

Galante.
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North

WITCHCRAFT,
PROPHECY
AND
PRACTICAL
MAGIC

 Marshall
Rare Books

East

West

South



The Most Important Work Of The Time Combating Belief In Ghosts, Witchcraft, And Sorcery

1. BEKKER, BALTHASAR

Die bezauberte Welt: Oder eine gründliche Untersuchung des allgemeinen Aberglaubens. Aus dem Hollandischen (übers. von J. Lange)

First German Edition, 4 parts in 1 vol., 39, [1], 136, 270, [2], 195, [3], 308, [4]pp., 1 woodcut plate, small woodcut portrait to title, text in German Black, woodcut initials and tail-pieces, contemporary vellum over boards, yapped edges, manuscript title to spine, sprinkled edges, 4to (230 x 170mm) "Amsterdam, D. van Dahlen" (i.e. probably Hamberg), 1693.

£2,000

Balthasar Bekker (1634-98) was a Dutch pastor and Cartesian rationalist who wrote what was in many ways the seventeenth century's most fundamental and influential critique of demonology and witchcraft belief, *Die bezauberte Welt* or *The Enchanted World*. He was the last of the Dutch thinkers, from Weyer to Grevius, who kept Holland free from the abuses of the witch hunters. The liberal climate thus engendered had made Holland the only country where Reginald Scot had been translated. He first attracted attention in 1683 after publishing his *Inquiry into Comets* to show they were not portents of evil.

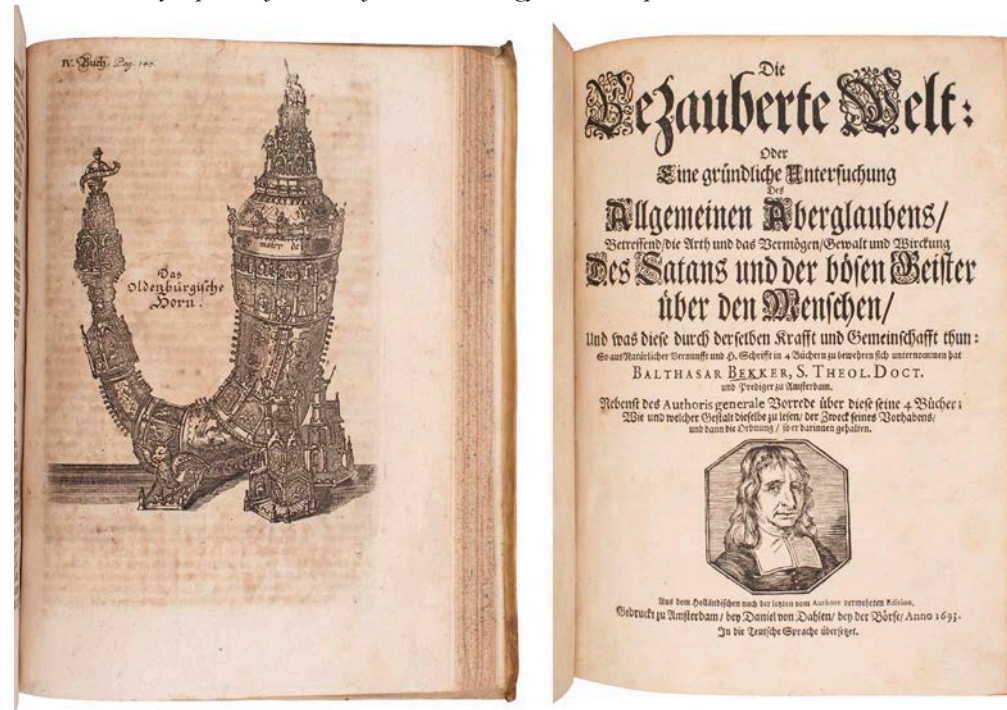
In 1691, first in Dutch, then in 1693 in German, he published *Die bezauberte Welt*, where he attacked the entire demonological system as a lack of confident faith in the goodness and wisdom of God. Putting his critical reason to work in the areas of scriptural interpretation, formal theology, natural history, and natural philosophy, and offering alternative explanations of generally accepted witchcraft incidents, Bekker was one of a handful of seventeenth-century thinkers preparing the conceptual and intellectual path for a complete renunciation of the demonological beliefs that had stood the tragic test of time for centuries. Since the belief in the influence of spirits had crept into Christianity from paganism, said Bekker, there was no reason to credit the pact between the witch and the Devil, the core of the theory. In fact, Bekker added, the theory of witchcraft was invented by the papacy "to warm the fires of purgatory and to fill the pockets of the clergy," who burned witches to confiscate their property and to pay the salaries of the inquisitors.

Bekker's work was both widely admired and criticized in its time; within two months of its first Dutch publication the work had sold four thousand copies in the Netherlands alone. However, it cost Bekker his position as a Calvinist minister. Refusing to recant, on August 21, 1692, Bekker was expelled by the Reformed Dutch church, but the Amsterdam magistrates prevented a public burning of his book and continued to pay his magisterial stipend. He was still outside the Church at his death in 1698.

Many writers engaged in a war of words, attacking and defending Bekker's views, especially his denial of demoniacal possession. Bekker himself refused to participate in the debate, but in 1692 defended himself in *die Friesche Godgeleerheid*. After his death, rumours circulated that he had changed his views, but this suggestion was repudiated by his son, Jan Hendrik Bekker.

The engraving shows the so-called "Oldenburg Horn," widely known through its reuse in "Des Knaben Wunderhorn."

[VD 17 3:303184Q. Bircher B 13458. Coumont B 40.7. - Without distinguishing variants: Crowe 43. Hayn/Gotendorf III, 177. Graesse, BMP, 62. FdF 1270. Jouin 857. Caillet 915; *Witchcraft in Europe, 1100-1700* / Alan Charles Kors. 1972; *The Encyclopedia of witchcraft & Demonology* / Rossel Hope Robbins/ 1984]



One Of The Most Emphatic And Ruthless Works On Demonology

2. BODIN, JEAN

De La Demonomanie Des Sorciers...

Third edition, [12], 252, ā4 ~e4 ~i4 A-Z4 Aa-Zz4 AAa-SSs4, two ownership notes to title, contemporary annotations, woodcut printers device to title, occasional faint damp staining to upper corner, mottled calf, spine gilt with fleurons, boards twice ruled in gilt, floriated border and central motif, 4to, Paris, Jaques du Puys, 1582

£6,000

De La Demonomanie Des Sorciers... is Jean Bodin's major work on sorcery and witchcraft persecutions. It was first issued in 1580, with ten editions being published by 1604. *De la Demonomanie Des Sociers* was perhaps the most important and widely discussed treatment of witchcraft in the period when witch trials were on the increase everywhere.

Bodin published *De La Démonomanie Des Sorciers...* after reading the 1577 edition of Weyer's *De Praestigiis Daemonum*. He was already enraged by the leniency of French judges and the neutrality of the French court: the 'Erasmian', 'Platonic' Court of Catherine de Medici. Hastily, he added an appendix denouncing Weyer as an infamous patron of witches and a criminal accomplice of the Devil. Every champion of demonological science from Bodin onwards took care to attack the 'vain ravings' of Weyer.

Writing at the very extreme end of the demonological spectrum, only Jean Bodin was prepared to believe that nothing was impossible. Although one or two followed him, most rejected the latitude of belief to which his view gave rise. It was his view that it was wrong to put limitations on what it was possible for witches and demons to do. This was because they were not governed by the laws of nature after all, their actions belonged to the supernatural and unless mortals wished to challenge divine omniscience by giving a reason for everything, they had to be taken on trust.

Bodin was a hardline persecutor, determined to root out the enemies of Christendom and the state and punish them with fire. In *De La Demonomanie Des Sorciers...* we have a rare insight into the inner world of a witch-hunter. Bodin wrote in extreme terms about procedures in sorcery trials, opposing the normal safeguards of justice.

DE LA DEMONOMANIE DES SORCIERS.

A MONSIEUR M. CHRE-
stofle de Thou, Cheualier Seigneur de Cœli, premier
President en la Cour de Parlement, & Con-
seiller du Roy en son priué Conseil.

PAR I. BODIN ANGEVIN.



A PARIS,

Chez Jacques du Puys, Libraire Iuré, à la Samaritaine.

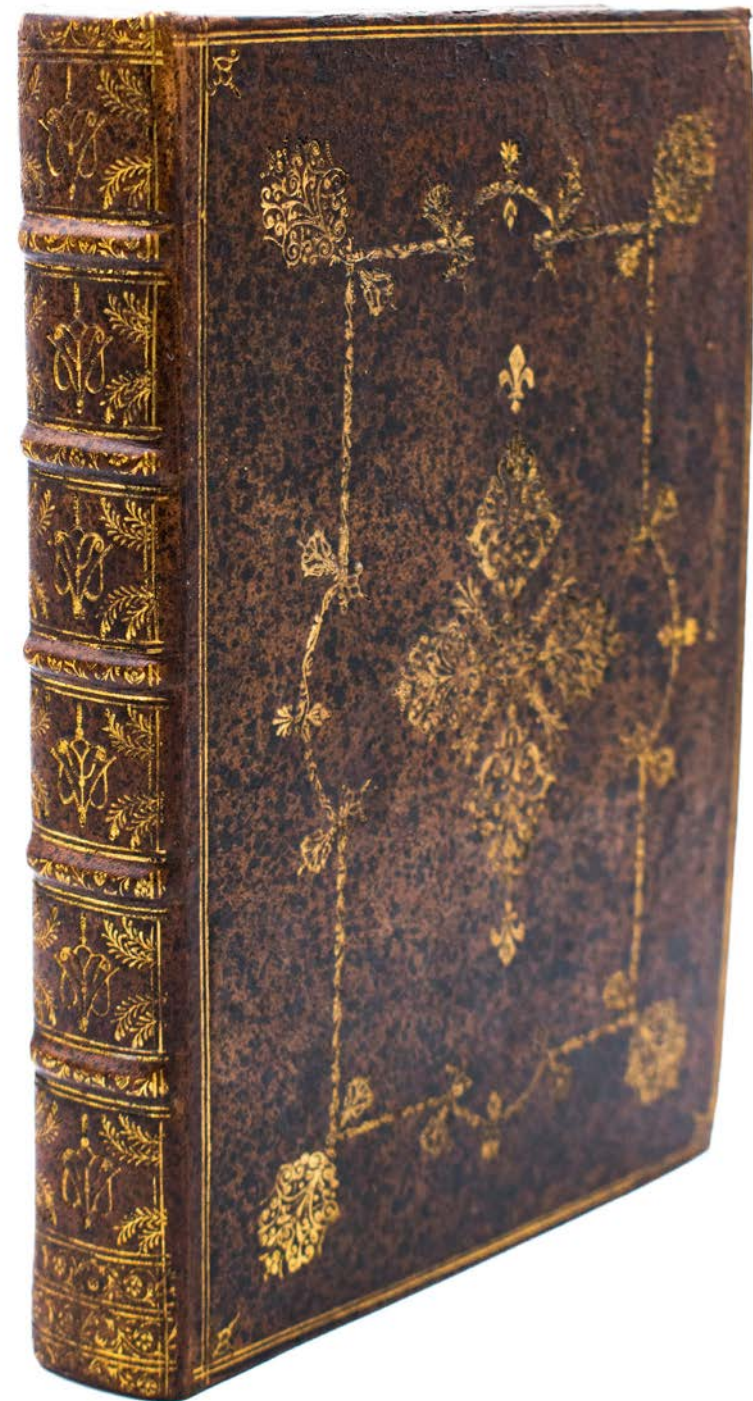
M. D. LXXXII.

AVEC PRIVILEGE DV ROY.

He gave a report of a 1552 public exorcism in Paris, and of the case of Magdalena de la Cruz of Cordova, an abbess who had confessed to sexual relations with the Devil over three decades. He asserted that not even one witch could be erroneously condemned if the correct procedures were followed, because rumours concerning sorcerers were almost always true. Bodin's attitude has been called a populationist strategy typical of mercantilism.

One of the shocking features of the European witch craze is that some of the most highly trained lawyers and sophisticated intellectuals of the age were its keenest proponents. Jean Bodin was the universal genius of his age. Bodin the Aristotle, the prophet of comparative history, of political theory, of the philosophy of law, of the quantitative theory of money, and of so much else, who yet, in 1580, wrote the book which, more than any other, reanimated the witch-fires throughout Europe. A question that has often been asked of *De La Demonomanie Des Sorciers*...: how could Jean Bodin have written it? One does not expect such writing from a man whose range of intellectual interests and stature as a thinker have earned him the reputation of the Montesquieu of the sixteenth century. How could he have reconciled his humanism with his inhumanity? Stuart Clark suggests "the theory and practice of witch prosecutions raised political issues, while certain traditions of statecraft raised demonological ones." Bodin lived at a time of great upheaval, when France was ravaged by the wars of religion between the Catholics and the Huguenots. Like many of his contemporaries, he sensed an acute crisis in the state and in society but he also envisaged a dangerous undermining of universal harmony. The *Demonomanie* is, therefore, a punitive book because the need to punish had been seriously neglected. It is a dogmatic book, for only moral absolutism could overcome the appalling disorder of the 1570s and 1580s. In intellectual terms, the Bodin who urged the judicial destruction of witches was on common ground with the Bodin who reformulated the first principles of absolute sovereignty.

[USTC:77638; *Witch Craze*, Roper, 2004; *Thinking with Demons*, Clark, 1999]



[Papal Bull - Conjuring, Witchcraft]

3. POPE BONIFACE VIII (1235-1303), et al

Sextus decretalium liber... in concilio Lugdunesi editus [and:] Clementis quinti constitutiones in concilio vienensi edite... [and:] Extravagantes viginti Joannis vigesimisecondi... [and:] Extravagantes coes Additio ultra priorem impressione... [and:] Constitutiones do domini Eugenii IIII. Pontificis marimi de unione Grecorum Armeno...

cclxxxviii, cxx, lxiii, lxiii, xi pp., printed throughout in red and black, numerous woodcut text illustrations and diagrams, text in double columns, title foredge expertly restored without loss to text, early ink marginalia throughout, final two parts with light marginal dampstaining and occasional marginal worming, contemporary caf, boards blindstamped with elaborate design, rebounded, 4to, [Venice: Luceantonii de Giunta, 1514]

£4,500

Issued in five parts, this collection of canon law is actually an omnibus of civil laws, researched and written primarily by jurists of the time. Beautifully printed by Giunta, the woodcuts depict church life as well as civil life.

This collection of canon law norms includes Boniface VIII's Sacrosanctae bull from 1298, which integrated the Liber Extra with the newer canonical norms from 1234. It was issued during a period of intense conflict between the Papacy and European monarchs.

Pope Boniface VIII (r. 1294–1303) was a controversial figure due to his involvement in foreign affairs. He became a personal enemy of the poet Dante due to his interference in Florentine politics (ultimately resulting in the poet's exile). Boniface was the target of allegations regarding witchcraft and sorcery, largely propelled by his political enemies, particularly King Philip IV of France. Accusations suggested he kept a familiar demon, practiced magic, and was a "good friend of the Devil". These charges were, in part, a political weapon to discredit him and a reflection of 14th-century anxieties, with claims that he



was a sorcerer, a diviner, and an enchanter who used illicit arts.

The third work, *Extravagantes viginti Joannis vigesimisecondi* (Twenty Extravagants of Pope John XXII) is a specific collection of twenty papal constitutions (decretals) issued by Pope John XXII (1316–1334) that were not included in the official Clementines (constitutions of Pope Clement V) and were therefore considered to be "wandering" or "outside" (*extravagantes*) the *Corpus Juris Canonici*.

On the verso of fol. 137 is a woodcut depicting an itinerant conjuror performing tricks to an audience, with a caption warning that clerics should not engage with such undignified persons, as conjurors are jokers, fools, and buffoons.



4. BURTON, JOHN HILL

Narratives from Criminal Trials in Scotland

FIRST EDITION, 2 vols bound in one, 310 + 319 pp., contemporary half calf, marbled edges, 8vo, London, Chapman and Hall, 1852

£250

John Hill Burton (1809-1881), a Scottish advocate, historian and economist, was one of the first historians to introduce the principles of historical research into the study and writing of the history of Scotland. His work displays much research and a spirit of candour and honesty.

In '*Narratives from Criminal Trials in Scotland*', Burton writes about a range of criminal trials, including Proceedings Against the Clan Gregor; the Trial of James Stewart for the Murder of Campbell of Glenure; The Darien Expedition, and the trial of Captain Green for Piracy and Murder, and 74 pages dedicated to Trials for Witchcraft.

Burton writes on the witch trials: "The study of the witchcraft trials in Scotland leaves behind it a frightful intelligence of what human nature may become. The impression made by these tough and sometimes drearily formal records is more dark and dreadful than anything imparted by fictitious writing... Though these reckless fancies do sometimes touch the border of poetry, there would certainly not be found enough of imagination in them to make them worth reading or thinking of, were it not that they were the substantial accusations raised against human beings, on which they were, in this country of well-administered justice, accused, tried with or without torture, condemned to death, and burned in a large fire fed with fagots and tar."

Burton describes some of the more famous trials, including the "witches of Auldearn, who "after revelling with the devil in the church of North Berwick, ransacked the surrounding graves for necromantic charms, and then went to sea in sieves, with the foul fiend as signal-master to raise a storm for the destruction of the king as he came from Norway with his bride." Burton attempts to explain the characteristics of Scottish witchcraft by assigning a prominent influence to the distinctive features of the country. "A country of mountains, torrents and rocks... among a people... accustomed to gloomy mists and wild storms". This opinion received mixed response from contemporaries but has since been considered defective and inaccurate.

NARRATIVES

FROM

CRIMINAL TRIALS IN SCOTLAND.

BY

JOHN HILL BURTON,

AUTHOR OF "THE LIFE OF DAVID HUME," "THE LIVES OF SIMON LORD
LOVAT, AND DUNCAN FORBES OF CULLODEN," &c.

IN TWO VOLUMES.

VOL I.

LONDON :

CHAPMAN AND HALL, 193, PICCADILLY.

1852.

A Monk Investigates Witches and Vampires

5. CALMET, AUGUSTIN

Dissertazioni sopra le apparizioni de' spirit e sopra i vampiri, o redivivi d'Ungheria, di Moravia ec...

First Italian Edition, XII,250, [2]pp., woodcut vignette to title, text in italics and roman with woodcut initials and tail-pieces, occasional light foxing, small hole in H1, original paper wrapper, lacking spine, 4to(252 x 188mm), In Venezia: presso Simone Occhi, 1756

£4,500

Scarce First Italian Edition of the Interesting Work on Demonology by French Monk Augustin Calmet

Learned demonology continued much longer than the witch trials, and this work stands as a major source of information on Enlightenment views of witchcraft, demonology and supernatural phenomenon.

Augustin Calmet (1672-1757) was a French Benedictine monk and biblical scholar who is best known for his investigation into vampires. In 1746, Calmet published his extraordinary work *Dissertations sur les Apparitions des Anges, de Demons et des Esprits*, expanding on it in 1749 and 1751. This edition is translated from the French edition of 1751. The work is divided into two dissertations: "On the Apparitions of Angels, Demons, and the Souls of the Dead" and "On Those Who Return After Death with Their Bodies, the Excommunicated, the Oupir, or Vampires, Broucolachi, etc."

Although the witchcraft section of his book takes up a modest part of the overall work, it does highlight some major differences between Enlightenment demonology and the demonologists of a century earlier. But the main difference can be summed up like this: earlier demonologists endorsed witch-hunting, while Calmet did not.



Calmet dismissed witches' confessions, and cited mediaeval sources as often as early modern demonological works; he exposed falsehoods and declared that entire demonological topics could not be believed, such as the witches sabbath. But he did assert that demons were active in the physical world. He was sure that levitating saints were carried bodily by good angels, and cautiously concluded that witches could also be carried bodily by demons. He showed particular interest in cases from his own locality, Lorraine - though he distanced himself carefully from Lorraine's previous demonologist, Niclas Remy.

Unlike Remy, Calmet showed no practical interest in the idea that witches should be executed. Yet the overall thrust of Calmet's argument tended to revise and purify demonology, not to contradict it. He shows that demonology, now separated from witch-hunting, remained active and credible in the 1750s.

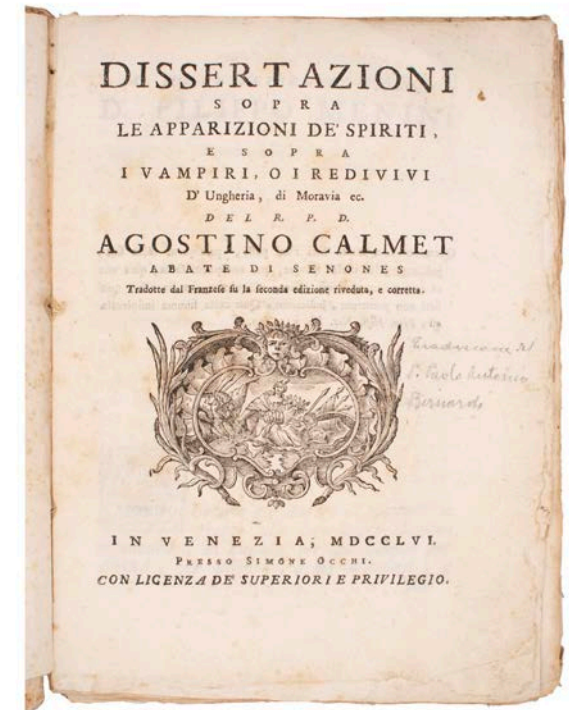
Calmet also writes about apparitions of good and bad angels, demonic possession, goblin spirits, ghosts, resurrections, vampires, spells, reincarnation, including examples sent to him from readers of his earlier editions.

The views of Calmet were attacked both by Voltaire and by the archivist abbe

Lenglet-Dufesnoy. The abbe makes a point of denouncing not only the credulity of Calmet's writing but especially the undeniably seductive aspect of these tales about witchcraft, and the influence it could have on readers.

A scarce edition of this important work.

[*Demonology and Witch-Hunting in Early Modern Europe*, 2020, Julian Goodare]



A Very Scarce Piece Of 19th Century Scottish Ephemera

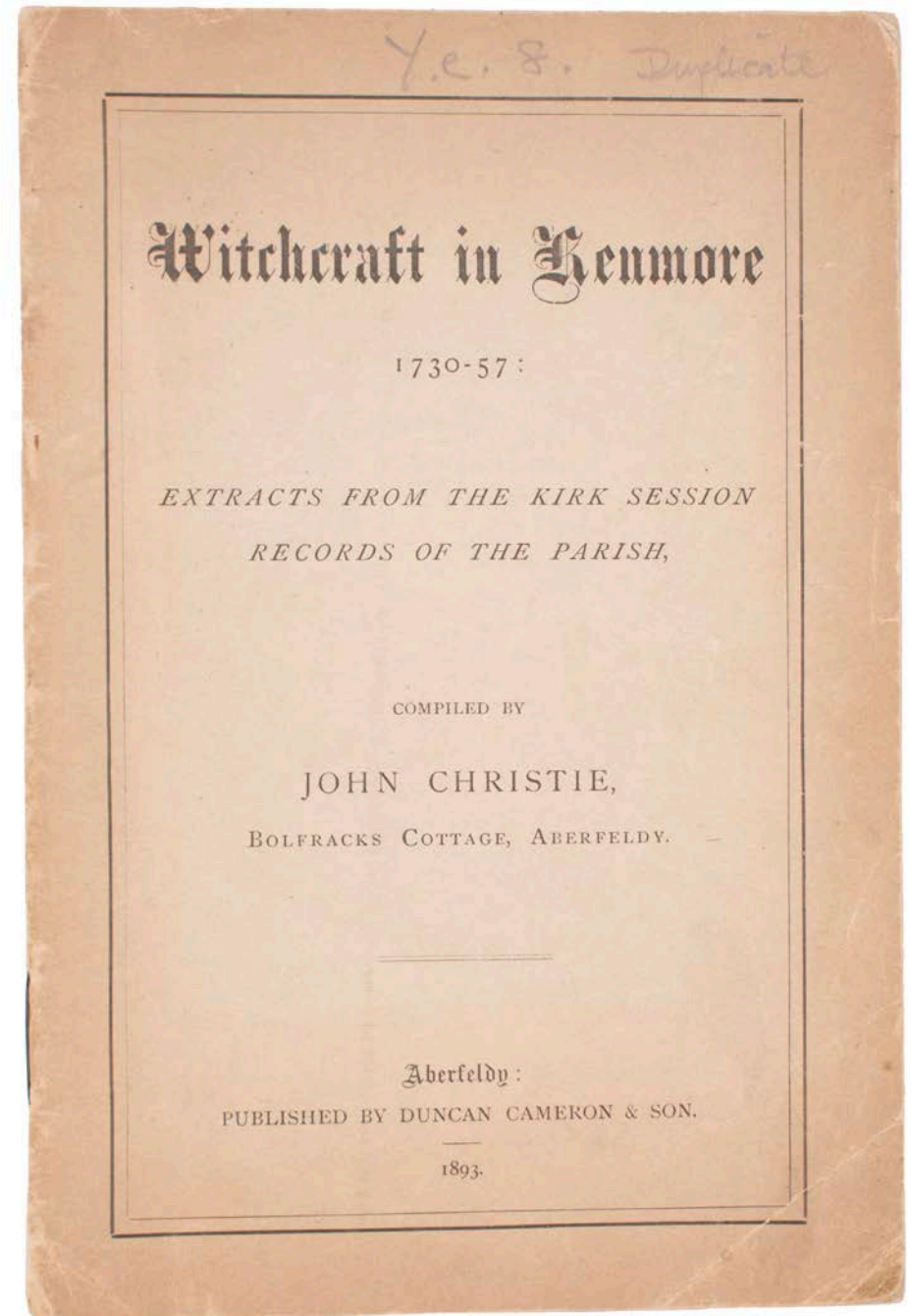
6. CHRISTIE, JOHN.

Witchcraft in Kenmore 1730-57: Extracts from the Kirk Session Records of the Parish

FIRST EDITION, 19, [1]pp, Edinburgh College Library Stamp to title with "Withdrawn" stamp over the top, no other marks, text very clean, stapled pamphlet, printed covers, 8vo (180 x 125mm), Aberfeldy, Duncan Camerson & Son., 1893.

£250

Between 1730 and 1757 several accusations of "Witchcraft and enchantments" were brought against various women in the Perthshire town of Kenmore. These accusations were found in the records of the Kirk Session, a church court responsible for monitoring moral and religious behaviour. These appear, in the main, to have been a conflation of traditional Highland charms and superstitions with the 'diabolical arts'.



One Of The Last Works In English Devoted To Disproving Witchcraft

7. [SAMMELBAND] DAILLON, JACQUES DE, 1645-1726
Daimonologia: or, a treatise of spirits. Wherein several places of Scripture are expounded, ... By Comte du Lude

FIRST EDITION, [2], v-vii, [1], x, 9-182, [1]pp, floriated woodcut initial, woodcut head-and-tail pieces, London, printed for the author, 1723

[BOUND WITH]
The Ax Laid to the Root of Popery: Or, A Strong Preservative Against the Romish Missionaries...

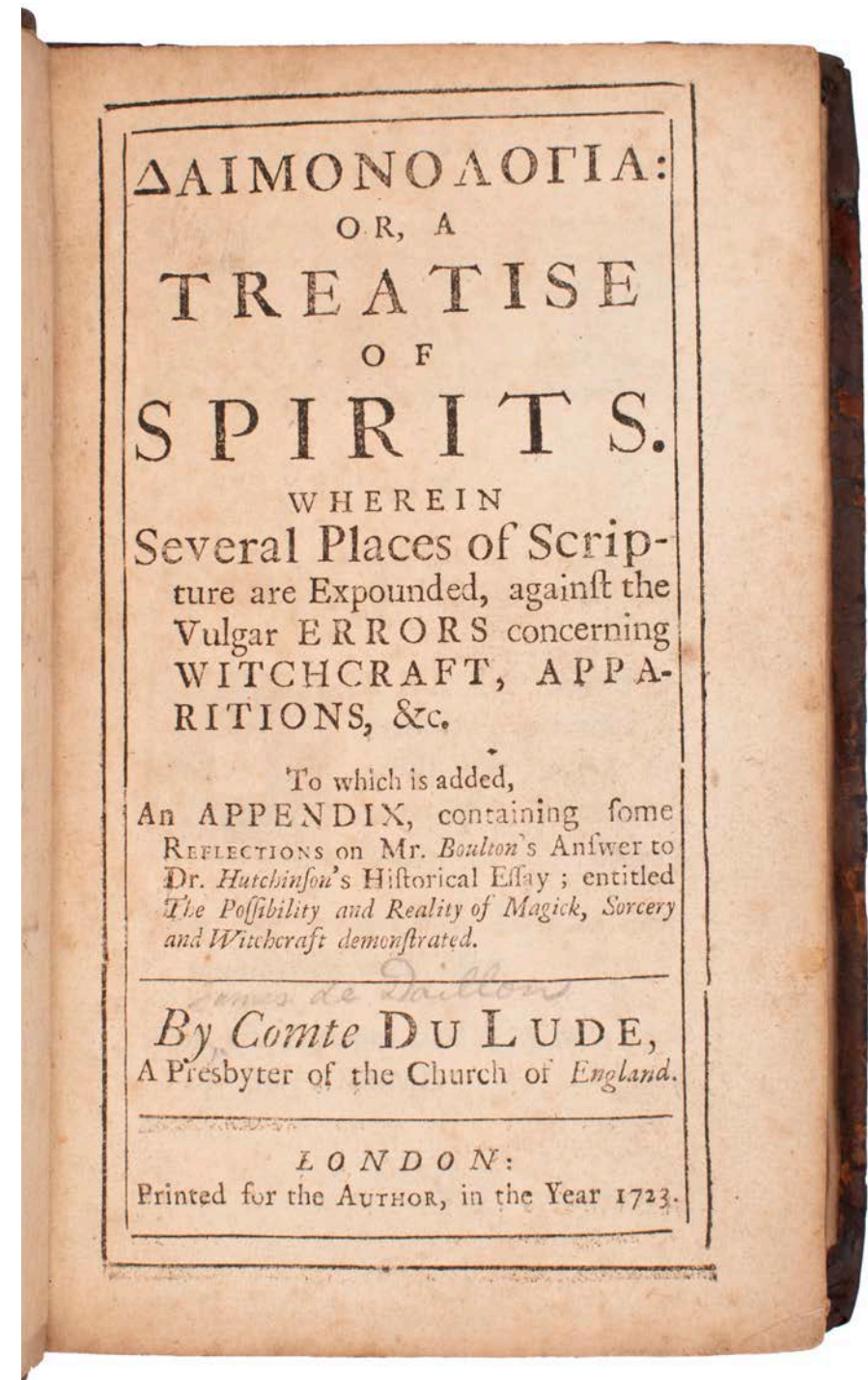
FIRST EDITION, [2], xi, [1], 13-72pp., floriated woodcut initials, woodcut head-and-tail pieces, occasional foxing, ink splatter to final leaf, 4to (190 x115mm), London, printed for T. Bickerton, at the Crown in Pater-Noster-Row, 1721

£1,500

Written by Anglican cleric Jacques de Daillon, *Daimonologia* was written in response to the witchcraft debate between Francis Hutchinson and Richard Boulton. Boulton's *Complete History of Magick* (1715-16) was one of the last treatises to be published in England in favour of the persecution of witches. This ignited a powerful refutation by Francis Hutchinson in his 1718 *Historical Essay*. Hutchinson attacked the witchcraft trials for their acceptance of evidence from small children, people suffering from delusions, and how these trials typically turned into a political circus. Boulton "returned to the charge in 1722, in *The Possibility and Reality of Magick, Sorcery, and Witchcraft*" (Kittredge, Notes on Witchcraft, 207).

In *Daimonologia*, Daillon responded to Boulton and defended Hutchinson, viewing Boulton's efforts as reprehensible. He also provides commentary on the state of the witchcraft debate in the early eighteenth century, stating "the dispute concerning Witches and Apparitions seems not to be at an End." It is both ironic and significant that the last texts in English devoted to disproving witchcraft, Hutchinson's *Historical Essay* and Daillon's *Daimonologia*, were published only a few years before 1736 when the last of the Witchcraft Acts was repealed. By the 1730s, educated opinion was firmly set against the concept of supernatural powers and there was a gap in serious writing on the subject from then until the turn of the century.

[ESTC T71987; Bennett, *Traditions of Belief: Women and the Supernatural*, 1987]



Exposé Of One Of The First Great Conjurors

8. DECREMPS, HENRI

La Magie Blanche Dévoilée ou Explication...

FIRST EDITION, [4], XVI, 138, [2]pp., copper engraved frontispiece by Antoine François Hémery showing a card trick,, engraved title, slight marginal trimming not affecting border, wood engraved head pieces throughout, final leaf repaired, later half vellum over 19th century marbled boards, original red morocco label to spine, 8vo, Paris, Chez Langlois libraire, rue du Petit Pont, 1784

£1,750

First Edition of Decremps' first work on the inner workings of stage magic. Decremps was the first to demystify the scammer by explaining all his experiments (card tricks, cups and game bags, etc.) and listed the cheating techniques, such as false shuffling, cutting jumps, second dealing, etc.

Jurist and diplomat, Henri Decremps (1746-1826) served as the Secretary to the French Embassy in London, before returning to Paris in 1783. He studied Western esotericism and stage magic, developing skills that he used to write his book, published a year later in 1784. *La Magie blanche dévoilée* (*White Magic Revealed*) was immediately successful and was translated into English. It explained how the state magicians produced their tricks, intended to unmask charlatans and crooks, including the most famous of them, Joseph Pinetti, purported physicist and magician of the court of Louis XVI.

La Magie Blanche appeared in Paris while Pinetti was still playing there in 1784, and he reacted by introducing in his shows an actor pretending to be Decremps, who tried without success to explain how the tricks worked. Incited by Pinetti, the audience would then throw the actor out of the theatre. Decremps responded by writing four more books denouncing Pinetti as a charlatan pretending to have supernatural powers. Decremps works did have a devastating effect on Pinetti as well as on other practitioners of mystic art,

despite the fact that Decremps' explanations were largely guesswork.

Decremps would later become an enthusiastic supporter of the French Revolution.

[Hall, *Old Conjuring Books*, p. 156-158, 174; Ruegg, *Bibliography of French prestidigitation*, p. 31-32, D. Price. *Magic*, 1985, p. 40]



The Tricks Of Charlatans Revealed

9. DECREMPS, HENRI

Testament de Jérôme Sharp, Professeur de Physique amusante... Pour servir de complément à La Magie Blanche Dévoilée...

FIRST EDITION, XIX, [1], 328pp., music score frontispiece, repaired, stamp of the REFORMIERTEN KIRCHE IN WIEN to title, with elimination stamp, numerous engraved woodcut text illustrations, occasional pencil annotations, staining to upper corner of last few text leaves, later boards, rebound, 8vo, Paris, Chez L'Auteur; Granger; Bailly; Lagrange; Lesclapart, 1786

£1,750

Very rare and important work where the author reveals the tricks of charlatans.

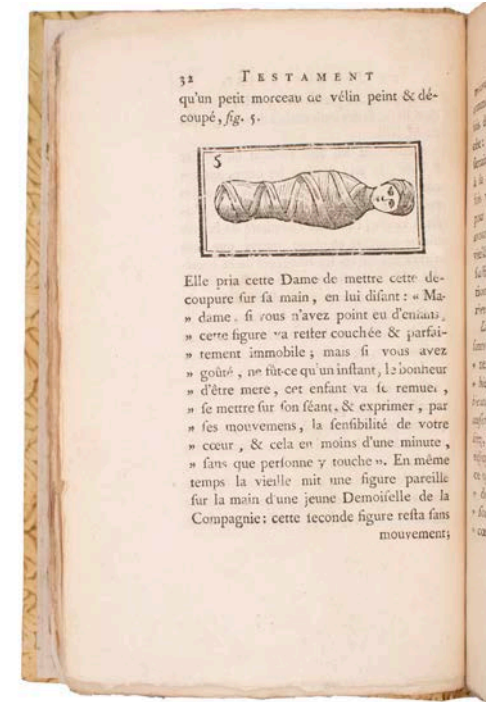
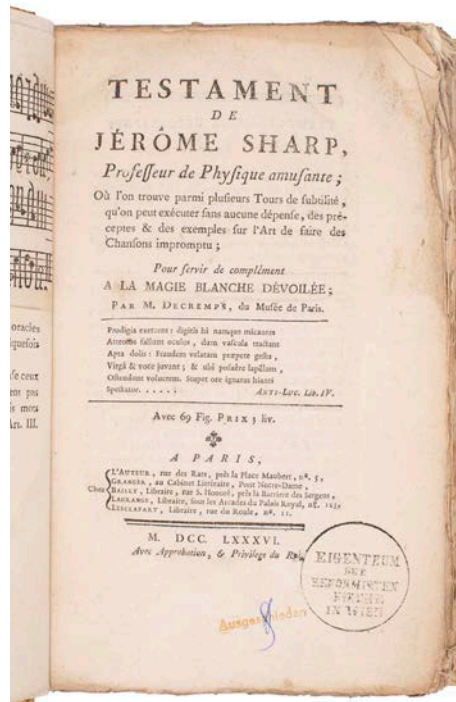
Decremps was the first to demystify the scammer by explaining all his experiments (card tricks, cups and game bags, etc.) and listed the cheating techniques, such as false shuffling, cutting jumps, second dealing, etc.

This is the third of Decremps' works attacking state magicians, including the most famous of them, Joseph Pinetti, purported physicist and magician of the court of Louis XVI. Decremps' first work, *La Magie Blanche* appeared in Paris while Pinetti was still playing there in 1784, and he reacted by introducing in his shows an actor pretending to be Decremps, who tried without success to explain how the tricks worked. Incited by Pinetti, the audience would then throw the actor out of the theatre.

In 1785 a supplement was published, followed by this work, *Testament de Jérôme Sharp*, in 1786, then the *Codicile de Jérôme Sharp* in 1788. The fifth and final *Les petites aventures de Jérôme Sharp* appeared in 1789.

Decremps works did have a devastating effect on Pinetti as well as on other practitioners of mystic art, despite the fact that Decremps' explanations were largely guesswork.

[Hall, *Old Conjuring Books*, p. 156-158, 174; Ruegg, *Bibliography of French prestidigitation*, p. 31-32, D. Price. *Magic*, 1985, p. 40]



Rare Edition of this Important Work On Natural Science and Demonology

10. DELLA PORTA, GIAMBATTISTA

La Magie Naturelle Divisée en quatre Liures, Par Jean Baptiste Porta' Contenant les Secrets & Miracles de Nature, Et nouvellement, L'Introduction à la belle Magie.

Rare Lyon Edition, 12, 406, 25, 6, [18]pp., woodcut printers device to title, pp.240-241 misnumbered, occasional light foxing and staining, upper margin trimmed not affecting text, contemporary polished calf, spine gilt, boards rubbed, speckled edges, 12mo (140x75mm), Lyon, Chez Jean Molin, 1669.

£2,500

A rare Lyon edition of this popular work by the Italian scholar and polymath, Giambattista Della Porta (1535-1615).

La Magie Naturelle was Della Porta's first book, and the one he is best known for. First published in 1558, it included four books and presented '*Magiae Naturalis*' as the "perfection of natural philosophy and the highest science." Della Porta describes two different types of magic, the first is black magic, which he calls sorcery, and is related to demons and spirits. "The other Magick is natural; which all excellent wise men do admit and embrace, and worship with great applause; neither is there anything more highly esteemed, or better thought of, by men of learning." This is the magic that della Porta dedicates his studies to.

It is a remarkable culmination of the credulity and curiosity of the late Renaissance, and is the basis of Giambattista's reputation.

This work also includes Lazare Meyssonnier's *Introduction to Belle Magie*, an esoteric work that explores magic as a refined and sophisticated art, far removed from superstition. The author reconciles the rationality of the Enlightenment with the mystical dimension, treating magic as a practice that can enrich human knowledge.

[*Complete Dictionary of Scientific Biography*. 11: 95-98. 2008]



An Early Edition Of One Of The Best Known Treatises On Witchcraft

11. DEL RIO, MARTIN

DISQUISITIONUM MAGICARUM LIBRI SEX, QUIBUS CONTINETUR ACCURATA CURIOSARUM ARTIUM...

3 books in one, [11],276,[8],[2],268,[10],[2],250,[6]pp., engraved title with 11 vignettes from Exodus, 1 folding table, woodcut initials and head-and-tail pieces, occasional light foxing, occasional slight toning, later half velum over marbled boards, later endpapers, folio, Mainz, Johann Albin, 1603

£3,000

The Greatest Counter-Reformation Compendium of Magic and Witchcraft.

Jesuit theologian Martin Del Rio was one of the chief advocates of the witch trials, credited with importing the beliefs of the *Malleus Maleficarum* into the Low Countries. As a Catholic, Del Rio was concerned by the issues that witchcraft raised about the nature of the magic that lay at the heart of religious identity.

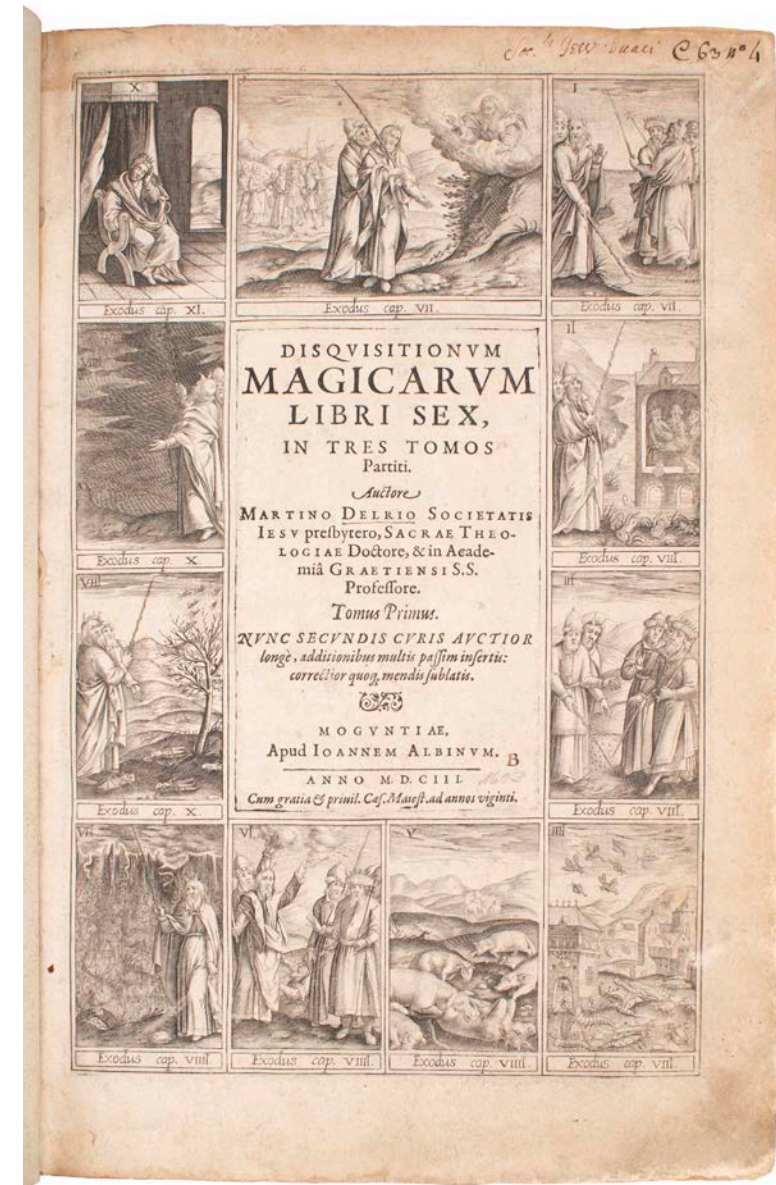
Del Rio studied or taught at Jesuit colleges across Catholic Europe, including at the College of Clermont in Paris where he was taught by the Spanish demonologist Juan Maldonado. Maldonado's passionate writings against witches deeply influenced Del Rio.

Based on Del Rio's knowledge of the classics and familiarity with Church history, *Disquisitionum magicarum libri sex* summed up a vast knowledge about demons and witches. Del Rio's work sets out in considerable detail the range of contemporary practices of magical healing and diving as a compendious assault on popular superstitions. He questions the validity of entire sciences such as natural magic, astrology, mathematics and alchemy, as well as whether characters, sigils, words and charms have any intrinsic power. Yet he also maintained that the Church had an arsenal of sacred objects, blessings and pious practices which were effective against witchcraft. As a Catholic, Del Rio was forced to define central features of his faith and the nature of the divine. It was difficult to know where to draw the line. To Del Rio's annoyance, sceptics seized on the work's more moderate comments.

However the work was very successful, being cited as authoritative by demonologists

well into the eighteenth century.

[USTC:2100266; Palau 268269; De Backer-Sommervogel, II, 1899; Robbins 283; Graesse, *Magica*, 47; Coumont, *Demonology and Witchcraft*, D45.3.; *Witch Craze*, Roper, 2004; *The Oxford Handbook of Witchcraft in Early Modern Europe and Colonial America*, 2013]



*The Best-Known Counter-Reformation
Work On Magic, Demonology And
Witchcraft*

12. DEL RIO, MARTIN

Disquisitionum Magicarum Libri Sex, in Tres Tomos Parti... Tomos Primus

1 vol only (of 3), pp. [xlix], 2-773, [xliii, index]; collation running)(8, (::)8,)(8, A-Z8, Aa-Zz8, .Aaa-Eee8; a series of vignettes framing title depicting occult activities from the book of Exodus, text enclosed inside dual woodcut borders, woodcut initials, head-and-tail pieces, corners of p. 290 and 294 repaired, not touching text; some early ink annotations to title, occasional light spotting, later vellum, yapped edges, 8vo, ex Archiepiscopatus Moguntinensis Officina Vrsellana, impensis Iacobi König, 1606.

£1,500

Volume one of this superb early 17th century edition of Del Rio's manual on witchcraft, with a scrap of previous owner's manuscript notes loosely tipped in.

Jesuit theologian Martín Del Río was one of the chief advocates of the witch trials, credited with importing the beliefs of the *Malleus Maleficarum* into the Low Countries. As a Catholic, Del Río was concerned by the issues that witchcraft raised about the nature of the magic that lay at the heart of religious identity.

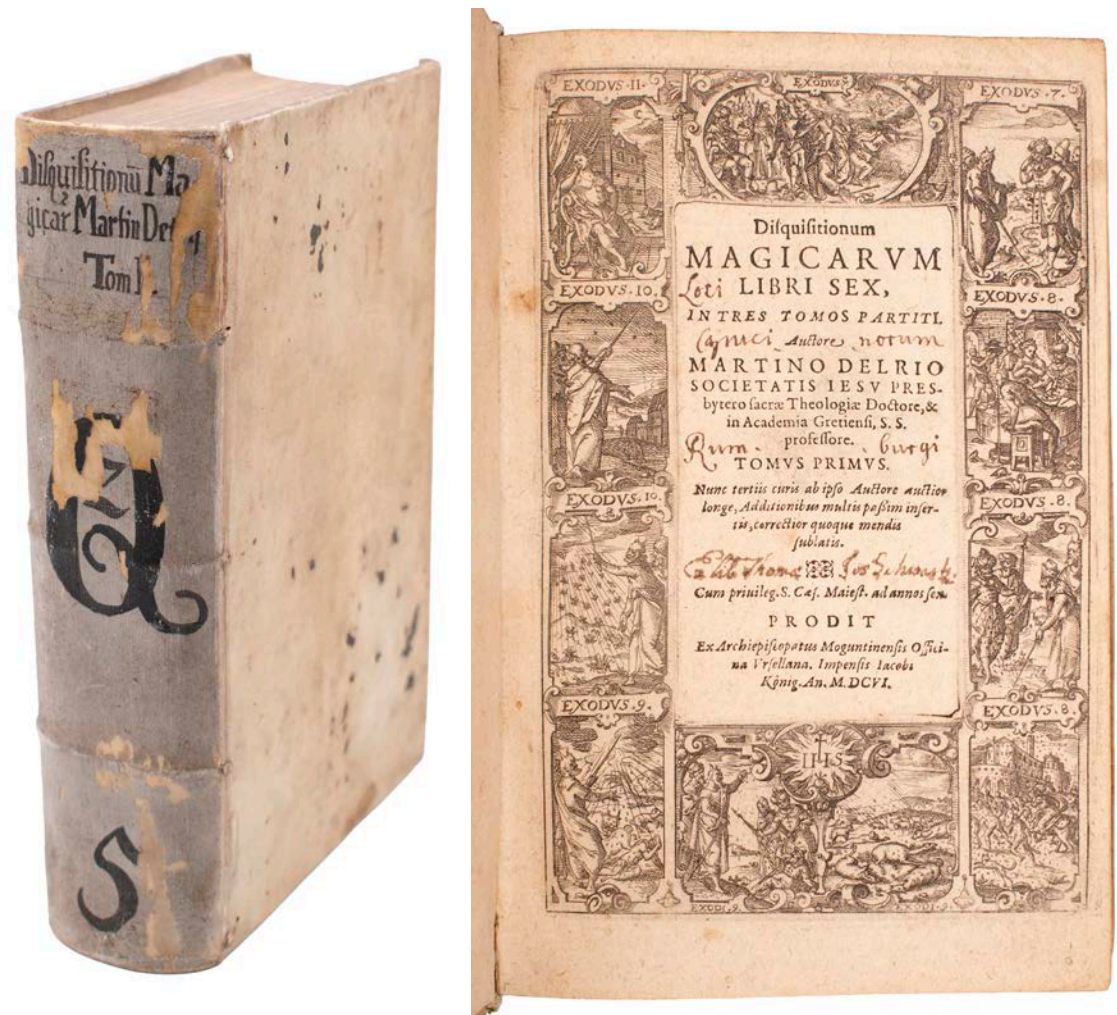
Del Rio studied or taught at Jesuit colleges across Catholic Europe, including at the College of Clermont in Paris where he was taught by the Spanish demonologist Juan Maldonado. Maldonado's passionate writings against witches deeply influenced Del Rio.

Based on Del Rio's knowledge of the classics and familiarity with Church history, *Disquisitionum magicarum libri sex* summed up a vast knowledge about demons and witches. Del Rio's work sets out in considerable detail the range of contemporary practices of magical healing and diving as a compendious assault on popular superstitions. He questions the validity of entire sciences such as natural magic, astrology, mathematics and alchemy, as well as whether characters, sigils, words and charms have any intrinsic power. Yet he also maintained that the Church had an arsenal of sacred objects, blessings and pious practices which were effective against

witchcraft. As a Catholic, Del Rio was forced to define central features of his faith and the nature of the divine. It was difficult to know where to draw the line. To Del Rio's annoyance, sceptics seized on the work's more moderate comments.

However the work was very successful, being cited as authoritative by demonologists well into the eighteenth century.

[*USTC:2100266; Palau 268269; De Backer-Sommervogel, II, 1899; Robbins 283; Graesse, Magica, 47; Coumont, Demonology and Witchcraft, D45.3; Witch Craze, Roper, 2004; The Oxford Handbook of Witchcraft in Early Modern Europe and Colonial America, 2013*]



Very Scarce Edition Of This Very Important And Sought-After Inquisitorial Treatise

13. DEL RIO, MARTIN, *DISQUISITIONUM MAGICARUM LIBRI SEX, QUIBUS CONTINETUR ACCURATA CURIOSARUM ARTIUM...*

[24], 768, [92]pp., title in red and black, elaborate woodcut printers device, early ownership mark to title, text in two column, occasional light toning, C3 to D3 small marginal wormtrail, page number 666 removed, contemporary vellum, yapped edges, 4to (222 x 160mm,) Venetiis: apud Iacobum Sarzinam, 1640.

£3,000

Jesuit theologian Martin Del Rio was one of the chief advocates of the witch trials, credited with importing the beliefs of the *Malleus Maleficarum* into the Low Countries. As a Catholic, Del Rio was concerned by the issues that witchcraft raised about the nature of the magic that lay at the heart of religious identity.

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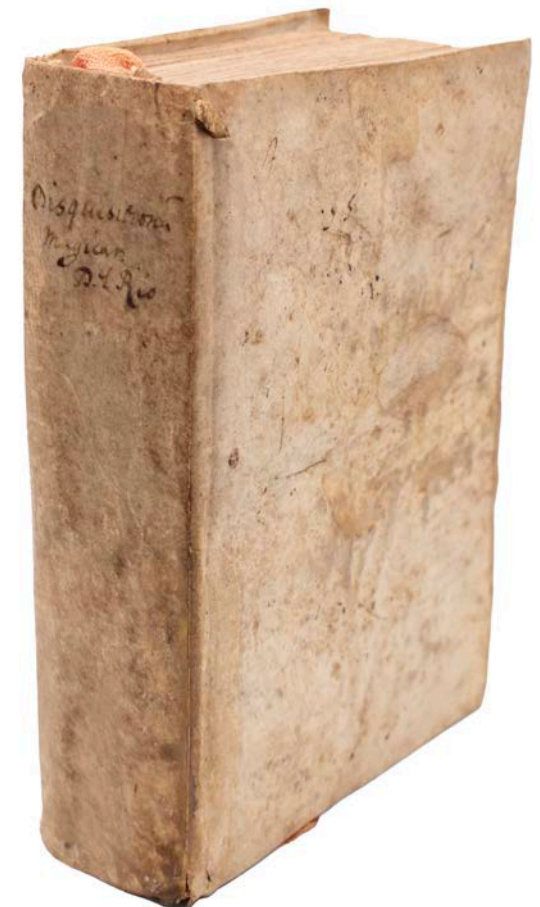
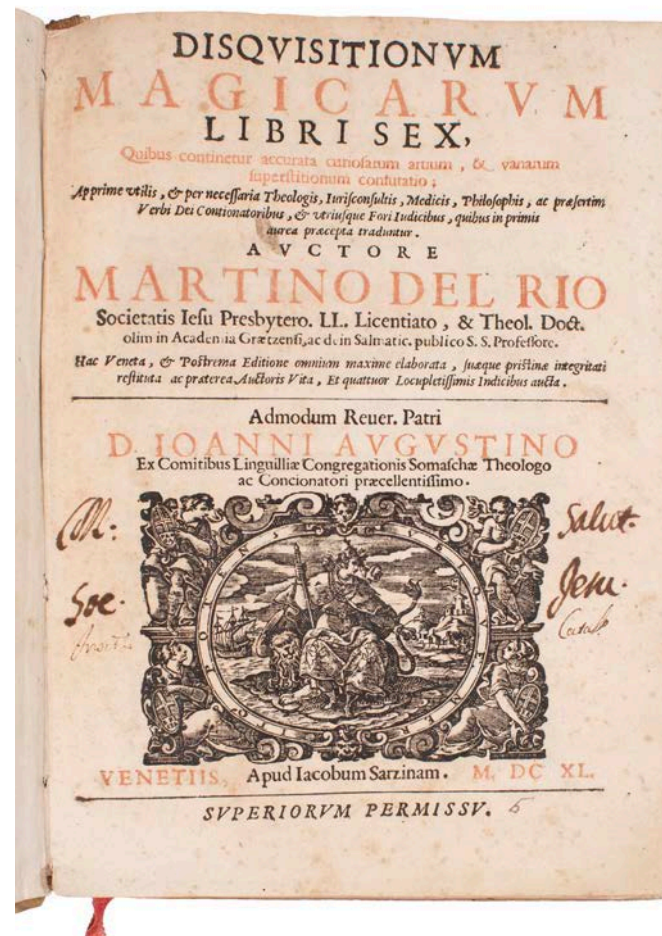
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However the work was very successful, being cited as authoritative by demonologists well into the eighteenth century.

Unknown to almost all the repertoires consulted except Brunette II, 579.

[USTC:2100266; Palau 268269; Brunette II, 579; De Backer-Sommervogel, II, 1899; Robbins 283; Graesse, Magica, 47; Coumont, Demonology and Witchcraft, D45.3.; Witch Craze, Roper, 2004; The Oxford Handbook of Witchcraft in Early Modern Europe and Colonial America, 2013; See Caillet 446 (for previous editions)]



A Controversial Case of Spirit Possession

14. DURBIN, HENRY

A Narrative of Some Extraordinary Things That Happened to Mr. Richard Giles's Children, At The Lamb, Without Lawford-Gate, Bristol Supposed to be the Effect of Witchcraft

FIRST EDITION, 60pp., contemporary ownership inscription to title head, 8vo, later half calf over marbled boards, spine gilt, green morocco label, Bristol, R. Edwards, 1800.

£2,000

Despite the decrease in interest and involvement in popular manifestations of witchcraft during much of the eighteenth century, other forms of related supernatural belief continued to engage the minds of many educated men and women. Spirit possession and related diabolic phenomena attracted considerable curiosity, not only in the eighteenth century but also in the nineteenth century, when new intellectual interpretations of the supernatural emerged.

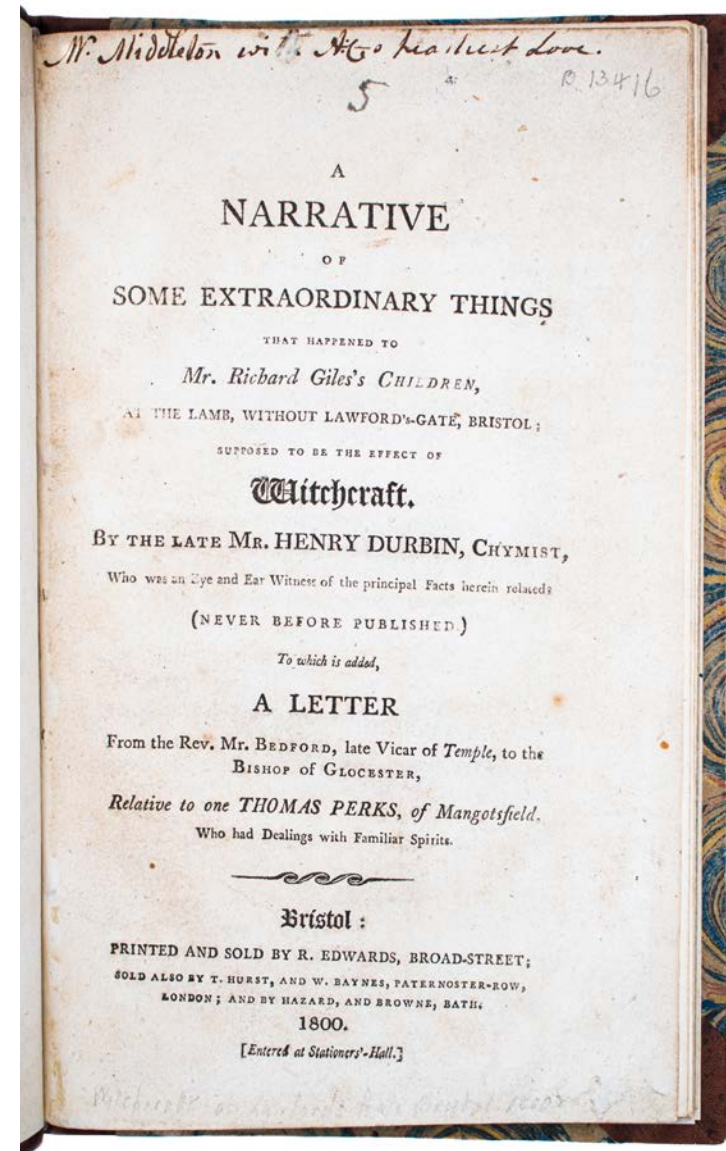
Durbin's account was a very controversial case of spirit possession. The daughters of Richard Giles, the innkeeper of the Lamb Inn, suffered from strange fits, had crooked pins stuck into them, saw visions, and heard voices. Giles himself later became ill and died. After this tragedy the girls' fits subsided for a while before returning again. A local cunning-woman was consulted, who confirmed that witchcraft was responsible, and said that a rival had paid a witch to torment them. The cunning-woman advised that a witch bottle be boiled. This was duly carried out, and the children recovered. The events at the Lamb Inn attracted considerable newspaper attention, and provoked a number of respectable gentlemen, including doctors and clergymen to investigate the affair. Some of them became convinced of the genuineness of the spirit manifestations. A series of questions was put to the spirit in a number of languages to remove suspicion of fraud, and they were apparently completely answered using a series of taps. From this they found that the spirit was actually tormenting six people at the same time. All the Anglican clergymen involved declined to conduct prayers for the girls except for a curate with the methodist learnings of Thomas Rouquet. This is not surprising. While some Anglican clergymen undoubtedly believed in diabolic possession, they were forbidden under Canon 72 (formulated in 1604) to conduct fastings and prayers for the possessed.

The author of the tract, Henry Durbin, was a local pharmacist who personally witnessed some of the incidents, and organised an investigation which included a number of pious local notables questioning the spirit as to its actions. His account was only published posthumously on his own instructions, because he 'was abused in the public Papers'.

'Should I publish the Narrative, the same abuse would be revived, and I wish to live and die in peace with all men.'

A scarce work with only three copies in UK libraries, and eight in the USA.

[ESTC T139120; *Witchcraft, Magic and Culture 1736-1951*, Davies, 1999]



A Rational Explanation For A Broad Range Of Supernatural Phenomenons

15. FERRIAR, JOHN

An Essay Towards a Theory of Apparitions,

FIRST EDITION, [2], X, [2], 14-130pp., contemporary half calf over marbled boards, corners restored, marbled endpapers, 8vo, London, for Cadell and Davies, 1813

£500

In this work, John Ferriar presents a rational explanation for a broad range of supernatural phenomenons. He argues that visions of ghosts, witches and other spectral illusions have a psycho-physiological cause rather than a supernatural one. Ferrari was one of the first to offer this idea. In "An Essay Toward a Theory of Apparitions", he makes a sometimes humorous examination of many contemporary and older stories, including the Salem witch trials, which he regards with a deep scientific scepticism.

The author, John Ferriar (1761-1815), was a Scottish physician and author whose research into typhoid and other diseases, along with his leadership of the Manchester Infirmary made their mark in British medical history. *The Theory of Apparitions* was Ferriar's last published work.

Norman 790. Hunter & Macalpine, pages 543-46.

AN
ESSAY
TOWARDS
A THEORY
OF
APPARITIONS.

BY
JOHN FERRIAR, M. D.

A thousand fantasies
Begin to throng into my memory,
Of calling shapes, and beck'ning shadows dire,
And airy tongues, that syllable men's names
On sands, and shores, and desert wildernesses.
These thoughts may startle well, but not astound.

Comus, l. 205.

LONDON:
PRINTED FOR CADELL AND DAVIES;
BY
J. AND J. HADDOCK,
WARRINGTON.

1813.

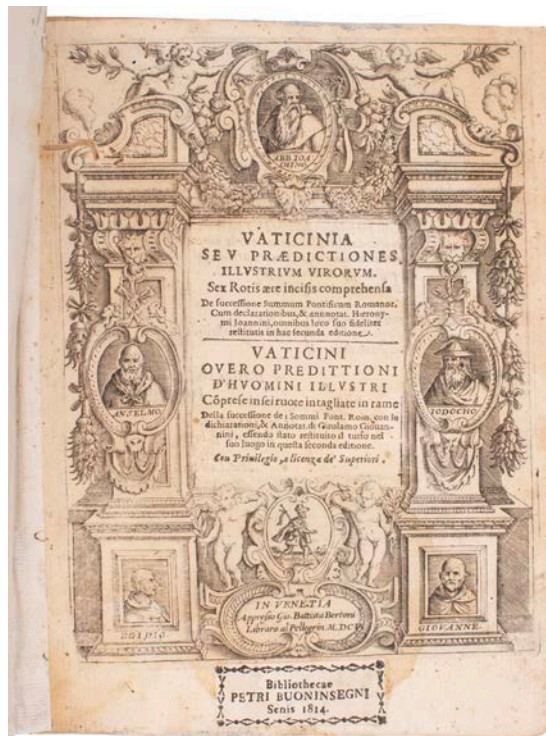
The Most Famous Treatise On Papal Prophecies And Divinations

16. FIORE, JOACHIM DA

Vaticinia seu praedictiones illustrium virorum.

Second edition, elaborate architectural copper-engraved title with the prophets in medallions (Gioacchino da Fiore, to whom the work was and still is sometimes ascribed; Anselmo, bishop of Marsico; Giodoncho Palmerio; Giovanni abate; friar Egidio Polacco) and at the base the publisher's brand (pilgrim, with staff and fluttering cloak), woodcut initials, headpieces and endpieces and six full-page copper-engraved prophetic wheels by Girolamo Porro in 1589, lacking E1, occasional light staining, wormtrail to title and first two text leaves, text unaffected, lacking rear endpapers, contemporary vellum over boards, front hinge repaired, 4to, Venice, Giovanni Battista Bertoni, 1605

£2,500

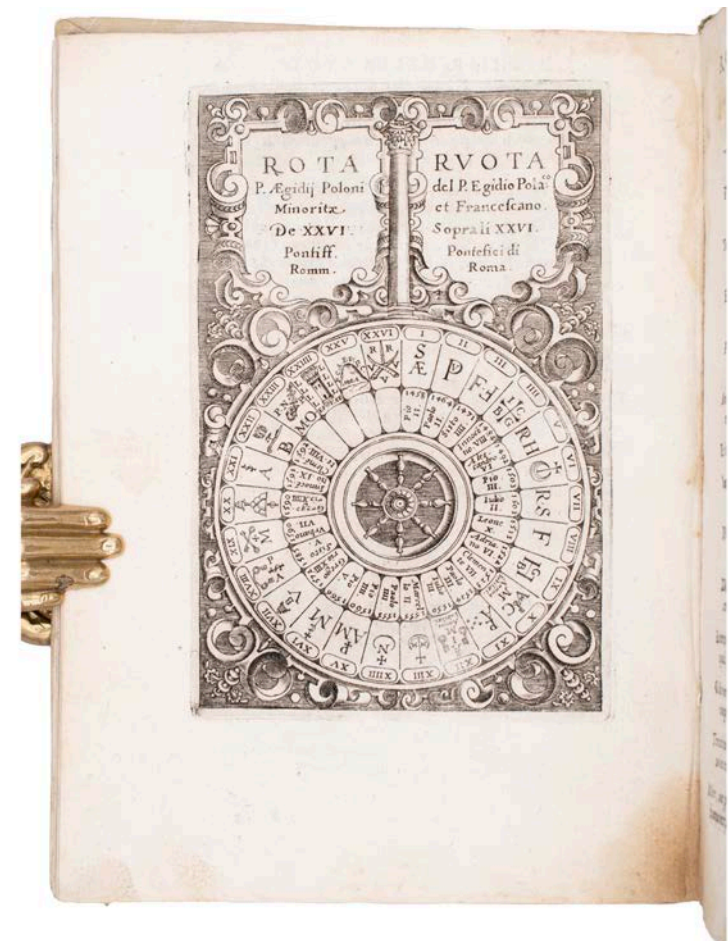


An unusual collection of medieval papal prophecies, falsely attributed to Joachim of Fiore, modeled after Byzantine prophecies. The work consists of six groups of prophecies by Joachim of Fiore, Anselmus of Marsico, Giodocho Palmerio, Joannes Abbas and the Franciscan Aegidius Polanus, with commentary by Girolamo Giovanni, a beautiful engraved prophetic wheel by Girolamo Porro and the corresponding "Declaration of the Wheel". The first two groups are an early 14th-century text, also known as *Vaticinia de summis pontificibus*, *Vaticinia de apostolicis viris* or *Vaticinia pontificum*.

Girolamo Giovannini was a Dominican theologian active in the Veneto, where he was, among other things, inquisitor in Vicenza.

Provenance: Library of Petri Buoninsegni

[Caillet 5542.]



Anti-Witch Trial Pamphlet Authored by The Justice of Peace

17. [FILMER, ROBERT]

An Advertisement to the Jury-Men of England, Touching Witches. Together with a Difference between an English and Hebrew Witch.

FIRST EDITION, [8], 24pp., woodcut and factotum initials, woodcut headpiece and type ornaments, light foxing, bookplates of Henry Marshall and Fox Pointe, half calf over marbled boards, 4to, London: R. Royston, 1653.

£8,000

Sir Robert Filmer (d.1653), a royalist political writer, was a supporter of divine right monarchy who advocated moderation in the trial of witches. Knighted by Charles I, Filmer was known for his affability, his learning and his views on government and the monarchy. Filmer was legally trained, and was a justice of the peace of considerable standing in his native Kent. Shortly before his death, Filmer wrote *An Advertisement to Jurymen of England Touching Witches*, partly in response to the execution of witches at Maidstone in Kent in 1652 but mainly due to his anti-Calvinism.

Remarkably, Filmer thought that both Catholic and Protestant churches had created witches in their own mirror images—that witches were nothing but the contraries of Christians. He did not wish to infer that some other, religion-neutral account of the witches' covenant might be believable. The rest of his pamphlet makes clear his rejection of the whole idea. What Filmer found so culpable was the pretence that witchcraft and magic had a real basis in the use of 'familiar spirits' or in pacts with devils; that they did have such a basis he rejected. His remark stands, therefore, as a revealing contemporary interpretation of the most central component of witchcraft as (what would now be called) a cultural construct.

This unrelentingly sceptical work has recently been re-evaluated by Ian Bostridge. On Bostridge's analysis, Filmer's tract, which contains a lengthy critique of William Perkin's '*Discourse of the damned Art of Witchcraft*', formed part of a general attack on Calvinism as he conceived it, both in its covenantal and original forms... in his central task of destroying Perkins' covenantal theory of witchcraft, Filmer also undermines the fundamentals of covenantal theology itself.

A scarce but popular work with two editions being published posthumously.

[ESTC:R202078; McAlpin Coll., III, p.23; Wing (2nd ed.), F909; Thomason, E.690[6]; *Witch-hunting and witch historiography: some Anglo-Scottish comparisons*, Sharpe, 2002; *Thinking with Demons*, Clark, 1999]

A N ADVERTISEMENT TO THE JURY-MEN OF ENGLAND, Touching Witches.

TOGETHER WITH
A DIFFERENCE
BETWEEN
An { ENGLISH }
AND { WITCH. }
{ HEBREW }



L O N D O N,
Printed by I. G. for Richard Royston, At the Angel
in Ivie-lane, 1653.

First Edition of a Scarce Work

18. FONTENELLE, LE BOVIER DE BERNARD; BEHN, APHRA [TRANSLATOR]

The History of Oracles and the Cheats of the Pagan Priests, in Two Parts

FIRST EDITION, [20], 227, [5], occasional light foxing, title stabilised with tissue, repairs to front and rear gutters, light pencil annotations and manicules, contemporary speckled calf, corners rubbed, 8vo, London, 1688

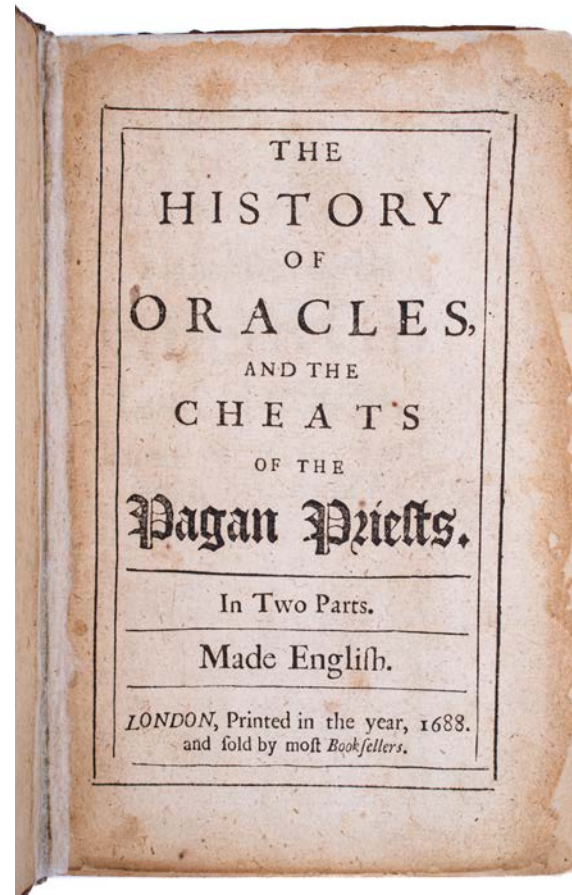
£1,100

A translation of Bernard Le Bouvier de Fontenelle's "*Histoire De Oracles*" (1687) by Aphra Behn. This work on debunking the Oracles of Ancient Greece and Rome as frauds of the priests used to manipulate the masses, rather than under Demonic influence as suggested by the Church. This is an abridged version of Antonius van Dale's Latin work "*De Oraculis Ethnlicorum*" (1683). Van Dales' argument against the supernatural and the role of the Devil in the pagan oracular tradition was highly influential, but was not popularised until Fontelle's adapted version two decades later.

Aphra Behn (1640-1689) was one of the first English women to earn her living by her writing. She broke cultural barriers and opened up public space for women writers. She was employed by Charles II to work as a spy in Antwerp. During the turbulent

political times of the Exclusion Crisis, she wrote an epilogue and prologue that brought her into legal trouble; she thereafter devoted most of her writing to prose genres and translations. "*The History of Oracles...*" was the penultimate work to be published before her death in 1689.

The dedication by Behn is to Lord Jeffreys, known as the "hanging judge". He became notable during the reign of King James II, rising to the position of Lord Chancellor. His conduct as a judge was to enforce royal policy, resulting in a historical reputation for severity and bias. Jeffreys' historical notoriety comes from his actions in 1685, after Monmouth's Rebellion, where he was responsible for a high number of executions. Estimates of the numbers executed for treason have been given as high as 700. Behn's dedication has been criticised as a "triumph of sycophancy". Her name does not appear in the work, but the dedication is signed A.B. This dedication was removed from later editions.



Rare First Edition of George Gifford's Classic Work on Witchcraft

19. GIFFARD, GEORGE

A Dialogue concerning Witches and Witchcraftes. In which is laide open how craftely the Divell deceiveth not onely the Witches but many other and so leadeth them awrie into many great errors.

FIRST EDITION, unpaginated (96pp.), from the Library of British Prime Minister Frederick North, with his armorial bookplate on front pastedown, Lord North's armorial crest illustrated in ink on third blank, two typed letters from previous owner C.D. Irwin of Brookline, Massachusetts, to C.F. Libbie & Co., Booksellers, Boston, and to Cornell University Library, ca. 1920s, laid in, top edge of title-page repaired with top of "A" in manuscript; trimmed close along top edge, old ink pagination faintly present in several top corners; scattered marginalia, later full crimson levant, stamped in gilt, all edges gilt, gilt dentelles, marbled endpapers; by F. Bedford, 8vo, London, Printed by John Windet for Tobie Cooke and Mihil Hart, 1593.

£25,000

"The Devil hath bewitched your mind with blindness and unbelief, to draw you from God, even to worship himself."

A rare first edition of Essex Puritan preacher George Gifford's classic work on witchcraft. Gifford (ca. 1548-1600) was one of the earliest writers to deal with the nature and implications of witchcraft, and this slim text was written for the common Christian believer in a plain language intended to appeal to a wide audience.

Writing from the heart of Witch Country, the noted nonconformist preacher published two works on witchcraft, this being the second, and his major work. Cast in the form of a conversation among a superstitious countryman, Samuel, a schoolmaster who accepts witchcraft, and Daniel, a cautious doubter, the *Dialogue* is a somewhat abstruse discussion of delusion. Gifford uses Samuel's voice to express common English beliefs about witchcraft, particularly that they had power over physical bodies and objects. In contrast, Gifford uses Daniel's voice to expose his own ideas regarding witches, particularly that while they may exist they have no real power themselves, but are conduits for the work of Satan. He argued that the best defence against witchcraft was not theological or legal, but a spiritual affirmation of God's power and care.

Gifford attempts to capture the sort of conversation that would have occurred when peasant villagers debated magic and witchcraft with their clerical mentors. The *Dialogue* opens such a great distance between its participants that it enables him to address the many questions which accurately express popular incomprehension of pastoral aims: how can magical practitioners be evil when they help their clients?; how can they

be evil if the means they use are derived from religious sources or inspire a kind of faith?; how can it be evil to resort to them for successful remedies when all others have failed? There is a strong sense of authenticity about these depictions of Calvinists arguing their way through a barrage of popular objections to the new divinity and its ideals of piety. Throughout the Protestant literature on witchcraft in England it is on these practices and their moral and cultural significance that demonologists concentrate their attention. Written at a moment of surging witch-hunts and trials in England, especially in Gifford's Essex, this work sought to guide the reader toward the truth of the Puritan gospel.

The work is also taken up very largely with the methods of what Gifford revealingly called the 'other sort of Witches, whom the people call cunning men and wise women' - that is, the unofficial agencies for healing, divination, detection and counter-witchcraft. Gifford's position is that the Devil is so powerful that he does not need old women to work his evil. The danger is that deluded Christians accept the old women's claims at face value, and ascribe undue power to Satan by turning to 'White' witches for help. The Witch is only the accessory to the Devil.

Gifford asserts the Bible is correct in demanding that witches be put to death simply because they are "the blasphemous enemies of God". Gifford demanded greater severity in the laws. He concludes with cautioning the juries to use special care and wisdom. A witch's confession can not be relied on because the main source of information is the devil, nor is the common report of sorcery reliable. "Many guiltless are upon other men's oaths condemned to death, and much innocent blood is



shed". It was precisely because the 1563 statute dealt mainly with the actual harms wrought by witches that it missed the heinousness of their demonic allegiance, an omission only partly remedied in the legislation of 1604.

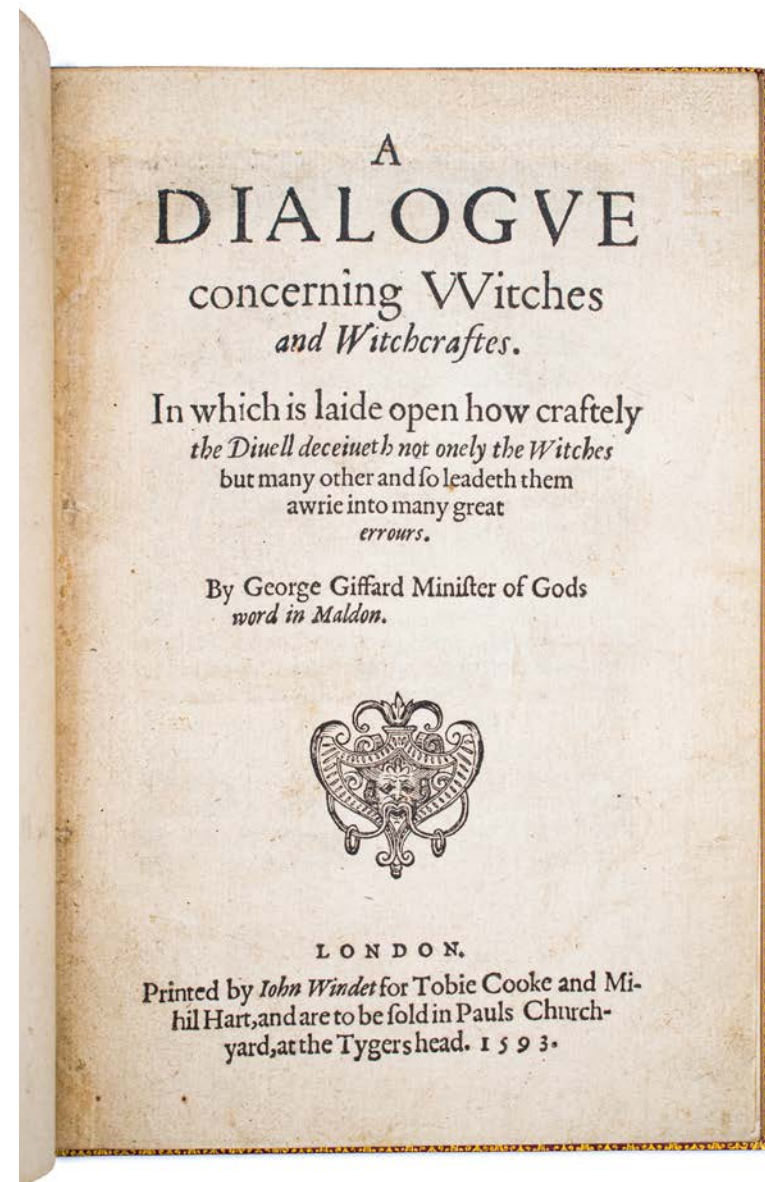
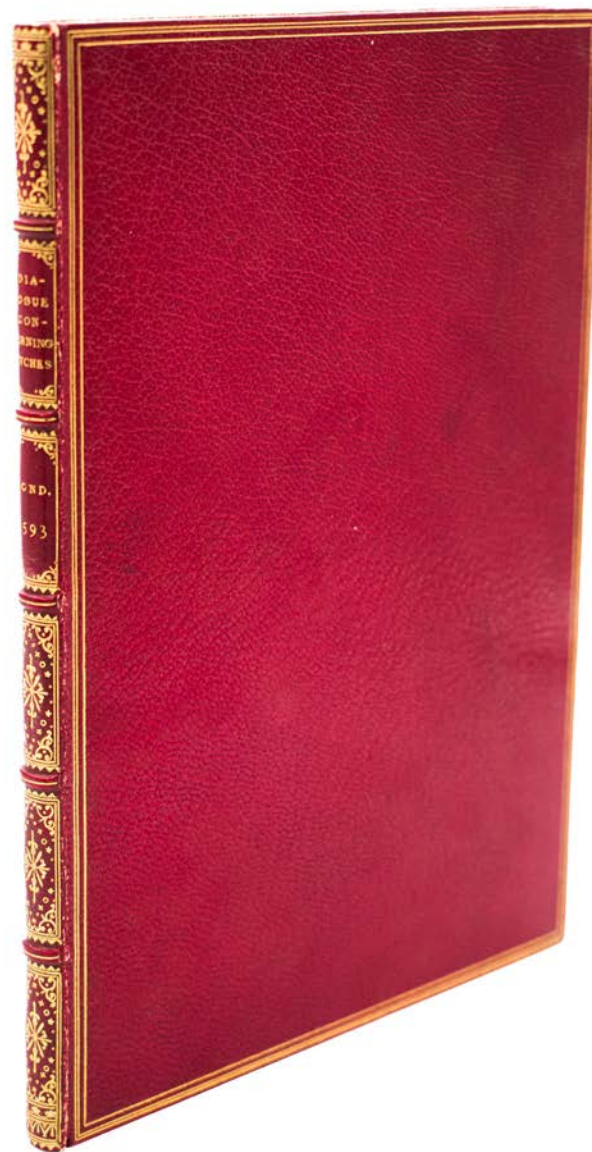
ESTC locates only six worldwide institutions with copies: The British Library; Cambridge University Library; Oxford University, Christ Church; Oxford University, Bodleian Library; Huntington Library; Massachusetts Historical Society. Rare Book Hub yields only this copy's sale at auction, in 1871.

Frederick North, 2nd Earl of Guilford (1732-92), was a British statesman, 12th Prime Minister of England, from 1770-82, as well as Home Secretary and Chancellor of the Exchequer. Popularly known as Lord North, he led Great Britain through most of the American Revolution, but resigned after their defeat at Yorktown. He is remembered as the "man who lost America."

Provenance:

*Frederick North, Lord North
Henry B. Humphrey, Esq.
Leonard and Company, Boston, The Valuable
Library of Henry B. Humphrey, Esq., May 9,
1871, Lot 1261
Frank Sabin
Mr. C.D. Irwin, ca. 1920s*

*[ESTC S105690; Early modern European
witchcraft : centres and peripheries, Ankerloo,
1993; The Encyclopedia Of Witchcraft And
Demonology, Robbins, 1964]*



Important Expanded Edition Of Glanvill's *Witchcraft Treatise*

20. GLANVILL, JOSEPH; MORE, HENRY; HORNECK, ANTHONY
Saducismus Triumphatus: or, Full and Plain Evidence Concerning Witches and Apparitions. In Two Parts. The First treating of their Possibility. The Second of their Real Existence.

Second Edition, in seven parts, [16], 52, [12], 86, [2], 89-162; [6], 78; [14], 273; 67; 5-45, [1]; [16], 22pp., each with separate title pages but continuous register, woodcut frontispiece, woodcut second title, two woodcut frontispieces, one woodcut plate, woodcut floriated initials and text illustrations, occasional light spotting, three leafs with minor surface dirt, rebound in later calf, boards tolled in blind, red morocco label to spine, 8vo, London, Thomas Newcomb for S. Lownds, 1681-82

£4,500

The expanded edition of Glanvill's magnum opus on witchcraft, first published posthumously in 1681. This second edition is the first to include topical material on witchcraft in Sweden, supplied by Anthony Horneck (from a Dutch pamphlet of 1670).

Saducismus Triumphatus was the final work published in the exchanges between Joseph Glanvill and John Webster. These works epitomised the exhaustive debate in Restoration England, between the supporters of the new 'mechanical philosophy' and their detractors concerning the existence of witchcraft.

Glanvill, with the support of his Cambridge colleague Henry More, sought to provide empirical evidence for the existence of spirits, poltergeists, apparitions and related stories about witchcraft in order to prove the existence of God. The work's title refers to the Sadducees, a Jewish sect which denied the existence of spirits and the immortality of the soul. Glanvill did not appear to be so much concerned about witchcraft being a serious threat to life and limb, especially after his careful investigations revealed rather feeble examples, but instead that a denial of the witch was a big step towards the denial of all religion. As Henry More put it: 'No spirit, no God'. Crucially, such sentiments were also shared by the vast majority of Glanvill's informants, mostly fellow clergy, who supplied Glanvill and More with large numbers of instances of witchcraft and related phenomena for publication.



The bulk of *Saducismus Triumphatus* comes from Glanvill's earlier "A Blow at Modern Sadducism" first published in 1666. In 1677 John Webster published his response "*The Displaying of Supposed Witchcraft*", which attacked Glanvill in an effort to deflect from his own participation in "natural science". Webster goes as far as suggesting that the bible has been mistranslated to support the belief in witches.

In response, Glanvill wrote a characteristically calm and reasoned refutation of Webster's scriptural interpretations entitled "*A Proof of the Existence of Apparitions, Spirits and Witches, out of Holy Scripture*," which remained unfinished at his death in 1680. Undaunted, More hastily assembled Glanvill's unfinished work and added it, along with a chapter from his own '*Enchiridion Ethicum*' and other materials, to "*A Blow at Modern Sadducism*". The new collection, *Saducismus Triumphatus*, represented Henry More's final effort to silence the 'Hag-Advocates'.

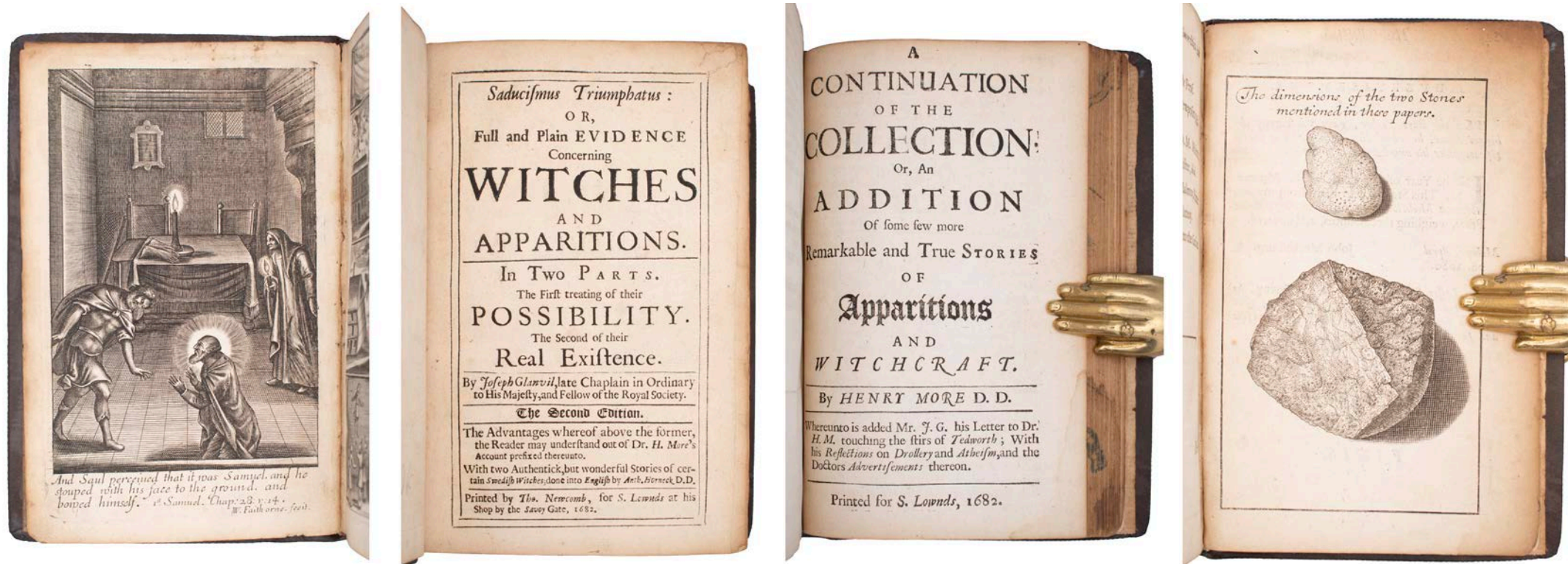
The frontispiece shows six examples of evidence for witchcraft. Clockwise from

the top left: the drummer of Tedworth; the Somerset witch Julian Cox; rendezvous of witches at Trister Gate; a celestial apparition in Amsterdam; the Scottish witch Margaret Jackson; and the levitation of Richard Jones at Shepton Mallet.

The work was well received, with a fifth edition appearing as late as 1726. The book strongly influenced Cotton Mather in his *Discourse on Witchcraft* (1689) and the Salem witch trials held in 1692–3 in Salem, Massachusetts.

Provenance: L. S. C. (initials dated 1853); Travers B. Wire (letterpress booklabel); Robert Gathorne-Hardy (bookplate); the collection of Bill Nesheim.

[ESTC: R233939; Brian Levack, *The Devil Within*, 2013; Thomas Harmon Jobe, *The Devil in Restoration Science: The Glanvill-Webster Witchcraft Debate*, 1981; Peter Elmer, *Witchcraft, Witch-Hunting, and Politics in Early Modern England*, 2016]



Later Edition Of This Infamous Attempt To Prove The Existence Of Witches Using Science

21. GLANVILL, JOSEPH

Saducismus Triumphatus: or, Full and Plain Evidence Concerning Witches and Apparitions.

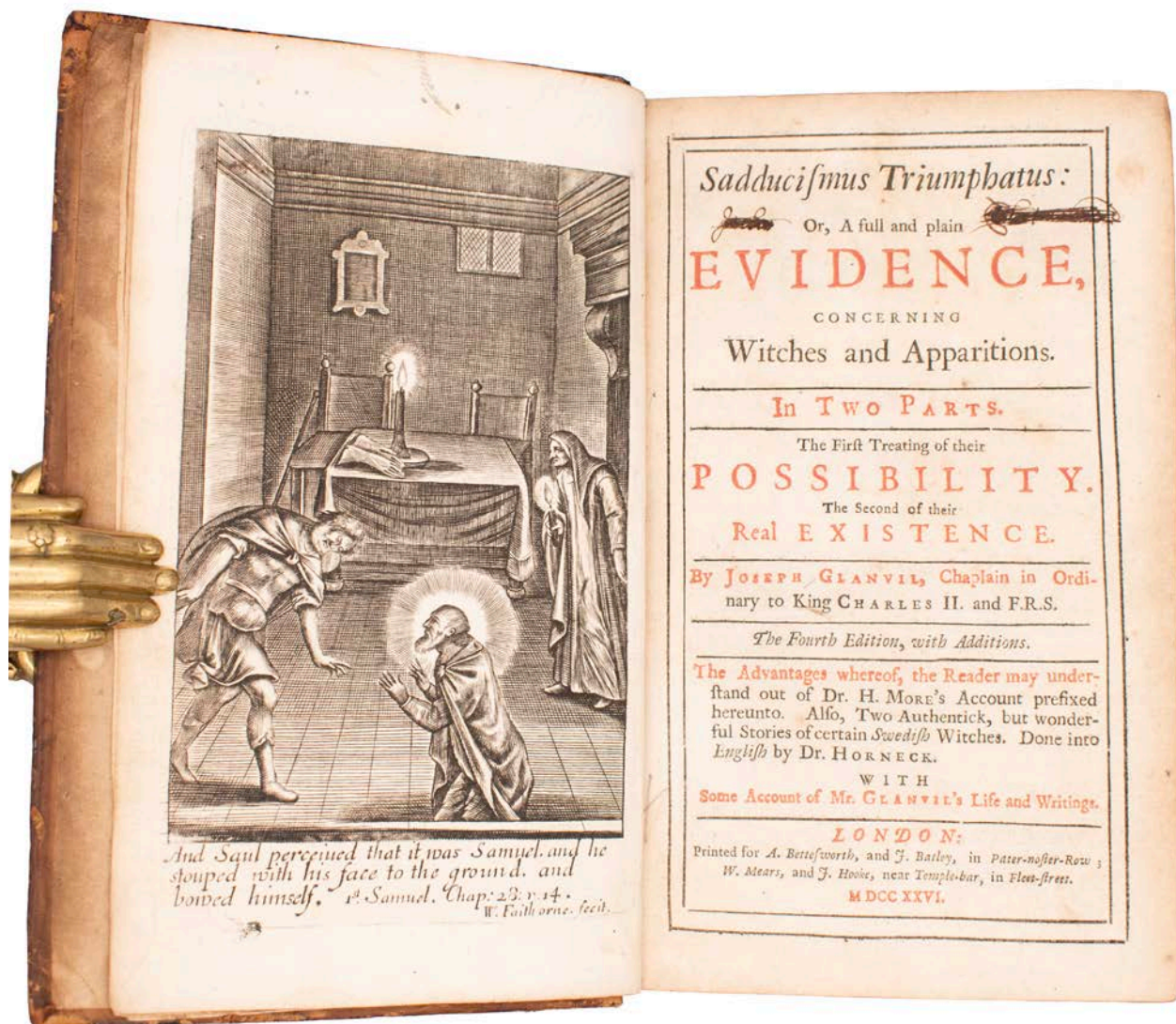
Fourth Enlarged Edition, two parts in one, (6), 35, (5), 104, (4), 112-161, (8), 223-498, (2)pp., first title in red and black, engraved frontispieces, text illustrations, 1 engraved plate depicting two stones mentioned in relation to the Swedish witches section, woodcut initials and head-and-tail pieces, censored ownership mark to first title, very occasional light staining, contemporary panelled calf, red morocco label to spine, spine a little rubbed, head and tail expertly repaired, bookplate to front pastedown, 8vo, London, A. Bettesworth, J. Batley, 1726.

£3,000

The expanded edition of Glanvill's magnum opus on witchcraft, first published posthumously in 1681. This later edition includes topical material on witchcraft in Sweden, supplied by Anthony Horneck (from a Dutch pamphlet of 1670). It also contains an early tale on poltergeists and contains one of the earliest descriptions of a 'witch-bottle'.

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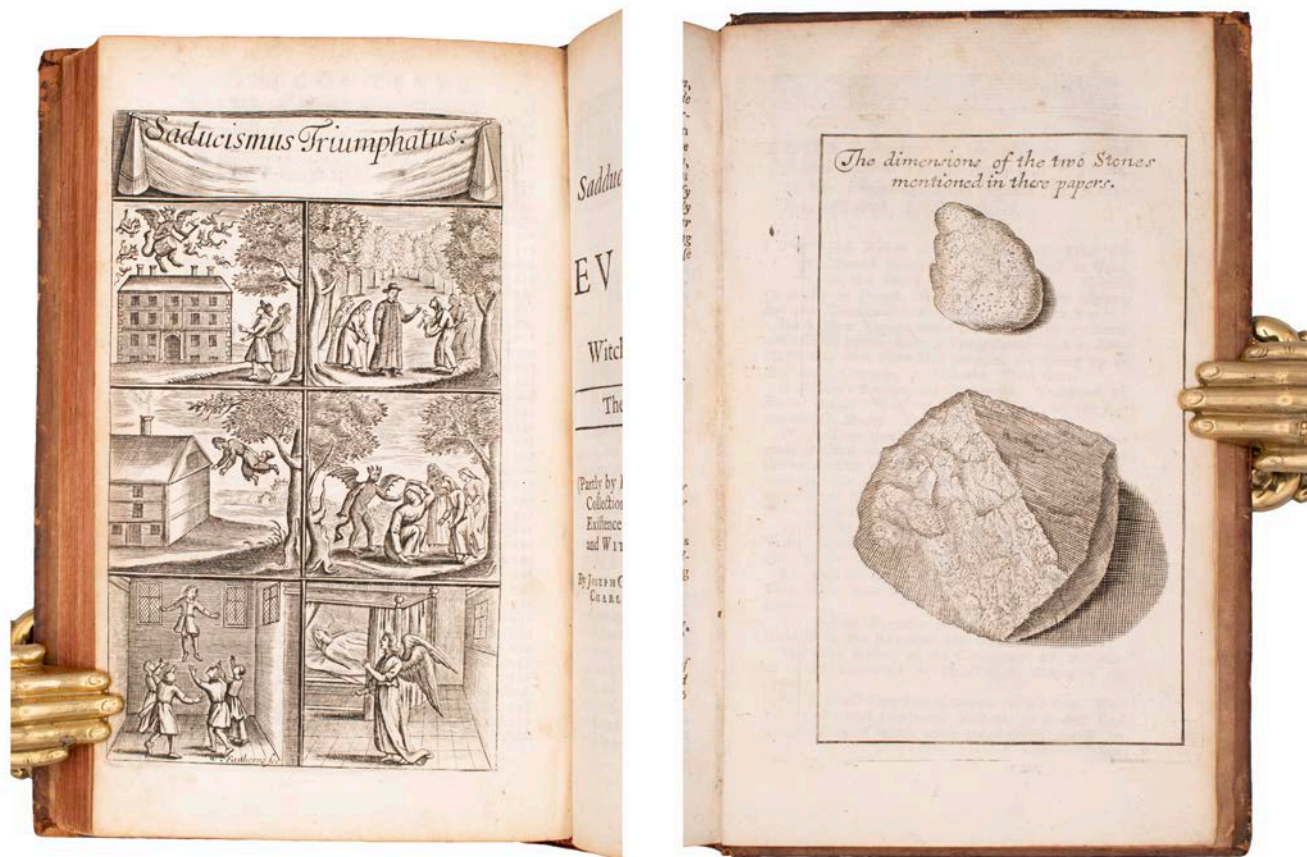
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The frontispiece of the second part shows six examples of evidence for witchcraft. Clockwise from the top left: the drummer of Tedworth; the Somerset witch Julian Cox; rendezvous of witches at Trister Gate; a celestial apparition in Amsterdam; the Scottish witch Margaret Jackson; and the levitation of Richard Jones at Shepton Mallet.

The work was well received, with a fifth edition appearing the same year as this copy. The book strongly influenced Cotton Mather in his *Discourse on Witchcraft* (1689) and the Salem witch trials held in 1692–3 in Salem, Massachusetts.

[Caillet 4562; Coument G38-10, Brian Levack, *The Devil Within*, 2013; Thomas Harmon Jobe, *The Devil in Restoration Science: The Glanvill-Webster Witchcraft Debate*, 1981; Peter Elmer, *Witchcraft, Witch-Hunting, and Politics in Early Modern England*, 2016]



A Very Scarce Work On Influential Women, Both Admired And Maligned

22. HEYWOOD, THOMAS

The Generall Historie of Women of the the most holy, most profane; The most Famous and Infamous in all Ages

FIRST EDITION, [16], 193, 192-651, [1], additional engraved title depicting Apollo and the nine muses by William Hunt, woodcut initials, head and tailpieces, a few early ink inscriptions, occasional foxing, later full polished calf, a.e.g., 8vo, London, by W.H for W. H., 1657

£10,000

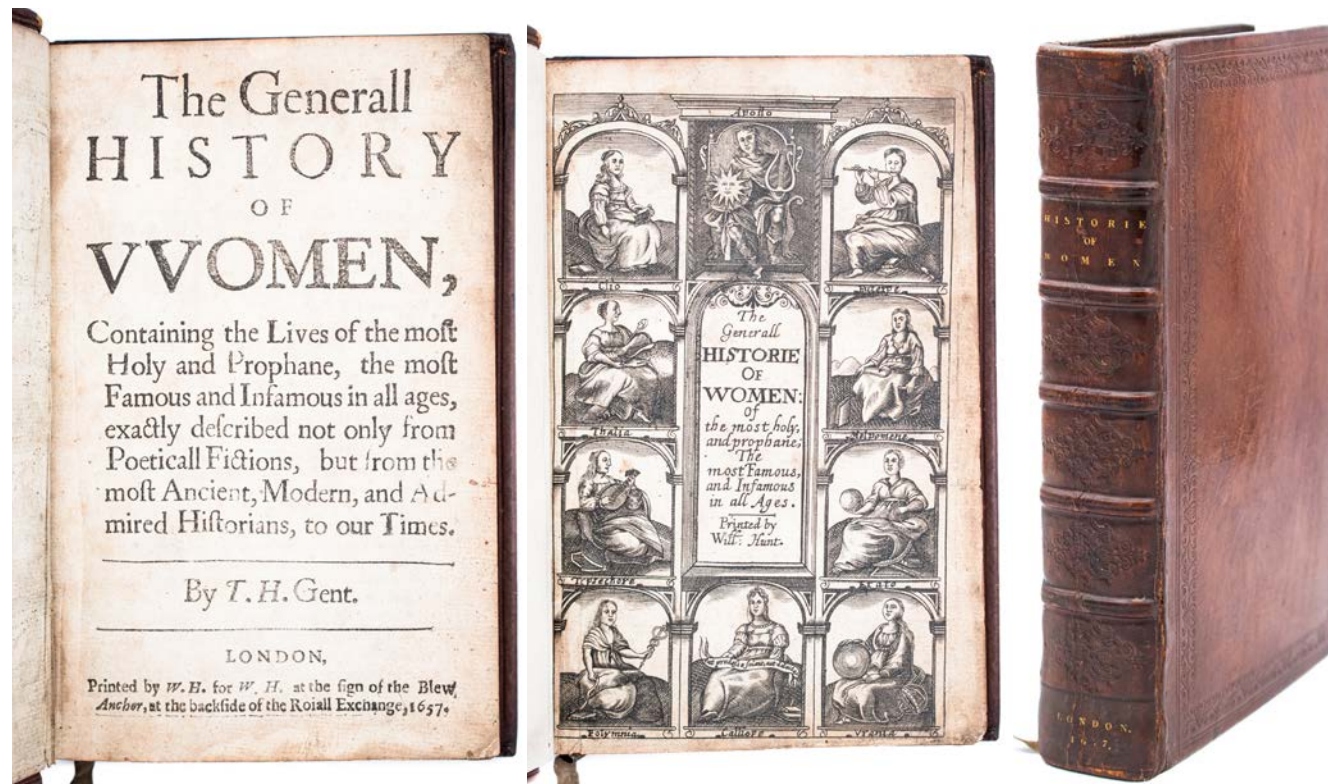
In the mid-seventeenth century there was a general enthusiasm for encyclopaedic reference works. English playwright Thomas Heywood capitalised on this demand

with a work dedicated to the position of women. He offers a large number of exemplary histories of women from classical and modern periods. His treatment of witches is brief, given the size of the work as a whole.

Heywood was known to be cynical on the subject of witchcraft, as evidenced by one of his most famous plays 'The Late Lancashire Witches' (1634), which he wrote in collaboration with Richard Brome. Yet in this work he recounts, as fact, all the contemporary myths, superstitions and common beliefs of the capacities of witches; including sections on Demon assisted transportation, shapeshifting and controlling the weather. Heywood comments on the trials and treatises written by famous demonologists like Kramer and Sprenger, Bodin and Del Rio. He also describes classical witches like Circe and Medea and the biblical villainy of Jezebel and Delilah.

Written during a time of relatively few witch trials in England, Heywood brought the threat of witches back into the public consciousness, once again exploiting the public interest in the scandalous subject of witchcraft.

[Wing H1784; ESTC R10166; *Reading Early Modern Women's Writing*, Salzman; *Riding the nightmare : women & witchcraft*, Williams]



Rare First Edition Of This Early Popular Manual On Graphology

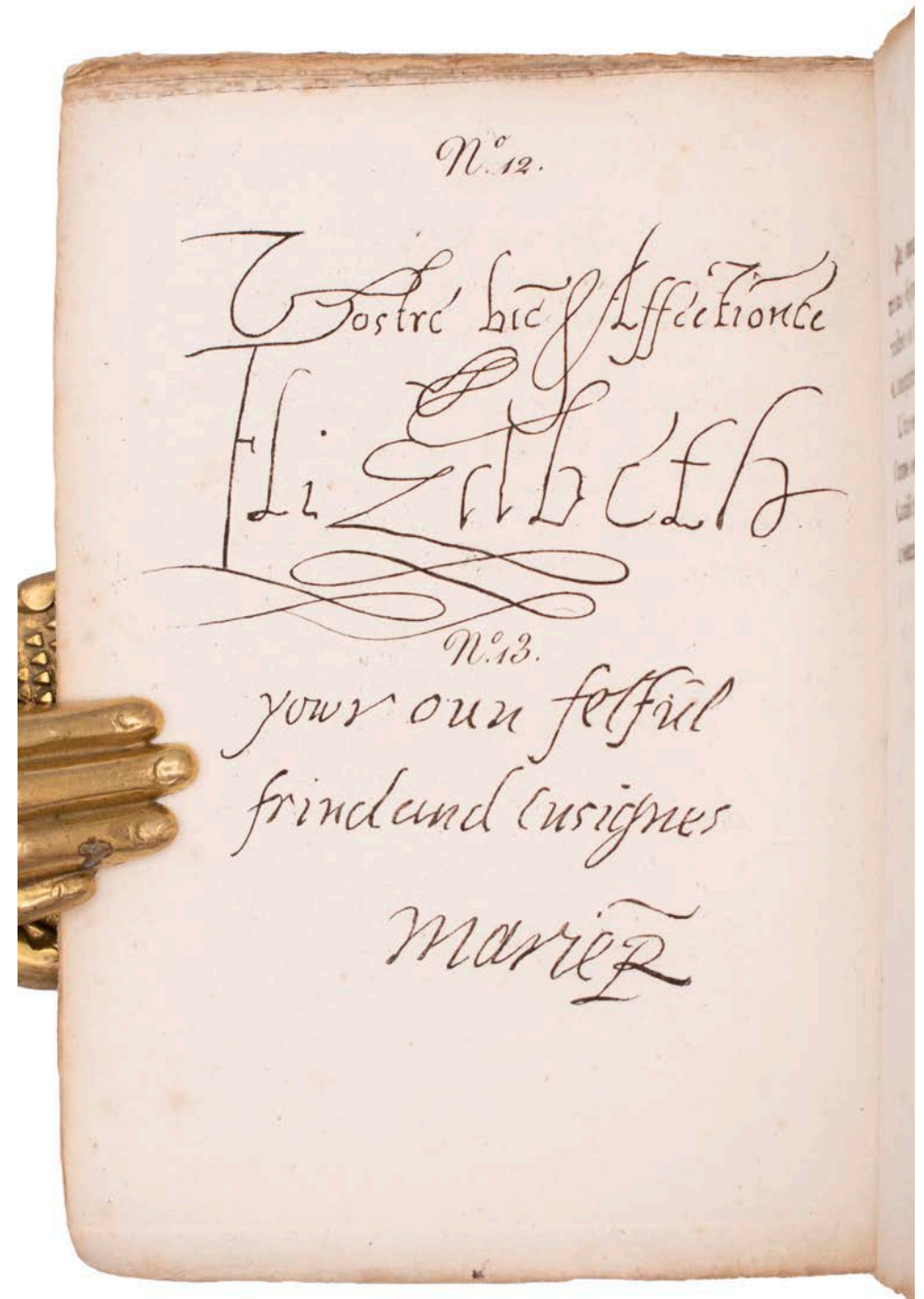
23. [HOCQUART, EDOUARD?]

*L'ART DE JUGER DE L'ESPRIT ET DU CARACTERE DES HOMMES DE
DES FEMMES*

FIRST EDITION, [ii], 52pp., 10 bookseller's catalogue; coloured engraved frontis-
piece, 24 engraved plates showing 45 facsimiles of handwriting samples, occasional
light foxing, pages uncut, near contemporary wrappers, printed paper label to spine,
ownership note to inner cover "acheté au havre le vendredi 15 7. bre 1815", spine
cracked, 12mo, Paris, Chez Saintin, c.1812

£1,200

Rare First Edition of this early popular manual on graphology by the printer and
bookseller Edouard Hocquart (1789-1870).



Graphology is the analysis of handwriting in an attempt to determine the writer's personality traits. Although graphology had some support in the scientific community before the mid-twentieth century, more recent research rejects the validity of graphology as a tool to assess personality and today it is considered a pseudoscience.

However, in the early nineteenth century Hocquart uses it as evidence to support his own prejudices. The author, in his introduction, confines himself only to the observation that the handwriting of the Italians 'est remarquable par une délicatesse et une souplesse particulières; ne sont-ce pas les traits les plus prononcés du génie de la nation?'; but it is clear that he might consider the less delicate hands of other nations as signifiers of less delicate morals. He also discusses the innate differences between men's and women's hands, the latter being allegedly marked by a lack of strength, delicacy, etc.

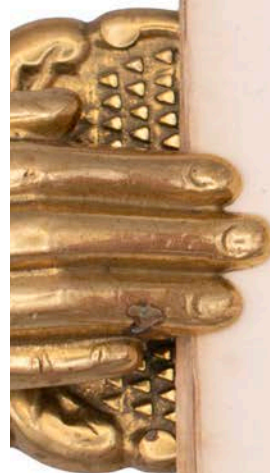
Among the 43 specimens, many of which are not attributed with any named character, there are examples of someone who shows the traits of lack of education, frivolity, a love of order, and a desire to please without being coquettish. There are also samples taken from manuscripts by Mazarin, Racine, Frederick the Great, Rousseau and Ben Franklin. Nobody's hand exhibits more the grandeur and noblesse of the age of Louis XIV than that of the King himself; Voltaire's hand, as with all else he did, indicates firmness but also a lightness of touch, while d'Alembert's is clearly that of a mathematician, and Lavater's (a clear influence) that of a phlegmatic melancholic. Also juxtaposed are two contemporaries: Elizabeth I: the hand of this Protestant queen is deemed stiff and ostentatious, in contrast with the supposedly gentle and noble script of Mary Stuart, a Catholic.

The work went through several editions in the following few years, but this first is especially uncommon.

Although undated, we can say with certainty that it was not published before October 1812, when Saintin received his brevet de libraire.

Outside Continental Europe, OCLC records copies at Yale, NYPL, Columbia, the Morgan, Chicago, Birmingham and the National Library of Australia.

[Barbier, *Anonymes I*: 289.]



N^o 18.

Paroles de Desportes

Douces brébis⁶ mes fidelles
compagnes,
Vergers, buissons, forêts, prés,
et montagnes
soyez témoins de mon
contentement.
Et vous, ô Dieux! faites, je
vous supplie,
que cependant que durera
ma vie
Je ne connoisse un autre
changement.



An Attack on Prophecy and Judicial Astrology

24. HOWARD, HENRY, EARL OF NORTHAMPTON

A Defensative Against the Poyson of Supposed Prophecies

Second edition, [8], 149 [i.e. 151], [1], title within woodcut interlaced strapwork border, printers device, title trimmed along outer margin, reinforced, decorative headpieces, woodcut floriated and historiated initials throughout, occasional light spotting and staining, modern calf, boards ruled in gilt, new endpapers, 4to, [London], John Charlewood and W. Jaggard, 1620

£1,850

Second edition of Howard's book against prophecy and attack on judicial astrology.

Northampton went through periods of disfavour in the court of Elizabeth I due to his links with Catholics. He was imprisoned five times, including for the publication of this work.

In 1571 Northampton was arrested due to his brother, Thomas Howard, 4th Duke of Norfolk's involvement in the Ridolfi plot - the plot to put Mary, Queen of Scots on the throne. Norfolk was executed the following year, and it has been suggested that this is part of the reason for Northampton's book. Evidence was given that the Duke of Norfolk had been misled by a prophecy about a lion (Norfolk) and a lioness (Mary, Queen of Scots), who would overthrow a lion (Elizabeth I).

Northampton attacks prophecy and criticises the authority of "old painted bookes, expositions of dreames, oracles, revelations, invocations of damned spirits, judicials of astrologie, or any other kinde of pretended knowledge whatsoever." He was also prompted by the fantastic prognostications of Richard Harvey from the preceding April.

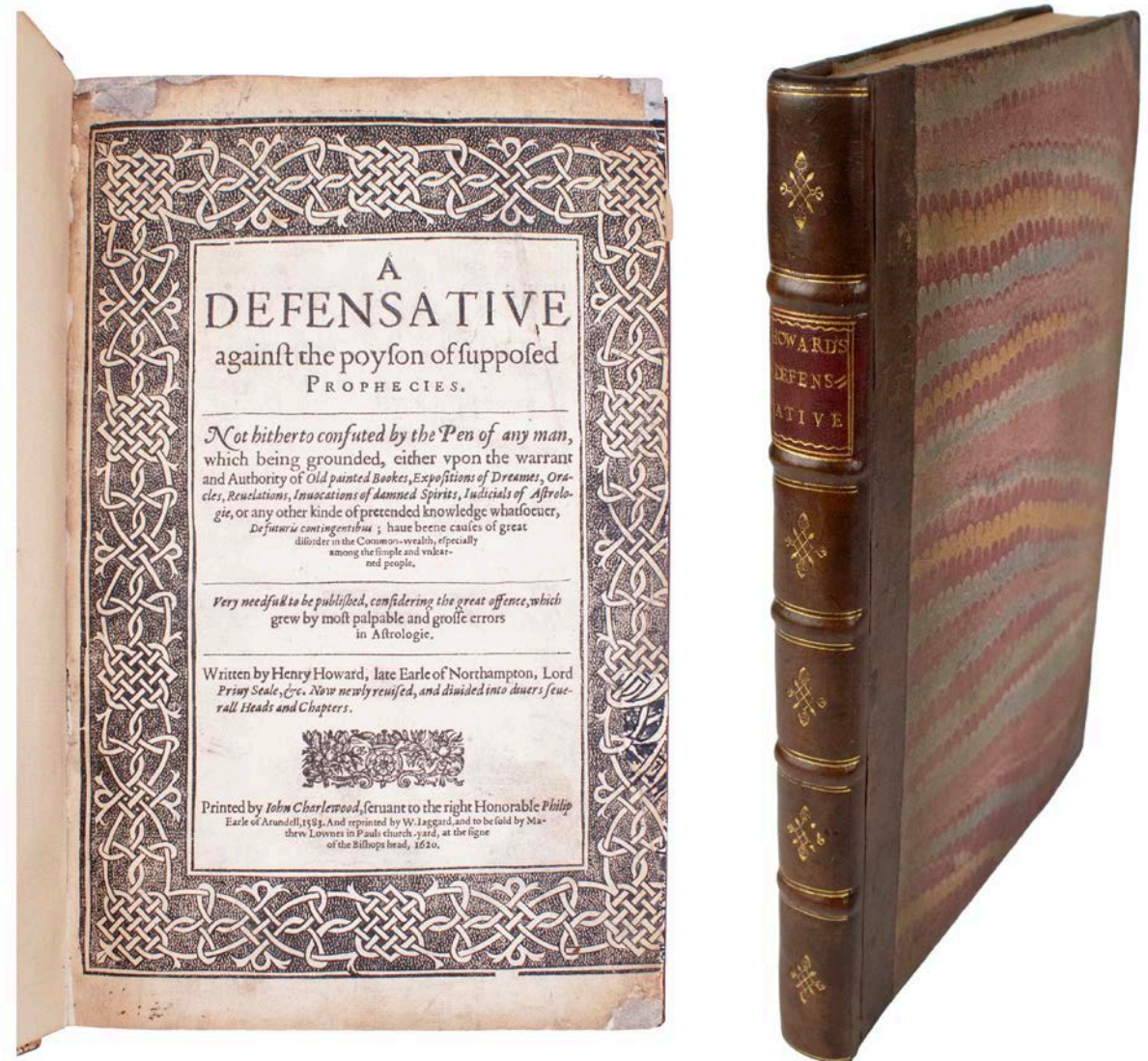
Despite being dedicated to Sir Francis Walsingham, 'Spymaster' for Elizabeth I, on publication the book was regarded as heretical and treasonable and Northampton was sent to the Fleet Prison for about a year.

Though Lord Henry Howard seems to have been in political difficulties during the latter part of Elizabeth's reign, under James I he became a member of council and Earle of Northampton.

Provenance:

From Dr. Michael Stone's Psychiatry Collection.

(STC 13859; ESTC S104250; Lowndes IV 1703; Not in Pforzheimer)



Hutchinson's Famously Sceptical Witchcraft Text

25. HUTCHINSON, FRANCIS

An Historical Essay Concerning Witchcraft. With Observations upon Matters of Fact; tending to clear the Texts of the Sacred Scriptures, and confute the vulgar Errors about that Point.

FIRST EDITION, XV, [5], 270, [2], very occasional light staining, ownership mark to front free endpaper, bookplate to pastedown, contemporary panelled calf, blind tooled, spine head worn, 8vo, London, R. Knaplock, 1718

£2,500

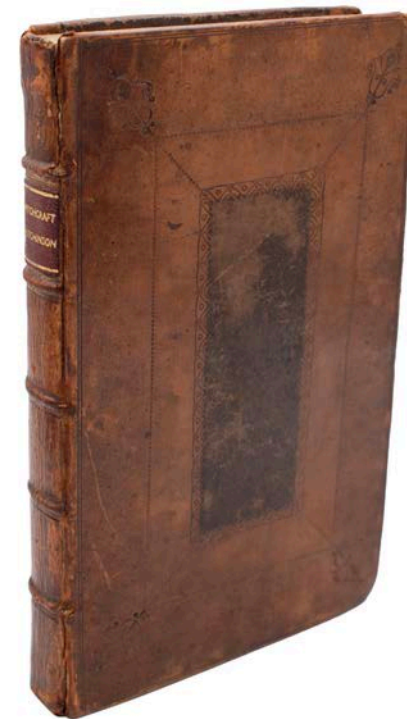
Francis Hutchinson's famously sceptical witchcraft text has long enjoyed an intimate connection with the historiography of the decline of educated belief in witchcraft.

England may have escaped the worst ravages of the witch-craze of the early modern period, but Hutchinson was a resident of Suffolk from 1690 to 1720 (first in Hoxne and then Bury St Edmunds), a county that, more than most, had witnessed at first hand the social and human cost of witch-hunting. Suffolk bore a large part of the brunt of England's only clear-cut example of a European-style witch panic, the mass witch-hunts conducted in East Anglia between 1645 and 1647 by Matthew Hopkins and John Stearne. Of the 250 or so suspected witches brought before the authorities, 117 were from Suffolk. It is estimated that about 100 of these 250 suspects were executed. This episode in witchcraft history held a special interest for Hutchinson, who detailed it in the Historical Essay. Hutchinson believed that the whole episode claimed 40 Suffolk lives, including some residents of Bury St Edmunds and Hoxne. Hutchinson's knowledge of these cases came from reading relevant literature (including Hopkins' own book about the episode) and by asking Hoxne residents alive in 1645 to recount their experiences.

It is argued that by this time witchcraft had become a marginal concern for mainstream educated culture because it was no longer needed, or able, to perform its original ideological function of forging Christian unity by bolstering the ideal of a confessional state. The idea of a confessional state was increasingly considered unattainable or intellectually unattractive, especially after the trial in 1712 of an elderly woman named Jane Wenham from Walkern, Hertfordshire. Wenham's trial saw witchcraft beliefs become embroiled in the party conflict of Anne's reign.

The trial of Jane Wenham also had a profound effect on Hutchinson.

In March 1712, Wenham was found guilty as charged by a jury and was sentenced to death by hanging. She was saved from the gallows by the intervention of the sceptical presiding judge, Sir John Powell, who ordered her to be reprieved before securing her a royal pardon from Queen Anne on 22 July 1712. The experience of attending her trial not only persuaded Hutchinson to re-draft the Historical essay in preparation for publication, but to visit Wenham after her acquittal in a house provided for her own safety at Gilston, Hertfordshire, by landowner, Colonel Plummer. After the trial, Hutchinson wrote to Sir Hans Sloane to ask him to approach Judge John Powell to see whether Powell would mind the Historical essay being dedicated to him. Hutchinson believed he could not do so himself because this would have overstepped his station as 'both a perfect stranger' to Powell and 'an obscure country parson'. Hutchinson admired the way in which the sceptical Powell had handled the Wenham trial, doing everything in his power to persuade the jury to bring in an innocent verdict. Powell even stated, after a witness had accused Wenham of flying, that 'there is no law against flying'.



Hutchinson took Sloane's advice and decided against publishing his book at that time. Hutchinson's work would probably have lain unpublished had it not been for the publication of Boulton's "A Compleat History of Magick, Sorcery and Witchcraft" (1715-1716), a work which Hutchinson felt might "very likely do some mischief" by renewing the fervour for witch-persecution. He hoped that his denunciation of famous English cases of witchcraft would help to weaken popular belief in witchcraft. Hutchinson's well reasoned refutation was published as the "Historical Essay on Witchcraft" and, despite a counter rebuttal by Boulton in 1722, effectively brought a permanent close to the debate on witchcraft in Britain. However it took another thirty-seven years before the hunting and execution of witches in Great Britain was finally abolished with the passage of the Witchcraft Act in 1735.

Provenance:

Billers

Finborough Library

[*European Americana* 720/126. *Sabin* 34063. *Wellcome III* p. 321., *Sneddon, Witchcraft and whigs*, 2017]

A N
Historical E S S A Y
CONCERNING
WITCHCRAFT.

WITH
OBSERVATIONS upon MATTERS OF
FACT; tending to clear the Texts of the
Sacred Scriptures, and confute the vulgar
Errors about that Point.

AND ALSO

TWO SERMONS: One in Proof of the
Christian Religion; The other concerning the
Good and Evil Angels.

By FRANCIS HUTCHINSON, D. D.
Chaplain in Ordinary to His Majesty, and Mini-
ster of St. James's Parish in St. Edmund's-Bury.

PSALM XXXI. 6.

*I have hated them that hold superstitious Vanities: but
I trust in the Lord.*

1 TIM. IV. 7.

*But refuse profane and old Wives Fables, and exercise
thy self rather unto Godliness.*

L O N D O N:

Printed for R. KNAPLOCK, at the *Bishop's Head*, and
D. MIDWINTER, at the *Three Crowns* in St. Paul's
Church-yard. MDCCXVIII.

Scottish Folklore, Fairy Superstition and The Second Sight

26. [KIRK, ROBERT] INFULANUS, THEOPHILUS

An Essay of The Nature and Actions of the Subterranean (and, for the most part,) Invisible People, heretofore going under the Name of ELVES, FAUNES, and FAIRIES, or the lyke, among the Low-Country Scots, as they are described by those who have the SECOND SIGHT...

Limited Edition, one of 100 copies only, VI, 97pp., light foxing to preliminaries, text block clean, contemporary polished calf, boards thrice ruled in gilt, rebacked with original spine laid on, navy morocco label to spine, marbled end papers, 4to, Edinburgh, by James Ballantyne & Co., for Longman, Hurst, Rees, Orme, & Brown, 1815

£1,250

"This curious tract, upon the Fairy Superstition and that of the Second Sight, is printed literally from a Manuscript Copy preserved in the Advocates' Library."

In 1691 Robert Kirk (1644-1692), the 17th century Scottish folklorist, minister, and Gaelic scholar, wrote an essay titled "*The Secret Commonwealth*", a pseudo-scientific study of the folk beliefs of his parishioners. This essay delved into the cultural traditions of the Scottish Highlands surrounding magical creatures such as fairies, witchcraft, ghosts and second sight.

Kirk collected the folklore and stories between 1691-1692 and assembled them into a manuscript, but died before it could be published. published in 1815. Kirk collected these stories into a manuscript sometime between 1691-1692, but died before it could be published. It would be more than a century before it was published.

Folklore scholars consider *The Secret Commonwealth* one of the most important and authoritative works on fairy folk beliefs.

Secret Commonwealth,

OR,

A Treatise displaying the Chiefe Curiosities as they
are in Use among diverse of the People of
Scotland to this Day ;—SINGULARITIES
for the most Part peculiar
to that Nation.

A Subject not heretofore discoursed of by any of our Writers ;
and yet ventured on in an Essay to suppress the
impudent and growing Atheisme of this
Age, and to satisfy the Desire
of some choice Friends.

*Then a Spirit passed before my Face, the Hair of my Flesh stood up ; it stood still,
but I could not discern the Forme thereof : ane Image was before mine Eyes.
—Job, 4. 15. 16.*

*This is a REBELLIOUS PEOPLE, which say to the Siers, sie not ; and to the Pro-
phets, prophesie not unto us right Things, bot speak unto us smoothe Things.—
Isaiah, 30. 9. 10.*

And the Man whose Eyes were open hath said.—Numbers, 24. 15.

*For now we see thorough a Glass darkly, but then Face to Face.—1 Corinth. 13. 12.
It doth not yet appear what we shall be ; but we shall be lyke God, and see him
as he is.—1 John, 3. 2.*

*Μη γινώσκεις μαινόμενος ὑποκαταδὲν ἑαυτὸς καὶ τὸν γινώσκων αὐτὸν ;—Job, 26.
5. (Septuag.)*

By Mr ROBERT KIRK; Minister at Aberfoill.

1691.

De Lancre's Influential Work On Demonology

27. LANCRE, PIERRE DE

Tableau De L'Inconstance des Mauvais Anges et Demons. Ou Il Est Amplement Traicté de la Sorcellerie & Sorciers.

FIRST EDITION, [28], 568, 2 engraved folding plates inserted, woodcut printers device, head and tailpieces, inhabited initials, marginal annotations in an old hand, marbled endpapers, full mottled calf, spine gilt, a.e.r., 4to, Paris, Jean Berjon, 1612

£12,500

"... the last author on this subject who possessed judicial authority and himself carried out violent repression" - Julio Caro Baroja

First Edition of the first, and most influential, of de Lancre's work on demonology.

Born in 1553, de Lancre studied in Toulouse and Turin. In 1583 he joined the Bordeaux parliament as a magistrate. De Lancre was one of the immensely learned lawyers who, towards the last third of the sixteenth century, gave a destructive twist to the witchcraft debate. He was entirely convinced of women's inclination toward witchcraft and their universal threat to the individual, the community, and the state. He felt especially convinced that such practices threatened the political and economic stability in the French border regions, especially since the French religious wars had made it imperative to secure French territories.

In 1609 King Henry IV of France appointed him head of a commission to investigate the activities of witches in the Labourt, the Basque region of France. According to de Lancre, most of these people engaged in active satanic associations and practices. During the course of a visit that lasted just four months, de Lancre, by his own account led investigations against forty-six suspected witches, among them twelve priests, and thirty-five informants. At least two dozen suspects were executed. This judicial operation had significant repercussions on both sides of the border with Spain. Accused witches fleeing south triggered the final witch-hunt undertaken by the Spanish Inquisition, ending in a major auto-da-fé in 1610. De Lancre's frequent comments on the antisocial and antinationalist behaviours of the Basque people make it clear that the witch prosecutions had not only religious but political motives as well. These prosecutions clearly formed part of the French move toward the

absolutist state. The rampage was finally stopped by de Lancre's own colleagues, the judges of the Parlement of Bordeaux.

In Spain, the episode soon led the Inquisition to stop executing witches altogether. In France, similar scepticism provoked de Lancre to publish '*Tableau De L'Inconstance des Mauvais Anges et Demons*'. A report on his extraordinary stay in the Basque country, de Lancre based the '*Tableau*' on the original trial records. Since these records were destroyed in the eighteenth century, de Lancre's report is the only surviving account of the proceedings of the trials. '*Tableau*' is divided into six books, which deal with the more important problems which confronted him during his investigation. First he establishes the inconstant nature of demons, their number, and their special appeal to women. Books II and III enlarge the sabbath; de Lancre then returns to themes already suggested at the beginning: the ability of demons to change their shape, either in fact or through illusion. Book V enumerates the cures a man might adopt to counteract the wiles of the Devil. De Lancre concludes his work with an important discourse on priests and witchcraft, a learned rebuttal of the Canon Episcopi which leads him to stress the need to exact the severest punishment for crimes of witchcraft.



Pierre de Lancre, is perhaps the greatest expert on the witch's sabbath, constructing one of the most vivid descriptions based on the trials and testimonies in the Basque. Few demonologists blended learned and popular beliefs as effectively as he did. He described children being presented with toads in velvet suits, to be guarded while their parents amused themselves with the unspeakable pleasures of the sabbath feast. De Lancre believed that the witches' sabbath was ongoing but only visible to the witches themselves. His '*Tableau*' had celebrated authority in action against witches.

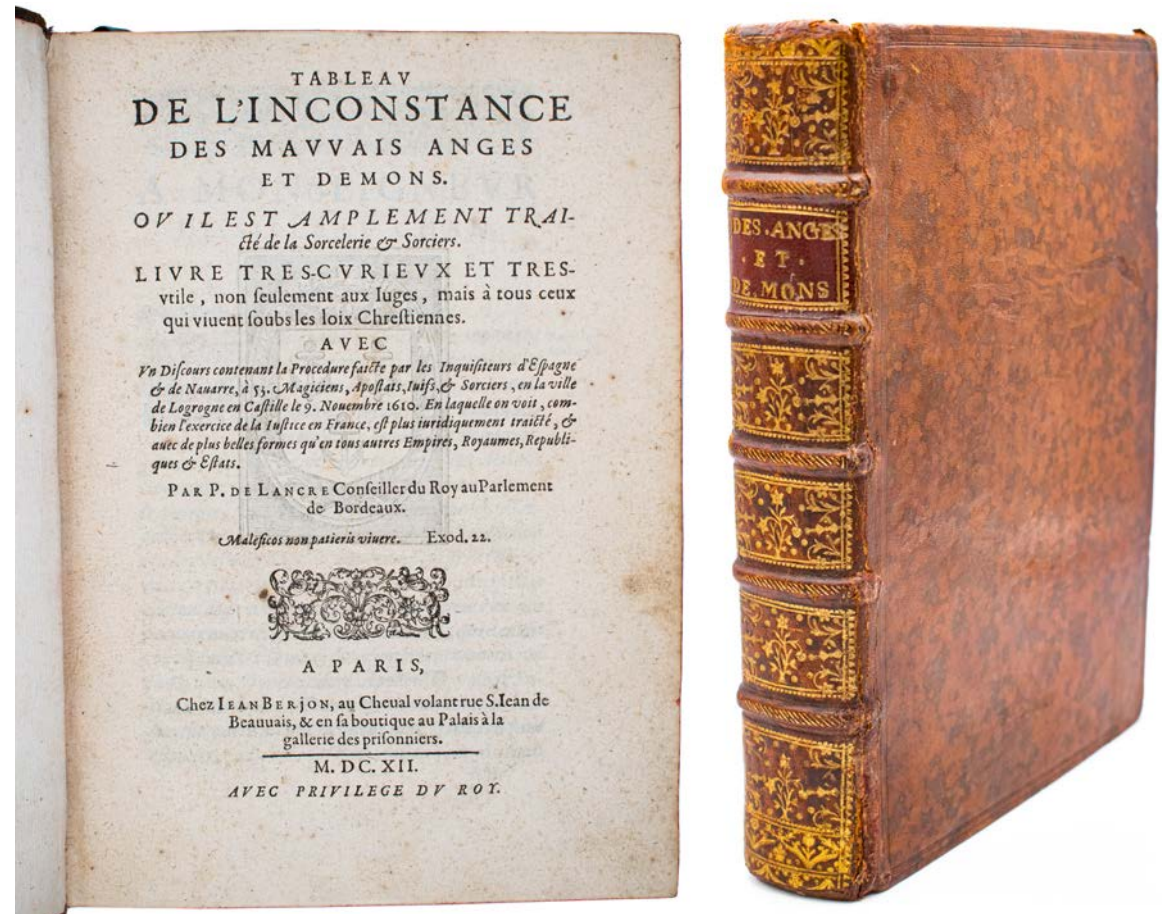
De Lancre produced a report that went beyond the established parameters on witchcraft indictments and warnings. The reasons for this departure are two fold; his account is clearly more politically motivated than comparable works of the period. De Lancre is writing for his colleagues to convince them of the need to exercise control. He firmly believed witches to be a threat to the body politic, offering a detailed argument as to why secular magistrates and the government had to move with firmness and vigour against the menace witches posed. De Lancre dedicated his work to Chancellor Sillery, who set in motion the banishment of magicians, devils and sorcerers. Additionally, his vigorously argued legal tract can be read as an ethnological exploration of the Lambourt region and its Basque inhabitants. His descriptions of the religious, demonological, and judicial aspects of the witchcraft phenomena have much in common with contemporary reports of travel to the New World.

Two eighteenth-century plates have been inserted into this work. The first work is by Jean Crespy, for Laurent Bordelon's '*L'Histoire des Imaginations Extravagantes de Monsieur Oufle*' (1735). This satirical work tells the story of a Mr. Oufle who reads so much about ghosts, witches, devils that he begins to have all sorts of strange visions. Mr. Oufle is shown here bottom left observing the bizarre sabbath scene accompanied by a jester. The devil worshipers are banqueting on babies and performing somersaults before the devil who is seated at centre. The work captures all the stereotypes of a witches sabbath including crones riding broomsticks, cauldron magic, dancing and dining with demons.

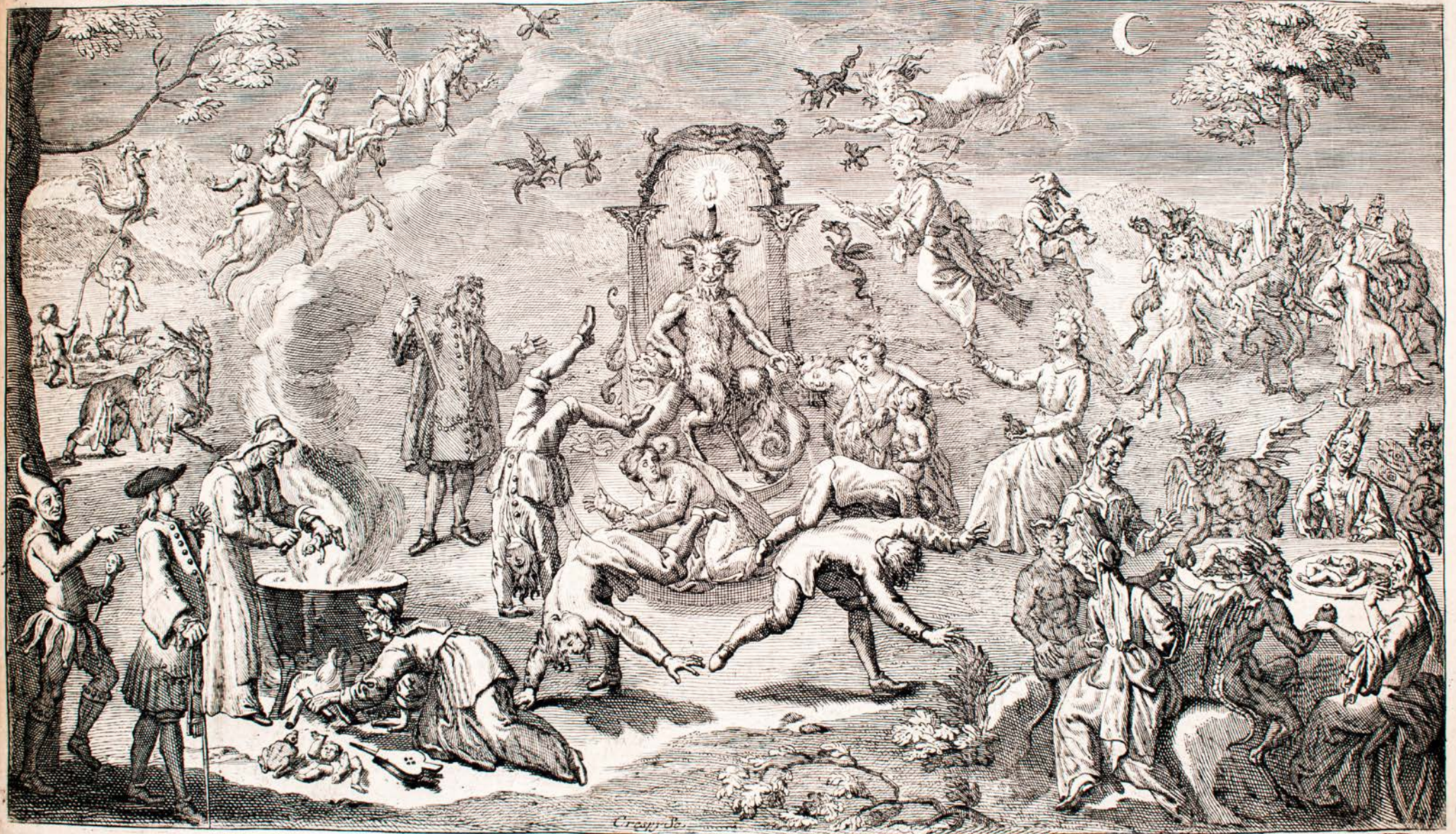
The second engraving is by Claude Gillot, from a pair of engravings titled "*Les Sabbats*" (1722) depicting a witches' sabbath. In the centre a stag-horned shaman presides over the torture of two men tied to a spinning device. On the left two masculinised crones ride on a broomstick with a small child. An elegant woman mounted on the skeleton of a horse, accompanied by a stag-horned man on a lion-faced horse. In the background hordes of animal-faced demons gather to watch the

night's proceedings.

[USTC:6011140; *Witchcraft and Catholic Theology*, Baroja; *Defining Dominion*, Williams, 1995; *The Damned Art*, 2012; *The Oxford Handbook of Witchcraft in Early Modern Europe and Colonial America*, 2013]



DESCRIPTION DE L'ASSEMBLÉE DES SORCIERS QU'ON APPELLE SABBAT



Inspiration For Shakespeare's Hamlet

28. LAVATER, LUDWIG

Of Ghostes and Spirites Walking by Nyght...

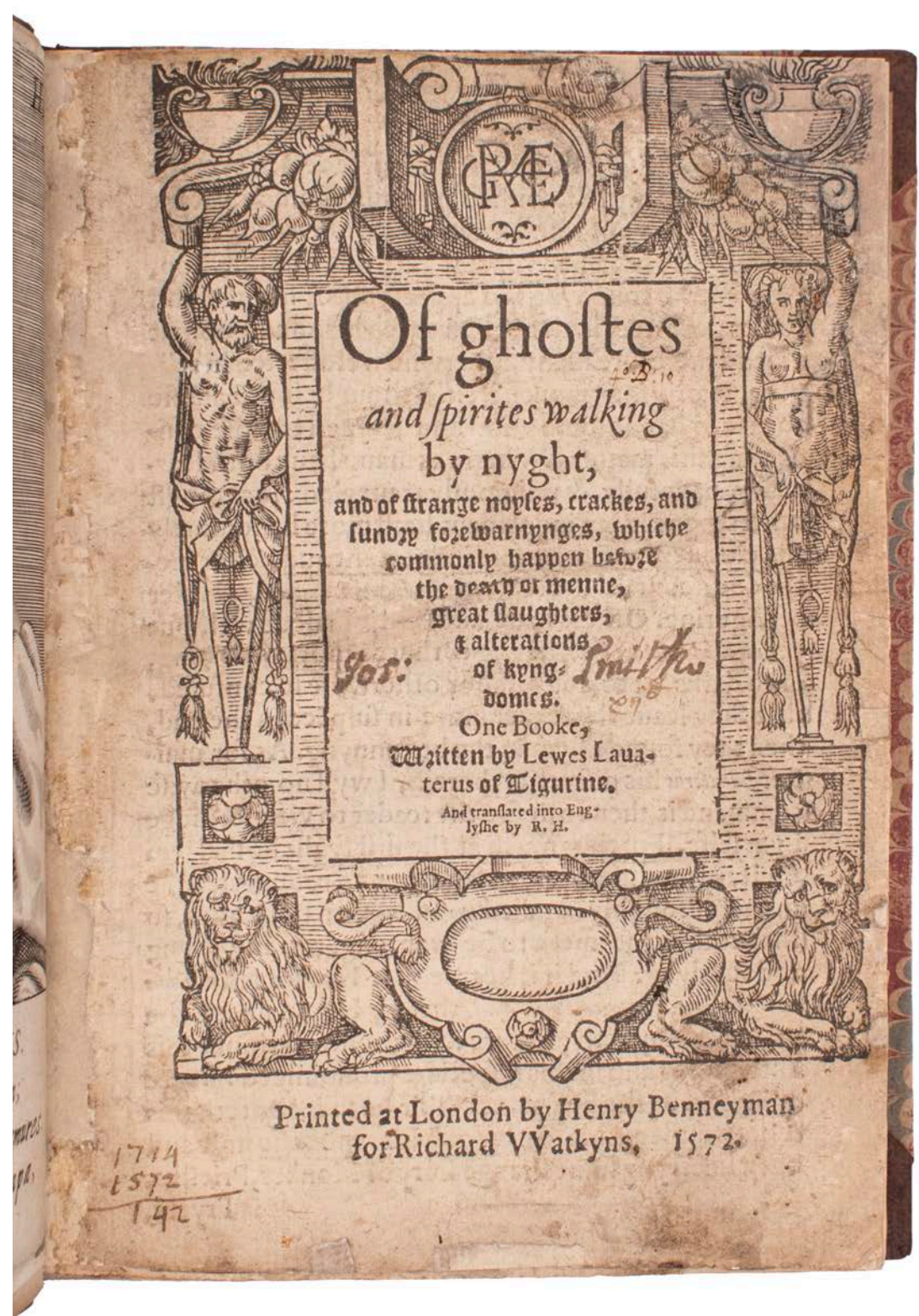
FIRST ENGLISH EDITION, [16], 220pp., pages 31, 194-195 and 198-199 respectively misnumbered 13, 198-199 and 194-195, extra illustrated with portrait frontispiece of author, woodcut title boarder, initials and tailpiece, minor repair to the corner of the first 19 leaves not affecting text, later half calf over marbled boards, speckled edges, 4to (185 x 135mm), London, Printed by Henry Benneyman for Richard Watkyns, 1572.

£30,000

"If it be not a wayne persuasion proceeding through weaknesses of the senses through feare, or some such like cause, or if it be not decyte of men, or some naturall thing... it is either a good or evill Angell, or some other forewarning sent by God."

One of the most important demonological works of the Reformation era, and credited as a source for Shakespeare's *Hamlet*.

The Reformation caused a complex cultural and psychological shift, as the Thirty-Nine Articles of 1563 marked the doctrine of Purgatory as a superstition which was 'repugnant to the world of God'. Given that spiritual visitants could therefore only come from heaven or hell, Protestant ghost-seers were left in the position of having to rule out ghosts of the departed as an explanation. Yet ghosts did not just disappear among Protestants in the absence of a theological place for them. Pre-Reformation pamphlets, sermons and other documents discussing the revenant dead continued to circulate and their stories were told in various settings. Despite not being central to the main theological and ecclesiastical disputes of the Reformation, it did bring forward some key questions that had previously been soothed by the acceptance of familial ghosts; what humans might face after death, and to what extent the natural and supernatural interacted in this world? As such, the preparation of a protestant text which assessed the theological, pastoral, and personal foundations for ideas about the return of the sanctified and unsanctified dead was a pastoral necessity. It was in the context of the refutation of the doctrine of purgatory that reformers began to apply tentative forms of investigation to cases of ghost-seeing, usually with a view to exposing apparitions as the sinister doings of priests and monks. Given that ghost-seeing in sixteenth-century England, or at least the cases considered most worthy



of note and dissemination, were explained as the intervention of malevolent spirits, it was inevitable that the issue would become interlinked with demonology and witchcraft.

In 1569, Swiss theologian, Ludwig Lavater (1527-1586) wrote *Of Ghostes and Spirites...* in order to revise common beliefs about apparitions of demons and human spirits in the post-Reformation world. Lavater expresses here what came to be the dominant view in Protestant theology: what people call ghosts are actually demons or angels. The afflicted may be unable to tell if the apparition is angelic or demonic, but those are the only two options. Although Lavater accepted the existence of ghosts, he dismissed many supposedly supernatural apparitions as the hallucinations of women, like both Johann Weyer and Reginald Scot. As such, Lavater has been seen as providing a clear intellectual and pastoral program for his readers, one that was much more difficult in a pre-Reformation or Catholic Reform world where room for ambiguity remained even in some of the most influential theological texts.

The original edition was first published in the Netherlands in German, but it was soon translated into French, English and Italian and reprinted frequently well into the eighteenth century. It quickly became one of the early modern period's most popular works on demonology and ghosts. Although written from a distinctly Reformed perspective, Lutheran, Catholic, and Dissenter authors also cited it - and not just to challenge it.

Lavater's *Of Ghostes and Spirites...* likely had influence on Shakespeare's portrayal of the ghost of Hamlet. Lavater says ghosts that are good will confront men in a terrifying way but later will comfort them. In Shakespeare's *Hamlet*, during the ghost's first appearance to the men on guard at night, he frightens them with fear and curiosity. They clamour about the image of the mysterious ghost to Hamlet and bring him outside the castle during the middle of the night. While Hamlet at first was dubious, he was put to ease to see his father again. Though Hamlet ultimately decides to verify the truth of his father's murder without taking the ghost completely at his word, the question of the apparition's origin and purpose still haunt the play. Is Hamlet haunted by a demon or by the tormented spirit of his father? Lavater would certainly argue for the former - and his views would go on to influence the likes of Spencer, Milton, and Elizabeth Barrett Browning.

This work is a great rarity with only four copies of the first English Edition for sale since 1921. Over 100 years. The USTC locates fifteen copies in institutions, with three copies held by the Folger.

[ESTC S108369.]



LUDOVICVS LAVATERVS.

*Dum vertunt alii statuas, altaria, Romam;
LAVATERE fugas Spectra, nigros Lemures.
Candidus es. nigra monstra fugas, ludibria Papa,
Qui totius falsis ludit imaginibus.*

Accounts of Witchcraft in 17th Century Britain

29. LAW, ROBERT; SHARPE, CHARLES KIRKPATRICK

Memorialls; or, The Memorable Things that Fell Out Within This Island of Britain from 1638 to 1684. Edited from the MS. by Charles Kirkpatrick Sharpe, Esq.

FIRST EDITION, iii-cxiv, 277, [1]pp., wood engraved frontispiece, some offsetting, occasional light spotting, bookplate of Jame McCosh of Dalry to front pastedown, covering Grey family armorial bookplate, ownership inscription to frontispiece verso, contemporary calf, boards bordered with a blind roll inside double gilt rules, rebacked, contemporary red morocco labels, 4to, Edinburgh, for Archibald Constable and Co., 1818.

£1,250

This work accounts instances of witchcraft and the supernatural as well as other historical events between 1638 and 1684 in Britain.

The first publication of this manuscript compiled by Scottish field preacher, Robert Law (d.1686?). It was edited for publication by Scottish antiquary and artist, Charles Kirkpatrick Sharpe, who is believed to have published the work as an attack on Wodrow and the Presbyterians.

However, Sharpe had a keen interest in witchcraft, writing an informative and lengthy preface which provides much historical context to the work, and of witchcraft in Scotland until the eighteenth century.

He also includes a detailed biography of Robert Law.

A fascinating insight into the attitudes towards and the history of witchcraft in the seventeenth to nineteenth centuries in Britain.

Provenance:

James McCosh of Dalry

Grey family

Marshall Carritt, with inscription "M.C. will not lend this book to anyone."



Newes from Scotland, 1591.

13th Century Astrology - Including Weather Prediction

30. LEOPOLD, DUKE OF AUSTRIA.

Compilatio Leupoldi ducatus austriae de astrorum scientia Decem continentis tractatus.

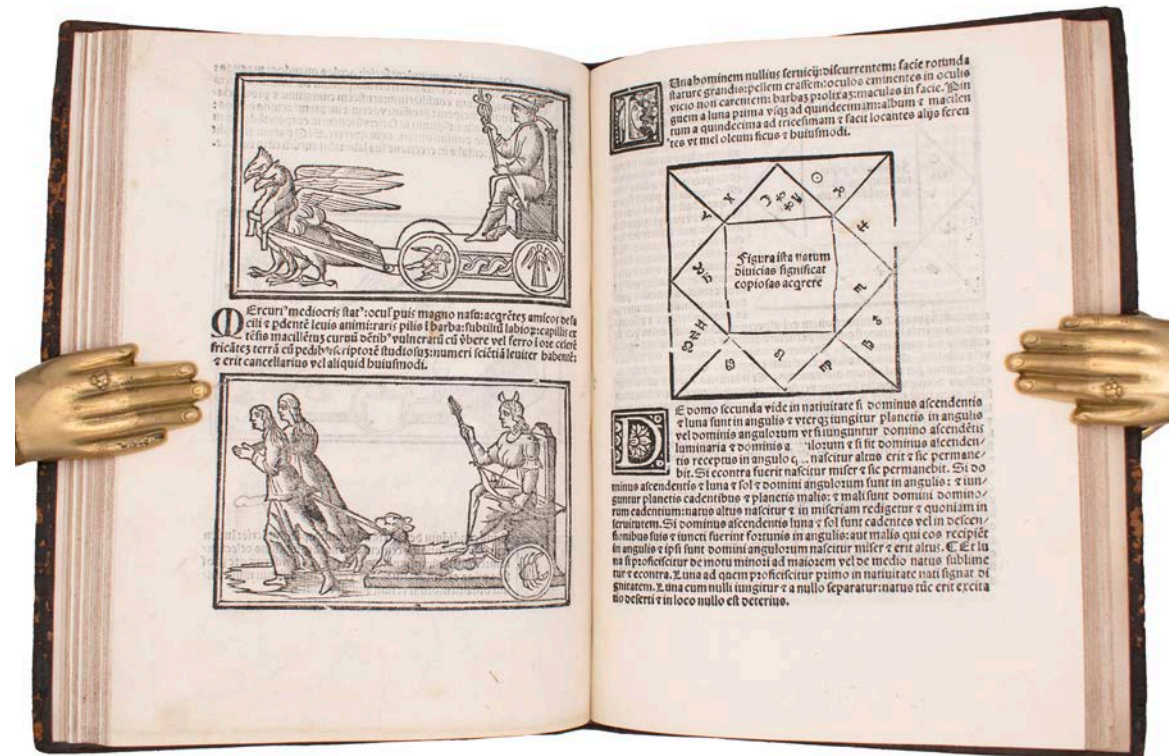
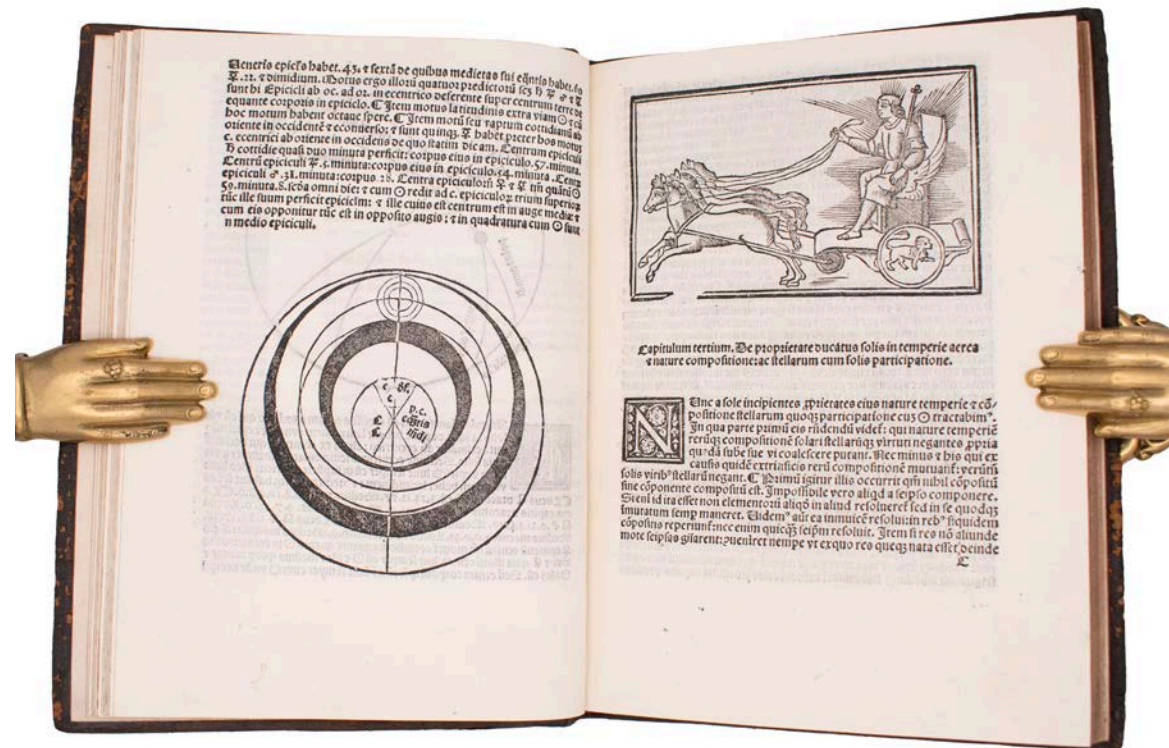
Venice: [Jacobus Pentius, for] Melchior Sessa and Petrus de Ravanis, 15 July 1520, 4to (210 x 150mm), Full Contemporary Calf, Gilt Device within gilt frame with ornate gilt cornerpieces, gilt border on upper and lower covers, rebacked replacing original spine, Large woodcut of an astronomer and Sessa's device on title, many woodcuts illustrating signs of the zodiac, gods of antiquity, celestial spheres, and astrological predictions, woodcut initials.

£5,500

A Fine Copy of the Second edition of the *Compilatio* by the 13th-century astronomer, Leopold of Austria. Primarily a work of astrology, the sixth book concerns meteorology both from a theoretical and a practical point of view, and thus includes, for example, folkloric methods of weather prediction.

Although virtually nothing is known of the author, the work was influential in the late Middle Ages, being cited by the great astronomer, Pierre d'Ailly, and admired by Regiomontanus, who proposed to edit an edition of the work.

Adams L-516; BLSTC Italian (assigning it to Pencio) p.375 (718.f.8); Sander 3948; Essling 2081; Houzeau and Lancaster 4783.



On The Inquisition

31. [MARSOLLIER, JACQUES]

Histoire de l'Inquisition et son origine

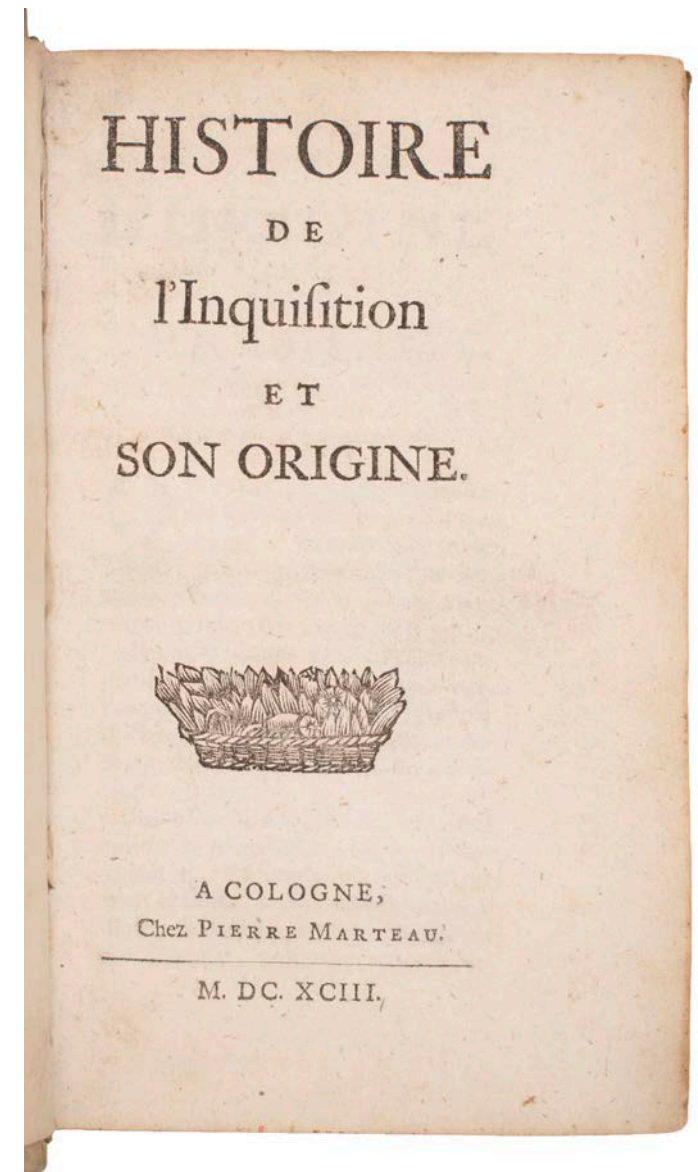
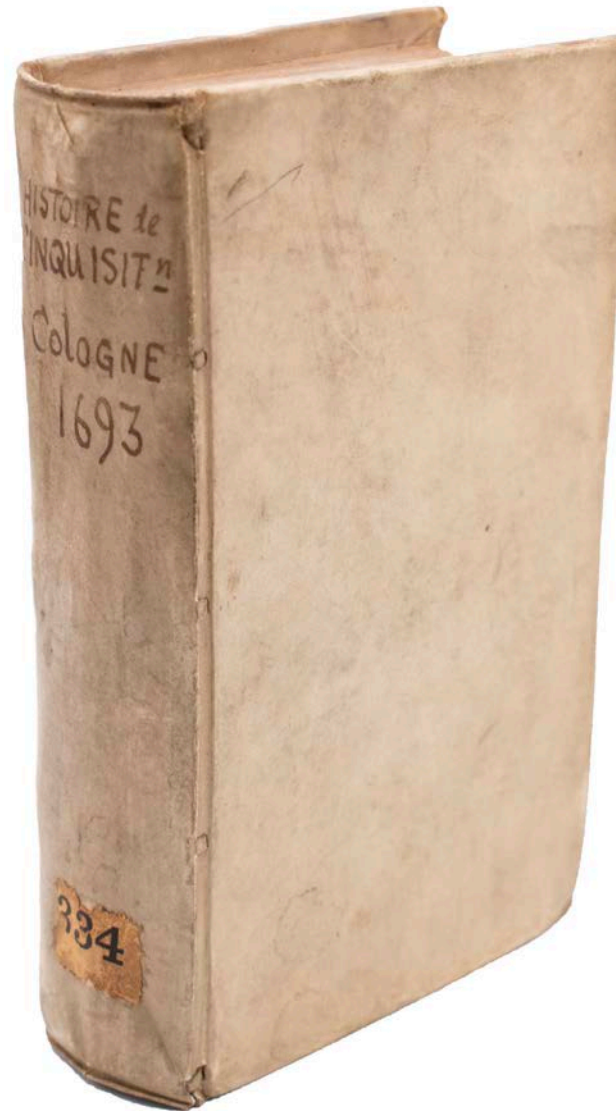
FIRST EDITION, [1], 502pp., a pirated edition (the printer's device is not the more usual armillary sphere image), contemporary vellum over boards, manuscript title to spine, speckled edges, 12mo, Cologne, Pierre Martineau, 1693

£750

First Edition, published at the imaginary address of Pierre Marteau. The historical account of the Catholic inquisition was placed on the Vatican's prohibited book list in 1694.

Jacques Marsollier (1647-1724), a French historian and Genevian Abbot, studied the Inquisition, including censorship. Marsollier establishes the history almost exclusively from Philipp Limborch's *Historia Inquisitionis* which was published a year earlier. He also references *L'histoire ecclésiastique* by Dupin and *Le voyage* by Dellon.

[USTC:2584009; Caillet III]



Sympathetic Magic's Use In Medicine

32. MARTIUS, JOHANN NIKOLAUS (1668-1715)

Dissertatio inauguralis physico-medica, de magia naturali, ejusque usu medico ad magicam curandum

Second Edition, expanded to 78pp., latin text, pictorial woodcut initials, ornaments, later half calf over marbled boards, some foxing to title but rest clean, 4to, Erfurt, Petr. Chrstoff, 1705.

£1,200

A medical text about the ways in which sympathetic magic could be marshalled to provide remedies for common ailments, this work provides a fascinating glimpse into the popularisation of science at the time, and its overlap with popular and practical magic.

This work originally appeared as 44 pages in 1700. This second expanded edition was published five years later and was widely successful. This version would go on to be published in seven further editions, before it was translated into German and reworked into the better known "*Unterricht Von der Magia Naturali und derselben Medicinischen Gebrauch auf Magische Weise*," (1779) by Johann Christian Wiegleb.

Not much is known about the author, Johann Nikolaus Martius, student of Justus Vesti in Erfurt, and later medicuspracticus in Braunschweig. Before he graduated, Martius was involved in the production of a dissertation on the 'hermetic philosophy' at Erfurt. Two years later he produced the first edition of this dissertation, inspired by Christian Thomasius's *Versuch vom Wesen des Geistes* (1699), a work of eclectic, Neoplatonic-infused pneumatology.

Dissertatio inauguralis physico-medica is ostensibly an instructional book, containing numerous cures based on sympathetic magic and involving human body parts and secretions. However, it is also a theoretical discussion concerning the relationship between spirit and matter. Martius believed the two were linked, and natural magic was the manipulation of the inner divine light embedded within all things in nature to heal the spirit and therefore the physical form. The chief aim of the physician should therefore be to manipulate, however manually and imperfectly, those hidden properties of nature to provide comfort to those in pain.

A Very Scarce Work. Only one copy in auction records, for the 1700 edition, which came up for sale in 1898.

[Ferguson, *Bib. Chemica*, v.2, p.547; Pickering, *Succour for a Fallen World*, 2019]



Card Games and Tarot Card Designs

33. MERLIN, ROMAIN.

Origine des Cartes a Jouer, Recherches Nouvelles sur les Naïbis, les Tarots et sur les Autres Espèces de Cartes

A Rare Large Paper Copy, half title, 73 plates (complete with no plate 58 as always due to misnumbering error), 23 double page, 1 folding and 4 illuminated chromolithograph plates (2 double page) which are exclusive to this Large Paper edition, occasional minor offsetting, original printed blue wrappers bound in, untrimmed, early 20th century green half morocco over marbled boards, slightly rubbed, 4to, Paris, chez l'auteur, [1869]

Scarce as a Large Paper edition, but also as complete with the colour and gilt plates 8 and 9, and 60 and 61 missing from most other copies.

£750

In 1869, bookseller and Bibliophile, Romain Merlin (1793-1876) brought together a collection of nearly 170 card games in this, his major work. There are over 600 representations of playing cards across the 73 plates, with the final six dedicated to 'cartes orientales', i.e. Persian and Indian cards.

Merlin was also the first to give descriptive titles to all the Minchiate cards. Minchiate is an early sixteenth century card game that is closely related to tarot, and like tarot it also originates from Florence, Italy.

In 1871 Merlin donated his collection to the Cabinet des Estampes, this was the first time a collection composed exclusively of playing cards was bequeathed to a public institution. Merlin invented the titles "Grand Duke", "Western Emperor" and "Eastern Emperor". In all previous sources about Minchiate, these cards are just Papa II, Papa III, and Papa IIII.



The Most Important And Influential Works On Exorcism By The Most Authoritative Exorcist Of Renaissance Italy

34. MENGHI, GIROLAMO

Flagellum daemonum. Exorcismos terribiles potentissimos, et efficaces... Mediolani: apud haer.

[16], 193 [i.e. 229], [3]pp., woodcut printers device to title, light marginal toning, contemporary burnished parchment, manuscript title to spine, 8vo (165x102mm), Pacifici Pontij, & Ioan. Baptistam Piccaleum, impressores archiep., 1624.

£5,000

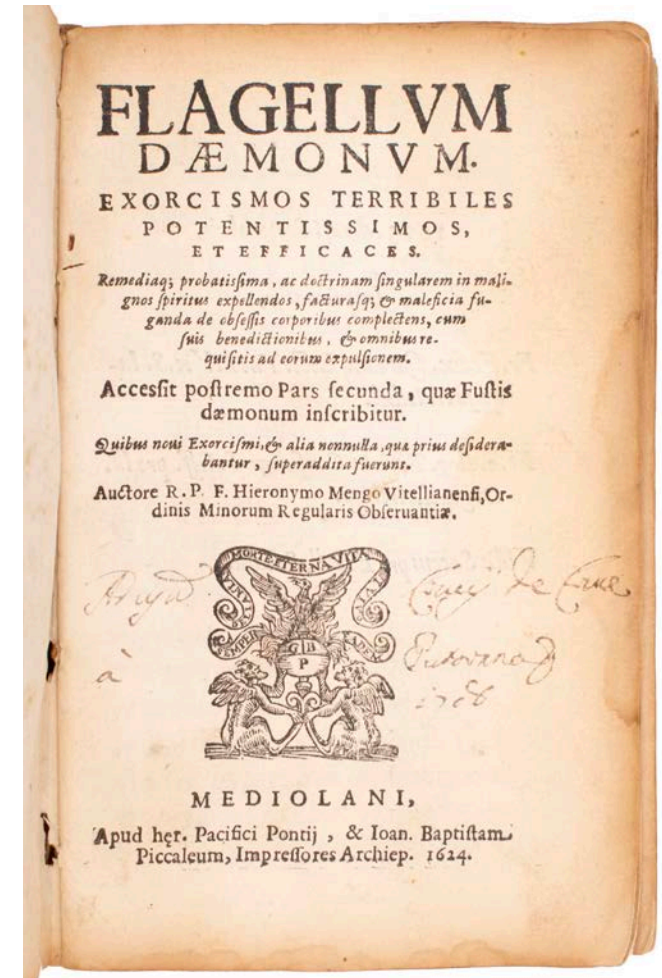
Girolamo Menghi's best known work, later included in the authoritative collection on exorcisms the '*Thesaurus exorcismorum*.' He prefaces the *Flagellum* with a vehement defence of exorcism. Dedicating the work to Cardinal Gabriele Paleotto, Menghi advocates a much more aggressive promotion and publication of books of exorcisms.

'*Flagellum Daemonum*' was translated into Italian and published in 1576, as '*Compendio dell'arte essorcistica*' so it would reach the widest audience possible. This work was intended to instruct parish exorcists in the authorised rituals in order to combat the unorthodox practices employed by many exorcists in Italy. This practical approach was due partly to events of the recent past. A deadly infection had spread, threatening innumerable victims. Menghi argued that 'medicina celeste' as it was practised by ecclesiastical exorcists, was the only appropriate means to overcome diabolic power.

"Girolamo Menghi's *Flagellum Daemonum* .. was a collection of seven rites of exorcism with detailed instructions on the preparation of the priest and the victim and what sorts of gestures or paraphernalia the priest should employ....He could use his book of exorcism, holy water, fire, or images of the devil...and there are rites of blessing given in this manual as well" Jane Davidson, 'Early Modern Supernatural: The Dark Side of European Culture, 1400-1700.'

Both *Flagellum Daemonum* and *Fustis Daemonum* were published in one volume from 1598 and soon became popular all over Europe.

[BOUND WITH]



MENGHI, GIROLAMO

Fustis Daemonum Adiurationes.

220, [10]pp., woodcut printers device to title, light marginal toning, Mediaeval: apud haer. Pacific Pontij, & Ioan. Baptistam Piccaleum, archived printers, 1623.

One of the most important and influential works on exorcism by the most authoritative exorcist of Renaissance Italy, the Franciscan, Girolamo Menghi. A theologian and exorcist, he practised in Bologna, and was known as 'the father of the exorcists' art'. First published in 1584, *Fustis Daemonum* (The Daemon's Bludgeon) followed the widely popular 'Flagellum Daemonum' published eight years earlier.

"The texts consist of both a theoretical treatise and a hands on guide describing actual exorcisms. *Fustis daemonum* lists exorcisms that follow a strict formula: after an initial prayer, signs of the cross are made, followed by incantations, a reading from the Gospels, and repeated orations" Joseph P. Laycock 'Spirit Possession around the World: Possession, Communion, and Demon.'

Menghi was well acquainted with demoniacal literature; the authors he quotes range from Avicenna to Michael Psellus, from Lull to Sprenger. Despite his contemporary fame his works were placed on the index of forbidden books by the Sant'Uffizio in the C18th. "Girolamo Menghi articulated a philosophy of evil that reflected the social and religious culture of his time. He tried to arrange devils according to their function, spheres of action and bad habits – just as Pseudo-Dionysius the Areopagite had arranged angels in his 'Celestial Hierarchy'". Gaetano Paxia.

F V S T I S D A E M O N V M.

A D I V R A T I O N E S

formidabiles, potentissimas, & efficaces
in malignos spiritus fugandos de
oppressis corporibus
humanis.

*Ex Sacra Apocalypsis fonte, variisque Sanctorum
Patrum auctoritatibus haustas
complectens.*

Auctore R. P. F. Hieronymo Menga Vitellia-
nensi, Ordinis Minorum Regularis
Osservantiae.

*Opus sane ad maximam Exorcistarum commodita-
tem nunc in lucem editum.*



M E D I O L A N I,

Apud her. Pacifici Pontij, & Ioan. Baptistam
Piccaleum, Impressores Archiep. 1623.

A Rare Venetian Edition Of One Of The Most Influential 16th-Century Treatises On Demonology And Exorcism

35. MENGHI, GIROLAMO

Compendio Dell'Arte Essoterica, Et Possibilita delle mirabili, & stupende operationi delli Demonj, & dei Malefici

[72],563,[i.e.599,1]pp., wood cut publishers device to title, woodcut initials, contemporary ownership note to title, small hole to title not affecting text, occasional light foxing, from M3 to N2 a burn in the upper outer corner lightly touching the text, 8vo, full modern vellum over boards, red morocco label to spine, In Venetia: Appresso Fioravante Prati, 1595.

£4,000

One of the most important and influential works on exorcism by the most authoritative exorcist of Renaissance Italy, the Franciscan, Girolamo Menghi. A theologian and exorcist, he practised in Bologna, and was known as 'the father of the exorcists' art'.

The work lists a large number of exorcistic practices aimed at warding off every possible kind of curse, sorcery, witchcraft, black magic, and demonic possession. The text is divided into three books: the first dedicated to the nature and power of the devil; the second to the misdeeds of witches; the third to remedies for preventing and curing curses.

Menghi draws on both his own experience and earlier sources, including Heinrich Kramer's *Malleus Maleficarum*. The treatise was included in the *Index of Prohibited Books* in 1709.

COMPENDIO DELL'ARTE ESSORCISTICA,

Et possibilità delle mirabili, & stupen-
de operationi delli Demonj, &
dei Malefici.

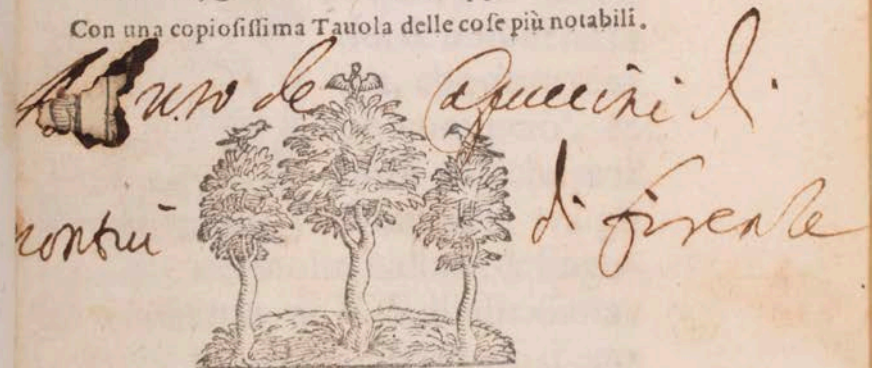
CON LI RIMEDI OPPORTVNI
alle infermità Maleficiali.

DEL R.P.F. GIROLAMO MENGHI
da Viadana Minore Offeruante.

Con una copiosissima aggiunta dell'istesso Auttore.

Opera non meno gioueuole alli Efforcisti, che diletteuole
à Lettori, & à commune utilità posta in luce.

Con una copiosissima Tauola delle cose più notabili.



IN VENETIA, M D XCV.

Appresso Fiorauante Prati.

79 1/2 7.1

*A Scarce Pamphlet By Prominent English
Demonologist And Puritan Preacher,
William Perkins*

36. PERKINS, WILLIAM

A Discourse of the Damned Art of Witchcraft, so farre forth as it is revealed in the Scriptures, and manifest by true experience

[Extract from The Workes], [5], 607-652pp., title with woodcut typographic ornament, woodcut typographic head-and-tail-pieces and decorative initials, contemporary ink marginalia, occasional light spotting. Red morocco bookplate of William Foyle to front pastedown, modern red half morocco, gilt, t.e.g., folio, Cambridge, Printed by Cantrell Legge, 1613

£3,500

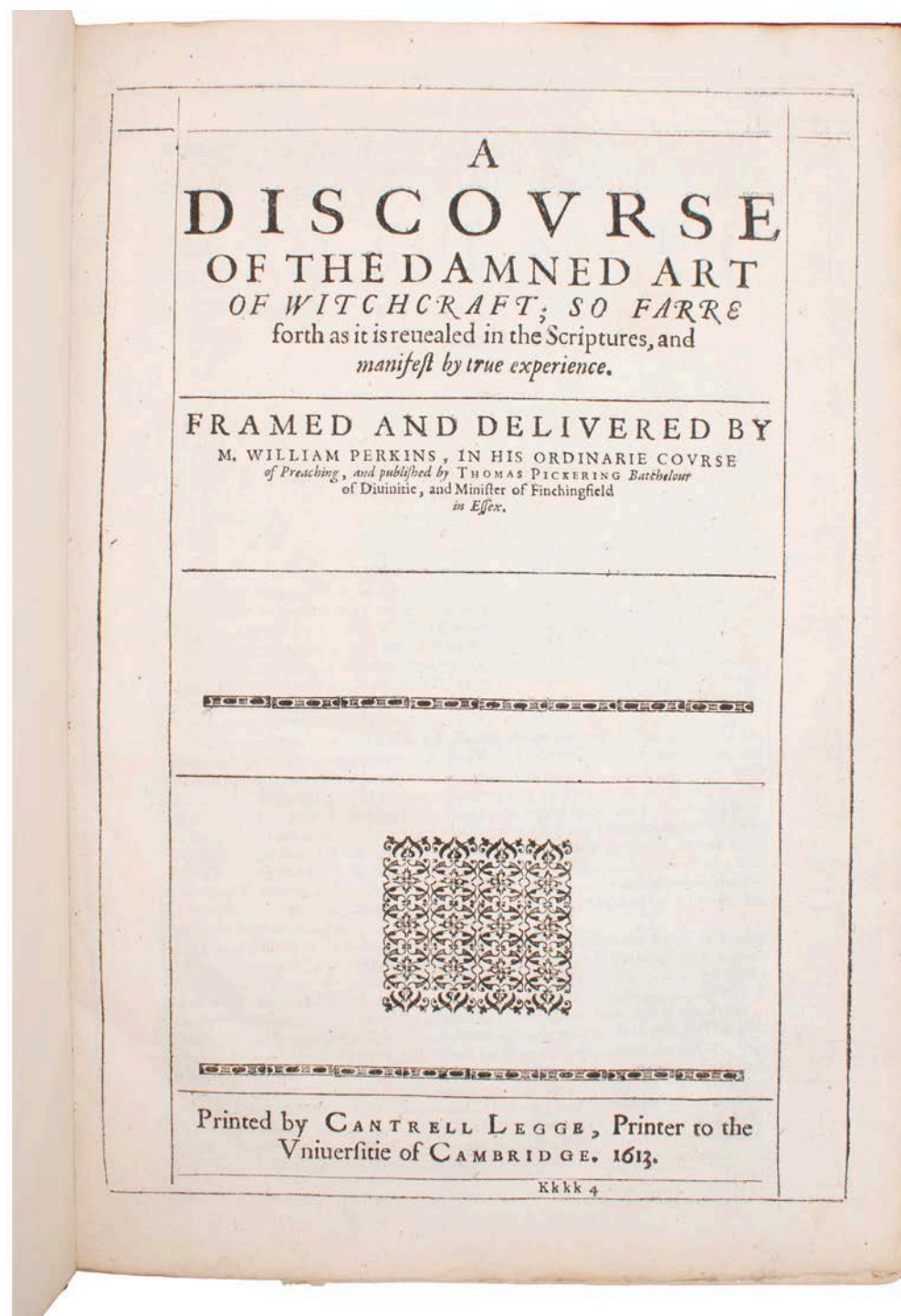
William Perkins (1555-1602) wrote numerous and uncompromising works combating Roman Catholicism, maintaining an extreme evangelical position throughout. *Discourse of the Damned Art of Witchcraft* was originally delivered as a sermon before being published posthumously in 1608. By 1610, Perkins surpassed King James I as the authority on witchhunting in Great Britain. This popularity may have been caused by the King's later defection as a witch hunter, as well as Perkins' refusal to address the European demonologists and his almost exclusive appeal to the Bible.

In *A Discourse of the Damned Art of Witchcraft* Perkins affirms the existence of pacts with the devil and urges death for convicted witches. As a Protestant, Perkins was more critical of witchcraft as an act of apostasy, as a denial of the Christian faith through the pledge of allegiance to Satan, than of any real acts of magic perpetrated by the witch. His work was so persuasive that Robert Filmer, in his Advertisement to the Jurymen of England (1653) still thought it necessary to refute Perkins' arguments of half a century earlier. In 1693 Cotton Mather included a summary of *Discourse* in his work *The Invisible World*.

[BOUND WITH]

A Resolution to the Country-man and *'Christian Oeconomie'*.

[Hope Robbins, *The Encyclopedia of Witchcraft and Demonology*]



A Rare, Richly Coloured Illustrated Calendar From The Augsburg Renaissance.

37. REGIOMONTANUS, JOHANNES MULLER (1436-1476). *Kalendarius Teütsch.*

Augsburg: [J. Sittich], January 1514. Quarto (210 x 155mm). Title within four-part woodcut border, 87 woodcuts, 10 of these large including 1 full page lunar figure, numerous initials, all in bright contemporary hand-colour, with working volvelles. Contemporary quarter pigskin over wooden boards.

£28,000

Printed calendars and almanacs became extremely popular in the fifteenth century and provided ordinary people with the basic knowledge required to plan their daily routines. The market for calendars was first tapped by Gutenberg, who published a calendar which calculated the times of new and full moons and planetary positions, with readings every two to three days. All earlier calendars, however, were superseded by those of Regiomontanus (1436-1476) whose calculations were far more accurate; he recorded several eclipses of the moon and his interest led him to make the important observation that longitude at sea could be determined by calculating lunar distances. Outstanding also is his observation of a comet in 1472, 210 years before it was "first" seen by Halley.

One of the foremost scholars in mathematics and astronomy during this period, Regiomontanus was professor of astronomy at the University of Vienna before being appointed astronomer to King Matthias Corvinus of Hungary. With funds from his patron and fellow scientist Bernard Walther, he built an observatory in Nuremberg in 1471, and in 1472 erected his own private press in order to publish his discoveries satisfactorily. One of the first to realize the impact printing would have in disseminating scientific knowledge, Regiomontanus' printing output included the first edition of his Calendar. His press was maintained until 1475 when he was summoned to Rome by Pope Sixtus IV to assist in the reform of the Calendar; his death at the age of 40 a year later brought his work to a premature end, a great loss to the developing science of astronomy.

Provenance: 'Augsburg Anno 1514' (inscription on title) – contemporary annotations, including receipts in a 16th century hand in German -- 'Carl Schnizlein gekft 1858' (Adalbert Carl Friedrich Hellwig Conrad Schnizlein (1814-1868, German botanist and pharmacist; inscription on front pastedown).





Wider

Wann die Sunn in dem Wider so kint das erdreich/vñ die wurzlen vñ die baum/vnd die pletter grünen/vñ die bünen vñ die wasser bewegen sich vñ die leute seind dan waidenlicher zu vnterischen. vñ dan zu der zejt so wechset die feuchtkait des plütes/vñ die annern thier seind lāffig/vñ die vögel singent vñ habent ain güt vertragen zu der künfftigen zejt der arbeit des erdreichs/vñ der frucht des iars

Stier

Wann die Sunn in de Stier allzeit ist vol arbeit dan zumal vñ beleiht auch die zeit güt vñ starck herte in güttem/wann die leute zumal die gärten arbeitern vñ lon/vñ das feld/vñ die äcker vñ reben/vñ da von habet sy sunderlich frucht von den dies die reben vñ hacket. etlicher reben trüncken sy des selben weins. Wer versucht aber d' wurzeln od' d' kraut d' gärten das da gehacket oder gepawen ist/der seind wenig die wider sunnes das thund. Er maint als vil hie das man vil leute findet die die reben pawen vñ versuchent des weins nymmer

Swilling



Wann die Sunn in Gemini ist so ist in den menschen vñ in den thieren dann alle zu mal als die thier mit arbeiten noch tragent. darumb freuent sy sich sy werdent wol gespeysst/vñ freuet sich im sehen des zaichens der gestalt der güten frucht als das wachsen ist auß dem erdreich

Krebs

Wann die Sunn in dem Krebs ist so vachtsich an hinder sich zu gon die selbe zal des gradus als sy frir sich was ordenlichen gangen. Vñnd das erdreich thut auch das mit dem wachsen.



Leo

Wann die Sunn in Leo ist so ist grosse hitz vñ wer me die da starck ist tag vñ nacht/vñ als das kraut vñ wurzlen grüne oder dürre hat hitz. Es ist auch ain stärke hitz oder zeit vñd sicher on keln

Junckfraw

Wann die Sunn in d' Junckfraw ist so ist hüpsche zeit zu haren/vñ ist vil feuchte auff dem feld vñ in huseben die da ploß werdent gezeit/vñ sollicher stat begert dz korn in die scheur/vñ frucht vñ keß vñ woll in den iungen schaffen/in den binen honig vñ wachhs/aber die zeit verwandelt sich schier in ain kessers vñ mit lenger weret es/wann die gesichte d' berürge



Wag



Wann die sunn in der Wag ist so seind tag vñ nacht gleych lang/vñ als wol begert natürlich dz da sein ist vñ regieret so ist dan das zaichen mittel der zeit gemessen, vñ als dann zway alter des iars seind hingangen ain sicher zal der tag vñnd der monet/allso seind auch zwen ander künfftig/der herbst/vñd der winter. Das selbe zaichen ist von dem leben vñ von dem tod/vñnd von güttem vñd bösem das der mensch würcket

Scorpion

Wann die sunn in de Scorpion ist so ist ain wunderbarliche zeit/wann so es nunt summer ist so wirt es dann winter mit winde/vñ reisset vñ költe vñd regnet/vñd die tag kürzen sich vñ wirt vñsternuß der volcken vñd forcht. ne böse zejt dann.



Schütz



Wann die Sunn in Schützen ist wirt die zeit mit wind/regen/schnee/eys/vñd reysfenn als dann das zaichen Schützen mitt seinem bogen treuung vñ vñstättigkeit bedüten ist

First Edition Of An Extensive Work With Critical And Diverse Explanations On Magic, Witchcraft, Superstition, Exorcism And Witch Hunts

38. [SAUR, ABRAHAM]

Theatrum De Veneficis, Das ist: Von Teuffelsgespenst Zauberern und Giffbereitern, Schwartzkuenstlern, Hexen und Unholden, vieler fuernemmen Historien und Exempel, bewahrten, glaubwirdigen, Alten und Newen Scribenten, was von solchen... disputiert und gebelten worden, mit sonderm fließ... an Tag geben,

FIRST EDITION, [14] , 396 (406), [10], printed in gothic black, half title, title in red and black, woodcut vignette and woodcut printer's device at end, library stamp to title, folio, (316 x 200mm), Frankfurt, Nicolaus Basse, 1586

£12,000

The First Edition of the “*Theatrum de Veneficis*” (Theatre of the Witches”), edited by Marburg attorney Abraham Saur, is an important compendium of demonological tracts which represented a wide variety of early modern views on witchcraft.

The editor, Abraham Saur, was born in Frankenberg in Hesse on February 12, 1545. Presumably encouraged by Professor Hermann Lersner, who he was close to, he studied law first in Witternberg in 1565, then in Marburg. Saur was a prolific and skilful writer, producing numerous legal handbooks which he compiled for his own use, to teach others and published on request. These were well received, many being printed several times after Saur's death.

Saur's “*Theatrum de Veneficis*” was compiled in Frankfurt in 1586 when the witch hunt craze was in full swing. Despite Saur's own belief that it is the God-given duty of the magistrates to eradicate the practise of witchcraft and to punish its practitioners, “*Theatrum de Veneficis*” covered the whole spectrum of reactions to the witch phenomenon. This includes Johann Weyer's sceptical preface about witchcraft, where he considers the idea of diabolic illusion, and how melancholy women were particularly prone to fall into delusions about the Devil. Later he would conclude that most of those accused of witchcraft were innocent.



Saur also included severe condemnation as championed by the Genevan pastor Lambert Daneau in “*Dialogus de veneficis*”, 1564, and pastor Jacob Vallick in “Von Zaubern Hexen und Unholden”. Even with the important role the Catholic church played in the evolution of demonologies, the onset of the Reformation did not significantly change the witch debate. Martin Luther’s convictions and teachings about the reality of evil in the form of Satan, and his demons, formed the basis of Protestant demonology. In “*Von Zauberey Teuffelsgespenst Und Hexerey Campsionibus und Wechselkindern*” he specifically and vigorously condemned the witches’ apostasy as the most serious crime against God and the Christian faith.

Writers who doubted the witches ability to commit the acts with which they had been charged are also represented. This conviction was expressed by Hermann Witekind in *Bedencken von Zauberey woher und wie vielfaltig sie sey*, 1585. Witekind was sceptical about the reality of flight and was fascinated by how an individual could come to confess things which could not be taken as literally true. Despite his doubt, Witekind’s tract contains a lengthy passage on flight, much of which was later pillaged by Faust. He also doubted whether intercourse with the Devil really happened, while insisting that the pact with the Devil itself could be real.

Ulrich Molitor, a jurist from Constance, wrote a tract in opposition to the *Malleus Maleficarum*. Molitor argued against the reality of demonic power attributed to women, calling them an illusion. According to Molitor in ‘*Von Hexen und Unholden*’, it was only by permission of God that witches were able to make weather, inflict illness or impotence, fly to the Sabbath, etc., as only God could bestow whatever power Satan falsely claimed as his own.

Towards the end of the sixteenth century, the ordeal by water was widely discussed among demonologists, specifically jurists and physicians. Both sides of the debate about the efficacy of the trial by water for the purpose of identifying witches are represented. In 1583, Wilhelm Adolph Schreiber (Scribonius) published ‘*De examine et purgatione sagarum per aquam frigidam epistola*’, which certified the procedure as legally and theologically sound. A forceful rejection of Scribonius’ thesis was advanced by Herman Neuwalt, professor of medicine at the University of Helmstedt, in his *Exegesis purgationis sive examinis sagarum super aquam frigidam* - the first tract devoted exclusively to the question of efficacy of trial by water..

Among the authors are Heinrich Bullinger, Ludwig Lavater, Konrad Lautenbach, Reinhard Lutz, Adrian Rheynmann, Leonhard Thurneysser, Johannes Trithemius and many more.

The tracts collected here are often appended with trial records, as witchcraft raised questions of belief. The tales of witches’ doings were never the creation

of the demonologists alone, and information about what witches confessed to constantly fed back into the works of demonology, enlarged and exaggerated by their interrogators. These trials were attached to tracts for two reasons; firstly, to set up the pamphlet as a dialogue between theory and evidence. At the same time the vividness of the confession added greatly to the treatises readability. This was a tried and true formula, long exploited by writers, who peddled their learned works with the stories of the horrors of individual witches.

[VD16S 1938. BM STC, German Books S. 854. Witchcraft Coll. S. 539. Coumont T17,1. Hayn-Gotendorf III, 242., *Witch Craze Terror and Fantasy in Baroque Germany*, Roper, 2004, *The Oxford Handbook of Witchcraft in Early Modern Europe and Colonial America*, 2013]

Astrology Meets Astronomy

39. SCALA, GIUSEPPE; MOLETO, GIUSEPPE

Ephemerides.. Ad annos twelfthim, incipientes ab Anno Domini 1589.

FIRST EDITION, [8],270, [1]pp., richly engraved title by Girolamo Porro, woodcut initials and text illustrations, occasional contemporary marginal annotations, library stamp to A1., on N1 an old correction with a label that corrects "intercalarem" to "communem", occasional light staining, worm holes to margin of final leaf, text not affected, contemporary parchment, yapped edges, manuscript title to spine, 4to (241x170mm), Venice, Lucantonio Giunta, 1589

£2,000

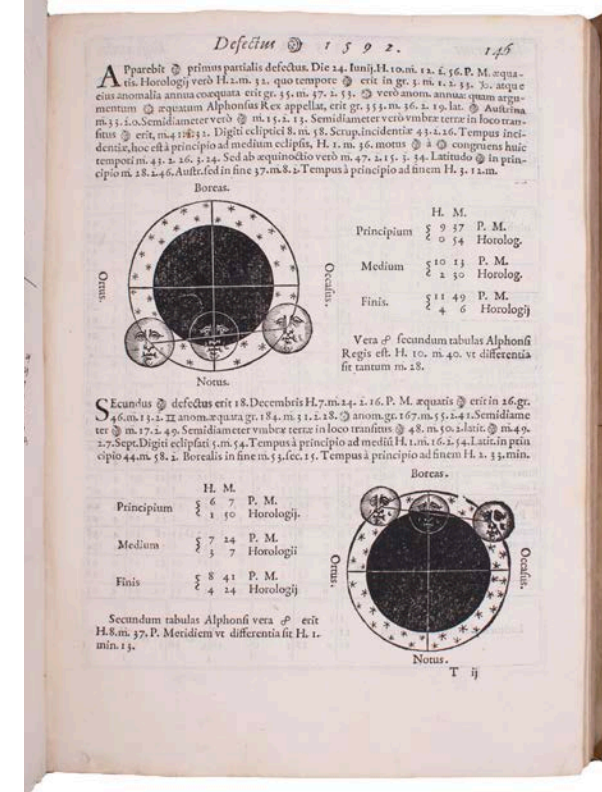
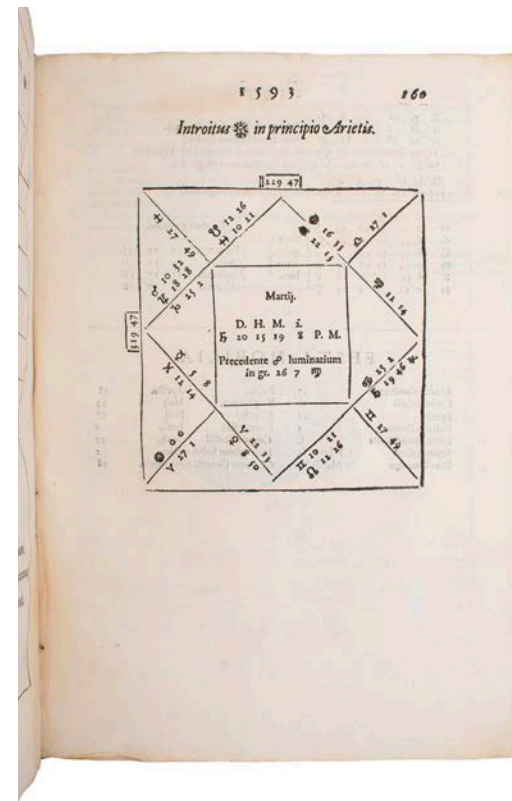
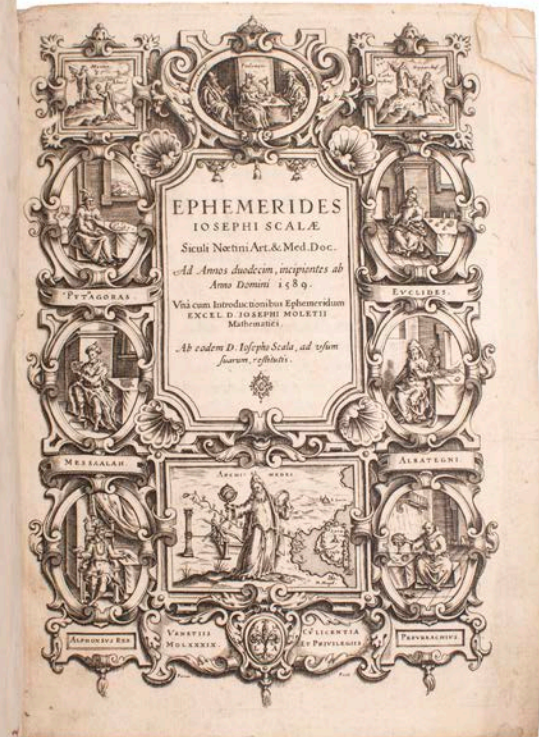
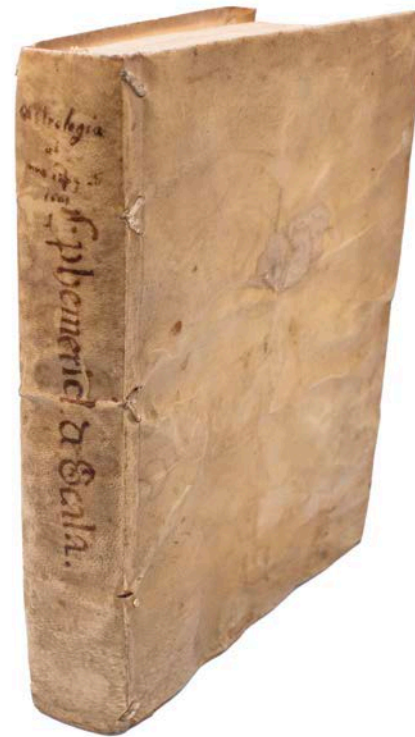
The work contains Scala's ephemerides for twelve years starting in 1589.

Giuseppe Scala (1556-1585), a Sicilian physician, is known for his work in Renaissance science, including this set of astronomical tables which was published four years after his death. These tables were used for calculating the positions of celestial bodies, which were essential for both navigation and astrology.

Scala's *Ephemerides*... was included on the now famous *Index Librorum Prohibitorum* (*List of Forbidden Books*). It was one of a wide range of work that was banned by the Roman Catholic Church between 1563 and 1765. A response of the religious anxiety the Church felt following the Reformation as well as the intellectual flourishing of the Italian Renaissance.

Compared to the collation reported by SBN, our copy has fascicles I and M consisting of 4 leaves instead of 8, but the text appears complete; our copy also matches the digitized copy from the National Central Library of Rome. SBN reports "several errors in the numbering of the leaves."

A fascinating volume that is extremely difficult to find on the market, having only been auctioned once in 1993 (RBH).



A Powerful Assault On The Belief Of Witchcraft

40. SCOT, REGINALD

The Discovery of Witchcraft: Proving that the Compacts and Contracts of Witches with Devils and all Infernal Spirits or Familiars, are but Erroneous Novelties and Imaginary Conceptions.

Third Edition, First Issue, [18], 292, [12], 72, woodcut initials, numerous woodcut illustrations, ownership signature to title, pagination misprint p.96 as p.60, separate title for "A Discourse concerning the Nature and Substance of Devils and Spirits" and begins new pagination with quire 3A, a couple of tiny scorch marks, occasional light spotting, contemporary calf, boards ruled in gilt, spine gilt, red morocco label to spine, rebound with spine laid on, a.e.r., 4to (265 x 180mm), London, for A. Clark, 1665

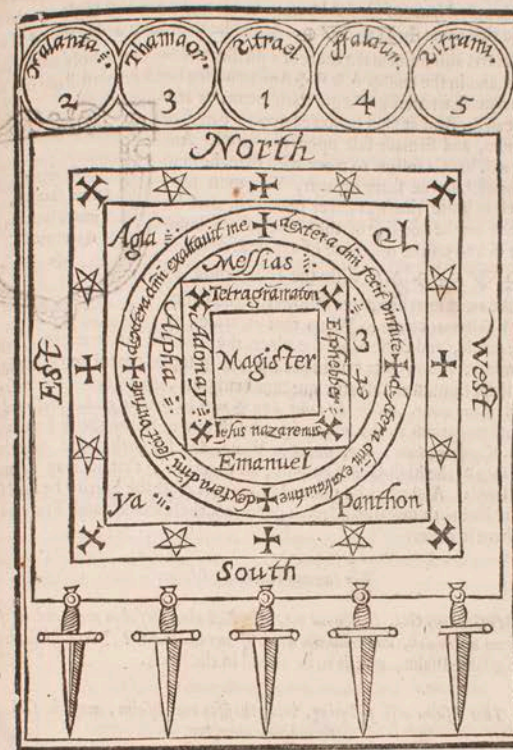
£25,000

The Discovery of Witchcraft is a seminal sceptical treatise recording and debunking popular and scholarly beliefs about witchcraft, magic and other superstitions. Scot argued that belief in magic was both irrational and un-Christian. Most sceptics, no matter how zealous or well constructed their attack on traditional witchcraft belief was, failed to argue it out of existence because they left intact the central idea which maintained its intellectual coherence as a belief system, Satan's ability to intervene in the temporal world. Scot denied the relevance of demons, if not their reality, pronouncing them devoid of physical existence and incapable of interaction with humans. He declared attributing human misfortune to demonic and human interaction affronted Divine Providence by diminishing God's power and justice.

The first edition of *Discovery of Witchcraft* was published the year following Weyer's final edition of *De Praestigiis* (in 1583). Both Weyer and Scot are considered extremist by their contemporaries for their fervent condemnation of the witch trials. They made many of the same arguments about the melancholic delusions of pathetic, aged, and poor defendants. What differentiates Scot from Weyer, and from every other writer on magic, is that he was neither a theologian, philosopher, nor magus.

Reginald Scot was a very unlikely candidate for intellectual honours. Having studied at Hart Hall, Oxford, without completing a degree, he settled down in Kent, where he was active, though not especially prominent, in public affairs and private

A Figure or Type proportional, shewing what form must be observed and kept, in making the Figure, whereby the former secret of inclosing a Spirit in Crystal is to be accomplished, &c.



The names written within the five circles do signifie the five infernal Kings: See pag. 248, 249, 250.

THIS is proved the noblest carrier that ever did serve any man upon the earth, and here beginneth the inclosing of the said Spirit, and how to have a true answer of him, without any craft or harm; and he will appear unto thee in the likeness of a fair man or fair woman, the which Spirit will come to thee at all times. And if thou wilt command him to tell thee of hidden treasures that be in any place, he will tell it thee: or if thou wilt command him to bring to thee gold or silver, he will bring it thee: or if thou wilt go from one Countrey to another, he will bear thee without any harm of body or soul. Therefore * he that will do this work, shall abstain from lecherousness and drunkenness, and from false swearing, and do all the abstinence that he may do;

* Memorandum with what vices the conjuror (the Conjuror I should say) must not be polluted; therefore he must be no knave, &c.

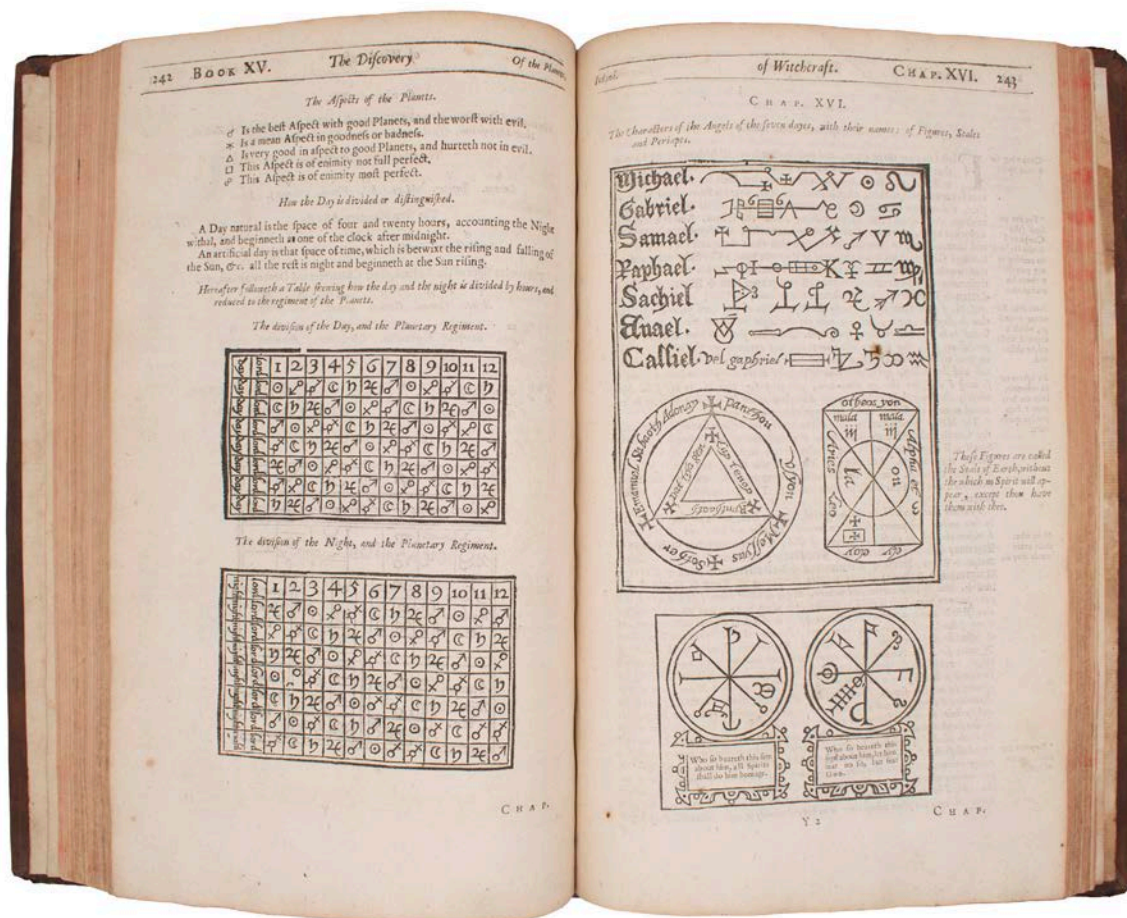
business till his death on 9 october 1599. Scot was roused to write the *Discovery...* after attending a witch trial in Rochester. It seems likely that the increasing pace of witchcraft prosecutions in England must have weighed heavily upon him and led him to a systematic study of the evidence presented at such trials. Several factors appear to have inspired Scot's work: horror at the prejudice of the judges in witch trials; the absurdity of the charges brought against helpless and often senile women; the way in which, to his mind, the evidence presented in trials was totally inadequate and unsubstantiated; and the fact that his own religious convictions - reinforced, paradoxically, by an extremely sceptical temperament - seemed to invalidate even the possibility of magical activity. Furthermore, Scot appreciated, as few contemporaries did, the inconsistency and gross credulity of the apologists for witch-hunting, and the distance between their intellectual structures and the sordid trivialities of the persecution itself. Scot maintained that those who had been accused and executed for witchcraft were innocent and blamed the Catholic Church for encouraging these superstitious beliefs.

Scot systematically set out a serious and sustained argument, and was able to construct a coherent and solidly planned book which provided radical answers to a host of contemporary intellectual problems. For Scot the study of demonology meant much more than merely haggling over the varieties of witchcraft; the whole problem of magic was involved. He concentrated on destroying belief in demons and in the devil himself, knowing full well that when that diabolical edifice was demolished witchcraft would collapse with it. He suggested non-magical reasons and causes for both magical phenomena and accusations of witchcraft. These included psychological and sociological causes. For example, Scot argued that the social tension and guilt felt by those who denied charity to poor women sometimes led the deniers to accuse these women of witchcraft. He described in detail what he held to be the erroneous prayers, spells and practices of those who dabbled in the magical arts, to convince the reader once and for all just how foolish and superstitious their actions were.

Discovery of Witchcraft was very widely read in the late 16th and early 17th century and was printed in numerous editions. It was a central text in witchcraft debates, with vitriolic hostility directed at Scot by both Catholic and Protestant demonologists. James VI of Scotland, author of *Daemonologie* and a firm believer in the power and danger of the witch, strongly rebuked Scot and the views he had put forth.

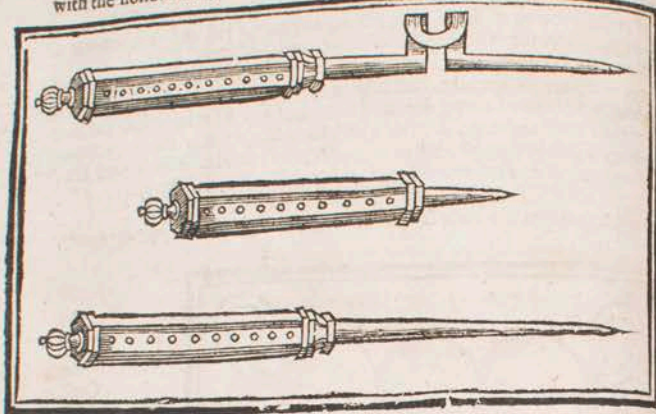
Because of the comprehensiveness of *The Discovery of Witchcraft*, it was a useful source of information on supernatural beliefs and practices. By a miraculous irony of history, Scot's book accomplished the task of transmitting in print the recipes of occult magical tradition to succeeding generations. He would surely have turned in his grave to discover that his work was the most commonly owned volume in the libraries of seventeenth and eighteenth century English conjurors.

[*Witch Craze Terror and Fantasy in Baroque Germany*, Rober 2004; *The Oxford Handbook of Witchcraft in Early Modern Europe and Colonial America*, 2013; *The Damned Art*, 1977; Toole Stott 620.]



To thrust a Bodkin into your Head, and through your Tongue, &c.

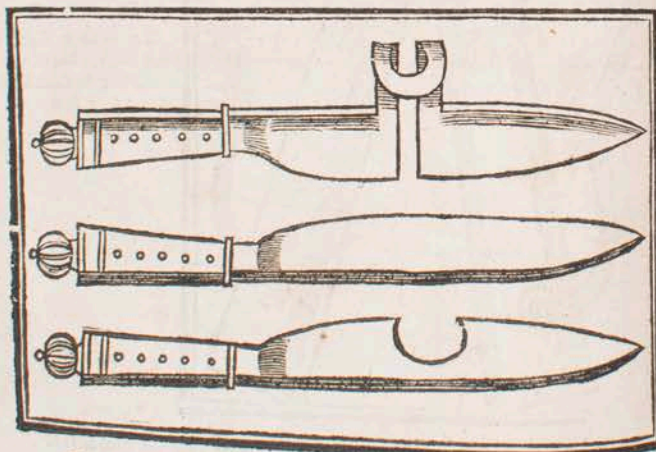
The hithermost is the Bodkin with the Bowt, the middlemost is the Bodkin with the hollow haft; the furthermost is the plain Bodkin serving for shew.



To be instructed and taught in the right use and ready practice of these Bodkins, read pag. 196.

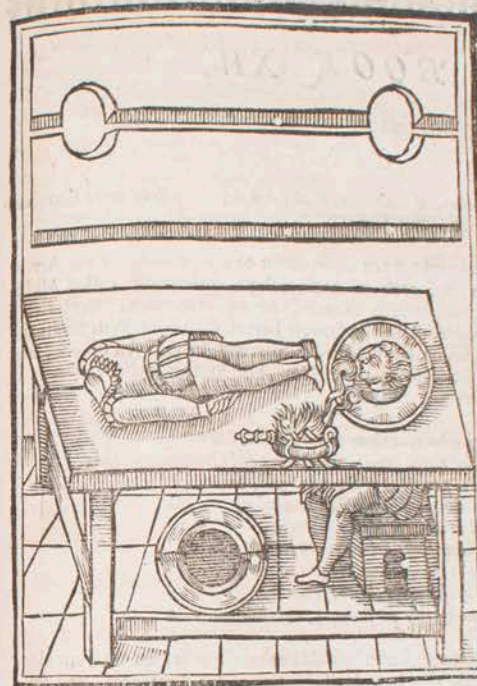
To thrust a Knife through your Arm, and to cut half your Nose asunder, &c.

The middlemost knife is to serve for shew; the other two be the Knives of device.



To be ready in the use and perfect practice of these Knives here portrayed, see pag. 196.

To Cut off ones Head, and to lay it in a Platter, which the Jugglers call the decollation of John Baptist.



The form of the plancks, &c.

The order of the action, as it is to be shewed.

* What order is to be observed for the practising hereof with great admiration, read pag. 197, 198.

BOOK

Walter Scott's Popular Work On Witchcraft And The Supernatural

41. SCOTT, WALTER

Letters on Demonology and Witchcraft, addressed to J. G. Lockhart, Esq.

FIRST EDITION, FIRST ISSUE [4], IX, [1], 402p., engraved uncoloured frontispiece after J. Skene, tissue guards, without the additional 12 plates found in the later issue, slight offsetting to frontispiece, later edition printed wrappers used as pastedowns, later end papers, later half calf over marbled board, red morocco label to spine, 12mo, London, John Murray, September 1830.

£900

First Edition of Walter Scott's popular work on witchcraft and the supernatural. A lifelong student of folklore, Scott had long harboured the idea of writing about witchcraft. He was able to draw on a wide-ranging collection of primary and secondary sources, including the large occult library at his stately home at Abbotsford. Empirical archivist, Robert Pitcairn, had been greatly influenced and inspired by the work of Sir Walter Scott and sent copies of the more dramatic cases to the author almost as soon as he found them. Pitcairn's private generosity with his research notes, and the public interest they generated through their serialised publication in popular literary magazines, ensured that there would be a ready market for a book on witchcraft by Scotland's foremost historical novelist.

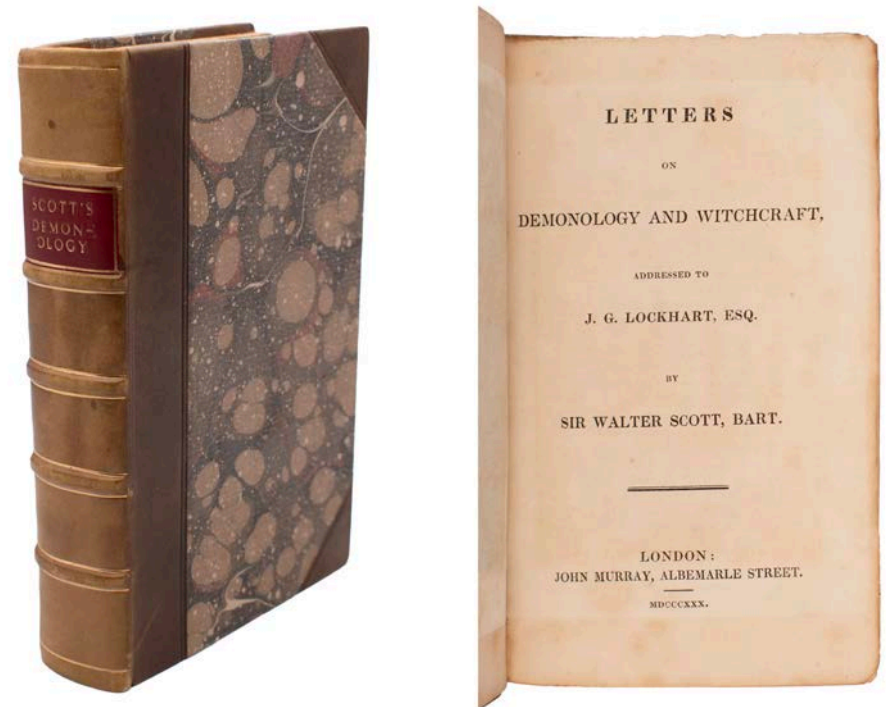
The resulting book, *Letters on Demonology and Witchcraft*, was written very quickly during the summer months of 1830 and published in time for Christmas. The work was a bestseller and exercised a significant influence in promoting the Victorian vogue for Gothic and ghostly fiction.

The book takes the form of ten letters addressed to J. G. Lockhart, the epistolary mode permitting Scott to be both conversational in tone and discursive in method. In these, Scott presents a wide survey of attitudes to demonology and witchcraft from the Old Testament period to his own day. Scott's account is amply illustrated with anecdotes and traditional tales and may be read as an anthology of uncanny stories as much as a philosophical treatise. He also considers the topics of ghosts, fairies, brownies, elves, second sight and mythologies of the various Germanic peoples. Belief in these phenomena is presented as the result of ignorance and prejudice, which eventually dispersed by the rise of rational philosophy in the 18th century.

Examining Scottish criminal trials for witchcraft, Scott notes that the nature of evidence admissible gave free reign to accusers and left the accused no chance of escape. Prisoners were driven to confess through despair and the desire to avoid future persecution. One trial which Scott had been quick to realise the importance of is that of Isobel Gowdie. Her confessions, rediscovered by Pitcairn in the archives of the Edinburgh High Court, became a sensational new source of Scottish witchcraft, bringing the term 'coven' - to denote a group of witches- into popular usage and attesting to a wealth of fairy lore in the highlands of Scotland, that was far removed from the traditional demonologists. Scott also observed that trials for witchcraft were increasingly connected with political crimes, just as in Catholic countries accusations of witchcraft and heresy went together. Throughout he treats his subjects in an analytical, rationalist manner, although pockets of superstition remain.

Lockhart was Scott's friend, and later his son-in-law, and biographer. He was married to Scott's eldest daughter Sophia, and they settled on Scott's estate until he became editor of *The Quarterly Review* in London. His biography of Scott was his greatest book.

[Coben 731; *Embracing the Darkness A Cultural History of Witchcraft*, Callow, 2018]



Influential Accounts of Witches in Scotland and North England

42. SHARPE, CHARLES KIRKPATRICK

A Historical Account of the Belief in Witchcraft in Scotland

First Edition Thus. 268p., half title, advertisements present at rear, publishers red cloth, original paper label on spine, slightly toned, hinges repaired, 8vo, London; Hamilton, Adams and Co; Glasgow; Thomas D. Morison, 1884.

£550

Known as a Scottish antiquary and artist, this work from Sharpe was first published in 1819 as part of "*Memorials*" by Robert Law. Walter Scott uses the information from Sharpe in his '*Letters on Demonology*' 1830. Specifically the last case in Scotland of an unnamed woman who was executed at Dornoch. Sharpe dated the execution to 1722, adding further embellishments that the victim "sat very composedly warming herself by the fire prepared to consume her while the other instruments of death were making ready." Sharpe's date of 1722 was accepted by Scott, but maintains the date and information was derived from the Countess of Sutherland. Walter Scott, convinced that the countess was the subject of a witch hunt herself over the Sutherland Clearances, emphasised her good works.

As part of the book there is an 8 page list of Scottish books on Witchcraft.

[*The last of the witches? The survival of Scottish witch belief, Cowan and Henderson, 2002*]

A HISTORICAL ACCOUNT

OF THE BELIEF IN

WITCHCRAFT

IN SCOTLAND.

BY

CHARLES KIRKPATRICK SHARPE, ESQ.,

Of Hoddam Castle.

LONDON: HAMILTON, ADAMS & CO.

GLASGOW: THOMAS D. MORISON.

1884.

A Scholastic Treatise By An Experienced Witch Hunter

43. SPINA, BARTOLOMEO DELLA,

Novus malleus maleficarum sub quaestione de strigibus seu maleficis, r. P. F. Bartholomaei spinei, ord. Praed. Theologiae profess. Sacrique palatii apostolici magistri dignissimi. Una cum tractatu de praeceminentia sacrae theologiae, et quadruplici apologia de lamiis contra ponzinibium. Tractatus de praeceminentia sacrae theologiae et quadruplici apologia de lamiis contra ponzinibium

FIRST EDITION, pp. [16] 398, printers device to title, ornamental woodcut initials, contemporary calf, spine gilt, red morocco label, a.e.r., marbled endpapers, 8vo, Köln, apud Maternus Cholinus, 1581

£7,500

Bartolomeo della Spina (1475-1546), a papal official and theologian, was a leading defender of the reality of witchcraft in Renaissance Italy. A student of Sylvester Prierias, he studied in Bologna and Padua, eventually being appointed Master of the Sacred Palace in Rome, the chief theologian to the Pope. Under Pope Paul III, he was tasked with tackling the important theological questions raised at the Council of Trent. As a result, della Spina wrote three tracts in 1523, which are included in this work along with the *Malleus Maleficarum*.

Spina was an extreme supporter of the belief in witchcraft and an inquisitor during the time of the witch trials at Modena. He quotes at first hand an inquisitor who said in one year at Como he and his ten assistants had burned 1,000 witches. Spina's major work in this area was his *Questio de strigibus*, a combination of his three tracts, published in 1523. Written against a background of specifically Italian magic, it upheld the belief in witches, especially their ability to fly by night, have sexual intercourse with demons, and transform into animals. It was written in part as a rebuttal to the sceptic Gianfrancesco Ponzinibio.

Gianfrancesco Ponzinibio, an Italian lawyer, condemned the methods used by the Inquisition to prove the guilt of witches. Writing in 1520, he combined a critique of common people's credulity with outrage over the injustices of inquisitorial practice, and asserted that civil law had the same authority over witchcraft trials as canon law. Ponzinibio's major offence was, as a lawyer, to reprove the theologians for improper conduct. Ponzinibio explicitly urged inquisitors to seek the assistance of lawyers

throughout witchcraft trials, implying that it would help avoid serious mistakes.

Soon he was answered by Spina, who demanded the burning of Ponzinibio's treatise. Bartolomeo della Spina argued against the sceptical views by pointing out that, with very few exceptions, those accused by a witch of being at a sabbath ultimately confessed. To this end he advocated spectral evidence, observing that if the confessions of witches sufficed to burn them, their confessions must be accepted as valid evidence against those they named (under torture) as accomplices. Such accomplices all confessed; furthermore, God would not allow truly innocent people to be so defamed. Spina goes on to reason, as evidenced by Ponzinibio's scepticism and his attack on the Inquisition, Ponzinibio was in fact aiding the witches and ought himself to be prosecuted.

Spina was a very influential demonologist, known for his attempt to discredit the authority of the Canon Episcopi. The Canon Episcopi warned against the Devil's wiles but characterised them primarily as deceptions. Although it did not mention the Sabbat specifically, Episcopi underscored that, by taking hold of the imagination, the Devil could show humans images of many different events and people, fully persuading them of their reality. This was a core problem for demonologists who wished to argue the reality of magical travel to the sabbat, especially since the canon Episcopi was later incorporated into canon law via Gratian's *Decretum*. The weight of the Episcopi's stance explains why several witchcraft writers from the first generation display a marked uncertainty on these issues. Spina overcame this by insisting the witches of his time differed so much from those described in the canon Episcopi that its description of flying women was not relevant to contemporary circumstances.

That a Dominican of such prestige answered the sceptic Ponzinibio indicates the widespread apathy and even resistance to the witch delusion in Italy and elsewhere. An inquisitor such as Spina would naturally see such theories as a serious threat to the teachings of the Church and to its cultural authority in contemporary society. Spina was disturbed by the growth of Aristotelian naturalism and materialism in the Italian intellectual world and tried to use the evidence of witches' confessions to demonstrate the existence of the soul and spirits, demonic and angelic. Spina's work placed much weight on the intellectual authority of theologians, which he saw as a principal source of witchcraft belief. The rise of increasingly radical doubts about witchcraft marks an important step in the broader process of secularisation of the debate on metaphysical questions.

In his inquisitorial work, Spina significantly relied on the *Malleus Maleficarum*. *Malleus maleficarum* was for a long time the most authoritative and widespread

handbook for the prosecution of witchcraft available to judges, lay and ecclesiastical. The fact that Spina's tracts are published alongside the *Malleus Maleficarum* is evidence not only of the influential role it has on Spina, but the repute it gives to Spina's argument against the claim of the canon Episcopi. Like Bartolomeo della Spina, the *Malleus Maleficarum* reconciles with the canon Episcopi by distinguishing between the women described in the canon Episcopi, and real witches who committed crimes and had made a bargain with the Devil, and by claiming that the delusions of the former did not also apply to the latter.

Although Spina's work is written in the form of a scholastic treatise employing formal argument, it also contains much anecdotal and folkloristic material, some of it drawn from Spina's own experience as an inquisitor and persecutor of witches.

[USTC:678744; *The Oxford Handbook of Witchcraft in Early Modern Europe and Colonial America*, 2013; *The Encyclopedia Of Witchcraft And Demonology*; *The Lancashire Witches: a chronicle of sorcery and death on Pendle Hill*, Almond, 2012; *Doubting Witchcraft: Theologians, Jurists, Inquisitors during the Fifteenth and Sixteenth Centuries*, Duni, 2016]

NOVVS
MALLEVS
MALEFICARVM SVB
QVAESTIONE DE STRIGIBVS

SEV MALEFICIS, R. P. F. BARTHO-
lomæi Spinei, Ord. Præd. Theologiæ
Profefs. Sacriq; Palatij Apосто-
lici Magistri digniffimi.

UNA CVM TRACTATV DE
Præminentia Sacre Theologiæ, & quadru-
plici Apologia de Lamys con-
tra Penzinibium.



COLONIÆ,
Apud Maternum Cholinum:
M. D. LXXXI.

The Bavarian 'Witchcraft War'

44. STERZINGER, FERDINAND

Bemühung den Aberglaube zu stürzen.

FIRST EDITION, [12], 187pp., woodcut printers device, head and tail-pieces, slight foxing to first few leaves, marginal tear to 135/136pp not affecting text, contemporary half calf over marbled boards, spine gilt, red and green morocco labels, a.e.r., marbled endpapers, 8vo, Munich, Lentner, 1785.

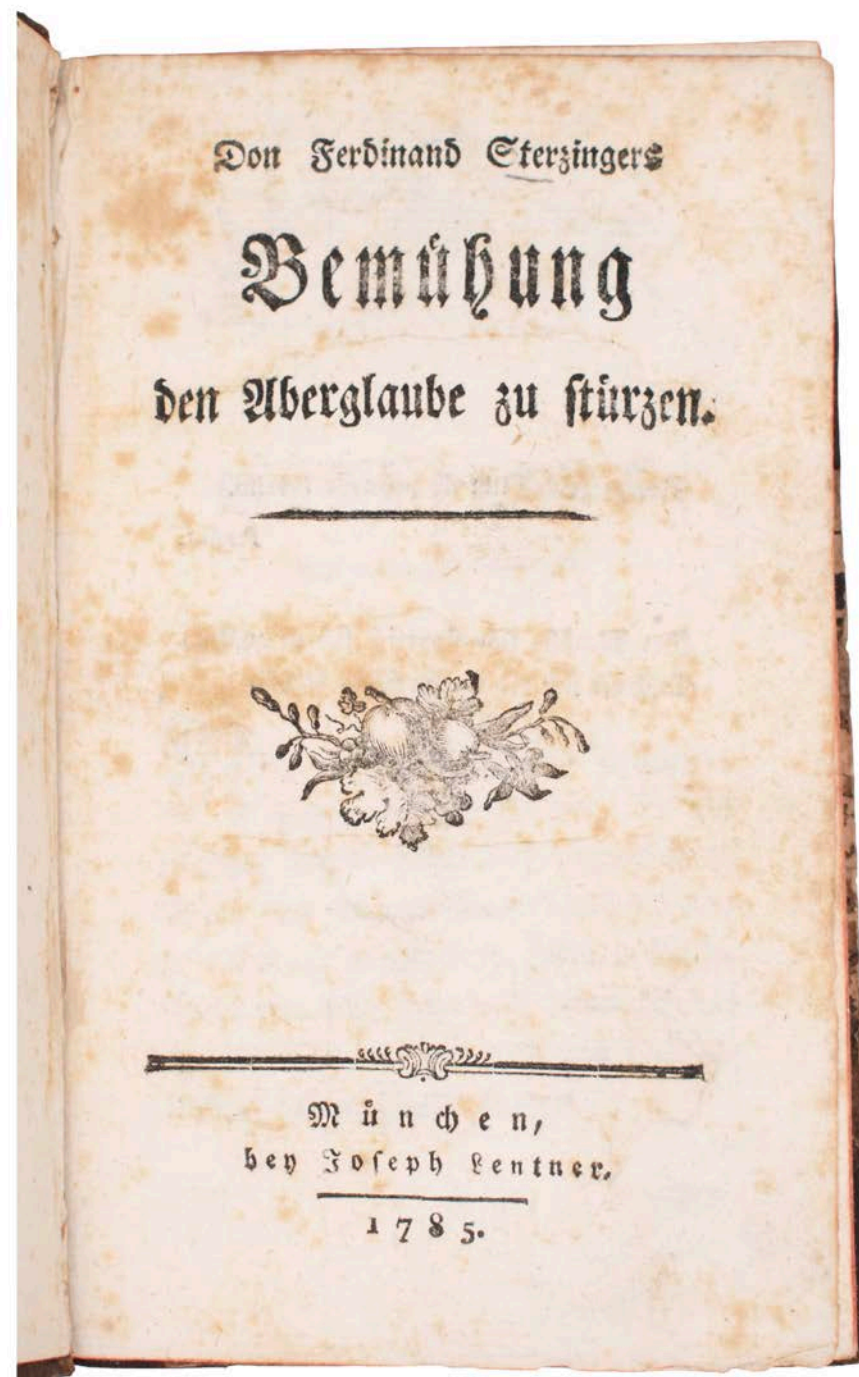
£2,000

First Edition of this important work on the witch hunt craze that was so endemic in Bavaria during the mid eighteenth century. Ferdinand Sterzinger (1721-1786), a Bavarian priest of the Theatine order and one of the leaders of the Bavarian attack on witchcraft in the 1760s, wrote this deeply sceptical work. As an Enlightened Catholic thinker, he found the notion of physically dangerous demons silly and unbiblical. As a prominent member of the Bavarian Academy of Sciences, Sterzinger ignited a noisy discussion on witchcraft in his "Academie Address" which he delivered on 13th October 1766, a decade after the last execution of a witch in Bavaria.

In a speech that was only sanctioned on a technicality, Sterzinger launched a full-frontal assault on witchcraft beliefs. He defined witchcraft beliefs as "common prejudice", skirting around the Academy's rule forbidding the discussion of religious topics. Sterzinger treated the belief in witchcraft as a laughable superstition, relegating the theological authority of St. Augustine and Thomas Aquinas into the era of fairy tales. Sterzinger was tactful enough to establish certain reservations to avoid offending church authorities. His concessions reveal some of the fundamental paradoxes of the early Catholic Enlightenment, which was considerably more tradition-bound than its Protestant counterpart. Sterzinger could not dare take the decisive step of rehabilitating all the victims of the persecutions as innocents. However this did not diminish Sterzinger's resilient insistence that "witchcraft is [...] in and of itself an empty and vain nothingness, a prejudice and imagining of unstable minds".

His speech, swiftly issued in printed form, touched on the Bavarian witchcraft war (Bayrischer Hexenkrieg), the last major public debate on the subject in early modern Europe. Sterzinger's presentation was well received in all German speaking regions, winning approval from champions of the Enlightenment.

[VD 18 13823132; Ackermann IV, 918; *Exorcism and Enlightenment*, Midelford, 2005; *Witchcraft Persecutions in Bavaria*, Behringer, 2002]



Stewart's Groundbreaking Work Systematically Classifying Supernatural Beings

45. STEWART, WILLIAM GRANT

The Popular Superstitions and Festive Amusements of the Highlanders of Scotland

New Edition, xi, [4], 203p., illustrated frontispiece, ownership note to flyleaf head, original publisher's cloth, title gilt in centre board, spine sunned, 8vo, London, Aylott and Jones, [1851]

£300

Stewart's groundbreaking work in which he attempts to systematically classify supernatural beings. The Table of Contents impressed readers with its formal chapter divisions, slicing up supernatural beings according to their properties, powers and traits. The author discusses Highland ghosts, fairies, brownies, water-kelpies, as well as Highland festivities from Halloween, Christmas, and Beltane.

The third part is dedicated entirely to the history of witchcraft, with the following headings:

Origins and History of Witchcraft

Of the Agents, Qualifications, and Ceremonies of their Constitution

Of the Personal Similitude of the Agents or Members of the Craft

Of their Professional Powers and Practices

Of the Witch's Powers of Transformation

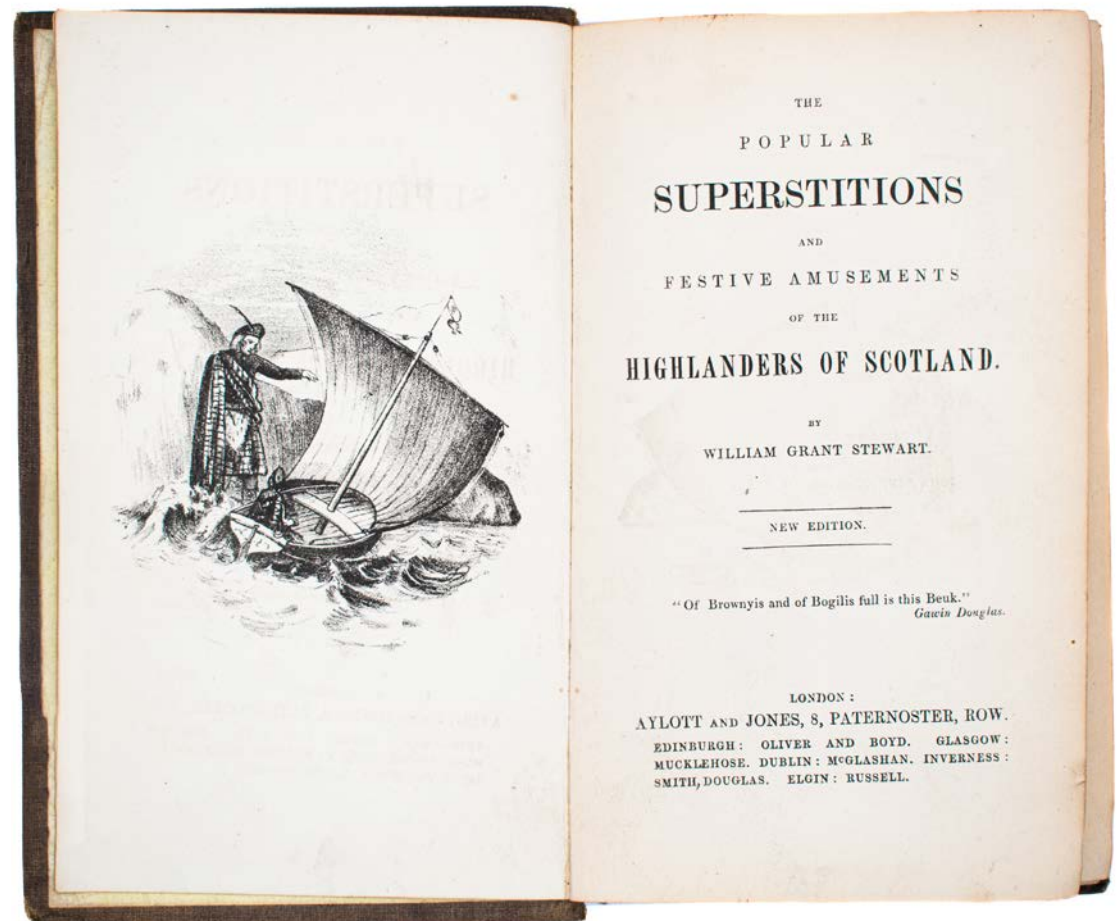
Safeguards from Witchcraft

Distinguished for its classificatory, Enlightenment spirit, Stewart's work mirrors a form of the late Romantic travel book. These are not just travel books, charting moral and psychological, as well as literal paths, but often encyclopaedias of folklore, natural history, superstitions, stories; the authorial figure in questions is a historian, an

archivist, a collector. Stewart's work is defined as part of a well-exemplified fascination with the Highland landscape. His work reflects the language of eighteenth-century primitivism, and also draws on the romantic cult of the picturesque and sublime.

The work had considerable impact, influencing famous authors like Sir Walter Scott and the Brothers Grimm. The Grimms relied heavily on Stewart's work in their translation of Croker's work on Irish fairy legends.

[*History of British Folklore*, Dorson, 1999; *Scotland and the 19th-Century World*, 2012]



An Overview Of Witchcraft And Its Practices

46. SUMMERS, MONTAGUE *A Popular History of Witchcraft*

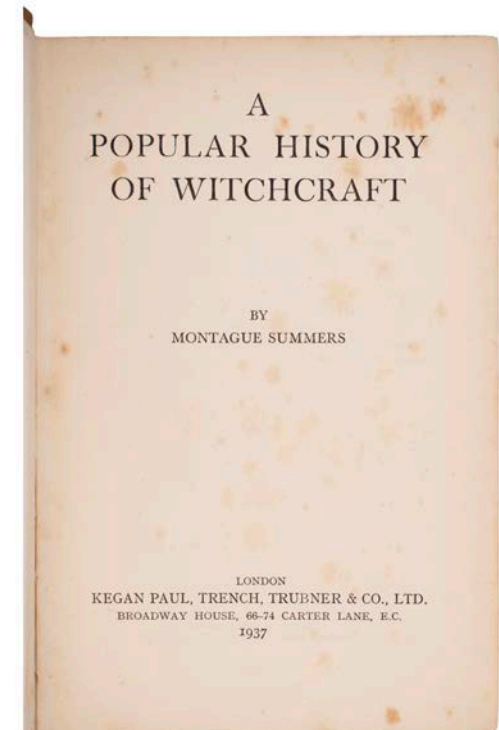
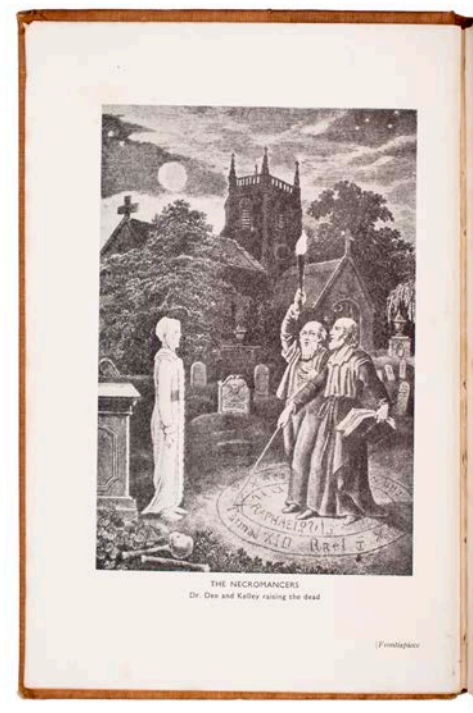
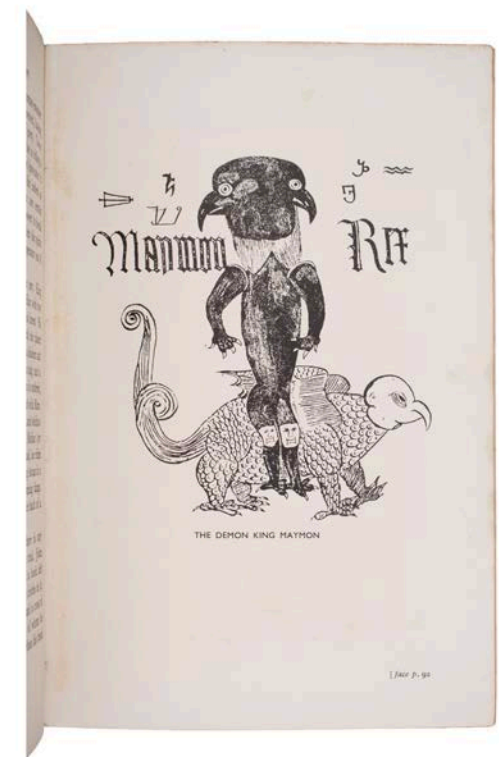
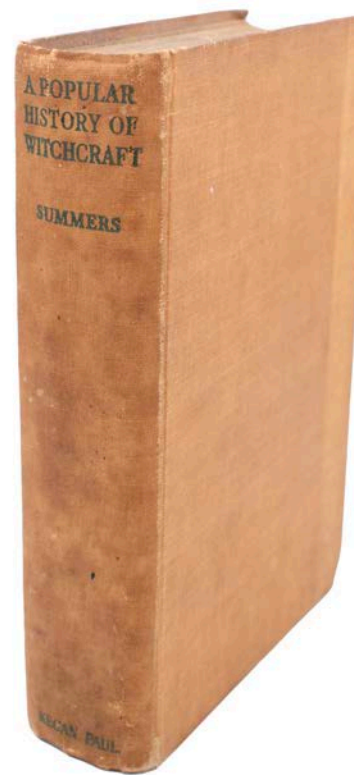
FIRST EDITION, half title, illustrated frontispiece, 8 plates, occasional light foxing, publishers yellow cloth, title printed on spine in green, inner hinge cracked, lacking dust jacket, 8vo, London, Kegan Paul, Trench, Trubner & Co., 1937

£300

First published in 1937, this volume offers an overview of witchcraft and its practices and history, written by Montague Summers.

"Sets forth to show that the traffic in black magic is as wide-spread amongst us in the twentieth century, as keenly pursued in London, in Paris, in New York, in all great cities, as once it was during the middle ages, and in the days of Elizabeth and James, under the Valois and Louis XIV..." - dust jacket.

Augustus Montague Summers (1880 – 1948) was an English clergyman and author most famous for his studies on vampires, witches and werewolves—all of which he believed to be very much real. He also wrote the first English translation of the infamous 15th-century witch hunter's manual, the "*Malleus Maleficarum*", in 1928.



A Guidebook For Exorcists

47. VISCONTI, ZACCARIA [ZACHARIA VICECOMITE]

Complementum Artis Exorcisticae cui simile nunquam visum est...In Tres Partes divisum

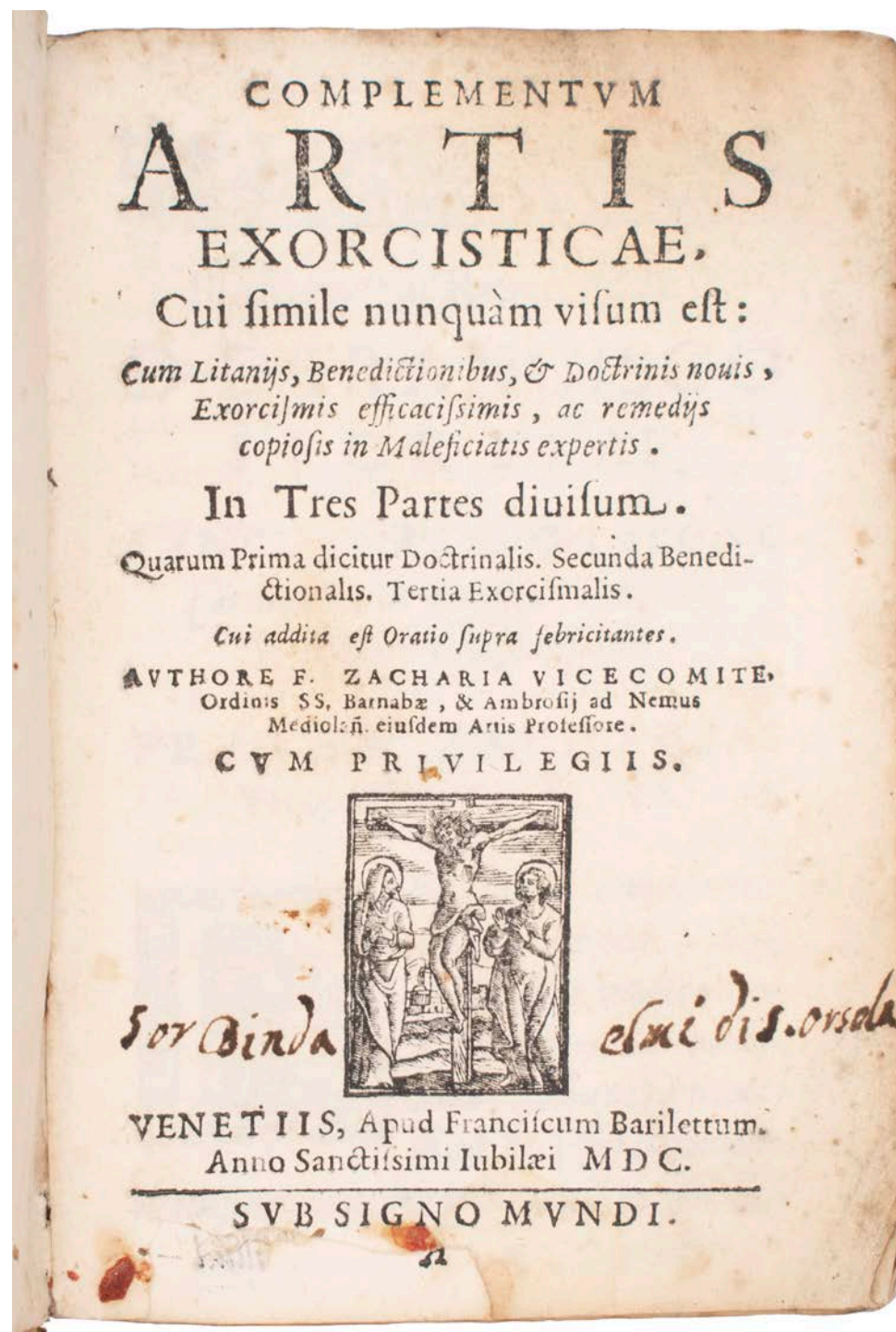
FIRST EDITION, [6], 716, [4bl], 32pp., marginal tear to foot of title with loss, not affecting text, small worm hole to first 4p., occasional light foxing, bookplate to front free endpaper of E.R.D. MacLagan, contemporary limp vellum, small 8vo (145x95mm), Venice: Francesco Barilettum 1600.

£6,000

Despite the Biblical exhortation to practice exorcism, official guides and rules only appeared in the Catholic Church with the adoption of the official Roman Rite in 1614. The formalisation of the rites relating to exorcism followed a long process of debate and a series of detailed studies of exorcism of which this book by Visconti, first published in 1600 and running to seven editions over the next forty five years is among the most important.

Milanese exorcist, Zaccaria Visconti, belonged to the order of Saint Barnabas and Ambrose, and taught the art of exorcism to a professional level. In *Complementum Artis Exorcisticae*, Visconti sought to educate on all aspects of exorcism, from how to identify the possessed to instructions on techniques, prayers, rituals and remedies to free the possessed victim from their demons. He hoped that his book would help reduce the number of cases of demonic possession recently recorded in and around Milan.

Visconti helpfully provides a list of twenty-five "signs of the possessed", including refusing to eat, weeping without knowing why, "terrible and horrible eyes", and implausible knowledge or skill, to name a few. Interestingly, this list is significantly different to his list of fifteen "signs of the bewitched", (feeling pains the victim cannot explain, fainting, unstoppable wasting of the body). This is due to Visconti's belief that there are more similarities between melancholia and demonic affliction than the former and the diabolic magic of witchcraft. Visconti describes the power of the devil causing melancholia by blurring one's senses and making them feverish, mute, deaf and having visions. The urgency that Visconti felt making his case was heightened by the opposing argument which took a far more lenient view, believing sufferers of melancholia to only imagine themselves to be vexed by demons instead.



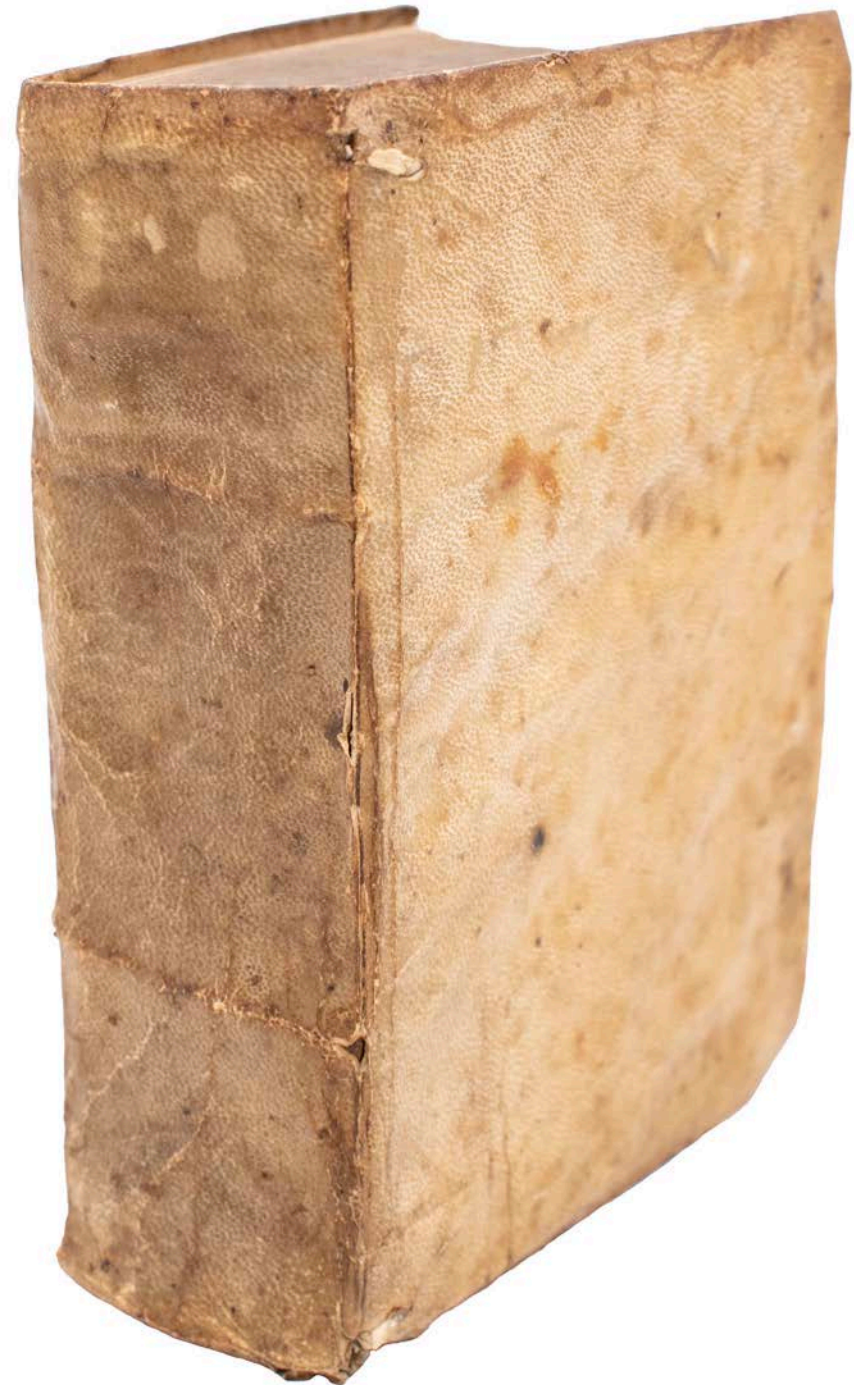
These claims were backed by several medical tracts. Without completely disregarding the physician's view, Visconti insists corporeal physicians are capable of dealing with natural illnesses, but only the theologically knowledgeable exorcists can prescribe the higher medicine of the soul.

In 1607 his work was printed by Lazarus Zetzner, in Cologne, in a collection of the six major works of the Franciscan Exorcists in a single volume, *Thesaurus exorcismorum* (*The treasury of Exorcists*), often described as the greatest compendium of exorcism manuals. These works shared many similarities and all were particularly preoccupied with witchcraft, often merging exorcism, counter-witchcraft and the demonstration of techniques on how to ward off demons or evil spirits. Visconti's work was therefore part of a body of work that was distilled into the shorter exorcism ritual prescribed in the *Rituale Romanum* (1612) the church's official guide for exorcisms in use down to the present day.

Overall a very good copy of a rare and influential work on the theology, practice and rituals of exorcism.

Provenance: E.R.D. MacLagan who was an art historian and Director of the V&A.

[The Debate Over the Origin of Genius During the Italian Renaissance, Brann, 2002; Witchcraft and Inquisition in Early Modern Venice, Seitz, 2011]



A Unique Copy Of An Important Work On Witchcraft

48. WEBSTER, JOHN

The Displaying of Supposed Witchcraft. Wherein is affirmed that there are many sorts of Deceivers and Imposters. And Divers persons under a passive Delusion of Melancholy and Fancy. But there is a Corporeal League made betwixt the Devil and the Witch, Or that he sucks on the Witch's Body, has Carnal Copulation, or that Witches are turned into Cats, Dogs, raise Tempests, or the like, is utterly denied and disproved, Whereunto is also handled, The Existence of Angels and Spirits, the truth of Apparitions, the Nature of Astral and Sydereal Spirits, the force of Charms, and Philters; with other abstruse matters.

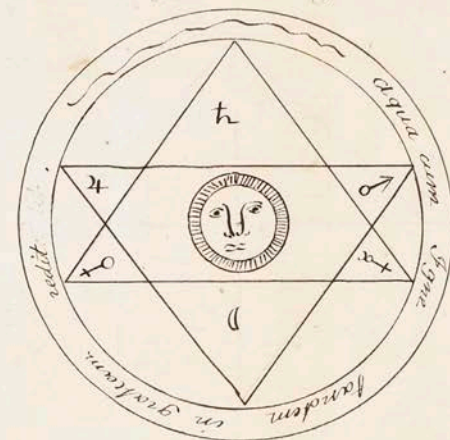
FIRST EDITION, [16], 346, [4], printers notes and errata leaves present, a contemporary manuscript letter bound in, contemporary ownership inscription to title head, contemporary annotations and manicules in margins, occasional light staining to lower margin, original full calf, skilfully rebacked with raised bands, spine gilt with motifs, contemporary marbled endpapers, small folio, London, J.M. [Jonas Moore], 1677

£8,500

John Webster (1610 - 1682), a physician and cleric, was known for his controversial works. Webster claimed to be educated at the University of Cambridge, and his writing displays a learned style despite no evidence to back this claim. During the First English Civil War, Webster left his position as a teacher in Clitheroe and became a surgeon and army chaplain in the Parliamentary forces. In the late 1650s Webster returned to Clitheroe. He gave up the ministry after he was arrested in 1658 and had his papers seized. He practised as a physician in Clitheroe until he died.

His *The Displaying of Supposed Witchcraft* was a critical and sceptical review of evidence for witchcraft. Webster takes a remarkably similar outlook to Johann Weyer, the best known sixteenth century critic of witch trials. Weyer was completely orthodox in his belief in devils and his condemnation of almost any kind of magical practice, but did not think it was the kind of thing that old ladies got up to. Webster opposed Joseph Glanville and Henry Moore, who defended the belief in witchcraft using learned science and theology. The hermetic systems that became popular during the Renaissance did allow for spirits and angels to be summoned. Learned sceptics were often advocates of a mystical or hermetic point of view and were always

*Qui hanc Figuram intelligunt
Nec etiam intellexisse intelligent.*



*Hic jacet ignotus mundo morsusque lumellu
Invidia, semper mens tamen aqua fuit
Nulla tulit veterum ut sciret secreta Sophorum,
Ac tandem vires novavit Ignis = aqua.*

*Johannes Eypheantes, sive Webster,
In villa Spinoria, supermonta in
Parochia Silva cuculata in Agro
Eboracensi, natus 1610 Feb 23^o
Egastulum animae deposuit 1682 June 18th
Annoque etatis suae 72 currente:
Sicq: peroravit moriens, mundo huic valedicens,
Aurea Pax vivis, requies aeterna Sepulchris."*

vulnerable to accusations of devilry. Webster was keen to deny the existence of witches because he did not want his own 'natural magic' to be confused with witchcraft. In *The Displaying of Supposed Witchcraft* Webster goes as far as suggesting that the bible has been mistranslated to support the belief in witches. Glanville and More were defending the New Philosophy which insists all magic must be supernatural, and that can only mean God or the Devil. The argument was between on one side Aristotelians and their heirs, the mechanical philosophers, and on the other neo-Platonists and Hermetists. It was usually the former, with what we might call the more scientific attitude, who defended belief in witchcraft.

More edited Glanville's earlier works on witchcraft, attacked by Webster, together with material of his own as a reply. This appeared under Glanville's name but after his death as the influential *Saducismus Triumphatus*.

At the front of this copy of *The Displaying of Supposed Witchcraft* are two manuscript leaves. The text on the first manuscript leaf is the same as the inscription on Webster's monument in the chapel of St. Mary Magdalen, at Clitheroe. It reads as follows"

"Qui hanc figuram intelligunt Me etiam intellexisse, intelligent. Hic jacet ignotus mundo mersusque tumultu Invidiae semper mens tatem aqua fuit, Multa tulit veterum ut sciret secreta topiorum Ac tandem vires noverit ignis aquae.

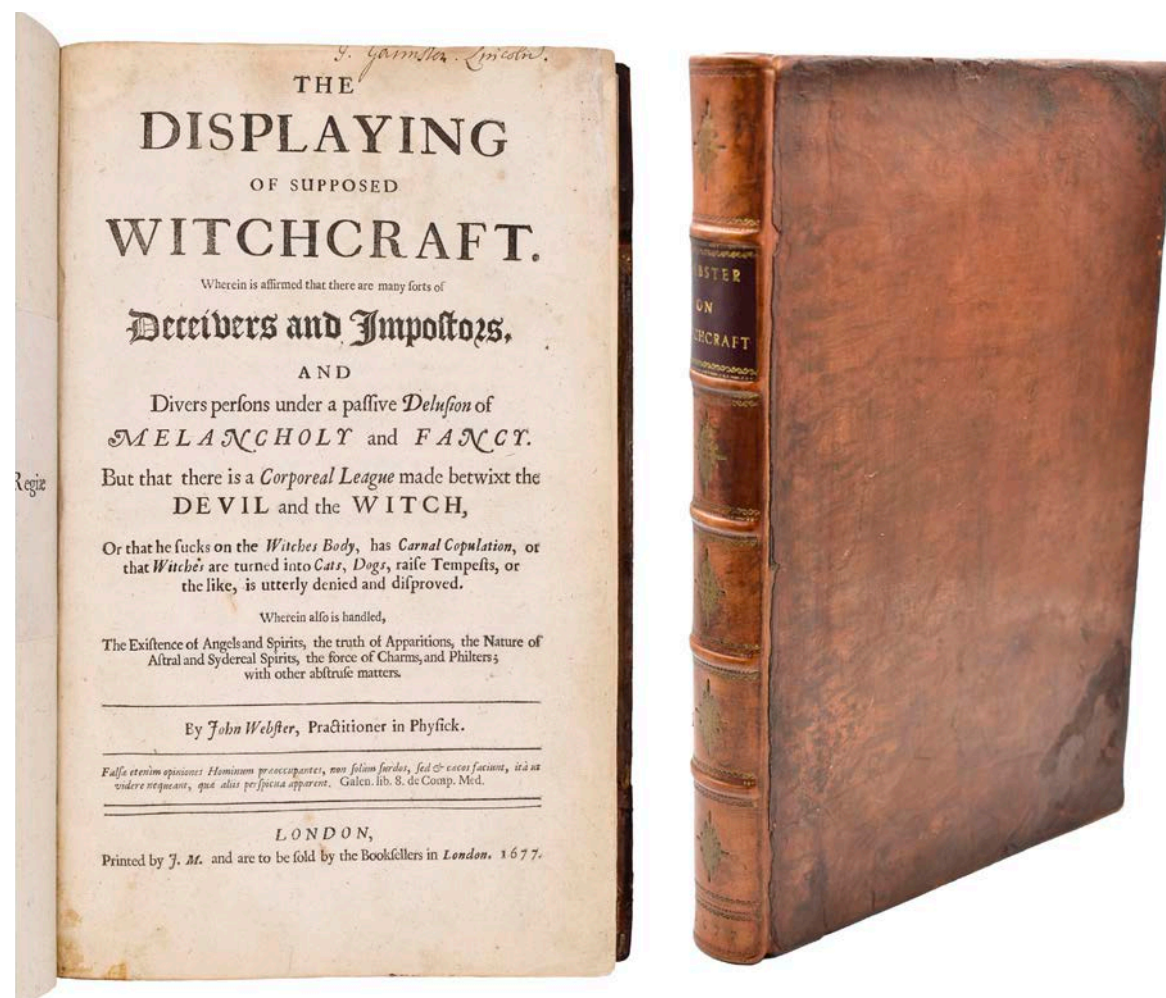
Johannes Hyphantes sive Webster, In villa Spinosa supermontana, in Parochia silcae cuculatae, in agro Eboracensi, natus 1610 Feb 3, Ergastulum animae deposuit 1682, Junii 18, Annoq. Aetatis suae 72 currente. Sic peroravit moriens mundo huic vulftdicens, ea pax vivis, requies aeterna Sepultis".

This manuscript is illustrated with a witches compass with a unicursal hexagram inside. In the centre is a sun, each section of the hexagram has a planetary symbol, starting north they represent Saturn, Mars, Mercury, the Moon, Venus and Jupiter. The surrounding text reads "aqua cum Igne tandem in grateam redit."

The second manuscript leaf is a letter bound in, which reads "Carrhale, 17th, March 1797. I believe that the author of this book, who subscribes himself, 'John Webster, practitioner in Physics', was the Officiating Clergyman or Curate of Kildwick in Yorkshire in the year 1624. My reasons for this opinion are as follows: Many of the Persecuted Clergy at the times of the Usurpations, which took places anno 1648, applied themselves to the practice of Medicine for a sustenance to themselves and their families. The Author speaks of the kindness received from the then Mr Pisky of Browsholm & others, in his Dedication, during the time of great sufferings & persecutions. And lastly, in pages 277, speaking of himself in the first person, he

expressly says I - was Curate of Kildwick &; which, I think, is predicable of the Author only, no other person being mentioned buried in Clitheroe Church; to whose memory a Brass-plate is erected on the Southwall, opposite the Pulpit. He is there described as having been eminent for his knowledge of Chemistry; and as having lived some time in 'Villa Spinosa', that is, Thornton Craven.' Signed 'J. A.' mailing folds, sealed twice on the bottom of the page. Annotations in a similar hand are found throughout the book. Some with references such as on pp.245 'This story told in Ye Gentelmen Magazine, June 1750 page 255', in reference to the condemning of Rouland Jenkes, Oxford, tried for creating a suffocating mist.

[ESTC: R12517; Norman 2192; Wing W1230]



The First Defense Of Those Accused of Witchcraft

49. WEIR, JOANNE [WEYER, JOHANN]

De Praestigiis Daemonum, Et Incantationibus ac ueneficiis,

Fourth edition, [2], 3-697, [55]pp., woodcut printers device to title, early ownership mark to title, early ink marginalia and underlining, later endpapers, later vellum over boards, hinges repaired, 8vo (183 x 120mm), Basel: Oporinus, 1568.

£7,500

“Those who err should be brought gently home, not incarcerated with punitive ferocity.”

Johann Weyer, a respected Lutheran physician at the court of William III, was one of the first to protest against the persecution of witches. He is considered “the founder of medical psychiatry” (Garrison-Morton), and a human rights defender avant la lettre. He published on rare diseases and sexual abuse. Weyer influenced contemporaries such as Michel de Montaigne and later thinkers such as Victor Hugo, Karl Marx and Sigmund Freud. After studying at the University of Paris, Weyer apprenticed under Agrippa of Nettesheim from 1530 to 1534. The poetic, mysterious and liberal-minded Agrippa was also an outspoken critic of witch persecution.

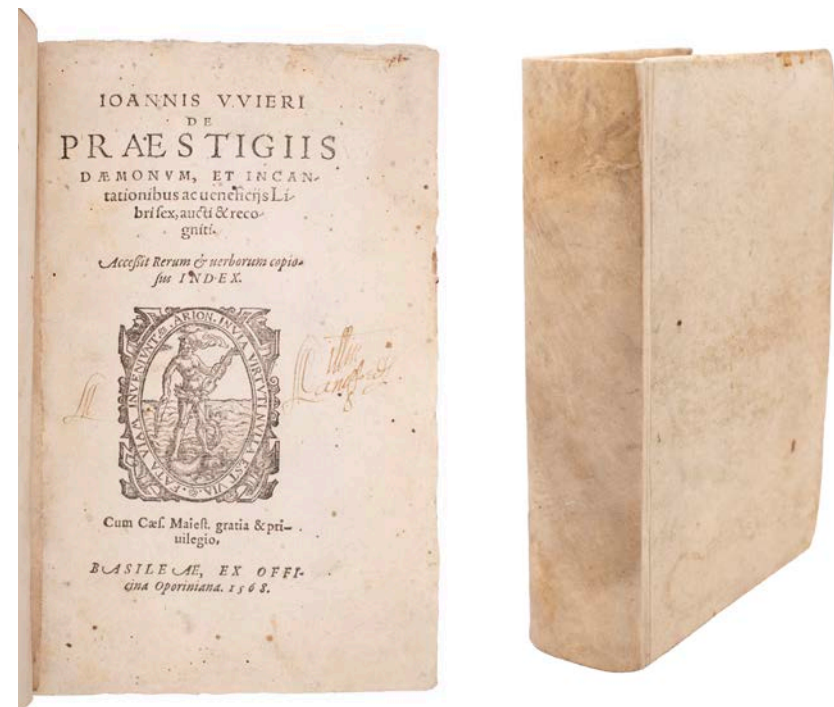
Weyer sought to derogate the law concerning witchcraft prosecution, using two forms of thinking. He argued that those accused of practising witchcraft were mentally ill - suffering from “melancholia” - and the confessions they made were actually delusions of the mind. By arguing that the moral weakness in women made them easy prey to Satan’s temptations, Weyer started one of the most vigorous and enduring controversies surrounding demonology and the witch in the early modern period. Weyer powerfully argues the case for leniency to the repentant and eloquently rejects the assimilation of witchcraft to heresy. He insisted that women were neither helped nor healed by torture or burning, but that they rather needed the healing power of prayer, religious instruction, medical intervention, and meditative isolation. He bolstered this attack on realist demonology with medical authorities as well as his own clinical experience as a practising physician. Whilst he is right to insist on the relevance of medical diagnosis in many cases of witchcraft, medicine was then too primitive to suggest convincing explanations. Weyer’s most important contribution in the field of medical diagnosis may be the understanding that undernourishment

was the cause of much witchcraft melancholia.

Medical and juridical objections often went hand in hand. Weyer challenged demonologists on a legal terrain, attacking the prosecution’s reliance on a confession, the point where demonology’s theoretical and practical endeavours converged. Weyer attempts to demolish various witch confessions, notably he publicly attacked the trials of the Wurttemberg preachers, attesting they were illegal, since the death penalties could be imposed only in cases of maleficent magic, not for mere fantasies. Weyer was careful to specify that he did not doubt the reality of witchcraft, but only its relevance to the majority of prosecutions.

Weyer has become a symbol of courage and lucidity in the face of intolerance and ignorance, but he was not quite as radical as it would seem. Despite Weyer’s appeal for a greater tolerance towards alleged witches, he also wants greater severity towards male magicians, who Weyer perceived as actual practitioners of natural or demonic magic. It has been suggested that in its very conception, this work is an ideological attack on Catholic idolatry and superstition, rather than a radical stand against the cruel persecution of witches.

The reaction to *De Praestigiis Daemonum* was formidable. Weyer had chosen to publish his book precisely at the moment when the witch-craze, after a long lull,



was beginning again. That, indeed, was what had provoked him to write. But this Erasmian Platonist was no longer heard by a generation that had repudiated Erasmus. A fellow physician might hail him as a prophet of enlightenment, but his other readers thought differently. Weyer was told by his friends that his book must be destroyed or rewritten; by his enemies that he was a lunatic.

Yet Johann Weyer shaped opposition to witch hunting for generations. Demonologists who wrote after him took care to demolish his arguments, and Bodin's famous *Demonomanie de sorciers* includes a lengthy rebuttal of De praestigiis. Yet as they engaged with Weyer's ideas, their own thought was shaped by his.

[ADB XLII, p. 266; Garrison-Morton 4916; Robbins (1972), *Encyclopedia of Witchcraft*; Thorndike, L. (1941). *A History of Magic and Experimental Science*, pp. 515-516.; *Witchcraze, Terror and Fantasy in Baroque Europe*, Roper, 2004; *Witches, Devils, and Doctors in the Renaissance: Johann Weyer*, Mora, 1991; *The Oxford Handbook of Witchcraft in Early Modern Europe and Colonial America*, 2013; *Ideas and Cultural Margins in Early Modern Germany*, 2009; *The Damned art : essays in the literature of witchcraft*, 1977]

Liber primus.

75

uerò dæmonis iuxta animi sui affectus species colorū mutat, uelut & hominis : sed longè melius, ut quod animæ sit obedientius. Omnia tamen celeriter dilabuntur, ob corporis mobilitatem, tenuitatemque. Sic tanquam uir apparet, & mox occurrit ut fœmina: leonnis more fremit, saltat ut pardalis, latrat ut canis, atq; ad utris uasisq; formam se aliquando transfert.

Lubet non inelegantem hoc loco historiam aptè interponere. Refert Helinandus monachus, se audiuisse ab Ebaudo patruo suo, qui à cubiculis erat Henrico Remensi archiepiscopo, Ludouici Gallorum regis fratri: quod Henrico archiepiscopo ætate quadam in itinere somnum meridianum capiente, miles quidam inter cæteros aperto & hiante ore post prandium dormiret, è cuius ore uisa est ab alijs uigilantibus quædam alba bestiola mustelæ similis exiisse, atq; ad uicinum ibi riuulum procurrisse. Cumque sursum deorsum in ripa riuuli anxia cucurrisset, nec transeundi uiam inueniret, quidam ex astantibus accedens, euaginatū gladiū riuulo angusto ueluti pontē faciens, imponit. Bestiola ilicò riuulū super gladiū trāsgrediens, longius procurrit, & sese subduxit. Paulo post redire uisa, cū iterū notū pontē quæreret, atq; eo iā sublato discurrens transire non ualeret, idē ille qui antea, rursus riuuli ripas imposito gladio cōiungit, atq; abscedit. Tum trāsit bestiola, & ad dormientis adhuc patulū os rediens, uidentib. omnib. ingreditur: ac ilicò qui dormierat expergiscitur, rogatusq; , num quid in somno passus esset? respōdit, se fessum esse, & fatigatū, tanquā ex difficili & lōgo itinere: in quo bis super potem ferreum, flumen transuisset. Vnde socij collegērūt, eum, quē ipsi uiderant, uerè somniasse. Mihi uerò djaboli ludibrium esse uidetur, qui ut uigilantes socios falleret, aut animam hominis corpoream esse, id eoq; interituram cum corpore, ipsis ostēderet persuade.

Libro Chronorum 13.

Mustela semilis bestiola uidetur ex multis dormientis ore egredi, rursumq; ingredi.

Scarce Prophetic Pamphlet - The Most Defining Work Produced By Royalist Astrologer, Sir George Wharton

50. [ASTROLOGY] WHARTON, GEORGE

An Astrologically Judgement upon His Majesties Present March [with Postscript by William Lilly]

12pp., woodcut diagram, woodcut head-piece incorporating royal coat of arms and decorative initial, trimmed at head without affecting text, marginal light damp-staining, modern cloth-backed boards, new endpaper, small 4to, [London], As it was Printed at Oxford by H. Hall, 1645.

One of the three editions published in 1645.

£2,250

This scarce prophetic pamphlet is the most defining work produced by Royalist astrologer, Sir George Wharton.

Astrologers had been around for centuries, and in the 17th century the life of an astrological adviser could be lucrative. In the absence of a police force, pregnancy test and modern medicine, astrologers were often society's only recourse, answering questions like the gender of unconceived children and providing vivid descriptions of criminals.

A devoted Royalist, Wharton used astrological charts and planetary positions to interpret the likely failure or success of the King's campaign. However, after determining his calculations that God favoured the Parliamentary cause, fellow astrologer William Lilly appointed himself the champion of the Parliamentarians. This sparked a paper war of astrological papers that ran parallel to those that acted out on the battlefields, with both sides claiming the stars augured victory for their cause.

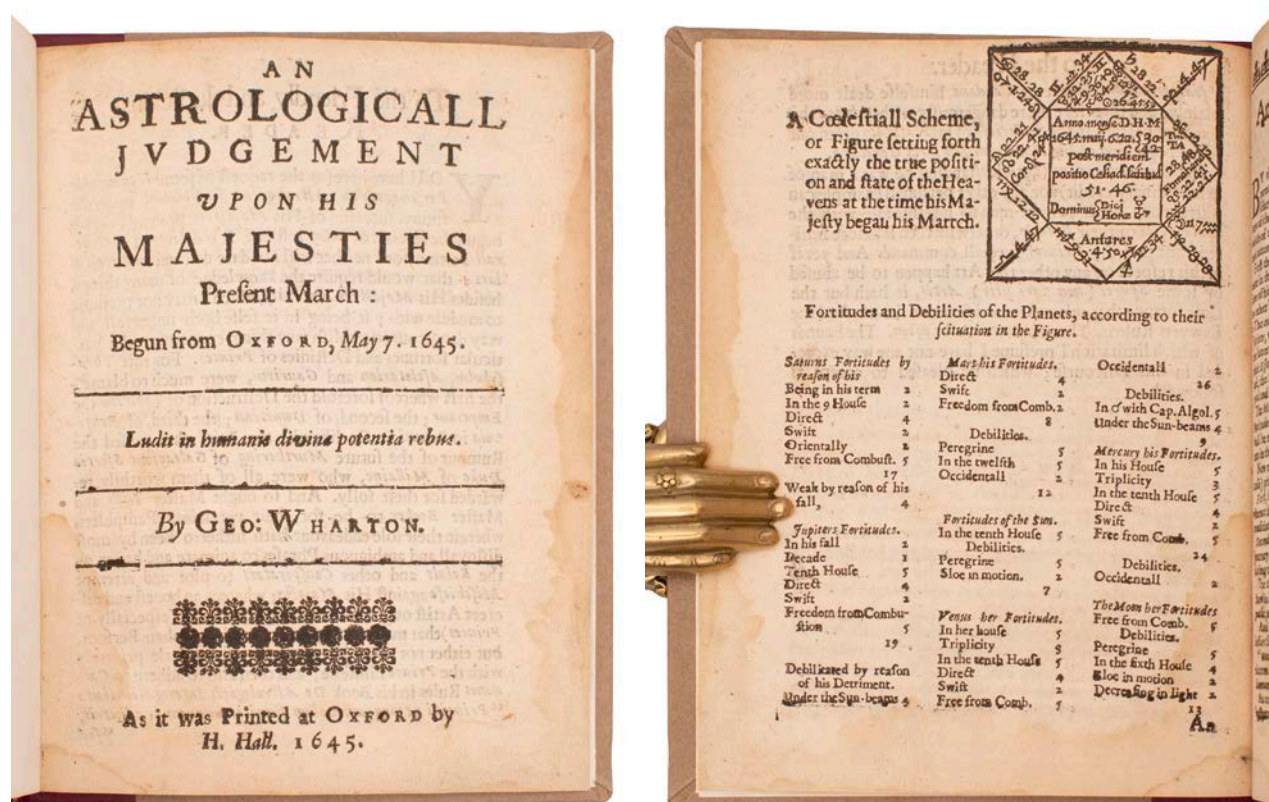
The conflict came to a head on 14 June 1645, the day of the decisive battle of Naseby. On the 12th June, two days before Wharton published this pamphlet *An Astrologically Judgement...* which predicted a major victory for the King, a copy was sent to Lilly by Samuel Luke. Lilly notes in his autobiography that he 'had but Twelve House' to come up with a response to Wharton's prediction. Lilly's response, *The*

Starry Messenger, predicted the death of the King and the uncanny circumstance of both pamphlets appearing on the very day of Naseby propelled Lilly into unassailable astrological prominence. Its timing, however, may have been providential, but it was due at least as much to political chicanery as prophetic inspiration.

The unlucky Wharton spent Comwell's reign locating natural phenomena to bolster the morale of Royalist supporters. He spent time in prison for his work, and was constantly under threat of death for treason, from which Lilly's great efforts ultimately saved him.

This pamphlet is a primary source for understanding the intersection of astrology and politics during the English Civil War. It demonstrates how astrological beliefs were used to interpret and predict events, even in the context of major political and military conflicts.

[Wing W1542, Geneva, *Astrology and the Seventeenth Century Mind*, 1995]



An Extensive Work With Critical And Diverse Explanations On Magic, Witchcraft, Superstition, Exorcism And Witch Hunts

51. [WITCHCRAFT SAMMELBAND - JOHANN WEYER] CHRISTIAN WURSTISEN, ABRAHAM SAUR, JOHANNES WIER

A sammelband containing two significant works on witchcraft published by Nicolaus Basse during the height of the witch-hunts.

£28,000

[SAUR, ABRAHAM] *Theatrum De Veneficis, Das ist: Von Teuffelsgespenst Zaubern und Gifftbereitern, Schwartzkuenstlern, Hexen und Unholden, vieler fuernemmen Historien und Exempel, bewahrten, glaubwirdigen, Alten und Newen Scribenten, was von solchen... disputiert und gehelten worden, mit sonderm fließ... an Tag geben,*

FIRST EDITION, [14] , 396 (406), [10], printed in gothic black, half title, title in red and black, ownership inscription to title head with coat of arms stamp, woodcut vignette and woodcut printer's device at end, contemporary rich blind embossed pigskin over chamfered wooden boards, slightly stained, slightly scraped, without the clasps, folio, (316 x 200mm), Frankfurt, Nicolaus Basse, 1586

FIRST EDITION OF AN EXTENSIVE WORK WITH CRITICAL AND DIVERSE EXPLANATIONS ON MAGIC, WITCHCRAFT, SUPERSTITION, EXORCISM AND WITCH HUNTS.

The First Edition of the '*Theatrum de Veneficis*' (*Theatre of the Witches*), edited by Marburg attorney Abraham Saur, is an important compendium of demonological tracts which represented a wide variety of early modern views on witchcraft.

The editor, Abraham Saur, was born in Frankenberg in Hesse on February 12, 1545. Presumably encouraged by Professor Hermann Lersner, who he was close to, he studied law first in Witternberg in 1565, then in Marburg. Saur was a prolific and skilful writer, producing numerous legal handbooks which he compiled for his own



use, to teach others and published on request. These were well received, many being printed several times after Saur's death.

Saur's '*Theatrum de Veneficis*' was compiled in Frankfurt in 1586 when the witch hunt craze was in full swing. Despite Saur's own belief that it is the God-given duty of the magistrates to eradicate the practise of witchcraft and to punish its practitioners, '*Theatrum de Veneficis*' covered the whole spectrum of reactions to the witch phenomenon. This includes Johann Weyer's sceptical preface about witchcraft, where he considers the idea of diabolic illusion, and how melancholy women were particularly prone to fall into delusions about the Devil. Later he would conclude that most of those accused of witchcraft were innocent.

Saur also included severe condemnation as championed by the Genevan pastor Lambert Daneau in '*Dialogus de veneficis*', 1564, and pastor Jacob Vallick in '*Von Zaubern Hexen und Unholden*'. Even with the important role the Catholic church played in the evolution of demonologies, the onset of the Reformation did not significantly change the witch debate. Martin Luther's convictions and teachings about the reality of evil in the form of Satan, and his demons, formed the basis of Protestant demonology. In '*Von Zauberey Teuffelsgespenst Und Hexerey Campsionibus und Wechselkindern*' he specifically and vigorously condemned the witches' apostasy as the most serious crime against God and the Christian faith.

Writers who doubted the witches ability to commit the acts with which they had been charged are also represented. This conviction was expressed by Hermann Witekind in *Bedencken von Zauberey woher und wie vielfaltig sie sey*, 1585. Witekind was sceptical about the reality of flight and was fascinated by how an individual could

come to confess things which could not be taken as literally true. Despite his doubt, Witekind's tract contains a lengthy passage on flight, much of which was later pillaged by Faust. He also doubted whether intercourse with the Devil really happened, while insisting that the pact with the Devil itself could be real.

Ulrich Molitor, a jurist from Constance, wrote a tract in opposition to the *Malleus Maleficarum*. Molitor argued against the reality of demonic power attributed to women, calling them an illusion. According to Molitor in 'Von Hexen und Unholden', it was only by permission of God that witches were able to make weather, inflict illness or impotence, fly to the Sabbath, etc., as only God could bestow whatever power Satan falsely claimed as his own.

Towards the end of the sixteenth century, the ordeal by water was widely discussed among demonologists, specifically jurists and physicians. Both sides of the debate about the efficacy of the trial by water for the purpose of identifying witches are represented. In 1583, Wilhelm Adolph Schreiber (Scribonius) published 'De examine et purgatione sagarum per aquam frigidam epistola', which certified the procedure as legally and theologically sound. A forceful rejection of Scribonius' thesis was advanced by Herman Neuwalt, professor of medicine at the University of Helmstedt, in his *Exegesis purgationis sive examinis sagarum super aquam frigidam* - the first tract devoted exclusively to the question of efficacy of trial by water..

Among the authors are Heinrich Bullinger, Ludwig Lavater, Konrad Lautenbach, Reinhard Lutz, Adrian Rheyman, Leonhard Thurneysser, Johannes Trithemius and many more.

The tracts collected here are often appended with trial records, as witchcraft raised questions of belief. The tales of witches' doings were never the creation of the demonologists alone, and information about what witches confessed to constantly fed back into the works of demonology, enlarged and exaggerated by their interrogators. These trials were attached to tracts for two reasons; firstly, to set up the pamphlet as a dialogue between theory and evidence. At the same time the vividness of the confession added greatly to the treatises readability. This was a tried and true formula, long exploited by writers, who peddled their learned works with the stories of the horrors of individual witches.

[VD16S 1938. Coumont T17,1. Hayn-Gotendorf III, 242., *Witch Craze Terror and Fantasy in Baroque Germany*, Roper, 2004, *The Oxford Handbook of Witchcraft in Early Modern Europe and Colonial America*, 2013]

[BOUND WITH]



WIER, JOHANNES [JOHANN WEYER] *De lamiis. Das ist: Von Teuffelgespent Zaubern und Gifftbereytern, kurtzer doch gruendlicher Bericht, was fuer Unterscheidet unter den Hexen ud Unholden, und den Gifftbereytern, im staffen zuhalten... in unsere gemeine Teutsche Sprach gebracht, Durch Henricum Petrum, Rebenstock, von Giessen*

Third edition, First Basse Edition, [12], 1-90, [8], title in red and black, printed in German Gothic type, wood cut vignette and printers device, old vellum tag pasted to title, ownership inscription to title head, ownership coat of arms stamped to title tail, woodcut initials and headpieces, Frankfurt, Nicklaus Basse, 1586.

Johann Weyer, a respected Lutheran physician at the court of William III, was one of the first to protest against the persecution of witches. After studying at the University of Paris, Weyer apprenticed under Agrippa of Nettesheim from 1530 to 1534. The poetic, mysterious and liberal-minded Agrippa was also an outspoken critic of witch persecution.

Weyer's *De Lamiis*, first printed in 1577, reiterated the primary arguments of his most famous work, *De praestigiis daemonum*, (1563). In both these works Weyer mounts an unwavering attack on witch persecution, in a time when witch trials and executions were just beginning to be common. Weyer sought to derogate the law concerning witchcraft prosecution, using two forms of thinking. He argued that those accused of practising witchcraft were mentally ill - suffering from "melancholia" - and the confessions they made were actually delusions of the mind. He bolstered this attack on realist demonology with medical authorities as well as his own clinical experience as a practising physician. Secondly, Weyer challenged demonologists on a legal terrain, attacking the prosecution's reliance on a confession, the point where demonology's theoretical and practical endeavours converged.

Weyer has become a symbol of courage and lucidity in the face of intolerance and ignorance, but he was not quite as radical as it would seem. Despite Weyer's appeal for a greater tolerance towards alleged witches, he also wants greater severity towards male magicians, who Weyer perceived as actual practitioners of natural or demonic magic. It has been suggested that in its very conception, this work is an ideological attack on Catholic idolatry and superstition, rather than a radical stand against the cruel persecution of witches.

Weyer's appeal for clemency for those accused of the crime of witchcraft was met with disapproving or approving books published all over Europe. *De Lamiis* was Weyer's way to double-down on his convictions after evoking the counterblast of two intellectually outstanding writers. Not only was he opposed by his fellow Lutheran Erasmus, but also Jean Bodin, a man who had just acquired a European reputation

for his political masterpiece, the *Republique* (1576). The simple astonishment of Erasmus and Bodin that Weyer should actually repeat in his *De Lamiis* the argument of the *De Praestigiis* is indicative of a genuine shock. Until an implicitly or explicitly non-Christian stance would be taken up to combat witch burning, the only effective liberal course - apart from practical intervention - was silence.

Yet Johann Weyer shaped opposition to witch hunting for generations. Demonologists who wrote after him took care to demolish his arguments, and Bodin's famous *Demonomanie de sorciers* includes a lengthy rebuttal of *De praestigiis*. Yet as they engaged with Weyer's ideas, their own thought was shaped by his.

De Lamiis was first printed in 1577 in the Officina Oporiniana in Basel and reprinted in 1582. This edition is the first printed in Frankfurt by Basse, a major publisher of works on witchcraft. In 1580 he had the *Malleus Maleficarum* republished, and his edition of '*De praestigiis daemonum*' was the last German language edition to be published during Weyer's lifetime.

[VD16 W 2654; *The Damned Art*, Baxter, 1977; *Witchcraft, Demonology, and Confession in Early Modern France*, Krause, 2015;]

[BOUND WITH]



WURSTISEN, CHRISTIAN, *Baszler Chronick, Darinn alles, was sich in Oberen Teutschen Landen, nicht in der Statt und Bistumbe Basel, von jhrem Ursprung her, nach Ordnung der Zeiten, in Kirchen und Welt händlen, biß in das gegenwitige M.D.LXXX Jar gegenckwirdigs zugetragen....*

FIRST EDITION, [18], DCLXV,[1], Printed in German Gothic script, wood cut title in red and black, with wide wood cut border by Tobias Stimmer, coat of arms woodcut on back of title, woodcut printers device at the end, many text woodcuts of portraits, coats of arms, maps and vignettes, the view of Basel and 2 sheets M 4 and BB 5 are missing, title with backed edge tear at the top (minimal into the border), ms. Monogram "EB", dated "1689" and coat of arms stamp, small marginal repairs to approx 15 leaves, Basel, [Sebastian]Henricpetri, [1580]

First edition of the most famous work of mathematician and historian Christian Wurstisen (1544 - 1588). Compiled over the course of a decade, this is the first truly comprehensive chronicle of Basel. The work also contains the history of the diocese up to 1580. The text illustrations include depictions of historical events, coat of arms and portraits of the city-based nobility, coins, a siege machine and a comet course. Wurstisen named the heraldic tinctures after the initials of the given colours for the first time.

[Adams W-261; BM STC German p.928; Barth 19681; Heckethorn 160, 8; Hieronymus 78c; Lonchamp 3314; Weber 112.]



Witchcraft, Fairy Lore, Ghosts, Brownies and Haunted Houses

52. WOOD, J. MAXWELL

Witchcraft and Superstitious Record in the South-Western District of Scotland

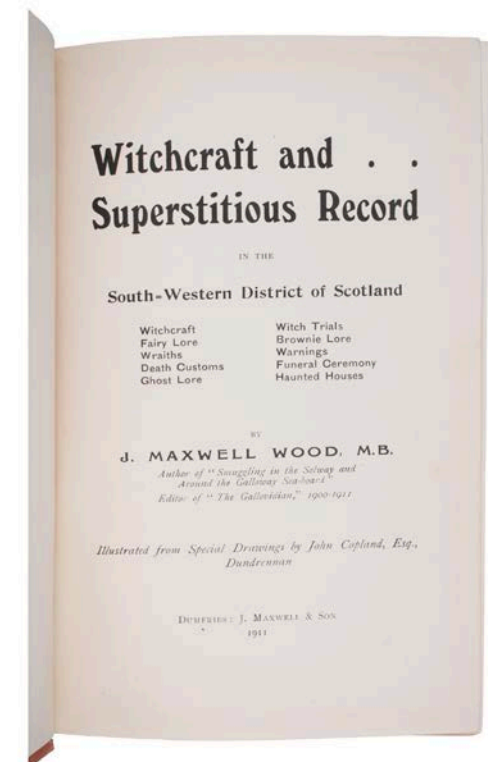
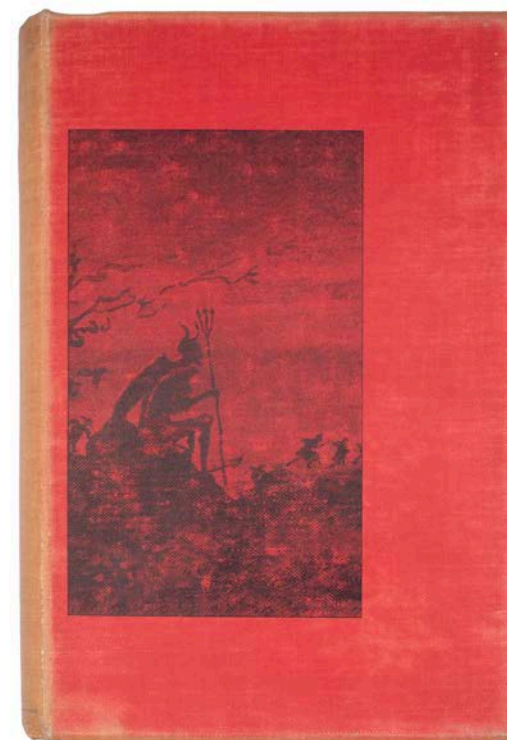
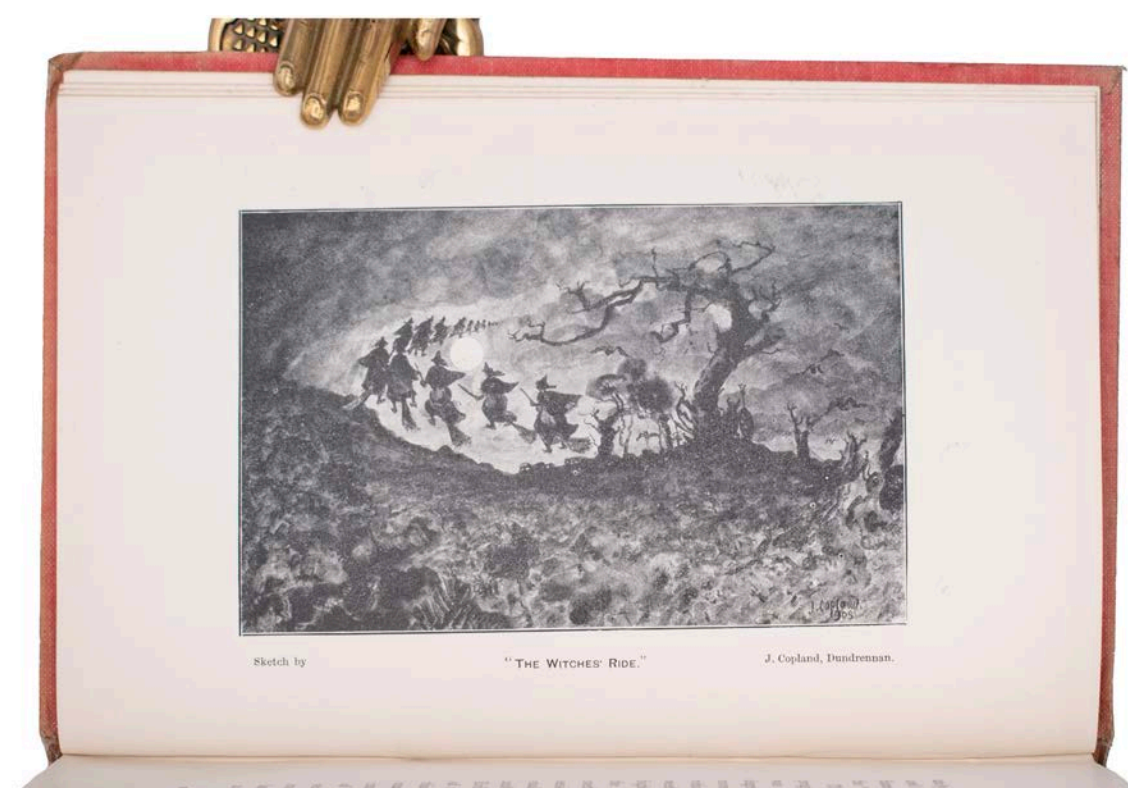
FIRST EDITION, 355, xvii pp., half title, numerous text illustrations, many full page, publishers red cloth, demonic vignette in black to top board, spine sunbleached, patterned endpapers, 8vo, Dumfries, J. Maxwell, 1911

£350

Wood's work includes sections on witchcraft, fairy lore, wraiths, death customs, ghost lore, witch trials, brownie lore, warnings, funeral ceremony and haunted houses.

The supernatural was as important as the realm of the natural in Victorian times, as is proven by its relevance in political, cultural and religious history and in the incipient entertainment industry. This influence continued into the early 20th century, where supernatural beliefs were widespread and influenced by a confluence of factors, including the Victorian "crisis of faith," and the burgeoning interest in the occult and spiritualism. While traditional religious beliefs remained strong, the rise of scientific thought also fostered a more secular worldview, leading to alternative systems of belief and a fascination with the unknown.

A Very Scarce Work.



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Front cover image taken from no.40
Back cover image taken from no. 52

