

Marvell

THESAURUS INCANTATUS.

The Enchanted Treasure;

OR,

The Spagyric Quest of Beroaldus Cosmopolita,

IN WHICH IS SOPHICALLY AND MYSTAGORICALLY
DECLARED

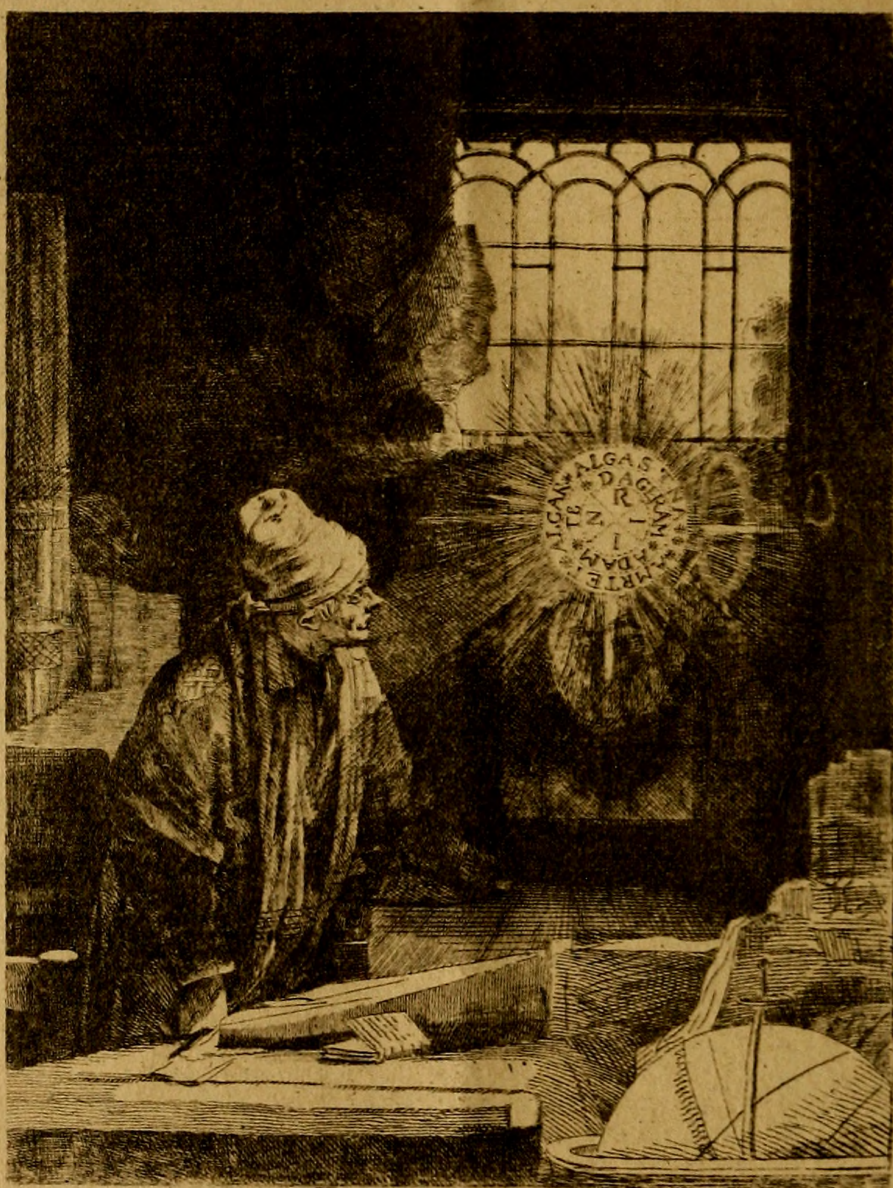
The First Matter of the Stone.

WITH A LIST OF

*Choice Books on Alchemy, Magic, Talismans,
Gems, Mystics, Neoplatonism,
Ancient Worships, Rosicrucians, Occult Sciences,
etc., etc.*

ON SALE BY

Thomas Marvell, 98, Great Russell Street,
LONDON, W.C.



THESAURUS INCANTATUS.

The Enchanted Treasure ;

OR,

The Spagyric Quest of Beroaldus
Cosmopolita,

IN WHICH IS SOPHICALLY AND MYSTAGORICALLY
DECLARED

The First Matter of the Stone.

WITH A LIST OF

*Choice Books on Alchemy, Magic, Talismans,
Gems, Mystics, Neoplatonism,
Ancient Worships, Rosicrucians, Occult Sciences,
etc., etc.*

ON SALE BY

Thomas Marvell, 98, Great Russell Street,

LONDON, W.C.

*Wyman & Sons, Printers,
Great Queen Street, Lincoln's-Inn Fields,
London, W.C.*

The Spagyric Quest of Beroaldus Cosmopolita.

WHEN the worthy quintessencer and most respectable traveller in the subterranean Heaven, Master Beroalde, of fragrant and delectable memory, had reduced into elemental powder and sopho-spagyrick dust all his worldly goods and found himself so sophisticated, metallurgised, suffused, salivated, and petrobolised that he had not a crown in his pouch, he cried out without caring who heard him, *Accursed be my furnace*, and proceeded to drive his servant away, which was wrong, for he was a canon, and as such should not have endeavoured to be better than his neighbours, who were all canons, and who all kept serving-maids. Hence we may conclude that he was extremely annoyed and desperately despairing, which indeed was the case, for he had passed the following articles through the furnace without any result:—

Item.—Twelve meadows by the river.

Item.—A house, by the same.

Item.—Three orchards.

Item.—A vineyard.

Item.—A medlar tree, bearing one hundred sacks of medlars every year.

Item.—Three cows, whose tails had been docked as a sign of mortification, to show that they were theological animals.

Item.—A house with a garden in the best street of Tours (where can one find in these days such a house and such a garden as this was?).

Item.—Three thousand crowns; and there re-

mained not a farthing or an apple, or a wine-flask, or a blade of grass, or a medlar.—*Amen.*

The devil take those who endeavour to lead us the wrong way and make us meddle with metals, or medals ; persons whose throats are dry with smoke so that they cannot taste good wine ! Let us leave such men and their devices and search for the delectable quintessence of the true Alchemy and the first matter of the world, which cannot thus be obtained, since it is mystagorical and resides in the mountains of the Moon. Be silent ! This is the true path, and it was opened to the Canon Beroaldus that very night in which he cursed his furnace ; and for seven days he was not to be found in his stall, nor anywhere else. At this much popular indignation was aroused, for his disappearance was connected with his sending away his poor girl, who had served him well and theologically, and had done her best. But people said that the produce of his own country was not good enough for Beroaldus, and he was gone to Paris to see what he could find. There were some in the chapter who said he had thereby offended ecclesiastically, and should be admonished to be content with what came to his hand, like the countryman of whom it is said that on whatever, or whomsoever, he put his hand, he did it with all his might. Some of the canons, however, thought differently, and a dispute arose *concerning warming-pans*. (I make no apology for using theological terms, for the story is a theological one.)

Stay ! Let us argue no more, but search for the cause of things, which is to be found in certain circular vessels well known to œnologists, and the brethren of the Holy Jar. This treatise teaches the true way of the Spagyrick Quest, and is the most opuscular of all opusculums, *opus-coleorum*, as an

old canon used to call it, but he lived in the old scholastic days, when ecclesiastics could dispute in mode and figure.

Beroaldus then having foresworn his furnace, became in a state to receive grace *ex congruo*; which is a theological mystery not to be disputed, though some persons have not been able to understand how he could receive anything *ex congruo* after sending away his maid. Peace! do not tamper with the faith, or your fate will be like that of the student who undertook to see a girl named Faith home from the fair, and was afterwards burnt alive for heresy: he had tampered with Faith. Let this be a lesson to you.

The canon sat alone in his room, which smelt like the Bottomless Pit smells on melting-day when there is a heavy consignment of fat heretics, smug water-drinkers, and blasphemers of joyous diversions to be boiled down. His furnace was empty; the room was dark, and the books sat still on the shelves, looking about as lively as an Œcumenical Council, a row of empty bottles, or the Three Barrels on the sign. Thus dark and drear sat Beroalde in his room, when, as he gazed before him, expecting I do not know what, there rose a light at the window, which grew brighter and brighter, fumes of sweet-scented vapour, smelling like the incense at the Introit, gathered below and above and all around the light so glorious, and in the midst and inmost brightness Beroalde saw written these high and famous sentences, which are the essence, groundwork, foundation *ante sæcula*, interior meaning, full commentary, perspicuous gloss, hypothetical symbol, cabalistic import, and gnostic mystification of all tomes of true science and registers of ancient wisdom. It is certain that on the Tomb of the Scarab, on the Gate of the Abyss of Demiourgos, on the tables of the Sephiroth, near to the Ayin-Soph, in the lightened places of the Subterranean Heaven, and in the Authentic For-

mula of the first matter of the world, this magistral breviaite is inscribed. For it means—Hush! let us have it first, and the meaning will become apparent. On the outer circle was written:—ALGAR+ALGASTNA+++AMRTET+. On the inner circle was written:—TE+DAGIRAM ✠ADAM✠. And on the inmost circle was written the four letters R T N T. There! you who have been working at the bellows and calling on Baal, you who have ridden post through wet and dry, up hill and down dale in Valentine's Triumphal Chariot, and have never reached the Mons Magorum Invisibilis, you who have taken Our Sulphur, Our Salt, Our Earth, and Our Mercury, you who live on Cabalistic Sauces and drink the juices of the Green Dragon, you know now how to philosophise to some purpose, and byphilosophise I mean, the obtaining of the Philosophal Stone; the source of which is contained in the letters of the above juicy inscription or conscription, as the Penitentiarius, who was noted for beginning everything with *con*, would have called it. You ask why I call the above inscription or conscription juicy? I bid you who ask go and search in that rich treasure-house of conceptions, interludes, furnaces, fountains, sauces, records, mirrors, high tomes of weighty meaning, and lamps for sages to lanternise withal, where our Great Master dispenses wisdom in eternal paraphrases, while the great golden clouds cease their flight to listen to him. There are stored in golden vessels those juices which alone avail to the completion of the Spagyrick Quest, which are called in good lingo the Sum of the Stars. Wait! let us come to our purpose. The Canon got up from his chair and gazed at the appearance like dogs gaze at the full moon, and then he saw a hand pointing to a wheel of fire at one side of the circle, and then another hand beside it, and strange to say he saw two arms which appeared to pertain to the two

hands. "Good," said he to himself, "now we are getting at it; they will bring you strong wine if you drink all day." When he had gazed till the words of light were deeply printed in the hollows of his skull, all of a sudden the whole blaze vanished out of sight, and instead of it there was the sun shining in at the window, though it was an hour after sunset. Beroalde, the Spagyrist, stared long enough at this marvel, as he thought somebody must have been saying mass backwards over him; but his wonder was much increased when he heard a mellow voice saying "Shall we set out now?" He looked at the place where the voice came from, and there he saw a short thick-set man, yellow-skinned and black-haired, with a mouth as large as a cow's, and eyes of fire. He wore a square cap and scholar's gown, and stood just under the window where the vision had appeared. "Who are you, and where should we go?" said the Canon, in whose body butter was flowing. "I am sent," said the short man, "to lead you to the place where what is below is that which is above, where the earth is separated from the fire, where the brood of the crow change their feathers and are made like unto doves, where is performed the engendering of the sun from the Philosophal Egg. For know that of your own wit you can never attain to this work, but in a manner you are found worthy. Follow me." Forthwith he touched the window and the glass melted away, and Beroalde followed him, and saw that from the window was built a very great flight of steps of white marble, that descended and went down, and was prolonged, extended, pursued, multiplied, and re-duplicated, till it became black and invisible, and (as it was revealed) it consists only of seven steps added to one another in a certain mystic manner. And the guide said again, "Follow me, but look not to the right or to the left where is the Abyss,

but only beyond and above." And Beroalde, looking beyond, saw only the stairs, and above he saw how the heaven was divided, and half of it was night with the moon and stars, and half of it was light with the sun shining. "This is the mystery of the heaven above the earth called celestial, we seek the mystery of the heaven below the earth called subterranean," said the guide; and forthwith he began to descend the stairs, Beroalde following closely behind him. Verily, it seemed as if they would never reach the deepest depth, as the king once observed on a notorious occasion, which cost some persons who had pushed the matter on their share of the royal favour. Well, but all things come to an end at last; wedding-nights, the generating of fools and of quintessencers, the dreams of dreamers, organ-sounds and singers' voices; the pinnacles of the Cloud Castle of Rohalgo and the old Canon's Easter sermon, and the journey across the Waste, do they not all cease? Truly they do, and, in one way or another, sleep. Amen. So then it came to pass that Beroalde and his guide came at last to the lowest stair, and the man in the scholar's gown told the Canon to look round, and there he saw far off as far could be the top of the stair leading into his house, and the city of Tours with clouds all around it. This was a marvel, but the guide led him on through a narrow passage, which was quite dark, but short enough, and then he knocked at a door five times, and it was opened. And as it was being opened the guide whispered to Beroalde, "Enter into the Four-square Garden, where all things are lawful, and here you shall learn what you desire." "Here comes the Spagyrist," cried out the porter, whom Beroalde knew very well, for he kept the *Three Puddings* in Tours; "come in, come in, most worthy sir, there are puddings enough here, and chitterlings, and sauces, and enough mustard for the Great Master

himself, and a puncheonful of grape-guts. What the devil ! Ora pro nobis in omnia sæcula sæculorum, amen, alleluia, alleluia ; there are girls, too, Deo Gratias, the fields are ready for the harvest, ut bos locutus est in populo barbaro, O Domine feliposophidexterandorum." Beroalde made no answer to this intelligible discourse, for he was looking before him, and turning to his guide said to him, "Tell me, most admirable leader, what these things mean." "Call me Liripipiaſtor," answered he ; "and come forward, and I will show everything to you, as you have indeed much to learn, and many doctrines wherewith to be indoctrinated. But tell me, before we go farther, can you answer me this : *In quo sit bonum vinum continendum ?*" "In boteliis, et flaccis, et barillis, et tonnis," answered Beroalde, who was a learned metaphysician and jurist, and had taken a great part in the trial before the Cathedral Penitentiary of the woman accused of offending with a wine-skin. This great case, be it added, was tried before the Penitentiary Raoul de Fermeboise, lasted for two years, and resulted in the condemnation of the accused, whereby great tumults were excited among the Tourainian women, who considered the sentence as an unjust abbreviation of their liberties. The Canon therefore answered firmly, and looked the scholar in the face, but Master Liripipiaſtor said, "'Tis answered carnally and according to the wisdom of the flesh, which, as the Apostle teacheth, is accursed, such answers will not pass here. Come with me and hear how the matter stands." And Beroalde followed him, but what was it that he saw the meaning of which he craved to know ? He saw the four-square garden. What is that ? It is a garden of pleasure, of high discourse, of wisdom, of sages, of good wine, of philosophising, lanternising, symbolising, spagyrising, the garden of the old concoction and the new juice, of songs

and melodies, where there are hundreds piping and hundreds playing on viols ; it is a garden to look for maidens in. Did I say to find them? No ; then do not interrupt me. It is a garden of games and pastimes and joyous diversions, where they play and extract fifth essence, and toss balls, and drink all day ; in fine, it is a garden whence all good books proceed. What books are good ? Why those which teach us in a thousand ways to laugh, and therefore contain all wisdom ; books of concubines, multiplication, entrances into secret places, books full of merry demons who dance and twine about every page. It is a garden full of sun and shade, of groves and lawns, and hedgerows and rivulets, and pools, and wells ; of marble seats and carven stalls, of rich stuffs, of halls, sculptures, towers, bells, chimes, pinnacles, galleries, courts, cupboards ; a garden where they make green sauce all night. All these circumstances and pursuits made the Canon Beroalde wish to know about things, and the scholar Liripipiaſtor drew him through the throng who were amusing themselves to a well where the Great Master sat on a marble seat, and was discoursing to a few apart. And what a man was he, of what a noble presence, with long white beard and a cassock flowing royally about him like a king's robe. He made Beroalde look down, since the Canon had never met such a gaze before, and he asked, "Who is this, Liripipiaſtor? Is he dogmatised sufficiently to come here?" "He is the alchemist Beroalde, whom I led down the stairs to-night as he desires to attain the spagyrick quest." "Ha ! ha ! he comes from Tours, I swear, his father sold onions in the Rue Chaude ; well, son, do you know in what good wine should be contained, or, in other words, what is the temple of good wine?" "He lacks right knowledge on that point," said Liripipiaſtor, "for he says it is contained in boteliis, et flaccis, et barillis, et tonnis ; wherefore I have brought him

to you to be instructed." "Listen, then, Beroalde, and you Liripipiaſtor, Grobiſcornuſ, Ratiſuntuluſ, and Patuloformuſ, and you other wencheſ. What, there are no wencheſ; well, bottleſ then, and let uſ ſee whether they are not *ejusdem ſubſtantię*. *Sic probatur!* What would be the uſe of bottleſ without openingſ? The wine would have to be drunk *incluſivè*; that iſ to ſay, it would be included in the bottleſ and ſecluded from you, therefore it would not be drunk at all; or, better ſtill, it would be drunk and not drunk, *ut probatum eſt*, which iſ a contradiction, *ergo non eſſe Deum*. What do you ſay to thiſ, philoſophateſ and lanterniſerſ? But let uſ return to our potage, or rather our *potuſ*. Bottleſ muſt have openingſ, *ut probatum eſt*, and ſo muſt girlſ, for if they had not openingſ they could not eat; therefore bottleſ and wencheſ are of the ſame ſubſtance, *ut probatum eſt*. Liſten to that, you doggreliſerſ of good logic, and learn what it iſ to conclude in *primâ figurâ, modo Bacchi*. Aſ I waſ ſaying, liſten, you other bottleſ, and learn what iſ the temple of good wine. What iſ wine? It iſ the true *primum mobile* which turnſ the ſphereſ. You will ſee that proved in Raymond Lully and Bernard of Treviſan, and Arnold de Villa Nova and Ariſtotle *De Gluc*, chapter three. Wine therefore containſ the univerſe, and makeſ the planetſ dance and engender ſtarſ; and how can anything contain that which containſ all thingſ? Liſten: thiſ iſ a great myſtery, not to be revealed to the vulgar, but only to the true toſſpotſ of true poculations, who live vivified and permeated with right doctrine. Matter iſ contained in ſpace, but the ſoul containſ ſpace, the cloudſ, the ſun and the ſtarſ, the oceanſ, and the heavenſ. *Ergo*, the ſoul containſ *bonum vinum*, and by ſoul I mean the belly; therefore the ſage's belly iſ the temple of good wine, *ut probatum eſt*. And the corollary of thiſ fundamental dogma iſ that the ſoul muſt be

purged and prepared, cleansed, sanctified, mystagorified, and enlightened by the mystagorical preparation, which is mustard. Now you have heard the reason of these things; and we will now sanctify our souls, I mean drink good wine, or rather make that which is above descend to that which is below, or perform the transmutation of juice into laughter, or what you please." "Master," said Liripipiastor, "I heard a bottle chink from the well." "Hush, it is an oracle, a globular omen, a regurgitation, an influence from the spheres. Stoop down, Rotifuntulus, and listen to the voice from the well of science." The young man, Rotifuntulus, who looked to Beroalde an angel of beauty, stooped down and put his ear to the bubbling well, and listened, but not a sound did Beroalde hear except the noise of the water. But the listener presently got up and said, "The holy and omniscient oracle has been delivered in my ear of the word *Algarum*, and from inspection of the well I foresee that a transmutation is at hand." "Son," said the Master to the alchemist, "this is a word for you, and you are now about to learn the First Matter of the work. (Give me some more wine, for I am dry. Ah, ha! that smacks well, *nota bene*.) Know that the interpretation of the mystical and regenerating symbol and allegorised paraphrase *Algarum* (a word well known to the magicians, who make children with it; ask again how it is done) is as follows: IN THE FRUIT OF THE TREE OF THE SECOND JUICE, which indeed is evident, as in the word there are seven letters, and in the interpretation there are five times seven letters, which render these paraphrases so mystagorical that mixed with water they turn it into wine. Let him listen to me if any sophister or spagyrist desire to know how to turn water into wine by the addition of paraphrases, since the method is contained in these discourses. But I have spoken enough: go, son,

and seek for that which is in the fruit of the tree of the second juice." "Who will show me how this is to be performed?" said the Canon. "Go, go, get into the midst of the garden and ask for the tree and it will be shown to you and everything else. *Pax vobiscum amen, venite compotemus.*" At this Beroalde was compelled to depart, and, as it is related, he turned now to the right and now to the left and became entangled in a *Labyrinth* (for he was now without a guide) which would have put Dædalus to shame; it turned and returned a thousand times upon itself, and was so dark and vast a place that the Canon grew near to despair. But at last he came to a place where lamps were set, each lamp hanging by a golden chain, as it seemed, from empty space, and the light they gave him showed what was painted on the wall. And there was delineated in the most admirable colours and the most glorious gold the whole Operation of the Sons of Wisdom, or the Heavenly Marriage; proceeding from the First Concoction, the Birth of the Eagle, the Engendring of the Crow, the Balneum Solis, the Great Procession, the Torchbearers, the Storm at Night, the White Woman in the Purple Field, and the Son blessed of the Fire, so that Beroalde was utterly amazed, but yet without understanding, since he knew not the First Matter of the Work, nor how the White Woman could have copulation with the Red Man. So he wandered around and around in this Labyrinth, passing from Light to Dark and from Dark to Light, seeing now and again Pictures at the lasciviousness of which he was astonished, for he did not understand the spirit but only the letter. At last, weary and sick of all, he cried out, "O Domine Deus, if I could have a seat in the sun and a flask of wine I should be content, for this labyrinth is toil without knowledge." No sooner had he said this than he beheld a little door in the wall, and over it was

written SOLUS INTROITUS IN V.S.D.M., and Beroalde lifted up the latch and passed through, and from black his garments had turned to white, and his hand feeling in the air closed upon a wine flask. Now, indeed, he had attained through the Labyrinth to the place called the Magician's Heavenly Chaos, where the subterranean sun shines eternally, bringing the magic fruit to perfection. It was surrounded with a wall of trees, thick, high, and dark ; it was a green meadow of the softest grass, with banks whereon to lie in the sunlight. In the midst Beroalde beheld the so famous Seven Fountains which are set about the Tree of the Second Juice, and are as follows, according to the description of the best authors.

The first is the fountain of the Spiritual Sol ; it is a golden bowl, having carven on it the thousand names, the Process, the Multiplication, the Colour, the Immensity, the Depth, the Sound, the Voice, in short what is whispered at the Door. You understand what I mean ; silence ! This bowl is immeasurable, no one can say how broad it is ; it is, in fact, a golden sea, welling up with an eternal spring ; in the depths of its waters are all things reflected, the water is magical, a fluid in which to bathe most of the volumes that have been written.

The Second is the fountain of the Spiritual Luna, and contains the liquid from which beautiful girls with enticing shapes are produced by a quintessential process. In shape it is a spire of light, continually ascending, pointed like a spear, and having its base in the floods and waters. With a drop of this liquid of Luna a philosopher once anointed his flagon, and ever after it was full of wine.

The Third is the fountain of the Spiritual Venus, in shape a sphere, abounding and glowing with ruddy light. In the liquid of this sphere the Great Master beheld his Voyages and discovered

the Way to Attain, for it contains all philosophies : in it may be seen the flights of all the Stars and the most precious secret of the Generation of Fools ; a mystic matter ; in it is delivered the sense of the words Κογξ ὀμπαξ.

The Fourth is the fountain of the Spiritual Mercurius, the *Argent Vive*, full of a thick viscid and spermatic fluid which runs a race round a Bowl of Earth, and from it doves rise up continually and fly away into the heaven. I read in an ancient book that this liquor is the seed of the world and makes everything fertile ; it was symbolised in those mysteries of Priapus, the Father of the Chitterlings, now counted obscene.

The Fifth, Sixth, and Seventh, are not, as might be thought, Fountains of Saturn, Jupiter, and Mars, but are Mirrors in which each man sees what he desires ; in them are cities, maidens, dances, clouds, stars, spires, phrases, allegories, treatises, breviates, tomes, songs and chanting, hieroglyphics, visions, and tennis-balls. Look in them for facetious sayings, you whose brains run dry ; look for sunlight in the dark days, when a fine rain falls continually, these mirrors are magistral and enigmatical, fit only for sages.

While Beroalde was busily engaged in sucking in all these mysteries, without lifting an eye to what stood in the midst, he heard a voice saying, "First drink, and then demand what you will," and Beroalde saw an old man standing beside him, in a robe of ash-grey. "What shall I drink ?" asked the Canon. "Drink the volume of delectation in your hand ; it is the true wine, the comfortable potation, the orthodox commentary ; it is full of reasons of everything, it warms the skull, and fills its dark places with the sun." So Beroalde drank and became full of boldness, and said with great courage, "I come here in search of Algarum ; otherwise what is contained in the fruit of the tree of the Second

Juice." "Where do you come from?" "The World." "What is the World?" "Listen; for I am drunk and full of reasons. Once there was a true world, a holy, spiritual city; but long ago, before the secrets of hot sauces were discovered, the Arch Concocter of Bad Productions dreamt an ill dream which we now call the world." "Well answered. How came you?" "By the Seven Stairs, and through the Four-square Garden, to the presence of the Master and to the Oracular Well. Hence I came through the Labyrinth, fortified with the word of Algarum, a paraphrase which turns water into wine." "Then behold, son of regeneration, the Tree of the Second Juice, and the fruit thereof." And Beroalde lifted up his face, and beheld in the midst of the fountains the mightiest tree he had ever seen, so lofty that the clouds swam across its top, and in breadth a day's journey, covered with dark green leaves from which is prepared the Green Sauce of the Philosophers, and with the golden fruit, somewhat like an apple, which the world desires in vain. And amidst the branches were cities, and castles, and golden spires, inhabited by the Homunculi; and Beroalde was bidden to climb this tree if he would gain the fruit. He therefore took of the Spiritual Mercurius and the Spiritual Sol from the fountains, and anointing himself, was carried on high into the tree, where he underwent the seven transmutations. He became a volume, a cloud, a star, a pinnacle, a faun, a song, a dream; he ate the fruit and drank the mixed draught, and was wedded to the Queen Soteris in the mystical marriage. And when he returned to the ground, he carried with him a book containing one leaf, and in it written: "IN THE SIXTH HOUR OF THE NIGHT SEARCH NOTHING BUT THYSELF, AND THOU SHALT FIND THE FIRST MATTER OF THE STONE, AND IN NO OTHER PLACE IN THE WHOLE WIDE WORLD SHALT THOU FIND IT."

A LIST OF CHOICE BOOKS
ON ALCHEMY, MAGIC, MYSTICS,
ANCIENT WORSHIPS,
OCCULT SCIENCES, ETC., ETC.

Alchemp.

"PANTALEON ADEPTUS."

EXAMEN ALCHEMYSTICUM quo Adeptus
à Sophista et verus Philosophus ab Impostore
dignoscuntur, authore Pantaleone Hermeticæ
Sophiæ Adepto. *Sm. 8vo., half calf*, Noribergæ,
1676. 15s.

"Pantaleon
Adeptus."

The writer insists with Sandivogius that the
First Matter of the work must be metallic :
"if you wish to make a metal you must take
a metal." The metal in question is the
"Philosophic Mercury."

ST. THOMAS AQUINAS.

SECRETUM (by J. Grever) et Alani Philosophi
Dicta de Lapide Philosophico, *Plantin Press*,
1600. SECRETA ALCHIMIÆ Magnalia
D. Thomæ Aquinatis. *With plate, Lugd.*
Bat., 1602. 1 vol. 12mo., *calf gilt*. 15s.

St. Thomas
Aquinas.

The following valuable treatises on Alchemy
are also included in the volume : The Book of
Light, by Johannes de Rupescissa, and Lully's
"Clavicula," or Little Key, "in which all the
secrets of Alchemy are fairly declared."

ELIAS ASHMOLE.

Elias
Ashmole.

FASCICULUS CHEMICUS; or, Chymical Collections: expressing the ingress, progress, and egress of the SECRET HERMETICK SCIENCE out of the choicest and most famous authors, &c., whereunto is added the ARCANUM; or, Grand Secret of Hermetick Philosophy, made English by James Hasolle, Esquire [Elias Ashmole]. *Emblematical frontispiece, 12mo., polished calf extra, by Riviere, gilt edges, 1650. FINE CLEAN COPY, 70s.*

This most rare and valuable little volume consists chiefly of extracts from the works of the most famous Alchemical adepts, such as Lully, Flamel, Bernard of Trevisan, Ripley, Geber, Artephius, Basil Valentine, and others. Besides these it also contains the "Arcanum; or, Grand Secret of Hermetick Philosophy," by a "Concealed Author," a treatise of over a hundred pages. The high interest of the "Fasciculus Chemicus" being well known, it is only necessary to point out to students its increasing rarity and the probability of its soon fetching a much higher price than that now asked for it.

C. A. BALDUIN.

C. A.
Balduin.

AURUM SUPERIUS et Inferius Auræ Superioris et Inferioris Hermeticum. C. A. Balduini. *With two engraved folding plates. 12mo., half calf, by Zaehnsdorf, Amstel., 1675. 25s.*

The Philosopher's Gold, according to this author, is to be sought for through the "Universal Magnet," the "Salt of the World," which "draws gold from out of the air." He duly directs the student how and at what time this operation is to be performed.

D. G. BELGA.

HERMETIS TRISMEGISTI Tractatus Vere Aureus de Lapidis Philosophici Secreto, scholiis illustratus, operâ D. Gnosii Belgæ in lucem editus, *with diagrams*. Sm. 8vo., vellum, Lipsiæ, 1610. RARE. 3os. D. G. Belga.

This work (one of the utmost importance to Alchemists) consists of brief but pregnant chapters attributed to Hermes, and a lengthy commentary explaining the mysterious sentences of the great adept. Thus Hermes says, "Guard therefore that living silver which is in the inmost chambers where it was congealed." The commentator begins: "It is agreed amongst philosophers that living silver is the first matter of all the metals. But it is by no means common silver or common mercury; for the common mercury is dead and in no wise fitted for the work, but this is living and philosophical: this is duly prepared with the help of nature and art," &c., &c. A curious passage is that in which Hermes bids his son "take up his shadow from the light"; on which the scholium runs, "as one walking in the sun is followed by his shadow like a companion, so our Hermaphrodite, the child of Adam, though he have the form of a man, yet ever bears about him in his body Eve, his wife."

O. CROLLIUS.

BASILICA CHYMICA, Osualdi Crollii, continens descriptionem et usum Remediorum Chymicorum, additus est Tractatus DE SIGNATURIS Rerum Internis. *With extremely curious emblematical frontispiece, containing cabalistic diagrams and the portraits of Paracelsus, Geber, Lully, Morien, and others; also tables of the characters used by the* O. Crollius.

O. Crollius.

Alchemists to denote the Metals, Elements, &c.
4to., vellum, *Francofurti*, 1609. RARE. £1.

"All herbs, flowers, trees, and all the fruits of the earth," says the author in his treatise on Signatures, "are books and magic signs given us by the mercy of God." This is the text on which he preaches the sermon that the whole universe is *Magical*, a chain of symbols mounting from the herb of the field to the splendour of the Ayin Soph; everything is shown to be permeated with magic force and meaning. The first part of the work, the *Basilica Chymica* is a system of Mystic Medicine, for which the writer is evidently a good deal indebted to Paracelsus. "No one, who is not an alchemist, can know anything either of theoretical or practical medicine," says Crollius. Many a strange sublime fancy will be found in the 110 pages of the "*Præfatio Admonitoria*": that precious stones are elementary stars, for instance; that Man contains in himself the whole universe, Material and Spiritual; that the grain of wheat sown in the ground hath in itself the soul of a star; much, in fact, that anticipates the teaching of the Rosicrucians.

G. DORNEUS.

G. Dorneus.

TREVISANUS de Chymico Miraculo, quod Lapidem Philosophiæ appellant, DIONYS. ZACHARIUS de eodem (The OPUSCULUM), Annotata quædam ex NICOLAO FLAMELLO, illustrati per G. Dorneum. *Sm.* 8vo., sheep, *Basil*, 1600. FINE COPY, VERY RARE. £4. 4s.

A volume of the utmost rarity and interest. It comprises Four Books on Alchemy by the celebrated Bernard of Trevisan; the famous Opusculum of Denis Zachaire, at once an autobiography and a treatise on Alchemy by

an adept; and the Annotations of Nicolas Flamel, the fortunate possessor of the Book of Abraham the Jew, who founded and endowed several churches and hospitals in Paris, with the gold he obtained by his art. To these are added annotations from various authors, among them being Arnold de Villanova, Avicenna, Lully, and Geber, and more lengthy extracts from other ancient writers. A work like this should afford an answer to the much-debated question—What was the aim and object of those searchers after the Hermetic Mystery, commonly called Alchemists?

G. Dorneus.

NICHOLAS FLAMEL, ARTEPHIUS, &c.

PHILOSOPHIE NATURELLE DE TROIS ANCIENS PHILOSOPHES, ARTEPHIUS, FLAMEL, ET SYNESIUS, augmentée d'un petit Traité de la Pierre des Philosophes de G. RIPLEUS. *With large folding plate, and 8 cuts of the Hieroglyphical Figures of Flamel.* 4to., calf, gilt, Paris, 1682. 40s.

Nicholas
Flamel,
Artephius,
&c.

The visitor to Paris would do well to seek at the "Cemetery of the Innocents, on the fourth arch on the right hand as you go in from the Rue St. Denis," for the mystical figures placed there by Nicholas Flamel, the famous alchemist. In appearance, as delineated in the above work, they are singularly fine examples of mediæval art, showing forth the Secrets of Transmutation in a mystical, but beautiful allegory. Subjoined to these illustrations is Flamel's explanation, also his account of his life, that strange chapter in alchemy, wherein the reader will see how Flamel became possessed of the "Book of Abraham, the Jew"; how he toiled over its leaves, experimenting, trying one intrepertation after another with no success; how he

Nicholas
Flamel,
Artephius,
&c.

painted the figures of the fourth and fifth leaves on his house walls, and brought great clerks to see them all in vain ; how he made a pilgrimage to Spain, and there met a man who explained the riddle, and at last Flamel knew the secret of the First Principle or Matter.

J. R. GLAUBER.

J. R.
Glauber.

DESCRIPTION OF NEW PHILOSOPHICAL FURNACES, whereunto is added a Description of the Tincture of Gold, or the true Aurum Potabile, by J. R. Glauber. *With numerous cuts, sm. 4to., half calf, gilt edges, by Zaehnsdorf, 1651, title and first few leaves neatly mended.* 25s.

J. F. HELVETIUS.

J. F.
Helvetius.

GOLDEN CALF (THE), which the world adores and desires ; in which is handled the most rare and incomparable wonder of nature in transmuting metals, written in Latin, by John Frederick Helvetius, and faithfully Englished. *12mo., calf, 1670. £1. 10s. VERY RARE.*

Showing "how the entire substance of lead was in one moment translated into Gold-Obrizon, with an exceeding small particle of the true Philosophick Stone. At the Hague. In the year 1666."

HORTOLANUS, JUN.

Hortolanus,
jun.

GOLDEN AGE ; or, the Reign of Saturn Reviewed, tending to set forth a way to prepare and fix our common mercury into silver and gold : with a discourse vindicating and explaining the PHILOSOPHER'S STONE, by Hortolanus, Jun. *8vo., old calf, 1698. 30s.*

A series of valuable extracts from and comments on "Æirenæus Philalethes," whom the writer calls "my master, a true Adeptist, and

the last and best Interpreter of all the Ancient Philosophers." A portion of the work is cast in the form of a dialogue between Eirenæus and Hortolanus. Hortolanus.
jun.

J. F. HOUPREGHT.

AURIFONTINA CHEMICA; or, a Collection of fourteen small Treatises concerning the FIRST MATTER of Philosophers. 12mo., *sheep*, 1680. 40s. VERY RARE. J. F.
Houpreght.

Among the treatises are: "Sir George Ripley's Treatise of Mercury and the Philosopher's Stone"; "Nic. Flammell his Summary of Philosophy, or Short Treatise of the Philosopher's Stone"; "Bern. Trevisan's Epistle concerning the Secret Workings of Nature"; the "Privy Seal of Secrets plainly discovering the First Matter of the Philosophers"; "Colours to be observed in the Operation of the Great Work," etc., etc.

G. L. HUME.

CHEMICAL ATTRACTION, with an Historical Introduction, and illustrative Tables, by Gilbert Langdon Hume. 8vo., *half cloth*, Cambridge, 1835. 5s. G. L. Hume.

The Introduction contains a history of alchemy, with notices of and extracts from the works of the principal alchemists; and also an account of Sir Kenelm Digby, Van Helmont, and the chemists of the 17th century.

PARACELSUS.

PARACELSUS HIS ARCHIDOXIS, comprised in Ten Books disclosing the Genuine Way of making *Quintessences, Arcanums, Elixirs, &c.*, together with his books of Renovation and Restauration; of the Tincture of the Philosophers; of the Manual of the Philo- Paracelsus.

Paracelsus.

sophical Medicinal Stone ; of the Virtues of the Members ; of the Three Principles ; and finally, his seven books of the degrees and compositions of Receipts and Natural Things, Englished by J. H——. Oxon. 12mo., calf, 1660. VERY RARE. £2. 2s.

EIRENÆUS PHILALETHES.

Eirenæus
Philalethes.

INTROITUS APERTUS IN OCCLUSUM REGIS PALATIUM, autore Anonymo Philaletha Philosopho, in gratiam Artis Chymicæ nunc primum publicatus. Sm. 8vo., half morocco, top edges gilt, by Zaehnsdorf, Amstel., with the Sphere, 1667. THE RARE FIRST EDITION, FINE COPY. 50s.

This is absolutely the original edition of the famous "Open Entrance to the Shut Palace of the King," translated from the English manuscript of the mysterious author, so often confounded with another adept, Thomas Vaughan, Eugenius Philalethes, who by a curious coincidence seems to have been born in the same year.

INTROITUS APERTUS ad Occlusum Regis Palatium, novis animadversionibus illustratus, by EIRENÆUS PHILALETHES. 12mo., half-calf gilt, Francofurti, 1706. 15s. RARE.

Students will find in this excellent edition an attempt at unravelling the impenetrable mystery which even then surrounded the author of the "Introitus Apertus." The writer refers to his connection with Starkey, and seems uncertain whether he were the "famulus" or "socius et amicus" of Eirenæus, and points to the bookseller, William Cooper, as the likeliest person to know who Eirenæus really was. We must note also the list of 15 books and 13 manuscripts by Eirenæus adjoined by the editor.

RIPLEY REVIV'D ; or, an Exposition upon Sir George Ripley's HERMETICO-POETICAL Works. Containing the plainest and most excellent discoveries of the most hidden secrets of the Ancient Philosophers that were ever yet published. Written by EIRENÆUS PHILALETHES. *Sm. 8vo., polished calf, extra, marbled edges*, 1678. £2 2s.

Eirenæus
Philalethes.

Contains : An Exposition upon Sir George Ripley's Epistle ; An Exposition upon Sir George Ripley's Preface ; An Exposition upon the First Six Gates of Sir George Ripley's Compound of Alchymie ; Experiments for the Preparation of the Sophick Mercury by Eirenæus Philalethes ; Breviary of Alchemy ; and An Exposition of Sir George Ripley's Vision. The bookseller's catalogues of the works of Eirenæus Philalethes are noteworthy. The list comprises 33 works in all ; 15 of which were printed and 18 "he wrote, but we cannot as yet find where the Copies are."

WM. SALMON.

MEDICINA PRACTICA ; or, Practical Physick with the Preparation of the Universal Medicine of Paracelsus, &c., to which is added the philosophical works of HERMES TRISMEGISTUS, KALID, GEBER, ARTEFIUS, FLAMMEL, BACHON, and RIPLEY, translated with a Singular Comment on the First Book of Hermes, by WILLIAM SALMON. *With plates of Geber's Furnaces and Flammel's Hieroglyphics. 8vo. old calf*, 1692, 50s. VERY RARE.

W. Salmon.

POLYGRAPHICE: Containing . . . of Alchymie, and the grand elixir of philosophers ; of the 112 chymical arcana of Peter Faber ; of chiromantical signatures, &c., &c. *25 copper plates. 2 vols., 8vo., panelled calf*, 1701. 25s.

W. Salmon.

The part of this work treating on Alchemy professes to be a comment and an explanation of the writings of Basil Valentine, Ripley, Paracelsus, and other of the old alchemists. Here and there we get a hint of an allegory; as, for instance, "The variety of several Furnaces intimates the variety of Labours and diversity of Matters," and when the author distinguishes between dead common gold and the "living Spiritual Gold." There are many riddles here for students of Alchemy to solve, and such dark sayings as "there is but one thing in all the world out of which our Art is made," "There is one mineral in the bowels of the earth which in the outside is marked with the figure of the *Microcosme*, and is in the beginning the *Tree of Gold*," and "if we will Reap *Sol* or *Luna* we must use their Form or Soul and not the Matter."

THOMAS VAUGHAN.

Thomas
Vaughan.

MAGIA ADAMICA ; or, the Antiquity of Magic : whereunto is added a perfect and full Discoverie of the true Cœlum Terræ, or the Magician's Heavenly Chaos, by EUGENIUS PHILALETHES.—The Man Mouse taken in a Trap, and tortured to death for gnawing the margins of EUGENIUS PHILALETHES. 1 vol. 12mo., calf extra, gilt edges, by Zaehnsdorf, 1650. *Fine copy*, VERY RARE. 50s.

BREIF NATURAL HISTORY intermixed with Variety of Philosophical Discourses ; and Observations upon the Burnings of Mount Ætna, with Refutations of such Vulgar Errours as our Modern Authours have omitted, by EUGENIUS PHILALETHES. 12mo., old calf, 1669. 25s.

LUMEN DE LUMINE ; or, a new magicall Light discovered, and communicated to the world

by EUGENIUS PHILALETES, *with the plate of the Enchanted Treasure*, . . . THE SECOND WASH; or, the Moore Scour'd once more, &c., by Eugenius Philalethes, *in one vol., 12mo., calf, 1651. VERY RARE 6os.*

Thomas
Vaughan.

BASIL VALENTINE.

THEODORI KERCKRINGII COMMENTARIUS IN CURRUM TRIUMPHALEM ANTIMONII BASILII VALENTINI, *with symbolical copper-plate frontispiece by Romyn de Hooghe, and plates. 12mo., calf. Amstel., 1671. 12s. 6d.*

Basil
Valentine.

The famous "Triumphal Chariot of Antimony," by Basil Valentine, with notes and explanations of the text. This is one of the works relied on by those who regard Alchemy as a profound and extraordinary allegory, teaching the quest of something far higher than the Transmuting Stone.

J. H. WEIDENFELD.

FOUR BOOKS OF JOHANNES SEGERUS WEIDENFELD concerning the SECRETS OF THE ADEPTS, collected out of the Ancient and Modern Fathers of Adept Philosophy. *4to., old calf, 1685, RARE. 3os.*

J. H.
Weidenfeld.

"All the Secrets of Chymy," according to the author, "depend upon the Spirit of Philosophical Wine. He that takes the Philosophers' sayings according to their common sense and signification has already lost the clew of Ariadnes, and wanders up and down the labyrinth." The philosophical wine consists of two Spirits, the Father and Son, "The first doth in its preparation require Laborem Sophiae, the most secret, difficult, and dangerous work of all true Chemistry." This most curious work consists of excerpts from

J. H.
Weidenfeld.

and comments on the writings of Paracelsus, Ripley, Lully, Basil Valentine, and other Adepts.

Astrology.

J. BLAGRAVE.

J. Blagrove. ASTROLOGICAL PRACTICE OF PHYSICK, discovering the true WAY to CURE ALL DISEASES, also a Discovery of some notable Philosophical Secrets, by Joseph Blagrove, Student in Astrology. *Sm. 8vo., mottled calf gilt, 1689, title mounted. 12s. 6d.*

HIRAM E. BUTLER.

Hiram E.
Butler.

SOLAR BIOLOGY: a new Scientific, exact and easy Method of DELINEATING CHARACTER: diagnosing disease; determining mental, physical, and business qualifications, conjugal adaptability, &c., from date to birth, by Hiram E. Butler. *Seven plate diagrams and tables of the moon and planets from 1820 to 1900. 500 pages large 8vo., bevelled cloth, with symbolical designs in gold. Boston. 21s.*

C. COOKE.

C. Cooke.

CURIOSITIES OF OCCULT LITERATURE, by C. Cooke, author of "Astrology in a Nutshell," *with frontispiece, also two coloured plates inserted, INTERLEAVED AND ANNOTATED THROUGHOUT BY THE AUTHOR, with MS. horoscopes and phrenological heads, many of the blank names in the text filled up in MS. 8vo., cloth, uncut, 15s. A UNIQUE COPY.*

The work itself contains many curious particulars relating to the first "Zadkiel,"—Lieut. Morrison,—and of an extraordinary scheme for a Public Telescope.

C. HEYDON.

NEW ASTROLOGY; or, the Art of Foretelling C. Heydon.
future Events by the Aspects, Positions, and
Influences of the Heavenly Bodies. By C.
Heydon, jun. *With folding frontispiece.* 12mo.
sheep, 1786. 12s. 6d.

WILLIAM LILLY.

INTRODUCTION TO ASTROLOGY, by William Lilly, edited by ZADKIEL. *Portrait of Lilly.* 8vo., orig. boards, uncut, 1835. 10s. 6d. William Lilly.
Nice clean and fresh copy of this esteemed work.

MONARCHY OR NO MONARCHY IN ENGLAND, Grebner's Prophecy, the English, Latin, and Welsh Prophecies, &c., by William Lilly, with the NINETEEN VERY CURIOUS HIEROGLYPHICAL PLATES. 4to., half calf, gilt, 1651, fine copy, VERY RARE.

DECLARATION OF THE SEVERAL TREASONS, BLASPHEMIES, AND MISDEMEANOURS by that Grand Wizard and Impostor WILLIAM LILLY, otherwise called Merlinus Anglicus. 4to., half cloth, 1660, fine tall copy, the lower edges being all uncut, pp. 7, VERY RARE. The two vols. for 50s.

These extraordinary hieroglyphics afford some idea of Lilly's skill in prediction, the Plague and Fire of London being unquestionably foretold in a work which was published fourteen years before the first event.

A. J. PEARCE.

TEXT-BOOK OF ASTROLOGY, vol. 1, A. J. Pearce.
Genethliology (all published), by A. J. Pearce. 8vo., cloth, 1879. 10s.

Mr. Pearce is the present "Zadkiel."

- A. J. Pearce. SCIENCE OF THE STARS, by the Author of
"The Text-Book of Astrology." 18mo., cloth.
5s.

Horary Astrology, Marriage, Destiny,
Nativities, On casting the Horoscope, Astro-
Meteorology, Mundane Astrology, &c.

RAPHAEL.

- Raphael. RAPHAEL'S SANCTUARY OF THE ASTRAL
ART ; or, Elysium of Astrology. 8vo., cloth,
1834. 6s.

J. WILSON.

- J. Wilson. LOST SOLAR SYSTEM OF THE ANCIENTS
DISCOVERED, by JOHN WILSON. 2 vols.,
demy 8vo., boards, a few leaves opened, 1856.
10s. 6d.

A work of vast research, seeking by a series
of elaborate calculations to find the "hidden
wisdom of the ancients" in pyramids, obelisks,
towers, and Druidical monuments.

ZADKIEL.

- Zadkiel. GRAMMAR OF ASTROLOGY, containing all
things necessary for calculating a nativity,
with tables for London and Liverpool, by
ZADKIEL. Small 8vo., cloth, 1849. 7s. 6d.

THE GRAMMAR OF ASTROLOGY, con-
taining all things necessary for calculating a
nativity, by Zadkiel. 12mo., cloth, 1840.
7s. 6d.

One of the scarcest of Captain Morrison's
celebrated astrological works.

Antiquities.

M. L. BARRÉ.

- M. L. Barré. HERCULANUM ET POMPEI: RECUEIL
GÉNÉRAL DES PEINTURES, BRONZES,

MOSAIQUES, &c. Par M. L. Barré. *With upwards of 800 plates exquisitely engraved on copper by H. Roux Aîné, 8 vols. (including the famous MUSÉE SECRET, containing 60 erotic plates), royal 8vo., original paper boards, uncut, Paris, 1872. Spotless copy, £8 8s.*

M. L. Barré.

Ancient Worship.

DUPUIS.

ORIGINE DE TOUS LES CULTES; ou, Religion Universelle. Par DUPUIS, citoyen François. 12 vols., 8vo., wrapper, uncut, Paris, l'an III. (1794). *Fine copy, many of the leaves unopened. 15s.*

Dupuis.

To give any idea of the scope of this immense work would be merely to write down all the forms of worship and religion which have obtained any notoriety, or are represented in any literature from the earliest period of the world's history. The index alone extends to 283 pages, and with its aid the "Origine" is of the utmost service as a book of reference on any and all points at all connected with the subject of Ancient Worship. The worship of Abraxas, of Adonis, "the father of Priapus" (in which by the way are some theories that would delight Mr. Gerald Massey, *e.g.* the identification of the Christian Eucharist with the mysteries of Adonis); of the Phallus; the Serpent; the meaning of the Apocalypse (it turns out to be merely a Book of Initiation in some obscure mysteries); the origin of Christianity (an offshoot of Mithraism); the teaching of the Chaldees; the Mysteries; the Gnostics: these are a few of the subjects treated of in this work.

Buddhism.

ARTHUR LILLIE.

Arthur Lillie. BUDDHISM IN CHRISTENDOM ; or, Jesus the Essene. By Arthur Lillie. 8vo., cloth, 1887. 15s.

Choice Tales and Romances.

HONORÉ DE BALZAC.

Honoré de
Balzac.

DROLL STORIES COLLECTED FROM THE ABBEYS OF TOURAINE. By H. de Balzac. Translated into English, complete and unabridged, *with the 425 designs by Gustave Doré.* 8vo., cloth, 1874. 10s. 6d.

“ Pour l'esbattement des Pantagruelistes et non aultres.”

W. A. CLOUSTON.

W. A.
Clouston.

BOOK OF SINDIBAD ; or, the Story of the King, his Son, the Damsel, and the Seven Vazirs. From the Persian and Arabic, with Introduction, Notes, and Appendix. By W. A. Clouston. 8vo., *original wrapper, uncut.* PRIVATELY PRINTED, 1834. 21s.

Edition limited to 300 copies.

The author is widely known as one of the most accomplished of modern Orientalists and students of Folk-Lore and Folk-Tales. Mr. Clouston collaborated with Sir Richard Burton in the production of his splendid edition of the Arabian Nights. The present work might serve as a model to those whose labours lie in the same direction, for its faithful and spirited renderings, but above all for the rich store of parallel tales and variants collected from the most remote sources.

E. J. W. GIBB.

THE HISTORY OF THE FORTY VEZIRS ; E. J. W. Gibb.
or, the Story of the Forty Morns and Eves.
Written in Turkish by Sheykh-Zāda, done
into English by E. J. W. Gibb, M.R.A.S.
Crown 8vo., cloth. 9s. 6d.

ANDREW LANG.

AUCASSIN AND NICOLETTE, done into Andrew Lang.
English by Andrew Lang. *Etched frontispiece
on vellum, head-pieces, and culs-de-lampe by
Jacomb Hood. Fcap. 8vo., choicely printed in
red and black on Japanese paper, uncut, 1887.*
15s.

Edition limited to 550 copies.

"There is nothing in artistic poetry quite
akin to 'Aucassin and Nicolette.'"—*Andrew
Lang.*

ARTHUR MACHEN.

HEPTAMERON ; or, Tales and Novels of Arthur Machen.
Marguerite, Queen of Navarre, now first
completely done into English prose and
verse, from the original French, by ARTHUR
MACHEN. *With the superb etchings of
Leopold Flameng, fine impressions. Demy
8vo., antique boards, privately printed, 1886.*
25s.

"Mr. Machen has done his task very well,
giving sufficient, but not excessive, colour of
archaism to the style, and avoiding, so far as
we have noticed, those unlucky stumblings
into modernity which some archaizing trans-
lators do not avoid."—*Athenæum.*

"Mr. Machen's work seems admirable."—
*Mr. John Payne, translator of the Villon
Society's "Decameron" and "Arabian
Nights."*



Arthur
Machen.

CHRONICLE OF CLEMENDY (THE) ; or, the
History of the IX Joyous Journeys. In
which are contained the Amorous Inventions
and Facetious Tales of Master Gervase
Perrot, Gent., now for the first time done into
English, by Arthur Machen, translator of the
Heptameron of Margaret of Navarre. *With
frontispiece and 3 vignettes. 8vo., in halfvellum
and antique boards, choicely printed on a special
make of antique laid paper, Carbonne, 1888.*
£1 1s.

This work was "privately printed for the
Society of Pantagruelists," and was strictly
limited to an edition of 250 copies. The
price will shortly be raised.

Extract from the "Chronicle of
Clemendy" :—"From Ville des Pensées to
Chateau de Par Amours was a brave road,
through a delicious country abounding in
sunlit meadows, shady groves, and rippling
brooks, thrilling with the song of nightingales.
Imagine then, I pray you, my beautiful Con-

stance (who assuredly must have carried in her bosom a wonderful spell against Sirius, for that malefic star could not hurt her nor scorch her red and white), and the little dark man with hungry eyes, in his dingy scholar's vestment, walking hand in hand (ah ! how fiercely pressed together) down the long road, and halting now and again for a little while in the arbours by the way. In short, they reached the valley together, and mounted up into the wonderful castle of Par Amours, where, certes, there is choice entertainment and soft lodging ; musick, too, from horns, harps, and vyalls to pierce the heart ; and deambulatories in rose-gardens, and along incredible galleries hanging from the summits of pinnacled tower and of stony wall. What shall I say of their over-shadowed parliaments in the woods, their countersigns and secret signals to one another, and of the times when Constance, full of shame, yet fuller of love, went stealthily in the dead of night along the dark passages, by the savage warriors of the arras, and up the long weary winding stair to Luigi's chamber?"—*From "The Chronicle of Clemendy," Journey the First, Tale VIII.*

Arthur
Machen.

*LE ROUX DE LINCY AND A. DE
MONTAIGLON.*

L'HEPTAMÉRON DES NOUVELLES de
Marguerite d'Angoulême, Reine de Navarre,
publiée sur les Manuscrits par les soins et avec
les notes de MM. Le Roux de Lincy et
Anatole de Montaiglon, *choicely printed by
Jouaust on papier vergé, with portrait, fac-
simile of a letter in Margaret's writing, re-
production in gold and colours of Margaret's
arms and emblems, and the exquisite series of
76 plates and 150 head-pieces and culs-de-lampe*

Le Roux de
Lincy and
A. de
Montaiglon.

Le Roux de
Lincy and
A. de
Montaiglon.

designed by Freudenberg and Dunker for the Berne edition of 1780-81. BRILLIANT IMPRESSIONS. 4 vols. 8vo., crimson Levant morocco extra, uncut, top edges gilt, Paris, 1880, VERY SCARCE. £7 10s.

It will only be necessary to point out to lovers of beautiful books that the above edition of the Heptameron unites the advantages of an absolutely correct text, copious and valuable notes, and a most exquisite series of illustrations; the tail-pieces especially are marvels of delicate fancy and suggestiveness. It may safely be said that no more beautiful, correct, or useful edition of the Heptameron has been published.

OSCAR WILDE.

Oscar Wilde. HAPPY PRINCE (THE), and other Tales, by Oscar Wilde. LARGE PAPER, *with 3 etchings on India paper by WALTER CRANE, in two states and head-pieces (on India paper) and culs-de-lampe by JACOMB HOOD. BRILLIANT FIRST IMPRESSIONS, impl. 8vo., vellum, choicely printed on Whatman's hand-made paper, 1888.*

Seventy-five copies printed on large paper, only sixty-five of which were offered for sale, each copy signed by the author and publisher. Price on application to the Publisher of this Catalogue.

Curious.

ARTHUR MACHEN.

Arthur
Machen.

ANATOMY OF TOBACCO; or, Smoking Methodised, Divided, and Considered after a new fashion, by Leolinus Siluriensis (Arthur Machen, translator of the *Heptameron and Chronicle of Clemendy*). Cr. 8vo., vellum, 1884, unopened leaves. 3s. 6d.

OBSERVATIONS SUR L'HISTOIRE
NATURELLE ; WITH CURIOUS COLOURED
ANATOMICAL FOLDING PLATES. 4to., *old mottled
calf gilt*, Paris, 1752. 15s.

Celtic Worship.

MONUMENS CELTIQUES ; ou, Recherches M. Cambry.
sur le Culte des Pierres, avec une Notice sur
les Celtes et sur les Druides, par M. Cambry.
*With seven very large folding plates illus-
trating Carnac and other Celtic remains.* 8vo.,
tree calf gilt, Paris, 1805. 10s.

A most suggestive inquiry into the history
of *stone worship*, as exemplified by the re-
mains in France, England, Greece, Italy, and
the various countries of the East. It is a
contribution to one of the most debated of
questions, by whom, at what time, and for
what end were the various megalithic monu-
ments erected?

Demonology.

J. S. F.

DEMONOLOGIA ; or, Natural Knowledge Re- J. S. F.
vealed, an Exposé of Ancient and Modern
Superstitions in connection with Amulets,
Demonology, Divination, Ghosts, Incanta-
tions, Magic, Spells, Witchcraft, &c., &c.,
by J. S. F. *With folding frontispiece.* 8vo.,
boards, uncut, 1831. 12s. 6d.

J. M. LANGIUS.

DE CORPORALI OBSESSIONE, *Altdorfi*, J. M.
1700.—De Fascino per Usum et Vocem, by Langius.
M. J. Paschius, *Wittenbergæ*, 1684, pp.
42. 4s.

Two curious treatises on Obsession and
Fascination.

Divination.

H. KIRCHENHOFFER.

H. Kirchen-
hoffer.

THE BOOK OF FATE, formerly in the possession of Napoleon, and now first rendered into English from an ancient Egyptian manuscript by H. Kirchenhoffer. *With the scarce folding plate.* 8vo., half-calf gilt, 1828. RARE. 12s. 6d.

The editor thinks that the "oracle should not be consulted but when the Moon is at the full." The influence of the Moon is certainly very evident throughout the entire work.

MDME. LE NORMAND.

Mdme. le
Normand.

THE ORACLE OF HUMAN DESTINY; or, the Unerring Foreteller of Future Events, and Interpreter of mystical Signs and Influences: through the medium of Common Cards, by Madame le Normand. *The rare original with large folding coloured plate, boards, uncut,* 1825. 7s. 6d.

THOS. WELTON.

Thos.
Welton.

MENTAL MAGIC: a Rationale of Thought Reading and its attendant Phenomena, and their Application to . . . all secret and hidden things, &c., by Thos. Welton. *Frontispiece. Post 4to., cloth,* 1884. 7s. 6d.

Dreams.

RAPHAEL.

Raphael.

ROYAL BOOK OF DREAMS, from an ancient manuscript, containing one thousand and twenty-four oracles, by RAPHAEL. *Symbolical folding plate.* 8vo., bds., 1830. 10s. 6d.

Egyptology.

EDWARD W. LANE.

AN ACCOUNT OF THE MANNERS AND CUSTOMS OF THE MODERN EGYPTIANS, by E. W. LANE. *Numerous cuts. 2 vols., sm. 8vo., cloth gilt, 1846. 5s.*

Edward W.
Lane.

With a most curious description of Egyptian charms, magic, and incantations. Lane confesses himself satisfied as to the good faith of the magician he consulted, and thoroughly puzzled by what was done in his presence.

Flagellation.

HISTORIA FLAGELLANTIUM. De secto et perverso Flagrorum usu apud Christianos. 12mo., orig. calf, gilt, sprinkled edges. Parisiis, 1700. FINE COPY. RARE. 15s.

An interesting contribution to the history of the practice of Flagellation, which, originating in asceticism, ended, as the reader of this treatise will find, in serving quite another purpose.

Folk Lore.

TUSCAN FAIRY TALES (taken down from the mouths of the people). 16 illustrations by J. Stanley, engraved by Edmund Evans. Post 4to, cloth, gilt, n. d. 2s. 6d.

Gems.

C. W. KING, M.A.

ANTIQUÉ GEMS: their Origin, Uses, and Value as Interpreters of ancient History, and as illustrative of ancient Art; with Hints to

C. W. King.

C. W. King.

Gem Collectors. By Rev. C. W. KING, M.A. *Exquisite steel plates and numerous woodcuts. 8vo., orig. cloth, uncut, 1860. FIRST EDITION. A splendid copy. 40s.*

The works of the late Rev. C. W. King on Gems are highly valuable not only on account of their archæological and artistic interest, and the profuse and beautiful illustrations which accompany the text, but also as throwing much light on a peculiarly attractive byway of Occult Science,—the study of Talismans, Amulets, the Mystic Virtues of certain Stones, and, most curious of all, the Gems engraved by the various sects of the Gnostics. We would refer those interested in such subjects to the sections on Astrological Intagli, Mithraic Intagli, Serapic Intagli, Gnostic Gems, Gnostic Amulets, Isiac Symbols and Grylli, which will be found in the “Antique Gems” and the “Handbook.”

THE HANDBOOK OF ENGRAVED GEMS, by C. W. KING, M.A. *With numerous illustrations. 8vo. orig. cloth, gilt, uncut, 1866. Fine clean copy. 20s.*

Ghosts.

Mrs. CROWE.

Mrs. Crowe. THE SEERESS OF PREVORST, being revelations concerning the inner-life of man, and the inter-diffusion of a world of spirits in the one we inhabit : from the German of Justinus Kerner, by Mrs. Crowe. *With the scarce folding plate. Sm. 8vo., orig. cloth, 1845. 12s. 6d.*

The large folding plate of the “Sunsphere” and the “Spirit World” is worthy of Robert Fludd or Trithemius. This work, the extraordinary picture of a mysterious “magnetic life,” in which seeing, hearing, and feeling were superseded by the clear sight of

the seer, is too well known to need any description. Mrs. Crowe.

SECRETS OF THE INVISIBLE WORLD
laid open ; or, an universal HISTORY OF
APPARITIONS, sacred and prophane,
whether angelical, diabolical, or departed
souls, &c., &c. 6 *curious engraved copper
plates.* 12mo., calf, 1700. RARE. 12s.

Gnosticism.

J. MATTER.

HISTOIRE CRITIQUE DU GNOSTICISME, J. Matter.
et de son Influence sur les Sectes religieuses
et philosophiques des six premiers Siècles de
l'Ère chrétienne, par Jacques Matter, with 18
plates, TWO OF THEM BEING VERY LARGE
FOLDING ONES, *illustrating Gnostic Gems,
Inscriptions, Diagrams, Kabbalah, &c.* 3 vols.
8vo., wrapper, uncut, Paris, 1828. 25s.

This invaluable work on Gnosticism (comprising upwards of 900 pages) points out the various sources from which the Gnostics drew the articles of their faith : Pythagoreanism, Platonism, the teachings of Philo-Judæus, Eastern Religions especially Zoroastrianism and Kabbalism ; summarises the teachings of the Gnostic teachers, Euphrates, Simon Magus, Cerinthus, Cerdion, &c., and gives a full and minute history of the various Gnostic sects of Syria, Egypt, and Italy. The plates, besides illustrating the Gems engraved by the Gnostics, contain diagrams of the Sephiroth and of the Gnostic system of "Æons," beginning with "Bythos" and "Sige," and terminating with Jesus, an Ophite diagram, and a facsimile of a most curious inscription headed by a winged chariot drawn by two serpents. It is an open secret that the Rev. C. W. King's work on the subject is chiefly

J. Matter.

valuable as an excellent *catalogue raisonné* of Gnostic Gems ; while the "Histoire Critique" is an exhaustive account of all the mysteries of Gnostic teaching.

GODFREY HIGGINS.

Godfrey
Higgins.

HORÆ SABBATICÆ ; or, an Attempt to correct certain Superstitions and vulgar Errors respecting the Sabbath, by GODFREY HIGGINS. 8vo., *wrapper, uncut*. 1833. 7s. 6d.

Hermetic.

HARGRAVE JENNINGS.

(See also *Phallicism*.)

Hargrave
Jennings.

DIVINE PYMANDER of Hermes Mercurius Trismegistus in XVII books, translated from the Arabic by Dr. Everard (1650); with Introduction and Preliminary Essay, by Hargrave Jennings. *With emblematical frontispiece*. 4to., *vellum, uncut*, 1884, *fine copy, scarce*. 20s.

Edition limited to 200 copies. This choice reprint has long been exhausted, and is now very scarce.

Kabala.

S. L. MACGREGOR MATHERS.

S. L. Mac-
Gregor
Mathers.

THE KABBALAH UNVEILED, containing the following books of the Zohar:—1. The Book of Concealed Mystery. 2. The Greater Holy Assembly. 3. The Lesser Holy Assembly. Translated from the Latin of Von Rosenroth, and collated with the original Chaldee and Hebrew text, by S. L. MacGregor Mathers. *Plates*. 8vo., *cloth*. 9s. 6d.

BARON KNORR VON ROSENROTH.

KABBALA DENUDATA seu Doctrina Hebræorum Transcendentalis et Metaphysica, &c. *With symbolical frontispiece and folding plate. 2 vols., 4to., vellum, sprinkled edges, Sulzbach, 1677. Fine copy, VERY RARE. 63s.*

Baron
von Rosen-
roth.

Amongst the contents of this very scarce volume may be noted the famous "Sohar," or Book of Splendour, and the treatise on Alchemy known as "Æsch Mezareph," or Purifying Fire.

M. J. TRITHEMIUS.

POLYGRAPHIE et Universelle Escriture cabalistique de M. J. Trithemius : avec les tables et figures concernant l'effaict et l'intelligence de l'occulte escriture, &c. *Curious movable plates and magical alphabets. 4to., vellum, Amstel, 1626. 20s.*

M. J.
Trithemius.

Naudæus, though defending Trithemius from the suspicion of being a magician, confesses that his Steganographie is "a treatise stuffed with the names of devils and full of invocations." And the reader of the *Polygraphie*, when he finds Trithemius giving the names and functions of the "Intelligences" of the Planets, and certain strange alphabets, one of "Hichus, an ancient diviner"; another by which "Honorius secretly described the rules and ordinances of magic"; and a third in use among the Alchemists, will conclude that if Trithemius was not a magician he had certainly an extensive knowledge of the subject. It seems, indeed, possible that under the pretence of giving instructions for secret writing,—not a very mysterious subject,—Trithemius has concealed some most interesting and singular matter, which may possibly yield its key to the patient investigator. Witness what he himself says: "I

M. J.
Trithemius.

have determined to hide it and conceal it mystically under unknown signes, and figures and numbers, *since the storms of night are more terrible than those at day.*" And again, he says, he was compelled to use concealment, "lest my meaning should be known and understood by any one."

Magic.

Henry
Cornelius
Agrippa.

HENRY CORNELIUS AGRIPPA.
THE VANITY OF ARTS AND SCIENCES,
by Henry Cornelius Agrippa. *Fine portrait.*
8vo., calf, gilt, 1694. Nice clean copy. 20s.

Here are some of his chapters : Of Chiromancy, Of Judicial Astrology, Of Witchcraft, Of the Cabalists, Of Necromancy, Of Alchemy ; in which we find the greatest magician of his age, and one of the greatest magicians of any age, arraigning the sciences which won him fame with some and infamy with others, and dismissing them with a *Vanitas vanitatum, omnia sunt vanitas.* Beyond the curious information it gives us concerning all the occult systems and methods, and the wit and bitterness of those essays, *De Lenonia, De Matrimonio*, and the like, the book has its own specific interest as something altogether unique in literature, and the reflection of a most unique and wonderful man.

Emma
Hardinge
Britten.

EMMA HARDINGE BRITTEN.
ART MAGIC ; or, Mundane, Sub-mundane, and Super-mundane Spiritism. *Plates. Large 8vo., cloth, gilt, New York, 1876. VERY RARE.*
63s.

"Descriptive of Art Magic, Spiritism, the different Orders of Spirits, with Directions for invoking, controlling, and discharging Spirits, and the Uses and Abuses, Dangers and Possibilities of Magical Art."

F. T. CAMPANELLA.

DE SENSU RERUM ET MAGIA, Libri quatuor, pars mirabilis occultæ philosophiæ, &c., *Francofurti*, 1620. CIVITAS SOLIS, *Francofurti*. 1623. *In one vol.*, 4to., calf. 15s.

F. T.
Campanella.

Campanella's aim was to explain the nature of the Universe according to the views of the Neoplatonists and Cabalists: hence more than ordinary interest attaches to this work, which he devoted to the subject of magic. He appears to have been a firm believer in astrology and in occult qualities of all kinds; witness his chapters on the "Gestures and Signs which have a magic power." "De Magia Diaboli," the Appendix on the Spirits of the Dead, and the singular discourse on "Magia ad Generationem."

THE CONJUROR'S MAGAZINE; or, Magical and Physiognomical Mirror, including a superb edition of Lavater's Essays on Physiognomy, . . . Astrologer's Magazine, and Philosophical Miscellany, &c. 3 plates and numerous cuts, illustrative of palmistry, astrology, &c. 3 vols. in 2, tree calf gilt, yellow edges, nice clean copy, very rare. 1792-94. 35s.

Containing the three frontispieces which are usually missing. The reader of these volumes will not fail to be struck with the admirable manner in which the design of the magazine was carried out. The subjects treated of include Astrology, Palmistry, Lives of Magicians, Apparitions and Dreams, Witchcraft, Divination, Magic, Rosicrucianism, the Divining Rod, the Sympathetic Powder, Alchemy, Demonology, &c., &c., with translations and selections from Albertus's "Secrets of Nature," and other works on various branches of Occult Science. It is a matter of

F. T.
Campanella.

surprise that something of the same kind is not attempted at the present day ; the want is certainly not supplied by the harmless theosophical futilities of "Lucifer."

DANIEL DE FOE.

Daniel
De Foe.

SYSTEM OF MAGIC ; or, a History of the Black Art, being an Historical Account of Mankind's Dealings with the Devil. *With curious frontispiece. 8vo., panelled calf, gilt, blind tooling on sides, yellow edges, 1728, very fine copy. 18s.*

J. GAFFARELL.

J. Gaffarell.

CURIOSITATES INAUDITÆ DE FIGURIS PERSARUM TALISMANICIS, Horoscopo Patriarcharum et Characteribus Cœlestibus, Jacobi Gaffarelli. *With engraved title and 14 very curious folding plates, TWO VERY LARGE, ILLUSTRATING THE "CELESTIAL CHARACTERS" OF THE NORTHERN AND SOUTHERN HEAVENS. Sm. 8vo., vellum, Hamburgi, 1676. 15s.*

On the various kinds of talismans, celestial figures, the mode of their preparation, their virtues and efficacy ; on the diabolical talismans, the primitive Eastern astrologers, the manner of divination by the shapes of the clouds, the philosopher's stone, the signatures of the planets, &c., &c. It would be impossible in a short space to give any just idea of the extraordinary multiplicity of subjects treated by the author and his commentator ; it will be sufficient to call the reader's attention to the notes on Alchemy, which contain some most curious quotations from Hermetic writers, bearing on the various names given to the Philosopher's Stone, the various accounts of the First Matter, and the various ways of setting about the Work. For example, one writer says, "This stone (which is no stone)

has a soul and blood, and is called Rebis ; J. Gaffarell.
that is, one thing made of two, of soul and
body, of Sol and Luna, of wet and cold, and
dry and hot." Among the plates are figured
the Syrian Teraphim, Isis, Apis, and "Succoth
Benoth seu Venus Babylonia," symbolised
curiously enough by a hen and chickens.

J. G. GODELMANN.

TRACTATUS DE MAGIS VENEFICIS ET J. G.
LAMIIS, de que his recte cognoscendis et Godelmann.
puniendis, propter varias hominum sententias,
&c., &c., à Joanne G. Godelmanno. 4to., calf,
gilt, *Francoforti*, 1591. 15s.

Contains some wonderful and awful his-
tories of "pacts" with demons and their
result, of Fascination, Incantations, Necro-
mancy, "execranda Magiæ species," the ritual
of which the author is at pains to describe, of
the Arioli "who take counsel of the devil in a
crystal or a glass," with the story of the citizen
of Nuremberg and his Magic Ring, Catoptro-
mancy, Hydromancy ; of the Lapps, who know
by magic arts what is happening afar off ; the
Cabala, that peculiar magic "ligare ligulam,"
Magic Consecrations, the Magical Cure of
Disease by Amulets and by the methods of
Paracelsus, and the teaching of that Occultist
on the Unspeakable Name ; in fact, the work
is a compendium of the Black Art and almost
as great a store-house of weird and old-world
tales as Burton.

WILLIAM GODWIN.

LIVES OF THE NECROMANCERS ; or, an William
Account of the most eminent Persons who Godwin.
have claimed, or to whom has been imputed,
the EXERCISE OF MAGICAL POWER. 8vo., half
morocco, 1834. 15s.

On Chiromancy, Astrology, Sorcery, Necro-

William
Godwin.

mancy, Talismans, Alchemy, Rosicrucians, &c., with accounts of Albertus Magnus, Peter of Apono, Raymond Lully, Arnold of Villanova, Cornelius Agrippa, Paracelsus, Cardan, Nostradamus, Dr. Dee, &c., &c.

W. HOWITT.

W. Howitt. HISTORY OF MAGIC, translated from the German of J. Ennemoser by WILLIAM HOWITT; to which is added an appendix of the most remarkable and most authentic stories of Apparitions, Dreams, Second Sight, Somnambulism, Predictions, Vampires, Witchcraft, &c., &c. 2 vols., post 8vo., cloth, 1854. 9s.

ELIPHAS LEVI.

Eliphas
Levi.

CLEF DES GRANDS MYSTÈRES: La Science des Esprits, Révélation du Dogme Secret des Kabbalistes—Histoire de la Magie—Dogme et Rituel de la Haute Magie, par Eliphas Levi. *With numerous plates.* 5 vols. in all, 8vo., wrapper, unopened leaves, 1860-65. £3. 10s.

HENRY MORLEY.

Henry
Morley.

THE LIFE OF HENRY CORNELIUS AGRIPPA VON NETTESHEIM. By Hy. Morley. *Cuts, 2 vols. in 1, half-calf gilt, red edges.* 1856. 12s. 6d.

Those who are not inclined to read through the works of Agrippa in the original Latin will find in the above an excellent and minute account of the strange life and stranger theories of this central figure among the magicians. Agrippa was a Cabalist, and an admirable summary of the Cabalistic system is given; as also of astrology, talismans, invocations of spirits, the occult powers of the numbers, the seals of the stars, the use of suffumigations, alchemy, magical arithmetic, geometrical characters, and all that world of

wonders in which Agrippa lived and of which he taught.

Henry
Morley.

G. NAUDÆUS.

THE HISTORY OF MAGICK, by way of apology for all the wise men who have been unjustly reputed magicians. Englished by J. Davies. *Small 8vo., calf, gilt.* 1657. 12s. 6d. G.Naudæus.

The author, after first dividing Magic into *Divine, Theurgic*, or White, and *Black*, or Diabolical, explaining the distinctions between these three branches, and denouncing the last, or Black Magic, as "*occulta non minus quam tetra et horribilis*," proceeds to give the reasons which make persons suspected of being magicians, and then to the most important portion of his task,—a most useful and curious series of lives of magicians. Among these great men are Zoroaster, Orpheus (whose life gives us some strange glimpses of the weird magic of the Greek), which lingered on in later times in Thraces, Pythagoras, Empedocles, Jamblichus, Geber, Artephius, Peter d'Apono, Paracelsus, Agrippa, &c., &c. A wonderful list!

P. POMPONATIUS.

PETRI POMPONATII DE NATURALIUM EFFECTUUM CAUSIS, sive de Incantationibus, Opus Abstrusioris Philosophiæ plenum. 12mo. *Original limp vellum, Basil.* 1556. RARE. 15s. P. Pomponatius.

The most important work of one of the most profound thinkers of the revival of philosophy in the fifteenth century. The book is an inquiry into the grounds on which all magic arts, incantations, "*Maleficia*" (*quibus impeditur carnalis copula*), geomancy, chiromancy, divination in the crystal, rest; the

P. Pomponatus.

author seeming to be doubtful whether to assign the source of magic to the influence of spirits or to the constellations.

J. B. PORTA.

J. B. Porta. **MAGIÆ NATURALIS, LIBRI VIGINTI.** By John Baptist Porta. *Engraved frontispiece and numerous cuts.* 12mo., vellum, Amstel. with the *Sphere*. 1664. 670 pp. 10s.

The fifth book is on the "Transmutation of Metals," and the seventh on the "Wonders of the Magnet."

A. T. THOMSON.

A. T. Thomson.

PHILOSOPHY OF MAGIC, Prodigies, and Apparent Miracles, from the French of Eusèbe Salverte, with notes, by A. T. Thomson, M.D. 2 vols., 8vo., half calf, 1846. 12s. 6d.

ARTHUR EDWARD WAITE.

Arthur Edward Waite.

THE MYSTERIES OF MAGIC: a Digest of the Writings of Eliphas Lévi. With biographical and critical essay by Arthur E. Waite. *Cuts, 8vo. cloth.* 9s. 6d.

Mysticism.

JACOB BEHME.

Jacob Behme.

AURORA: that is, the Day-Spring, or Dawning of the Day in the Orient, or Morning Redness in the Rising of the Sun, &c., by JACOB BEHME. *Sm. 4to., roan gilt, title neatly mounted,* 1656. RARE. 42s.

Autograph of Fred. Hockley.

THE EPISTLES OF JACOB BEHMEN, *aliter*, Teutonicus Philosophus, very useful and necessary for those that read his writings, translated out of the German language. *Sm.*

4to., old calf gilt, 1649. *A few marginal notes.* THE VERY RARE FIRST ENGLISH EDITION. 42s.

Jacob
Behme.

"This knowledge," writes the editor, "this precious Pearle of Light, this Garland and Crowne of Virgin *Sophia*, which surpasseth all the beauty and treasure of this World; this Universal Touchstone, to try and finde out the qualities and virtues of all things, this Heavenly Tincture, this *true* Philosophers' Stone is only obtained in the *new birth*." Are we, then, to look upon Jacob Behmen as an alchemist, and to search in his EPISTLES, his THREEFOLD LIFE, and CLAVIS for those mysterious teachings which some have said are contained in the strange allegories of the mediæval alchemists, which may prove to be the teachings of an even stranger and more wonderful science than that of the transmutation of metals?

THE WORKS OF JACOB BEHMEN, THE TEUTONIC THEOSOPHER: containing, 1, The Threefold Life of Man; 2, Answers to forty questions concerning the Soul; 3, treatise of the Incarnation; 4, the Clavis: or an explanation of some principal points and expressions in his writings. *With figures, illustrating his principles, left by the Rev. William Law, M.A.* 4to., old calf, 1763. NICE CLEAN COPY WITH LARGE MARGIN. 30s.

E. N. DENNYS.

ALPHA (THE): a Revelation, but no Mystery, by Edward N. Dennys. 8vo., cloth, uncut, 1868. NAME ON TITLE-PAGE, OTHERWISE CLEAN COPY. 7s. 6d.

E. N.
Denny

A work written with the laudable object of discovering "the true basis of a Positive Philosophy and a Real Religion."

DR. ANNA KINGSFORD AND EDWARD
MAITLAND.

Dr. Anna
Kingsford
and Edward
Maitland.

THE PERFECT WAY ; or, the Finding of Christ.
With illustrative diagrams. By Dr. Anna
Kingsford and Ed. Maitland. *Sm.* 4to.
Symbolical designs on cover, cloth. New edition.
12s. 6d.

JOHN NORRIS, M.A.

John Norris,
M.A.

COLLECTION OF MISCELLANIES : con-
sisting of Poems, Essays, Discourses, and
Letters, by John Norris, M.A. 8vo., *calf, gilt.*
Oxford, 1687. 7s. 6d.

By the well-known John Norris of Bemerton,
a mystic who wrote in opposition to Locke,
and whose poems remind one strangely of
Madame Guyon's.

THEOSOPHICAL TRANSACTIONS, by the
Philadelphian Society, consisting of Memoirs,
Conferences, Dissertations, &c., for the
advancement of piety and divine philosophy.
Curious folding plate, 4to., calf, gilt, 1697.
RARE. 30s.

These Transactions of a body of English
Illuminati, apparently followers of Jacob
Boehmen, contain many most interesting
papers, chiefly on the Mystic Interpretation
of Genesis, *Theologia Mystica*, the Cabbala,
&c. We would direct the attention of the
curious to the "Relation of the Apparition of
a Spirit keeping the 'Treasures of the Earth ;"
the numerous extracts from the works of Jane
Lead, the "Conference between Philochrysus
and Philadelphus" (treating of the true invisible
gold, and proving that this world is a Dream
and a Shadow) ; and the "Heavenly Jeru-
salem," by Johanna Petersen. It is not too
much to say that this volume represents a
most singular phase in the history of English
occultism.

R. A. VAUGHAN.

HOURS WITH THE MYSTICS, by Robt. R. A. Vaughan.
Alfred Vaughan. *New Edition, 2 vols, 8vo., cloth, gilt.* 16s.

On early Oriental Mysticism, the Mysticism of the Neo-Platonists, German Mysticism in the 14th Century, Persian Mysticism in the Middle Ages, Theosophy in the Age of the Reformation, Paracelsus, Behmen, the Rosicrucians, &c.

Mysteries.

ROBERT HOWARD.

REVELATIONS OF EGYPTIAN MYSTERIES and Allegories of the Greek Lyric Poets, clearly interpreted by ROBT. HOWARD. Robert Howard.
8vo. cloth, gilt, unopened leaves, 1850. 15s.

BARON DE SACY.

RECHERCHES SUR LES MYSTERES du Baron de Sacy.
Paganisme, par le Baron de Sainte-Croix, revue et corrigée par le Baron de Sacy. *Folding plates, 2 vols., 8vo., half-calf, gilt. Paris, 1817.* 21s.

Briefly, the aim of the writer of this work has been to trace the source, development, teaching, ceremonies, and inner meaning of those peculiar institutions known as mysteries. Among those of which an account is given are the Mysteries of the Cabeiri at Samothrace, the Eleusinian Mysteries, the Bacchic and Sabazian Mysteries, and the rites in honour of Mithras, Isis, and Cotytto.

J. NEUHAEUSER.

CADMILUS, sive de Cabirorum Cultu ac Mysteriis, scripsit Josephus Neuhaeuser. J. Neuhaeuser.
8vo., wrapper. Lipsiæ, 1857. 3s.

An enquiry into the nature of the Mysteries of the Cabeiri and of the three Cabeiric divinities, Axieros, Axiokersa, Axiokersos.

BARON OUVAROFF.

Baron
Ouvoroff.

ESSAY ON THE MYSTERIES OF ELEUSIS,
by M. OUVAROFF, translated by J. D. Price ;
with Observations by J. Christie. *With
folding plate and two vignettes.* 8vo., half-
calf, 1817. 18s.

Magnetism.

W. GREGORY.

W. Gregory. RESEARCHES ON MAGNETISM, ELEC-
TRICITY, &c., in their Relation to the
Vital Force, translated from the German of
KARL BARON VON REICHENBACH, by W.
GREGORY. *With 3 plates and 23 woodcuts.*
Demy 8vo., original cloth, uncut, 1850. 20s.

ROBERT HUNT.

Robert
Hunt.

THE POETRY OF SCIENCE; or, Studies of
the PHENOMENA of NATURE, by Robert
Hunt. 8vo., cloth. FIRST EDITION, 1848.
3s. 6d.

Has much interesting matter respecting the
history of, and various theories concerning
magnetism.

W. SPENCE.

W. Spence. ESSAYS IN DIVINITY AND PHYSIC, with
an Exposition of ANIMAL MAGNETISM and
Magic, by Wm. Spence, M.D. 8vo., bds.,
1792. 5s.

With the author's autograph.

Mystic Anatomy.

B. CONNOR.

B. Connor. EVANGELIUM MEDICI, seu Medicina Mystica ;
de Suspensis Naturæ Legibus, &c., by Bernard
Connor, M.D. *Sm. 8vo., old calf, gilt,* 1697.
15s. RARE.

A most extraordinary book, dealing with
the mysteries of Generation and other
recondite subjects.

Occult Sciences.

F. BARRETT.

MAGUS (The), or Celestial Intelligencer ; being a Complete System of Occult Philosophy, containing the CABALISTIC ART, NATURAL AND CELESTIAL MAGIC, ALCHEMY, TALISMANIC MAGIC, CEREMONIAL MAGIC, &c., &c., by Francis Barrett, F.R.C. *With portrait and 23 coloured engravings, plates, magical diagrams, &c.* 4to. half-calf, top edges gilt, by Zaehnsdorf, 1801. THE RARE FIRST EDITION, fine copy. 50s.

F. Barrett.

ALSO A REPRINT OF THE ABOVE, half-calf. 30s.

JEROME CARDAN.

HIERONYMI CARDANI Mediolanensis Opera Omnia, cura Caroli Sponii. *With fine portrait,* 10 vols. folio, old mottled calf, gilt. Lugduni, 1663. A SPLENDID COPY. £4 4s.

Jerome Cardan.

An occult library can scarcely be said to be complete without the writings of the great Jerome Cardan, a man of superior acquirements to Paracelsus, who cast the glamour of his own peculiar and original turn of thought over almost every science then known to the learned. Cardan has been selected by Mr. Henry Morley with Cornelius Agrippa as one of the greatest men of his time ; he was profoundly learned, and a great occultist. The whole of one of these volumes is devoted to the subject of Astrology, in which Cardan was more especially skilful.

HENRY CHRISTMAS.

CRADLE of the Twin Giants, Science and History, by Henry Christmas. 2 vols., 8vo., cloth, 1849. 12s. 6d.

Henry Christmas.

Valuable for its bibliography of the occult sciences and excellent accounts of Magic, Astrology, Cheiromancy, &c.

J. HAIN FRISWELL.

J. Hain
Friswell.

VARIA : Readings from RARE BOOKS, by J. Hain Friswell. *With fine vignette portraits of Paracelsus and Sir Thomas Browne. Original cloth, gilt, uncut, 1866. Fine copy. 7s. 6d.*

A remarkable series of studies containing much information, which it would be difficult for the reader to find elsewhere without going to the original authorities. Among the subjects of these biographies are PARACELTUS, NOSTRADAMUS, MADAME GUION, MICHAEL SCOT, and THOMAS AQUINAS. There is also an essay on "The Spirit World and its Literature."

J. B. VAN HELMONT.

J. B. van
Helmont.

TERNARY OF PARADOXES. The Magnetick CURE OF WOUNDS, the nativity of TARTAR IN WINE, the image of God in Man, written by J. B. Van Helmont, and translated by W. Charleton. 4to., half-calf, gilt, 1650. RARE. 21s.

Phallic Worship.

J. F. GAIL.

J. F. Gail.

RECHERCHES SUR LA NATURE DU CULTE DE BACCHUS EN GRECE, et sur l'Origine de la Diversité de ses Rites, par J. F. Gail. 8vo., half-calf, gilt, Paris, 1821. 10s. 6d.

Explains the connexion between the worship of Bacchus and the Phallic Rites, the Mysteries of Eleusis and the teachings of Pythagoras. It is well known that the worship of the divinities Zagreus and Sabazios, identified with Bacchus, was of a highly mystical nature ; there seems, indeed, reason to suspect that the popular worship of Bacchus as a beneficent wine-god was a mere veil to a mysterious doctrine, not thought fit for the vulgar.

HARGRAVE JENNINGS.

(See also Rosicrucians.)

OBELISK (The): Notices of the Origin, Purpose, and History of Obelisks, by Hargrave Jennings, author of "The Rosicrucians," &c. *Cuts, 8vo., 62pp., wrapper, 1877.* SCARCE. 5s. Hargrave Jennings.

Those familiar with the "Rosicrucians" and "Phallicism" of the author will not need to be informed of the meaning which he attaches to the mysterious obelisk.

PHALLICISM, Celestial and Terrestrial, Heathen and Christian, its connexion with the Rosicrucians and the Gnostics, and its Foundation in Buddhism. With an Essay on Mystic Anatomy, by Hargrave Jennings. *Large 8vo., orig. cloth, unopened leaves, 1884.* RARE. 42s.

With the series of plates, illustrating the subject, which were presented, on application, by the publisher. The edition of this work was limited to 400 copies, and it has now been for some time out of print. As it will not be reprinted, it will probably command a high price in the course of the next few years. The intrinsic interest and curious nature of the work are too well known to need any comment.

R. PAYNE KNIGHT.

DISCOURSE ON THE WORSHIP OF PRIAPUS, and its Connexion with the Mystic Theology of the Ancients, by RICHARD PAYNE KNIGHT; to which is added an Essay on the Worship of the Generative Powers during the Middle Ages of Western Europe. *With the 40 plates. Large paper. 4to., half-morocco, uncut, top edges gilt. Privately printed, 1865.* A SPLENDID COPY. VERY RARE. £10. R. Payne Knight.

P. N. ROLLE.

P. N. Rolle. RECHERCHES sur le Culte de Bacchus, symbole de la FORCE REPRODUCTIVE DE LA NATURE, considéré sous ses rapports généraux dans les MYSTÈRES D'ELEUSIS, par P. N. Rolle. 3 vols., 8vo., half-calf, uncut, top edges gilt, by Zaehnsdorf, Paris, 1824. 63s.

G. SCHOPPIUS.

G. Schoppius.

PRIAPEIA, sive diversorum Poetarum in Priapum Lusum illustrati commentariis Gasparis Schoppii et aliorum. Sm. 8vo., mottled calf, gilt, Patavii, 1664. 10s. 6d.

A collection of very unsavoury poems, of interest as bearing on the subject of Phallic Worship among the Romans, but almost as "unspeakable" as the humour of the Turk.

JOHN SYDENHAM.

John Sydenham.

BAAL DUROTRIGENSIS: A Dissertation on the ancient colossal figure at Cerne, with observations on the WORSHIP OF THE SERPENT and that of the sun. Frontispiece. 8vo., orig. cloth bd. 7s. 6d.

An interesting study on a difficult yet most engrossing subject. At the close of his remarks the author says, "The observant visitor to this memorial will discover indications of the Phallic corruptions to which the worship of the all-vivifying sun invariably led; FOR THOSE CORRUPTIONS UNQUESTIONABLY EXTENDED TO THIS ISLAND." The interesting theory that Abury and Stonehenge were *dracontiums* or temples of serpent-worship, is fully discussed.

Portraits.

A COLLECTION of 20 FINELY-ENGRAVED COPPER-PLATE PORTRAITS, containing among others THE INDIAN BACCHUS, A PRIEST OF BACCHUS, POPPÆA, wife of Nero,

MÆCENAS, PTOLEMY, brother of Cleopatra,
&c. *Sm. 4to., half-calf.* 10s.

Philosophy.

JULIAN THE APOSTATE.

SELECT WORKS OF THE EMPEROR JULIAN, and some pieces of the Sophist Libanius, &c., translated by J. Duncombe, M.A. 2 vols., 8vo., *tree-calf, gilt*, 1784. 5s.

Julian the
Apostate.

Illustrates an interesting epoch in the history of religions; the attempt of Julian at the head of the old Philosophy and the old Faith to thrust back the already victorious Christians to the position of an obscure sect.

Psychometry.

W. & E. DENTON.

SOUL OF THINGS; or, PSYCHOMETRIC RESEARCHES AND DISCOVERIES, by Wm. and Eliz. Denton. *Numerous Illustrations.* 3 vols. 8vo., *cloth.* Boston, 1870, 1873, and 1874. 21s.

W. & E.
Denton.

"The air is one vast library, on whose pages are for ever written all that man has ever said, or woman whispered."

Rosicrucians.

HARGRAVE JENNINGS.

THE ROSICRUCIANS: THEIR RITES AND MYSTERIES; with chapters on the ancient Fire and Serpent Worshippers, and Explanations of the Mystic Symbols represented in the Monuments and Talismans of the Primeval Philosophers. *Plates and cuts.* Crown 8vo., *cloth*, 1879. 10s. 6d.

Hargrave
Jennings.

The misguided author of this well-known and certainly very curious book is under the impression that it is a comment on the writings of the Rosicrucian, Robert Fludd;

whereas, if anything, it is a treatise on Phallic Worship.

“LORENZO.”

“Lorenzo.” MAID OF RENMORE ; or, PLATONIC LOVE, by Lorenzo. *Small 8vo., half cloth, uncut, 1810.* 7s. 6d.

Almost all the valuable matter in this book is contained in the voluminous appendix of notes, which give a good deal of interesting information about the Rosicrucians, Neo-Platonists, Paracelsists, Pythagoreans, Apollonius of Tyana, the Cabala, &c., &c.

ARTHUR EDWARD WAITE.

Arthur
Edward
Waite.

THE REAL HISTORY OF THE ROSICRUCIANS, founded on their own Manifestoes, and on Facts and Documents collected from the writings of initiated Members, by Arthur E. Waite. *Cuts, crown 8vo., emblazoned cloth.* 7s. 6d.

Serpent Worship.

W. L. BARLES.

W. L.
Barles.

DISSERTATION ON THE CELTIC DEITY TEUTATES, in proof of the Origin of the great Temple at Abury, by Rev. W. L. Barles. *Cuts. 8vo., boards, uncut, 1828.* 10s.

Presentation copy, with Author's autograph.

The writer endeavours to prove that the Celts worshipped Thoth or Hermes Trismegistus ; that their mystic doctrines concerning the soul were derived from the same source as the teaching of Pythagoras ; that the Serpent of Avebury symbolised Eternal Life as taught by Thoth ; and quotes the following extraordinary confession of Celtic belief : “Zws is a mighty sphere producing a circle ; in it the earth revolves. The mighty sphere shows the course of the self-puissant one ; the nature of his inherent wisdom illuminates the seat of animation, thence made prolific,” &c.

Spiritualism.

CHARLES MAURICE DAVIES, D.D.

MYSTIC LONDON ; or, Phases of Occult Life in the Metropolis, by C. M. Davies. *Large 8vo., cloth, 1875. 7s. 6d.* Charles Maurice Davies.

A very interesting record of the state of Spiritualism in London in the early part of the seventies. Among the phases are, "Interviewing an Astrologer," "Psychological Ladies," "A Psychopathic Institution," "An Evening's Diablerie," "An Evening with the Higher Spirits," "A Seance for Sceptics," &c., &c. The reader will note that the Spirits have their fashions ; the procedure described by Dr. Davies differs considerably from the tricks now exhibited.

ROBERT DALE OWEN.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, with Narrative Illustrations, by Robert D. Owen. *8vo., cloth, uncut. Trübner, 1860. 7s. 6d.* Robert Dale Owen.

Talismans.

TEN. ALCOTT.

NATIVITY : its Facts and Fancies, Legends and Lore. An Almanac and Perpetual Calendar of Cabalistic Texts, Gems, Talismans, and Guardians, by Ten. Alcott. *Coloured frontispiece. Oblongfolio, cloth, New York, 1887. 7s. 6d.* Ten. Alcott.

P. F. ARPE.

DE PRODIGIOSIS NATURÆ et Artis Operibus, Talismanes et Amuleta, by P. F. Arpe. *Sm. 8vo., half-calf, red edges, by Zaehnsdorf, Hamburgi, 1717. 15s.* P. F. Arpe.

A dissertation on the various kinds of talismans, with anecdotes of their use, and notices of the authors who have written on the subject. The author gives the mysterious words in use at Ephesus : Aski, Cataski Hex,

Tetrax Damnameneus, Æsion, which will interest students of "mystery-languages."

C. F. MENESTRIER.

C. F.
Menestrier.

LA PHILOSOPHIE DES IMAGES ENIGMATIQUES, où il est traité des Hiéroglyphiques, Oracles, Prophecies, Divinations, Talismans, Songes, de la BAGUETTE, &c., par Cl. F. Menestrier. *Folding plate of talismans. Sm. 8vo. half-calf, gilt, Lyons, 1694. 15s.*

Contains some very curious information on that curious branch of occultism, the preparation and use of planetary talismans amongst the Gnostics, the worshippers of Mithras, and the Egyptians. The treatise on the use of the Divining-Rod is also noteworthy, the author evidently believing that this means of bringing to light the things of darkness is diabolical in its origin.

Taylor the Platonist.

T. Taylor.

THE CRATYLUS, PHAEDO, PARMENIDES, and TIMÆUS of PLATO, translated from the Greek by Thomas Taylor, with notes and introduction. *8vo., yellow, calf, gilt. 1793. 15s.*

TRANSLATIONS from the Greek of PLOTINUS, ON SUICIDE, &c. With additional notes from PORPHYRY and PROCLUS, by Thomas Taylor. *12mo., original boards, uncut, spotless copy. 1834. 12s. 6d. Only 250 printed.*

FIVE BOOKS OF PLOTINUS, viz.: on Felicity; the Nature and Origin of Evil; Providence; Nature, Contemplation, and the One; the Descent of the Soul; translated from the Greek, with introduction, by Thomas Taylor. *8vo., tree calf, gilt. 1794. 7s. 6d.*

TWO TREATISES OF PROCLUS, the Platonic Successor, &c., translated by Thomas Taylor. *12mo., orig. boards, uncut, unopened leaves, spotless copy. 1833. 12s. 6d. Only 250 printed.*

THE FRAGMENTS that remain of the lost T. Taylor.
WRITINGS of PROCLUS, surnamed the
Platonic Successor, translated from the Greek
by Thomas Taylor. 12mo., orig. boards,
uncut, spotless copy. 1825. 12s. 6d.

* * * Only 250 printed.

SALLUST ON THE GODS and the World ; and
the PYTHAGORIC SENTENCES of Demo-
philus, &c., translated from the Greek (by
Thomas Taylor). Large paper, 8vo. calf, gilt.
1793. 10s. 6d.

TRANSLATIONS from the Greek, Golden
Sentences of Democrates, Pythagoric Symbols,
Explanations of Jamblichus, &c., to which are
added the Pythagoric Sentences, by Mr.
THOMAS TAYLOR. 8vo., bds., 1804. 12s. 6d.

A DISSERTATION ON THE ELEUSINIAN
AND BACCHIC MYSTERIES. 8vo.,
Cambridge, calf extra, gilt, yellow top, uncut,
Amsterdam, n. d. THE SCARCE FIRST EDITION.
35s.

We would direct the attention of students
to the above collection of works by that
extraordinary man, Thomas Taylor, a
Neoplatonist philosopher in the eighteenth
century. His works, little appreciated at
their publication, were mostly issued in
extremely limited editions : hence their
scarcity at the present time, when the extra-
ordinary character and great interest of
Taylor's researches are generally recognised
among occultists. Those who have read his
works, translations, and comments know that
the schools of Alexandria and the secret
recesses of Eleusis contain as great or greater
wonders and as strange teachings as ever the
brand-new "Ancient-Wisdom-Religion" im-
ported from Thibet and New York.

Theosophy.

HENRY S. OLCOTT.

Henry S.
Olcott.

THEOSOPHY, RELIGION, AND OCCULT
SCIENCE, by Henry S. Olcott. With glossary
of Eastern Words. *Cr. 8vo., cloth*, 1885. 5s.

G. WYLD.

G. Wyld

THEOSOPHY AND THE HIGHER LIFE;
or, Spiritual Dynamics and the Divine and
Miraculous Man, G. W. 8vo.,
original cloth, 1880. 7s. 6d.

An interesting work, as showing the amazing difference between the teaching of the "Ancient-Wisdom-Religion" in 1880 and 1888. The author has for some time ceased to be a member of the society, its teachings having become, to use a popular phrase, "too steep" for him. The present copy has the book-plate of the late Mr. W. R. Wynch, of North Mymms, Hertfordshire.

Witchcraft.

JOSEPH GLANVIL.

Joseph
Glanvil.

SADDUCISMUS TRIUMPHATUS; or, full and
plain Evidence touching Witches and Apparitions;
in two parts: the first treating of their
possibility, the second of their real existence,
by JOSEPH GLANVIL, with a continuation by
HENRY MORE (the Platonist). *With frontis-
piece. 8vo., old panelled calf rebaked*, 1700. 17s.

Kama Shastra Society.

SIR RICHARD F. BURTON.

ARABIAN NIGHTS ENTERTAINMENTS:
a plain and literal translation of the Arabian
Nights Entertainments; with explanatory notes
on the manners and customs of Moslem Men.
Complete in 16 vols. £30.

1,000 copies were printed by the Kama
Shastra Society for private subscribers only.

