

from the characteristic phraseology of his lectures, that unlucky signification which it has ever since retained.

(2) Then Bishop of Spanheim, and residing at Würzburg in Franconia: a town situated in a grassy fertile country, whence its name, Herbigopolis. He was much visited there by learned men, as may be seen by his *Epistolæ Familiæres*, Hag. 1536: among others, by his staunch friend Cornelius Agrippa, to whom he dates thence, in 1510, a letter in answer to the dedicatory epistle prefixed to the treatise *De Occult. Philosoph.*, which last contains the following ominous allusion to Agrippa's sojourn: 'Quum nuper tecum, R. P. in cœnobio tuo apud Herbigopolim aliquamdiu conversatus, multa de chymicis, multa de magicis, multa de cabalisticis, cæterisque quæ adhuc in occulto delitescunt, arcanis scientiis atque artibus una contulissemus,' &c.

(3) 'Inexplebilis illa aviditas naturæ perscrutandi secreta et reconditarum impellente scientiarum animum locupletandi, uno eodemque loco, diu persistere non patiebatur, sed mercurii instar, omnes terras, nationes et urbes perlustrandi igniculos supponebat et cum viris naturæ scrutatoribus, chymicis præsertim, ore tenuis conferret, et quæ diuturnis laboribus nocturnisque vigiliis invenerant una vel altera communicatione obtineret' (Bitiskius, in *Præfat.*). 'Patris auxilio primum, deinde propria industria doctissimos viros in Germania, Italia, Gallia, Hispania, aliisque Europæ regionibus, nactus est præceptores: quorum liberali doctrina, et potissimum propria inquisitione ut qui esset ingenio acutissimo ac fere divino, tantum profecit, ut multi testati sint, in universa philosophia, tam ardua, tam arcana et abdita eruisse mortalium neminem' (Melch. Adam, in *Vit. Germ. Medic.*). 'Paracelsus qui in intima naturæ viscera sic penitus introierit, metallorum stirpiumque vires et facultates tam incredibili ingenii acumine exploraverit ac perviderit: ad morbos omnes vel desperatos et opinione hominum insanabiles percurandum; ut cum Theophrasto nata primum medicina perfectaque videtur' (*Petri Rami Orat. de Basilea*). His passion for wandering is best described in his own words: 'Ecce amatorem adolescentem difficillimū itineris hand piget, ut venustam saltem puellam vel feminam aspiciat: quanto minus nobilissimarum artium amore laboris ac ejuslibet tædii pigebit?' &c. (*Defensiones Septem adversus Emulos suos*, 1573, Def. 4ta. *De peregrinationibus et exilio*.)

(4) The reader may remember that it was in conjunction with Œcolampadius, then Divinity-Professor at Basil, that Zuinglius published, in 1528, an answer to Luther's *Confession of Faith*; and that both proceeded in company to the subsequent conference with Luther and Melancthon at Marburg. Their letters fill a large volume.—*D. D. Johannis Œcolampadii et Huldrici Zuinglii Epistolarum*, lib. quatuor, Bas. 1536. It must be also observed, that Zuinglius began to preach in 1516, and at Zurich in 1519, and that in 1525 the Mass was abolished in the cantons. The tenets of Œcolampadius were supposed to be more evangelical than those up to that period maintained by the glorious German, and our brave Bishop Fisher attacked them as the fouler heresy:—'About this time arose out of Luther's school one Œcolampadius, like a mighty and fierce giant: who, as his master had gone beyond the Church, went beyond his master (or else it had been impossible he could have been reputed the better scholar), who denied the real presence: him, this worthy champion (the Bishop) sets upon, and with five books (like so many smooth stones taken out of the river that doth always run with living water) slays the Philistine: which five books were written in the year of our Lord 1526, at which time he had governed the See of Rochester 20 years' (*Life of Bishop Fisher*, 1655). Now, there is no doubt of the Protestantism of Paracelsus, Erasmus, Agrippa, &c., but the nonconformity of Paracelsus was always scandalous. L. Crasso (*Elogj d' Huomini Letterati*, Ven. 1666) informs us that his