

L'ART
de
WEBER
les
CARTEES



Catalogue 280

From Sanskrit

& India

Oriental Philosophy

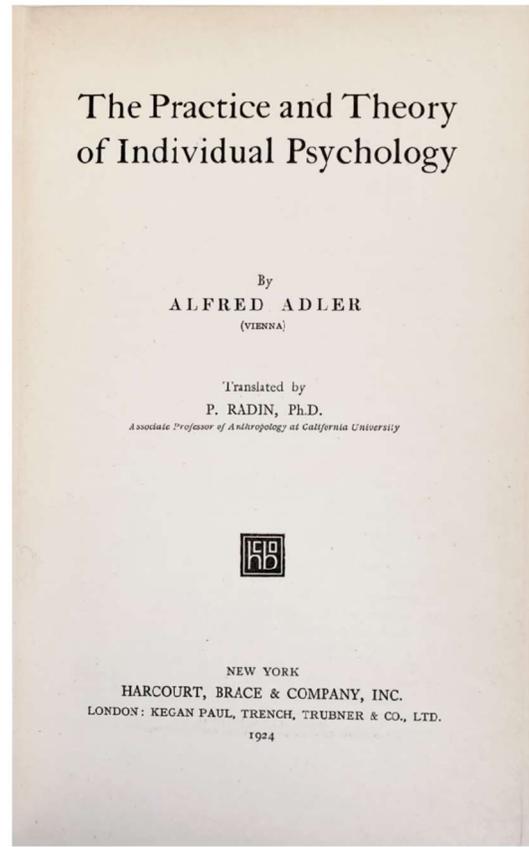
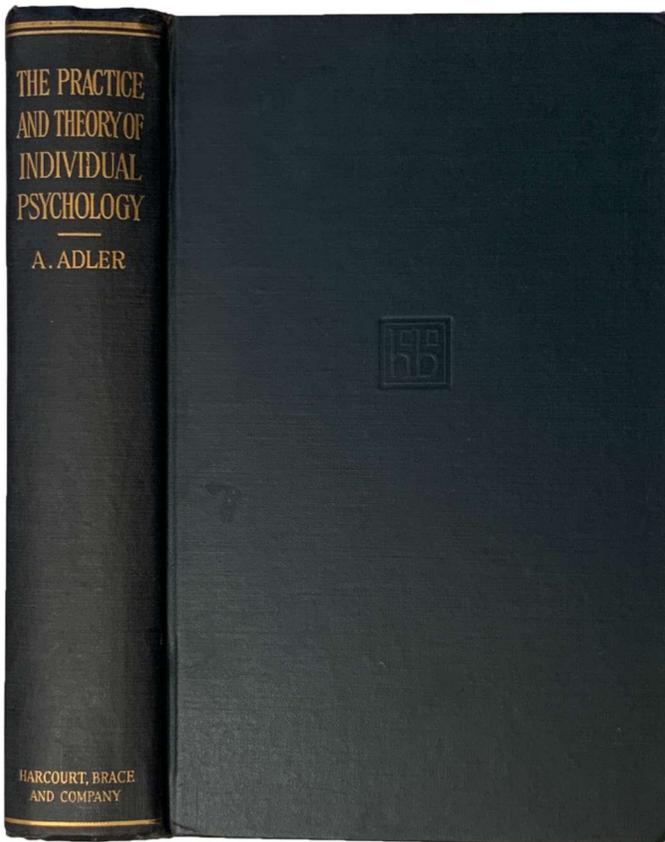
& Religion



JEFF WEBER

RARE BOOKS

MONTREUX
SWITZERLAND

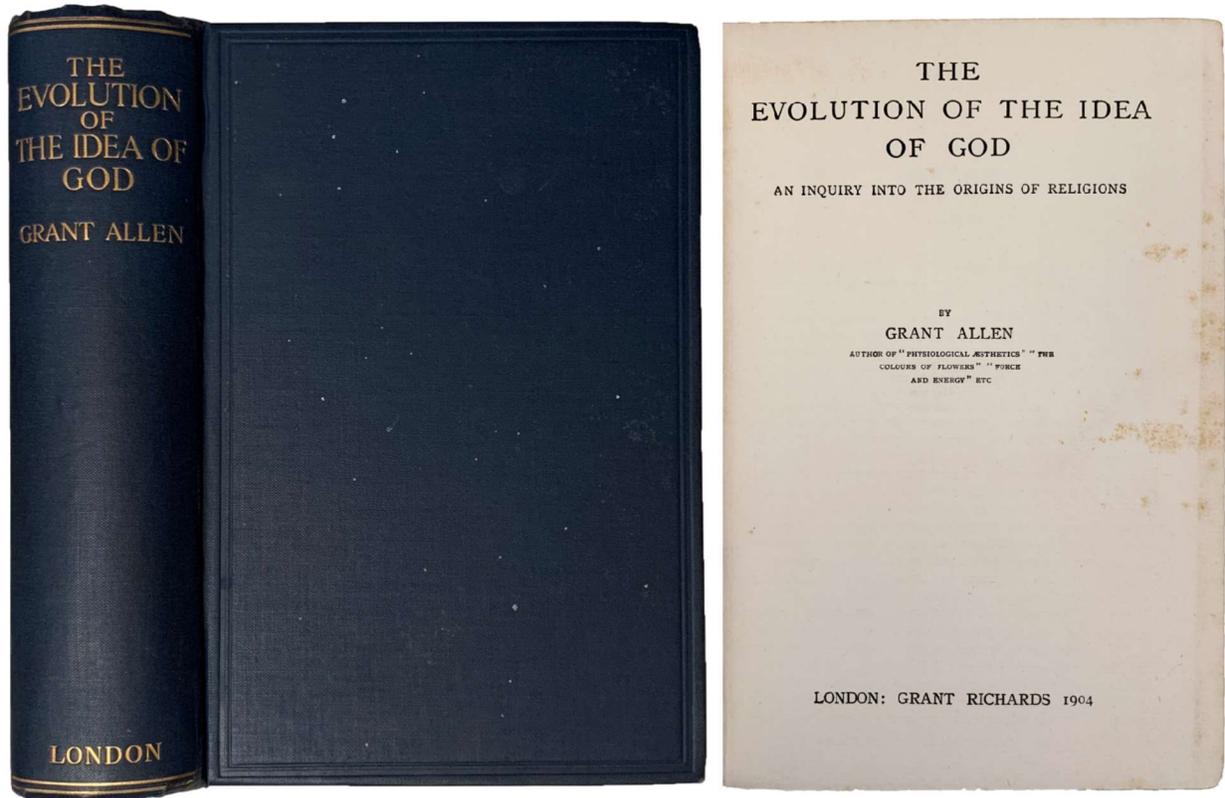


283. **ADLER, Alfred** (1870-1937). *The Practice and Theory of Individual Psychology*. Translated by P. Radin. New York: Harcourt, Brace; London: Kegan Paul, Trench, Trübner, 1924. ¶ Series: International Library of Psychology Philosophy and Scientific Method. 8vo. viii, 352 pp. Index; offsetting pp. 350-1. Original gilt-stamped black cloth. Very good.

\$ 60

American issue. In this text Adler also addresses insomnia, homo-sexuality, compulsion neurosis, neurosis hunger-strike, dreams and dream interpretation, melancholia & paranoia, Dostoevsky, psychology of prostitution, demoralized children, etc.

Alfred Adler “was an Austrian medical doctor, psychotherapist, and founder of the school of individual psychology. His emphasis on the importance of feelings of belonging, family constellation and birth order set him apart from Freud and other members of the Vienna Circle.” – Wikip.



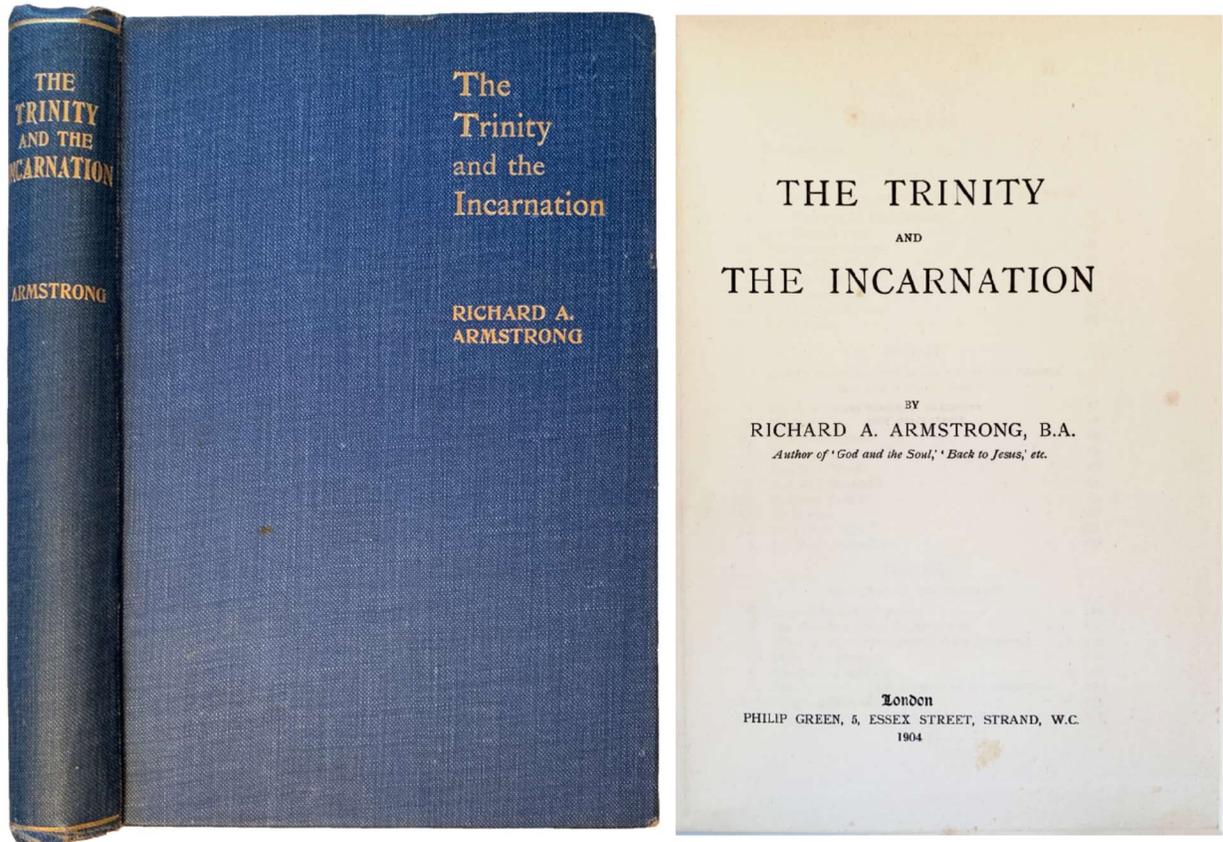
284. **ALLEN, Grant** (1848-1899). *The Evolution of the Idea of God; an inquiry into the origins of religions*. London: Grant Richards, 1904. ¶ 8vo. viii, [2], 447, [1] pp. Index; foxing. Original full blind- and gilt-stamped navy cloth; some light white freckling to upper cover. Very good.

\$ 28

First published in 1897. *The Evolution of the Idea of God* (1897), propounds a theory of religion on heterodox lines comparable to Herbert Spencer's "ghost theory". Allen's theory became well known and brief references to it appear in a review by Marcel Mauss, Durkheim's nephew, in the articles of William James and in the works of Sigmund Freud. The young G. K. Chesterton wrote on what he considered the flawed premise of the idea, arguing that the idea of God preceded human mythologies, rather than developing from them. Chesterton said of Allen's book on the evolution of the idea of God: "it would be much more interesting if God wrote a book on the evolution of the idea of Grant Allen". – Wikip.

Charles Grant Blairfindie Allen was a Canadian science writer and novelist, educated in England. He was a public promoter of evolution in the second half of the nineteenth century. [Wikip.] See: Chesterton, G. K. (1926). *The Everlasting Man*. London: Hodder and Stoughton. p. 20.

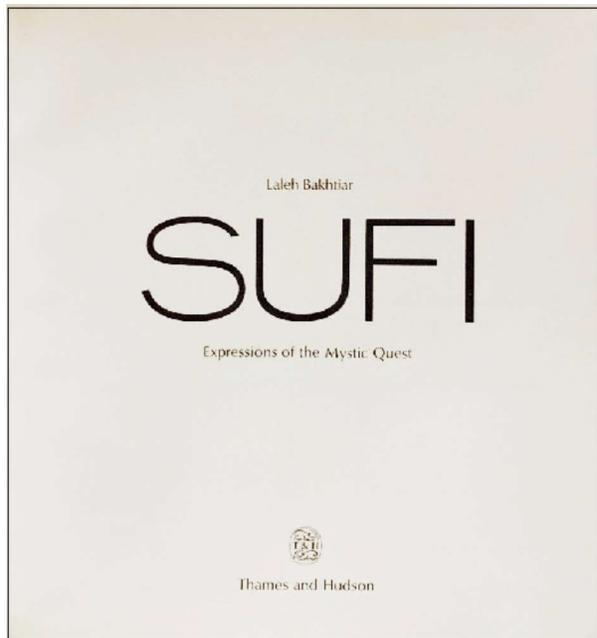
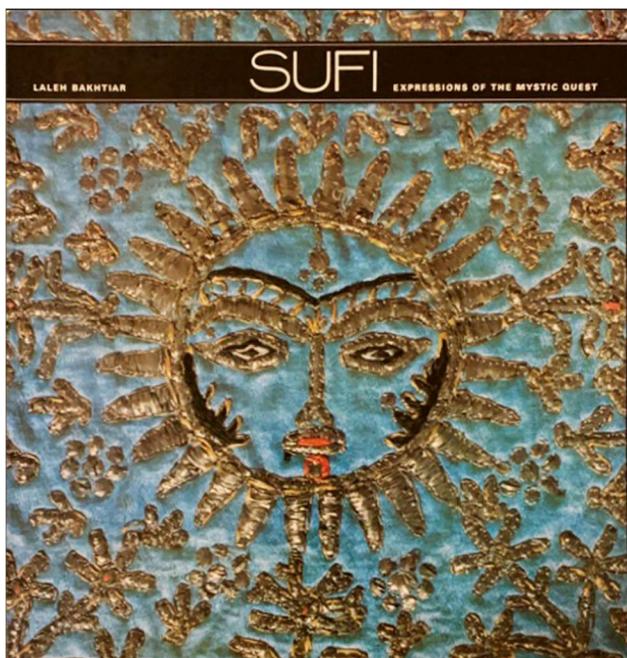
Charles Mellen Tyler, Cornell University, wrote a scathing review of this work. He concluded, "With such a drastic-one might add, gastric-psychology, it is not strange that one of the erring impulses of religious feeling should be enthroned in place of religion itself." – *The American Journal of Theology*, Volume 3, Number 1, Jan. 1899, pp. 143-8.



285. **ARMSTRONG, Richard Acland** (1843-1905). *The Trinity and the Incarnation*. London: Philip Green, 1904. ¶ Small 8vo. 166, [2] pp. Original gilt-stamped blue cloth; extremities rubbed. Very good.

\$ 15

First edition. The author was a Unitarian minister.

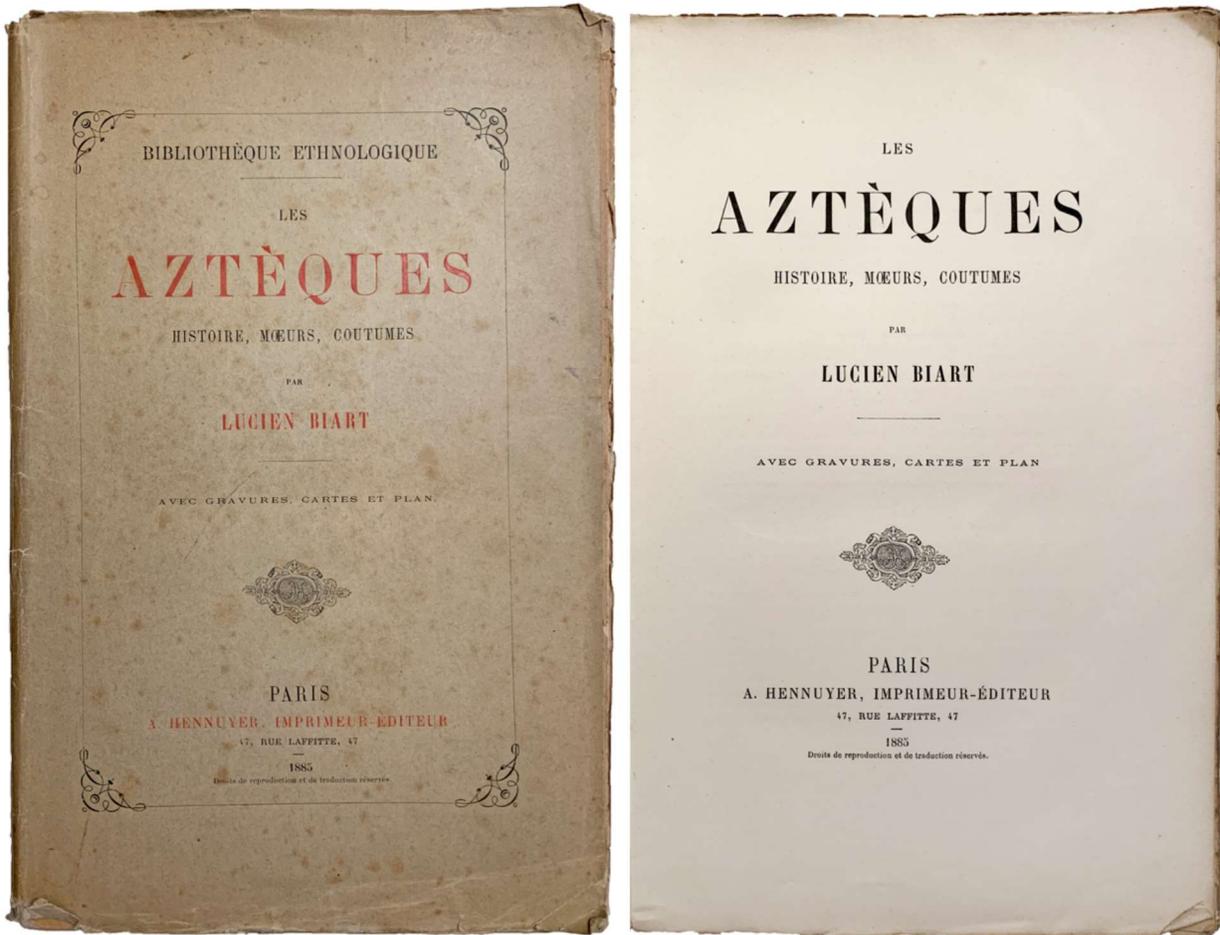


286. **BAKHTIAR, Laleh** (1938-2020). *Sufi Expressions of the Mystic Court*. London: Thames and Hudson, 1979. ¶ Reprinted. Square 4to. 119, [1] pp. Profusely illustrated (some color). Color printed wrappers. Very good. Scarce.

\$ 20

In May 2016, Bakhtiar was awarded the Lifetime Achievement Award from the Mohammed Webb Foundation in Chicago.

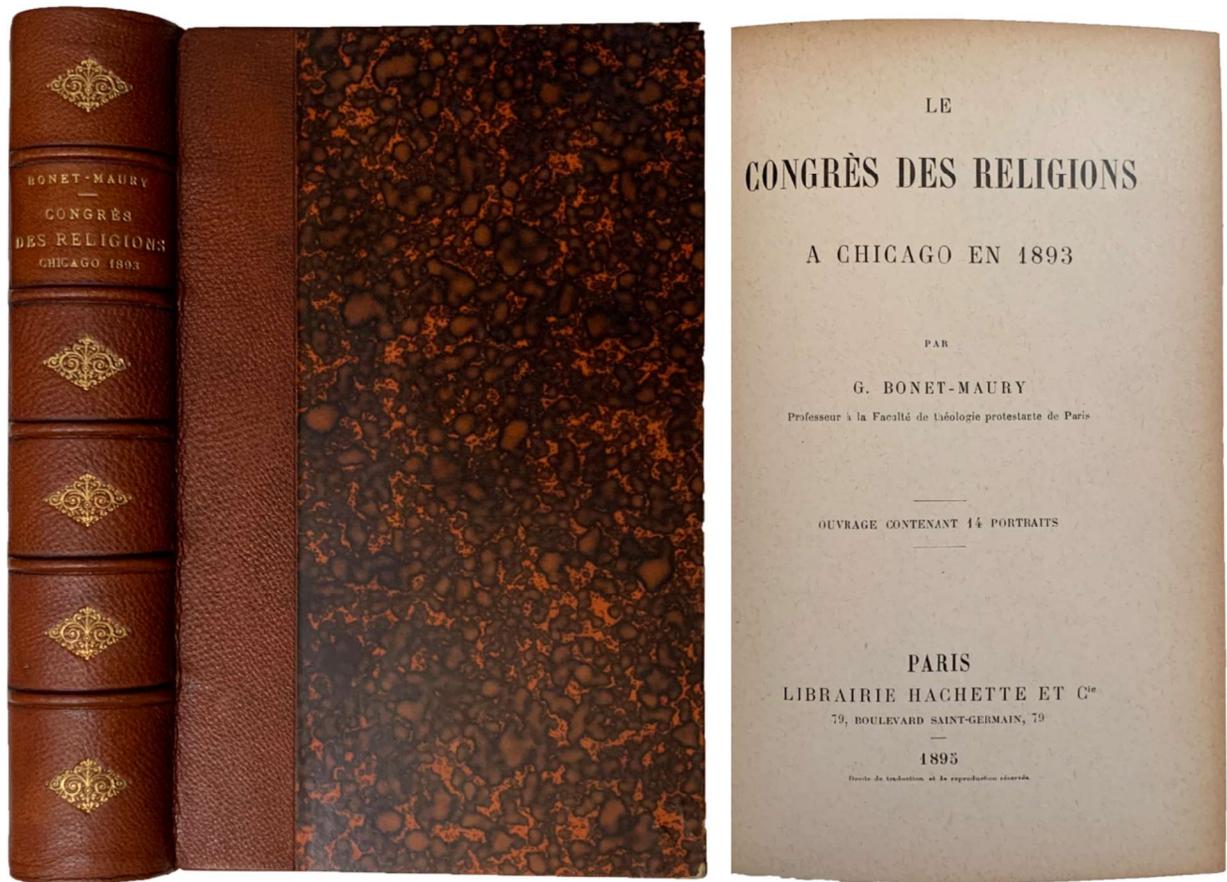




287. **BIART, Lucien** (1828-1897). *Les Aztèques histoire, mœurs, coutumes*. Paris : A. Hennuyer, 1885. ¶ Series: *La Bibliothèque Ethnologique*. 8vo. XI, [1], 304 pp. 24 figs., 4 plates (including 2 maps, 1 plan (some folding), 1 in colors). Original gray printed wrappers with black & red stamping; extremities worn, some soiling or foxing, but generally quite clean. Very good.

\$ 45

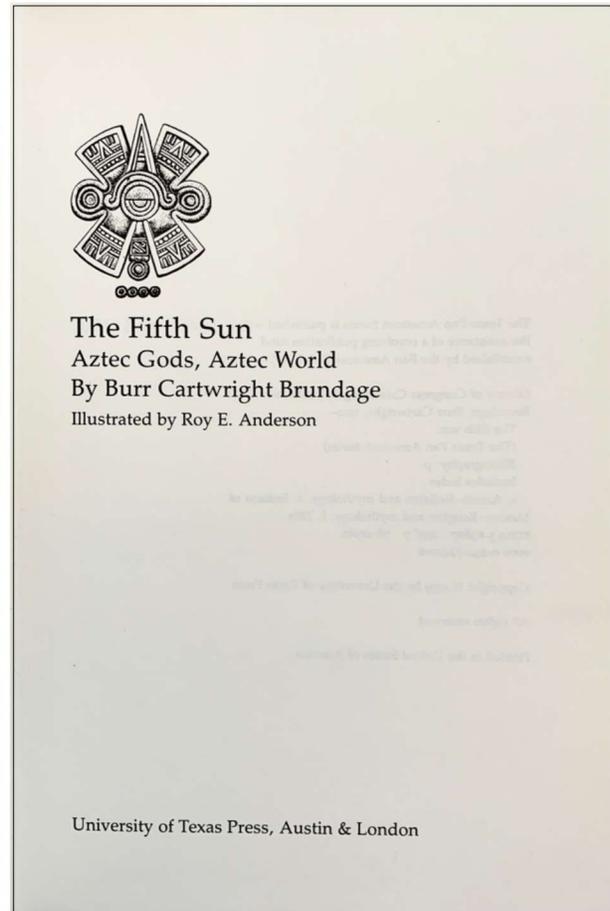
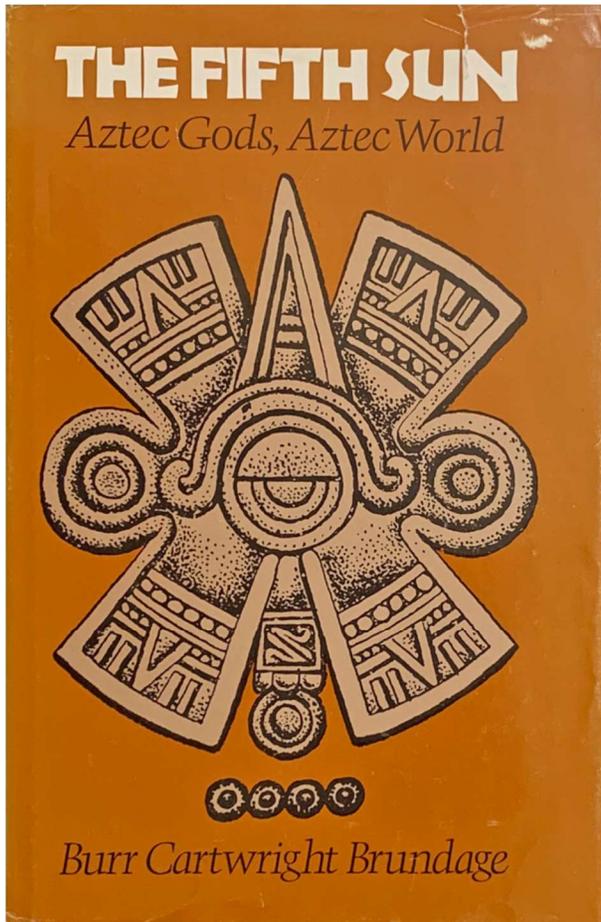
Lucien Biart (1829-1897) was a French author, travel writer and doctor of medicine.



288. **BONET-MAURY, Gaston** (1842-1919). *Le Congrès des Religions à Chicago en 1893*. Paris : Hachette, 1895. ¶ Small 8vo. IX, [1], 345, [1] pp. 14 portrait plates. Later (but early) quarter brown morocco, raised bands with gilt-stamping on spine, marbled boards, with the original yellow printed wrappers bound in. INSCRIBED BY THE AUTHOR to Ernest Straehlin.

\$ 35

Amy Gaston Charles Auguste Bonet-Maury was a French Protestant historian. He was fluent in English and maintained cordial links with the British & Foreign Unitarian Association, who on publication of his *Des origines du christianisme unitaire chez les Anglais* in 1881 commissioned an English translation. In 1893, Bonet-Maury spoke at the World's Parliament of Religions in Chicago delivering the lecture, *The Leading Powers Shaping Religious Thought in France*. [Wikip.].



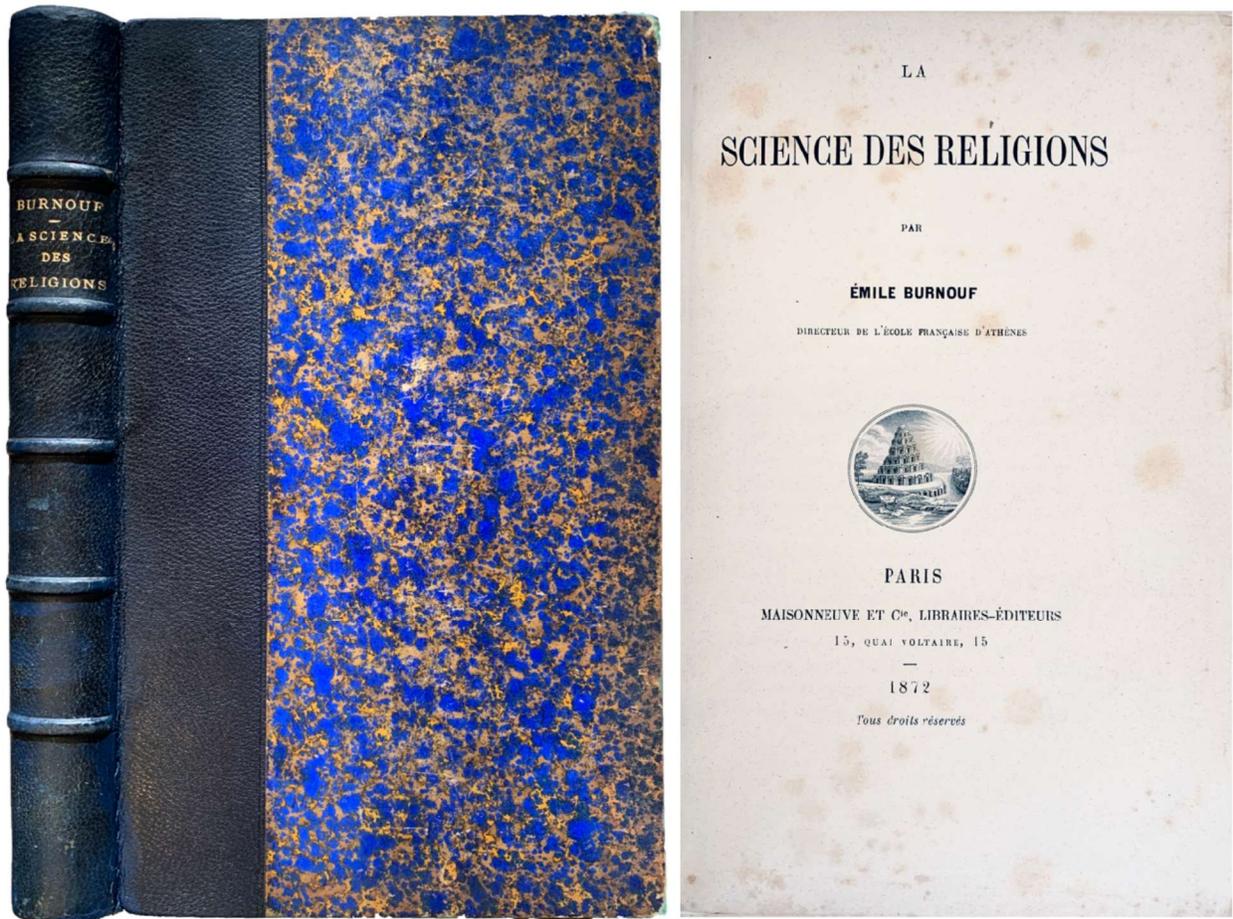
289. **BRUNDAGE, Burr Cartwright** (1912-1993). *The Fifth Sun, Aztec Gods, Aztec World*. Austin: University of Texas Press, 1979. ¶ Series: Texas Pan American Series. 8vo. xiii, [1], 269, [1] pp. Figs., index. Cloth, dust-jacket; jacket worn, spine faded. Very good.

\$ 10

The ancient Aztecs dwelt at the center of a dazzling and complex cosmos. From this position they were acutely receptive to the demands of their gods. *The Fifth Sun* represents a dramatic overview of the Aztec conception of the universe and the gods who populated it—Quetzalcoatl, the Plumed Serpent; Tezcatlipoca, the Smoking Mirror; and Huitzilopochtli, the Southern Hummingbird. Burr Cartwright Brundage explores the myths behind these and others in the Aztec pantheon in a way that illuminates both the human and the divine in Aztec life.

The cult of human sacrifice is a pervasive theme in this study. It is a concept that permeated Aztec mythology and was the central preoccupation of the aggressive Aztec state. Another particularly interesting belief explored here is the “mask pool,” whereby gods could exchange regalia and, thus, identities.

This vivid and eminently readable study also covers the use of hallucinogens; cannibalism; the calendars of ancient Mexico; tlachtli, the life-and-death ball game; the flower wars; divine transfiguration; and the evolution of the war god of the Mexica. A splendid introduction to Aztec religion, *The Fifth Sun* also contains insights for specialists in ethnohistory, mythology, and religion. [publisher].



290. **BURNOUF, Émile [Émile-Louis]** (1821-1907). *La Science des Religions*. Paris : Maisonneuve et cie, 1872. ¶ 8vo. [4], IX, [1], 460, [2] pp. Foxed. Early quarter navy blue morocco backed marbled boards, gilt-stamped spine with raised bands. Very good.

\$ 25

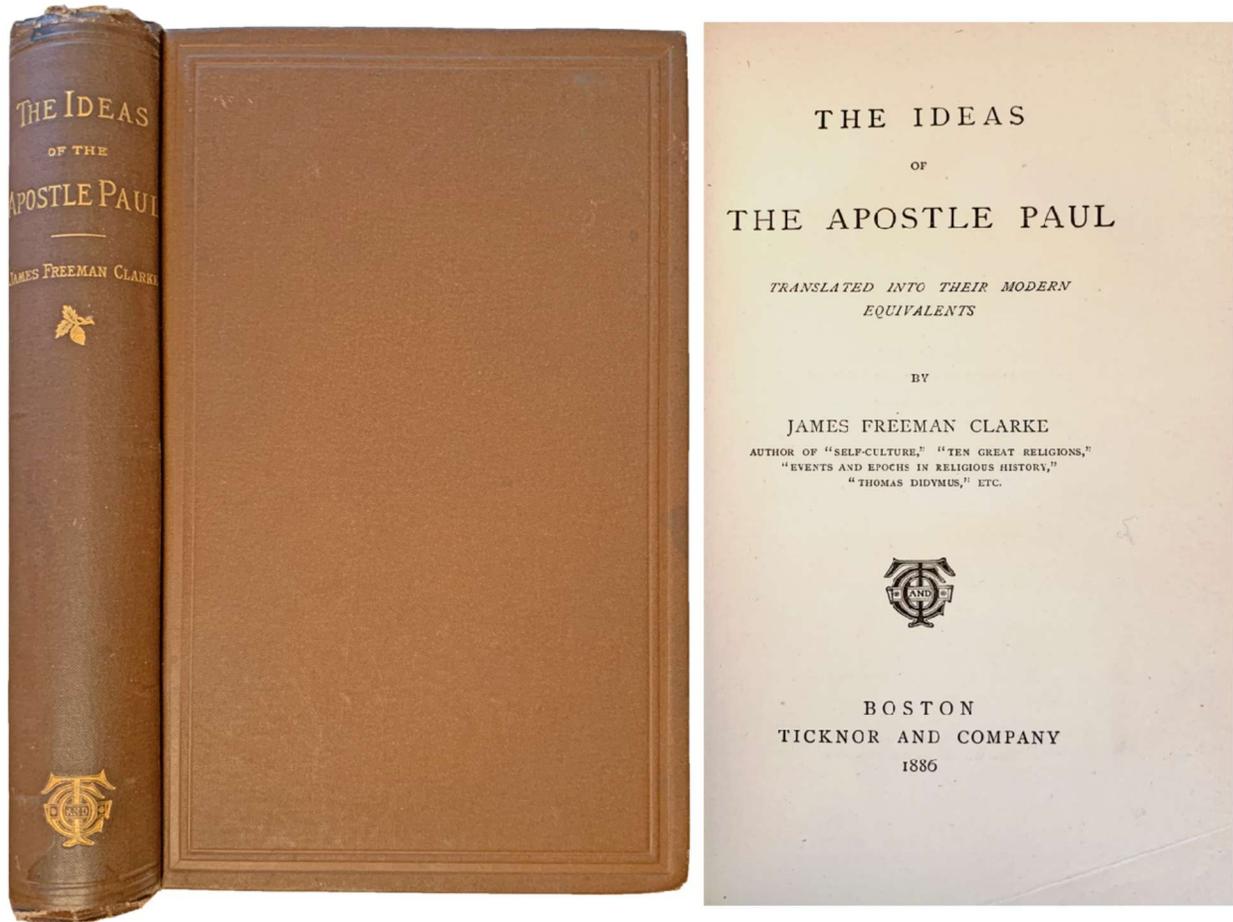
Burnouf was a leading nineteenth-century Orientalist and racialist author of Aryanism. He was a professor at the faculté des lettres at Nancy University, then principal of the French School at Athens from 1867–1875. He was also the author of a Sanskrit-French dictionary. – Wikip.



291. **CARTER, Howard** (1874-1939); **Arthur Cruttenden MACE** (1874-1928).
Tut-ench-Amun, Eine ägyptisches Königsgrab. Mit einem Beitrag von Georg Steindorff.
 Leipzig: F. A. Brockhaus, 1924. ¶ 8vo. 260 pp. Frontispiece, 62 plates (with 104
 figs.), index. Original gilt-stamped black cloth. Bookplate of E.E. De Henseler.
 Very good.

\$ 25

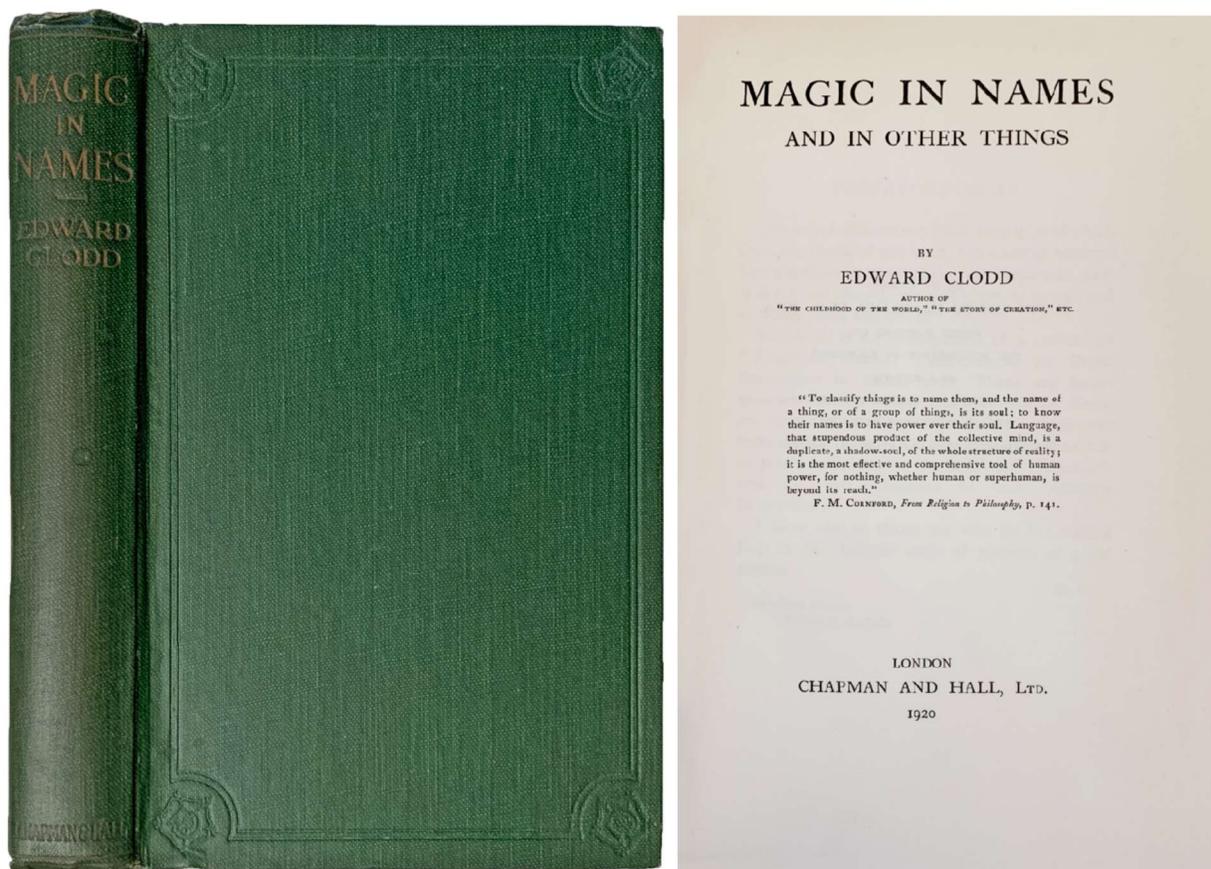
Second edition, being one of the three volumes issued. Carter began his excavations in 1907, by 1914 he focused on the Valley of the Kings, but World War I stopped the work. He was funded by Lord Carnavon. Towards the end of 1917 he commenced and still met without any significant success. By 1922 Carnavon was increasingly unhappy with the lack of results. Then came one of the most important archeological finds in human history. "Carter's discovery of Tutankhamun's tomb revived popular interest in Ancient Egypt – 'Egyptomania' – and created "Tutmania", which influenced popular song and fashion.[64] Carter used this heightened interest to promote his books on the discovery and his lecture tours in Britain, America and Europe." – Wikip.



292. **CLARKE, James Freeman** (1810-1888). *The Ideas of the Apostle Paul, translated into their modern equivalents*. Boston: Ticknor and Co., 1886. ¶ 8vo. xiv, 436 pp. Original full blind- and gilt-stamped brown cloth; some rubbing to extremities, top spine showing wear. Ownership signature of [?] Cochrane. Very good copy. \$ 25

An American minister and theologian Clarke also believed in recognizing women's right to vote. In a statement published posthumously, Clarke had written, "one of the most important of the reforms proposed at the present time is that which shall give suffrage to women. It is not merely a political question, but a social question, a moral question, and a religious question". — Benowitz, June Melby. *Encyclopedia of American Women and Religion*. Santa Barbara, CA: ABC-CLIO, LLC, 2017: vol. I, p. 110–111.

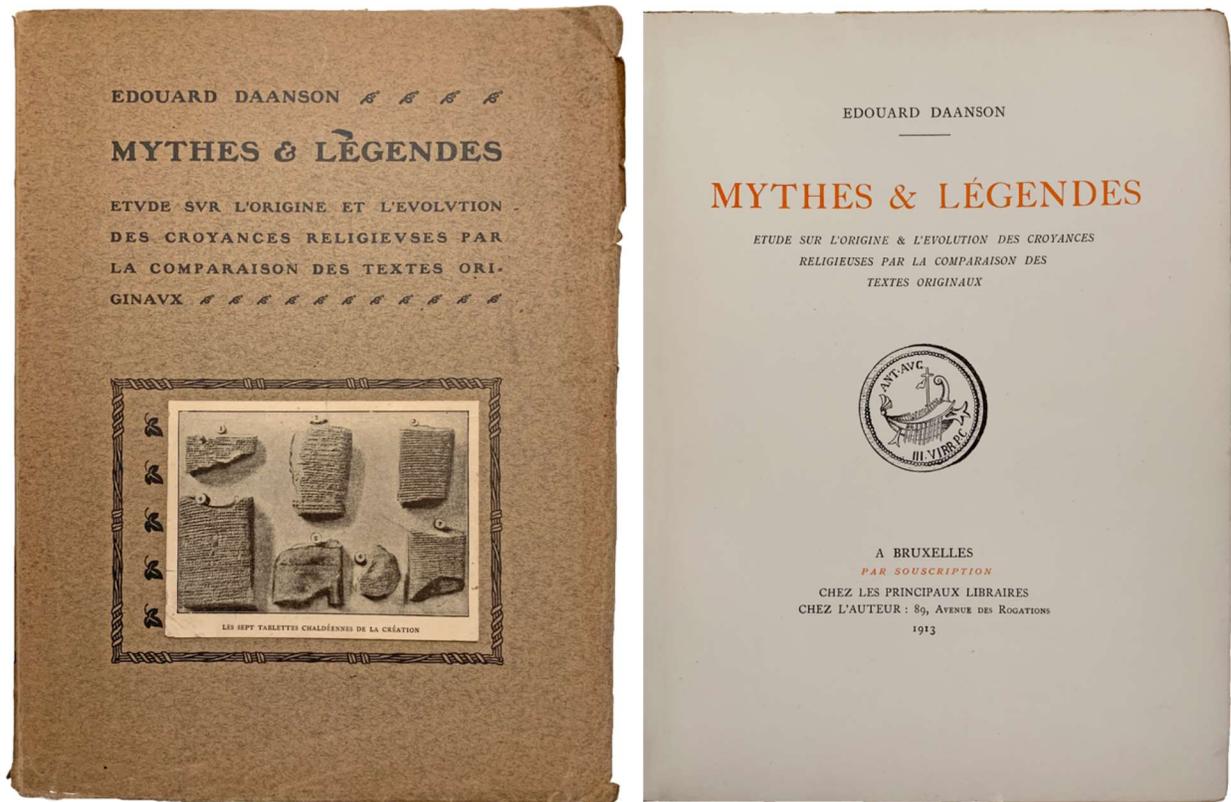
See: Leonard Neufeldt, James Freeman Clarke: Notes toward a Comprehensive Bibliography, *Studies in the American Renaissance*, (1982), pp. 209-226.



293. **CLODD, Edward** (1840-1930). *Magic in Names and in other things*. London: Chapman and Hall, 1920. ¶ 8vo. vii, [1], 238, [2] pp. Index. Original blind- and gilt-stamped green cloth. Small bookseller's ticket. Very good.

\$ 30

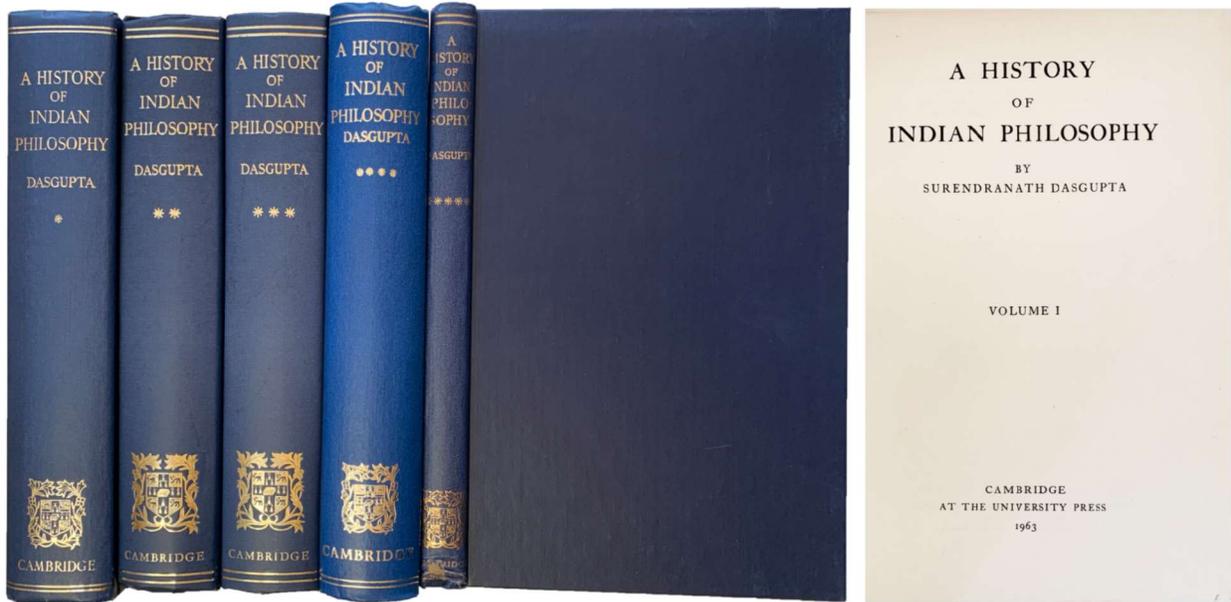
First edition. This book is an enlargement of a lecture on "Magic in Names," delivered at the Royal Institution in March 1917.



294. **DAANSON, Edouard** [pseudonym for **César DANNEELS**] (1882-1929). *Mythes & Légendes; étude sur l'origine et l'évolution des croyances religieuses par la comparaison des textes originaux*. Bruxelles : Les principaux libraires, chez l'auteur, 1913. ¶ 8vo. 417, [7] pp. 39 figures, 11 plates. Original printed wrappers with cuneiform tables pictured and mounted. Very good.

\$ 45

Limited edition of 1600 copies.



295. **DASGUPTA, Surendranath** (1887-1952). *A History of Indian Philosophy. IV: Indian Pluralism. V: Southern Schools of Saivism.* [5 volumes]. Cambridge: University Press, 1963-69. ¶ 5 volumes. (complete). 8vo. vol. I: xvi, 528; II: xi, [1], 620; III: xiii, 614; IV: xiii, [1], 483, [1]; V: xiv, 204 pp. Indexes. Original full gilt-stamped dark blue cloth; small abrasion to foot of spine on the fifth volume. Very good.

\$ 175

Reprints. Surendranath Dasgupta was an Indian scholar of Sanskrit and Indian philosophy. The first volume in this series was published in 1921/2. The fifth and final volume, was being worked on up to the author's death.

CONTENTS vol. I: The Vedas, Brahmanas and their philosophy – The earlier Upanisads – General Observations on the systems of Indian Philosophy – Buddhist Philosophy – The Jaina Philosophy – The Kapila and the Patanjala Samkhya (Yoga) – The Nyaya-Vaisesika Philosophy.

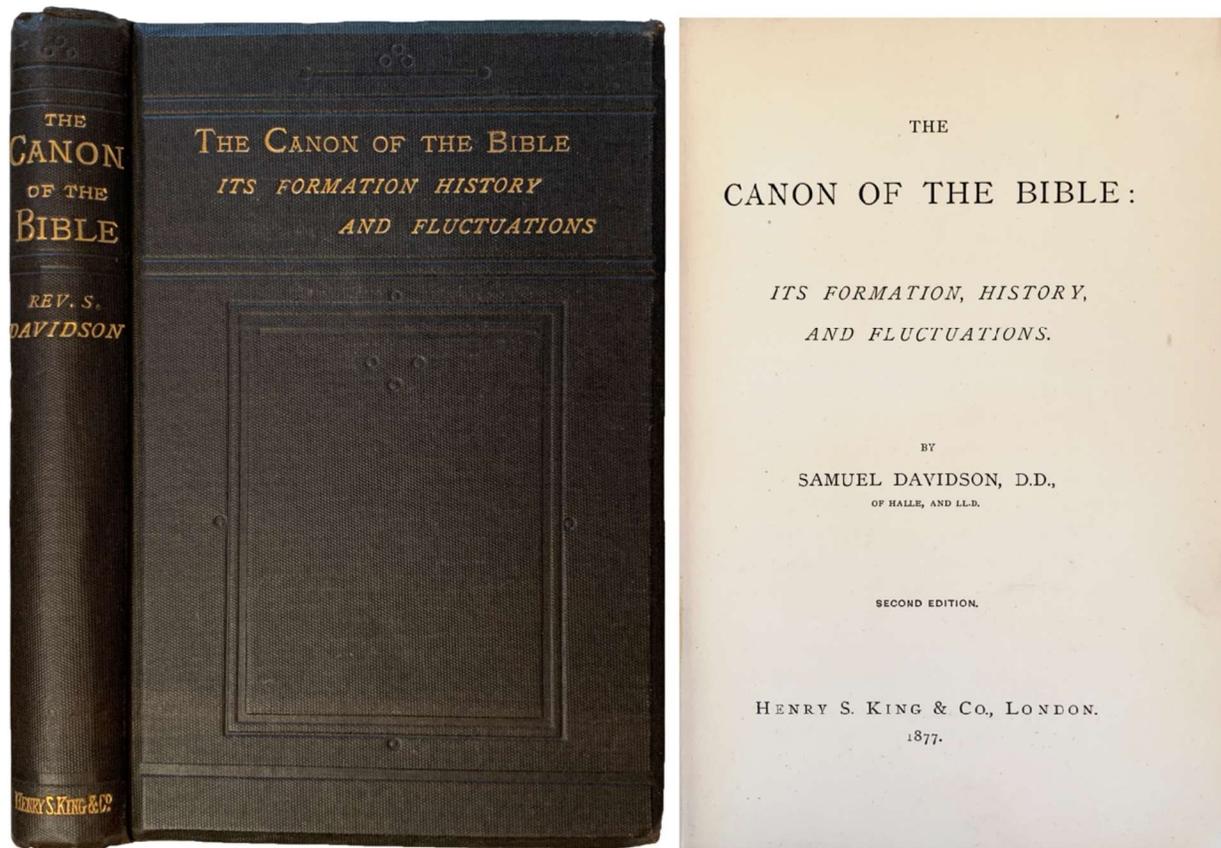
CONTENTS vol. II: The Sankara school of Vedanta (continued) – The Philosophy of the Yoga-Vasistha – Speculations in the medical schools – The Philosophy of the Bhagavad-Gita.

CONTENTS vol. III: The Bhaskara School of Philosophy – The Pancaratra – The Arvars – an historical and literary survey of the Visistadvaita school of thought – The Philosophy of Yamunacarya – Philosophy of the Ramanuja school of thought – The

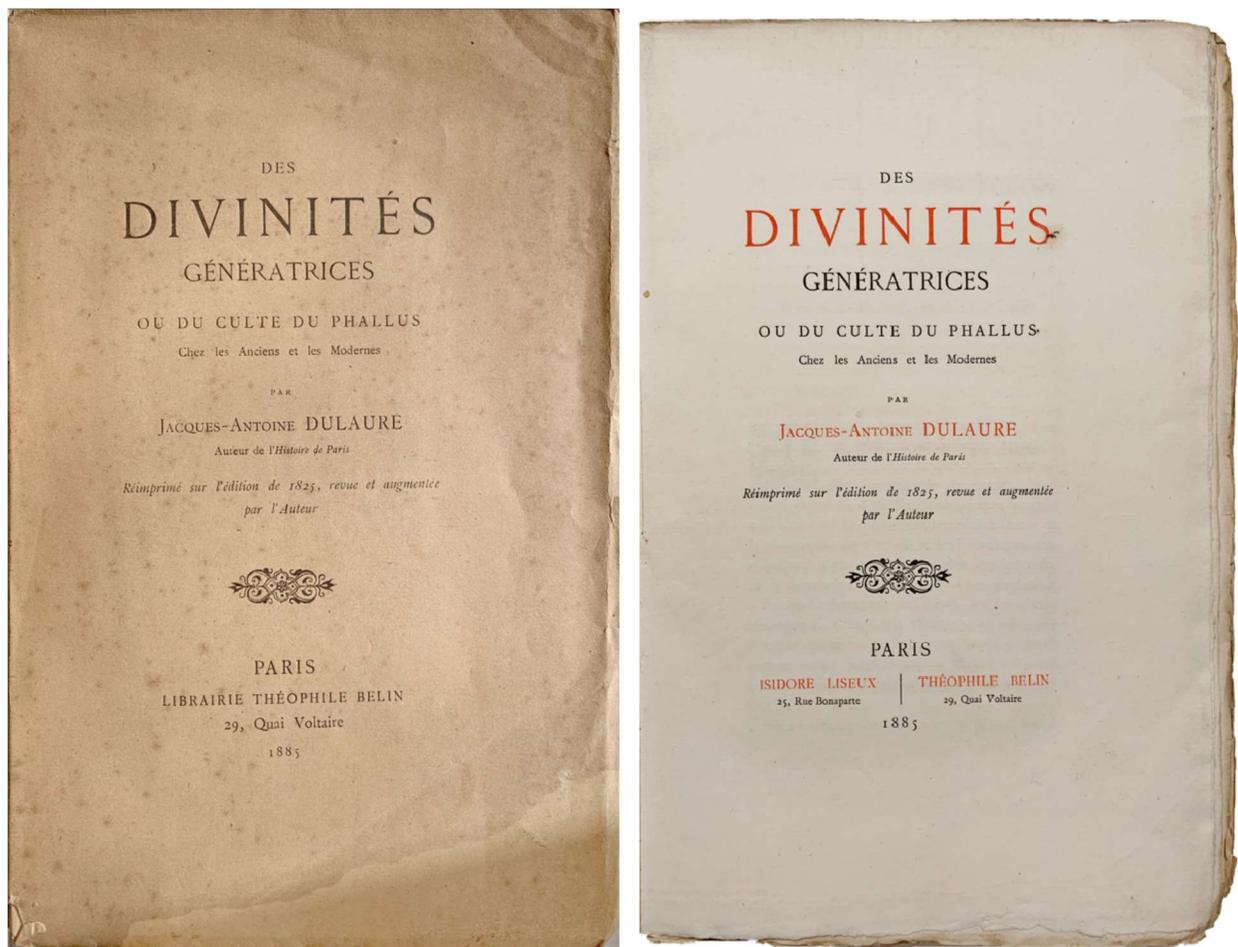
Nimbarka School of Philosophy – The Philosophy of Vijnana Bhiksu – Philosophical speculations of some of the selected puranas.

CONTENTS vol. IV: The Bhagavata Purana – Madhva and his school – Madhva's interpretation of the Brahma-sutras – A general view of the Philosophy of Madhva – Madhva logic – Controversy between the Dualists and the Monoists -- (cont.) – The Philosophy of Vallabha – Caitanya and his followers – The Philosophy of Jiva Gosvami and Baladeva Vidyabhsana, followers of Caitanya.

CONTENTS vol. V: Literature of Southern Saivism – Vira-Saivism – Philosophy of Srikantha – The Saiva Philosophy in the Puranas – Saiva Philosophy in some of the important texts.



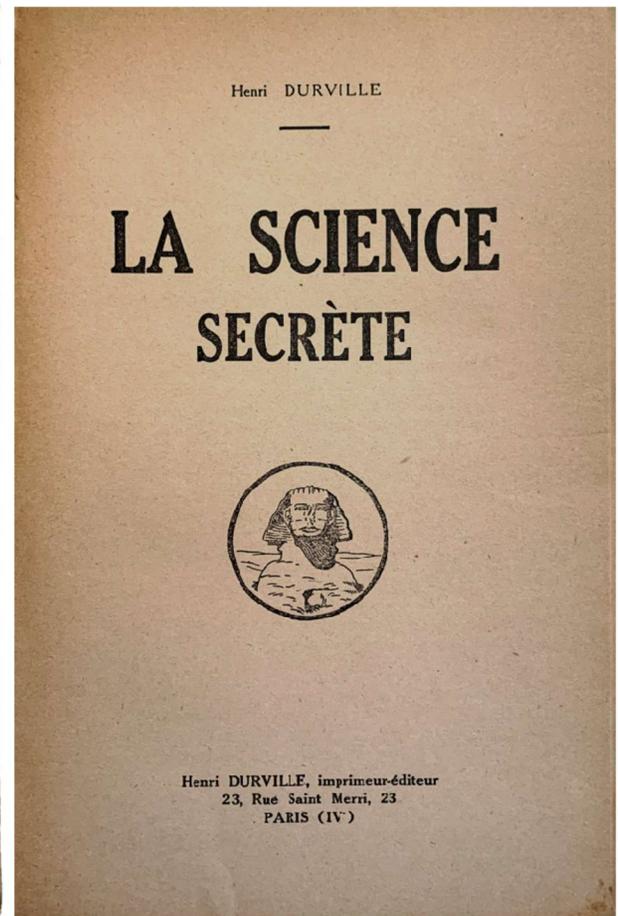
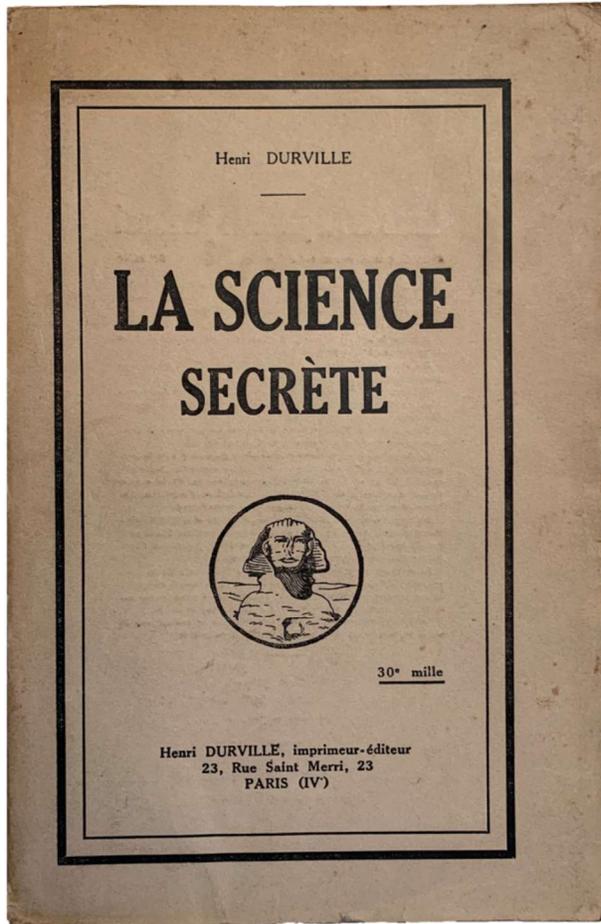
296. **DAVIDSON, Samuel** (1806-1898). *The Canon of the Bible: its formation, history, and fluctuations. Second edition.* London: Henry S. King & Co., 1877. ¶ Small 8vo. x, 198, [2], 31, [1] pp. Ads. Original full blind- and gilt-stamped black cloth. Very good+. \$ 30



297. **DULAURE, Jacques-Antoine** (1755-1835). *Des Divinités Génératrices ou du culte du phallus chez les anciens et les modernes*. Paris : Isidore Liseux, 1885. ¶ 8vo. XVI, 422, [2] pp. Title printed in red & black. Original printed wrappers. Very good. \$ 95

Dulaure, French archeologist and historian, and politician, wrote “The Gods of Generation or the cult of the phallus among the ancients and the moderns,” originally issued in 1805, here is the author’s revised and augmented edition, reprinted on fine Hollande paper. The work records rituals of classical antiquity and how they appear in European folklore. The notice on Dulaure, is written by Alcide Bonneau (1836-1904). Both Bonneau and the printer Isidore Liseux were ex-priests, and knew each other since seminary.

☼ See : Caillet, Albert L., *Manuel bibliographique des sciences psychiques ou occultes*, 3345 [‘Autre édition’] ; Pia, *Dictionnaire des Oeuvres Erotiques*, pp. 133-134.

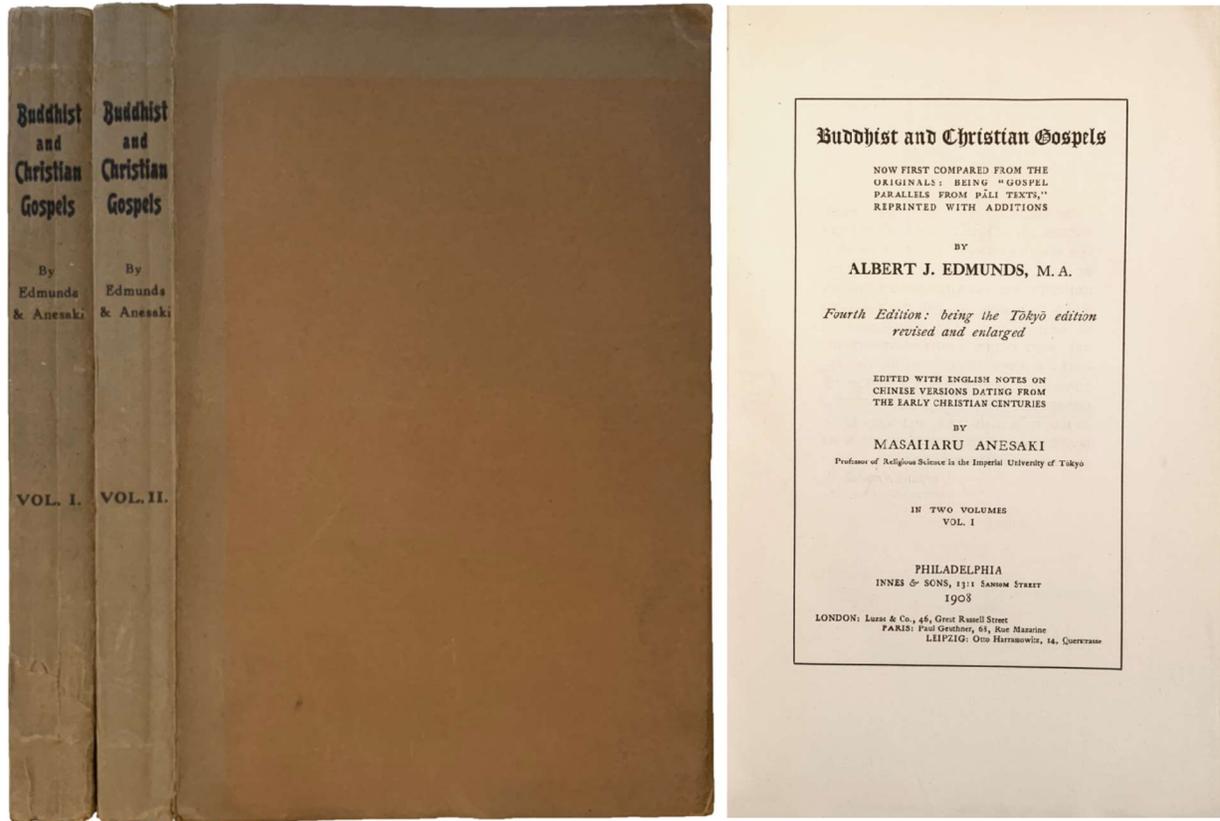


298. **DURVILLE, Henri** (1887/8-1963). *La Science Secrète*. Paris : Henri Durville, 1923. ¶ Thick 8vo. 896, [8] pp. 59 figs., index. Original printed wrappers. Very good.

\$ 125

A review of known religious secret societies around the world: China, India (Yoga), Egypt, Greece, Moses, Jesus, Gnosticism, French Masons. In his second part Durville deals with education of the faithful, philosophy, numerology, cycles of nature, love, vital force, the unconscious, sentiment, emotions, silence, intuition, and the evolution or transformation of your mind and soul.

Durville, a prolific author, founded the International Psychical Society and (with his father Hector and brother Gaston) edited the *Journal du Magnétisme*.



299. **EDMUNDS, Albert Joseph** (1857-1941); **Masaharu ANESAKI** (1873-1949). *Buddhist and Christian Gospels now first compared from the originals: being gospel parallels from Pali Texts, reprinted with additions*. Philadelphia: Innes & Sons, 1908-1909. ¶ Two volumes. 8vo. 323, [1], [2]; 315, [1], [2] pp. Original brown printed wrappers. Partly unopened. Near fine.

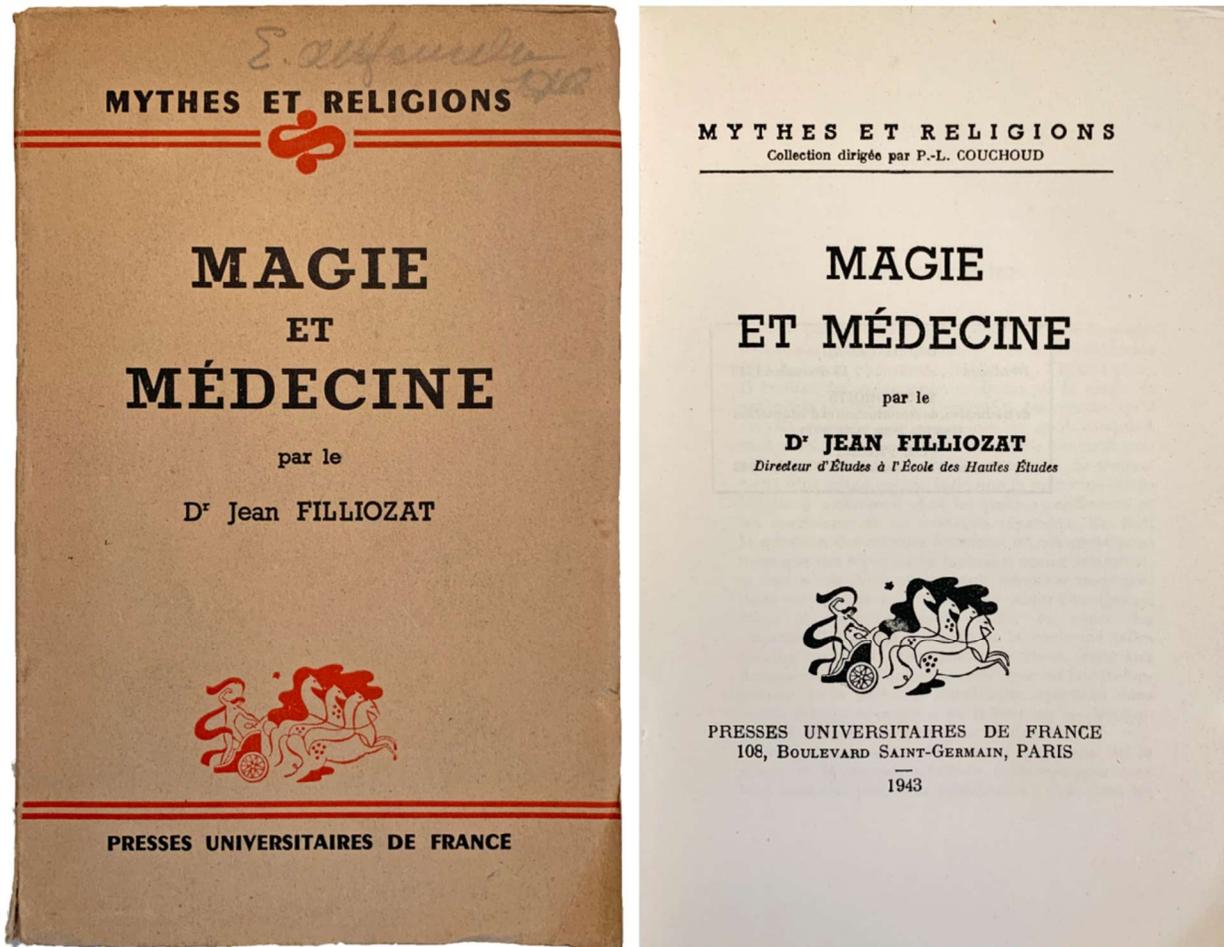
\$ 135

First issued in 1905.

“The writer would also invite the attention of New Testament scholars to the scientific character of Edmunds’ comparison of the Buddhistic and Christian religious books. This work must be reckoned with in a manner equally scientific. He has shown that the channels through which Buddhistic influence might have come to the first generation of Christians were, in all probability, open...” – George A. Barton, “Albert J. Edmunds and the Buddhistic and Christian Gospels,” *Journal of Biblical Literature*, Oct. 1, (1914) 33 (3): 244.

Albert J. Edmunds was a former cataloguer at the library of the Historical Society of Philadelphia. See: *NYT*, December 20, 1941, p. 18.

Masaharu Anesaki, also known under his pen name "Chōfū Anesaki" (Anesaki Chōfū), was a leading Japanese intellectual and scholar of the Meiji period. A devout Nichiren Buddhist, he also published such titles as "How Christianity appeals to a Japanese Buddhist" (Hibbert Journal, 1905). [Wikip.].



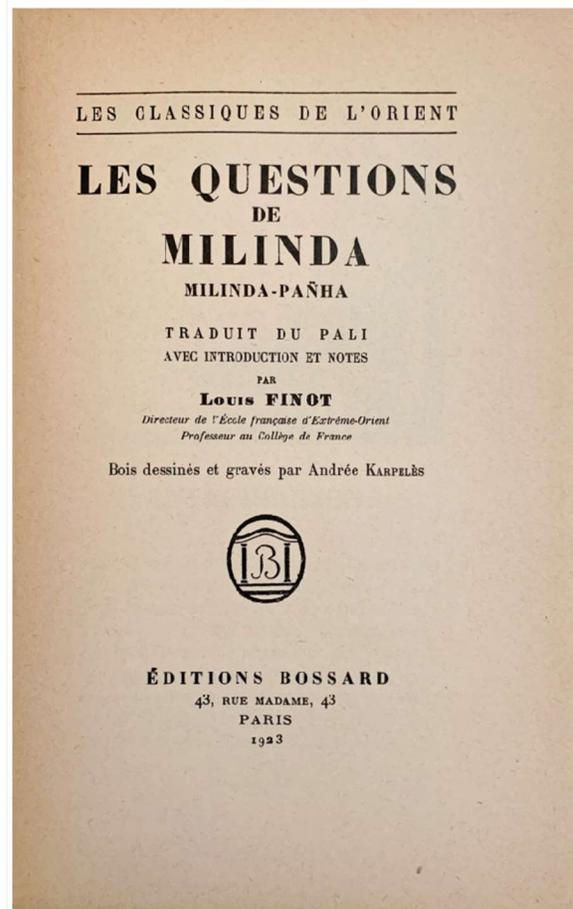
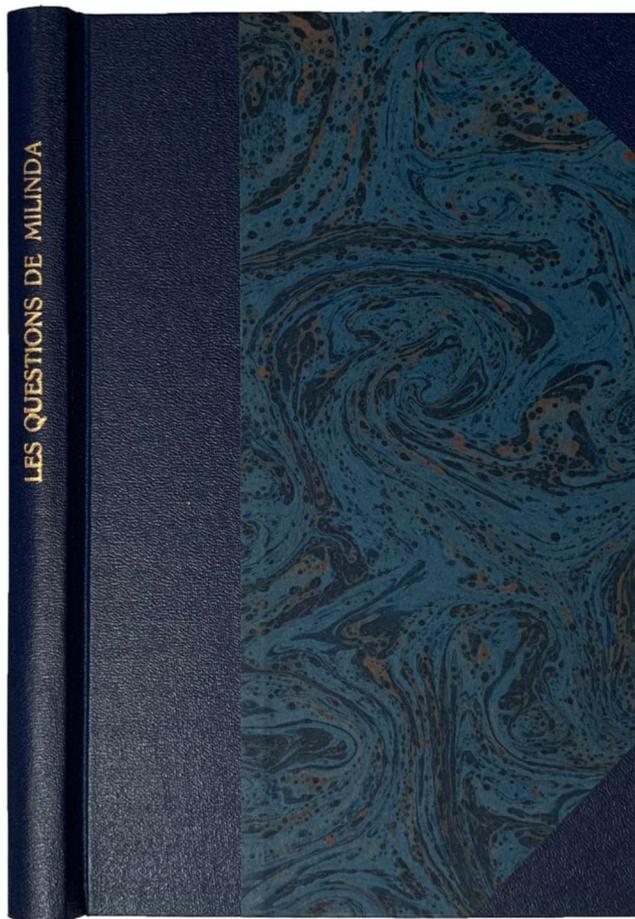
300. **FILLIOZAT, Jean** (1906-1982). *Magie et Médecine*. Paris : Presses Universitaires de France, 1943. ¶ Series: Mythes et Religions. Small 8vo. VII, [1], 145, [3] pp. Original red & black printed yellow wrappers. Penciled ownership name on cover, Very good.

\$ 25

Jean Filliozat studied medicine and was a physician (1930-1947). He learned Sanskrit, Pali, Tibetan and Tamil. He wrote some important works on the history of Indian medicine.

Etude sur la relation médecine/magie/sorcellerie, principalement en contexte oriental (Inde, Chine), ainsi que dans l'Égypte ancienne.

CONTENTS : [5 Chapters] Chap. I : Les médecines anciennes. Chap. II : La magie médicale indirecte 1. Croyances étiologiques. -- L'action divine -- L'action démoniaque - La possession -- L'étiologie démoniaque des maladies organiques. II : Diagnostic et pronostic. III : Pratiques préventives et curatives. -- Purifications. Précautions antidémoniaques -- Armes antidémoniaques. IV : Pratiques curatives. Chap. III : La magie médicale directe. I. Idées étiologiques. II. Diagnostic et pronostic. III. Pratiques préventives et curatives. Chap. IV : La maîtrise magique du corps et de l'esprit. Chap. V : Le développement et la diffusion de la magie.

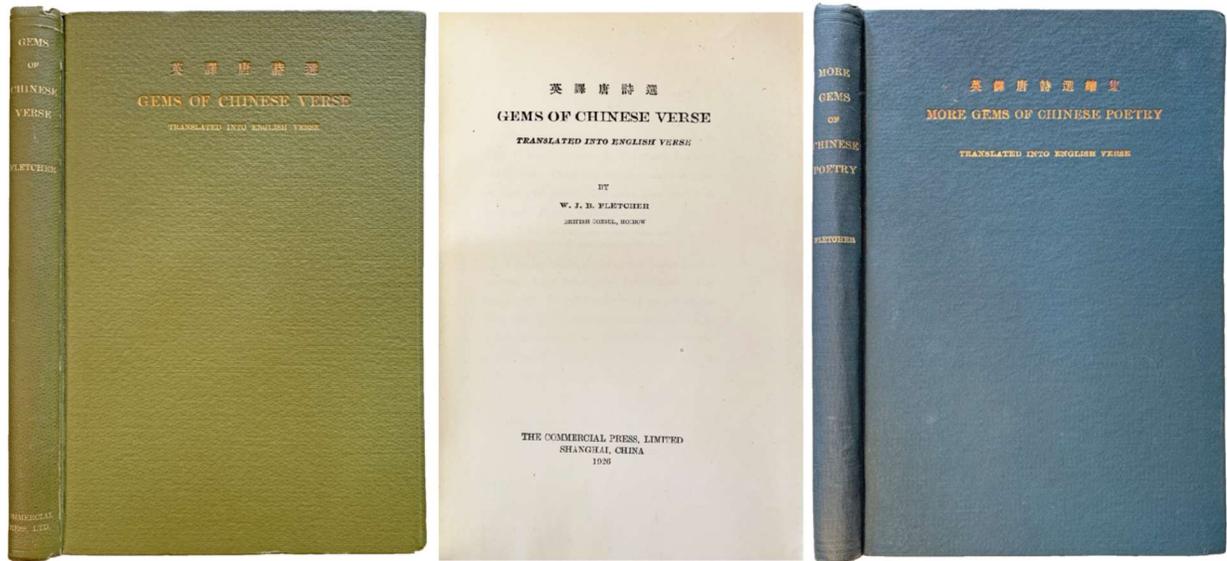


301. **FINOT, Louis** (1864-1935) (trans.). *Les Questions de Milinda – Milinda-Panba. Traduit du Pali.* Paris : Bossard, 1923. ¶ Series: *Les Classiques de l'Orient, Collection publiée sous le patronage de l'Association française des Amis de l'Orient et la direction de Victor Golenben*, VIII. 8vo. 165, [3] pp. Designs by Andrée Karpelès. Modern half gilt-stamped blue cloth, marbled boards. Fine.

\$ 20

Louis Finot was a French archeologist and researcher, specializing in the cultures of Southeast Asia. A former director of the *Ecole française d'Extrême-Orient*, his

contribution to the study of Khmer history, architecture and epigraphy is widely recognized. [Wikip.].



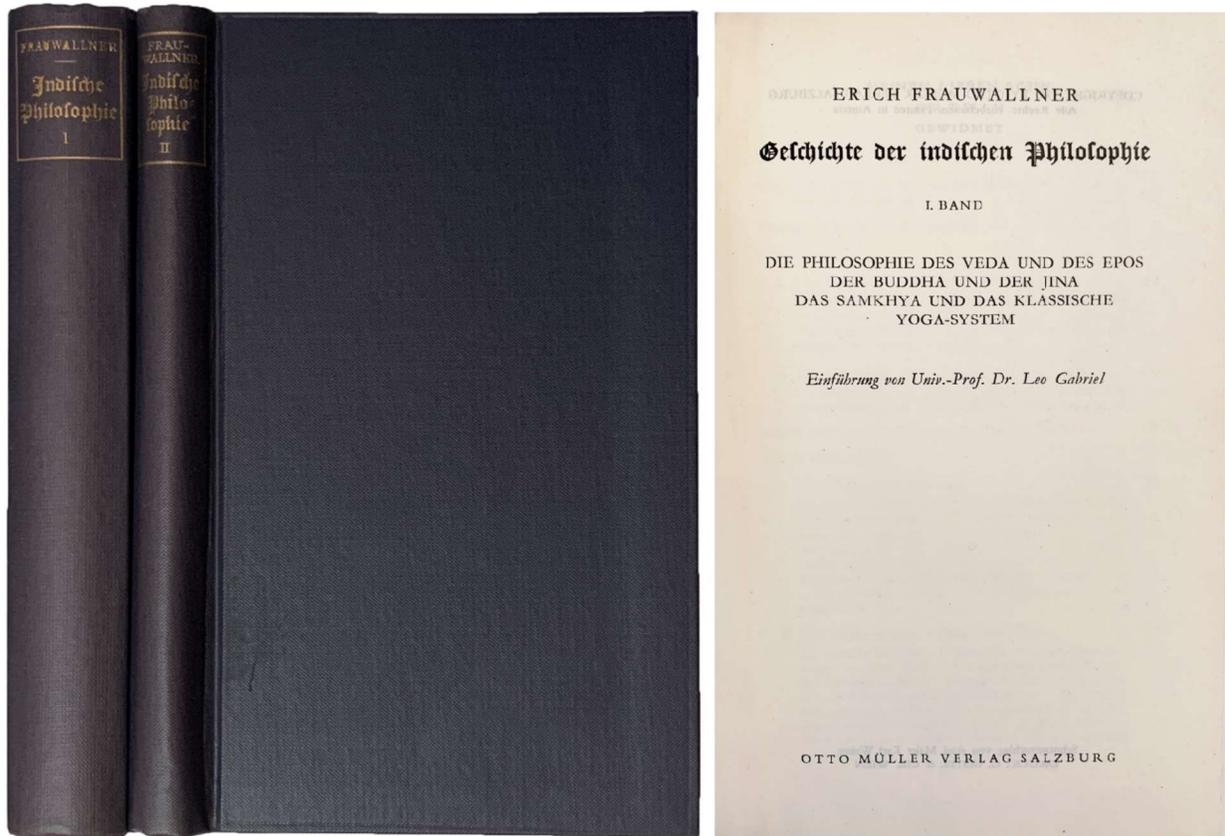
302. **FLETCHER, W. J. B. [William John Bainbrigge]** (1879-1933) (translator). *Gems of Chinese Verse; translated into English. [WITH:] More Gems of Chinese Poetry. With comparative passages from English literature.* Shanghai, China: The Commercial Press, 1926, 1923. ¶ Two volumes. 8vo. [6], iii, [1], x, 242, [2]; [8], iv, 208, [2] pp. English and Chinese text. Original gilt-stamped green [or blue for the MORE GEMS] cloth. Nice copies.

\$ 200

The first title was originally issued in 1918. William John Bainbrigge Fletcher (1879-1933) was British consul at Haikou [Hoihow], Hainan Province.

“In fact, the special value of these two books is self-evident. . . . [These two books] are the earliest available English selections of Tang poetry, and Fletcher . . . is the first person dedicated to the translation and introduction of Tang poetry to the Western world. . . . As far as the time of publication and the contents are concerned, GEMS OF CHINESE VERSE and MORE GEMS OF CHINESE VERSE by Fletcher well deserve recognition as the earliest English anthologies of Tang poetry in the Western world.” Jiang, pp. 34-35.

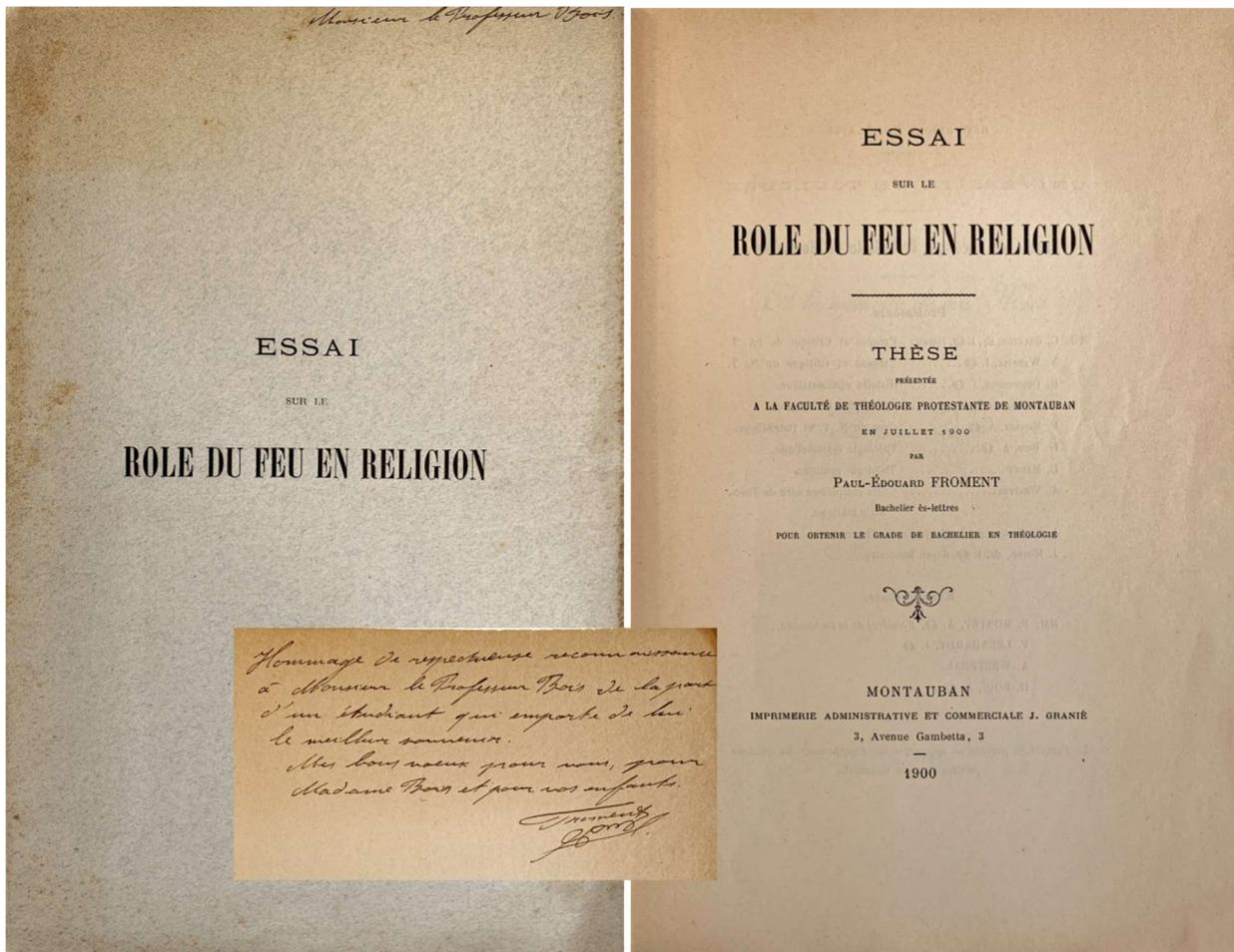
See: Lan Jiang, *A History of Western Appreciation of English-translated Tang poetry*, Springer, 2018.



303. **FRAUWALLNER, Erich** (1898-1974). *Geschichte der Indischen Philosophie. I. Band. I. Die Philosophie des Veda und des Epos der Buddha und der Jina das Samkhya und das klassische Yoga-System; Band. II. Die naturphilosophischen Schulen und das Vaisesika-System, das System der Jaina der Materialismus. Einführung von Leo Gabriel.* [2 volumes]. Salzburg: Otto Müller, 1953, 1956. ¶ Series: Reihe Wort und Antwort. 2 volumes. Small 8vo. XLIX, [3], 496; 348, [4] pp. Indexes. Original full navy blue gilt-stamped cloth. Near fine.

\$ 45

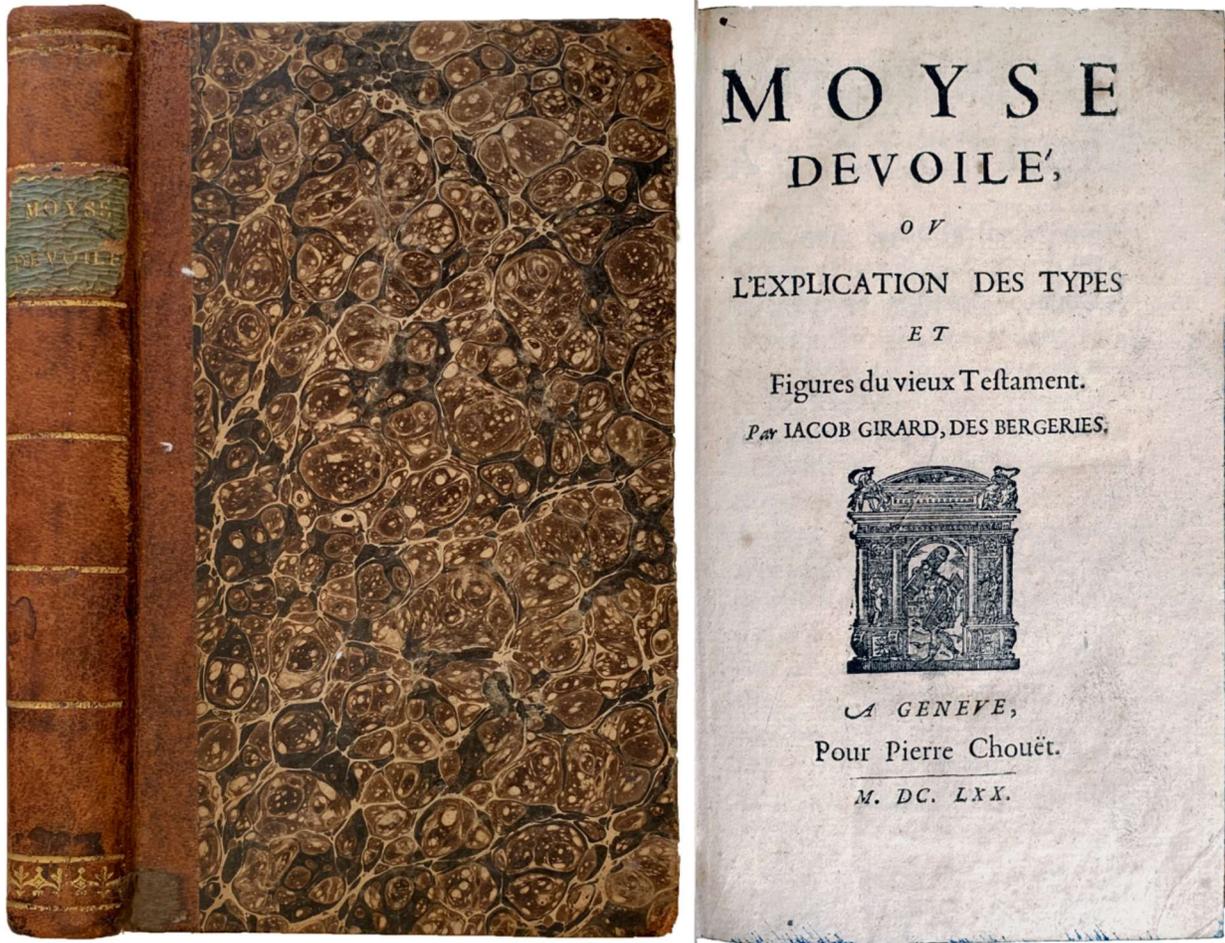
Erich Frauwallner was an Austrian professor, a pioneer in the field of Buddhist studies. He taught Indology from 1928-29 at the University of Vienna. His primary interest was Buddhist logic and epistemology, and later Indian Brahmanic philosophy, with close attention to primary source texts. Due to his affiliation with Nazis the content of the work is sometimes brought to question. [Wikip.]. See: Karin C. Preisendanz, Eli Franco (eds.), *Erich Frauwallner: Die Philosophie des Buddhismus*. Berlin 2010, Akademie Verlag, XI-XXX.



304. **FROMENT, Paul-Edouard.** *Essai sur le rôle du feu en religion.* Thèse présentée à la Faculté de Théologie, Protestante de Montauban en juillet 1900. Montauban : J. Granié, 1900. ¶ 8vo. 80, [2] pp. Original printed wrappers. Lengthy inscription from the author to Professeur H. Bois (his name is also printed in the pamphlet showing Bois was on the faculty). Very good.

\$ 30

Thesis [*Essay on the role of fire in religion*] presented to the faculty of Theology of Montauban, July 1900. The author devotes chapters each to Mexico, Peru, India, Greece, Rome, Mazdeism (Zoroastrianism, of Persia), Hebrews & Catholics.



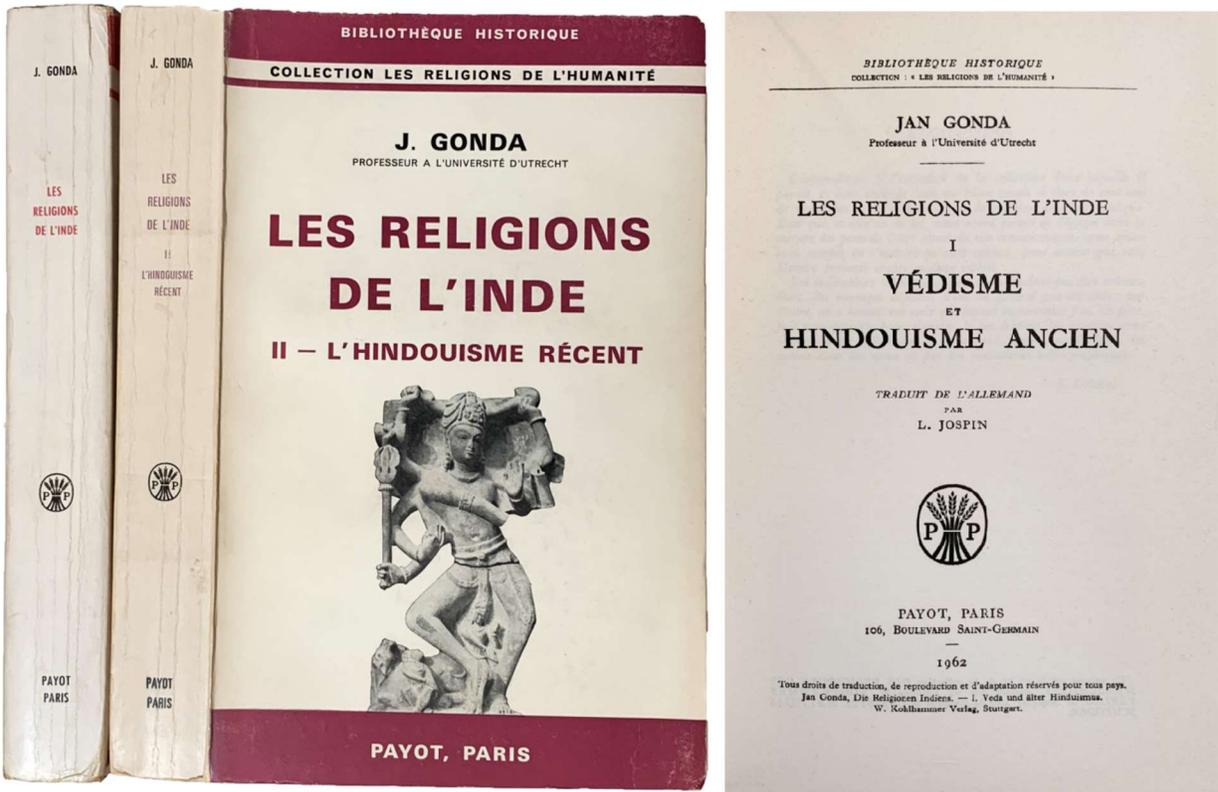
305. **GIRARD, Jacob, des Bergeries** (1615-1681). *Moyse Devoilé, ou l'explication des types et figures du vieux Testament*. Geneva : Pierre Couët, 1670. ¶ Small 8vo. [viii], 459, [1] pp. Printed on very thin paper; some browning or spotting, though mostly a clean copy. Original quarter calf, spine with gilt-bands, green leather spine label, marbled boards; some wear to corners. Very good. RARE.

\$ 150

First edition. This work, made up of 37 chapters, falls within the category of Biblical interpretation and criticism.

Girard was a Swiss physician, humanist, and moralist. He studied at the l'académie de Lausanne. He later wrote, *Le gouvernement de la santé*, 1672 ; *L'apothicaire charitable*, 1673; and, *Harangue de la goutte*, 1673. His father was a professor of Hebrew. Like his father, Girard led a rich and double career in Lausanne as a doctor and a professor of Hebrew (1642-1681). He also gave lessons on medicinal plants for future pastors.

See: Gilbert Marion: "Girard des Bergeries, Jacob", in: *Dictionnaire historique de la Suisse*.

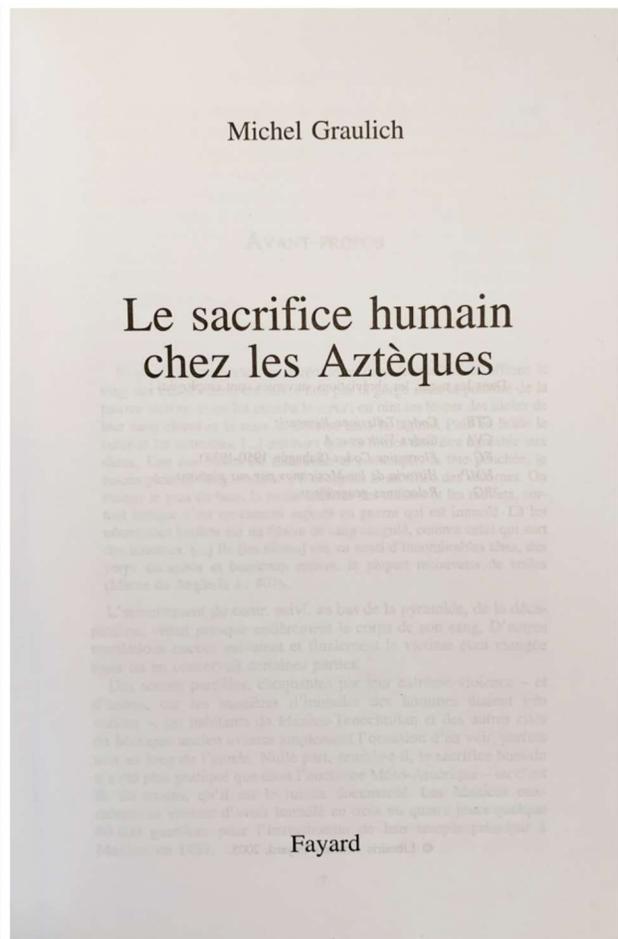
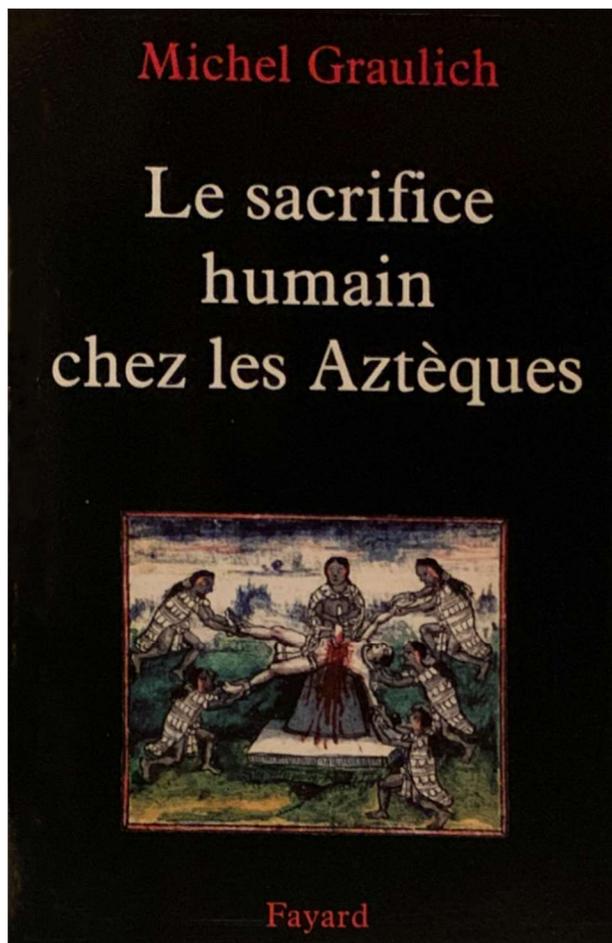


306. **GONDA, Jan** (1905-1991). *Les Religions de l'Inde*. 1. *Védisme et hindouisme ancien*. 2. *L'hindouisme récent*. Traduit de l'Allemand par L. Jospin. [2 volumes]. Paris : Payot, 1962, 1965. ¶ Two of three volumes. Series : *Bibliothèque Historique* ; *Les Religions de l'Humanité*. 8vo. 435, [5] ; 419, [5] pp. Indexes. Original printed wrappers; rubbed. Very good.

\$ 75

Jan Gonda was a “Dutch Indologist and the first Utrecht professor of Sanskrit. He was born in Gouda, in the Netherlands, and died in Utrecht. He studied with Willem Caland at Rijksuniversiteit, Utrecht and from 1932 held positions at Utrecht and Leiden. Gonda is recognized as one of the twentieth century's leading scholars of Asian language, literature and religion, particularly on texts and topics related to Hinduism and Buddhism. He wrote with ease and elegance in Dutch, English and German, and had a breath-taking range of interests from the ancient literature of Indonesia and India to comparative religion and philology.” [Wikip].

A third volume subtitled, *Boudhisme - Jainisme - Religions archaïques*, is not included here.



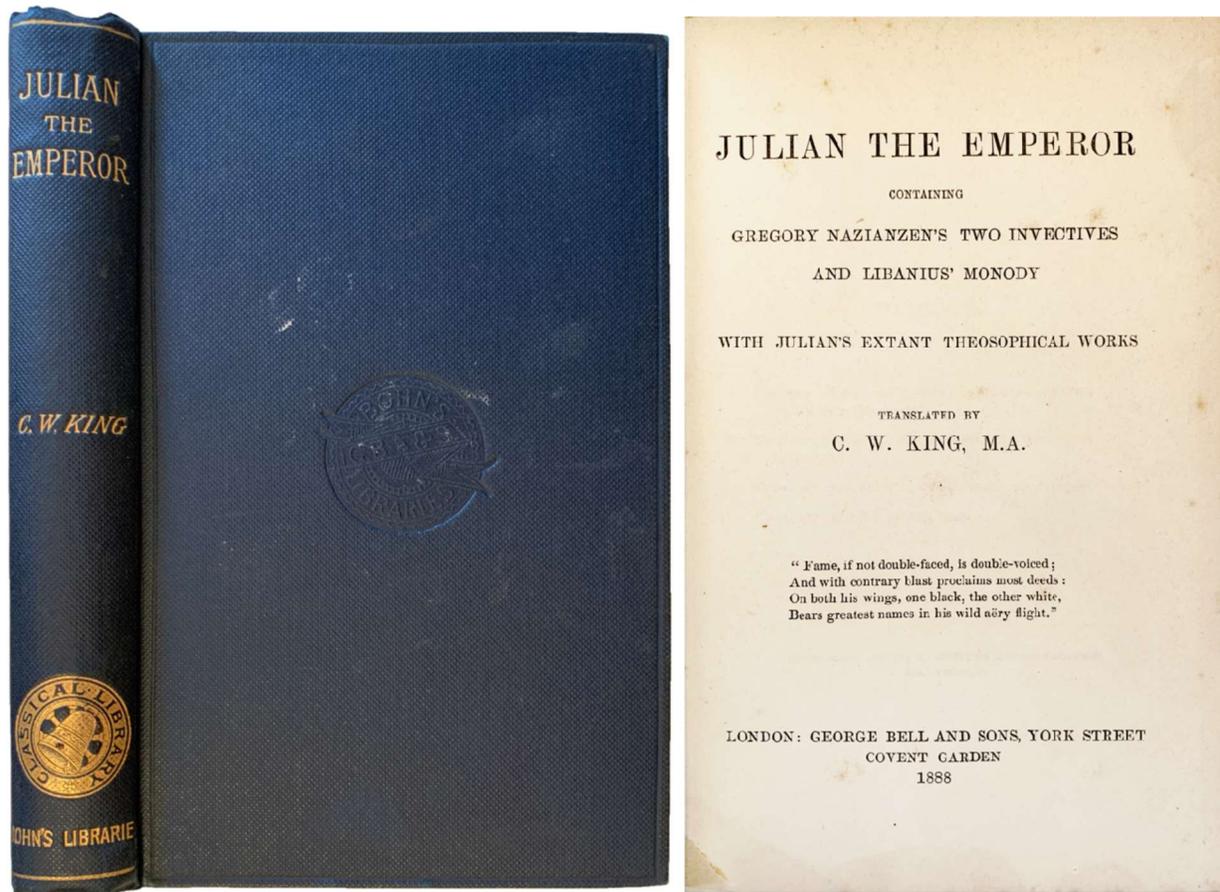
307. **GRAULICH, Michel** (1944-2015). *Le Sacrifice Humain chez les Aztèques*. Paris : Fayard, 2005. ¶ 8vo. 415, [1] pp. Original printed wrappers. Fine. ISBN : 2213622345 ; ISBN 13 : 9782213622347

\$ 20

According to Graulich, pre- Hispanic America was one of the places where the practice of human sacrifice reached its maximum expression. "Probably nowhere has human sacrifice been a more common practice than in ancient Mesoamerica, or at least it is here that it is best documented. The Mexica themselves boasted of having sacrificed some 80,400 warriors in three or four days in the year 1487 for the inauguration of their main temple in Mexico-Tenochtitlan."

Graulich cited the testimony of Cortés: "Every time they want to ask their idols for something so that they accept their request more, they take many girls and boys and even older men and women, and in the presence of those idols open them alive through the breasts and take out their hearts and entrails, and burn the said entrails and hearts in front of the idols, and offering them that smoke in sacrifice."

In the introduction the author tells us about the deniers of human sacrifice. The first is Eulalia Guzmán, who at first denies the sacrifices although she "admits them later because she considers, with apparent conviction, that they obeyed a much higher thought than that of the European invaders."



308. **Gregory of Nazianzen** (329-390). *Julian the Emperor; containing Gregory Nazianzen's two Invectives and Libanius' Monody with Julian's extant theosophical works. Translated by C. W. King.* London: George Bell and Sons, 1888. ¶ Series : Bohn's classical library. 8vo. xiv, 288 pp.

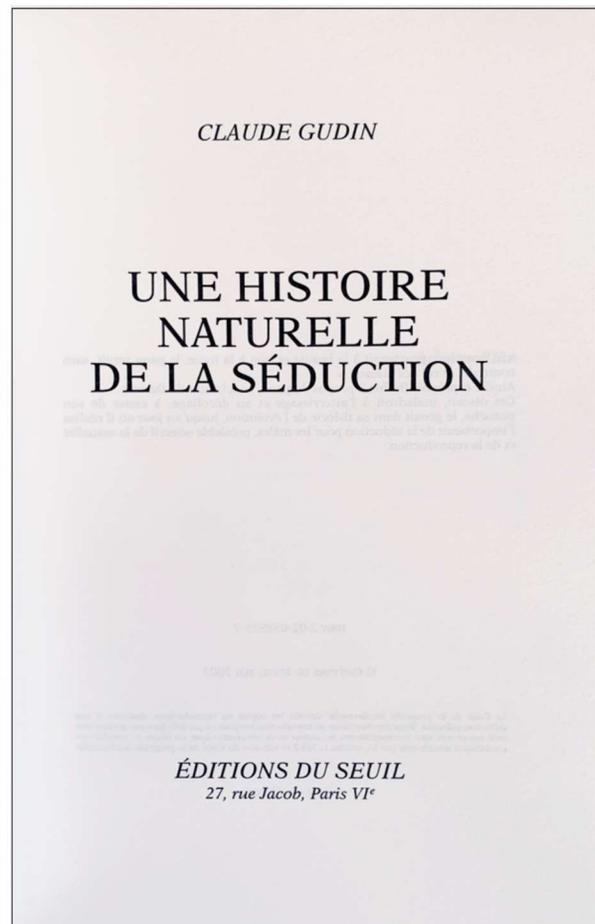
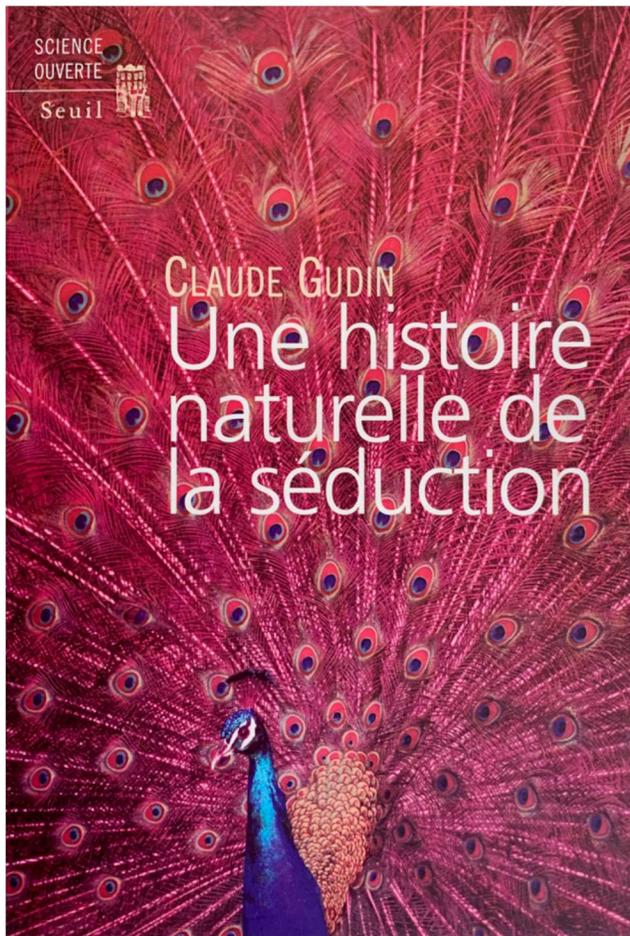
Illustrations. Original blind- and gilt-stamped navy blue cloth, with the series emblem on the upper cover (stamped in blind). Very good.

\$ 25

"King spent much time in Italy, where he laid the foundation of his collection of engraved gems and gemstones, which, having been increased by subsequent purchases in London, was sold by him in consequence of his failing eyesight, and was presented in 1881 to the Metropolitan Museum

of Art, New York.” – Wikip. Chisholm, Hugh, ed. (1911). "King, Charles William". *Encyclopædia Britannica*. Vol. 15 (11th ed.).

CONTENTS: Gregory Nazianzen's two invectives against Julian the Emperor Libanius' monody; or, Funeral oration upon Julian. Upon the sovereign sun; addressed to Sallust. Upon the mother of the Gods.



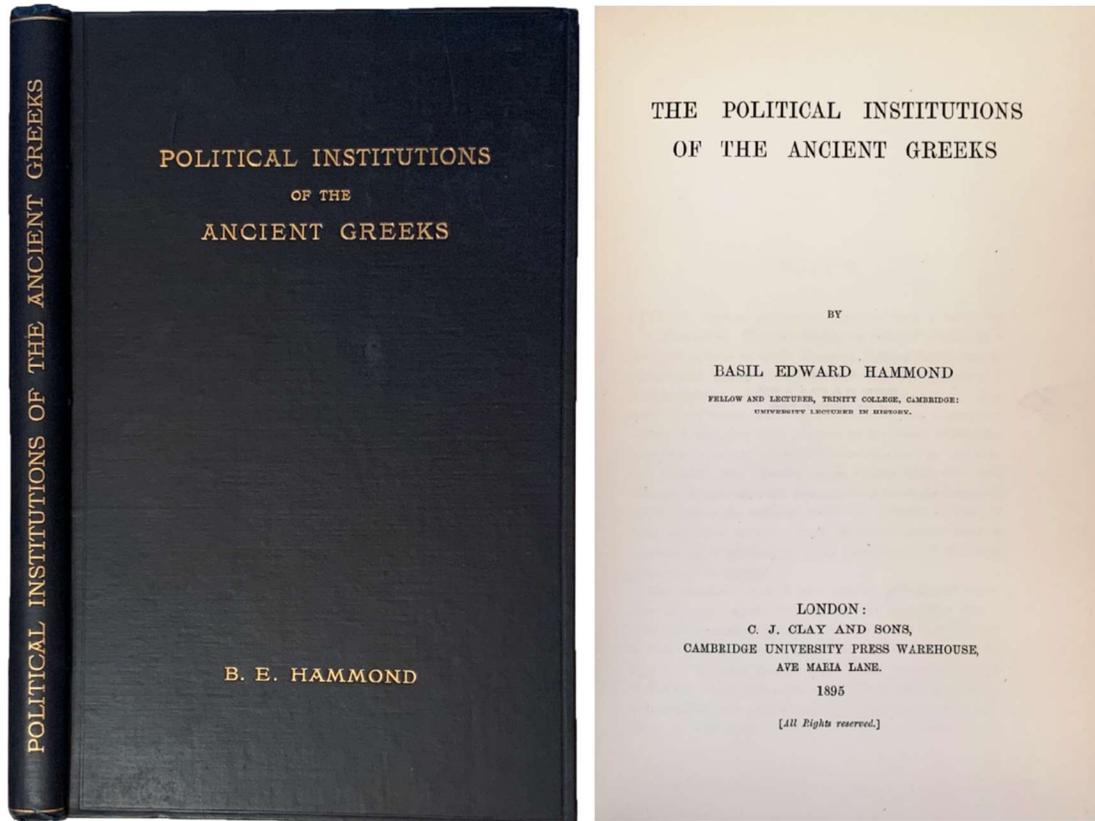
309. **GUDIN, Claude.** *Un Histoire Naturelle de la Séduction*. Paris : du Seuil, 2003. ¶ 8vo. 195, [13] pp. Color plates. Pictorial wrappers. Very good. ISBN 2020589257

\$ 5

“Nature often thumbs its nose at culture. What is the difference between the flamingo who declares his love in pink to the female and the lover who offers a bouquet of flowers (a sheaf of coitus sexes) to the lady he covets? What is the difference between the crocodile bag offered as a gift and the fly wrapped in silk offered by Mr. Spider? What is the difference between

the dance of the egret to seduce the female and that of the lady of the Folies-Bergère with her egret feathers to seduce the bankers? What is the difference between the garden bird of New Guinea who builds a hut and then paints it blue to attract the female and the landscape gardener in love who makes a garden for the chosen one of his heart? With seduction, there is work for everyone. Its study belongs as much to the psychologist, the biologist, the neurophysiologist, the sociologist as to the linguist, even to the physicist and the chemist. Seduction, from the rotifer to the businessman, is not an easy task.” [publisher].

Claude Guéhin was a gardener, engineer and doctor in plant biology. His scientific career, devoted to biotechnologies, led him from the National Institute of Agronomic Research to the Atomic Energy Commission via British Petroleum.



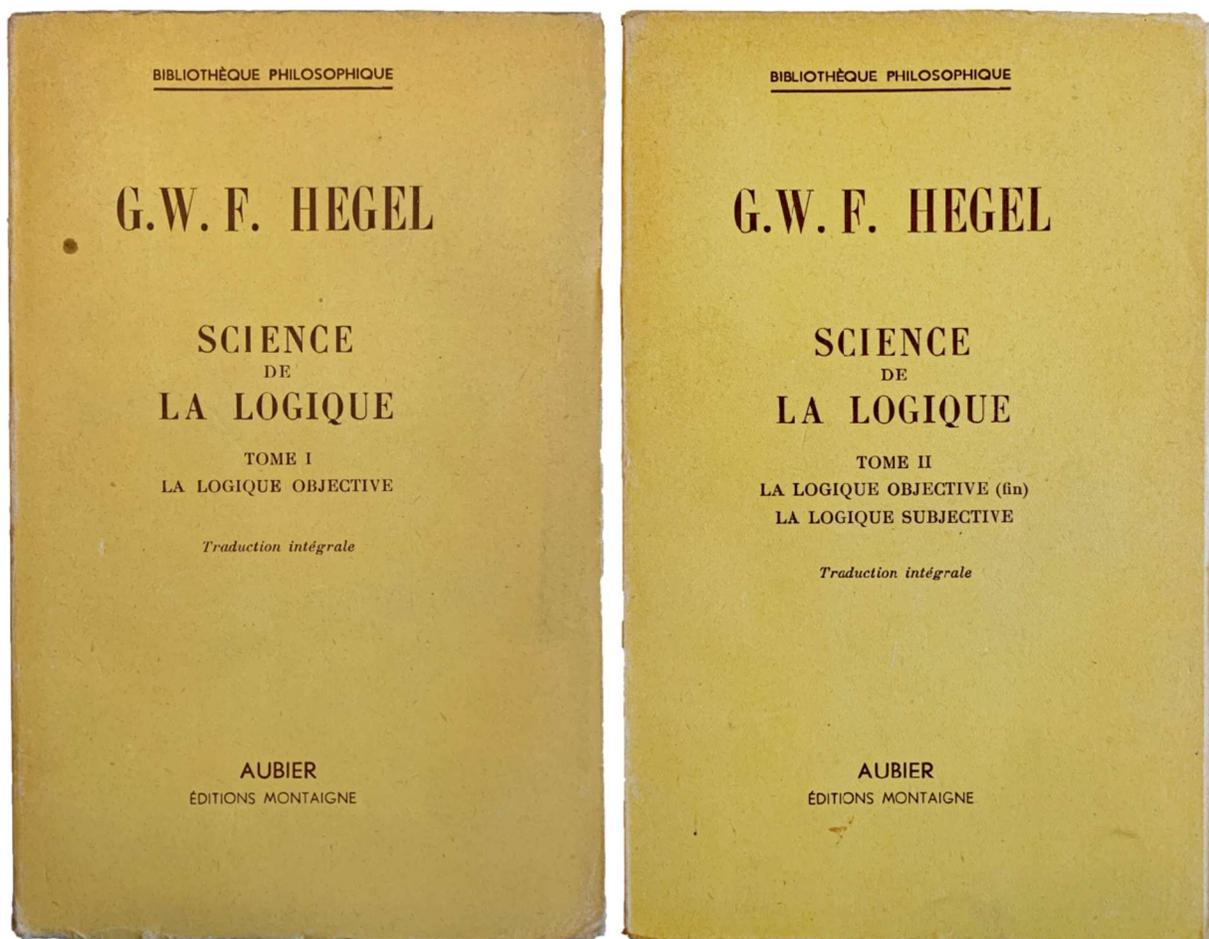
310. **HAMMOND, B. E. [Basil Edward]** (1842-1916). *Political Institutions of the Ancient Greeks*. London: C. J. Clay and Sons, 1895. ¶ 8vo. vii, [1], 122, [2] pp. Original blind- and gilt-stamped navy blue cloth; light foxing to top edge. Very good.

\$ 35

First edition. *The Political Institutions of the Ancient Greeks* by English historian Basil Edward Hammond (1842-1916) is a brief outline of early political systems in Ancient Greece, with an evident emphasis on Athenian democracy. The chapters in this book are simply a broadened version of a course of lectures in which European Political Institutions, were treated historically and comparatively. The work contains a description and examination of Greek governments and a little amount of matter which is essential as an introduction to an analysis of European governments in general.

Contents: I: The Aryan Races. II: A Classification of European Political Bodies. III: Greek Political Institutions. Heroic Monarchies. IV: Sparta. V: The Greek Cities. VI: Aristotle's Classification of Polities. VII: The Achæan League.

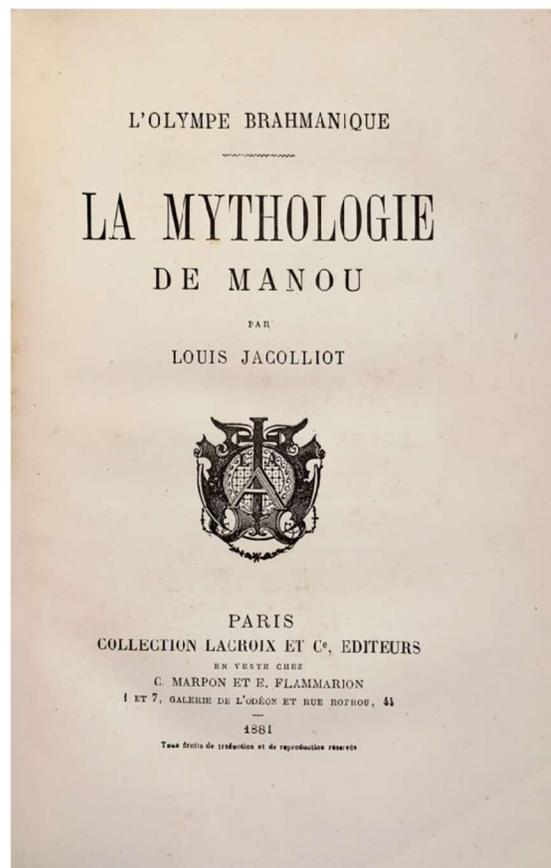
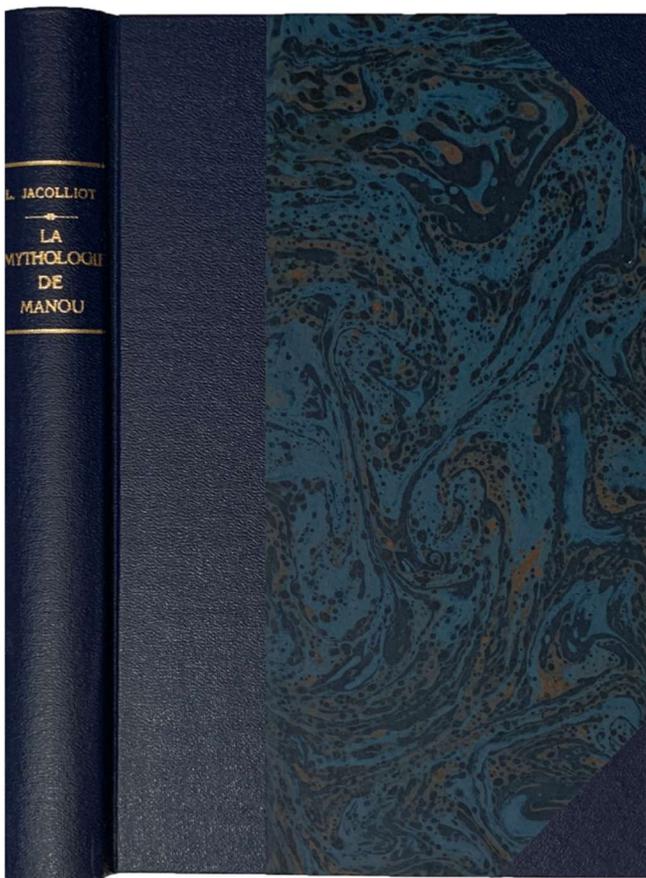
Hammond was Fellow and Lecturer, Trinity College, Cambridge.



311. **HEGEL, Georg Wilhelm Friedrich** (1770-1831). *Science de la Logique*. (*Wissenschaft de logik*). Tome I : *La Logique Objective*. Tome II : *La Logique Objective (fin) ; La Logique Subjective*. Traduction ... par S. Jankelevitch. Aubier : Editions Montaigne, 1947-49. ¶ Series: *Bibliothèque Philosophique*. 2 volumes. 8vo. 445, [5]; 581, [3] pp. Original yellow printed wrappers. Very good.

\$ 38

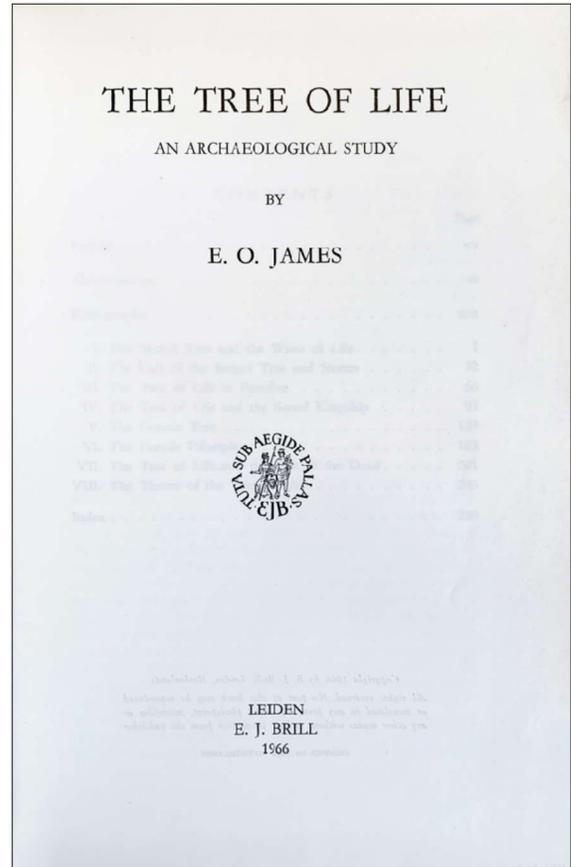
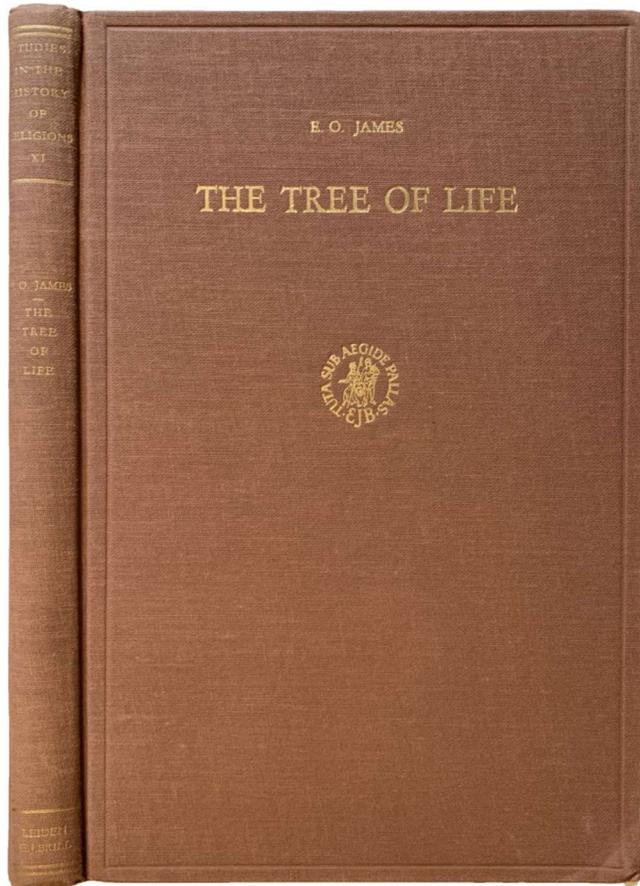
Hegel's Science of Logic is divided into three books, dealing with the topics of being, essence, and the concept, which appeared in 1812, 1813, and 1816 respectively. For most of the 20th century it was not received with the enthusiasm that often marked the reception of Phenomenology of Spirit. First, as a work of logic most have regarded it as radically outdated and relying on an Aristotelian approach that was definitively surpassed in the later nineteenth century—a view promoted especially by Bertrand Russell in the early years of the twentieth. Thus many readers sympathetic to particular doctrines in Hegel have attempted, contrary to Hegel's insistence, to quarantine his philosophical approach to particular areas from it. Recently, this skepticism has started to change. [continues with a lengthy description of Hegel's work in the science of logic] – Paul Redding, Stanford Encyclopedia of Philosophy.



312. **JACOLLIOT, Louis** (1837-1890). *L'Olympe Brahmanique: La Mythologie de Manou*. Paris : Lacroix et cie, 1881. ¶ Series: *Etudes Indianistes*. 8vo. [vi], 368 pp. Modern half gilt-stamped dark blue cloth, marbled boards. Like new.

\$ 30

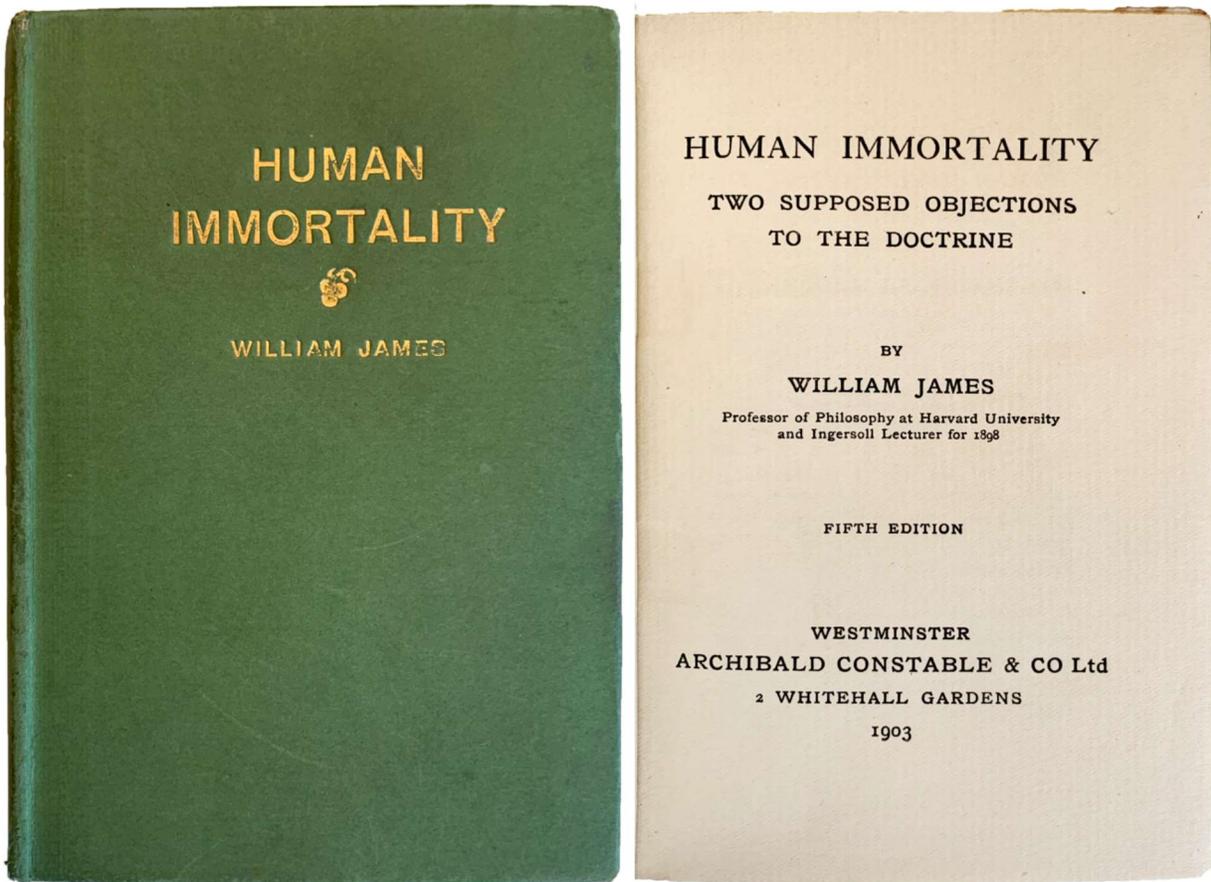
Among the works of Jaccolliot, himself a barrister, is a translation of the *Manu Smriti* (a Hindu legal text). This work influenced Friedrich Nietzsche. Nietzsche deemed it "an incomparably spiritual and superior work" to the Christian Bible, observed that "the sun shines on the whole book" and attributed its ethical perspective to "the noble classes, the philosophers and warriors, [who] stand above the mass". [Wikip.] See: Friedrich Nietzsche, *The Antichrist*, 1888, pp. 56–57.



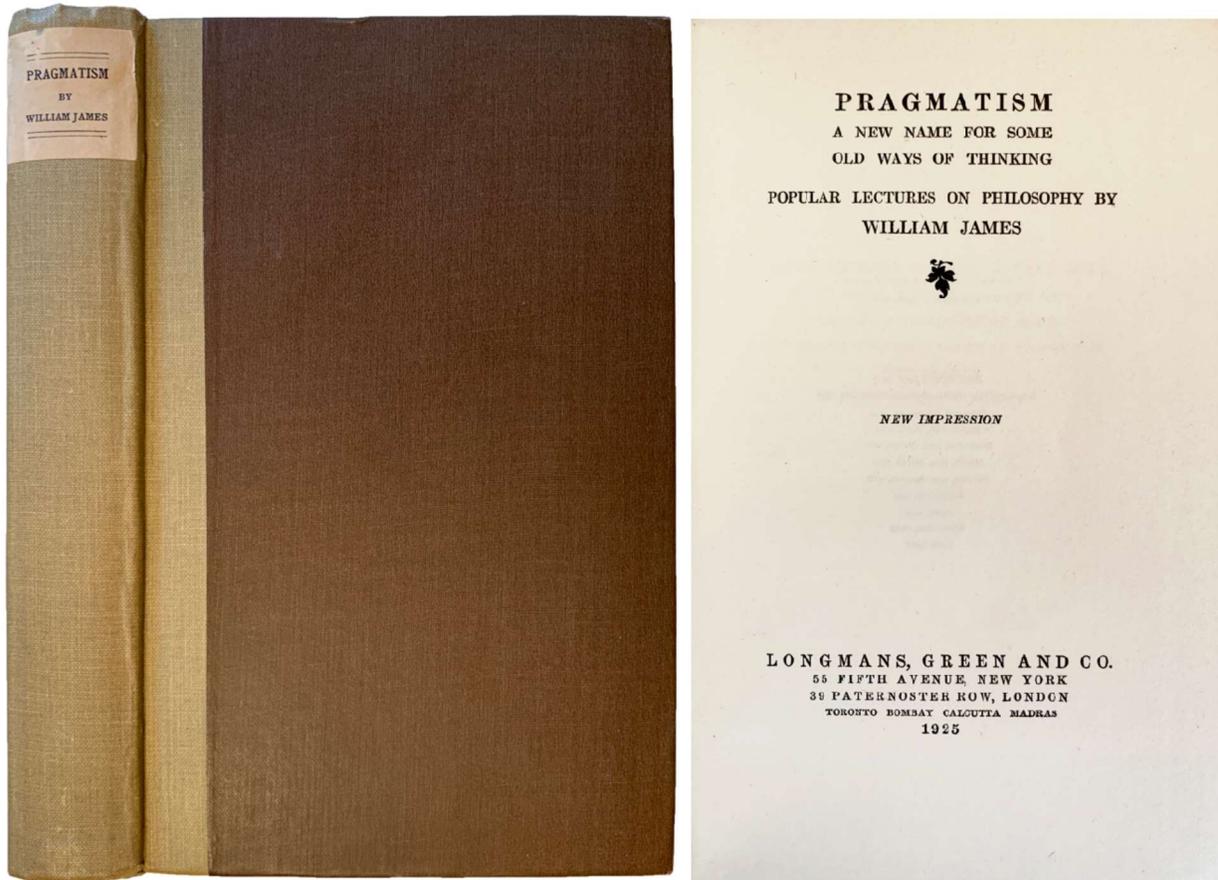
313. **JAMES, E.O. [Edwin Oliver]** (1888-1972). *The Tree of Life; an archaeological Study*. Leiden: E. J. Brill, 1966. ¶ Series: *Studies in the History of Religions (Supplements to Numen)*, XI. 8vo. XVIII, 293, [1] pp. Index. Original blind- and gilt-stamped cloth. THIS COPY WITH A PRINTER'S ERROR, resulting in 8 blank pages (all text restored with photocopies of the 8 missing pages). Very good (noting the above issue). As is.

\$ 12

A comparative study of a sacred trees in various religions. E. O. James, much respected for his expertise on the history of religions, was from All Souls College, Oxford.



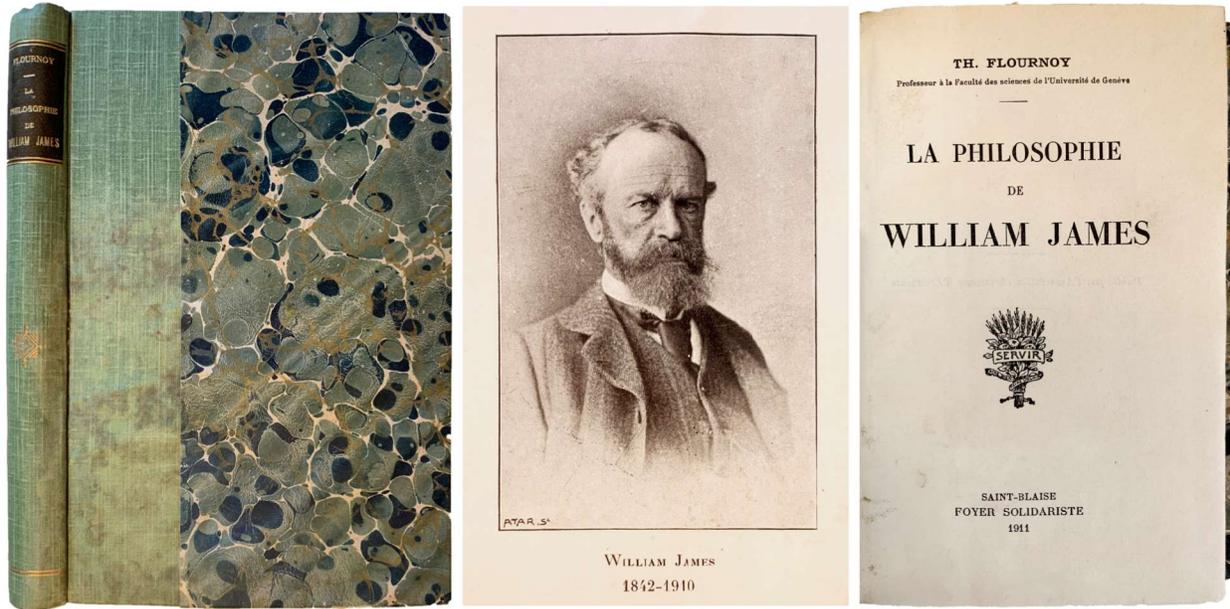
314. **JAMES, William** (1842-1910). *Human Immortality; two supposed objections to the doctrine. Fifth edition.* Westminster: Archibald Constable, 1903. ¶ Small 8vo. 128 pp. Original full gilt-stamped green boards. Bookplate of Librairie Prior. Very good. \$ 30



315. **JAMES, William** (1842-1910). *Pragmatism. A new name for some old ways of thinking. Popular lectures on philosophy by ... New impression.* New York: Longmans, Green, 1925. ¶ 8vo. xii, [4], 308, [2] pp. Original two-tone cloth, beige backed brown cloth, paper spine label; label rubbed. Very good+.

\$ 25

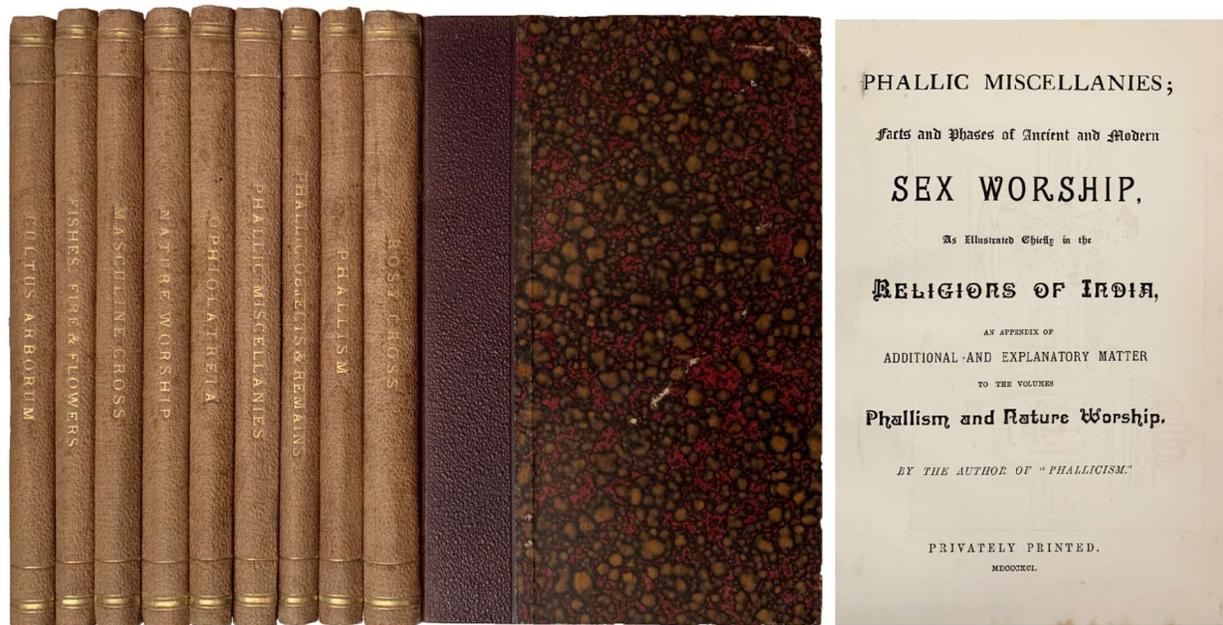
CONTENTS: The present dilemma in philosophy. – What pragmatism means. – Some metaphysical problems pragmatically considered. – The one and the many. – Pragmatism and common sense. – Pragmatism's conception of truth. – Pragmatism and humanism. – Pragmatism and religion.



316. [JAMES, William] (1842-1910); Théodore FLOURNOY (1854-1920). *La philosophie de William James*. Saint-Blaise : Foyer Solidariste, 1911. ¶ Small 8vo. 219, [3] pp. Portrait; light pencil marginalia. Early quarter gilt-stamped green cloth, marbled boards, leather spine label, decorative endsheets; cover waterstained. Good.

\$ 17

First edition. Théodore Flournoy was a Swiss professor of psychology at the University of Geneva and author of books on parapsychology and spiritism. He studied a wide variety of subjects before he devoted his life to psychology. Flournoy had an interest in a very skeptical area of psychology. He did extensive observations on a participant to investigate psychical phenomena. He knew James personally.



317. **JENNINGS, Hargrave** (1817-1890). 9 volume set. [All titles listed below].

TO BE SOLD AS A UNIT OF 7 VOLUMES TO A BUYER INTERESTED IN ALL – KEEPING THE SIMILARLY BOUND SET TOGETHER. 9 volumes.

\$435

Hargrave Jennings (1817–1890) was a British Freemason, Rosicrucian, author on occultism and esotericism, and amateur student of comparative religion. In several voluminous works, Jennings developed the theory that the origin of all religion is to be sought in phallic worship of the Sun and fire, which he described as "phallism." [Wikip.]

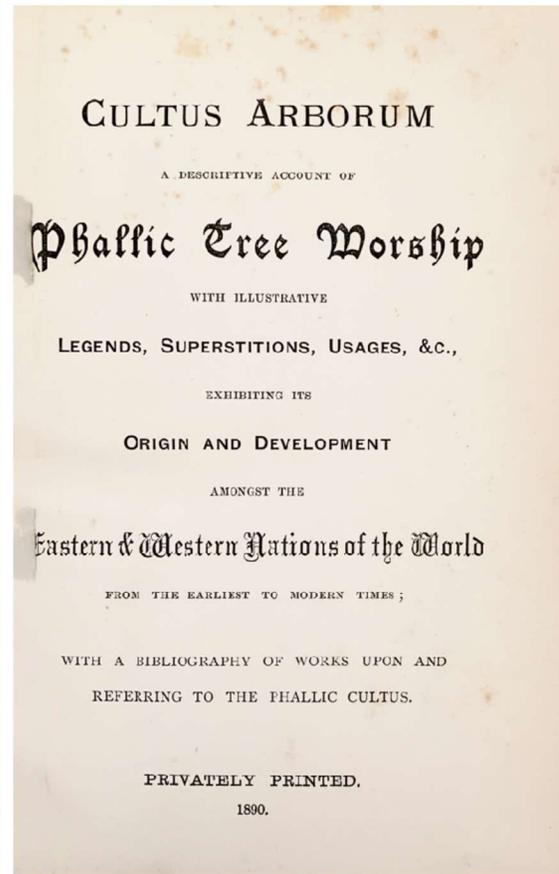
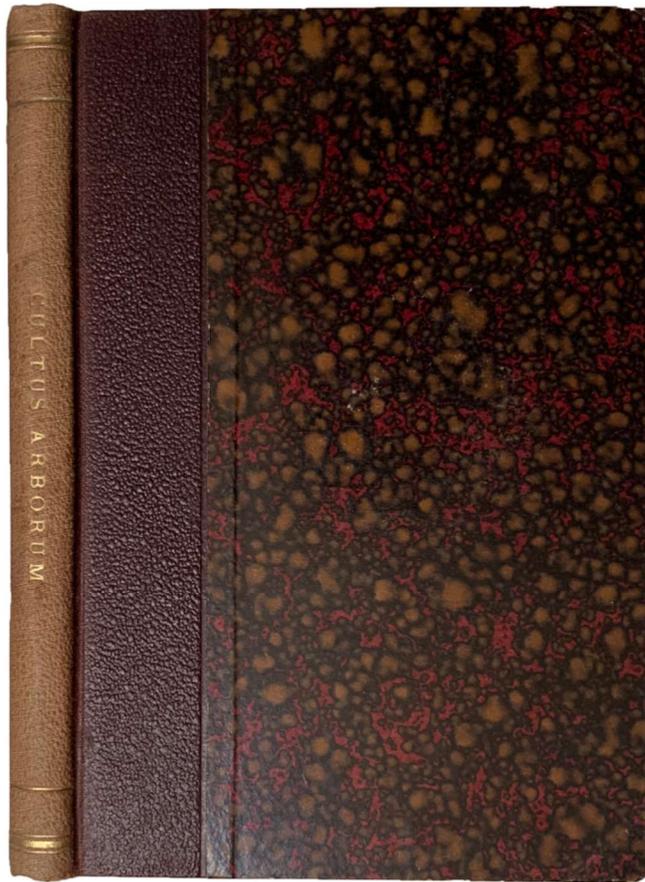
PROVENANCE: Moritz Curt Freiherr von Zedtwitz (1851-96): Curt von Zedtwitz attended high school in Zwickau. After graduating from high school in March 1869, he served as a one-year volunteer in the Saxon Army. A law student at the University of Leipzig since 1870, he took part in the Franco-Prussian War. In February 1871 he became second lieutenant in the reserve, in October 1878 Premier-Lieutenant d. R. and promoted to

Rittmeister in June 1885. After the war he moved to the Ruprecht Karls University in Heidelberg and the Friedrich Wilhelms University in Berlin. After passing the First State Examination in Law on July 20, 1874, he entered the judicial service of the Kingdom of Saxony. On March 9, 1878 he passed the assessor's examination.

On April 1, 1878, he was drafted into the Foreign Service (consular career). As an auxiliary agent, he was assigned to Department II (commercial, legal and consular affairs). Admitted to the diplomatic career on April 23, 1879, he was at the Embassy in Saint Petersburg from May 1879 to January 1881. In July 1879 he passed the diplomatic examination. In May 1881 - at the time of Karl von Eisendecker – he came to the embassy in Tokyo as legation secretary. He studied Japanese music and published a collection of Japanese music in 1885. [4] In April 1885 he was sent to the legation in Stockholm and in April 1886 to the legation in Washington, DC relocated. On March 5, 1886, he received the character of Councilor of Legation. In the "Era Bleichröder" he was sent to Mexico City on July 2, 1888 as an envoy. The credentials were handed over on October 22, 1886. On March 28, 1893, he was released from the Reich service.

Curt von Zedtwitz was married since 1890 to Mary Elizabeth Breckenridge Caldwell. Together they purchased Chartreuse Castle in Hünibach, which once housed a massive library. In 1896 Zedtwitz suffered a boating accident and died.

OR TO BE SOLD INDIVIDUALLY:

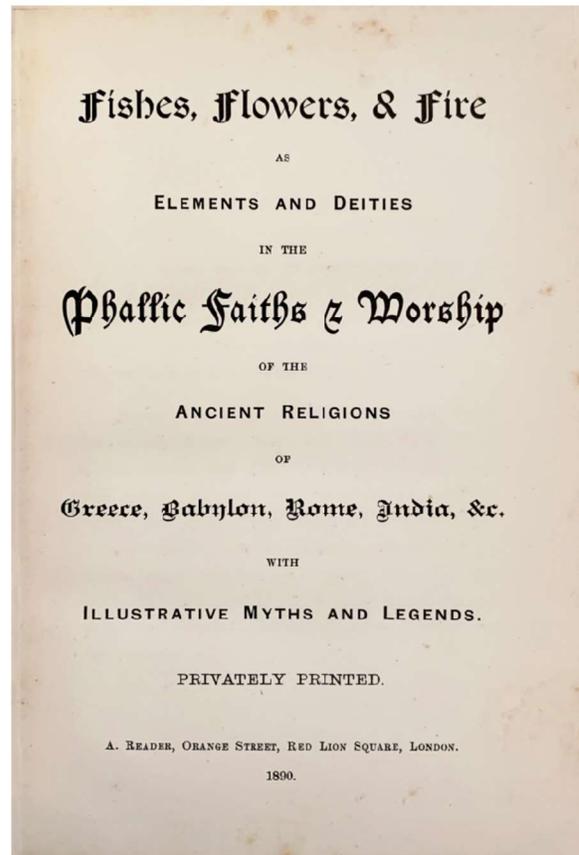
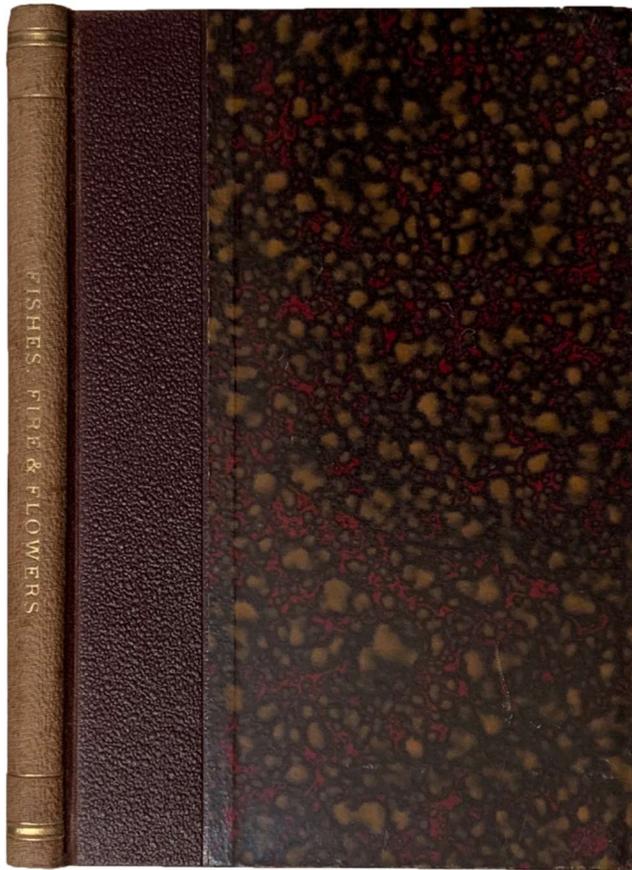


318. [JENNINGS, Hargrave (1817-1890)]; **Phallism.** *Cultus Arborum: A Descriptive Account of Phallic Tree Worship, with illustrative legends, superstitions, usages, &c., exhibiting its origin and development amongst the eastern & western nations of the world, from the earliest to modern times; with a bibliography of works upon and referring to the phallic cultus.* London: Privately printed, 1890. ¶ Small 8vo. viii, 111, [1] pp. Ads; mild foxing. Original gilt-stamped mauve cloth-backed boards; fading to spine. Bookplate of Freiberren von Zedtwitz. Very good. Rare.

\$ 45

Of phallic tree worship.

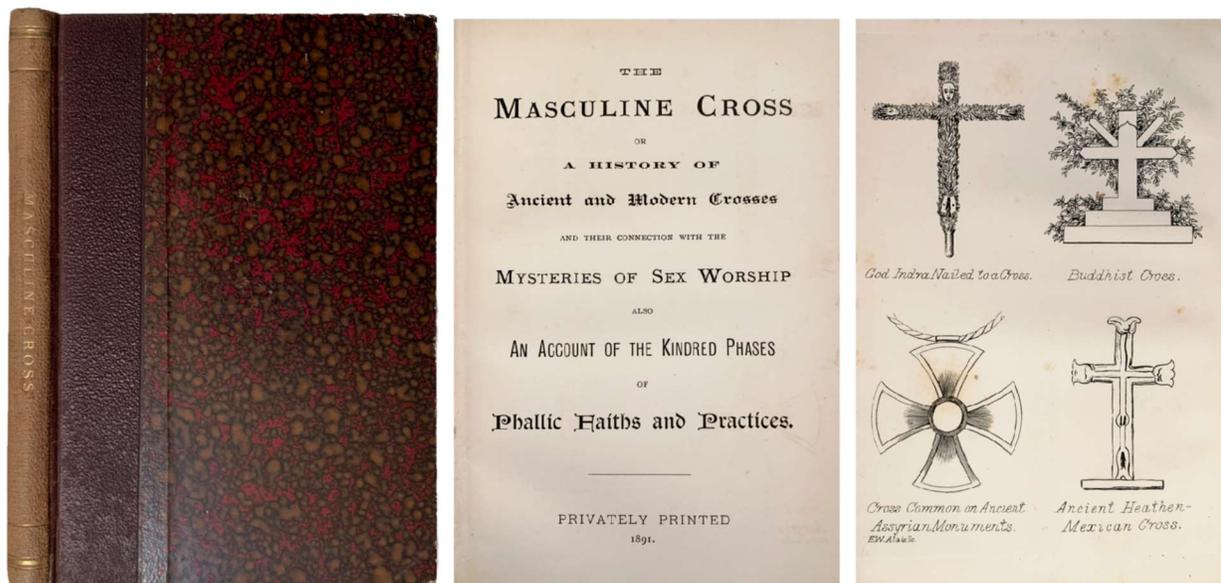
PROVENANCE: Moritz Curt Freiherr von Zedtwitz (1851-96): Curt von Zedtwitz.



319. [JENNINGS, Hargrave (1817-1890)]; **Phallism**. *Fishes, Flowers & Fire as elements and deities in the Phallic faiths & worship of the ancient religions of Greece, Babylon, Rome, India, &c., with illustrative myths and legends*. London: A. Reader, 1890. ¶ Small 8vo. viii, 97, [3] pp. Ads; mild foxing. Original gilt-stamped mauve cloth-backed boards; fading to spine. Bookplate of Freiberren von Zedtwitz. Very good.

\$ 65

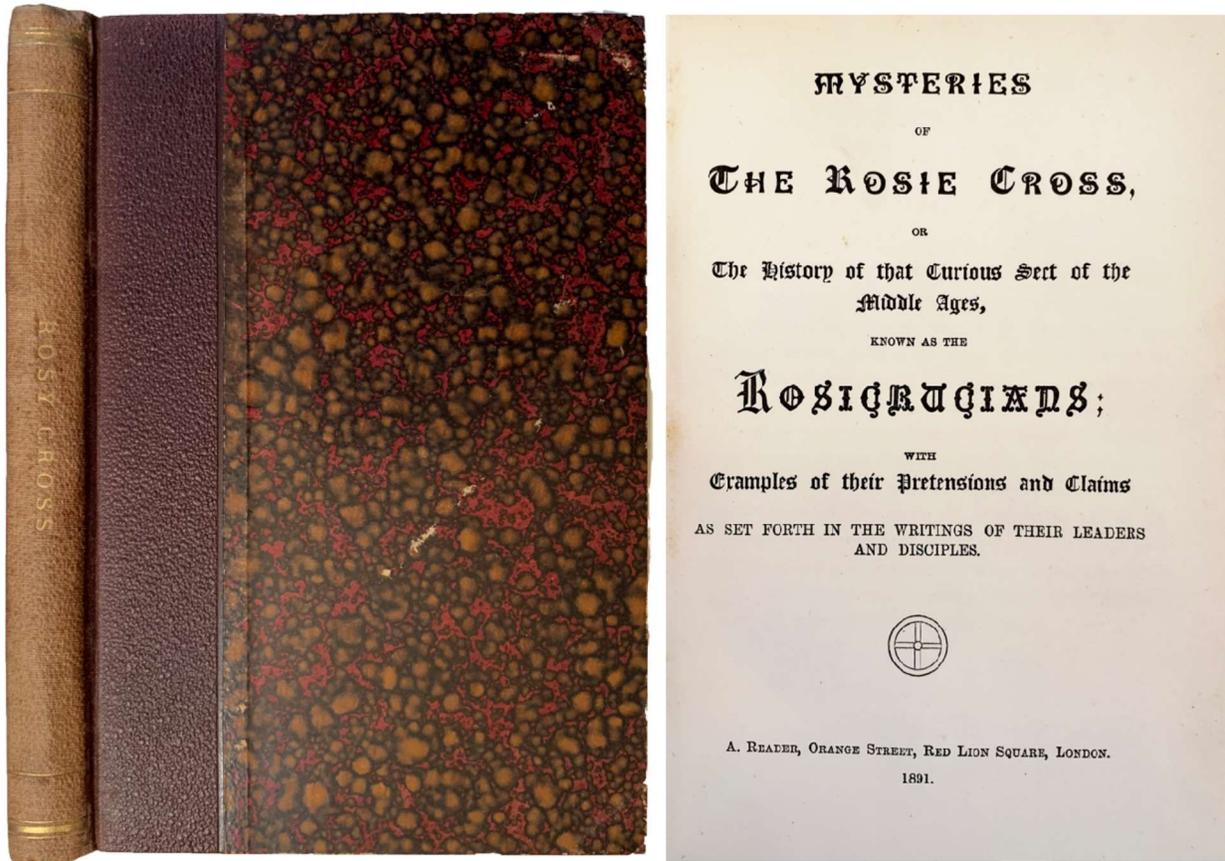
PROVENANCE: Moritz Curt Freiherr von Zedtwitz (1851-96): Curt von Zedtwitz.



320. [JENNINGS, Hargrave (1817-1890)]; **Phallism.** *The Masculine Cross, or, A history of ancient and modern crosses and their connection with the mysteries of sex worship : also an account of the kindred phases of phallic faiths and practices.* London: Privately printed, 1891. ¶ Small 8vo. [viii], 100, [2] pp. Frontispiece, ads.; mild foxing. Original gilt-stamped mauve cloth-backed boards; fading to spine. Bookplate of Freiberren von Zedtwitz. Very good.

\$ 45

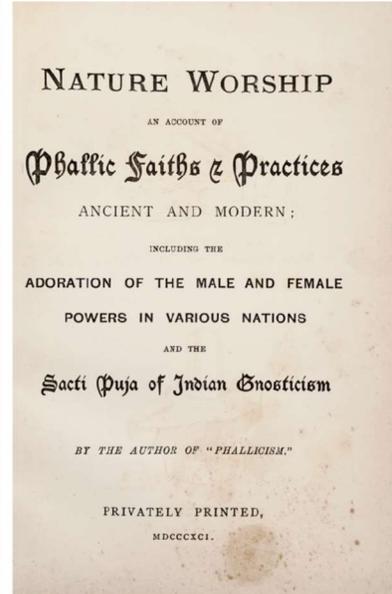
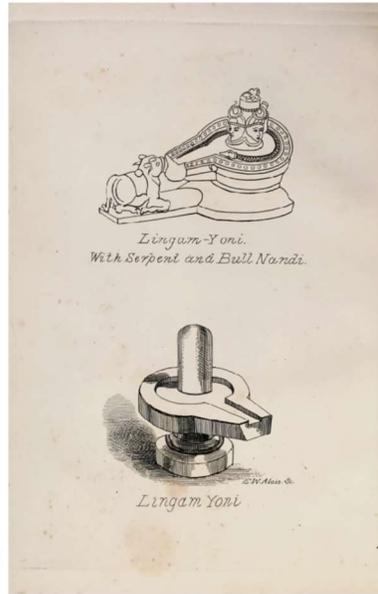
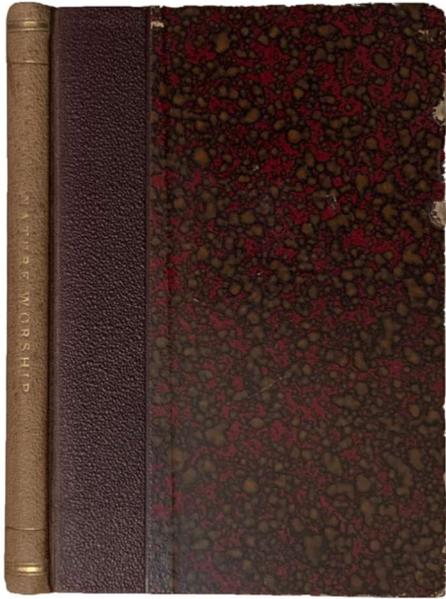
PROVENANCE: Moritz Curt Freiherr von Zedtwitz (1851-96): Curt von Zedtwitz.



321. [JENNINGS, Hargrave (1817-1890)]; **Phallism.** *Mysteries of the Rosie Cross, or the History of that Curious Sect of the Middle Ages, known as the Rosicrucians.* London: A. Reader, 1891. ¶ Small 8vo. vi, 134, [2] pp. Ads. Original gilt-stamped mauve cloth-backed boards; fading to spine. Bookplate of Freiberren von Zedtwitz. Very good.

\$ 45

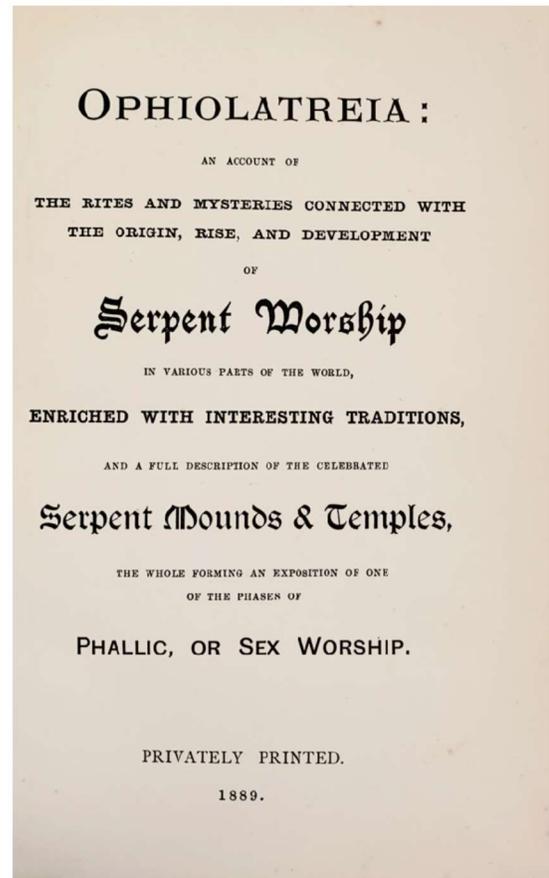
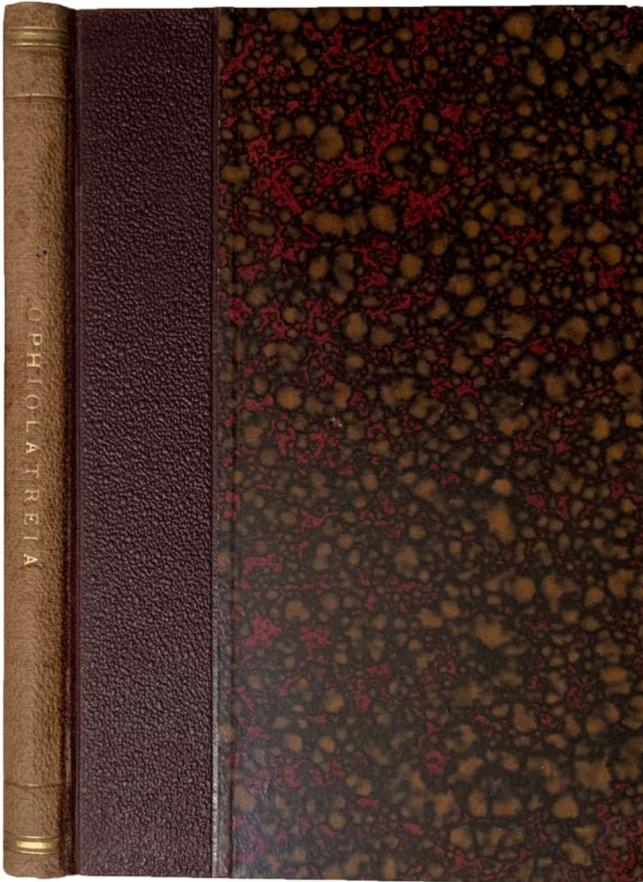
PROVENANCE: Moritz Curt Freiherr von Zedtwitz (1851-96): Curt von Zedtwitz.



322. [JENNINGS, Hargrave (1817-1890)]; **Phallism.** *Nature Worship, an Account of Phallic Faiths & Practices Ancient and Modern, including the adoration of the male and female powers in various nations and the Sacti Puja of Indian Gnosticism.* London: Privately printed, 1891. ¶ Small 8vo. [iv], 105, [1] pp. Frontispiece; mild foxing. Original gilt-stamped mauve cloth-backed boards; fading to spine, fore-edges of both covers with wear (something like rope was used and the board gave way to the pressure of the tie, but only a bit). Bookplate of Freiberren von Zedtwitz. Very good.

\$ 45

PROVENANCE: Moritz Curt Freiherr von Zedtwitz (1851-96): Curt von Zedtwitz.

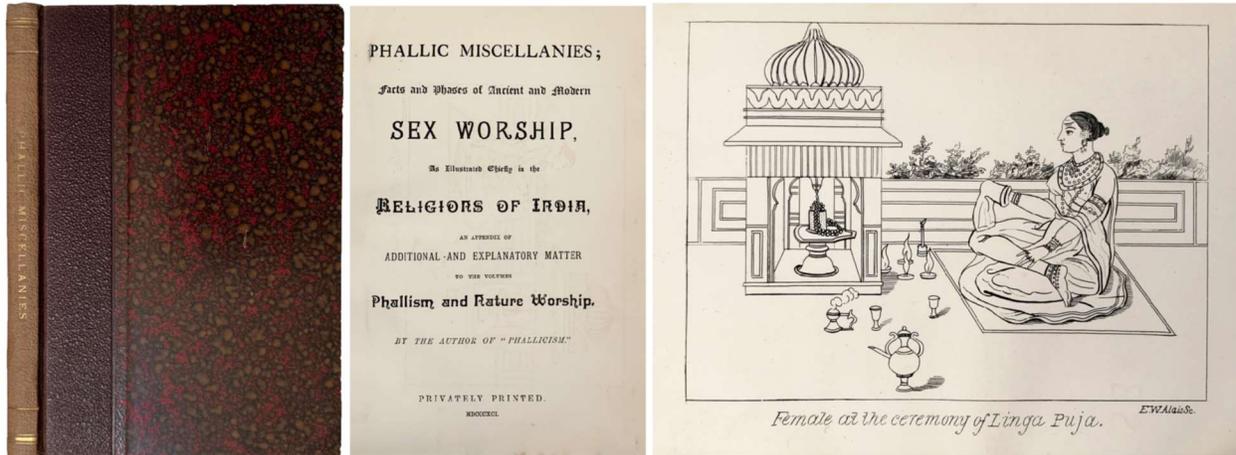


323. [JENNINGS, Hargrave (1817-1890)]; **Phallism.** *Ophiolatrea: an account of the rites and mysteries connected with the origin, rise and development of serpent worship in various parts of the world, enriched with interesting traditions, and a full description of the celebrated serpent mounds & temples, the whole forming an exposition of one of the phases of phallic, or sex worship.* London: Privately printed, 1889. ¶ Small 8vo. viii, [2], 103, [1] pp. Mild foxing. Original gilt-stamped mauve cloth-backed boards; fading to spine. Bookplate of Freiberren von Zedtwitz. Very good.

\$ 65

The author writes that this work, devoted to worshipping the serpent, is also based on his prior Phallism book, to which he states that snake worship has its Phallic origins.

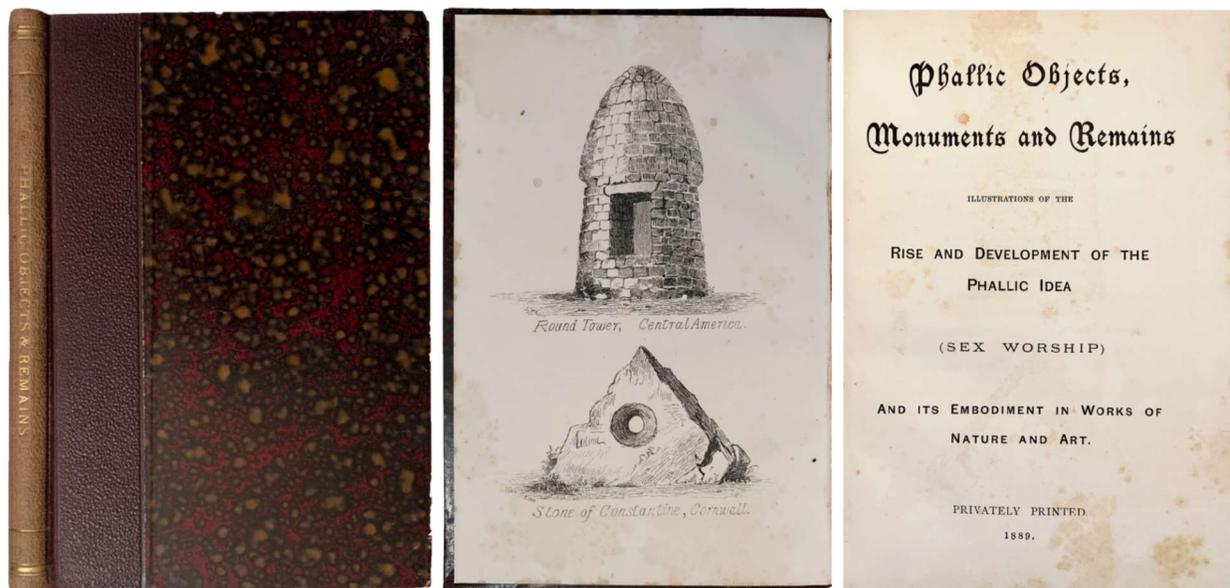
PROVENANCE: Moritz Curt Freiherr von Zedtwitz (1851-96): Curt von Zedtwitz.



324. [JENNINGS, Hargrave (1817-1890)]; **Phallism.** *Phallic Miscellanies ; facts and phases of ancient and modern sex worship : as illustrated chiefly in the religions of India, as an appendix of additional and explanatory matter to the volumes Phallism and nature worship.* London: Privately printed, 1891. ¶ Small 8vo. viii, [2], 104 pp. Frontispiece, ads.; mild foxing. Original gilt-stamped mauve cloth-backed boards; fading to spine. Bookplate of Freiberren von Zedtwitz. Very good.

\$ 45

PROVENANCE: Moritz Curt Freiherr von Zedtwitz (1851-96): Curt von Zedtwitz.

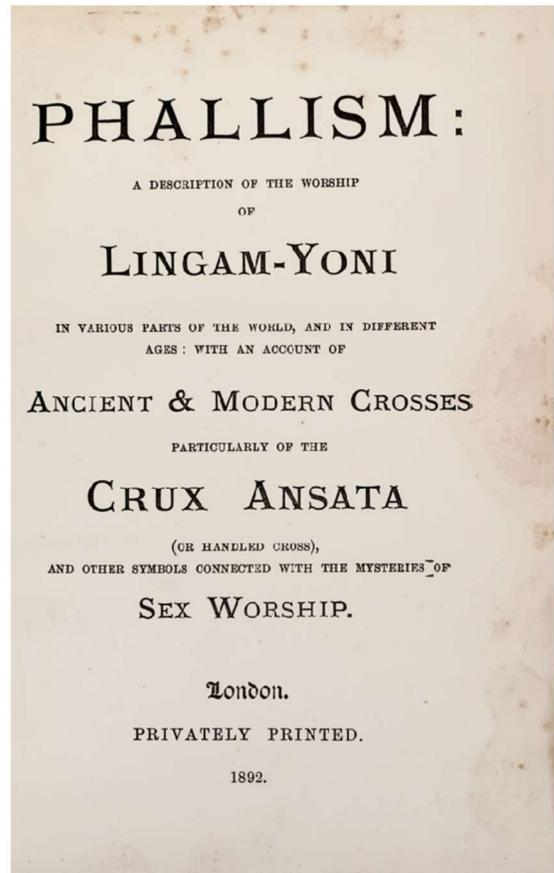
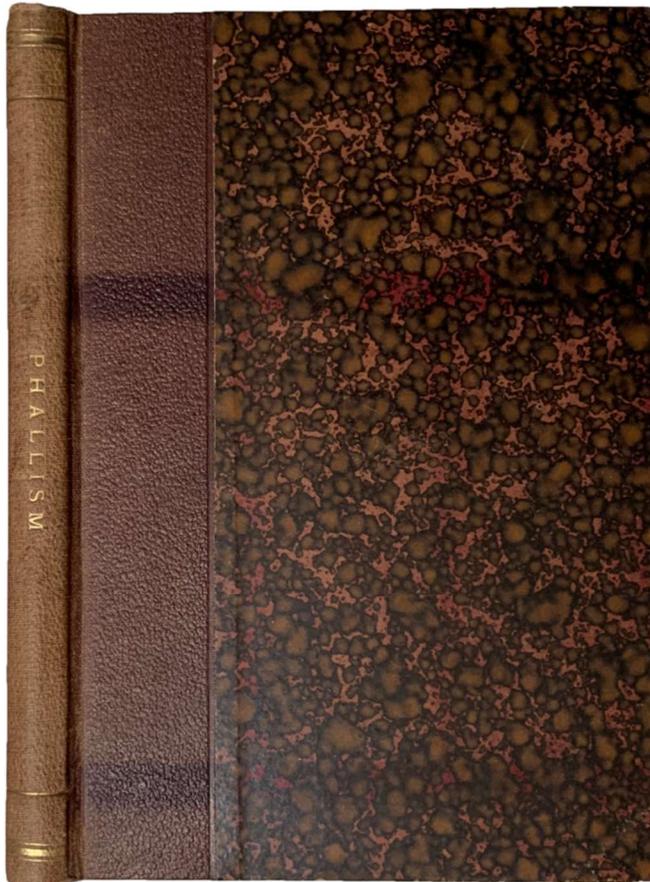


325. [JENNINGS, Hargrave (1817-1890)]; **Phallism.** *Phallic Objects, monuments and remains; illustrations of the rise and development of the phallic idea (sex worship) and its embodiment in works of nature and art.* London: Privately printed, 1889. ¶ Small 8vo. [viii], 76, [2] pp. Frontispiece, ads.; mild foxing. Original gilt-stamped

mauve cloth-backed boards; fading to spine. Bookplate of Freiberren von Zedtwitz. Very good.

\$ 45

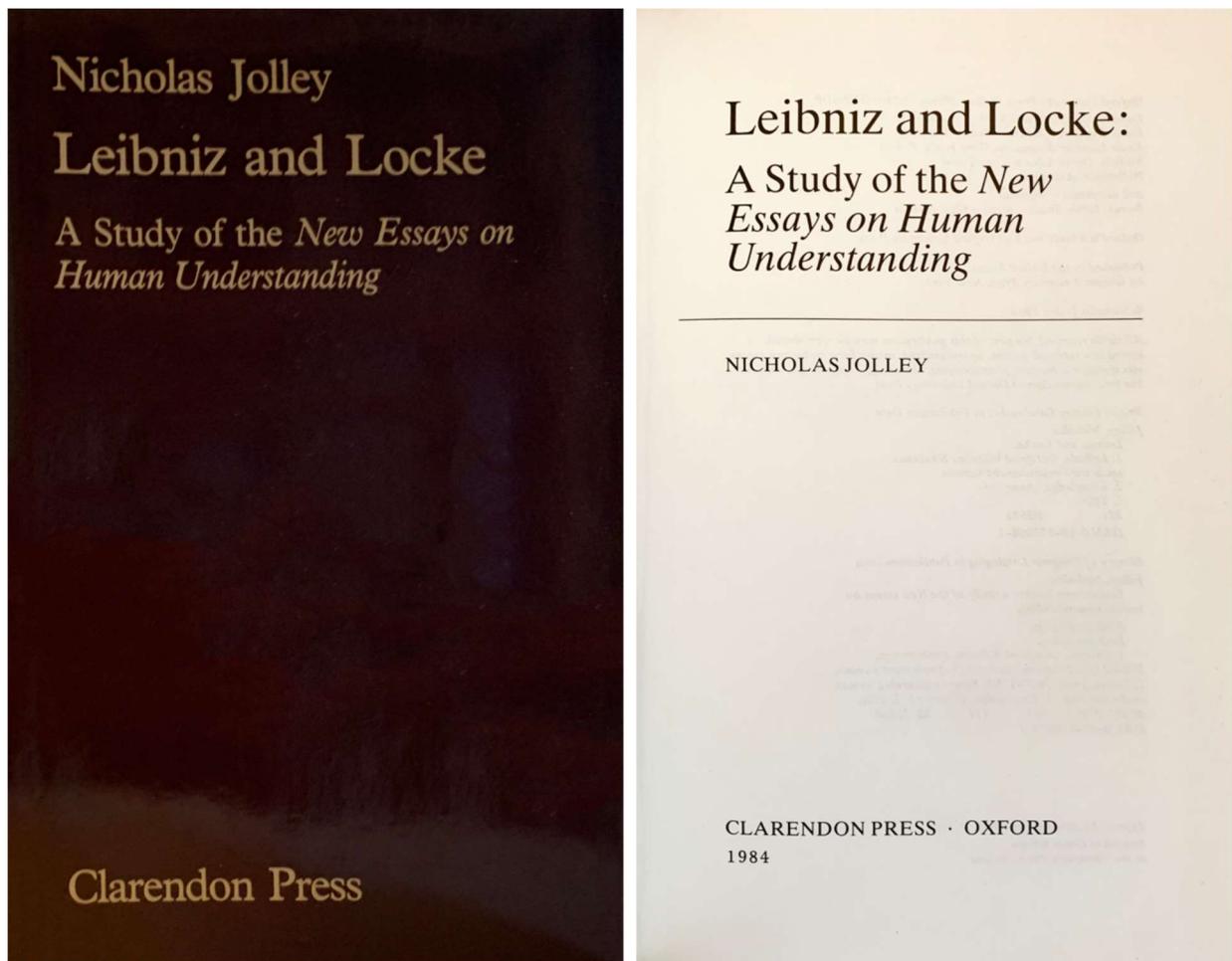
PROVENANCE: Moritz Curt Freiherr von Zedtwitz (1851-96): Curt von Zedtwitz.



326. [JENNINGS, Hargrave (1817-1890)]; **Phallism**. *Phallism: a description of the worship of Lingam-Yoni in various parts of the world, and in different ages: with an account of ancient & modern crosses, particularly of the crux ansata (or handled cross), and other symbols connected with the mysteries of sex worship*. London: Privately printed, 1892. ¶ Second edition (first issued in 1889). Small 8vo. viii, 85, [1] pp. Some foxing. Original gilt-stamped mauve cloth-backed boards; fading to spine. Bookplate of Freiberren von Zedtwitz. Very good.

\$ 35

“A description of the worship of Lingham Yoni in various parts of the world, and in different ages, with an account of ancient and modern crosses, particularly of the Crux Ansata (or Handled Cross) and other symbols connected with the mysteries of sex worship.” – publisher.



327. **JOLLEY, Nicholas.** *Leibniz and Locke: A study of the New Essays on Human Understanding.* Oxford: Clarendon Press, 1984. ¶ 8vo. viii, [6], 215, [1] pp. Original printed wrappers. Very good. ISBN: 0198750641
ISBN: 0198750803

\$ 20

This is the first modern interpretation of Leibniz's comprehensive critique of Locke, the *New Essays on Human Understanding*. Arguing that the *New Essays* is controlled by the overriding purpose of refuting Locke's alleged materialism, Jolley establishes the metaphysical and theological motivation of the work on the basis of unpublished correspondence and manuscript material. He also shows the relevance of Leibniz's views to contemporary debates over innate ideas, personal identity, and natural kinds.

Nicholas Jolley is Professor Emeritus, University of California, Irvine.



328. **JOSEPHUS** (c.37AD-c.100). *The Works of Flavius Josephus the learned and authentic Jewish historian: to which are added three dissertations, concerning Jesus Christ, John the Baptist, James the Just, God's command to Abraham, etc., with a complete index to the whole. Translated by William Whiston.*

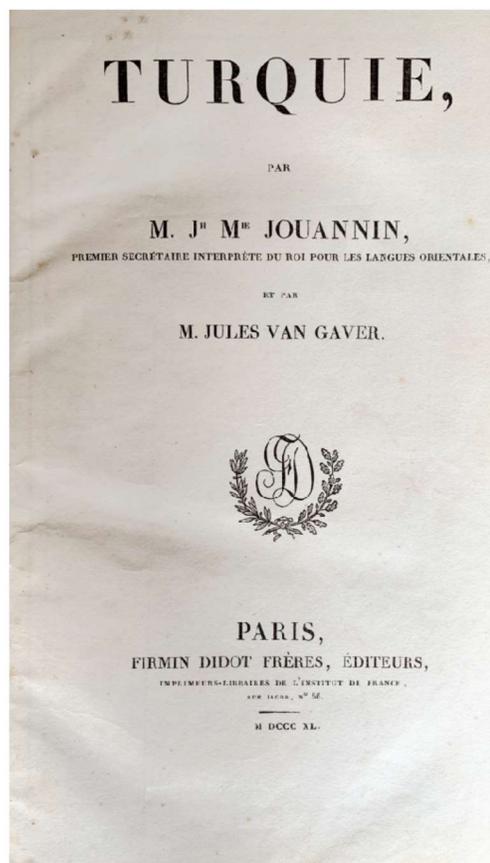
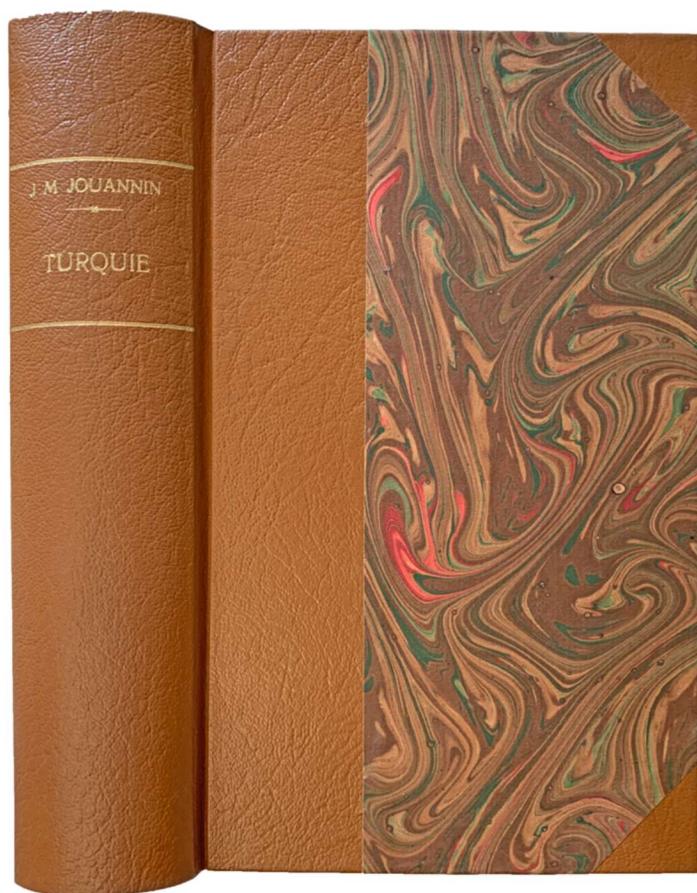
Edinburgh: Thomas Nelson, 1842. ¶ Large 8vo. [iv], 856, [24] pp. Frontispiece portrait, index; waterstaining to frontispiece (only). Original full blind- and gilt-stamped green cloth; a touch worn at extremities. Early ownership ink inscription, 1842. Very good.

\$ 65

The 1544 Greek edition formed the basis of the 1732 English translation by William Whiston, which achieved enormous popularity in the English-speaking world. It was often the book—after the Bible—that Christians most frequently owned. [Wikip.].



[329] Jouannin. *Turquie.*



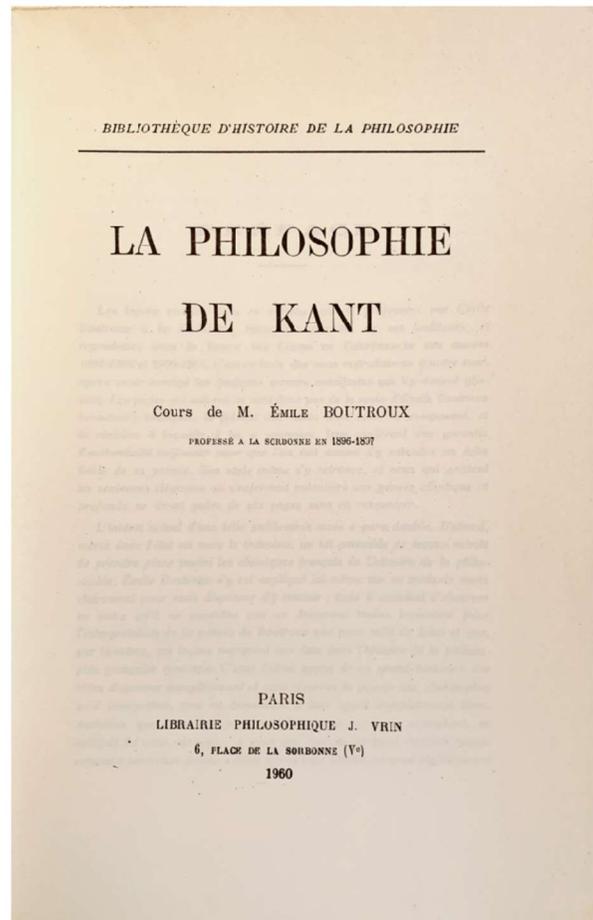
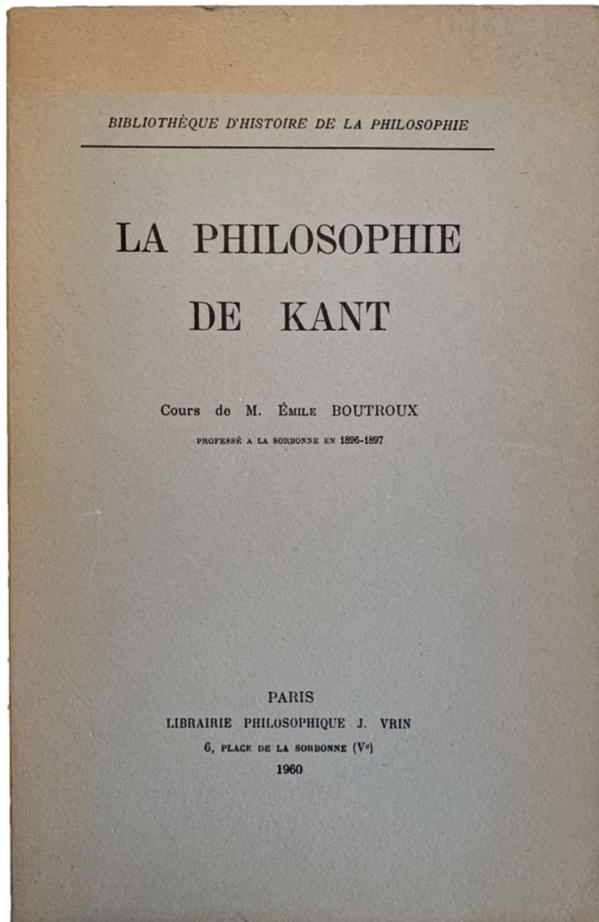
92 Plates of Turkey

329. **JOUANNIN, Joseph-Marie** (1783-1844); **Jules Van GAVER**. *Turquie*. Paris : Firmin Didot Frères, 1840. ¶ 8vo. 462, [2] pp. Text in two columns. Half title, 2 folding maps of the Turkish empire and Constantinople, 92 [of 95] engraved plates (incl. 1 folding), contents page, plate list, errata; half-title upper margin clipped, 1 single plate with small piece missing at lower corner (no loss to the image); some light foxing, some trimming has cut through some of the plate titles. Recent gilt-stamped half tan cloth, marbled boards. Fine.

\$ 150

First edition. “Under the Gardane mission (q.v.; 1807-9), Jouannin was the first dragoman of the French legation, who performed the translations of most of the correspondence between Napoleon’s court and the Qajar court (Hellot-Bellier, p. 105). He was the last member of the French mission to remain in Persia following Gardane’s departure in February 1809, and he was in charge of the affairs of the legation with his secretary Auguste Andrea de Nerciat. Residing most of the time with ‘Abbās Mirzā in Tabriz, Jouannin was finally dismissed in December 1809, despite the fact that he had earlier left Persia for Turkey in September but, on instructions from

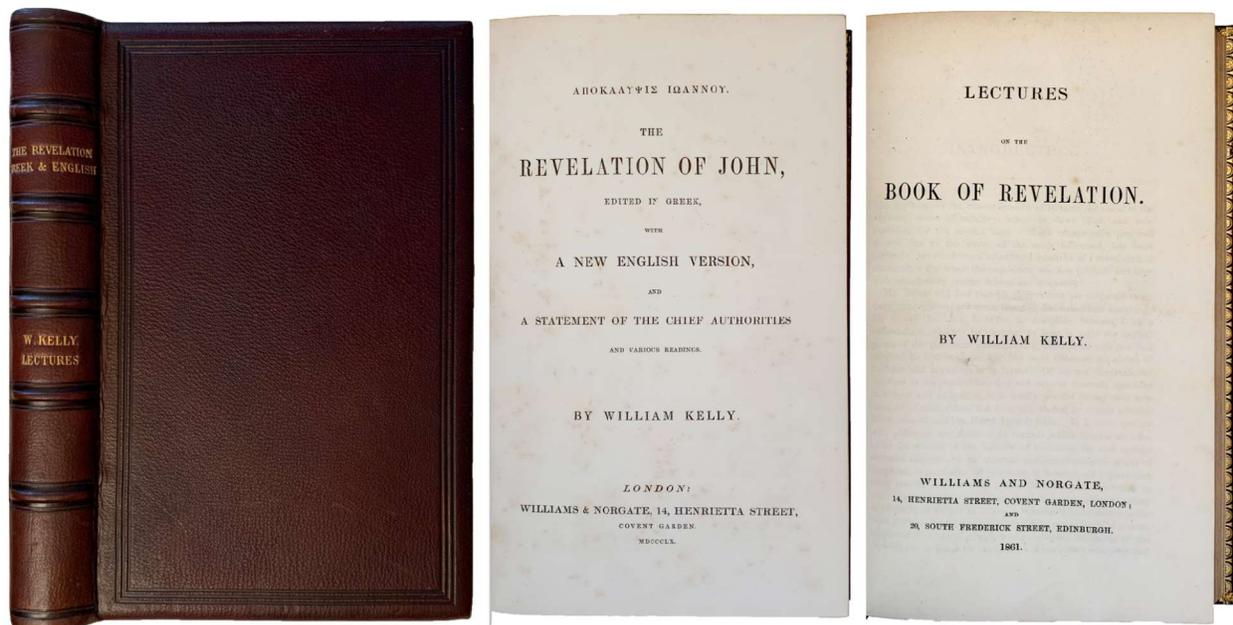
Napoleon, returned to Tabriz in early December to save the French mission (Amini, p. 188). However, Harford Jones Brydges (q.v., 1764-1847), the British ambassador, had concluded the Preliminary Treaty with Fath-‘Ali Shah, and British influence at the Qajar Court overshadowed all the French promises.” – Brill.



330. [KANT, Immanuel (1724-1804)]. BOUTROUX, Émile (1845-1921). *La Philosophie de Kant*. Paris: J. Vrin, 1960. ¶ Series: *Bibliothèque d'Histoire de la Philosophie*. 8vo. 376, [2] pp. Original printed wrappers ; short tears on rear cover. Very good+. Handsome copy.

\$ 35

Émile Boutroux, the noted French philosopher, was professor at the Sorbonne ca. 1888-97. This text was first published posthumously in 1926, surely its basis was also his dissertation of 1874.



à Charles Eynard
 Souvenir de la Conférence de Genève,
 Avril & Mai 1866,
 de la part de son frère affectueux
 Guernsey, le 11 Sept. 1866. W. Kelly

331. **KELLY, William** (1821-1906). [Greek:] *Apokalypsis Ioannou. The Revelation of John, edited in Greek, with a new English version, and a statement.* [with] *Lectures on the Book of Revelation.* London: Williams & Norgate, 1860, 1861. ¶ 2 works bound as one. 8vo. xxiv, 67, [1]; xv, 416 pp. Original full black- and gilt-stamped maroon morocco, raised bands, a.e.g., marbled endsheets. RARE. Near fine. INSCRIBED PRESENTATION COPY, « à Charles Eynard, souvenir de la Conférence de Genève Avril & Mai 1866, de la part de son ... affections, Guernsey, le 11 Sept., 1866. »

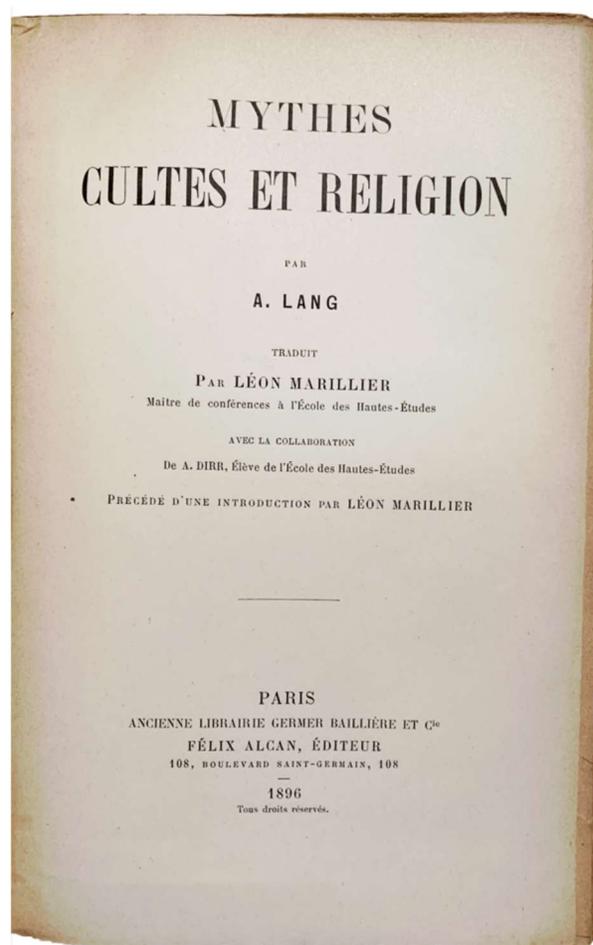
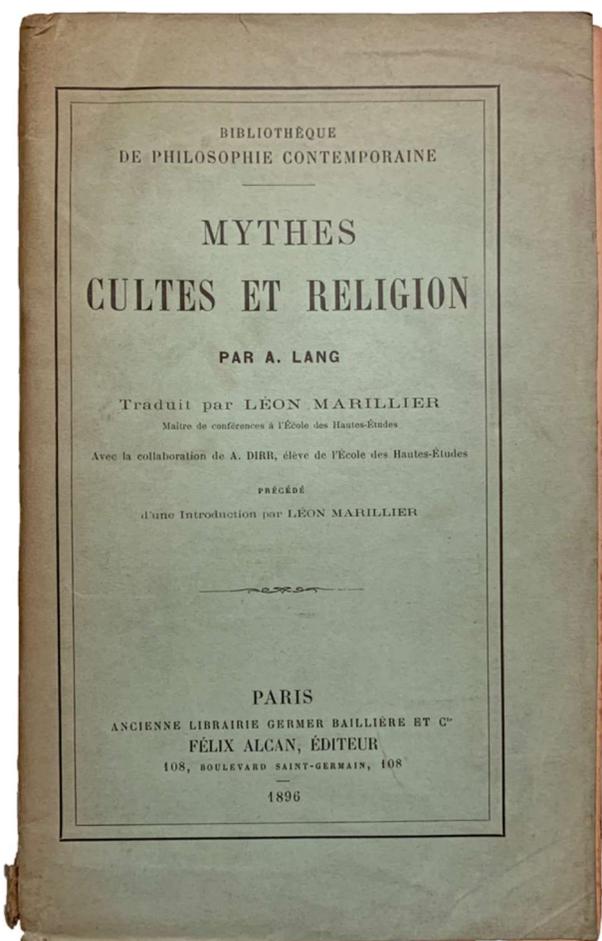
\$ 250

First editions and both rarely seen on the market. William Kelly was a prominent Northern Irish member of the Plymouth Brethren. He secured a post as governor to the Seigneur of Sark in 1841. He married in Guernsey and in the 1870s moved to Blackheath, London. In 1840 Kelly made the Christian confession and, shortly afterwards, embraced the views of, and became a member of, the Plymouth Brethren. He retained a close connection with the Channel Islands for thirty years, residing chiefly in Guernsey. Kelly also published, in 1860, a critical edition of the Book of Revelation, which was praised by Heinrich Ewald of Göttingen.

“It was here that Dr. S.P. Tregelles invited him to collaborate as a biblical textual critic, a great honour for so young a man, and an appreciation of Kelly's ability in this specialized department of sacred study. Here also his first great work appeared, the Revelation of John with an independent translation, to be hailed by Professor Heinrich Ewald of Göttingen [an orientalist] as "the best piece of English work of the kind that had ever come under my notice."

“Such tributes and recognitions quickly placed William Kelly in the front rank of those rising young writers upon sacred subjects whose work then claimed notice in the so-called religious world of that day.” - W. G. Turner, *Biography of William Kelly*. 2004.

PROVENANCE: Presumably Charles Eynard is the painter who lived (1808-1876), dying in Gilly, Switzerland. The Eynard Palace of Geneva, is named for his wife [*Palais Eynard Jean-Gabriel*]. Today, it houses the City of Geneva Administrative Council.

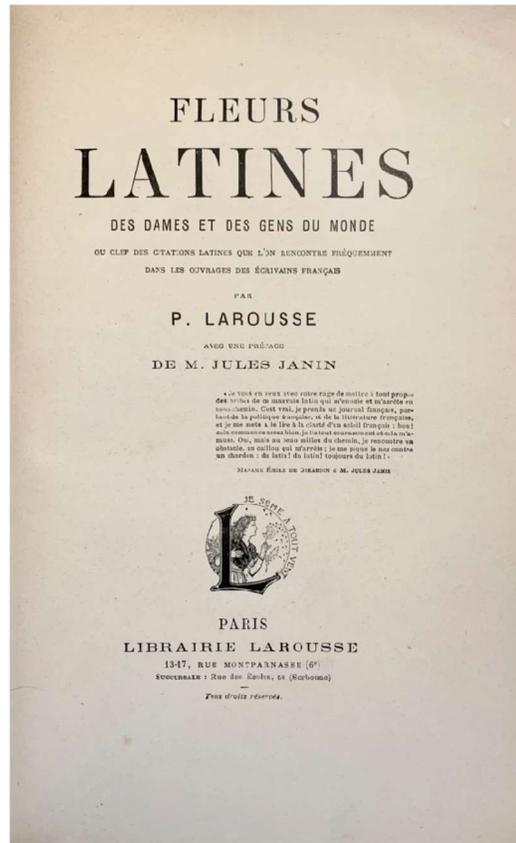
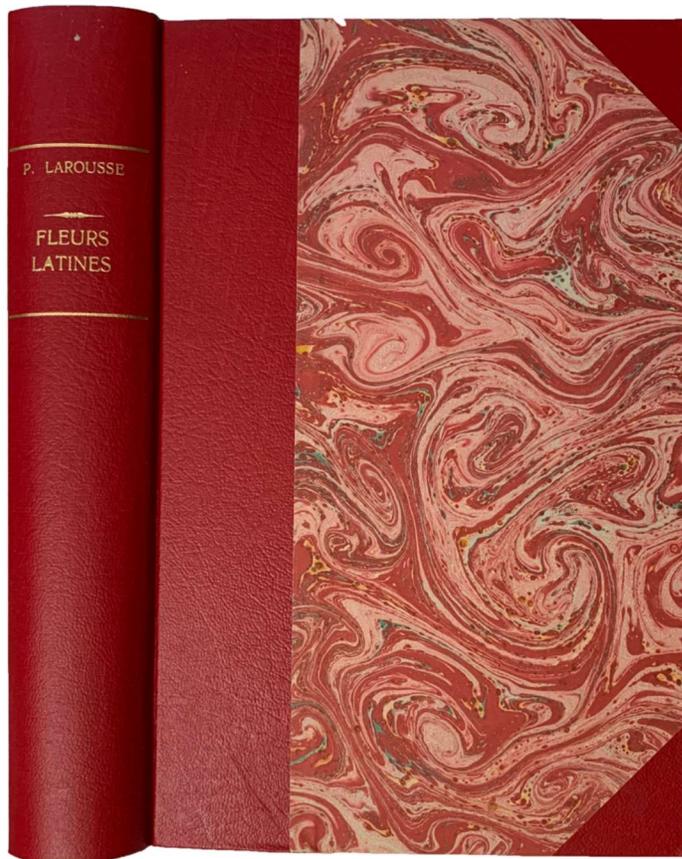


332. **LANG, Andrew** (1844-1912). *Mythes Cultes et Religion*. Traduit par Léon Marillier. Paris : Germer Baillière et cie ; Félix Alcan, 1896. ¶
 Series : *Bibliothèque de Philosophie Contemporaine*. 8vo. XXVIII, 683, [1] pp. Index. Original green printed wrappers ; text block split. As is.

\$ 30

First issued in English in 1887, as *Myth, Ritual, and Religion*. A second edition, expanded, was issued in 1899. Lang studied the history of man's relationship with mythology. He covers ancient history, totemism, magic, metamorphoses, metaphysics, psychology, myths of nature, Indian myths on the origin of the world and of man, Greek myths, Myths of the gods of America, myths of Mexico, the mythology of Egypt, heroic and romantic myths, etc.

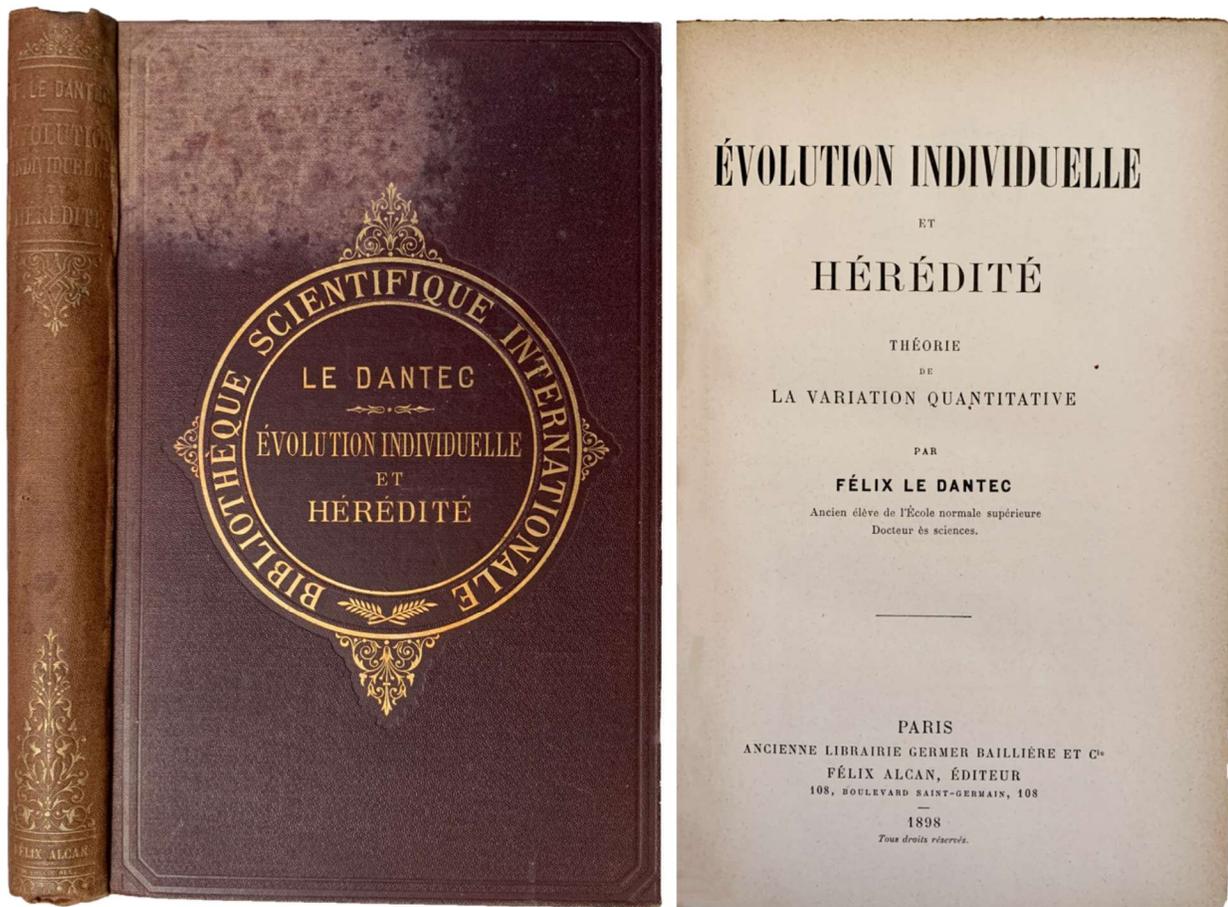
Andrew Lang “was a polymath. Educated at the University of St Andrews, the University of Glasgow (for a year, in order to earn the Snell Exhibition to Balliol College), and in Oxford, he was a fellow at Merton College from 1868–1875, when he moved to London and took up journalism. Lang is best known today either for the twelve color fairy books that bear his name or for his periodical writings, though he was also a poet, a translator of Homer, a historian and biographer, a scholar with interests in myth and anthropology, and the author of various works of fiction ...” Sharin Schroeder.



333. **LAROUSSE, Pierre** (1817-1875). *Fleurs Latines des dames et des gens du monde, ou Clef des citations latines que l'on rencontre fréquemment dans les ouvrages des écrivains français, par M. P. Larousse, avec une préface de M. Jules Janin.* Paris : Larousse, [1914]. ¶ 8vo. XXXIX, [1], 519, [1] pp. Frontispiece portrait, title vignette. Modern half gilt-stamped red cloth, marbled boards. As new (binding). Nice copy.

\$ 18

A key to frequently cited Latin phrases used in the French language. With a list of the principal authors found in this work.

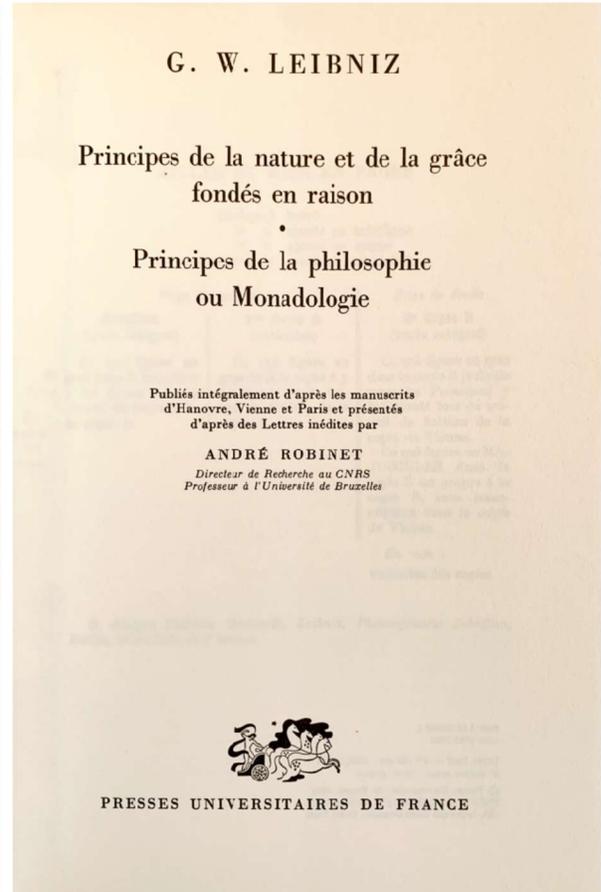
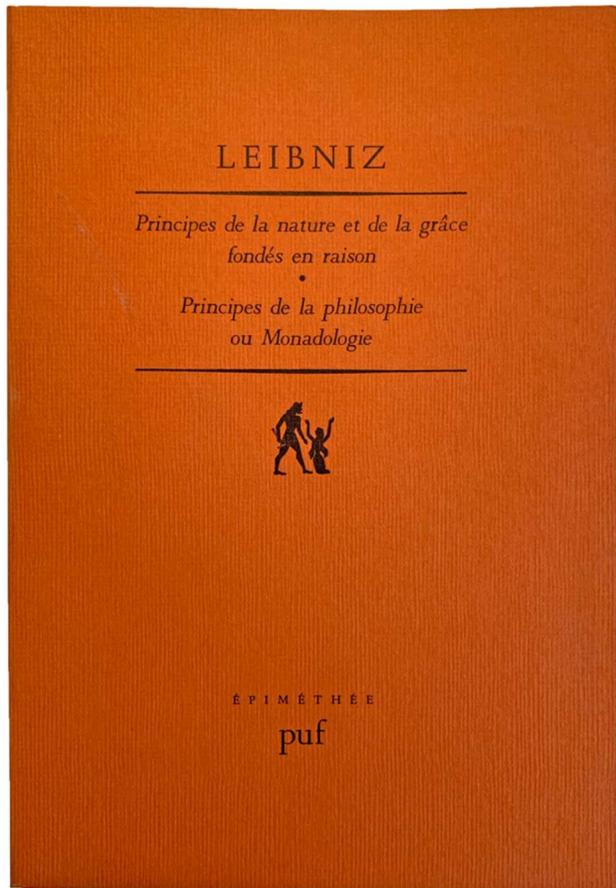


334. **LE DANTEC, Felix** (1869-1917). *Evolution Individuelle et Hérité. Théorie de la variation quantitative*. Paris : Germer Baillière et cie, Félix Alcan, 1898. ¶ Series: *Bibliothèque Scientifique Internationale*. 8vo. [iv], 308, [32] pp. Ads. Original blind- and gilt-stamped maroon cloth ; supper cover waterstained, spine faded.

\$ 15

Le Dantec “rejected the ideas of August Weismann and proposed his own biochemical theory of heredity which allowed for the inheritance of acquired characters.” – Wikip.

See: Bowler, Peter J. *The Eclipse of Darwinism: Anti-Darwinian Evolutionary Theories in the Decades Around 1900*. Johns Hopkins University Press, 1983.

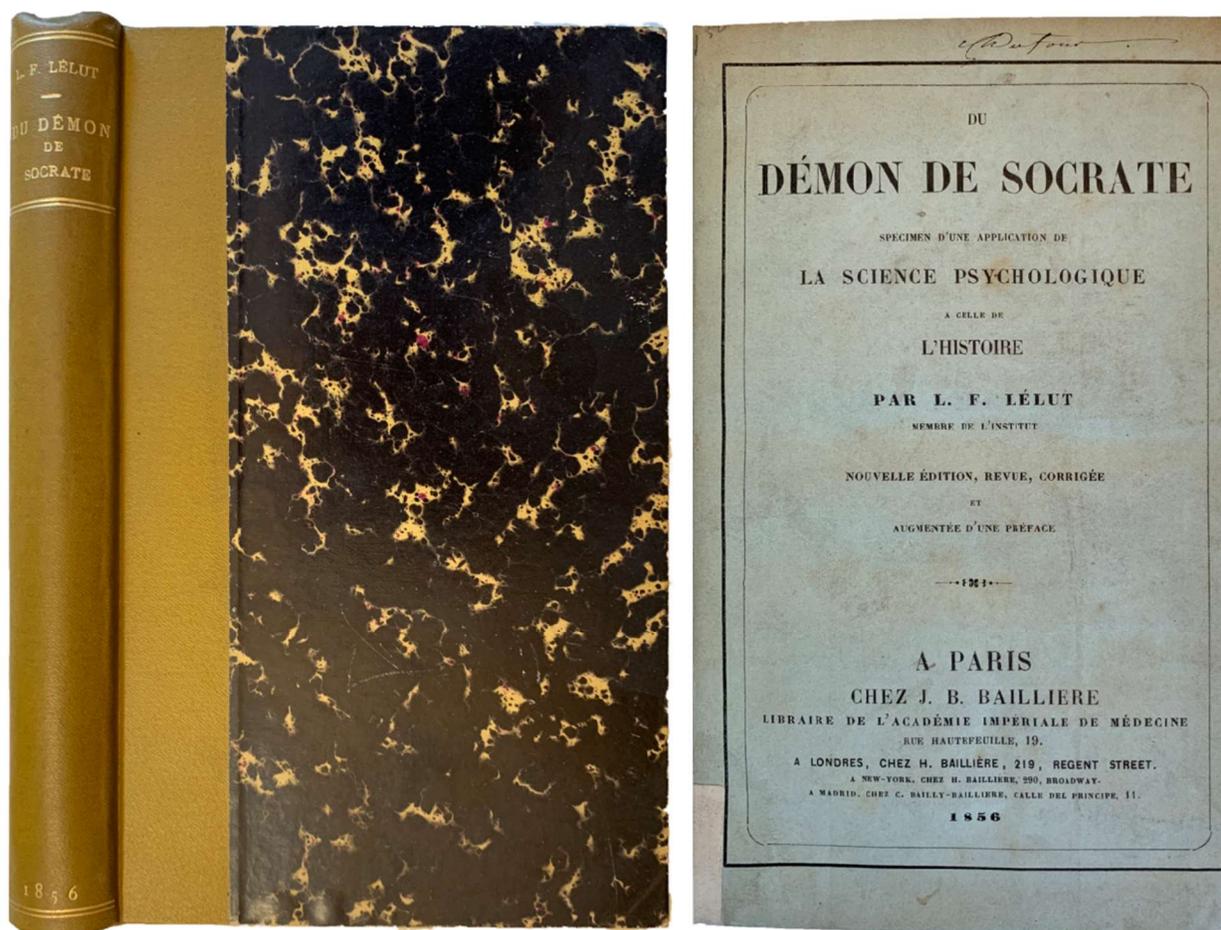


335. **LEIBNIZ, Gottfried Wilhelm** (1646-1716). *Principes de la nature et de la grâce fondés en raison. Principes de la philosophie ou Monadologie*. Paris : Presses Universitaires de France, 1986. ¶ 8vo. [vi], 146, [8] pp. Original orange printed wrappers. Fine.

\$ 22

Third edition. The '*Principles of Nature*' was first published in 1714, as was also the *Monadologie*. This edition issued with the notes of André Robinet (1922-2016).

André Robinet was, in France, from 1970, the initiator of the application of computerized lexicographical analysis to many philosophical texts: *Monadology* and the *Discourse on Metaphysics* by Gottfried Wilhelm Leibniz, the *Metaphysical Meditations* by René Descartes, the '*Ethics*' by Baruch Spinoza, *Thoughts on the Interpretation of Nature* by Denis Diderot and *The Profession of Faith of the Savoyard Vicar* by Jean-Jacques Rousseau. He has published numerous conceptual studies based on the computer survey of the occurrences of terms, their frequency ranks, the syntagmatic relations of concordance, vicariance and pre-eminence. Studies published in particular in the *CIRPHO Review* (Montreal) and the Proceedings of the Colloquies of the "Lessico Intellettuale Europeo e storia delle Idee" directed in Rome by Tullio Gregory.



336. **LELUT, Louis-Françisque** (1804-1877). *Du Démon de Socrate spécimen d'une application de la science psychologique a celle de l'histoire.* Nouvelle édition revue, corrigée et augmentée d'une préface. Paris : J. B. Baillière, 1856. ¶ 8vo. 348 pp. Foxed. Later quarter mustard-green marbled boards, gilt-stamped spine, with original printed wrappers bound in. Bookplate of Karmin. Very good.

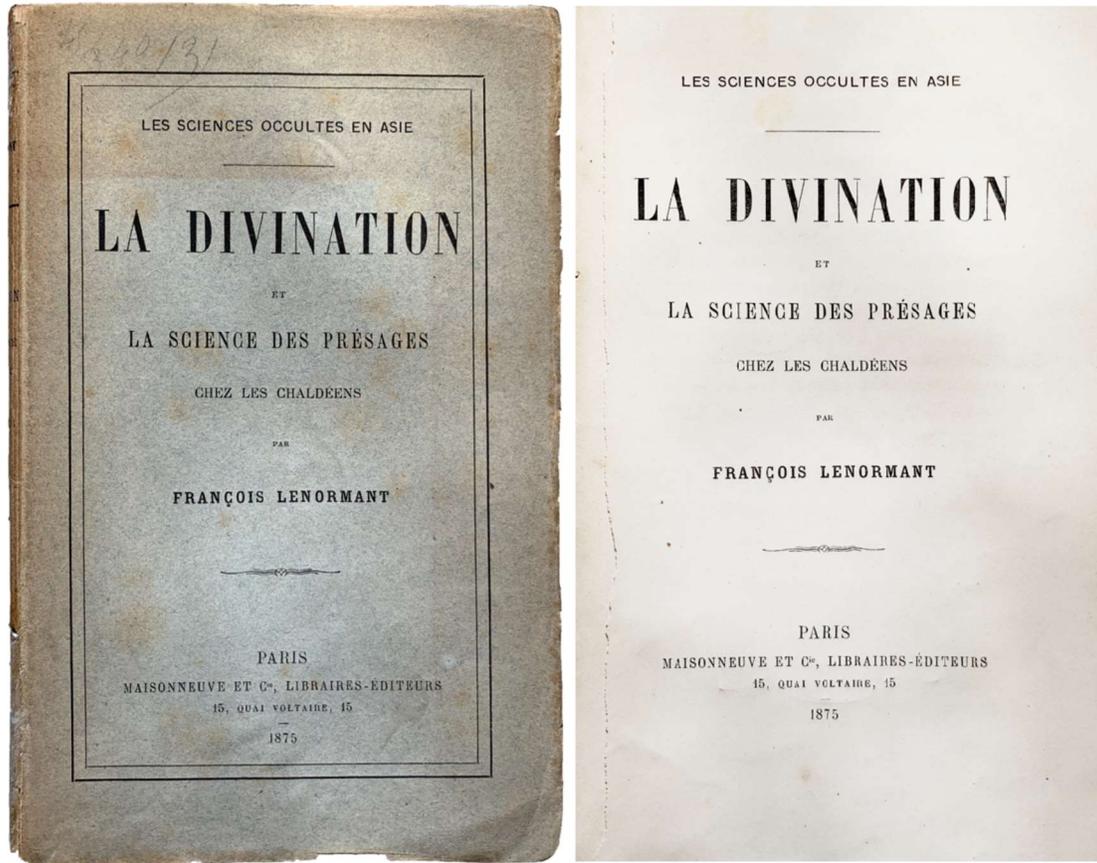
\$ 30

Socrates' Demon, an example of an application of psychological science to history. Originally published in 1836. The work also deals with hallucinations. When it was issued it caused a scandal.

“It was in 1836 that the Demon of Socrates was published. After having made Socrates the character of antiquity, the incarnated type of philosophy and virtue, he

nevertheless declares him to be suffering from madness, and presenting hallucinations, not only of hearing, but also of sight. Socrates, it is true, says that among the gods who are favorable to us, none makes himself visible, but he would thus designate, according to Lélut, only the true gods, and not the demons. Antiquity, with its beliefs, could not consider as mad a man whose intellectual disorders consisted of acts of communication or divine assistance. He believed in his familiar demon; consequently Lélut declares him to be hallucinated, and for him hallucinations are an unmistakable sign of madness. The Athenian philosopher, independently of the exclusive consecration of his life to the triumph of one or two ideas, independently of its singularities of more than one kind, presents, for perhaps forty years, this irrefragable character of mental alienation. Socrates' madness has retained its sensory character, without passing into a state of general and truly manic delirium. Socrates was able to remain thus, throughout his life, the representative and the martyr no doubt, but, certainly, the at least hallucinated expression of reason, philosophy and virtue. ... For [Lélut], hallucination constituted sensory madness.” – Serge Nicolas, *Un médecin philosophe : Louis Francisque Lélut (1804-1877)*.

PROVENANCE: Possibly Otto Karmin (1882-1920), translator, journalist, teacher, anarchist and free-thinking activist. Otto Karmin arrived in Geneva in 1898 with his family, began his studies there and obtained Swiss citizenship. In July 1900, he was among the founders of the Réveil socialiste-anarchiste, to which he mainly offered translations. In particular, he was the French translator of *L'Anarchisme*, by Paul Eltzbacher (Paris, Giard et Brière, 1902). His studies and his activities for the Free Thought led him to many trips: London, Halle, Florence, Paris, Munich, etc. He participated in the foundation of the Ferrer School of Lausanne in 1910 and was the secretary of the International Bureau of the Free Thought during the First World War. His books and articles deal with religious issues and the French Revolution. He died in Geneva.



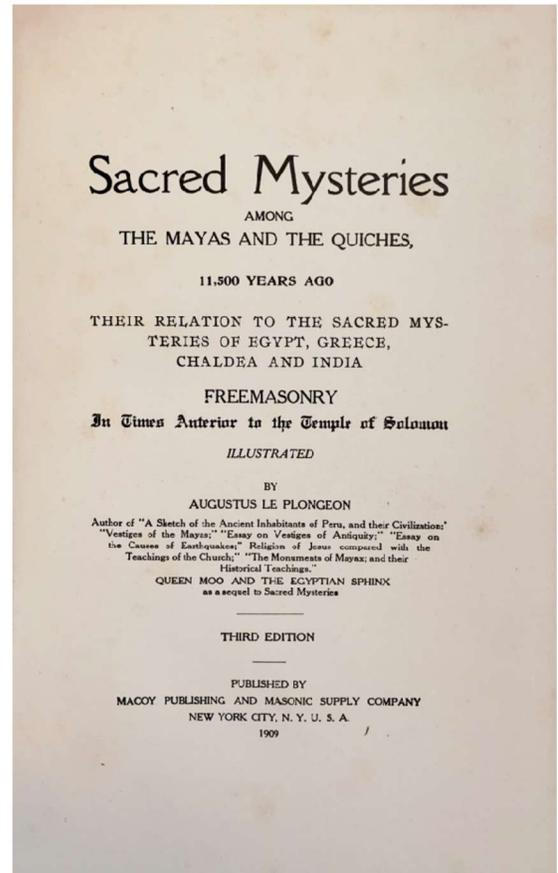
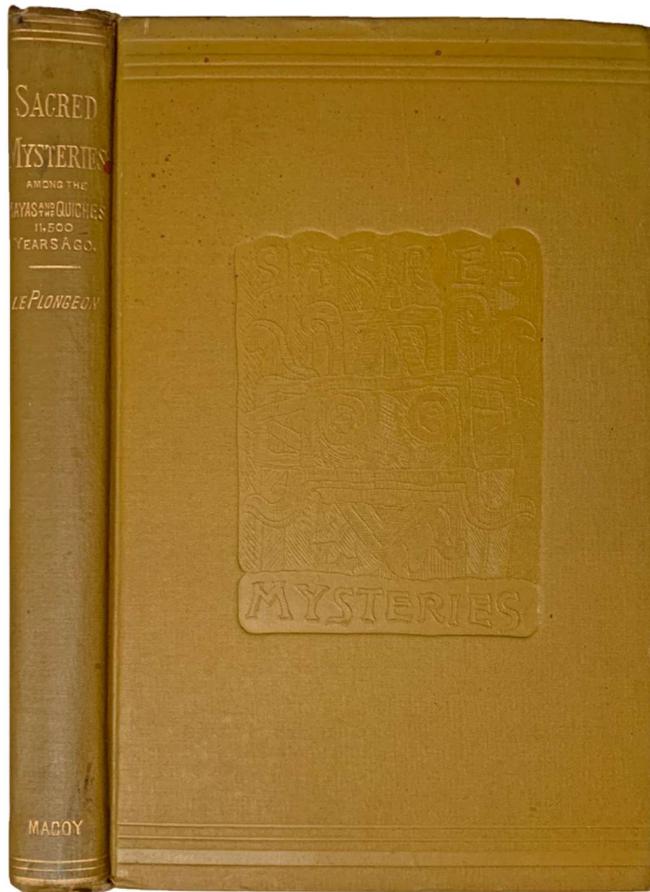
337. **LENORMANT, François** (1837-1883). *La Divination et la Science des Présages chez les Chaldéens*. Paris : Maisonneuve et cie, 1875. ¶ Series : *Les Sciences Occultes en Asie*. 8vo. [2], 236 pp. Lacks front free endpaper. Original printed wrappers ; spine mended with some kozo. Very good.

\$ 55

First edition. An early study of Chaldeans and their religious practices, including the omens of a monster childbirth, vampires, the divination of arrows (belomancy), etc.

CONTENTS : I : Doctrine sur laquelle était fondée la divination des Chaldéens. II : La bélomancie et les sorts. III : La littérature augurale des Chaldéens. IV : Les augures et l'aruspicine. V : Les présages et prodiges. Signes atmosphériques et pronostics tirés du feu, de l'eau et des pierres. VI : Suite des présages et prodiges. Les signes tirés des animaux et des rencontres fortuites. VII : Présages des naissances monstrueuses. VIII : Les songes et leur interprétation. IX : Les pythons et la nécromancie. Appendice : Les six premiers chapitres de Daniel.

☼ Dorbon 2644; Caillet 6523.

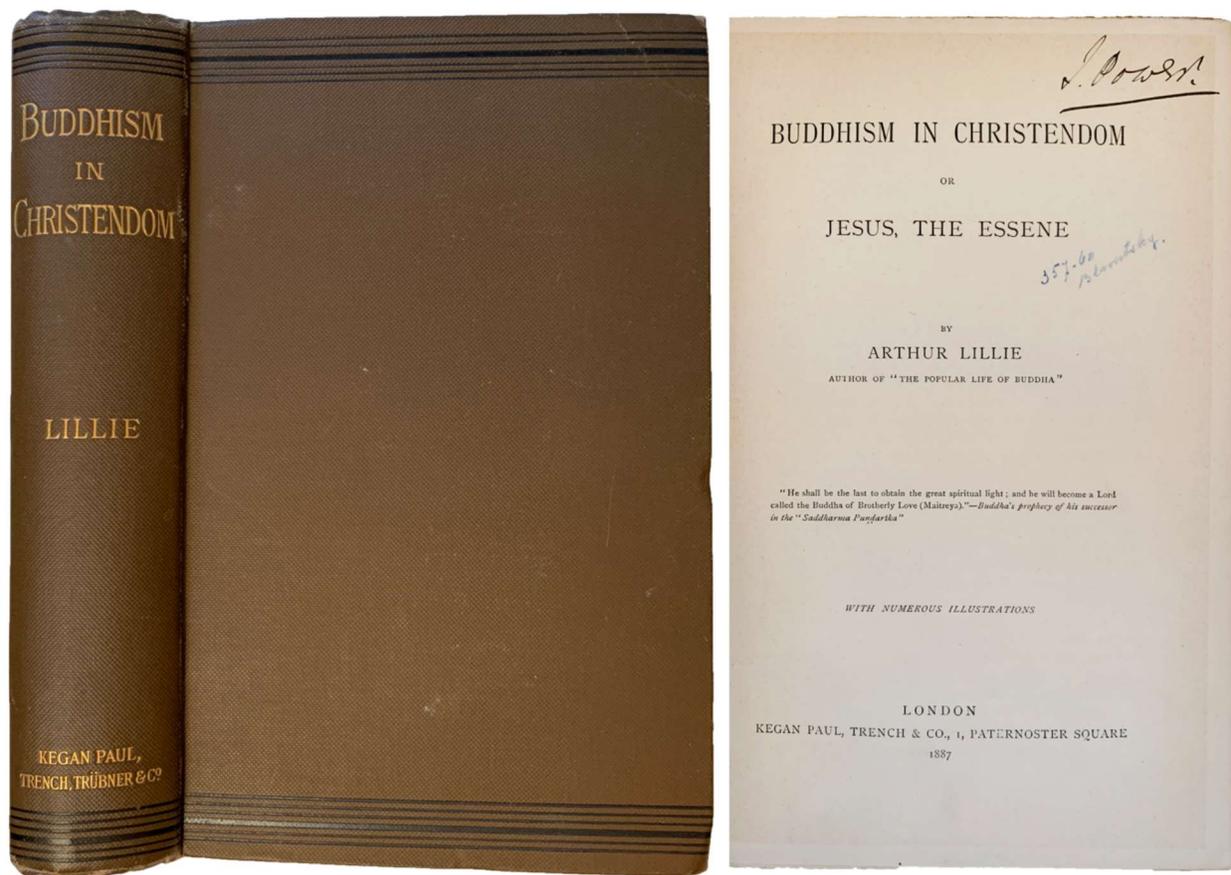


338. **LE PLONGEON, Augustus** (1825-1908). *Sacred Mysteries among the Mayas and the Quiches, 11,500 years ago; their relation to the sacred mysteries of Egypt, Greece, Chaldea and India: Freemasonry in times anterior to the Temple of Solomon. Third edition.* New York: Macoy Pub. and Masonic Supply Co., 1909. ¶ 8vo. XVI, 163, [1], [10] pp. Frontispiece portrait, plates, figures, index. Original blind- and gilt-stamped light olive green cloth.

\$ 100

“Augustus Henry Julian Le Plongeon was a British-American archeologist and photographer who studied the pre-Columbian ruins of America, particularly those of the Maya civilization on the northern Yucatán Peninsula. While his writings contain many notions that were not well received by his contemporaries and were later disproven, Le Plongeon left a lasting legacy in his photographs documenting the ancient ruins. He was one of the earliest proponents of Mayanism. . . . Le Plongeon insisted that the symbols of Freemasonry could be traced to the ancient Maya and that the ancient knowledge had come to ancient Egypt from the ancient Maya by way of Atlantis.”

See: Lawrence G. Desmond, PhD, "A Critique of the Wikip. Augustus Le Plongeon article."

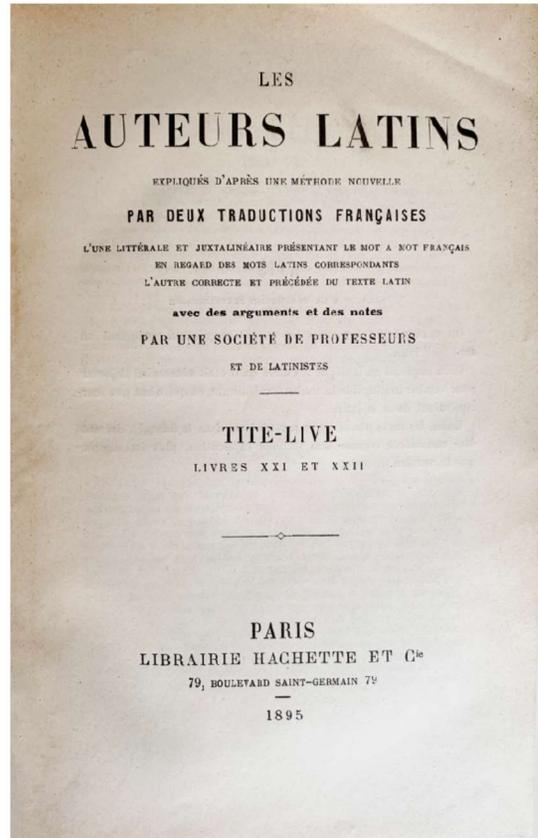
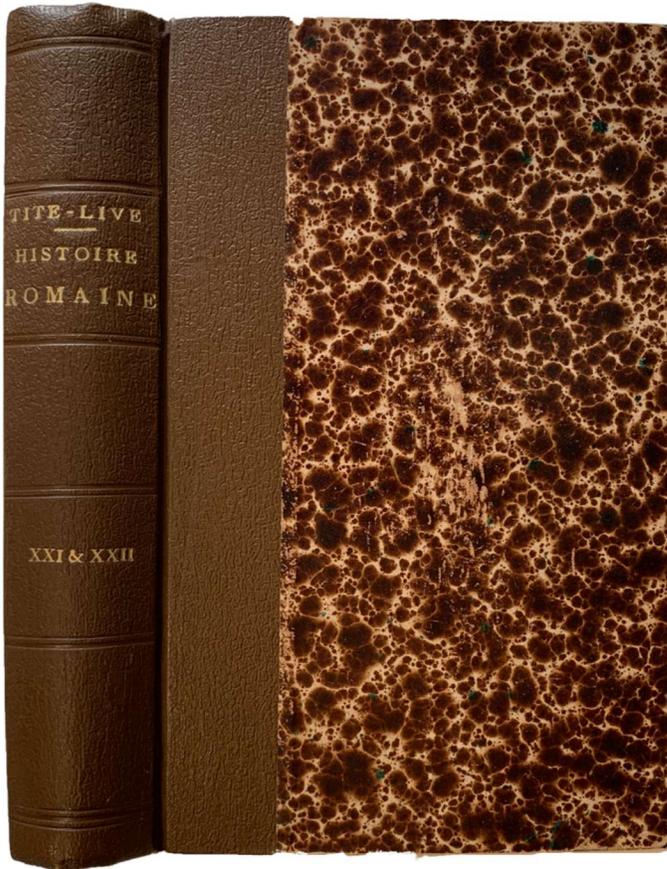


339. **LILLIE, Arthur** (1831-1911). *Buddhism in Christendom or Jesus, the Essene*. London: Kegan Paul, Trench, 1887. ¶ 8vo. 410, [2], 55, [1] pp. Frontispiece, 14 plates, figures, index, ads (dated February 26, 1892). Original black- and gilt-stamped brown cloth. Ownership signatures. Very good.

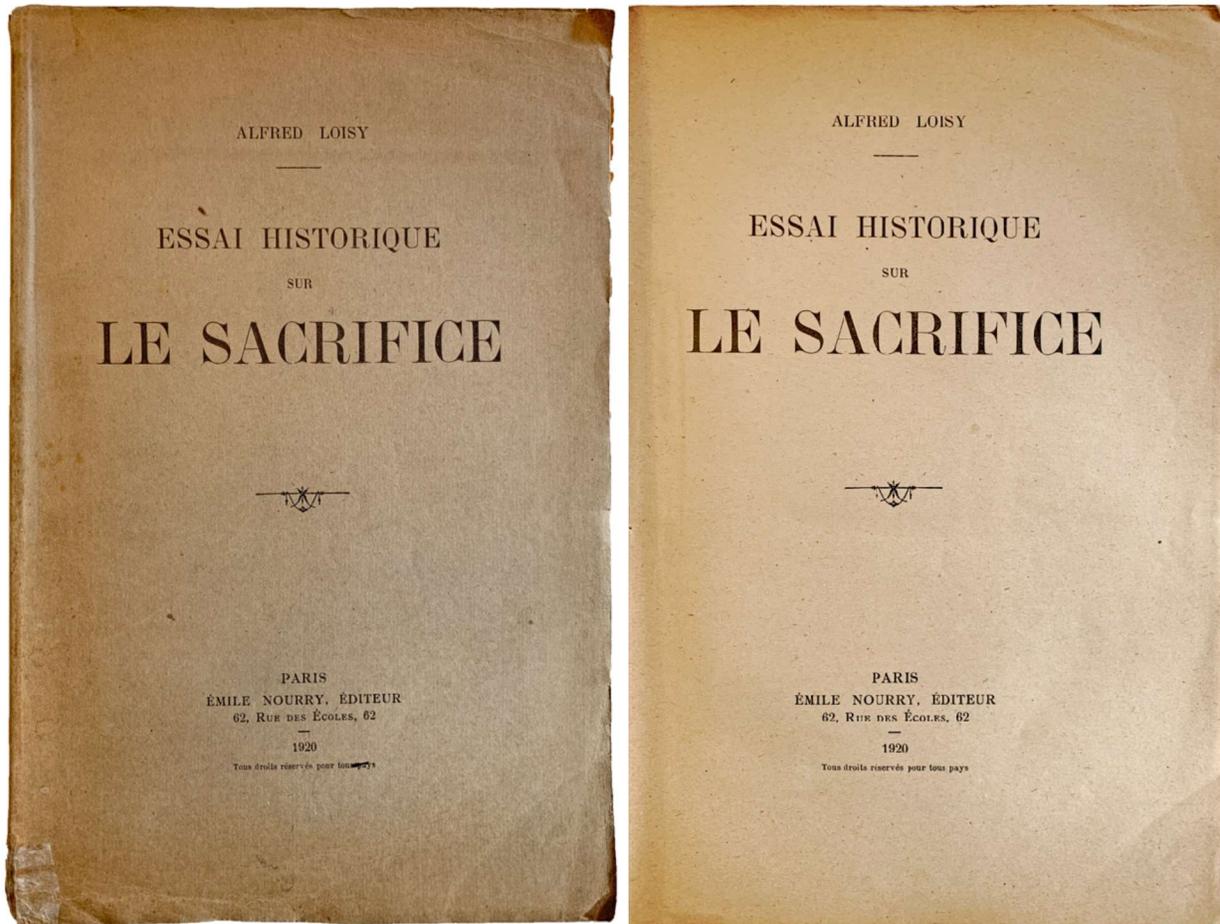
\$ 25

First edition. The author makes a comparative study of Buddhism and Christianity. Within this is a strong argument for the importance and place of symbolism, that being more inherent in eastern cultures.

Arthur Lillie, was a Buddhist, soldier in the British Indian Army, and a writer.



340. **LIVY [Tite-Live; Titus Livius]** (59 BC – AD 17); **Maxime GAUCHER** (translator). *Les Auteurs Latins, expliqués d'après une méthode nouvelle par deux traductions françaises l'une littérale et juxtalinéaire présentant le mot à mot français en regard les mots latins correspondants, l'autre correcte et précédée du texte latin ... Tite-Live. Livres XXI et XXII.* Paris : Hachette et cie, 1895. ¶ 16mo. [iv], 549 pp. Later quarter gilt-stamped brown cloth, marbled boards. Ownership signature of Thérèse Dufour (with some minor marginalia). Very good. Scarce. \$ 25



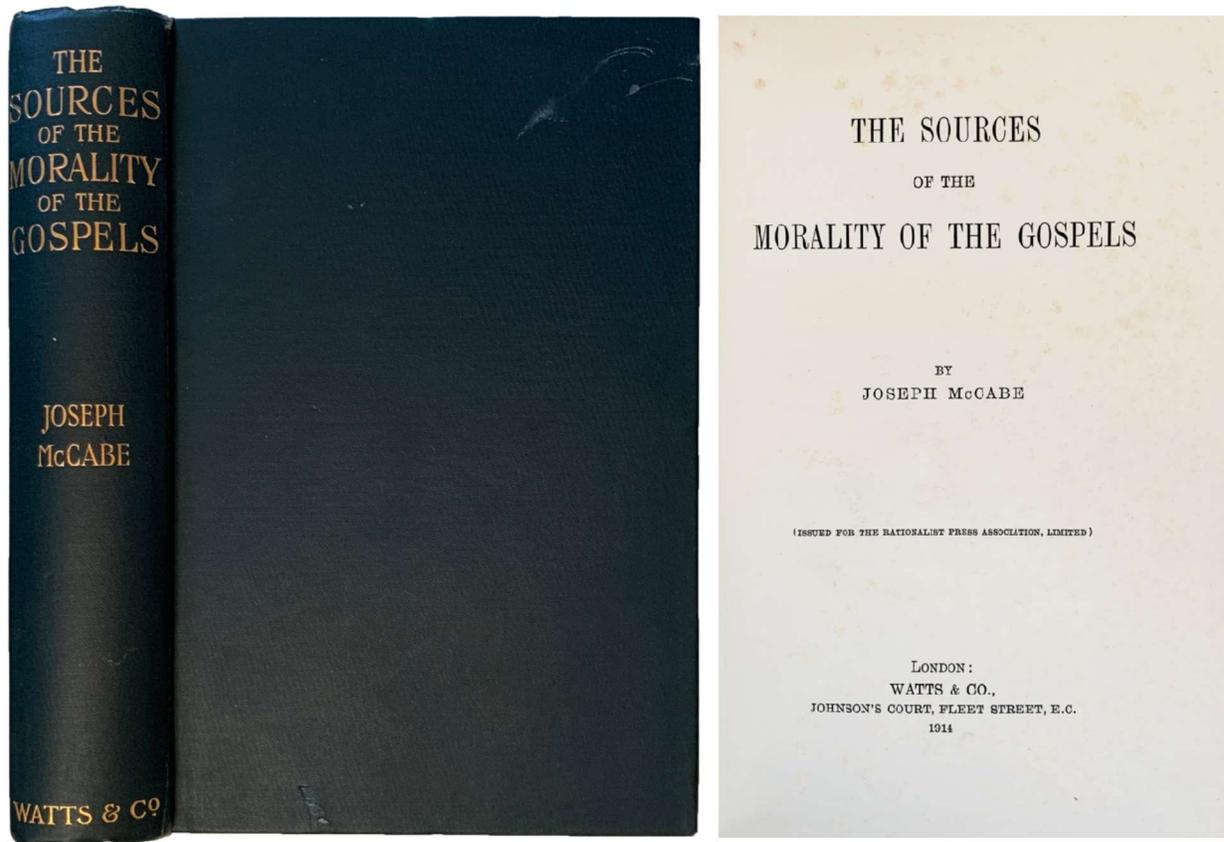
341. **LOISY, Alfred** (1857-1940). *Essai Historique sur le Sacrifice*. Paris : Emile Nourry, 1920. ¶ 8vo. [iv], 552 pp. Original printed wrappers; lower spine repaired with kozo. Very good. Scarce.

\$ 100

First edition. A thorough treatment, written after Loisy was condemned by the Catholic church.

Alfred Firmin Loisy was a French Roman Catholic priest, professor and theologian generally credited as a founder of modernism in the Roman Catholic Church. He was a critic of traditional views of the interpretation of the Bible, and argued that biblical criticism could be helpful for a theological interpretation of Sacred Scripture. His theological positions brought him into conflict with the church's authorities, including Pope Leo XIII and Pope Pius X. In 1893, he was dismissed as a professor from the *Institut Catholique de Paris*. His books were condemned by the Roman Curia, and in 1908 he was excommunicated. [Wikip.]

See: Morrow, Jeffrey L. *Alfred Loisy and Modern Biblical Studies*. Washington D.C.: The Catholic University of America Press, 2019; Annelies Lannoy, *Alfred Loisy and the Making of History of Religions, A Study of the Development of Comparative Religion in the Early 20th Century*. De Gruyter, 2020.



342. **McCABE, Joseph** (1867-1955). *The Sources of the Morality of the Gospels*. London: Watts & Co., 1914. ¶ 8vo. viii, 315, [1] pp. Index; light foxing. Original dark green gilt-stamped cloth. Bookplate of Karmin. Very good.

\$ 15

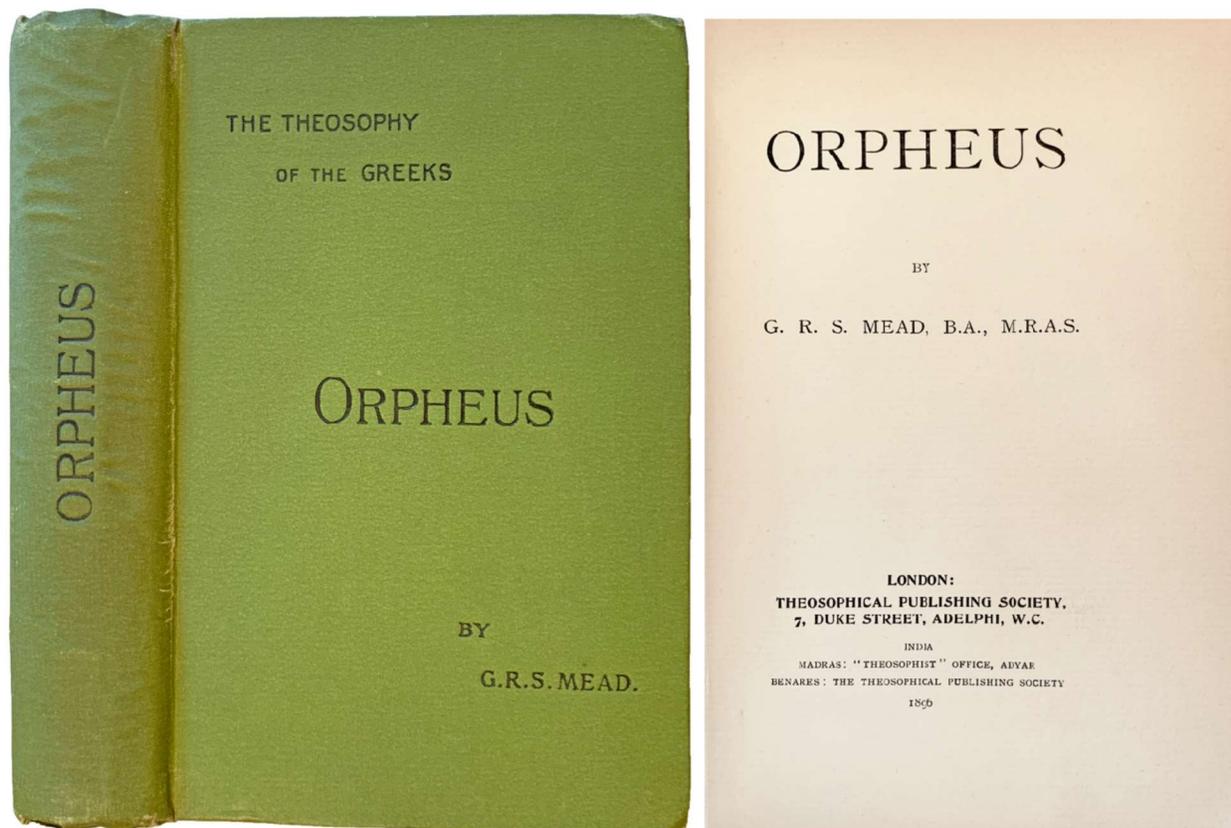
First edition.

CONTENTS: The problem of Christ – Egyptian Morals – Morality in Babylonia and Persia – The Evolution of Jewish Morality – Greek Moralists – Morality in the Roman Empire—The Gospels – The Parables of the Gospels and the Talmud – Parallels to the teaching of Christ – Personality in the Gospels.

Joseph Martin McCabe was a prolific English writer and speaker on freethought, after having been a Roman Catholic priest earlier in his life. He was "one of the great mouthpieces of freethought in England". Becoming a critic of the Catholic Church,

McCabe joined groups such as the Rationalist Association and the National Secular Society. – Crowley, Ronan and Lernout, Geert. "Joseph MacCabe in Ulysses", *Genetic Joyce Studies*, University of Antwerp, Issue 12 (Spring 2012).

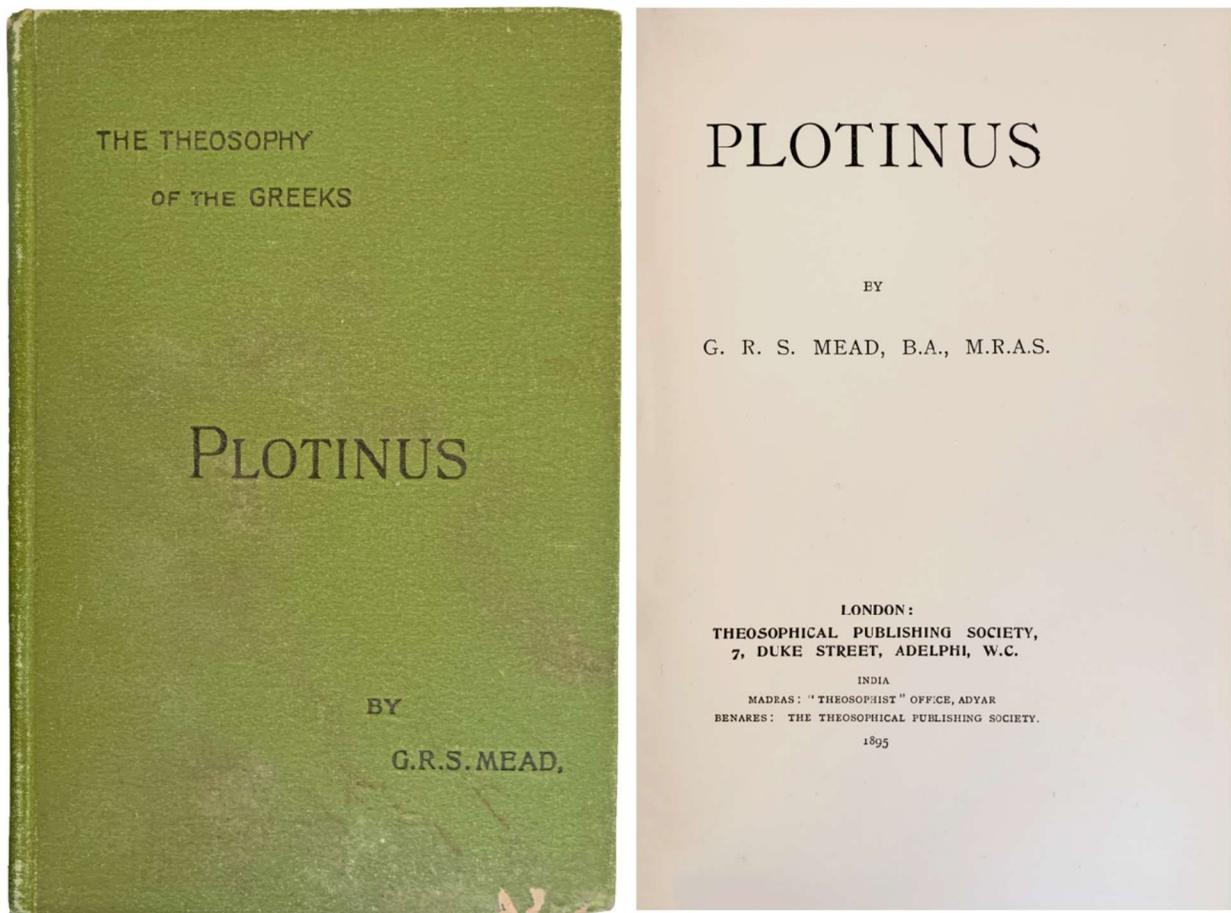
PROVENANCE: Possibly Otto Karmin (1882-1920), translator, journalist, teacher, anarchist and free-thinking activist. Otto Karmin arrived in Geneva in 1898 with his family, began his studies there and obtained Swiss citizenship. In July 1900, he was among the founders of the Reveil socialiste-anarchiste, to which he mainly offered translations. In particular, he was the French translator of L'Anarchisme, by Paul Eltzbacher (Paris, Giard et Briere, 1902). His studies and his activities for the Free Thought led him to many trips: London, Halle, Florence, Paris, Munich, etc. He participated in the foundation of the Ferrer School of Lausanne in 1910 and was the secretary of the International Bureau of the Free Thought during the First World War. His books and articles deal with religious issues and the French Revolution. He died in Geneva.



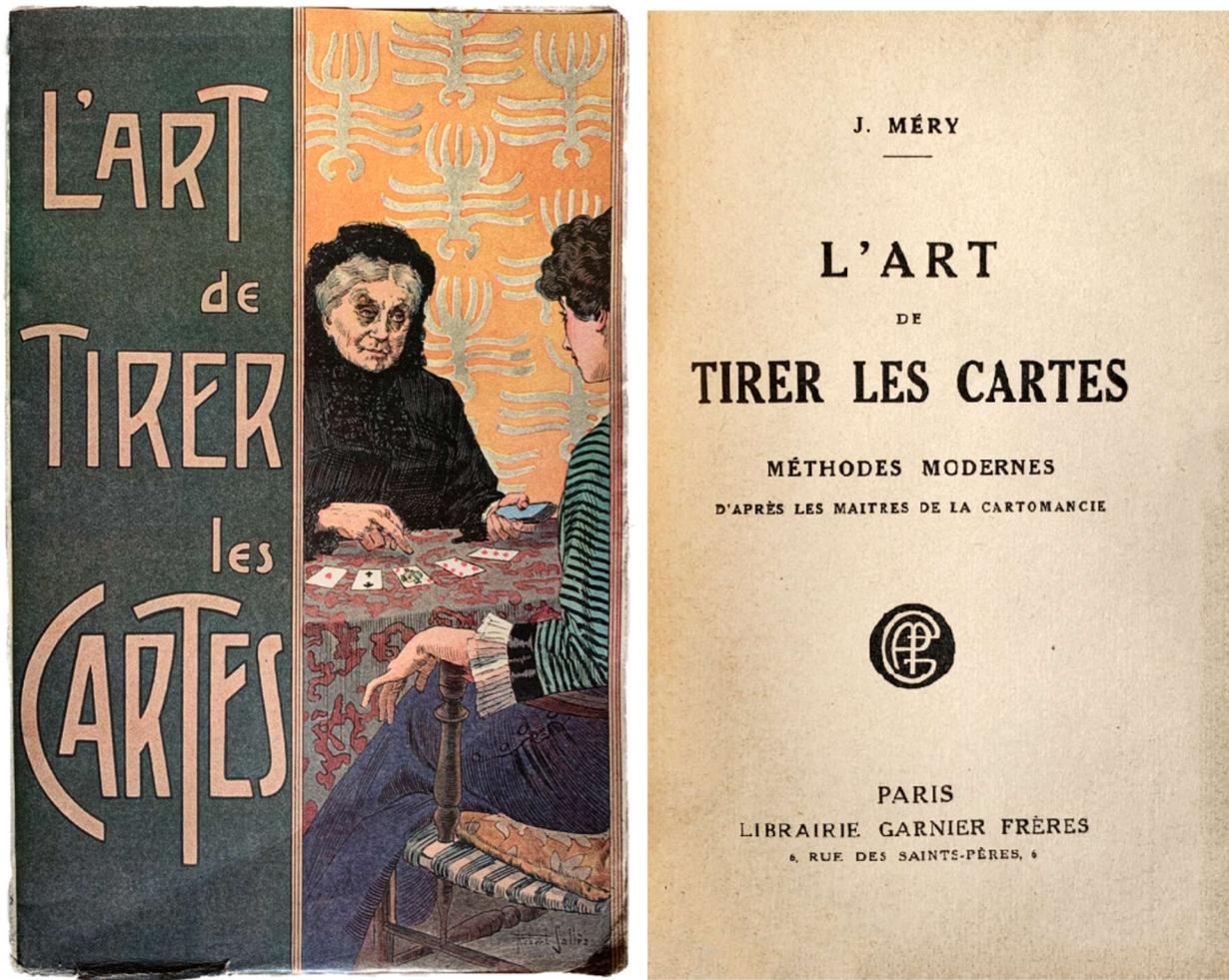
343. **MEAD, G.R.S. [George Robert Stow]** (1863-1933). *Orpheus*. London: Theosophical Publishing Society, 1896. ¶ Small 8vo. [iv], v, [6-7], 8-320 pp. 2 folding tables. Original green cloth with black-stamping for the title, decorative endsheets. Very good. Scarce.

\$ 175

First edition. George Robert Stow Mead “was an English historian, writer, editor, translator, and an influential member of the Theosophical Society, as well as the founder of the Quest Society. His scholarly works dealt mainly with the Hermetic and Gnostic religions of Late Antiquity, and were exhaustive for the time period.” – [Wikip.].



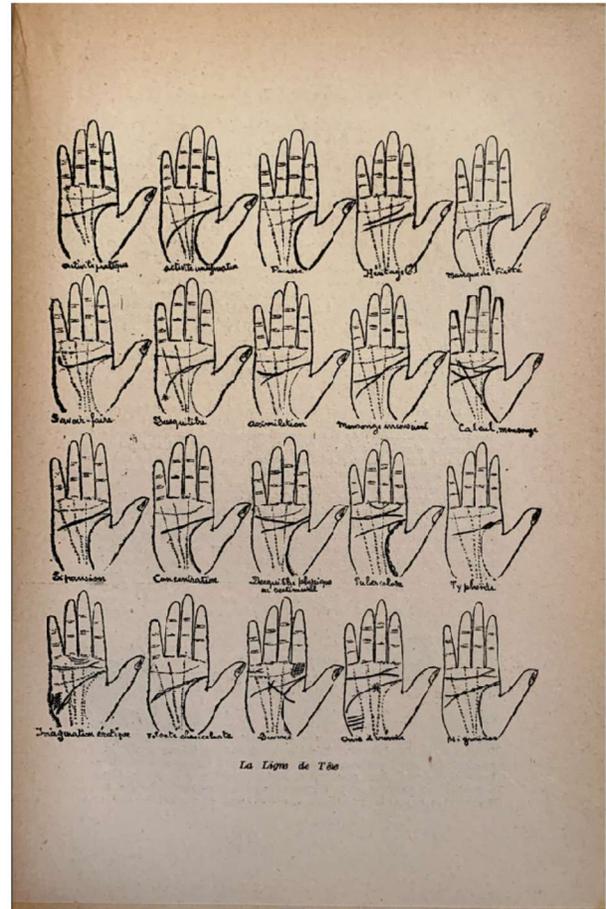
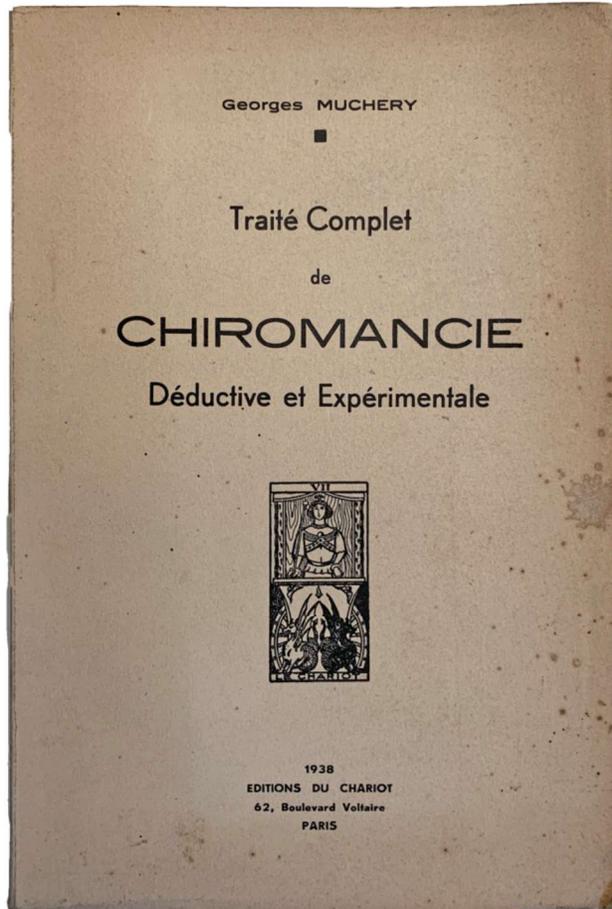
344. **MEAD, G.R.S. [George Robert Stow]** (1863-1933). *Plotinus*. London: Theosophical Publishing Society, 1895. ¶ First edition. Small 8vo. [viii], 48 pp. Original green cloth with black-stamping for the title; rubbed. Very good. \$ 40



345. **MÉRY, J.** *L'Art de Tirer les Cartes*. Paris : Librairie Garnier Frères, [1935]. ¶ Small 8vo. VIII, 228, [32] pp. 78 illus. of TAROT CARDS, ads; largely unopened. Original printed wrappers with colorful picture showing the Tarot Card Reader seated at a table with the much younger female client, the cards on the table (signed in the corner with the artist's name of Robert Salles (1871-1929)). Well preserved copy.

\$ 30

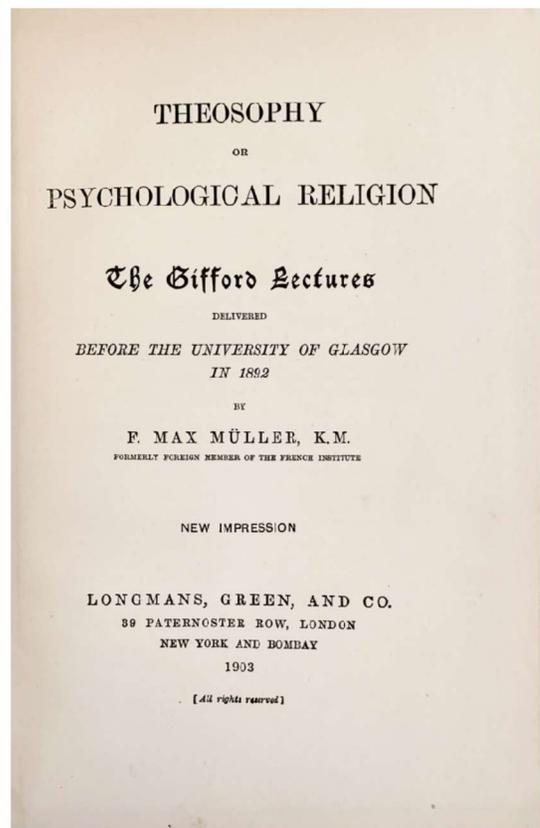
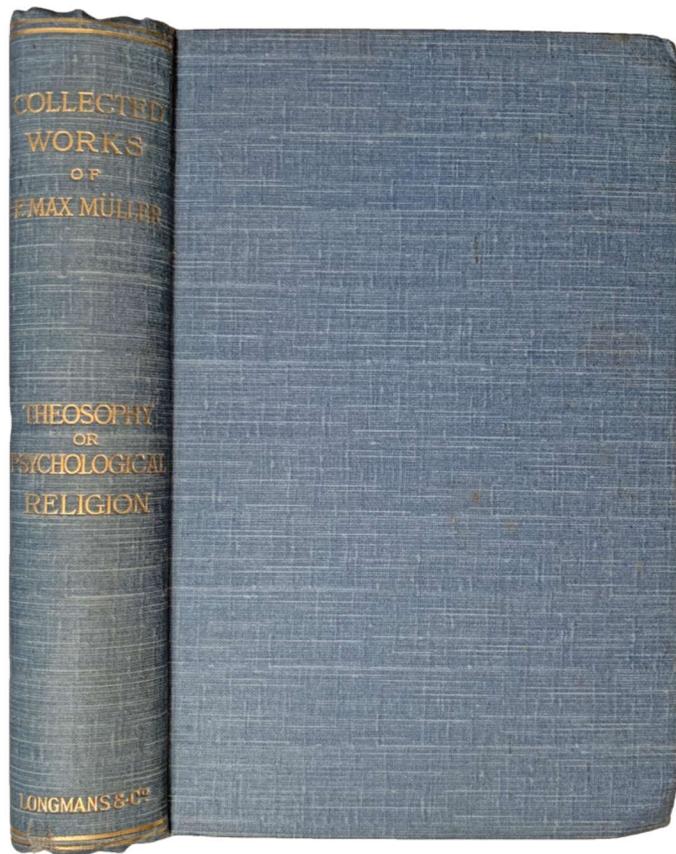
Containing two parts : *L'art de tirer les cartes par les jeux ordinaires*. II : *Signification des 78 cartes du Tarot*.



346. **MUCHERY, Georges.** *Traité Complet de Chiromancie déductive et expérimentale.* Paris : Editions du Chariot, 1938. ¶ 8vo. 276, [12] pp. Numerous figures, index. Original printed wrappers; upper cover with small stain. Very good.

\$ 25

A complete treatise on deductive and experimental palmistry.

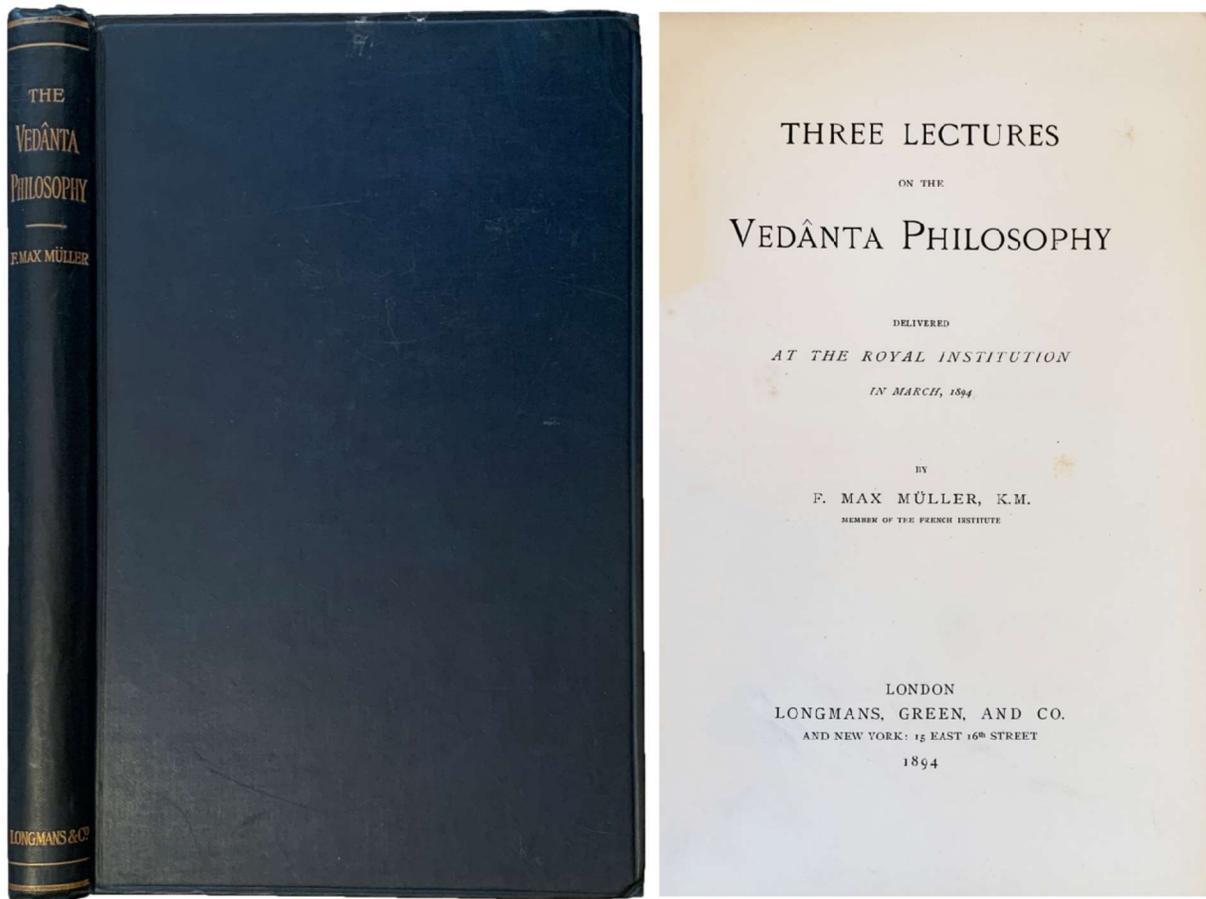


347. **MÜLLER, Max** (1823-1900). *Theosophy or Psychological Religion: the Gifford lectures delivered before the University of Glasgow in 1892*. London, New York, Bombay: Longmans, Green, London, 1903. ¶ New impression. 8vo. xxiii, [1], 585, [1], 10 pp. Index. Original full gilt-stamped pale blue cloth; lightly foxed. Very good. \$ 30

The fourth and last course of lectures was intended to examine the relation between God and the soul ("these two Infinities"), including the ideas that some of the principal nations of the world have formed concerning this relation. Real religion, Müller asserted, is founded on a true perception of the relation of the soul to God and of God to the soul; Müller wanted to prove that this was true, not only as a postulate, but as an historical fact. The original title of the lectures was 'Psychological Religion' but Müller felt compelled to add 'Theosophy' to it. Müller's final Gifford Lecture is significant in interpreting his work broadly, as he situates his philological and historical research within a Hermetic and mystical theological project.

Friedrich Max Müller was a German-born philologist and Orientalist, who lived and studied in Britain for most of his life. He was one of the founders of the western academic disciplines of Indian studies and religious studies. He studied Sanskrit. [Wikip.]

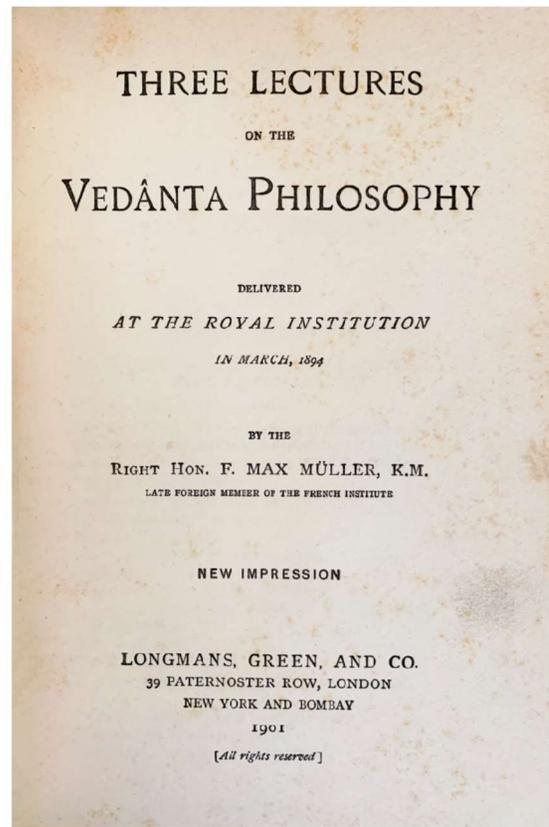
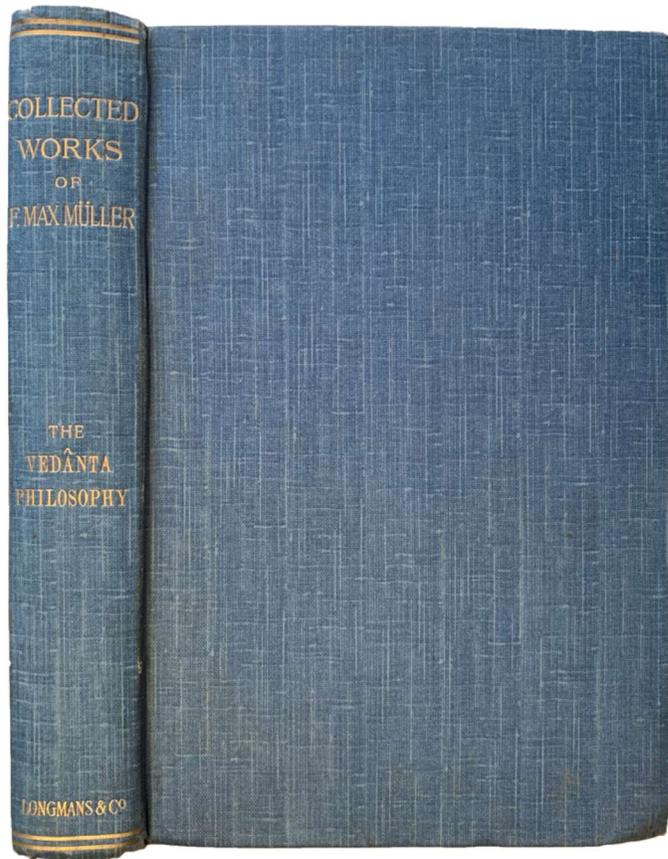
CONTENTS: The historical study of religion – The true value of the Sacred Books examined – The historical relationship of ancient religions and philosophers – The relation of psychological to physical and anthropological religion – Journey of the soul after death – The Eschatology of the Avesta – Eschatology of Plato – True Immortality – The Vedanta-Philosophy – The two schools of the Vedanta – Sufism – The logos – Alexandrian Christianity – Dionysius the Areopagite – Christian Theosophy.



348. **MÜLLER, Max** (1823-1900). *Three Lectures on the Vedanta Philosophy delivered at the Royal Institution in March, 1894*. London: Longmans, Green, London, 1894. ¶ 8vo. vii, [1], 173, [3], 32 pp. Lightly foxed, some pencil marginalia. Original full blind- and gilt-stamped navy blue cloth. Very good, well preserved copy.

\$ 25

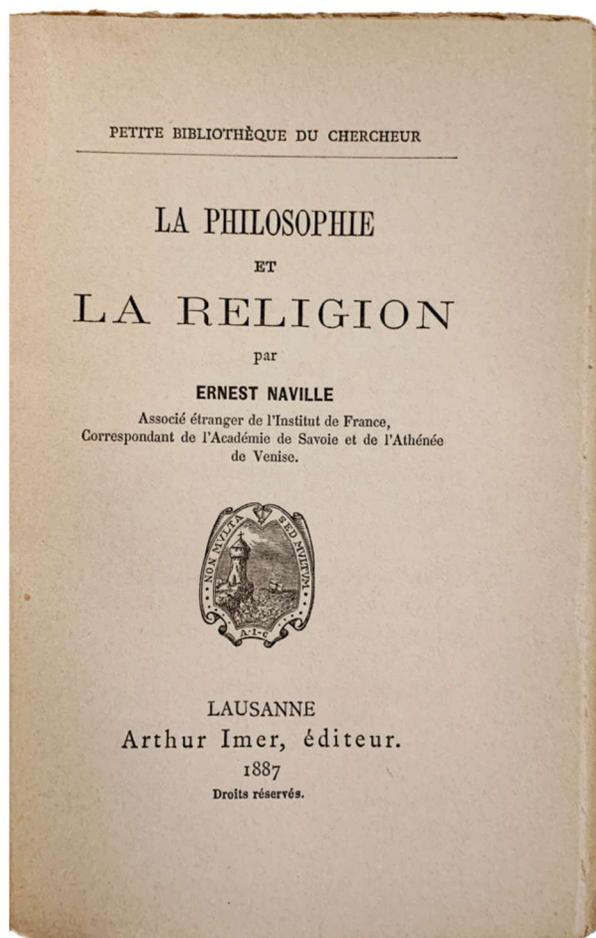
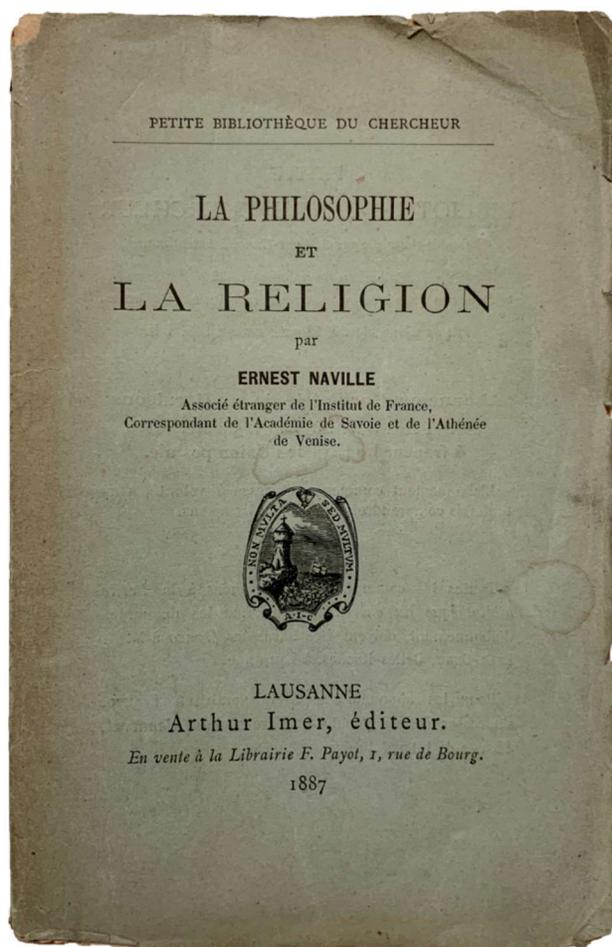
First edition. First lecture: Origin of the Vedanta Philosophy. Second lecture: The Soul and God. Third lecture: Similarities and Differences between Indian and European Philosophy.



349. **MÜLLER, Max** (1823-1900). *Three Lectures on the Vedanta Philosophy delivered at the Royal Institution in March, 1894*. London, New York, Bombay: Longmans, Green, London, 1901. ¶ Series: *Collected Works of the Right Hon. F. Max Müller*, vol. XVI. 8vo. vii, [1], 173, [3], 40 pp. Ads.; edges foxed. Original full gilt-stamped pale blue cloth. Very good.

\$ 15

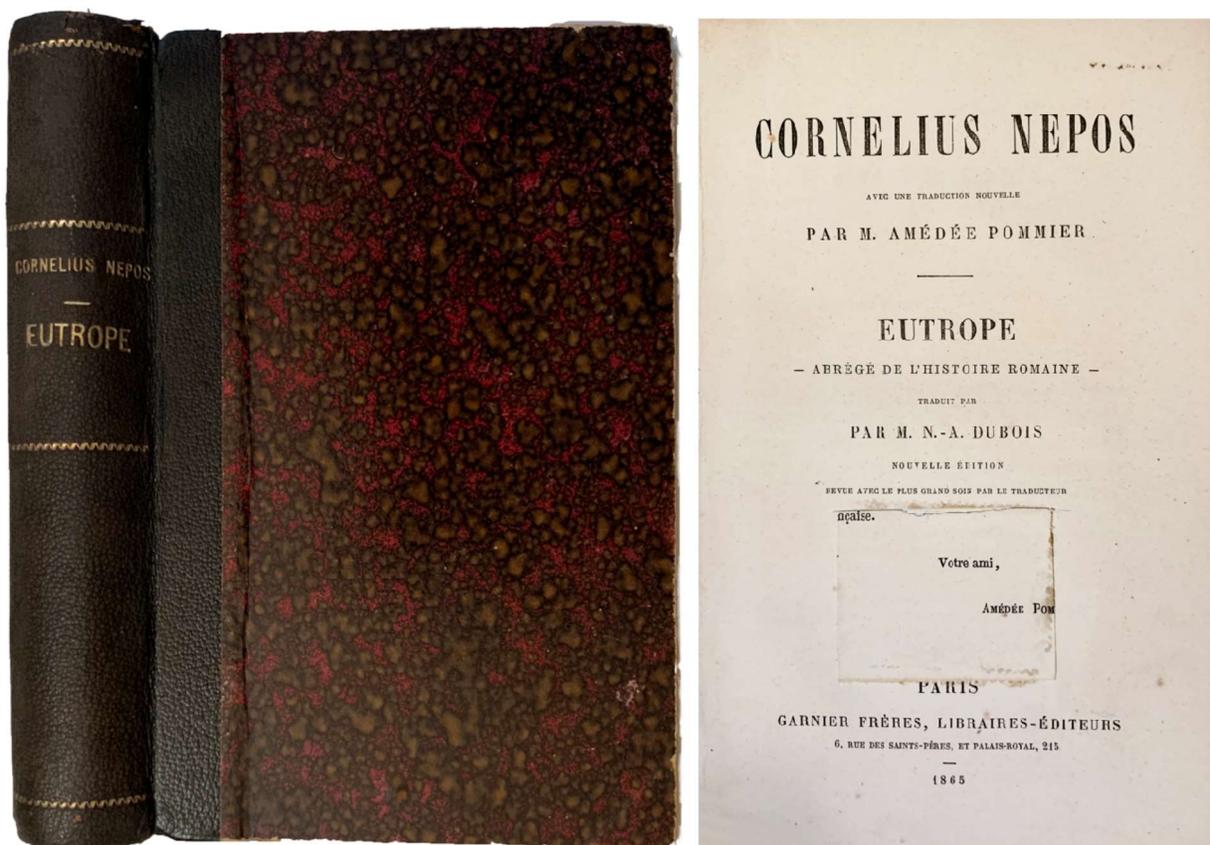
New impression. First lecture: Origin of the Vedanta Philosophy. Second lecture: The Soul and God. Third lecture: Similarities and Differences between Indian and European Philosophy.



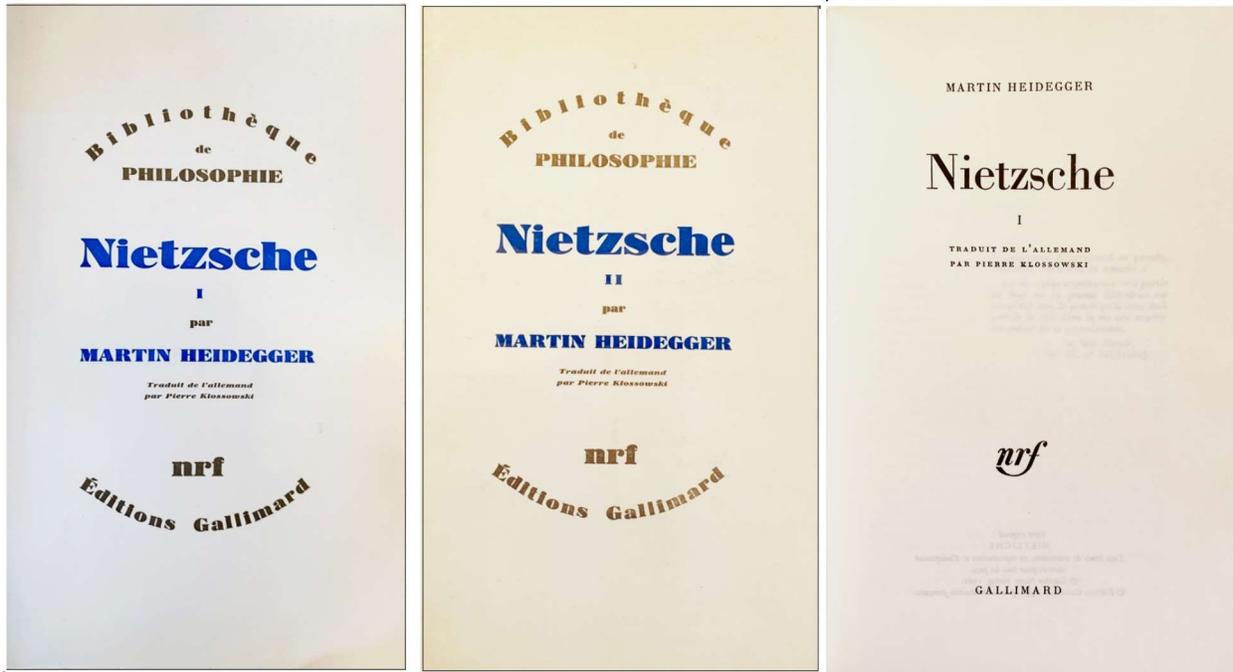
350. **NAVILLE, Ernest** (1816-1909). *La Philosophie et la Religion*.
Lausanne : Arthur Imer, 1887. ¶ Series : *Petite Bibliothèque du Chercheur*,
12. Small 8vo. 95, [1] pp. Original green printed wrappers. Final leaf
torn with a bit of loss. Very good.

\$ 28

Very popular in Geneva at the end of the 19th century, Naville was one of the first thinkers of proportional representation.



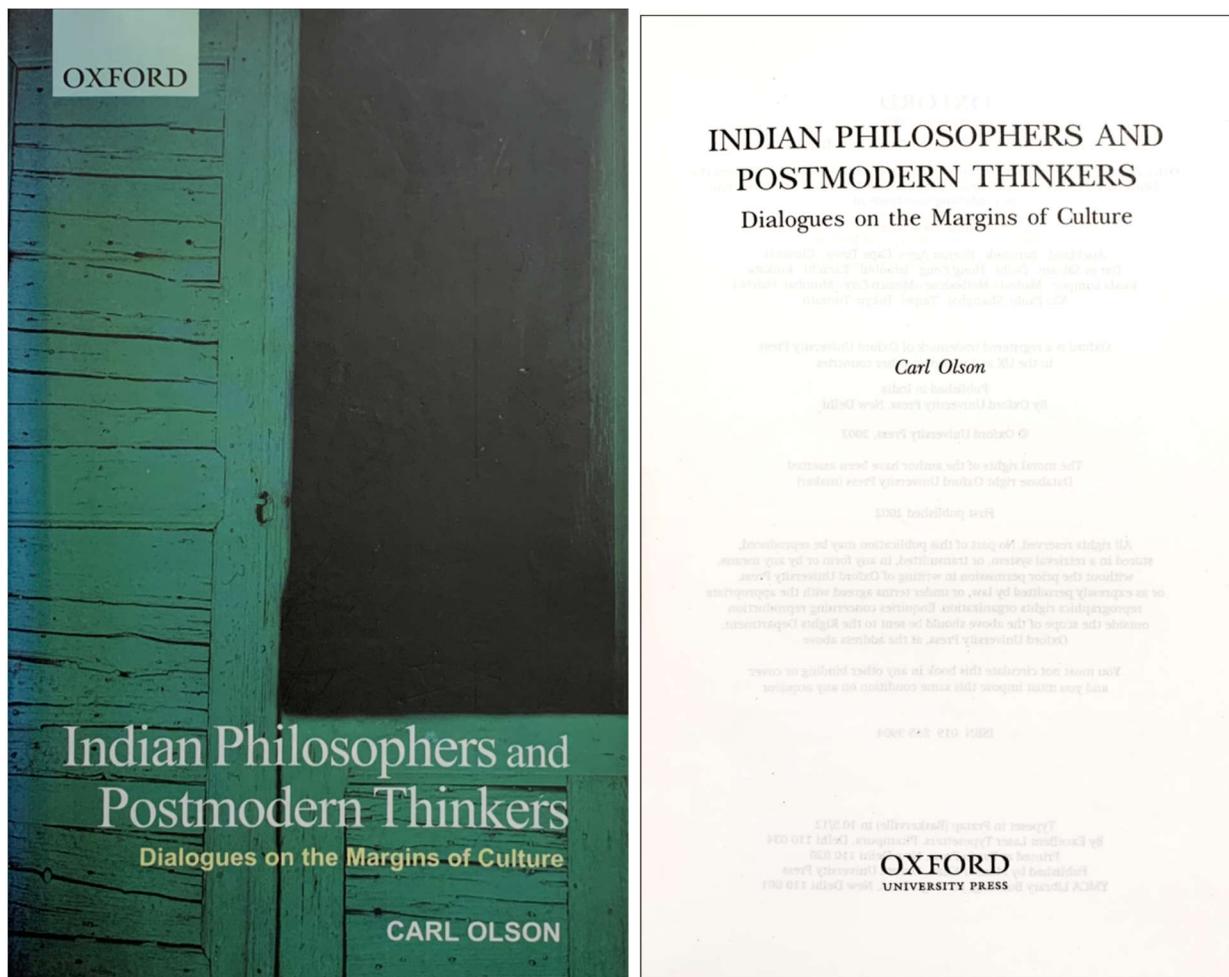
351. **NEPOS, Cornelius** (c.110 BC – c.25 BC); **N.-A. [Nicolas-Auguste] DUBOIS** (1799-1870). *Cornelius Nepos. Avec une traduction nouvelle par M. Amédée Pommier. Eutrope ; abrégé de l'histoire Romaine, Traduit ... par ... Dubois.* Paris : Garnier Frères, 1865. ¶ 12mo. xxiv, 449, [1] pp. Slight waterstaining from pp.359-end, offsetting pp. 428-9, title with vignette (or ownership mark) clipped away. Early quarter gilt-stamped dark maroon morocco, marbled boards; extremities with shelf-wear. Good. \$ 10



352. [NIETZSCHE, Friedrich (1844-1900)] Martin HEIDEGGER (1899-1976). *Nietzsche. I. [I & II]. Traduit de l'Allemand par Pierre Klossowski.* [2 volumes]. Paris: Gallimard, 1971. ¶ 2 volumes. Series : Bibliothèque de Philosophie. 8vo. 512, [2]; 402, [6] pp. Original printed wrappers. Very good.

\$ 45

Based upon Heidegger's lectures given from 1936 to 1940.



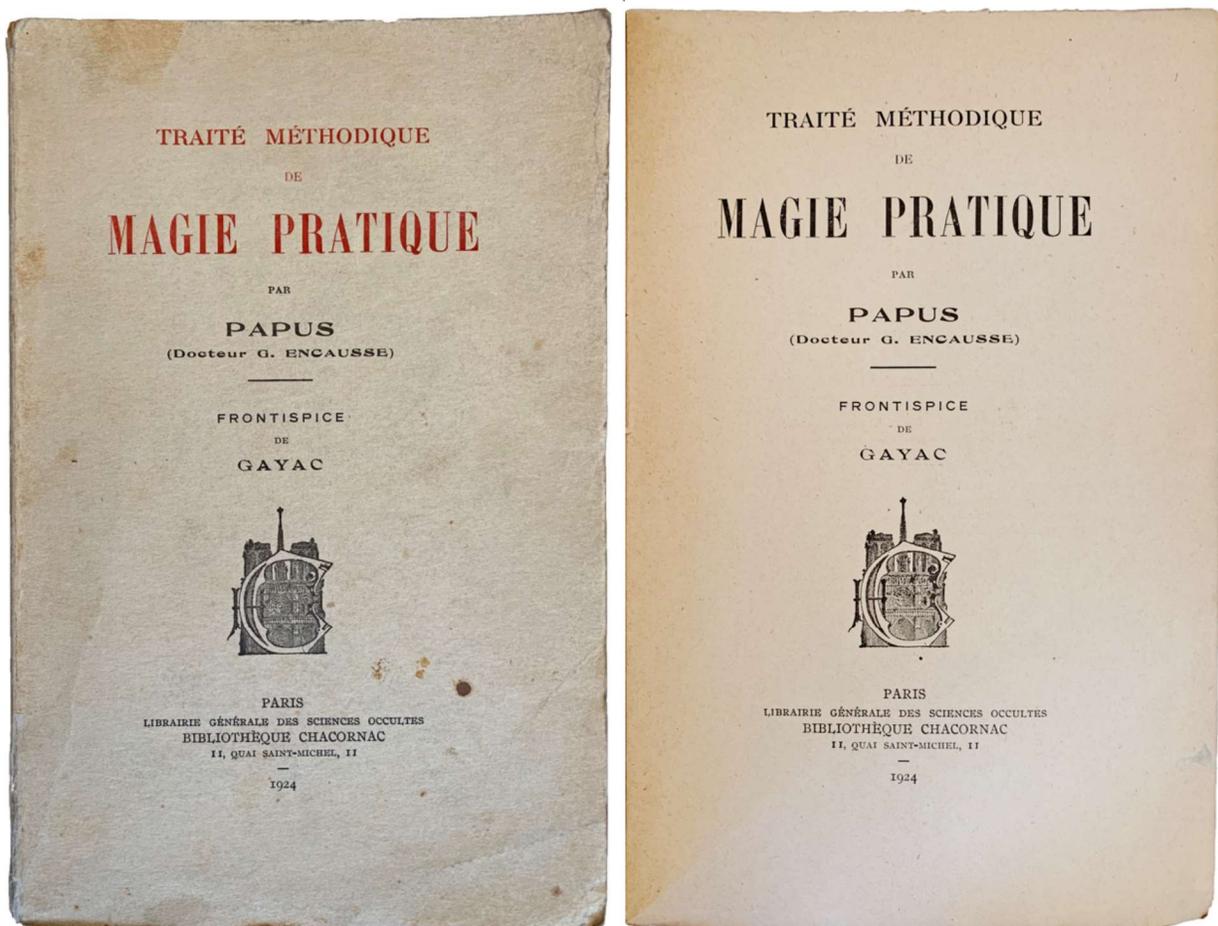
353. **OLSON, Carl.** *Indian Philosophers and Postmodern Thinkers: Dialogues on the Margins of Culture.* Oxford New Delhi: University Press, 2002. ¶ 8vo. xv, [1], 331, [1] pp. Index. Hardcover, dust-jacket. Near fine. ISBN : 0195653904

\$ 25

"This study is a welcome addition to the discipline of comparative philosophy. In a unique scholarly undertaking, classical as well as contemporary Indian philosophies and their authors engage in a hermeneutical dialogue with western postmodernism." "The book takes as its central theme the cornerstone of postmodern thought: its attack on rationality and representational modes of thinking, and its radical questioning of the place of reason in philosophy. The theme is informed and developed through a cross-cultural exchange on a number of subjects. These range from desire, suffering, abjection, and death to the nature of being and the self, and the nature of language and writing. Thus, on the subject of desire for example, the Upanisads and Nikaya Buddhism come into contact with Deleuze and Guattari, while the discussion of language and writing sets Derrida against early Buddhism and Abhinavagupta." "Carl Olson brings a variety of thinkers and divergent traditions of

thought into a debate which serves to remind us that classical Indian philosophy is not a dead cultural artifact, but has enduring intellectual value. A significant contribution to the field of comparative philosophy in India and abroad, this book will be read with great interest by students and scholars of philosophy, as well as the general reader interested in Indian and Western thought."--BOOK JACKET

Carl Olson is emeritus professor, Philosophy and Religious Studies, Allegheny College, Philadelphia.



354. **PAPUS** [Dr. **Gérard Anaclet Vincent ENCAUSSE**] (1865-1916). *Traité Méthodique de Magie Pratique*. Paris : Bibliothèque Chacornac, 1924. ¶ Series : Librairie générale des sciences occultes. 8vo. XI, [1], 639, [1] pp. 113 figures, index; lacks a frontispiece. Original printed wrappers ; mild soiling to cover, a few kozo repairs to spine. Very good.

\$ 85

Originally issued in 1898, this is a broad study of the types of magic and the cabal, nature, magnetism, astrology, etc. This copy never had the announced frontispiece by Gayac.

Encausse wrote under the pseudonyms of Papus and Tau Vincent, was a French physician, hypnotist, and popularizer of occultism.

CONTENTS : Pt. I. Théorie: I : Définition de la Magie. II : Les différentes divisions de la Magie. III : L'Homme. IV : La Nature. V. L'Archétype. Pt. II. Réalisation: I. L'Homme. VI : Réalisation de la Sensibilité. VII : Réalisation de l'Intelligence (ce qui pense). VIII : Réalisation de la Volonté (ce qui veut). II : La Nature. IX : Réalisation des forces de la Nature. X : Résumé d'Astrologie Naturelle. XI : Résumé d'Astrologie Kabbalistique. Pt. III. Adaptation. I. Aimanter. XII : Préliminaires. II. Concentrer. XIII : La semaine du Magiste. III. Rayonner (Exotérisme). XIV : Le Magiste et la société, Le Magiste et la religion, Le Magiste et la patrie. III. Rayonner (Esotérisme). XV : Le Magiste et le Microcosme. [XVI] : Le Magiste et le Macrocosme. XVII : La médecine Hermétique, La Médecine Théurgique, Caractère et guérisons des obsessions, Traditions de Médecine Hermétique . . . IV. Synthèse de l'Adaptation. XVIII : La Grande Opération. V. Magie Sacrée. XIX : Comment on doit manier les opérations. XX : Les expériences magiques du groupe indépendant d'études ésotériques. APPENDICE. §I. La Cérémonie magique. §II. La Magie des campagnes. §III. La défense contre l'envoutement. §IV. La Magie des nombres et les Loteries. §V. Bibliographie résumée. VI. Dictionnaire Magique.

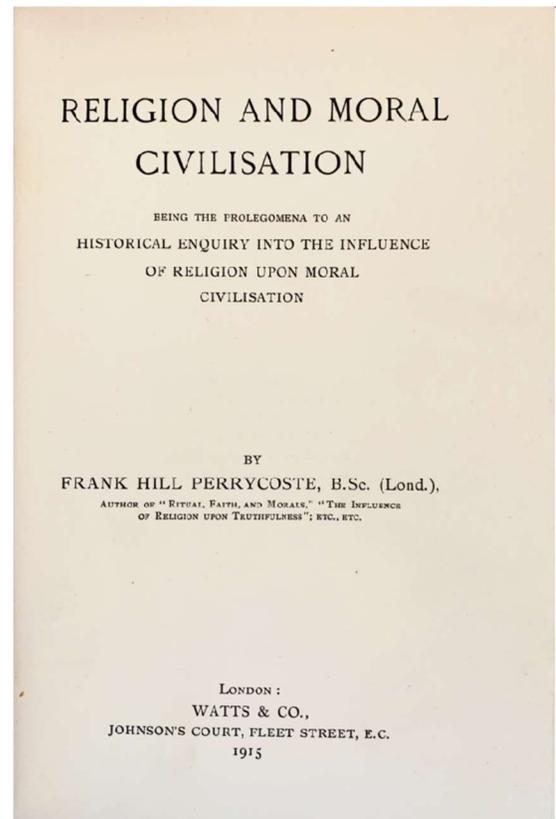
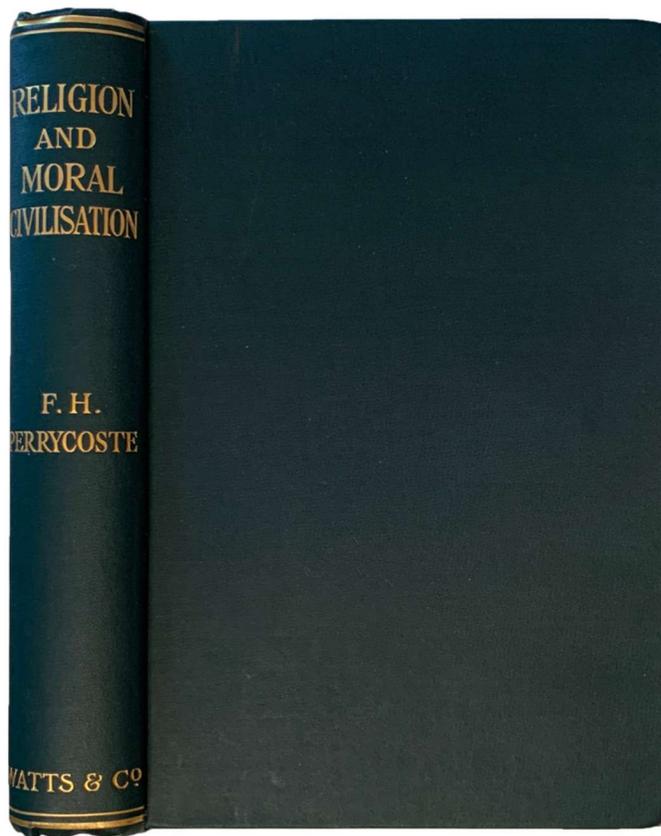
☼ Dorbon 6385. See: Willy Schrodter, *A Rosicrucian Notebook: The Secret Sciences Used by Members ...* 1992.

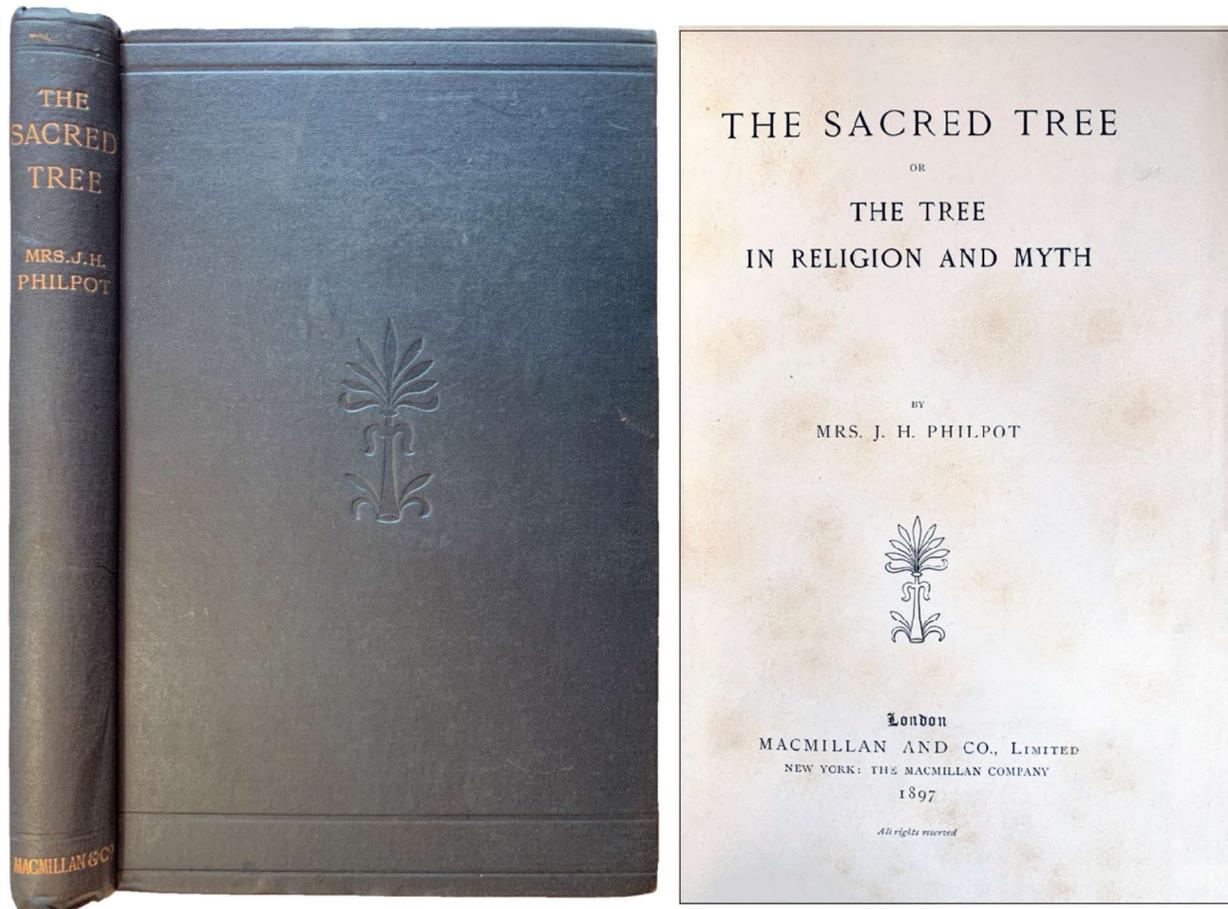
355. **PERRYCOSTE, Frank Hill.** *Religion and Moral Civilisation; being the prolegomena to an historical enquiry into the influence of religion upon moral civilisation.* London: Watts & Co., 1915. ¶ 8vo. xxxii, 202 pp. Index; a hint of foxing. Original dark green gilt-stamped cloth. Bookplate of Karmin. Very good +.

\$ 25

Four other books by this author: *On the influence of religion upon truthfulness; The Rhythm of the Pulse; An Extraordinary Case of Colour Blindness; Ritual, Faith, and Morals; being two chapters from an historical enquiry into the influence of religion upon moral civilisation* [our item AH1259].

PROVENANCE: Possibly Otto Karmin (1882-1920), translator, journalist, teacher, anarchist and free-thinking activist. Otto Karmin arrived in Geneva in 1898 with his family, began his studies there and obtained Swiss citizenship. In July 1900, he was among the founders of the *Reveil socialiste-anarchiste*, to which he mainly offered translations. In particular, he was the French translator of *L'Anarchisme*, by Paul Eltzbacher (Paris, Giard et Briere, 1902). His studies and his activities for the Free Thought led him to many trips: London, Halle, Florence, Paris, Munich, etc. He participated in the foundation of the Ferrer School of Lausanne in 1910 and was the secretary of the International Bureau of the Free Thought during the First World War. His books and articles deal with religious issues and the French Revolution. He died in Geneva.

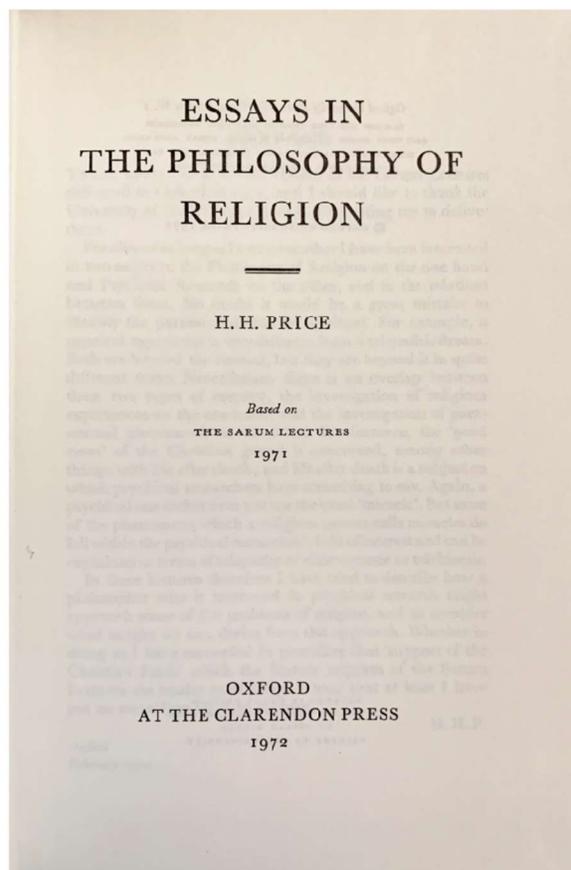
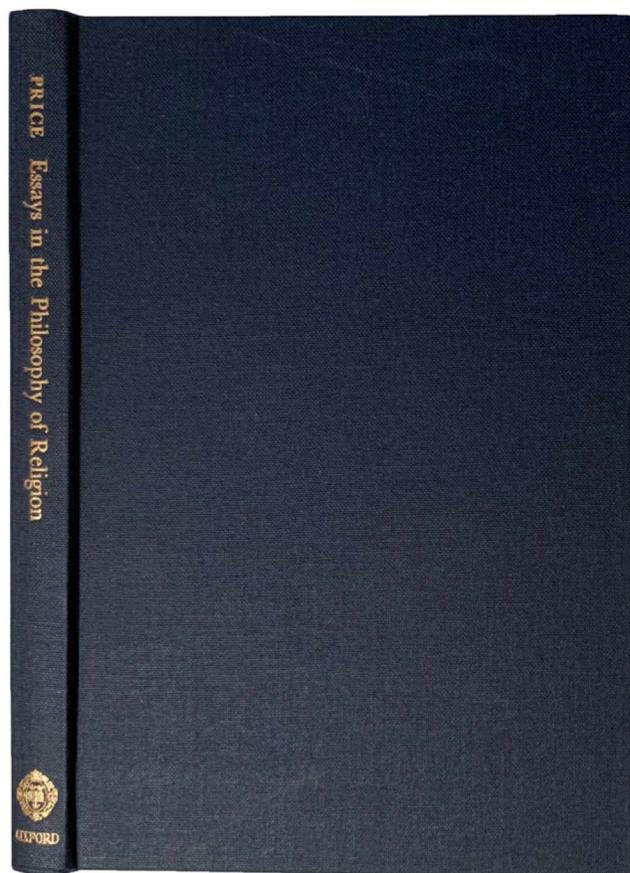




356. **PHILPOT, Mrs. J. H.** *The Sacred Tree, or the tree in religion and myth.* London: Macmillan, 1897. ¶ 8vo. xvi, 179, [1] pp. Frontispiece, 28 figures, index; light foxing. Original full blind- and gilt-stamped dark green cloth. Very good+.

\$ 75

First edition. At the time of this publication, this was the only work in English to devote an entire work to this subject. Among the topics covered is the Christmas tree. In 1966 Professor E. O. James [see this also offered here] contributed a scholarly work on the same topic.

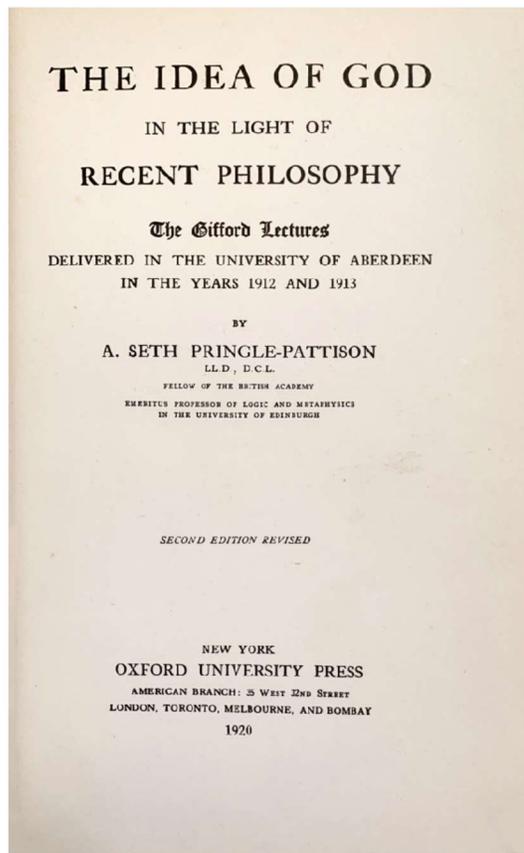
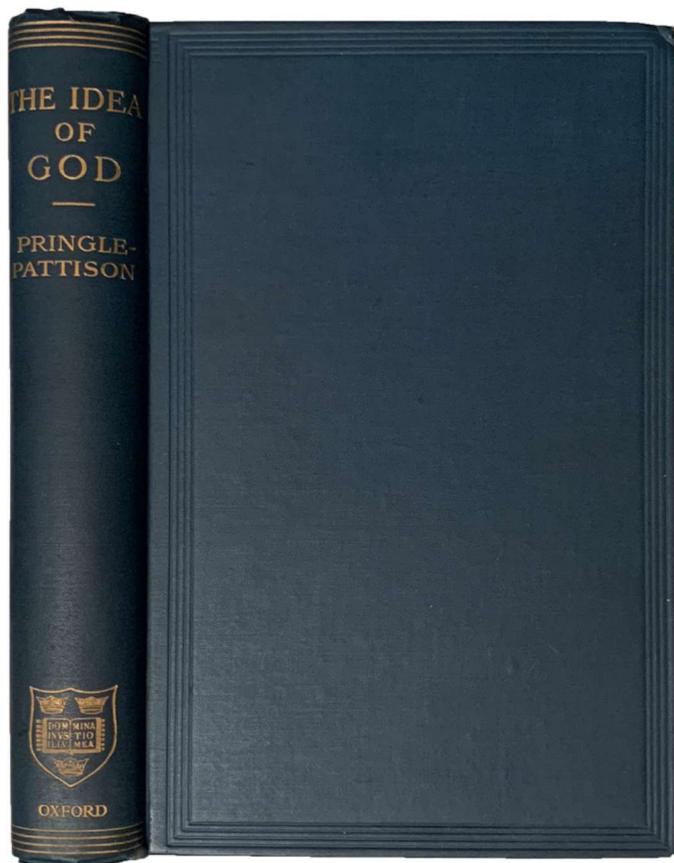


357. **PRICE, H. H. [Henry Habberley]** (1899-1985). *Essays in the Philosophy of Religion. Based on the Sarum Lectures, 1971.* Oxford: Clarendon Press, 1972. ¶ Small 8vo. [viii], 125, [1] pp. Index. Original full gilt-stamped navy cloth. Fine.

\$ 8.95

A British philosopher, Price was noted for his study of perception and thinking.

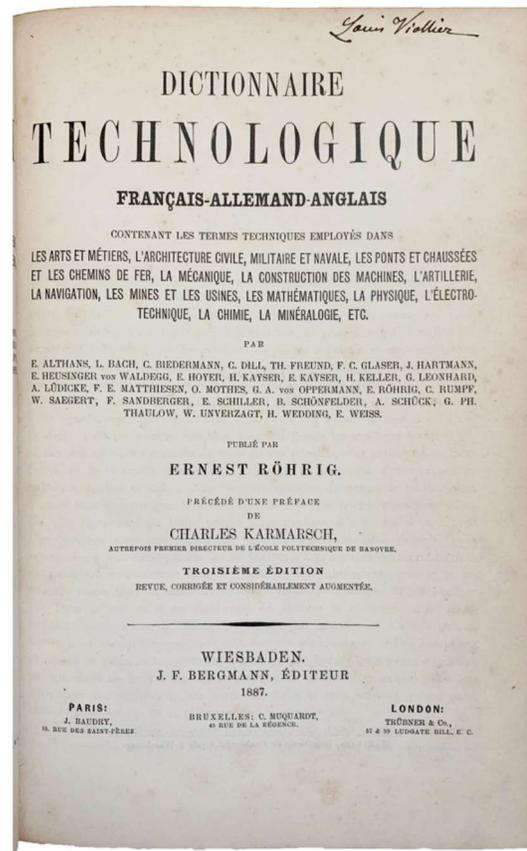
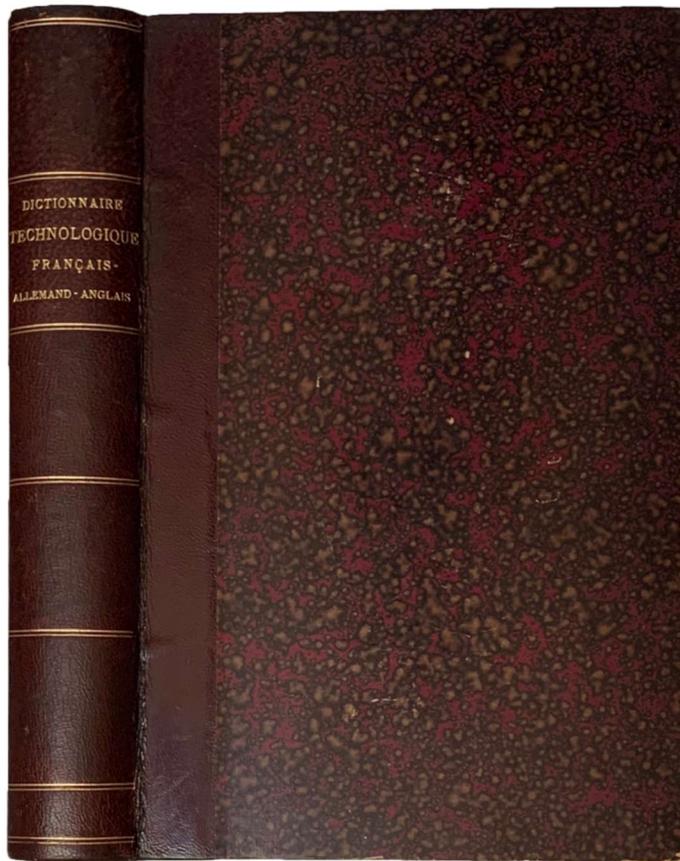
CONTENTS: 1. Principium sapientiae timor Domini. 2. Paranormal cognition, symbolism, and inspiration. 3. Petitionary prayer and telepathy. 4. Latent spiritual capacities. 5. Motives for disbelief in life after death. 6. Two conceptions of the Next World. Appendix: The post-Resurrection appearances.



358. **PRINGLE-PATTISON, A. Seth** (1856-1931). *The Idea of God in the Light of Recent Philosophy: the Gifford lectures delivered in the University of Aberdeen in the year 1912 and 1913. Second edition revised.* London: Oxford University Press, 1920. ¶ 8vo. xvi, 443, [1] pp. Index; foxed. Original full blind- and gilt-stamped blue cloth. Handsome copy.

\$ 18

Andrew Seth Pringle-Pattison was a Scottish philosopher.

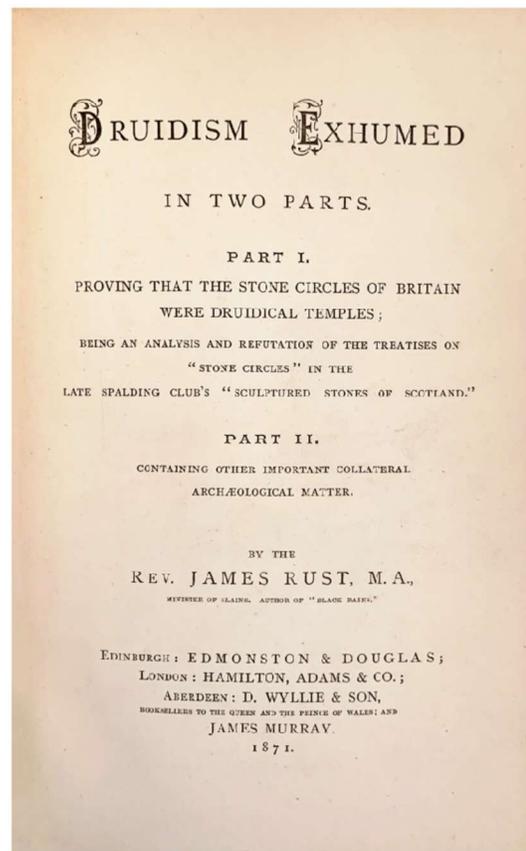
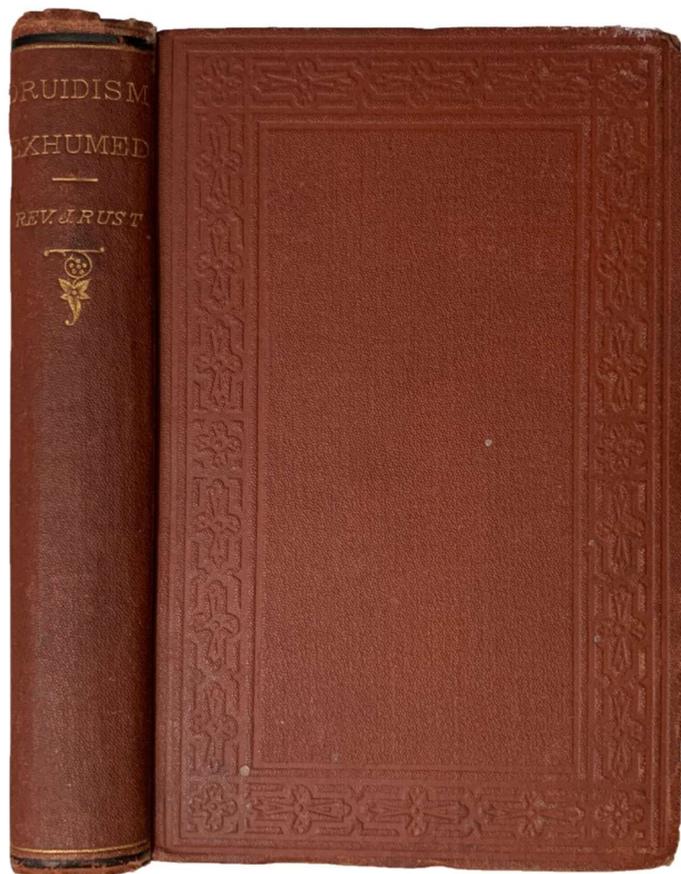


359. **RÖHRIG, Ernest [Ernst Otto]** (ed.); **Charles KARMARSCH** (1803-1879). *Dictionnaire Technologique. Français-Allemand-Anglais. Contenant les termes techniques employés dans les arts et métiers, l'architecture civile, militaire et navale, les ponts et chaussées et les chemins de fer, la mécanique, la construction des machines, l'artillerie, la navigation, les mines et les usines, les mathématiques, la physique, l'électrotechnique, la chimie, la minéralogie, etc.* Wiesbaden : J. F. Bergmann, 1887. ¶ Band III. 4to. [XII], 783 pp. Text in German, French and English throughout; text in double columns. Later quarter gilt-stamped maroon calf, marbled boards; some shelf-wear to bottom edge. Ownership signature of Louis Viollier. Very good.

\$ 15

Third edition, revised, corrected, augmented [Band III of 3 vols., but complete in itself]. This technological dictionary contains the vocabulary for each of three languages for all terms in late 19th century: "Containing technical terms used in arts and crafts, civil, military and naval architecture, bridges and railroads, mechanics, machine building, artillery, navigation, mines and factories, mathematics, physics, electrical engineering, chemistry, mineralogy, etc." German title begins: *Technologisches Wörterbuch : Deutsch-Englisch-Französisch : Gewerbe, Civil- & Militär-Baukunst, Artillerie, Maschinenbau, Eisenbahnwesen, Strassen-, Brücken- . . .*

With contributions from Ernst Friedrich Althans, L. Bach, C. Biedermann, C. Dill, Th. Freund, F. C. Glaser, J. Hartmann, E. Heusinger Von Waldegg, E. Hoyer, H. Kayser, E. Kayser, H. Keller, G. Leonhard, A. Lüdicke, F. E. Matthiesen, O. Mothes, G. A. Von Oppermann, E. Röhrig, C. Rumpf, W. Saegert, F. Sandberger, E. Schiller, B. Schönfelder, A. Schück, G. Ph. Thaulow, W. Unverzagt, H. Wedding, E. Weiss.



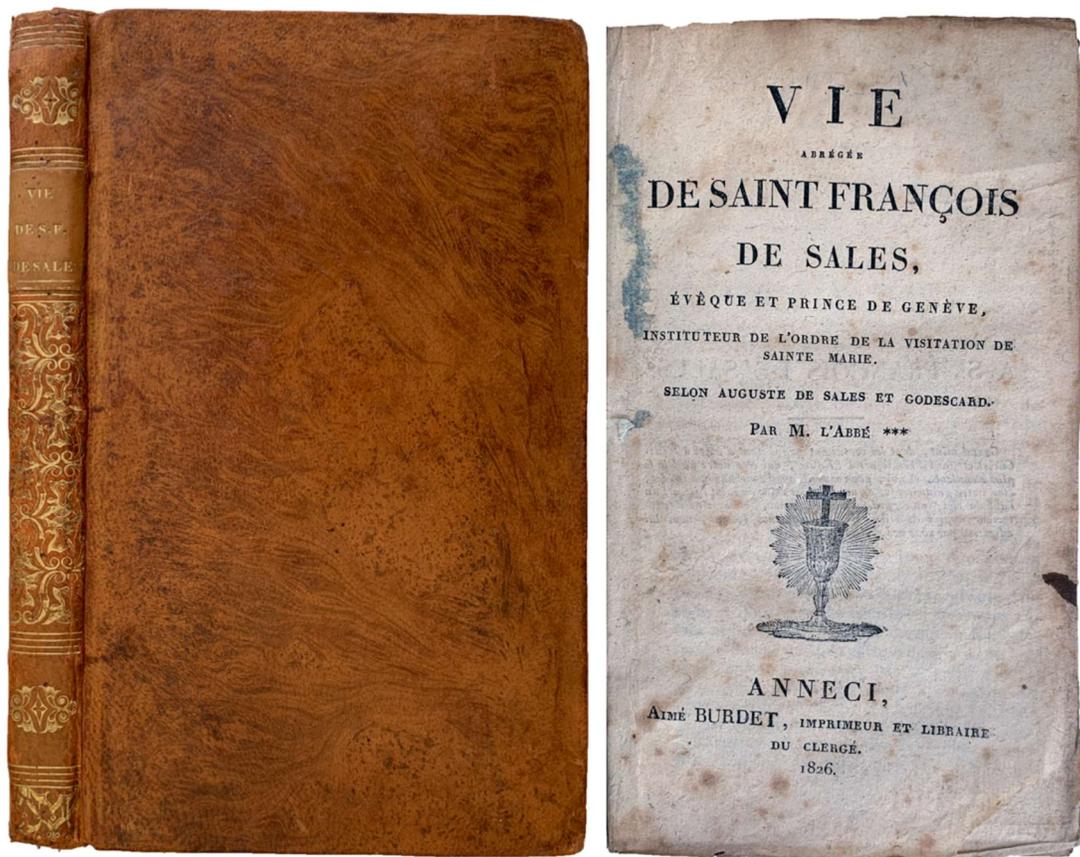
360. **RUST, James.** *Druidism Exhumed. In two parts. Part I. Proving That the Stone Circles of Britain Were Druidical Temples; Being an Analysis and Refutation of the Treatises On stone Circles in the Late Spalding Club's sculptured Stones of Scotland. Part II. Containing other important collateral archaeological matter.* Edinburgh: Edmonston & Douglas, 1871. ¶ Small 8vo. xvii, [1], 312 pp. Frontispiece, index. Original full blind-, black- and gilt-stamped reddish-brown cloth; rubbed. Very good. Rare.

\$ 75

First edition. "An opinion different from that time-honoured one, usually entertained hitherto regarding the original intention, and use or uses of those ancient erections, so common in our land, and known by such familiar names or designations as "Stone

Circles," "Druidical Circles," and "Standing Stones," has of late gained ground to so large an extent, that it may perhaps be looked upon as the opinion of the day in Archæological Circles. It has been most ably discussed and advocated at their meetings, as well as announced to the world through those invaluable works which have issued through the press from authors, writing either in their private capacities, and from their personal and private, yet varied and most ample, sources of information; or, in addition to these, in their public capacities as office-bearers, with all the united wisdom, sanction, and impress of those learned Clubs, Societies, or Associations to which they have the honour to belong, and to which they are in return and in an equal degree an honour. The old opinion which still drags out a faint existence-being almost extinguished by this last, and of all, the most crushing onslaught of Dr. Stuart-has always been, that these erections were Temples for Druidical religious worship, although they were also subsidiarily or occasionally employed for other purposes, such as Forums for Courts of Law being held, and important public and national business being transacted ; the Druids, the official functionaries within them, conjoining within their own persons the offices both of ministers of religion, and administrators of law and government: and that the spaces of ground within and around these erections, from their vicinity to them, and consequent convenience, and assumed superior sanctity, were taken advantage of, and often converted into burial places where the ashes of the sacrifices, rational and irrational, and the cremated and uncremated relics of multitudes of Druids and other votaries were deposited. The new opinion is that there is an entire lack of evidence, in fact, not a tittle of evidence, to prove that these erections ever were Temples, designated Temples, constructed for Temples, employed as Temples, or described as Temples. In this new opinion, so far as I know, nearly all the great Archæologists of the present day are agreed. They may differ as to what were the intentions or various uses of these erections. Some of them may think that they were, and are, mere monuments of the dead, and others that this point is not fully substantiated. But upon this other point they are agreed, that they discard the old popular opinion as a baseless fabric, unsupported by ancient testimony, or trustworthy tradition." [introduction].

CONTENTS: Dr. Stuart's "stone circles." – Recent excavations. – The Use of groups. – Terms applied to Stonehenge, and etymological proof. – The Gaulish Druidical System. – Circles of Scandinavia – Early Descriptions of Temples. – Circles of Scandinavia. – Irish and Scottish Superstitions. – Heathen Practices Denounced. – Prevailing Pagan Worship. – Worship in Ireland. – Circles as Courts. – Concluding Remarks.



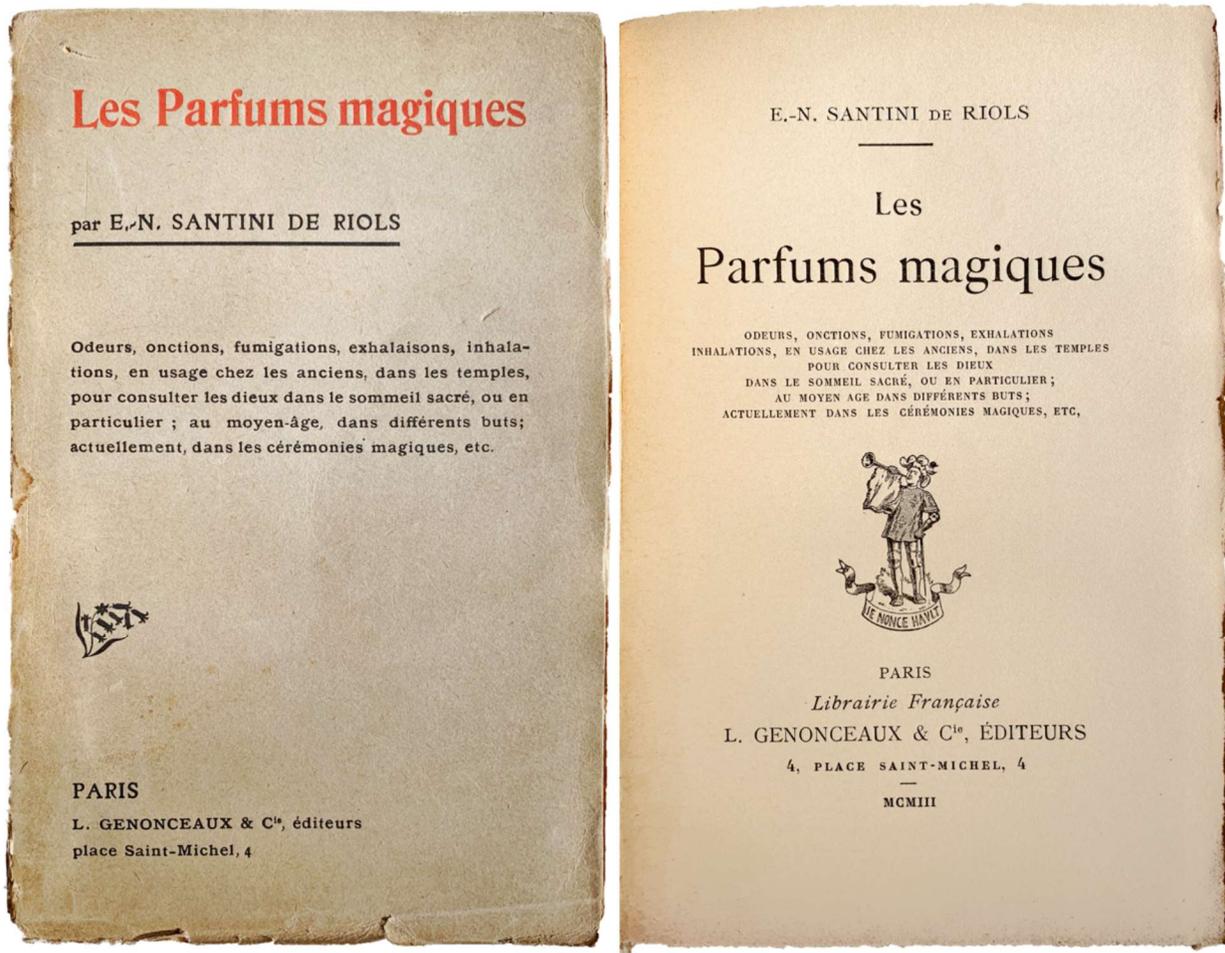
361. [Saint François de Sales (1567-1622)] André Jean Marie HAMON (1795-1874). *Vie de Saint François de Sales, évêque et prince de Genève. Instituteur de l'ordre de la Visitation de Sainte Marie*. Anneci : A. Burdet, 1826. ¶ 12mo. 191, [1] pp. Original tree calf, gilt-stamped spine, edges marbled. Class prize inscription, 1839. Very good. RARE.

\$ 20

Three books in one, followed by a 2-page 'advertisement' and, 'consideration' of de Sales. Then there are eight days of characteristics of a fete celebrating Christ and Saint de Sales.

"Francis de Sales was a Bishop of Geneva and is revered as a saint in the Catholic Church. He became noted for his deep faith and his gentle approach to the religious divisions in his land resulting from the Protestant Reformation." [Wikip.].

André Jean Marie Hamon was a priest (ordained in 1820), professor at Saint-Sulpice, superior of the major seminaries of Bordeaux and Clermont-Ferrand, then parish priest of Saint-Sulpice, Paris. He also wrote under the pseudonym J. Huen-Dubourg, after his mother's name (Lehuen-Dubourg).

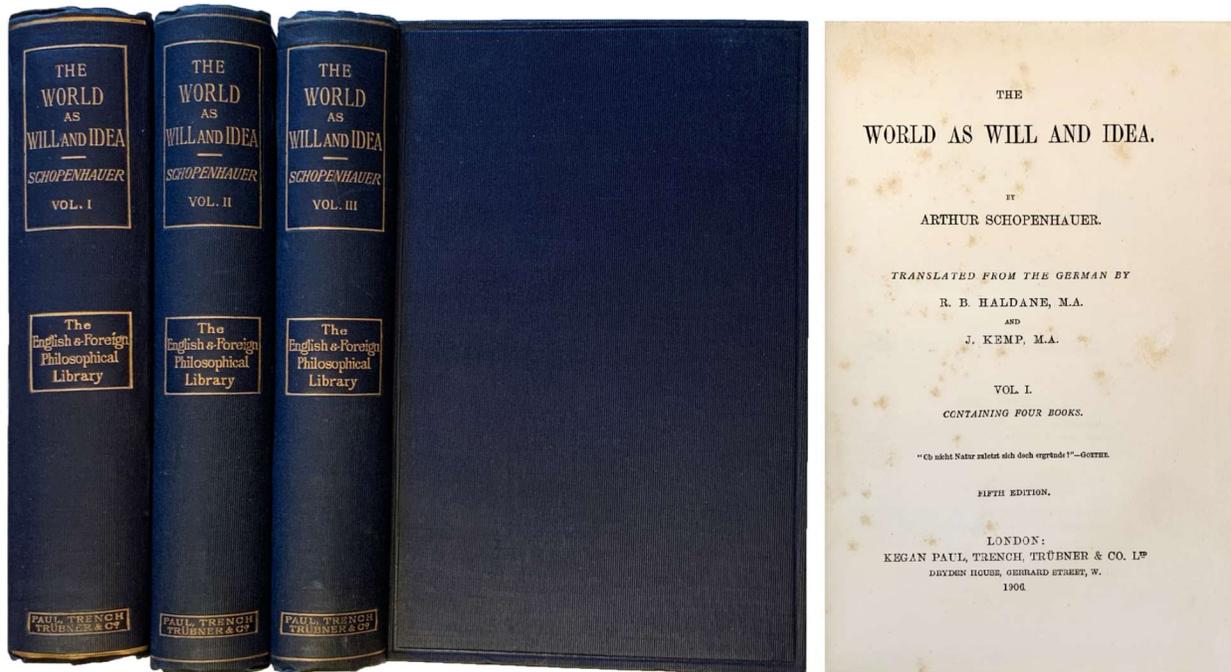


362. **SANTINI DE RIOLS, E.-N. [Emmanuel-Napoléon]** (1847-1908). *Les Parfums Magiques. Odeurs, onctions, fumigations, exhalations, inhalations, en usage chez les anciens, dans les temples pour consulter les dieux, dans le sommeil sacré, ou en particulier; au Moyen Age dans différents buts; actuellement dans les cérémonies magiques, etc.* Paris : L. Genonceaux & cie, 1903. ¶ 12mo. [iv], 208 pp. Original printed wrappers ; lacks rear cover, spine repaired with kozo. Very scarce. Good.

\$ 50

First edition. "Magic perfumes. Odors, anointings, fumigations, exhalations, inhalations, used by the ancients, in temples to consult the gods, in sacred sleep, or in particular; in the Middle Ages for different purposes; currently in magical ceremonies, etc."

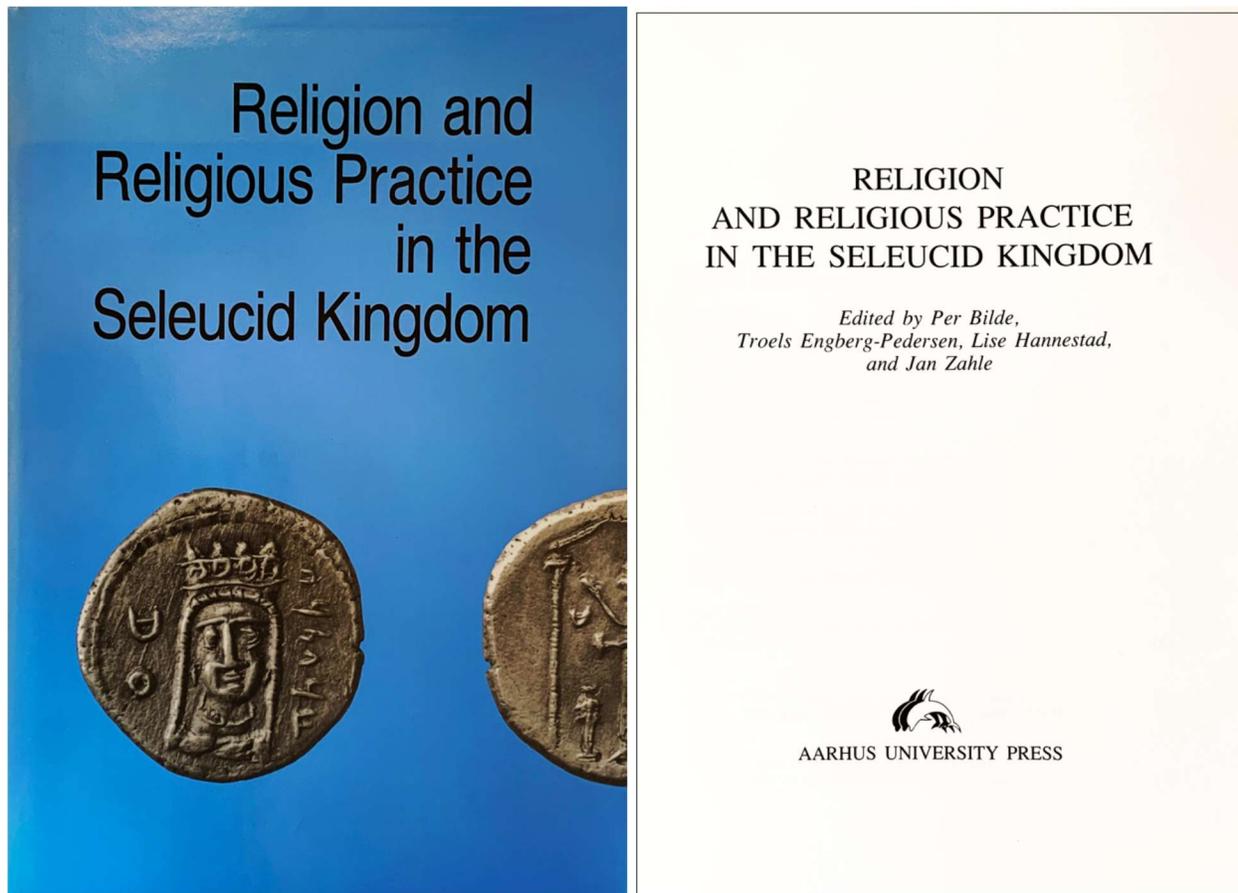
☼ Dorbon-aîné, *Bibliotheca esoterica*, 4391 ; Caillet 9892. See: Dinah Jung, *An Ethnography of Fragrance: The Perfumery Arts of 'Adan/Lahj*. Brill, 2010.



363. **SCHOPENHAUER, Arthur** (1788-1860). *The World as Will and Idea*. Translated from the German by R. B. Haldane, and J. Kemp. Fifth [*& third*] edition. [3 volumes]. London: Kegan Paul, Trench, Trübner, 1906, 1896. ¶ 3 volumes. 8vo. xxxii, 352; viii, 496; viii, 509, 61, [3] pp. Index, ads (rear of vol. III, dated January 1901); mild foxing. Original full blind- and gilt-stamped navy-blue cloth. Very good+.

\$ 225

The World as Will and Representation, sometimes translated as *The World as Will and Idea*, is the central work of the German philosopher Arthur Schopenhauer. The first edition was published in late 1818, with the date 1819 on the title-page. A second, two-volume edition appeared in 1844: volume one was an edited version of the 1818 edition, while volume two consisted of commentary on the ideas expounded in volume one. A third expanded edition was published in 1859, the year prior to Schopenhauer's death. Schopenhauer spent the next several years working on his chief work, *The World as Will and Representation*. Schopenhauer asserted that the work is meant to convey a "single thought" from various perspectives. He develops his philosophy over four books covering epistemology, ontology, aesthetics, and ethics. Following these books is an appendix containing Schopenhauer's detailed Criticism of the Kantian Philosophy.



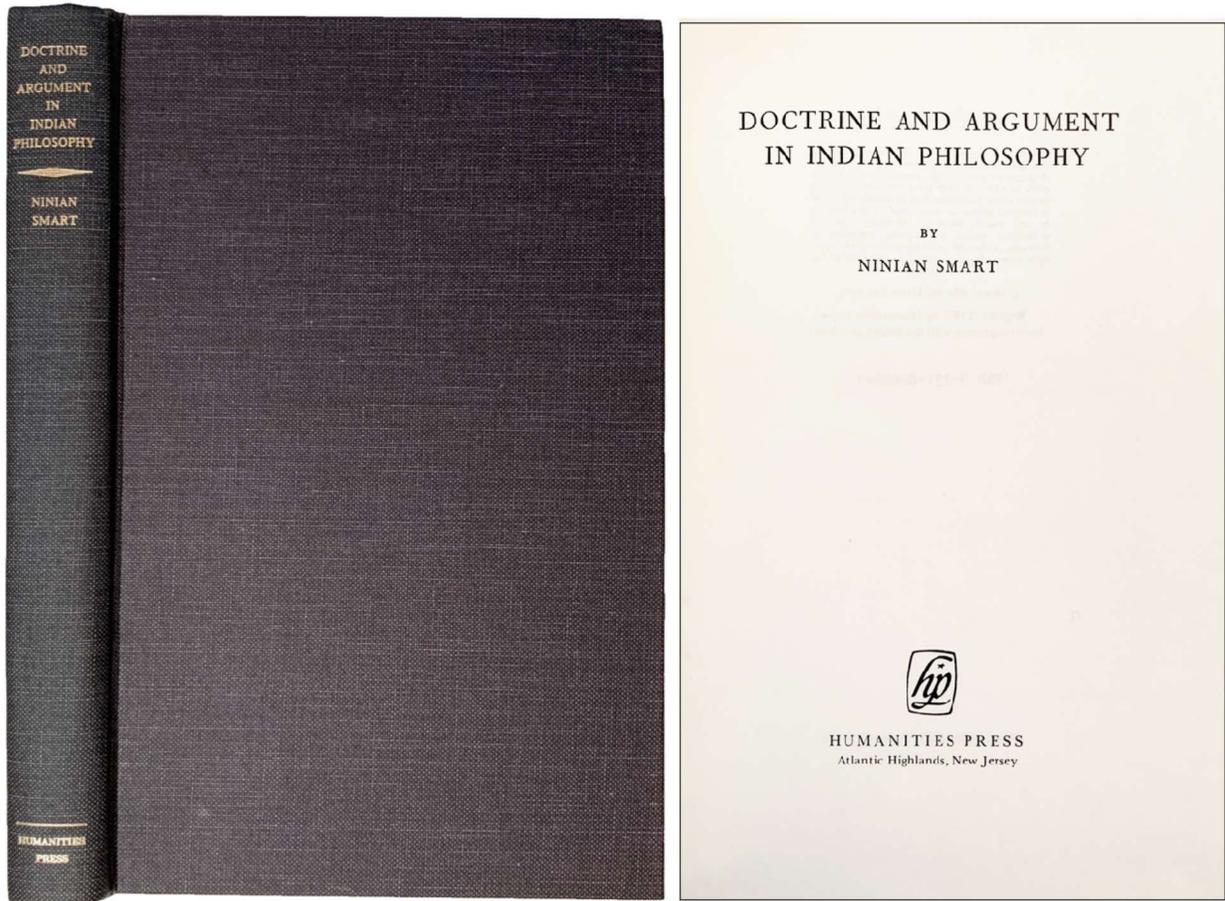
364. [Seleucids] **Studies in Hellenistic Civilization.** *Religion and Religious Practice in the Seleucid Kingdom.* Edited by Per Bilde, Troels Engberg-Pedersen, Lise Hannestad, and Jan Zahle. Aarhus, Denmark: Aarhus University Press, 1996. ¶ Series: *Studies in Hellenistic Civilization*, vol. I. 8vo. 269, [1] pp. Illus., maps, index. Blue cloth, dust-jacket; jacket spine faded. Very good.

\$ 25

Some of the papers presented at an international seminar on Religion and Religious Practice in the Seleucid Kingdom held at Fuglsang Manor in southern Denmark in January 1990.

CONTENTS [11 papers]: Jonathan Friedman, Notes on Culture and Identity in Imperial Worlds – Pierre BRIANT, The Seleucid Kingdom, the Achaemenid Empire and the History of the Near East in the First Millennium BC – Javier TEIXIDOR, Interpretations and Misinterpretations of the East in Hellenistic Times – Signe ISAGER, Kings and Gods in the Seleucid Empire. A Question of Landed Property in Asia Minor – Lise HANNESTAD and Daniel POTTS, Temple Architecture in the Seleucid Kingdom – Jan ZAHLE, Religious Motifs on Seleucid Coins – Bodil HJERRILD, The Survival and Modification of Zoroastrianism in Seleucid Times –

Per BILDE, *Atartagis/Dea Syria: Hellenization of Her Cult in the Hellenistic-Roman Period?* – Niels HYLDAHL, *The Maccabean Rebellion – and the Question of 'Hellenization'* – Shaye D. COHEN, *Religion, Ethnicity and 'Hellenism' in the Emergence of Jewish Identity in Maccabean Palestine* – Benedikt OTZEN, *Crisis and Religious Reaction: Jewish Apocalypticism.*



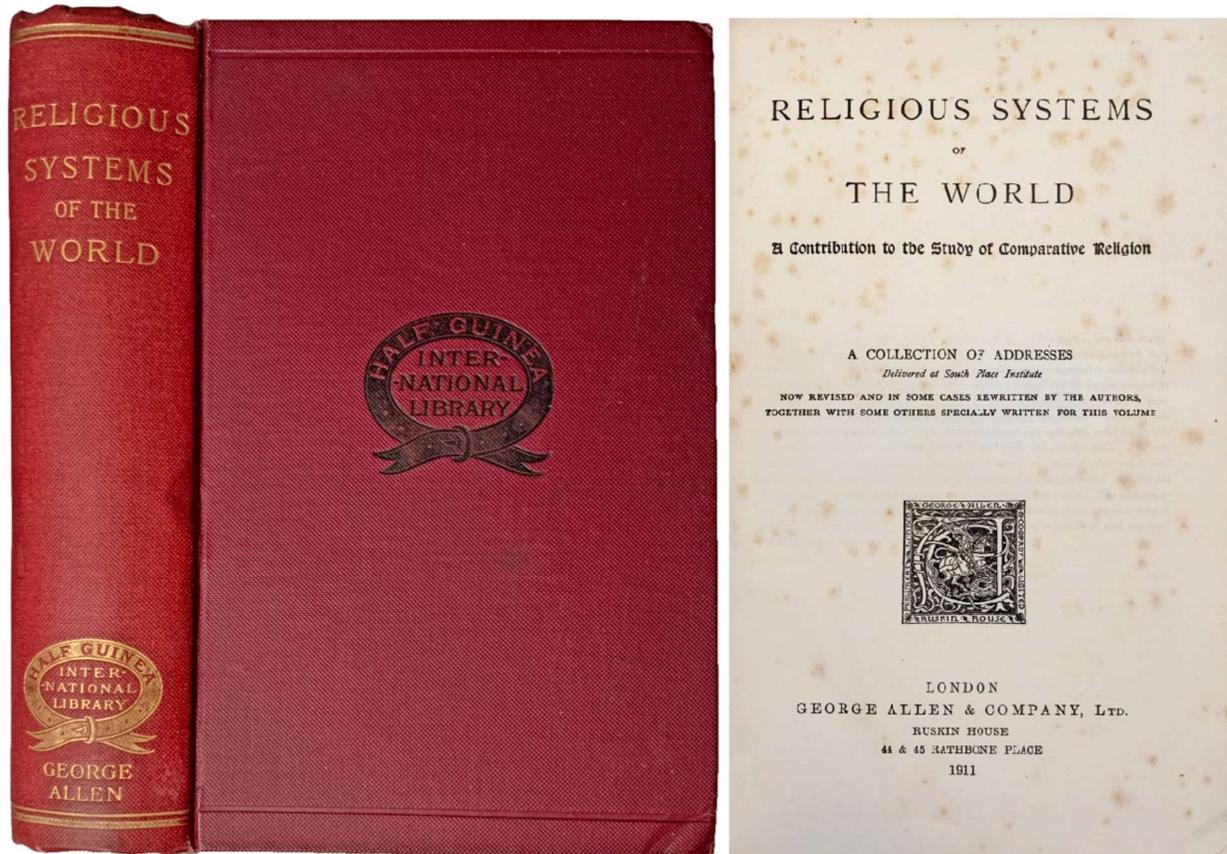
365. **SMART, Ninian** (1927-2001). *Doctrine and Argument in Indian Philosophy*. Atlantic Highlands, NJ: Humanities Press, 1969. ¶ Series: *Muirhead Library of Philosophy*. Second impression. 8vo. 255, [1] pp. Index. Original full black silver-stamped cloth. Very good. ISBN: 0391006967

\$ 15

“When the definitive history of the study of religion in the twentieth century is written, Ninian will certainly be seen as a giant among his peers. His many books opened religion to scholar and layperson alike. Often the most important and lasting advances in an academic discipline are the result of a new insight enwrapped in simplicity. Thus, Ninian’s insistence that our discipline must be both multi-perspectival and multi-dimensional transformed Religious Studies. ‘Poly-methodological doodling’ was a central component of his phenomenology, and by the

way, he remained committed to ‘phenomenology’ as the best descriptive term for what we do.” – In Memoriam, Richard Hecht.

See: Smart, Ninian. "Methods in My Life". In Jon R. Stone (ed.). *The Craft of Religious Studies*. New York: Palgrave, 2000. pp. 18–35



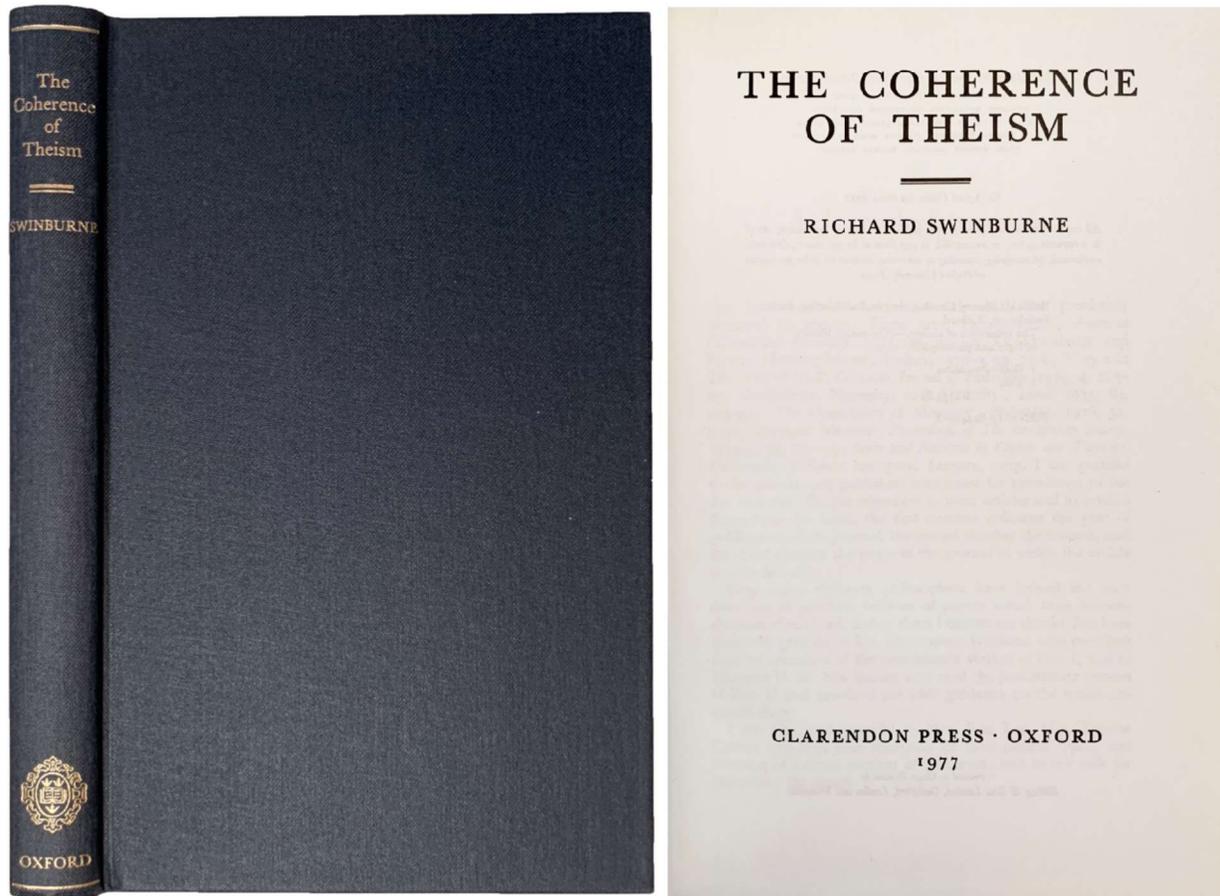
366. **South Place Institute, London.** *Religious Systems of the World: a contribution to the study of comparative religion: a collection of addresses delivered at South Place institute, now revised and in some cases rewritten by the authors, together with some others specially written for this volume.* London: George Allen, 1911. ¶ 8vo. viii, 824 pp. Index; foxed. Original full blind- and gilt-stamped maroon cloth with black centre piece [Half Guinea International Library]. Bookplate of Bernard Stacey, M.B. Very good.

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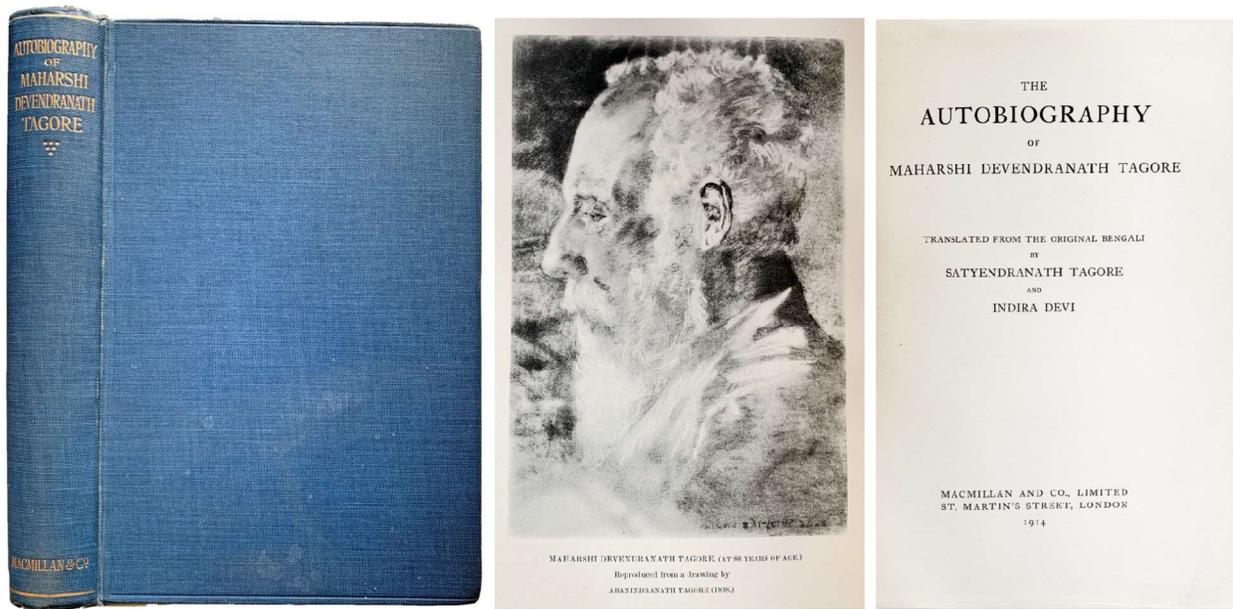
Muhammadanism, Sikhism, etc.; [Part II]: Christian, Theistic, and Philosophic: Armenian Church, Greek Church, Russian Church, Dante's religion, Quakers, Methodism, Irvingism, Unitarians, Theism, Swedenborgianism, Mormons, Spinoza, Evolution theory, etc. Each section is written by an authority, being more than 50 scholars.



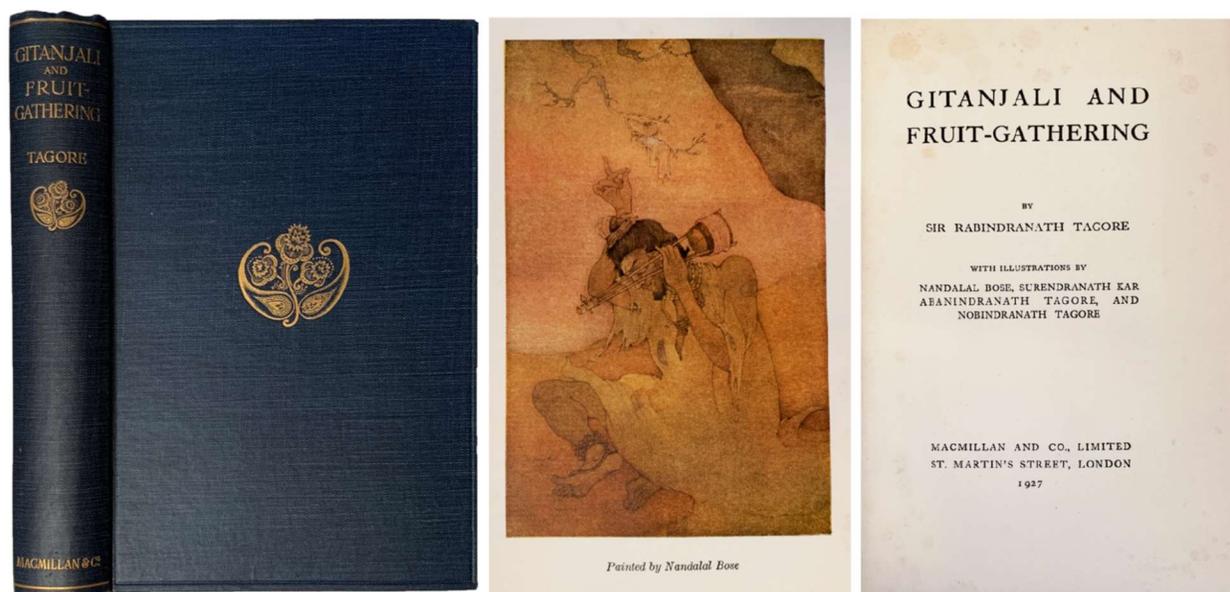
367. **SWINBURNE, Richard** (1934-). *The Coherence of Theism*. Oxford: Clarendon Press, 1977. ¶ 8vo. [viii], 302 pp. Index. Navy cloth with silver-stamping. Near fine. ISBN: 019824410X

\$ 15

Swinburne, an Emeritus Professor of Philosophy at the University of Oxford, “aroused much discussion with his early work in the philosophy of religion, a trilogy of books consisting of *The Coherence of Theism*, *The Existence of God*, and *Faith and Reason*.” [Wikip.].



368. **TAGORE, Maharshi Devendrannath** (1817-1905). *The Autobiography of Maharshi Devendranath Tagore. Translated from the original Bengali by Satyendranath Tagore and Indira Devi.* London: Macmillan, 1914. ¶ 8vo. xlii, 295, [1], [2] pp. Frontispiece portrait (with tissue guard). Original blind- and gilt-stamped deep blue cloth. Very good. \$ 30



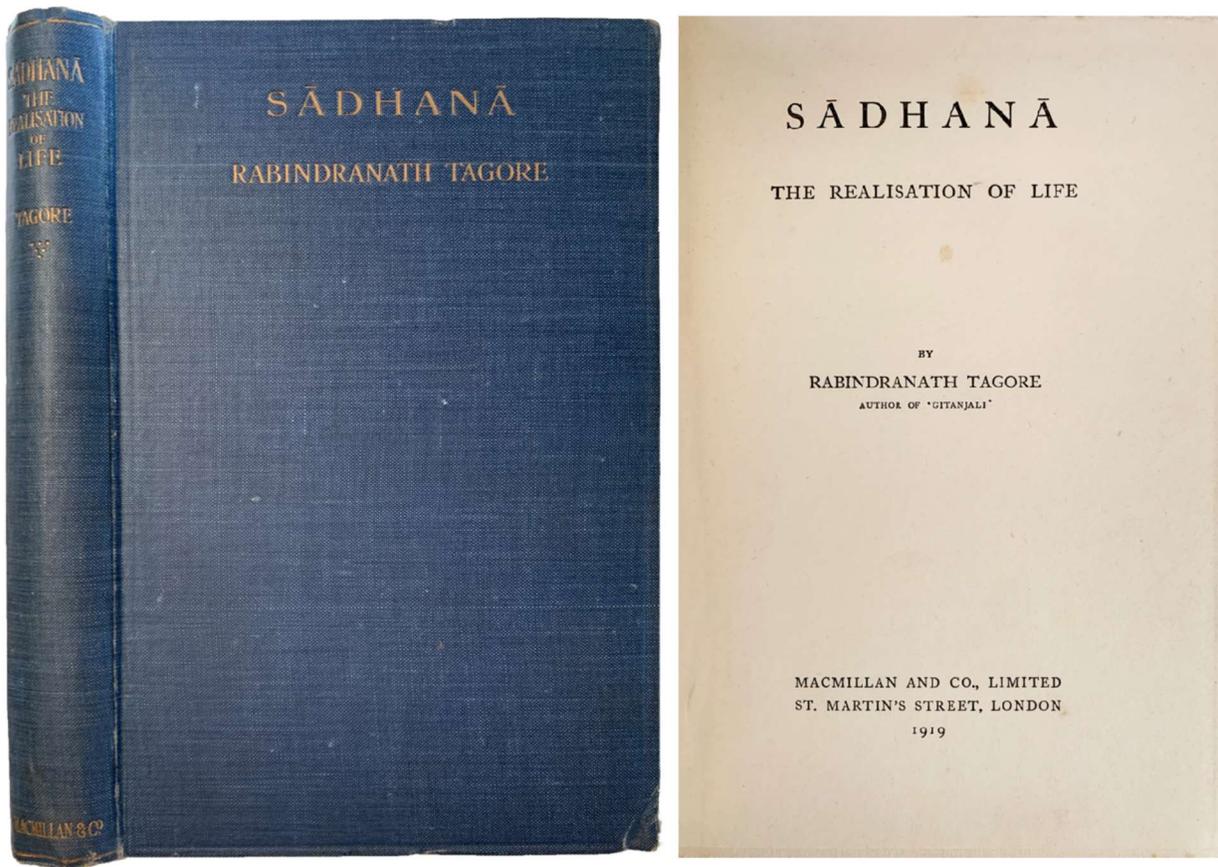
369. **TAGORE, Sir Rabindranath** (1861-1941). *Gitanjali and Fruit-Gathering.* London: Macmillan, 1927. ¶ Small 8vo. xxii, 123, [3] pp. Color frontispiece, plates; a tad foxed, offsetting to endsheets. Original blind- and gilt-stamped

deep blue cloth, with decorative device on upper cover. Ownership presentation inscription, to Sigmund Oppenheimer, J. Berks, Geneva, 1930.

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William Butler Yeats contributed the introduction. With illustrations by Nandalal Bose, Surendranath Kar Abanindranath Tagore, and Nobindranath Tagore. *Gitanjali* or "Song Offering" and "Fruit-Gathering" are two of Tagore's most famous works, both included in this book. Tagore won the Nobel Prize for Literature in 1913 for his collection *Gitanjali* published in London in 1912.

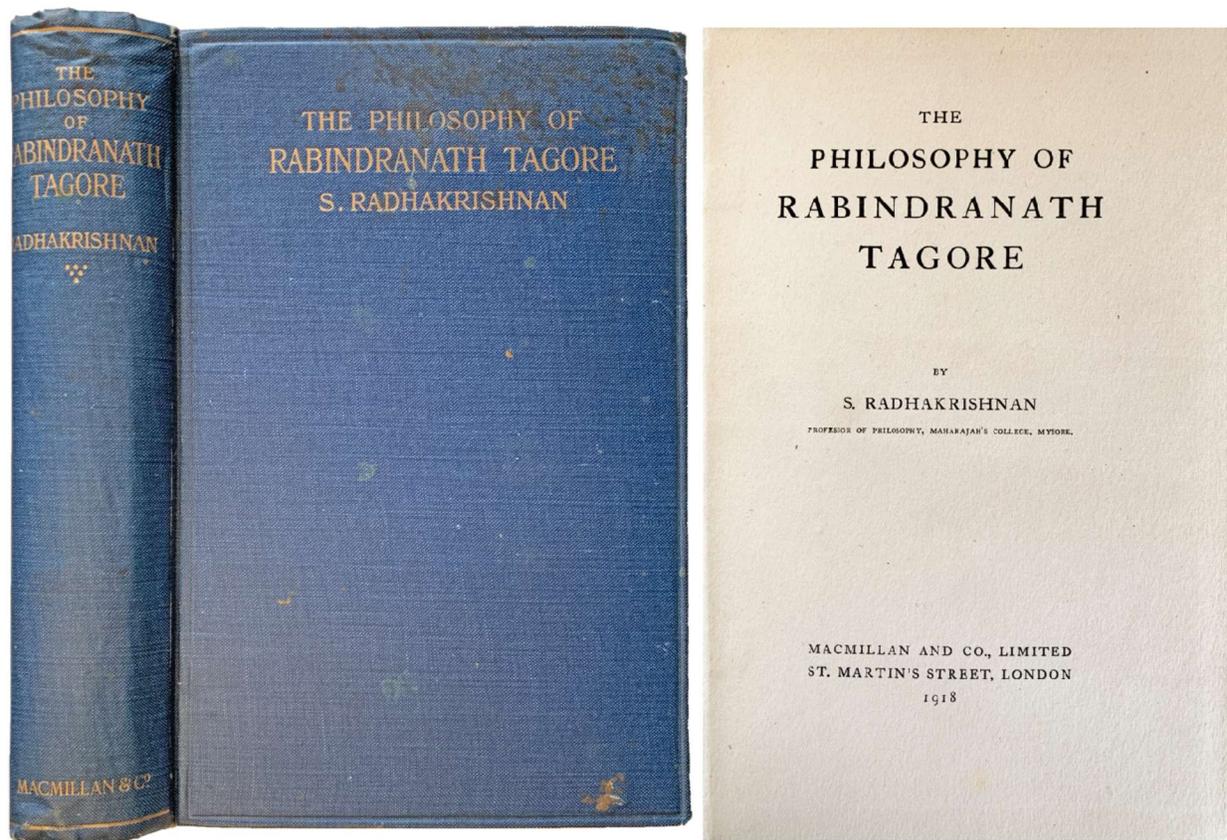
PROVENANCE: Sigmund Oppenheimer (1877-1940), was born in Gemmingen, Baden-Württemberg, Germany. He died on December 14, 1940 in the Gurs concentration camp.



370. **TAGORE, Sir Rabindranath** (1861-1941). *Sādhanā; the Realisation of Life*. London: Macmillan, 1919. ¶ 8vo. xi, [1], 164, [2] pp. Original blind- and gilt-stamped deep blue cloth; rubbed, corner bumped. Very good.

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First issued in 1913. Tagore's way of worshipping is dealt with issues involving one's place in the universe, consciousness, evil, self, love, action, beauty, and infinite.

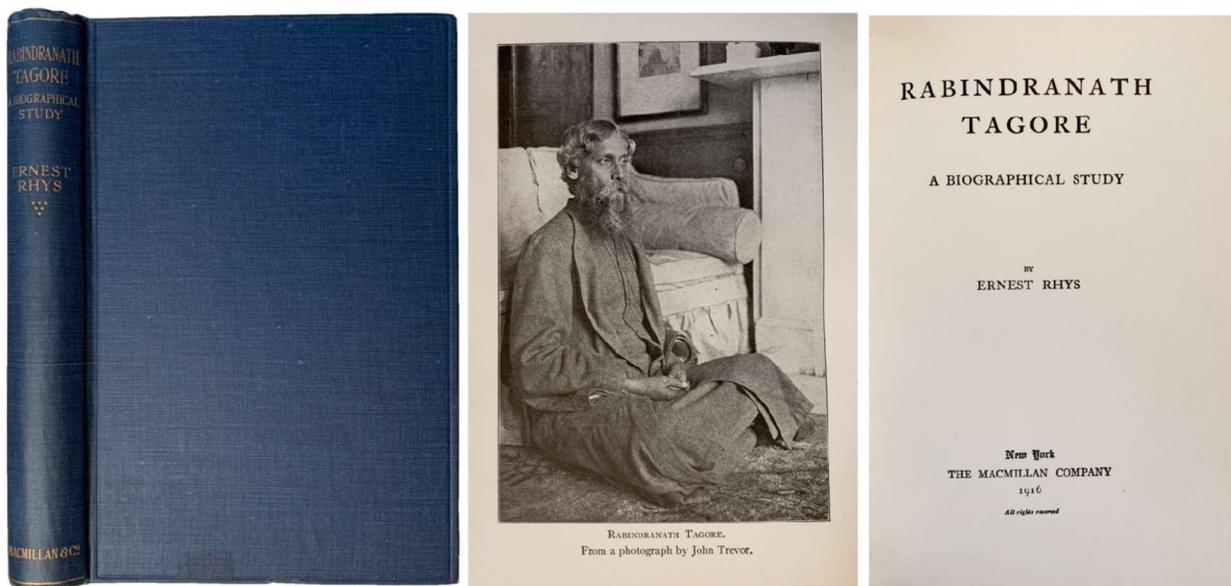


371. [TAGORE, Rabindranath (1861-1941)] RADHAKRISHNAN, S. [Sarvepalli] (1888-1975). *The Philosophy of Rabindranath Tagore*. London: Macmillan, 1918. ¶ 8vo. xi, [1], 294, [2] pp. Original blind- and gilt-stamped deep blue cloth; rubbed, top edge stained, covers foxed. Very good.

\$ 45

First edition. “As an academic, philosopher, and statesman, Sarvepalli Radhakrishnan (1888-1975) was one of the most recognized and influential Indian thinkers in academic circles in the 20th century. Throughout his life and extensive writing career, Radhakrishnan sought to define, defend, and promulgate his religion, a religion he variously identified as Hinduism, Vedanta, and the religion of the Spirit. . . . A more positive factor in Radhakrishnan’s life during these years was his reading of Rabindranath Tagore, the Bengali poet. Radhakrishnan joined the rest of the English-speaking world in 1912 in reading Tagore’s translated works. Though the two had never met at this time, Tagore would become perhaps Radhakrishnan’s most influential Indian mentor. Tagore’s poetry and prose resonated with Radhakrishnan. He appreciated Tagore’s emphasis on aesthetics as well as his appeal to intuition. From 1914 on, both of these notions — aesthetics and intuition — begin to find their place in Radhakrishnan’s own interpretations of experience, the epistemological category for his philosophical and religious proclivities. Over the next five decades,

Radhakrishnan would repeatedly appeal to Tagore's writing to support his own philosophical ideals." – Internet Encyclopedia of philosophy.

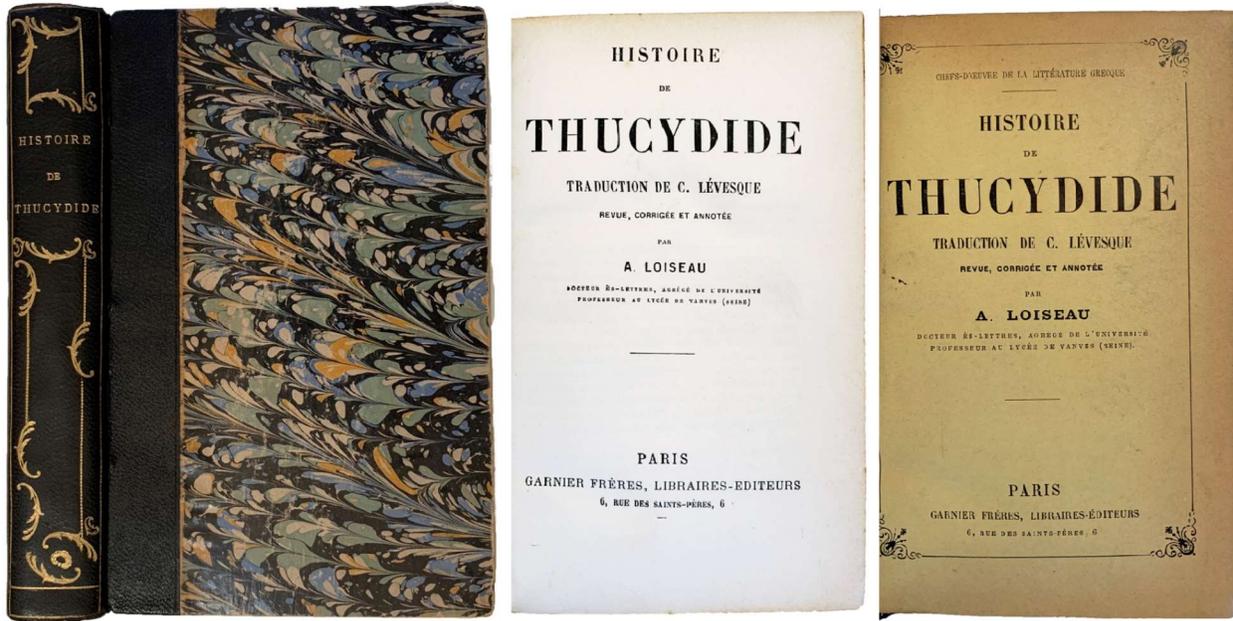


372. [TAGORE, Rabindranath (1861-1941)] Ernest RHYS (1859-1946). *Rabindranath Tagore, a biographical study*. New York: Macmillan, 1916. ¶ Reprinted. 8vo. xvii, [3], 157, [x] pp. Frontispiece, plates. Original blind- and gilt-stamped deep blue cloth. Ownership signature of E. de Graffenried, 1921. Lovely copy.

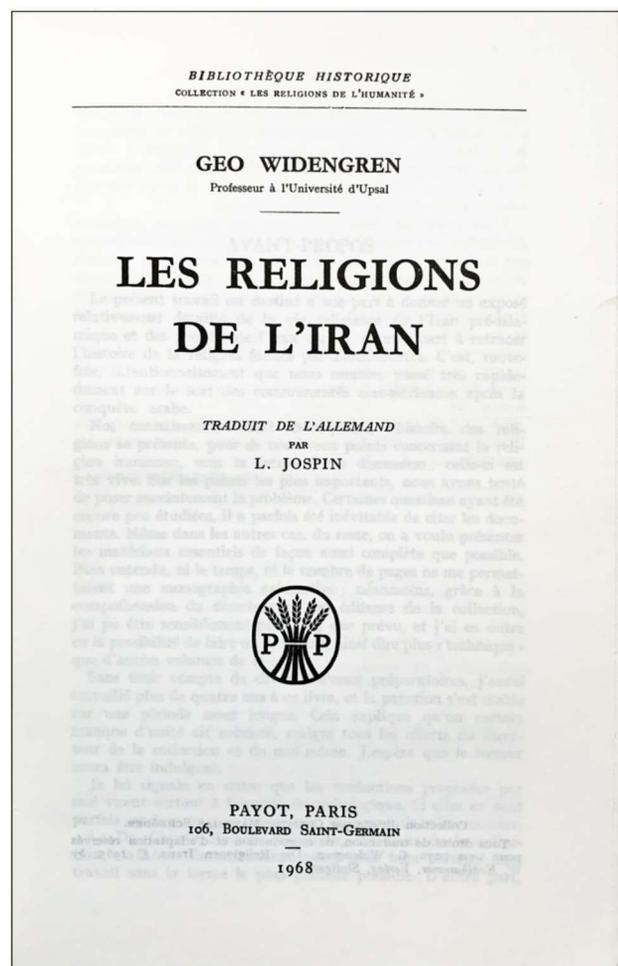
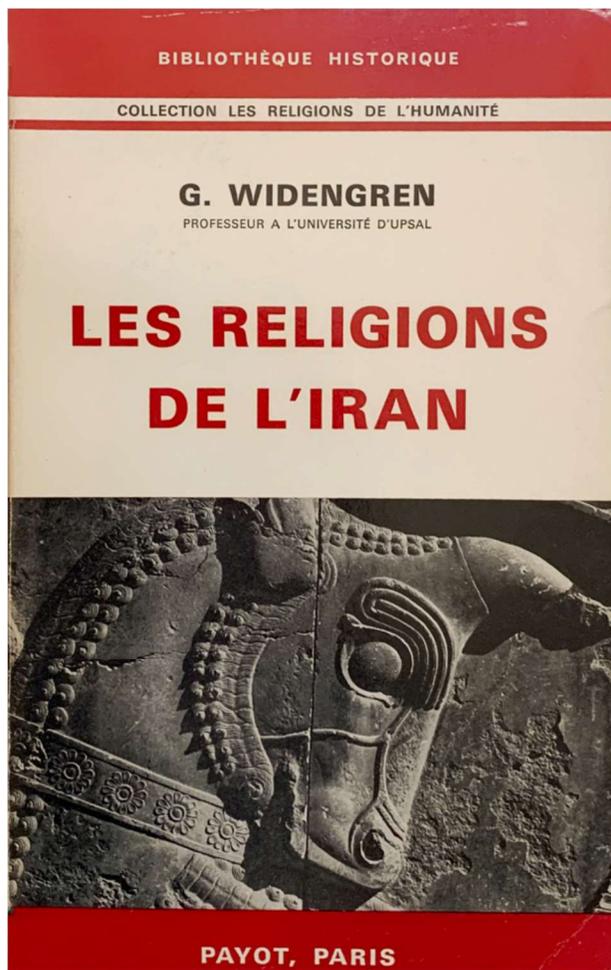
\$ 20

Poet Rabindranath Tagore, the Bengali polymath, won the Nobel Prize for Literature in 1913 for his collection *Gitanjali* published in London in 1912. As a footnote, his prize was stolen, in 2004, and was returned many years later.

In 1906, Rhys persuaded J. M. Dent the publisher to start out on the ambitious *Everyman's Library* project, of which he was the editor. When he died in 1946, 983 *Everyman* titles had been produced.



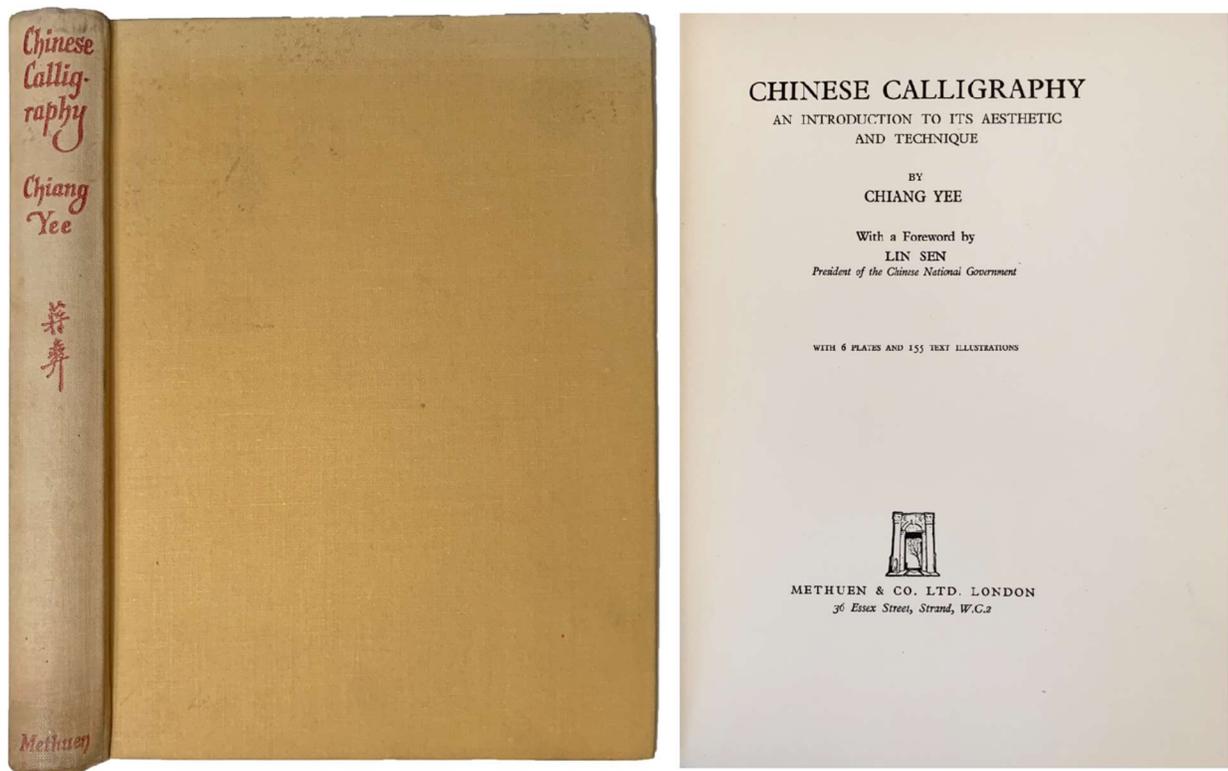
373. **THUCYDIDE [THUCYDIDES]** (460 BC-400 BC); **Arthur LOISEAU** (1830-1903). *Histoire de Thucydide. Traduction de C. Levesque, revue, corrigée et annotée.* Paris : Garnier Frères, [ca.1904]. ¶ Series: *Chefs d'œuvre de la Littérature Grecque*. 12mo. xvi, 536 pp. Later quarter gilt-stamped black morocco, marbled boards, with original yellow printed wrappers bound in; rubbed. AH1078 \$ 20



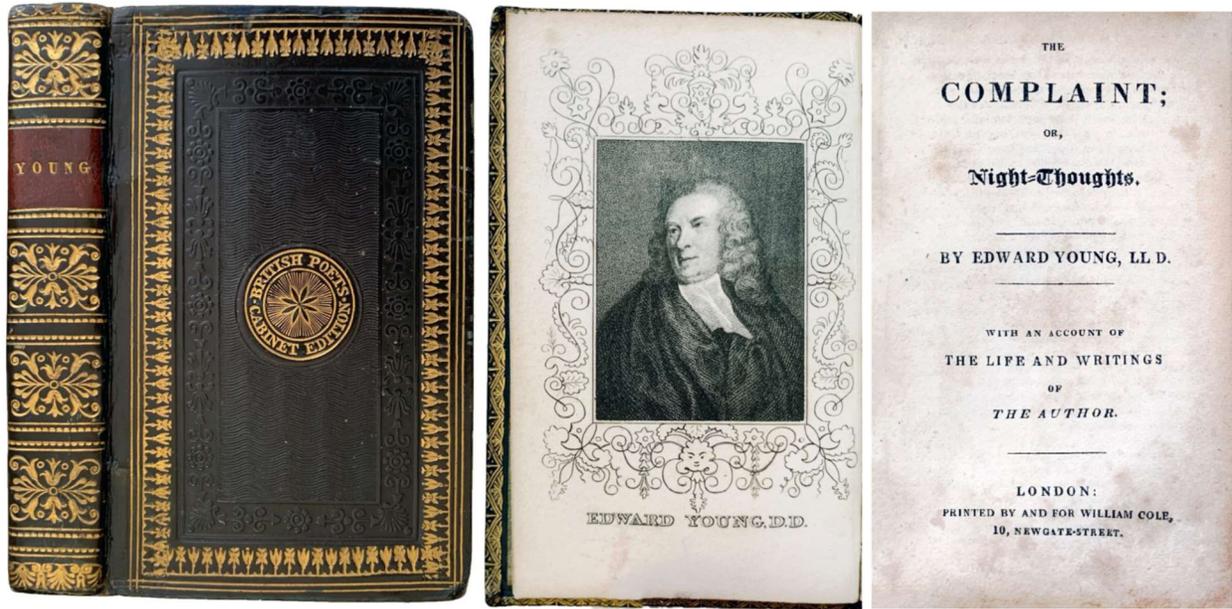
374. **WIDENGREN, Geo** (1907-1996). *Les Religions de l'Iran. Traduit de l'Allemand par L. Jospin*. Paris: Payot, 1968. ¶ Series : *Bibliothèque Historique ; Les Religions de l'Humanité*. 8vo. 422, [2] pp. Index. Original printed wrappers. Very good.

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Geo Widengren was a Swedish historian of religions, professor of history of religions at Uppsala University, orientalist and Iranist. He has been considered "one of the most famous historians of religions of the twentieth century". – Ciurtin, Eugen. "Geo Widengren (1907-1996)", *Encyclopedia of Religion* (2nd ed.). Detroit: MacMillan, 2005. p. 9732. [Wikip.].



375. **YEE, Chiang** (1903-1977). *Chinese Calligraphy; an introduction to its aesthetic and technique*. London: Methuen, 1938. ¶ Sq. 8vo. xiv, [2], 230, [2] pp. 6 plates, 155 figures, index. Beige cloth with red spine lettering. Very good. \$ 45



376. **YOUNG, Edward** (1683-1765). *The Complaint; or, Night-Thoughts. With an account of the life and writings of the author.* London: Printed for William Cole, [c.1810]. ¶ Small 8vo. x, [11]-320 pp. Engraved frontispiece portrait and half-title. Original full blind- and gilt-stamped black calf, red leather spine label, , all edges marbled, marbled endsheets. Early ownership signature of John Nicholson, Maidenhead. Very good.

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