

B.M. MS. Slone 631, f.183

This Epistle was written and sent by the Bretheren of the R. C. to a certain German, a copy whereof Dr Fludd obtained of a Poland-ander of Dantzich, his friend, which he since printed (in Latin) at the end of his tract intituled Tractatic de Summum Bonom.



Venerable and Honourable Sir.

Seeing that this will be the first year of thy Nativity, we pray that thou may'st have from the most high God a most happy entrance into, and a departure out from thy life, and because thou hast hitherto been with a good mind and constant searcher of Holy Philosophy, well done Proceed, Fear God; for thus thou may'st gain Heaven, and get to thyself the most true knowledge. For it is God who hath found out every way and it is God who alone is Circumference and Center.

But draw thou near, Listen, Take this to thee. For he who increaseth knowledge increaseth sorrow; Because that in much knowledge is much grief. We speak by experience. For all worldlings and vain glorious, vaunting boasters, gorgious men, talkers, and vain people do unworthily scandalize, yea and curse us for an unknown matter. But we wonder not that the ungrateful World does persecute the Professors of the true Arts, together with the Truth itself. Yet for thy sake we shall briefly answer to these questions: Viz. What we do? What can we do? Or whether there are any such as we?

In John therefore we read that God is the supreme Light and in Light we walk, so that we exhibit light (although in a lantern) to the world. But thou man of the World that deniest this, thou knowest not or seest not. It behoves thee to know that in thy vile body Jesus dwelleth, this thou hast from the Apostle, and

Jesus knew all their thoughts to whom, if thou adherest thou art at length made one Spirit with Him, and then being out of the same nature, who prohibiteth thee with Soloman to know as well the wicked as good contentions of men. And this thou may'st take from me out of the promises.

And hence is it that we do not answer to all; Viz. because of the deceitful minds of some. For whosoever are alienated from God, are contrary to us. And who is so foolish as to permit a new-come stranger to enter into another mans house. But if thou object that this union is only to be expected in the World to come, behold now in this thou showest thyself a Worldling, who extinguisheth light by thy ignorance. Also thou art not ashamed to make the Apostle a liar. In whom these things are more clearly manifested in these words: "So that you may be wanting in no Grace, expecting the Revelation of our Lord Jesus Christ." But thou say'st that this is not to be understood of this inferiour life, what therefore does the following verse intend, "Who shall confirm you even to thy end-for in the Kingdom of God there is no end, Therefore in this Temporal State will appear the Glory of the Lord and Jesus Glorified."

If anything is further demanded concerning our offices, our endeavour is to lead back lost Sheep to the true Sheepfold. You labour therefore in vain, O Miserable mortals, who enter upon another way than that as the Apostle wills, by putting off the Tabernacle, which way is not walked in through dying according to vulgar opinion, but as Peter willeth, where he saith as Christ hath taught me; viz. when he was transfigured in the Mount, which deposited or laying down, entrusted for safe keeping, if it had not been secret and hidden, the Apostle had not said "As Jesus taught me", neither had the Supreme Truth said, Tell this to no man. For according to the vulgar way, vulgarly to die was known to all men from the beginning of the World. Be ye changed therefore, be ye changed from dead Stones into Philosophical living Stones.

The Apostle shows the way when he saith, "Let the same mind be

in you which is in Jesus." Also he explains that mind in the following words; viz. Whereas being in the form of God, he thought it no robbery to be equal to God. Behold these things, Oh all you that search into the abstruse secrets of nature. Ye hear these matters but you believe them not, Oh miserable mortals, who do so anxiously run into your won ruine, but wilt thou be more happy, Oh thou most miserable, wilt thou be elevated above the circles of the world, Oh thou proud one, wilt thou command in Heaven, above this earth and thy dark body, Oh thou ambitious man, wilt ye perform all miracles Oh ye unworthy? Know ye therefore ye Stone rejected of what nature it is? But thou Oh Brother, harken, I will speak with St. John, that thou may'st have fellowship with us and indeed our fellowship is with the Father and with Jesus.

We write unto you, that ye may rejoice, because God is Light and in him is no darkness at all. But if thou mayest come into us, behold this light, for it is impossible for thee to see us (unless when we will) in another light.

In this therefore follow us, whereby thou mayest be made happy with us, for our most fixed palace is the centre of all things, likewise it is much obscured, because covered with many names. Enter, enter to the glory of God, thy own salvation the gates and school of Philosophical love.

In which is taught everlasting Charity and fraternal love and that same resplendent and invisible castle, which is built upon the mountain of the Lord, out of whose root goeth forth a fountain of Living Waters (a river of love) Drink, drink, and again drink, that thou mayest see all hidden things and converse with us.

Again beware, but what? For thou knowest very well that nature receives nothing for nutriment, but that which is subtile, the thick and feculent is cast out as excrements. It is also well disputed by thyself that those who will love in the mind, rather than in the body, take in nourishment by the Spirit, not by the mouth. As for example it is lawfull to know Heaven by Heaven, not

by Earth, but the virtues of this by the other, and if thou understandeth me aright no man ascendeth into Heaven which thou seekest but he who descended from Heaven enlighteneth him first. Whatsoever therefore is not from Heaven is a false Image and cannot be called a virtue.

Therefore Oh Brother, thou canst not be better confirmed than by Virtue itself, the Supreme Truth, which if thou wilt, religiously and with all thy might, endeavour to follow in all thy words and works, it will confirm thee daily. For it is a fiery Spirit, a glistening spark, a grain impassible, never dying, subliming his own body, dwelling in every created being, sustaining and governing it, Gold burning, by Christ purified, purged, pure in the fire, always more glorious and pure inbilitating without diminution.

This shall, I say, confirm thee daily until, as a certain learned man saith, "Thou art made like a lion in battle and canst take away all the pull of the world, and fearest not death nor any violence whatsoever a devillish tyranny can invent viz. seeing thou art become such a one as thou desirest, a Stone and a work; And that God may bless thy labours, the which thou shalt receive in most approved Authors to be read under a shadow, for a wise man readeth one thing and understands another.

Thou art imperfect, breathe after a due perfection; thou art foul and unclean, purge thyself with tears, sublime thyself with good manners and virtues, adorn thyself with Sacramental graces, make thy soul sublime and subtile, for the contemplation of Heavenly things, and conformable to Angelical Spirits, that it may vivify thy vile ashes and rotten body and make it white and render it altogether incorruptible and impassible by the resurrection of our Lord Jesus Christ. Do these things and thou wilt confess that no man hath wrote more plainly than I. These things the Lady Virtue hath commended should be told to thee from (or by) whom according to thy deserts thou shalt hereafter be more largely taught. These things read if thou wilt, as the Apostle willeth-Keep that which is committed to thy trust.

Farewell.

F. T. F. In Light and C.