulty and mutilated edition. He obtained the approbation of the doctors of divinity, and some other persons, whom the Emperor's council appointed to examine it.

"This book has been lately examined and approved by certain prelates of the church, and doctors, thoroughly versed both in sacred and profane literature, and by commissaries particularly deputed for that purpose by CÆSAR'S council: after which, it was admitted by the whole council, and licensed by the authentic diploma of his Imperial Majesty, and the stamp of the CÆSAREAN EAGLE in red wax; and was afterwards publicly printed and sold at ANTWERP, and then, at PARIS, without any opposition."

After the death of *Agrippa* a *Fourth Book* was added to it by another hand. *Jo. Wierus de Magis*, cap. 5. p. 108, says, *"To these (books of Magic) may very justly be added, a work lately published, and ascribed to my late honoured host and preceptor, HENRY CORNELIUS AGRIPPA, who has been dead more than forty years; whence I conclude it is unjustly inscribed to his manes, under the title of THE FOURTH BOOK OF THE OCCULT PHILOSOPHY, OR OF MAGICAL CEREMONIES, which pretends likewise to be a Key to the three former books of the OCCULT PHILOSOPHY, and all kinds of Magical Operations."* Thus *John Wierus* expresses himself; There is an edition in folio of the *Occult Philosophy*, in 1533, without the place where it was printed. The privilege of *Charles V.* is prefixed to it, dated from *Mechlin*, the 12th of *January*, 1529. We have already mentioned the chief works of *Agrippa*. It will be sufficient to add, that he wrote *A Commentary on the Art of Raimundus Lullius* and *A Dissertation on the Original of Sin*, wherein he teaches that the fall of our first parents proceeded from their unchaste love. He promised a work against the *Dominicans*, which would have pleased many persons both within and without the pale of the church of *Rome* ¹. He held some uncommon opinions, and never any Protestant spoke more forcibly against the impudence of the *Legendaries*, than he did. We must not forget the *Key* of his *Occult Philosophy*, which he kept only for his friends of the first rank, and explained it in a manner, which differs but little from the speculations of our *Quietists*. Now many suppose that the 4th book of the *Occult Philosophy* is the *Key* which *Agrippa* mentions in his letters to have reserved to himself; but it may be answered, with great shew of probability, that he amused the world with this *Key* to cause himself to be courted by the curious. *James Gohory* and *Vigenere* say, that he pretended to be master of the Practice of the Mirror of *Pythagoras*, and the secret of extracting the spirit of gold from its body, in order to convert silver and copper into fine gold. But he explains what he means by this *Key*, where he says, in the *Epist.* 19. lib. v. *"This is that true and occult philosophy of the wonders of nature. The key thereof is the understanding: for the higher we carry our knowledge, the more sublime are our attainments in virtue, and we perform the greatest things with more ease and*

effect." Agrippa makes mention of this Key in two letters which he wrote to a religious who addicted himself to the study of the *Occult Sciences*, viz. *Aurelius de Aqualpendente Austin*, friar, where he says, "*What surprising, accounts we meet with, and how great writings there are made of the invincible power of the Magic Art, of the prodigious images of Astrologers, of the amazing transmutations of Alchymists, and of that blessed stone by which, MIDAS-like, all metals are transmuted into gold: all which are found to be vain, fictitious, and false, as often as they are practised literally.*" Yet he says, "Such things it are delivered and writ by great and grave philosophers, whose traditions who dare say are false? Nay, it were impious to think them lies: only there is another meaning than what is writ with the bare letters. We must not, he adds, look for the principle of these grand operations without ourselves: it is an internal spirit within us, which can very well perform whatsoever the monstrous *Mathematicians*, the prodigious *Magicians*, the wonderful *Alchymists*, and the bewitching *Necromancers*, can effect."

Nos habitat, non tartara; sed nec sidera cœli,
Spiritus in nobis qui viget, illa facit.

See AGRIPPA *Epist. dat. Lyons, Sept. 24, 1727.*

Note. Agrippa's three books of Magic, with the fourth, were translated into English, and published in London in the year 1651. But they are now become so scarce, as very rarely to be met with, and are sold at a very high price by the booksellers.

Footnotes

170:1 As he himself asserts in his preface to his three books of Occult Philosophy and Magic, where he says, "who am indeed a magician," applying the word magic to sublime and good sciences, not to prophane and devilish arts. *Paul Jovius*, *Thevet*, and *Martin del Rio*, accuse him not of *magic*, (because we cannot apply that to necromantic arts) but the *black art*; but we shall shew in some of the following notes, their grounds on which this accusation of *Agrippa* is founded, and examine how far their information will justify their calumny against this author.

171:1 We have no authority to say, that ever he was in possession of the *great secret* of transmutation, neither can we gather any such information from his writings; the only circumstance relative to this is what himself says in occult philosophy, *that he had made gold, but no more than that out of which the soul was extracted.*

173:1 See Agrippa's words in his 29th *Epist. lib. iv. p. 854*, which are as follow:--"I wrote to the *Senechal*, desiring him to advise her not to misapply my abilities any longer in so unworthy an art; that I might for the future avoid these follies, since I had it in my power to be of service to her by much happier studies." But the greatest misfortune was, that "*this unworthy art*," and "these follies," as he called them, predicted success to the opposite party, as you may judge by his own words.--"I remember I told the *Seneschal* in a letter, that in casting the constable of *Bourbon's* nativity, I plainly discovered that he

would this year likewise gain the victory over your armies."--They who are acquainted with the history of these times, must see plainly that Agrippa could not pay his court worse to Francis 1. than by promising good success to the constable. From that time Agrippa was looked upon as a *Bourbonist*: to silence this reproach he represented the service he had done to *France*, by dissuading 4000 foot soldiers from following the Emperor's party, and by engaging them in the service of *Francis I.* He alledged the refusal of the great advantages which were promised him when he left *Fribourg*, if he would enter into the constable's service. It appears by the 4th and 6th Letter of Book V. that he held [p. 174](#) a strict correspondence with that prince in 1527. He advised and counselled, yet refused to go and join him, and promised him victory. He assured him that the walls of Rome would fall down upon the first attack; yet he omitted informing him of one point, and that was, that the constable would be killed there.

175:1 *Agrippa, in his Apolog. cap. 19*, speaks in lofty terms of *Luther*, and with such contempt of the adversaries of that reformer that it is plain from hence *Sixtus Sienensis* affirmed that *Agrippa* was a Lutheran.

178:1 "In the treatise I am composing of the vices and erroneous opinions of the *Dominicus*, in which I shall expose to the whole world their vicious practices, such as the sacrament often infected with poison--numberless pretended miracles--kings and princes taken off with poison--cities and states betrayed--the populace seduced--heresies avowed--and the rest of the deeds of these heroes and their enormous crimes." See *AGRIPPA Opera*, T. ii. p. 1037.

ALBERTUS MAGNUS.

ALBERTUS MAGNUS, a *Dominican*, bishop of *Ratisbon*, and one of the most famous doctors of the XIII century, was born at *Lawingen*, on the *Danube*, in *Suabia*, in the year 1193, or 1205. *Moreri's* dictionary gives us an account of the several employs which were conferred upon him, and the success of his lectures in several towns. It is likewise said, that he practised midwifery, and that he was in search of the *Philosopher's Stone*: that he was a famous *Magician*, and that he had formed a machine in the shape of a man, which served him for an oracle, and explained all the difficulties which he proposed to it. I can easily be induced to believe that, as he understood the mathematics, &c. he made a head, which, by the help of some spirits, might certain articulate sounds. Though he was well qualified to be the inventor of artillery, there is reason to believe, that they who ascribed the invention of it to him are mistaken. It is said that he had naturally a very dull wit, and that he was upon the point of leaving the cloister, because he despaired of attaining what his friar's habit required of him, but that the Holy Virgin appeared to him, and asked him in which he would chuse to excel, in philosophy or divinity; that he made choice of philosophy, and that the Holy Virgin told him he should surpass all men of his time in that science, but that, as a punishment for not chusing divinity, he should before his death, relapse into his former stupidity. They add, that, after this apparition, he shewed a prodigious deal of sense, and so improved in all the sciences, that he quickly surpassed his preceptors; but that, three years before his death, he forgot in an instant all that he knew: and that, being at a stand in the middle of a lecture on divinity at *Cologne*, and endeavouring in vain to recal his ideas, he was sensible that it was the accomplishment of the prediction. Whence arose the saying, that he was miraculously converted from an ass into a philosopher, and, afterwards, from a philosopher into an ass. Our Albertus was a very little man ¹, and, after living eighty-seven years, died in the year of our redemption, 1280, at *Cologne*, on the 15th of November; his body was laid in the middle quire of the convent of the *Dominicans*, and his entrails were carried to *Ratisbon*; his body was yet entire in the time of the *Emperor Charles V.* and was taken up by his command, and afterwards replaced in its first monument. He wrote such a vast number of books, that they amount to twenty-one volumes in folio, in the edition of *Lyons*, 1651.

Footnotes

181:1 When he came before the Pope, after standing some time in his presence, his Holiness desired him to rise, thinking he had been kneeling.

ROGER BACON,

COMMONLY CALLED

FRIAR BACON.

ROGER BACON, an Englishman, and a *Franciscan* friar, lived in the XIII century. He was a great *Astrologer*, *Chymist*, *Mathematician*, and *Magician*. There runs a tradition in English annals, that this friar made a brazen head, under the rising of the planet Saturn, which spake with a man's voice, and gave responses to all his questions. *Francis Picus* says, "that he read in a book wrote by Bacon, that a man might foretel things to come by means of the mirror *Almuchi*, composed according to the rules of perspective; provided he made use of it under a good constellation, and first brought his body into an even and temperate state by chymistry." This is agreeable to what *John Picus* has maintained, that *Bacon* gave himself only to the study of *Natural Magic*. This friar sent several instruments of his own invention to pope Clement IV. Several of his books have been published (but they are now very scarce,) viz. *Specula Mathematica & Perspectiva*, *Speculum Alchymiae*, *De Mirabili Potestate Artis & Naturæ*, *Epistolæ*, *cum Notis*, &c. In all probability he did not perform any thing by any compact with devils, but has only ascribed to things a surprising efficacy which they could not naturally have. He was well versed in judicial astrology. His *Speculum Astrologiæ* was condemned by Gerson and Agrippa. Francis Picus and many others have condemned it only because the author maintains in it, *that, with submission to better judgments, books of magic ought to be carefully preserved, because the time draws near that, for certain causes not there specified, they must necessarily be perused and made use of on some occasions*. Naude adds, "that *Bacon* was so much addicted to judicial astrology, that *Henry de Hassia*, *William of Paris*, and *Nicholas Oresmius*, were obliged to inveigh sharply against his writings." *Bacon* was fellow of *Brazen-nose* college in *Oxford* in the year 1226. He was beyond all compeer the glory of the age he lived in, and may perhaps stand in competition with the greatest that have appeared since. It is wonderful, considering the age wherein he lived, how he came by such a depth of knowledge on all subjects. His treatises are composed with that elegancy, conciseness, and strength, and abound with such just and exquisite observations on nature, that, among the whole line of chymists, we do not know one that can pretend to contend with him. The reputation of his uncommon learning still survives in *England*. His cell is shewn at *Oxford* to this day; and there is a tradition, that it will fall whenever a greater man than *Bacon* shall enter within it. He wrote many treatises; amongst which, such as are yet extant have beauties enough to make us sensible of the great loss of the rest. What relates to chymistry are two small pieces, wrote at *Oxford*, which are now in print, and the manuscripts to be seen in the public library at *Leiden*; having been carried thither among *Vossius's* manuscripts from *England*. In these treatises he clearly shews how imperfect metals may be ripened into perfect ones. He entirely adopts *Geber's* notion, that mercury is the common basis of all metals, and sulphur the cement; and shews that it is by a gradual depuration of the mercurial matter by sublimation, and the accession of a subtle sulphur by fire, that nature makes her gold; and that, if during the process, any other third matter happen to intervene, besides the mercury and sulphur, some base metal arises: so that, if we by imitating her operations ripen lead, we might easily change it into good gold.

Several of *Bacon's* operations have been compared with the experiments of Monsieur *Homberg*, made by that curious prince the duke of *Orleans*; by which it has been found that *Bacon* has described some of the very things which *Homberg* published as his own discoveries. For instance, *Bacon* teaches expressly, that if a pure sulphur be united with mercury, it will commence gold: on which very principle, Monsieur *Homberg* has made various experiments for the production of gold, described in the *Memoire de l'Academie Royale des Sciences*. His other physical writings shew no less genius and force of mind. In a treatise *Of the secrets Works of Nature*, he shews that a person who was perfectly acquainted with the manner nature observes in her operations, would not only be able to rival, but to surpass nature herself.

This author's works are printed in 8vo and 12mo, under the title of *Frater Rogerius Baco de Secretis Artis & Naturæ*, but they are become very rare. From a repeated perusal of them we may perceive that *Bacon* was no stranger to many of the capital discoveries of the present and past ages. Gunpowder he certainly knew; thunder and lightning, he tells us, may be produced by art and that sulphur, nitre, and charcoal, which when separate have no sensible effect, when mingled together in a due proportion, and closely confined, yield a horrible crack. A more precise description of gunpowder cannot be given with words: and yet a Jesuit, *Barthol. Schwartz*, some ages afterwards, has had the honour of the discovery. He likewise mentions a sort of inextinguishable fire, prepared by art, which indicates he knew something of phosphorus. And that he had a notion of the rarefaction of the air, and the structure of the air-pump, is past contradiction. A chariot, he observes, might be framed on the principle of mechanics, which, being sustained on very large globes, specifically lighter than common air, would carry a man aloft through the atmosphere; this proves that he likewise had a competent idea of aerostation.

There are many curious speculations in this noble author, which will raise the admiration of the reader: but none of them will affect him with so much wonder, as to see a person of the most sublime merit fall a sacrifice to the wanton zeal of infatuated bigots. See *BOERHAAVE'S Chym.* p. 18.

Footnotes

183:1 De Secretis Naturæ Operibus.

RAYMOND LULLY,

A FAMOUS ALCHEMIST.

RAYMOND LULLY, or *Raymon Lull*, comes the next in order. He was born in the island of Majorca, in the year 1225, of a family of the first distinction, though he did not assume his chymical character till towards the latter part of his life.

Upon his applying himself to chymistry, he soon began to preach another sort of doctrine; insomuch that, speaking of that art, he says it is only to be acquired by dint of experiment and practice, and cannot be conveyed to the understanding by idle words and sounds. He is the first author I can find, who considers alchemy expressly with a view to the universal medicine: but after him it became a popular pursuit, and the libraries were full of writings in that vein.

Lully, himself, beside what he wrote in the scholastic way, has a good many volumes wrote after his conversion: 'tis difficult to say how many; for it was a common practice with his disciples and followers to usher in their performances under their master's name. "I have perused (*says Boerhaave*) the best part of his works, and find them, beyond expectation, excellent: insomuch, that I have been almost tempted to doubt whether they could be the work of that age, so full are they of the experiments and observations which occur in our later writers, that either the books must be supposititious, or else the ancient chymists must have been acquainted with a world of things which pass for the discoveries of modern practice. He gives very plain intimations of phosphorus, which he calls the *Vestal Fire*, the *Offa Helmontii*, &c. and yet it is certain he wrote 200 years before either *Helmont*, or my Lord *Bacon*."

He travelled into *Mauritania*, where he is supposed to have first met with chymistry, and to have imbibed the principles of his art from the writings of *Geber*: which opinion is countenanced by the conformity observable between the two. The *Spanish* authors ascribe the occasion of his journey to an amour: he had fallen in love, it seems, with a maiden of that country, who obstinately refused his addresses. Upon enquiring into the reason, she shewed him a cancered breast. *Lully*, like a generous gallant, immediately resolved on a voyage to *Mauritania*, where *Geber* had lived, to seek some relief for his mistress. He ended his days in *Africa*; where, after having taken up the quality of missionary, and preaching the gospel among the infidels, he was stoned to death [1](#).

Footnotes

185:1 The history of this eminent adept is very confused. *Mutius*, an author, is express, that that good man, being wholly intent upon religion, never applied himself either to chymistry or the philosopher's-stone: and yet we have various accounts of his making gold. Among a variety of authors, *Gregory of Thoulouse* asserts that "*Lully offered EDWARD III, king of England, a supply of six millions to make war against the Infidels.*" Besides manuscripts, the following printed pieces bear Lully's name, viz. *The Theory of the Philosopher's Stone: The Practise: The Transmutation of Metals: The*

Codicil: The Vade-Mecum: The Book of Experiments: The Explanation of his Testament: The Abridgements, or Accusations: and The Power of Riches.

GEORGE RIPLEY.

GEORGE RIPLEY, an *Englishman* by nation, and by profession a canon or monk of *Britlington*. His writings were all very good in their kind, being wrote exactly in the style of *Bacon*, only more allegorical. As he was no physician, he does not meddle with any thing of the preparations of that kind; but treats much of the cure of metals, which in his language is the purification and maturation thereof. He rigorously pursued *Geber's* and *Bacon's* principles, and maintained, for instance, with new evidence, that mercury is the universal matter of all metals; that this set over the fire, with the purest sulphur, will become gold, but that if either of them be sick or leprous, *i. e.* infected with any impurity, instead of gold, some other metal will be produced. He adds, that as mercury and sulphur are sufficient for the making of all metals: so of these may an universal medicine, or metal, be produced for curing of all the sick; which some mistakenly understood of an universal metal, efficacious in all the diseases of the human body.

JOHN, AND ISAAC HOLLANDUS.

HEY were two brothers, both of them of great parts and ingenuity, and wrote on the dry topics of chymistry. They lived in the 13th century, but this is not assured. The whole art of *enamelling* is their invention, as is also, that of *colouring glass*, and precious stones, by application of thin metal plates. Their writings are in the form of processes, and they describe all their operations to the most minute circumstances. The treatise of *enamelling* is esteemed the greatest and most finished part of their works: whatever relates to the fusion, separation, and preparation of metals, is here delivered. They write excellently of *distillation*, *fermentation*, *putrefaction*, and their effects; and seem to have understood, at least, as much of these matters as any of the moderns have done. They furnish a great many experiments on human blood; which *Van Helmont* and Mr. *Boyle* have since taken for new discoveries. I have a very large work in folio, under their name, of the construction of chymical furnaces and instruments. Their writings are as easily purchased, as they are worthy of perusal, on account of valuable secrets in them, which may pave the way for greater discoveries. See BOERHAAVE, p. 21.

PHILIPPUS AUREOLUS THEOPHRASTUS PARACELSUS BOMBAST DE
HOENHEYM,

THE PRINCE OF PHYSICIANS AND PHILOSOPHERS BY FIRE;
GRAND PARADOXICAL PHYSICIAN;
THE TRISMEGISTUS OF SWITZERLAND;
FIRST REFORMER OF CHYMICAL PHILOSOPHY;
ADEPT IN ALCHEMY, CABALA, AND MAGIC;
NATURE'S FAITHFUL SECRETARY;
MASTER OF THE ELIXIR OF LIFE AND THE PHILOSOPHER'S STONE;

AND THE

GREAT MONARCH OF CHYMICAL SECRETS;

Now living in his Tomb, whither he retired disgusted with the Vices and Follies of Mankind, supporting
himself with his own

QUINTESSENTIA VITÆ.

PARACELSUS was born, as he himself writes, in the year 1494, in a village in *Switzerland* called Hoenheim (q. d. *ab alto nido*) two miles distant from *Zurich*. His father was a natural son of a great master of the *Teutonic* order, and had been brought up to medicine, which he practised accordingly in that obscure corner. He was master of an excellent and copious library, and is said to have become eminent in his art, so that *Paracelsus* always speaks of him with the highest deference, and calls him *laudatissimus medicus in eo vico*. Of such a father did *Paracelsus* receive his first discipline. After a little course of study at home he was committed to the care of *Trithemius*, the celebrated abbot of *Spanheim*, who had the character of an adept himself, and wrote of the *Cabala*, being at that time a reputed *magician*. Here he chiefly learnt languages and letters; after which he was removed to *Sigismund Fugger* to learn medicine, surgery, and chymistry; all these masters, especially the last, *Paracelsus* ever speaks of with great veneration; so that he was not altogether so rude and unpolished as is generally imagined. Thus much we learn from his own writings, and especially the preface to his *Lesser Surgery*, where he defends himself against his accusers. At twenty years of age he undertook a journey through *Germany* and *Hungary*, visiting all the mines of principal note, and contracting an acquaintance with the miners and workmen, by which means he learnt every thing, relative to metals, and the art thereof: in this enquiry he shewed an uncommon assiduity and resolution. He gives us an account of the many dangers he had run from earthquakes, falls of stones, floods of water, cataracts, exhalations, damp, heat, hunger, and thirst; and every where takes occasion to insist on the value of an art acquired on such hard terms. The same inclination carried him as far as *Muscovy*, where as he was in quest of mines near the frontiers of *Tartary* he was taken prisoner by that people, and carried before the great *Cham*; during his captivity there he learnt various secrets, till, upon the *Cham's* sending an embassy to the Grand Signior, with his own son at the head of it, *Paracelsus* was sent along with him in quality of companion. On this occasion he came to *Constantinople* in the twenty-eighth year of his age, and was there taught the secret of the *philosopher's stone* by a generous *Arabian*, who made him this noble present, as he calls

it, *Azoth*. This incident we have from *Helmont* only; for *Paracelsus* himself, who is ample enough on his other travels, says nothing of his captivity. At his return from *Turkey* he practised as a surgeon in the Imperial army, and performed many excellent cures therein; indeed, it cannot be denied but that he was excellent in that art, of which his *great surgery*, printed in folio, will ever be a standing monument. At his return to his native country he assumed the title of *utriusque medicinæ doctor*, or doctor both of external and internal medicine or surgery; and grew famous in both, performing far beyond what the practice of that time could pretend to; and no wonder, for medicine was then in a poor condition; the practice and the very language was all *Galenical* and *Arabic*; nothing was inculcated but *Aristotle*, *Galen*, and the *Arabs*; *Hippocrates* was not read; nay, there was no edition of his writings, and scarce was he ever mentioned. Their theory consisted in the knowledge of the four degrees, the temperaments, &c. and their whole practice was confined to venesection, purgation, vomiting, clysmata, &c. Now, in this age a new disease had broke out, and spread itself over *Europe*, viz. the *venereal disorder*; the common *Galenic* medicines had here proved altogether ineffectual; bleeding, purging, and cleansing medicines were vain; and the physicians were at their wit's end. *Jac Carpus*, a celebrated anatomist and surgeon at *Bologne*, had alone been master of the cure, which was by mercury administered to raise a salivation; he had attained this secret in his travels through *Spain* and *Italy*, and practised it for some years, and with such success and applause, that it is incredible what immense riches this one *nostrum* brought him (it is said upon good authority, that in one year he cleared six thousand pistoles) he acknowledged himself, that he did not know the end of his own wealth; for the captains, merchants, governors, commanders, &c. who had brought that filthy disease from *America*, were very well content to give him what sums he pleased to ask to free them from it.--*Paracelsus* about this time having likewise learnt the properties of mercury, and most likely from *Carpus*, who undertook the same cure but in a very different manner; for whereas *Carpus* did all by salivation--*Paracelsus* making up his preparation in pills attained his ends in a gentler manner. By this he informs us he cured the itch, leprosy, ulcers, *Naples* disease, and even gout, all which disorders were incurable on the foot of popular practice, and thus was the great basis laid for all his future fame and fortune.

Paracelsus, thus furnished with arts, and arrived at a degree of eminence beyond any of his brothers in the profession, was invited by the curators of the university of *Bazil* to the chair of professor of medicine and philosophy in that university. The art of printing was now a new thing, the taste for learning and art was warm ¹, and the magistracy of *Bazil* were very industrious in procuring professors of reputation from all parts of the world. They had already got *Desid. Erasmus*, professor of *theology*, and *J. Oporinus* professor of the Greek tongue; and now in 1527 *Paracelsus* was associated in the 33d year of his age. Upon his first entrance into that province, having to make a public speech before the university, he posted up a very elegant advertisement over the doors inviting every body to his doctrine. At his first lecture he ordered a brass vessel to be brought into the middle of the school, where after he had cast in sulphur and nitre, in a very solemn manner he burnt the books of *Galen* and *Avicenna*, alledging that he had held a dispute with them in the gates of hell, and had fairly routed and overcome them. And hence he proclaimed, that the physicians should all follow him; and no longer style themselves *Galenists*, but *Paracelsists*.--"Know," says he, "physicians, my cap has more learning in it than all your

heads, my beard has more experience than your whole academies: Greeks, Latins, French, Germans, Italians, I will be your king."

While he was here professor he read his book *De Tartaro, de Gradibus*, and *De compositionibus*, in public lectures, to which he added a commentary on the book *De Gradibus*; all these he afterwards printed at *Bazil* for the use of his disciples; so that these must be allowed for genuine writings; about the same time he wrote *De Calculo*, which performance *Helmont* speaks of with high approbation.

Notwithstanding his being professor in so learned an university he understood but a very little *Latin*; his long travels, and application to business, and disuse of the language, had very much disqualified him for writing or speaking therein; and his natural warmth rendered him very unfit for teaching at all. Hence, though his auditors and disciples were at first very numerous, yet they very much fell off, and left him preaching to the walls. In the mean time he abandoned himself to drinking at certain seasons; *Oporinus*, who was always near him, has the good nature to say, he was never sober; but that he tumbled on from morning to night, and from night to morning, in a continual round. At length he soon became weary of his professorship, and after three years continuance therein relinquished it, saying, that no language besides the *German* was proper to reveal the secrets of chymistry in.

After this he again betook himself to an itinerant life, travelling and drinking, and living altogether at inns and taverns, continually flushed with liquor, and yet working many admirable cures in his way. In this manner he passed four years from the 43d to the 47th year of his life, when he died at an inn at *Saltzburg*, at the sign of the White Horse, on a bench in the chimney-corner. *Oporinus* relates, that after he had put on any new thing, it never came off his back till he had worn it into rags; he adds, that notwithstanding his excess in point of drinking, he was never addicted to venery.--But there is this reason for it: when he was a child, being neglected by his nurse, a *hag* gelded him in a place where three ways met, and so made a eunuch of him; accordingly in his writings he omits no opportunity of railing against women.--Such is the life of *Paracelsus*; such is the immortal man, who sick of life retired into a corner of the world, and there supports himself with his own *Quintessence of Life*.

In his life time he only published three or four books, but after his death he grew prodigiously voluminous, scarce a year passing but one book or other was published under his name, said to be found in some old wall, ceiling, or the like. All the works published under his name were printed together at *Strasburg* in the year 1603, in three volumes *folio*, and again in 1616. *J. Oporinus*, that excellent professor and printer, before named, who constantly attended *Paracelsus* for three years as his menial servant, in hopes of learning some of his secrets, who published the works of *Vesalius*, and is supposed to have put them in that elegant language wherein they now appear: this *Oporinus*, in an epistle to *Monavius*, concerning the life of *Paracelsus*, professes himself surprized to find so many works of his master; for, that in all the time he was with him never wrote a word himself, nor ever took pen in hand, but forced *Oporinus* to write what he dictated; and *Oporinus* wondered much how such coherent words and discourse which

might even become the wisest persons, should come from the mouth of a drunken man. His work called *Archidoxa Medicinæ*, as containing the principles and maxims of the art, nine books of which were published at first; and the author in the prolegomena to them, speaks thus:--"*I intended to have published my ten books of Archidoxa; but finding mankind unworthy of such a treasure as the tenth, I keep it close, and have firmly resolved never to bring it thence, till you have all abjured ARISTOTLE, AVICEN, and GALEN, and have sworn allegiance to PARACELSUS alone.*"

However, the book did at length get abroad, though by what means is not known; it is undoubtedly an excellent piece, and may be ranked among the principal productions in the way, of chymistry, that have ever appeared; whether or no it be *Paracelsus's* we cannot affirm, but there is one thing speaks in its behalf, viz. it contains a great many things which have since been trumped up for great *nostrums*; and *Van Helmont's* Lithontriptic and Alcahest are apparently taken from hence; among the genuine writings of *Paracelsus* are likewise reckoned, that *De Ortu Rerum Naturalium*, *De Transformatione Rerum Naturalium*, and *De Vita Rerum Naturalium*. The rest are spurious or very doubtful, particularly his theological works.

The great fame and success of this man, which many attribute to his possessing an *universal medicine* may be accounted for from other principles. It is certain he was well acquainted with the use and virtue of *opium*, which the *Galenists* of those times all rejected as cold in the fourth degree. *Oporinus* relates that he made up certain little pills of the colour, figure, and size of mouse-turds, which were nothing but *opium*. These he called by a barbarous sort of name, his *laudanum*; *q. d.* laudable medicine; he always carried them with him, and prescribed them in dysenteries, and all cases attended with intense pains, anxieties, deliriums, and obstinate wakings; but to be alone possessed of the use of so extraordinary and noble a medicament as *opium*, was sufficient to make him famous.

Another grand remedy with Paracelsus was *turbith mineral*; this is first mentioned in his *Clein Spital Boeck*, or *Chirurgia Minor*, where he gives the preparation. In respect of the philosopher's stone.--*Oporinus* says, he often wondered to see him one day without a farthing in his pocket, and the next day, full of money; that he took nothing with him when he went abroad. He adds, that he would often borrow money of his companions, the carmen and porters, and pay it again in twenty-four hours with extravagant interest, and yet from what fund nobody but himself knew. In the *Theatrum Alchemiæ* he mentions a treasure, hid under a certain tree; and from such like grounds they supposed him to possess the art of making gold; but it was hard if such noble *nostrums* as he possessed would not subsist him without the *lapis philosophorum*.

Footnotes

190:1 We feel ourselves happy in being able to say, that the taste for learning and arts (notwithstanding the follies of the age) was never more prevalent than in the present time;

the year 1801 commences an age of flourishing science, in which even our females seem to wish to bear a part—instance, a lady of quality, who went in her carriage the other day to Foster-lane, Cheapside, and bought a portable blacksmith's forge for her private amusement; her person was strong and athletic, and very fit for the manual practice of handling iron, and working other metallic experiments.

JOHN RUDOLPH GLAUBER.

R. GLAUBER, a celebrated chymist of *Amsterdam*, accounted the *Paracelsus* of his time: he had travelled much and by that means attained to a great many secrets. He wrote above thirty tracts, in some of which he acted the physician; in others, the adept; and in others, the metallist. He principally excelled in the last capacity, and alchymy.

He was a person of easy and genteel address, and, beyond dispute, well versed in chymistry: being author of the salt, still used in the shops, called *Sal Glauberi*; as also of all the salts, by oil of vitriol., &c. He is noted for extolling his arcanæ and preparations, and is reported to have traded unfairly with his secrets: the best of them he would sell, at excessive rates, to chymists and others, and would afterwards re-sell them, or make them public, to increase his fame; whence he was continually at variance with them.

The principal of his writings are *De Furnis*, and *De Metallis*, which, though wrote in *Dutch*, have been translated into *Latin* and *English*. It was *Glauber* who shewed, before the States of *Holland*, that there is gold contained in sand; and made an experiment thereof to their entire satisfaction: but so much lead, fire, and labour, being employed in procuring it, that the art would not pay charges. However he plainly demonstrated, that there is no earth, sand, sulphur, or salt, or other matter, but what contains gold in a greater or less quantity. In short, he possessed a great many secrets, which are at this time in the hands of some of our modern chymists.

Footnotes

195:1 It has been asserted by several eminent chymists, that it might be performed to advantage, as the process is very simple, and takes up but little time: all that is requisite is silver, sand, and litharge.

DOCTOR DEE, AND SIR EDWARD KELLY.

DOCTOR JOHN DEE, and SIR EDWARD KELLY, knight, being professed associates, their story is best delivered together. They have some title to the philosopher's stone in common fame. *Dee*, besides his being deep in chymistry, was very well versed in mathematics, particularly geometry and astrology: but Sir *Edward Kelly* appears to have been the leading man in alchymy. In some of *Dee's* books are found short memoirs of the events of his operations: as, *Donum Dei*, five ounces. And in another place, "*This day Edward Kelly discovered the grand secret to me, sit nomen Domini benedictum.*" *Ashmole* says, absolutely, they were masters of the powder of projection, and, with a piece not bigger than the smallest grain of sand, turned an ounce and a quarter of mercury into pure gold: but here is an equivoque; for granting them possessed of the powder of projection, it does not appear they had the secret of making it. The story is, that they found a considerable quantity of it in the ruins of *Glastonbury Abbey*, with which they performed many notable transmutations for the satisfaction of several persons. *Kelly*, in particular, is said to have given away rings of gold wire to the tune of 4000*l.* at the marriage of his servant maid. And a piece of a brass warming-pan being cut out by order of queen *Elizabeth*, and sent to them when abroad, was returned pure gold. Likewise *Dee* made a present to the landgrave of *Hesse* of twelve *Hungarian* horses, which could never be expected from a man of his circumstances without some extraordinary means.

In the year 1591 they went into *Germany*, and settled some time at *Trebona*, in *Bohemia*; the design of which journey is very mysterious. Some say their design was to visit the alchymists of these countries, in order to get some light into the art of making the powder. Accordingly they travelled through *Poland*, &c. in quest thereof, and, some say, attained it; others say, not. Others, again, will make them sent by the queen as spies, and that alchymy was only a pretence, or means, to bring them into confidence with the people. But what will give most light upon this subject, is a book, now extant, wrote by *Dee*, entitled *Dee's Conferences with Spirits*, but some conjecture it to be with *Trithemius's* mere Cryptography; which light Doctor *Hook* takes it in. However, this book is truly curious in respect of the many magical operations there displayed, it being wrote journal-fashion by the Doctor's own hand, and relates circumstantially the conferences he held with some spirits (either good or bad) in company with Sir *Edward Kelly*.

They were no sooner gone out of *England* than *Dee's* library was opened by the queen's order, and 4000 books, and 700 choice manuscripts, were taken away on pretence of his being a conjuror. That princess soon after used means to bring him back again, which a quarrel with *Kelly* happening to promote, he returned in 1596, and in 1598 was made warden of *Manchester* college, where he died.

Some very curious manuscripts, with the chrystal he used to invoke the spirits into, are at this time carefully laid up in the *British Museum*.

As for Sir *Edward Kelly*, the Emperor, suspecting he had the secret of the philosophers in his possession, clapped him up in prison, in hopes to become a sharer in the profits of transmutation: however, *Kelly* defeated his intentions. After having been twice

imprisoned, the last time he was shut up endeavouring to make his escape by means of the sheets of his bed tied together, they happened to slip the knots, and so let him fall, by which he broke his leg, and soon after lost his life.

Footnotes

196:1 Authors differ very much in respect of the place where Doctor *Dee* resigned his life: it appears from the most eminent historians that he died at his house at *Mortlake*.

196:2 Although *Dee's* manuscripts, and his Magic Chrystal, are to be seen at the Museum, there are six or seven individuals in *London* who assert they have the stone in their possession; thereby wishing to deceive the credulous, and to tempt them to a purchase at an enormous price.

THE CONCLUSION.

HAVING collected the most interesting and curious accounts of the lives of those great men, so famous for their speculations in philosophic learning, we draw to a conclusion; having only to add, that we have sufficiently discovered in this biographical sketch whatsoever was necessary to prove the authenticity of *Our Art*, which we have delivered faithfully and impartially, noting, at the same time, the various opinions of different men at different ages; likewise, we have taken sufficient trouble to explain what is meant by the word *Magic*, and to clear up the term from the imputation of any diabolical association with evil spirits, &c. Also, how nearly it is allied to our religious duties, we refer the reader to the annotations under the, article *Zoroaster*, where we have spoke of the *Magi*, or wise men, proving the first who adored Christ were actually magicians. It is enough that we have spoke of the principal characters renowned in past ages for their laborious inquisition into the labyrinth of occult and natural philosophy; there are many other philosophers standing upon ancient and modern record. A copious and general biography falls not within the limits of our work. We have introduced some characters (applicable to the subject before us) most distinguished for occult learning; of which kind of science, whether by a particular influence of planetary configuration, which may have directed and impelled my mind and intellects to the observation and study of nature, and her simple operations, as well as to the more occult, I leave to the judgment of the astrologers, to whose inspection I submit a figure of my nativity, which I shall annex to a sketch of my own history, which I mean to make the subject of a future publication, including a vast number of curious experiments in occult and chymical operations, which have fell either under my own observation, or have been transmitted to me from others. In respect of the astrologic art, (as we have already observed) it has such an affinity with talismanic experiments, &c. that no one can bring any work to a complete effect without a due knowledge and observation of the qualities and effects of the constellations (which occasioned us to give it the title of the Constellatory Art;) likewise, a man must be well acquainted with the nature, qualities, and effects, of the four elements, and of the animal, vegetable, and mineral kingdoms; which knowledge cannot better be obtained than by chymical experience, for it does, as I may say, unlock the secret chambers of nature, and introduces the student into a world of knowledge, which could not be attained but by chymical analyzation, whereby we decompound mixt bodies, and reduce them to their simple natures, and come to a thorough acquaintance with those powerful and active principles, causing the wonderful transmutations of one compound body into another of a different species, as is to be seen in the course of our operations upon salts and metals, giving us clear and comprehensive ideas of the principles of life or generation, and putrefaction or death.

Finally, to conclude, we are chiefly to consider one thing to be attained as the ground of perfection in the rest: *i. e.* The great *First Cause*, the *Eternal Wisdom*, to know the Creator by the contemplation of the creature. This is the grand secret of the philosophers, and the master-key to all sciences both human and divine, for without this we are still wandering in a labyrinth of perplexity and errors, of darkness and obscurity: for this is the sum and perfection of all learning, to live in the fear of God, and in love and charity with all men.

FINIS.

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