

CATALOGUE

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A. (A). Naturalium Cultor.

Glücks-Ruthe zu Paracelsi Chymischem Schatz.

See MERCURII Zweyfacher Schlangen-stab, 1679.

A (J.). M. D.

See DARIOT (CLAUDE).

AALBERT.

De wonderbare Geheymen, van den Groote en Klyne Aalbert, in 3 Deelen.

Gedruckt te Parys, In't Jaar 100,000.

Small 8°. Title leaf, Part I., sigs A² to C in eights, or pp. 3-48; Part II. sigs. A, to C in eights [pp. 3-48]; Part III., sigs. A² to C in eights or pp. 3-44; the last two leaves are blank.

This chap-book contains three tracts with separate signatures and pagination. Each tract seems to have had originally a title-page but these have been cancelled and the above general title substituted. The book is one which, from its false date and almost certainly false place and from its having been sewn up at the top and outer margin has been sold under some kind of restriction.

The first tract is taken mainly from the *Physionomia* of Michael Scotus. The second is called *Het Profyt der Vrouwen*, and contains remedies for feminine complaints. The third is a miscellaneous collection of receipts, medical culinary, physiological, etc. The book is not a reproduction of either Albertus Magnus or Parvus. The receipts contain nothing distinctively chemical or alchemical.

ABBATIA (ANTONIUS DE).

Send-Brieff von Verwandlung der Metallen.

See DREY vortreffliche . . . Chymische Bücher, 1670, p. 85.

See TETZEN (JOHANN VON) . . . Chymische Bücher, 1691, p. 85.

Bericht von Verwandlung der Metallen.

See ZWEY vortreffliche . . . Chymische Bücher, 1759, p. 5.

This is the same tract as the preceding, under a different

Epistolæ Duæ Scrutatoribus Artis Chymicæ mandatæ.

See MAGNI Philosophorum Arcani Revelator, 1688, p. 421.

To the Epistles are appended explanatory *Annotaciones*. The *Send-Brieff* corresponds to the

second *Epistola*; but of the first *Epistola* and the *Annotaciones* there seems to be no German version

Send-Schreiben von dem Stein der Weisen und von Verwandlung der Metallen.

ABBATIA (ANTONIUS DE). *Continued.*

Epistolae Duae Scrutatoribus Artis chemicae mandatae.

See ROTH-SCHOLTZ (FRIEDERICH), *Deutsches Theatrum Chemicum*, 1732, iii. p. 651.

Roth-Scholtz has reprinted both the German and Latin versions, with the Latin *Annotiones* already mentioned.

For an extract from the *Bericht* see HERMETISCHES A. B. C., 1778, I, No. xvi.

[Ein Send-Brief, Antonii de Abbatia, des Priesters, von Verwandlung der Metallen.]

No place, date, or printer. Small 8°, pp. 85-112.

Fragment of a copy of von Tetzen's *Chymische Bücher*, 1691, mentioned above.

The author is said to have been a monk of Pavia who lived about 1350, shortly after Raymond Lully. But this cannot be correct, for, in the first *Epistola* (if it be by him), he quotes Augurello, who flourished at the beginning of the sixteenth century. Baumer (*Bibl. Chem.*, p. 81) calls him *Tholusanus Archipresbyter*, and says he lived at the close of the sixteenth century. In this, however, Baumer has confused him with a De Abatia, a physician at the end of the sixteenth century, who was born at Toulouse. On the other hand Gmelin (*Geschichte*, ii. 211), hesitating about both his nationality and date, places him among the Italian alchemists contemporary with Boyle. Be

Nazari, *Della Tramutatione metallica Sogni tre*, 1599, p. 135.

Borel, *Bibliotheca Chemica*, 1654, p. 25.

Roth-Scholtz., *Bibliotheca Chemica*, 1727, p. 3.

Lenglet Dufresnoy, *Hist. de la Philosophie Hermétique*, 1742, iii. 79.

Fictuld, *Prober-Stein*, 1753, Pt. 1, p. 10.

sides the editions of his Epistles above mentioned there was another which appeared at Hamburg 1672, 12°, and Baumer mentions an edition of the Latin, Norimbergæ, 1631, and of the German Mannheim, 1759, 80. I suspect that 1631 is a misprint for 1731, and that he means Roth-Scholtz's reprint, and that Mannheim is a mistake for München.

He is said to have devoted himself with great success to the art, and wrote these Epistles to explain his methods. The author of the preface to the *Drey . . . Chymische Bücher* awards him the highest praise as an expounder of the mysteries of the art.

Weigel, *Grundriss der . . . Chemie*, 1777, § 1102, C. 4.

Baumer, *Bibliotheca Chemica*, 1782, p. 81.

Gmelin, *Geschichte der Chemie*, 1798, ii. pp. 21, 300.

Schmieder, *Geschichte der Alchemie*, 1832, p. 184.

Grässe, *Literär-geschichte*, 1842, iii. p. 640.

Kopp, *Die Alchemie*, 1886, ii. p. 336.

ABBREVIATIO de secretis secretorum Joannis pauperum.

See JOANNES PAUPERUM.

A. B. C. vom Stein der Weisen.

See HERMETISCHES A. B. C.

ABRACADABRA oder Sammlung unbegreiflicher und auferordentlicher Geheimnisse aus älterer Zeit. Für Freunde geheimer Wissenschaften und der uralten Goldmacherkunst aus seltenen Handschriften und kostbaren Druckschriften gesammelt. Cöln, Bei Peter Hammer's Erben.

24°. Pp. 160. No date. (18—?).

This contains only two or three paragraphs relating to gold-making. It is chiefly taken up with cures for ills produced by magic, sympathy and antipathy, magnetic cures, and the medical

virtues of some common plants, and is nothing more than a collection of so-called secrets, either a reprint of an old work, or a modern compilation from the old secret-mongers.

ABRAHAM.

Préceptes et Instructions du Père Abraham à son fils, contenant la vraie sagesse hermétique, traduits de l'Arabe.

See RICHEBOURG (J. M. D.), *Bibliothèque des Philosophes Chimiques*, (1754), iv. p. 552.

ABRAHAM ELEAZAR.

R. Abrahami Eleazaris Uraltes Chymisches Werk, welches ehedessen von dem Autore theils in Lateinischer und Arabischer, theils auch in Chaldäischer und Syrischer Sprache geschrieben, nachmals von einem Anonymo in

ABRAHAM ELEAZAR. *Continued.*

unsere deutsche Muttersprache übersetzt, nun aber nebst zugehörigen Kupfern, Figuren, Gefäßen, Oefen, einer kurzen Vorrede, nöthigen Registern, wie auch beygefügetem Schlüssel derer in selbigem vorkommenden fremden Wörter, ingleichen einigen philosophischen Regeln von dem Steine der Weisen zu Nutz und Gebrauch aller Liebhaber der edlen Hermetischen Philosophie, in II. Theilen zum öffentlichen Druck befördert worden durch Iulium Gervasium Schwartzburgicum, P. M. & I. P. E. Zweyte Auflage. Leipzig, in Lankischens Buchhandlung, 1760.

8°. Title, Preface, Letter signed L. N. Dobelius, Jan. 18, 1735. Verses, Abraham's address to the Jews, quotation from Lib. iv. *Esrae*, in all pp. [28]; Text, pp. 122; Register, pp. [14]. Frontispiece and 7 Engravings. Woodcuts in the text of apparatus and cabalistic figures, expressing Hermetic secrets.

The second part has the following title-page:

Donum Dei Samuelis Baruch, Des Juden Rabbi, Astrologi und Philosophi, geböhren aus dem Stamm Abrahams, Isaacs, Jacobs und Judä, welcher erlernt das grofse Geheimnifs des grofsen Meisters Tubalkains aus dessen Tabell, gefunden von Abrahamo Eleazare, dem Juden. I. N. U. CXI.

8°. Title, Short vocabulary of chemical words, with title and preface, pp. [143. Text pp. 104. Register, pp. [12]. 8 plates containing 15 symbolical designs; wood. cuts of chemical apparatus in the text. This, though it has separate title, pagination and signatures, is printed uniformly with the preceding part, and is an integral portion of Abraham Eleazar's work, being referred to by Gervasius in the preface to Part I.

An edition, most probably the first, was published by Augustinus Crusius at Erfurt, in 1735. It contains in Part I.: pp. [30], dictionary [121 text, 122 index [14]; and in Part II.: title [2]; text, 87, index, etc. [15]. The title is printed in red and black, and the impressions of the plates engraved by J. C. Boeck of Weimar are better than those in the 1760 issue. In one copy which I have seen, the dictionary is put after the preliminary matter in Part I, but in another copy it is placed at the very end of Part II. Among the preliminary matter the first edition has one leaf containing a list of II MSS. which Crusius had it in his mind to publish. Of these No. 6 is the tract of a certain LUDOVICUS ORVIUS (q.v.), to which Gervasius refers in his preface as alluding to Abraham Eleazar. This leaf is omitted in the second edition. The second edition, however, contains at the end of the second part, pp. 87-104, a series of 156 philosophical rules or canons respecting the philosopher's stone. This series is not in the first edition. (See PHILOSOPHISCHE Regeln.)

In the preface Gervasius gives an account of the book which he says existed in MSS, only, eagerly sought after, but difficult to see and costly to copy, and he therefore had it printed. It was from the book of Abraham the Jew that Flamel gained his skill, and the work was used also by Orvius, above mentioned, and by the author of the CURIEUSE UNTERSUCHUNG etlicher Mineralien (q.v.). He tries to ascertain the date at which Abraham Eleazar may have flourished, and the probable truth of the statement that he drew the 'principia' of the art from the copper tables of Tubal-Cain who transmitted his secrets to posterity both by writing and by symbolic pictures as well Gervasius, naturally, supports the truth of this statement, and proves, as he thinks, that Tubal-Cain was the first engraver, metallurgist, and chemist. In the second part there are several references to these copper tables,

Of Abraham Eleazar, Samuel Baruch, and even Gervasius himself, nothing seems to be known. The main question is as to the authenticity of the book, and it has to be proved that it is identical with that described by Flamel, and not a later production written to suit Flamel's description. There is a certain similarity, especially in the symbolic pictures, which can be accounted for in either way, but when it is remembered how much doubt hangs round the whole Flamel legend, the second explanation is the more probable. Dr. Kopp (*Die Alchemie*, 1886, ii. pp. 314.317) has given the work careful consideration, and from internal evidence has drawn the conclusion that the book is spurious, that Abraham Eleazar and Samuel Baruch are supposititious personages, that Gervasius is the pseudonym of the real author, and that the work is later than Flamel, and not earlier than the seventeenth century. While this is most likely the correct conclusion as to the book in its present form, Gervasius may, however, have based his adaptation on some old MSS., if he did not actually reprint one, as he professes to have done. There is a drawing of the massacre of the innocents, evidently symbolical, from the "book of Abraham the Jew" in the Library of the Arsenal, Paris, given by Lacroix in *Le Moyen Age et la Renaissance*, Paris, 1848, i, Art. vii., and again by Lacroix in *Moeurs, Usages et Costumes au Moyen Age*, Paris, 1871, p. 465. This drawing is a more elaborate version of the same scene which is given both in Abraham Eleazar's and in Flamel's works (q.v.). Without an examination, therefore, of such MSS. as may exist, I should not like to assert unhesitatingly that Gervasius was the author, and did not actually reprint a MS. in whole or in part. Such MSS. were known to Lenglet Dufresnoy (*Hist. de la Philosophie Hermétique*, 1742, iii. p. 79), and probably some are still to be found both in public and in private

ABRAHAM ELEAZAR.

See HERMETISCHES A. B. C., 1778, I. No. iii.

ABYSSUS ALCHYMIÆ EXPLORATUS.

See PHILALETHA (EIRENÆUS).

ACHARD (FRANZ CARL).

Franz Carl Achards, Mitglieds der Königl. Preufsichen Academie der Wissenschaften, der Römisch-Kaiserlichen Academie der Naturforscher, der Churfürstlich Mainzischen und Churfürstlich Bayerischen Academien, wie auch der Schlesisch patriotisch-oeconomischen Societät, und der gelehrten Gesellschaften zu Harlem, Danzig und Berlin. Chymisch-physische Schriften. Berlin, bey Arnold Wever, 1780.

8°. pp. 367. 10 Tables.

Achard was born at Berlin, April 28, 1753, and died at Kunern, near Breslau, April 20, 1821. He prosecuted researches on electricity, adhesion, cold produced by evaporation, on fixed air and its solvent action, the action of nitric acid upon oils and inflammable substances, and other topics, accounts of which are contained in the present volume. Another volume of papers appeared in 1784, and lectures on experimental physics in

1791-92, in 4 volumes. He is best known for having introduced and perfected, after several years' labour, the manufacture of sugar from beetroot. He wrote several treatises on this industry, in particular: *Die Europäische Zuckerfabrikation aus Runkelrüben*, Leipzig, 1812.

Meusel, *Das gelehrte Teutschland*, Lemgo, 1796, i. pp. 8-14. 1801, ix. p. 5. *Allgemeine Deutsche Biographie*, 1875, i. p. 27. (Article by Oppenheim.)

AACXTELMEIER (STANISLAUS REINHARD).

Idæa Harmonicæ Correspondentiæ Superiorum Cum Inferioribus. Das ist: Fürbild der gleichförmigen Übereinstimmung der obern Kräfte mit denen untern, des Firmamentischen Himmels mit der Ein- und Aufsstrahlung der Gewachsen, Thieren und Mineralen: Wie das obere Gestirn des Macrocosmi, das ist, der grossen Welt sich versteht mit der Irradiation des Gestirns in der kleinen Welt, des Menschen, &c. Durch die Menge der Exempler, und derer in der Vernunft gegründeten Ursachen entworfen. Von Stanislaus Reinhard Acxtelmeier. Augspurg, druckt Abraham Guggler. Zu bekommen, bey Daniel Walder, Buchhändlern, 1706.

8vo, pp. [8] 224.

Fictuld (*Probier-Stein*, 1753, ii. 26) spells his name Aextelmeyer or Extelmeyer (*ibid.* p. 62) and says that all his labour is nothing but "scribblement, sophistical freaks and gnat-catching, with which he had better have stayed at home." But in *Die Edelgeborne Jungfer Alchymia*, 1730, p. 278 in the *Beytrag zur Geschichte der höhern Chemie* 1785, p. 650, by Gmelin (*Geschichte der Chemie* 1798, ii p. 321), by Schmieder (*Geschichte der Alchemie* 1832 p. 514), and by Kopp (*Die Alchemie* 1886, ii. 362) his name is written Axtelmayer, whereas Fuchs (*Repertorium*, 1806, p. 110) calls him Reinhold. Other books by Aextelmeier quoted are: *Des Naturlichts weit eröffneter Palast*, Schwabach, 1706, 4°. Augsburg, 1716, 4°; *Des aus der Un-*

Register [16].

wissenheits Finsterniss erretteten Naturlichts, Iter Theil, Augsburg 1615 (?), 2ter bis 3ter Th., 1700. Haller calls him Axtelmeyer, and quotes (*Bibl. Botanica*, 1772, ii. p. 47) *Ebenbild der Natur in dem Entwurfe der Gewächse, Ungeziefer und anderen Thiere*, Augspurg, 1699, 8°, Schwabach, 1706, 4°. In his *Bibl. Medicinæ practicae*, 1788, iv. p. z73, he repeats this title, but gives editions of Augsp. 1700, 4°. or 8°; 1715, 4°; and terms him incorrectly Richard.

The present work does not treat of alchemy, but of the sympathy and antipathy supposed to exist between the different sections of the universe, the connection of the microcosm with the macrocosm and the radiation of influences from one to the other.

ADELUNG (JOHANN CHRISTOPH).

Geschichte der menschlichen Narrheit, oder Lebensbeschreibungen berühmter Schwarzkünstler, Goldmacher, Teufelsbanner, Zeichen- und Liniendeuter Schwärmer, Wahrsager, und anderer philosophischer Unholden. Erster Theil

ADELUNG (JOHANN CHRISTOPH). *Continued.*

[—Siebenter Theil]. Leipzig, in der Weygandschen Buchhandlung, 1785-1789.

Small 8°. 1785, I. pp. [8] 347 [1]. 1786, II. pp. [2] 44° [21- 1787, III. pp. 413 [1 blank, 2]. 1787, IV. pp. 423 [1]. 1787, V. pp. 391 [1]. 1788, VI. pp. [2] 457 [1] 1789, VII. pp. [8] 408.

This work was published anonymously. The first three volumes have a vignette on the title page, the remaining volumes have none. An eighth volume was published in 1799, but—as in the present instance—it is frequently wanting. In the preface to the seventh volume Adelung declines to reveal his name and defends his treatment of the whole subject against the author of a review which had appeared a little earlier.

Graesse (*Trésor de Livres Rares*, 1859, i. 20) calls the work curious and rarely found complete. There was another work, *Beiträge zur Geschichte der menschlichen Narrheit*, Wien, 1778, but it does not belong to Adelung's.

This work is useful for the history of alchemy, as it contains notices of the following personages of the most of whom the names occur in the present catalogue: Vol. I. Nicolas Barnaud; Giovanni Francesco Borro; Giovanni Aurelio Augurello, Johann Joachim Becher, Iohann Conrad Dippel. II. Cornelius van Drebbel. III. Nicolas Flamel. IV. Johann Rudolph Glauber; Johannes Baptista von Helmont; David Beuther. V. Heinrich Khunrath. VI. Delisle and Aluys; Michael

Sendivogius; Johann Heinrich von Mühlensfels, VII. John Dee, Arthur Dee, Paracelsus.

These lives are written with considerable fulness, Adelung having neglected none of the available material. He gives besides very good lists of the writings of the different persons. For authorities, therefore, and matters of fact Adelung's collections are valuable, but upon his estimates of the individuals and upon the interpretation and criticism of their ideas and aims no reliance can be placed. Adelung could perceive no merit whatever in any of the men whose lives he described, and he puts invariably the worst possible construction upon the events of their lives, actions, writings and ideas.

Adelung was born at Spantekow in Pomerania, 1734 (or 1732), was a distinguished philologist, and teacher at Erfurt, and librarian at Dresden. He died there in Sept. 1806. He was author of a work on Mineralogy in six volumes. Leipzig & Kopenhagen, 1768-71.

Weiz, *Das Gelehrte Sachsen*, 1780, p. 2.

Meusel, *Das Gelehrte Teutschland*, 1796, i. pp. 23-28 *Allgemeine Deutsche Biographie*, 1875, i. p. 81. (Article by Scherer.)

ADEPTS.

See LIVES (THE) OF THE ADEPTS in Alchemistical Philosophy.

ADEPTUS.

Eines wahren Adepti besondere Geheimnisse von der Alchymie, 1757.

See H. (C. G.).

ADEPTUS FATALIS, Das ist: Geld, spricht die Welt! Freyburg gedruckt An. 1721.

See SPECTRUM SPAGIRICUM, 1721.

ADEPTUS INEPTUS.

See THARSANDER, 1744.

ADEPTUS REALIS.

See KASTELL (C. V. V.), 1716.

ADEPTUS scientiæ & artis Hermeticæ.

See FREUNDLICHES Send-Schreiben.

ADMONTIO, Instructio & Probatio contra omnes eos qui Aurum potabile extra processum & tincturam Lapidis Philosophici universalis brevi temporis spatio præparare sibi & aliis falsò persuadent & sibi proponunt. See THEATRUM CHEMICUM, 1661, vi. p. 382. See WARNUNG, Instruction und Beweifs.