



THE  
**ROSICRUCIAN;**

A QUARTERLY RECORD

OF THE

Society's Transactions,

WITH OCCASIONAL

**NOTES ON FREEMASONRY,**

And other kindred subjects.

EDITED BY

Frater ROBT. WENTWORTH LITTLE, Supreme Magus,

AND

Frater WILLIAM ROBT. WOODMAN, M.D., Secretary General.

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# Rosicrucian Society of England.

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The Right Honorable The LORD KENLIS, Hon. President.

Sir FREDERICK M. WILLIAMS, Bart., M.P.,  
The Right Honorable The EARL OF JERSEY, } Hon. Vice-Presidents.  
Colonel FRANCIS BURDETT,

Fra<sup>ter</sup> ROBERT WENTWORTH LITTLE, Supreme Magus.

Fra<sup>ter</sup> WILLIAM JAMES HUGHAN, | Fra<sup>ter</sup> WILLIAM HENRY HUBBARD,  
Senior Substitute Magus, | Junior Substitute Magus.

Fra<sup>ter</sup> WILLIAM HENRY HUBBARD, M.A. Master-General.

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*Vittoria Villa, Stoke Newington Road, N.,*

7th JULY, 1870.

CARE FRATER,

You are requested to assist in forming the M\*\*\*\*\* C\*\*\*\*\*, at  
the FREEMASON' TAVERN, Great Queen Street, W.C., on Thursday Evening,  
the 14th of July, 1870, at Six o'clock precisely.

Yours in Fraternity,

*William Robt. Woodman, M.D., VIII<sup>o</sup>*

Secretary-General.

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## Business.

To confirm Minutes; to enrol Candidates; to confer the Rite of Perfection on  
approved Members.

## Secretary-General's Report.

### ROSICRUCIAN SOCIETY OF ENGLAND.

The Quarterly Meeting was held at the Freemasons' Tavern, on Thursday evening, April 14th, 1870. Present:—

M.W. Fra.	W. H. Hubbard, M.G.	W. Fra.	W. Carpenter, Precentor.
" "	R. W. Little, S.M., P.M.G.	" "	Rev. W. B. Church, C. of N.
R.W. "	Col. F. Burdett, H.V. Pres.	" "	A. J. Lewis, T.B.
" "	J. Brett, D.M.G.	" "	G. Kenning, Medallist.
" "	W. R. Woodman, S.G.	" "	D. R. Still, Assist. Secretary.
V.W. "	C. H. R. Harrison, 3 A.	Frater	G. Butler.
" "	W. F. N. Quilty, 4 A.	" "	Morton Edwards.
" "	H. C. Levander, 5 A.	" "	Thomas Cubitt.
" "	J. Weaver, 7 A.		Frater J. Gilbert, <i>Acolyte</i> .

The M\*\*\*\*\* C\*\*\*\*\* was duly formed, and the minutes of the previous meeting were read and confirmed.

*Proposed* by the Secretary-Gen., *Seconded* by Frater Harrison.—That the names of those Fratres who continue in arrear be erased from our List of Members. Also that the resignations now tendered be accepted.

The M\*\*\*\*\* C\*\*\*\*\* was then closed in due form, and the Fratrees adjourned to their Annual Banquet.

Frater COLONEL FRANCIS BURDETT, Hon. Vice-President, most ably occupied the Chair. A very pleasant evening was spent by those present, and interesting Addresses on the Objects of the Society were delivered by Fratres LITTLE, HUBBARD, WOODMAN, HARRISON and CARPENTER.

## Chronicles of the Ciceronian Club.

By FRATER ROBERT WENTWORTH LITTLE (*S.M.*), President of the London Literary Union.

(Continued from page 92.)

### ANCIENT AND MODERN MYSTERIES.

The philosophy of the ancient world has left its impress upon every subsequent era, and the genius of secrecy and silence has ruled the minds of men throughout the many changes and chances of time. Whether this is to be attributable to the undoubted utility of reticence in many relations of life, or to the imitative faculty which induces us to follow the example of our predecessors, I will not pretend to determine; but few will gainsay the statement that, to intellectual men, there is a world beyond the actual present—a universe of the past, in which shapes forgotten by the mass of mankind are re-invested with substance and reality, and play their part in moulding the thought and directing the actions of thinkers in every generation.

"The dead, but sceptred sovereigns, who still rule our spirits from their urns," are no shadowy visions to those who retrace the mystical page of history, nor is their influence so unreal as utilitarians profess

to believe. No true Freemason can fail to connect our truly ancient order with those occult associations whose very records are lost, and whose secrets have perished in the darkness with which they were originally surrounded. It cannot be denied that many links in the chain are missing—it cannot be concealed that there is an obvious incongruity between the simple rules of the operative society of Masons and the profound symbolism of those earlier associations—but it may fairly be maintained that the *real tenets* of such an institution as Freemasonry would never be revealed on parchment or paper during the mediæval ages, when ignorance and superstition held sway, and persecution was the inevitable reward of knowledge. Great efforts have been made of late to disprove all that is generally credited as to the antiquity of the Craft. I am content to accept it as it is, and to recognise its grandeur as a mighty power for good—an eternal guarantee of peace and unity amongst all nations.

Nevertheless, it is but right to avow that I have been privileged to peruse documents which go far to prove the peculiar character of our Order, and, fortunately, those documents are in proper hands, and will never more, I trust, be relegated to the obscurity in which they were long hidden. One of these is 500 years old, and is neither a charter of Cologne nor a Henry the 6th manuscript; but, at any rate, it proves something more than the mere incorporation of a Masons' Company. To resume, among other supposed precursors of Freemasonry, the *Collegia Artificum* or College of Architects at Rome, may be mentioned. The American Encyclopædia indeed, assigns to this Order the origin of modern Freemasonry, and recites, in regular gradation, the various classes of architect and builders who continued the sodality down to the time of the travelling Freemasons who built the many wonderful cathedrals, castles, and palaces during the middle ages.

One of these bodies was styled "Brothers of the Bridge," because they devoted themselves more especially to the task of constructing bridges and other useful structures for the use of travellers. These brethren flourished in France, and among other bridges, they built one called the 'Bridge of the Holy Spirit,' over the Rhone. They were accustomed to wear a small pickaxe on the breast, as the jewel or token of the order; and Ramsay the great philosophic Masonic scholiast, affirmed, as far back as 1741, that these brethren united themselves with the Knights of St. John of Jerusalem, and he also asserted that they could establish a direct connection with the old Roman artificers. It is instructive, in any case, to notice the coincidences between the customs of such associations and those of the Masonic Order. Another kindred society is that of the Strasburg Craftsmen, who worked under words and signs peculiar to themselves, and were received into the fraternity with certain symbolic ceremonies, in which were veiled the secrets of architecture.

The construction of Cologne Cathedral was effected under the auspices of a sodality similarly united by well-concerted and thoroughly understood formulas.

(To be continued.)

## Symbolic Language.

By FRATER WILLIAM CARPENTER, Author of "Scientia Biblica,"  
"Calendarium Palestinæ," Editor of "Calmet's Dictionary of the  
Bible," &c. &c.

(Continued from page 95.)

The striking contrast there is in the employment of symbols and of symbolic language by the Hebrew prophets and by the modern mystics, as shewn in my last paper, need not be dwelt upon, for it must be known and be familiar to every student. In the one, all is sobriety, decorum, and intelligibility—neither the material universe being sublimed away, nor the spiritual materialised. In the other, there is so much that is extravagant, fanciful, and grotesque, that we are driven to the conclusion that the mystic, while professing to have perceived higher meanings in almost all the things he looks upon, or thinks about, has failed to perceive the lower and literal ones, and that in his mind there is a chaos of darkness and confusion.

The symbolism of the Bible is at once apt and intelligible. It appeals alike to the imagination and the understanding. Some of the descriptive symbolism may be regarded as highly figured allegories, or richly painted metaphors: as Joseph's dreams (*Gen. xxxvii.*), Nebuchadnezzar's vision of the great image whose brightness dazzled while its form overawed the imperial autocrat—the great tree, which, though it grew and was very strong, was yet indeed to be cut down and destroyed (*Dan. ii. and iv.*), and Ezekiel's prophecy against Egypt (*ch. xxxii.*), and of the fall and desolation of Tyre (*ch. xxviii.*), and his vision of the holy waters (*ch. xlv.*). These are all enlarged pictures, or successions of pictures, presenting, by means of visible objects, subjects which are either invisible, or less obvious to the senses than the figurative or symbolic objects are; and they are, in themselves, most striking and beautiful.

No one can read the prophetic writings attentively without being struck with the richness of the literary dress in which their symbolism has clothed them. "The symbolic visions," as Mr. Trail remarks ("Literary Characteristics and Achievements of the Bible," *ch. v.*) "have an amazing scenic effect; are grand, sometimes gorgeous, beyond conception, in consequence of the substitution of their symbolic images for the literal events themselves. A splendid drapery is thrown around these future histories, which, in the ordinary historian, would be extravagant; but which in the prophet is dignified and becoming, as the solemn folds of his own prophetic mantle. There is a noble obscurity, as when the clouds, gilded by the twilight from the unrisen sun, seem to pile up palaces upon the mountains' dusky summits. Any one may convince himself of this by turning to the pages of Ezekiel, Daniel, or John; and if with darkling pen these have written down on tablets of shadow the world's future history, this very obscurity heightens the artistic effect. A prediction which should present itself in bare literalities would want those spectral proportions which only dimness can give to it, as we see it more on the indistinct verges of

distant centuries. Whatever the rapt eye of the seer might itself descry, it could fling back for other eyes only mantled glances. And it is the working out of the symbolism necessary for this obscuration which so amazingly exhibits the literary excellences of those prophetic compositions. The artistic effect in the working of light and shade is similar to the finest efforts of Rembrandt. The bare thought of a prediction, however ordinary the event predicted, has in it something sublime; and this sublimity is wonderfully sustained by the symbolic style of the prophets. The visual range of Prophecy was not confined within our terrene horizon; for to her eye was given to picture the world unseen. Now, it will at once appear, that in his descriptions of the invisible world, the prophet could only describe by means of symbols. His pictures of a condition of existence of which we have no experience, if worked in colours borrowed from the earth, can be no other than symbolic representations. The material parts of his descriptions are not to be taken in their literal, but in their suggestive sense. Does he represent heaven as a city, whose walls are of precious stones, and its streets paved with gold?—this is simply a symbol of its magnificence. Are its inhabitants figured in white raiment which glistens in unclouded light?—this is merely a symbol of their purity. The entire scenic representation is but one grand piece of symbolism. For, clearly, on no other principle could the unseen world and the future state be described, if the descriptions are to be at all pictorial. But, this once admitted, what an ample scope was given to the prophet to work out the magnificent imagery of the heavenly world! All that is beautiful and bright—all that is grand and gorgeous—the magnificence of architecture—the minstrelries of music—the wealth of eastern mines—the insignia of eastern royalty—the rich vestments of eastern costume;—all could be collected into the prophet's representations. He could dip his pen in the glories of the first paradise—could borrow beauty from the landscapes of Palestine, and magnificence from its palaces—could gather into his pictures the sacred grandeurs which gleamed from the temple, and enrich them with the loveliest hues of Mount Zion, 'the perfection of beauty.' On working out his symbolism by means of contrast, he could figure a Paradise where no serpent lurks to deceive—a sun-world, where no sea lashes itself into storms—an orb of light, where night does not alternate with day. In short, though what the prophet has to describe is that which 'eye hath not seen, nor ear heard, nor hath entered into the heart of man to conceive,' yet, working out his descriptions on the principle of symbolism, where, in any language, shall we find a grandeur of apocalyptic imagery to compare with that with which the banished seer of Patmos has enriched the sacred literature?"

(To be continued.)

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## Early Rosicrucians.

BY FRATER WILLIAM CARPENTER.

I hope I shall not be thought to be trespassing upon the ground which our very learned and indefatigable Frater Hughan is occupying

in the pages of *The Rosicrucian*, in calling attention to one or two earlier publications anent our fraternity, than any he or Brother Charles P. Cooper have noticed, though I can hardly think that they have not met with them in their varied and extensive researches.

The *Fama Fraternitatis*, which Frater Hughan is reproducing in our pages, is dated 1659, and Brother Cooper, as he states, mentions a work of three years earlier date. Mr. Vaughan, in his *Hours with the Mystics*, however, gives us the substance of a little book which appeared in 1610, and excited a great sensation throughout Germany. It was entitled, *The Discovery of the Brotherhood of the Honourable Order of the Rosy Cross*, and was dedicated to all the scholars and magnates of Europe. "It commenced," says Mr. Vaughan, "with an imaginary dialogue between the Seven Sages of Greece and other worthies of antiquity, on the best method of accomplishing a general reform in those evil times. The suggestion of Seneca is adopted, as most feasible; namely, a secret confederacy of wise philanthropists, who shall labour everywhere in unison for this desirable end. The book then announces the actual existence of such an association. One Christian Rosenkrentz, whose travels in the East had enriched him with the highest treasures of occult lore, is said to have communicated his wisdom, under a vow of secrecy, to eight disciples, for whom he erected a mysterious dwelling-place, called The Temple of the Holy Ghost. It is stated further, that this long-hidden residence had been at last discovered, and within it the body of Rosenkrentz, untouched by corruption, though, since his death, 120 years had passed away. The surviving disciples of the Institute call on the learned and devout, who desire to co-operate in their projects of reform, to advertise their names. They themselves indicate neither names nor place of rendezvous. They describe themselves as true protestants. They expressly assert that they contemplate no political movement in hostility to the reigning powers. Their sole aim is the diminution of the fearful sum of human suffering, the spread of education, the advancement of learning, science, universal enlightenment and love. Traditions and manuscripts in their possession have given them, they say, the power of gold-making, with other potent secrets; but by their wealth they set little store. They have *arcana*, in comparison with which the secret of the alchemist is a trifle. But all is subordinate, with them, to their one high purpose of benefitting their fellows both in body and soul. This famous book gave rise to keen discussion: some regarding the association of Rosicrucians, which it professed to describe, as a fabulous, and others as a real society. The author of the production, who was discovered to be Valentine Andrea, at length published a treatise explaining that the work which had given rise to so much angry discussion was wholly fictitious. But this did not prevent many from continuing to believe in the existence of the Rosicrucian brotherhood, and professing to be acquainted with its secrets."

The date of this work, as I have stated, is 1610, and Eliphas Levi states, in his *Histoire de la Magie*, that in the spring of 1623 the following strange proclamation was found posted in the streets of Paris:—"We, Deputies of the Rose Cross Brothers, sojourn, visible



and invisible, in this town, by the grace of the Most High, towards Whom the heart of the wise turn; we teach, without any exterior means, the spoken languages of the countries we inhabit, and we draw men, like ourselves, from terrors and from death. If any one desire to see us from curiosity only, he will never communicate with us; but if his will carries him, really and in fact, to inscribe himself on the registers of our confraternity, we can penetrate thoughts to such a degree that we do not give the place of our abode, since the thought joined to the real will of the reader is sufficient to make us known to him, and him to us." Public attention was much excited by this mysterious proclamation, and if any one was heard to ask, "Who are the Brothers of the Rose Cross?" some unknown person took the questioner aside, and gravely said, "Predestined to the reform which must soon be accomplished throughout the universe, the Rose-Cross are the depositaries of the supreme wisdom, and the peaceable possessors of all the gifts of nature, which they can dispense at their will. Wherever they may be, they know every thing that happens in the rest of the world, better than if they were present; they are subject neither to hunger nor to thirst, and they fear neither old age nor sickness. They can command the most powerful spirits and genii. God has covered them with a cloud, to conceal them from their enemies, and though you had eyes more piercing than those of the eagle, you could not see them, but when they will. They hold their general assembly in the pyramids of Egypt; but those pyramids are to them like the rock whence issued the stream of Moses; they are with them in the desert, and will be until their entrance into the land of promise."

The authority for this story I do not know. It is curious, and the merest tyro in occult learning will at once perceive its allegorical character. But what of its early date?

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### Notable Rosicrucian Books.

BY FRATER WILLIAM JAMES HUGHAN (S.S.M., P.M.G.).

"THE FAME AND CONFESSION OF THE FRATERNITY  
OF R: C: COMMONLY OF THE ROSIE CROSS.

London, printed by F. M. for Giles Calvert, at the black spread Eagle at the West end of Pauls. 1650."

(Continued from page 98.)

*It is time now to dismiss Apollonius, and his Brachmans, and this I will do; but I shall first prevent an Objection, though a sorry one, for Ignorance makes use of all Tools. It will be said perhaps, I have been too bold with Apollonius, who, in the opinion of many men, and such as would be thought learned, was a very great Philosopher. To this I answer, that I question not any mans learning: let them think of themselves as they please; and if they can, let them be answerable to their thoughts: But as for Apollonius, I say, the noise of his Miracles, like those of Xavier, may fill some credulous ears, and this sudden Larum may procure him Entertainment: but had these Admirers perused his*

History, they had not betray'd so much weakness, as to allow him any sober Character. It is true, Philostratus attributes many strange performances to him, as that he should raise the Dead, free himself from Prison, and shake off his Chains, with as much Divinity as S. Peter himself: Nay, that pleading with Dinitian in a full Senate, he should suddenly vanish away, and be translated in a moment from Rome to Puteoli. Truly these are great effects; but if we consider only what Philostratus himself will confess, we shall quickly find that all these things are but his Inventions. For in the Beginning of his Romance, where he would give his Readers an Account of his Materials, and from what hands he received them, he tells us, that Damis, who was Apollonius his fellow-traveller, did write his Life, and all the Occurrences thereof: but these Commentaries of Damis (saith he) were never published by Damis himself, only a friend of his, a Somebody, *proseekon tis*, a certain familiar of Damis did communicate them *Ioulia tee Basilidi* to Julia the Queen. And here Philostratus tells me, that this Queen commanded him to transcribe these Commentaries. It seems then they were originally written in the Greek, and Philostratus is a meer Transcribler, and no Author. This I cannot believe, for Damis was an Assyrian, and, as he himself confesseth, a very ignorant person, and altogether illiterate: but meeting with Apollonius, *Elleesi te epimixein Elleen hup' autou genomenos*, and conversing with the Greeks, he also was almost made a Grecian, but not altogether, not so learned a Grecian as to write Histories, and in a stile like that of Philostratus. But this is not all: Our Author tells us of one Mæragenis, who had formerly written the Life of Apollonius in four Books: but this fellow (saith he) was ignorant of the Performances or Miracles of Tyaneus. And what follows this Ignorance? We must not therefore believe Mæragenis. And why not I beseech you? Because forsooth he lived near, if not in the days of Apollonius, but never heard of those monstrous fables which Philostratus afterwards invented. We must then believe Philostratus himself, for he is the *proseekon tis*, not the familiar friend, but the familiar spirit of Apollonius: it was he indeed that wrought all these Wonders for Apollonius himself never wrought any. Now for the Learning of this Tyaneus (since it is the pleasure of some men to think him learned) I must confess for my part I cannot find it. The Philosophy that he pretended to, was that of Pythagoras, for thus he rants it to Vardanes the Babylonian: *Sophia de moi Puthagorau Samiou andros* &c. I am a Master (saith he) of the Wisdom of Pythagoras the Samian, he taught me the true form of worshipping the gods, and who of them are visible, who invisible, and how I may come to speak with them. How true this is, we may easily know, if we look back on his Education. His Tutor in the Pythagorean Principles was one Euxenus, a notable Sot, and a meer Ignorant, as Philostratus tells us.

(To be continued.)

“The Rosicrucian's Divine Light; or, a Synopsis of Physicks: by J. A. Comenius. Exposed to the censure of those that are lovers of Learning, and desire to be taught of God: Being a view of the world in generall, and of the particular creatures therein con-

tained; grounded upon Scripture principles. With a brief appendix touching the diseases of the body, mind, and soul; with their generall remedies: by the same author. London: Printed by Robert and William Leybourn, for Thomas Pierrepont, at the Sun in Paul's Churchyard. MDCLI."

The Preface is addressed "To the truly studious of wisdom, from Christ the fountain of wisdom greeting," and, as it accords with the other works of the class, it is the most important and interesting part of the book. In it, one sees clearly revealed the mind of the writer, and the objects of the author appear on the surface; whereas, in the Synopsis itself, the real views of Comenius are veiled behind a cloud of obscure and peculiar supposed laws of nature. The Preface commences with a short dissertation on book-making, in which it is stated that few writers are the authors of the works which bear their names, for, "few bring anything of their own, but only steal things and words, of which they make books." The author of the Synopsis claims not to belong to such a class; but, on the contrary, claims to have introduced "something new, and different from the common way of philosophie; and I bring it so, as that I hope, it will be without any one's hinderance or molestation, as containing in a very few leaves, matters of very great moment." The following will be found the chief points in Comenius's philosophy. It is usual for God in His wisdom to communicate light by degrees. The order in which Comenius perceived the truth, and, from gradually having his mind enlightened by the effect of several sparks, until this had become a torch by which the great secrets of nature and very obscure parts of scripture were made plain, was thus:—

"1. That the onely true genuine and plain way of Philosophie is to fetch all things from sense, reason and Scripture.

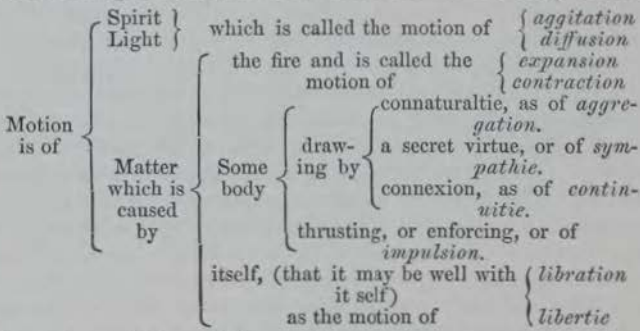
"2. That the peripatetic philosophie is not only defective in many parts, and many ways intricate, full of turnings and windings, and partly also erroneous, so that it is not only unprofitable for Christians, but also (without correction and perfection) hurtfull.

"3. That philosophie may be reformed and perfected, by a harmonically reduction of all things that are and are made, to sense reason and Scripture, with so much evidence and certainty (in all such things as are of most concernment, and have any necessity) that any mortall man seeing may see, and feeling may feel, the truth scattered everywhere."

These divisions Comenius proceeds to explain most fully, according to the light he was blessed with. The Romanists on transubstantiation come in for a share of the writer's sarcasm, also those who refuse to accept the harmonious evidence of reason, sense and Scripture. He ridicules the fear of investigation, arguing that the Scripture frequently invites us to hear, see, taste and consider, and he that believes, must know what is fit to be believed. An elaborate investigation follows of the claims of revelation and its agreement with reason and common sense. "Philosophie is lame without divine revelation. A truer way of Philosophie may be set out, by the *guidance of God*, the Light of Reason, and the *Testimonie of sense*, if Philosophers would labour more after God and the Truth, then after Aristotle and Opinions." So pro-

ceeds the Preface, which concludes with a fervent prayer for more light. It is dated March 12th, 1650.

It is beyond the scope of *The Rosicrucian* to give the full Synopsis by Comenius, occupying, as it does, some 256 pages. Some of the propositions are certainly most startling, and have been exploded; while others have survived the testing crucible of centuries, and still live, being founded on eternal truth. We will, however, just glance at the most prominent doctrines advocated by Comenius. The author takes Genesis as the basis for accounting for the existence of the world and its inhabitants, and that the "analogue of our faith teacheth us to believe that the production of matter out of nothing is a work of God's omnipotence, and is attributed to the Father; that the production of light (by which the world received splendour and order) is a work of wisdom attributed to the Son; and, lastly, the virtue infused into the creatures is a work of His goodness, which is attributed to the Holy Ghost."



Of the substantial qualities, sulphur, salt, and mercury, these flow immediately from the combination of the first principles—

Fire

Salt

Spirit

Mercury

Sulphur

Matter.

The following is his definition of the created world:—"It is a meer harmony, all things by one, all things to one; the highest and the lowest, the first and the last, most straightly cleaving together, being concatenated, by the intermediate things, and perpetually ties, and mutual actions and passions inevitable, so that the world being made up of a thousand thousand parts, and particles of parts, is nevertheless one, and undivided in itself; even as God the creatour thereof, is one from eternity to eternity, nor ever was there, is there, or shall there, be any other God.

I am again indebted to my friend Capt. F. G. Irwin, of Bristol, for the perusal of another work, interesting to Rosicrucians, as it is by Thomas Vaughan, *alias* "Eugenius Philalethes." The title is "*Lumen de Lumine, or a new Magical Light discovered and communicated to the World.* London: 1651." (pp. 101, 32mo.) Time will not allow me

to quote all I should like from the scarce little book, but the following, entitled—"A Letter from the Brothers of R.C., concerning the Invisible Magicall Mountaine, and the Treasure therein contained," ought at least to be re-produced in *The Rosicrucian*. Strange titles, and still stranger customs, seem to have been in favour with the early Rosicrucians, especially as they served to veil the character of their teaching from the world; and thus, the initiated only participated in their esoteric mysteries and discoveries. The letter is written both in Latin and English, and no doubt Captain Irwin would spare the volume to the Editors of this magazine, in order that its contents may become known. Thomas Vaughan says of the Letter of the Brothers R.C., that—"They have described unto us the Mount of God, the mysticall philosophicall Horeb; which is nothing else but the highest and purest part of the earth. For the superior secret portion of this element is *Holy Ground*, and Aristotle tells his *Peripatetics Locus quo Excelsior eo Durnoir*. It is the seed-plot of the eternall nature, the immediat vessell and receipt of Heaven, where all minerals and vegetables have their *Roots*, and by which the animal monarchie is maintained. The Philosophicall Black *Saturn* mortifies and coagulates the invisible Mercury of the stars, and on the contrary the Mercury kills and dissolves the Saturn, and out of the corruption of *both* the central and circumferential suns generate a new body. Hence the Philosophers describing their stone, tell us it is *Lapis niger vilis*, and *fœteus, dicitur origo mundi et oritur sicut Germinantia*. As for the epistle of the Fraternitie, I shall, for satisfaction of the ordinary reader, put it into English. I know some doctors will think it no advantage, but then they convess their ignorance. I can assure them, the subject is nowhere so clearly discovered, and for the first abstruse preperation there is no private author hath mentioned it, but here we have it entirely, and withall most faithfully, described. I confesse, indeed, that instruction wears a mask; it speaks in tropes, but very plaine and pervious."

Another work, by the same writer, is called, "*The Second Wash, or The Moore Scour'd once more*." London: 1651." (pp. 188, 32mo.) The whole that we know of, are as follows:—

- "Anima Magica Abscondita," A.D. 1650.
- "The Fame and Confession," A.D. 1650.
- "Magica Adama, or the Ancient Magic from Adam."
- "Aula Lucis, or the House of Light," A.D., 1651-2.
- "Discourse of the Waters of the East," A.D. 1655.
- "Lumen de Lumine," A.D. 1651.
- "The Second Wash," A.D. 1651.

Thomas Vaughan, who wrote under the assumed name of *Eugenius Philalethes*, was a noted alchymist, and was quite an enthusiastic supporter of the Rosicrucian Society in the middle of the seventeenth century. We are unable to say who he was. Any positive information as to his history will be much esteemed by the writer, should any of his readers be aware of such.

John Heydon, an attorney of London, devoted much of his spare time to the study of alchymical and Rosicrucian philosophy; so also did Robert Fludd (*M.D.*), Jacob Böhmen, Peter Mormuss, and Branda Borri.

As we intend ere long to compile a list of Rosicrucian works published during the seventeenth century, as also works bordering on that subject, we shall feel greatly obliged if brethren would send us the titles of works in their possession, or which they have perused, as also any notes taken of their character. To suppose that the early Rosicrucians were the absurd impostors their enemies declare, would require more credulity than we would credit their most determined opponents of the present day with, and therefore it would be superfluous to answer many of the puerile objections made by their contemporary writers. Dr. Mackay, in "*Popular Delusions*," states that no lover of poetry can wish that such a sect of philosophers had never existed, although he is very far from being a favourable reviewer of their history, and the works now extant *pro.* and *con.* sufficiently exhibit the tendency of Rosicrucianism to clear their members from the false imputations of witchcraft, irreligion and immorality.

## K. H. S.

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