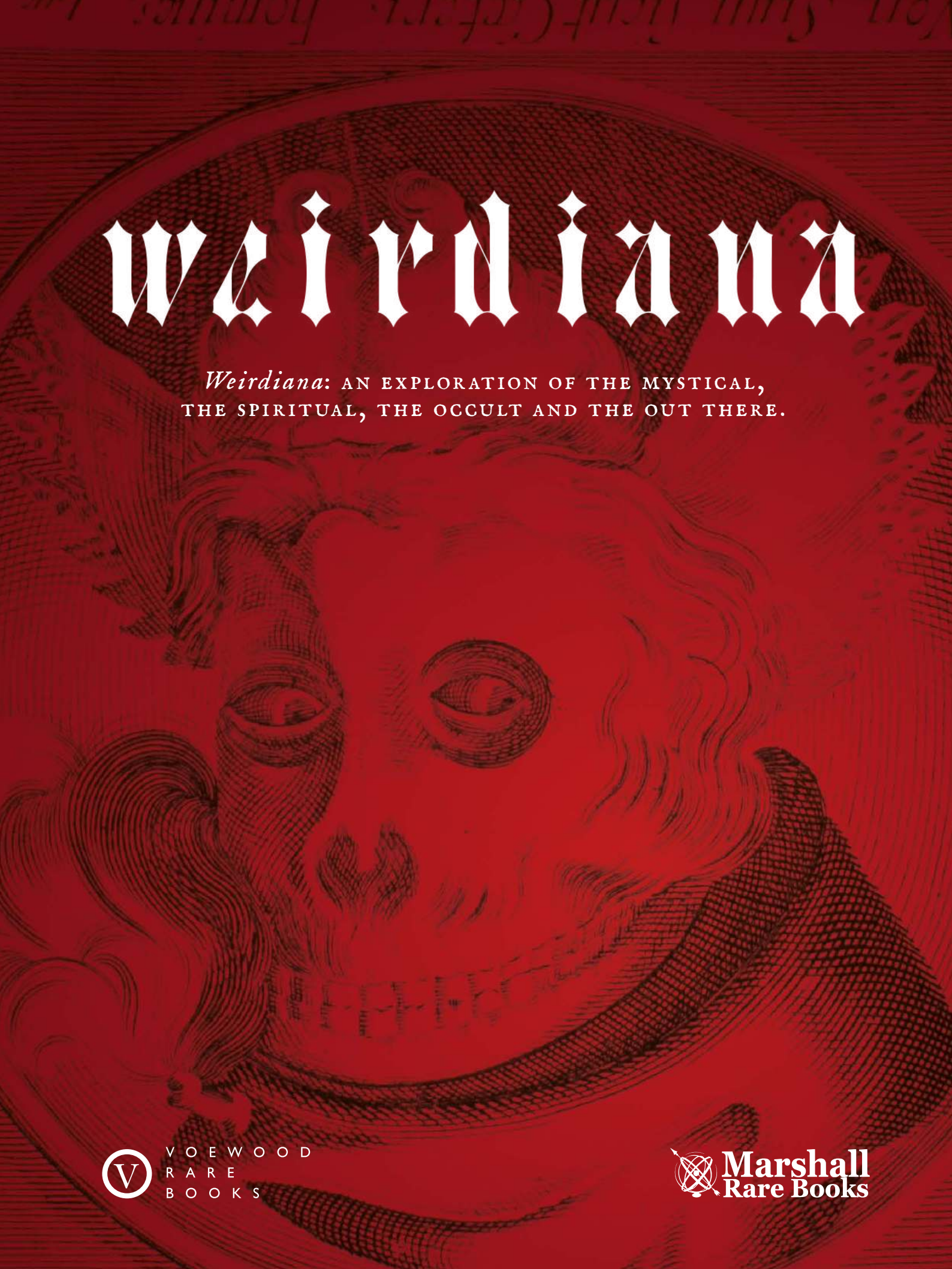




weirdiana

Weirdiana: AN EXPLORATION OF THE MYSTICAL,
THE SPIRITUAL, THE OCCULT AND THE OUT THERE.



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Introduction



V O E W O O D
R A R E
B O O K S

For the last few years I have been quite focused specifically on early modern demonology books, like James I's *Daemonologie* (1603), on page 64 of this catalogue. This catalogue dedicated to 'Weirdiana' however was conceived with a much broader scope, so along with plenty of my usual works on witchcraft there are also many works that are related to the occult, the unusual and the most importantly, the weird! These topics have always been fascinating to me, so being able to explore them further in this catalogue has been very exciting, as has working with Voewood.

Voewood has always had really interesting material, covering a variety of the weird and wonderful so it has been a great opportunity to collaborate on a catalogue with such a fun and interesting theme. I hope you enjoy reading it as much as we have enjoyed working on it.

Clare Marshall

Weirdiana may sound a slightly disrespectful title for this catalogue of fascinating material but it has a history. The late great Martin Stone and the very much current Nigel Burwood are/ were two of my favourite book dealers...both with a deep knowledge of books which treat the outer reaches of experience. I can hear Martin's voice saying ...“have just bought a wonderful tranche of *Weirdiana*.” I immediately understood what he was talking about the occult and fiction from the edge.

I also knew that it was time to rush over and see what treasure I could extract. Listening to Martin and Nigel talk about such books was a riveting and instructive experience.

Perhaps the Occult and related subjects serve as a kind of counterculture to the established religions... arcane knowledge which was often considered heretical. At the moment, there is a sustained and growing interest in witchcraft, the occult, alchemy etc... and it shows no sign of abating.

Martin would have approved... the last book I sold him was the fabulous *Calendrier Magique*...a copy of which is in this offering.

I was rather slow packing it up and sending to Paris and even though he was very unwell he was on the phone to me and badgering “Where is my book *Finch*?”

Sadly two days later he was gone. As usual his instinct was spot on... a copy of the *Calendrier Magique* sold not long afterwards at Christies for the healthy price of £26,000. He had paid me £3500.

It is an honour to be collaborating with Clare Marshall and Marshall Rare Books.....a firm I have known throughout my career.

I hope you enjoy our catalogue.

Simon Finch

Voewood. Halloween 2026.

Key

Our logos' icons denote which seller's list each item is from. If you'd like any further information, our contact details are on the closing page of the catalogue.



Marshall Rare Books



Voewood Rare Books

Cataloguing: Andrew Taylor, Clare Marshall & Simon Finch

Design and typesetting: Fergus Partridge
Printing: Saxon Digital, Norwich Ltd.

Aleister Crowley's copy with his annotations.

ABRAHAM, GEORGE AND ASHLEY *Rock-Climbing in North Wales*. Keswick, Cumberland: G.P.Abraham 1906.
[5294] £7,500



First edition. 8vo. 228x150mm. pp. xxi [i], 394, [4pp adverts]. Twenty nine black and white photographs. Nine full page line maps and diagrams and ten drawings in the text. Original black cloth, spine lettered in gilt. Top edges gilt. Rubbing to edges, head and foot of spine bumped and rubbed. Some marking to boards. Internally very good with only some very slight foxing to the edges. One of the blank preliminaries has the pencil inscription "Aleister Crowley

1906. Bought at the request of Oscar Eckenstein". Annotated throughout in pencil by Crowley.

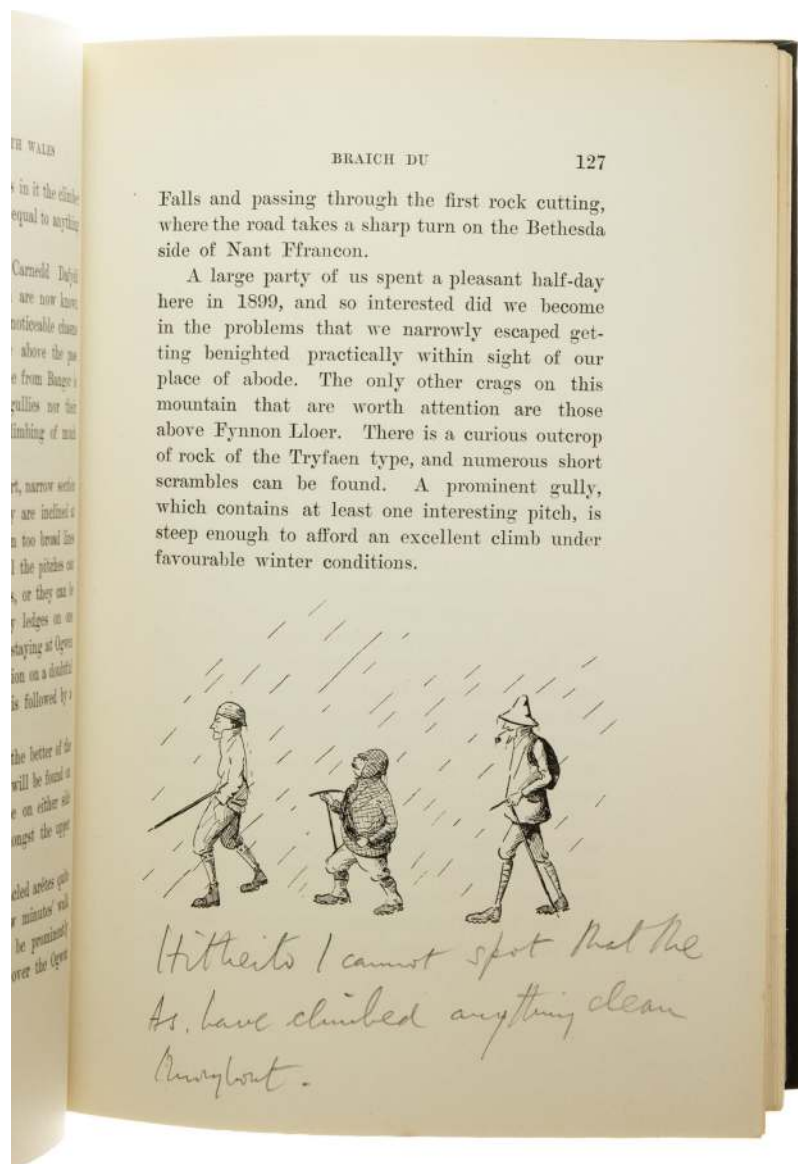
Eckenstein was one of the great pioneering mountaineers and a friend and close climbing associate of Crowley. The two men were part of the first serious attempt to climb K2.

George and Ashley Abraham were central figures in the development of British

rock climbing. Their book on the subject in North Wales is a classic of the genre notable for its superb photographs taken by the two brothers - their father was a photographer and they took over the family shop and studio.

It is tempting to see Aleister Crowley's interest in mountaineering as standing apart from the other, more controversial, aspects of his life. But, in fact, it was central to his thinking and personality. Mountain climbing involves living and operating on the edge (both literally and figuratively) and has always attracted outsiders, free-thinkers and pantheistic spiritual seekers: "Up in the mountains, there you feel free" as Eliot was to write. It is no coincidence that one of the most important conversations of Crowley's life - a discussion about alchemy with the chemist Julian Baker - should have taken place in Zermatt in the shadow of the Matterhorn. On his return home, Crowley began moving in occult circles and was, that same year (1898) initiated into the Hermetic Order of the Golden Dawn.

The handwritten comments in this copy of *Rock-Climbing in North Wales*, offer an insight into Crowley's combative nature and it is probably fair to say that you wouldn't want to be stuck up a mountain with him. There are sharp asides on the Abraham brothers' grammar (as well as an unfortunate comment on their race) and jibes about their skill as climbers. Exclamation and question marks abound although there are some grudging words of praise for the Abrahams' courage - quite a few cries of "Good God" when they describe a fearsome manoeuvre. And in one amusingly succinct comment, where the brothers describe a very difficult climb but then say that it is so dangerous that they will not say where it is, Crowley merely observes: "Shit".



An unrecorded defence of Madame Blavatsky

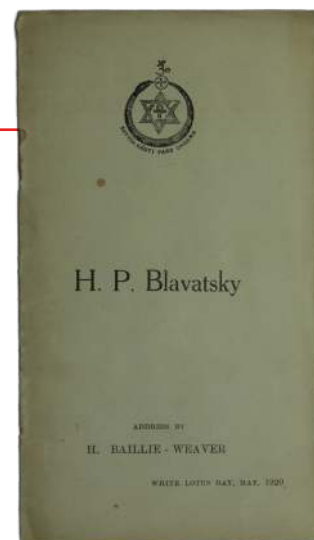
BAILLIE-WEAVER, H. *H.P. Blavatsky An address by H. Baillie-Weaver* [London]: [The Theosophical Publishing House]. 1920 [4812] £300



First and only edition. 159x89mm. pp. [2], 16 [2]. Printed wrappers. Stapled at spine. Some slight creasing, soiling and rust marks at the spine but overall a very good copy.

Baillie-Weaver was a lawyer, pacifist, campaigner for animal welfare and veg-

etarian and big-wig in the Theosophical Movement. This address, given on White Lotus Day (8th May, the anniversary of the death of Helena Blavatsky), is an impassioned defence of Blavatsky's personality, teachings and methods. Unrecorded.



Scarce first edition on the final English work in support of witchcraft belief

BAXTER, RICHARD *The Certainty of the Worlds of Spirits. Fully evinced by unquestionable Histories of Apparitions and Witchcrafts, Operations, Voices &c. Proving the Immortality of Souls, the Malice and Miseries of the Devils and the Damned, and the Blessedness of the Justified* £4,500



FIRST EDITION, [xvi], 252, [2]pp., new endpapers, 12 lines of contemporary manuscript verse on title verso, pp. 33-36 stained but no loss of legibility, p. 93 with slight close tear, later brown calf, boards blind stamped, speckled edges, 8vo, London, Printed for T. Parkhurst and J. Salisbury, 1691.

A key book on witchcraft by renowned Presbyterian teacher, Richard Baxter (1615-91). Richard Baxter's *Certainty of the World of Spirits*, is the last important book written in English in defence of a belief in witchcraft.

"At a time when his contemporaries were opposing the witchcraft delusion, Baxter supported superstition, obscurantism, and degradation." (Robbins, *Encyclopaedia of Witchcraft*, 1959, pp. 44-45). His *Certainty of the World of Spirits* reveals him as a

bigoted puritan of extraordinary credulity. A friend of well-known witch believers, including Judge Matthew Hale, he was able to accept without question every word of the *Malleus Maleficarum*. He also believed everything written about witches by other great demonologists (Bodin, Remy and Lavater) on the principle that since so many swear to the activities of witches it is impossible not to believe them. Grosart suggests that this is the scarcest of Baxter's works.

Provenance: 1) T: Burton ; contemporary ownership inscription to title, preface leaf monogrammed. 2) Dr. Alan Gauld (1932-2024), parapsychologist and historian of psychical research, formerly of the University of Nottingham; his ex libris label, ownership inscription and his pencilled notes. [Wing B1215]



Early enlightenment first hand account of spirit visitation

BEAUMONT, JOHN *An Historical, Physiological and Theological Treatise of Spirits, Apparitions and Witchcrafts, and other Magical Practices. Containing An Account of the Genii or Familiar Spirits, both Good and Bad, that are said to attend Men in this Life; and what sensible Perceptions some Persons have had of them: (particularly the Author's own Experience for any Years) Also of Appearances of Spirits after Death, Divine Dreams, Divinations, Second Sighted Persons &c...* £4,500



FIRST EDITION, [16], 400p., engraved frontispiece by Michael Vandergucht, black-ruled title, lacking endpapers, light foxing and occasional light toning, verso pastedown with Alan Gauld's pencilled references, contemporary panelled calf, rebacked with contemporary spine laid on, hinges cracked, spine gilt, speckled edges, 8vo, London, for D. Browne, 1705.

Physician, John Beaumont's (c.1640-1731) First hand account of "some extraordinary Visitations having happened to me."

Along with practising medicine, Beaumont was also keenly interested in natural history, especially geology. He was elected Fellow of the Royal Society in 1685, on account of his work on fossils. He shared an interest in apparitions and the occult with other members of the Society, including Robert Boyle and Joseph Glanville. In his *Treatise of Spirits*, Beaumont presents his ideas about the nature of spirits using accounts of what he considered to be related phenomena: cases of second sight, prophetic dreams, oracles, visions, witchcraft, fairies and magical feats. He was careful to choose modern accounts with credible sources, making particular use of stories from America, including the Salem witch trials. He also demonstrated a familiarity with other occult texts.

What made Beaumont's *Treatise of Spirits* exceptional from other collections of ghost stories and supernatural tales (and there were many at this time), was his own involuntary first hand experiences with apparitions over two decades. His experiences impacted him on a deeply personal level and prompted him to write his book. Although he was careful to note he never summoned spirits and was surprised each time they appeared to him.

In one of the incidents, Beaumont describes how five spirits, two women and three men, appeared to him in his home in Somerset and stayed with him for two months. They threatened to kill him if he told anyone of their presence or if he went to sleep. After three nights of not sleeping he finally told someone that there were spirits tormenting him and he finally slept, although they continued to trouble him. He states that the spirits never tried to make him do anything, but spoke to him and each other constantly, including in his dreams.

Despite his profession, he did not accept the diagnosis of melancholia for his affliction, instead he used a pragmatic approach, acting as an investigator into his own case and others. He believed his own experience could provide a frame of ref-

erence for others, and went as far as to fault other writers in the subject for not having personal experience with spirits and being therefore incapable of truly understanding the subject. Although he also noted that he did not think his particular case could be used to prove the existence of spirits conclusively.

As a Fellow of the Royal Society and an enthusiastic naturalist, Beaumont adopted a similar enlightenment approach for explaining his encounter with spirits as those substantiating new discoveries in the natural world. One could not rely on observations alone, a multisensory approach must be taken. He dedicates full chapters to examples of multisensory experiences, as well as sight and sound. By focusing on the senses, Beaumont was able to adopt an empirical approach to understanding the supernatural.

Beaumont developed the theory that spirits - regardless of the label demon, angel, fairy or ghost - had nearly unlimited power to contravene the laws of nature. This was a significant divergence from the arguments of previous centuries, when many writers ascribed these powers specifically to the Devil. Yet he struggled to explain his visual and auditory encounters with spirits so he used history to support his accounts. Beaumont bases his treatise on the premise that genii or spirits were an ancient phenomena that had continued into his own day. He attributed all unusual events to these spirits, while other natural philosophers were arguing over whether these phenomena were caused by God, witchcraft or demons. He also interpreted contemporary accounts of witchcraft through his theory of spirits, mixing in examples from all over Europe and the wider Atlantic world, including the Americas. Beaumont argued that familiar spirits, genii, spectres, angels, and demons were





A N
Historical, Phyfiological and Theological
TREATISE
OF
SPIRITS,
Apparitions, Witchcrafts,
and other Magical Practices.

CONTAINING

An Account of the *Genii* or *Familiar Spirits*, both Good and Bad, that are said to attend Men in this Life; and what sensible Perceptions some Persons have had of the 1: (particularly the Author's own Experience for many Years.)

Also of Appearances of Spirits after Death; Divine Dreams, Divinations, Second Sighted Persons, &c.

Likewise the Power of Witches, and the reality of other Magical Operations, clearly asserted. With a Refutation of Dr. Bekker's *World bewitch'd*; and other Authors that have oppos'd the Belief of them.

By **JOHN BEAUMONT**, Gent.

Præstat aliqua probabiliter nosse de rebus superioribus & Cælestibus, quàm de rebus inferioribus multa demonstrare.
Arist. Moral. c.

London: Printed for D. Browne, at the Black Swan without Temple-Bar; J. Taylor, at the Ship in St. Paul's Church-Yard; R. Smith, at the Angel without Temple-Bar; F. Cogan, in the Inner-Temple Lane; and T. Browne without Temple-Bar, 1704.

essentially the same and that there were both good and bad ones.

Beaumont's work was met with some resistance. Hans Sloane, collector and friend of Beaumont, later interpreted *Treatise of Spirits* as a symptom of a diseased mind and suggested that he could have cured Beaumont of this affliction through a course of heavy purging. After Beaumont's death, the anonymous author of *The compleat Wizzard* (1770), wrote that 'enlightened' society had progressed beyond such beliefs with 'more elegant and refined ideas.'

Beaumont's contribution may not have been recognised by his contemporaries,

but his arguments and sources are worth exploring. Early modern people could look at the same evidence and conclude that it may have been caused by witchcraft, the Devil, spirits, divine intervention, or fraud. Many demonologists and natural philosophers were arguing over the qualities of apparitions and witchcraft as the new science shifted the understanding of these phenomena. The correct interpretation was critically important, and accounts like Beaumont's reveal the complex process by which early modern people made sense of their world. Beaumont evaluated the information available to him, and he interpreted the received knowledge about spirits found in books through the lens of his own experience.

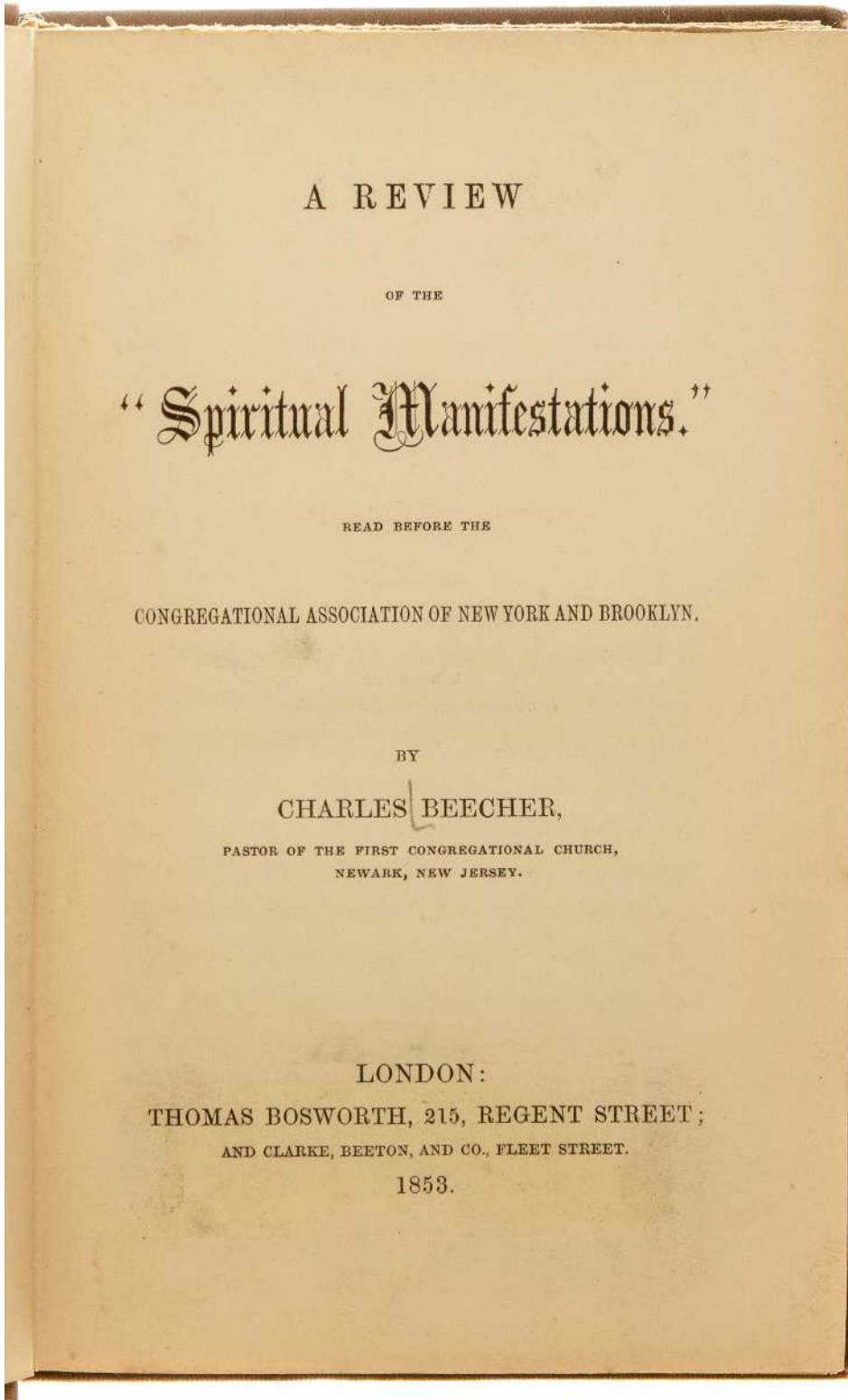
Provenance:

The Earls of Bradford; 19th c Weston Park Library seal armorial bookplate. 2) Dr. Alan Gauld (1932-2024), parapsychologist and historian of psychical research, formerly of the University of Nottingham; his ex libris label, ownership inscription and pencilled notes.

[ESTC T111486; *Invisible worlds: magic, spirits, and experiences in the early Enlightenment* - Peone, 2022. Wing B1215]

Presentation copy.

BEECHER, CHARLES A *Review of the "Spiritual Manifestations" read before the Congregational Association of New York and Brooklyn.* London: Thomas Bosworth. 1853 [5245] £750



First UK edition, published the same year as the first US edition. 8vo. 170x105mm. pp. xxxii, 93 [1], [2], 14pp adverts. Publisher's brown cloth (binder's ticket - Westley's - on rear pastedown), decorated in blind and lettered in gilt. Spine has a paper label with the title and author written in pencil. Presentation copy from publisher, inscribed in ink on the front free endpaper "with the publisher's compliments". Front pastedown has bookplate of Alan Gauld and T.J. Ring. With the library stamp of "The Greater World Association, 3 Lansdowne Road, Holland Park London W11".

Charles Beecher (1815-1900) was the brother of Harriet Beecher Stowe and, like her, an active abolitionist. Although he was a minister in the Presbyterian and, later, Congregationalist Churches, he was barred from ministering in 1863 for heretical teachings about the human soul and Christ's divinity - he thought Jesus was an angel. We don't know but rather suspect that this little book investigating pneumatism, apneumatism, daimonia and other spiritual phenomena might have raised some doubts as to his ministerial suitability.

The most important work of the time combating belief in ghosts, witchcraft, and sorcery.

BEKKER, BALTHASAR, *Die bezauberte Welt: Oder eine gründliche Untersuchung des allgemeinen Aberglaubens. Aus dem Holländischen (übers. von J. Lange)* £2,000



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 Hamburg), 1693.

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 demonologi-

cal 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. Refus-

ing 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.

BODIN, JEAN, *De La Demonomanie Des Sorciers...*
£6,000



Third edition, [12], 252pp., ã4 ~e4 ~i4 A-Z4 Aa-Zz4 AAa-SSs4, woodcut printers device to title, Roman and some Italics, infrequent Greek and Hebrew, historiated and foliated initials, title with wood-engraved printer's device, headers and footers, infrequent contemporaneous marginal annotation, occasional worm holes not affecting text, 4to, Paris, Jaques du Puys, 1582

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. 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.

Provenance:

Francoys de Buc, [François Herbert, Seigneur of Yvelines, near Versailles]; contemporaneous ownership inscription to base of title-page.

Dr. Alan Gauld (1932-2024), parapsychologist and historian of psychical research, formerly of the University of Nottingham; his ex libris label and ownership inscription.

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

This is the first collected edition in English of the works of Jacob Böhme

BOHME, JACOB, *The Works of Jacob Behmen, The Teutonic Theosopher...with Figures, illustrating his Principles*, left by the Reverend William Law, M.A. £9,000



London, G. Robinson. 1764-1781, 4 vols. (4to) 30 x 24 cm, an attractive binding of later half calf gilt over contemporary marbled boards. Pp. xxiii, [3], 269, [7], 301, [21], [1]; [8], 195, [37], 120, 160, 32; [4], 507, [27], 37; [6], 297, [3], 301-304, 218, [8], 156 pp. With 24 amazing copper-engraved plates including frontispiece portrait of Bohme, 2 of them hand-coloured, 2 of them double-page, and 5 with overlays (including one of the double-page plates).

Comprising: Vol.I: Frontispiece is an engraved portrait of the author. Vol. 3 includes Law's diagrams. Fig. 1 is a folded, hand-coloured engraving entitled: The true principles of all things. Fig. 2 is a hand-coloured engraving entitled: The tree of the soul. Plates numbered I-XIII are untitled and are mostly cosmic diagrams. Fig. I, no. 1 is entitled: The origin of things and the process of Christ; it consists of 2 folded leaves joined together to form a single plate hinged in at the centrefold, with an additional folded sheet overlaying. Fig. II, a single leaf, is entitled: The constituent parts of man. Three final plates ("The first [second, third] table") are single leaves depicting the human body with up to 8 levels of overlays. The first and second tables show males, the third female.

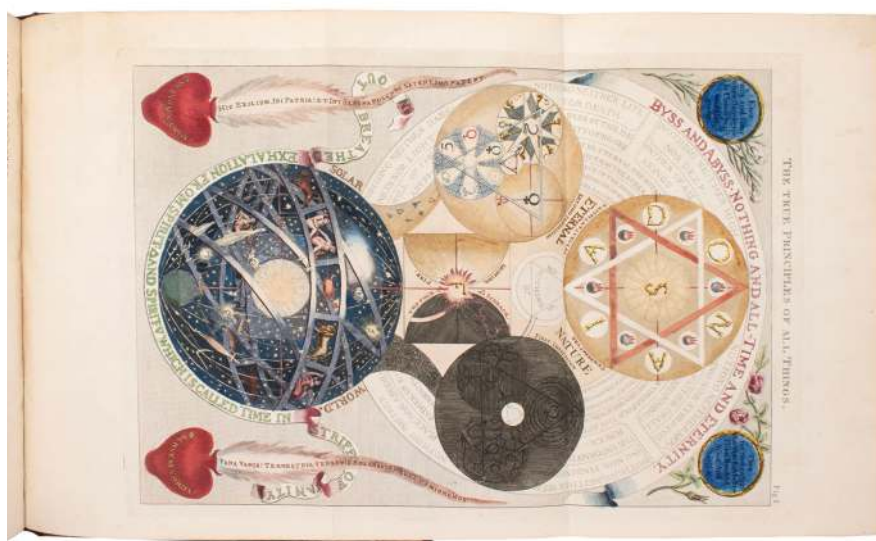
Important First English edition of the works of Jacob Behmen, or Jakob Bohme, (1575-1624), a German theosophist and mystic who had a profound influence across Europe and into England, where his followers and adherents included Isaac Newton. This excellent edition is especially noteworthy for influencing the thought of William Blake. It's famous plates by William Law, two which have marvellous colour. Many

have unusual overlays, when lifted revealing the makeup of the human anatomy and soul. The coloured plates are cabalistic and astrological in nature.

The Aurora consists of three principles. The threefold life of man. The answers to forty questions concerning the soul. The

treatise of the incarnation. The clavis. The mysterium magnum: or, An explanation of Genesis. Four tables of divine revelation. (Continued overleaf)





Signatura rerum. Of the election of grace; or, Of God's will towards man, commonly called predestination. The way to Christ. A discourse between a soul hungry and thirsty after the fountain of life, the sweet love of Jesus Christ; and a soul enlightened. Of the four complexions. Of Christ's testaments, baptism, and the Supper. A compendium of repentance.

Jakob Böhme (1575-1624) was a German mystic and philosopher, born in the village of Altseidenberg. He began his career as a shoemaker but became renowned for his profound writings that explore the nature of existence, encompassing both human and divine aspects. Influenced by Lutheran teachings and German medieval mysticism, Böhme experienced a pivotal moment of enlightenment in 1600 that inspired his later works. His first significant publication, "Aurora," emerged in 1612, leading to both acclaim and controversy due to its bold ideas.

Böhme's writings sought to synthesize various philosophical and mystical traditions, including Renaissance Neoplatonism and Cabbalistic thought, into a cohesive metaphysical framework. He posited that all life arises from a dynamic interplay of opposing forces, which he saw as essential to both knowledge and existence.

Despite facing persecution and censorship from religious authorities, Böhme's influence grew significantly, attracting the attention of notable figures in philosophy and literature, including Hegel and the English Romantics. His work not only contributed to the development of German philosophy but also shaped broader religious and mystical discourse, solidifying his legacy as a pivotal thinker in Western thought.

Böhme's achievements were many. Drawing on his own experience of enlightened states of consciousness, he

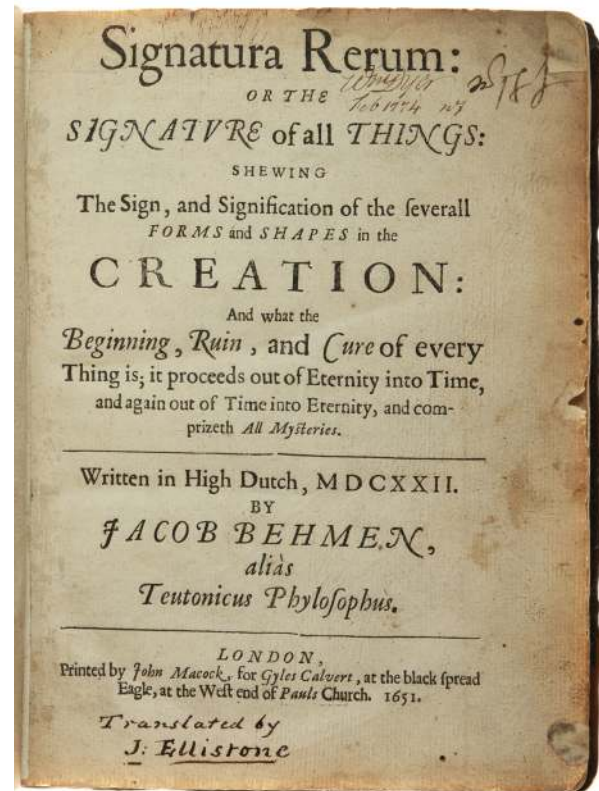
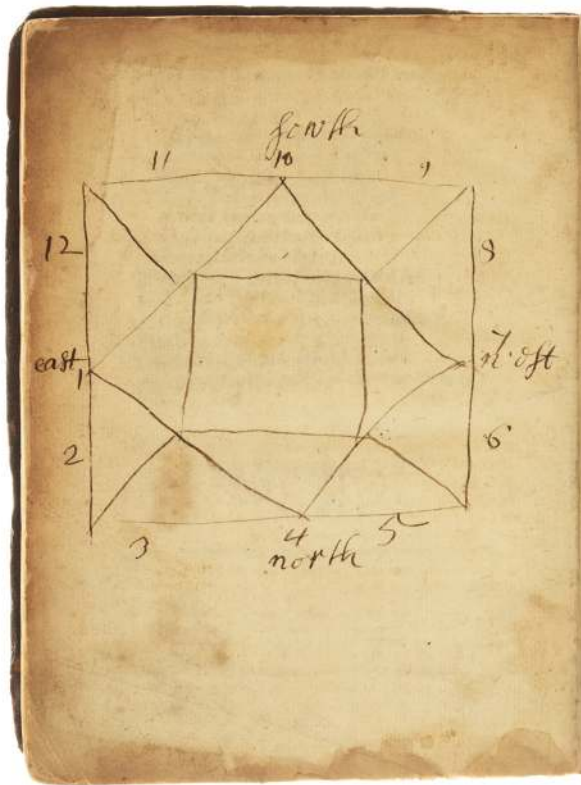
took many disparate strands of thought, including Lutheranism, the German mystical tradition, Renaissance Neoplatonism, the ideas of Paracelsus and the alchemical tradition, and the Cabbala, and forged them into a new synthesis.

His work constitutes a profound exploration of the nature of existence, both human and divine; it is at once a philosophical system, a mystical vision, and a mythological drama. Perhaps its most significant aspect is Böhme's attempts to unify life without destroying its essential polarity—it is a metaphysics that includes a compelling explanation of the origin and nature of evil. His description of the process by which God comes to self-consciousness is powerful and original; his emphasis on intuitive rather than rational means of knowing is challenging, as is his insistence that humans can know, on the level of direct experience, the totality of the universe. His theory of language, which centres on a universal, paradisaical "language of nature," is worth more serious consideration than some have been prepared to give it.

Böhme has had an enormous influence on the history of ideas. Georg Wilhelm Friedrich Hegel called him the father of German philosophy, and Hegel's contemporary, Friedrich Schelling, described him as "a miraculous phenomenon in the history of mankind." Arthur Schopenhauer and the twentieth century Russian philosopher Nicholas Berdyaev also felt his influence. In seventeenth century England, where Böhme's thought was readily received, there was a sect known as the Behmenists, and there was even a proposal that Parliament should set up two colleges specifically for the study of Böhme. In the nineteenth century, the English Romantic poets William Blake and Samuel Taylor Coleridge were directly inspired by Böhme's work, and Coleridge's comment that Böhme was "a stupendous human being" is not an exaggeration: The self-taught shoemaker from Görlitz made a lasting contribution to the Western philosophical and religious tradition.

The first German philosopher

BÖHME, JACOB [BEHMEN, JACOB] *Signatura Rerum: or the Signature of all Things. shewing the sign, and signification of the severall forms and shapes in the creation: and what the beginning, ruin, and cure of every thing is; it proceeds out of eternity into time, and again out of time into eternity, and comprizeth all mysteries. Written in High Dutch, MDCXXII. by Jacob Behmen, alias Teutonicus Phylosophus.* London: Printed by John Macock for Giles Calvert. 1651 [5342] £3,500



First edition. Small 4to. 178x130mm. pp. [8], 224. Collates A4-Ff4. Contemporary calf, double fillet borders in blind. Rebacked to style with red morocco label lettered in gilt. Corners bumped and worn and edges rubbed. Internally, there is some browning and foxing especially to the edges. Title page has the ownership inscription "Wm. Dyer. Feb 1774" and a previous owner has inscribed "Translated by J. Ellistone" at the foot of the title page. Some marginal handwritten annotations. Overall a very good copy of a rare and important book.

Jacob Böhme (1575-1624, the name is anglicised to Behmen) was a shoemaker and glover. But this does little justice to his intellectual significance. He is regarded as the founder of Christian theosophy, reflecting his coupling of orthodox Lutheranism and visionary mysticism. In 1600, an encounter with a beam of sunlight reflected in a pewter dish revealed to him the spiritual struc-

ture of the world, the relationship between God and man and between good and evil. Ten years later, another vision revealed the unity of the cosmos. His first book, *Morgenröte im Aufgang* ("Dawn of the Day in the East"), appeared in 1612 but was attacked as heretical. Chastened, Böhme descended into self-imposed silence only starting to write again in 1618. Between 1620 and his death in 1624, Böhme published twenty-five works including *De Signatura Rerum*. Böhme's doctrine of signatures is a belief that God marks all objects with a signature indicating their purpose.

In Böhme's words, "to that Signature, his inward form is noted in the form of his face; and thus also is a beast, an herb, and the trees; every thing as it is inwardly [in its innate virtue and quality] so it is outwardly signed". Put more simply, a plant that has characteristics resembling the body parts of a human being will be useful for healing that body part. In essence, it is a belief in

the interconnectedness of all things which formed the core of his earlier mystical experiences.

It is a beautiful idea. Böhme's influence on philosophy and literature have already been noted (see previous item) but it is probably in the more counter-cultural, mystical, esoteric movements that Böhme's influence is most obvious. Theosophy, Rosicrucianism, Millenarianism, Martinism, Gurdjeff's the Fourth Way and Radical Pietism have all borrowed from Jacob Böhme's extraordinarily fertile spiritual mind.

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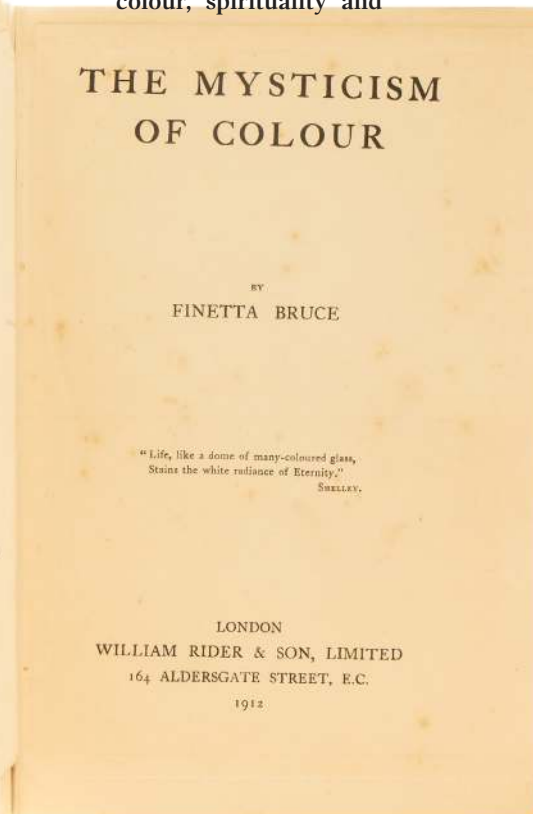
What colours mean

BRUCE, FINETTA *The Mysticism of Colour* £375



First edition. 8vo. 184x120mm. pp. xx, 228 [2], 16pp publisher's adverts. Folding "Colour Scale" frontispiece. Blue cloth, title stamped in blind to upper cover and in gilt on spine. Slight fading to spine but otherwise a very good copy. Ownership inscription of R. Lidstone H.M.S Marlborough. 31.viii.17. Rare in commerce, only this copy appearing in the auction records. Starting with a chapter on "The Meaning of Colour" Finetta Bruce surveys the connections between colour, spirituality and

human character. She deals with the "aura" or "colour envelope", includes a chapter on "Sacred words about colour" and then investigates the meaning of each colour of the rainbow. The Colour Scale is pretty and entertaining. Orange (which Voewood Rare Books has adopted as its house colour) can stand, in its light form, for Wisdom, Tact, Balance, Knowledge and Illumination but also, in its dark form, for Folly, Tactlessness, Instability, Ignorance, Inattention and Obtuseness. [4809]



Some of the most famous witch trials in Scotland

BURTON, JOHN HILL, *Narratives from Criminal Trials in Scotland* £250



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

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

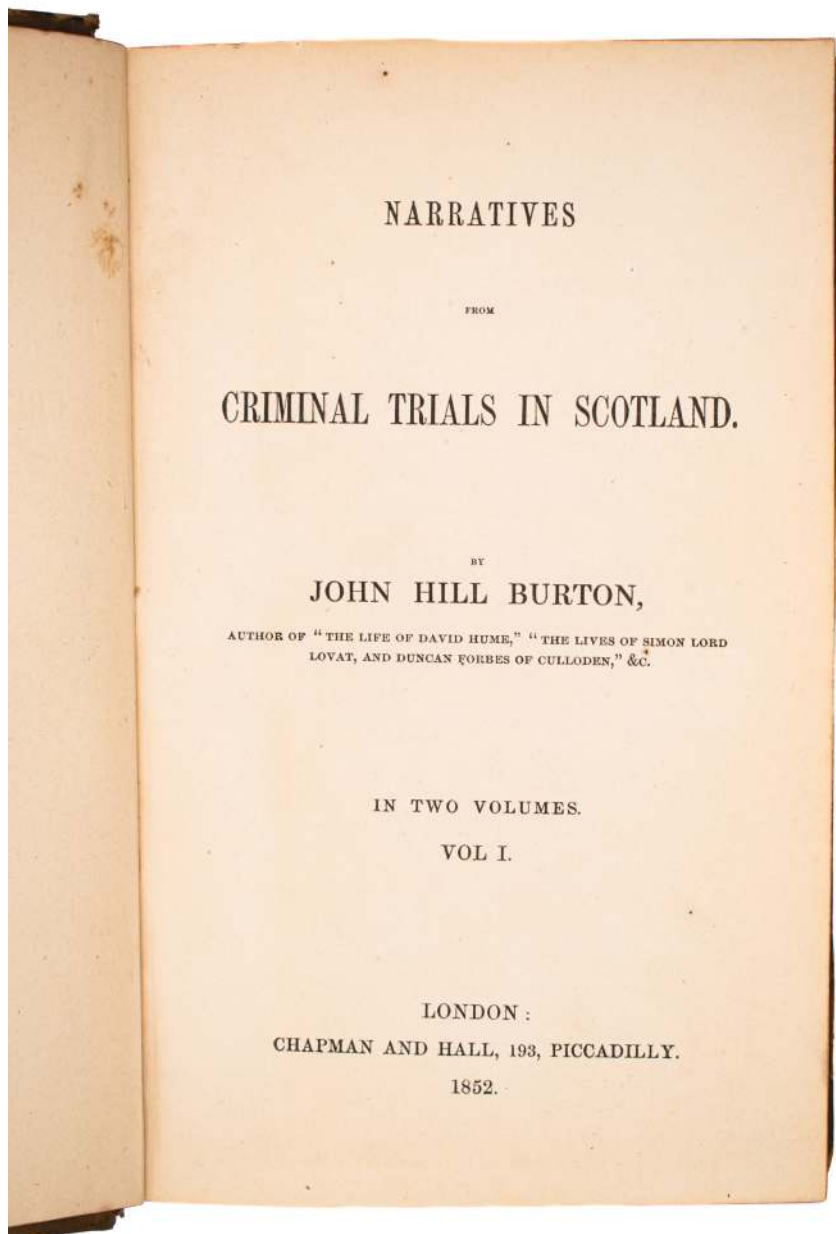
Scotland. His work displays much research and a spirit of candour and honesty.

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 that 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.



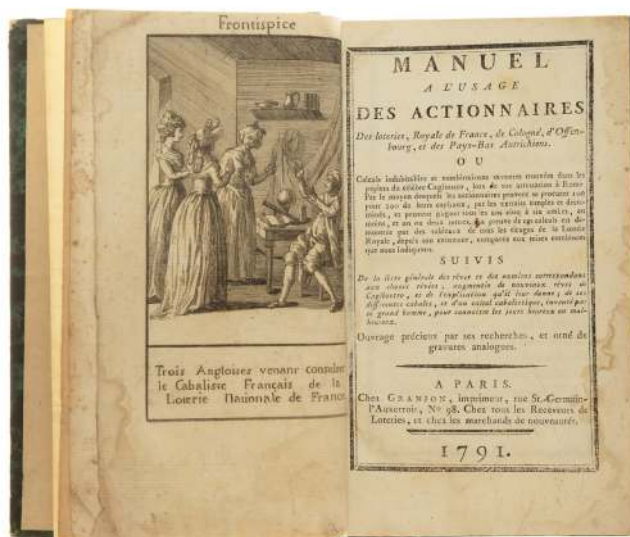
The quack of quacks

CAGLIOSTRO, ALESSANDRO] *Manuel à l'usage des actionnaires des loteries, royale de France, de Cologne, d'Offenbourg, et des Pays-Bas Autrichiens. ou, Calculs indubitables et combinaisons savantes trouvées dans les papiers du célèbre Cagliostro, lors de son arrestation à Rome.* Paris: Chez Granion. 1791 **[5375] £4,750**



First edition. 8vo in 4s. 198x115mm. pp. [10], 1-33 [32], 34-152. Frontispiece. 32 pages of tables, one folding leaf, 15 pages illustrated with 90 vignettes]. At the beginning is a leaf entitled "Combinaisons de Jeux des Loterie Royales" with a newspaper clipping pasted on the verso. Bound in at the end is *Histoire de la Loterie depuis la première jusqu'à la dernière Loterie La Loterie des Lingots d'or par Alexandre Dumas fils*. Paris: Chez tous les libraires. 1851. Bound in green half cloth (but with corner pieces missing), marbled paper covered boards. Spine lettered in gilt. Corners and edges a little rubbed, slight bumping to head and foot of spine and some scuffing to boards. Some light foxing in places and a damp stain to the edge of the first six leaves. Otherwise an excellent copy of a rare book, Worldcat locating only two copies, at the BNF and the Kress Library at Harvard and with no copies appearing in the auction records.

In 1776, Alessandro Cagliostro (1743-1795) arrived in London after several years dodging creditors and the law on the continent. He was a rich man with no visible means of support. But London, then as now, asked few questions as to the source of his funds which were, for the record, swindling, pimping his underage girlfriend and forging bills of exchange. What Londoners really wanted to know (then as now) was how to get rich quick. So, Cagliostro, with the help of mysterious manuscripts stolen in Rome, started to predict the lottery numbers. He became a sensation: the frontispiece to this extraordinary book shows our man, described as a “cabaliste”, being consulted by three English ladies. Cagliostro pulled similar stunts in other major European cities, and encouraged publishers to print his predictions and the extraordinary methods he used to divine them. The main market for them was France but this dried up when, in 1793, the Revolutionary government put an end to the



Royal Lottery. When the French lottery was restarted these “lottery prediction” books were published in vast numbers. But this is an early one. Printed in 1791, this is an early “lottery manual” and the first to include Cagliostro’s name and almost certainly the only one carrying his name that was printed during his lifetime. It is, accordingly, the best guide to Cagliostro’s methods and provides a fascinating insight into his occult mind. The book contains cabalistic tables, mathematical martingales and other “mystic manipulations of numbers”. There is a section on how predict lottery numbers through the interpretation of dreams.

90 images showing dream subjects are shown alongside the number that the dream signifies. There is a table explaining how the timings of sunrise and sunset affect the numbers. In short, the whole book is an entertaining farrago of fakery and magical flummery. Cagliostro was a proper rogue, constantly in and out of prison, an enthusiastic Freemason and with a nice line in alchemy, psychic healing and mesmerism. But he strutted on a big stage: Goethe wrote a play about him and Carlyle called him “the Quack of Quacks”.



The first attempt to apply scientific rigor to the tales of the undead then current throughout Europe

CALMET, DOM ANTOINE AUGUSTIN; CHRISTMAS, REV. HENRY [TRANSLATOR & EDITOR], *The Phantom World: or, The Philosophy of Spirits, Apparitions...* £950



FIRST ENGLISH EDITION, 2 vols., verso with Alan Gauld's pencilled glosses and references, late 20th c black faux morocco over green buckram boards by the Badminton Press, Syston, their ticket, lettered in gilt, 8vo, London: Richard Bentley, 1850

Calmet's influential work on vampires, spirits and demons.

Dom Augustin Calmet (1672-1757), Abbot-General of the Congregation of St.

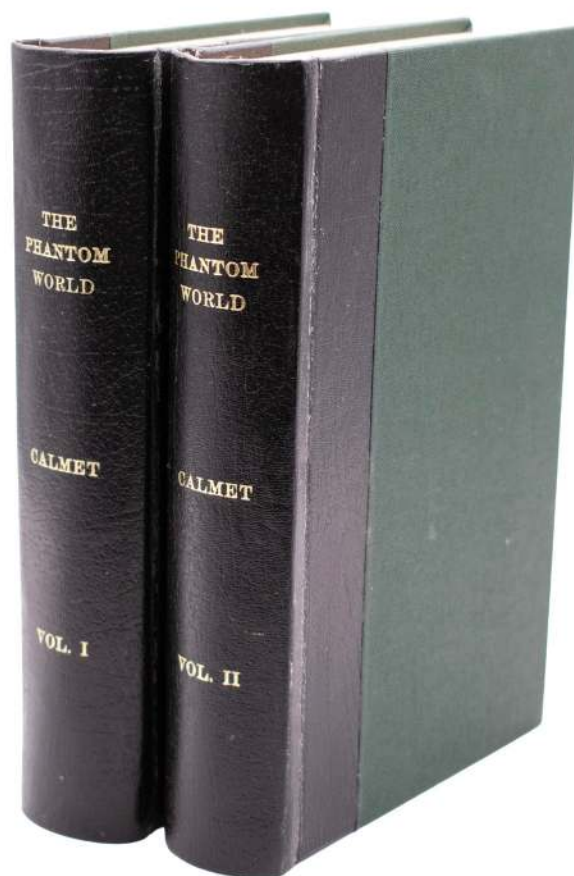
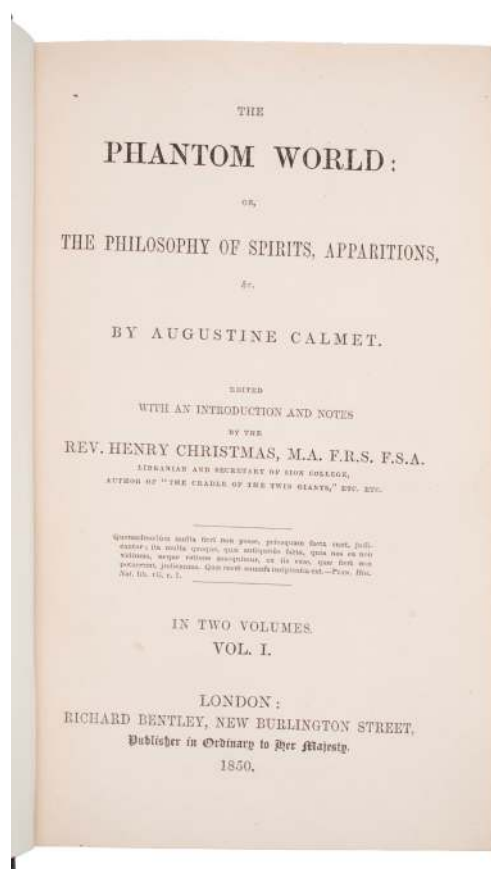
Vanne had a long and impressive career. Calmet achieved lasting fame for this extremely popular work on vampires. First published in 1746, he expanded and republished the work in 1748, then again in 1751. It was a best seller for the period, quickly translated into German and Italian for a broader audience.

It took a century for the work to receive an English translation, and this translation is based on the most complete edition of 1751. It is considered to be the authoritative treatment on the subject,

containing an unprecedented collection of ghostly stories of revenants. Calmet's tone considers the possibility of vampires and is still widely regarded as the starting point of all vampiric literature.

Provenance: Dr. Alan Gauld (1932-2024), parapsychologist and historian of psychical research, formerly of the University of Nottingham; his ex libris label, ownership inscription and his pencilled notes.

[John Livingstone Nevius, *Demon Possession and Allied Themes*, 1896]

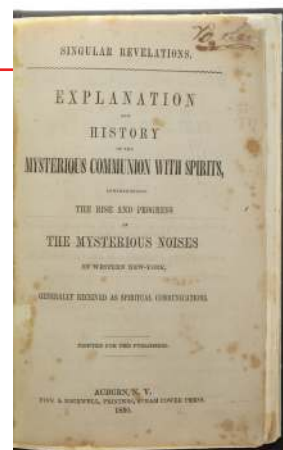


Things that go bump in the night in western New York

[CAPRON (ELIAB WILKINSON)] & [BARRON (HENRY D.)] *Singular Revelations. Explanation and History of the Mysterious Communion with Spirits, comprehending the Rise and Progress of The Mysterious Noises in Western New-York, Generally Received as Spiritual Communications.* Auburn, N.Y. Finn & Rockwell, Printers, Steam Power Press. 1850 [5246] £475



First edition. 8vo. 205x125mm. pp. [4], [3]-81 [1]. Original yellow back wrapper bound in. Bound in modern blue buckram, lettered in gilt. Wrapper and title page with some repair. Spotting and foxing in places but otherwise a nice copy of a book that is scarce in commerce, no copies appearing in the auction records. An account of things that go bump in the night in Western New York and what those bumps mean.



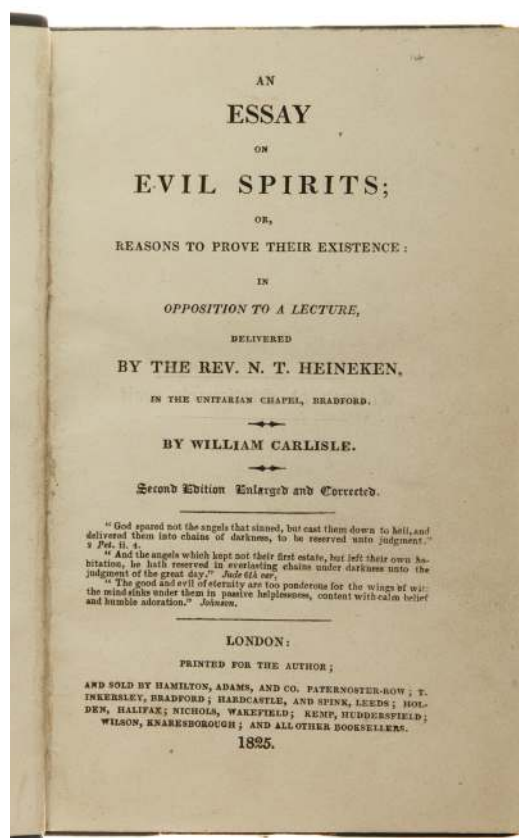
A counterblast to a “disgusting heterodoxy”.

CARLISLE, WILLIAM *An Essay on Evil Spirits; or, reasons to prove their existence: in opposition to a lecture, delivered by the Rev. N.T.Heineken, in the Unitarian Chapel, Bradford.* London: Printed for the author. 1825 [5332] £375



Second edition. Enlarged and Corrected. 12mo in 6s. 176x105mm. pp. [4], x, [11-13], 14-176. Blue half calf, marbled paper covered boards. Spine decorated in gilt. Label in the second compartment is missing. Rubbing to joints, edges and head and foot of spine. Corners worn. The last thirty leaves have water staining to the bottom edge affecting only the margin and not the text. Otherwise a very good copy.

William Carlisle's aim in this book is set out with admirably forthright clarity in the preface. He tells us that he went to hear a lecture by Mr Heineken “in which he endeavoured to prove the non-existence of an evil spirit, called the Devil, or Satan”. This “disgusting heterodoxy” is, says Carlisle, “more dangerous than a draught of the essence of hemlock”.



Heineken's lecture is “contrary to every principle of philosophy, and the plain language of the Scriptures”. Carlisle explains that his intention in this essay is to defend the doctrines of the Gospel “against the injudicious evasions, wild reveries, bombastical assertions, and sarcastical animadversions, of those men who would rob Christianity of its glory, blast our hopes, and make this world one vast scene of misery and chaos”. An ambitious little book then. And scarce.

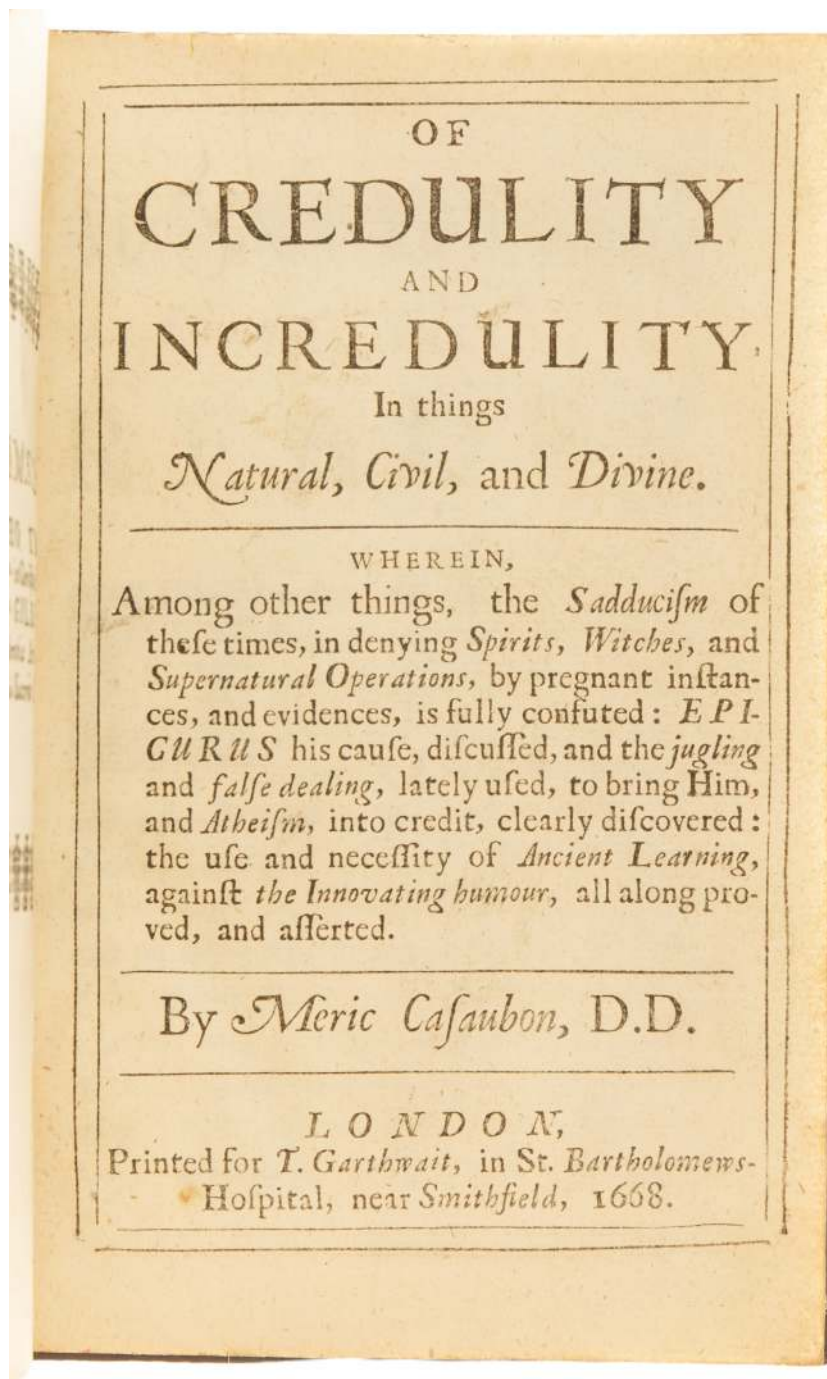
“Unadvised belief”.

CASAUBON, MERIC. *Of credulity and incredulity, in things natural, civil, and divine. Wherein, among other things, the sadducism of these times, in denying spirits, witches, and supernatural operations, by pregnant instances, and evidences, is fully confuted: Epicurus his cause, discussed, and the jugling and false dealing, lately used, to bring him, and atheism, into credit, clearly discovered: the use and necessity of ancient learning, against the innovating humour, all along proved, and asserted.* London: Printed for T. Garthwait. 1668 [5265] £3,500



First edition. 8vo. 175x110mm. pp. [16], 316, [4]. Complete with imprimatur and errata leaves. Contemporary calf, boards ruled and decorated in blind. 35mm split to upper joint and some slight cracking. Extremities a little rubbed and internally a little spotted and foxed in places but overall a very good copy. Rare in commerce.

Meric Casaubon (1599-1671) was a theologian, classicist and priest who moved in Royalist and High Anglican circles. Among his early works was a translation of Marcus Aurelius's *Meditations*. *Of credulity and incredulity* is a defence of the existence of witchcraft, demoniac power, magic and the supernatural, a defence first mounted by Casaubon in his 1659 edition of John Dee's *Conversations with Spirits*. Casaubon's argument, supported by extensive testimony, is that religious faith, dependent as it is on the notion of the spiritual and the otherworldly, has to acknowledge all manifestations of the supernatural, even those the belief in which might be “unadvised”. If one rejects the possibility of the existence of witches and magic, then one might be more tempted to reject the existent of other realms of the apparently incredible.



Cicogna's most important work on occultism

CICOGNA, STROZZI, *Del Palagio de gl'incanti, et delle gran Meraviglie de gli spiriti, et di tutta la Natura, diviso in Libri XXXV...* £3,500



First Vicenza Edition, [32], 423, [1]pp., title in red and black, woodcut coat of arms, ownership notes to title, woodcut initials and head-and tail-pieces, title reinforced, slight staining to title and subsequent leaves, corners of first few leaves restored not affecting text, faint intermittent staining, new endpapers, 20th century paper-covered boards with a spine label, 4to (210 x 150mm), Vicenza, printed by Giorgio Greco, 1605.

A rare Vicenza edition of this vast compendium of the esoteric knowledge of the era.

Strozzi Cicogna (1568-1605) studied law at Padua; a late humanist, he devoted himself to poetry and philosophy. He

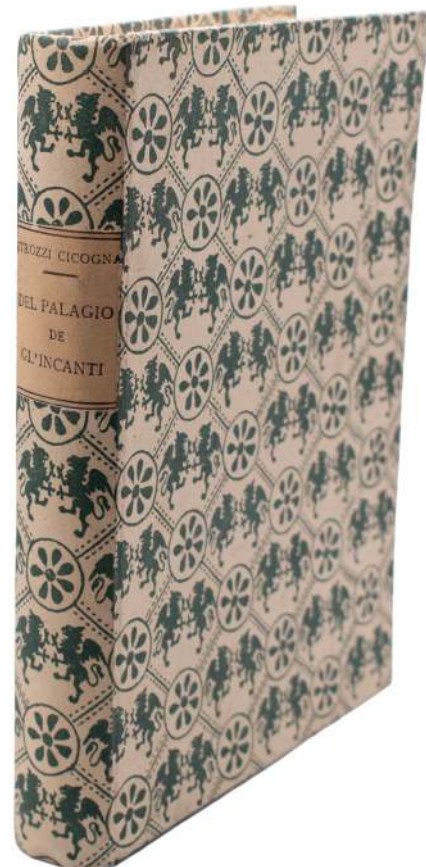
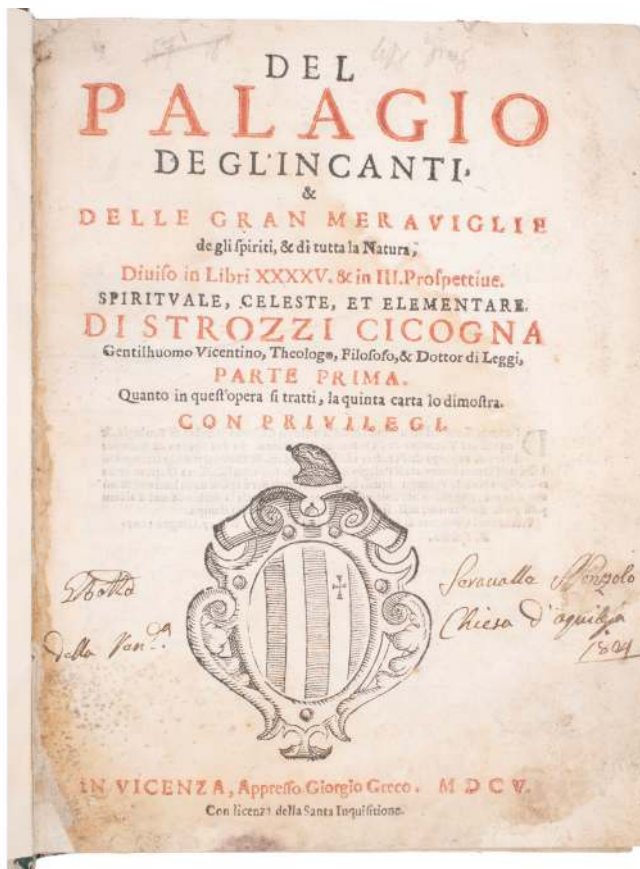
achieved lasting fame with *Del Palagio de gl'incanti*. The first edition of 1605 was published simultaneously, by four different publishers, in Vicenza, Venice and Brescia.

This treatise includes both ancient and scholastic theories on God, with a Renaissance interest towards Pagan, Christian, Hermetic and Cabalistic ideas. There are many popular anecdotes, and some that Cicogna had heard from the archpriest of Barbarano, near his hometown Vicenza, who recounted supernatural events which had happened to him. The accounts include apparitions of ghosts and spirits, the magic and spells of witches and sorcerers and the most systematic taxonomy of the demonic presences inhabiting the creation and is the

most comprehensive and original treatise on angelic beings ever written in early modern Europe.

This was Cicogna's most famous work. It was approved by the Inquisition in 1605 as a consistently safe doctrine. It was translated into Latin by Gaspare Ens in 1606; the 1607 Latin edition is an exact reprint of the first. However it was included in the Index in 1623. Robert Burton drew heavily from Cicogna's work for his *Anatomy of Melancholy*.

[Caillet I, 2373-74; **Bibliotheca Esoterica**, 747 (which lists only the 1607 Latin edition edited by Kaspar Ens); **Bibliotheca Magica Casanatensis**, 307.]



Ithell Colquhoun gossips about the golden dawn

COLQUHOUN, ITHELL *Two autograph letters signed to Timothy d'Arch Smith*
Penzance. February 1964 [5392] £1,250



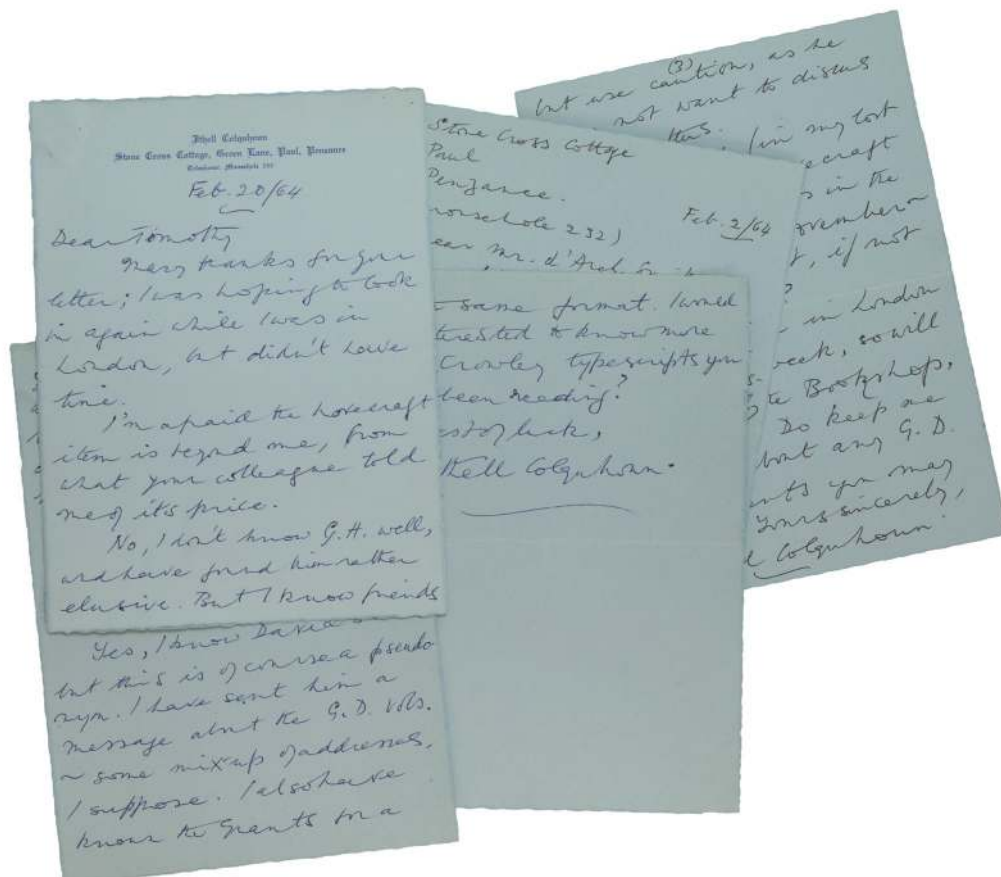
Two autograph letters signed by the surrealist artist, writer and occultist Ithell Colquhoun and addressed to the book dealer and writer Timothy d'Arch Smith. Both are written on blue paper.

The first is dated February 2nd 1964 and is on three pages (about 180 words), and thanks d'Arch Smith for his Christmas card which had an illustration by Symonds who is, says, Colquhoun "unduly neglected now". It is not entirely clear who this is but it might be the Victorian sentimentalist William Symonds although it is hard to see Colquhoun being a fan. She then gives d'Arch Smith the names of two people who might help him with enquiries about the Golden Dawn (abbreviated here to G.D.) although she advises him to "use caution" of one

of them (A.C. Winyard) "as he may not want to discuss these matters". She then asks d'Arch Smith to give her a price on a "Lovecraft booklet, if not already sold". She finishes by asking him to "to keep me informed about any G.D. developments you may hear of".

The second letter is dated 20th February 1964 and is on five pages (about 300 words). Colquhoun declines the Lovecraft on the grounds of cost. She then refers to someone called "G.H." whom d'Arch Smith must have mentioned. She tells him that this G.H. "has (or had) a lot of interesting G.D. material" and was a "great friend of Maya Transhall-Hayes" who was an important figure in the Golden Dawn and the Western Mystery Tradition. Colquhoun then writes about an

American friend who is in London and "is starting a G.D. Group". She advises d'Arch Smith to get in touch. She then mentions David Sand ("this is of course a pseudonym") - "I have send him a message about the G.D. vols". Also mentioned are "the Grants" who "seem at present more interested in Eastern than Western traditions". Colquhoun finishes: "I have Magick without Tears among my stuff, also The Vision and the Voice in the same format. I would be interested to know more of the Crowley typescripts you have been reading?". Well, indeed, so would we but there the correspondence ends. A nice couple of letters from one of the leading female artists of the twentieth century with some good Golden Dawn gossip.



On Witches, Goblins and Ghosts

[COLLIN DE PLANCY, JACQUES] *Le Livre Magique, Histoire des Événements et des Personnages Surnaturels; contenant des détails sur la démonologie, l'astrologie et sur les lutins, les fantômes, les spectres, le sabbat, les malefices, les talismans, les peines et les supplices de l'Inquisition* £1,200



FIRST EDITION, half title, engraved frontispiece, 3 engraved plates, a little minor spotting, bookseller label to front, contemporary calf backed boards, slightly rubbed, 12mo (170x100mm), Paris, Corbet Aine, Libraire, 1835

An incredibly scarce work attributed to the famous French occultist and writer Jacques Collin De Plancy (1793-1887).

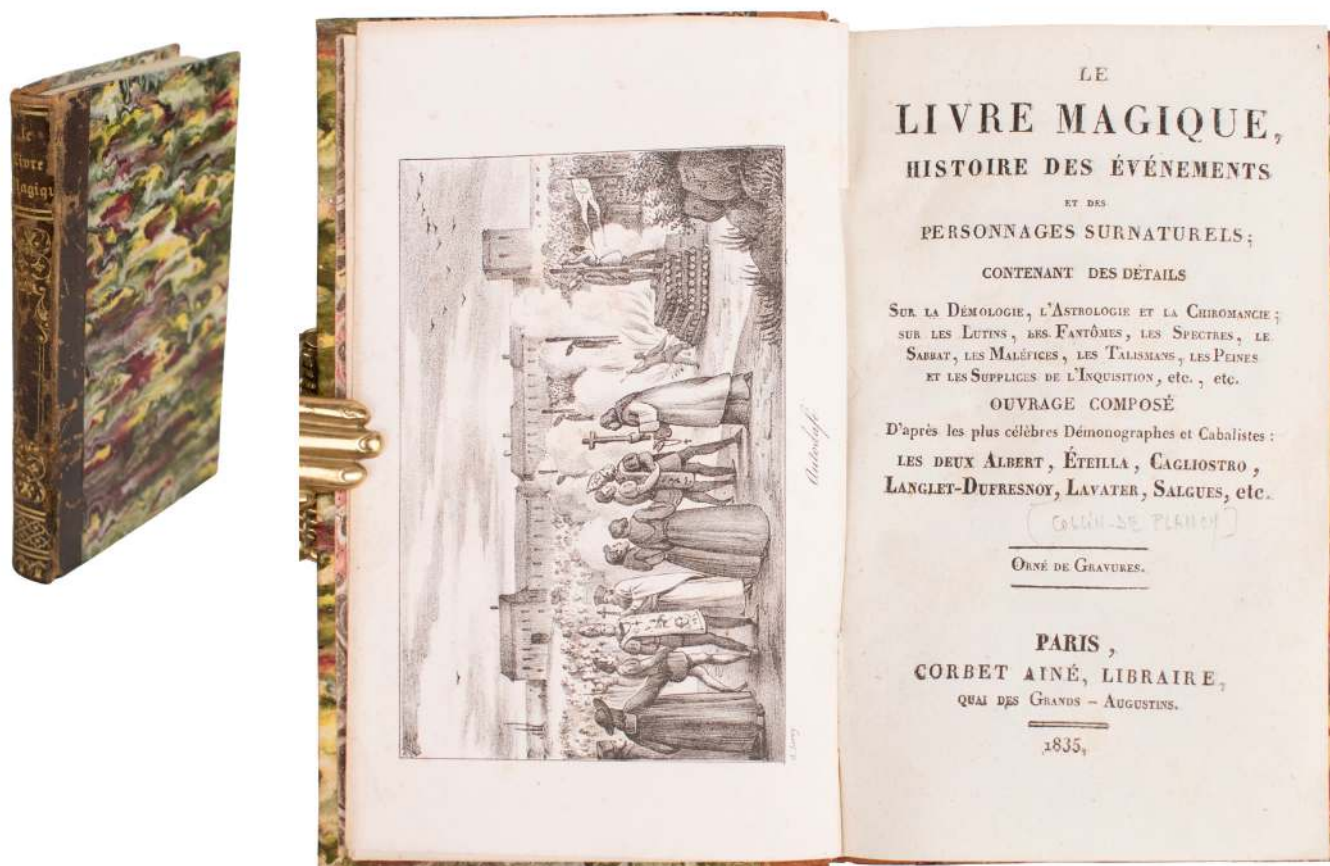
Le Livre Magique or The Magic Book was an attempt to provide the history of the supernatural, and contains details on legends and paranormal events including tales of witchcraft, goblins and ghosts among others.

Although he is most famous for his landmark work *Dictionnaire Infernal*, Collin de Plancy had a prolific writing career,

writing over eighty works on divination, magic, alchemy, sorcery and witchcraft. For many of these he used a pseudonym, or like in this work left the authorship anonymous.

An incredibly scarce work.

[Caillet 6722; Yve-Plessis 1112; Dorbon 2723]

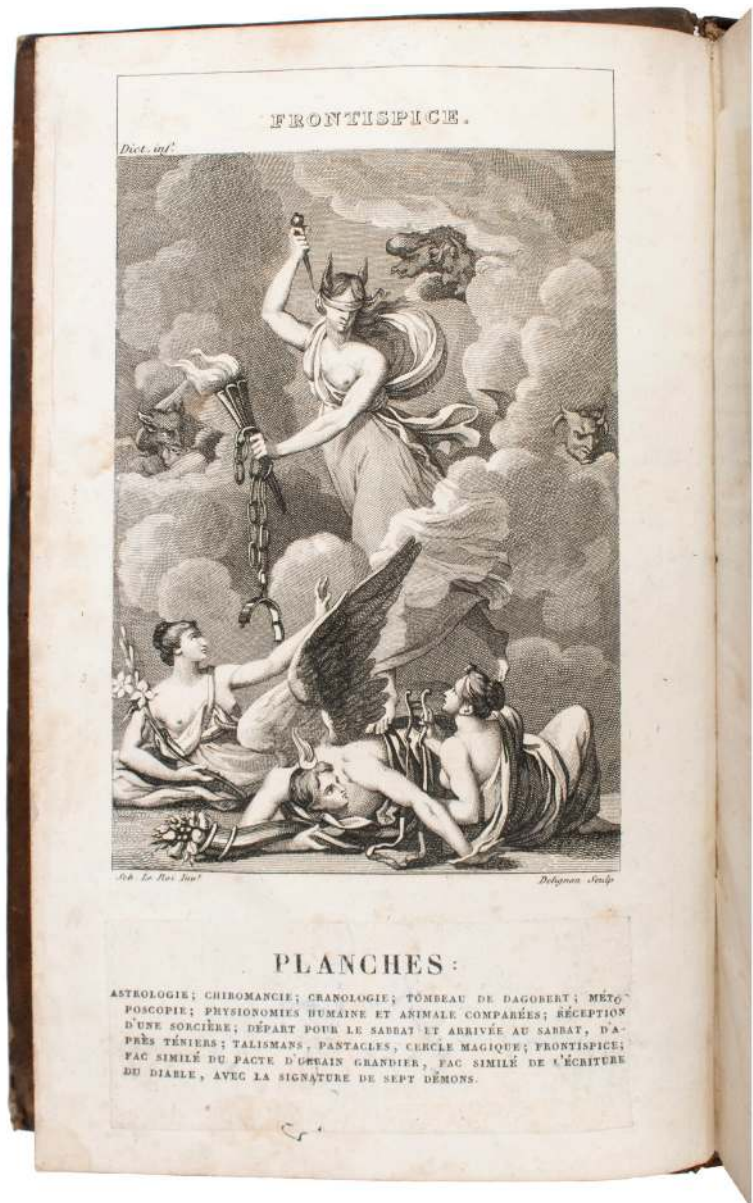
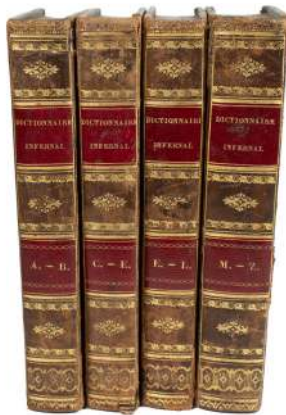


Collin de Plancy's landmark work organising demons into hierarchies

COLLIN DE PLANCY, JACQUES. *Dictionnaire Infernal, ou Bibliothèque Universelle, sur les êtres, les personnages, les livres, les faits et les choses...* £3,500



4 vols., 2nd edition, 16 engraved and lithograph plates, half-title repaired to vol 1., light spotting, a few water stains, contemporary tree calf, spines gilt, red morocco labels to spines, 8vo, Paris: Librairie Universelle de P. Mongie, 1825-26



Dictionnaire Infernal is one of the classic works on demonology, describing demons and organising them into hierarchies. First published in 1818 in just two volumes, the work attempts to provide an account of all the knowledge concerning superstitions. The dictionary prophe-

sies demons and gives short summaries of notable cases and trials of witchcraft and sorcery, as well as of ghosts and odd paranormal events. This edition is greatly expanded from the first. *Dictionnaire Infernal* is best known for the 1863 edition with illustrations by Louis le Breton.

Although this is Jacques Collin de Plancy's most famous work, the French demonologist and writer had a prolific writing career, writing over eighty works on divination, magic, alchemy, sorcery and witchcraft.

[Caillet I, 2459;]

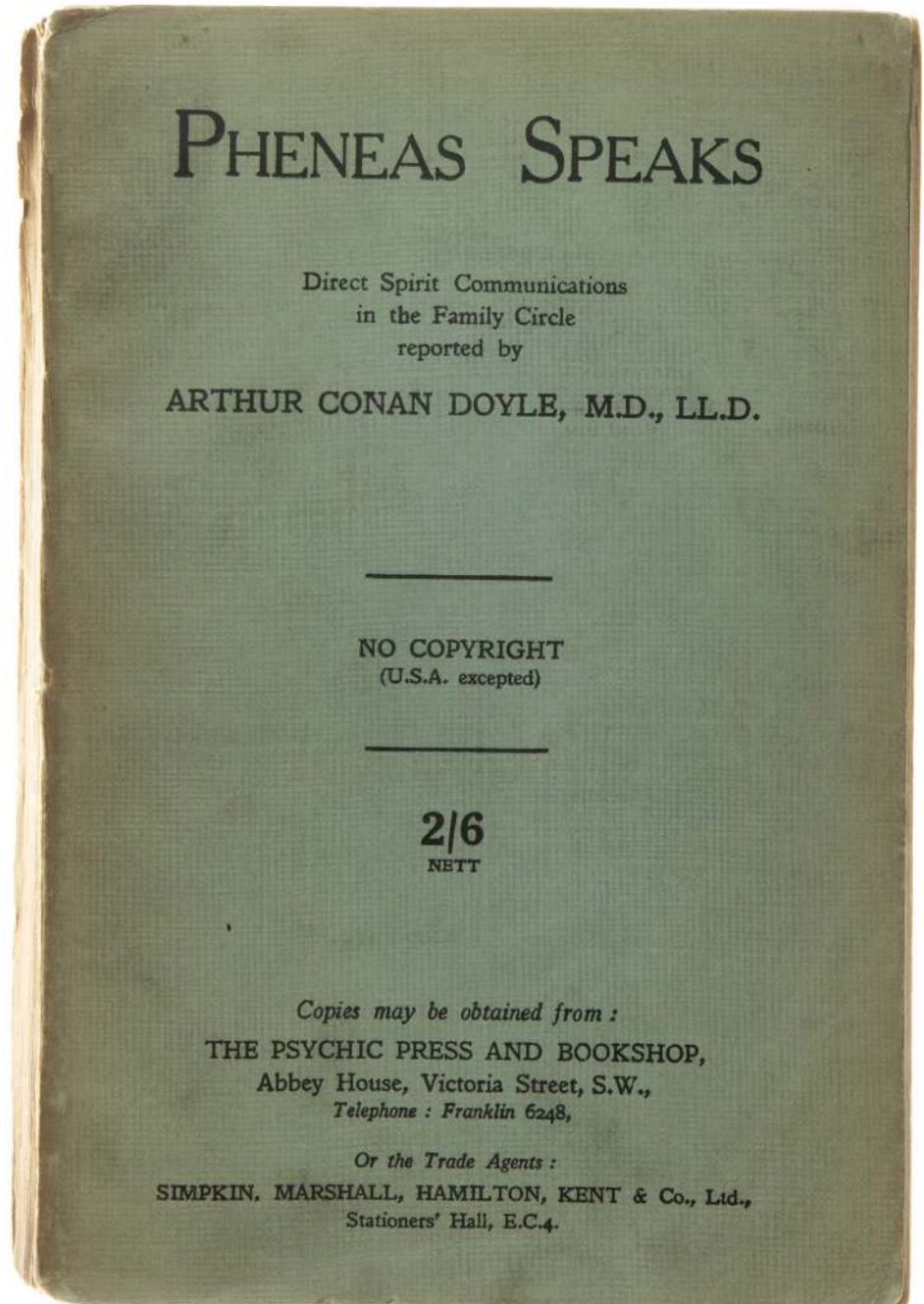
“Love, not fear, must reign in each heart”.

CONAN DOYLE, ARTHUR *Pheneas Speaks. Direct Spirit Communications in the Family Circle.* London: The Psychic Press and Bookshop. n.d. [1927] [5334] £375



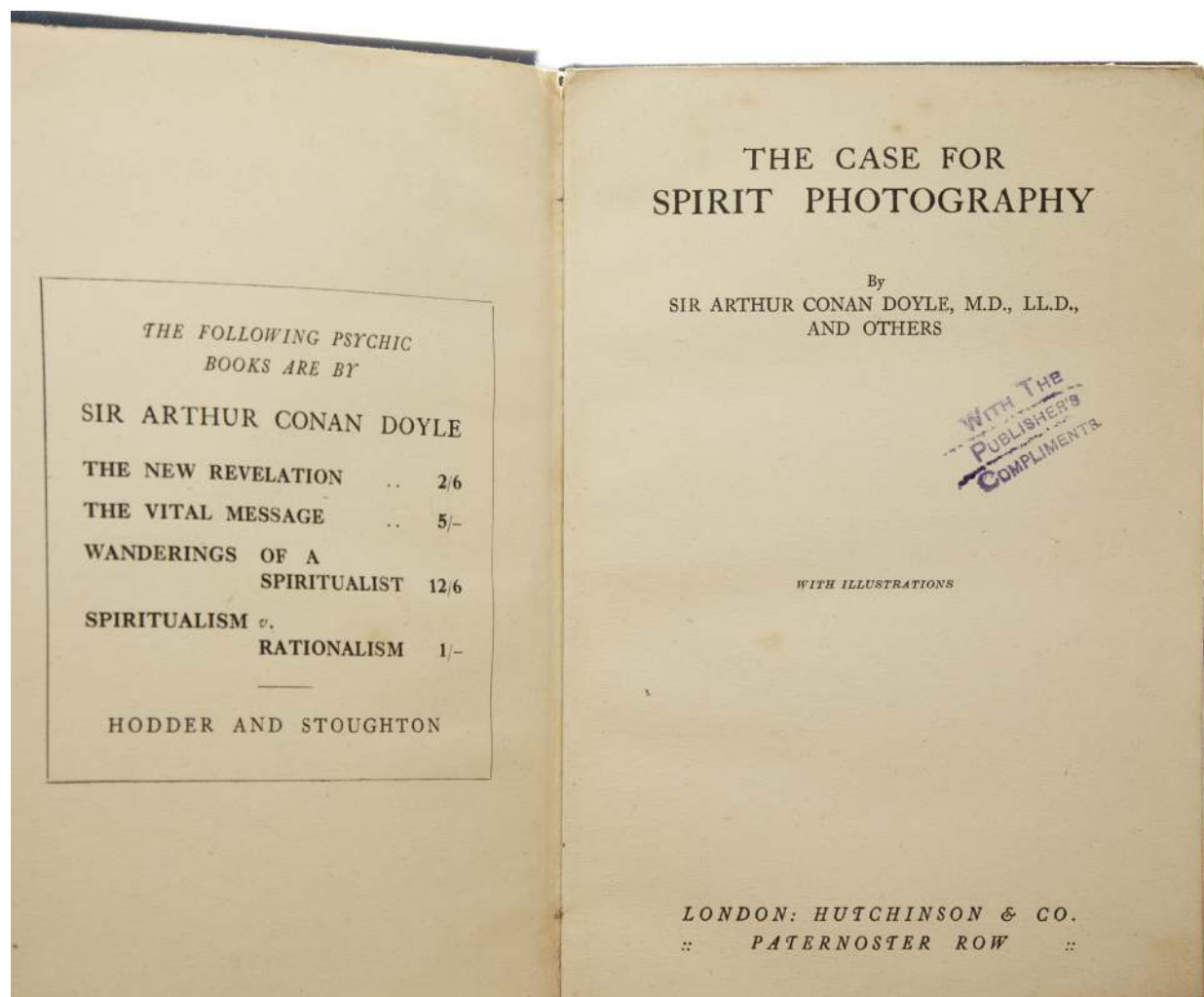
First edition. Published at the same time as the George H. Doran edition in blue cloth. 186x125mm. pp. 216 [1, 3pp adverts]. Publisher's pale blue wrappers. Spine toned and some soiling to wrappers. Slight chipping to, and small tears to joints at head and foot of spine. A little foxed and browned but otherwise a very good copy.

Pheneas was a communicating entity who became the principal spirit guide of Conan Doyle and his family. Pheneas first appeared through Conan Doyle's mother on 10th December 1922 and, as the on-line Arthur Conan Doyle encyclopaedia says, "he functions as the principal voice through which Conan Doyle presents a vision of posthumous life, spiritual hierarchy, coming world change, and a religion centred on love, Christ, and communication between the visible and invisible worlds". Pheneas is said to have lived in Arabia thousands of years ago, before the time of Abraham. His early appearances were through automatic communications and then through writing and finally through "semi-trance inspirational speech". Conan Doyle did not regard Pheneas (or other spirit guides) as divine but as offering a path to the divine. Pheneas was a step on the way to Christ and God, a way of receiving "new right understanding of God" and learning that "Love, not fear, must reign in each heart".



A rare copy of Conan Doyle's attack on "sewage"

CONAN DOYLE, SIR ARTHUR *The Case for Spirit Photography. With Corroborative evidence by experienced researchers and photographers.* London: Hutchinson & Co. [1922] [5390] £400



First edition. 8vo. 216x140mm. pp. x, 11-110 [1 advert, 1bl]. Illustrated with thirty one black and white photographs. Original wrappers bound into modern blue cloth boards. Some chipping and tears to wrappers and slight toning and soiling in places but overall a very good copy of a rare book in which Conan Doyle got himself entangled in a celebrated spiritualist fraud.

In 1922, the spirit photographer William Hope was investigated by the Society for Psychical Research (SPR) and found to

have been creating, by fraudulent means, images of what he claimed were ghosts and other spirit forms. The SPR's findings were published by Harry Price in a pamphlet entitled *Cold Light on Spiritualistic "Phenomena"* and this led eighty-four members to resign en masse from the Society. The leader of this walkout was Arthur Conan Doyle who felt that, in casting doubt on spirit photography, the SPR was undermining belief in spiritualism altogether. Doyle described Price's pamphlet as "sewage". A somewhat more measured response is contained in this short book,

The Case for Spirit Photography, which provides a forthright defence of William Hope supported by numerous photographs and "conclusive proof" in the form of first hand testimony from witnesses to Hope's photographic experiments. But the truth is that Doyle had been had. And, it must be said, he had form in this field, most famously with the Cottingley Fairies but also in his insistence that Houdini's extraordinary magic tricks were due to spirit phenomena even after Houdini had explained (to Doyle himself) that they were indeed just tricks and illusions.

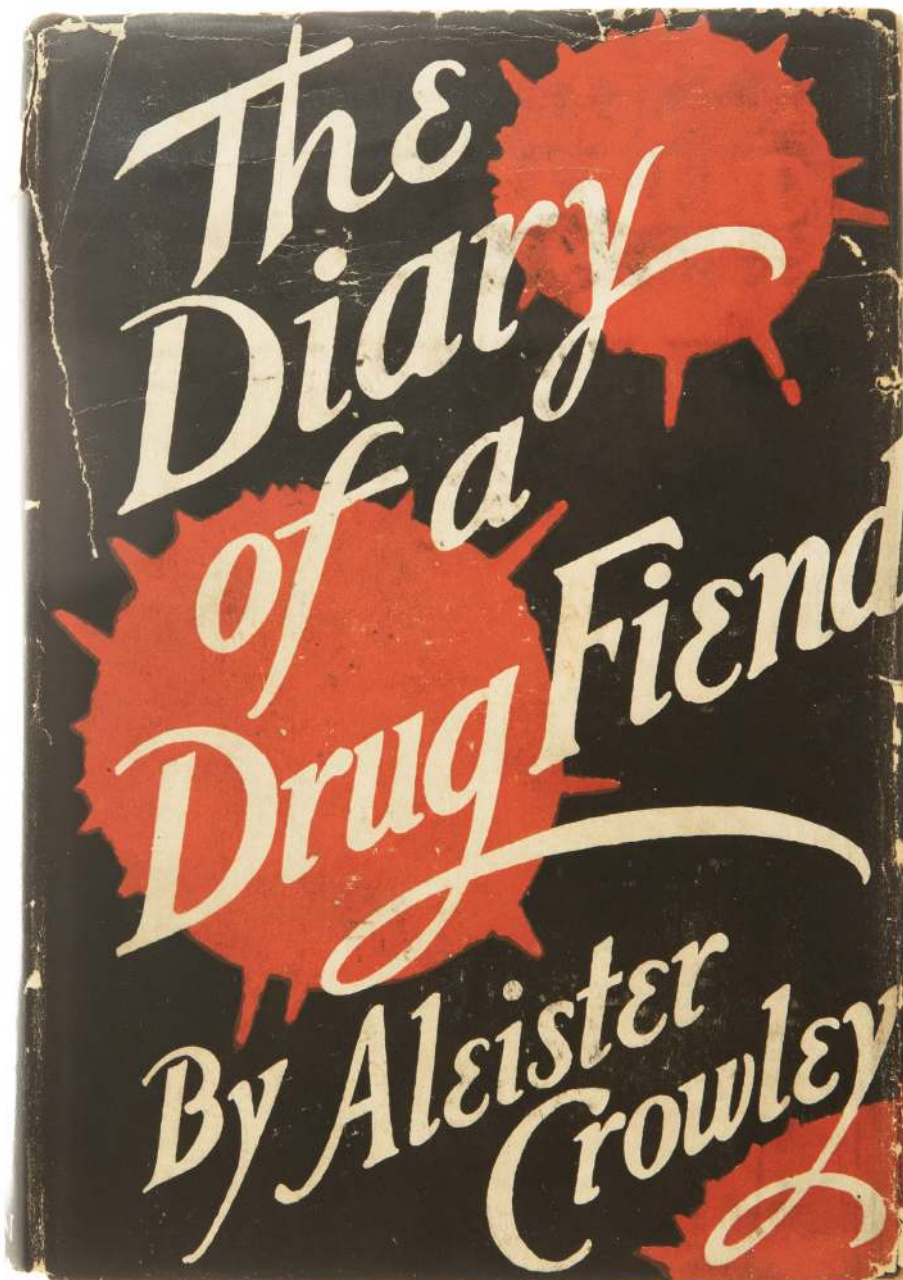
First US edition in the scarce dustjacket

CROWLEY, ALEISTER *The Diary of a Drug Fiend*
New York: E.P.Dutton & Company 1923 [4934] £5,500



First US edition. 8vo. 185x125mm. pp. [8], 368. Black cloth, lettered in red to upper cover and spine. Original dust-jacket. Repaired closed tear to fold of dust jacket at spine and upper cover and small tears at the fold with the flap on the lower cover. Chipping and creasing to edges of jacket including head and foot of spine but overall in very good condition particularly given that it is hard to find the jacket at all (only one copy of the first US edition with the jacket appears in the auction records). Internally very good.

Crowley described this highly autobiographical novel as “a true story. It has been rewritten only so far as was necessary to conceal personalities”. The novel treats of two of Crowley’s favourite subjects, drug use and the occult. It describes the descent of Sir Peter Pendragon and his wife Louise into heroin and cocaine addiction and their eventual cure and redemption following their stay at the Abbey of Thelema in Sicily. Here, under the guidance of Basil King Lamus (a thinly disguised Crowley), they are initiated into the occult, discover their True Will and are freed from the chains of addiction. *The Diary of a Drug Fiend* enjoyed an early succès de scandale principally due to its unsparing account of drug use and abuse but Crowley’s real purpose was to show how his particular strain of magic and the occult could transform even the most difficult lives.



One of the last works in English devoted to disproving witchcraft.

[SAMMELBAND] DAILLON, JACQUES DE, 1645-1726, *Daimonologia: or, a treatise of spirits. Wherein several places of Scripture are expounded, ...* By Comte du Lude £1,500



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 x 115mm), London, printed for T. Bickerton, at the Crown in Pater-Noster-Row, 1721

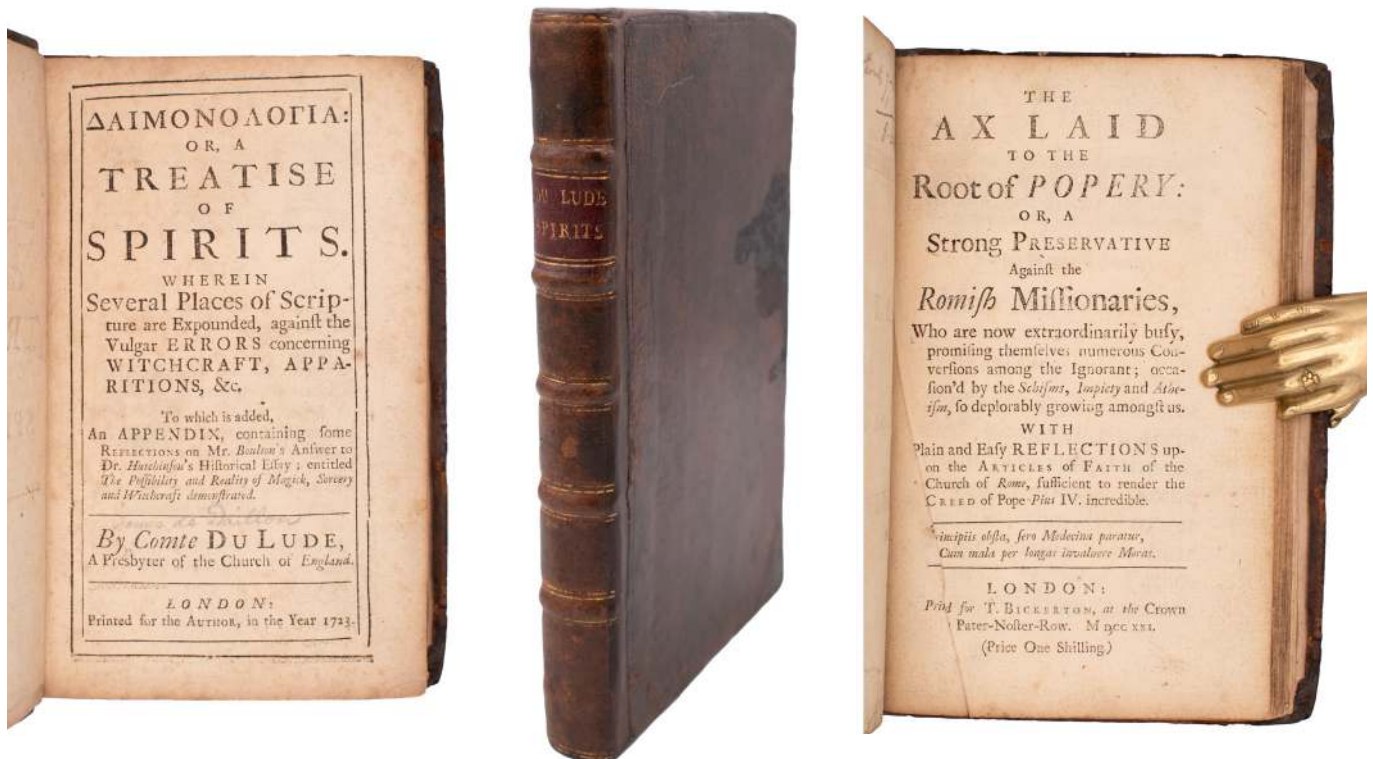
Written by Anglican cleric Jacques de Daillon, *Daimonologia* was written in response to the witchcraft debate be-

tween 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]



“It is in symbols that we think”.

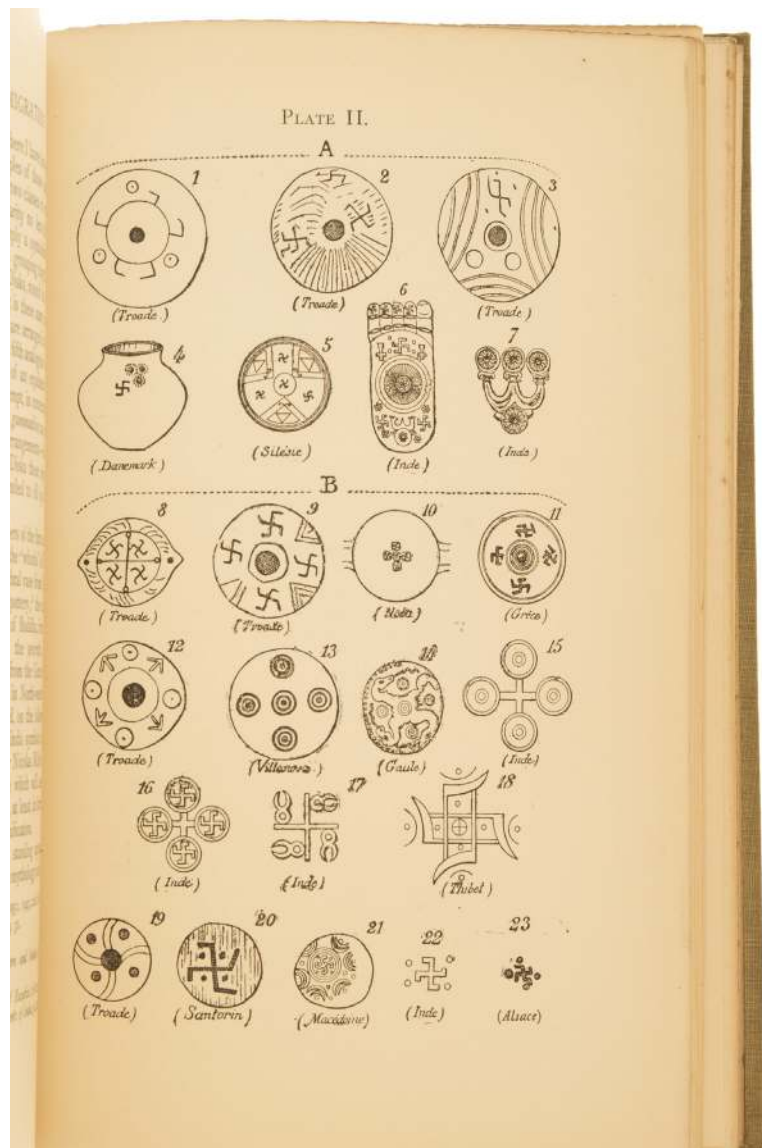
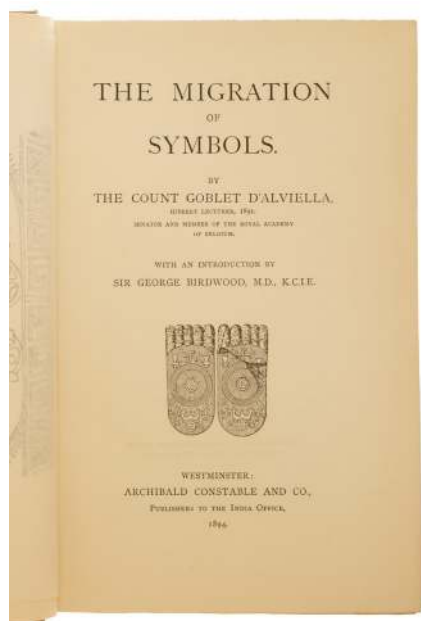
D'ALVIELLA, THE COUNT GOBLET *The Migration of Symbols*
Westminster: Archibald Constable. 1894 [5374] £300



First edition. 8vo. 231x145mm. pp. xx-iii, [5], 277 [3]. Six plates. Pale green cloth decorated on upper cover with the footprints of the Buddha, spine lettered in blue. Some soiling and marking to boards and spine and slight creasing to spine and lower cover. Internally very good with only slight toning to edges. Many pages are unopened. A nice copy of a book that appears infrequently in commerce. Front pastedown has the book label of “Florence Hankey from the library of her father”.

The extravagantly named Eugène Félicien Albert Goblet D'Alviella was a Belgian academic who worked in the field of the history of religion. This is his most famous book, a phenomenally learned and forensically scientific study of religious symbols - trees, birds, crosses, the triskelion and swastikas - their meaning and how they are adopted across cultures and belief systems. In short, how they migrate. In 1891, D'Alviella gave the Hibbert Lectures at Oxford. His subject was Lectures on the *Origin and Growth of the*

Concept of God, as Illustrated by Anthropology and History. He clearly liked big subjects with a huge intellectual sweep. The measure of the breadth of D'Alviella's ambition in the present book can perhaps be gauged from his observation that “by symbolism the simplest, the commonest objects are transformed, idealized, and acquire a new and, so to say, an illimitable value....We write, as we speak, in symbols; and it is in symbols that we think”.



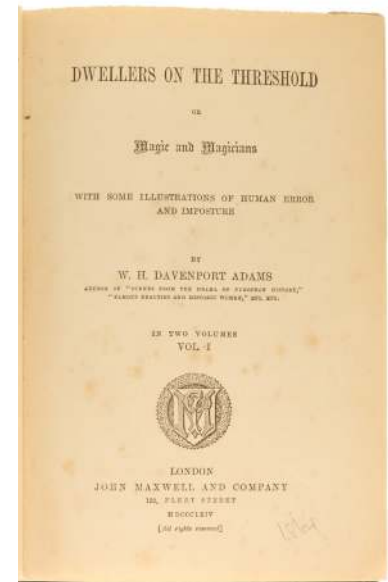
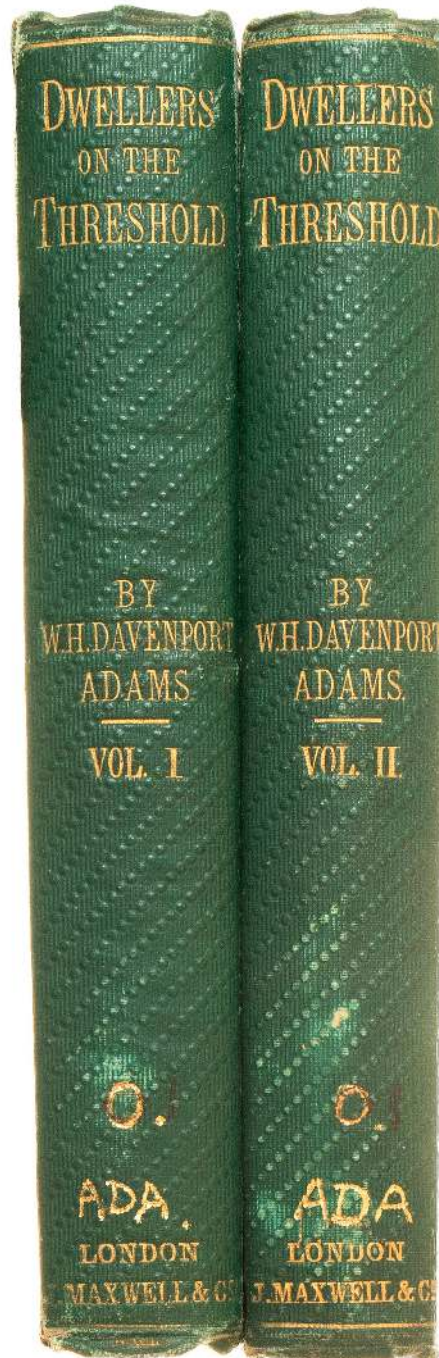
Fakes and frauds

DAVENPORT ADAMS, W.H. *Dwellers on the Threshold or Magic and Magicians with some illustrations of human error and imposture* London: John Maxwell and Company 1844 [4546] £225



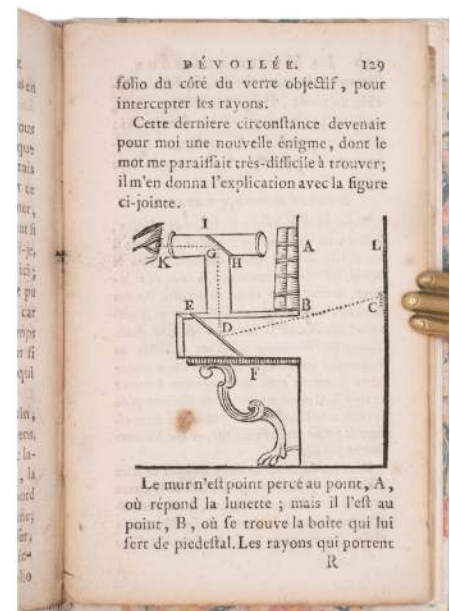
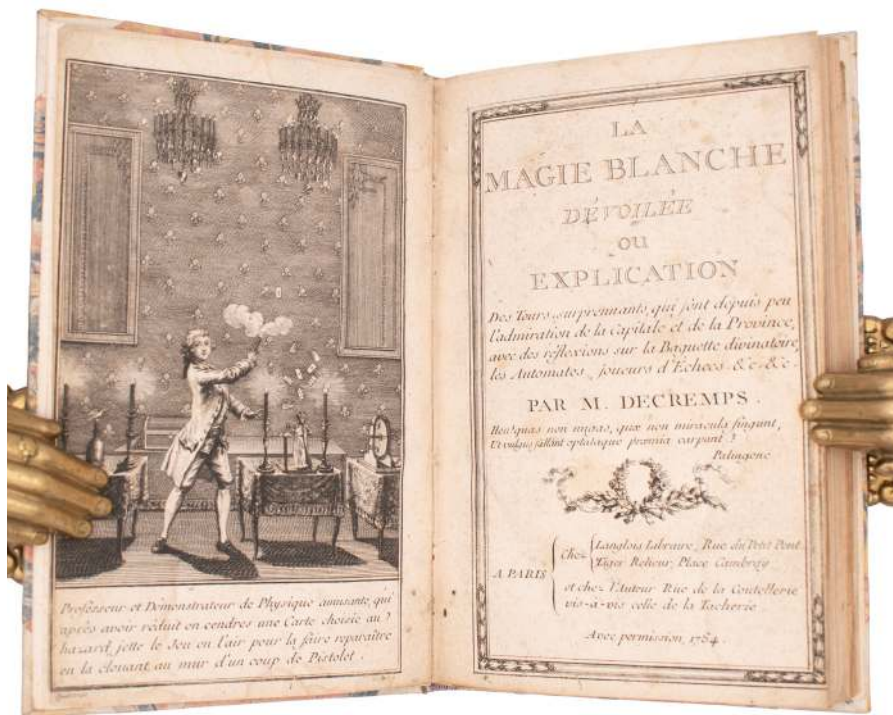
First edition. From the Library of the Theosophical Society in England. Two volumes. 8vo. 187x125mm. pp. xx, 315 [1bl]; xv, [ibl], 308. Publisher's green cloth, lettered in gilt to spine, with library shelfmark at foot of spine. Front pastedown has the bookplate of the Theosophical Library. Some rubbing and bumping to extremities. Internally very good.

Davenport Adams is said to have been a voracious reader as a child and this book suggests wide and, it must be said, somewhat directionless reading. It is a history of magic, a biography of magicians and people with magical powers (Paracelsus, Henry Cornelius Agrippa, John Dee and Mesmer appear) and a study of alchemy, divination and witchcraft. He roams widely and entertainingly. Davenport Adams must have been amusing company. His range of interests was vast. He published an edition of Shakespeare, books about English monarchs, works of military and naval history, natural history and a two volume study of "English Party Leaders". Presumably he got the idea for this from his work on the fakes and frauds he encountered in *Dwellers on the Threshold*.



Exposé of one of the first great conjurors

DECREMPS, HENRI, *La Magie Blanche Dévoilée ou Explication...* £1,750



FIRST EDITION, [4], XVI, 138, [2]pp., copper engraved frontispiece by Antoine François Hémeri 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

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, de-

veloping 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's 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.

DECREMPS, HENRI, *Testament de Jérôme Sharp, Professeur de Physique amusante... Pour servir de complément à La Magie Blanche Dévoilée...* £1,750



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

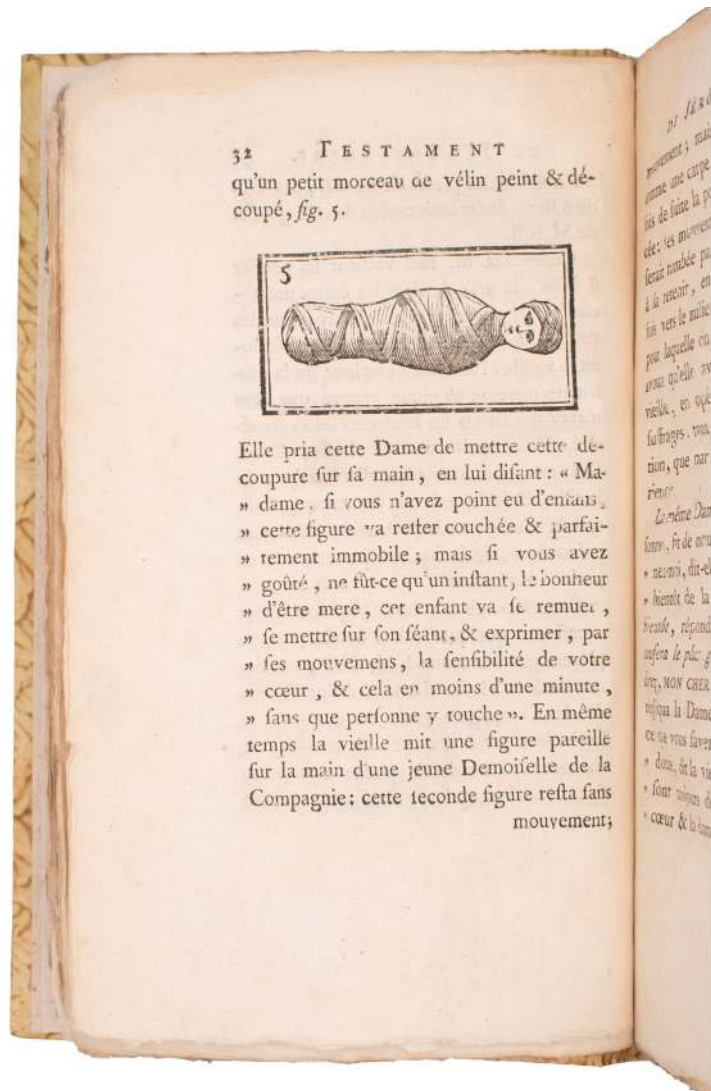
Decremps was the first to demystify the scammer by explaining all his experiments (card tricks, cups and game bags, etc.) and listed the cheating techniques, such as false shuffling, cutting jumps, second dealing, etc.

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]



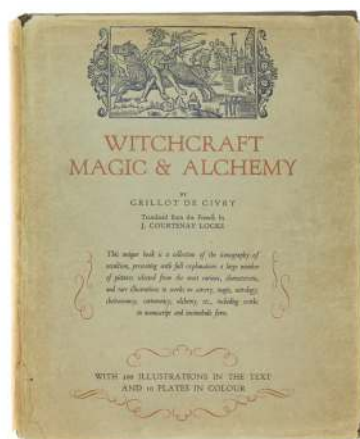
The iconography of occultism

DE GIVRY, GRILLOT (TR. J. COURTENAY LOCKE) *Witchcraft, Magic & Alchemy with 10 plates in colour and 366 illustrations in the text.* London: George G. Harrap & Company 1931 [5297]£750



First edition. 278x215mm. pp. 394 [2]. Illustrated throughout in the text and with the ten colour plates called for. Black cloth, lettered in gilt. Original illustrated dustjacket. Chipping and tears to head and foot of spine of jacket and to corners with some loss of jacket but otherwise a very good copy and internally excellent.

cheiromancy, cartomancy, alchemy, etc., including works in manuscript and incunabula forms". Which pretty much sums it up.



The book is described thus on the front cover: "This unique book is a collection of the iconography of occultism, presenting with full explanations a large number of pictures selected from the most curious, characteristic, and rare illustrations to works on sorcery, magic, astrology,

When Science meets Magic

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.* £1,500



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. 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]



The best-known counter-reformation work on magic, demonology and witchcraft

DEL RIO, MARTIN, *Disquisitionum Magicarum Libri Sex, in Tres Tomos Parti...Tomus Primus* **SOLD**



1 vol only (of 3), pp. [xlix], 2-773, [xliii, index]; collation running)(8, (::)8,)(O (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.

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 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]



Firsthand account of spirit possession

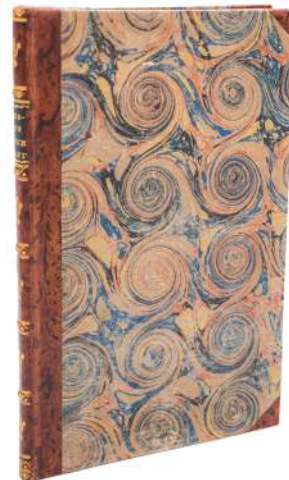
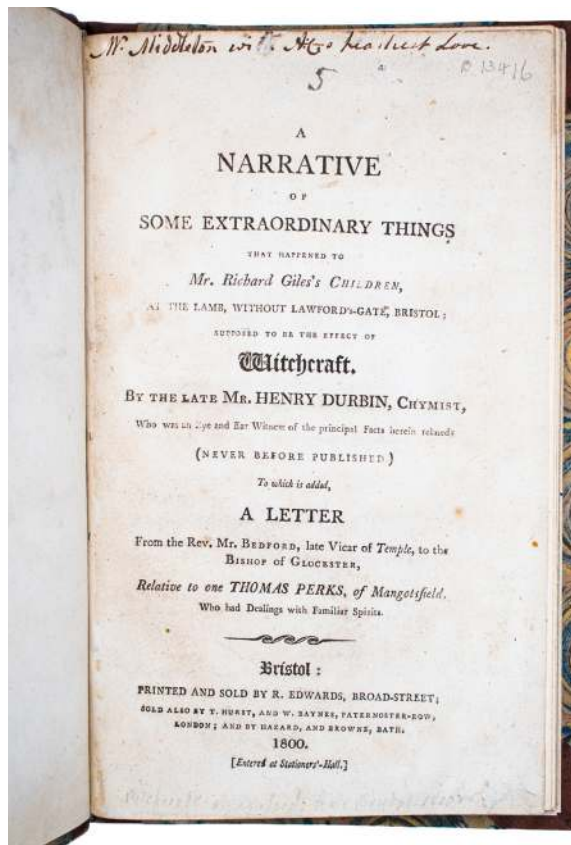
DURBIN, HENRY *A Narrative of Some Extraordinary Things That Happened to Mr. Richard Giles's Children, At The Lamb, Without Lawford-Gate, Bristol Supposed to be the Effect of Witchcraft* £2,000



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.

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 or-

ganised 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 Popular and Practical exorcism manual

EYNATTEN, MAXIMILIANUS AB, *Manuale Exorcismorum*
£1,200



Title in red and black, [1], [16], 359pp., printers device to title, woodcut floriated initials and tail-pieces, ffp margin reinforced with tape, early ownership inscription to title, 12mo, Antwerp, Ex Officina Plantiniana Balthasaris Moreti, 1635

A popular and practical manual of exorcism, first published 1619. The text lays out formal rites for dealing with possession, breaking curses, and addressing various forms of demonic activity.

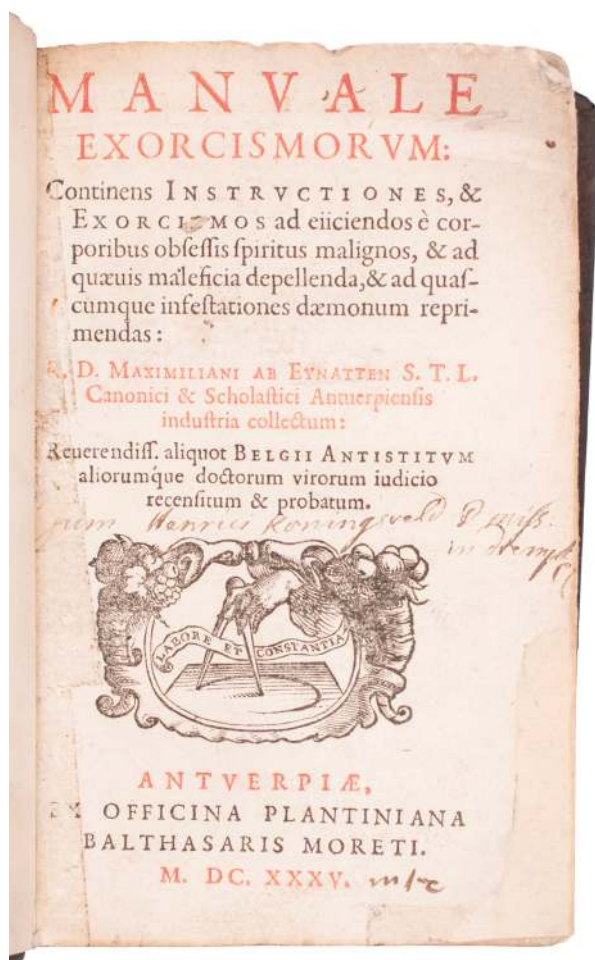
The work is divided into three sections, the first contains general instructions and preparations for exorcisms. Exorcists are instructed to look for signs of demonic possessions that are identical to the symptoms of natural diseases, like a fever or seizures. Eynatten includes several symbols and their effects, and the proper time and place for exorcisms.

The second part details the methods and practices used in an exorcism, including prayers, biblical readings and invocations

to demons to depart.

The third and final part contains methods and practices to expel various kinds of witchcraft or enchantments from both bodies and other objects, including chapters on exorcising dairy products, love potions, disturbances within a marriage and spirits of the home.

Caillet 3746. Not in Wellcome, Heirs of Hippocrates, NLM or Osler. USTC 1009479.





The life of a chancer

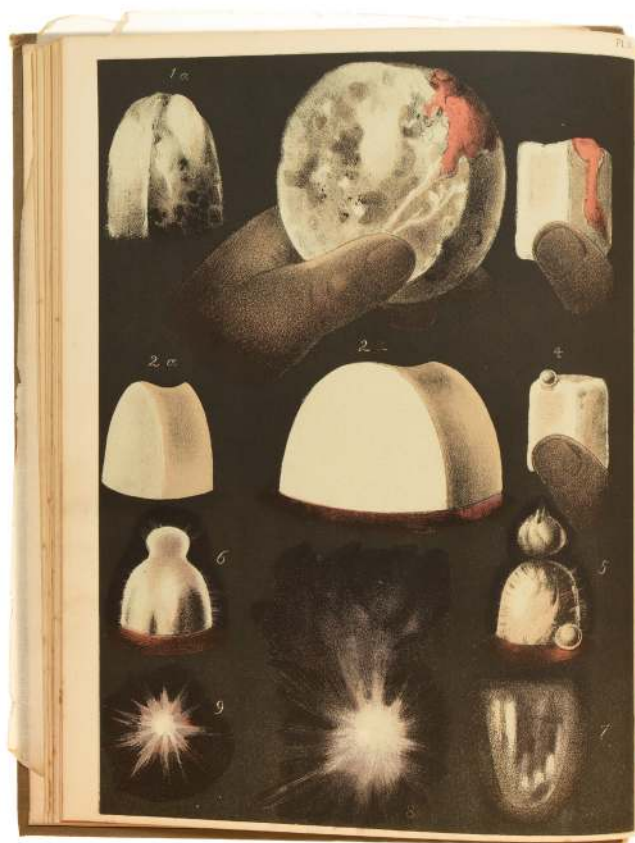
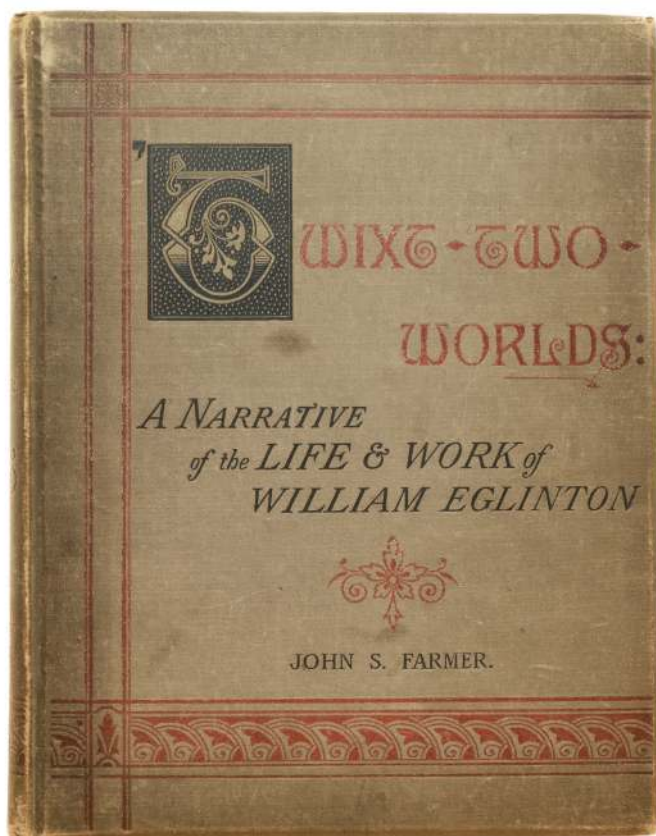
FARMER, JOHN S. *Twixt Two Worlds: A Narrative of The Life and Work of William Eglinton*. London: The Psychological Press. 1886 [5336] £1,500



First edition. 285x220mm. pp. [4], 196. Frontispiece portrait of William Eglinton, eight full page chromolithographs and thirty-three illustrations in the text. Original grey cloth, lettered and decorated in red and black and in gilt on the spine. Soiling to upper cover and spine. Head and foot of spine rubbed and corners a little worn. Some foxing and the occasional marking but otherwise in excellent condition and the chromolithographs are very good indeed.

William Eglinton (1857-1933) was, even by the standards of the circles in which he moved, something of a chancer. With the assistance of Madame Blavatsky, he forged a number of letters claiming them to be by Mahatmas. He was rumbled by Eleanor Sidgwick (no less) for faking slate writing and his public demonstrations of "spirit materialisation" were shown to be fraudulent when an audience pulled the fake beard of the "spirit" known as Abdullah. Even though most of the psychi-

cal and spiritualist community distanced themselves from the roguish Eglinton, he did find a supporter in John Farmer (and, perhaps surprisingly, Charles Richet) who defended him enthusiastically in this book, providing evidence for his "direct writing", apparitions and materialisations. Farmer was, as the editor of the journals *Light and Psychological Review*, a serious figure in the spiritualist movement. He was also the author of a seven volume dictionary of slang.



Ghosts, witches and the supernatural

FERRIAR, JOHN *An Essay Towards a Theory of Apparitions*, £500



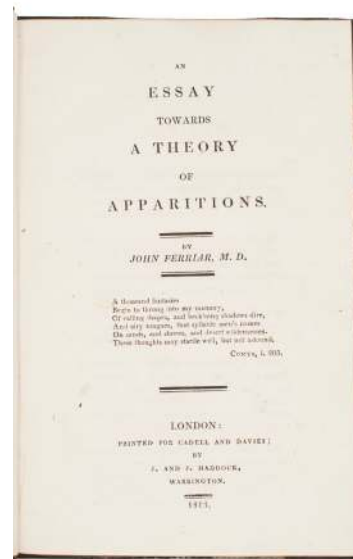
FIRST EDITION, [2], X, [2], 14-130pp., contemporary half calf over marbled boards, corners restored, marbled endpapers, 8vo, London, for Cadell and Davies, 1813

In this work, John Ferriar presents a rational explanation for a broad range of supernatural phenomena. He argues that visions of ghosts, witches and other spectral illusions have a psycho-physiological cause rather than a supernatural one. Ferrar 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 contem-

porary 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.



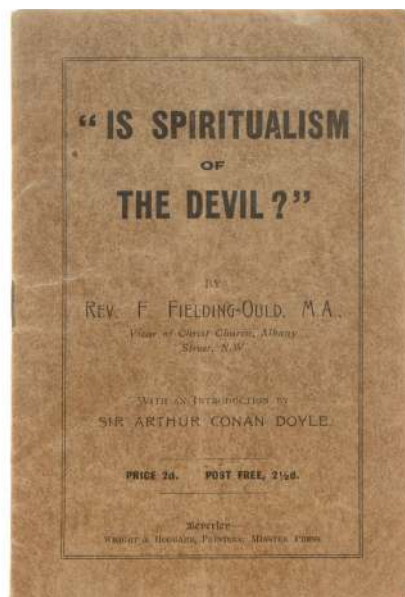
A rare pamphlet on Christian-spiritualist ecumenism

FIELDING-OULD, REV. F. *Is Spiritualism of the Devil? with an introduction by Sir Arthur Conan Doyle*. Beverley: Wright and Hoggard. [1917] [5241] £350



First edition. 184x124mm. pp. 27 [1bl]. Original printed wrappers. It has been folded in half (vertically) and has a crease running along the centre but otherwise in very good condition.

This little pamphlet reproduces a lecture given by The Reverend Fielding-Ould to the London Spiritualist Alliance on March 22nd 1917. The introduction by Conan Doyle is a letter to Fielding-Ould praising the lecture. The text is a rather clever and delicate attempt to marry mainstream Christianity to the fashionable spiritualism of the day. In answer to the question of the title, Fielding-Ould



concludes that it is “neither divine nor diabolic: it is an instrument, a means, an open door through which in the past have come both good and evil”. Fielding-Ould was an important figure in spiritualism and Conan Doyle was a loyal supporter of his Christian tempering of the movement. Rare, Worldcat locating only three copies.

An impartial attack on witchtrials

[FILMER, ROBERT] *An Advertisement to the Jury-Men of England, Touching Witches. Together with a Difference between an English and Hebrew Witch.* £8,000



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

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, Fil-

mer 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.

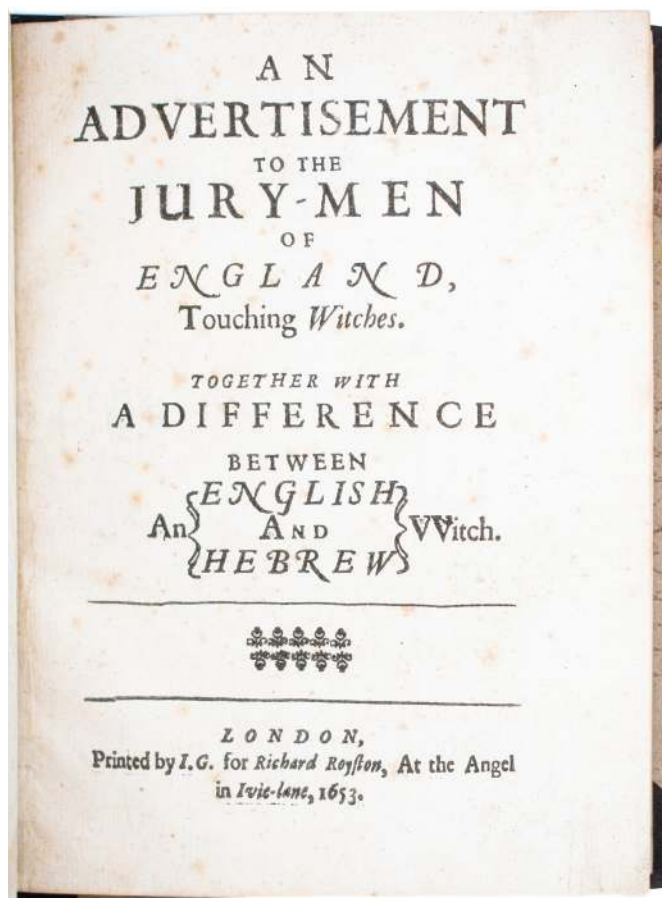
Remarkably, Filmer thought that both Catholic and Protestant churches had created witches in their own mirror images—that witches were nothing but the contraries of Christians. He did not wish to infer that some other, religion-neutral account of the witches' covenant might be believable. The rest of 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 Perkins' *'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]



The most famous treatise on papal prophecies and divinations

FIORE, JOACHIM da, *Vaticinia seu praedictiones illustrium virorum*. £2,500



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), wood-cut 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

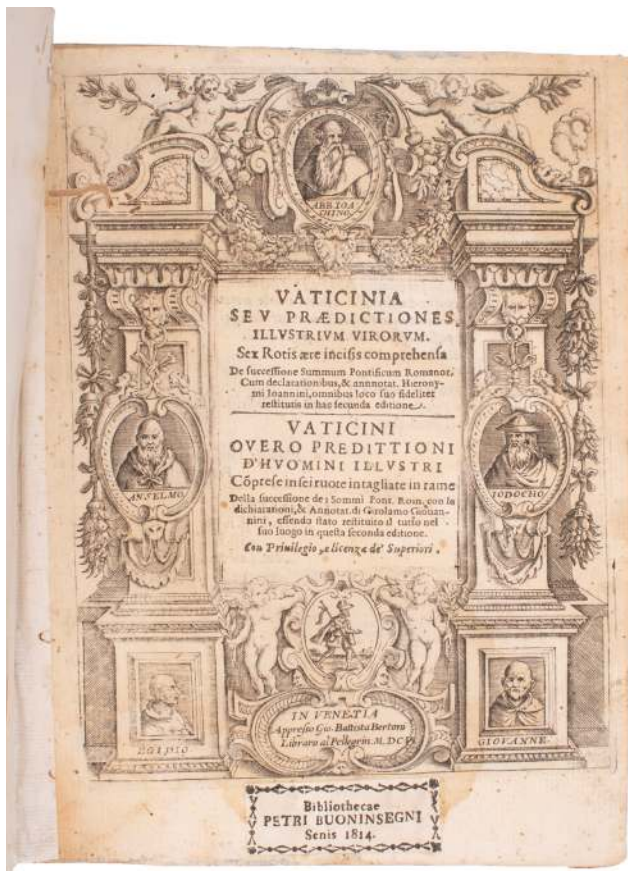
endpapers, contemporary vellum over boards, front hinge repaired, 4to, Venice, Giovanni Battista Bertoni, 1605

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.]



Telethought channelling

FRANCIS, MARIANNE *Four channelling typescripts.*

Traunesian Woods and Garden Grove: Marianne Francis 1965- 1966 [4637] £300



Four typescripts by Marianna Francis.

•2nd May 1965. Garden Grove. "From Divine realms of spiritual manifestation I greet you". Two leaves typed on recto only.

•29 Aug. 1965. Traunesian Woods. "Kor-ton: Greetings in the Light of our Radiant One". One leaf typed on recto only.

•30 April 1966. Traunesian Woods. "Greetings, our brothers, our sisters of Earth". Five leaves typed on recto only.

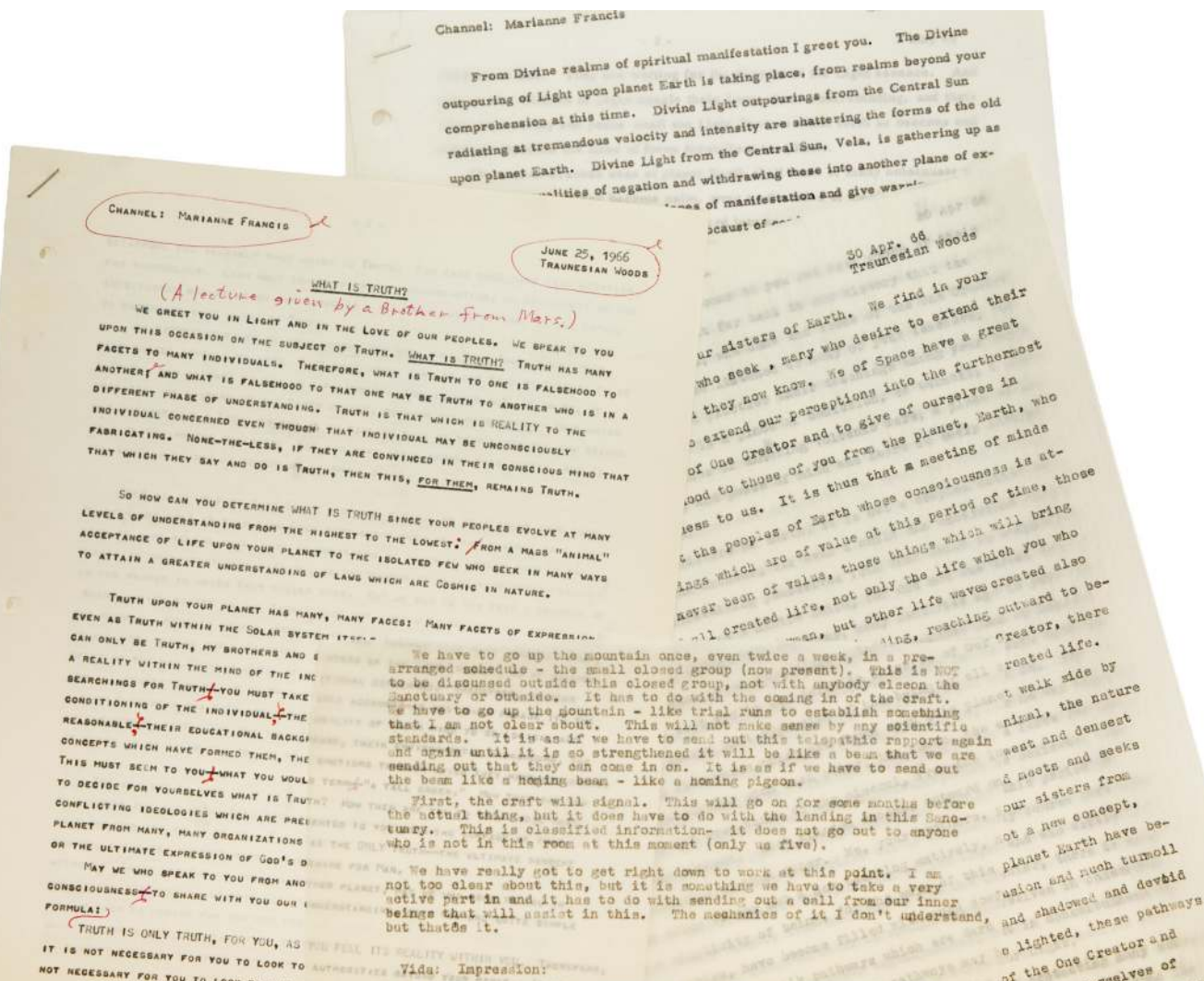
•June 25, 1966. Traunesian Woods.

"What is Truth? A lecture given by a Brother from Mars". Four leaves typed on recto only with some manuscript annotations in red biro. At the end is the handwritten note "Received at Solar Light Center, 25 June 1966, through telethought transmission. Channel: Marianne Francis".

•Undated single typed sheet. "We have to go up the mountain once..."

All in excellent condition, this is a very good collection of early texts in which Marianne Francis channels communication (by means of Tele-thought) from Venus, Mars and Divine realms.

Francis was born in London where she first became fascinated by UFOs. She moved with her husband to California in 1954 where they sought to make contact with non-earthly beings. In 1966, she founded the Solar Light Center in Oregon which makes the typescript of June 25th 1966 one of the earliest written examples of her telethought channelling at the Center. In 1975 changed her name to Aleuti Francesca which is how she is best known today.



Edward Clodd's copy of the Golden Bough.

PRESENTATION COPIES WITH A LETTER FROM FRAZER TO CLODD.

FRAZER, J.G. *The Golden Bough*

London: Macmillan & Co, Limited 1911-13 [4595]£3,750



Presentation copy to Edward Clodd. Third edition. Eleven volumes, without the Bibliography and General Index, but with a copy of volume III of the 1924 *The Belief in Immortality with an ALS* from Frazer to Edward Clodd. Original publisher's green cloth (although volumes 5-8 are in blue cloth). Upper cover is decorated with a mistletoe design in gilt. Spines lettered in gilt. Volume 3 (*Taboo and the Perils of the Soul*) has been repaired at the head of the spine (with a very slight loss of the gilt lettering). Some bumping to head of spines and slight chipping to head and foot of spine of volumes 10 and 11. Some slight marking and shelfwear. Internally very good and overall an excellent set of this vast and far-reaching study on comparative myth and religion. Few books have had so significant an influence on twentieth century culture. Wittgenstein, Freud, Jung, Eliot, Hemingway, Lawrence, Graves, Paglia and Coppola all fell under Frazer's spell.

Volume 1 (1911): *The Magic Art and the Evolution of Kings* (Part 1). pp. xxxii. 426 [2pp adverts]. On the front pastedown is a review from *The Saturday Review* of the first three volumes of this edition of *The Golden Bough*.

Volume 2 (1911): *The Magic Art and the Evolution of Kings* (Part 2). pp. xii, 417 [1bl], [2pp adverts].

Volume 3 (1911): *Taboo and the Perils of the Soul*. pp. xv [ibl], 446, [2pp adverts]. Tipped in and pasted in at the beginning and end of the book are three newspaper articles about *The Golden Bough*. Clodd has made some notes in pen and pencil referring to a conversation with Frazer ("Frazer told me that obscurity invests the causes of imitation customs") and to an article that he (Clodd) had written on "Pre-Animism".

Volume 4 (1911): *The Dying God*. pp. xii, 305, [1bl], [2pp adverts]. Three newspaper articles are pasted in and tipped in.

Volume 5 (1914): *Adonis, Attis, Osiris* (Part 1). pp. xvii [ibl], 317 [1]. [2pp adverts]. Three newspaper articles are pasted in and tipped in. Stamp of the "Library of the Rationalist Press Association Ltd. 'Let us reason together'". Edward Clodd was the Chairman of the Rationalist Press Association between 1906 and 1913.

Volume 6 (1914): *Adonis, Attis, Osiris* (Part 2). pp. x, 321 [1bl], [2pp adverts]. On the front pastedown, a newspaper article has been pasted in.

Volume 7 (1912): *Spirits of the Corn and of the Wild* (Part 1). pp. xvii [ibl], 319 [1bl]. Two newspaper articles are pasted in. Stamp of the "Library of the Rationalist Press Association Ltd. 'Let us reason together'".

Volume 8 (1912): *Spirits of the Corn and of the Wild* (Part 2). pp. xii, 370 [1bl], [4pp adverts].

Volume 9 (1913): *The Scapegoat*. pp. xiv, 453 [1bl], [2pp adverts]. Three newspaper articles are pasted in.

Volume 10 (1913): *Balder the Beautiful* (Part 1). pp. xx, 346, [2pp adverts]. Three newspaper articles are pasted in. One of these is by Clodd himself. Stamp of the "Library of the Rationalist Press Association Ltd. 'Let us reason together'".

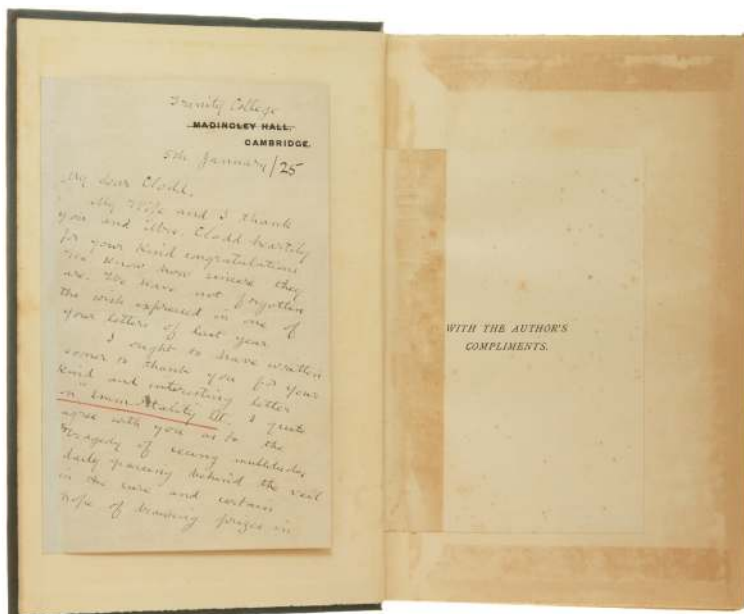
Volume 11 (1913): *Balder the Beautiful* (Part 2). pp. xi [ibl], 389 [1bl] [2pp adverts].

In seven of the volumes there is a note "with the Author's Compliments". On

it, Edward Clodd has signed his name. In the other four volumes, Clodd has signed his name.

The Belief in Immortality and the Worship of the Dead. Volume III. *The Belief among the Micronesians*. London: Macmillan. 1924. pp. ix, [ibl], 326, [2pp adverts]. Tipped in is a note "with the author's compliments" and tipped in on the front pastedown is a letter by Frazer to Clodd dated 5th January 1925.

The eleven volumes of *The Golden Bough* and the additional, later, book were a gift from Frazer to Edward Clodd. Clodd is a fascinating and somewhat unlikely figure. He had a forty year career as a London banker but spent much of his time in Aldeburgh where he gathered around him, at celebrated Whitsun weekend parties, groups of artists, writers and intellectuals. Frazer was part of this circle but he and Clodd seem to have had a deeper friendship (they corresponded extensively over many years) forged by their shared interests in anthropology and belief systems. In the late nineteenth century, Clodd wrote on "Myths and Dreams" (1885) and on folk-lore and legend. He shared so many intellectual interests with Frazer that it is unsurprising that they should have become friends. They were both sceptical about the claims made by and for established religion. This is apparent from the fascinating letter from Frazer in the copy of *The Belief in Immortality and the Worship of the Dead*. "I quite agree with you as to the tragedy of seeing multitudes daily passing behind the veil in the sure and certain hope of drawing prizes in the great lottery. We cannot follow them behind the veil, but we suspect (if I may speak for you also) that all the lots in the lottery are blanks. However, if we are right, the multitudes will not be aware of their disillusionment."



THE GOLDEN BOUGH.

"Thou fool," wrote St. Paul, "that which thou sowest is not quickened, except it die." It is a text which lends itself to various sermons. One remembers the blunt retort of Thomas Paine, who made no attempt to disguise his pleasure when he could catch a saint out in natural history. He flung back the "fool" in Paul's teeth, and justly observed that seed does not die in the ground;

April 25, 1914.]

THE N

if it did, it would not germinate. Paine struck at more than he saw. Behind St. Paul stand legions of souls whose lives have been governed by the metaphor which likens the shooting of the grain from the dead seed to the resurrection of the body; to the Greek farmer at his mystery, to the Syrian peasant in his high places, it was perhaps the foundation-stone of all religion. The rationalist of the eighteenth century was an iconoclast errant, who broke his lance on every idol of the grove. The modern anthropologist gathers the fragments with the patience of an Isis searching for the scattered limbs of Osiris. The quest discovers everywhere the Apostle's metaphor, and finds in it the explanation of the universal paradox which seems to lie at the roots of all religion, the drama of the dying god, and the inner meaning of sacrifice. Paine's sermon on the Pauline text was complete in a few blunt sentences. Dr. Frazer's commentary runs to twelve great tomes.

"The Golden Bough" is in sum the history of this metaphor, and the gospel of the husbandman's religion. It is completed at length after the arduous labors of a quarter of a century by two fascinating volumes on Adonis, Attis, and Osiris (Macmillan). It explains much more than St. Paul. From the crude rites of the Siberian hunter and the ugly fancies of the negro medicine-man to the pageants and splendors of Roman ritual, there is scarcely an aspect of superstition or theology which it has failed to illuminate. Here in these spacious volumes is the true Catholic Church. Through the amazing wealth of its detailed erudition, there runs a simple constructive thought. The baffling follies of early religion, its grotesque ceremonies, its abject terrors, its incomprehensible inventiveness in cruelty, its meaningless tyrannies, its orgies of sensuality that seemed when one viewed them singly to be only the dark unreason of barbarism, are here expounded as the natural and logical deductions from a few simple and perfectly intelligible ideas. Dr. Frazer has brought to the work of interpretation not merely the learning of a master, but the imagination of a poet and the shaping skill of an artist. The big book, which has grown in three successive editions from the modest two-volume

essay of 1890, is probably the most illuminating and the most durable classic that has been produced in our language in this generation. It is more than a scientific achievement. It is a noble piece of literature, a spacious chapter of history, and one thinks of it as one thinks of the work of Gibbon. There is in it an ardor and a sweep of thought which will survive triumphantly, though later research should add to its material, and

Edmond

WITH THE AUTHOR'S
COMPLIMENTS.

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Adonis, Attis, and Baal were incarnated in lines of kings, and evidence goes to show that the god was in the earliest stage actually slain, first in the person of the priest-king, and afterwards in a substitute, who was originally a poor relation, and later a condemned criminal. Finally, as even religion grew civilized, the killing was done by make-believe. The realism of these human sacrifices was gradually attenuated in practice. But other aspects of this general cult of fertility yielded more

Rare first edition of George Gifford's classic work on witchcraft

GIFFORD, 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.* £25,000



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.

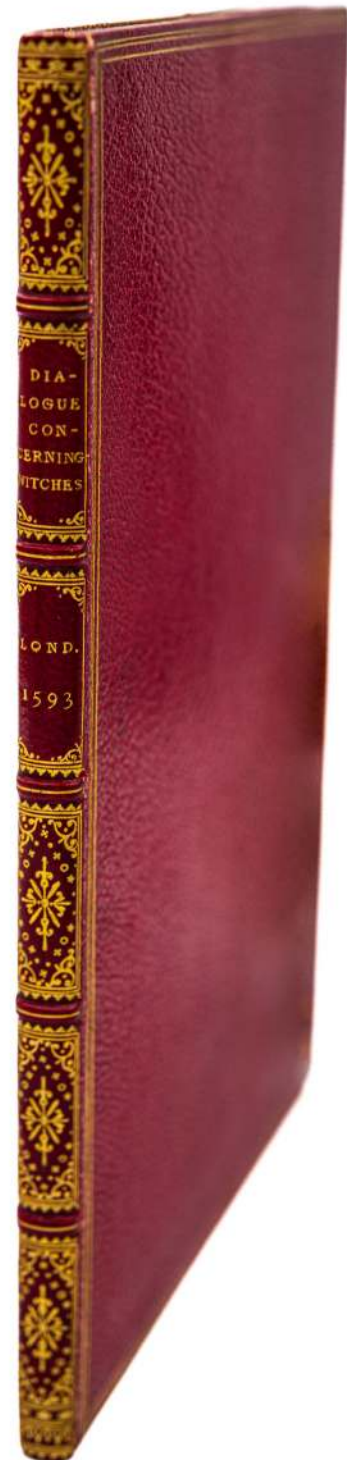
"The Devil hath bewitched your mind with blindness and unbelief, to draw you from God, even to worship himself."

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 *Dia-*

logue 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."

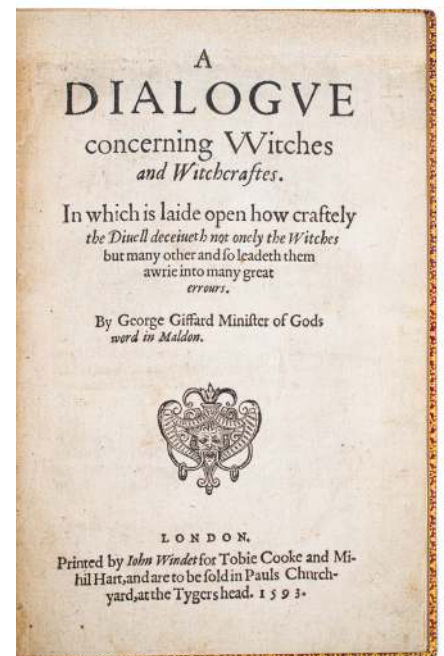
Provenance:

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]



Expanded edition of Glanville's Magnum Opus on witchcraft.

GLANVILL, JOSEPH, *Saducismus Triumphatus: or, Full and Plain Evidence Concerning Witches and Apparitions*. £3,000



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, cen-

sored 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.

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



And Saul perceived that it was Samuel, and he stouped with his face to the ground, and bowed himself. 1st Samuel. Chap: 28: v. 14.
W. Faithorne. fecit.

Sadducismus Triumphatus: Or, A full and plain **EVIDENCE,** CONCERNING Witches and Apparitions.

In TWO PARTS.

The First Treating of their
POSSIBILITY.
The Second of their
Real **EXISTENCE.**

By JOSEPH GLANVIL, Chaplain in Ordinary to King CHARLES II. and F.R.S.

The Fourth Edition, with Additions.

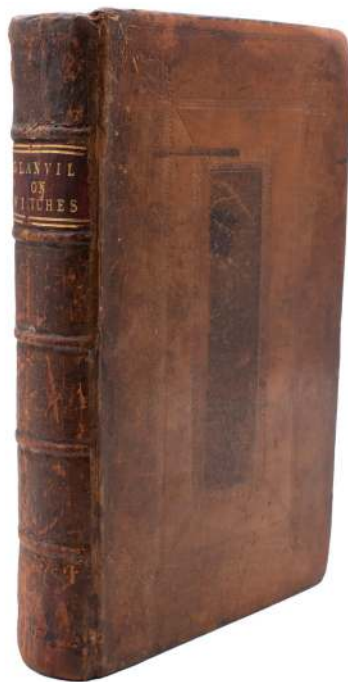
The Advantages whereof, the Reader may understand out of Dr. H. MORE's Account prefixed hereunto. Also, Two Authentick, but wonderful Stories of certain *Swedish* Witches. Done into English by Dr. HORNECK.

WITH
Some Account of Mr. GLANVIL's Life and Writings.

LONDON:

Printed for A. Bettesworth, and J. Batley, in Pater-noster-Row;
W. Mears, and J. Hooke, near Temple-bar, in Fleet-street.

M DCC XXVI.



contains one of the earliest descriptions of a 'witch-bottle'.

Sadducismus 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 *Sadducismus 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, *Sadducismus*

Triumphatus, represented Henry More's final effort to silence the '*Hag-Advocates*'.

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]

Includes reflections on witchcraft and ghosts

[GORDON, THOMAS]. *The Humourist. Being Essays upon Several Subjects: Treating of New-writers, Enthusiasm, Spleen, Country Entertainment, Love, History of Treachery, Ambition and Pride, Idleness, Euckenness of human Nature, Prejudice, Witchcraft, Ghosts &c., Weather, Female Disguises, Art of modern Conversation, Use of Speech, Punishment of staying at Home on Sunday &c., Criticism, Art of Begging, Anger, Avarice, Death, Grief, Keeping the Ten Commandments, Travel misapply d, Flattery, Abuse of Words, Credulity, Eating, Love of Power, Expedients to get rid of Time, Retirement, Story of W. Hacket the Enthusiast.* £2,500



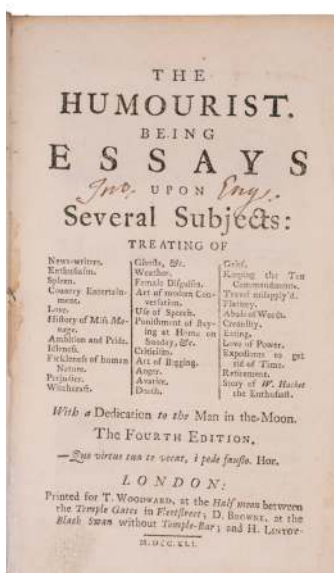
Fourth edition: xxx; [6], 240, [12]pp, ownership inscription in pen to title page, woodcut initials, head and tail pieces, armorial bookplate to front pastedown, sprinkled calf, ruled in gilt, contrasting red roan lettering-piece to spine, spine numbered I in gilt (complete in one vol. according to ESTC, the BL. copy of the 1741 edition is also numbered I and bound uniformly with a second vol, containing the 1735 edition of the text), joints rubbed but holding, head cap worn, 12mo (16.5 x 10.5 cm) London, Printed for T. Woodward et al, 1741.

A fascinating miscellany attributed to the Whig pamphleteer and classicist Thomas Gordon (d.1750), comprising 34 essays on various themes from enthusiasm ("Of all Sorts of Madness, a religious Delirium is that which, in my Opinion, calls for the most Pity"), to grief ("It covers the Soul with Blackness and Horror").

Gordon's reflections on witchcraft and ghosts show him to be ahead of his time. Questioning why women rather than men suffered under the accusations, he noted

"first, the Men having the whole Discretion of this Affair, are wise enough to slip their own Heads out of the Collar; and, secondly, an old Woman is grown by Custom to the most avoided, and most unpitied creature under the Sun, the very Name carrying contempt and Satire in it". ESTC records only 4 copies in institutional collections in the British Isles.

Provenance: Francis Erys, Enys, near Penryn, Cornwall (bookplate); Ino' Enys (inscription). [ESTC T152044.]



Moon trail and white hawk. Messages from the spirit world.

GREAT METROPOLITAN SPIRITUALIST ASSOCIATION *Archive of material relating to the founding of the Association.*
London. 1934 [4661] £1,250



An archive of manuscript and typed material relating to the Great Metropolitan Spiritualist Association (GMSA).

- Eleven typed transcripts of addresses and messages from the spirit world. These are from spirits known as Moon Trail and White Hawk. One was channelled through a Mrs Hambling and the others are, given the provenance, probably through Harold Jones himself as he was a well known medium. The earliest is dated July 13th 1930 and the latest January 1943.

- Minute book of the Finsbury Park Church of Spirit Teaching. Central Council. January to March 1934. pp87. 225x170mm. Maroon cloth bound exercise book. This body quickly fell into debt and was wound up. To set matters on a more formal and professional footing an incorporated body known as the Great Metropolitan Spiritualist Association Ltd. was then established.

- Minute book of the Great Metropolitan Spiritualist Association Ltd. Incorporated May 3rd 1934. (329x203mm brown cloth). pp177 of handwritten and typed minutes of meetings of the Association from 1st May 1934 to 29th January 1935.

- Typescript of the "Inaugural Meeting and Dedication Service of New Healing Sanctum by Meughli (Through Mrs. Esta Cassel) and Moon Trail. (Through Mr H.S.Hambling). Title page and seven typed leaves (on recto only - 255x190mm). October 26th 1934" Bound in brown card wrappers, stapled at left edge. Final page of text has a repaired closed tear. Upper cover is illustrated with the symbol of the Association above which is handwritten "Record of Dedication Service Held on Friday, October 26th 1934 to Inaugurate the Healing Services of the Great Metropolitan Spiritualist Association Ltd."

- A collection of 100 letters to Harold Jones from 1936 to 1941. Jones was the founder and President of GMSA. This extensive correspondence reflects his vast array of contacts and his central role in the British Spiritualist movement.

- Two complete copies of "Psychic News" (dated December 31st 1938 and September 1940). And four extracts from copies of "Psychic News". All have articles by Harold Jones (including one entitled "Is Spiritualism in Decay") or about him and GMSA.

- Four insurance policies for GMSA.
- Five notices published by GMSA entitled "Syllabus" giving details of services, healings, seances and other events organised by Spiritualist Associations affiliated to GMSA.

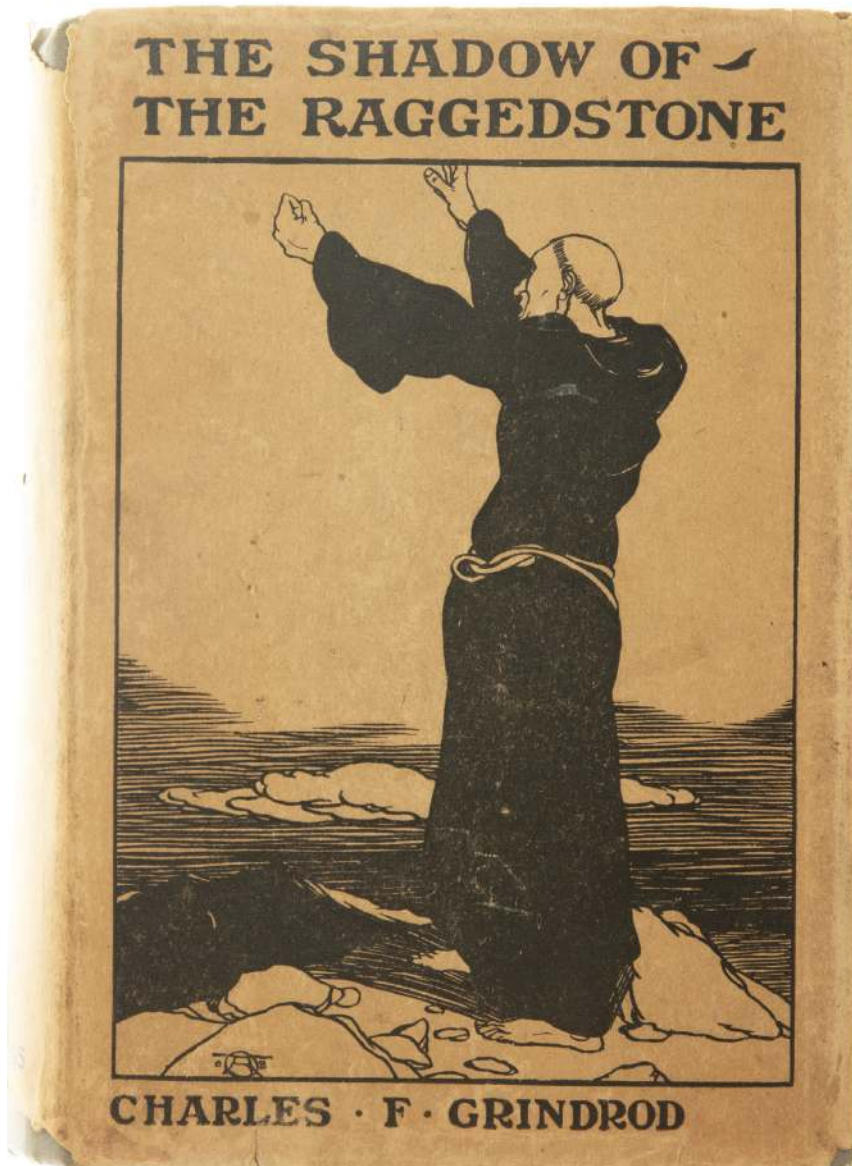
- Miscellaneous documents including a newsletter, poem, drawing and newspaper cuttings.

- Two photographs mounted on card. One of them shows a large formal dinner. On the back is inscribed "Pembroke County Club, 19th Annual Dinner, Holborn Restaurant London March 2nd 1912" and then the names of various members of a "Jones" family. The other photograph is of a group of men. Perhaps these are all Joneses. It is not clear that these are related to the Spiritualist material save for their presumed connection with Harold Jones. Great Metropolitan Spiritualist Association was a network of Spiritualist Churches and Centres based in and around London. Founded in 1934, it quickly expanded, bringing a large number of Spiritualist Associations under its umbrella.



Barry Humphries's copy in the Austin Osman Spare designed dustjacket

GRINDROD, CHARLES F. *The Shadow of the Raggedstone*
London: Elkin Matthews. 1909 [5295]SOLD



8vo. 181x120mm. pp. vi, 562 [2]. Publisher's illustrated grey boards in the scarce dustjacket with the same design by Austin Osman Spare. Spine of jacket torn with loss to head and foot and some slight chipping and closed tears elsewhere but otherwise a very good copy.

First published in 1887, this revised edition is described by the publisher as so altered in its details as almost to constitute a new work. But the main attraction is the superb cover design by Austin Osman Spare. The plot of this supernatural concerns a monk at Little Malvern Priory who breaks his vows and then is punished by having to crawl up Ragged Stone Hill. Before he dies on the hill, the monk curses it so that its shadow brings tragedy to all who fall under it. Spare's cover shows the monk on top of the hill raising his arms to the heavens and delivering the curse.

When this work was commissioned, Spare was only just starting to make his name. His first exhibition had been held only two years earlier. Critics noted that "his inventive faculty is stupendous and terrifying in its creative flow of impossible horrors", and that "Mr. Spare's art is abnormal, unhealthy, wildly fantastic and unintelligible".

A book dealer's compendium of demonic tales

GROSSE, HENNING, *Magica de spectris et apparitionibus spiritum de vaticiniis, divinationibus...*

£1,000



Second Edition, [xxiv], 636, [33] [1] pp., copper engraved title, woodcut historiated initial, head-and tail-pieces, contemporary English blind-ruled calf, handsomely rebacked, speckled edges, 12mo, Leiden, Franciscus Hackius, 1656.

Second edition of Henning Grosse's *Magica*, a compendium of demonic tales taken from the most significant sources on witchcraft and spiritual phenomena, bound with a satirical work against theologians and superstition.

This compilation on various occult themes was published for the first time in 1597. It contains more than 900 tales of demonic phenomena, including spirits and ghostly apparitions, but the author,

Henning Grosse (1533-1621), was not an expert demonologist. He was a book dealer who supposedly found an anonymous manuscript in an anonymous library from which he derived this work. Grosse lists his sources in a *Catalogus auctorum* (p. [21]), and they range from Homer to Petrarch, from Protestant reformers, including Luther and Melancthon, to the more prominent *Malleus Maleficarum*. This extensive account is dedicated to Henry Julius (1564-1613), Duke of Brunswick-Lüneburg, under whose rule the persecution of witches reached a historic peak.

"In the dedication Grosse tells us that his object is to lay bare the frauds and deceptions of Satan" (Lea), favouring the tales in which the devil and his demons pre-

tend to be angels in order to entice credulous people, so that readers can learn to expose them. This resulting work can be described as an encyclopaedic treatment of the most common beliefs at the turn of the 17th century (Davidson).

References: Davidson, Jane P. (2012). *Early Modern Supernatural: The Dark Side of European Culture, 1400-1700*, Lea, Henry Charles (2017). *Materials Toward a History of Witchcraft, Volume 2*, Goudriaan, F. van Lieburg, ed. (2011), *Revisiting the Synod of Dordt (1618-1619)*.

[USTC 1833859; 1028496.]

“What has been done was done by fate”.

THELEMIC POETRY BY ALEISTER CROWLEY'S ARTIST AND DISCIPLE.
HARRIS, FRIEDA *Bump into Heaven* [4399] £750



First edition. 8vo 183x122mm. pp. 64. Original bright blue cloth lettered in gilt with original illustrated dust jacket. Some very minor marking and rubbing to the jacket and slight soiling to the spine. Internally there is some mild foxing in one or two places but overall a very good copy. Rare in commerce and with eight copies recorded institutionally.

Frieda Harris was, in the words of her husband “an artist and a good one. She takes her art seriously, in fact works at her painting seven days a week and generally twelve hours out of the twenty-four. She has had an immense output of pictures”. She is best remembered today as a devoted colleague and disciple of Aleister Crowley for whose deck of Thoth Tarot cards she produced the paintings. Both Harris and Crowley were perfectionists and the whole project took five years. Although the pictures were frequently shown in galleries and *The Book of Thoth* was published in 1944, no complete, full colour pack of cards was produced during Harris or Crowley's lifetime.

Harris's poetry represents the more secretive, private side of her life. The work collected in *Bump into Heaven* is spare, simple and spiritual, much influenced by nature, religion, the world of dreams and India which became her home from 1952 until her death in 1962.



Early twentieth century fun with smudgy signatures.

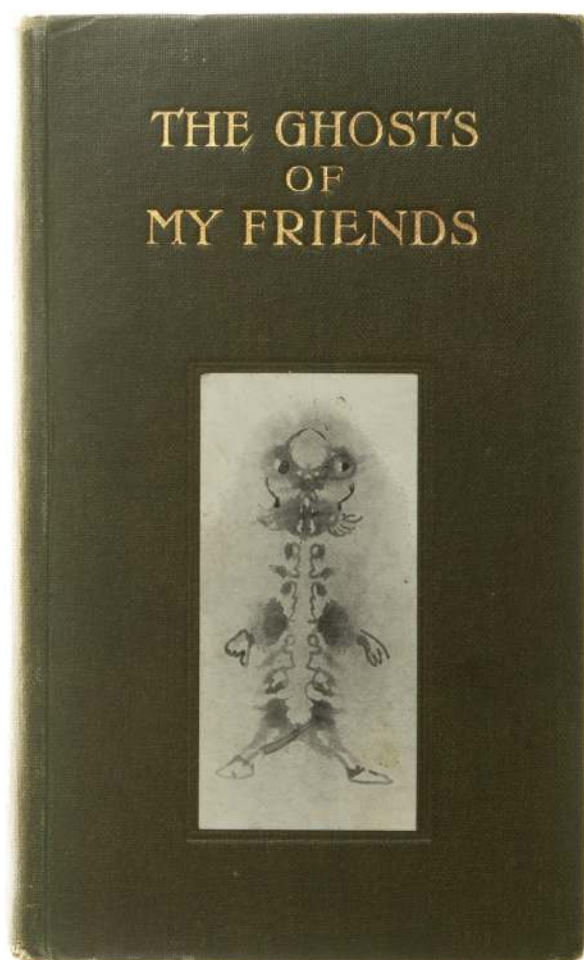
[HENLAND, CECIL]. *The Ghosts of my Friends*.
London: Dow & Lester. [1907] [5331] £300



163x95mm. Unpaginated. Frontispiece, title page and 46 leaves. 29 of the leaves have been written on. The idea of *The Ghost of my Friends* is one asks one's friends to write their signature in fountain pen ink along a crease that runs vertically in the middle of the leaf. The leaf is then folded along that crease, the ink smudges and blots and when the page is unfolded a ghostly image emerges that represents, if the title of the book is to be believed, "the ghost of one's friends".

The images produced resemble Rorschach tests and in the same way that the interpretation of these are said to reveal the psychological state of the beholder, these weird, blotchy signatures provide a window into the soul of the writer or perhaps the reader. Or perhaps it tells us nothing at all. It is all very entertaining though and these were very popular in the early twentieth century from which this example dates, the earliest "ghost" having been created on 23rd September 1907. Half the

signatures are from 1907 and 1908. There is one from 1927 and one from 1964 and then thirteen from 1972. The remaining leaves are blank for a new owner to continue the fun. Rather amusingly, one of the more recent signatures has been written in unsmudgeable biro which rather misses the point.



On women- both admired and maligned

HEYWOOD, THOMAS, *The Generall Historie of Women of the the most holy, most profane; The most Famous and Infamous in all Ages* £10,000



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

A very scarce work on influential women, both admired and maligned.

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

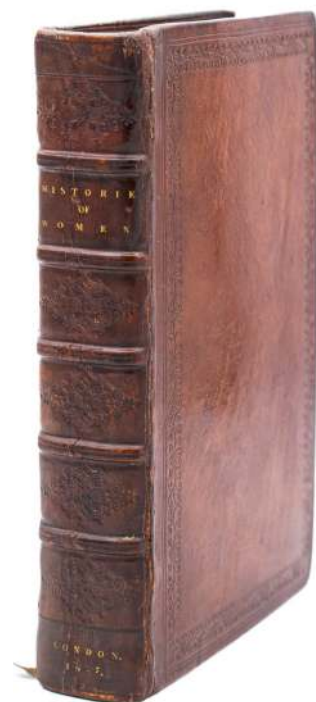
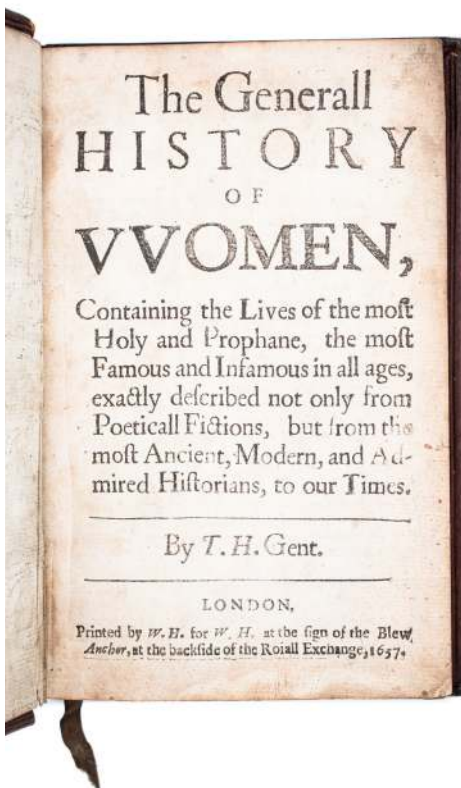
of exemplary histories of women from classical and modern periods. His treatment of witches is brief, given the size of the work as a whole.

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.

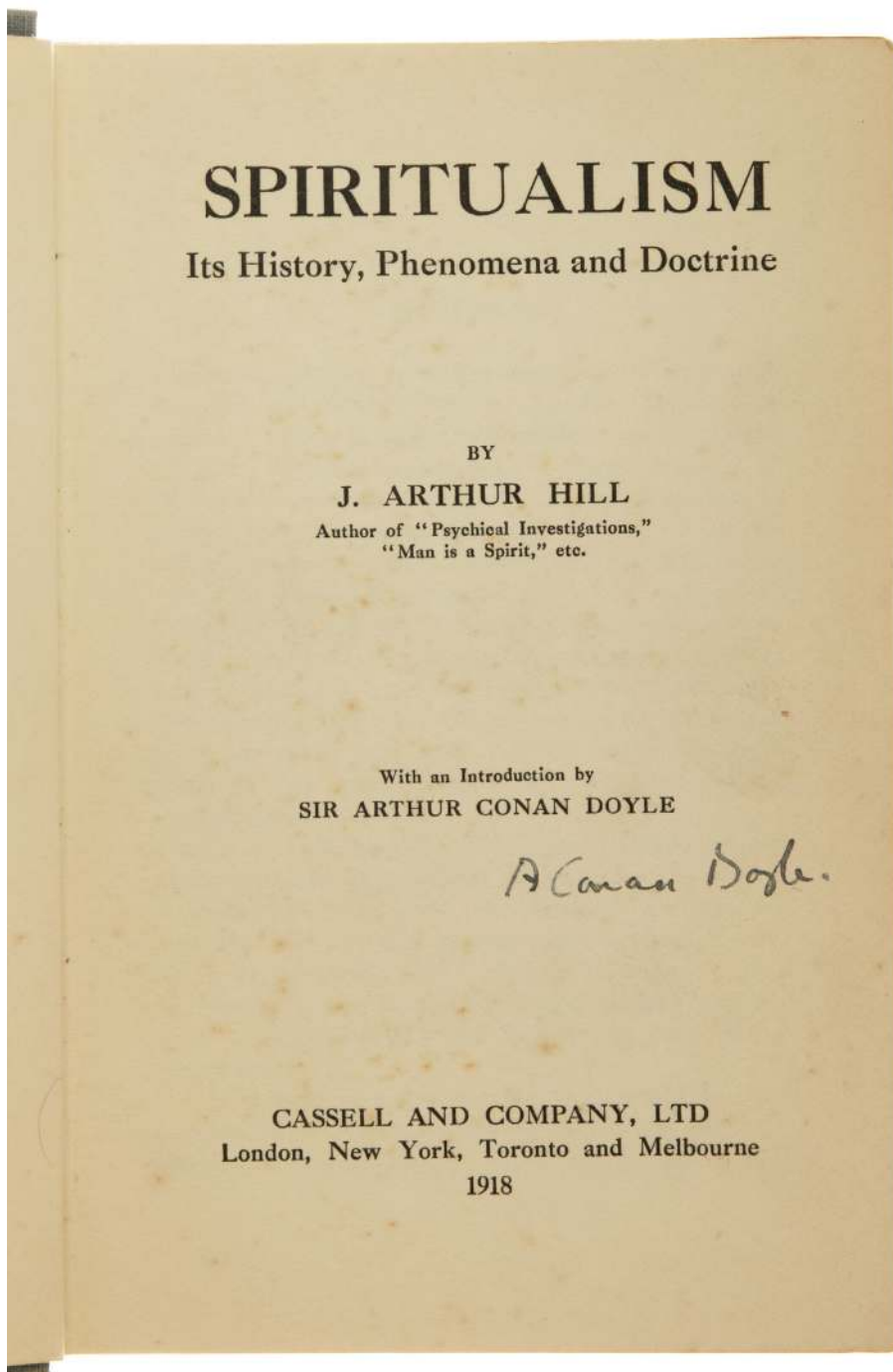
Written during a time of relatively few witch trials in England, Heywood brought the threat of witches back into the public consciousness, once again exploiting the public interest in the scandalous subject of witchcraft.

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



Signed by Conan Doyle.

HILL, J. ARTHUR *Spiritualism. Its History, Phenomena and Doctrine. with an Introduction by Sir Arthur Conan Doyle.*
London: Cassell and Company, Ltd. 1918 [5372]£1,250



First edition. 8vo. 204x130mm. pp. xxii, 270. Blue cloth, lettered in dark blue to upper cover and gilt to spine. Fading to spine and some marking to boards, corners a little worn. Head and foot of spine slightly bumped. Joints a little tender but otherwise a very good copy of this celebrated and important introduction to spiritualism which ties together various themes and loose ends from his four previous books on the subject. Signed "A. Conan Doyle" on the title page.

Hill investigates the Biblical and classical origins of Spiritualism, the roles of Swedenborg and Mesmer, the work of the Society for Psychical Research, ghosts, the idea of Spiritualism as a religion and theories of life after death perhaps appropriately given that Hill is said to have invented the term "out of body experience".

In his fulsome introduction, Conan Doyle analyses the essence of the book as being an attempt to recover the spiritualist origins of religion, origins that have been ignored, lost or eroded by organised religion.

An early manual on graphology

[HOCQUART, EDOUARD?] *L'ART DE JUGER DE L'ESPRIT ET DU CARACTERE DES HOMMES DE DES FEMMES* £1,200



FIRST EDITION, [ii], 52pp., 10 bookseller's catalogue; coloured engraved frontispiece, 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 7bre 1815", spine cracked, 12mo, Paris, Chez Saintin, c.1812

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, indi-

cates 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.

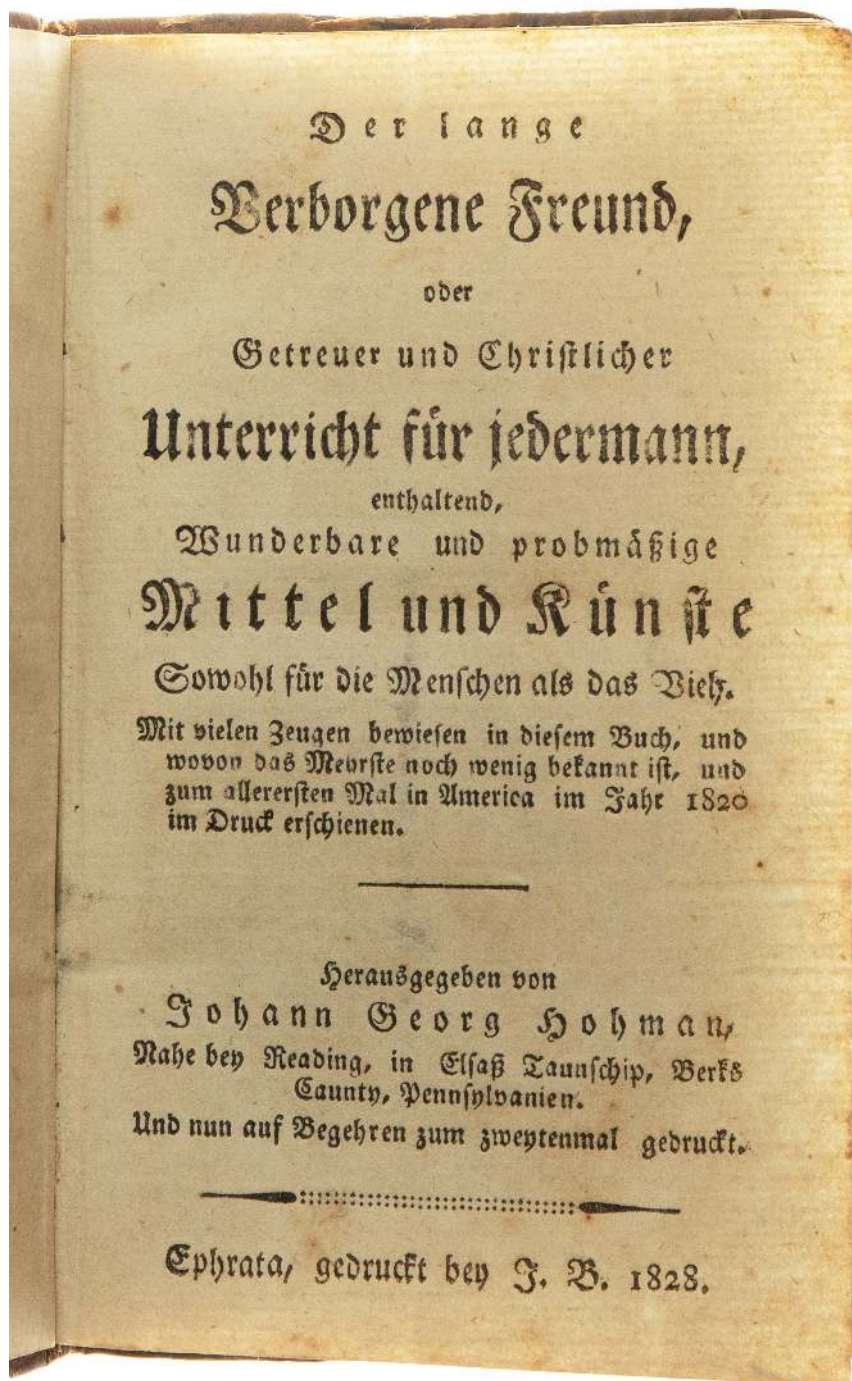
The work went through several editions in the following few years, but this first is especially uncommon.

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.]





Ephrata, PA. J[oseph] B[auman]. 1828
Second edition. 158x95mm. 8vo in 4s.
pp. 94. Marbled paper covered boards,
backed in brown morocco. Edges worn
and rubbing to spine and head and foot
of spine chipped. Foxed and browned
with the occasional marking but over-
all a very good copy of the second edi-
tion (the first appearing in 1820). Not
common institutionally and rare in
commerce, the last copy of this edition
appearing the auction records in 1963.

Der Lange Verborgene Freund (The Long Lost Friend) is a form of grimoire, a collection of folk remedies and spells underpinned by Christianity compiled by Johann Hohman who was a celebrated Pennsylvania Dutch/German pow-wow-er. Pow-wow (Braucherei in the original language) is a form of Christian folk practice developed by the Pennsylvania Dutch in the eighteenth century, having been brought to the new country from central Europe. The book brings together European grimoires, folk tales and remedies and mainstream Christian texts. The term pow-wow does, of course, have its origins in Native American culture where it means "priest, shaman, healer". This second edition of *Der Lange Verborgene Freund* was published by Joseph Bauman who was associated with the Ephrata Cloister spiritual community noted for its Fraktur, music and esoteric texts concerning astrological, alchemical and folk magic. Hohman's book was enormously important for 19th century Appalachian and Ozark societies and Hohman himself has been described as "intentionally or unintentionally, a mystery man, one of the most influential and yet most elusive figures in Pennsylvania German history",

Impious

HOUSMAN, MRS *Three Letters to a Friend*
London: Printed by A.J.Valpy 1833 [4361] £400



First and only edition. 8vo. 208x130mm. pp. 155 [1bl], [2]. Four tipped-in slips of text. Eight plates, two of which are hand-coloured and one diagram in the text. Contemporary red morocco, gilt decoration to boards, spine lavishly decorated, and lettered in gilt. All edges gilt. Some wear to joints, corners very slightly bumped and rubbed. A tear to p17/18 at gutter but it is still attached and there are two ink corrections in the text but otherwise a very good copy of a rare book, Worldcat locating six copies.

Catherine Housman was an indefatigable creationist, challenging scientists, historians and theologians whose writings failed to demonstrate a strict accord with the literal word of the Bible. The aim and subject matter of *Three Letters* is set out in a prefatory statement. "The First chapter of Genesis by which is revealed to us the creation of only one earth, one sun, and one moon: the truth of which is verified by Mo-



ses, the Prophets, and Apostles, and now placed in the balance against the delusive hypotheses of Copernicus, Kepler, and Newton, and their Epicurean followers; who impiously treat of invisible atoms forming themselves by the imaginary principles of attraction, repulsion, and condensation, into millions of systems of suns, earths, and moons".

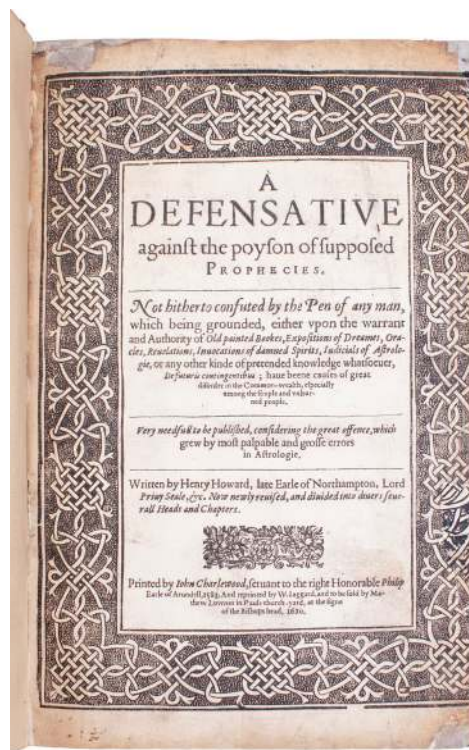
Assassination attempt on a Royal inspired by a prophecy!

HOWARD, HENRY, EARL OF NORTHAMPTON *A Defensive Against the Poyson of Supposed Prophecies* £1,850



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 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

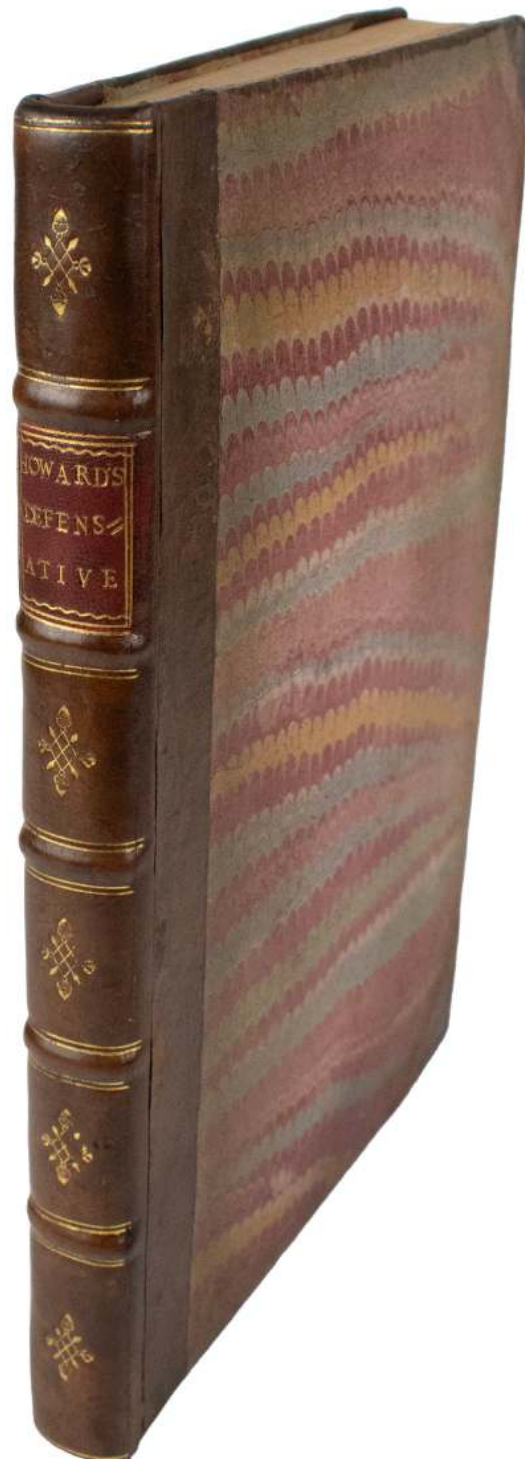
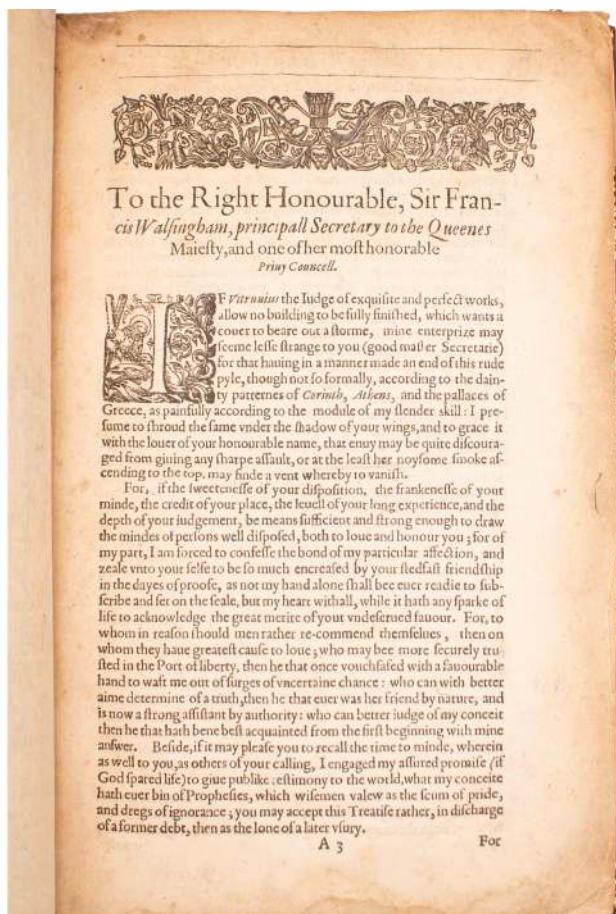
as heretical and treasonable and Northampton was sent to the Fleet Prison for about a year.

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 Earl of Northampton.

Provenance:

From Dr. Michael Stone's Psychiatry Collection.

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



Expanded consciousness.

Three of the central texts on trepanation by the dutch pioneer of self trepanning, Hugo Bart Huges.

These three items are being offered together. [4512] £12,500



[i] Inscribed by Huges: the English version of his trepanation manifesto.

HUGES, HUGO BART *Homo Sapiens Correctus* Amsterdam: n.p. [1964]

Paper scroll (2760x430mm) with a facsimile (translated into English) of Huges's manifesto, written while in prison, for an expanded consciousness achieved through the control of blood to the brain, which gives the work its alternative name: *The Mechanism of BrainBloodVolume (BBV)*. The original manuscript of *Homo Sapiens Correctus* was written in Dutch in 1962. In 1964, a facsimile was issued in both Dutch and in an English translation. The text, which is organised in nine sections (with titles such as "Chemical", "Osmotical", "Brain Metabolism" is arranged around ten coloured diagrams showing how blood is distributed between the brain and the heart. Apart from the occasional chip and a few closed tears, this copy is in very good condition, with the illustrations especially clean and fresh. At the foot of the scroll is written: "Amsterdam, Bart Huges. Made in prison. Copy rights fl.100.000,-". Institutionally rare, OCLC records only four copies of the version in English. And of those sold at auction in the last twenty years, all but one have been in Dutch and it seems that the English version is considerably more scarce.

Huges is probably the most celebrated enthusiast for trepanation, a procedure which he performed on himself on 6th January 1965 using a dentist's drill. Huges's auto-surgery was a long time in the planning. As a medical student in the late 1950s and early 1960s he developed the idea that as humans walk upright, blood drains out of the brain. Furthermore as we move from childhood to adulthood,

our cranial sutures close, cutting down the flow of blood to the brain. Huges started to work on ways of recovering our childlike state. Drugs were a significant part of his method - he was an enthusiastic user of marijuana (his daughter was called Maria Juana) and LSD - and it was while on mescaline that he first understood how trepanation might work to reduce the volume of cerebrospinal fluid in the brain thus increasing the volume of brainblood. *Homo Sapiens Correctus* explores a number of alternatives to drilling a hole in his head ("Physical", "Brain Metabolism", "Psychovitamins") which is just as well as it is a spectacularly gruesome procedure. But there is no doubt that Huges's principal contribution to the expansion of consciousness and the returning of our minds to their childlike states lies in his evangelical adoption of trepanation. Huges (who was still a medical student at the time) has said that he wrote this scroll to educate doctors about the benefits of the procedure. "I visited about twenty professors, of psychiatry, anthropology, neuro-anatomy etc. and their reactions were without exception negative". So, not a success medically, but this extraordinary scroll has secured its place as a key work of the 1960s counterculture.

[ii] Inscribed by Huges: the Dutch version of his trepanation manifesto.

HUGES, HUGO BART *Homo Sapiens Correctus* (Dutch text). Amsterdam: n.p. 1964

Inscribed by Huges - "Voor Peter - van Bart" with a stylised diagram representing the brain. Paper scroll (2760x430mm) with a facsimile, in the original Dutch, of Huges's manifesto, written while in prison, for an expanded consciousness achieved through the control of blood

to the brain, which gives the work its alternative name: *The Mechanism of Brain-BloodVolume (BBV)*. The original manuscript of *Homo Sapiens Correctus* was written in Dutch in 1962. In 1964, a facsimile was issued in both Dutch and in an English translation. The text, which is organised in nine sections (with titles such as "Chemical", "Osmotical", "Brain Metabolism" is arranged around ten coloured diagrams showing how blood is distributed between the brain and the heart. This copy was given (and inscribed) to Peter who is Peter ten Hoopen, a writer and artist who, during the 1960s translated many works by leading figures of the psychedelic counterculture including Timothy Leary and Alan Watts.

Some chipping, creasing and a few closed tears to the edges and traces of pinholes at the corners and edges but overall this copy is in very good condition, with the illustrations especially clean and fresh. At the foot of the scroll is written: "Nadruk verboden. Rechten fl.100.000. Amsterdam, Bart Huges". Institutionally rare, OCLC records only two copies of the version in Dutch.

[iii] A rare collection of Huges's writings on Brain Blood Volume

HUGES, Hugo Bart Suikergoed & Marsepein Amsterdam: Barbara Huges. 1968 [1969/1970]

Second edition expanded with the inclusion of an additional ten page essay "Het Taboe op de Ziel" (On the Taboo of the Soul) by Dr R.A. Hübner. 290x205mm. ff. [2], 34. Printed on recto only. Text in Dutch. Bound in textured card wrappers with grey cloth spine. The upper cover has the title printed in red, author in blue and in the centre (in green) is a triangle inside which is Huges's stylised diagram of a brain on which the process of trepanation is being undertaken. The covers

are somewhat soiled but otherwise it is in very good condition and internally excellent save for slight toning to the edges. Rare, OCLC recording three copies worldwide (two in The Netherlands and one at NYPL).

Suikergoed & Marsepein (which translates as sweets and marzipan) is a collection (compiled by his wife Barbara) of Huges's writings and thoughts on his

theory of Brain Blood Volume and the practice of trepanation. It includes two interviews in which Huges is questioned by Joey Mellen who is one of Huges most enthusiastic followers and who, like Huges, performed an auto-trepanation. Suikergoed & Marsepein was first issued in 1968 with this second edition appearing a year later with the long essay by Hübner "On the Taboo of the Soul". Bart and Barbara intended this collection of arti-

cles and interviews as an adjunct to and an expansion of the ideas initially set out in Huges's celebrated scroll written in prison and then published in facsimile in English and Dutch.



A N
Historical E S S A Y
CONCERNING
WITCHCRAFT.

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

A N D A L S O
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.*

I 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.

Hutchinson's famously sceptical work on witchcraft

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.* £2,500



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

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]

Written by King James I/VI - the most famous English work on demonology and witchcraft

JAMES VI *Daemonologie*, in Forme of a Dialogue, Divided in three books. £10,000



64pp[I.E. 80], minor ms. restoration to few letters on final leaf, small label to flyleaf, small 4to (180x140mm), later full calf, London, by Arnold Hatfield for Robert Waldgrave, 1603. An excellent example of a very scarce work.

"A deep work on Demonology, embracing, in their fullest extent, the most absurd and gross of the popular errors on this subject" - Watler Scott on James I's *Daemonologie*.

First published in 1597, in *Daemonologie* James I attempted to refute a number of rationalist texts that had argued against the existence of witchcraft.

At the beginning of his reign in Scotland, King James was a firm believer in witchcraft. He was personally involved in two of the five great witchcraft panics in Scotland. The first was in 1570-1, involving the famous North Berwick Witches. The accuseds confessions, extracted using torture as part of the criminal process, included information on an attempt to murder King James VI and his bride in Denmark. They were forced to confess they had gone to sea in sieves and had tried to raise a storm to wreck the King's ship en route to Norway. The King fully accepted this account. When the jury acquitted one of the accused, James was so incensed that he charged the jury with "an assize of error" and they agreed to "yield themselves to the king's will." King James' interest in the North Berwick witches no doubt led him to start on his *Daemonologie*. It is a dialogue written in three parts, following the classic tradition of European demonologists with the overall argument: witches exist, they should be prosecuted by the lawful authorities, and those who deny these points are at best badly astray, and

at worst actually in league with witches. The three books are divided thus: Book one focuses on magic in general and necromancy, Book two covers sorcery and witchcraft, and Book three discusses spirits, spectres and different diabolical accounts.

James also includes in this book a denial of the existence of lycanthropy, which



served to create the illusion that this was a measured and considered work. In reality, the book details extreme views, including advocating for trial by water and devils marks in order to root out "so odious a treason against God".

Although the work had been conceived and written, at least in part, as an immediate reaction to the witch trials of 1590-1, its publication clearly represents a reaction to the trials of 1597, as it describes a situation in which witch hunting is actively occurring. *The Daemonologie* was also written to refute the *Discovery of Witchcraft* (1584) by Reginald Scot, and *De Praestigiis Daemonum* (1563) by Johann Weyer.

When James VI of Scotland became James I of the united kingdoms of England and Scotland in 1603, he brought out a new edition of his demonology, which no doubt received special attention because of its royal author and it was often quoted in contemporary witch trials. That same year he tried to have extant copies of Scot's *Discovery of Witchcraft* destroyed, and within one year of his accession, he had coerced Parliament to pass a new witch act. The 1604 statute changed the emphasis from maleficia to the pact with the Devil, in line with continental thinking, and certainly heightened the attack against witches.

James, like all demonologists, did draw on popular beliefs as these presented themselves in witches' confessions - but he also displayed consistent scepticism about any popular testimony that did not fit his intellectual system. The first break in the King's credulity was in 1605, when he was forced to quash a witch trial when, after questioning, the accuser admitted to fraud. From this point on James became more obsessed with rooting out fraudsters and imposters than destroying witches. In the final nine years of James' reign there were only five people executed for witchcraft.

This is a very scarce copy of the 1603 edition. A Dutch translation appeared in 1604, and two Latin editions in 1604 and 1607. The work was a source for Shakespeare in creating his witches in *Macbeth*.

Provenance:

Devid Leigh, psychiatrist.

[STC 14366; Robbins, *The Encyclopedia of Witchcraft and Demonology*; Goodare, *The Scottish witch-hunt in context*]



DÆMONOLOGIE,
IN FORME
OF A DIA-
LOGVE,

Divided into three books:

WRITTEN BY THE HIGH
and mightie Prince, IAMES by the
*grace of God King of England,
Scotland, France and Ireland,
Defender of the Faith, &c.*



LONDON,
Printed by *Arnold Hatfield* for
Robert Wald-graue.

1603



STONEHENGE.

TRILITHON (B) ON THE LEFT OF ALTAR STONE.

Photographed by the Ordnance Survey Department, Colonel Sir Henry James RE: F.R.S. &c. Director.
1867.

Extra illustrated copy of this scarce and important record of Stonehenge

JAMES, COL. SIR HENRY *Plans and Photographs of Stonehenge, and of Turusachan in the Island of Lewis; with Notes relating to the Druids and Sketches of Cromlechs in Ireland.* £6,000



[Southampton: Ordnance Survey], 1867, 8 zincographed plates and plans, 8 mounted albumen prints of Stonehenge, Folio,(18.5 x 23.5 cm), 2 further mounted albumen prints from drawings by Henry James, one of these loose, minor dust-soiling, original cloth gilt, rebacked.

In his preface, Henry James states that "this short account of Stonehenge and Turusachan, with the few well-known passages from ancient authors relating to the Druids, and to the progress made in

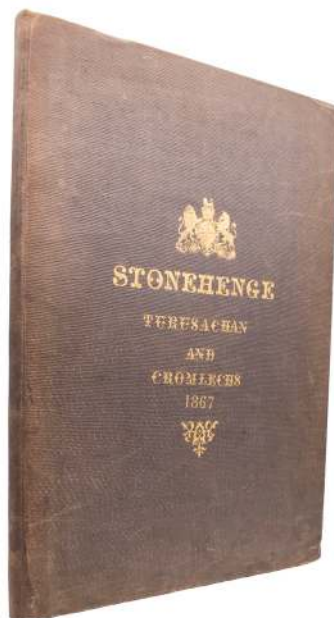
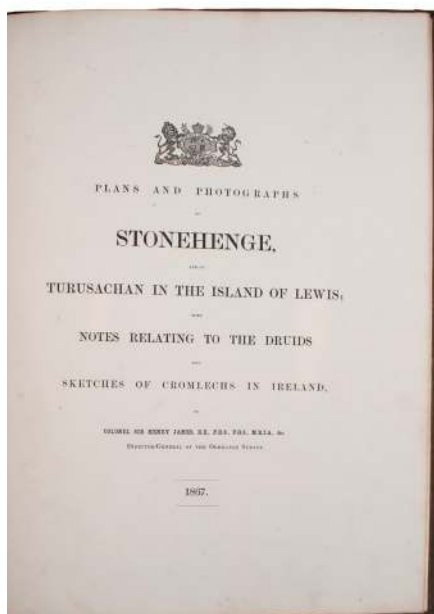
the mechanical arts in Gaul and Britain, at, and for some time before the Roman conquest, is circulated for the information of the Officers of the Ordnance Survey, in the hope that it may stimulate them to make Plans and Sketches, and to give Descriptive Remarks of such Objects of Antiquity as they may meet with during the progress of the Survey of the Kingdom" (Southampton, 29th May 1867).

Col. Sir Henry James was the Director General of the Ordnance Survey. In 1855

he created a photographic department for the Ordnance Survey as a means of reducing the scale of maps. He claimed to have invented photozincography, a photographic method for the reproduction of images, manuscript text, and outline engravings on printing plates. It is likely that it was invented by the department he created.

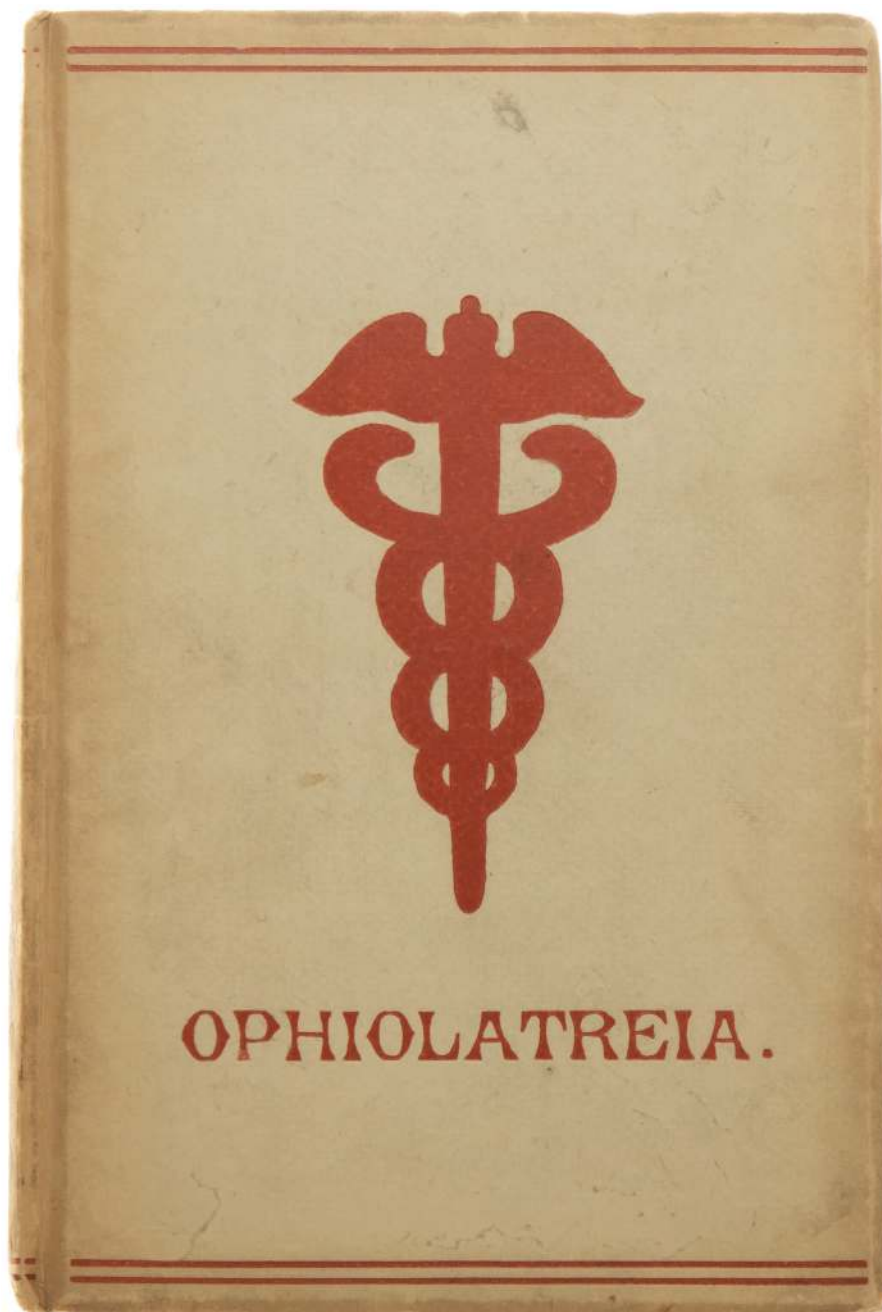
This copy of a scarce and important photographic incunabula differs slightly from most copies. The unnumbered illustration titled 'Turusachan, Callernish, or, the place of pilgrimage on the bleak headland in the Isle of Lewis' is usually reproduced as a zincograph, as the following illustrations numbered 12 to 15 at the end of the volume. However, the illustration here is a mounted albumen print of the same illustration. The additional mounted albumen print found loosely inserted bears the printed title 'Stonehenge restored: Druidical sacrifice'.

Gernsheim, 359.



Phallism

[JENNINGS, HARGRAVE] *Ophiolatrea: an account of the rites and mysteries connected with the origin, rise, and development of Serpent Worship in various parts of the world, enriched with interesting traditions, and a full description of the celebrated Serpent Mounds and Temples, the whole forming an exposition of one of the phases of Phallic, or Sex Worship.* n.p. Privately printed 1889. [5394]£600



First edition. 8vo. 194x122mm. pp. 103 [1bl]. Original cream paper covered boards, decorated with a red caduceus and lettered in red. Bevelled edges. Some slight soiling to boards, spine darkened and corners bumped. Internally very good. Edges uncut, offsetting to endpapers. Front pastedown has bookplate of Barry Humphries.

Although published anonymously, *Ophiolatrea* is known to be the work of the Hargrave Jennings (1815-1890) who began his career as a writer with maritime fantasies and three-decker novels which combined his nautical and spiritualist interests. It is for the latter that he is now best known. A Rosicrucian and Freemason, he wrote widely on the occult and comparative religion. His principal contribution to these fields was a serious and important study of Rosicrucianism. Alongside this, Jennings developed the theory that all religions have their origins in the phallic worship of sun and fire. *Ophiolatrea* is one of a number of books in which he expanded on this idea. Here Phallic or Sex Worship is found to lie at the root of Serpent Worship, an application of the theory which at least has the merit of some element of nominative contiguity. Jennings's theory of "phallism" found few followers but he was a well-known figure in Victorian London and is thought to have been the model for the Ezra Jennings, the part narrator and anti-hero of *The Moonstone*.

“A farrago of the most astonishing superstitions”. The author’s copy

[JONES, EDMUND] *A Relation of Apparitions of Spirits, in the Principality of Wales to which is added the remarkable account of the apparition in Sunderland, with other notable relations from England; Together With Observations About Them, And Instructions From Them Designed To Confute And To Prevent The Infidelity Of Denying The Being And Apparition of Spirits; Which Tends To Irreligion and Atheism.* n.p. [Trevecca?] 1780 [4461] £3,750



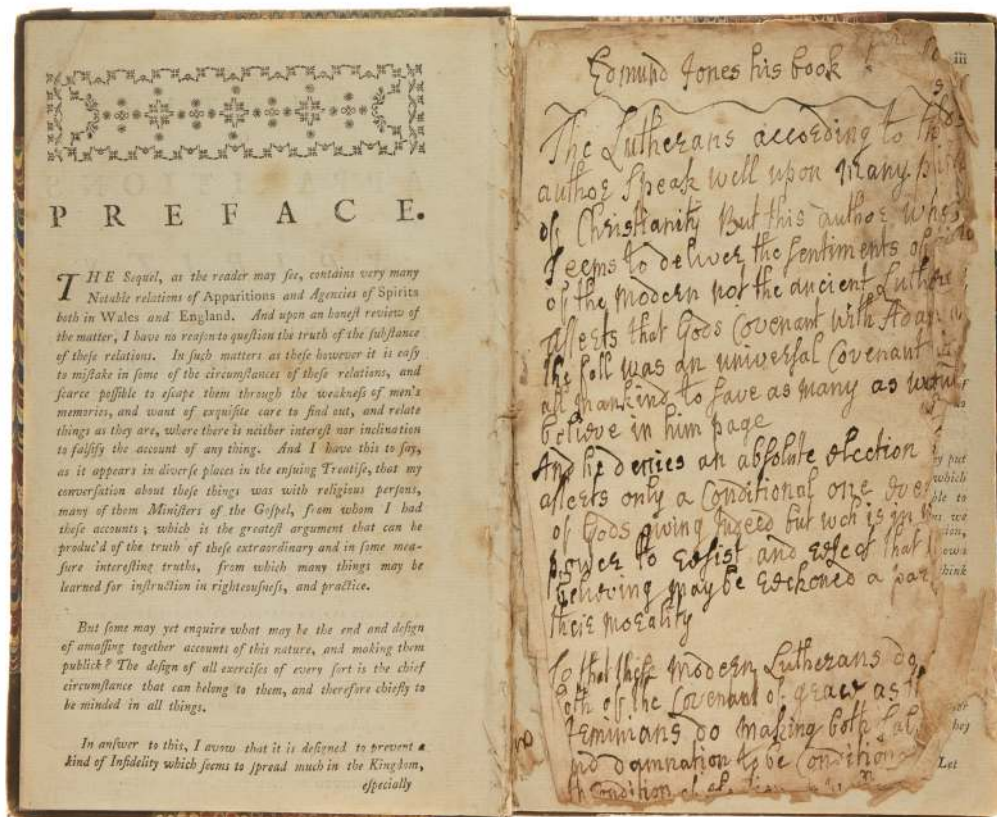
First edition. 8vo in 4s. 188x117mm. pp. viii, 134, [2]. Nineteenth century half calf, marbled paper covered boards, slightly bumped and rubbed. Internally a little browned but overall a very good copy of a rare book. We have traced only two at auction, eight copies on JISC Library Hub, and a further five in Worldcat. Tipped in are two manuscript documents (seven pages in total) by Jones himself. The second of these (frayed at the edges with loss of some text), headed “Edmund Jones his book” has a pencil note stating that it is the “Autograph of the author of this book - Edmund Jones” and was “removed from

a very dilapidated copy of Dorrington’s *View of the Principles of the Lutheran Churches 1714*”. This note, which touches on Lutheran and Calvinist soteriology appears to have been prompted by something in Dorrington’s book. The first, longer note (in the same hand) seems to have been extracted from a notebook as it is not complete but it is an interesting discourse on the figure of Gaius mentioned in Acts and two of Paul’s Epistles.

“Edmund Jones was a man of dual personality - fearless in preaching and in founding new churches, a zealous evan-

gelical and a firm Calvinist, yet frightened of apparitions and terrified by bad omens”. (Annie Grace Bowen-Jones, *Dictionary of Welsh Biography*). Born in 1702, Jones’s only education was thanks to the local curate. He then spent the rest of his long life (he died in 1793) repaying this by embarking on a punishing regime of itinerant preaching together with the founding of numerous Independent chapels. He was said to be a more enthusiastic Calvinist than Calvin himself and was certainly ferocious in his opposition to the Established Church. However, he is probably best known today for this book.

A Relation of Apparitions of Spirits, in the Principality of Wales has been described as “a farrago of the most astonishing superstitions, in all of which he firmly believed”. It is certainly an extensive collection of tales from the spirit world but Jones’s purpose was not to amaze and frighten. It was to “convince all the Sadducees and Atheistical men of the age of the being of Spirits, and of their appearance in the world” for, in order to believe in the truth of the Resurrection one must believe in spirits “for why should the body be raised if there is no Spirit of life to dwell in it?”. A mixture, then, of the highly orthodox born out of the wildly unorthodox.



The most important work on the witches' sabbath

LANCRE, PIERRE DE *Tableau De L'Inconstance des Mauvais Anges et Demons. Ou Il Est Amplement Traicté de la Sorcellerie & Sorciers.* **SOLD**



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

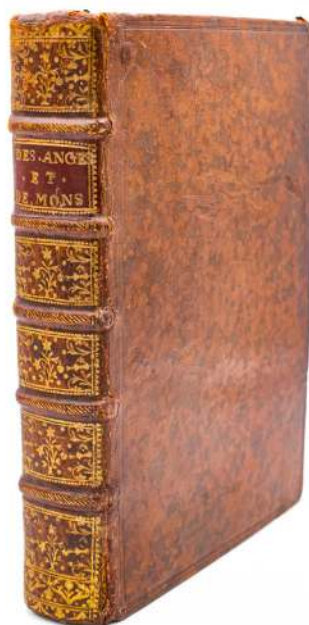
"... the last author on this subject who possessed judicial authority and himself carried out violent repression" - Julio Caro Baroja

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

An important source for Shakespeare's Hamlet.

LAVATER, LUGWIG, *De Spectris, Lemuribus et Magnis atque Insolitis fragoribus, variisque praesagitionibus, quae plerunque obitum hominum, magnas clades, mutationes imperiorum praecedunt, Liber unus* £1,500



Latin Edition, [xvi], 213, [1]pp., wood-cut printers device to title, Roman and Italic type, foliated initials, modern endpapers, modern calf over terracotta cloth, a.e.r., 8vo, Geneva, Eustathius Vignon, 1580.

This rare treatise, first published in 1570, discusses the appearance of apparitions, ghosts and phantoms, as well as the happening of inexplicable events which presage great disasters and peculiar accidents occurring after someone's death.

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.

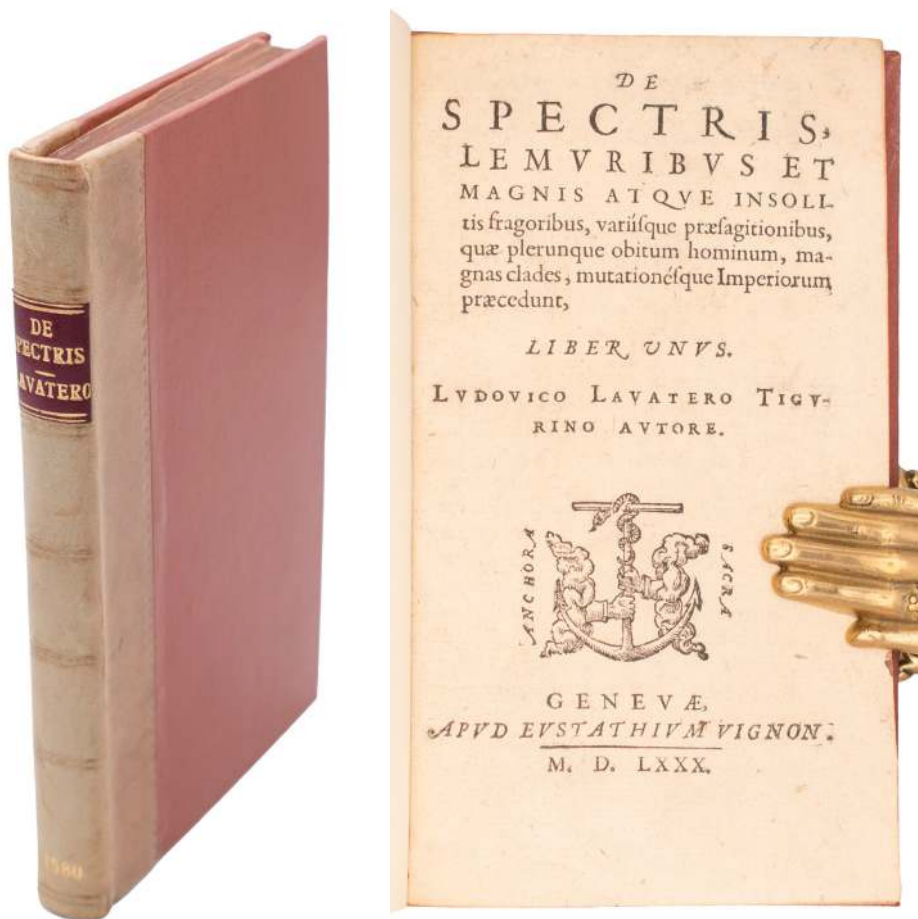
The Reformation caused a complex cultural and psychological shift, as the Thirty-Nine Articles of 1563 marked the doctrine of Purgatory as a superstition which was 'repugnant to the world of God'. Given that spiritual visitants could therefore only come from heaven or hell,

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.

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.

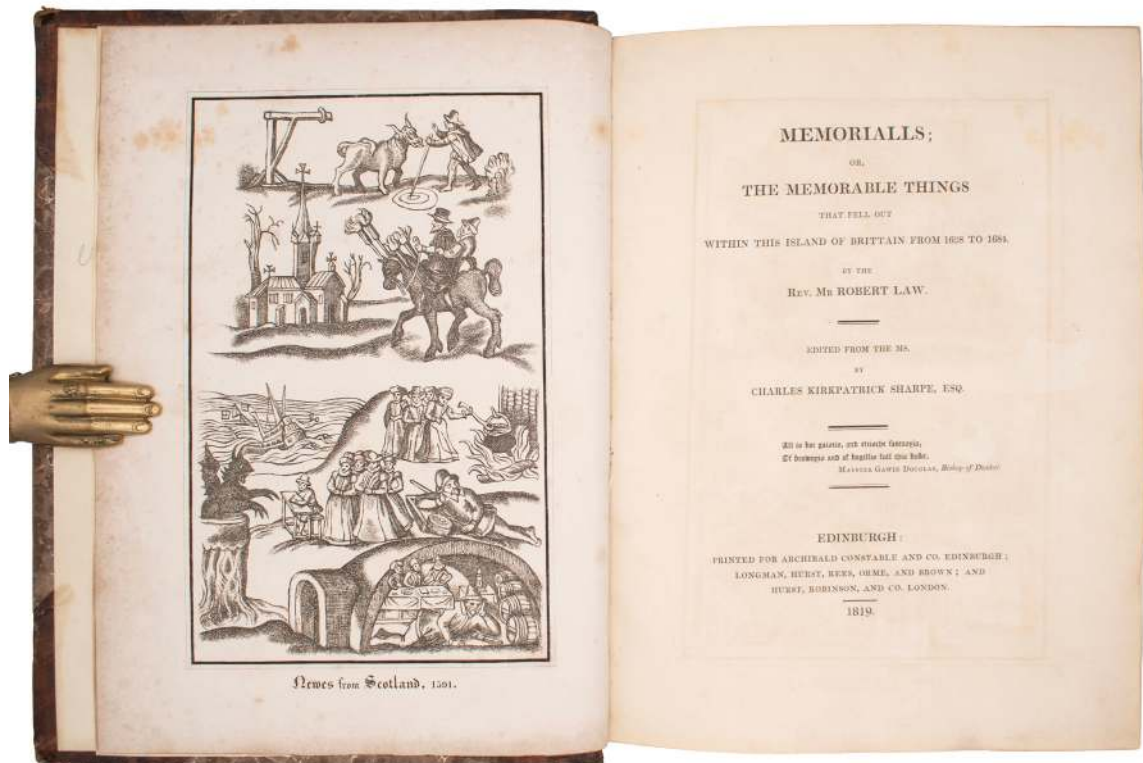
Provenance: Dr. Alan Gauld (1932-2024), parapsychologist and historian of psychical research, formerly of the University of Nottingham; his ex libris label and ownership inscription.

[Adams L300; Caillet 6237; Dorbon 2509]



History of witchcraft in the seventeenth and nineteenth centuries

LAW, ROBERT; SHARPE, CHARLES KIRKPATRICK *Memorials; 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.* £1,250



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, rebounded, contemporary red morocco labels, 4to, Edinburgh, for Archibald Constable and Co., 1818. 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 ar-

tist, 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."

From the libraries of Barry Humphries and Montague Summers.

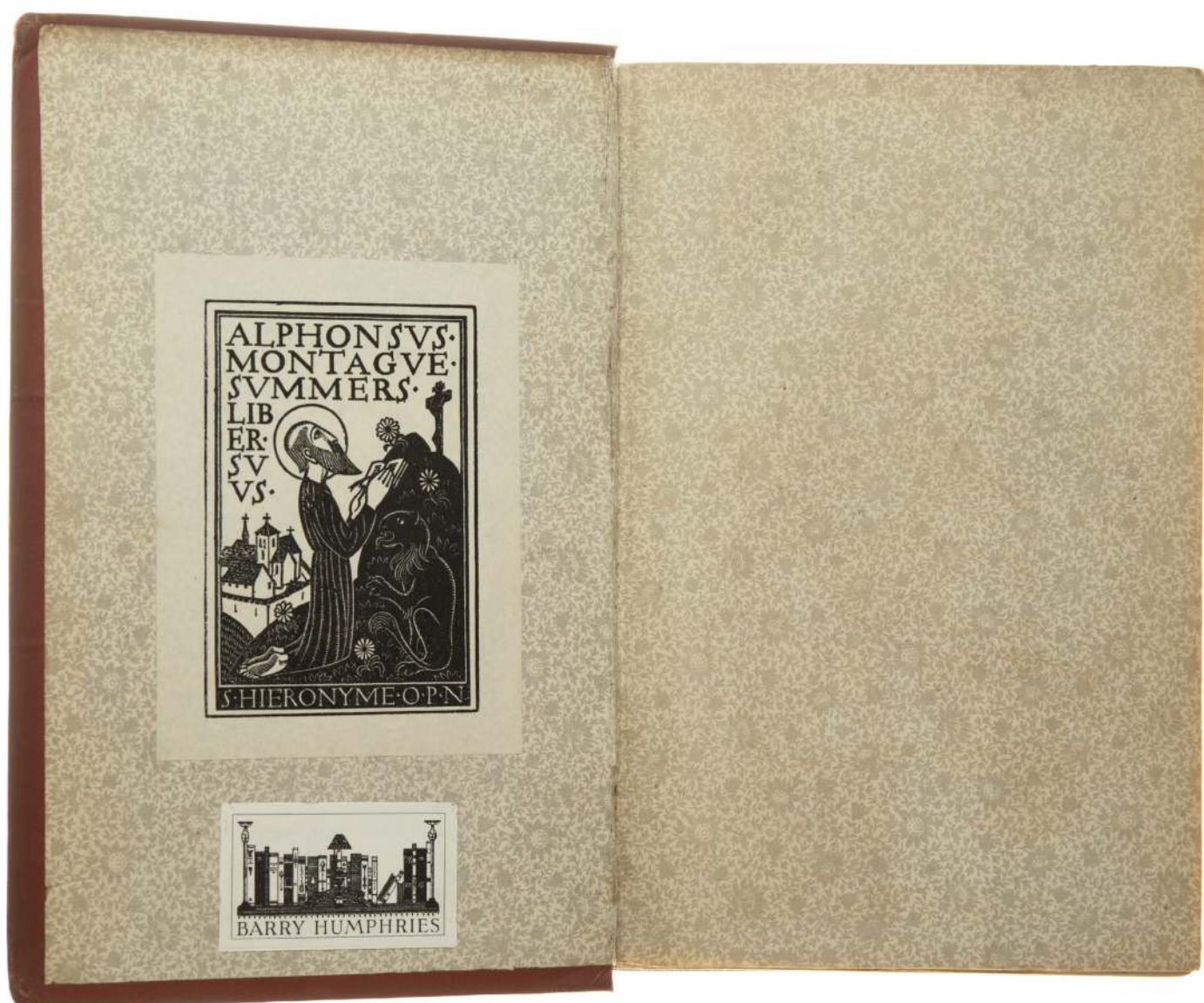
LE FANU, J.S. *The Wyvern Mystery. A Novel.*
London: Ward and Downey. 1889 [4554]£3,750



First single volume edition. 8vo. 191x125mm. pp. vii [ibl], 351 [1]. Six engraved plates by Brinsley Sheridan Le Fanu. Publisher's decorated cloth. Slight bumping and rubbing to corners and to head and foot of spine which is a little rubbed and darkened. Hinges weak and some minor marking but

otherwise a very good copy of the first single volume edition of the novel initially issued in three volumes in 1869. The front pastedown has the striking St Jerome bookplate of Alphonsus Montague Summers designed by Eric Gill, together with the bookplate of the comedian Barry Humphries.

It is unsurprising that the darkly gothic Le Fanu should have appealed to Summers who has been described as "arguably the most seminal twentieth century purveyor of pop culture occultism." Nor that Summers, with his theatricality and taste for adopting multiple personalities, should have appealed to the flamboyant Humphries.



An extensive manuscript on French freemasonry

LE GRAND ORIENT DE FRANCE. Collection Complete. Des hauts Grades, Ou quatre ordres Superieure. Professes par Le fr. O...: de France. Enrichie et Augmentee. France n.p. c1812 [5293]£3,250



An extensive and detailed French Masonic manuscript. 340x215mm. pp. 220. Red-orange morocco, backed in deep red morocco. Spine lettered and decorated in gilt. Marbled endpapers. Corners and edges worn. Internally very good, written in a clear and legible hand.

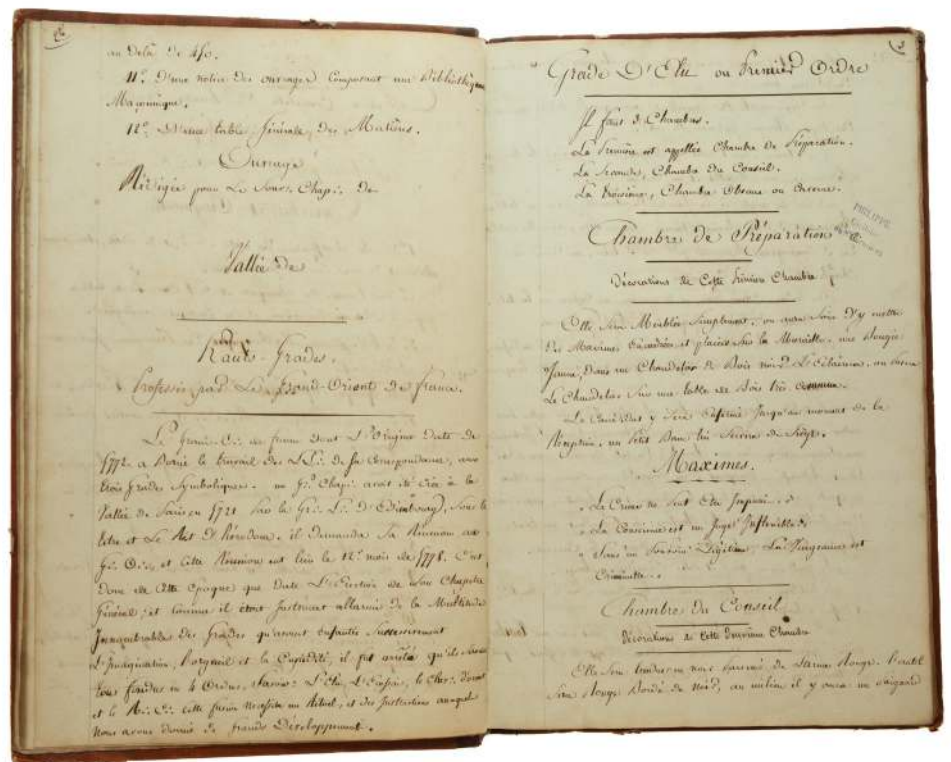
A brief introduction explains that the Grand Orient of France was founded in 1772 out of an older Grand Chapter which traced its origins to 1721. This makes the Grand Orient the oldest Freemasonry order in Continental Europe. It describes itself today as “the first Masonic obedience in France, a direct descendant of the Age of Enlightenment. It works for the material and moral improvement, the intellectual and social perfection of Humanity”.

The manuscript is divided into four sections. The first section deals with the *Haut Grades de Rit Francois d'Elu*, the oldest of the Continental Masonic Rites with its roots in the ideals of fraternity, equality and moral progress. This is followed by the *Grade D'Ecosais ou deuxieme Ordre*, Scottish masters first appearing in French Freemasonry in 1743. The third Order is *Grade de Chev. D'Orient*, and the fourth (the longest and most detailed) *Grade De Rose-Croix*. Each section provides details of the practice of each order including how the Lodges are to be decorated and laid out, the regalia to be worn and used and the rituals to be adopted. The fourth part also contains a detailed description of “Des Privilèges des Rose-Croix et des autres Grades dits Superieurs”. These “Grades” include Grades des Dames, Grades Cabalistiques et Ethnetiques, Grades de L'Apocalipse, Maconnerie Jesuitique, Grades Weishau-

tienne, Grades de L' Illuminisme, Maconnerie Africains, Ecosisme de Baron Tschoudi, and Grande Elu Kadosh (Aigle Noir / Aigle Blanc).

At the end of the manuscript are four illustrated pages of “Hierogliphe Des Haut-Grades”. These include Alphabets of letters and numbers of the Rose-Croix

Cuirassiers were a cavalry regiment created during the Revolution. We can find no trace of this manuscript having been published. It seems likely that it is based on the 1801 *Regulateur des Chevaliers Macons* which has the same four divisions but is much shorter. French Freemasonry is rooted firmly in the principles of the Enlightenment and the Rev-



and other orders as well as eight triangles described as a Key to the “Caracteres des Illuminés”.

We have dated this extensive manuscript to 1812 on the basis that this is the last date mentioned in the book. Three pages have the light small stamp of “Philippe - Capitaine au 8 Cuirassiers.” The 8th

olution and even today wears its secular, eighteenth-century heart on its stylish, well-upholstered sleeve.

On an eternal supernatural and supersensuous life lies the basis of all pity and mercy and sympathy among men.

LEE, THE REV. FREDERICK GEORGE (ED) *The Other World; or, Glimpses of the Supernatural. being facts, records, and traditions Relating to Dreams, Omens, Miraculous Occurrences, Apparitions, Wraiths, Warnings, Second-sight, Witchcraft, Necromancy, etc.* London: Henry S. King and Co. 1875 [5296] £1,250

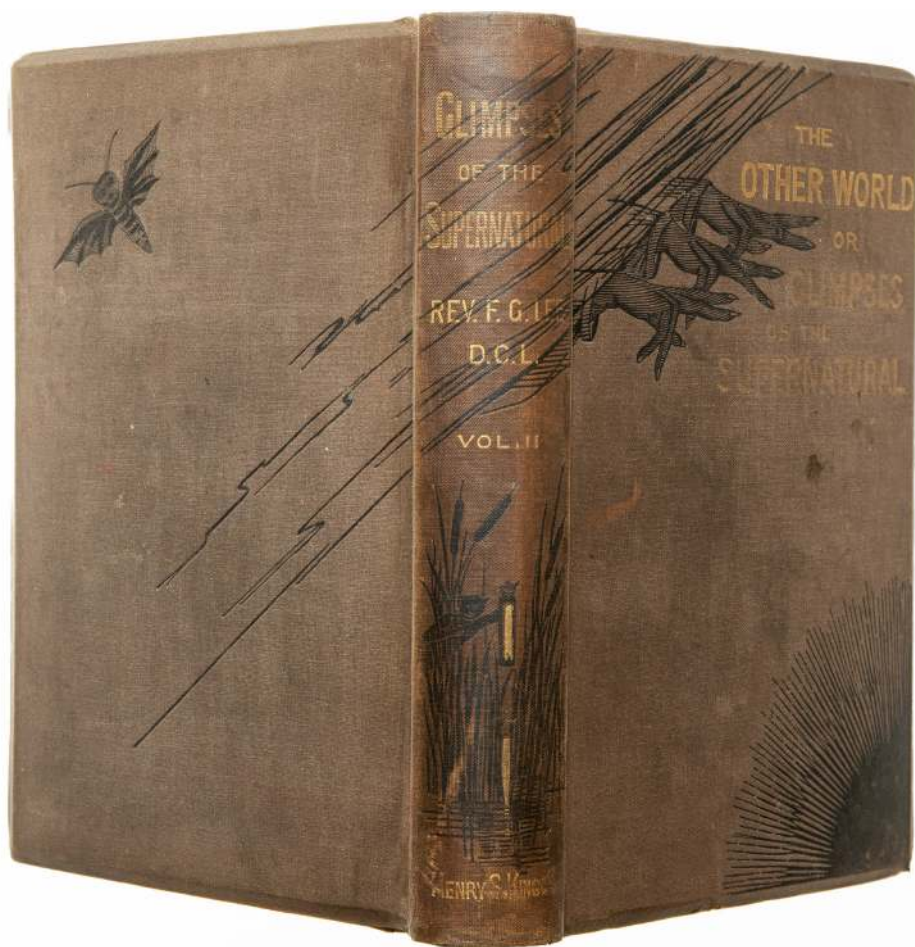


First edition. Two volumes. 8vo. 188x125mm. pp. ix [v], 291 [1]; [6], 241 [1bl], 36pp adverts. Publisher's brown cloth illustrated on the upper cover with a sunburst and three hands emerging from the clouds with, on the lower cover, a strange creature which seems to be a cross between a wasp and a bat. Upper cover and spine lettered in gilt

with the word "Glimpses of the Supernatural" printed in a faint, ghostly fashion to suggest "the other world". Spine has had some repair and strengthening. Some light shelfwear and fading and marking to boards but otherwise a very good copy and internally excellent. Both copies have the ownership inscription of C. Davidson. Rare in com-

merce, only one copy appearing in the auction records, in 1913.

Frederick George Lee was an Anglican priest, very much on the high side. He founded both the Association for the Promotion of the Unity of Christendom and the Order of Corporate Reunion which sought closer links between the Church of England and Rome. His approach to religion was broadly ecumenical and *The Other World* indicates a broad minded approach to the supernatural and paranormal. It is essentially a compilation of stories and reports of phenomena from *The Other World*. The book includes chapters on Witchcraft and Necromancy, Second Sight, Spectral Appearances and Haunted Houses. But, as Lee explains, belief in the supernatural is part of an orthodox faith in God and the Divine. "The Supernatural must work in a supernatural manner, if the great Creator takes any active part in the permanent government of the order which He has been pleased to call into being".



The ladder of understanding

LLULL, RAMÓN *Libro del ascenso, y descenso del entendimiento. Compuesto por el Iluminado Doctor, Y Martyr de Jesu-Christo el Beato Raymundo Llull Mallorquin de la Tercera Orden del S.P.S. Francisco.* Mallorca: En la Oficina de la Viuda Frau 1753 [2884] £2,500

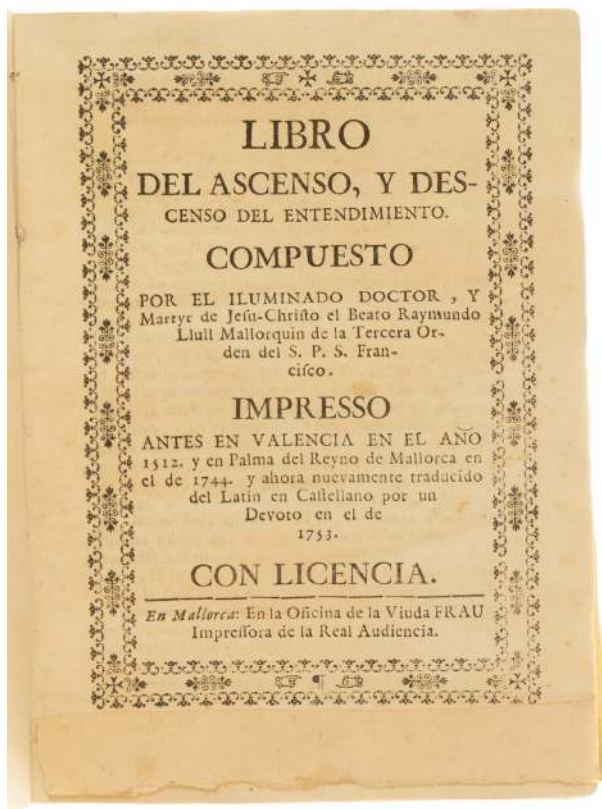


First vernacular edition. 4to. 195x140mm. pp.[viii], [2] plates, 252. Folding table of contents and folding woodcut illustration preceding A1, woodcut vignettes to text. Title-page trimmed and extended at lower margin (probably to erase inscription), a couple of pages lightly browned. Contemporary Spanish limp vellum, title in ink to spine, lacking ties. Some internal cracking at the hinges and the usual warping. An excellent copy of a very rare book. Worldcat locates seven copies in Spanish libraries but only three in the US and one in the UK (BL). We can find no copies at auction.

First vernacular edition. The Catalan philosopher and missionary Llull (c.1232–c.1316) is best known for his 'great art', a theory of logic which, he believed, united all strands of knowledge under one universal method. This elaborate, mystically inspired universal

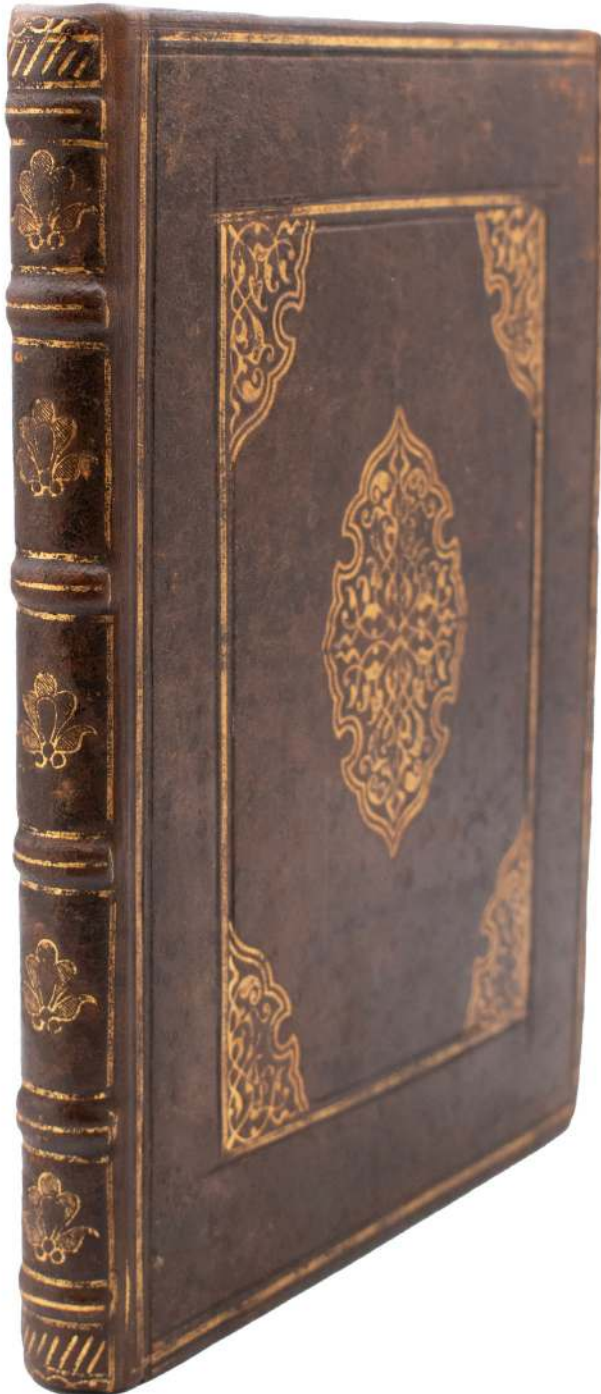
system of knowledge was intended to convert unbelievers. The present text is a prefiguration, written in 1304, of his grand theory elaborated a year later in the *Ars magna*. It proposes that there is a 'ladder of understanding' of eight entities and twelve questions, representing the hierarchy of Creation through which the intellect can arrive at knowledge of each entity. This process is illustrated and tabulated in the two plates preceding the text; the illustration exemplifies Llull's use of the figure of the wheel, for which he became famous. First published in Valencia in 1512, the *Liber de ascensu et descensu intellectus* (as it was entitled in Latin) was republished in the city of Llull's birth, Palma de Mallorca, in 1744. This Spanish translation followed soon afterwards

Sarton, G., *Introduction to the History of Science*, 3 vols, Baltimore 1927–48, ii 908; DSB: *Dictionary of Scientific Biography*, 16 vols, New York 1981, viii 547–51.



Includes astrology, meteorology and folkloric methods of weather prediction

LEOPOLD, DUKE OF AUSTRIA. *Compilatio Leupoldi ducatus austrie de astrorum scientia Decem continentis tractatus*.
£5,500



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, re-backed 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.

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

Compilatio Leupoldi ducatus au-
strie filij de astrozum scientia Decem
continentis tractatus.



Confessiones lune in predictis duodecim signis sunt: 28. quarum cuiuslibet
de zodiaco cedunt gradus. 12. minuta. 51. secunda. 26. fere: et sunt iste.

1. Cornua ♈ habet stellas duas
2. Eleuter ♋ habet tres stellas
3. Caput ♌ habet sex stellas
4. Lor ♍ habet nouem stellas
5. Caput canis validi quinq; habet stellas

humiditate et maxime cum ab eo separatur. Particulariter autem separatur
secundum proprietatem luminis sui: et O et J cum disponunt dant quod est
temperantia illius regionis. C stellae orientales et apparentes videntur
ter dant corpora magna: et in statione prima dant vigorem et temperantiam
secunda debilitatem: cum occidunt miseriam et impedimentum. C stellae loca in qua
bus sunt nati formam et figuram et complexionem notant. C stellae loca in qua
nata inter equinoctium vernale et solstium estiuale sit boni coloris: et
re conuenientis: boni oculi et equinoctium autumnale temporatum et me-
diocrem habebit corpora quantitate et carnis etatem: temporatum et me-
dio capillo et crispis: vincet in eo calor et siccitas. In tertia quarta datur co-
lor mellinus macie vox gracilis: sparsae ample: capilli mediores: oculi a-
puli: frigiditas et siccitas vincet. In quinta quarta niger color: temperata qua-
litas: pluri capilli et rari: apta coadunatio: vincet frigiditas et siccitas. C stellae
particulariter signa figurarum humanarum et figure intra circulum signo-
rum et extra corpora faciunt temperata: que non sunt binis modis membra
sibi faciunt equaliter assimilata: vel ad magnitudinem paritatem fortitudi-
nem debilitatem: conuenientem vel inconuenientem coadunationem faci-
unt. Magna. Si ♈ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓. Et ♈ et ♌ micia ad pinguedinem
faciunt: extrema ad maciem. In ♋ et ♎ et ♑ principium ad maciem: medium
et contrarium: et cum his figure alie obierint: et inter se comparantur et
sciuntur corporum proprietates et complexionis ex illis.



Asturnus si fuerit dominus nati facit eum nigrum: infirmita-
te notatum: rumpit induratum et euntem: tempora notata: le-
uiter irascentem: turpem: cum rara barba: grauem: pigrum:
raro et ex ridem: melioris glaucum: pili asperi: mul-
titudine mala facie: semper artem dat grauem ut laborare oz-
tos vincat terras et alia cum labore.



Est pulchrum aspectum: crassa facie: amabilem: planis ca-
pillis: bonellum: oculis pulchris: duos dentes superiores: ma-
iores: religiosum: mature incedentem: compendium loquen-
dis graue nequit ferre laborosum: amat leuio ut tabulam cam-
beat aut vendat: pannos laborat pulcro cum acu: bene feri-
bit et fludet: et si totus est super terram in nauitate oratorem
facit.

Highly influential and important work on ghosts, visions, demons, witches

LE LOYER, PIERRE *Discours, et histoires des spectres, visions et apparitions des esprits, anges, démons, et âmes, se monstrans visibles aux hommes* £4,000



FIRST EDITION thus, two parts in one, [xxviii], 976, [40]pp, unusually signature ⁵S1 notation inscribed by a contemporary collator, rubricated title with wood-engraved printer's device, contemporary coloured in seaweed green, divisional title, Mannerist wood-engraved headers, footers and vignettes in places throughout, colophon and errata leaves, one or two manuscript marginal glosses by an early reader, generally a well-margined and clean copy, occasionally lightly toned, later 17th century French calf over boards, spine gilt, hinges cracked, small loss to spine head, ffeps with 17th/18th c French manuscript annotations in two different hands, including a short biography of the author, 4to, Paris: Chez Nicolas Buon, 1605.



The poet and demonologist La Loyer's highly influential and important work on ghosts, visions, demons, witches, and transformations. Originally published under the title *III liures des spectres ou apparitions et visions d'esprits* (Angers 1586), this 1605 'second edition' is the first expanded edition and the first to be published under this title.

In *Discours* Loyer discusses at length the question of the return of the souls of the dead. He also considers in detail the raising of demons, necromancy, the distinguishing of evil spirits from Angels, the souls of the dead, the use of charms and the practice of exorcism.

The work is divided into eight books:

The first book deals with specters, apparitions, and spirits; the second with the physics of Le Loyer's time, the illusions to which the senses are prone, wonders, and the elixirs and metamorphosis of sorceries and of philters; the third book establishes the degrees, grades, and honors of spirits, gives a résumé of the history of Philinnion and of Polycrites, and recounts diverse adventures with specters and demons; the fourth book gives many examples of spectral appearances, of the speech of persons possessed of demons, of the countries and dwelling-places of these specters and demons, and of marvelous portents; the fifth treats the science of the soul, of its origin, nature, its state after death, and of haunting ghosts; the sixth division is entirely taken up

with the apparition of souls, and shows how the happy do not return to earth, but only those whose souls are burning in purgatory; in the seventh book the case of the Witch of Endor and the evocation of the soul of Samuel are dealt with, as is evocation in general and the methods practiced by wizards and sorcerers in this science; and the last book gives some account of exorcism, fumigations, prayers, and other methods of casting out devils, and the usual means employed by exorcists to destroy these.

Le Loyer uses an impressive range of sources to support his arguments, including citing the opinions of Jewish cabalists and Muslims. Loyer also includes a number of hitherto unknown stories and examples. Through his work as a lawyer he was able to access an unprecedented range of spectral narratives. His treatise is also notable for being the first work of French.

A handsome copy of this monumental and most influential work.

Provenance: Dr. Alan Gauld (1932-2024), parapsychologist and historian of psychical research, formerly of the University of Nottingham; his ex libris label and ownership inscription.

[BM STC Fr. C17th p. 305:796.
Thorndike VI 531-33. Caillet 6456 Brunet
III 959. Not in Duveen.]

DISCOVRS, ET
HISTOIRES DES
SPECTRES, VISIONS ET
APPARITIONS DES ESPRITS, ANGES,
DEMONS, ET AMES, SE MONSTRANS
visibles aux hommes.

DIVISEZ EN HVICT LIVRES.

ESQVELS PAR LES VISIONS MERVEILLEUSES,

& prodigieuses Apparitions avenuës en tous siecles, tirees & recueillies
des plus celebres auteurs tant Sacrez que Prophanes, est manifestee la
certitude des Spectres & visions des Esprits: & sont baillees les causes
des diverses sortes d'Apparitions d'iceux, leurs effects, leurs differences,
& les moyens pour recognoistre les bons & les mauuais, & chasser les
Demons.

Aussi EST TRAICTE' DES EXTASES ET

rauissemens: De l'essence, nature, & origine des Ames, & de leur estat apres le deceds
de leurs corps: Plus des Magiciens & Sorciers, de leur communication avec les ma-
lins Esprits: Ensemble des remedes pour se preseruer des illusions & impostures
Diaboliques.

Par **PIERRE LE LOYER**, Conseiller du Roy au siege Presidial d'Angers.



A PARIS,
Chez **NICOLAS BVON**, demeurant au mont Saint Hilaire,
à l'enfeigne Saint Claude.

M. D C V.

AVEC PRIVILEGE DV ROY, ET APPROBATION.

Magic and Medicine

MARTIUS, JOHANN NIKOLAUS (1668-1715) *Dissertatio inauguralis physico-medica, de magia naturali, ejusque usu medico ad magice at magica curandum* £1,200



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. 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 Natu-

rali und derselben Medicnischen 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 sympa-

thetic 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]

“I found greater pleasure in the spiritual considerations which insistently imposed themselves upon my mind”.

MEAD, G.R.S. *Thrice-Greatest Hermes. Studies in Hellenistic Theosophy and Gnosis Being a translation of the Extant Sermons and Fragments of the Trismegistic Literature, with Prolegomena, Commentaries, and Notes.*

London and Benares: The Theosophical Publishing Society. 1906 [5329] £750

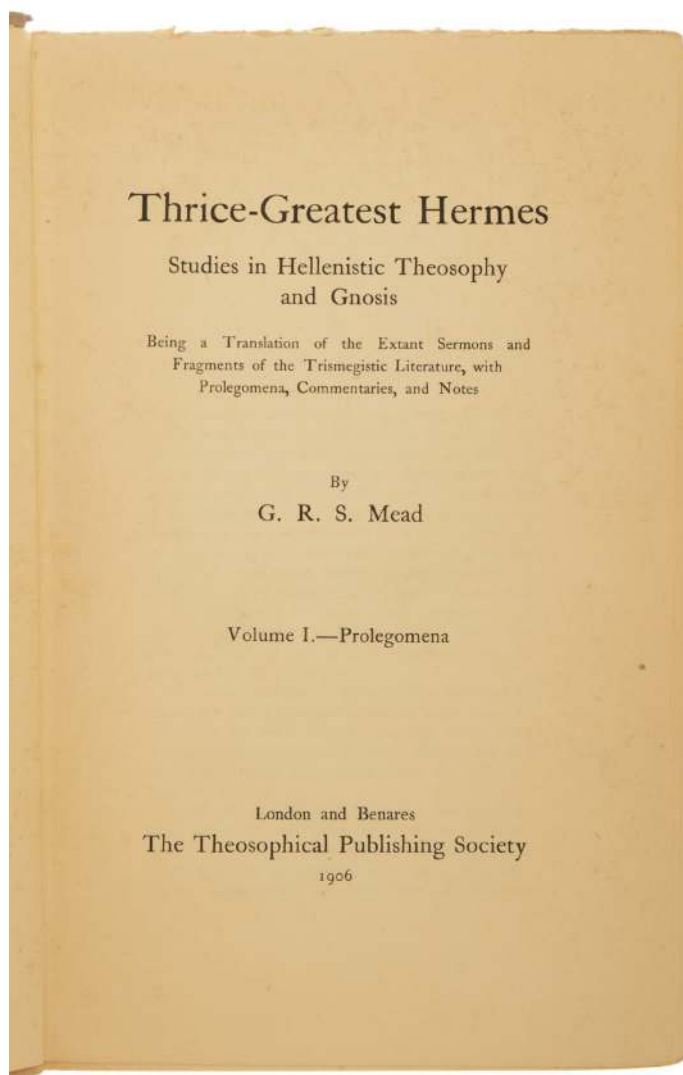


First edition. Three volumes. 8vo. 230x140mm. pp. xvi, 481 [1]; xi, [i], 403 [1]; xii, 371 [1bl], [7, 1bl, adverts]. Loosely inserted leaf of handwritten notes. Beige cloth, upper cover and spine lettered in gilt. Some soiling and rubbing and the head and foot of spines are bumped and rubbed. Spines darkened and that of volume III is soiled. Internally, there is some foxing and the blank front free endpaper of volume one is loose. Overall a very good set of this comprehensive survey of the Hermetic literature attributed to the Egyptian sage Hermes Trismegistus. Mead states in his introduction that his “sole object was to render the more important of these beautiful theosophic treatises into an English that might, perhaps be thought in some small way worthy of the Greek originals”. The work then expanded to include a wider range of texts, particularly the Trismegistic Sermons, and scholarly commentary. As Mead says, “I found greater pleasure in the spiritual considerations which insistently imposed themselves upon my mind”. All of this makes Mead’s study perhaps the most complete, and certainly the most erudite, introduction to the Hermetic tradition.

George Mead (1863-1933) was one of the most influential members of the Theosophical Society. His interest in the esoteric was sparked when, as a classics undergraduate at Cambridge, he read Alfred Sinnett’s *Esoteric Buddhism*. Mead became Helena Blavatsky’s secretary in 1889 and then the General Secretary of the Esoteric Section of the Theosophical

Society. Mead took a much more intellectual and objective approach to Theosophy and esotericism and his growing frustration with Blavatsky’s dogmatism led to a split in 1909 when Mead founded the Quest Society. This was much more in the way of a learned society devoted

to the study of comparative religion, philosophy and science. Through its programme of lectures and its in-house quarterly review, the Quest Society had a wide influence on figures such as Jung, Hesse, Yeats and Pound.



“This is the story of how I came to drill a hole in my head to get permanently high”.

MELLEN, JOSEPH *Bore Hole*
London: Glucocracy. 1975 [5385] £1250



First and only edition. 210x145mm. pp. 49 (the final page is the inside back cover). White card wrappers illustrated with a line drawing by Amanda Feilding, Mellen's partner and fellow hole borer. Rare, it is thought that no more than 200 copies of *Bore Hole* were published. Some slight soiling and toning to wrappers and the occasional mark internally but overall a very good copy. *Bore Hole* is part memoir and part plea for the benefits of medically administered trepanation. Mellen makes it clear that he is firmly opposed to self-trepanation but argues that doctors should be trained in how to carry out the operation so as to “enable good health to spread throughout the world's population”. *Bore Hole* captures much of the 1960s London and Amsterdam zeitgeist but this is counterculture wearing a doctor's white coat.



One of the most influential treatises on demonology and exorcism

MENGHI, GIROLAMO *Compendio Dell'Arte Essoterica, Et Possibilita delle mirabili, & stupende operationi delli Demoni, & dei Malefic* £4,000



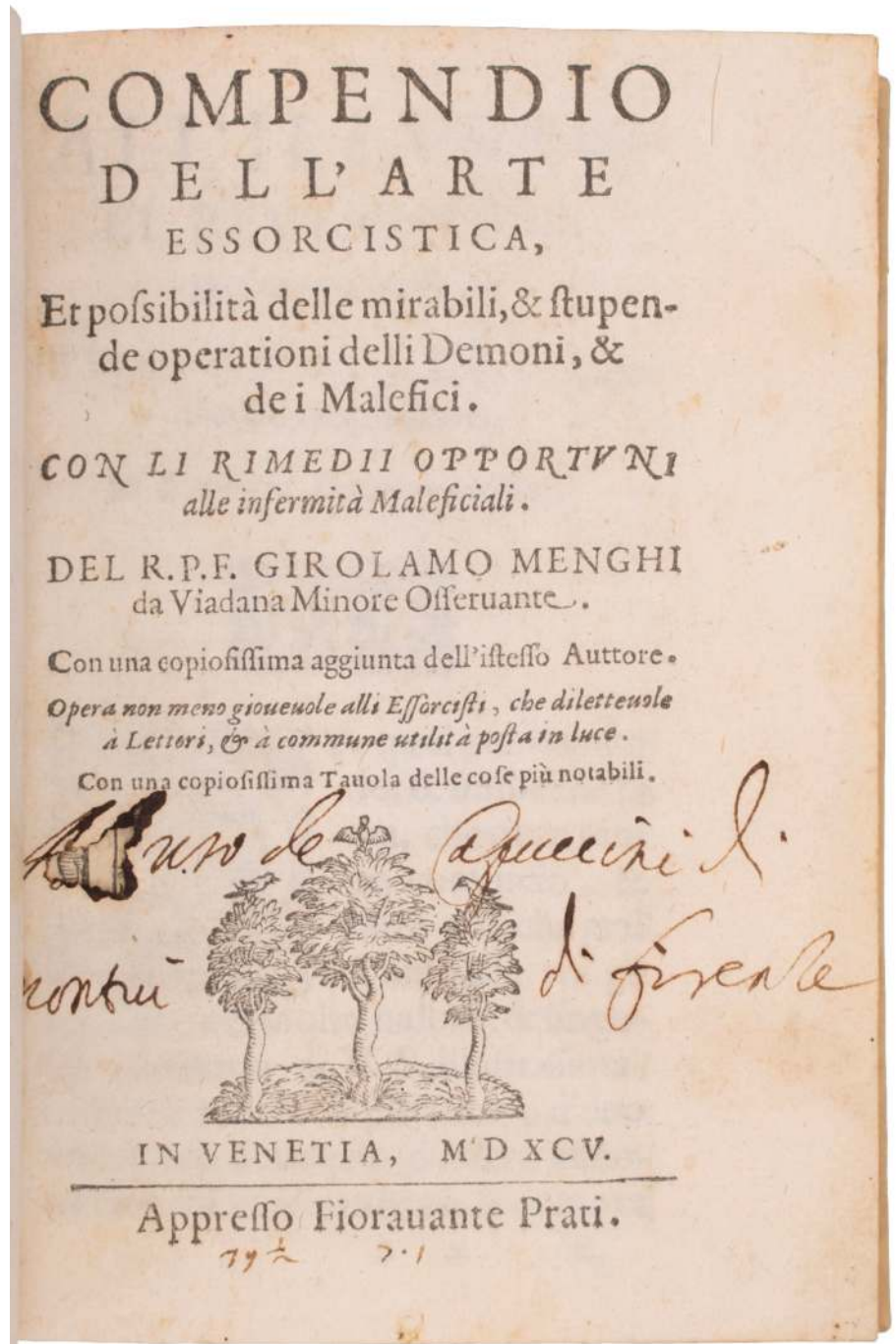
[72],563,[i.e.599,1]pp., wood cut publishers device to title, woodcut initials, contemporary ownership note to title, small hole to title not affecting text, occasional light foxing, from M3 to N2 a burn in the upper outer corner lightly touching the text, 8vo, full modern vellum over boards, red morocco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

A rare Venetian edition of one of the most influential 16th-century treatises on demonology and exorcism.

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.



The dance of death

MERIAN, MATTHAEUS *Todten-Tantz, wie derselbe in der löblichen und weit-berühmten Stadt Basel, als ein Spiegel menschlicher Beschaffenheit...* **SOLD**



Rare fifth edition, 206-[1]pp. with 42 full-page engraved illustrations of the Dance of Death, a few pages (1 copper-plate engraving) with imprints, probably from old inlaid texts, the copper-plate engravings are otherwise all in good and strong impressions. contemporary calf, boards double ruled in gilt, spine gilt, red morocco label to spine, 4to (210 x 170mm), Frankfurt, Merian, 1696. The rare fifth edition, the second published by Merian.

The Dance of Death series displays a very quick and lively skeleton leading someone away in a dance step. The partner's social station is instantly recognizable, but death is indifferent to rank: the death figure is just as cheerful leading off the

Queen or the Pope as the Merchant or the Beggar. While the conventions may have originated in Medieval Pageants, their popularity grew and flourished in the Renaissance and Baroque periods. Basel in Switzerland hosted a thriving printing industry, and the Dance of Death series painted in fresco in the 15th century on the walls of the Predigerkirche, influenced several printed editions, notably Holbein's.

Yet the copies produced by the printer and engraver Matthaeus Merian are considered the most faithful renderings of the Basel frescoes. The frescoes were destroyed (deemed "an eyesore" by the town council) in 1805. Merian made his drawings from the Basel frescoes in

1616, and published minimal versions of them in 1621 and 1625. Merian augmented each image in the 1649 suite with sky, clouds and background detail. This edition of 1725 is particularly attractive, richly engraved and printed on heavy paper. Merian's Adam and Eve plate, and his famously surreal death's-head self-portrait plate appear here.

This book was frequently reprinted and copied for the succeeding 150 years, becoming the most instantly recognizable of all Baroque editions of the Dance of Death.

[VD17 39:127366X - Wüthrich III, 5, 5 - Massmann III. 1 b/5.]



Scarce large paper edition

MERLIN, ROMAIN. *Origine des Cartes a Jouer, Recherches Nouvelles sur les Naïbis, les Tarots et sur les Autres Espèces de Cartes* £750



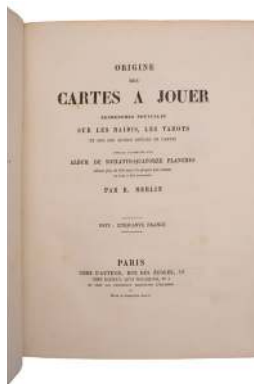
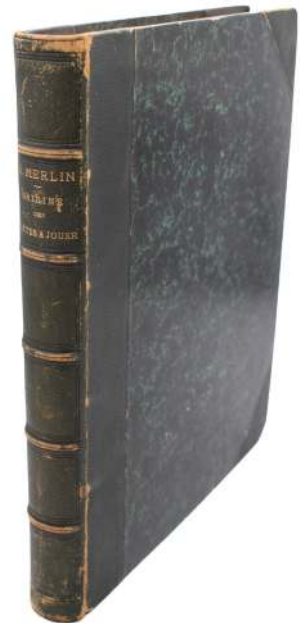
A Rare Large Paper Copy, half title, 73 plates (complete with no plate 58 as always due to misnumbering error), 23 double page, 1 folding and 4 illuminated chromolithograph plates (2 double page) which are exclusive to this Large Paper edition, occasional minor off-setting, original printed blue wrappers 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.

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.



Meticulous records of tombstones

[EPIGRAPHY] MEYER, JEAN DE (1794-1869) *Six Notebooks Of Drawings Of Tombstones And Records Of Funerary Inscriptions*. **SOLD**



6 vols., hundreds of manuscript illustrations of tombstones and funerary inscriptions, some heightened with watercolour, captions and notes in Dutch, occasional pencil annotations in a different hand, original sewn paper wrappers with manuscript titles, covers worn, 1 cover loose, 4to, Gent, summer months of 1836-1837.

Meticulous records of the tombstones and funerary inscriptions taken in

Jean de Meyer (1794-1869) was an accomplished amateur antiquarian, numismatist and bibliophile. He spent June-September of 1836 and 1837 skillfully illustrating and transcribing hundreds of graves. Each volume is dedicated to specific sites with the names of these sites written on each cover. Some are famous like St Bavo Abbey and St Martin in Ekkergem. Others record sites that no longer exist such as "Predikheeren"

The earliest of these volumes is the one dedicated to St Bavo Abbey. He spent three days between 5th-15th July 1836 transcribing about fifty graves. He also spent July in Augustijnenkerk and Klein Begijnhof, before moving onto St Catharina and St Jacob "Godshuizen" in August. He visited the groot Begijnhof, and Nieuwenbosch Abbey in mid August, and the Predikheeren on the last day of the month.



The Last Judgement is predicted

NAGELIUS, PAUL, *Philosophia nova astronomiae nostrae particula insignis*

SOLD



FIRST EDITION, [50]ff., gothic black, woodcut armillary sphere printers device to title, woodcut initials, paper flaw on final leaf not affecting text, overall light toning, lacking endpapers, later bound in 17th century manuscript parchment, 12mo (150 x 100mm), Danzin, 1621. A rare astronomical and cosmological work by Paul Nagel (Nagelius).

A key figure in early seventeenth-century Protestantism, Paul Nagel was one of the most notorious seventeenth century critics of orthodox Lutheranism. Nagelius presents a new philosophy of astronomy, interpreting celestial motion as divine warning and contrasting what he saw as the false astronomy of the Egyptians and Babylonians with the true astronomy that revealed the approaching end of days.

Nagel wrote numerous books and pamphlets over the next five years in which he predicted the arrival of the Last Judgement in 1666, but in this one he manages to merge astronomy with alchemy, theology, and eschatology.

Bound in contemporary reused parchment taken from a seventeenth century English legal manuscript dated 1666, recording a land lease involving Walter and Sarah Lofts or possibly Betts. An example of early manuscript recycling, illustrating how English legal documents found new use as continental bindings.

[VD17 23:248109H; Houzeau-Lancaster 2999; Rosenthal BMP 3476; Ackermann IV, 440]



Naude's rebuttal of superstitions and popular prejudices

NAUDE, GABRIEL (1600-53) *Apologie Pour Tous Les Grand Hommes Qui Ont Este Accusez de Magie.*
£600



Two parts in one, [xx]501pp., continuous pagination but two titles, half title, contemporary ownership inscription to half title, woodcut printers device to title, woodcut initials, head-and tail-pieces, tear without loss to H2 contemporary calf, spine gilt, speckled edges, 12mo, Paris: Chez Francois Eschart, 1669

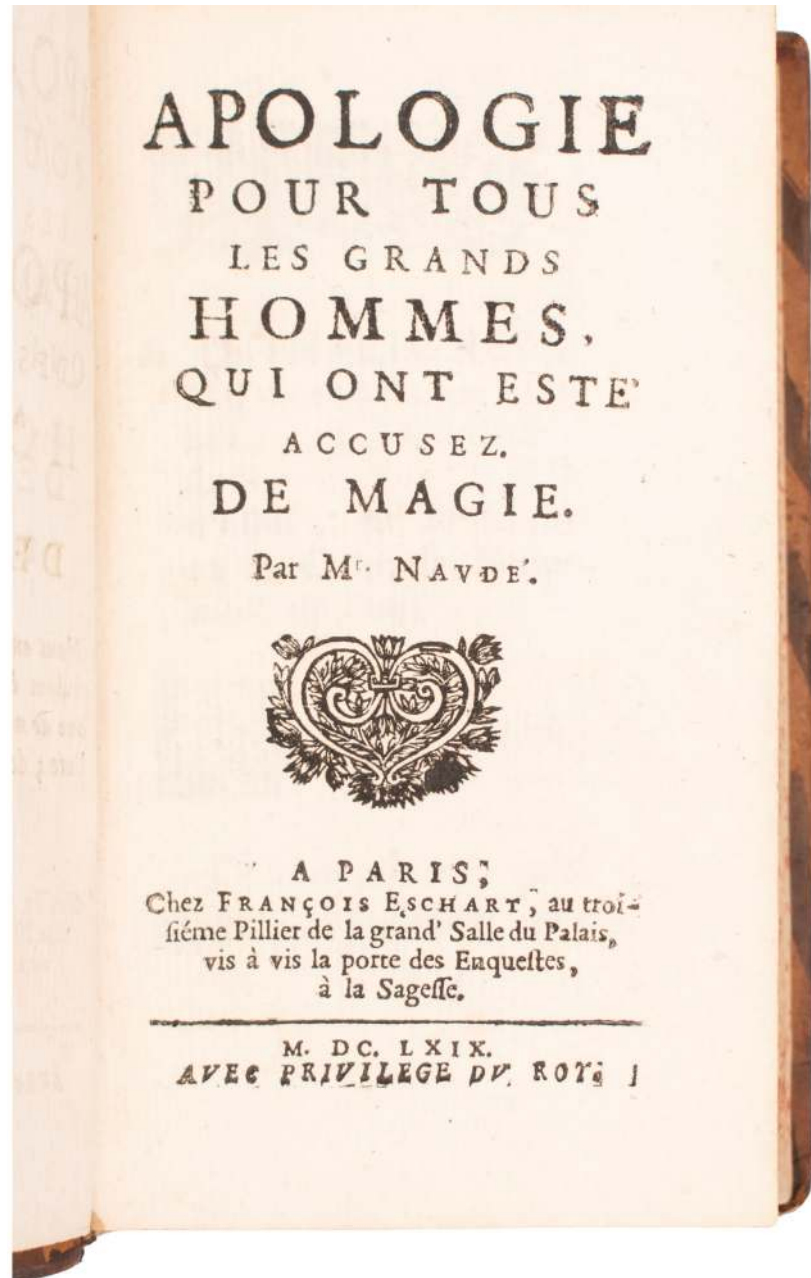
A very fine copy of Naude's most famous work, which denounces superstition and popular prejudices.

Gabriel Naude's *Apologie Pour Tous Les Grand Hommes* is the first systemic defense of philosophers, physicians and other learned men being accused of practicing magic or witchcraft. Explaining the context in which Zoroaster, Pythagoras, Democritus, Aristotle, Paracelsus, Agrippa, Savonarola, Nostradamus, Bacon, Galen, Raymond Lull, Albertus Magnus, and so many others fell into "the labyrinth of false opinions," Naudé rails against the irrational (Caillet). Naudé castigates the lies of astrologers, which he sees as a means of manipulating the masses.

Gabriel Naude was a historical critic, political thinker, and "learned libertine," he had also been physician to King Louis XIII. He also was librarian to Cardinal Mazarin and later to Queen Christina.

Naude, who on a political level the Christian idealism of his predecessors for a utilitarian realism. In *Apologie* he illustrates the transition from the spirit of the Renaissance to that of the Enlightenment, by fighting against superstition and obscurantism in an era troubled by religious wars.

Three different publishers produced this edition - Eschart, Cottin and Besongne. All three versions are scarce.

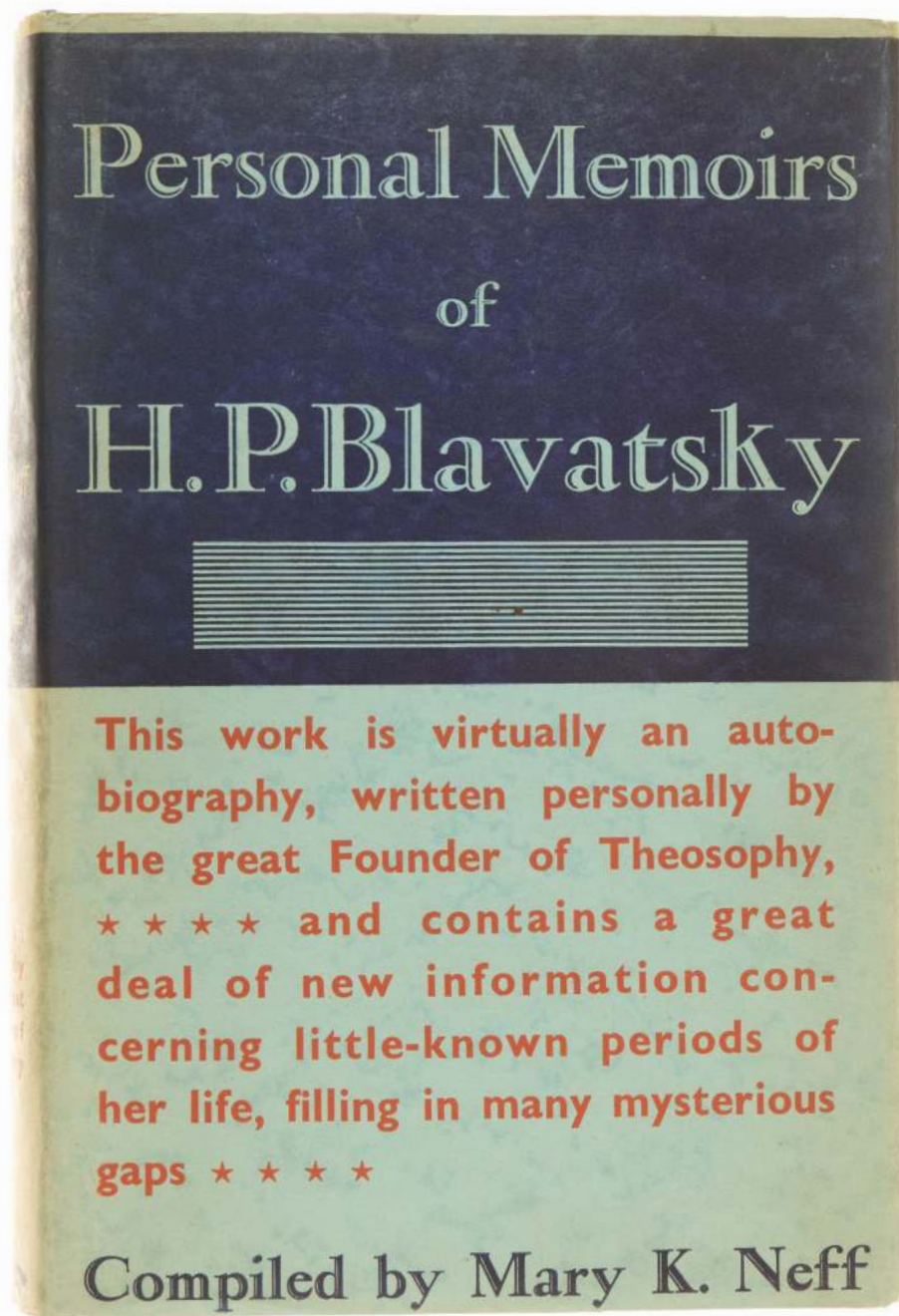


Overall very clean, bright copy.
[Caillet, III, 7923; Thorndike, IV, p. 301;
Yve-Plessis, *Sorcellerie*, 1647; Colin de

Plancy, *Dictionnaire des sciences occultes*,
pp. 203-204; Duveen, p. 423.]

In the rare dust jacket.

NEFF, MARY K. *Personal Memoirs of H.P. Blavatsky*.
London: Rider & Co. 1937 [5335] £650



First edition. Large 8vo. 230x145mm. pp.323 [1bl], 16pp adverts. With twelve illustrations. Blue cloth, lettered in gilt to spine. Original dust jacket. Toning to spine and edges of jacket. Internally excellent. A near fine copy in the scarce dust jacket.

Mary Neff (1877-1948) was born in Akron, Ohio where she became a teacher. She joined the Theosophical Society in 1908 and three years later went to work for the Theosophical Publishing House at Adyar where she was also the private secretary to Charles Leadbeater. She worked in theosophical schools in India and as a lecturer for the Australian section of the Theosophical Society. Few people, therefore, can have been better placed to compile, from Blavatsky's writings and hitherto unpublished records, a work that is, from its first person point of view, "virtually an autobiography" containing "a great deal of new information concerning little-known periods of her life, filling in many mysterious gaps".

The sum of corporeal and spiritual knowledge

NEWBROUGH, JOHN BALLOU. OAHSPÉ: A New Bible in the Words of Jehovih and His Angel Embassadors. A Sacred History of the Dominions of the Higher and Lower Heavens on the Earth for the Past Twenty-Four Thousand Years, together with a Synopsis of the Cosmogony of the Universe; the Creation of Planets; the Creation of Man; the Unseen Worlds; the Labor and Glory of Gods and Goddesses in the Ethereal Heavens; with the New Commandments of Jehovih to Man of the Present Day. With revelations from the second resurrection, formed in words in the thirty-third year of the Kosmon era. New York and London: OAHSPÉ Publishing Association. 1882 [5309] £1,750



First edition. Large quarto. 293x225mm. pp. xii, 890. Folding plate. Pink Hints to the Reader leaf and Index tipped in at the beginning. Illustrated throughout. Contemporary half calf, cloth covered boards. Recent and expert repairs to joints. Slight marking to boards. Some foxing (especially to the endpapers) and soiling in places and minor worming to the fore-edge of the first few leaves. Overall a very good copy. Rare in commerce, only four copies appearing in the auction records in last century. With pencil notes and annotations throughout, probably by the H.F. Watson whose ownership inscription is on the front free endpaper.

John Ballou Newbrough (1828-1891) was a dentist and spiritualist who wrote this extraordinary work by means of psychography (or automatic writing) caused by a bright light enveloping his fingers and forcing him to write. Hard to define succinctly or with any meaningful degree of accuracy, it is a mixture of ethics, theology, cosmogony, theomachy, prophecy, ritual, history and the relationship between angels and humans. The strange word OAHSPÉ is defined as "sky, earth (corpor) and spirit. The all; the sum of corporeal and spiritual knowledge as at present". A New York Times article of 21 October 1882 recounts the launch of OAHSPÉ at which Newbrough

said that his intention was "not to supplant other Bibles and religions but to set forth a history of all religions going back 24,000 years". Two academics were present to authenticate some of Newbrough's claims and to confirm that "a man could not produce such a work" and that it had to be "the work of supernatural agents". Newbrough's OAHSPÉ attracted both attention and money and one happy outcome of this bizarre book is the proceeds of its sale were to be used to establish kindergartens for orphans in New York.

The macabre, the satanic and the sadistic

ORAZI, MANUEL AND AUSTIN DE CROZE *Calendrier magique*
Paris: L'art nouveau 1896 [5283] £8,500

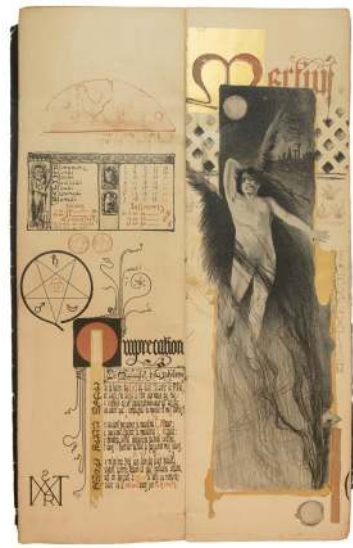


506x160mm. Unpaginated [pp. 32]. Illustrated wrappers. Some creasing and tears to wrappers and slight soiling internally. Recent repairs to what is a del-

icate little book but overall it is in very good condition. Housed in a custom made box.

Said to have been published in a limitation of 777, it seems likely that this angelic joke is, in fact, an exaggeration and that far fewer were printed. Orazi and de Croze's *CalendrierMagique* is an extraordinary object. Long and thin, its pages lithographed in black and red and heightened in gold and with large decorative initials, it is a compendium of spells, magic symbols, tarot, pentagrams, incantation, horoscopes, hell, black masses and the reading of grimoires along with other occult arcana. The full page lithographs are firmly in the contemporary tradition of fin de siecle symbolism and art nouveau. Caillet (8197) describes it, not unreasonably, as a combination of the macabre, the satanic and the sadistic.





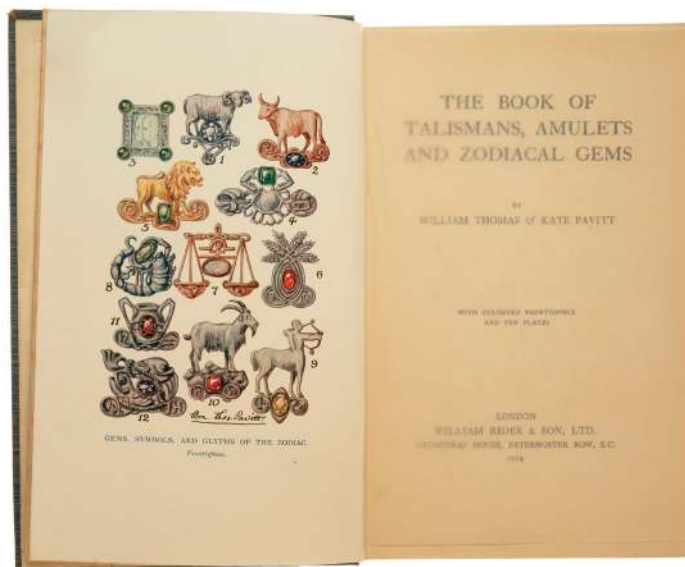
If these stones could speak

PAVITT, WILLIAM THOMAS & KATE *The Book of Talismans, Amulets and Zodiacal Gems*.
London: William Rider 1914 [4807] £275



First edition. 8vo. 217x135mm. pp. xix, [ibl], 292. Coloured frontispiece and ten black and white plates. Original blue cloth, illustrated and lettered in gilt. Some rubbing to extremities, slight fading to spine and a mark on the lower cover. Internally very good.

A nice copy of this extensive and important study of the symbolism of precious stones. It examines the Hindu, Jewish, Chinese, Egyptian, Roman, Gnostic, and Christian lore of gems. The final section discusses the astrological connections of key gems, sign by sign.



A scarce pamphlet by prominent English demonologist William Perkins.

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* £3,500



[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

A Scarce Pamphlet by prominent English demonologist and Puritan preacher, William Perkins.

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*



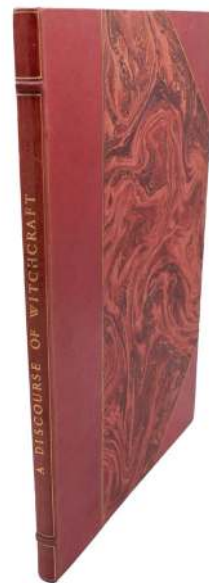
A
DISCOURSE
OF THE DAMNED ART
OF WITCHCRAFT; SO FARRE
forth as it is reuealed in the Scriptures, and
manifest by true experience.

FRAMED AND DELIVERED BY
M. WILLIAM PERKINS, IN HIS ORDINARIE COURSE
of Preaching, and published by THOMAS PICKERING Bachelour
of Divinitie, and Minister of Finchingsfield
in Essex.



Printed by CANTRELL LEGGE, Printer to the
Vniuersitie of CAMBRIDGE. 1613.

Kkkk 4



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

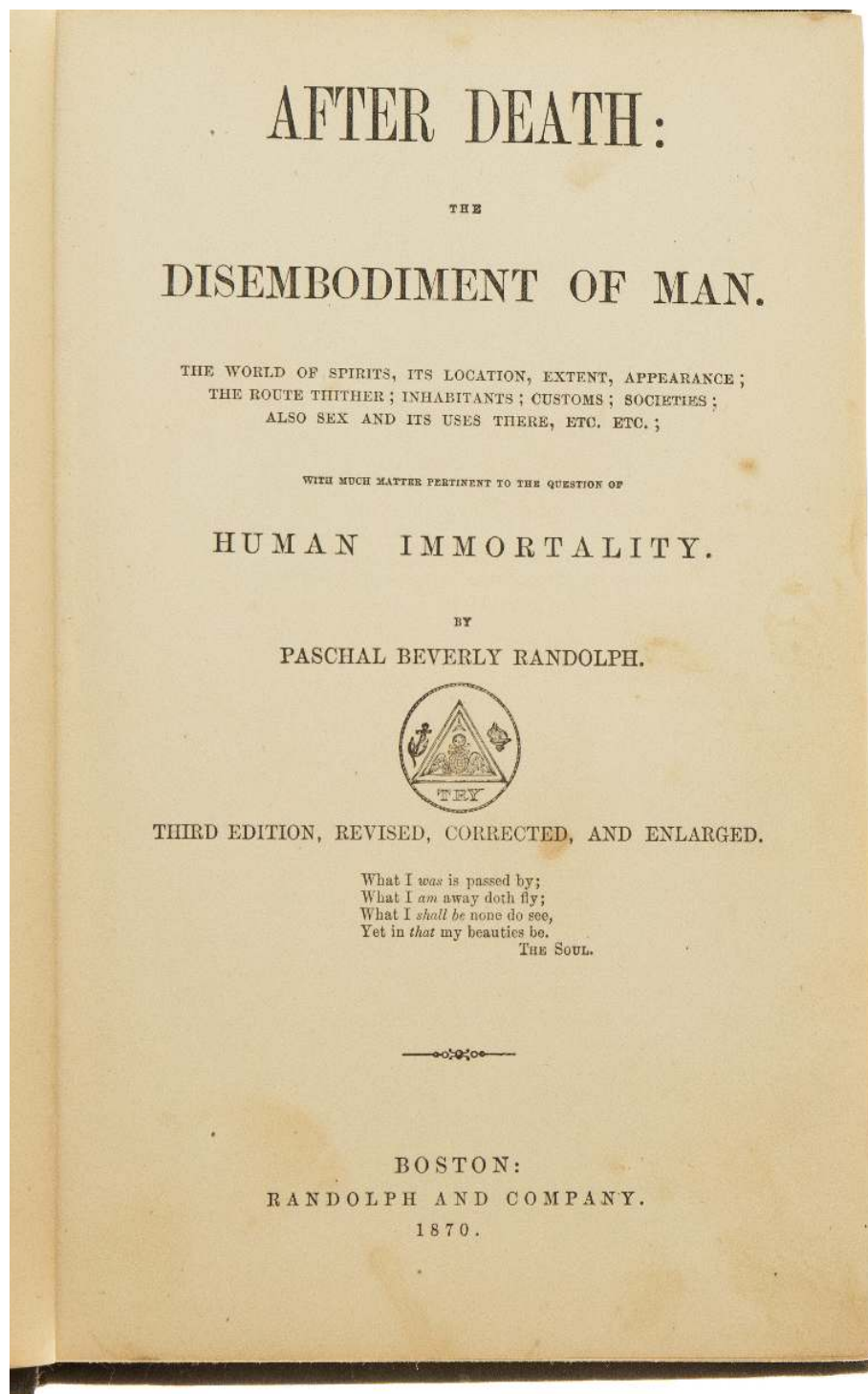
of magic perpetrated by the witch. His work was so persuasive that Robert Filmer, in his *Advertisement to the Jurymen of England* (1653) still thought it necessary to refute Perkins' arguments of half a century earlier. In 1693 Cotton Mather included a summary of *Discourse* in his

work *The Invisible World*.

[BOUND WITH]
A Resolution to the Country-man and
'Christian Oeconomie'.
[Hope Robbins, *The Encyclopedia of Witchcraft and Demonology*]

Thank God for death

RANDOLPH, PASCAL BEVERLY *After Death: The Disembodiment of Man. the world of spirits, its location, extent, appearance; the route thither; inhabitants; customs; societies; also sex and its uses there, etc. etc.; with much matter pertinent to the question of human immortality.* Boston: Randolph and Company. 1870 [5384] £1,750



Third edition, revised, corrected and enlarged. 202x130mm. pp. [2], 6, 9-260, [6]. Black cloth, decorated in blind, spine lettered in gilt. Some rubbing and bumping to extremities and slight marking to boards. A little foxed and soiled internally but overall a very good copy of a commercially rare book, none appearing in the auction records. *After Death* was first published in 1866 with a second edition appearing in 1868 and then this third, expanded edition in 1870. A fourth edition was published in 1873.

The introduction to *After Death*, by a fellow Rosicrucian, describes Randolph as "a mystic in the true sense of the word, and a mystic of the very loftiest order". Randolph's notion of the mystical lies in his interest in "the great unknown Beyond". He was obsessed with death, or more correctly, the new life after death. At the beginning of this book he exclaims: "Thank God for death! and thank him for the life beyond the gloomy sea!"

It is of my death that first I wish to speak, and of what took place thereafter

[RANDOLPH, PASCHAL BEVERLY] *Dealings with the Dead: The Human Soul, its migrations and its transmigrations.*
Penned by the Rosicrucian. Utica, N.Y. Published by M.J. Randolph 1861-62 [5383]£4,000



First edition. 181x110mm. pp. [2], 268 [4pp adverts]. Brown cloth, blind-stamped decoration to upper and lower covers and lettered in gilt to spine. Corners bumped and rubbed and some wear to edges. Recent expert repair to head and foot of spine. Some soiling and marking to the edges but overall a very good copy of a book that is extremely rare in commerce, none appearing in the auction records. The rear endpaper has the ownership inscription of William Herbestrom of Blandford. On the final advertisement page is inscribed M.J.Randolph New York. Mary Jane Randolph was Paschal's wife and the publisher of his books. She sold them by mail order along with a variety of herbal remedies and Native American medicines.

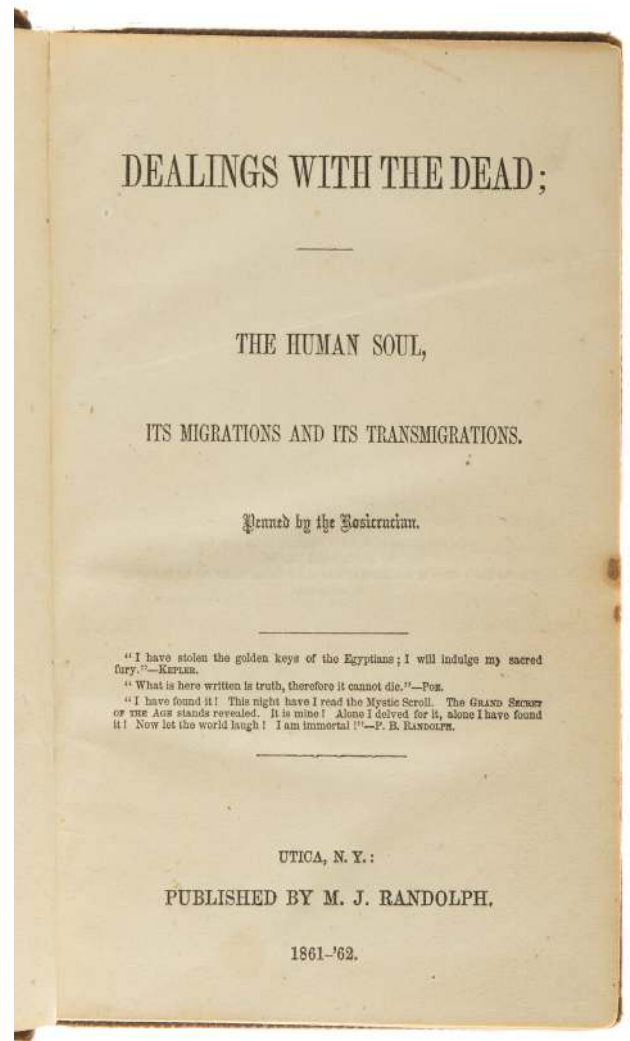
Paschal Beverly Randolph (1825-1875) was born in New York to a mixed race mother (a barmaid) and a white father (a plantation owner) to whom she was not married. Randolph's father abandoned them and then his mother died of smallpox. The young Randolph lived by begging on the streets before running away to sea, working his way backwards and forwards across the Atlantic before being injured and being forced to return to dry land. There were two main strands to his life. The first was his work as an abolitionist, recruiting black soldiers for the Union Army and then educating freed slaves in Louisiana at the Freedmen's Bureau schools.

It was through his friendship with Ethan Allen Hitchcock (who would become a leading Civil War General) that Ran-

dolph was introduced, in 1850, to Rosicrucianism which opened up the path to what would become his life's work. He spent the next decade studying spiritualism, magic, clairvoyance and other aspects of esoterica. He tied these in to radical ideas on the role of race, sexuality and gender (earthly gender being "provisional" and God being both male and female) to formulate a somewhat *sui generis* form of the occult. In 1858, Randolph became the Supreme Grand Master of the Fraternita Rosae Crucis but he was always his own man, and his incorporation of "sex magic" into his occult ideas was particularly controversial and with something of the 1960s sexual revolution about it. A man apart from and ahead of his time.

He died in tragic and uncertain circumstances of a gunshot wound, possibly by his own hand. But death was always in his thoughts. As he writes in *Dealings with the Dead*: "It is of my death that first I wish to speak, and of what took place

thereafter - of where and how I found myself as soon as the icy hand of Death had touched my heart".



A rare, richly coloured illustrated calendar from the Augsburg Renaissance.

REGIOMONTANUS, JOHANNES MULLER (1436-1476). *Kalendarius Teütsch*.
Augsburg: [J. Sittich], January 1514. £28,000



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.

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

(Continued overleaf)





Wider so kint das erdt
die Baum/ vnd die pletter
die wasser bewegen sich
idenlicher zu vntersuchen.
chste die seuchkait des plu
seind lässig/ vñ die vögel
für vertragen zu der künff
icht des iars

die dan
te in
item
n dai
ie reb
elben
ant d
seind
als vil hie das man vil leut
weins nymmet

vilung
ini ist so ist in den mensch
in alle zu mal als die thier
darumf stewart sy sich sy
stewart sich im sehen des
ten frucht als das wachß

h an
y für
reich



Leo
Wan die Sunn im Leo ist so ist grosse hiez vñ wer
me die da stark ist tag vñ nacht/ vñ als das kraut
vñ wurtzen grüne oder durre hat hiez. Es ist auch
ain stärke hiez oder zeit vñ sicher on keltin

Junckfraw

Wan die Sunn in d Junckfrawe ist so ist hüpsche zeit
zu harren/ vñ ist vil seuchte auff dem feld vñ in hu
ben die da plosf werdent geiert/ vñ sollicher stat be
gert dz kom in die scheit/ vñ frucht vñ kesi vñ woll
in den iungen schaffen/ in den binen honig vñ wa
chs/ aber die zeit verwädele sich schier in ain kessers
vñ nit lenger weret es/ wan die gesichte d berührige



Wag

Wan 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
zemessen/ vñ als dann zway alter des iars seind hin
gangen ain sicher zal der tag vñnd der monet/ allso
seind auch zwen ander künffstug/ der herbst/ vñnd der
winter. Das selbe zaichen ist von dem leben vñ von dem tod/ vñnd von
gütem vñnd bösem das der mensch würcket



Scorpion

Wan die sunn in d Scorpion ist so ist ain wunder
barliche zeit/ wann so es nimm summer ist so wirt es
dann winter mit winde/ vñ reiffet vñ költe vñnd reg
net/ vñnd die tag kürzen sich vñ wirt vinsternuß der
volcken vñnd forcht. ne böse
seyt dann.



Schütz

Wann die Sunn im Schützen ist wirt die zeit mit
wind/ regen/ schnee/ eys/ vñnd reysfenn als dann das
zaichen Schützen mitt seinem bogen treuung vñ
vnstättigkeit bedeuten ist



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).





Kalendarium teütsch Alder ster Joannis künigspergers

Das büchlin behend du billich lernen solt
Vnd es achte für edel gestain silber/ vñ gold
Kalendarium gehaissen zü latein
Leredich der sonnen höch vnd mones schein
Zwölffzaichen/ vnd baider liechte finsternus
Zayge dir auff vil iare mit kurzer gedechtnus
Guldin zal/ mittel zeit zwischen fastnacht/ bald ei-
Sontagbüchstab/ ostern vñ pfingstschon (clon)
Dazü erkennen bruch vnd newen mon
Artzney pflegen vnd gute zeit zü aderlan
Verkündetauch tages vnd nachtes leng durchs iar
Dazü der sonnen auff vnd nidergang offenbar
Quadranten vnd vr stund machen höfflich
Allenhalb zebrauchen gewiß vnd maisterlich

Augstung Anno 1514.



Arthur Waite's copy

REGNAULT, DR FÉLIX. *Hypnotisme Religion. Preface de Camille Saint-Saens.* Paris: Librairie C. Reinwald. 1897. [5236] £350



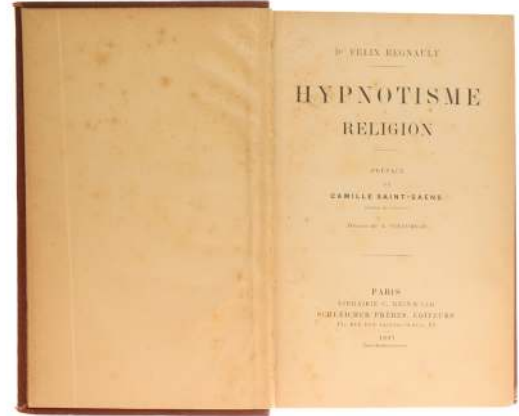
First edition. 8vo. 181x115mm. pp. [4], viii, [2], 317 [1bl]. With drawings by A Collombar. Bound with DAREL, Th. *De la Spiritualisation De L'être, Aperçus Philosophiques.* Paris: Chamuel. 1898. pp. 334 [2]. Inscribed on the half title "a Monsieur Dawson Rogers. Hommage respectueuse de l'auteur".

Edmund Dawson Rogers was a journalist and spiritualist from Norfolk and one of the founders of the British National Association of Spiritualists and the Society for Psychical Research. Rare, Worldcat locating only six copies.

Bound in red cloth, spine lettered in gilt. Boards rubbed and marked and spine faded. Corners bumped. Some foxing but otherwise very good. Front paste-

down has the book plate of Arthur Edward Waite and Alan Gauld. The latter has inscribed his signature with the date March 1981 on the front free endpaper.

Félix Regnault was, principally, an anthropologist with an interest in prehistorical cultures. *Hypnotisme Religion* is an extraordinary, encyclopaedic survey of the wilder shores of religious sensibility. What polite society sees as inexplicable disorder - hysteria, dreams, miracles, vatic utterances, hypnotism and other altered states - Regnault sees as evidence of a spiritual engagement and insight. "Religion", he says, "was the first



science, the first attempt to explain the incomprehensible". Darel's book inhabits similar territory but attempts a more philosophical investigation into the "action of the invisible world on the visible world, of the spirit on matter".

Why do you exist? Inscribed by Richet

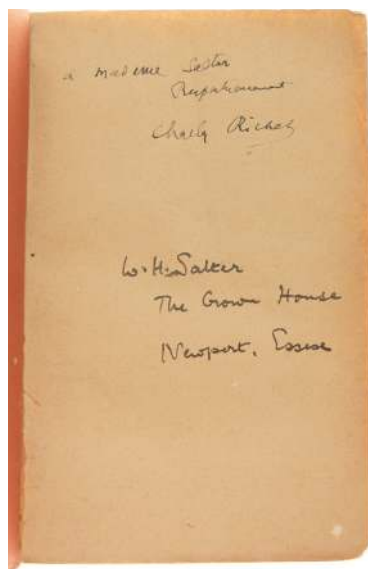
RICHET, CHARLES La Grande Espérance. Paris: Éditions Montaigne. [1933] [5337] £350



First edition. 8vo. 188x120mm. pp. 292, [2], 16pp adverts. Original red wrappers. Fading to a small strip at the top edge of the upper wrapper. Some slight fading and creasing to spine. Pages uncut. A very good copy of Richet's last work, representing the final working out of his parapsychological ideas. Half title is inscribed "À Madame H. Salter, en respectueuse sympathie Charles Richet".

Madame Salter was Helen de Gaudrion Verall, the wife of William Henry Salter, who was, like Richet, the President of the Society for Psychical Research. Inside the front wrapper is the small ex libris ticket of Alan Gauld. Charles Richet (1850) was a scientist, the winner of the 1913 Nobel Prize for Medicine, and an all round polymath writing works on history, philosophy, theatre. He was also a pacifist and eugenicist.





Much of his later career was devoted to the paranormal and he worked closely with leading occultists and spiritualists and was a supporter of the disgraced William Eglinton. Richet invented the word ectoplasm, believed in ESP and the existence of a sixth sense. *La Grande Espérance* opens with the question: "Pourquoi existes-tu?" and ends with the, perhaps surprising, answer that "ton espérance" is "Pour exister et pour avoir des enfants". This rather sweet hope of an old man was fulfilled by his son and grandson following him into the world of medical science where they, too, became professors.

Inscribed by Richet

RICHET, CHARLES *L'Avenir et la Premonition*. Paris: Éditions Montaigne. [1931] [5341] £350

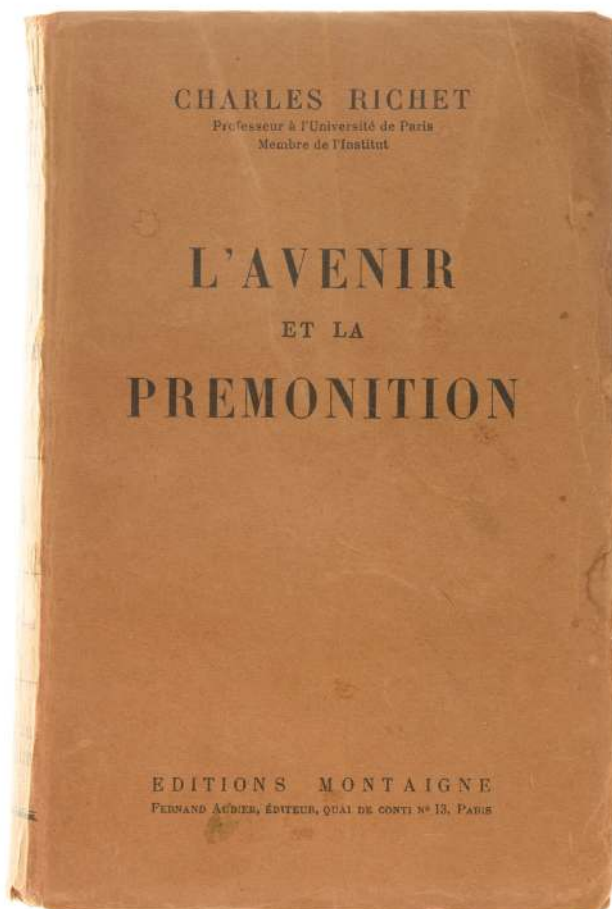


First edition. 8vo. 188x120mm. pp. 248, [2], 6pp adverts. Original red wrappers but the upper cover and spine have faded. Creasing to upper wrapper, spine and to some of the pages, particularly towards the end. Pages uncut and last two leaves unopened. Some foxing and toning but overall a nice copy of Richet's penultimate book. Front free endpaper is inscribed "à Madame Salter, Respectueusement, Charles Richet". Beneath this is the ownership inscription of "W.H. Salter, The Crown House, Newport, Essex".

Madame Salter was Helen de Gaudrion Verall, the wife of William Henry Salter, who was, like Richet, the President of the Society for Psychical Research. Salter was the author of two books on the subject and was clearly a close colleague and friend of the brilliant, pol-

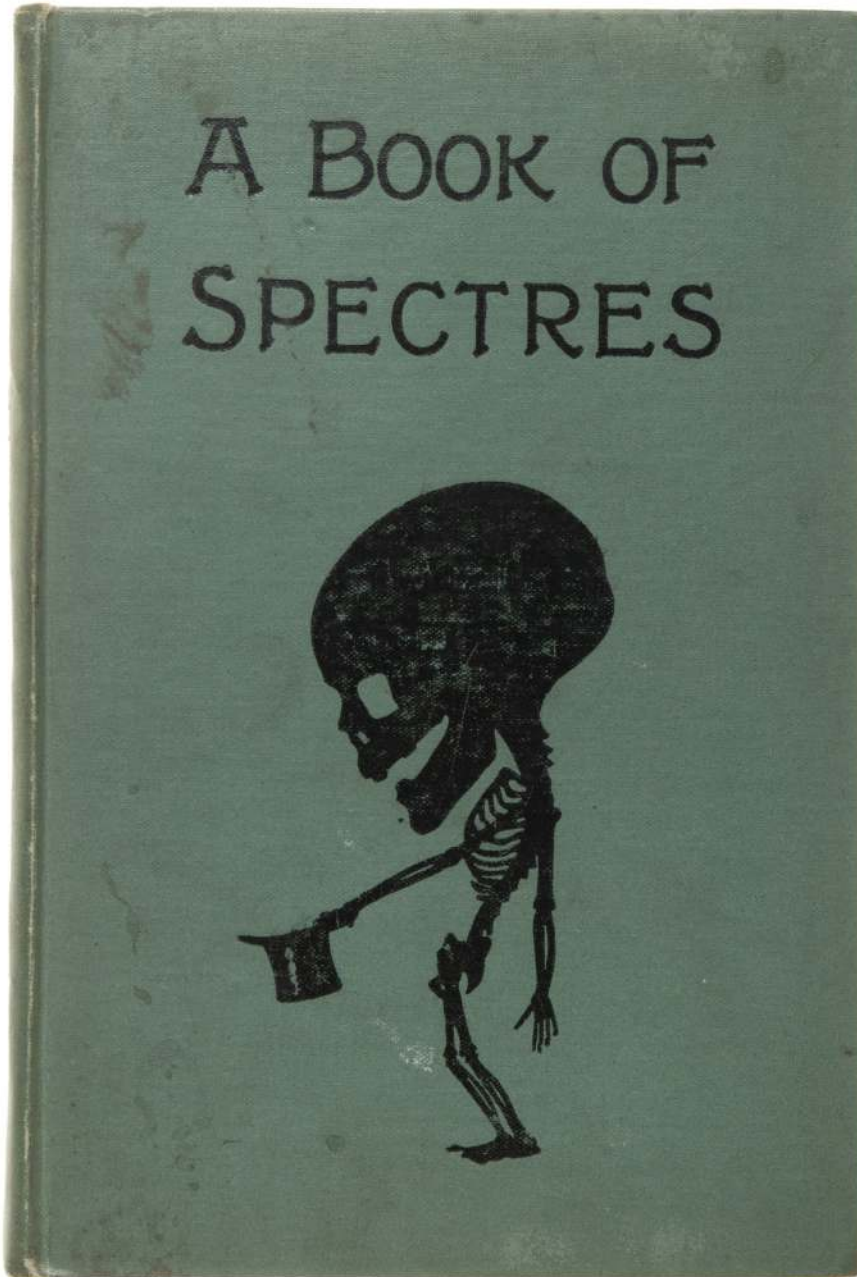
ymathic Richet. Inside the front wrapper is the small ex libris ticket of Alan Gauld.

After a highly distinguished career in medical science, Richet began to develop an interest in the paranormal, the last few years of his life being taken up writing on the subject. *L'Avenir et la Premonition* is a complex, learned study of time and consciousness and concludes with the idea that the future is determined and that premonition is no more incomprehensible than monition.



How to see a ghost

ROGERS, W.S. *A Book of Spectres*. London: Dow & Lester n.d. [1909] [5321] £1,500



184x117mm. pp. [2], 23. 25 colour plates. Original blue-grey cloth lettered in black and illustrated with a silhouette of a skeleton (one of the images from the book). Some soiling to the boards and slight rubbing to the corners and head and foot of spine. Internally very good but with some offsetting from the images.

Rare, only one copy (Ricky Jay's) appearing in the auction records. It seems to have been first published in New York in 1908 with a London edition issued in 1909 and then again 1915. Worldcat records eleven copies of all three editions (six of the 1909, one of the 1908 and four of the 1915).

The purpose of this strange little book is to demonstrate "how easy it is for anyone to see a spectre", Roger's argument being that "many so called ghosts have originated as complementary color images". This is the familiar optical illusion created by looking intensely at an image for about a minute and then averting ones eyes to a blank white space such as a wall. The colours from the image then appear in their complementary form - red to green, blue to orange etc and vice versa. It is true that images so produced do have a spectral quality but what lends Rogers's book its particularly weird flavour is his choice of pictures to demonstrate the theory. Here be skeletons, witches, ghosts, devils, genies and owls. Bizarrely entertaining.

PLATE 22



First edition of an extensive work with critical and diverse explanations on magic, witchcraft, superstition, exorcism and witch hunts.

[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 gehalten worden, mit sonderm fließ... an Tag geben, SOLD*



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, folio, (316 x 200mm), Frankfurt, Nicolaus Basse, 1586The 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 abil-



ity 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.

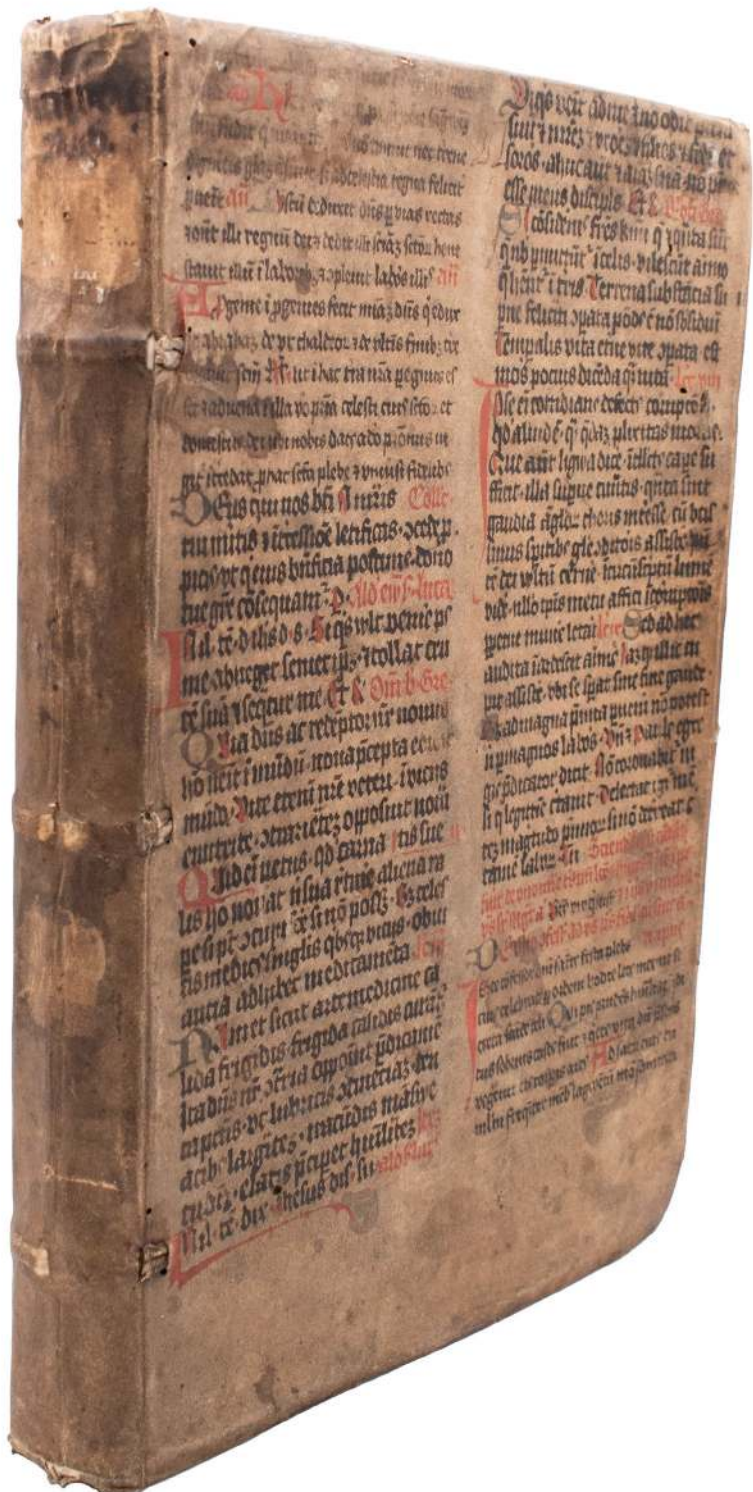
Towards the end of the sixteenth century, the ordeal by water was widely discussed among demonologists, specifically jurists and physicians. Both sides of the debate about the efficacy of the trial by water for the purpose of identifying witches are represented. In 1583, Wilhelm Adolph Schreiber (Scribonius) 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

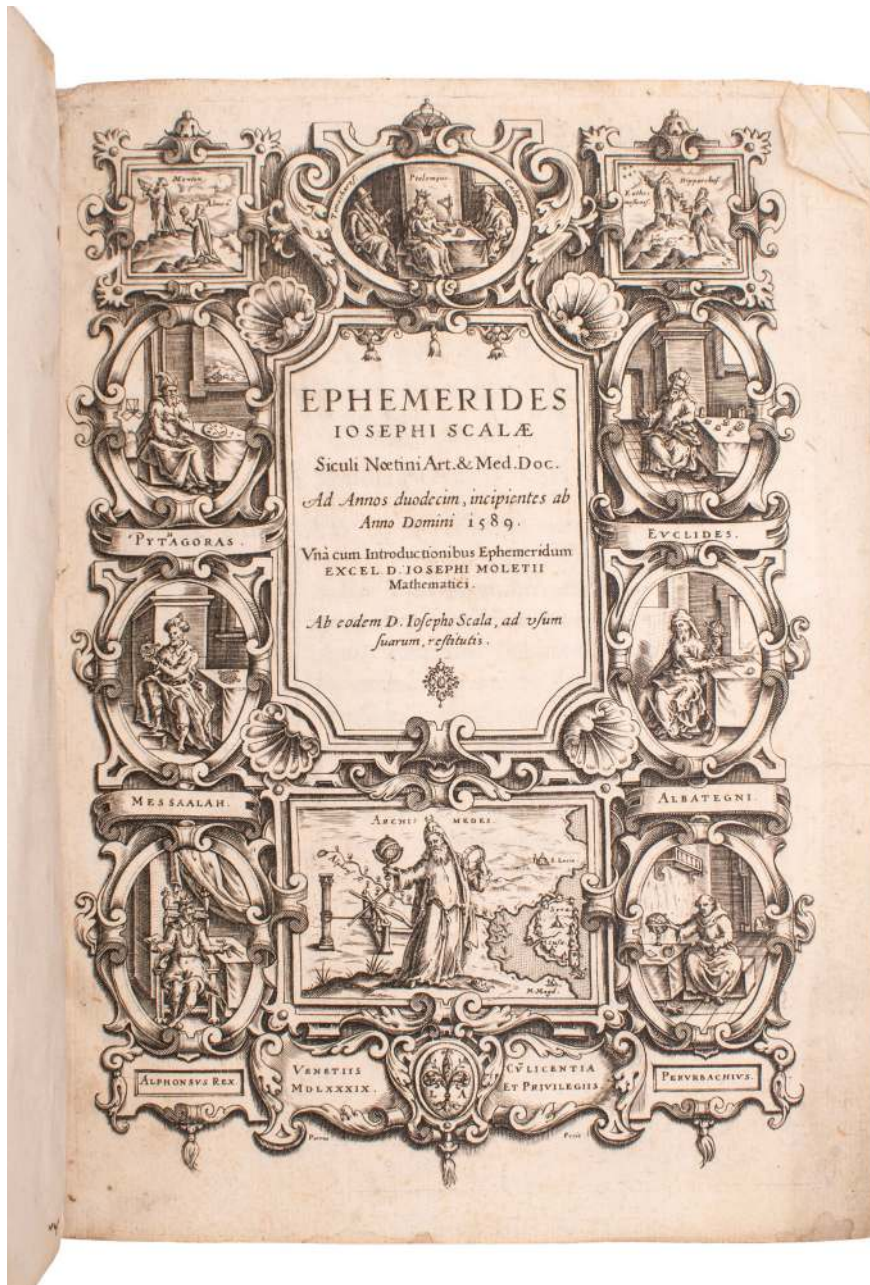
attached to tracts for two reasons; firstly, to set up the pamphlet as a dialogue between theory and evidence. At the same time the vividness of the confession added greatly to the treatises readability. This was a tried and true formula, long exploited by writers, who peddled their learned works with 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

SCALA, GIUSEPPE; MOLETO, GIUSEPPE *Ephemerides.. Ad annos twelfthim, incipientes ab Anno Domini 1589.* £2,000




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

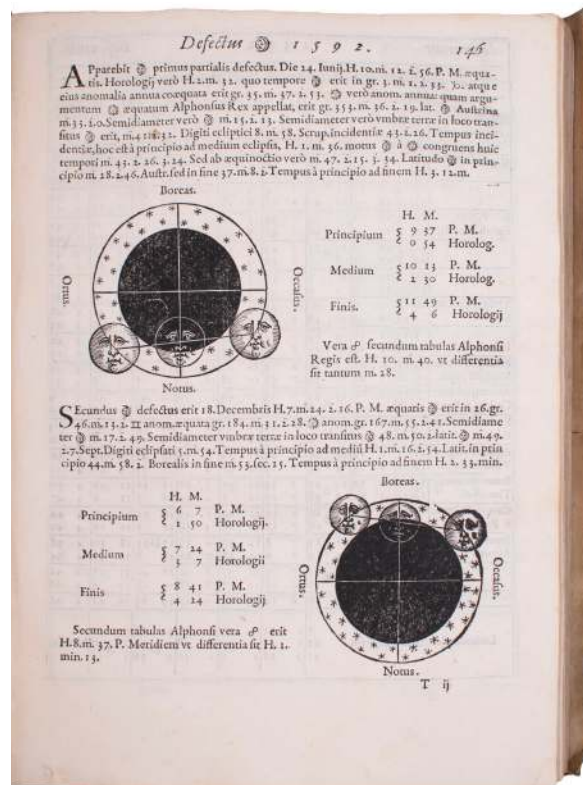
The work contains Scala's ephemerides for twelve years starting in 1589.

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).



The astral tramp

SEPHARIAL *A Manual of Occultism*. London: William Rider 1914. [4799] £350



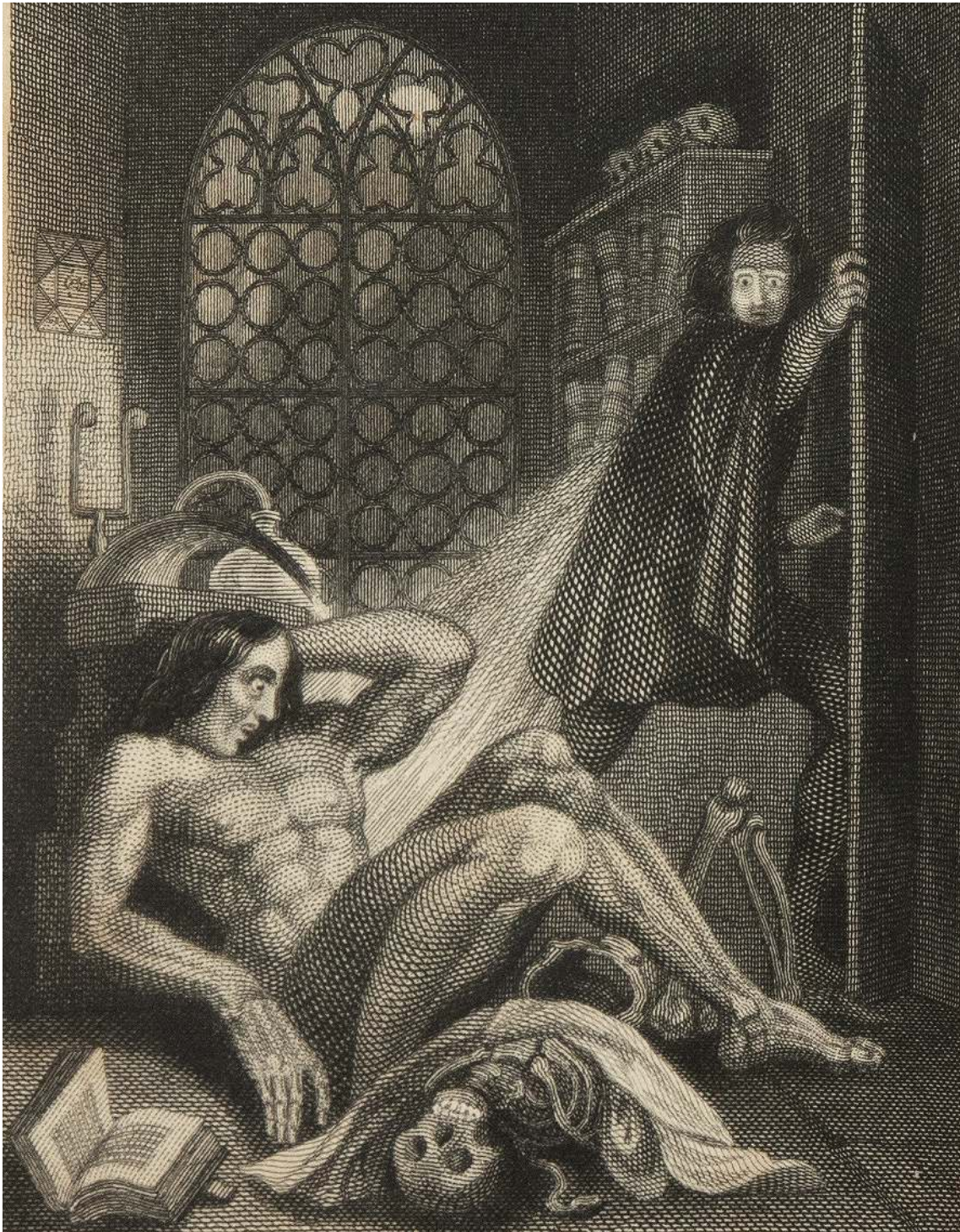
Second edition. 8vo. 184x122mm. pp. xiii [1bl], 356, [4pp publisher's adverts]. Original green cloth decorated with the image of a temple printed in white and then, in blind a sacrificial tripod and bowl. Title and author stamped in blind to upper cover and in gilt to spine where the cover design is repeated in white and gilt. Corners a little rubbed and bumped. Some small tears to head and foot of spine. Internally, there is some toning to the edges but otherwise a very good copy of this encyclopaedic study of the occult. All editions are rare in commerce and and they are often found in poor condition. This is a particularly good copy. Front pastedown has ticket of "Theosophical Book Shop 42 George Street, Edinburgh". Ownership inscription of "R. Lidstone, H.M.S.

Constance i.viii.18".

Sepharial (1864-1929) was born Walter Richard Old in Birmingham, England. He studied medicine, psychology, astrology and numerology and in 1886 wrote an astrology page in the Society Times. He was one of the founders of the Theosophical Society in England and Madame Blavatsky called him "The Astral Tramp". Sepharial was the first president of the British Astrological Society and seems to have been regarded as the doyen of the occult. His nom de plume Sepharial was the name of an angel in the Book of Enoch.

Third edition published with the first illustration of the Dr Frankenstein's monster

SHELLEY, MARY *Frankenstein; or the Modern Prometheus*. London: Henry Colburn and Richard Bentley 1831
[5134] £12,500



Third edition, published as volume IX of Standard Novels series issued with the first part of *The Ghost-Seer*. 162x100mm. pp. xii, 202; [2], 163 [5]. Frontispiece and illustrated additional title page. Black half calf, marbled paper covered boards, spine lettered and decorated in gilt. Housed in a green cloth covered dropback box. Rubbing to boards and scuffing to head and foot of spine. Corners bumped. Internally very good but with some foxing and slight soiling. The frontispiece and illustrated title page are somewhat browned. Blank preliminary with a contemporary gift inscription and a later ownership inscription.

This is the first Bentley edition, the first to appear in one volume and the first with any illustration. The frontispiece, engraved by W. Chevalier from a painting by Theodor von Holst, shows the monster emerging from a skeleton while Dr Frankenstein runs of the door in horror. Holst (who was the great-uncle of

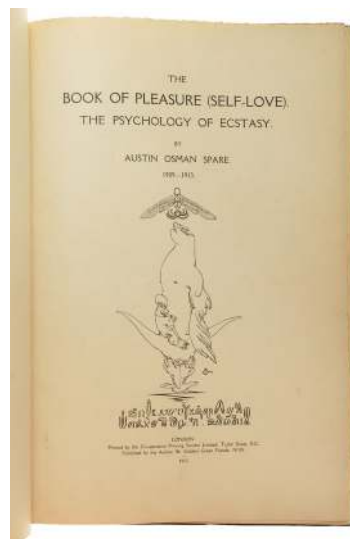


the composer) studied with Fuseli and illustrated many important literary works especially those of the German romantics and the European gothicists. No-one

was better qualified to produce the first illustration of the great gothic monster. Montague Summers, *A Gothic Bibliography*, p330.

What is there to believe, but in self?

SPARE, AUSTIN OSMAN *The Book of Pleasure (Self Love). The Psychology of Ecstasy*. London: Printed by the Co-operative Printing Society Limited 1913 [5239] £1,500



First edition. Folio. 390x260mm. pp. [4], 59 [1]. Illustrated with 18 full plate prints and with numerous images in the text. Black cloth lettered in white on upper cover. Some marking and rubbing to boards and joints. Extremities bumped and rubbed. Internally very good with only the occasional spotting and toning. A nice copy of Spare's extraordinary work of art, magic, the occult, sexuality, religion and the use of sigils.

The Book of Pleasure is regarded as Spare's most concise and important expression of his philosophy. Originally intended as a collection of illustrations Spare came

to realise that his ideas could not be expressed in images alone but would require text. Spare was a devotee of automatic drawing and his art and writing inhabits the space between the conscious and the unconscious. Spare defines Self Love as "a mental state, mood or condition caused by the emotion of laughter becoming the principle that allows the Ego appreciation or universal association in permitting inclusion before conception". Whether Spare's text illuminates the brilliantly and wildly imaginative drawings is unclear but what emerges from *The Book of Pleasure* is a mind and spirit of limitless richness.

Stewart's groundbreaking work on supernatural beings

STEWART, WILLIAM GRANT, *The Popular Superstitions and Festive Amusements of the Highlanders of Scotland* £300



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]

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:

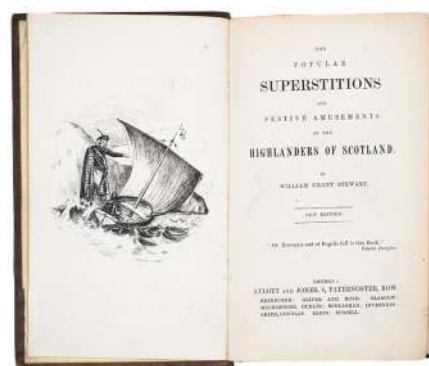
- *Origins and History of Witchcraft*
- *Of the Agents, Qualifications, and Ceremonies of their Constitution*

- *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]



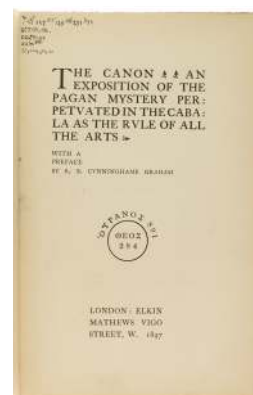
A rare work revealing “the magnitudes of the sun, moon, and other planets”.

[STIRLING, WILLIAM] *The Canon. An exposition of the Pagan mystery perpetuated in the Cabala as the rule of all the arts. With a preface by R. B. Cunninghame Graham.* London: Elkin Matthews 1897 [4804] £750



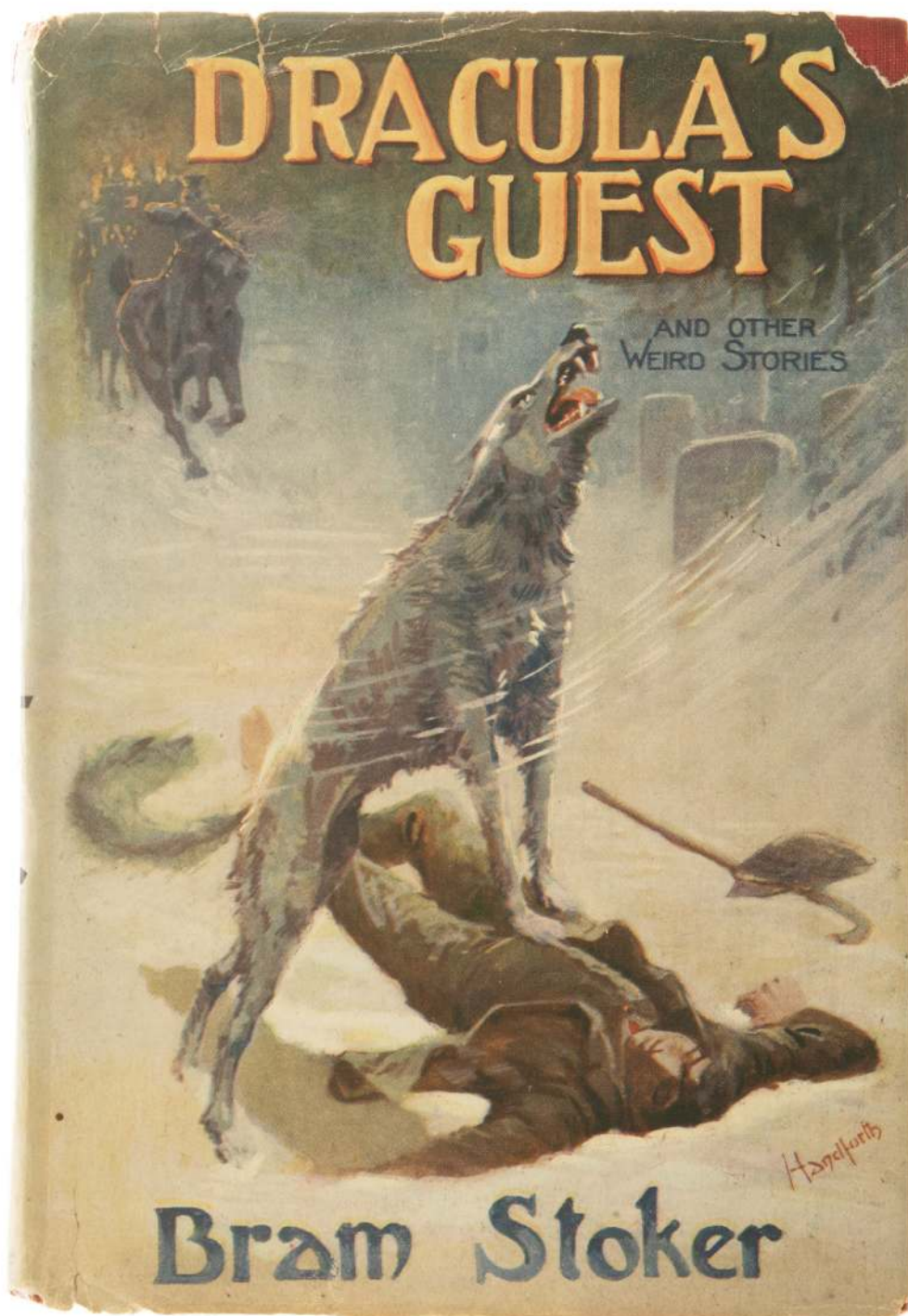
First edition. 8vo. 225x145mm. pp. xiv, [2], 403 [1]. Blue paper covered boards, backed in white cloth. Paper label to spine. Joints cracked and tender but boards holding. Tears to spine and slight loss to label. Corners and edges a little worn and some marks and fading to boards. Pages uncut. Some toning to edges but otherwise internally in very good condition. Rare in commerce, the last copy at auction before this one, appearing in 1923. With neat annotations in the text.

The overarching theme of this long and detailed book is that all religions, in their external manifestations (art, architecture, music) adopt mathematical and numerological norms which render them expressions of a single unified natural law which reveals “the magnitudes of the sun, moon, and other planets”. At least I think that's what he's saying.



The first appearance of a new Dracula story

STOKER, BRAM *Dracula's Guest and Other Weird Stories*. London: George Routledge & Sons, Ltd 1914. [4935] £6,500

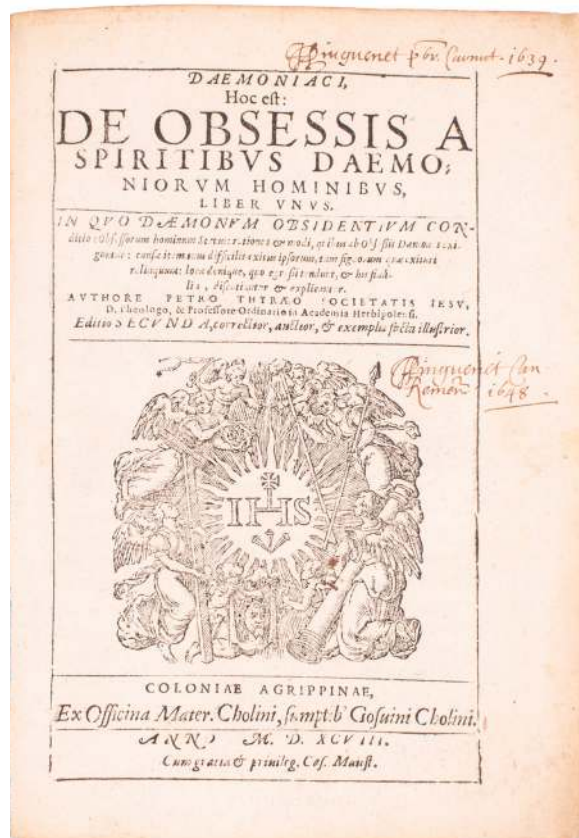


First edition. 8vo. 182x120mm. pp. [8], 200. Red cloth, decorated and lettered in blind on upper cover. Spine lettered and decorated in gilt and blind. Illustrated dustjacket in a later state with the price of 1/3net replaced with 2/- but in all other regards the jacket is the same as that of the first impression with its chilling illustration by Handforth. There is a split to the cloth at the joint with the lower cover and some fading to spine. The jacket is chipped at head and foot of spine and there is some creasing to top edge and chipping at the head and foot of the folds with the flaps. Internally there is a some foxing and marking but overall a very good copy in the rare and striking dustjacket.

Dracula's Guest and Other Weird Stories was published two years after Stoker's death. As his widow Florence explains in the preface, Stoker had, at his death, three collections of short stories planned for publication. This was one of them although Florence did add to this set the long title story which she describes as "an hitherto unpublished episode from 'Dracula'...originally excised owing to the length of the book". She hopes that the story "may prove of interest to the many readers of what is considered to be my husband's most remarkable work". This is thus the first appearance of this additional Dracula story.

The first systemic work on exorcism

THYRAEUS, PETER, *Daemoniaci, hoc est: De obsessis a spiritibus daemoniorum hominibus, liber unus* **SOLD**



FIRST EDITION thus, [xii], 207, [1]pp., Roman and Italic type, black-ruled title-page enclosing a Mannerist emblem of the Jesuits, woodcut initials, 19th c parchment over marbled boards, upper-cover with numbered label, uncut, later endpapers, 4to, Cologne, Ex Officina Mater, 1598. "...the first 'scientific' (i.e. systematic) research on modern exorcism." (Lederer, 2006, p.13)

Second, enlarged edition of this pioneering treatise which seeks to provide a systemic, theological analysis of demonic possession, exorcism, and the symptoms of demonic influence.

The Protestant Reformation and the Counter-Reformation of the sixteenth century caused a complex cultural and psychological shift, resulting in many as-

pects of Catholic theology and practice being reconsidered. Despite not being central to the main theological and ecclesiastical disputes there was an effort to define possession and exorcism. *The Daemoniaci* is a fascinating example of these early efforts. It is said to be the first systematic attempt to define demonic possession and exorcism.

In 1594, Jesuit theologian Petrus Thyraeus wrote *Daemoniaci* in order to revise common beliefs about demonic possession and in the post-Reformation world. In this work Thyraeus sought to ensure people suffering from demonic possession received an exorcism, but those suffering from other spiritual or physical problems sought help elsewhere. He includes a list of demonic

symptoms, but also states what aren't symptoms like having an unpleasant temperament. Thyraeus also enquires into the nature of demonic possession, its signs, how it occurs, whether witches, magicians, diviners, or heretics are possessed (usually not) whether the Church should be sought to exorcise them (he believed not); finally, he asks whether demons should be allowed to come out of a person if they so desire, and concludes that they should but only if such action is done to the glory of God.

[BOUND WITH]

THYRAEUS, PETER

Loca infesta: hoc est, de infestis, ob molestantes daemoniorum et defunctorum hominum spiritus, locis, liber unus,

FIRST EDITION, [xvi], 352pp, Roman and Italic type, black-ruled title-page enclosing a Mannerist emblem of the Jesuits, woodcut initials, occasional light toning, 4to, Cologne: ex officina Mater. Cholini, sumptibus Gosuini Cholini, 1598. First edition of *Loca infesta*, a work on localities haunted by demons and spirits of the departed.

"Loca Infesta" or "On Infested Places," discusses haunted houses and places in relation to how to handle them. Thyraeus' work is a manual for priests showing them how to exorcise and reclaim a place for Christ when they encounter houses or buildings that are haunted by spirits. Commissioned by the Catholic Archdiocese of Pittsburg, and overseen by the chief exorcist of the Vatican, the work was spurred by a rising need for priests and ministers to be knowledgeable on exorcisms and demons.

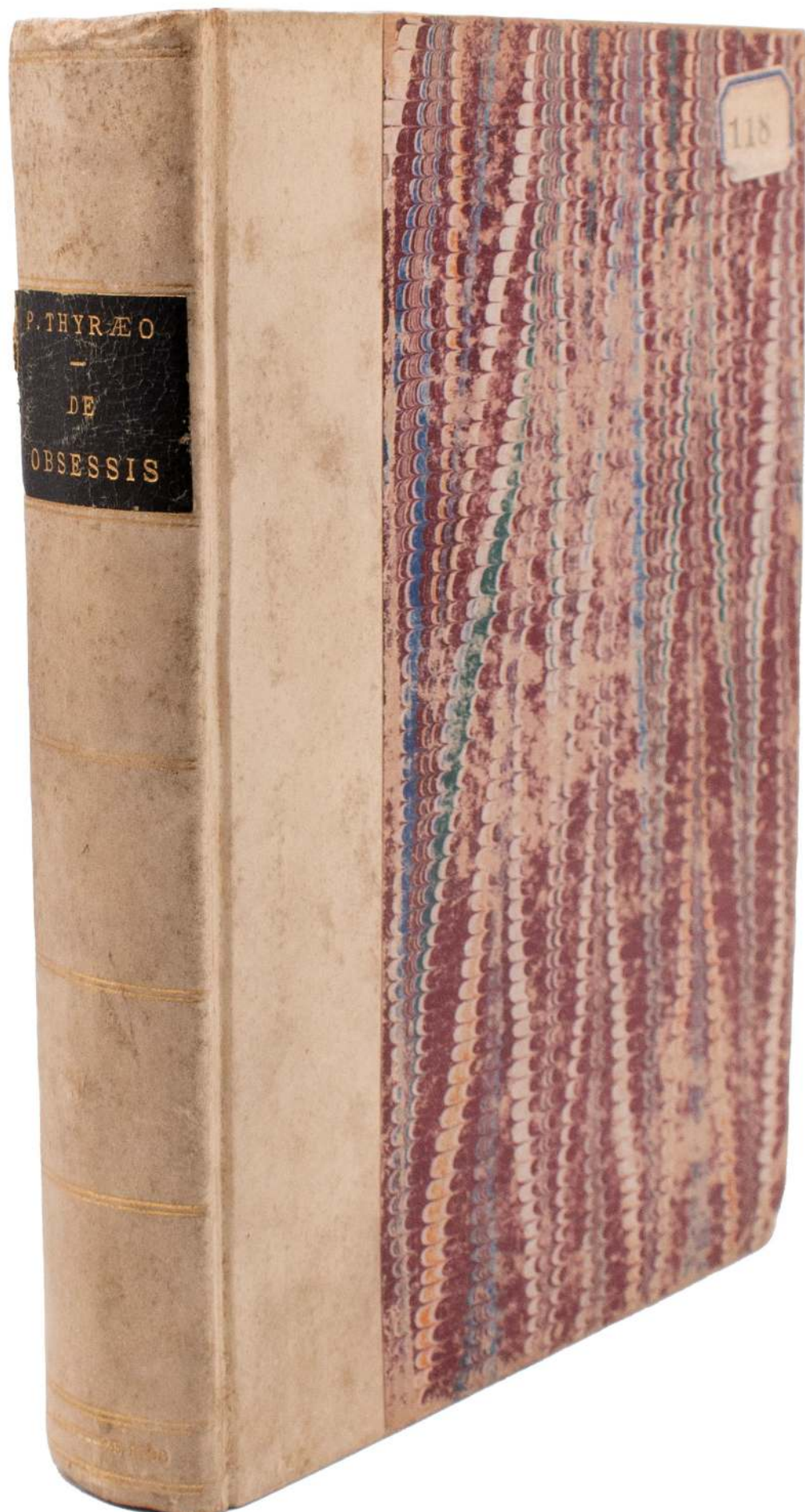
Provenance:

Title with two indistinct manuscript ownership inscriptions of the same owner or family, probably French, dated 1639 & 1648.

Michel Chasles (1793-1880), French Mathematician; his bookplate.

Dr. Alan Gauld (1932-2024), parapsychologist and historian of psychical research, formerly of the University of Nottingham; his ex libris label and ownership inscription.

[BM STC Ger. C16th. p. 862; Adams T697; Caillet 10687; Thorndike VII 368-9; De-Backer/Sommervogel VIII 15:15; Lederer, 2006]



A manuscript index to a vast, unfinished occult encyclopaedia

VENMAN, HEZEKIAH *Index to Venman's "Notes" on the Occult.*
n.p. 1875 [5382] £1,500



A manuscript notebook dated 1875 setting out a detailed index to Hezekiah Venman's extensive "Notes" on the Occult. 322x130mm. 77 pages of manuscript bound in vellum and with the title written by hand on the front cover. Somewhat soiled and marked and rubbed at the corners but this was clearly much used by Venman. Internally very clean and clear, written in a large, legible hand.

An attractive book and an interesting insight into Venman's working methods and how he planned to organise his monumental study of the occult. The first page is entitled "Plan for an Occult Encyclopaedia". This is followed by an index set out A-Z covering every from Alchemy and Amulets to Zoraster via

Gnomes and Lucky Planets. Venman has, with some of these entries, indicated the page number of the encyclopaedia where the relevant entry will be found. There then follows Venman's chapter by chapter table of contents for the encyclopaedia. It was to run to 31 chapters (and over 900 pages) on subjects such as *Folk-Lore and Rustic Sorcery*, *Modern Spiritualism*, *Mesmerism*, *Somnambulism*, *Trance* and *Un-Conscious Cerebration*. There is then a section entitled "Contents of Appendix". Venman has also included a "Notice" (dated 1895) in which he claims copyright to his "Classification of Phenomena opposed to or contravening natural laws as held by Scientists". These "Classifications" are to be supported by "Narratives of Typical Cases". There follows seventeen pages of notes headed "Provisional

Classifications" beginning with "Abnormal Sounds" and going on to "Phenomena of Movement", "of Ponderability" and "of Resistance".

Hezekiah Venman (d.1899) was a chemist and an associate of the Society for Psychical Research. His interest in the paranormal was more than just a part-time hobby for he collected a huge archive of articles documents, letters and manuscripts on all aspects of the occult. Venman never published the fruits of his extensive labours but it seems that he intended to do and this rather wonderful document gives us a clear picture of how his extraordinary encyclopaedia would have looked.

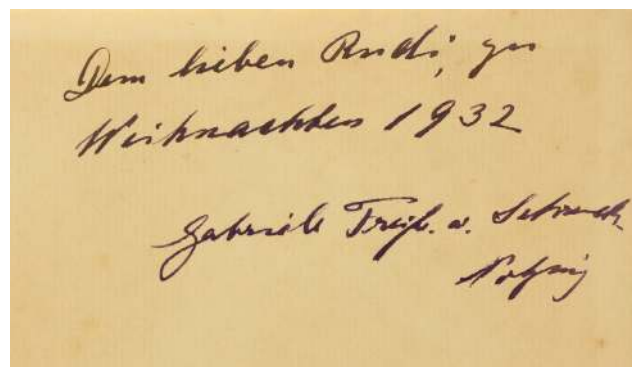
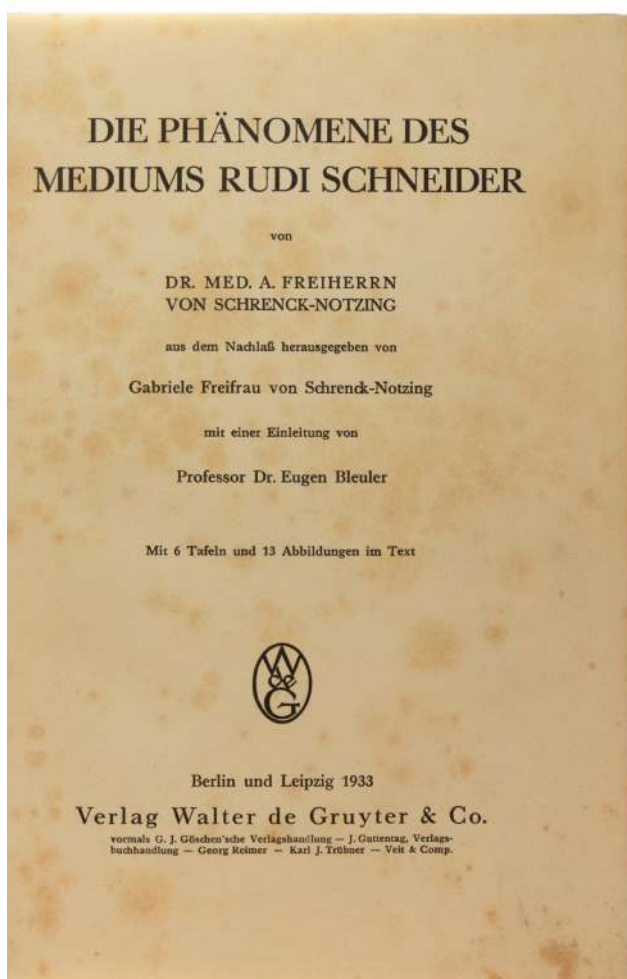


Rudi Schneider's own copy inscribed to him by the author's wife.

VON SCHRENCK-NOTZING, ALBERT FREIHERRN *Die Phänomene des Mediums Rudi Schneider.* von Dr Med. A. Freiherrn von Schrenck-Notzing aus dem Nachlaß herausgegeben von Gabriele Freifrau von Schrenck-Notzing mit einer Einleitung von Professor Dr Eugen Bleuler. Berlin und Leipzig: Verlag Walter de Gruyter & Co. 1933 [5395] £475



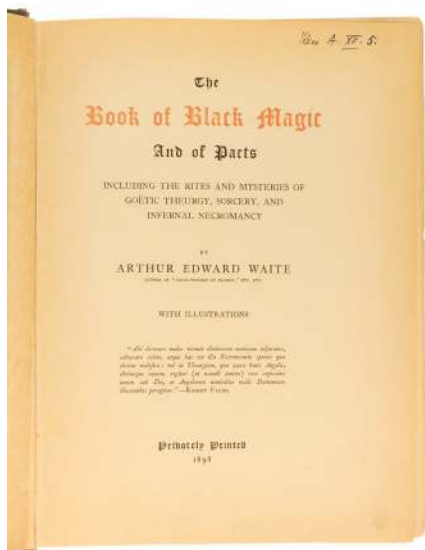
First edition. Front free endpaper is inscribed, "Dem lieben Rudi, zu Weihnachten 1932. Gabriele Freifrau von Schrenck-Notzing". 8vo. 232x152mm. pp. viii, 170. With a frontispiece and five plates of black and white photographs, illustrations in the text. Black cloth, upper cover and spine lettered in gilt. Rubbing to extremities and some marking to boards. Internally there is some foxing, especially to the title page. Overall a very good copy. Albert von Schrenck-Notzing died in 1929 and this study of Rudi Schneider was brought to press posthumously by Gabriele von Schrenck-Notzing who shared her husband's interest in spiritualism, conducting sittings and experiments with him. The record of the sittings investigated and recorded by Schrenck-Notzing have pencil annotations alongside them. The front pastedown has the book label of Alan Gauld, the parapsychologist and historian of hypnotism and mediumship.



Rudi Schneider (1908-1957) was an Austrian spiritualist and medium, closely associated with many of the leading figures in paranormal research. He held his first seance at the age of eleven although his work was soon investigated by physicists and found to be based on trickery. Schrenck-Notzing then spent five years looking into Schneider's work and recorded dozens of sittings which form the basis of this book. Among those attending Schneider's sittings were Thomas and Katia Mann (on 2nd November 1924) and C.G.Jung (on 21st June 1925). Schrenck-Notzing was sympathetic to Schneider but several other psychic investigators were more sceptical, regarding him as a fraud. Among them were Harry Price, the nemesis of William Hope and Conan Doyle and Alan Gauld, the previous owner of this copy and, generally, a committed medium-sceptic. Schneider, no doubt tiring of the constant speculation, retired from mediumship to become a car mechanic and driving instructor. As to Schrenck-Notzing, he seems to have been more than usually gullible as virtually all the mediums and spiritualist he investigated with positive results were later found to be frauds.

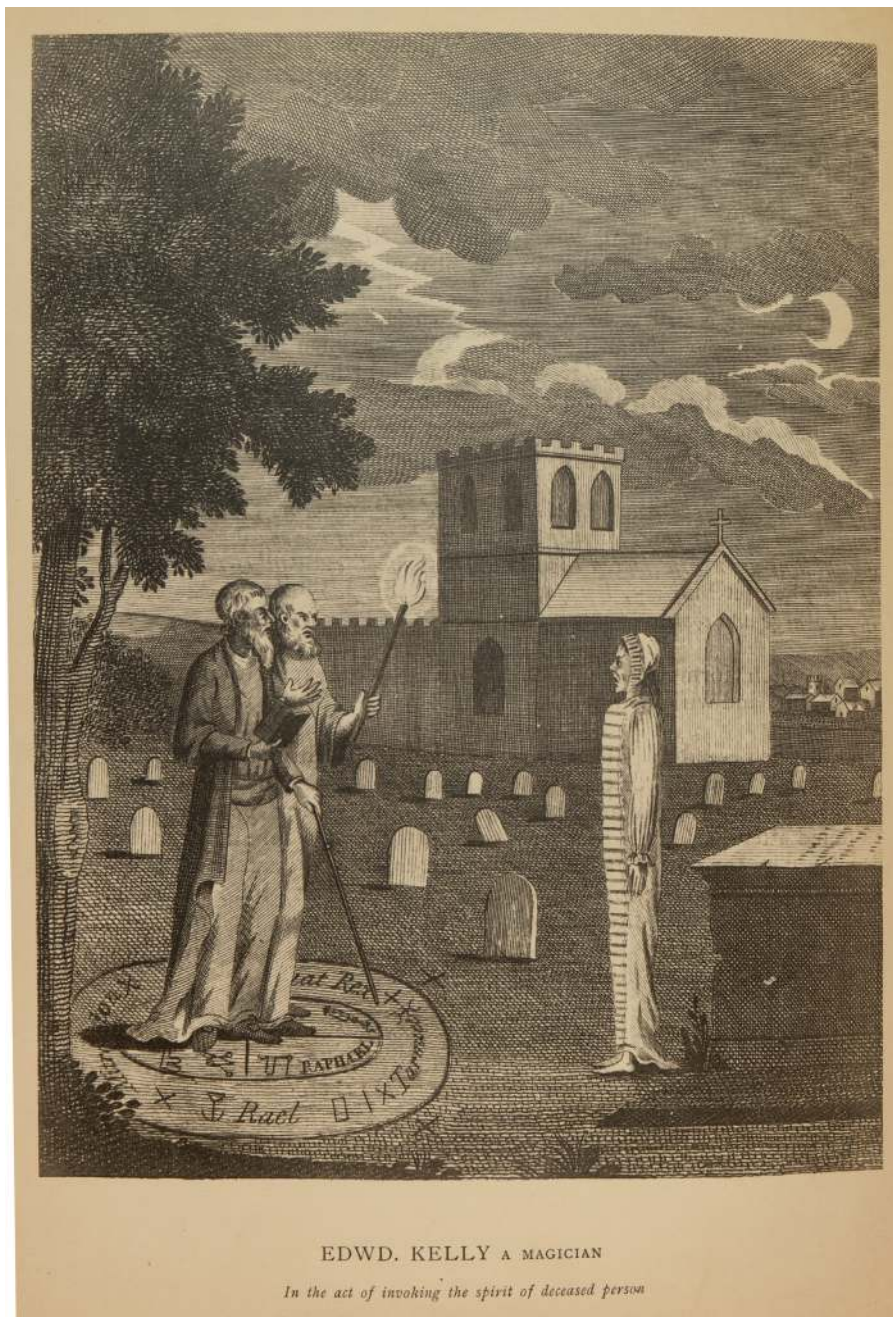
A rare limited edition

WAITE, ARTHUR EDWARD *The Book of Black Magic and of Pacts Including the rites and mysteries of Goëtic Theurgy, Sorcery, and Infernal Necromancy.* Privately Printed 1898 [5182] £1,750



First edition. Large 8vo. 252x185mm. pp. xvi, 297 [1]. Frontispiece and nine plates printed on blue and pink paper. Original black buckram, repair to head and foot of spine. Boards and spine rubbed and scuffed and with some marking and a scratch on the lower cover. Internally a little toned at the edges, and there is some slight creasing and chipping to edges of front free endpaper but overall in very good condition. Front paste down has the bookplate of A.R.Patey. Although there was a trade edition published by George Redway (also in 1898), this privately printed first edition is rare, issued in a run of only 500 copies for subscribers and found in two libraries in the UK (BL and Manchester) and one in the US (Trinity College CT).

Arthur Waite (1857-1942) has been described as the first person to “attempt a systematic study of the history of Western occultism—viewed as a spiritual tradition rather than as aspects of protoscience or as the pathology of religion”. He also devised the Rider-Waite Tarot. *The Book of Black Magic and of Pacts* is an historical survey of a wide range of gri-



moires and other literature of ceremonial magic. It contains much detail on how to carry out and perform various rituals, how they work, what they mean and how they might operate as a single system.

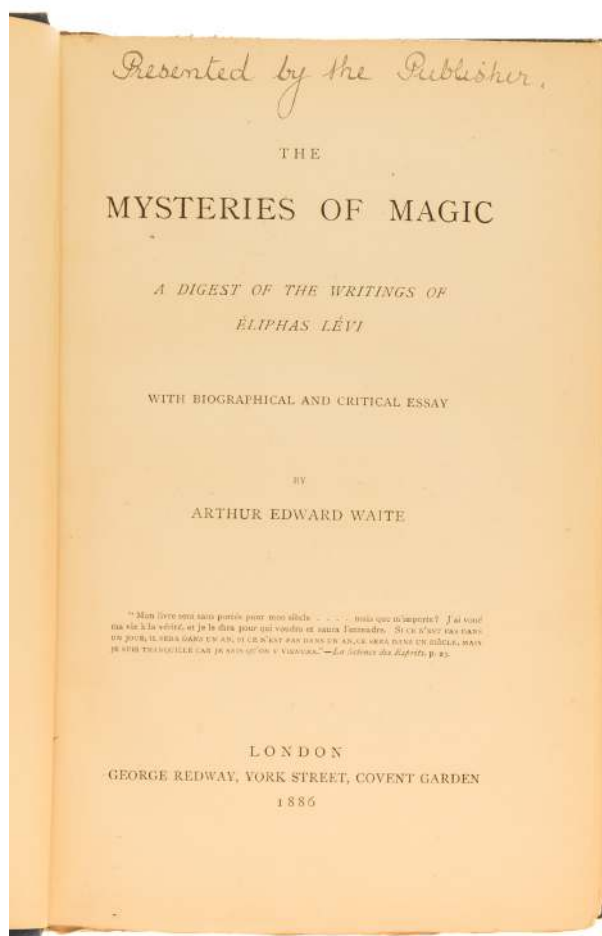
The scarce first edition of A.E.Waite's study of Éliphas Lévi.

WAITE, ARTHUR EDWARD *The Mysteries of Magic. A Digest of the Writings of Éliphas Lévi. With biographical and critical essay.* London: George Redway 1886 [5386] £2000



First edition. 8vo. 225x135mm. pp. xliii, [ibl], 349, [3bl], 38pp adverts, [2 index to adverts]. Bright blue cloth, upper cover with a red border and a central design in gilt of "The Pentagram of Faust" and lettered "Tetragrammaton". Spine lettered in gilt. Corners bumped and rubbed. Spine soiled and worn at head and foot. Some soiling to edges of boards. Internally very good with some toning to edges. Overall a very good copy of a scarce book, five copies recorded in JISC Library Hub and no copies in the auction records since 1956.

In 1881, Arthur Waite discovered the writings of the French nineteenth-century esotericist (and former priest) Eliphas Lévi whose work he translated and anthologised. This digest covers a huge range of subjects: occult force, Kabbalistic Pneumatics, Ceremonial Magic, the religion of magic and thaumaturgical experiences.



And the marginally less scarce second edition

WAITE, ARTHUR EDWARD *The Mysteries of Magic. A Digest of the Writings of Éliphas Lévi. With biographical and critical essay.* London: Kegan Paul, Trench, Trübner & Co. 1897 [4798] £800



Second edition, revised and enlarged. 8vo. 190x125mm. pp. xvi, 523 [1]. Bright blue cloth, upper cover with a red border and a central design in gilt

of "The Pentagram of Faust" and lettered "Tetragrammaton". Spine lettered in gilt. Bumping and some wear to head and foot of spine and slight rubbing to corners. Slight soiling to boards. Some

pencil marks to the text. Hinges a little cracked but overall a nice copy of a scarce book, nine copies recorded in JISC Library Hub and only one in the auction records

A great cloud of unknowing

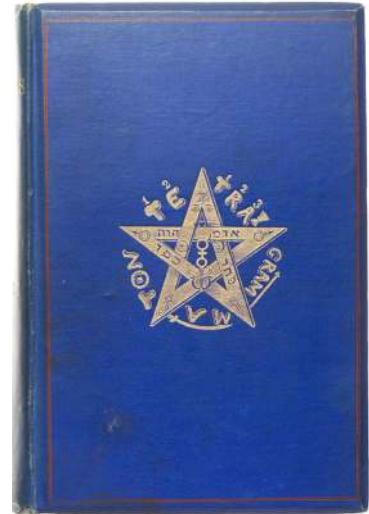
WAITE, ARTHUR EDWARD *The Real History of the Rosicrucians Founded on Their Own Manifestoes, and on Facts and Documents Collected from the Writings of Initiated Brethren*. London: George Redway. 1887 [5322] £750



First edition. 8vo. 191x125mm. pp. viii, 446. Publisher's blue cloth, upper cover decorated with a red border and with gilt insignia. Spine lettered in gilt and decorated in red. Some soiling and an old label mark to spine and creasing to lower cover. Corners a little rubbed and head and foot of spine. Some light foxing but otherwise a very good copy.

Arthur Waite was a member of the Societa Rosicruciana in Anglia. He took his Rosicrucianism very seriously as this long, detailed book attests. Waite examines three central texts: the *Fama Fraternitatis*, the *Confessio Fraternitatis* and the *Chymical Wedding of Christian Rosencreutz*. As well as reproducing these works, Waite provides a detailed

history and analysis of them as well of Rosicrucianism more generally. He also surveys the literature of those who wrote about Rosicrucianism including Thomas Vaughan and John Heydon whose utopian *Voyage to the Land of the Rosicrucians* is included here. The problem with Rosicrucianism is that although there were plenty of documents purporting to be Rosicrucian texts, no actual Rosicrucians ever came to light. The whole subject is shrouded in a great cloud of unknowing which Waite does an excellent job in trying to clear away. In particular, he addresses some of the conspiracies and sensationalism peddled by Hargrave Jennings's 1870 *The Rosicrucians, their Rites and Mysteries*. Waite's approach is serious, rational and respectful and success-



fully disentangles the myth from something approaching the reality.

“The soul ‘cometh from afar’ and that the soul returns whence it came”.

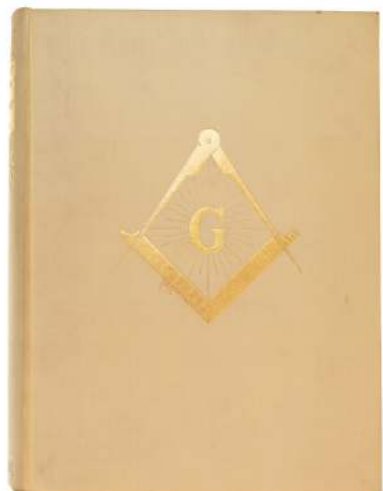
WAITE, ARTHUR EDWARD *The Secret Tradition in Freemasonry. And an Analysis of the Inter-Relation Between the Craft and the High Grades in Respect of Their Term of Research, Expressed by the Way of Symbolism*. London: Rebman Limited. 1911 [5391] £2000



First edition. Two volumes. 250x185mm. pp. [iv adverts and reviews], v-xxxv [i], 417 [1, 2bl]; vii [i], 447 [1]. Each volume has a frontispiece and thirteen plates showing portraits of celebrated freemasons. Volume two has a folding table. Bound in white cloth with a Square and Compass in gilt on the upper cover and the rosicrucian rose and cross in gilt on the lower cover. Decorated and lettered in gilt on the spine. Some shelfwear and marking but otherwise in excellent, near fine condition. Internally very good with some slight foxing and marking to edges. Top edge gilt, other edges uncut. A superb copy of an important book de-

scribed by Waite himself as containing “things unattempted otherwise in the records of research”.

Waite was interested in Freemasonry as a conduit for the spiritual life. The “Secret Tradition”, according to Waite “tells us that the Soul ‘cometh from afar’ and that the Soul returns whence it came... by a method of the inward life”. This is a staggeringly detailed and learned book weaving into Freemasonry and spiritual traditions such as mainstream Christianity as well as alchemy, Kabalism, Rosicrucianism, Chivalry, Martinism and Hermeticism.



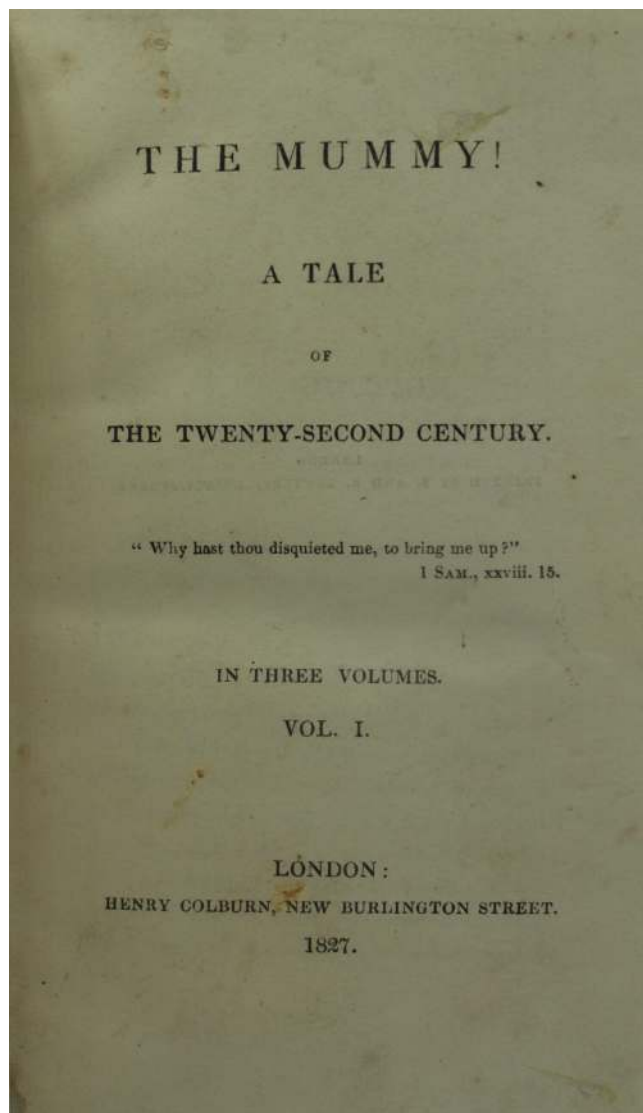
Science fiction, feminism and reanimation. The first appearance of the mummy.

[WEBB, JANE (MRS JANE C. LOUDEN)] *The Mummy! A Tale of The Twenty-Second Century.* London: Henry Colburn. 1827 [4592] £25,000



First edition. Three volumes. 12mo. (185x113mm). pp. viii, 300; [ii], 348; [ii], 303 [1, publisher's adverts]. Bound without half-titles in volumes II and III (volume I was issued without a half-title). Tan half calf, marbled paper covered boards. Spine with green morocco label, lettered in gilt. Some repairs and strengthening to joints, head and foot of spines and corners. Slight scuffing to spines and rubbing to boards. Internally there is some cracking to the hinges of volume one with gathering H torn at the foot and a little loose. Some foxing and marking and a small black ink stain between pp 239-244 and 251-261 of volume III. Otherwise in very good condition throughout. Front pastedowns have the bookplate of Charles William Orde of Nunnykirk. He was a breeder of racehorses who ran his stud operation from the family house, Nunnykirk Hall. A nice copy of a rare book which has appeared in the auction records only five times in the last 100 years.

The Mummy! represents the mingling of two cultural currents. The first is the early nineteenth obsession with ancient Egypt inspired by the work of French archaeologists and scholars following Napoleon's invasion in 1798. Of the many manifestations of contemporary Egyptomania, perhaps the most bizarre were the public "mummy unwrappings" which took place in 1821 in a Piccadilly theatre. The second is Mary Shelley's *Frankenstein*, the begetter of reanimation novels. Jane Webb's (she became Loudon on



her marriage in 1831 to John, the botanist and early fellow of the Linnean Society) *The Mummy!* tells of the Pharaoh Cheops brought back life in 2126. Unlike *Frankenstein's* monster, Cheops is essentially benign dispensing wise advice and benefactions along with observations along the lines of "Human nature is still the same even in this remote corner of

the globe", the banality of which evaporates into despair when one remembers that the person uttering these words is nearly 4700 years old so has, presumably, seen a thing or two. *The Mummy!* is, however, more than just a work of Gothic early science fiction. By setting the novel in a far distant future ruled by the absolutist Queen Claudia, Webb can hold up a satirical mirror to contemporary society. Her critical standpoint is broadly conservative by the standards of the time (she was no Mary Shelley) save for her belief that the world (or at least England) was better and more peaceably governed by a woman than by a man, thus making *The Mummy!* something of an early feminist novel. As remarkable are Webb's uncannily accurate predictions of life in the future: coffee machines, smokeless cities a form of internet and AI doctors and lawyers. And although the mummy is now a staple of horror films and novels, one must not forget that Webb's novel marks the emergence of the "mummy genre". It is an extraordinary work.

A unique copy of an important work on witchcraft.

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.* £8,500



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

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.

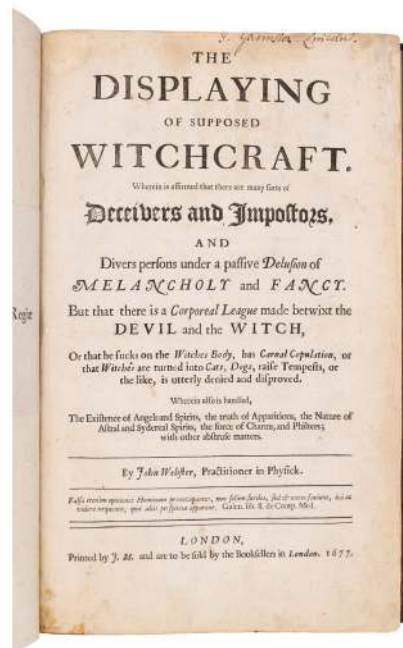
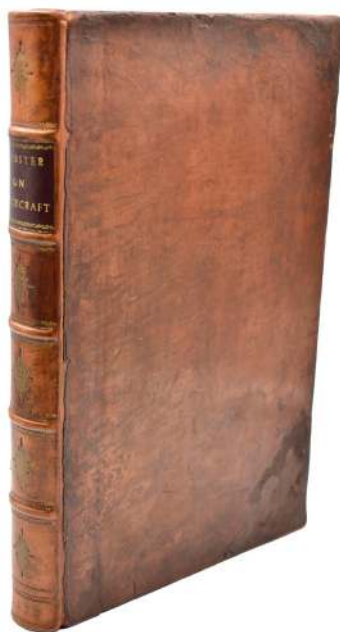
His *The Displaying of Supposed Witchcraft* was a critical and sceptical review of evidence for witchcraft. Webster takes

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 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"

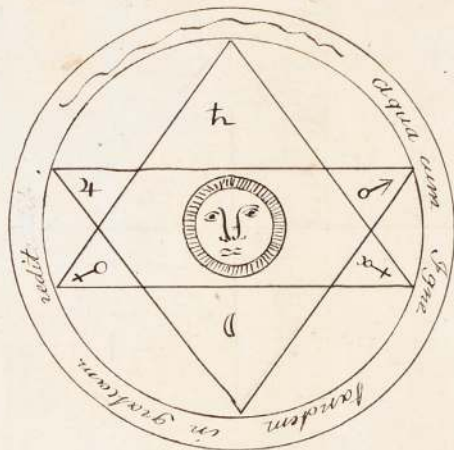
"Qui hanc figuram intelligunt Me etiam intellexisse, intelligent. Hic jacet ignotus



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

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

*Qui hanc Figuram intelligunt
Nec etiam intellexisse intelligent.*



*Hic jacet ignotus mundo mersusque tumultu
Invidiae semper mens tamen aqua fuit
Multa tulit veterum ut sciret secreta Tophorum,
Ac tandem vires noverit Ignis = aqua.*

*Johannes Hyphantes, sive Webster,
In villa Spinosa supermontana in
Parochia Silvae cuculatae in Agro
Eboracensi, natus 1610 Feb 3^o
Ergastulum animae deposuit 1682 June 18th
Annoque aetatis suae 72 currente.
Sicq; peroravit moriens, mundo huic valedicens,
Aurea Pax vivis, requies aeterna Sepultis."*

mundo mersusque tumultu Invidiae semper mens tatem aqua fuit, Multa tulit veterum ut sciret secreta tophorum Ac tandem vires noverit ignis aquae.

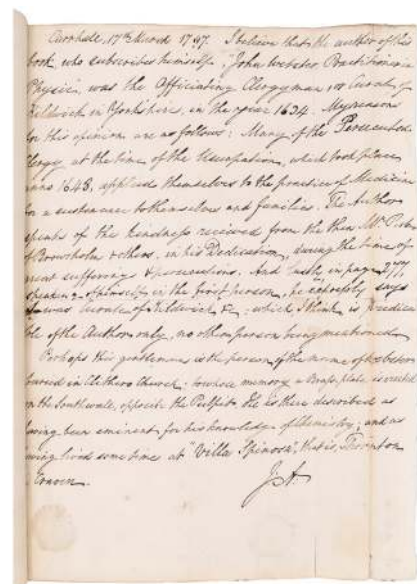
Johannes Hyphantes sive Webster, In villa Spinosa supermontana, in Parochia silvae cuculatae, in agro Eboracensi, natus 1610 Feb 3, Ergastulum animae deposuit 1682, Junii 18, Annoq. Aetatis suae 72 currente. Sic peroravit moriens mundo huic vulstdi-

cens, 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 earliest attack on witch trials, expanded to include an index of demons

WEIR, JOANNE [WEYER, JOHANN] *De Praestigiis Daemonum, Et Incantationibus ac ueneficiis*, £7,500



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.

"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.; *Witch-craze, 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]

IOANNIS V. VIERI
DE
PRAESTIGIIS

DAEMONVM, ET INCAN-
tationibus ac ueneficis Li-
bris sex, aucti & reco-
gniti.

*Accessit Rerum & uerborum copio-
sus INDEX.*



Cum Cæs. Maiest. gratia & pri-
uilegio,

BASILEAE, EX OFFI-
cina Oporiniana. 1568.

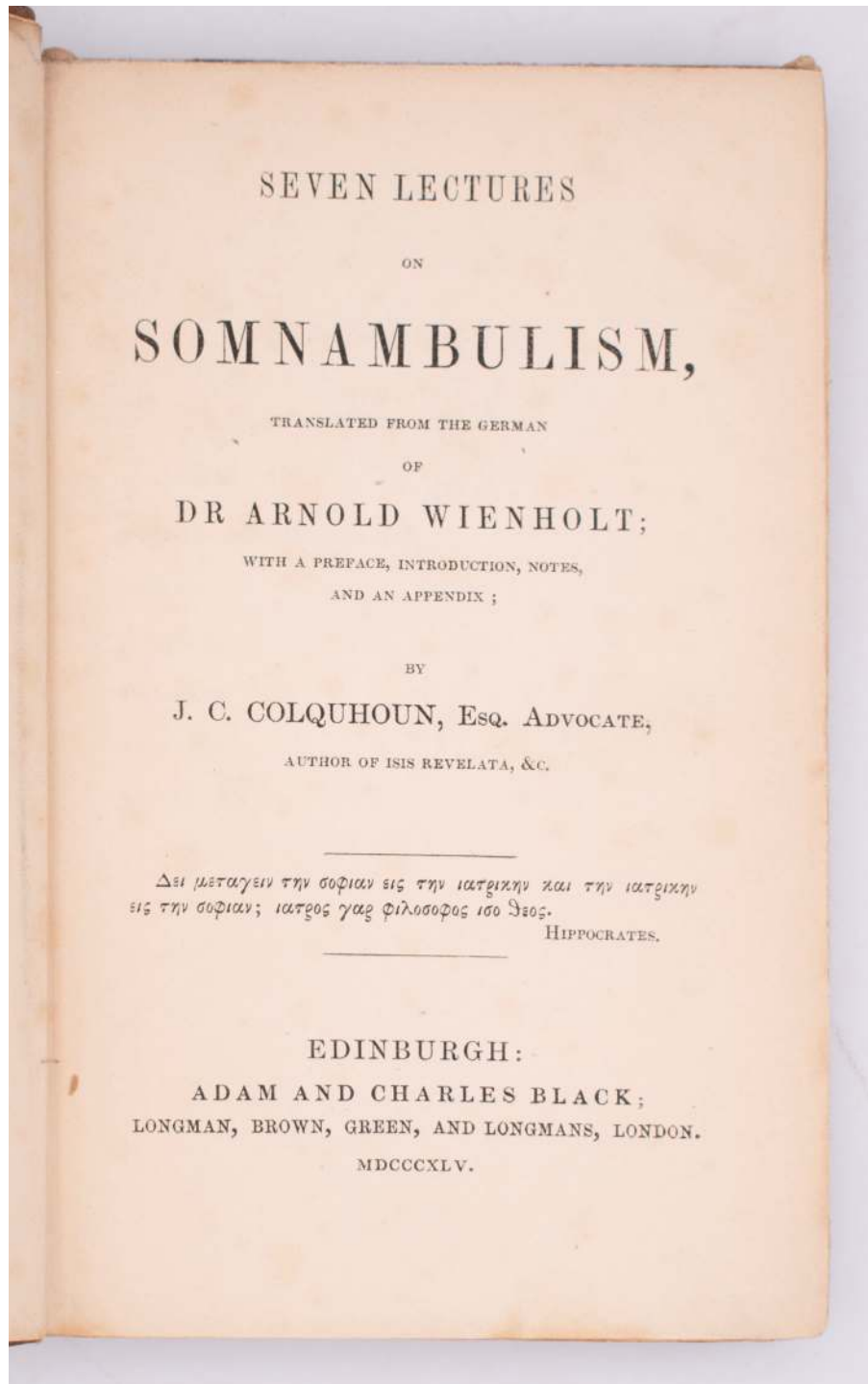
Cures for sleepwalking

WIENHOLT, DR. ARNOLD; COLQUHOUN, J.C. [TRANSLATOR] *Seven Lectures on Somnambulism*. £100



FIRST ENGLISH EDITION, xxxv, [1], 219, [1]pp., half title, occasional light foxing, original publishers cloth over boards, paper label to spine, slightly rubbed, uncut, 8vo, Edinburgh, Adam and Charles Black, 1845

The first English edition of seven lectures by Dr Arnold Wienholt (1740- 1804) on somnambulism, or sleepwalking. The lectures span several fields of study, covering the history, symptoms, treatment, and potential causes of the condition. Wienholt was best known for his use of 'animal magnetism', a treatment similar to hypnosis and stemming from the research of Franz Anton Mesmer (1734-1815). Its successes are now attributed to placebo effects, but for a time Wienholt's work was so effective that several other doctors in Bremen began to administer his techniques.



Scarce prophetic pamphlet from the English Civil War

WHARTON, GEORGE *An Astrological Judgement upon His Majesties Present March [with Postscript by William Lilly]*
£2,250



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.

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 Astrological 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 bol-

ster 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]





Stettler.

THEATRVM DE VENEFICIS.

Das ist:

Von Teuffeln Iwenst Zaubereyen vnd

Gifftbereitern / Schwarzkünstlern / He-
ren vnd Vnholden / vieler fürnemmen Historien vnd Exempel / be-
wärtten / glaubwürdigen / Alten vnd Newen Scribenten / was von solchen jeder
zeit disputiert vnd gehalten worden / mit sonderm fleiß (derer Verzeichnuß am
folgenden Blat zu finden) an Tag geben.

Sampt etlicher hingerichtten Zäuberischer Weiber gethaner Be-
kennnuß / Examination, Prob / Vrgicht vnd Straff / 1c. Vieler vngleicher Frage
vnd Meynung halben / so in dieser Materi fürfallen mögen / jetzt auff's new
zusammen in ein Corpus bracht.

Allen Vögten / Schuldheissen / Ampfleuthen deß Weltlichen Schwerdes / 1c. sehr
nützlich vnd dienstlich zu wissen / vnd keines wegs zu verachten.



Iacobi 4.

Widerstehet dem Teuffel / vnd er wirdt von euch abweichen.

Wie Röm. Keyß. Maiest. Freyheit / auff zehen Jahr nicht nachzudruckten / begnadet.

Gedruckt zu Franckfurt am Mayn / durch Nicolaum Basseum /

M. D. LXXXVI

The wide range of early modern views on witchcraft

[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. [SAUR, ABRAHAM] *Theatrum De Veneficis, Das ist: Von Teuffelsgespenst Zauberern 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*, £28,000



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

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 condemna-



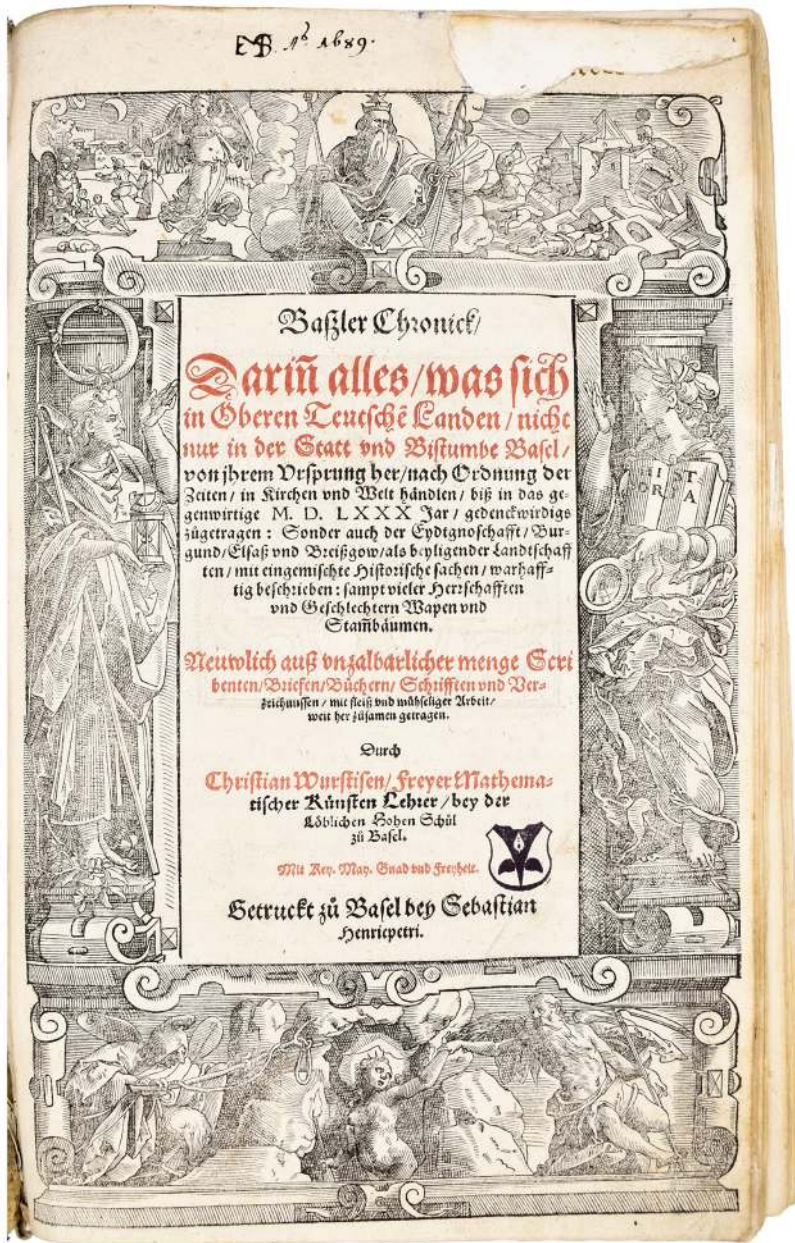
tion as championed by the Genevan pastor Lambert Daneau in "*Dialogus de veneficis*", 1564, and pastor Jacob Vallick in "*Von Zauberern Hexen und Unholden*". Even with the important role the Catholic church played in the evolution of demonologies, the onset of the Reformation did not significantly change 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. 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 gruendtlicher 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 praestigis 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. Demonol-



ogists 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 gegenwärtige M.D.LXXX Jar gedenckwürdigs 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.]

Contact details



Clare Marshall

Marshall Rare Books
20 Gretton Rd
Gotherington
Cheltenham
England
UK
GL52 9QU

T: +44 (0) 1242 672997
M: +44 (0)7767761327

e: info@marshallrarebooks.com

marshallrarebooks.com



Simon Finch

Voewood Rare Books
Voewood
Cromer Road
Holt,
Norfolk
NR25 6QS

T: +44 (0)1263 715539
M: +44 (0)7768 867289

e: books@voewood.com

voewoodrarebooks.com

EXORCISMORUM ATQUE CON- RATIONUM TERRIBILUM, PO- tentissimorum, efficacissimorum, cum PRACTICIS probatissima:

QUIBUS SPIRITUS MALIGNI,
dæmones Maleficiæ, omnia de Corporibus huma-
nis obsessis, tanquam FLAGELLIS FUSTI-
BUSQUE FUGANTUR, expellun-
tur, doctrinis refertissimus atq;
uberrimus;

Ad maximam EXORCISTARUM commodi-
tatem in lucem editus & recusus:

Cujus Authores, ut & singuli tractatus, sequen-
te pagellâ consignati, inveniuntur.

