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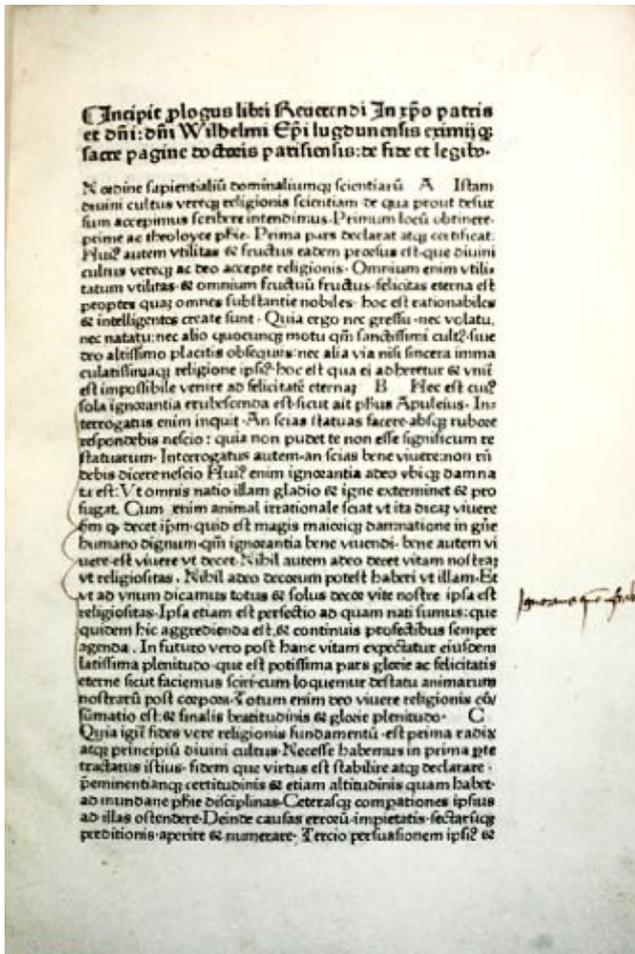


1. ALVERNUS, Guillelmus. *De fide De legibus.*

[Augsburg], [Günther Zainer], [1475-6].

£13,500

FIRST EDITION fol. 139 ex 140 ll. lacking initial blank, unpaginated and unsigned [a9 b-o10], 43 lines plus headline to page, text in an elegant and unusual Gothicised Roman (type 95 reprod. BMC C15th vol. II fasc. p.1), guide spaces, undecorated. Single, apparently dismissive, contemporary marginalium to prologue and marginal markings to table. Early ink smudge to one leaf. A fine, well-margined copy on thick paper, in good C19 polished calf by Mackenzie, spine and covers gilt ruled, a.e.r.



First and only early edition of one of the most important works of William of Auvergne, part of his monumental Magisterium divinale, an explanation of the whole natural world, composed about 1231-36. Divided into ten parts, and subdivided into chapters, this attractively produced volume covers i.a. reason, faith and love, the nature of error, belief and its meaning, the power of faith and miracles, the dangers

of credulity, heresy, and demonology, the power of the intellect and natural virtue, the errors of the Jews, the dangers of transvestism, superstition, and magic, cults and demons, the errors of Islam (especially in relation to astrology and sex) the cause of 'idolatries' such as witchcraft, conjuring, divination, necromancy, elementalism, and other idols and rites and sacrifices.

Thorndike (cit. inf.) devotes an entire chapter to William "whose works present an unexpectedly detailed picture of the magic and superstition of the time. He is well acquainted with the occult literature and the natural philosophy of the day and has much to say of magic, demons, occult virtue, divination and astrology. Finally, he also gives considerable information concerning what we may call the school of natural magic and experiment". Although not free from all the superstitions of his time William here makes clear the distinction between natural and black magic and refutes the power of demons over nature or of the stars over human will. William was in fact very well read in Arabic science and Pseudo-Solomonic esoterica, and acquainted with Hermetic philosophy. He has been called "the first great scholastic, setting the stage for Alexander of Hales, Albertus Magnus, and their disciples. Albertus and Alexander were at Paris with him, as was Roger Bacon", DSB cit inf.

BMC II 323. GW 11863. Goff G711. Hain 8317. Thorndike vol II pp 219-20, 279-81 and chapter lii. Cantamessa, No. 248 ter. Not in Caillet. cf. DSB XIV pp 388-89.

L1342

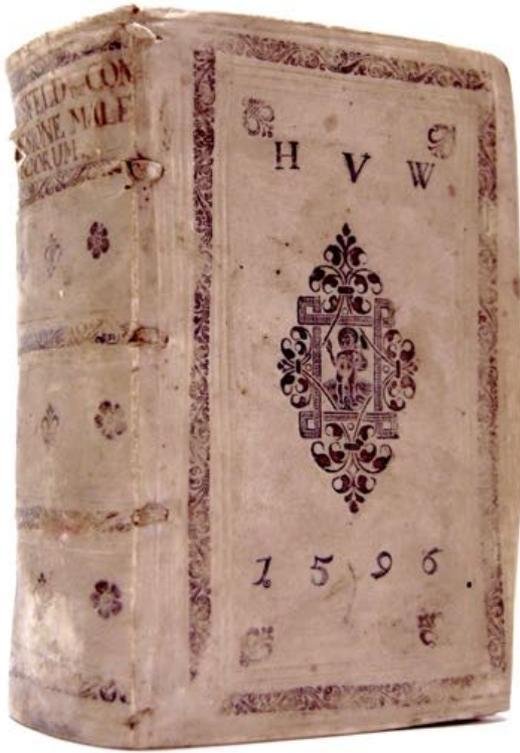
WITCH TRIALS IN C16 GERMANY**2. BINSFELD, Peter.** *Tractatus de confessionibus maleficorum et sagarum.*

Trier, Heinrick Bock, 1596.

£3,750

8vo. pp. (xvi) 795 (xix). Roman letter, occasional Italic. Decorated initials. General light age browning, a few little worm holes mostly interlinear to early ll., affecting a few letters, wide-margined, some edges untrimmed. A good, crisp copy in contemporary German vellum, yapp edges, hole to upper compartment of spine, a few minor wormholes. Triple blind-tooled rule to outer edge, outer panel with gilt roll with foliage, central panel with triple blind-tooled rule border, fleurs-de-lis gilt to each

corner, ornate gilt rhombus-shaped centrepiece with leafy curls, interlacing ribbons, and Jesus as a child to front and large ornate fleur-de-lis to back, 'HVW 1596' and 'CWC' gilt to front and back covers respectively. Spine in four compartments divided by gilt roll with foliage, gilt fleurons for each, all gilt somewhat oxidised, one joint a bit cracked, early ms title to spine and outer edge.



A very good, crisp copy of the third edition of this influential German treatise on the confessions of witches at trial. Peter Binsfeld (1540-98) was a Catholic theologian, later auxiliary bishop of Trier, and one of the most important witch persecutors of early modern Germany. First published in 1589, the 'Tractatus' was based on his practical experience during what is considered the most violent witch-hunt in early modern Europe, which took place in Trier between 1581 and 1593. Binsfeld's aggressive attitude towards witchcraft was opposed by the Elector Palatine Johann VII, the Jesuits, and the Catholic theologian Cornelius Loos, who first condemned European witch trials. Binsfeld believed that denunciation was acceptable as the only evidence to justify arrest and torture, and identified nine causes that urged people to make pacts with the devil; these included lack of faith, poor knowledge of doctrines, avarice, but also the negligence of religious authorities who, Binsfeld thought, were not sufficiently competent. Rigorously structured and based on Binsfeld's sound knowledge of witchcraft treatises, the 'Tractatus' discusses theological questions (e.g., the difference between demons and angels), the theory of witchcraft (e.g.,

how snakes and toads, born from putrefaction, can partake of 'maleficia'), and the practice of witch trials and interrogation, including how torture, in its numerous kinds, should always be carried out in front of a judge. The Trier Witch Trials caused the death of almost 400 people, including children.

BM STC Ger. p. 127; Graesse I, 427; Caillet I, 168 (different editions). J. Dillinger, *'Evil People': A Comparative Study of Witch Hunts in Swabian Austria and the Electorate of Trier*, Charlottesville, VA, 1999.

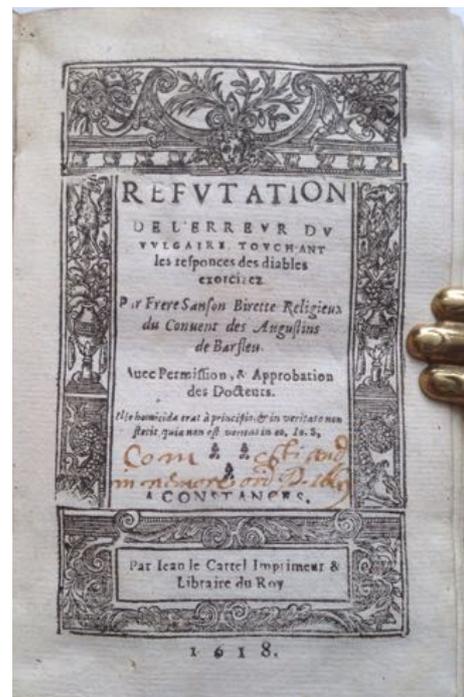
L2764

3. BIRETTE, Sanson. *Refutation de l'erreur du vulgaire touchant les reponses des diables exorcises.*

Constances, Par Jean le Carrel, 1618.

£2,850

FIRST EDITION. 8vo. ff. [14]-143. Roman letter, some Italic. Title within charming, four part, grotesque woodcut border, floriated woodcut initials, grotesque headpieces, typographical ornaments, autograph 'Campagne 1621' on recto of front fly, "Coti Andrea in memore 1668" below and "J. André aux hor' (d'Amiens)" in C19th century hand below that, "Com Coti Andreii memore ord. D 1669" on title, C19th armorial library stamp of 'Charles Henneguier' on verso of fly, modern bookplate of Eric Gruaz on pastedown. A very good copy, crisp and clean, in contemporary vellum, yapp edges, remains of ties, title ms on spine.



Exceptionally rare edition of this most interesting work on exorcism and diabolic possession by the Augustinian, Brother Sanson Birette, entitled the 'Refutation of the Error of the Vulgar, Regarding the Responses of Exorcised Devils', relating accounts of demonic possession in Normandy in the towns of 'Coutances, Valognes, Barfleur, etc', including a lengthy section explaining how to best use God's power to harm or injure devils. "It is easy to see that the large-scale exorcisms this period, described copiously in print, would raise anxieties about the question of audience. Priests making the devil talk made other priests nervous, both about the public profile of the church and the potential fate of souls deluded by charlatans and devils. In 1618 the Augustinian Sanson Birette wrote deploring public exorcisms as no better than the kind of divination traditionally associated with witchcraft. He describes as an intolerable abuse the interrogation of possessing devils 'on the misfortunes of illness, of death, of accidents, of losses, of animals and of occult crimes, in order to have revelation about them'. Birette's argument was founded on the paternalistic concern for all those unable to tell the difference when a devil speaks 'under the honey of truth [in order to] transmit the infection of lies'. He cited a papal bull of Sixtus V, which stipulated that the devil may only be asked how many spirits are present in the possessed, the cause and subject of the possession, and the time when they entered the possessed; and he found endorsement for this in the Norman ritual of Coustances, which he said limited the interrogation of demons to questions regarding the number of demons in the possessed, why the person was possessed, and when the possession began. Yet even these strictures, which Birette implied would prevent excessive exorcist interrogations, clearly left room for eliciting information about those 'occult crimes', such as witchcraft, whose exposure he feared would lead to belief in diabolical lies. ... Birette's piece, which might seem to be a precursor of modern humane sentiments about witch hunting, can therefore be seen as very much a creature of its time; a document designed to reject witchcraft accusations, certainly, but because these were signs of excessive use of the sacramental of exorcism on the part of the 'vulgar', the uneducated clergy and the gullible laity." Sarah Ferber. 'Demonic Possession and Exorcism: In Early Modern France.'

The work was published in two editions of the same year, one at Rouen and the present. This edition is particularly rare; we have only located two copies in libraries at Cornell University and in Paris at the Bibliothèque interuniversitaire Sainte-Geneviève.

Guaita, 953 'Ouvrage de demonology fort rare' [Rouen edition only]. Not in BM STC [Rouen ed. only] USTC or Caillet.

L2671

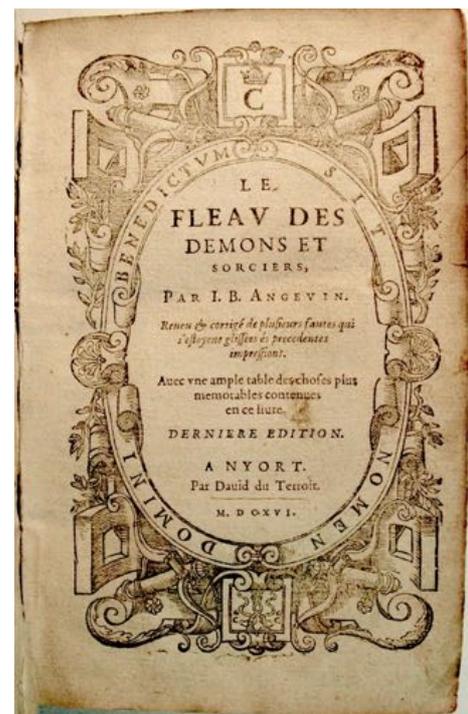
WITCHES, SORCERERS AND SPIRITS

4. BODIN, Jean. *Le Fleau des demons et sorciers...*

Niort, Par David du Terrior, 1616.

£3,750

8vo. pp. [v] 556 [xxii]. Roman and italic letter, occasional Hebrew and Greek, title within architectural border, woodcut initials, head- and tail-pieces. General age browning, marginal worming at E2 until end, slightly affecting side-notes (still legible) in gathering li. A good copy in contemporary vellum, title inked on spine, bookplate of Dr. Maurice Villaret to front pastedown, fly loosening.



The 'Scourge of Demons and Sorcerers' is the first edition by J. B. Angevin of Bodin's immensely popular *Démonomanie* (1580) against witchcraft, which identifies signs of witchcraft and demonic possession, and takes a hard line on the punishment of witches and sorcerers. Book one begins with a discussion of the nature of sorcerers and spirits, and their means of disguising themselves in everyday life. Book two focuses on the types of magic sorcerers and witches perform, continued in book three along with tips on avoiding enchantment, or worse. Bodin works by example, from the Swiss werewolf that attacked a lumberjack, to children in

Germany and France given to the devil at birth. He is virulent in his refutation of Johannes Wier, a doctor who believed, ahead of his time, that "demonic possession" was really a symptom of psychological illness.

Bodin speaks with something like a personal vendetta against Wier's teacher Cornelius Agrippa, the 'tres-dangereux' sorcerer, and his dog Monsieur, a demon. When Agrippa died in Grenoble in 1535, Monsieur drowned himself in a nearby river, proof positive for Bodin that both master and dog had a deal with the devil. In the last book, Bodin advises the Inquisition on collecting testimonies against suspected witches, as well as interrogating, torturing, and ultimately executing them. "Full of digressions and meanderings" (Thorndike, *cit. infr.*), not to mention a catalogue of highly dramatic situations, the work nevertheless cites the authorities of Latin, Greek and Hebrew sources, and includes a helpful index. Bodin's "Bible of Demonology" reached many editions from the 16th to the late 17th century, as popular as it was provocative of the hysteria over witchcraft.

Brunet II 462: 36. Bibl. Magica et Pneumatica 55. Caillet I 1273 "Cette édition, avec encadrement sur le titre, est de toutes la plus rare et la plus recherchée." Thorndike VI p. 525-7 "He should perhaps be as infamous for his Démonomanie as he is famous for his Republic...". Yve-Plessis 844 "C'est une édition à peine remaniée de la "Démonomanie."

L1413

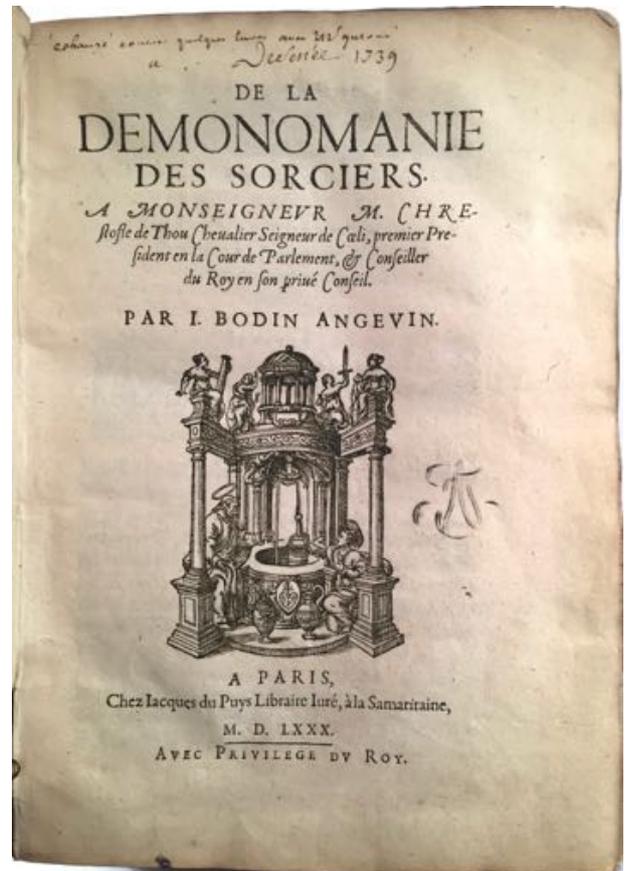
5. BODIN, Jean. *De la demonomanie des sorciers.*

Paris, Chez Jaques de Puys Libraire Iuré, a la Samaritaine, 1580.

£7,500

FIRST EDITION. 4to. [xiv], 252 (i.e. 256). ã4, e4, i4, õ2, A-Z4, Aa-Zz4, AAa-SSs4. Roman letter, some Italic and Greek. Du Puy's charming woodcut device on title, floriated and grotesque woodcut and metal-cut initials, woodcut head pieces, 'ex libris Pauli Augusti le Chevalier' on recto of last with two pages of manuscript notes on the following blank leaves and on rear pastedown, purchase note dated 1739 (exchanged for several books) at head of title page in his hand, a few annotations and underlinings in the same hand, early monogram stamped on blank margin of title. Light age yellowing, light damp stain

on last few leaves and quire DDd. A very good copy in contemporary limp vellum, yapp edges, spine covered in calf c.1700, gilt ruled in compartments, tan morocco label gilt, vellum speckled at the same time, 'Ex dono De A Lechevalier' gilt stamped on upper cover, remains of ties.



Rare first edition of this important, fascinating and most influential treatise on witches by Jean Bodin, which went through five editions by Jaques Du Puy by 1582, including another edition, almost identical to this one, in 1580 (unnoticed by IA but recorded in USTC as no. 1664). "Jean Bodin's 'On the Demon-Mania of Witches' (*De la démonomanie des sorciers*) appeared in 1580 and rapidly became a major publishing success. It underwent at least twenty-three editions and was translated from its original French into German, Italian and Latin. It was surely the most published work of the era on the subject of demons and witches. Because of its wide distribution, it has been considered by generations of historians to have been an extremely influential book, responsible in itself for large-scale prosecutions of witches in the four or five decades following its appearance." Jonathan L. Pearl, "On the Demon-mania of Witches"

Jean Bodin attained eminence as a political philosopher, economist and advocate of religious toleration, and was regarded by most contemporaries as a sceptic or even an atheist, yet he retained an abiding belief in sorcery, astrology and other superstitions. In this work he denounces all who disbelieve in witchcraft and calls for the burning of witches and wizards, although he implies that he himself had for 13 years been guided by a friendly demon who touched one or other of his ears whenever he intended to do right or wrong. He records a number of pacts made with the Devil, as well as alleged sexual relations with lesser demons, and "asserts that witches are transported through the air, that demons assume human form, and that men are transformed into animals. He believes in lycanthropy or werwolves and in the marks of sorcerers. In their professed cures they employ unnatural remedies and poisons like the brain of a cat or head of a raven. Really the only maladies which they can cure are those which they have inflicted, and in this case they must pass the ailment on to someone else....." (Thorndike VI 526).

"In his many works, Bodin, influenced by Renaissance syncretism and shaken by the extreme violence of his time, was very tolerant of varieties of religious belief. While he generally supported a Catholic settlement of the conflicts, he was far from being an orthodox believer. Generations of scholars have admired the 'Commonwealth' as the first modern study of the state and have often depicted Bodin as a modern man. .. But many of these scholars have been shocked and perplexed at the apparent contrast between the 'modern', 'rational' political Bodin, the 'tolerant' religious Bodin, and the intolerant and superstitious Bodin of the Demon-Mania. There is a long tradition among Bodin specialists of either

ignoring the Demon-Mania or treating it as a bizarre aberration in an otherwise respectable 'progressive' intellectual. .. in fact the Demon-mania shares essential points of view and concerns with the 'Commonwealth' and the 'Colloquium'. Jonathan L. Pearl.

The work has interesting provenance having belonged to the Rouen Lawyer and historian, Auguste Le Chevalier; the C19th historian Albert Sarrazin published a biography of his life based on his correspondence in 1876. The work contains two most interesting pages of his notes on witch trials in Rouen in the C16th. A very good copy of the very rare first edition.

USTC. 1660. Thorndike VI 526. Index Aurel. 120.816. BM. STC. Fr. C16th p. 72.. Brunet I 1025: "ce dernier ouvrage a eu une grande vogue dans le temps". Caillet 1269.

L2564

6. BODIN, Jean. *De la demonomanie des sorciers*.

Paris, Chez Jaques de Puys Libraire Iuré, a la Samaritaine, 1581.

£3,250

4to. ff. [xii] 256. ã4, e4, i4, A-Z4, Aa-Zz4, AAa-SSs4. Roman letter, some Italic and Greek. Du Puy's charming woodcut device on title, floriated and grotesque woodcut and metal-cut initials, woodcut head pieces, large metal-cut tailpiece at colophon, four lines of verse in C18th hand on verso of rear fly, early autograph inked over on t-p. Light age yellowing, small tears on lower outer corner of quire C, original paper flaws, occasional very minor marginal waterstains, marks or spots, tiny worm trail in lower blank margin of quires A and B. A very good copy in contemporary limp vellum, with good margins (some deckle edges in lower margin) yapp edges, remains of ties, vellum a little stained, small hole in spine.

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A very good copy of this important work.

USTC. 5913. Index Aurel. 120.819. BM. STC. Fr. C16th p. 72.. Thorndike VI 526. Brunet I 1025: "ce dernier ouvrage a eu une grande vogue dans le temps". Caillet 1269.

L2526

7. CRESPET, Pierre. *Deux livres de la hayne de Sathan et malins esprits contre l'homme... pour nuyre à l'homme par charmes, obsessions, magie, sorcellerie, illusions, phantosmes... en l'Eglise...*

Paris, Chez Guillaume de La Nouë, 1590.

£9,500

FIRST EDITION. 8vo. ff. [xxvi], 428, [xxiii]. â⁸, e⁸, î⁸, ð², a-z⁸, 2A-3K⁸, 3L2. Roman letter, some Italic. Grotesque and floriated woodcut initials and headpieces, full page woodcut arabesque after prefaces, ms. 'ex-libris G. Romegoux albensy Ao.32" with shelf mark on title in slightly later hand. Title page dusty with light waterstain, small tear to inner blank margin, general age yellowing, a little browning, minor spotting in places, occasional thumb mark spot or stain, last leaf dusty with pale waterstain, occasional mostly marginal waterstain. A good, unsophisticated copy, in contemporary limp vellum, yapp edges, remains of ties, vellum a little darkened and soiled, block starting in places but solid, title manuscript on spine in contemporary hand.





cette vertu de race en race". He goes further and states that, in these terrestrial acts, the devil is not moved by the ambition of power, but by hatred that he transmits to witches which becomes the the driving force behind all their injurious acts.

Crespit was undoubtedly heavily influenced by the bitter civil and religious wars that had been raging in France, and was an ardent supporter of the Catholic League. "Crespit was well known in his day as a league writer and Preacher in Paris. He was a fervent advocate of the league, from its first formation in 1576, and was prior of the Celestine abbey in Paris when he published his "Deux livres de la Hayne de Sathan." For Crespit, all the troubles of his time were to be attributed to the Devil and his supporters, the Protestant heretics" Jonathan L. Pearl. "The Crime of Crimes: Demonology and Politics in France, 1560-1620." "Also influential beyond the borders of France was .. Pierre Crespit's tract (two books on the Hatred of Satan and Evil Spirits Against Mankind 1590). Crespit vigorously inveighed against Protestantism - which he considered a satanic heresy - much as Pierre de Lancre would do a few years later." P. Levack. "The Oxford Handbook of Witchcraft in Early Modern Europe and Colonial America."

Another aspect of particular interest to Crespit's work was his detailed discussion of the witches sabbath and its origins. "the demonologist Pierre Crespit located the witches' dance in a tradition including the bacchanalian revel, early Christian transvestism and the masquerades of the Maschecroutte of contemporary Lyon. The inferior clergy of late medieval France celebrated Christmas and the New Year with burlesques which were readily attributable to God's ape - singing in dissonances, braying like asses, making indecent grimaces and contortions, repeating prayers in gibberish, censing with puddings or smelly shoes and, above all, mocking the sermon and the mass with fatuous imitations." Stuart Clark 'Inversion, Misrule and the Meaning of Witchcraft.'

An exceptionally rare and most interesting work on Witchcraft and demonology.

Caillet, 2689. "Le livre du P. Crespit se rencontre très difficilement ; c'est un des traités de sorcellerie les plus rares qu'on ait publiés au xvi e siècle." Guaita 197. Not in BM STC Fr. C16th or Brunet.

Exceptionally rare first edition of one of the most important and influential treatises on the devil, demons, witchcraft, spells and counter spells of the sixteenth century. The first book is composed of twenty discourses in which the author denounces with great precision (and not without a certain glee) the malefic spells of the devil, various copulations in the form of incubus and succubus, transformations, frightful prodigies, and false miracles - all the misfortunes of this world due to Satan. The second book, composed of six discourses, describes remedies for the devil's malefic powers with the help of God and finally the victory of man. Other contemporary authors, like Jean Bodin, insisted on demonstrating the existence of the devil and witches while legitimising the hunting of the latter; others, like John Wier, seemingly more enlightened, tried to fight against this type of superstition. In this context, the work of Pierre Crespit, a Celestin monk, demonstrates a certain originality. His treatise "Two Books of the Hatred of Satan" remains orthodox in the way he perceives witches - his vision is close to that of Jean Bodin - but it is distinguished by the way in which he explains the causes of their appearance, and how their activities are determined on earth. In order to explain how witches have the power they have, such as the ability to cause hailstones and storms, the healing of sick men, to "prophetizer et predire choses à venir" he puts forward the argument that the weakness of man, inherent in his nature, is "une chose toute certaine, que les hommes n'ont pas moyen de leur propre vertu de faire telles choses, mais ils sont aydez par l'art et finesse des demons, qui entretiennent

L2659

8. DANEAU, Lambert. *Deux traitez nouveaux. Le premier touchant les sorciers, Le second contient une breve Remonstrance sur les jeux de cartes et de dez.*

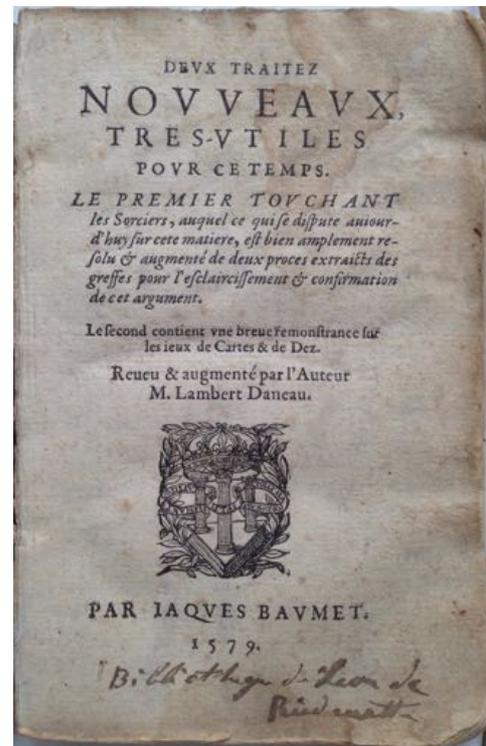
[Geneva], Par Jaques Baumet, 1579.

£4,950

8vo. Two works in one vol. pp. 160 : ¶8, A-18. Roman letter, some Italic. Woodcut printer's device on title, type initials within charming grotesque woodcut borders, woodcut headpieces, "Bibliothèque de Leon de Riedmatten" in a C19th hand at foot of t-p, extensive notes in an early hand on rear fly and pastedown, possibly recipes, occasional marginal notes in the same hand. Minor, mostly marginal, light waterstain, to first and last few leaves, light age yellowing, minor marginal spotting, t-p fractionally dusty, small worm hole in very outer upper blank margin of last few quires. A very good, entirely unsophisticated copy in contemporary limp vellum with ties, vellum a little crinkled and soiled.

First collective edition of these works together in their first French translation; seperately published by Jacques Bourgeois in 1574 and 1575. Daneau's major work on witchcraft, *Dialogus de veneficiis*. was translated, first into French and then, in 1575, into English by Thomas Twyne as 'A Dialogue of Witches.' "Lambert Daneau, a French Calvinist theologian and Minister, published a treatise on witches in 1574. The book took the form of a dialogue in which one speaker, Theophilus, responded to the occasionally skeptical questions presented to the other speaker, Anthony. The treatise establishes some of the main themes of the late sixteenth and seventeenth-century Protestant demonology. One of the most salient of those features was a heavy reliance on scripture. This Biblicism is evident in Daneau's argument .. that to claim that witches were victims of melancholy was tantamount to the blasphemous denial of the biblical statement that the demoniacs whom Christ cured were also only melancholics and not possessed by demons. A second Protestant theme ..was that the increase in the number of witches was related to the prevalence of superstition and false religion that the Reformation was endeavouring to dispel. ..Calvinists claimed that the age of miracles had ended in biblical times and that magic performed by witches through the power of the devil consisted of nothing more than wonders. Daneau makes this point in his treatise and he also presents the argument .. that the Devil, despite his great power, could only work within the laws of nature. One of the effects of this line of thought was to make the crime of witchcraft primarily

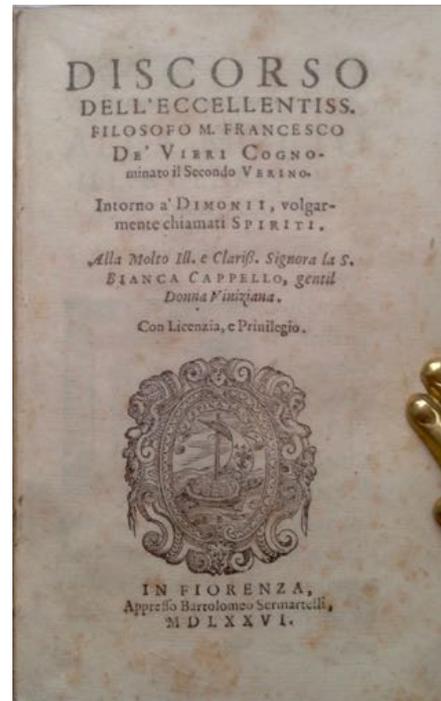
a spiritual offence, consisting in the pact wth the Devil. This emphasis is clear in Daneau's treatise, and it was followed by most of the English demonologists of the late sixteenth and seventeenth centuries." Brian P. Levack . 'The Witchcraft Sourcebook.'



Daneau states "The rise of witchcraft was due to the 'terrible judgement of God against us' for 'shamefully and obstinately' rejecting the true faith. There are four main reason why people choose to become 'slaves to Satan': distrust in God, vanity, poverty and power. The most likely sort to fall under his sway are the 'country men, ignorant and poor people,' as well as those who are proud of mind, or those in search of knowledge, 'being desirous to know things to come and fortell them to others .. by which means many of the honourable and learned sort are seduced by Satan.'" Lizanne Henderson. 'Witchcraft and Folk Belief in the Age of Enlightenment'

The second work is a most interesting treatise on games; specifically of cards and dice. "One of the first Protestants to write on ethical behaviour was a French Calvinist, Lambert Daneau. His books, many of which are translated into English, influenced many English Puritan writers. .. In Chapter 6 of the 1586 translation, Daneau specifies which types of games should be permitted for play among Christians. Games of pure chance, he says, should be forbidden while games of mixed chance and skill are allowable. In the latter situation his reasoning for allowance is that undesirable outcomes obtained through a chance event could be overcome by the industry or skill of the player. Games of pure chance are referred to as 'alea' and are defined as those games that

hang and depend (as it were) upon mere 'chance of casting' ... Later in the text Daneau says that these practices 'help the chance'. These methods of cheating are obviously 'skills' which can overcome undesirable outcomes; however Daneau excludes them from the allowable games of mixed chance and skill, referring to anyone who engages in such practices as 'a leud fellowe and a cogging Verlot'. Further on in his treatise (Ch. 9) Daneau provides some explicit reasons why he considered games of chance to be inappropriate for Christians. His first argument is that engaging in games of chance violates the third commandment not to take the name of God in vain. Daneau bases this conclusion on the assumption that God determines the outcome of a randomized event; to use randomizers for trifling matters such as gaming is to profane the majesty and power of God.." D. R. Bellhouse. 'Probability in the Sixteenth and Seventeenth Centuries: An Analysis of Puritan Casuistry Author.'



USTC 8186. Caillet, 2778. "Ouvrage rarissime d'un des plus savants théologiens du XVIIe siècle". La Croix du Maine p. 282. Chaix no. 1579. Not in BM STC fr. C16th.

L2660

9. DE VIERI, Francesco. *Discorso ... intorno a' dimoni, volgarmente chiamati spiriti.*

Florence, Bartolomeo Sermartelli, 1576.

£4,250

FIRST and ONLY EDITION. 8vo, (xvi), 108, (iv). Roman and Italic letter, printed side notes. Printer's woodcut device on title page, floriated and historiated initials, typographical head- and tailpieces. Intermittent light age yellowing and foxing, p. 25, side note shaved. A good copy in later vellum over boards, all edges blue.

First edition of this work on demons, familiar spirits, necromancers and other aspects of the occult by Francesco Vieri the Younger, called Verino (1524-1591). Born of a noble family, Verino taught at the University of Pisa, first holding a chair in Logic and later in Philosophy. He was a representative of Neoplatonism, who aimed at reconciling Paganism with Catholic theology, and a follower of Giovanni Pico della Mirandola. Most of his works were vernacular and include meditations on Plato's theology, Aristotelian meteorology and lectures on ethics, love and literature.

The *Discorso* was inspired by an event in the Benedictine monastery of Sant'Anna in Pisa. In 1574 some nuns showed typical signs of demonic possession (speaking Latin, revealing secrets and mysteries of faith). Verino was asked to study their affliction and the effectiveness of the rites of exorcism applied. The work was composed for the Archbishop of Pisa, Jacopo Borbone, and received the approval of the local Inquisition. Preliminaries are the dedication to the Venetian aristocrat Bianca Cappello, an address from the printer and a list of sources, including the Fathers of the Church, Dante, Pythagoras, Hermes Trismegistus and the Platonic philosophers, such as Pico and Marsilio Ficino. Part 1 contains an introduction and provides an exhaustive explanation of the concept of "demon", merging Aristotelian, Platonic and Catholic arguments. Verino lists three meanings: the "demon" mentioned by Socrates, or the inner voice that guides men; the soul independent of the body and judged by God, and the spirit as a rational and immaterial substance, good or nasty, known as "angel". Verino states that the Platonic philosophers believe in the existence of the spirits, while the Aristotelian do not, as shown in the *De anima* (II). Part 2 mainly deals with the Platonic approach to this topic, according to which spirits have a mixed nature, half human and half divine. Part 3 describes the origin (original sin and divine punishment), nature and powers of spirits, according to the Bible, Augustin and Saint Jerome. A section particularly is dedicated to exorcism and the examination of the symptoms of possession (violence, plurilingualism and knowledge of events in the Bible). Part 4 focuses on reasons for and modes of possession. Verino maintains that spirits are jealous of men's happiness and want

to make them suffer, as well as to demonstrate their power against God's will. They can hide in material objects and especially torment vulnerable individuals, such as virgins, pregnant women and sleep-walkers. They also are responsible for diabolic spells on human bodies, and inspire and help necromancers and witches.

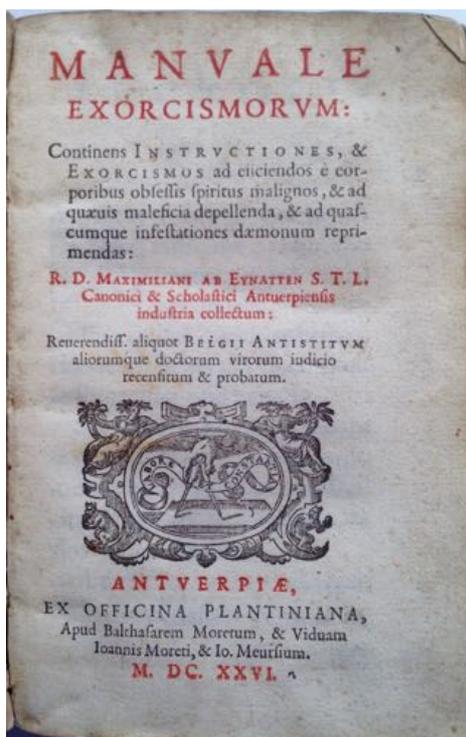
BM STC It. 725; Gamba, 1737; Kristeller, *Iter Italicum*, 215:2092. Not in Adams. Not in Brunet or Graesse. Not in Caillet.

L2657a

10. EYNATTEN, Maximilian. *Manuale exorcismorum: continens instructiones, & exorcismos ad eiiciendos è corporibus obsessis spiritus malignos.*

Antwerp, ex officina Plantiniana, apud Balthasarem Moretum, & viduam Ioannis Moreti, & Io. Meursium, 1626.

£1,950



8vo. pp(xvi), 314, (vi). *⁸ A-V⁸. [last two ll. blank] Roman and Italic letter. Title in red and black with Moretus' small woodcut 'Labore et Constantia' compass device, a larger version on verso of last, historiated and floriated woodcut initials. Light age yellowing, some minor mostly marginal spotting, the odd thumb mark and marginal mark or spot. A good clean copy, in contemporary vellum over the reuse of dark calf, as boards, from and early Netherlandish

binding circa 1510-40, probably from the top edge of a single cover divided in two, these were triple blind ruled with alternate rose and lozenge blind stamps around a central, diaper blind ruled, panel, filled with blind lozenge tools, yapp edges, stubs from an early manuscript. Two C17th ms ex libris on fly, upper mostly torn away.

Rare second edition of this important manual of exorcisms, giving a complete insight into the procedure of exorcism, containing instructions as to how exorcisms should be carried out with a great number of ritual formulae. These include many 'magic' recipes, to fight fevers and the plague, love potions, spells cast on food, evil spells placed on marriages, incubus and Succubus, evil spirits that infest houses and other places, etc. The book was finely printed by Balthasar Moretus in Antwerp in his 'Officina Plantiniana'. Considered a canonical treatise of reference in matters of exorcism, it is the only production of Maximilian d'Eynatten (1574-1631), canon lawyer, scholar and Antwerp's Keeper of the Seals.

The work is divided into three sections; the first contains general instructions and preparations for exorcisms such as how to determine if a person is suffering from demonic possession and not merely from natural diseases, learning about various symbols and their effects, the proper time and place for an exorcism, and various precautions to take against demons. The second part details the methods and practices used in an exorcism, including many different prayers, invocations, and solemn oaths, with selected prayers and exorcism methods included from a variety of respected authors. Finally, the third 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, cereals and other foods (with specific chapters on milk and butter); exorcising a spirit from a home; exorcising witchcraft from your own body and exorcising witchcraft from the bodies of others; remedies against pests, fevers and other natural diseases; and remedies against love potions, amongst others. This is very much like a modern-day field guide, written in a no-nonsense referential manner so that it could be easily used during field work. Cf Michael Foight, 'Falvey Memorial Library.'

"Despite these official and semi-official efforts to restrict the practise of Catholic exorcisms to the ordained clergy, laymen and unlicensed priests continued to practise exorcisms. In the Netherlands most exorcisms in the seventeenth century continued to be performed by laymen or priests without ecclesiastical permission. These unauthorised exorcisms

explain why some Catholic dioceses decided to elaborate and even expand upon the Vatican's policy in their jurisdictions."
 Brian Levack. *'The Devil Within: Possession and Exorcism in the Christian West'*

The reuse of calf from an earlier binding, as boards, is most unusual, particularly from what must have been a handsome Flemish binding from the first half of the C16th. A very interesting example of the way binders 'recycled' materials from earlier works.

BM STC Neth. C17th Caillet, 3746 (first ed. only) 'Manuel d'exorcismes rare'. Coumont, *Demonology & Witchcraft*, E37.2. Graesse, *'Bibl. Magica et Pneumatica'*, p.29. Not in Guaita.

L2565

11. FEYERABEND, Sigmund (ed.). *Theatrum Diabolorum.*

Frankfurt, Peter Schmidt, 1575.

£7,350

Large fol., ff. [6], 568, [12]. Black and Roman letter; black-and-red title, some decorated initials; large printer devices on title and colophon (oval border and personification of respectively demoniac Vices and Fame); few light browned pages, margins occasionally foxed. A very good copy in elegant contemporary German brown calf over thick-wooden bevelled boards; blind-stamped in black, double fillet, with four rolls of portrait medallions, interlacing flowers and glyphs and floral central panel; remains of clasps; a bit rubbed, some leather lost on front lower board, chipped corners and spine; red edges with early title inscription, early shelf mark gilt on spine; on title, contemporary ex libris of Arnold III, count of Bentheim-Tecklenburg-Steinfurt-Limburg; on front pastedown, early eighteenth-century engraved bookplate of Ambrosius Franz of Virmont-Bretzenheim.

Second expanded edition of this very influential encyclopaedia of diabolical literature in the Protestant world, first published in 1569. It is a curious assemblage of Lutheran demonological essays, gathered by Sigmund Feyerabend (1528-1590), the renowned publisher and bookseller of Frankfurt. Each of the essays deals with a particular form assumed by the Devil, whose number is calculated as no less than

2,665,866,746,664 by one of the authors. Some of the most peculiar demons are: the dance-devil (book VII); the devils of hunting, drinking and wedlock (books IX-XI); the pantaloons devil (book XVII); the gambling and the courtiers' devil (books XVIII-XIX). This second edition comprises four additional treatises, focusing on the devils of the Sabbath, oath, concerns and melancholy.



This volume was first owned by Arnold III of Bentheim-Tecklenburg-Steinfurt-Limburg (1554-1606). A powerful German nobleman, he was the son of Countess Anna of Tecklenburg-Schwerin, the first evangelical ruler in Westphalia. Following the religious education provided by his mother, he studied Protestant theology, law and politics in Strasbourg in the early 1570s. Arnold ruled peacefully over a vast number of territories, acquired through inheritance and marriage. Between 1588 and 1593, he introduced Calvin' and Zwingli's doctrines in his territories. Some decades later, the book entered the library of Ambrosius Franz (1682/1684-1744), count of Virmont and president of the Imperial Chamber Court. It is very likely that he acquired this copy when the Bentheim-Tecklenburg-Steinfurt duchy

"Another response to Weyer was that of the Swabian jurist (later of Rostock) Johann Georg Godelmann, who published a *Tractatus de magis veneficis et lamiis* in 1591 that adopted Weyer's categories verbatim. Those accused of witchcraft might be magi (magicians), venefici (poisoners), or laminae (witches), and Godelmann was quick to agree with Weyer that laminae were mainly women who imagined they had made a pact with the devil and that they did all sorts of evil on its basis. The devil attacked women because they were more often 'unsteady or flighty, credulous, malicious, ill-humoured, melancholy or depressed, but especially old, worn out women, who were foolish and awkward, badly grounded in the Christian faith, and unsound old hags'. Their pacts with the devil were only illusory, but necromancers and learned magicians did have a real pact with the devil, which Godelmann believed worthy of severe punishment and even death. While attempting to defend witches from unjust accusations, in other words, Godelmann disagreed with Weyer and left open the argument that at least some persons did have a contract with the devil. Godelmann argued strenuously against abuse of torture and in favour of cautious procedures, but in strictly theoretical terms, he was not the radical opponent of witchcraft trials that Weyer was. Indeed, when modern critics attack Johann Weyer for holding a mixture of confused and inconsistent ideas, they might better aim their indignation at Godelmann. And yet, despite the illogical features of his argument, Godelmann was crucial in the process of restructuring the insanity defence. Precisely because he thought that the witches' pact was a real possibility, Godelmann did not think that one could just assume that supposed witches were mentally ill. This was an empirical question on which advice had to be sought." H. C. Erik Midelfor 'A History of Madness in Sixteenth-century Germany.'

"Godelmann attempts to take middle ground between what he regards as the extreme positions of Bodin and Wier. ...[He] was widely read in the literature of his subject and cites many past authors. If his work is a mixture of sanity and credulity, of religious prejudice and a feeling for law and nature, it was perhaps the more effective on that account than a strictly rational and scientific work would have been then in doing something to check the excesses of the witchcraft delusion." Thorndike.

BM STC Ger C17th II G810. Graesse, *Magica*, 59. Caillet 4626 (1st edition only). Thorndike. VI pp. 534-6. Not in Guaita.

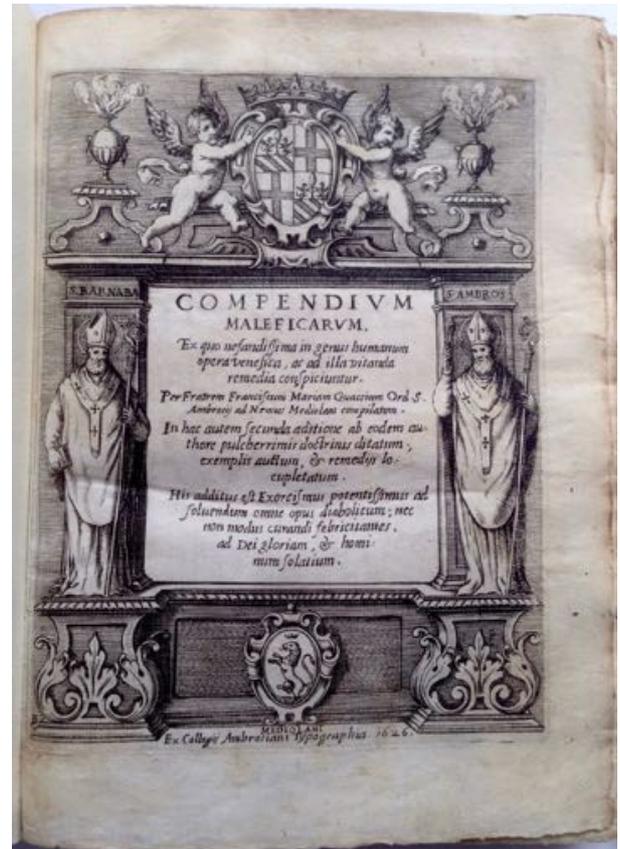
L2724

A FINELY ILLUSTRATED BOOK ON
WITCHCRAFT

13. **GUAZZO, Francesco Maria.** *Compendium Maleficarum.*

Milan, ex collegi Ambrosiani typographia, 1626.

£15,000



4to. pp. (xvi), 391, (i). Roman letter with Italic. Charming engraved architectural titlepage with standing figures of St Ambrose and St Barnaba, urns, putti, and arms of the Serbelloni. Typographical headpiece, woodcut initials throughout. 40 delightful . page woodcuts with witches, demons, and depictions of sorcery, some repeated. Intermittent light browning, a few marginal annotations, small tear at 207 not affecting reading. A good, well-margined copy in antique style vellum, yapp edges, printed ex libris of Eric Gruaz on front pastedown.

Attractive copy of this finely illustrated book on witchcraft. This is the second and enlarged edition of the rare original of 1608, and includes a new, most compelling section on exorcism. Francesco Maria Guazzo (1570-1640) was a friar at the Collegium Ambrosianum in Milan, and was known for his successful exorcisms on personalities including Charles III of Lorraine and the German Duke of Julich-

Kleve-Berg. The 'Compendium Maleficarum' was an epitome of his theoretical and practical knowledge of witchcraft and its manifestations, inspired by previous works on demonology by Michele Psellus and Nicholas Rémy.



Originally made for the 1608 edition, the 40 handsome woodcuts are among the most renowned early modern illustrations of witchcraft. These vivid pictures portray winged devils, assemblies of witches, demonic animals, and sorcery at work, and were influenced not only by the medieval figurative tradition but also by more recent illustrations of the New World, including scenes with cannibals often shown, like some of Guazzo's witches, roasting children.



The first part of the 'Compendium' discusses the nature of imagination and magic, the rituals of witches, their pacts with the devil, and their 'maleficia' like apparitions and copulation with demons. The second focuses on a variety of sorcery including soporific poison and rare illnesses. The third part teaches how to recognize demons, witches, and their manifestations, and reveals divine and natural remedies to

defeat them, from prayers to blessed tree branches. It is followed by a new section including orations and blessings for the rite of exorcism. The opening dedication to Cardinal Giovanni Antonio Serbelloni, whose heraldic escutcheon decorates the title-page, summarises the crucial question of the 'Compendium', that demons find their abode in heresy and idolatry.

Eric Gruaz was a chemist and great book collector, with a fine library of early modern texts on the history of alchemy, religion, magic, sorcery, and occultism.

Caillet II, 4805: 'Avec beau frontispice en taille douce et un grand nombre de figures sur bois des plus curieuses'; Gaïta 374; BM STC C17 It. p. 417. Not in Brunet, Graesse, or Kraus.

L2661

14. LANCRE, Pierre de. *L'incrudulite' et mescreance du sortilege plainement conuaincue.*

Paris, chez Nicolas Buon, ruë Saint Iacques, 1622.

£11,500

FIRST EDITION. 4to. pp. 52, 841 (i.e. 749) (xi). ā⁴, ē⁴, ī⁴, ō⁴, ū⁴, ★⁴, 2★2, A-4Z⁴, 5A⁸, 5B⁴. Roman letter, some Italic and Greek. Woodcut printer's device on title, fine engraved portrait of Louis XIII on verso, floriated woodcut initials, grotesque headpieces, ms ex-dono on fly, partially excised, dated 1882, bookplate of Maurice Garçon and 'Le bibliophobe Bechtel' on pastedown. Age yellowing, some browning and spotting, a little patchy in places, occasional minor waterstain, mark or spot, loose fly. A good copy, well margined, in handsome slightly later French polished calf, covers bordered with a double gilt rule, spine with blind ruled raised bands, double gilt ruled in compartments, large fleurons gilt at centres, borders of fine scrolled and pointillée tools, edges gilt, marbled endpapers, all edges red, joints expertly restored.

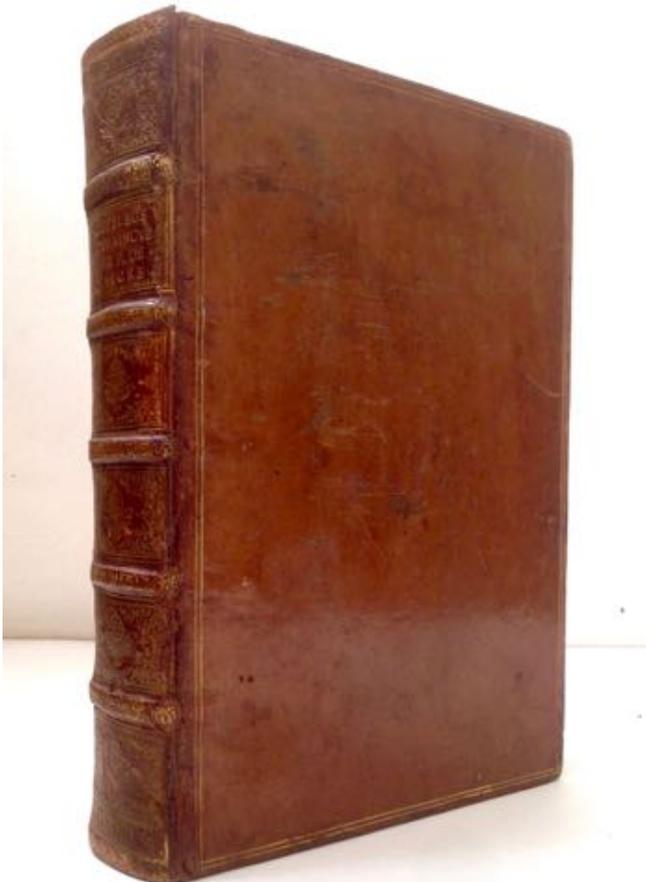
Rare and important first edition of Pierre de Lancre's 'magnum opus' on witchcraft, the summation and extension of all of his other works on the subject, dedicated to the young King Louis XIII with his superb engraved portrait. The book is divided into ten treatises. In the first, the author attempts to prove that witchcraft is a reality, that all that has been said of sorcerers in the major witchcraft treatises is true. The

second, titled 'De la Fascination,' demonstrates that witches can 'fascinate' or bewitch by using the devil and his power. The third is dedicated to 'touch', where he shows what magicians can do by touch, which is much more powerful than the gaze. In the fourth treatise, which deals with scopellism, or black magic, he tells us that, by the use of secret spells, people can be cursed, for example, simply by throwing charmed stones into their garden. The following treatise describes all forms of divination. In the sixth he deals with diabolic 'liasons', sexual and otherwise, the seventh concerns apparitions. The eighth treatise concerns Jews, apostates and atheists and the ninth heretics, particularly Protestants. In the last chapter he denounces the incredulity and disbelief of judges in regard to witchcraft. In each chapter he cites very numerous sources and gives most interesting examples, many witnessed first hand, of the practices of witch-craft. "De Lancre was born in Bordeaux around 1553. First educated by Jesuit teachers in Toulouse and Turin, he then studied at the Jesuit College de Clermont at Paris, where he probably listened to Father Maldonat's famous lectures on demons and the immortality of the soul. After he received his doctorate in law in 1579, he set out on a career as a lawyer in Bordeaux. Around 1582 he joined the Bordeaux Parlement as a magistrate. From 1599 through 1600, de Lancre traveled in Italy. fluent in Italian, he accompanied Pietro de Medici during the Prince's visit to Bordeaux. In 1607, he published his first witch tract 'Tableau de l'inconstance de toutes choses'. Shortly after his return to Bordeaux on 5 December 1609,

de Lancre began to work on ..an extraordinary report of his four month stay in the Labourd region. It was published under the title 'Tableau de l'inconstance des mauvais anges et demons'.. in 1612. After his return to his post in Bordeaux, de Lancre served as a counsellor in Paris from 1612 to 1622. That year he published a third witch tract, a résumé and extension of his previous two. (this work).. De Lancre's stance in all his treatises on witchcraft, though it may seem extreme to us today, was shared by many of his educated contemporaries. He was convinced of women's inclination toward evil and the reality of witch-craft, embracing the 'realist' view initiated by Heinrich Kramer in the *Malleus Maleficarum* (1487) and shared by other prominent demonologists such as Jean Bodin and Martin del Rio: the belief that witches, male or female, are real and that they fly to the sabbath, adore satan, engage in unnatural sex, and plan the evil deeds (maleficia) that they will perpetrate when they return to their homes. De Lancre knew the classics of the science of demonology well and - like Kramer, Bodin and Del Rio - was convinced that a stern judicial approach to what he believed to be a veritable witch infestation of France was primary in any attempt to control the practise of satanic magic." Gerhild Scholz Williams "On the Inconstancy of Witches: Pierre de Lancre's *Tableau de L'inconstance*." A handsome copy of this important work on witchcraft.

BM STC Fr.C17th p. 292 L338. Caillet 6063. Thorndike, VI 287. Not in Guaita.

L2662



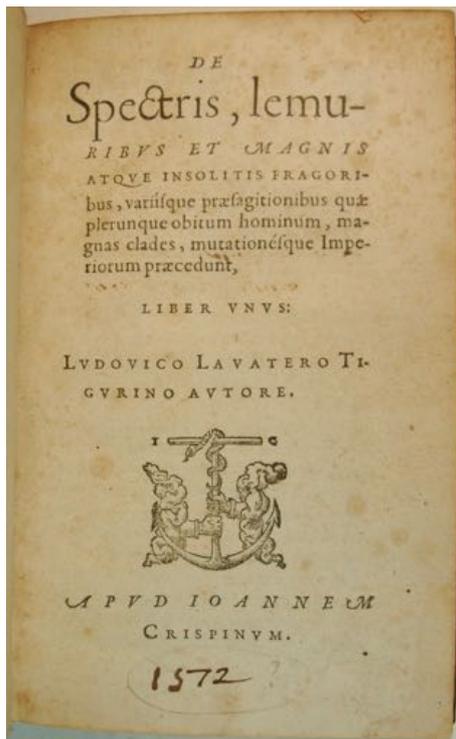
INFLUENTIAL TREATISE ON GHOSTS AND
APPARITIONS

15. LAVATER, Ludwig. *De spectris.*

Geneva, apud Ioannem Crispinum, [1570].

£2,950

FIRST EDITION thus. pp. [16], 272. Italic letter, some Roman. Small woodcut printer's device on title, Floriated woodcut initials, woodcut headpieces and ornaments, book-label of "T Caillat" c. 1800, on pastedown, bibliographical notes on fly. Light age yellowing, some mostly marginal spotting, small light water-stain in upper margin in places. A very good copy in C17th French calf gilt, covers bordered with gilt rule, spine, with raised bands, richly gilt in compartments with fleurons and some of small tools, combed marble endpapers, head and tail with tiny expert restoration.



First Latin translation of this important and influential treatise on ghosts and apparitions, first published the previous year in German. Lavater (1527-1586) was a prolific author, composing homilies, commentaries, a survey of the liturgical practices of the Zurich church, a history of the Lord's Supper controversy, as well as biographies of Bullinger and Konrad Pellikan. His work on ghosts, 'De spectris' was one of the most frequently printed and widely translated demonological works of the early modern period, going into at least nineteen editions in German, Latin, French, English

and Italian. In this treatise on Lemures, ghost shades of the dead which presage great disasters and the change of empires, he maintains that the many of these apparitions are not the souls of the dead but the work of demons. "the 'De spectris, lemuri-bus... of the Protestant physician Ludwig Lavater, published in Zurich in 1570, (we) find an impressive and varied picture of supernatural visions. Among the variety of phenomena he discusses, Lavater devotes particular attention to spectral combats, which, he states, are to be understood as bad omens. Such were swords, lances, and a large number of objects seen in the air; clashing armies or fleeing troops seen or heard in the air or the ground; the horrible sound of shouting voices and the clangor of clashing arms." Ottavia Niccoli. 'Prophecy and People in Renaissance Italy.'. Lavater does not attack witchcraft directly, but his theory of devils shows he must have believed in the power of sorcery. He also attacked those that used superstition for their own benefit. "Thus for Lavater, men who falsely believed that they saw ghosts, apparitions and visions, were either melancholic, or possessed madmen, or alternatively, just fearful, or weak in their senses, or finally drunkards. Priests and monks on the other hand, in spreading credulous beliefs, were deluding the people for the sake of personal profit and even sexual gratification. .. Lavater substantiated his claim by adducing numerous anecdotes from classical and modern sources (among them Erasmus) in which priests, monks and friars had abused the trust of their flock, appearing as ghosts and spirits of the dead in order to seduce wives, extort money, obtain a bishopric, or prove a theological point by false miracles." Michael Heyd. 'Be Sober and Reasonable'.

A most important and influential work.

Adams I:301. Thorndike VI: 530. Caillet II 6237. "livre curieux et rare sur les spectres, lémures etc, dûs aux démons, les apparitions des fantômes, des esprits diaboliques et familiers et les accidents merveilleux qui précèdent souvent la mort et la suivent quelquefois." Graesse, Bib. Magica et Pneumatica p. 81.

L1475

16. LAVATER, Ludwig; DANEAU, Lambert. *De spectris, lemuri-bus et magnis atque insolitis fragoribus, variisque praesagitionibus quae plerunque obitum hominum...; De veneficis, quos olim sortilegos, nunc autem vulgo sortiaros vocant, dialogus.*

[Geneva], Eustache Vignon, 1574.

£3,850

FIRST EDITION of the second work. Two vols. in one. 8vo. 1) pp. [16], 272. 2) pp. 127 [i]. Italic letter, some Roman. Small woodcut printer's device on both titles, floriated woodcut initials, grotesque woodcut headpieces and ornaments, contemporary shelf mark with price record at head of each vol. "N.123. 30 sols" in first, "N. 127. ?sols" in second, the price rubbed out, C19th engraved armorial book-label of M. A G- du Plessis and P. de la Morandière c. 1900, on pastedown. Light age browning, first title-page a bit spotted, mostly marginal elsewhere. Very good copies in contemporary limp vellum, yapp edges, remains of ties.

Exceptionally rare first edition of this important work on witchcraft by the Protestant Pastor from Geneva, Lambert Daneau, bound with the second latin edition of Lavater's, (another Protestant), important work on Ghosts, first published in 1569 in German. Daneau's major work on witchcraft, Dialogus de veneficiis. was translated, in 1575, into English by Thomas Twyne as 'A Dialogue of Witches.' "Lambert Daneau, a French Calvinist theologian and Minister, published a treatise on witches in 1574. The book took the form of a dialogue in which one speaker, Theophilus, responded to the occasionally skeptical questions presented to the other speaker, Anthony. The treatise establishes some of the main themes of the late sixteenth and seventeenth-century Protestant demonology. One of the most salient of those features was a heavy reliance on scripture. This biblicism is evident in Daneau's argument .. that to claim that witches were victims of melancholy was tantamount to the blasphemous denial of the biblical statement that the demoniacs whom Christ cured were also only melancholics and not possessed by demons. A second Protestant theme ..was that the increase in the number of witches was related to the prevalence of superstition and false religion that the Reformation was endeavouring to dispel. ..Calvinists claimed that the age of miracles had ended in biblical times and that magic performed by witches through the power of the devil consisted of nothing more than wonders. Daneau makes this point in his treatiseand he also presents the argument .. that the Devil, despite his great power, could only work within the laws of nature. One of the effects of this line of thought was to make the crime of witchcraft primarily a spiritual offence, consisiting in the pact wth the Devil. This emphasis is clear in Daneau's treatise, and it was followed by most of the English demonologists of the late sixteenth and seventeenth centuries." Brian P. Levack . 'The Witchcraft Sourcebook.'

Lavater (1527-1586) was a prolific author. His work on ghosts, 'De spectris' was one of the most frequently printed and widely translated demonological works of the early modern period, going into at least nineteen editions in German, Latin, French, English, and Italian. In this treatise on Lemures, ghost shades of the dead which presage great disasters and the change of empires, he maintains that the many of these apparitions are not the souls of the dead but the work of demons. "the 'De spectris, lemuribus... of the Protestant physician Ludwig Lavater, published in Zurich in 1570, (we) find an impressive and varied picture of supernatural visions. Among the variety of phenomena he discusses, Lavater devotes particular attention to spectral combats, which, he states, are to be understood as bad omens. Such were swords, lances, and a large number of objects seen in the air; clashing armies or fleeing troops seen or heard in the air or the ground; the horrible sound of shouting voices and the clangor of clashing arms." Ottavia Niccoli. 'Prophecy and People in Renaissance Italy.' Lavater does not attack witchcraft directly, but his theory of devils shows he must have believed in the power of sorcery. He also attacked those that used superstition for their own benefit. "Thus for Lavater, men who falsely believed that they saw ghosts, apparitions and visions, were either melancholic, or possessed madmen, or alternatively, just fearful, or weak in their senses, or finally drunkards. Priests and monks on the other hand, in spreading credulous beliefs, were deluding the people for the sake of personal profit and even sexual gratification. .. Lavater substantiated his claim by adducing numerous anecdotes from classical and modern sources (among them Erasmus) in which priests, monks and friars had abused the trust of their flock, appearing as ghosts and spirits of the dead in order to seduce wives, extort money, obtain a bishopric, or prove a theological point by false miracles." Michael Heyd. 'Be Sober and Reasonable'.

An important first edition and most influential work on witchcraft, bound with another seminal work on ghosts.

1) USTC 450439 Thorndike VI: 530. Caillet II 6237. "livre curieux et rare sur les spectres, lémures etc, d'us aux démons, les apparitions des fantômes, des esprits diaboliques et familiers et les accidents merveilleux qui précèdent souvent la mort et la suivent quelquefois." 2) USTC 450670. Caillet I 2779.

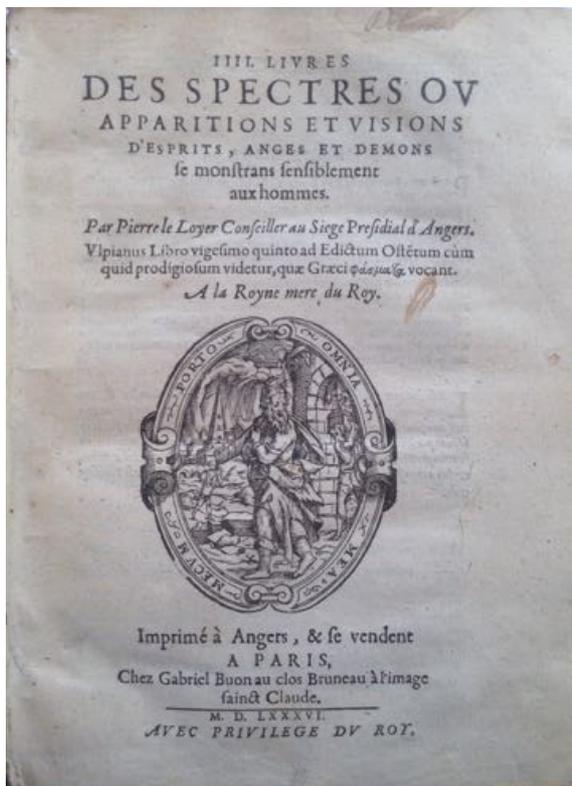
L2588

17. LE LOYER, Pierre. *III Livres des spectres ou apparitions et visions d'esprits, anges et demons, se monstrans sensiblement aux hommes.*

Paris, chez Gabriel Buon, et Angers, pour Georges Nepveu, 1586.

£6,950

FIRST EDITION. Two parts in one vol. pp. [xii] 642 (i.e. 644); [iv] 364 [ii]. Roman letter, some Italic and Greek. Buon's woodcut device on first title, Nepveu's device on second, floriated woodcut initials, typographical and woodcut headpieces, woodcut tail-pieces, contemporary autograph 'Loyer' transliterated into Greek on verso of errata, bookplate of Eric Gruaz on pastedown, early shelf mark above. Light age yellowing, a few quires lightly browned in second part, occasional light mostly marginal spotting, the rare mark or spot. A good copy, clean, with good margins, some lower margins uncut, in contemporary vellum over thin boards, remains of ties, a little creased and soiled.



Rare first edition of this highly influential and important work on ghosts, visions, demons, witches, and transformations by the demonologist and poet Le Loyer (1550-1634). Using a number of ancient authors as sources, both religious and secular, Le Loyer details the causes of apparitions, the natures of spirits and demons, magicians and

sorcerers, and how they communicate. Zachary Jones made a translation, the only early English version, that corresponded with the second French edition 1605. This work introduced the term 'Spectre' into the English language. Le Loyer was a very considerable scholar, widely read in the medieval authors such as Lull and Nider and their later counterparts, Cardan, Lemnius and Sprenger. Whilst admitting that in many cases ghosts, apparitions, demons and prodigies were merely the result of a deranged imagination, hypersensitivity or natural occurrences, he insists that both good and bad spirits do appear to men in visible form. He discusses at length the question of the return of the souls of the dead, citing the opinions of Jewish cabalists and Moslems. Also considered in detail are 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. He is contemptuous of Paradesus and dismissive of alchemical medicine in general. "In the first chapter Le Loyer attempts to define the nature of spirits — which the author calls "spectres" — while also developing a scientific approach to this human phenomenon, which he distinguishes from the study of ghosts. In Le Loyer's opinion, there is a real difference between "on the one hand, an apparition that is the product of the human imagination (insane or not), which he calls a 'fantasm' and, on the other hand, the apparition of a Spirit who, of its own accord takes shape in the human imagination as a spectre." (Huot, p. 578)." Éliane Laberge. 'Ghost stories by Pierre Le Loyer.'

"Before his treatise on ghosts appeared in 1586, Le Loyer was known as a playwright and poet .. he published a translation of Ovid's 'Ars Amatoria' and three comedies..By the mid 1580's Le Loyer was a writer of some repute. ..Now back in Angers the author chose to move away from poetry and devote his energies to a new project, a treatise on ghosts. The publication was evidently a costly and complex undertaking. George Nepveu, who had just been made maitre libraire-jure to the University of Angers, oversaw the publication which had to be financed at Le Loyer's own expense. .. the result - a quarto of over a thousand pages - was an object de luxe, marked out for the gentleman's library. .. The sheer number not to mention the range of Le Loyer's sources are indeed impressive. So extensive is his reading in the Church Fathers and medieval theology, despite his lack of formal training, that Serclier was led to describe him as 'un grand jurisconsulte et theologian tout ensemble'. Over and above his Patristic sources, which he shared with a number of other writers on ghosts, Le Loyer's inventio also included a number of hitherto unknown stories and examples...Le Loyer's expertise as a linguist and a lawyer allowed him access to an unprecedented range of spectral

narratives. His treatise is also notable for being the first work of French demonology to draw extensively upon - and subsequently influence - contemporary European cosmography." Timothy Chesters. *'Ghost Stories in Late Renaissance France: Walking by Night.'*

This first edition is particularly rare. A very good copy in its original vellum.

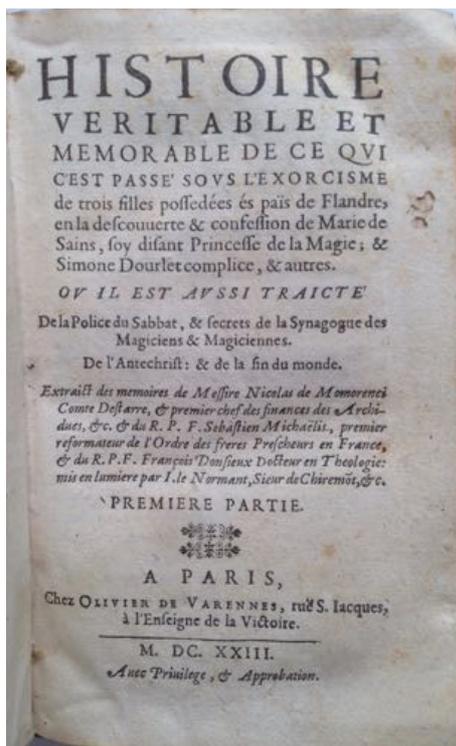
USTC 52848. BM STC Fr. C16th p. 261. Thorndike VI 531-33. Caillet 6456 (Fr. edn. of 1605). Not in Duveen.

L2264

18. LE NORMANT, Jean Sieur de Chiremont.
Histoire Veritable et Memorable de ce qui c'est passé sous l'exorcisme de trois filles possédées es païs de Flandre.

Paris, O. de Varennes, 1623.

£2,750



FIRST EDITION. 8vo. Two parts in one volume pp. [xxviii], 386 [i.e. 398], [ii]: 346 [ii]. â8, b4, A-Bb8 ; a-y8, Z4. Roman letter, some Italic. Woodcut floriated initials, woodcut headpieces with double H's, typographical ornaments, purchase note on fly "2 Juin 1835 Mourtini.; 4 tributini - Marqué tres rare", C18th engraved armorial bookplate of 'De Laménar' on pastedown, modern bookplate of Eric Gruaz below. Light age yellowing, with some minor mostly marginal spotting, very pale waterstains in places, a

little heavier in second work, mostly marginal single worm holes in second work, some marginal trails, one at gutter just touching a few letters on quires l-n. A good copy in contemporary vellum over thin boards, remains of ties.

Extremely rare accounts of the diabolic possession and the exorcisms of the Nuns of the Monastery of St. Brigitte in Lille in 1613, conducted by the Dominican inquisitor Sebatien Michaëlis and recounted by his disciple Le Normant. Michaelis was vice-inquisitor in Avignon during the 1580s and was involved in a number of witch trials: a series of cases in 1581 and 1582 led to eighteen women being convicted and burnt. In 1587 he published a work on demons, the 'Pneumalogie ou discours des esprits'. By 1610 he was prior of the Dominican community at Saint-Maxim near Aix-en-Provence where he was later involved in one of the most notorious witch trials, and case of demonic possession, in the history of France, that of the priest Louis Gaufridi, who was convicted of sorcery, tortured and burnt, on the evidence of a nun 'possessed by the devil.' This work is even more extravagant in the details it gives than Michaelis' account of the Louis Gaufridi possession of nuns in Aix. It bears extraordinary and most detailed witness to the immense pressure, both moral and physical, the nuns were subjected to when they were pressed to confess that they were in fact witches. Le Normant finds it 'admirable' when the nun, Marie de Sains, having been denounced by three other nuns possessed by demons, ends up confessing to being a magician and witch herself, after months of imprisonment and 'mortifications'. Le Normant gives, naively, tremendous insight into the process of blackmail and pressure involved in extracting these confessions, and in the 'demonic' possessions that occurred. The questioning by the inquisitors reveals extraordinary accounts of sexual transactions with the devil which are all carefully recorded and categorised. These orgiastic rituals or sabbaths, follow a strict timetable. Thus on Sundays the devil takes his traditional form, with serpent feet, red tails claws and horns. Marie de Sains states in her confession that "quelle prenoit plus de plaisir lors qu'elle avoit cohabitation avec le diable en forme de diable, que quand il abusoit d'elle en forme humaine, ou d'autre creature". On Mondays and Tuesdays these sabbaths were 'ordinary', though the Thursday was consecrated to sodomy. "soit hommes, soit femmes commettent le péché de la chair, hors du vaisseau naturel: et que l'on se polluoit pource lors en plusieurs sortes et manieres de tout estranges et abominables, la femme avec la femme, l'homme avec l'homme." Saturdays were reserved for bestiality where the devils took the form of many animals. When the nun Didyme, who had confessed to extraordinary

horrors, retracts her confession at the end of the second work she states “*Et je m’esbahis ou j’ay peu prendre de telles inventions: ce qui me donne a croire que c’est le diable qui me les a soufflées en l’aureille.*” One has to wonder if the devil she was referring to was not, explicitly, the inquisitors themselves. Cf. Marianne Closson ‘*L’imaginaire démoniaque en France (1550-1650): genèse de la littérature.*’

“When Le Normant came to defend his ‘*Histoire Vèritable*’ against criticism from the academics of the Sorbonne, he too had to satisfy doubts about the propriety of listening to Demons. And, like Michaelis, he replied by stressing the overwhelming authority of properly conducted exorcisms and by examining what was revealed both for its intrinsic plausibility and for the way that might (in these two episodes at least) be externally corroborated by reference to the eschatological truths. Contemporaries did, therefore, express scepticism on this point (and increasingly came to do so) but these two Catholic authors cannot be said to have been unduly discomfited by their arguments” Stuart Clark. ‘*Thinking with Demons: The Idea of Witchcraft in Early Modern Europe.*’

An extremely rare and extraordinarily meticulous account of demonic possession, witchcraft, and exorcism.

BM STCFr. C17th. p309, L915. Caillet, 6530. Guaita 487. “Ouvrage de démonologie des plus curieux et de la plus insigne rareté.”

L2665

19. LE POT. *Histoire véritable arrivée de nostre temps en la ville de Beauvais touchant les conjurations et exorcismes faits à Denise de la Caille, possédée du diable...*

Paris, P. Billaine, 1623.

£1,750

FIRST EDITION. 8vo. pp. [viii]252. Roman letter, some Italic. Small typographical ornament on title, later autograph ‘Tiersonnier’ at head of front pastedown, book-label of Pierre M Lambert below, note in early C19th hand “conservation Bucquet” on fly. Light age yellowing, occasional marginal mark or spot, hole in blank portion of t-p due to waterstain, repaired on verso, stain running onto next four leaves with a bit of paper softening. A good copy in C17th French speckled calf, spine with raised bands, double gilt ruled in compartments, fleurons gilt at centres,

head and tail of spine a little worn, small splits to joints, a.e.r.

Very rare and most interesting account of the demonic possession of Denise de la Caille from the town of Beauvais, of particular interest for the forensic description of the events, and day by day account of the proceedings. It comprises the direct observations taken by a clerk, who noted the various events, as they presented themselves to the witnesses,, without comment. These minutes are documents of inestimable value as they give us an entirely unvarnished account of proceedings. They are signed ‘Vaillant’, apostolic clerk. It recounts how Denise de la Caille, born in Landelle, widow of Jean Barbier, laborer, of the parish of Saint-Gilles, became agitated and tormented, especially when she went to the Church for prayers. She had been tormented for over nine years, and was mostly forced to stay in bed without being able to walk and sometimes without vision, sometimes shouting and bellowing. Eventually the parish priest lead her to his bishop, René Potier, and after a visit by doctors, and the theologian Jean Chéron, it was acknowledged that the problem was not corporeal. (The doctor was particularly concerned that there was an inordinate quantity of lice on her). They decided that exorcism was the way forward and called in a monk of the order of St. Dominic, Laurent le Pot, a native of Beauvais, to undertake a public exorcism. Father Le Pot began the series of exorcisms in the church of Saint-Gilles on August 1, in public, which were to go on, twice a day, for nine days. When the demon was asked him his name, or if he has companions he sometimes responded “Belzèbut” or replied with grimaces or unintelligible words. “The devils of Denise de la Caille in Beauvais in 1623 declared their names to include Brissilolo, Milola, Sililolo, Cyria, Silala, Brisola and ‘eighteen other less singular names, leading the notary who took them down to want to tear his papers with his teeth.” Sarah Ferber. ‘Demonic Possession and Exorcism in Early Modern France.’ Extraordinarily on the ninth day, when Denise was presumed dead, the Demon presented itself to the exorcist and was forced to leave the patients body. The final pages of the work gives the ‘sentence donnée contre les demons qui sont sortis du corps de Denise’ and includes the signatures of the demons Lissi, Beelzebut, Satan, and Briffault.

A very rare and most interesting account of an exorcism from the early seventeenth century in France.

Caillet, 6559. Yves-Plessis 649. Not in BM STC FR. C17th. or Guaita.

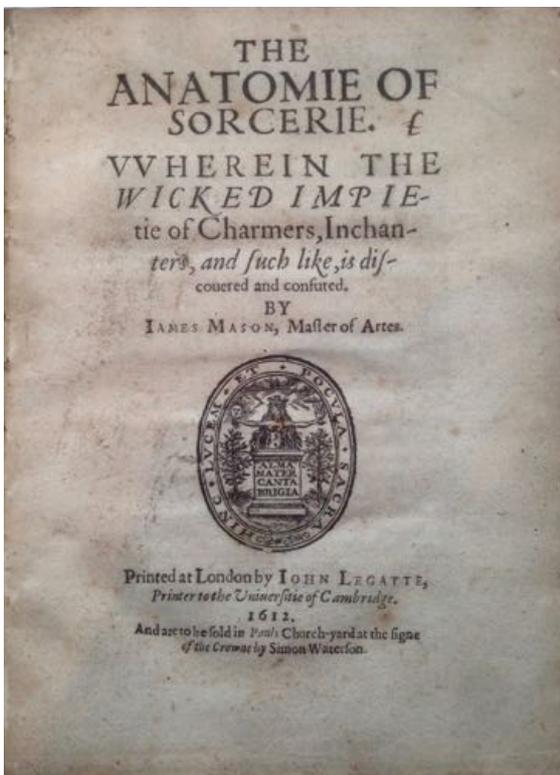
L2666

20. MASON, James. *The anatomie of sorcerie. VVherein the wicked impietie of charmers, inchanters, and such like, is discovered and confuted.*

London, By Iohn Legatte, printer to the Uniuersitie of Cambridge, 1612.

£12,500

FIRST EDITION. 4to. pp. [iv], 103, [i]. A-N⁴, O2. Roman letter, some Italic. Woodcut printer's device on title, floriated woodcut initials, head and tail-pieces. Age yellowing, quires F-L browned at edges with some spotting. A good copy, in slightly later English speckled calf, covers double blind ruled to a panel design, large blind fleurons to outer corners, inner panel bordered with blind floral roll, rebacked circa 1900.



Extremely rare first edition of this most interesting and original English work on sorcery and bewitchment; an attempt to define what was meant by the term sorcery, by an otherwise unknown English writer. This was the his only publication. The present work differs from many of its contemporaries by not just defining sorcery, but suggesting methods for determining who is guilty of practicing "bewitchment". It very much reflects, and helped concretise, views on sorcery that were being established in England and would continue throughout the century, as demonstrated in the witch-trials at Salem. Shakespeare certainly was aware of the general prevalence of these views which he adopted for the

purpose of dramatic impression, particularly in the *Tempest*. "I would argue that 'The Tempest' registers its cultural anxieties about sorcery and the arts of the magicians and enchanters which are, for example, manifest in James Mason's treatise, 'the Anatomie of Sorcerie', published in 1612, a year after the production of the 'The Tempest'. Mason roundly condemns sorcerers as agents of the devil who conspire to counterfeit miracles. Magic is founded neither upon reason nor common sense, even though those that use it 'seem to make and art of it'. Throughout the text Mason assumes that the grace of working miracles is a spiritual gift, counterfeited by magicians, witches, sorcerers, all of whom are instructed by the devil who, in return, offers 'riches, honours, pleasure, health.' Mason is, for example, emphatic about the work of the devil in calling off 'rain, clouds, thunder' and it is the devil's ministers, the sorcerers, who use the same 'outward meanes' as the 'servants of God have used in such like cases.' The devil works such effects by natural means whereas true miracles are 'effected by the divine power of God only', and designed for 'the glory of God, and the edification of his Church'. The impossibility of differentiating between the true and the false is what contributed significantly to equivocal responses to magic since both, according to Mason, are a source of wonderment. Confronted with the problem, Mason's only retort is to claim - with some qualification - that 'it is more than probably that miracles are now ceased'. Peter Holland 'Shakespeare Survey: Shakespeare, Origins and Originality'.

Mason remains an obscure figure perhaps in part because his work is exceptionally rare on the market. We have located only a single copy at auction since the 1930's, The HV Jones copy in a modern binding which sold for the then princely sum of \$290 in 1919.

ESTC S112409. STC 17615. Not in Caillet.

L2522

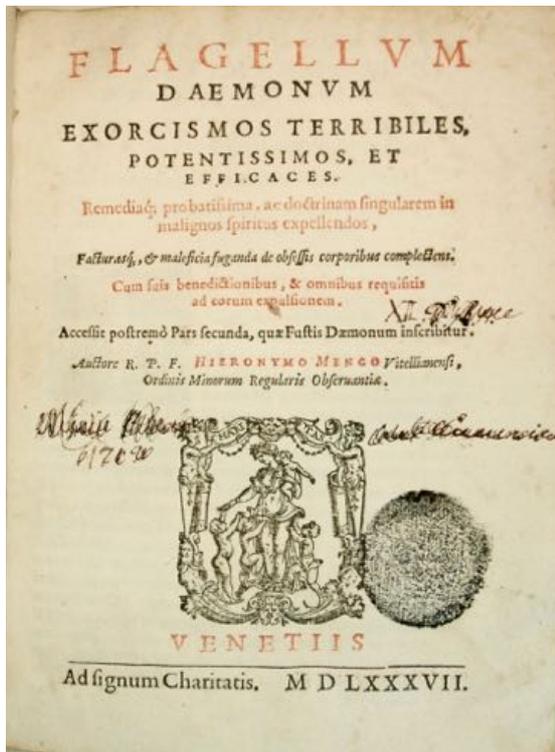
21. MENGHI, Girolamo. *Flagellum daemonum exorcismos terribiles, potentissimos, et efficaces... [with] Fustis daemonum, adiurationes formidabiles, potentissimas, et efficaces in malignos spiritus fugandos de oppressis corporibus humanis.*

Venice, ad signum Charitatis, 1587.

£4,950

4to (in eights). 2 vols. in one. pp. [xii], 172, [iv] ; pp. [xii], 160. (a6, A-L8. ; † 6, A-K8.). Roman letter.

First title in red and black, woodcut printers device representing Charity on both titles, large historiated woodcut initials, woodcut ornaments, head and tailpieces, early ex-libris with shelf mark crossed out on blank portion of first t-p, library stamp (smudged) beneath. Light age yellowing. Very good copies, crisp and clean, in contemporary limp vellum, a little soiled and creased, remains of ties, early ink casemark on spine.



Excellent editions of two of the most important and influential works on exorcism of the sixteenth century by the most authoritative exorcist of Renaissance Italy, the Franciscan, Girolamo Menghi. Both these works were later included in the authoritative collection on exorcisms the 'Thesaurus exorcismorum'. Menghi was born in Viadana in the province of Mantua. At the age of 20 he joined the Franciscan order, rising to the level of provincial superior in 1598. A theologian and exorcist, he practised in Bologna, and was known as 'the father of the exorcists' art'. His best-known work, 'Flagellum Daemonum' was translated into Italian and published in 1576, as 'Compendio dell'arte essorcistica' so it would reach the widest audience possible.

"Girolamo Menghi's *Flagellum Daemonum* (the Devil's Scourge), (was) originally published in Venice in 1576. This was a collection of seven rites of exorcism with detailed instructions on the preparation of the priest and the victim and what sorts of gestures or paraphernalia the priest should employ. No magic wands are mentioned, but the priest could make the Sign of the Cross with great frequency and drape

the victim with his stole. He could use his book of exorcism, holy water, fire, or images of the devil. Various herbs or minerals burnt in smudges could help drive out the devil. Various sacramentals had to be specially blest - in essence, purified to make sure they had no diabolic residue - and there are rites of blessing given in this manual as well" Jane Davidson, 'Early Modern Supernatural: The Dark Side of European Culture, 1400-1700.'

Girolamo Menghi prefaces the *Flagellum* with a vehement defence of exorcism. Dedicating the work to Cardinal Gabriele Paleotto, Menghi advocates a much more aggressive promotion and publication of books of exorcisms. He states it is impossible to extirpate this plague unless the art of performing exorcisms is fully known and appreciated throughout the Catholic world.

"Worried about the perceived chaos that characterized exorcismal activities in Italy and the unorthodox practices employed by many exorcists, Menghi set himself the goal of compiling all of the existing authorized rituals into a manual for the use of parish exorcists. His books instruct exorcists on how to diagnose a genuine diabolic possession, how to confront the demons, and how to cast out evil spirits, and they contain numerous exorcismal liturgies. This concrete and practical approach was due partly to the events of the recent past. A certain 'aegritudo', a mysterious and deadly infection, was threatening innumerable victims, Menghi stated... [he] also intended to prove that demons possessed human beings and animals, and .. argued that 'medicina celeste,' as it was practised by ecclesiastical exorcists, was the only appropriate means to overcome diabolic power" Moshe Sluhovskiy.

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

Very good copies of these rare and influential works.

BM STC IT C16th. p. 434. Caillet 7378. "Curieux recueils d'exorcismes tardivement mis a l'index en 1709." Thorndike VI pp. 555-8.

L1399

22. MENGHI, Girolamo. *Flagellum daemonum exorcismos terribiles. [with] Fustis daemonum, adivrationes, formidabiles.*

Lyon, apud Franciscum Arnoullet, 1608.

£1,950

8vo. Two works in one volume. 1) pp. [xvi], 214, [ii]: [+]⁸, A-N⁸, O⁴. 2) pp. (xvi) 208:[+]⁸, A-N⁸. Roman letter some Italic. Title pages in red and black with charming woodcut printer's device of a stag, floriated woodcut initials, typographical headpieces. First title dusty and a little soiled, trimmed close at top edge, touching headline on title only, a little dog-eared at beginning and end, age yellowing with some minor marginal spotting, dark oil stain to upper part of last 10 ll. (possibly an exorcist elixir), minor marginal light waterstain, thumb-mark or spot. A good, doubtless used copy, entirely unsophisticated, in contemporary vellum over thin boards, a little crinkled and soiled, lower corners and spine a little worn.

Excellent editions of two of the most important and influential works on exorcism of the sixteenth century by the most authoritative exorcist of Renaissance Italy, the Franciscan, Girolamo Menghi, later included in the authoritative collection on exorcisms the 'Thesaurus exorcismorum'. Menghi was born in Viadana in the province of Mantua. At the age of 20 he joined the Franciscans, rising to provincial superior in 1598. A theologian and exorcist, he practiced in Bologna, and was known as 'the father of the exorcists' art'. His best-known work, 'Flagellum Daemonum' was translated into Italian and published in 1576, as 'Compendio dell'arte essorcistica' so it would reach the widest audience possible. "In 1576 he (Menghi) published his Flagellum daemonum (the Daemon's Scourge), followed by Fustus daemonum (The Daemon's Bludgeon) in 1584. Both books were published in one volume from 1598 and soon became popular all over Europe. The texts consist of both a theoretical treatise and a hands on guide describing actual exorcisms. Fustis daemonum lists exorcisms that follow a strict formula: after an initial prayer, signs of the cross are made, followed by incantations, a reading from the Gospels, and repeated orations" Joseph P. Laycock 'Spirit Possession around the World: Possession, Communion, and Demon.' "Girolamo Menghi's Flagellum Daemonum .. was a collection of seven rites of exorcism with detailed instructions on the preparation of the priest and the victim and what sorts of gestures or paraphernalia the priest should employ. No magic wands are mentioned, but the priest could make the

Sign of the Cross with great frequency and drape the victim with his stole. He could use his book of exorcism, holy water, fire, or images of the devil. Various herbs or minerals burnt in smudges could help drive out the devil. Various sacramentals had to be specially blest - in essence, purified to make sure they had no diabolic residue - and there are rites of blessing given in this manual as well" Jane Davidson, 'Early Modern Supernatural: The Dark Side of European Culture, 1400-1700.'

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

BM STC fr. C17th. p. 369. M 906. Caillet 7378. (other editions) "Curieux recueils d'exorcismes tardivement mis a l'index en 1709." Thorndike VI pp. 555-8.

L2667

23. MICHAËLIS, Sébastien. *Pneumalogie ou discours des esprits en tant qu'il est de besoing pour entendre et resouldre la matiere difficile des sorciers.*

Paris, chez Guillaume Bichon, 1587.

£4,500

FIRST EDITION. 8vo. ff. [viii] 122 (i.e. 124) [iv] : ã8, A-Q8. (Q7-8 blank). Roman letter with some Italic. Woodcut printer's device on title (of a hunting scene), floriated woodcut initials, woodcut headpieces, "Celestins de Voutre" in slightly later hand at head of title page, bookplate of Eric Gruaz on pastedown, C19th booksellers label of "Girard Frères" in blank lower margin of title, another of "Dorbon Ainé" on rear pastedown, early astrological or cabalistic volvelle pasted to verso of title covering a few words. Light age yellowing, the odd marginal mark or spot. A very good copy in contemporary limp vellum, remains of ties, quires E-D stab bound, but still sewn with the rest of the work, a little wrinkled with minor stains.

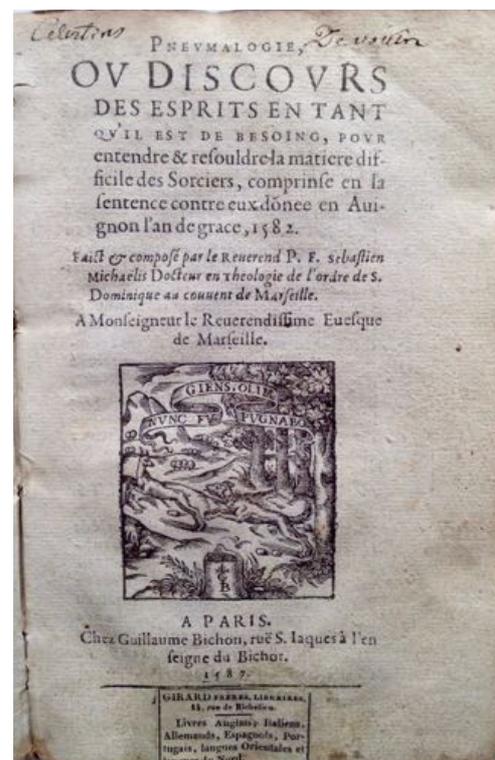
Extremely rare first edition of the major work on sorcery by the redoubtable Dominican witch-hunter and inquisitor Sebastien Michaelis. Michaelis was vice-inquisitor in Avignon during the 1580s and was involved in a number of witch trials: a series of cases in 1581 and 1582 led to eighteen women being convicted and burnt. In 1587 he published this work on demons. By 1610 he was prior of the Dominican community at Saint-Maxim near Aix-en-Provence where he was later involved in one of the most notorious witch trials, and case of demonic possession, in the History of France, that of the priest Louis Gaufridi, who was convicted of sorcery, tortured and burnt, on the evidence of a nun 'possessed by the devil.' The many publications and the notoriety surrounding the Gaufridi case lead to the translation of this work, the Pneumalogie, into English in 1613, where it was of great influence. Executions for witchcraft in France became rarer after 1610 as the Parlements of Paris and several provinces were de facto decriminalising witchcraft. However, Michaelis was Grand Inquisitor in the papal territory of Avignon and so fell out of French jurisdiction. "Michaelis was something of an expert on witchcraft, since he had served as vice-inquisitor during a major out-break of witch hunting in the region of Avignon. In this series of trials in 1581 and 1582, at least fourteen witches were convicted and burnt. Jonathan L. Pearl. 'The Crime of Crimes: Demonology and Politics in France, 1560-1620'

Michaelis' work on witches is particularly interesting for its focus on women and sexualality; this and the fact that the work was written in the 'vulgar' vernacular caused some disquiet among the clergy in France. In this work he gives an example of a sentence passed at Avignon in 1582 as comprising, in a little space, the most execrable and abominable of the crimes of witches and Sorcerers, which includes their use of broomsticks, the murder and dismemberment of new born babies, copulating with devils, "then adding sin to sin you the men did copulate with Succubi and you the women did fornicate with Incubi." ... "Sebastien Michaelis, the leading French Dominican, wrote in his 'Pneumalogie, ou discours des esprits' of 'la simplicité naturelle qui est en ce sexe' and of the Devil's awareness 'que c'est un organe propre a attirer l'homme a sa volonté.' But he also said that women were addicted to extremes of behaviour, good as well as bad, and then devoted the rest of his discussion to the examples of the latter not the former." Brian P. Levack. 'Gender and Witchcraft'.

Very rare first edition of this most influential work on witches.

BM STC Fr. C16th p. 312. Adams M 1407. USTC 19441. Caillet, 7506. Not in Guaita.

L2669



THE FOUNDATION IMAGERY OF
WITCHCRAFT

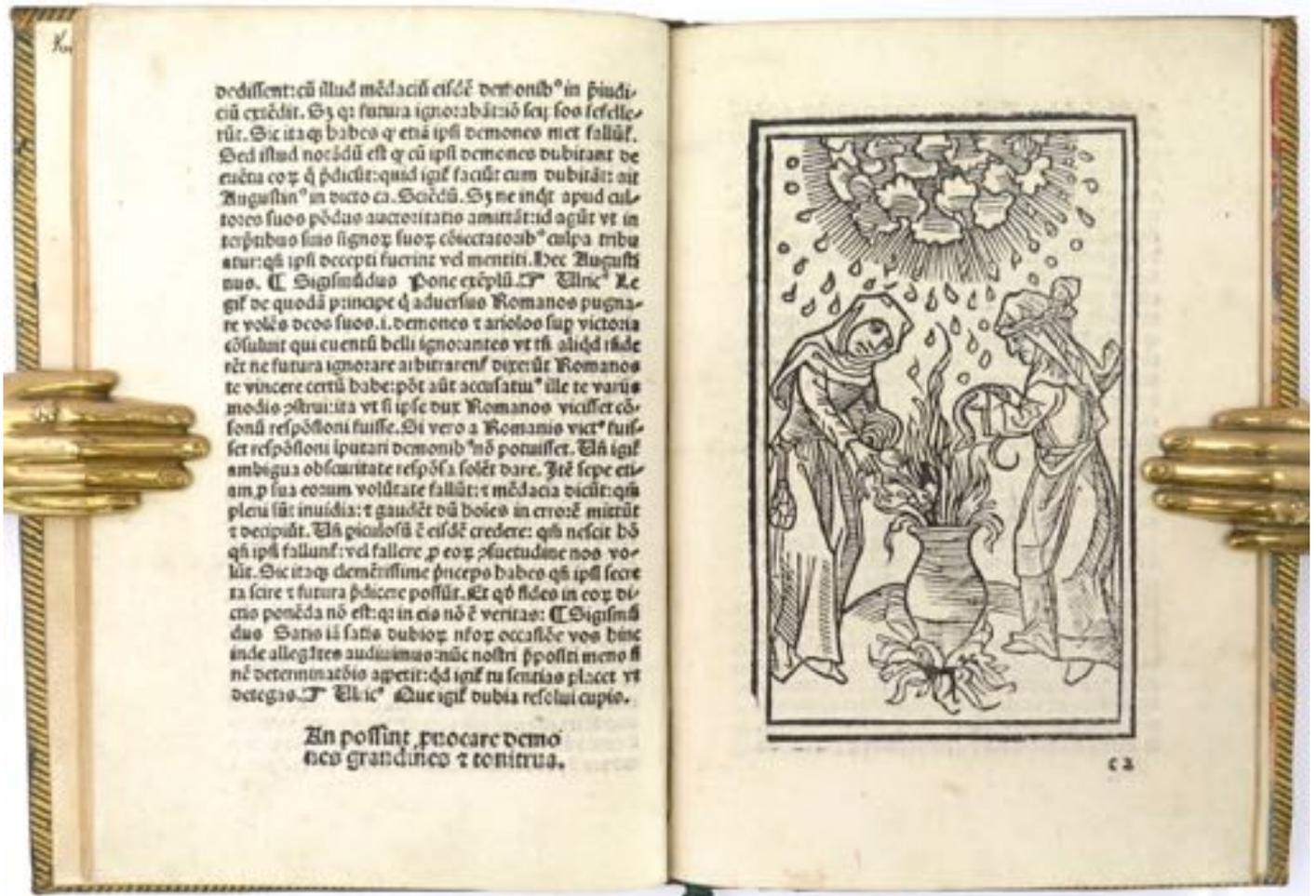
24. MOLITOR, Ulrichus. *De laniis et phitoniciis mulieribus.*

Constance [Basel], [Michael Furter], 1489 [i.e. ca. 1495].

£95,000

inner dentelles gilt, all edges gilt, joints very expertly (invisibly) restored.

A beautiful copy of this exceptionally rare and important text, the first and most important illustrated work on witches and a work that has defined the image of witches to this day. The 'De Lamiis,' was first published in 1489 with the same series of iconic woodcuts. It is one of the earliest printed works on witchcraft, and contains the first ever illustrations of witches.



4to. 30 unnumbered leaves. a–c8, d6. Gothic letter. Capital spaces, seven fine full page woodcut illustrations within double ruled border, manuscript medical? recipe in early C16th hand on blank verso of last, another note in the same hand on recto of c8, 'Millot de Sombernon' in near contemporary hand at head of blank verso of last, 'vendu 21 r mac-carthy' at head of front fly, C19th printed shelf label on pastedown, Guy Bechtel's bookplate below with his motto 'in carcere meo liber.' Very light age yellowing, the very rare minor spot or mark. A fine well margined copy, crisp and clean in lovely C18th French green morocco, in the style of Derome, covers bordered with a triple gilt rule, fleurons gilt to corners, flat spine with repeated gilt fleurons within double gilt border, red morocco label gilt, edges and

This, probably the first Basel edition, is beautifully printed in a fine gothic letter in thirty-two lines and very finely illustrated with seven stunning woodcuts depicting witches and their activities. The first depicts two witches around a large pot, one throwing in a cockerel the other preparing to throw in a snake, the resulting brew creating a storm. The other blocks represent a lycanthropic scene of a wizard mounted on a wolf, the devil disguised as a bourgeois man corrupting a woman, the ensorcellment of a man by a witch firing a spell, witches transformed into animals flying on brooms, and a group of three witches around a table. The book is written in the form of a dialogue between the author and the dedicatee, the Archduke Sigismund of Austria, who doubts the existence of witches. At a time when complete theories about witchcraft were yet to be established, the author defended belief in the powers of the Devil and his ability to

trick the human mind. The woodcut depicting three witches together, eating and drinking beneath a tree, is typical of the format of the work. The title on the previous page to this woodcut reads “An super lupum vel baculum unctum ad convivium veniant et mutuo comedant et bibant et sibi mutuo loquantur ac se invicem agnoscant.” “Can [witches] come to feasts on a wolf or an anointed stick, eat drink, speak together and recognize one another?” The women are not doing anything other than eating but the image has become deeply anchored in the popular imagination, as it was used and referred to again and again in imagery and literature throughout the centuries, not least in Shakespeare’s ‘Macbeth.’

“The first tract on witches to be illustrated, 1489 – 94, was written by the lawyer Ulrich Molitor from Constance in 1484. He actually argues against the persecution of witches because he was sceptical of the value of confessions under torture. He did, however, believe that they were heretics and should be punished with death. In the illustrations, the witches are not characterised by any special dress or undress, implying that all women were capable of being witches. They look like ordinary housewives except in the ‘Flight to the witches’ Sabbath, when they are changed into animal shapes. Although the text speaks of the witches’ evil activities being a figment of their imagination, delusions inspired by the devil, the illustrations portray the effects of their malignant and harmful magical spells as real enough, e.g. a witch shooting at a man who tries to jump away, or witches making a brew, using a rooster and a serpent as ingredients, whilst hailstones come crashing down from the sky. Molitor certainly believed in the reality of their sexual intercourse with the devil.” ‘Picturing women in late Medieval and Renaissance art’ by Christa Grössinger.

“With the appearance of Ulrich Molitor’s ‘On Witches’ in 1488 – 89, the arguments of the *Malleus* were repeated in the literary format of a conversation among Molitor, Duke Sigismund of the Tyrol, and Sigismund’s minister Conrad Schatz, with a suite of seven remarkable woodcuts that for the first time offered related pictorial images of witches’ activities without any identifying physical or costume features attributed to witches – that is, some of the illustrations seem to depict ordinary women doing ordinary things.” *Witchcraft in Europe, 400 – 1700*. Alan Charles Kors, Edward Peters.

Several of the incunable editions of this book, including the first, have the date 10 January 1489 on the colophon. ISTC and GW date this edition to around 1495, though it is

clearly earlier than Fairfax Murray (German, volume II, no. 289) also ascribed to Basel, Amerbach or Furter, which contains identical but broken versions of the same woodcuts, which Fairfax Murray dates to 1490.

Brunet cites this copy from the library of Reagh Mac-Carthy, the great Irish bibliophile (who found refuge in France, near Toulouse) in his sale of 1815 (I no. 1678). Justin ‘Reagh’ Mac-Carthy himself bought some of the major collections of the C18th, such as the library of Giradot de Prefond, and founded one of the richest personal libraries ever assembled, which included over eight hundred volumes of works printed on vellum. He also seems to have profited from the naivety of the Librarian of Albi, Jean-François Massol, who was proud to have ‘swapped’ several precious medieval manuscripts with him for more ‘useful’ works such as Buffons’ 8vo. ‘*Histoire Naturelle*.’ The sale of his books at Paris in 1815 was one of the greatest of that century.

This copy then passed to the library of the Marquis of Germigny (sold 1939, no 13). In Mac-Carthy’s sale the work is recorded as being bound with the ‘*Tractatus Utilissimus artis memorativae*’ by Matheoli Perusini (1498). This work was probably removed at some stage when the binding was restored. (As this work was only seven leaves, its removal did not affect the spine.) Its last owner was the great Scholar, author and bibliographer Guy Bechtel, author of the ‘*Catalogue des Gothiques Français 1476 – 1560*.’ We have found no record of the early sixteenth century owner, ‘Millot de Somberton.’

A lovely copy of a hugely important text with a very beautiful and most influential set of woodcuts, and most distinguished provenance.

Goff M798. (two copies only) Pell Ms 8166 (8095). GW M25157. ISTC im00798000. Brunet III, 1815 (citing this copy). Caillet, III, n°7630 (other editions). Fairfax Murray Ger., vol II no. 289 (another later edition with the same cuts).

K29

25. NAVARRO, Gaspar. *Tribunal de Supersticion Ladina*.

Huesca, Pedro Bluson, 1631.

£5,250

FIRST EDITION. 4to, (viii), 122, ii). Roman and Italic letter, printed side notes, small illustration on

title page, decorative initials and typographical ornaments. First and last leaves a little dusty, marginal restoration to a few leaves, the odd spot or mark. A very good, clean copy in modern vellum over boards.



Scarce first and only early edition of this curious work on witchcraft and demonology. Little is known about the Augustinian Gaspar Navarro, from Aranda de Moncayo, in Zaragoza (1572-1631). He served as a parish priest for eighteen years and was Doctor in Theology and Canon Law at the abbey of Montearagón (Huesca), as we learn from his only printed work.

Here Navarro condemns vulgar superstition as sinful, attacking false devotion to diviners, astrologers, healers, magic and witchcraft, as well as belief in spells, revelations, visions, dreams and the kabbalah. Father Navarro's treatise was inspired by a long tradition initiated by Martin de Castañega with his *Tratado de las supersticiones* (1529) and continued by Pedro Ciruelo (1530), Andrés de Olmos (1553) and Benito Perer (1591). They were seminal texts in the early modern campaign undertaken by the Spanish Church, examples of a new genre of doctrinal treatise written not in Latin for an educated elite but in the vernacular for a wide audience. As the title indicates, the work deals with different kinds of superstition. In the opinion of the author behind them all was the hand of the Devil. It is dedicated to Jesus, patron of the Church of Montearagón, and endorsed by representatives of the Inquisition. After a prologue praising the fight against heresy by the Doctors of Spain which

disabused the common people of the sin of superstition, the work comprises 37 chapters or disputes. Dispute 1 defines superstition as a blend of idolatry and divination, based on agreement with the Devil. Disputes 2-17 focus on the Devils' powers, for instance whether the devil can transform one thing into another as from man to beast or preserve a living body without eating. Several chapters are then devoted to wizards and witches. Dispute 20, particularly describes night meetings with the Devil (Sabbaths). Navarro explains that thanks to the Devil, Witches can resist the torture inflicted by the judges (21). Many chapters concern spells relating to impotence and the health of men, abortion and difficulty to give birth, natural remedies to remove spells, their use to heal disease, especially rabies and plague. The last dispute describes the salutary virtues of holy matter on body and soul, of the sign of the Holy Cross and the sacred name of Jesus. Examples of real events are provided as well as quotations from the *Malleus Maleficarum* and a number of religious sources, including the Gospels, Saint Augustin, Jean Gerson, the Fathers of the Church and many late ancient Christian authors, such as Tertullian.

Goldsmith, 123:19; Palau, X, 188203. Not in Brunet or Graesse. Not in Caillet. Not in Thorndike.

L2688

26. NYNAULD, Jean de. *De la lycanthropie, transformation et extase des sorciers...*

Paris, chez Nicolas Rousset, 1615.

£8,000

FIRST EDITION. 8vo. pp. 109, [i]. A-O4. Roman letter, some Italic. Small typographical ornament on t-p., floriated woodcut initials, grotesque and typographical headpieces, grotesque woodcut tailpieces, C19th bookplate of 'Bibliothèque Daniel Molliere' on pastedown. Light age yellowing, some light spotting particularly at the beginning and end, the rare mark or spot. A good, clean copy, with good margins in handsome C19th French polished calf, covers bordered with a triple gilt rule, spine gilt ruled in a single panel, fleurons at head and tail, title gilt in long, edges gilt ruled, combed marble endpapers, fractionally rubbed at extremities.

Very rare first edition of this important and fascinating work on werewolves and the 'transformation and ecstasy of witches', by the physician Jean de Nynauld, written, in part,

crucifixion, woodcut initials and head-pieces, typographical ornaments, purchase note '1600' on rear fly with further notes in the same hand concerning exorcism, and on front fly, old triangular library stamp, rubbed out, with mss. shelf mark below, autograph 'Mathurii' on title. Light age yellowing and browning, mostly marginal spotting, minor occasional stains. A good copy in contemporary limp vellum, remains of ties, covers slightly creased.

Exceptionally rare first and only edition of this important and most interesting popular work on exorcism by the Lateran priest Carlo Oliveri, from the town of Gubbio in Umbria. Most interestingly it comprises his compilation of prayers, exhortations and apocalyptic scriptures intended to promote the cult of the revered local saint, Saint Ubaldo and his exorcising function. St. Ubaldo was a 12th century bishop of Gubbio, a small town in Umbria, whose life was written by his successor. He does not appear to have enjoyed an extensive cult outside his native region, though devotion to the saint is very popular throughout Umbria, even today, but especially at Gubbio. The feast of their patron saint is still celebrated by the with great solemnity, with religious and civil processions reminiscent of the festivities of the Middle Ages. St. Ubaldo was renowned for his piety and particularly for his ability to banish demons. "At the solicitation of Bishop Bentivoglio, Pope Celestine III canonized him in 1192. His power, as we read in the Office for his feast, is chiefly manifested over the evil spirits, and the faithful are instructed to have recourse to him "contra omnes diabolicas nequitas". Catholic Encyclopaedia. The work is of particular interest as it is most unusual in showing the practice of exorcism at a local level, practised by an exorcist from a very particular region, with its own very specific traditions; it is not a generic theory of exorcism, but a practical manual and a devotional work. It includes prayers to be said for the healing of children, as well as their release from demons. Its use of imagery, both in the language of the text and in the woodcuts is also most unusual and of great interest. The manuscript notes on the last leaves appear to be records of exorcisms, or perhaps further methods of exorcism.

This work also seems to be particularly rare; we have found only one copy recorded outside of Italian libraries, at the BNF, and there are only a handful of copies recorded in Italy. A rare and most interesting work.

Not in BM STC It. C17th, or Caillet.

L2654

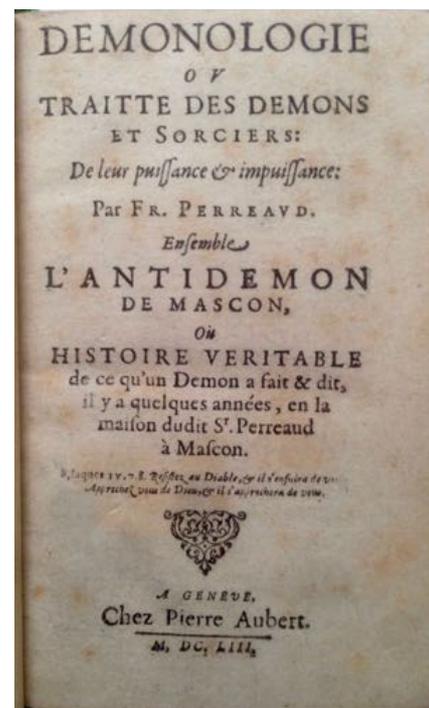
RARE AND INTERESTING WORK ON DEMONOLOGY

28. PERRAULT, Francois. *Demonologie ou Traitte des demons et sorciers: de leur puissance & impuissance, L'antidemon de Mascon, ou Histoire particuliere & tresveritable de ce qu'un demon a fait & dit à Mascon.*

Geneva, Chez Pierre Aubert, 1653.

£3,500

FIRST EDITION. 8vo. pp. [xxxii], 233, [xxiii], 78. [par.]-2[par.].8, A-Q8, Aa-Dd8, Ee8. (lacking Ee8 blank). Roman letter, some Italic. Floriated woodcut initials, woodcut head and tail-pieces, bookplate of Dr. Maurice Villaret on pastedown. Light age yellowing, very light spotting on title and a few margins. A very good, clean copy in late nineteenth century three-quarter brown morocco over marbled paper boards, signed David, spine with raised bands, gilt title, all edges gilt.



First edition of this rare and most interesting work on demonology in general with a highly unusual second part recounting the author's personal experience of a haunting, or poltergeist, in which he and his household were subject to a series of unremitting attacks from an evil spirit; the work was written by Perrault (or Perreaud) in 1613 but not published until 1653, when he was already 81 years old. It was translated into English and German and reprinted several times.

"The *Demonologie* was not written as a free standing treatise. Its significance therefore derives from its being a preface to *L'Antidemon de Macon*, a highly personal account of an extended haunting which Perreaud explains by referring to maleficent magic. After describing the poltergeist activity at length, he then informs the reader that some people thought the trouble lay with his wife's maid who was already suspected of being a witch and came from a suspect family. .. His favoured explanation, however, involves a third person altogether. The previous owner (of the house) had had to be dispossessed by judicial judgement in order to make way for the Perreauds, and naturally she was resentful ... Perreaud tells us she was discovered one day kneeling beneath the chimney calling upon the devil to do harm to him and his family. Perreaud's experience, then, reluctantly published so long after the event, provides us with a reminder of seventeenth-century Protestant attitudes towards preternatural phenomena. *L'Antidemon* along with the prefatory *Demonologie*, supports traditional Protestant views on possession and witch-craft, for it acknowledges that Satan's power is real but limited and that his attacks are part of God's plan for humanity ... Perreaud's *Demonologie*, then, neatly summaries the principal lines taken by a Protestant divine when discussing magic, its manifestations in the created world and the way humans may cope with these. The *Antidemon* which follows gives a particular instance of a preternatural happening and an illustration of how a devout Calvinist family dealt with it. Most significantly, perhaps, while the *Demonologie* had reiterated orthodox teaching against Satan's tendency to work through illusion, Perreaud was in no doubt that his ghostly experiences had been real and had been caused by a deliberate operation of maleficent magic. Orthodoxy and experience, it seems, were not necessarily always in agreement." P. G. Maxwell-Stuart. 'Religion and Superstition in Reformation Europe.'

A very good copy of this extremely rare work from the library of the noted neurologist and collector of early medical books and works on demonology and witchcraft, Dr. Maurice Villaret.

BM STC Fr. C17th p. 429, P814. Caillet 8530: "ouvrage curieux et rare, surtout en édition ancienne". Thorndike VIII, 545. Coumont, *Demonology and witchcraft* P25.1.

L1711

29. PETIT ALBERT. *Secrets merveilleux de la magie naturelle & cabalistique.*

Lyon, chez les héritiers de Beringos fratres à l'enseigne d'Agrippa, 1743.

£1,750

12 mo. pp. [xii], 252. *⁶, A-K12, L⁶. 10 full page engraved esoteric plates. Roman letter some Italic. Title page in red and black, small woodcut ornament on title, woodcut headpieces, woodcut tables in text. Light age yellowing, quires I-K browned, the odd spot or mark. A very good copy in contemporary mottled calf, spine with gilt ruled raised bands, double gilt ruled in compartments, large tulip fleurons gilt at centres, edges gilt ruled, marbled endpapers, all edges red



A very good copy of this most popular and successful work on natural magic. The *Little Albert* is a so-called "magic" book, or *Grimoire*, perhaps inspired by the writings of St. Albert the Great. It was printed in France for the first time as early as 1668, and then reprinted on a continuous basis. Brought to the smallest villages in the saddlebags of 'colporteurs', it was a phenomenal publication success, despite, or perhaps because of, its sulphurous reputation. It is associated with a twin book, the *Grand Albert*, and often with an almanac which contained a useful calendar. It is a composite work, even heterogeneous, a bric-a-brac gathering of texts of unequal value written by (or attributed to) different authors, most anonymous. The *Petit Albert*, however, is neither a summary nor an abridged version of the *Great Albert*; it is a distinct text. It was enormously popular in France throughout the 18th and 19th centuries. A curious mixture of esoteric science and totally impractical superstition, it was for some time tolerated by the Church, with whose teachings it cohabited uneasily, but it was prized by ordinary people. The book is attributed, though probably spuriously, to Albert Le

Grand, a 13th century Dominican monk, whose real name was Albrecht De Groot. He was a superb scholar, a philosopher and divine, mentor to Thomas Aquinas, whose apparent interests in the esoteric earned him a reputation as a mighty sorcerer amongst his contemporaries. It was not until the 19th century that the Petit Albert began to be frowned upon by the Catholic Church and had to be kept hidden, sometimes even underneath church altars in an effort to 'bless' them. Albert Le Grand is a saint, and it is likely that the association with him was deliberate, as a way of keeping the books tolerated if not approved by the Church. It owes a good deal of its more esoteric nature—discussions of talismans, mandrakes, and 'elementals' for instance—to pseudo-Paracelsus. There are recipes taken from the Italian philosopher Girolamo Cardano's *De Subtilitate* of 1552, and Giacomo della Porta's *Magia naturalis* of 1598, amongst others.

The Petit Albert offers tremendous insight into the minds of rural folk magic practitioners and provides an example of the then popular practice of publishing of books of secrets. It was a book that acted as a medium, in creating an occult atmosphere; the image of the magician or witch is almost always attended by the presence of the book of magic. It lends the practitioner the token of occult knowledge and power. Despite any claims made for the efficacy of such tomes, they nonetheless instilled a sense of wonder and mystery in those who owned them. As such a popular work, copies were read and used to disintegration and it is not common to find them in such good condition as this copy.

Ferguson 1, p. 17, Brunet I 139.

C2

30. PLUTARCH and CAMERARIUS, Joachim. *De Natura et affectionibus Daemonum*.

Leipzig, Johannes Steinman, typis Voegelianis, 1576.

£1,750

8vo. pp. [lxiv], 159, [i]. Italic letter, preface in Roman some Greek. Small woodcut device on title of Christ above the Ark of the Covenant, three woodcut figures in text, contemporary autograph of 'G. Baucynet' on title. Light age yellowing, rare marginal spot or mark. A very good copy in contemporary vellum, recased.

Rare edition of this translation by Adrien Turnebe of Plutarch's two works on the oracles, 'De defectu oraculorum'

and 'De Figura El, consecrata delphis', prefaced with a lengthy and important essay by Camerarius.



There is no Greek text to complement Turnebe's translation, but Camerarius includes Turnebe's annotations and explanations, drawn from other Greek authors, who discuss methods of divination, oracles and astrology. Camerarius' lengthy preface is important as he not only comments on Plutarch's text on oracles and prophecy but extends the discussion into contemporary concern over witches and witchcraft. "Joachim Camerarius was a Lutheran scholar of high reputation, who died in 1574. He seems to have had much interest in these matters (demonology and witchcraft). Graesse (p.14) gives as his a book "De Natura et Affectionibus Daemonorum" Libri II Lipsiae, 1576, though this is rather a translation of Plutarch's book of that name by Turnebus, with an introduction by Camerarius (Graesse, p. 46). ... Camerarius says he was led to consider the subject (of witchcraft) by a talk with Albinus, who related the horrible deeds of witches of which he had heard in a recent journey towards the Rhine.... Besides this were accounts by Albinus from many places of these unfortunate women punished with atrocious penalties. ... His essay (the preface) is largely devoted to classic times, but he has full faith in all that is attributed to witches and he says: 'Tanta est enim exemplorum hujas generis copia ut ejus toti pluminarum chartarum libri compleri hi quidem possent sed enumerari illa non possent' Introd. to *de Defectu Oraculorum*..... Camerarius was consulted in 1571 by William IV of Hesse Cassel about some women arrested for jugglers tricks on a boy. Camerarius opposed the use of torture in such cases and also the water ordeal which

Wilhelm was disposed to employ, as he was sure they would sink, and warned him against the cruelty of witch burning and the prosecutions by which the innocent were obliged to confess." Henry Charles Lea. *'Materials Toward a History of Witchcraft'*. Plutarch's two works on the Oracles and prophecy touch on a wide range of subjects including some astronomy, geometry and some interesting bits of information about Britain and the East.

Guillaume Baucynet was a doctor from Orleans who wrote a number of medical treatises, some of which were controversial, particularly his *'Notationes in apologiam et censuram scholae medicorum Parisiensium'* which defended, against the Faculte de Paris, spagyric methods, a form of alchemical practice involving the production of herbal remedies using alchemical procedures.

BM STC Ger. p. 706. Caillet III 8763. Graesse p. 46. Not in Cantamessa.

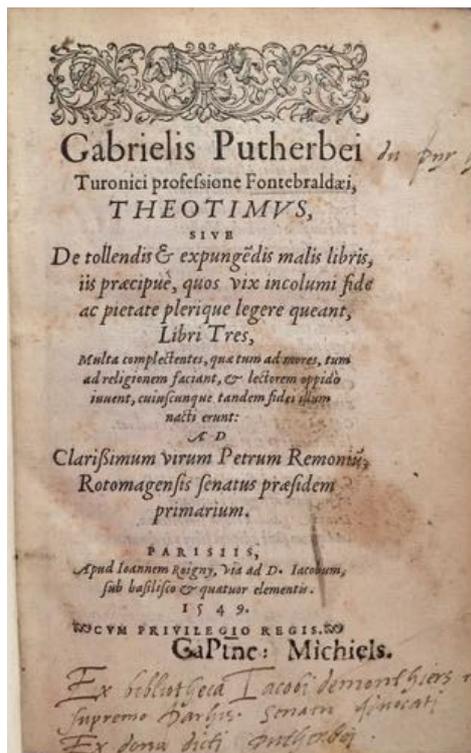
L1418

AUTHORIAL PRESENTATION COPY

31. PUTHERBEI, Gabrielis. *Theotimus, sive De tollendis & expungendis malis libris, iis praecipue, quos vix incolumi fide ac pietate plerique legere queant, Libri Tres.*

Paris, Ioannem Roigny, 1549.

£3,750



8vo. pp. [xlviii], 283, [v]. a8, e8, i8, a-s8. Roman and Italic letter, some Greek. Floriated woodcut initials and headpieces, "Ex bibliotheca Iacobi demonthiers supremo Parhis senati Advocati. Ex dono dicti Putherbei" in contemporary hand at foot of t-p, Captain Michiels, name stamp on title, ms autograph dated 1749 "Medio tutissimus ibis" on rear fly, bookplate, engraved by L. Fruytiers of "I. G. M." on pastedown with same motto, ms note concerning the author on fly in C18th hand, occasional ms underlining in red crayon. Light age yellowing, t-p a little dusty and spotted. A good copy, crisp and clean in slightly later speckled calf rebaced, corners restored.

Rare first edition of this important work defending the censorship of ungodly books by the Cistercian Monk Gabriel Dupuyherbault, including biting attacks on authors, notably Rabelais, who were thought to threaten public morals. In doing so he made a bitter enemy of Rabelais who castigated him in the prefaces of later editions of his work. "Rabelais's words concerning this particular species of Anti-Natures children were: *Demoniacles Calvins, imposters de Geneve, that is 'demoniacal Calvins, Genevan imposters.'*" Rabelais's reference to his Catholic detractor immediately follows: *les enraigez Putherbs, "the crazy Putherbes" that is, Putherbius, the Latin form of DuPuyherbault's name.* In five of the thirty editions the unknown editors contented themselves with simply dropping the reference to Calvin and Geneva, so that redoubled thunder fell upon the monk Gabriel DuPuyherbault: 'the demoniacal, crazy Puytherbes'. But because these editions included no footnotes and the relation to the monk's latin name and writings to which Rabelais had perhaps faded by the 1560's, this slander was probably inconsequential, however unjust. .. E Droz, in 'Frere DuPuyherbault' has shown that whatever DuPuyherbault's hatred of Rabelais's religious views and mores, he was by no means crazy but was rather a sincere and tireless proponent of Catholic monastic reforms. DuPuyherbault died in 1566" Sam Kinser 'Rabelais' Carnival." In fact DuPuyherbault was an important theologian of the Sorbonne. This treatise, attacking heretical writings and calling for censorship of impious works, was perhaps his most famous work. Most of the authors he considers are classical but he devotes quite large sections to Rabelais. His criticisms of Rabelais did much to cement the popular image of him as a drunkard and philandering atheist. "After such simplistic good and bad judgments came the more serious disrepute of Rabelais in fashionable circles, a disrepute popularized after Rabelais's death by persiflage in poems like

Pierre Ronsard's comic epitaph depicting the writer wallowing amid spilt wine "like a frog in mud." Such satire reinforced the rabid attacks of Catholic controversialists like Gabriel DuPuyherbault, who depicted Rabelais as a drunkard and glutton "who does nothing everyday but . sniff kitchen odors and imitate the long-tailed monkey." Kinser, Samuel. 'Rabelais's Carnival'.

This copy was given by the author to Jacques de Monthiers, 'le lieutenant général' at the town of Pontois just outside of Paris.

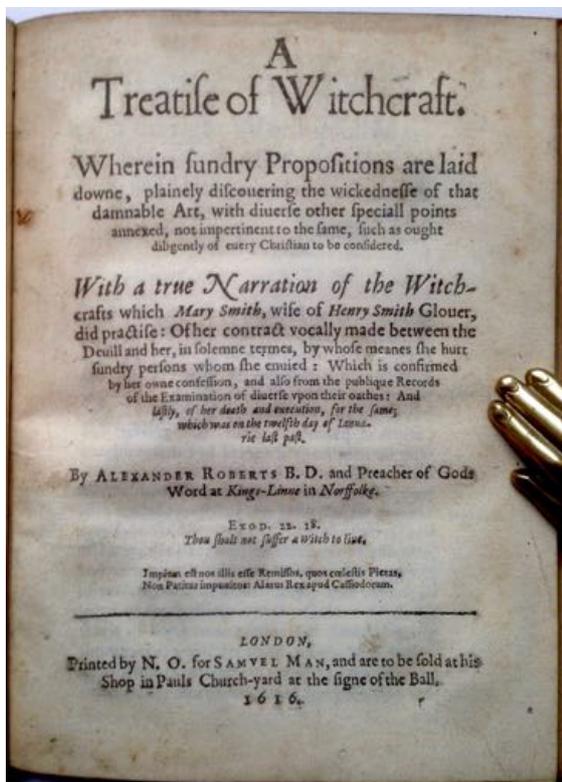
BM STC Fr. C16th. p.145. Not in Brunet.

L1797

32. ROBERTS, Alexander. A treatise of witchcraft. VWherein sundry propositions are laid downe, plainly discovering the wickednesse of that damnable art, ...

London, Printed by N[icholas]. O[kes]. for Samuel Man, and are to be sold at his shop in Pauls Church-yard at the signe of the Ball, 1616.

£8,500



FIRST EDITION. 4to. pp. [viii], 80. A-L⁴. Roman letter some Italic. Floriated woodcut initials, typographical and woodcut headpieces, bookplate of "Dr. & Mrs. H. R. Knohl, Fox Pointe Collection" on fly, armorial bookplate 'Cardif Castle' on

pastedown. Light age yellowing, tiny wormhole at blank gutter of t-page, scattered (wax?) spots on C4, tiny rust hole in E3, the odd mostly marginal spot or mark. A very good copy, crisp and clean, in mottled calf by Roger de Coverly, covers bordered with a double gilt rule, inner dentelles richly gilt, a.e.g., rebacked, original spine laid down.

Rare first edition of this important and fascinating treatise on witchcraft by Alexander Roberts, of particular interest for its account of the witch Mary Smith of King's Lynne, Norfolk, her trial and execution. "In 1616, bishop Alexander Roberts joined the burgeoning ranks of European demonologists .. with his short 'Treatise on Witchcraft.' This text hinges around a local witchcraft trial of one Mary Smith in King's Lynne, Norfolk, which Roberts' had a personal involvement in. .. The trial account is framed by Roberts' general beliefs about witchcraft, organised in the form of 9 'propositions'. He adds his opinion on key arguments in demonology such as why women are disproportionately accused of witchcraft; and the source of a witch's powers (which Roberts believes to be the devil, whose own powers in turn are permitted by God). Roberts has clearly read widely, citing most of the main witchcraft writers from England and Europe, and backing his arguments with diverse sources such as the Bible and classical literature. ... Roberts introduces the maligned Mary Smith as a jealous woman who resents her neighbours for being better than her at her trade (cheesemaking). The devil supposedly appeared to her in the form of a 'man', who tempted her into renouncing God in exchange for gaining magical power over her fellow villagers. .. Mary, like most people accused of witchcraft in this period, seems to have suffered from the unlucky combination of a natural 'distemper' and an exceptionally shrewd eye. For instance, after her first 'victim', John Orkton, hit her son, Mary 'wished in a most earnest and bitter manner that his fingers might rotte off'. This rather specific wish did indeed come true: nine months later 'his fingers did corrupt, and were cut off; as also his toes putrified & consumed'. ... Others among Mary's 'victims' were struck after petty neighbourly disputes. Mary believed one Elizabeth Hancock had stolen her hen, and grumbled at her, after which Elizabeth found she could not eat and began to waste away. Mary. confessed to the charges brought against her and was sentenced to execution. .. As preacher, it was one of Roberts' duties to visit Mary in her last days, during which time he resolved to write his treatise and prayed for her in the hopes of overcoming the influence of the devil. On a day marked by 'distemperate' bad weather, Mary was led to the scaffold (witches in England were not routinely burnt, but rather hanged) where she asked God for mercy. Roberts seems to

look more favourably on Mary for this, telling his readers that by unburdening her soul she will be saved." Holly Kelsey, - Shakespeare birthplace trust.

The work is of particular interest in its view of women. "Alexander Roberts, in his 'Treatise of Witchcraft' in 1616, listed those attributes of women which made them prone to witchcraft. They outnumbered males by a hundred to one, he declared, because they were more credulous, desired to know improper things, were more open to receive the impressions offered by the devil, talked too much, were more prone to sin, and were generally thoroughly nasty pieces of work when crossed." Philip C. Almond. 'England's First Demonologist: Reginald Scot and 'the Discoverie of Witchcraft'.

This most interesting work is particularly rare; ABPC records only this copy at auction in the last 40 years.

ESTC S115983. STC 21075. Cornell Catalogue 475. Not in Caillet or Duveen.

L2523

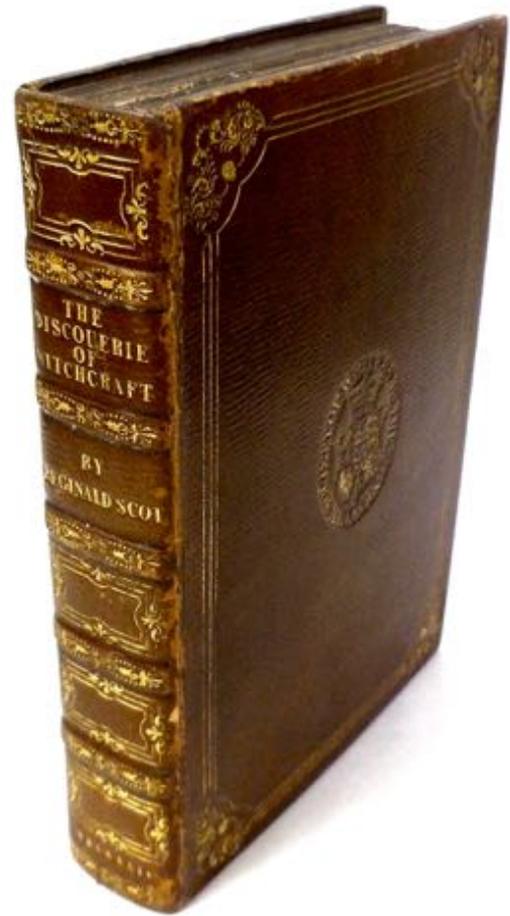
FIRST AND ONLY EARLY EDITION

33. SCOT, Reginald. *The discoverie of witchcraft, wherein the lewde dealing of witches and witchmongers is notablie detected....*

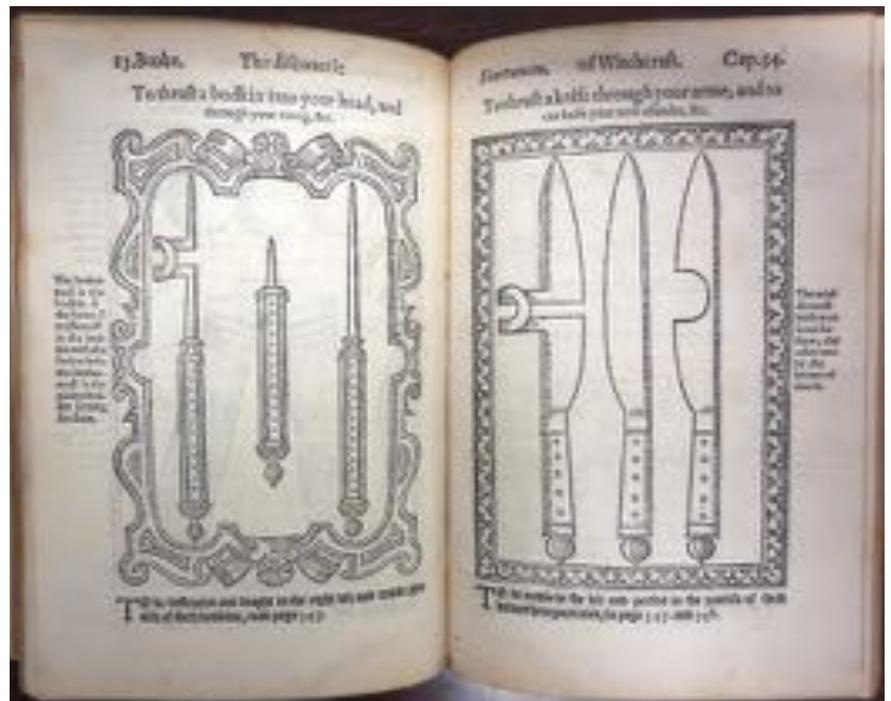
London, William Brome,, 1584.

£57,500

FIRST EDITION. 4to in 8's. pp. [xxviii] 352 [iv] 353-560 [xvi]. Black letter, Roman and Italic, with side-notes, woodcut historiated initials, head- and tail-pieces, 4 unnumbered pp. of full-page woodcut engravings between 352-353, 5 pp. of woodcut astrological diagrams on pp 397-401. Light age browning, t.p. slightly dusty and repaired at head with some loss to ornament, repairs to margins of a few ll. throughout with no loss to text, occasional light foxing, a good, clean copy in early c19 crushed morocco, covers gilt-stamped with arms of the Society of Writers to the Signet within panel triple-ruled in gilt with corner flourishes, spine in gilt with five raised bands, a.e.g.



FIRST AND ONLY EARLY EDITION of the definitive treatise denying the existence of witches, to such an extent that it is also considered the major source for early attitudes toward, and rituals of, witchcraft, citing no less than 212 authors as well as examples from the courts of law in England. Scot is as sharp as he is humane in his attack on "witchmongers" who seek "to pursue the poore, to accuse the simple, and to kill the innocent", pointing out how



unreasonable it is to accuse vulnerable persons of having "power which onelie apperteineth to God".

The first four books list the procedures of identifying witches and using torture to procure confession, found in the *Malleus Malificarum* as well as Jean Bodin's work. Scot quotes heavily from his sources, and refutes them only after. He suggests to his readers that they skip the next book, which discusses in detail the many "filthie and bawdie matters" that cling to belief in witchcraft, such as sex with the devil, "how maides hauing yellow haire are most comred with Incubus", and including excerpts from Chaucer. Next, Scot attacks beliefs in transformation into animals, transportation by air, and control of the weather. References to the Book of Job in this section leads to lengthy discussion of witchcraft as mentioned throughout Scripture, working from the Old Testament to the pagan origins of augery and astrology. The twelfth book deals with the full gamut of charms and spells, from Hebrew to English, and book 13 follows up with an inventory of materials used in magic: animals (toads and cats), minerals, crystal balls, and more relevant to modern magicians, instructions on tying trick knots, every manner of juggling, how "to make one danse naked", and how "to thurst a bodkin into your head without hurt" (these "trick" instruments including bodkins and knives are illustrated on the four unnumbered pages of woodcuts). The final portion, and the majority of the book, considers the art of conjuring devils and spirits, including woodcuts depicting the proper symbols and commands, used to command spirits, and cause or prevent demonic possession. This section also takes into account the history of exorcism, and the laws surrounding it, of the Catholic Church. The book ends with a chapter-by-chapter summary of topics.

Reginald Scot (1538? - 1599) never seems to have taken a degree from Hart Hall, Oxford, where he studied law, and he spent his life instead managing his property in the countryside of Kent. He was the author of only two works, both significant in their own right: the "Perfect Platform of a Hop-garden", the first practical treatise of its kind in England, and this, the more celebrated of the two. The *Discoverie* elicited several heated responses from George Gifford and Henry Perkins, and even Meric Casaubon later wrote against Scot. Copies of this edition are rare, however, because King James I did not agree with Scot's position. While the book was well received on the continent and appeared in Dutch editions of 1609 and 1637, it was not printed in England again until 1651.

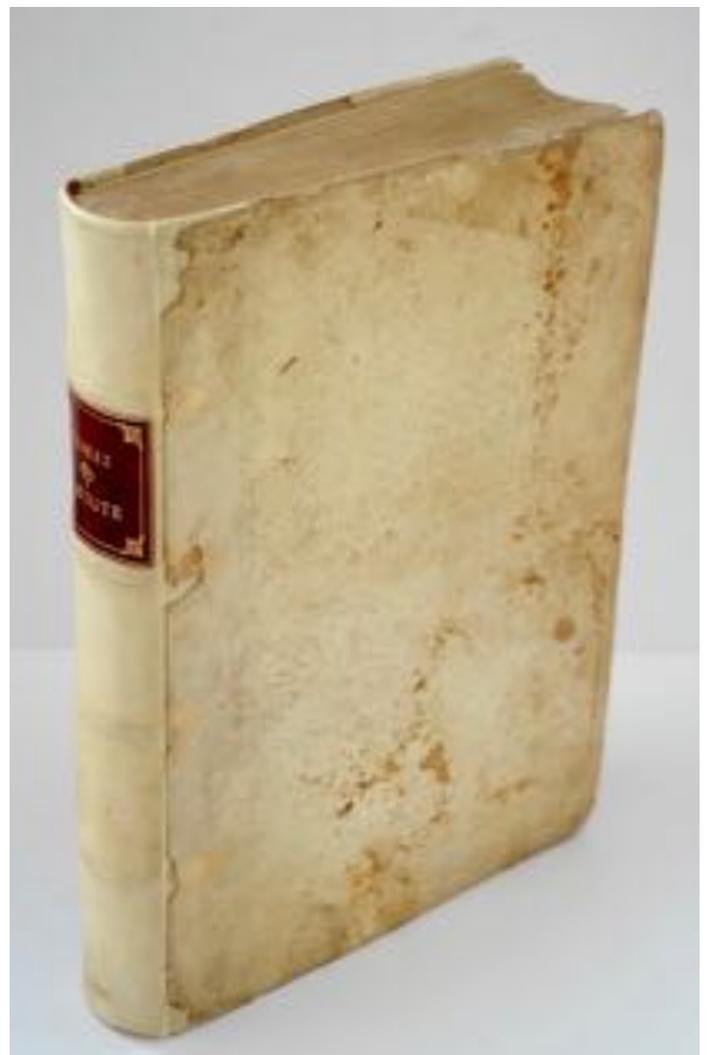
STC 21864. Caillet III 10061. Graesse p. 58. "Many copies were burnt by order of K. James I an author on the other side of the question...This learned and curious work, with which Shakespeare was evidently acquainted, is frequently quoted by Steevens, Malone, Douce, &c." Lowndes VI 2221 Thorndike VI p. 529. DNB XVII p. 1001. Not in Pforzheimer or Grolier.

L1356

34. SUÁREZ, Francisco. *Opus de virtute et statu religionis.*

Venice, Bernardo Giunta and Giovan Battista Ciotti, 1609.

£2,450



Folio, pp. [88], 776. Predominantly Roman letter, little Italic. Decorated initials, title in red and black with large printer's device showing personifications of the Grand Duchy of Tuscany surrounded by the cities of Siena, Lucca, Pisa and curiously Perugia; title slightly stained, tiny marginal wormholes in places, a

few pages lightly browned or foxed, light dampstains to final gatherings. A good copy in contemporary plain vellum; skilfully repaired and rebacked, later endpapers.

Rare second edition, accurately revised and expanded after the editio princeps just published in Coimbra. Francisco Suárez (1548-1617), named by contemporaries 'Doctor Eximius', was a pious and highly respected theologian. He entered the Society of Jesus at Salamanca, where he read philosophy and theology and was ordained priest in 1572. He taught these two subjects all over the Iberian peninsula, including the leading universities of Alcalá de Henares, Salamanca and Coimbra, as well as, for a short period, in Rome. His fame was so great that Gregory XIII attended his first lecture in Rome, while Paul V invited him to refute the errors of King James I and stay at his side in the papal court. However, Philip II, then king of Spain and Portugal, sent him to the University of Coimbra to give further prestige to that ancient and glorious institution. It is also said that, when Suárez visited the University of Barcelona, the professors went out to greet him holding the insignia of their faculties. He was among the most eminent thinkers of the Second Scholasticism, alongside Domingo de Soto and Roberto Bellarmino. *De virtute et statu religionis*, written under the auspices of Paul V, tackles the notion of true religion and deviations from it, including magic, simony and pagan cults. The second book is devoted to superstition, focusing on occult beliefs, witchcraft, demonology and the punishments for such practices. As usual, his argument is very clear and in-depth, bearing witness to his exceptional knowledge of the Classics, the Church's Fathers and the heretical as well as ecclesiastical writers. This is an invaluable source for the students of the Catholic Church's policy towards magical thought.

'[Suárez] worked in a great variety of fields, including metaphysics, natural theology, philosophy of mind, philosophy of action, ethics, political philosophy, and law. In all these areas he made contributions the influences of which are so widespread and commonplace that they sometimes escape notice. Still, it is noteworthy that figures as distinct from one another in place, time, and philosophical orientation as Leibniz, Grotius, Pufendorf, Schopenhauer, and Heidegger, all found reason to cite him as a source of inspiration and influence.' *Stanford Encyclopaedia of Philosophy*.

Rare. Only two copies recorded in the US (Columbia and Penn University).

Not BM STC 17th It., Cantamessa, Thorndyke or Calliet. Camerini, II, 502:96; Sommervogel, VII, 1670:9; Palau, VI, 550.

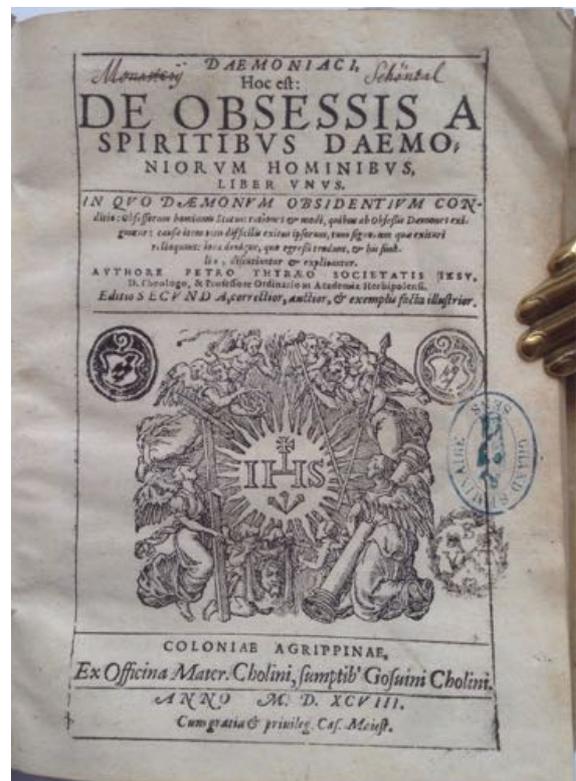
L2024

35. THYRAEUS, Petrus. *Daemoniaci, hoc est: De obsessis a spiritibus daemoniorum hominibus, liber vnus.*

Cologne, ex officina Mater. Cholini, sumptibus Gosuini Cholini, 1598.

£1,950

FIRST EDITION thus. 4to. pp. (xii) 207 (i.e. 203), (i). (:)⁴, 2(:)2, A-2B⁴, 2C2. Roman letter, some Italic. Title within line border with large woodcut 'IHS' device, floriated woodcut initials, "Monasterii Schöntal" ms. at head of t-p in early hand, stamp of 'Grand Seminaire de Sens' on title (repeated on fly), another early armorial stamp, repeated above, small C19th stamp with crossed keys and monogram BVT below, bookplate of Eric Gruaz on pastedown. Age yellowing some browning in places with some minor spotting, occasional marginal mark or spot. A good, clean copy in contemporary vellum over thin boards, yapp edges.



Second, enlarged edition (the first appeared in 1594), of this demonological tract and handbook for exorcists. Petrus Thyraeus, born in Neuss (Rhineland), joined the Jesuits in 1561, and taught at Jesuit colleges first in Trier and then in

Mainz. In 1590, he was appointed professor of theology at the University of Würzburg, and found a patron in Prince-Bishop Julius Echter von Mespelbrunn. He published a number of works on theology, visions and apparition, possessions and exorcism, and on traditional theological subjects such as the Eucharist and the role of the Catholic Church. Petrus Thyraeus concludes in this work that the visible, audible, and tangible phenomena associated with hauntings are hallucinations caused by demons or spirits. It inquires 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. The Protestant Reformation and the Counter-Reformation of the sixteenth century gave occasion to re-examine many aspects of Catholic theology and practice, exorcism among them. As the *Malleus malificarum* of the fifteenth century was an attempt to establish a thorough and systematic definition of witchcraft in the fifteenth century, so in the sixteenth 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. Thyraeus lists a variety of demonic symptoms, like speaking in unknown languages and hungering for raw meat, but spends just as much time talking about what aren't symptoms: leading an immoral lifestyle, having an unpleasant temperament, sleeping during the day, etc. His stated goal in writing the *Daemoniaci* was to make sure that people received proper treatment for whatever ailed them. Those suffering from what he calls a demonic "obsession" ought to receive exorcism, but those suffering from any number of other spiritual or physical problems ought to seek care elsewhere. For Thyraeus, the latter still meant seeing a priest, as he considered doctors to be quacks. Cf. Jennifer Lowe. 'Driving out the Devil: Demons, Witches, and Magic in the Rare Book Collection.'

BM STC Ger. C16th. p. 862. Adams T697. Caillet 10687. Thorndike VII 368-9. DeBacker/Sommervogel VIII 15:15.

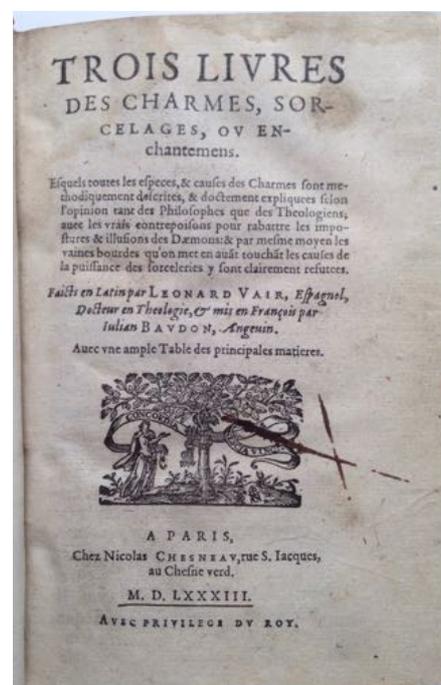
L2672

36. VARIO, Leonardo. *Trois livres des charmes, sorcelages ou enchantemens. avec les vrais contrepoisons pour rabattre les impostures & illusions des Daemons...*

Paris, chez Nicolas Chesneau, 1583.

£4,950

FIRST EDITION thus. 8vo. pp. [xvi] 553 [lxxi]. ã8, A-Z8, Aa-Qq8. Roman letter, some Italic. Small woodcut printer's device on title, floriated woodcut initials, grotesque headpieces, verses in a seventeenth century hand on rear fly in French, addressed to Doctors and surgeons, bookplate of Eric Gruaz on pastedown. Light age yellowing, the odd marginal spot or very pale stain, small ink splash on title, pale waterstain in upper blank margin in places. A good copy, crisp and clean, with good margins, in handsome C18th speckled French polished calf, covers bordered with a triple gilt rule, spine with gilt ruled raised bands, double gilt ruled in compartments, richly gilt with central fleurons and pointillée tools, gilt ruled edges, red morocco label gilt, marbled endpapers, a.e.r.



First edition in French translation of this important work on diabolic possession, one of the major works on the subject of the sixteenth century; it was published simultaneously by Chesneau in 1583 in Latin as 'De fascino libri tres' and again in 1589 in Latin by the Aldine press. Vairo, born in Spain, became a Benedictine, and later Bishop of Pozzuoli near Naples. The work deals with the question of diabolic possession and fascination by witches, which the author attributes to the influence of devils. Vairo defines "fascinum" as "a pernicious quality induced by art of demons because of tacit or express pact of men with the same demons". He denies fascination by power of imagination, by strength or morbidity of vision, by touch and contact, and observation of stars. In his last chapter Vairo treats of safeguards and amulets against the impostures and illusions of demons.

"Further early studies that associate fascination with witchcraft include ... Leonardo Vairo's *De fascino libris tres*. In these accounts, fascination is used almost as a synonym for malignant influences brought about by a silent pact with the devil and black magic and is closely connected to visual enchantment. The belief in the evil or bewitching eye (the *oculus fascinus*), which could enthrall, immobilise and even kill simply by a glance." Sibylle Baumbach 'Literature and Fascination'. The work is also of particular interest for its focus on the link between demonic corruption and 'melancholy'. "The delusory powers of melancholy so useful to demons, the demonologists were also often wont to point out, could also be extended to the deceptive demonic practise of aping divine miracles. Among the miracles especially notable for being aped by demons, as illustrated by the Neopolitan Benedictine Leonardo Vairo is the miraculous power to prophesy the future. For it was Vairo's aim, under the heading *De Fascino*, to reconcile extraordinary powers of prophetic insight in melancholics with their corresponding vulnerability to demonic corruption." This attribution of demonic power extended for Vairo to such things as Poisons. "Poison was one of the great fears of the age. Its threat lay in the fact that its mode of operation was considered similar to that of magical spells and sorcery. For Leonardo Vairo.. *veneficia* were the same as *Maleficia*: not poisons so much as bewitchments, the horrible effects of which could be ascribed to demons." David Gentilcore. 'Healers and Healing in Early Modern Italy'.

A very good copy of this important demonological work.

USTC 1728. Caillet III 10963 "Ouvrage bien traité et d'une remarquable érudition." BM STC Fr. C16th p. 432. Guaita 1036. Girard 2 P3427. Adams V 17. Ghent no. V 12.

L2673

37. VISCONTI, Zaccaria. *Complementum artis exorcisticae, cui simile nunquam visum est.*

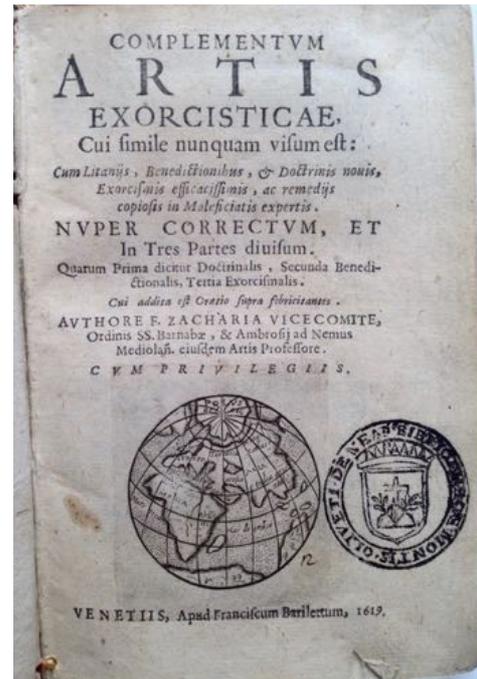
Venice, apud Franciscum Barilettum, 1619.

£3,950



8vo. [vi], 442, [xxii]. A-2F8. Roman letter some Italic. Engraved globe device on title-page, historiated and floriated woodcut initials, grotesque headpiece,

typographical ornaments, early armorial library stamp on blank margin of the title, 'Biliotheca Montis Oliveti' with the purchase note of 'Cypriano Pinto' for that library on the front fly dated 1688. Light age yellowing, some minor, mostly marginal, spotting, title-page fractionally dusty, tear to lower blank corner of one leaf, the occasional minor marginal mark or stain. A good copy, with good margins, some lower edges uncut, in contemporary vellum over thin card, title manuscript on spine, 'Capuccini di Vievo' manuscript at top and fore-edge.



Rare Venetian edition of this important and most influential work on Exorcism and remedies against evil spirits by the Milanese exorcist Visconti. Zaccaria Visconti, a professional exorcist from Milan, belonged to the order of SS. Barnaba e Ambrogio, a company of secular priests founded by Carlo Borromeo. He taught the art of exorcism (he is referred to on the title page as a professor of the art of exorcism and perhaps taught at the university of Pavia) and flourished between the late sixteenth and early seventeenth century. This most interesting treatise addresses all aspects of exorcism, provides the theological and theoretic framework for the practise of exorcism as well as a manual of instruction on techniques, prayers, formulae, rituals and all sorts of remedies to expel the Evil within. As pointed out in the initial dedication, Visconti hoped that his books would help reduce the number of cases of demonic possession recently recorded in the Milanese area. Visconti's work shared many similarities with other works on demons, and the art of exorcism, with other Franciscan exorcists, though his own work has much local reference particular to Italy, and more specifically to

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

The map on the title page is most intriguing as, even though it is tilted to the north pole, it shows, in the southern hemisphere, two distinct and separate land masses, one in the place of Antarctica and the other in the place of Australia, with the Dutch East Indies clearly above. The Dutch had landed on the north coast of Australia in 1606 followed by Spanish and Portuguese sightings and a second landing by the Dutch in 1616. An interesting and surprisingly accurate depiction of 'Terra Australis' on the eve of its recognition as the Australian continent.

Not in BM STC It. C17th. or Caillet.

L2723

A GOOD PROVENANCE

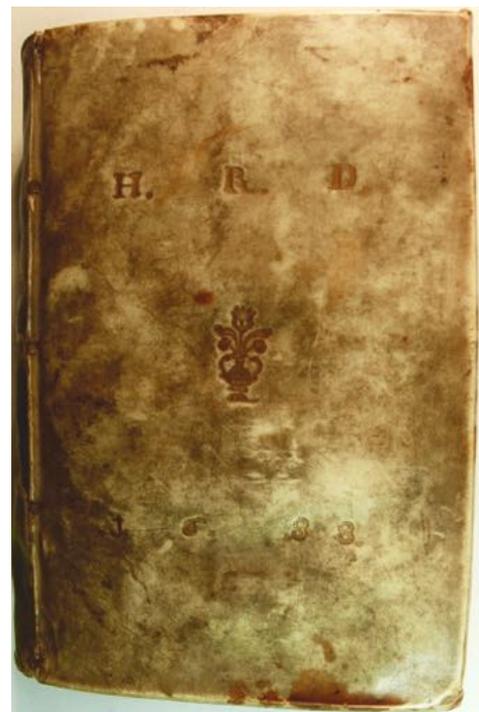
38. WEYER, Joannes. *De praestigiis daemonum, et incantationibus ac veneficiis Libri sex, aucti & recogniti.*

Basel, Ioannem Oporinum, 1564.

£3,850

8vo. Pp. 679 (lv). Roman letter, Italic side notes. Printer's woodcut device on t.p., contemporary autograph 'H Rixneri, D' in red in blank '1688 Domin Sexages 19th Feb.' in same hand on fly, later ms ex libris beneath. C18 bibliographical note on pastedown, 'ex lib. Joannes Valentini Haegermann Halberstadt 1740' and another, c19 on t-p verso. General age yellowing, light water stain to head of some ll., mostly marginal, t-p fraying to fore-edge. A good clean copy in c17 vellum over paste board, monogram H.R.D. over Rosicrucian flower in two handled urn and '1688' all gilt stamped on upper cover, flower and urn only on lower, a.e.r.

Most complete and definitive edition to date, revised and expanded by the author, it was "the most thorough challenge to orthodox witchcraft doctrine in the sixteenth century" (Erdman cit infr.), and the most popular. Despite earning a place on the Index, and its harsh treatment by such as Jean Bodin, Weyer's work reached 18 editions and translations in the author's lifetime. Weyer argues that, although Satan exists, the basis of belief in witchcraft is entirely psychological. The book begins with a survey of Satan, exhausting ancient and biblical sources to compile a list of names for the arch-fiend, describing his powers and abilities, and those of associated demons. Given Satan's place as fallen from God, Weyer concludes that there is no reason to believe he would need to work through humans, let alone poor old women. Weyer separates witches who should be prosecuted: magicians, who are heretics, and poisoners, who intend or have caused harm. Barring murder and heresy from witchcraft, Weyer argues, leaves behind only venial sin, which can be said for anyone. Thus alleged witches do not deserve to be tortured and executed. It should be within the power of the physician to determine how, and whether their 'crime' merits investigation. Where there is no crime, it is equally the job of the physician to determine whether the accused is of a melancholy or unsound mind, and to treat them accordingly. Beyond that, judgments over sin must be left to God. The book contains suggestions for legal reform to make the process more streamlined from defendant to judge, and patient to physician.



Johannes Weyer (1515-1588) was born in Brabant and studied in Antwerp with Cornelius Agrippa, whose success in defending an alleged witch at trial in 1519 sparked his

teenage interest in the occult. The basis of his interests was not superstitious as much as medical: trained in Paris and Orleans as a physician, Weyer's argument against the existence of witches derives from his interest in the human psyche. He is considered "The first clinical and the first descriptive psychiatrist to leave succeeding generations a heritage which was accepted... He reduced the clinical problems of psychopathology to simple terms of everyday life and every human inner experiences" (Garrison-Morton cit *infr.*). According to Sigmund Freud this work is one of the most significant of all time; his legacy is memorialized in the Johannes Wier Foundation, a human rights organization for health care providers.

Rixner (1634-1692) studied philosophy and theology at Jena under Johannes Major, Musaeus, Chemnitz, Stahl and Zeisold. After lecturing at Wittenburg and Leipzig he returned home to Helmstedt as professor of metaphysics (1663) and physics (1664). In 1679 he moved to Halberstadt where apart from his academic work he became general superintendent of the Principality. He was also the author of several works of metaphysics, physics and theology.

Caillet 11435. (principal edition) Erdmann, My Gracious Silence, 97. Durling 4735. Garison-Morton 4917 "the founder of medical psychiatry," and Osler 4232 "At the end are printed five 'Doctorum epistolae' a latin poem of George Buchanan." Wellcome 6739.

L1445

THE ART OF EXORCISM

39. ZEROLA, Tommaso [with] VISCONTI, Zaccaria. *Sancti Iubilaei ac indulgentiarum ... Tractatus [with] Complementum artis exorcisticae.*

Venice [with] Venice, Giorgio Varisco [with] Francesco Bariletti, 1600 [with] 1600.

£3,950

Two works in one volume. 8vo: 1): FIRST EDITION: pp. [48], 336, [8]; 2): FIRST EDITION: pp. [6], 716, [36]. Roman letter, little Italic; printer's devices on titles and end of 1), initials floriated or historiated and decorative tailpieces; minor wormtrails on blanks of first gathering, a few leaves aged browned, occasional light foxing to margins. A good copy in fine contemporary German alum-taw pigskin, blind-tooled with external floral roll and central panel with fleur-de-lys at corners and

monogram of Christ on front, of Mary on rear; contemporary titles inked on labels at spine, remains of ties, edges diagonally sprinkled in red and blue; faint armorial library stamp on verso of front pastedown, contemporary shelf marks and inscription 'Pro conventu Suazensi Fr[at]rum Min[orum]' on first title.

Elegantly bound volume comprising two uncommon first edition treatises connected with the Catholic Jubilee of 1600. Little is known about their authors. Tommaso Zerola (1548-1603) was an acclaimed canon lawyer of Benevento and later bishop of Minori, while Zaccaria Visconti, professional exorcist of the Barnabite Congregation of St Ambrose in Milan and teacher of this art, flourished between the late sixteenth and early seventeenth century. The first work, dedicated to the pope's nephew Cardinal Cinzio Aldobrandini, deals extensively with the practice of indulgence or remission of sins – a highly relevant topic for pilgrims going to Rome on the occasion of the Holy Year. The second and more curious treatise addresses exorcism, providing the theological and theoretic framework as well as a manual of instruction on techniques, prayers, formulae, rituals and all sorts of remedies to expel the Evil within. As pointed out in the initial dedication, Visconti hoped that his books would help reduce the number of cases of demonic possession recently recorded in the Milanese area. This copy belonged to the Franciscan convent of Schwaz, in Tyrol, once a prominent silver-mining centre of the Augsburg Empire.

1): Not in Brunet or Graesse. BM STC It., Suppl., 83; Adams, Z 140. 2): Not in Brunet or BM STC It. Adams, V 629.

L2205



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