

PHARMACOPOEA Taurinensis nunc primum edita Jussu Augustissimi Regis. Augustæ Taurinorum. M.DCCXXXVI. In Ædibus Academicis, apud Joannem-Baptistam Chais Typographum Regium.

4°. Pp. [8] 246 [15, 1 blank], Two folding plates.

PHARMACOPOEA Wirceburgensis.

See WILHELM (FRANC. HEINR. M.).

PHARMACOPOEA Wirtenbergica in duas partes divisa quarum Prior Materiam Medicam Historico-Physico-Medice descriptam Posterior Composita et Præparata Modum Præparandi et Encheireses exhibet. Jussu Serenissimi Domini Ducis adornata et Pharmacopoeis Wirtenbergicis in normam præscripta. Accedunt Syllabus Medicamentorum Compositorum in Classes divisus et Indices Necessarii. Editio Nova revisa aucta et emendata. Cum Gratia & Privilegiis Sacr. Cæs. Maj. Seren. Elect. Saxon. nec non Seren. Ducis Wirtenberg. Stutgardia Sumtibus Ioannis Christophori Erhardi Bibliopolæ. Anno MDCCLXXI.

Folio. Pp. [24] 156; [2] 252 [60]. Engraved frontispiece. Title red and black.

Syllabus Medicamentorum compositorum in Pharmacopoea Wirtenbergica comprehensorum, pp. 48.

PHARUS Chymia, Oder hell-leuchtender Wegweiser zur chymischen Wissenschaft, welcher in dem ersten Theile von der Möglichkeit einer zu bereitenden Universal-Medicin handelt: Und in dem zweyten Theile die dunckeln, fabulösen und allegorischen Redens-Arten der Philosophen nebst der Zubereitung solcher Medicin selbst klar und deutlich anzeigt. Auf vieler Kunst-Liebenden Verlangen zum Druck gegeben von einem In Chymicis Experimentis Cooperante. Regensburg, Gedruckt und zu finden bey Emanuel Adam Weifs. 1752.

8°. Pp. [6] 120. Title red and black.

The person who wrote this tract and who says that is by one 'In Chymicis Experimentis Cooperante' had possibly as the initial of his name the letters I. C. E. C. He wrote another book entitled: 'Unvorgreifliches Gutachten von der Möglichkeit einer . . . Universal-Medicin,' Regensburg,

Ladrague, *Bibliothèque Ouvrartoff, Sciences Secrètes*, 1870, Nos. 1409, 1470.

1742 (*q.v.*). I have no information about the author. The present work is quoted by Ladrague. It is not to be confused with Hanneman's *Pharus ad Ophir Auriferum*. It is quite up to date, and mentions τὸ φλογιστόν.

PHILADELPHIA.

See PHILOCTETES (IRENÆUS).

PHILALETHA.

See GEBER, Chymische Schrifften, 1751.

PHILALETHA (CYRENÆUS).

See PHILALETHA (EIRENÆUS).

PHILALETHA (ETRENÆUS).

Abyssus Alchymia Exploratus (*sic*): oder die lang-gesuchte, und nunmehr glücklich gefundene Verwandlung der Metallen, Vermöge des Steins der Weisen, als des grössten Geheimnisses, und Wunderwercks der natürlichen Kunst und künstlichen Natur, umständlicher und gründlicher, als sonst jemahls

PHILALETHA (EIRENÆUS), *Continued.*

von einem einigen Lapidisten geschehen ist, von Thoma de Vagan, einem Englischen Adepto, zum nutzen der Philosophorum, zu Erweiterung der Metallurgie, und zum Trost derer, die da Knechte dieses Erbes seyn sollen, gezeigt und beschrieben. Hamburg, verlegt Christian Liebezeit, 1705.

8°. Pp. [8] 113 [5].

This is an extract from the QUADRATUM CHYMISTICUM, *q.v.*

Notwithstanding its name it is a translation of the *Introitus Apertus ad oclusum Regis Palatium* by Eirenæus Philaletha, and it is naturally not mentioned by Antony à Wood among the writings

of Eugenius Philalethes, or Thomas Vaughan. The ascription of the book here to Thomas de Vagan and the misspelling are part of the confusion into which the whole of this subject has fallen.

[Another Copy.]

Abyssus Alchemiae explorata.

See QUADRATUM ALCHEMISTICUM, 1705.

Arcanum, or Secret of the immortal Liquor Alkahest, called Ignis-Aqua.

See COLLECTANEA CHYMICA, 1684, p. 5.

This is a different tract from Starkey's *Liquor Alkahest*, edited by Astell, 1675.

There is a version of it in Latin appended to

Sebastian Wirdig's *Nova Medicina Spirituum* Hamb., 1688, which work contains also a chapter on the same topic.

Brunn der Chemischen Wissenschaft.

See LANGE (JOHANN), Des hochgelehrten Philalethæ und anderer auserlesene Chymische Tractätlein, 1748, p. 301; 1749, p. 301.

See HERMETISCHES A. B. C., 1779. Iii. p. 83.

Brevis Manuductio ad Rubinum Cœlestem.

See BIRRIUS (MARTIN), Tres tractatus de Metallorum Transmutatione, 1668, p. 51.

See MANGET (J. J.), Bibliotheca Chemica Curiosa, 1702, ii. p. 686.

See MUSÆUM Hermeticum, 1749, p. 775.

Eine kurze Anleitung zu dem himmlischen Rubin von dem Stein der Weisen und seinen Geheimnissen.

See LANGE (JOHANN), Des hochgelehrten Philalethæ und anderer auserlesene Chymische Tractätlein, 1748, p. 254; 1749, p. 254.

See HERMETISCHES A. B. C., 1779, iii. p. 80.

Enarratio Methodica Trium Gebri Medicinarum, in quibus continetur Lapidis Philosophici Vera Confectio. Autore Anonymo sub nomine Æyrenæi Philalethes, natu Angli, habitatione Cosmopolitæ. Amstelodami, Apud Danielelem Elsevirium. c1o IoCLXXVIII.

8°. Pp. 222 [2].

P. 189: Vade-Mecum Philosophicum sive Breve Manuditorium ad Campum Sophiæ . . . Auctore Agricola Rhomæo, horum Arcanorum vere adepto.

Fons chemica Philosophiæ.

See BIRRIUS (MARTIN), Tres tractatus de Metallorum Transmutatione, 1668, p. 88.

See MANGET (J. J.), Bibliotheca Chemica Curiosa, 1702, ii. p. 693.

Fons chymica Veritatis.

See MUSÆUM HERMETICUM, 1749, p. 799.

PHILALETHA (EIRENÆUS). *Continued.*

De Metallorum Metamorphosi.

See BIRRIUS (MARTIN), *Tres tractatus de Metallorum Transmutatione*, 1608, p. 1.

See MANGET (J. J.), *Bibliotheca Chemica Curiosa*, 1702, ii. p. 676.

See MUSÆUM HERMETICUM, 1749, p. 745.

Von Verwandlung der Metalle .

See LANGE (JOHANN), *Des hochgelehrten Philalethæ und anderer auserlesene*

Chymische Tractätlein, 1748, p. 189; 1749, p. 189.

See HERMETISCHES A. B. C., 1779, iii p. 78.

There is an English version of this tract contained in: *Three Tracts of the Great Medicine of the Philosophers* by Eirenæus Philalethes Cosmopolita, London, 1694. The other two tracts are

'A short Manuduction to the Cœlestial Ruby' and 'The Fountain of Chymical Philosophy' the whole corresponding to Birrius' collection.

Introitus Apertus ad Oclusum Regis Palatium; Autore Anonymo Philaletha Philosopho.

In gratiam Artis Chymicæ Filiorum nunc primùm publicatus, Curante Joanne Langio.

Amstelodami, Apud Joannem Janssonium à Waesberge & Viduam ac Hæredes Elizei

Weyerstraet. 1667.

8°. Pp. [16] 79 [1 blank]. On the title-page the sphere.

This is usually regarded as the first edition. Cooper however in his epistle to the English edition says that he had seen the treatise in MS. long before Langius had translated it, and in a

note to the reader he states distinctly that the English edition is from the original and is not a retranslation of Langius' version.

Introitus Apertus ad oclusum Regis Palatium, Das ist: Offenstehender Eingang zu dem vormalen verschlossenen Königlichen Pallast.

See CARDILUCIUS (JOHANN HISKIAS), *Magnalia Medico-Chymica*, 1676, p. 297.

See MANGET (J. J.), *Bibliotheca Chemica Curiosa*, 1702, ii. p. 661.

See MUSÆUM HERMETICUM, 1749, p. 647.

Secrets Reveal'd: or, an Open Entrance to the Shut-Palace of the King: Containing, the greatest Treasure in Chymistry, Never yet so plainly Discovered. Composed by a most famous English-man, styling himself Anonymus, or Eyræneus Philaletha Cosmopolita: who, by Inspiration and Reading, attained to the Philosophers Stone at his Age of Twenty three Years, Anno Domini, 1645. Published for the Benefit of all English-men, by W. C., Esq; a true Lover of Art and Nature. London, Printed by W. Godbid for William Cooper in Little St. Bartholomews, near Little-Britain, 1669.

8°. Pp. [2 blank] [13, 1 blank, 16] 120 [6, 2 blank].

Eröffneter Eingang zu defs Königs verschlossenem Pallaste.

See LANGE (JOHANN), *Chymisches Zweyblatt*, 1674, p. 9.

See LANGE (JOHANN), *Des hochgelehrten Philalethæ und anderer auserlesene Chymische Tractätlein*, 1748, p. 9; 1749, p. 9.

See HERMETISCHES A. B. C., 1779, iii. p. 73.

Traité de l'entrée ouverte du palais fermé du roi.

See LENGLET DUFRESNOY (NICOLAS), *Histoire de la Philosophie Hermétique*, 1742, ii. p. 121.

In Latin and French.

See RICHEBOURG (J. M. D.), *Bibliothèque des Philosophes Chimiques*, 1754, iv. p. 1.

PHILALETHA (EIRENÆUS). *Continued.*

Explication de ce traité.

See RICHEBOURG (J. M. D.), *Bibliothèque des Philosophes Chimiques*, 1754, iv. p. 121.

Expériences sur l'opération du mercure philosophique.

See RICHEBOURG (J. M. D.), *Bibliothèque des Philosophes Chimiques*, 1754, iv. p. 138.

Principes, pour la Conduite de l'Oeuvre hermétique.

See RICHEBOURG (J. M. D.), *Bibliothèque des Philosophes Chimiques*, 1754, iv. p. 174.

Philaletha Illustratus, sive Introitus Apertus ad Oclusum Regis Palatium . . .

explanatus.

See FAUST (JOHANN MICHAEL), 1706.

Ripley Reviv'd: or, an Exposition upon Sir George Ripley's Hermetico-Poetical Works.

Containing the plainest and most excellent Discoveries of the most hidden Secrets of the Ancient Philosophers, that were ever yet Published. Written by Eirenæus Philalethes an Englishman, stiling himself Citizen of the World. London, Printed by Tho. Ratcliff and Nat. Thompson, for William Cooper at the Pelican in Little-Britain. 1678.

8°. Pp. [16] [2] 47 [1, 2 blank]; [2] 389 [3]; [2] 10 [2 blank]; [2] 28 [2]; [4] 25

[3]; [3, 1 blank]. Engraved title included in the pagination.

W. Cooper was the editor of this book and contributed a couple of introductions and an advertisement in which he mentions Starkey's connection with Philaletha and gives a list of Philaletha's writings.

The works contained in this volume are: An exposition upon Ripley's Epistle to King Edward IV.; an exposition upon Ripley's Preface; an

exposition upon Ripley's First six Gates of the Compound of Alchymie; Experiments for the preparation of the Sophick Mercury A Breviary of Alchymy; An exposition upon Ripley's vision

At the end Cooper has added in Latin: Porta Prima. De Calcinatione Philosophica, a chapter belonging to Philaletha's Fons Chymicæ Philosophiæ, which has been omitted by Birrius.

Cyrenæi Philalethæ Erklärung uber die Sechs Chymischen Pforten des berühmten

Englischen Philosophi Georgii Riplæi, sampt Eugenii Philalethæ Euphrates, oder die Wasser von Auffgang, welches ist ein kurtzer Bericht von den geheimen Brunnen, dessen Wasser aus dem Feuer quillet, und bey sich die Strahlen der Sonnen und des Mondes führet, aufs dem Englischen in die Hoch-Teutsche Sprache übersetzt durch J. L. M. C. Stockholm und Hamburg, Bey Gottfried Liebezeit Buchhändl. Im Jahr An. 1689.

8°. Pp. 384 [13, 3 blank].

Cyrenæus seems to be merely a misprint for Eyræneus. The tract *Euphrates* by Eugenius Philalethes mentioned in the title is not contained in this copy. It is to be observed that Johann Lange evidently discriminates between the two Authors.

In the present work pp. 3-98 contain Lange's translation of the Exposition on Ripley's Preface and pp. 99 to the end the Exposition on Ripley's Six Gates.

Commentarius in Epistolam Georgii Riplæi.

See PHILALETHA (IRENÆUS PHILOPONUS), *Kern der Alchymie*, 1685.

Explication de la lettre de George Riplée à Edouard IV.

See RICHEBOURG (J. M. D.), *Bibliothèque des Philosophes Chimiques*, 1754, iv. p. 148.

Epistola contra Philaletham.

See HERTODT VON TODTENFELDT (JOHANN FERDINAND).

PHILALETHA (EIRENÆUS). *Continued.*

All that is known about this author is that he wrote the *Introitus* in 1645, when he was 23 years old, having, at that early age, become an adept.

But not only is his name not exactly known, but great doubt exists as to his identity. With a very large number of writers, they can hardly be called authorities, he is jumbled up with Eugenius Philalethes (*q.v.*), that is, Thomas Vaughan. By others his works are assigned to George Starkey (see British Museum Catalogue). In *Die Edelgebome Jungfer Alchymia*, 1730, p. 196, he is called Child, or Zheil, which appears to be merely a phonetic corruption, whereas Bacstrom says distinctly that his name was Winthorp and that he was Starkey's patron. With the ascription of the book to Child may be compared what Starkey says in the dedication to Boyle of his *Pyrotechny*, that he was introduced to him by their "mutual friend, Dr. Robert Child." Kopp is not quite sure as to his identity with Vaughan.

The greatest confusion of all is made in the *Hermetisches A.B.C.*, vol. iii. All the works, both of Eirenæus Philaletha and Eugenius Philalethes, except *Aula Lucis*, are there ascribed to a person whose name is given as Henry Vanghan (*sic*) which is doubly wrong. The name of Eirenæus Philaletha is not mentioned at all! The *Aula Lucis* is assigned to Thomas Vanghan

Morhof, *De Metallorum Transmutatione ad . . . Joelem Langelottum . . . Epistole*. 1673, p. 143.

William Cooper, *A Catalogue of Chymicall Books*, 1675, Part i. signs. Q 4 verso, R 1 recto; Part ii. signs. C 4 verso—D 1 verso.

Mercklin, *Lindenius renovatus*, 1686, pp. 108 (Ayreræus (*sic*) Philalethes, author of the 'Enarratio Methodica'), 1060 (Philaletha, author of the 'Introitus, &c.).

Borrichius, *Conspectus Scriptorum Medicorum*, 1697, p. 38 (Philaletha, 'candidus, ingenuusque disertus scriptor').

Keren Happuch, . . . oder Teutsches Fegfeuer der Scheide-Kunst, Hamburg, 1702, p. 118 (first confuses Philaletha with Thomas Vaughan, and then condemns him).

Die Edelgebome Jungfer Alchymia, 1730, p. 196.

Manget, *Bibliotheca Scriptorum Medicorum*, 1731, II. i. p. 499. (Manget, following Mercklin makes a distinction between Philaletha, author of the 'Introitus, &c.', and Ayreræus (*sic*) Philalethes, author of the 'Enarratio methodica')

Jacob Leupolds *Prodromus Bibliothecæ metallicæ*, 1732, p. 111.

Lenglet Dufresnoy, *Histoire de la Philosophie Hermétique*, 1742, i. pp. 402-10; reprint in Tome ii. iii. pp. 48, 73, 74, 261-266.

Fictuld, *Probiar-Stein*, 1753, ii. pp. 111-114 (Philaletha is very severely handled and is called the "most horrible lying spirit and sophist that was ever heard of or read about.")

Baumer, *Bibliotheca Chemica*, 1782, p. 88 (assigns

PHILALETHA (IRENÆUS PHILOPONUS).

Kern der Alchymie, das ist Ein durch Erfahrung bewährter Tractat welcher eröffnet das geheime und hochverborgene Geheimniß des Elixirs der Weisen, abgetheilt in zwey Theil worvon der erste fürnehmlich die Theoriam der ander aber die Practicam der Kunst erkläret, in welchen die Kunst so deutlich eröffnet ist, als noch niemahls geschehen, zu Nutz und Dienst der jungen anfahenden Arbeiter, und zur Überweisung derer, welche in dem Labyrinth

(sic), brother of the aforesaid Henry, Henry Vaughan, who is presumably meant, has nothing to do with these writings.

Schmieder knows nothing about the facts and talks a lot of nonsense, as he usually does under such circumstances.

Waite confused Thomas Vaughan with Eirenæus Philaletha, but afterwards in his edition of the *Lives of the Adepts*, London, 1888, p. 187, he altered his opinions, having apparently had his attention directed to Wood's *Athenae* by a writer in the *Saturday Review*.

Will. Cooper, however, is quite clear on the subject. In his *Catalogue of Chymicall Books*, 1675, Part I, he distinguishes between Eugenius Philalethes, author of *Anthroposophia Theomagica*, etc., and Eir. Phil. Philalethes 'alias George Starkey,' and in Part II. between 'Eugenius Philalethes alias Thomas Vaughan,' Eir. Philalethes Cosmopolita author of *Secrets reveal'd*, and Eir. Phil. Philalethes author of the *Marrow of Alchemy*. As Cooper was a contemporary and seems to have known something personally of Starkey at least, perhaps the best course to pursue may be to accept what he says as the nearest approximation to the actual facts.

The author of the *Beytrag* is in helpless confusion.

all the tracts to Eugenius Philaletha, or Thomas de Vaughan, along with 'Lumen de Lumine').

Güldenfalk, *Sammlung von mehr als hundert wahrhaften Transmutationsgeschichten*, 1784, pp. 172, 287.

Beytrag sur Geschichte der höhern Chemie, 1785,

pp. 530, 621-2, 626, 630, 638.

Semler, *Unparteiische Sammlungen zur Historie der Rosenkreuzer*, 1788, iii. Vorrede; iv. pp. 49, 53.

(Absolute confusion about Childe, Philaletha, and Thomas de Vagan.)

Gmelin, *Geschichte der Chemie*, 1798, ii. p. 13.

Fuchs, *Repertorium der chemischen Litteratur*, 1806-08, p. 199 (Cyrenæus Philaletha said to be D. Childe, Ripley's Six Gates).

Lives of the Adepts, 1815, p. 88; 1888, p. 187.

Schmieder, *Geschichte der Alchemie*, 1832, pp. 389, 601.

Kopp, *Geschichte der Chemie*, 1844, ii. p. 207.

Figuier, *L'Alchimie et les Alchimistes*, 1856, pp. 276-286.

Ladrague, *Bibliothèque Ouvaroff*, Moscou, 1870 Nos. 1155-73, 1717-18 (mixes them all up).

Kopp, *Die Alchemie*, 1886, i. p. 200; ii. pp. 87,

179, 336, 341, 347, 362, 391.

Waite, *The Real History of the Rosicrucians*, London, 1887, p. 308.

Saturday Review, for Oct. 22, 1887, vol. lxiv. p. 507.

Billings, *Index-Catalogue*, 1890, xi. p. 84 (Philalethes Cosmopolita Eirenæus: Ripley reviv'd; Enarratio methodica trium Gebri medicinarum. Three tracts of the great medicine of philosophers).

PHILALETHA (IRENÆUS PHILOPONUS). *Continued.*

der Irrthümer verwirret sind. Geschrieben durch Irenæum Philoponum Philaletham. Aus dem Englischen übersetzt von Johann Langen. Leipzig, Verlegts Valentin Adler, 1685.

8°. Pp. [16] 206 (a misprint for 205) [1 blank].

Anonymi Philalethæ Commentarius in Epistolam Georgii Ripleyi. Aus dem Englischen ins Teutsche übersetzt von Johann Langen. Leipzig, Verlegts Valentin Adler, 1685.

Pp. 62 [2 blank].

The first part is a translation of 'The Marrow of Alchemy, by George Starkey, 1654, reprinted in A TRUE LIGHT of Alchymy, 1709, (*q. v.*).

The Commentary on George Ripley's *Epistle* is by Eirenæus Philaletha.

Marrow of Alchymy.

See TRUE (A) Light of Alchymy, 1709.

Borrichius, *Conspectus Scriptorum Chemicorum*, 1697, p. 45, No. lxxiv.

Lenglet Dufresnoy, *Histoire de la Philosophie Hermétique*, 1742, iii. P. 343.

Gmelin, *Geschichte der Chemie*, 1798, ii. p. 13.

PHILALETHES (EUGENIUS).

Anima Magica Abscondita; oder eine Rede von dem Allgemeinen Geiste der Natur, sampt dessen tieff-verborgenen, wunderbahren und merckwürdigen Auff- und Nieder-steigen. Durch Eugenius Philalethes.

Stapul: in Dion: Est autem Universum Speculum unum, ad quod astans amor suum efformat Idolum.

Du a Digon: Hêb Dhû, Hêb Dhim.

Aus dem Englischen ins Deutsche übersetzt. Im Jahr 1704 [Amsterdam].

8. Pp. 83 [1 blank].

Anima magica abscondita.

See HERMETISCHES A. B. C., 1779, iii. p. 122.

Antroposophia Theomagica, das ist, eine Rede von der Natur des Menschen, und seinem Zustande nach dem Tode, an seines Schöpfers erste Chymie gegründet, und durch eine mit der Hand verrichtete Untersuchung derer Anfänge der grossen Welt bekräftiget von Eugenius Philaletha.

Daniel. Viel werden hin und her lauffen, und die Erkännüss wird vermehret werden.

Zoroaster in Oracul. Höre die Stimme des Feuers.

Aus dem Englischen ins Teutsche übersetzt. Im Jahr 1704 [Amsterdam].

8°. Pp. 75 [1 blank].

The first edition in English was published at London in 1650, small 8°, pp. [15, 1 blank] 70. It is followed by *Anima Magica Abscondita*, 1650, small 8°, pp. [14] 56 [1, 1 blank].

The German version was reprinted in the *Archiv für Freimäurer und Rosenkreuzer*, Berlin, 1783, i. p. 353.

Antroposophia magica.

See HERMETISCHES A. B. C., 1779, iii. p. 115.

[Extract from Antroposophia Theomagica]

See MAGAZIN für die höhere Naturwissenschaft und Chemie, 1787, ii. p. 301.

PHILALETHES (EUGENIUS). *Continued.*

Aula lucis, oder das Haufs des Lichts.

See CHYMISCH-UNTERIRDISCHER Sonnen-Glantz, 1728, p. 394.

See ROTH-SCHOLTZ (FRIEDERICH), Deutsches Theatrum Chemicum, 1732, iii. p. 855.

See HERMETISCHES A.B.C., 1779, iii. p. 177.

The original edition was published in London 1652, small 8°, pp. [10] 39 (misnumbered 25) [12, 3 blank]. It bears the letters S. N. which, as

Wood informs us, are the last letters of the author's name: Thomas Vaughan. This is the very rarest of Vaughan's writings.

⌘The translation first appeared with the following title: Aula Lucis, oder : Das Haufs defs Liechts, durch S. N. Einen der Kunst zu dieser Zeit Beflissenen in Englischer Sprache beschriben, und nunmehr den Liebhabern derselbigen zu Gefallen in hoch teutsche Sprache übersetzt durch J. L. M. C.

Hic locus est, quem, (si verbis audacia detur;) Haud timeam magni dixisse palatia Coeli.

Gedruckt zu Frankfurt, Verlegt durch Gottfried Liebernickel, Buchhändl. in Hamburg. 1690. 8°. pp. 38 [2 blank].⌘

Euphrates, oder die Wasser vom Aufgang.

See PHILALETHA (CYRENÆUS), Erklärung, 1689.

See ROTH-SCHOLTZ (FRIEDERICH), Deutsches Theatrum Chemicum, 1728, i. p. 415.

See HERMETISCHES A.B.C., 1779, iii. p. 134.

Euphrates is mentioned on the title-page, but is not contained in the above copy of the *Erklärung*.

London, 1655, small 8°, pp. [2 blank, 13, 1 blank 124 [16 of advertisements]; reissued, with a different title-page, 1671.

The original English edition was published at

Lumen de Lumine oder ein neues Magisches Liecht, geoffenbahret und der Welt mitgetheilet durch Eugenium Philalethen.

Gen. I, 3. Und Gott sprach, es sey Liecht.

Joh. I, 5. Und das Liecht scheint in der Finsternis.

Pythag. Ne loqvaris Deo absq; Lumine.

Anietzo aus dem Englischen ins Teutsche übersetzt, Von J. R. S. M. C. Hamburg, Bey Gottfried Liebezeit, Buchhändlern. Anno 1693.

8°. Pp. [12] 122 [5 blank. 1 epilogue].

The original English edition was published at London in 1651, small 8°, pp. [16] 101 [1 blank].

strengthened by magical power shines through the thickest midnight darkness" (!)

The comment in the *Beytrag*, is this: " A light

Ladrage gives another edition: Hof. Joh. Gottl. Vierling, 1750, in 8°, p. 288.

Lumen de Lumine, neues magisches Licht.

See HERMETISCHES A. B. C., 1779, iii. p. 151.

[Extract from Lumen de Lumine.]

See MAGAZIN für die höhere Naturwissenschaft und Chemie, 1787, ii. p. 265.

Magia Adamica oder das Alterthum der Magie als dererselben von Adam an herabwärts geleitete Erweisung, welcher eine gantz vollkommene Entdeckung des wahren Himmels, der Erden, oder derer Magorum himmlischen Chaos und erste Materia aller Dinge zugefüget durch Eugenius Philaletha.

Εγὼ τὶ Βούλομαι; Καταμαθεῖν τὰν φύσιν, καὶ τὰν τῆ ἔπεσθα.

Anitzo aus dem Englischen ins Teutsche übersetzt. Amsterdam, Gedruckt im Jahr Christi, 1704.

8°. Pp. 160.

The original English edition was published at London, 1650, small 8°, pp. [25, 1 blank] 140, along with 'The Man-Mouse.'

Magica Abscondita and the *Anthroposophia Theomagica* have distinct title-page and pagination they are intended to accompany this tract.

Though the German translation of the *Anima*

Magia Adamica oder Alterthum der Weisheit, oder Himmel der Erde.

See HERMETISCHES A. B. C., 1779, iii. p. 86.

PHILALETHES (EUGENIUS). *Continued.*

The Second Wash: or The Moore Scour'd once more, Being a Charitable Cure for the

Distractions of Alazonomastix. By Eugenius Philalethes.

Loripedem rectus derideat, Æthiopem Albus.

London, Printed by T. W. and are to be sold at the Castle in Cornhill. 1651.

8°. Pp. [18] 188. The leaf of Errata is wanting.

Alazonomastix was Dr. Henry More of Cambridge. Vaughan having made remarks on his *Psychodia Platonica*, he retorted by a criticism of Vaughan's *Anthroposophia* and *Magia Adamica*, in 1650, and Vaughan replied in the *Man-Mouse taken in a trap*, London, 1650, small 8°, pp. [11, 1 blank] 116. More answered him in *The Second lash*, London, 1651, and Vaughan followed with *The Second Wash*, as above.

More's tracts were reprinted along with his *Enthusiasmus Triumphatus*, London, 1656, 8°.

It is a pretty specimen of vituperation, on both sides. On the whole Vaughan bears away the bell.

Eugenius Philalethes is the pseudonym of Thomas Vaughan (1621-1665).

For his life see Wood and the *Dictionary of National Biography*.

He was an admirer and follower of Cornelius Agrippa, and wrote some verses which accompany Agrippa's portrait in his *Anthroposophia Theomagica*, p. 53, and in the English translation of Agrippa's *Occulti Philosophy* (q.v.). The verses are contained in the German translation, but not the portrait.

A list of Vaughan's works is given by Wood and by Watt, copied by Allibone.

Eugenius Philalethes has been identified with Eirenæus Philaletha, the Cosmopolite, and from this has arisen a vast amount of confusion. His actual name is misspelled and he is called Thomas de Vagan; an uncorrected scribe's or printer's mistake makes him into Thomas Vaghan, and he is confused with Henry Vaughan (see HERMETISCHES A. B. C.).

Kopp is not sure whether he is the same as Eirenæus Philaletha, or not, and in the *Beytrag* (1785) the works of the latter are erroneously ascribed to

Wood, *Athenae Oxonienses*, 1721, ii. cols. 368-370, ed. Bliss, 1817, iii. cols. 722-726.

Lenglet Dufresnoy, *Histoire de la Philosophie Hermétique*, 1742 iii. pp. 264, 266.

Matthiæ, *Conspectus Historiæ Medicorum chronologicus*, 1761, p. 651.

Baumer, *Bibliotheca Chemica*, 1782, p. 88 (ascribes the 'Introitus,' etc., to Eug. Philalethes).

Missiv an die hocheleuchtete Bruderschaft des Ordens des Goldenen und Rosenkreuzes, 1783, p. 85.

Beytrag zur Geschichte der höhern Chemie, 1785, p. 644.

Semler, *Unparteiische Samlungen zur Historie der Rosenkreuzer*, 1786, i. p. 85; 1788, iii. p. 94; iv. p. 53.

Gmelin, *Geschichte der Chemie*, 1797, i. p. 619.

PHILANDER (JOACHIM).

Das Göldene Kalb, ein Götzenbild der Anbetung. Oder Physico-Critica Patheologico-Moralische Untersuchung der Natur und Wirkung des Goldes, welche die wunderbare Kraft, die es über die Gemüther der Menschen hat, und die erstaunenswürdigen Veränderungen, so es darinn verursacht,

him. Cohausen (*Hermippus redivivus*, 1748, p. 86) ascribes the *Introitus* to Eugenius Philalethes or Thomas Vaughan, and speaks of Starkey as an acquaintance of Philalethes, so that the confusion here is palpable.

Waite, *The Real History of the Rosicrucians*, Lond., 1887, p. 308, also confused them, but afterwards corrected his statements in the new edition of the *Lives of Alchemistical Philosophers*, 1888, p. 187, and also in his edition of *The Magical Writings of Thomas Vaughan*, London, 1888, small 4°, with a biographical notice taken from Antony à Wood and from a MS, diary of Vaughan's.

In addition to the magical and the controversial books the name of Eugenius Philalethes is prefixed to the *Fame and Confession of the Fraternity of R.C.* [i.e. Rosy Cross] London, 1652, small 8°, pp. [14, 55, 1 blank] 64; to *A brief Natural History . . . and Observations of the burnings of Mount Aina . . .* London, 1669, small 8°, pp. [14] 120, which is possibly not his; and he has also the credit of the translation of Nollus' *Chymists Key*, London, 1655, and of Michael Maier's *Themis Aurea*, London, 1656, small 8°, pp. [2 blank, 14] 120 [2 blank], though this last is probably not by him either.

Eugenius Philalethes is highly commended by Fictuld, *Prober-Stein*, 1753, i. p. 124, but the value of his commendation has the gloss taken off by his inaccuracy. For he calls the author Henry Vaghan (*sic!*), of Breknot (*sic!*), and yet he ascribes the Aula Lucis to Thomas Vaghan and quotes Wood's *Athenae*, ii, p. 369! Can he have read this authority? Fictuld calls him a learned man and warns his readers not to confuse him with Eirenus (*sic*) Philaletha, who was a sophist and deceiver.

Murr, *Über den wahren Ursprung der Rosenkreuzer und des Freimaurerordens*, 1803, p. 78.

Fuchs, *Repertorium der chemischen Litteratur*, 1806-08, pp. 198, 220, 300.

Watt, *Bibliotheca Britannica*, 1821, (authors) ii. 929g.

Kloss, *Bibliographie der Freimaurerei*, 1844, No. 2435 ('Fame and Confession').

Ladrage, *Bibliothèque Ouvraroïff, Sciences Secrètes*, Moscou, 1870, Nos. 1163-64, 1167-68, 1717-18.

Allibone, *A critical Dictionary of English Literature*, 1877, iii. p. 2513.

Kopp, *Die Alchemie*, 1886, ii. pp. 310, 888, 390.

Dictionary of National Biography, 1899, lviii, p. 181.