

books were excommunicated by the Church. Quensledt (*de Patr. Doct.*) affirms 'nec tantum: novæ medicinæ, verum etiam novæ theologiæ aut r est.' Delrio, in his *Disquisit. Magicar.*, classes him among those 'partim atheos, partim hæreticos' (lib. I, cap. 3). 'Omnino tamen multa theologica in ejusdem scriptis plane athæismum olent, ac durissime sonant in auribus vere Christiani' (*D. Gabrielis Claudi Schediasma de Tinct. Univ. Norimb.*, 1736). I shall only add one more authority:—'Oporinus dicit se (Paracelsum) aliquando Lutherum et Papam, non minus quam nunc Galenum et Hippocratem redacturum in ordinem minabatur, neque enim eorum qui hætenus in scripturam sacram scripsissent, sive veteres, sive recentiores, quenquam scripturæ nucleum recte eviscere, sed circa corticem et quasi membranam tantum harere' (*Th. Erastus, Disputat. de Med. Nova*). These and similar notions had their due effect on Oporinus, who, says Zuingerus, in his *Theatrum*, 'longum vale dixit ei (Paracelso) ne ob præceptoris, alioqui amicissimi, horrendas blasphemias ipse quoque aliquando penas Deo Opt. Max. lueret.'

(5) His defenders allow the drunkenness. Take a sample of their excuses: 'Gentis hoc, non viri vitium est, a Taciti seculo ad nostrum usque non interrupto filo devolutum, sinceritati forte Germanæ coævum, et nescio an aliquo consanguinitatis vineulo junctum' (Bitiskius). The other charges were chiefly trumped up by Oporinus: 'Domi, quod Oporinus amanuensis ejus sæpe narravit, nunquam nisi potus ad explicanda sua accessit, atque in medio conclavi ad columnam τετυφωμένος adsticiens, apprehenso manibus capulo ensis, ejus κοίλαρα hospitium præbuit ut aiunt spiritui familiari, imaginationes aut concepta sua protulit:—alii illud quod in capulo habuit, ab ipso Azoth appellatum medicinam, fuisse præstantissimam aut lapidem Philosophicum putant' (Meleh. Adams). This famous sword was no laughing-matter in those days, and is now a material feature in the popular idea of Paracelsus. I recollect a couple of allusions to it in our own literature, at the moment.

Ne had been known the Danish Gonswart,
Or Paracelsus with his long sword.

Volpone, Act ii. Scene 2.

Bumbastus kept a Devil's bird
Shot in the pommel of his sword,
That taught him all the cunning pranks,
Of past and future mountebanks.

Hudibras, Part ii. Cant. 3.

This Azoth was simply '*laudanum suum*.' But in his time he was commonly believed to possess the double tincture—the power of curing diseases, and transmuting metals. Oporinus often witnessed, as he declares, both these effects. He did also Francisus, the servant of Paracelsus, who describes, in a letter to Neander, a successful projection at which he was present, and the results of which, good golden ingots, were confided to his keeping. For the other quality, let the following notice vouch among many others:—'Degebat Theophrastus Norisbergæ prociis a medentibus illius urbis, et vaniloquus deceptorque proclamatus, qui, ut laboranti famæ subveniat, viros quosdam autoritatis summæ in Re publica illa adit, et infamiae amolendæ, atque suæ asserendæ, specimen ex pollicetur editurum, nullo stipendio vel accepto pretio, horum faciles præbentiaures jussu elephantiacos aliquot, a communione hominum cæterorum segregatos et in valetudinarium detrusos, alieno arbitrio eliguntur, quos virtute singulari remedium suorum Theophrastus a fœda Græcorum lepra mundat, pristinaque sanitati restituit: conservat illustre harum curationum urbs in archivis testimonium' (Bitiskius)¹. It is to be remarked that Oporinus afterwards

¹ The premature death of Paracelsus casts no manner of doubt on the fact of his having possessed the Elixir Vitæ: the alchemists have abundant reasons to adduce, from which I see