

## Dictionary of Alchemy – C17 English Provenance

**Alchemie – Ruland, Martin.** Lexicon alchemiae sive Dictionarium alchemisticum.

Frankfurt, Cura ac sumtibus Zachariae Palhenii, 1612. £3,750

FIRST EDITION. 4to. pp. (viii) 471 [i.e., 487] (i). Roman letter, occasional Italic or Gothic. Unusual woodcut device (triangle with alchemical symbols) to t-p, two small woodcuts of stones and gems, woodcut initials and ornaments. Paper of first gathering softened, occasional light browned (poor paper or poorly dried), t-p a bit dusty, a handful of lower or outer edges uncut. A very good copy in contemporary English polished calf, double blind ruled, raised bands, single blind ruled, joint just split at head and foot (lower repaired), spine a bit cracked, tiny worm hole at head. Modern ownership label inside front boards, occasional early underlinings.

A very good copy of the first edition of this important alchemical dictionary—‘very full, less mystical and more practical than some later [works]’ and ‘useful in explaining early terminology’ (Bolton I, 1041). Martin Ruland the Elder (1569-1611) was a German physician at the court of Rudolf II and an alchemist. Concluded c.1607, his ‘Lexicon alchemiae’ was only published posthumously, as a very detailed Latin-German dictionary of alchemical terms. The work provides a wide variety of words for chemical elements and stones, with all their sub-categories, and other substances such as alcohol). Other words identify alchemical procedures or phases. ‘Lexicon’ was known to C.G. Jung who mentioned it his ‘Psychology and Alchemy’ to discuss Ruland’s understanding of ‘meditatio’, an important part of alchemists’ work (Jung, ‘Psychology’, 274).

A very influential alchemical work, of intriguing, though obscure, early English provenance.

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**Alchemie – Helmont, Jan Baptist van.** *Ortus medicinae, id est initia physicae inaudita. Progressus medicinae novus, in morborum ultionem ad vitam longam. Edente authoris filio F. M. van Helmont* [Bound with] *Opuscula medica inaudita.* Amsterdam: L. Elzevir, 1648. Small 4to, 2 works in 1 vol. [34], 800 (i.e. 808) pp.: 3 parts in 1. [8], 110, 115, 88 pp. Small library stamp on first title-page repeated in blank margin. Woodcut printer's device on both title-pages and 1 engraved double-portrait in the first volume; early ownership inscription "Antonii Men-sonis" of Amsterdam; subsequently in the library of the Royal College of Surgeons in Ireland; some light marginal foxing. Contemporary or near-contemporary vellum, red leather title labels on spine, the lower one chipped with loss of the name of the place of imprint ("Amstelodami"). A crisp and attractive copy, completely unsophisticated, complete with the engraved double-portrait of the author and his son. Very good. Hardcover. (#1435) \$2,800

"The Transition from Alchemy to Chemistry in the Modern Sense" (PMM) which is further distinguished by creating a first system of randomized control groups. The chemical nature of living processes. First Collected Edition of what PMM describes as "the transition from Alchemy to Chemistry." It was written by "one of the founders of biochemistry. [Helmont] was the first to realize the physiological importance of ferments and gases, and indeed invented the word 'gas'" (Garrison-Morton).

"Although [Helmont] was inclined to mysticism, he nevertheless became a remarkable scientific investigator and made significant contributions to the progress of chemistry and medicine. He believed that the processes in diseased organs are of a chemical nature, due in each case to the action of a specific ferment, and he gave a new impetus to the application of chemical remedies to diseases. [...] Helmont's significance in the development of chemistry is perhaps even greater [than his contributions to medicine]; he was the first to use the term 'gas' (derived from the Greek work 'chaos'). Helmont, who was himself an alchemist, marks the transition from alchemy to chemistry in the modern sense, and it is not surprising to find that he was much studied by Robert Boyle who adopted many of his ideas. Helmont therefore stands at the very beginning of the chemical revolution which was completed by Lavoisier in the eighteenth century" (PMM). The second volume consists of his four *Opuscula Medica* (*De Lithiasi, De Febribus, Tumoris Pestis, and De Humoribus Galeni*) each with its own title-page.

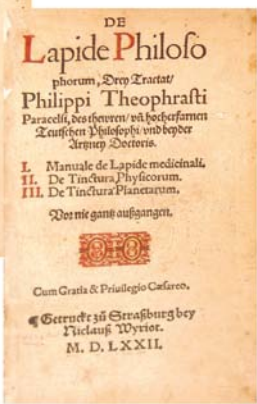
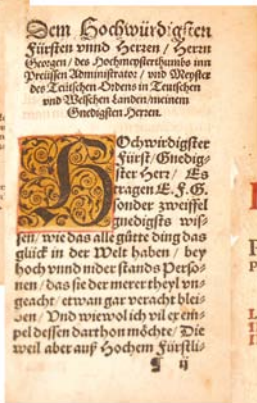
Among the many the many extraordinary aspects of this work is the author's instigation of randomized "control groups" in the service of medicine. Helmont boldly challenges to physicians who prescribe bloodletting and purging for the treatment of fevers. Tantamount to a randomized medical comparison, Helmont proposed casting lots to decide which patients should be treated by "orthodox" physicians, and which patients should be treated by him without bloodletting or purging. That Helmont is addressing treatment uncertainty and treatment bias was not lost on the editors of the James Lind Library Illustrative Timeline (online). Whereas earlier examples of medical "control groups" were suggested (i.e. al-Razi, 10th-century C.E.), this is the earliest proposal of a truly randomized medical experiment known to us, namely the casting of lots in the form of a contest. JLL provides an English translation of long passages of Helmont's text, of which we reproduce a portion (pp. 527-8):

"If you speak the truth, you Schoolmen, that you are able to cure any kind of fever without purging but that you are not willing to do so for fear of a worse relapse, come down to a contest, you believers in the Humours. Let us take from the itinerants' hospitals, from the camps or from elsewhere 200 or 500 poor people with fevers, pleurisy etc. and divide them in two: let us cast lots so that one half of them fall to me and the other half to you. I shall cure them without blood-letting or perceptible purging, you will do so according to your knowledge (nor do I even hold you to your boast of abstaining from phlebotomy or purging) and we shall see how many funerals each of us will have: the outcome of the contest shall be the reward of 300 florins deposited by each of us."

– Printing and the Mind of Man 135; Garrison-Morton 665; Krivatsy 5447 & 5442; Wellcome III, 241; Willems 1066; Heirs of Hippocrates 253-4; Norman 1048; Waller 4306-7; Partington II, 209ff.; Thorndike VII, 218ff; Neville I, 613.

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**Rare, With Contemporary Annotations**

**Alchemie – Paracelsus, Theophrastus.** De Lapide Philosophorum. Strasbourg, Nicolaus Wyriot, 1572. [WITH] Paracelsus, Theophrastus. Schreiben von tribus Principiis aller Generaten. [Basel, Samuel Apiario,] 1574. [AND] [Sendivogius, Michael.] Von dem Rechten wahren Philosophischen Stein. Strasbourg, Lazar Zesner, 1606. £7,500

FIRST EDITION of third. 8vo. 3 works in 1, ff. (vii) 55, lacking blanks; pp. (viii) lxxvii [i.e., 68] (ii), lacking final blank e2; pp. (xvi) 73 (i). Gothic letter, occasional Roman or Italic. First and second t-ps with few words, initials or decorations heightened in red, two initials painted gold, some heightened in red and green throughout second work, printer's device to last verso, decorated initials and ornaments. T-ps dusty, first two laid down, usual light browning, outer margin a bit short, touching couple of ms. notes, II: small repair to outer blank margin of b2, III: light water stain extending from upper edge, few ll. yellowed, lower blank margin of F4 cut off. A good copy in early C17 vellum, all edges speckled blue, C18 bibliographical notes and casemark to front and C19 pencil notes to rear pastedown, C16 ms. 'Emptus 2g Bind lase(?) 2 1/2 g' (book and binding price) and 'Emptus 2 1/2 g' (book price) to first and second t-p, C16 and C17 ms. notes or underlining in black, red and green throughout and on rear fep.

An interesting sammelband of scarce German Paracelsiana. The Swiss Theophrastus von Hohenheim (1493/4-1541) used the pseudonym Paracelsus for most of his successful career as an alchemist, philosopher and physician. He was very influential in the development of empirical observation and the use of chemistry (embracing toxicology) in medical practice, though associated with Hermetic and occult philosophies. 'De lapide' gathers three treatises connected with the philosopher's stone, with references to the false 'metalworkers' or 'cacomedici', i.e., physicians and alchemists who err in theory and practice. 'De lapide medicinali' is concerned with the medical properties of the philosopher's stone as 'the perfect balm', its nature ('Electrum'), preparation and use. 'Tinctura physicarum' and 'Tinctura planetarum' include references to the Tabula Smaragdina, reputed to contain the Hermetic secrets of the prima materia, and discuss metal transmutations, the alchemy of the body and the retention of planetary influence. The second work—'Schreiben'—comprises two treatises. 'Liber vexationum' discusses bodily ailments and treatments based on transmutation, including the therapeutic properties of sulphur and mercury, as well as gems. 'Thesaurus alchemistarum' includes, among many, a hair-raising transmutation involving corrosive aqua fortis, and very explosive saltpetre and ammonium salts. The third work is attributed to the Polish alchemist and pioneer chemist Sendivogius (Michał Sedziwoj, 1566-1636). It focuses on the philosopher's stone, its properties and making.

The early annotators of this copy were two German alchemists. The C16 one devised a system associating specific ink colours with alchemical signs for metals, better to understand his own underlining, according to a 'legenda' he wrote at the beginning of 'Liber vexationum'. Though not always consistent, yellow was for gold and red for mercury. He was also interested in the medical virtues of gems. The C17 annotator copied a few obscure alchemical poems—a much-used didactic genre in early modern Germany—one by the Lutheran theologian and mystic Johann Arndt (1555-1621). He glossed passages on the philosopher's stone and Electrum with quotations from 'Rosarium Philosophorum' and Arnaldus de Villa Nova, highlighted lines on spagyric chemistry and 'vulgar' (base) metals, and glossed Hermes Trismegistus as 'father of the wise'. He drew a diagram summarising the four elements, the basic chemical elements and the resulting tincture.

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## Scarce German Astrology

**Astrologie – Albrecht, Lorenz.** Evangelisch prognostic. Munich, Adam Berg, 1589. £2,250

FIRST and ONLY EDITION. 4to. ff. 8. Gothic letter. Woodcut of a man holding an almanac with his family. First and last a bit dusty, minor repair to margins and gutter of a couple of ll., small tear with no loss to gutter of third and outer margin of last, second gathering lightly browned with faint dampstaining. A very good copy in C19 floral paper over pasteboards.

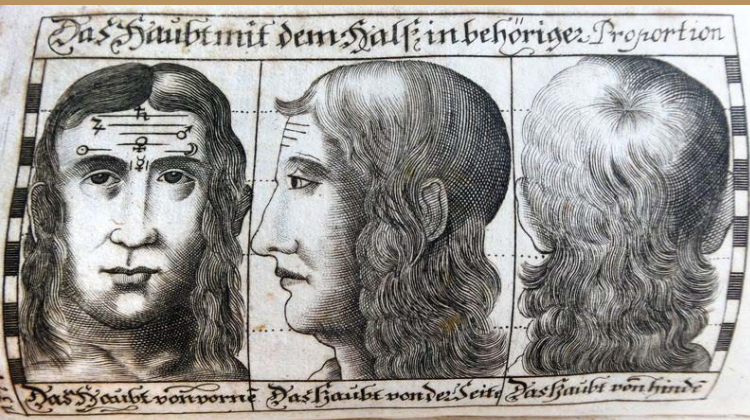
A remarkably clean copy of this German astrological almanac—a rare survival of C16 ephemera. A former Lutheran preacher, Lorenz Albrecht (1540-1606) was the author of German and Latin religious works and re-converted to the Catholic faith in 1567. ‘Evangelisch Prognosticon’ testifies to his disillusionment with the Protestant Reformation—‘the Gospel of Luther’—and his intent to oppose this heresy through the popular genre of the almanac, imitating Johannes Nas’s ‘Practica Practicarum’. As usual in astrological almanacs, it discusses planets, constellations, zodiacal signs and the seasons and their influx on humans with references to ancient authorities like Pliny and Manilius; but the tone is grim and planets are seen as harbingers of vices. The ominous statement by which the seat of the devil is at the centre of the earth and heresy is at the centre of the universe shows how Albrecht’s almanac presented the influence of the cosmos as something that Catholics should resist through will and spiritual exercise so as not to succumb to the Protestant heresy.



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VD 17 3:606181M; Graesse, Bibl. mag. S. 101 u. 107; Krivatsy 5755; vgl. Caillet 9576f, Chorinski 52b, 88 u. 513 sowie Dorbon-Ainé 4222 u. 6554 (frühere Ausgaben einzelner hier enthaltener Schriften); nicht bei Ackermann, du Prel u. Rosenthal. – Seltene, wohl einzige Ausgabe, in der drei okkulte Schriften zusammengefaßt sind: Ronphile's 42 Kap. über die Chiromantie, «c'est un des meilleurs traités de chiromancie qui existent... les rapports de l'astrologie avec les tempéraments y sont longuement étudiés et permettent d'obtenir des résultats plus sûres qu'avec les autres méthodes» (Caillet 9577 zur französischen Ausgabe von 1665). Nic. Spadonis «Studium curiosum», 1662 bereits italien. ersch., handelt von der Physiognomie, Chiromantie u. Metoposcopia. Die »Anthropometrie« des Berliner Arztes Elsholtz (1623-88, Hofarzt des Großen Kurfürsten) dokumentiert schließlich, wie man aus Körperproportionen u. Körperbildungen auf Charakter u. Talente schließen kann, u. war erstmals latein. 1654 zu Padua, sodann 1663 in Frankfurt a. d. O. u. 1672 in Stade erschienen. – Ohne das w. Bl. am Schluß. Die 6 Taf. aus Tl. 2 sowie 1 Taf. aus Tl. 3 fälschlicherweise in Tl. 1 eingebunden. Vereinzelt etwas fleckig, sonst gutes Exemplar.

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P. (1) The Rod  
(Abb. 1. Der Stab [1936])

## Das lebendige Symbol

*Darstellung eines analytischen Individuationsprozesses*

Von Gerhard Adler

Mit 32 zum Teil mehrfarbigen Abbildungen



URBAN & SCHWARZENBERG · MÜNCHEN-BERLIN-WIEN 1968

**Esoterik – Adler, Gerhard.** Das lebendige Symbol, Darstellung eines analytischen Individuationsprozesses. 32 Abbildungen, Original-Leinen-Band ohne Schutzumschlag, mit goldgeprägtem Deckel- und Rückentitel, 1. Auflage, Urban & Schwarzenberg, 1968, München, 357 Seiten, Format 23x16 cm.

€ 340,-

Sehr Gutes Exemplar.

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**Esoterik – LIVRE DE RÊVES**, ou l'Onéiroscopie, application des songes aux numéros de la loterie royale de France, tirée de la Cabale Italienne et de la sympathie des nombres. Paris, Desnos, [1786]; in-16, 139 pp., pp. 23-38 and [4] bl. ff., red morocco from the early 20th century, three gilt fillets framed on the plates, decorated spine, gilt edges, red morocco case (bound by Rivière & son). € 900,-

This little book, which can be considered as an almanac, promised to hit the jackpot thanks to the interpretation of dreams.

If one had dreamt of white grapes, it was advisable to bet on 32. If you dreamt of black grapes, you should bet on the 33rd. If the night had been prolific in halberds, it was necessary to play the 90... The book is decorated with 4 figures engraved and captioned: The Interpreter of Dreams, The Cabal, The Beautiful Receiver, The Drawing. Grand-Carteret indicates that this opuscle, first published in 1772, has been reprinted several times under different titles, with a varying number of engravings. However, it is rarely encountered.

Attractive and perfect red morocco binding signed Rivière for the British inventor David Lionel Goldsmid-Stern-Salomons (1851-1925), with the ex-libris on the first inside front cover. It then belonged to Carlo de Poortere, who had a wonderful library of gallant almanacs (ex-libris).

Grand-Carteret, p. 123.

Shipping free.

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## Compendium of Demonological Literature in The Middle Ages

**Okkultismus – Feyerabend, Sigmund (ed.).** *Theatrum Diabolorum.*  
Frankfurt, Peter Schmidt, 1575. £ 7,350

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

Second expanded edition of this very influential encyclopaedia of diabolical literature in the Protestant world, first published in 1569. It is a curious assemblage of Lutheran demonological essays, gathered by Sigmund Feyerabend (1528-1590), the renowned publisher and bookseller of Frankfurt. Each of the essays deals with a particular form assumed by the Devil, whose number is calculated as no less than 2,665,866,746,664 by one of the authors. Some of the most peculiar demons are: the dance-devil (book VII); the devils of hunting, drinking and wedlock (books IX-XI); the pantaloons devil (book XVII); the gambling and the courtiers' devil (books XVIII-XIX). This second edition comprises four additional treatises, focusing on the devils of the Sabbath, oath, concerns and melancholy.

This volume was first owned by Arnold III of Bentheim-Tecklenburg-Steinfurt-Limburg (1554-1606). A powerful German nobleman, he was the son of Countess Anna of Tecklenburg-Schwerin, the first evangelical ruler in Westphalia. Following the religious education provided by his mother, he studied Protestant theology, law and politics in Strasbourg in the early 1570s. Arnold ruled peacefully over a vast number of territories, acquired through inheritance and marriage. Between 1588 and 1593, he introduced Calvin and Zwingli's doctrines in his territories. Some decades later, the book entered the library of Ambrosius Franz (1682/1684-1744), Count of Virmont and president of the Imperial Chamber Court. It is very likely that he acquired this copy when the Bentheim-Tecklenburg-Steinfurt duchy was given to him by his wife. The bookplate was attached certainly after 1734, the year in which Bretzenheim fell under Franz's control. The distinctive symbol of the city (a pretzel) appears in the central shield.

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**Okkultismus – Francisci, Erasmus.** Der Wunder-reiche Überzug unserer Nider-Welt, oder Erd-umgebende Luft-Kreys. Nach seinem natürlichen Wesen, manchfaltigen Eigenschafften, Nutzen, und Würckungen, natür- und unnatürlichen, feuer- und wässerigen Erscheinungen, (als da sind die Wasser-Sonnen, Regenboegen, Nacht- und Meer-Lichter, Luft-Wunder, Wolcken, Regen, Schnee, Wind und Schiff-brechende Stuerme, Donner- und Blitz-Stralen), in unterschiedlichen Discursen abgehandelt , dazu mit vielen merckwuerdigenn Exempeln und Geschichten erklärt. Nebst einer lustigen Spazier- und Tisch-Unterredung, und einem vor dissmal kurtzen Anhang von demm Welt-Ort und Lauffe oder Stillstande der Luft-umfangenen Erd-Kugel. ... Nürnberg in Verlegung Wolffgang Moritz Endter, und Johann Andreae Endters seel. Söhnen 1680. Gest. Front., 27 Kupfertafeln (eine gefaltet). (18), 1450, (30) Seiten. Pergamentband d. Zeit mit kalligr. Rückentitel. Angestaubt. € 3.000,-

FdF 741. Hayn-G. III, 195; Rosenthal. BMP 1856; Löwendahl. China illustrata nova. Supplement, 1577; Dünnhaupt 30: "Populärwissenschaftliche Schrift im Stil des 'Lust-Hauses', in Dialogen abgefasst." Blatt 651/652 mit kleinem Papierfehler innerhalb des Textblocks mit Verlust einiger Buchstaben. "This is the most scientific of Francisci's works. Clouds, rain, snow, winds, storms, tempests, and thunder are described from mostly factual reports. On pp. 29-31 is a dialogue between Faust and Mephistopheles about the location of Paradise, the tree of knowledge, the fall from grace, and the rivers of the Garden of Eden" (Faber du Faur, Seite 199).

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**Okkultismus – Lavater, Ludwig.** Von Gespänsten , unghüren, fälen, und anderen wunderbaren dingen, so mer teils wenn die menschen sterben söllend, oder wenn sunst grosse sachen unnd enderungen vorhanden sind, beschähend, kurtzer und einfaltiger bericht. Zürich, Christoph Froschauer, 1569. Kl.-8°. 8 unnummerierte, 127 nummerierte Blätter. Pergamentband der Zeit (etwas fleckig und angestaubt). € 5.000,-

Erste deutsche Ausgabe einer großen Rarität. – VD 16 L 834; Vischer C 811; Hayn-Gotendorf III, 213; vgl. ADB XVIII, 83 f.; Rosenthal; Bibl. mag. et pneumatica, (Kat. 31-35), 1888: "Wohl erste, seltene, deutsche Ausgabe"; Grässe Bibl. mag. et pneumat. 81; nicht bei Rudolphi, Verzeichnis der Druckwerke bei Froschauer in Zürich (nennt nur die spätere Ausgabe von 1578). – On ghosts, phantoms and apparitions of people who have passed away. It deals with strange sounds, voices, inexplicable events and peculiar accidents occurring after someones death. In der lateinischen Übersetzung wurde dieses Buch ab 1570 für Jahrzehnte zu einem der erfolgreichsten Bücher zum Thema. Trotzdem ist es inzwischen ein sehr seltenes und kuriozes Werk über Gespenster, Dämonen und wunderbare Erscheinungen.

Ludwig Lavater (1527-1586) galt zu seiner Zeit als eine der interessantesten Persönlichkeiten der Züricher Kirchengeschichte. "L. hatte eine eigenartige Vorliebe für allerhand Abgelegenes und Skurilles... am bekanntesten wurde seine nachher in viele Sprachen übersetzte Untersuchung über Spuk- und Geistererscheinungen, ein Werk, das immer wieder Beachtung findet" (Martin Schmid). Ludwig L. ist ein direkter Vorfahre von Johann Caspar Lavater. Teils schwach gebräunt und gelegentlich etwas fleckig.

Vorgebunden:

Melanchthon, Philippus. – Kurtzer Bericht, Wie der Ehrwirdig unser lieber Vater und Praeceptor Philippus Melanthon (sic!) sein Leben hie auff Erden geendet, und gantz Christlich beschlossen hat] Mit kurtzer erzehlung, was sich etliche tage zuuor mit Jm in seiner Schwachheit [!] zugetragen hat. Geschrieben von den Professoribus der Vniuersitet Witteberg, die alles, was hie bericht wird, selbs gesehen vnd angehört haben. Frankfurt/M., (David Zöpfel), 1560. 55 Bl. mit Holzschnitt-Titelporträt des Reformators. – VD 16 B 8246; Hartfelder 634, Nr. 234 e. Im selben Jahr erschienen noch Ausgaben in Wittenberg, und Nürnberg. – Titel verso mit Stempel eines privaten Vorbesitzers.

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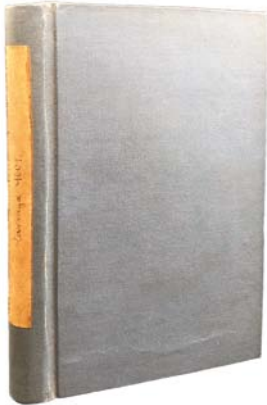
**Okkultismus – Martinus, Johann Nikolaus Martius.** Unterricht in der natürlichen Magie oder zu allerhand belustigenden und nützlichen Kunststücken, zusammengetragen und mit einer Vorrede von Johann Christian Wiegleb. Berlin und Stettin: Bey Friedrich Nicolai, 1782. neu bearbeitete Auflage 12x19cm 459 5 Bünde. € 300,-

Herrn Prof. J.D. Eberhards Abhandlung über die sogenannte Magie. Mit 12 Kupfern, Zusätzlich 18 Seiten mit handschriftlichen Rezepten usw. z.B.: Wie mache ich Ebenholz, Schrift welche in einem Ei zu verbergen ist, Schrift welche zu verbergen ist, Schrift erstellen welche nicht von Mäusen gefressen wird, Geheime Schrift auf Menschenhaut. usw.

Seiten zum Teil fleckig, Kanten bestoßen, Kanten am Buchrücken etwas beschädigt.

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## Kabbalah, Demons and Medicine

**Okkultismus – Pistorius, Johann.** Heilbronner, Jacob. *Daemonomania Pistoriana: magica et cabalistica morborum curandorum ratio.* Lauingen, typis Palatinis, 1601. £2,950

FIRST EDITION. 8vo. pp. (lii) 134. Roman letter, with Italic, occasional Hebrew. T-p with typographical border and ornament. Slight age browning (poor paper), lower outer corner of B 1 torn just touching catchword. A good copy in cloth boards c.1900 eps, paper label to spine, modern ex-libris of Emile Lafuma Voiron to fly.

The scarce first edition of this demonological-medical controversy on the Practical Kabbalah, between two important German theologians, one Catholic, the other Protestant. The German Johann Pistorius (1546-1608) was physician to Margrave Karl II of Baden-Durlach; in 1588, he converted from Lutheranism to Calvinism and later Catholicism. This edition features excerpt from 'De arte cabalistica' (Basel, 1587), on the Jewish mystic tradition and esotericism, which Pistorius wrote the year before his Catholic conversion, inspired by Reuchlin's of 1517. In 'De operatione', the focus is on Practical Kabbalah, or the part concerning 'white magic': ways of making amulets and talismans, and the nature of angels and demons. In particular, it discusses Pistorius's key observations on its use for treating illnesses. Each excerpt by Pistorius is followed by a 'glossa' devised to confute it, by the Lutheran theologian Jacob Heilbronner (1548-1618). Heilbronner begins with an introduction on the figure of the 'magi', often confused with astronomers or astrologers, but truly people 'who entertain commerce with demons'. He even associates Pistorius with them: 'a magus [...] is very rapacious for money and honours, vices which everyone knows are shared by the obnoxious Pistorius'. Heilbronner considered Pistorius's theories on the cabbalistic treatment of illnesses as black magic. The most important issue he sought to confute was the mystic power, especially the healing power, of words from the Scriptures, in the form, for instance, of charms used to treat people, even of the plague. Heilbronner's criticism often extends to Practical Kabbalah as a whole—a 'corruption of the Holy Scriptures, when from letters, numbers, figure, anagrams, conjunctions, spaces and similar details one draws allegorical meanings and mysteries'.

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