OTHER WORLDS IN LITERATURE

being

Voyages to the Planets,

and

the Worlds within the Earth,

And the Background in General Speculation

on the

Plurality and Infinity of Worlds

A Bibliographical Study

A Thesis Presented for the
Degree of Master of Arts

by

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Approved by:
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INTRODUCTION

Cosmic mystery is the great comforting certainty in this life. As some one once said, "sub specie aeternitatis what is hell? Is it the difference?" Indeed under the perspective of the astronomical mystery pessimism vanishes. What, even if I do make a failure of the next class exercise, what, if an entire generation of freshman hopefuls fail to see beauty and profit in English I? Will it be of importance to the exalted inhabitants of the fifth earth in the starry heavens?

Or, if you must see yourself as important, you may think that a book dropped from your desk will finally affect the equilibrium of the most remote planet circling round the most remote star, that is, if there is a most remote, in infinity. But I fear that it is easier to demonstrate our importance in respect to gravitation than in respect to university thesis. Mentally we are insignificant in view of the cosmos; or are we the all important creators of the cosmos? No middle ground is possible, and either extreme is singularly unconvincing.

Try as you will, and of astronomical perspective you can make no friend to human egotism or human dog-
nations. "Are we or they Lords of the World?" asks Kepler; "And how are all things made for man?"

The constant effort to achieve perspective is the one unifying principle in all this literature of infinite and other worlds; not only perspective over life, but also literary perspective. And it is in perfect harmony with the general spirit of the subject matter that I have been forced to make what was originally intended to be a study of the relations of Cyrano, D'Urfey, and Swift into a bibliography of this extensive subject.

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For the literary merits of the voyages to other worlds not much can be said. Routledge has judged Cyrano's *Voyages to the Sun and Moon* worthy of a new edition; and I hope that in time someone will see fit to reedit Holberg's *Nicholas Knipps*.

But the great literary works and figures which got into the following bibliography do so by accident, although the significance of the plurality of worlds speculation in their general concept of life may be somewhat more than accidental.

The chief value of a study of this sort is the light it throws on the attitude toward life and the universe.
as it has changed, or, remained the same, throughout our literary history.

Efforts to trace the significant trends of thought through abstract concepts, are very well for the history of philosophy, but the history of literature should deal with concrete images. The plurality of worlds is a very real figure in the imaginative life of man; and we can know much of an author or a period by the use made of it. Once find that an author has been pondering the habitability of infinite worlds, and the omissions in the use he makes of it are as significant as the commissions.

- - - - - - -
This bibliography is necessarily a beginning only. Additional information has already accumulated; and without doubt further experience will cause an extensive reclassification, as well as the complete elimination of much material herein contained.

No very definite limits have been set to the present work. Inadequate library facilities have made the first few chapters very meagre; and the Nineteenth century has been treated with less care than the earlier periods of English literature.

The space allowed to each item has been determined somewhat by its importance, more by the availability of information, but chiefly according to the ease with which the original documents can be obtained, more space being given to the rare items.

Much important bibliography is buried in the quotations given under various items, which eventually must be verified and completed, and placed in proper position in the text.

Numbers have been assigned to most of the items, in an arbitrary way, solely to facilitate cross referencing.

Not much can be said for the accuracy of this study, except that it probably contains more mechanical errors.
and fewer that will be seriously misleading than the critical studies which I have consulted in its composition.

As nearly as possible I have indicated what part of the material I have actually examined; and only that part may be considered as probably accurate in each detail. Whenever there was considerable doubt about a piece of information from a secondary source I have indicated that source.

Finally, and emphatically, a bibliography at its best is worth no more than the libraries in which it has been prepared; and, this is a prospectus for future study, and not a completed work.
ANALYSIS OF CONTENTS


ITEMS WITH LARGE UTOPIAN CONTENT- Numbers: 35, 69 etc., 224, 229, 315.

ITEMS CONTAINING ASTROPSYCHOCHIC ELEMENTS- Numbers: 20, 37, 48, 69 etc., 224, 229, 315, 323, 324, 328, 337.

SATIRES NOT OTHERWISE CLASSIFIED ABOVE- Numbers: 56, 222, 226, 225, 227, 256.

CHIEF AMERICAN AND ENGLISH LITERARY FIGURES MENTIONED-
  Edmund Spenser, #54; Jenson, #58; Donne, #56; Robert Burton, #34; Pope, #223; Blake, #222;
  Defoe, #227; E.A. Poe, #318; O.W. Holmes, #317.

ABBREVIATIONS

* (at front of title or after serial number) - not examined.


M.L.N. - Modern Language Notes.

B.M. - British Museum.

B.N. - Bibliotheque Nationale.

(Others should be self-explanatory.)
I

WORKS ON THE SAME SUBJECT

1. AHELTIS, GRAZIANI AGRICOLAE, Sondertare Reisen nach unbekante Lander, 1722.

I have no means of determining whether this work belongs under this classification.

2. FLAMMARION, CAMILLE, Les Mondes Imaginaire et les Mondes Reals, 1865, 1868, 1870, 1872, 1874, 1876;
in Spanish, 1874, 1876.

Flammarion treats about one hundred items according to the statement in his Astronomie Prealaine.
III

- - - - -

BOOKS TREATING THE FABLES, MYTHS, AND MORE
DARING SPECULATIONS OF SCIENCE
(There are a great many histories of astronomy and miscellaneous works that might be included here, but the present list is limited to those actually used in the preparation of this bibliography.)

8- PROCTOR (See #236 etc.)

9- FLAMMARION (See #2.)


A casual book.

IV

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LATIN AND GREEK

11- ANAXIMANDER, (See Sir Thomas Heath's Aristarchus of Samos, Oxford, 1913, pp. 25-30.)

12- ARISTARCHUS (See Burton, #34.)

13- ARISTOTLE, De Coelo I, chap. 5-9.
Aristotle opposes both the infinity and plurality of worlds as advocated by the atomists.

DEMOCRITUS,

"Whether they be thicker parts of the orbs, as Aristotle delivers; or so many habitable Worlds, as Democritus?" - Burton, "Digression of Air," 1634, v. 11, p. 59.

"Dein confugis ad physicos, eos qui maxime in Academia irriterunt, a quibus ne tu quidem iam te abstatibus, et alia Democritum dicere innumerabilis esse mundos et quidem sic quasdam inter seae non solus similis, sed uniques perfecte et absolvere ita paries, ut inter eos nihil prorsus intersit (et eos quidem innumerabilis) itaeque homines, Deinde postulas ut, si mundus ita sit par alteri mundo ut inter eos ne minimus quidem intersit, concedatur tibi ut in hoc quoque nostro mundo aliquid aliqui sic sit par ut nihil differat, nihil intersit. Cur enim, inquies, ex illis individuis, unia omnia Democritus"
gigni affirma, in reliquis mundis et in eis quidem innumerabilibus innumerabiles.


(Also see Hill, #16.)

15a DIOGENES, ANTONIUS, "Of the Incredible Things in Thule."

Probably based on tales and histories by Aristeus, Ctesias, and Onesicritus, according to Aulus Gellius. (See Dunlop, # 4, 1. p. 13.)

It is not completely extant. (See Brun, # 150, p. 237; also see # 133, and Koerting, #165, p. 138.)

Dunlop (1. p. 14.) says, "Deycyllis (Diogenes' hero) further relates how . . . . . having seen all the sights in the sun, moon, and most remote islands of the globe . . . ."
"The universe is infinite. For that which is finite has an extreme, and that which has an extreme is looked at in relation to something else. Consequently, that which has not an extreme, has no boundary, it must be infinite, and not terminated by any limit." - Bakewell, Source Book in Ancient Philosophy, p. 393.

17. HERACLITUS (See Burton, #34.)

18. LUCIAN, The Dialogues, Vera Historia and Icaromenippus.

(Both of these are of tremendous significance. In general it may be presumed that all the early writers of fantastic voyages were acquainted with them.)


Also see Dunlop (§ 4) for summaries.
Principio nobis in cunctas undique partis
Et later ex utroque, infraque superque, prae omne
Nulla est finis, uti docui, res ipsaque per se
Vociferatur, et elucet natura profundi.
Nullo jam pacto veri simile esse putandum est,
Undique quom vorsum spatium vacet infinitum,
Semiaque innumero numero, semaque profunda,
Multimodis volitent, aeterno percita notus.
Hunc unus terrarum orbem coelemque creatum;
Nil agere silla foris tot corpora material;
Quom praesertim hic sit natura factus, et ipsa
Sponte sua forte offensando semina rerum
Multimodis, temere, incassum, frustraque coasa,
Tandem coauserint ea, quae, conjecta repente,
Magnarum rerum fierent exordia semper,
Terrae, maris, et coeli, generisque animantium.
Quare etiam atque etiam taleis fatearo necesse est
Esse alios alibi congressus material,
Qualis hic est, avido complexu quem tenet aether.
Praeterea, quam materies est multa parata,
Quom locus est praesto, nec res, nec causa moratu
Ulla; geri debent nimium et confieri res.
Nunc, et seminibus si tanta est copia, quantam
Enumerare aetas animantium non quaeat omnis;
Visque eadem et natura manet, quae semina rerum
Conjicere in loca quaeque quest, similis ratione
Atque huc sunt conjecta; necesse est, confiteare
Esse alicos alios terrarum in partibus orbis,
Et varias hominum gentes, et secla ferarum.

Huc accedit, uti in summa res nulla sit una,
Unica quae gignatur, et unica solaque crescat;
Quin aliquoju' siet secli, permultasque eodem
Sint genere: in primis animalibus indico mente
Invenies sic montivagum genus esse ferarum,
Sic hominum geminam prolem, sic denique mutas
Squamigerum pusiles, et corpora cuncta volantum.
Quadpropter coelum similis ratione satendum est,
Terramque, et solem, lunam, mare cetera, quae sunt,
Non esse unica, sei numero magis innumerali;
Quandoquidem vitae depactus terminus alre
Tam manet haec, et tam nativo corpore constant,
Quam genus omne, quod his generatim rebus abundas.

Quae bene cognita si teneas, Natura videtur
Libera continuo, dominis privata superbis,
Ipsa sua per se sponte omnia Diis agere expers.
Nam pro sancta Deum tranquilla pectora pace
Quae placida, degunt acerv, vitamque serenam!
Quis peregre inter se suscet, quis in ore profundi
Indus manu validas potis est moderanter habens?
Quis pariter coelos omnes convertere, et omnes
Ignibus aesterioris terras suffire feraciss?
Omni us ivo locis esse omni tempore aucto,
Subibus ut tenebras facias, coelisque serena
Consciatis sonitus tue fulmina mittat, at sedes
Sepe suas disturbet; et in deserta regiones
Satviant, exercens talum, quod sepe nocentoeis
Practerit, examinatque illignos inque aerentoeis.

(11, 1043-1064)

These principles, however, have no connection
with his view of the visible universe. (Cf. Liv.
V.)
20- PLUTARCH, Moralia, "De Facie Lunae."

This is the most influential pre-Copernican discussion of lunar habitability; and it is probably both directly and indirectly responsible for much of the metempsychosic material to be found in connection with the moon, sun, and planets.

For the relations of this essay to Pythagoreanism see Georges Naujalis, Récherches sur le pythagorisme, "R'ouell de travaux publiés par la Faculté des Lettres, Université de Neuchâtel, neuvième fascicule," Neuchâtel, 1922.

216 PYTHAGORAS

(The efforts of modern scholars to eliminate the legend has paralyzed my effort to make this reference specific.) Heath (II 11, p. 118.) quotes as follows from the Περιγραφή.

"Some of the Pythagoreans, among whom is Philolaus, say that the moon has an earthy appearance because, like our earth, it is in-
habited throughout by animals and plants, only larger and more beautiful (than ours); for the animals on it are fifteen times stronger than those on the earth . . . and the day in the moon is correspondingly longer."

(These proportions are based upon the greater length of the lunar day.)

Also see Heath, pp. 26-27. The Pythagoreans believed in a counter earth, as well as in the possibility of other bodies revolving about the central fire.

(Cf. Burton, #54.)
THE NEW ASTRONOMY

22. BOREL, PIERRE, Discours nouveau prouvant que les astres sont des terres habitées, et la terre une estoile, 1647.

See P.L. Jacob's edition of Cyrano (p. 130) pp. xxx-xxxii of "Notice Historique."

23. BRUNO, GIORDANO, Dell'infinito Universo e Mondi.
Stampato in Venetia (or rather London). 1584.


Available as above.
Bruno is of considerable importance. He is not only the popularizer of the new astronomy, but the first to carry it to what seemed to the seventeenth century mind to belike logical conclusions. (Cf. Burton, 734.)

Commentators on this Phase of Bruno's Philosophy


Tome V., p. 531 on Bruno and Campanella.


Pp. 154-155 on Cyrano de Bergerac, Cassendi, Campanella, and Bruno.

27. Copernico e le vicende del sistema copernicano in Italia nella seconda metà del secolo xvi° e nella prima del xvii°, con documenti inediti intorno a Giordano Bruno e Galileo Galilei, discurso letto nella Università de Roma, etc. Roma, 1876.
Especially see p. 518ff.

P. 475, note 3, "A Oxford, il traite de la quadruple sphere et de l'immortalite de l'ame, a propos de quelle il reprenait la theorie pythagoricienne de la metapsycose."

Charbonnel's bibliography includes,

Bruno's Cossae, Works (collect. Diedrichs, Leipzig, 1904) (cuvv. ital.) Ed. I : das Aschermittwochmal (avec trad. du 1er dialogue du De la causa.) Ed. II :

.............. Ed. III: Zwiegespräche vom unendlichen all und den Welten (pref. p. i-1xxii, sous le titre: Die wissenschaftliche Bedeutung dieser Dialoge Bruinos - Bruinos Verhältnis zu Kopernikus und seinen Vorgängerem. - Die Unendlichkeitseide - et commentaire.) Ed. IV :


This essay is a reprint of one which occurred in the Quarterly Review, CXVI, 1902. Carpenter in his Reference Guide to Edmund
Spencer (Chicago, 1923.) fails to connect these, although he gives both references.

Also cf. Greenlaw in Studies in Philology, XVII, 336n.

31- Proctor, Myths and Marvels, (p. 206), p. 138 on Bruno's heresy and astronomical doctrines.


(Also see #34.)


(The notes in brackets in the following quotation are Shilleto's, those marked with an # or other sign, my own, and the others Burton's.)

"But now notice, to grant this their tenant of the earth's motion; if the earth move, it is a Planet, a
shines to them in the Moon, & to the other Planetary Inhabitants, as the Moon and they to us upon the earth: but shine she doth, as Galileo, 3 Kepler, and others prove, and then, per consequens 4, the rest of the Planets are inhabited as well as the Moon, which be grants in his dissertation with Galileo's [i.e., Galilei's] Sidereus Nuperus 5, that there be Jovial & Saturnine Inhabitants. As, those several Planets have their several Moons about them, as the earth hath her's, as Galileo hath already evinced by his glasses: four about Jupiter, two about Saturn . . . . . . Then (I say) the earth and they be planets alike, inhabited alike, moved about


5. Temperare non possum quin ex inventis tuis hoc monas, veri non absimile, non tam in Luna, sed etiam in Jove, et reliquis Planetis incollas esse, Kepler. fo. 26. Si
the Sun, the common Center of the World alike, and it may be those two green children which NubROCENAUS speaks of in his time, that fell from Heaven, came from thence; and that famous stone that fell from heaven in Aristotle's time, Olymp. 84, anno tertio, ad Sappae FLUENTIA, recorded by LArTIAUS, (ii. 3.) and others, or Aailla or buckler in Nuna's time, recorded by Festus. We may likewise insert with Campanella and Bruno that which Pythagoras, Aristarchus, Sansius, Heracleitus, Epicurus, Melissae, Democritus, Laucicinus, maintained in their ages, there be infinite Worlds, and infinite

(5. cont.) non sint acceles in Jovis globo, qui notent

admirandum hanc varietates oculis, cui bono quatuor

illi Planetae Jovem circumcursitam?

6. (and also 4.) I omit Shilleto's notes when they merely translate the Latin.

7. Rerum Angl. L. i. c. 37 de viribus puereis,

8. (See Livy 1. 30.,)

• See T.C. Heath (11). I suspect that no such opinion can be found in Aristarchus, although it may be in Eusebius.

• Ditto.

1. Infiniti alii mundi, vel. utBrunus, terrae huius nostras similes.
earths or systems, in infinite æthera, which 

Eusebius 
collects out of their tenants, because infinite stars 
and planets like unto this of ours, which some think 
not still to maintain and publickly defend, 
aparabundus 
aspecto innumerabilium mundorum in æternitate peram-
pulationem. &c. (Nic. Hill, Londonensis, philos. Epicur.) 

For if the Firmament be of such an incomparable bigness, 
as these Copernical giants will have it, infinitum aut

2. Libro cont. philos. cap. 39.
- I can find no work by Eusebius with this title, nor 
any subdivision, nor any chapter twenty nine in any of 
the books of the Praeparatio containing all of this 
information.

I have examined this latter work in the following 
form:

Eusebii, Pamphilii, Caesareae Palæstinae 
Episcopi, Praeparatio Evangelica. (Title also in Greek. 
Text printed in both Greek and Latin, Greek on the 
inside columns, and Latin on out.). Parisiis, MDCCXXVIII. 

It contains a number of chapters on the ancient astronomy 
and cosmology. - Lib. XV, ch. xxvii, De Lunae magni-
tudine, ch. xxviii, De Lunae figura, ch. xxix, De illum-
inations Lunae, ch. xxx, De Siderum Errantium stabiliussimae 
naturæ, ch. xxi, De Siderum figura.

See Hill, Nicholas (or Nicolaus) of London, Philosophia
Infinite univox, so vast and full of innumerable
stars, as being infinite in extent, one above another,
some higher, some lower, some nearer, some farther off,
and so far asunder, that those so huge and great; in-
severely that, if the whole sphere of Saturn, and all
that is included in it, totum aggregatum (as Proverbia
of Louvain in his tract de immobilitate argues) aut
naturae inter. videri a nobis non poterat. tam immanis
est distantia inter stellas, videri a nobis non poterat.
tam immanis est distantia inter tellurem & fixas, sed
naturae puncti, etc. If our world be small in respect,
why may we not suppose a plurality of worlds, these
infinite stars visible in the Firmament to be so many Suns,
with particular fixed Centers; to have likewise their sub-
ordinate Planets, as the Sun hath his dancing still
round him? Which Cardinal Guamanus, Walkarinus, Brumus,
and some others, have held, and some still maintain.
Animae Aristotelisae imnirritis, et minutis observationibus
assuetae, secus forsitan, etc. Though they seem close to
us, they are infinitely distant, and so, per consequens,
there are infinite habitable worlds; what hinders? Why

(Cont.) Epicurea, Democriti, Theophrasti,
proposita simpliciter, non edocta. Parisiis, 1601. (B.M.)
should not an infinite cause (as God is) produce infinite effects? as Mr. Hill, Democritus Philos. disputes. Kepler (I confess) will by no means admit of Bruni's infinite worlds, or that the fixed stars should be so many Suns, with their compassing Planets, yet the said Kepler betwixt jest and earnest in his Perspectives, Lunar Geography, &c. Somnio sue, Dissertat. quem nunc, sider, seems in part to agree with this, and partly to contradict. For the Planets, he yields them to be inhabited, he doubts of the Stars: and so doth Tycho in his Astronomical Epistles, out of a consideration of their vastity and greatness, break out into some such like speeches, that he will never believe those great and huge bodies were made to no other use than this that we perceive, to illuminate the earth, a point insensible in respect of the whole. But who shall dwell in

4. Kepler fol. 2. dissert. Quid impedit quin credamus ex his initinis plures alios mundos detegendas, vel (ut Democriti placuit) infinitos?

5. Lege Somnium Kepleri, edit. 1635.

* See # 45 & ff. for more specific Kepler titles.
in these vast bodies, Earths, Worlds, if they be inhabited by rational creatures? as Kepler demands, or have they souls to be saved? or do they inhabit a better part of the World than we do? Are we or they Lords of the World? And how are all things made for men? Difficile est nodum humae capsadire, eo quod nonum omnia quae huc pertinere explorare haecus: 'tis hard to determine; this only he proves, that we are in praecipue mundi sumus in the best place, best World, nearest in the heart of the Sun. 2 Thomas Campanella, a Calabrian Monk, in his second book de sensu rerum; cap. 4 subscribes to this of Kepler: that they are inhabited he certainly supposeth, but with what kind of creatures he cannot say, he labours to prove it by all means, and that there are infinite worlds having made apology for Galileo, and dedicates this tenent of his to Cardinal Cajetan.

... But to proceed, these and such like


2. Frankfort, quarto, 1620. ibid, 40. 1622.

* See #36. Burton may have confused the date of this with that of the Civitas Solis in the last note.
insolent and bold attempts, prodigious paradoxes, inferences must needs follow, if it once be granted which Natanael, Kepler, Gilbert, Diogenes, Origenes, Galileo, and others, maintain of the Earth's motion, that 'tis a Planet, and shines as the Moon doth, which contains in it both land and seas as the Moon doth; for so they find by their glasses those maculas in facie Lunae, the brighter parts are Earth, the dusky Sea, which Thales, Plutarch, and Pythagoras formerly taught; and manifestly discern Hills and Dales, and such like concavities; if we may subscribe to and believe Galilaea's observations.

But why should the Sun and Moon be angry, or take exceptions at Mathematicians and Philosophers, when as the like measure is offered unto God himself by a company of Theologasters? They are not contented to see the Sun and Moon, measure their site and biggest distance in a glass, calculate their motions, or visit

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1. His arguments plane satisfecisti, de maculas in Lune esse maris, de lucidas partes esse terrarum. Kepler, fol. 16.

2. In the omitted passage Burton spoke of the anger of the Moon at philosophers as related in the Ignoromirium.
the Moon in a poetical fiction, or dream, as he saith, 

\[ \text{sedax facinus et memorabile nunc incipiam, neque hoc} \]
\[ \text{passo usurnatum prius quid in Lunae Regno hae nocet,} \]
\[ \text{secundum sit exspect, et quae nemo unquam nisi somniando} \]
\[ \text{pervenit, but he and Monimus, or as} \]
\[ \text{Poeire Cumesus, bona fide asse, nihil corum quae scripturus sum, vetera} \]
\[ \text{esse acheto, ea, quae nce facta, nce futura sum,} \]
\[ \text{disse.} \]

\[ \text{stili tantum et incipit causa, not in jest but} \]
\[ \text{good earnest, these Gigantical Cyclopes will transcend} \]
\[ \text{spheres, heaven, stars, into that Eryman Heaven; soar} \]
\[ \text{higher yet, and see what God himself doth.} \]

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4. *First edition, Tours, 1594*. (Cf. edition by Charles
Labitte, Paris, 1883.)
6. *Fuceani Cumes sic incipit, or as Liscus' Satire*
35- CAMPANELLA, THOMAS (Tommaso) Civitas Solis.

The date can not be exactly determined. W.A. Eddy (#189) makes it c.a. 1632. The copy in the Bibliothèque Nationale: Civitas Solis postica; ideae republique philosophiae, pp. 106, 1643, corresponds with the earliest edition in the British Museum. J. Evans puts it at 1602 in his work on Campanella, in which he follows Amabile.

This is an Utopian, not particularly interesting as a planetary voyage, but important for its probable influence on Cyrano (See Pierre Brun, # 150, p. 243.)

The sun is the abode of reason as is usual.

36+ De Rerum Fertilis (Magia libri quatuor . . . .
Frankfort, 1620. (R.M.) (Of Burton, #34)

37+ CARDAN , Les livres de Hierosme Cardanus, medecin
allamocis, intitules de la Subtilite, et subtilles inventions, ensemble les causes occultes et raisons d'icelles. Traduits du latin en François par
Richard le Blanc. Nouvellement revus, corriges
et augmentes . . . Rouen, Veuve Du Boe. 1642.

The original edition of this translation, reprinted many times, was issued in 1556. This is probably the form in which Cyrano knew Cardan.

Libre xviii Inventions merveilleuses;
Libre xii des Esprits.

38. GEMONINI, CARRERE, Disputato de Coelo, in tres partes divisa, etc. Venice, 1613.

Apologia dictorum Aristotelis de quinta Coeli substantia adversus Xenarcum, Joanne Grammaticum et alios (Venice, 1616.)

(See Charbonnel #60.)

39- FAUST, English version of the legend.

The German edition, first issued in 1587, slightly changed in a second of 1588, and republished in 1589 was translated into English, ca. 1589.
A Discourse of the Famous Dr. John Faustas, of Wittenburg, in Germany, Conjurer and Necromancer; Wherein is Declared Many Strange Things That Himself had seen and Done in the Earth and Air, With His Bringing up His Travels, Studies and Last End.

(In Medieval Tales, edited by John Morley, London, 1890, 3rd. ed.).

Ch. 21. is much enlarged and altered from the German original (Volkbuch von Deker Faust. Ausdruck der ersten Ausgabe-1587- Halle, 1878,) in which the astronomy is medieval and the voyage lacking.

GALILEO, Sidereus Nuncius, magna, longeque admirabilia . . . spectacula panderis, suspiciendaque proponente uniuque, praeertim vero philosophus atque astronomus, quae a G. Galileo . . . perspicillii super a se reperti beneficio sunt observata in lunae facie, fixis innumeris, lacteo circulo, stellaribus nebulosis, apprime vero in quatuor planetis circa Jovis stellam dispersibus intervallis atque periodis, velocitate mirabili circumvolutione: quae necoli in hanc usque diem cognitas, novissime auctor depravansinit primus, Venetia, 1610. Another ed. Francofurti, 1610, also London, 1633, and 1683. (Cf., Burton, #34.)
PHILOSONHICUS, JOHN, Dissertatio cum nuncie sidereo super ad mortates missae a Galilaeo Galilaeo, pp. 34. Praeae, 1610, Florentiae, 1610, Francofurti, 1614 & 1665. (Cf. Burton, #34.)
Somium, seu opus posthumum de astronomia
lunare, Divilgatum a Ludovico Keplero fille.
(Plutarchi . . . libellus de facie, quae in
orbe lunae apparat, . . . Latina redditus . . .
a J.K.) Impressum partim Sogani Silesiorum . absol-
solutum Francofurti. 1634.

Cf. Burton (#34.)

To what work Brun (# 150), p. 238, refers
by Kepler's Visions Astronomicae, I do not
know.

It is probably one of the above items
that the following refers: Keplers Frau
(B.M.)

Here is one of Rhyer's notes to Butler's
Elephant in the Moon (#226).

Be live in cellars under-ground, etc.) This
alludes to a visionary book of Kepler's about
the Moon and its Inhabitants: A Passage from
Bishop Wilkins' Discovery of a new World in
the Moon, will be sufficient to explain it.
Speaking of the Gibeities of the Moon, he says— "Now if you would ask a Reason, why there should be such a multitude of these in that Planet, the same Kepler shall jest you out an Answer. Supposing (saith he) that those Inhabitants are bigger than any of us, in the same Proportion as their Days are longer than ours, viz. by fifteen Times, it may be, for want of Stone to erect such vast Houses as were requisite for their Bodies, they are fain to dig great and round Hollows in the Earth, where they may both procure Water for their Thirst, and turning about with the Shade, may avoid those great Heats, which otherwise they would be liable unto. Or if you will give Gassar la Galla leave to guess in the same Manner, he would rather think, that those thirsty Nations cast up so many and so great Heaps of Earth, in digging their Wine-cellar." See Wilkins's History and Philosophy. Works, p. 68.

* Had Kepler been flitting with the Pythagorean speculation? (Cf. # 24.)
Here is another note of Rayer's:

Call'd Privolani, &c.) This and the following Term Subvolvani, are also taken from Kepler. - Wilkins, speaking of the Moon and its supposed Inhabitants, says: "Kepler calls this World by the Name of Levania, from the Hebrew Word ... which signifies the Moon, and our Earth by the Name of Volva, a volvans; because it rises by Reason of its diurnal Revolution appear unto them constantly to turn round; and therefore he stiles those, who live in that Hemisphere, which is towards us, by the Title of Subvolvani, because they enjoy the sight of this Earth; and the others Privilvani, quia sunt privati, consensim volvans, because they are deprived of this Privilege." See Wilkins's Mathematical Works, p. 46.

Cf. Plutarch, de Facie Lunae, for this idea on two sorts of lunar inhabitants.

Delambre, Histoire de la Astronomie Moderne, I, 336, says, "Aristote pretendait que le monde était fini, parce qu'il était en mouvement; Copernic,
en lui étant ce mouvement, permet de le supposer infini. C'était le sentiment du malheureux Jordanus Bruno. Képler le combat. Le seul idée que l'étoile puisse être un nouveau monde le fait frissonner d'horreur: il veut prouver que le monde n'est pas infini!...

Charbonnel (60), p. 565, sums the situation up as follows:

"On a coutume de regarder Képler et Galilée comme les continuateurs de Bruno, tout au moins au point de vue cosmologique; ce n'est point là une erreur, à condition que l'on marque les nuances qui ont leur intérêt. - Képler a besoin, comme Bruno, d'un vaste horizon: mais il se sépare catégoriquement de l'auteur del infinito en admettant que la sphère des étoiles fixes est la limite de l'univers (Epitome astronomiae copernicanae, 32-33. Frisch, VI, p. 136 et sq.). Son premier ouvrage: le Mysterium cosmographicum (1597) part d'hypothèses théologiques et pythagoriciennes. Képler voit dans l'univers l'image
de la Trinité: au Père correspond le centre, au Fils la sphère d’enceinte, et au Saint-Esprit leur rapport réciproque, exprimé par les relations géométriques que l’on peut relever entre les différentes sphères où tournent les planètes. Car l’esprit divin se révèle jusque dans les relations quantitatives de l’univers, dont le système entier est dirigé par l’Ame du monde, située dans le soleil."

49. KIRCHER ANTHANASIUS,

Itinerarium extaticum, quo mundi opificium, id est, coelestis expansi, siderumque... composita et structure... nova hypothesis exponitur, ... interlocutoribus cosmieli et Theodid acta.

Roma, 1656. (E.N.)

Another edition with "synopsis mundi subterranei," (E.N.)

Iter extaticum II qui et mundi subterranei opificium sive terrestris globi structura, una cum oeditis in ea constitutis arcanioris naturae reconn...
Alterius, per ficti partus integumentum expen-
itur . . in 3 dialogus distinctum . . Romae,
ypis Maseardi, 1657. (B.N.)

See work by same author (#337.)
Gf. Scheiner in Flammarion (#272.).

49* LEMOY (Gf. Dunlop #4- p. 526 of v. 11.)

50* NEWTON, Sir Isaac,

See Wallace (#303), p.11, who says
Newton argued at length for an inhabited
sun. I am unable to locate anything of the
sort in his principle works.
Gf. #308 for Newton's correspondence
with Dr. Bentley.

51* PATRIZIO, FRANCISCO,

(Gf. Dunlop #4- 11. p. 526.)

52* WILKINS, JOHN, (bishop),
The Discovery of a World in the Moone, Or, a
Discourse Tending to prove that his probable
there may be another habitable World in that
Planet, London, 1638. (B.M.)
(a second edition of which I find no trace.)

A Discourse concerning a New world and Another
Planet, In 2 Bookes, London, 1640. (The first
book is identical with that of 1638.) The First
Book - The Discovery of a New World, or A Discourse
tending to prove, that 'tis probable there may
be another habitable world in the Moone, With a
Discourse concerning the possibility of a passage
thither. The third impression, corrected and
enlarged., London, 1640. (Another Discourse
Concerning a New Planet, Tending to prove, That 'tis prob-
able our Earth is one of the Planets. The Second
Bookes, now first published, London, 1640. (L.C.)

(Another edition was issued in London, 1634.)

(Also available in the library of the
University of Illinois.)

Translation into French by Le Sieur de la Montaine,
Rouen, 1655.

(French and German critics sometimes
refer to Wilkins' book as a voyage or a roman.)
It is not "a discovery" in that sense, but rather a whimsical "discourse, tending to prove."(


Bishop Wilkins was president of the Royal Society. The scientific seriousness of his work is relieved by a lightness of style, a classical erudition, and a sanity that render it extremely interesting, and its author respectable, from the most hopeless "modern" point of view. It has not been sufficiently considered with reference to this subject. It requires either careful reading or a much more complete summary than my space will permit.

-VI-

RENAISSANCE POETRY

53- ARIOSTO, Orlando Furioso, 1532.

The voyage of Astolfo to the Moon after Orlando’s wits, bk. 34-35.
54- SPENSER, EDMUND, The Faerie Queene, Book two.

(Written 1584; or later. Cf. Lois Whitney, "Spenser's Use of the Literature of Travel in the Faerie Queene." Mod. Phil. xix (1924), 143-52. Entered in the stationer's register 1589, published 1596.)

A passage in the introduction to this canto is inspired by Brune. (See Brune #23-#33.) Carpenter's Reference Guide to Edmund Spenser gives references to the articles published on Brune and Spenser, all of which center about the Spassio and the Cantos of Mutability, and overlook this item.

VII

PSEUDO-PROSE NARRATIVES, SATIRES, ETC.

PREVIOUS TO THE VOYAGES OF CYRANO

550 DONI, A.F. Mondi celesti, terrestri et infernali, etc. Venetia, 1568. Les Mondes celestes, terrestres et infernaux, trans. by Gabriel Chappuyas, Lyon, 1578. (Lanson classifies this item as a roman.)
DONNE, JOHN, Consilium Ignati (in Latin.).

Ignatius his Consilane (purporting to be a translation of the former by the author.).

Both versions date with certainty after 1608, and Simpson (Evelyn M. Simpson, A Study of the Poetic Works of John Donne, Oxford, 1924) places the date at 1611. Miss Simpson's work is bibliographical for this satire, pp. 179-183, and gives a description with selections from the text, pp. 183-90.

Donne's satire is important for its bearing on the rising popularity of the Copernican astronomy, and its attitude toward Kepler, Galileo, etc. He also anticipates the attitude of the Catholic church. It may have some significance with reference to Jonson, #58.

GODWIN, BISHOP FRANCIS (1562-1633) - successively Bishop of Llandaff and of Hereford. (Sometimes erroneously spelled Goodwin.)
The Man in the Moone: or a discourse of a voyage
thereby by D. Gonsales (B.V.G.) with an epistle
to the reader. subscribed B.M., 1638. (B.M.)

Another ed., 1657, B.M.

Another ed.: The Strange Voyage and Adventures of
Domingo Gonzales To the World in the Moon, Contain-
ing An Account of the Island of St. Helena; the
Place where he resided some years in, and where he
planned this Wonderful Voyage; his entering on
Board one of the Homeward bound East-India Ships
for Spain;———— With a Description of the
Pikes of Teneriff, as travelled up by some English
Merchants. The Second Edition (sic.), London,
Printed by John Lever, 1768.

(The account of the peak of Teneriff, is,
of course, entirely extraneous.) The title is
repeated on page 3.: The Strange Voyage and
Adventures of Domingo Gonzales to the World in the
Moon, by Several Cansa's, or Large Geese. (L.G.)

In volume VIII of the 1746 edition of
the Harleian Miscellany (Ohio State University
library.) Godwin's narrative occurs (pd.332-
348.) under the following title: A View of
St. Helena, an Island in the Ethiopian Ocean, in America, now in Possession of the honourable East-India Company, where their Ships usually refresh in their Indian Voyages. With an Account of the admirable Voyage of Domino Gonzalas, the little Spaniard, to the World in the Moon, by the Help of several Gansa's, or large Geese. An ingenious Fancy, written by a late learned Bishop, Diodesigo, containing forty-three pages.

(This is identical with the same in the 1811 edition of the Harleian. The B.N. states the Harleian editions containing Godwin's tract as 1744 and 1808.)

About one and three quarters columns are taken up with St. Helena. Then we have the following interesting paragraphs.

"It is in this Island that the Scenes of that notable Fancy, called, The Man in the Moon, or a Discourse of a Voyage thither, by Domino Gonzalas is laid; written by a learned Bishop, faith the ingenious Bishop Wilkins."
who calls it a pleasant and well contrived
Fancy, in his own Book intitled, A Discourse
of the New World, tending to prove that it
is possible there may be another habitable
World in the Moon . . . . . . . . .
Now this small Tract having so worthy a Person
to vouch for it, and many of our English
Historians having published, for Truth, what
is almost as improbable as this, as Sir John
Nevill in his Travels and others, and this
having what they are utterly destitute of,
that is, Invention mixed with Judgment; and was
judged worthy to be licensed fifty Years ago,
and not since reprinted, whereby it would
be utterly lost! I have thought fit to repub-
lish the Substance thereof, wherein the
Author says he does not design to discourse
his Readers into a Belief of each particular
Circumstance, but expects that his new Discov-
ery of a New World may find little better
Entertainment than Columbus had in his first
Discovery of America; though yet that poor
Sapial betrayed so much knowledge as that
since increased, to vast Improvements, and
the then unknown is now found to be of as
large Extent as all the other known Worlds, that there should be Antipodes was once thought as great a Paradox as now that the Moon should be habitable. But the Knowledge of it may be reserved for this our discovering Age, wherein our Virtuosi can by their Telescopes gaze the Sun into Spots, and desecry Mountains in the Moon. But this and much more must be left to the Critick’s, as well as the following Relation of our little Eye-witness, and great Discoverer, which you shall have in his own Spanish Stile, and delivered with that Grandeur, and Thirst of Glory, which is generally imputed to that Nation."

The narrative then begins with "It is known to all the Countries of Andalusia, that I Domingo Gonzalez was born of a noble Family in the renowned City of Seville, etc."

The first sentence of the tract in the Harleian is, "Before I come to relate the Acquisition of the English in India etc., I will make a Halt, at St. Malena; or Malena, which is now possessed by the honourable..."
East-India Company." The 1768 ed. has a slightly differing introductory sentence: "Before I come to relate our extraordinary Voyage of Domingo Gonzales to the World in the Moon, I will make a visit at St. Helena or Hellera, which is now possessd by the Honourable East-India Company." There are no other differences excepting minor ones of capitalization, etc.

There is a copy of this pamphlet in the University of Michigan library, not differing to any extent from the Harleian copy, I am informed. The Harleian text is reproduced in Anglia, x, pp. 428-452.

The date of original publication is generally accepted as 1638. Upham (# 102) says that it was previously circulated in manuscript, but further evidence is needed since practically everything else which Upham says on the subject is wrong.

"L'Homme dans la lune, ou le Voyage Chimerique fait au Monde de la Lune, Nouvellement decouvert par Dominique Gonzales, aduanturier Espagnol,
autrement dit le courrier volant. - purporting to be a translation from the English of one D'Avison, (Cf. M.L.N. 39:96 ff.) — (This title is quoted without alteration by Poe in a note which he makes to his Fable. He was ignorant of the true source of the work, and conjectured that D'Avison was a corruption of Davidson. There may be some truth in the conjecture, but the problem remains unsolved.) — The translation is by Jean Boudouin, indicated in the title by initials, J.B.

Another ed. of this translation published by J. Cochart, Paris, 1671. (M.M.)

L'Homme dans la Lune, ou le voyage fait au monde de la Lune, nouvellement découvert par Dominique Gonzales, avventurer espagnol, dit le courrier volant, Paris, 1698. (according to Chinard, # 151.)

Chinard also says that it is included in *Bibliothèque de Voyages Imaginaires* (# 95, probably.)

According to Dunlop (A 4), II, p. 397

Hans Jakob Christoffel von Grimmelshausen

Another edition, 1660. (B,M.)

According to Koerting (§ 165) The Man in the Moon was written between 1599 and 1603.

Godwin's little pamphlet is of considerable importance as a source for both Cyrano and Swift. According to a statement made by Wilkins in the 1640 ed. of his work (§52) Godwin's performance and his own Discourse are reciprocally independent.
The *Man in the Moon* has received quasi critical treatment at the hands of W.A. Eddy (1889), and in the Appendix to Richard Aldington's translation of Gyrano (1944). The article in the Dictionary of National Biography on Medwin succeeds chiefly in demonstrating its author's woful ignorance of the literature in question.


Savinien de Cyrano de Bergerac

For this study Cyrano is the most important single figure. Consequently a full bibliography is given here, including many things irrelevant to the general subject.

General Criticism of the Period and Background


M. Brunetière represents the radical opposition to the group of writers to which Cyrano belonged.

60 - Charbonnel, J. R., La Pensée italienne au xvi
d siècle et le courant libertin, Paris, 1919.

Rev. in H.L.N. Vol. 38.

62a. CYRANO'S ANTWYR and Hamlet.


64. LACHEVRE, FREDERIC, La Libertinage du XVIIe siècle.

The first volume of this series, on Théophile de Viau, appeared in 1910, and the tenth volume, Les Sucessseurs de Cyrano de Bergerac, was published in 1922. Other libertines included are Claude Le Petit, Claude de Chevigny and Jean Dehésault. The list to date may be found in any volume of the series, M. Lachevre is an able defecant of the Roman Catholic point of view.
65o LARSON, GUSTAVE, Origines et premières manifesta-
tions de l'esprit philosophique, in"Revue

See also his article in "Revue du Mois,"
vol. ix, 1910.

66o OWEN, JOHN, The Skeptics of the French Renaissance,
London, 1893.

-------- The Skeptics of the Italian Renaissance,
London, 1905.

67o FERRENS, F.T., Les Libertines en France au XVIIe
siècle, Paris, 1899.

68o RHODE, ERWIN, Die Griechische roman und seine
verlängert, Leipzig, 1876.
Bibliography of the Works of Cyrano

69- LAGUEVRE, FREDERIC, Les Oeuvres Libertines de
Cyrano de Bergerac, Parisien (1613-1655).
Paris, 1921. Two volumes. Number VIII
of Le Libertinage au xviième siècle (#64).
Volume II, pp. 305-314, "Appendice II."

BIBLIOGRAPHIE.

I shall reproduce this excellent
bibliography, indicating my own additions
with a ‗‗, and correcting the spelling of
English words and names.

OEUVRES PUBLIÉES JUSQU'EN 1800.

Les Lettres, Le Râdent Jean.

705 Les Oeuvres Sérieuses de M. de Cyrano Bergerac
(Marque de Ch. de Serey) avec sa devise:
Fides Fortuna Coronat, A Paris, chez
Charles de Serey, au Palais, en la Salle
Dauphinoë, à la Bonne Foë couronnée
In-4 (i. e. 24053) ‗‗(Last numbers indicate
Bibliothèque Nationale classification. )
Aff. prél. pour le titre, l'épître dédie.
à Monseigneur le Duc d'Arpajan, sig. de
Cyrano Bergerès (armes d'Arpajan gravées
en tête), le sommet à mademoiselle d'Arpa-
jon, la table des Lettres, pp. 1 à 294 chiffr.-
Le Pédant joué, comédie Par M. de Cyrano
Bergeres ... A Paris ... 4 ff. et
167 chiffr. (Voir Théâtre.)

Crampon, 1897, no. 1017.)

72 Traduction ou adaptation anglaise des Lettres.

a. Satyrical Characters and handsome Descriptions,
in Letters written to several persons of
quality. Translated out of the French.
London (May) 1658, Inkè B.N. (La chevre
erroneously makes this date, 1650.)

b. The agreement A satyrical and facetious dream
(Altered from the French of S.C. de B.).
To which is annexed the truth, the whole
truth, and nothing but the truth, etc. (By
J. Friendly, pseud.)apt. Londr a, 1756, in-8. B.M.

Nous n'avons pas eu en mains cet ouvrage et nous ignorons si sa place est bien ici.

ŒUVRES DIVERSES

Les Lettres. - Les États et Empires de la Lune. -
Le Pédant loup.

Paul LaCroix, in a note to the sonnet à L'Auteur, prefixed to the États et Empires de
la Lune, says, "Ce sonnet, qui se trouve dans les
Œuvres posthumes de l'auteur de P. (Parize), publiées
de 1656 (Paris, Nicolas et Jean de la Coste, in-4)
prouve, comme nous l'avions supposé, que le Voyage
da la Lune était composé longtemps avant la mort
de Cyrano, auquel il causa sans doute quelques
greffes enfin, car les copies de cet ouvrage circu-
laient à Toulouse et aux environs (c'est lui-même
qui nous l'apprend dans l'Histoire des États et
Empires du Solai{l), et les devots y trouverent
beaucoup de propositions malconsonnées et sentant
l'hérésie. Au reste, nous sommes à peu près sûr d'avoir récentré le Voyage dans la Lune dans un
recueil de pièces imprimé vers 1654."

I have examined all available sources for a possible augmentation of this section of Lachèvre's bibliography; but I can find nothing to justify Mr. Sidney Lee's statement that "the first edition of Bergerac's work came out, posthumously, in 1669."}

París, M.DC.LXI (1661), In-12.


Première édition collective - sur la Mort d'Arriaphane - des œuvres de Cyrano de Bergerac publiées jusqu'en 1661. C'est une controverse; elle donna lieu à un procès.
s'y rapportant, Charles de Seruy avait fait saisir, le 22 septembre 1661, chez Antoine de Sommaville un certain nombre d'exemplaires de cette édition. Ce dernier riposta, le lendemain 23, par une assignation tenant à ce que cette saisie fut déclarée injurieuse, les privilèges soi-disant obtenus par Ch. de Seruy les 30 décembre 1653 et 23 décembre 1656 étant faux. L'instance ne se termina que le 9 juin 1663 par la condamnation de Sommaville à quatre cents livres parisis de dommages et intérêts et à trente-sept six sols d'amende.

Cette édition avait été tirée à quinze cents exemplaires qui se vendaient trois livres chaque.

Voici une seconde contrefaçon qui copie la précédente, si ce n'est la même édition avec un nouveau titre:

74 Les Oeuvres diverses de Monsieur le Cyran d' Bergerac marqué un cœur avec le monogramme L.H.S. entouré de deux anges Sur L'imprime, A Paris, chez Charles de Seruy, au Palais, dans la Salle
DAUPHINE, à la Bonne Foy. M. DC. LXXI (1661.) In-12.
(N., 2 20087).

75e Id. T.I. et II. Lyon, Christophe Fouray, rue
Mercière, a l'enseigne de l'Ocasion. M. DC. LXIII
(1663.) In-12.

76e Id. T.I. et II. À Rouen, chez Antoine Ferrand,
aux Degres du Palais. M. DC. LXIII (1663.) In-12
de 4ff. et 399pp. chiffr. (la derniere 509 par
erreur); Le Fidant ligue comédie (avec titre
particulier), 156pp. chiffr., pour le tome
premier. -Titre et 177 pp. chiffr. pour le tome
second contenant l'Histoire ancienne (N., 80 Z
16161).

77e Id. Rouen, R. Sajourne (ou F. Vaultier) 1676. Trois
parties In-12 (Bordeaux).

78e Id. À Rouen, chez Jean R. mosongne, rue Buguere, au
Soleil Royal, In-8 de 4ff. et 449 pp. chiffr. À la
suite; Le Fidant ligue (avec titre particulier),
1676, 154 pp. chiffr. et un fl, il. (N., Z 20092).
LES NOUVELLES ŒUVRES

Avec privilège au roy. In-12, (XX, Z 200088).

Il existe deux tirages de cette edition qui présentent quelques variantes, nous avons donné ces dernières; un troisième tirage participa des deux précédents.

F. Lacroix indique une seconde edition avec l'adresse de Ch. de Serey sous la date de 1676; ce sont probablement les exemplaires invendus de la premiere edition de 1662, remis en circulation, avec un nouveau titre.

**ŒUVRES DIVERSES**


Ch. de Serey, paralyse par la contrefaçon des *Œuvres diverses* de Cyrano, due à Antoine de Sommaville, reprise séparément en quatre années les dites Œuvres, de façon à former avec les *Nouvelles Œuvres* une edition complete.
Les Oeuvres diverses de Monsieur de Cyrano Bergerac.


OEUVRÉS COMPLÈTES SOUS LE TITRE

OEUVRÉS DIVERSES

(a pagination continue)

(A) Les oeuvres de Monsieur de Cyrano Bergerac


Sæd Id. Rouen, 1677, 2 vol. in-12 (P.L.)

C'est probablement l'édition ci-dessus avec un nouveau titre.
Les exemplaires de l'édition de Ch. de Serey 1676 (ou 1677) ont été remis en circulation sous la date de 1681, avec un nouveau titre (N., Z 20093-20094).

83e Id. Paris, Ch. Osmont, 1699. 2 vol. in-12.


85e Id. Rouen J. -B. Besongne, 1710. 2 vol. in-12.

86e Id. Tome premier (et second). Enrichi de Figures en taille-douce À Amsterdam chez Jacques Desbordes, Marchand Libraire sur le Pont de la Bourse joignant le Comptoir de Cologne M.DCC.X (1710). In-12 (N., Z 20098-20100).

87e C) Les œuvres de monsieur de Cyrano Bergeras nouvelle edition ornée de Figures en taille- douce, Première et (seconde) partie. À Amsterdam chez Jacques Desbordes ... M.DCC. IX (1709). In-8 (N., Z 20097-20098).

According to the B.N. catalogue this edition is edited by Le Brest.
88e Id. Nouvelle édition. Paris, 1709. 2 vol. in-12 (B.N.)

89e Reprinted, 3 tom. Amsterdam, 1761, copy in B.N.


Toutes les éditions imprimées sous la rubrique Amsterdam l'auraient été à Rouen ou à Trevoux (?).

OUVRAGES ET PIECES PUBLIÉS SEPARÉMENT

L'AUTRE MONDE

92e Id. Paris chez Charles de Sercy ... M.DC.LIX (1659). Avec privilège du roy ... In-12.


This item in Lachévre's bibl. is somewhat confusing. My own note to the Garnier collection (39 vols., Amsterdam, 1787 -L.C.) calls for pp. 313-461 of the same volume.
25. Selenarchia (en caractères grecs) or the Government of the World in the Moon. A comical history... Done into English by T. St. Serf, London, 1659. In-16 (B.M.)

( C. Le Gras Novgate makes an error in spelling the name of this translator in his article on Russe in the O.N.B., making it St. Serf.)

The following interesting item is based upon this translation:-

97. RUSSE, DAVID (of Hythe), Iter Lunae: or a Voyage to the Moon. Containing some consideration on the Nature of that Planet. The Possibility of getting thither. With other Pleasant conceits about the Inhabitants, their Manners and Customs. pp. 147. London 1703. (L.C.)

98. Another ed., 1707. (B.M.)

This book is really an elaborate review of T. St. Serf's Selenarchia, with occasional
digressions to deal with Godwin and Wilkins (the latter he says he has not read, although he seems to be pretty thoroughly acquainted with some parts of it). This is possibly the means by which Swift first became acquainted with Cyrano.

99* The Comical History of the States and Empires of the World of the Moon and Sun . . . newly Englished by A. Lovell (misspelled Lowell by Lacharme) London, 1687. 8vo (12.).

100* A Voyage to the Moon, N.Y., 1899. (L.C.- FZ3,2993, V.)

This is Lovell's translation, edited by C.H. Page. It has been overlooked by all previous bibliographers of Cyrano.

(see #183), has some inaccurate information on an early translation of Cyrano which is corrected by Walter H. Storer, "A Mythical Translation of Cyrano," M.L.N., 39: 96-8. (I fail in turn to find justification for Mr. Storer's footnote on the first French edition of Cyrano, although the statements in the text of his article check with this bibliography.)

**MAZARINHADES**


105e II. - Lettre de consolation envoyée à madame
la duchesse de Rohan, sur la mort de feu mon-
sieur le duc de Rohan, son fils, surnommé
Tanagra, à Paris chez Claude Huet, rue Saint
Jacques, près les Jacobins, au pied de Riche
M. DG.XIX (1649). In-4 de 6pp. chiffr. sig. B.D.
(N. Lib37 5234).

La signature B.D. au lieu de D.B.
(de Bergeron) n’est pas une erreur.
(La chevre here gives a reference
to his own discussion of Cyrano’s frequent
change of name.)

106e III. - Lettre de consolation envoyée à madame
de Chastillon, pour la mort de monsieur de
Chastillon. À Paris, chez Jean Brunet . . .
M. DG.XIX (1649). In-4 de 8pp. chiffr. sig.
B.D. comme la précédente et pour le même motif.
(N. Lib37 5234).
Un avis placé à la suite de la Lettre de consolation avertit le lecteur "qu'une pièce qui s'appelle La Gazettier des-intéressées sera une pièce de remarque pour le temps présent."


Cette pièce a eu une suite publiée sous deux titres différents: Suite du... ou Deuxième Suite du... qui n'est pas de Cyrano.

1676 Le Gazettier des-intéressées et sa Suite ont été réimprimés.


1679 V. - La Sibylle moderne ou l'oracle du temps.
A Paris, chez Jean Brunet et Claude Morlot,
M. DC.XLIX (1649). In-4 de 20pp. chiff.

110e VI. - Le Conseiller fidèle. A Paris, chez Jean
Brunet. . . . M. DC.XLIX (1649). In-4 de 12pp.
chiffr., sig. D.B.

113e VII. - Remonstrances des trois États, à la Reyne
régente pour la Paix. A Paris, chez Jean Brunet....
M. DC.XLIX (1649). In-4 de trois parties d'ensemble
24 p. chiffr., sig. B.B.

115e La première est celle du Clergé; la seconde a
pour titre: Remonstrance de la Noblesse. . . la
troisième: Remonstrance du Peuple. . . Cette
dernière a été aussi publiée séparément avec
une pagination particulière: 8pp. chiff.

théâtre

Le Mort d'Agrippine, tragédie.

114e La Mort d'Agrippine tragédie par M. de Cyrano
Bergeres, à Paris, chez Charles de Sercy, au
Palais, dans la Salle Dauphine, à la Bonne-Foy
couronnée, M.DC.LIV (1654). Avec privilège du
Roy. In-4 (N, Yf 482).

Frontispice grave aux armes d'Arpajon,
etc. Titre imprimé (au verso: Le Libraire
au Lecteur), épitre dédie. A Monseigneur
le Duc d'Arpajon, sig. de Cyrano Bergeres
(au verso Acteurs), soit 5ff. prélim. -Pp.
1 à 106 chiff. et 1ff. m. chiff. pour l'Extrait
du privilège du Roi daté du 6 décembre
1653, donné pour neuf ans: "La Mort d'Agrippine,
et un volume de Lettres."

165° La Mort d'Agrippine, tragédie. Par M. de Cyrano
Bergeres, marquis de Sercy. A Paris, chez Charles
de Sercy... M.DC.LVI (1656). Avec privilège
du Roy.

In-12 de 6ff. pour le titre, l'épitre
dédie... le privilège daté cette fois du 30
décembre 1653 et donné seulement pour "La Mort
d'Agrippine, veuve de Germanicus", et la liste des
116e Id. A Paris, chez Charles de Sercy . . . M.DC.LXI
chiffres.

117e Id. A Paris, chez Charles de Sercy . . . M.DC.LXVI
(1666), In-12 de 72 pp. chiffres.

Après le titre, l'extrait du Privilège
du Roy du 21 décembre 1661, avec achove d'imprimer
le 15 mars 1666.

Le Pédant joué, comédie.

118e Le Pédant joué, comédie Par M. de Cyrano Bergerac.
A Paris Par Charles de Sercy, au Palais, en La
Salle Dauphine, à la Bonne-Roy couronnée. M.DC.LIV

4ff. préli. pour le titre, le privilège,
donné pour les Oeuvres diverses (9 ans) en
date du 30 décembre 1653 avec achove d'imprimer
pour la première fois le 12 may 1654, la liste des "Acteurs". -Pp. 1 à 167 chiffr. Cette édition n'a pas paru séparément; elle forme la seconde partie des Œuvres diverses. Voir les Œuvres diverses, 1654.


120e Id. Paris, 1657. In-12 (B.M.)


122e Id. Id., M.DC.LXXI (1661) In-12 Titre et 158pp. chiffr.

123e Id. A Rouen chez Antoine Ferrand aux Degrez du Palais M.DC.LXXIII (1663). In-12 de 156pp. chiffr.

124e Id. A Lyon, chez Chr. Fouray, 1663. In-12.

Au verso du dernier feuillet, privilege
du 21 décembre 1661 pour six ans, avec achaté
d'imprimer pour la première fois le 12 décembre
1663.

126° Id. Paris, Charles de Sercy, E. DG. LXI (1671). In-12
de 167pp. chiffr. (A., 11246)

127°  Au verso du dernier feuillet, privilege
du 21 décembre 1661. Les exemplaires de cette
edition ont été resis en circulation sous
la date de 1683, avec un nouveau titre
portant au verso un privilege du 18 avril
1681 pour vingt ans (A., 10507).

128° Id. Rouen, chez Jean-Bo. Bosongne, rue Bouyre,
au Soleil Royal, 1678. In-8 de 154pp. chiffr. et
1 f. bl. N., Z 20092)

Toutes les editions ci-dessus, depuis
et compris 1657, accompagnent les Oeuvres diver-
ses.
XIXᵉ ET XXᵉ SIÈCLES


Exemplaires tirés sur Hollande pour la Bibli Gauloise et pap. ord. Ces deux volumes
ont eu plusieurs réimpressions textuelles, la dernière est de 1900 et cela malgré l'existence des deux manuscrits de la Bibl. Nat., signalés par P. Brun depuis 1893 !

(The copy in the Ohio State University Library, published by Garnier Frères, dates 1875 and 1898 for the Oeuvres and the Oeuvres Comiques, respectively.)

/ 150°°° Vitu (A.C.), La Mort d'Agrippine . . . Tragédie de C.B., Conférence faite au Théâtre de la Gaîté etc. Paris, 1875. (R.M.)

(I can not be certain that this includes a text.)

13°°® Voyages Fantastiques de Cyrano Bergerac.

Madame Léon Quivogne de Montifaud, née Amélie Chartroule de Montifaud, elle a emprunté à son fils son prénom de Marc.)
dans son étude sur Cyrano, a pris soin de
tous expliquer que la folie n'est peut-être
guère un état très lucide de l'esprit, où elle
perçoit les rapports des objets invisibles
aux sens ayant plus d'aisance que n'importe
quelle faculté pour flatter ou s'élever.

132* Histoire comique de la Lune et du Soleil Paris,
Garnier, 1876. In-12.

133* Histoire comique des États et Empires de la Lune
et du Soleil, par Cyrano de Bergerac. Avec Appendice
contenant: 1, Antonin Diogene Choses vues au delà de
Thule; 2, Lucien: Histoire Véritable. Paris, Lib-
raire Ch. Delagrange, 1836. in-8 de 547pp. chiff.
et 1 f. (N.)

Edition expurgée qui fait partie de la
"Collection des Voyages dans tous les Mondes",
publiée sous la direction de M. Eugène Muller,
qui est l'auteur de la Notice sur Cyrano
de Bergerac.

(For Diogene see # 15)

# 134* Le Fréquent Jouer. Comédie en cinq actes en prose.

In T. Martel’s Comédies du 17e Siècle etc. 1836. (E. M.)

"Collection des Auteurs célèbres"


La comédie Le Pédant Joué a été adaptée ici par M.C.H.L. Bernard en trois actes avec ballets pour la treizième représentation annuelle du Cercle français de l'Université de Harvard.

138e Lettres d'Amour, publiées d'après le manuscrit inédit de la Bibliothèque nationale, avec une
Introduction par G. Capon et R. Yves Plessis.
et aff. Portrait de Cyrano (N.).

Cette édition contient dix-huit lettres,
dont douze des Oeuvres diverses 1654, et six des
Nouvelles œuvres, 1662, avec texte du Ms. de la
Bibl. nat. pour celles qui s’y lisent.

139e Collection des plus belles pages. - Cyrano de
Bergerac. La Fidélité juge, lettres satyriques et
amoureuses, Scènes de la Mort d’Artémisie,
Entretiens pointus, Voyage à la Lune et au
Soleil, Fragments de physique, Appendice, Doc-
uments biographiques, Jugements littéraires et
scientifiques. Bibliographie avec des pages
insolites, un portrait, deux gravures anciennes
et un notice de René de Gourmont. Paris, Société
du Mercure de France, MCM.VIII (1908). In-16 de
340 pp. chiffre et aff.

140e De Cyrano Bergerac. L’Autre Monde, ou Histoire
Comique des États et Empires de la Lune, Illust-
trations de Robida. Librairie Moderne, Maurice

Cette édition donne un texte hybride; c'est un mélange du Ms. 4558, Nouv. ass. fr. de la Bibli. nat. et de l'édition de Lyon, 1653. La natiçe placée en tête est celle de M. Auguste Vitu.


Jordan says the the Histoire Comique was probably not begun before 1643.
143 - Cyrano de Bergerac, Satirical Characters and Handsome Descriptions in Letters by Cyrano de Bergerac. Translated from the French with an Introduction by Benjamin Parsons Bourland, Cambridge for the Rawfnt Club of Cleveland, Ohio, MDCCCCXIV (1914). With portraits of Cyrano.

144 - Cyrano de Bergerac, Voyages to the Moon and the Sun, translated by Richard Aldington, with an Introduction & notes, London, George Routledge, no date, but ca. 1923-4.

Includes additional material in Appendix on Godwin, D'Urfe etc. (see #57 and #219).

The translation as well as the editorial material is founded on the work of Lachatre (#69), which he follows, in the latter respect, perhaps more closely than is necessary.

1450 - MANUSCRITS

Bibl. Nat. Nouv. acq. fr. 4557, Ms. de 210ff chiffre, petit in-4. F.3. Le Fédant joué, comédie en prose par nous de Bergerac; fig. 54. Lettres de Monsieur de Bergerac, 1651.

Un vingtain de feuillets ont été coupés à la fin du Ms.; il s'est probable qu'ils
étaient blanches.

Ce Ms. contient quarante et une lettres, dont deux inédites; trente-trois se retrouvent refaites complètement ou plus ou moins modifiées (avec le large suppression) dans les OEUVRES diverses de 1654 et six dans les NOUVELLES OEUVRES de 1662.


Bibl. de Munich: No. 420 (Dall. 479). T. VII du Cat. des Ms. 1656. -In-4 de 17ff. : l'AUTRE MONDE ou les Empires et Estats (sic) de la Lune.

Ce Ms. est moins complet que celui de Paris, et le texte en est très incorrect; il renferme cependant quelques intéressantes, nous les avons relevées.
L'Autre Monde ou les Empires et Etats de la Luna.
in-4 de 233pp, réglé (ex mei) provient de la collection
Philippe de Lonires).

Ce Ms., de la fin du XVIIe siècle, a
appartenu au chirurgien Ant. Louis, le ver-
ritable inventeur de la guillotine, qui l'acheté
en 1763 et qui a noté sur la garde: "L'auteur
d'un bout à l'autre sont le fagot et M. de
Voltaire, avec la Philosophie de l'Histoire
et son Dictionnaire politique, n'est qu'un
réchauffeur." - Le texte est celui du Ms. de
Munich, avec une meilleure orthographe et
sans les fautes grossières de ce dernier.

NOTE

As I have not been able to examine or to find a
full description of Jordan's edition (f14v) I am unable
to state if M. Lachavre's claim to having edited the
first and only text (f69) to be based on the best
available manuscripts is correct or not.
AN ANALYSIS OF THE EXTANT WORKS
OF CYRANO DE BERGERAC

146. (1). Poems as given in the following table by
Lachêvre.

TABLE DES POÉSIES DE CYRANO DE BERGERAC
(Page references are to
Lachêvre's edition.)

Rondeau (ent tète de la tragédie Le Grand Sedan
ou le Couronnement tragique, 1645): de Le
Vaper de Bouthy: Car autrement, moy ne puis
ne puis renouistre ............... XLIX

Sonnet (1649): Effroyable Auteurs de nos
calamités ... le Ministre d'Estat flambe,
burlesque (mazarinade, 1649): Il faut bien
qu'un chien de lutin ............. XII 237.

Couplet (1649): La troupe des bons catholiques.....LXXI.

Madrigal à M. Bignon sur les Hommes Illustres
qu'il a gravés (cv., 1650): Les Enfants immortels
du ouvrage et du burin.... II 230

Sonnet (en tête de ses Oeuvres diverses, 1654). A mademoiselle (Jacqueline) d'Arpajon.
Le vol est trop hardi que mon cœur se propose .... LXXXIX

La Maladie. Stances (7 de 1ο v.) : Mon grand
Ami. je suis malade .... XLIII

Pour M. Dassoucy sur sa "Métamorphose des Dieux"
(L'Ovide en belle humeur, 1650) Mitain: Plus
puissent que jadis l'Orphée ...... LXXXII

(2). The following prefaces as listed by Lachâvre,

Oeuvres continues du sieur D.P. (de Prades), 1658:
A qui lit: Lecteur, comme l'imprimeur t'a déjà dit. LXXXII

Jugement de Paris. Poème de Dassoucy (1648). Au cet
lecteur et non au Sage: Vulgaire, n'approche point
de cet ouvrage. ............... LXVI
(3) Some doubtful political pamphlets. (Aldington says "three or four." ) See #103, #104, #105, #107, #108, #109, #110, #111, #112 and #113.

(4) Entretiens Pointus, a few jokes and puns of very little if any value.

(5) Three groups of letters. (Some of which were published in 1648, 1st. ed. 1654, trans. into Eng. 1658 etc. See details throughout bibliography, especially numbers, 70, 72a, 72b, 130, 139, 143 and the final edition #62.

(6) The prose vernacular comedy, Le Rêvant Joué, which has the honor of being of the first of its type, and of having furnished Molière with an entire scene for his Pèlerines de Sceaux.
(See for discussion of this point numbers 50, 179, 184 etc.)

Le Rêvant Joué was written by 1645 or 6, and was well known by 1649. It was published in 1654. There is some discussion as to whether it was acted previous to the production at Harvard in 1699 #137).
(7) *La Mort d'Agripina*: a tragedy in the worst classic-heroic manner. It is sometimes supposed to be something to Shakespeare. (See Brun, # 1586, p. 187 f.) Written in 1646 it was acted in the last months of 1653 or early in 1654, and published in 1654. It was revived for one performance, Nov. 10, 1872.

(8) *Histoire Comique de la Lune*. Written in 1646 if we are to presume a good deal upon its indebtedness to the French translation of Godwin's *The Man in the Moon* (#57), as M. Lachèvre does. See my notation under # 142.

(9) *Les États et Empires du Soleil* (or *Histoire Comique de la Soleil*).

Written according to Lachèvre between 1650 and 1653. Aldington, however, thinks that its abrupt ending indicates that it was unfinished when Cyrano died in 1655. Lachèvre seems to have the better side of the argument.

(10) *Traité de Physique*, a fragment.
This completes the list of the extant works and fragments. Cyrano is supposed to have written *L'Histoire de l'Écossais* of which no trace remains unless it is in the fire beast in the *Histoire Comique de la Soiell*.

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Before proceeding to my bibliography of the critical material I am reproducing Lachevre's Table of poetic tributes to Cyrano by his friends.

**Table des Poésies des Amis de Cyrano de Bergerac**

**Le Drait (Henri)**


**Rover de Prades**

À l'Auteur des *Etats et Empires de la Lune ou de l'Autre Monde*.

Sixains: Accorde ces six merveilleux vers... . . . LXXX
A un Pèlerin revenu de l'Autre Monde. Septains
J'usse fait un plus long voyage. . . . . . LXXXIII

A l'Auteur des Estats et Empires de la Lune
ou de l'Autre Monde. Sonnet: Un esprit qu'en
son vol nul obstacle n'arrête. . . . . . . LXX

A un mauvais poète burlesque. Sixain. Tes amis
et tes envieux . . . . . . . . . . . . . LXXXIV
GENERAL AND MISCELLANEOUS CRITICISM ON
Cyrano de Bergerac

(Not all of the editorial material contained in
the editions of Cyrano's works already mentioned
is listed again in this section.)

1499 BAYLE, Dictionnaire Critique et historique,
Rotterdam, 1715. 4 vols.

Mentioned by Dunlop with reference to
an opinion on Cyrano's sources. Keeping
using "der Baseler Auagabe von 1741" can
not find any such passage; nor can I find it
in a copy in the Library of Congress (1715 ?).
Several critics have given this reference,
but it is possible that they are all following
an error of Dunlop's.

1499 BERNAUDIN, M.M., Histoire et Livres au xviié Siecle,
Paris, 1909. (See LaChèvre p69, p. xiii)

1550- BRUN, PIERRE,
- Savinian de Cyrano Bergerac, sa vie et ses
oeuvres, d'après des documents inédits, 1693.
In Savinien de Cyrano de Bergerac, gentilhomme parisiens, l'histoire et la legende, de Lebret à Rostand, 1908.

The same, Paris, H. Daragon, 1909.

1908 is probably an error, and the 1909 publication is apparently a new and revised edition of the 1893.

This is a very valuable book, not only for Cyrano, but for a bibliography of this type of voyage.

CHINARD, GILBERT, L'amerique et le reve exotique dans la litterature francaise au xvieme et au xvime siecle, 1943, pp. 191-192.

Chinard also speaks of Godwin and Wilkins. He erroneously calls Wilkins' Discovery of a World in the Moon (#32) a voyage, evidently being misled by the title.

His general remarks may be of some value,
but his bibliographical information with reference to Francis Godwin's *Man in the Moon* (# 57) is astonishing, and can not be verified by the records in the British Museum.

152. **BASSOUGY ?** See #206.


155. **DUJARIC-DESCOMMES, A.**, Le dernier act sur l'origine parisienne de Cyrano avec explication de son surnom de Bergerac. 1889 (B.M.)


157. **FOURCHAUD-LAGREZE,** Le Périgord littéraire, 1875.
158a  FOURSIA, V., La littérature indépendante et
les écrivains oubliés du XVIIe siècle, 1862.
chap. 11.  (Cf. Koorting, p. 105)

Les Contemporains de Molière, 1663-1775.
3 vol. Tomes I: Quinault, Boisiobert; Tomes
III: Tristan, Gillet de la Teyssnonerie,
Cyrano de Bergerac, Scarron.

189- GAUTIER, THEOPHILE, Les Grotesques, 1844. "Cyrano
de Bergerac."

An interesting sketch, but not
authoritative by any means. Both
Aldington and Lachevre feel it to be
their duty to discounter it.

160a GOURMONT, RENY DE, see #139.

De Gourmont's opinions are ridiculed
in a series of bobbed footnotes by Lachevre.

161a HORNCHER (E.). Fahrten nach Mond und Sonne,

(For the most part a criticism of the
works of Cyrano de Bergerac," B.M. catalogue.)

164. HERTING, HEINRICH, Fährten nach Mond und Sonne, Leipzig, 1887.


Given a valuable resumé of the early criticism on Cyrano, as well as mentioning some possible sources. According to a footnote in this work we presume that the 1887 publication is largely a source study.

166. LACHEVRE, FRÉDÉRIC, Paul Lacroix et Cyrano de Bergerac: l'édition originale du "Voyage dans la Lune" dans Le Libertinage au xviié siècle, Mélanges, Paris, 1929.
M. Lachêvre is a tremendous scholar, and he has presented us with a noteworthy, and in all probability, definitive, textual work. The biographical work is thorough — extending even to one of Cyrano's far-removed nephews' entrance into the Bastille — and the bibliography is excellent, barring some few omissions with regard to the translations, which I have attempted to remedy.

Although M. Lachêvre has pursued his libertines with relentless and merciless erudition, he appears to have an exacting scholarly conscience; and it is always possible to distinguish in his work the fact from the personal interpretation.

Les successeurs de Cyrano de Bergerac, Gabriel de Foigny et LaTerre Australe connue, reproduction
Au texte original sur l'unique exemplaire de
l'édition de Genève, 1676, avec les variantes de
l'édition de Paris, 1692. - Denis Vellas et
l'Histoire des Sénariens, 1677-1679 (extraits).
- Claudio Gilbert et l'Histoire de Calavaya, 1702.
(extraits). - Denis Tyssot de Patot et les
Aventures de Jacques Massé, 1740 (résumé).
Appendice: La première Utopie française du xviié
siècle: Histoire des grand et admirable royseau
d'Antongrill, 1616 (résumé). Paris, 1922., being
the tenth volume of La Libertinage au xviié
siècle.

This work and Les Oeuvres de Cyrano de
Cyrano de Bergerac (#69) are reviewed
by E. Pons in the July-Sept. issue of
R.C.L., 1922.

1859. LEDRET, HENRI, Preface to the Histoire Comique :
pp. 77-94 of Paul Laeroix's edition (# 1502)
(paginaton according to 1875 reprint in Ohio
State University Library.)

171a MANSUY, M. Le Monde slave et les classiques français aux xvi° et xvii° siècles, "L'aviation à Varsovie et à Reims au xvii° siècle et Cyrano de Bergerac."

172a MATTHEWS, BRANDER, MOLIÈRE, pp. 13, 14, 15.

173a MENAGIANA, Amsterdam 1693, p. 199.
   (Incident connected with production of Agrrippina.)

174a MORMEX, HENRY, See # 192.

175a NODIER, CHARLES,
   Bonaventure Despréaux et Cyrano de Bergerac, 1857, (Lanson gives this date as 1844)
   Bibliographie des Fous.

177- ROY, ENILE, La vie et les œuvres de Charles Borel, sieur de Souvigny (1602-1674); 1891.

On the debt of Le Pesant, l'oue to Lope de Vega's L'Enlevement d'Helene.
(Cf. Lachavre, #69, V. II, p.5.

178- RUBSEN, DAVID, Iter Lunare, See #97.

179- SAINTES BEUVE, Portraits Littéraire, "Molière" (in vol.II.).

On Molière's plagiarism from Cyrano.

180- SAINTABURY, GEORGE, A Short History of French Literature, pp. 280 & 296.

One of the many erroneous statements to be found in general texts.


A popular article of no value.

182- TAVERNET DES BEAUX,

Histoirettes, 1853, vol 7, "Suite des Haifvetes, Bonn mots, etc." (about Agrippina.)
184: VOLTAIRE, Oeuvres Complètes, Paris 1805, Paul Moland.

(From table of contents)

Cyrano de Bergerac: Vers Matérialistes dont il est l'auteur, xvii, 199. - Scènes de son Piélot joué, prises par Molière, xi. 29; vii. 536; xviii. 522; xxiii. 132. - Vers sur la mort, tires de sa tragédie d'Agrippina, xxviii. 155.

CYRANO AND SWIFT


A minor article.

186: BORKOWSKY, Th. , Quellen zu Swift's Gulliver.
Anglia, xv. 1892. Repr. as monograph, Halle, 1893.


A pioneer treatment.
188- EDDY, W.A., Cyrano de Bergerac's Histoire Comique de Soleil and Gulliver's Travels, MLN, 35:344.


(Edy as well as Dunlop summarizes Cyrano's voyages.)

The chief criticism of Mr. Eddy's work is that he fails to mention earlier English uses of Cyrano which Swift may very well have known, such as D'Urfey's opera (#219), and Russian Iter Lunae (#27).

190- HÖNCHER, E., Quellen zu Dean Swift's Gulliver's Travels. Anglia, X, 1868.

Besides being a valuable source study this contains a very judicious estimate of the comparative value of Swift's and Cyrano's satires.

A pioneer.


193- PALISSOT, CHARLES (de Montenoy)

Mémoires pour servir à l'histoire de la littérature française, Paris, 1771.

(First to note Cyrano's influence on Swift, Cf. Eday, p. 61, n. 57.)

194- PULL, MAX, The Sources of Gulliver's Travels. (In Bulletin of University of Cincinnati, no. 24, 1909.)


196- THIERKOPF, PAUL, Swift's Gulliver und seine französische Vorgänger, Dreißigster Jahresbericht über die Goeticke - Schule in Naigeburg, Naigeburg, Saenase, 1849. (Cf. Pietro Toldo,


**ROSTAND'S CYRANO DE BERGERAC**

(This and the two following groups are difficult to arrange and separate, especially as much of the material is unavailable for the present study.)

198-ROSTAND, EDMOND. *Cyrano de Bergerac,* 1927.

Trans. by Claiys Thomas & Mary F. Gallemann, N.Y. 1930.

Edited by A.G.H. Spiers, for the Oxford French Series, N.Y. 1924.

(This is an excellent edition, and Professor Spiers' few notes on the historical
accuracy of the play are very sane and accurate.
It is unfortunate that his edition of Rostand
antedates the less sympathetic remarks of M.
Lachèvre.

Also edited by Oscar Kuhns and H.W. Church, N.Y. 1920.

Rev. with the edition by Spiers by

MACHE, EMILE, is the author of a pamphlet charging
Rostand with inaccuracy. Rostand defended himself
against the charge.

O'HAGAN, ANNE, The Story of Cyrano de Bergerac, Founded
upon and written from the play of that name by
Rostand. N.Y. 1899. (L.C.)

OTHER LITERATURE FOUND UPON THE
CYRANO TRADITION

( I suspect that several of these which I have not
examined are based upon Rostand's play.)
201a AIXEN, RAYMOND FILLER, Romance of Cyrano de Bergerac, London and N.Y., 1899, 203pp.

202a FEVAL, PAUL, D'Artagnan contre Cyrano de Bergerac, roman d'aventures historiques. Paris, 1925.

There is an Italian version of this in the Library of Congress, dating 1926.


This is a popular romance with very little connection with either “ostand’s play or the historical Cyrano.

204a GODET ET JACQUIN, LA Jeunesse de Cyrano de Bergerac. Paris, Hachette.

This is another romance.

205a SUBERVILLE, JEAN, Deux pièces jouées au front: Cyrano de Bergerac aux tranchées, un acte en vers; La gorgne et les étoiles, un acte en vers.
THE LEGEND

(In this section I am placing some genuine historical material - some of which has already been given under general criticism and is not repeated here - along with some more popular essays, tending to establish the "true" character of Rostand's hero. The important works of this kind by Lachavre (#69), Lacroix (#130) and Brun (#150) have already been given.)


(This can not be the first edition, but I can not locate the date of the original.)

Another edition in Fournier's Variétés historiques et littéraires, etc. tom.1, 1855. (B.M.)

Reproduced by Paul Lacroix (130) (pp. lxvi-lxx)


209# JUSSEPERAND, Une légende de Cyrano, R.H.L., 1899.


212# PLATON, Dr. HANS, Die Personen von Rostand's Cyrano de Bergerac in der Dichtung, Erlangen, 1902.


214# SMITH, JARNET, Cyrano de Bergerac, Cornhill Magazine, July, 1893. pp. 84-93.

215# (Also see articles as follows)

   Living Age, 313:555; Gentleman's Magazine, n.s., 54:585; Time, 18:509;
RESTORATION DRAMA

(As this is the most original section of this study I shall treat it in some detail. Most of the plays are not easily available.)

216-HOWARD, EDWARD. The Six Days Adventure or The New Utopia, a Comedy, as it is acted at his Royal Highness the Duke of York's Theater, London, 1671. (Copy in Longe Collection; Library of Congress.)

This is the first Restoration drama to reflect the new astronomical speculation. It does so along with ridicule, the author evidently considering the Moon a frequent subject of tall tales. (Cf. Butler # 226) Many of the actual allusions to the moon in the play reflect the Endymion myth; yet it is evident that the astronomical speculation of the time was the target.
In "The Preface of the Author" he says, "and first Poppering; in whose Character the reader will observe a Satyre against Lyars heightned by several degrees of traducing of truth; not that every common Lyar keeps that road, or goes so high as the Moon for Fables, which had not been necessary in his case strictly to resemble, because it being satyrically intended against this exorbitancy in men, it might be allow'd to be more with truth than they usually are, by reason the higher in that case a Character is rais'd, it is more comprehensive of whatsoever can fall under that notion; as we see in his, which doth not only correct vulgar lying, but by an extravagancy of humor ascends to Astronomers, whose faults could not have otherwise been touch'd: as is instanc'd in their erroneous computations of the motions of the Moon well known to the learned."

Most of the references in the play, itself, are to the moon as Diana in the capacity of
of a mistress, or to the Man in the Moon. One of the characters (Peacock, p. 16.) enters dressed in "a habit of feathers" which may reflect either Jenson or Cyrano.

At one point in the play Poppering's entrance is prepared by the following dialogue:

-- He come too?
-- No less than the man in the Moon I assure you Sir.
-- Good Sir, what has the earth or I to do with him. Then let him go to his fellow subjects in t'other world.

The main plot is reminiscent of the *Lysistrata* (Des Fontaine's *Le Nouveau Gulliver* contains an account of a common-wealth of women.)

217- BEHM,APHEA, Emperor of the Moon, a Farce, Acted by Their Majesty's Servants at the Queen's Theatre, printed in quarto, London, 1597, and dedicated to the Lord Marquess of Worcester.
This play is available in a 1734 edition of The Plays Written by the Late Ingenious Mrs. Behn (vol. III) and in the 1871 reproduction of the same, The Play, Histories and Novels of the Ingenious Mrs. Behn with Life and Memoirs, (also vol. IV). It also occurs in vol. III of the Works of Mrs. Aphra Behn, edited by Montague Summers, London, 1955. (A limited edition.)

As the play is easily available no lengthy summary will be made here. A doctor, whose hobby is speculation in the occult, and particularly with reference to lunar inhabitants, has a daughter and a niece, whose suitors, through the agency of Harlequin, the ambassador from the moon, succeed in marrying them while impersonating the Emperor of the Moon and the Prince of Thunderland.

The Doctor's malady is described as a result of "reading foolish books, Lucian's Dialogue of the Lofty Traveller, who flew
up to the Moon, and thence to Heaven; an herculek Business, call'd The Man in the Moon, if you'll believe a Spaniard, who was carried thither, upon an Engine drawn by wild Geese; with another philosophical Piece, A Discourse of a World in the Moon; with a thousand other ridiculous Volumes, too hard to name."

Mr. Summers in his note on this passage correctly identifies Lucian's dialogue as Icaromenippe, The Man in the Moon as Francis Godwin's (see #57); but he explains A Discourse of the World in the Moon as Cyrano de Bergerac's Histoire Comique as Englished 1659 and 1687. This is obviously an error. Neither of the titles of these translations bear the slightest resemblance to that which Mrs. Bohn quotes (see § 96 and §99), it being a condensation of Wilkins' The Discovery of a New World, or A Discourse tending to prove, that 'tis probable there may be another habitable world in the Moone. (See § 52)
The source of Mrs. Behn's play is an Italian farce, belonging to the "Comedia dell'Arte all'Improviso," which according to Langbaine was acted in France "Eighty and times without intermission." It was published in its entirety in 1664, the edition used by Mrs. Behn. (Cf. Montague Summers' note on Sources.) Evariste Charest in his "Le Théâtre Italien, ou le Recueil de toutes les Comédiæ et Scènes Françaises qui ont été jouées sur le Théâtre Italien par la Troupe des comédiens du Roy de l'Hôtel de Bourgogne a Paris, 1699," includes parts of the farce. A 1771 edition of this collection is in the Library of Congress, it differs slightly in arrangement from the first edition as quoted by Summers.

As far as the present subject is concerned the selections given in Maurice Sand's _Masques et Bouffons_ (Paris 1860) are sufficient.

The source for the Italian farce would be difficult to establish. It is probably
either Godwin or Cyrano, or some of
their imitators. Harlequin's ascent
to the moon by means of vultures might
indicate that the French translation of
Godwin was responsible.

Mrs. Behn, as she has taken trouble
to indicate in the quotation given above,
has read widely in this type of literature.
She certainly knew of Godwin, and occasional
passages lead one to suspect that among
the "thousand other ridiculous volumes,"
was Cyrano's Histoire Comique.

The play had a popular stage run (cf.
Summers) for a number of years, 1687-1748,
and was revived in an altered form as late
as 1777. Consequently Swift may very
possibly have witnessed a performance of it,
and thereby have been furnished with a
bibliography for his reading in preparation
for Gulliver.

(See Brown, F.C. Elkanah Settle, Life and Works, Chicago, 1919, for general information about the play.)

In general the connection of this play with the moon voyage literature is vague and uncertain. It seems to be a sort of combination in the mind of the author of the new interest in the moon as a possibly inhabited world with the old mythological material.

Tom. Hawkins, a country clown is taken at intervals during the play to see the rehearsal of a new play, The New World in the Moon (p. 1 prints the title this way, but the title sheet omits New.) Thus we have as interludes a series of masques and pantomimes, with occasional songs. (Cf. Jonson, p. 50).

In one of the songs we learn that the
moon is the abode of peace and tranquility.

"Whilst thus our calmer Pleasures flow,
What Storms disturb the Globe below?
Tempests rattle,
Blood and Battle,
Fire and Rain, War and Thunder,
Tear the lower World asunder."

This same contrast is voiced in one of the lyrics in D'Urfey's Wonders of the Sun (1719).
The country lout takes the play quite seriously (cf. Bartholomew Fair) and is led to believe that the Queen of the Play has fallen in love with him.

219-D'URFEY, TOM, Wonders in the Sun, or The Kingdom of the Birds; a Comick Opera, With great Variety of Songs in all Kinds set to Musick by several of the most Eminent Masters of the Age., London, 1706. (Longe Collection, Library of Congress.)

**Dramatis Personae**

*Domingo Gonzales*, A Spaniard and Philosopher, ever Curious in Natural Productions and Secrets in Astronomy. Belonging to the World of the Earth.

*Diego*, His Man, very Cowardly and Peevish, to find himself in such Distress, by serving his Master,
Demon of Socrates
Viceroy of a Province belonging to the Emperor of the Sun.
Vicequeen
Bellygorgs A Bramin or Mufti
Coverfool Taylor or Dresser to the Court Solar, also Tamer and Keeper of the Monstros, Solar Philosophers, and Guards.

King Dove
Plumply Lord Pheasant, A Prince of the Blood, and nearly related to King Doves.

Crook Lord Raven, Lord High Chancelor and President of the Court.
Strut Lord Cokereel, High Steard and Constable.

Magpy Abbot of Busardland, and Woodcocks.
Sir Robert Red-Breast, Secretary to the President

Belonging to the World of the Sun.
Sir Oule Houser, Kings Attorney General
Sir Chatter Jay; Sir John Daw, two Eminent Lawyers.
Sir Orna Talbird, Captain of the Guards.
Screechowl and Ninnyhammer, the Kings' Physicians.
Thrush, Nightingal, Blackbird, Musicians in Ordinary.
Sir Epiceno Bat. A Trimmer between both Parties.
Turtles. Two Choristers, and Genij of the Birds.
Eagle and Vulture. Two Serjeants or Pursuivants at Arms.
Mr. Brown Nigeon, and Mr. Justice Gander, two Judges.

The Scene a Luminous Country,
adorn'd with Gorgeous Rays of the Sun.
As the *Dramatic Personae* indicates the play draws largely from both Godwin and Cyrano. It may be further compared with *Gulliver's Travels*, Defoe's *Consolidator* (see #227), Brooke's *Antigone*, the spurious second part to Voltaire's *Candide*, as contained in *The Works of Voltaire*, published at Akron, Ohio, etc.

Mr. Robert Stanley Forsythe, in his *Study of the Plays of Thomas D'Urfey*, Western Reserve University Bulletin, new series, vol. xix, no. 5, May 1916, Literary Section supplement, pp. 150-156, discusses and summarizes the play. He finds it to be founded on Godwin, but is apparently ignorant of its relations to Cyrano. Richard Aldington in his Appendix to the Broadway Translation edition of *Cyrano* ignores the influence from Godwin. Forsythe mentions the relationship of the opera to *Gulliver's Travels*, as does Allardyce Nicoll (*Sixteenth Century Drama*, p.235 and note.), stressing the high flyers and the low flyers. Neither of these critics seem to be acquainted with Cyrano's two voyages.

A case might be made out that Swift drew from Godwin, Rusea, Defoe, D'Urfey, and the miscellaneous talk and material of the time (See Addison #220); but it is probable that he was directly influenced from Cyrano.
OTHER EIGHTEENTH CENTURY ENGLISH ITEMS

230. Bishop Wilkins was still read and talked of in the eighteenth century as is evidenced by the following from The Guardian, no. 112.

"The philosophers of King Charles's reign were busy finding out the art of flying. The famous bishop Wilkins was so confident of success in it, that he says he does not question but in the next age it will be as usual to hear a man call for his wings when he is going a journey, as it is now to call for his boots. The humor so prevailed among the virtuosos of this reign, that they were actually making parties to up to the moon together, and were more put to it in their thoughts how to meet with accommodations by the way, than how to get thither. Every one knows the story of the great lady who, at the same time, was building castles in the air for their reception."

Macaulay annotates the passage: "The duchess of Newcastle objected to bishop Wilkins, the want of baiting places in the way to his new world; the
bishop expressed surprise that this objection should be made by a lady who had been all her life employed in building castles in the air."

This delightful bit of foolery occurs in the 1640 edition of Wilkins' Discourse along with some other choice bits.

221—The Balloon or aeroelastic Spy, a novel containing a series of adventures of an aerial traveller, London, 1786, 2 vols.

I have no description of this novel, and do not know if it properly belongs here.

BLAKE, WILLIAM.

222—An Island in the Moon, 1785-89.

This is a satire in which the island in the moon is England. This is made obvious in the first paragraph, so obvious that Blake may be satirizing this type of satire itself.

223—The Marriage of Heaven and Hell, 1793.

Much of the imagery in this is the
result of Blake's reading Swedenborg's
The Earths in the Universe and Their
Inhabitants, (see 5324)

224. A VOYAGE TO THE WORLD IN THE CENTRE OF THE EARTH,
giving an account of the Manners, Customs, Laws,
Government and Religion of the Inhabitants, Their
Persons and Habits described; with several other
Particulars, in which is Introduced the History of
an Inhabitant of the Air, Written by himself with
some Account of the Planetary Worlds. London, 1755.
(Slightly mutilated copy - descriptions of formation neatly clipped out - in Library of Congress)

No summary of this is available, and as it is one of the most interesting books of its kind written in English I am including a summary here.

SUMMARY

The hero falls through a volcano and lands on a load of hay in a world in the center of the earth. He slips off the hay very rapidly due to the force of
gravitation being greater at that depth, and remains rooted to the ground until a native rescues him with an ointment which overcomes the force of gravity. By means of the application of other ointments he is taught first to speak the subterranean language and then to understand it.

The subterranean world is illuminated by brilliant stones set in the crust (100 miles thick) of the earth, and night is created by the revolution of a half spherical convex shield. On the inside of this shield are smaller gems which furnish the mild light of night. The jewels give light by reflection from the central body, which is itself luminous.

The inhabitants eat, sleep, dress and live very simply. Their life period is tremendously long, twenty of our years corresponding to seventy of theirs. (Cf. the antediluvian literature of this period, Addison, etc.)

The men make it a religious principle not to shave; and all are vegetarians.

They can at will journey to the upper world, but consider it undesirable.

The author dwells at some length on the theme of relativity, a universe in a drop of water, etc; it is
foolish for insignificant man in a possibly insignificant world to think that all was created for him.
( Cf. Voltaire's Micromégas, Anatole France -# 274- etc. etc.)

The animals and birds of this world are supposed to be endowed with rational souls (Cf. Fowler, # 315), and do not fear men. In fact his host in the subterranean world contrasts men with beasts much to the former's disadvantage.

There are no servants, and no differing degrees of nobility, and as a result poverty is unknown.

Their method of travel is modelled on that of Gonzales (# 57). It is by means of a vehicle resembling a horse chair, but having instead of wheels, bladders, ten times as large as those of a bullock. "These were fastened (by a Garth) which went under the Bottom of the Chaise, and making two Kings served to sustain it in a proper Equilibrium." The machine is drawn by two birds, twice as large as the largest swans and resembling green parrots in color and shape.

In one of these flying machines our subterranean traveller arrives at the Capitol, a model city with a church in every street, and a king who regards himself as the servant of the people! The reigning prince is
always the eldest person in the empire. Evidently
in this perfect world there is no such thing as
sodality.

While at the seat of this benign government he
learns of a colony of Worldlings that had for their
wickedness been swallowed up by an earthquake, and
some of whom having landed safely made very obnoxious
citizens of the subterranean World, being among other
things too haughty toward their inferiors.

He also meets a countryman of his of another sort,
who had lived in this central world over one hundred
years, and who discussed the plurality and infinity of
worlds and relativity of size, etc. with him. "For
my own part, continued he, till by mere Accident I
was thrown upon this Central World, I had no Idea of
there being one, and inhabited, in the Bowels of
the Earth, but as I am now convin'd that there is, I
can the readier believe, that no Part of Matter is
uninhabited; and this Plumb that I have now in my
Hand, is without doubt, a World to Millions . . . .

. . . . . The Inhabitants of a Leaf or Flower proudly
assert and say, We are the Lords of Creation, every
Thing was made for us; there is no other World than
this that we inhabit, and the whole works of an infinite
creator are limited to that of a leaf. So it is with
silly man. He has the arrogance to say, that this small
grain of sand which we possess, is the whole that God
created to be inhabited. " He continues to argue for
inhabited planets by analogy with houses. A man born
and living in a house, upon seeing his first other
house, would immediately conclude that it was inhabited
also. (cf. Fontenelle, p 254, for a parallel)

All of this is quite Voltairean, and now, if not
then, quite commonplace, but the whole is redeemed by
one excellent sentence, "May a microscope discovers a
house to be a very lousy creature." This philosophic
gentleman had had an encounter with a spirit of the
air, from whose account of himself I take the following.

"I am, said he, a good genius, one of those aerial
spirits that traverse the regions of unbounded space,
to guard and watch over the actions of mankind, and to
combat with and for the most part overcome, those demons,
Enemies to them that are eternally endeavoring to bring
their souls and bodies to destruction."

The spirit explains further that he was born 4,000
years previously in Jupiter, and while describing
his marriage it develops that his wife was a bird,
in fact that the ruling inhabitants of Jupiter, were
all birds. Among the consequent advantages that they
enjoyed were freedom from pain in childbirth, and
very rapid development to maturity. "The only Passion
they know, is that which is ordained by Providence
to keep up the Species. They never eat or drink,
the Air is their only Sustenance, therefore they are
not liable to those Inconveniences, to which Beings
of a grosser Make are exposed, (Og. Lucian, Cyrano,
Wilkins, Mercator on cocoa, Mandeville, etc. ad
infinitem.)
and which are designed as punishments for your Sins in
a former State,"

He then describes a system of nematopsychosis,
and tells how for the murder of his father his
conscience had tormented him until he died at the
immature age of sixty, when he was sent as punishment
to inhabit a Comet and suffer its extreme reversals
of temperature. He describes a number of those
being punished there, "all in the shape of that
Beast they most resembled in Nature and Temper at
that Time." Debauched women and prostitutes are sel-
found there, but their seducers in the shape of
geese are present in great numbers. And women who
debauch'd themselves willingly swarm in the shape of
Water-Wagtails. He, himself, was a servant, and he
finally died by having his head crushed by a horse
that had formerly been an English fox hunter.

He then became an inhabitant of Saturn, a cold
and dark planet, where the inhabitants resemble gi-

gantic human beings. They are all nude, and are further-

more abject slaves to their kings. He is among the
number killed in honor of the King's concubines and
then becomes an embryo of four months in the belly of
a Yorkshire farmer's wife. He matures, runs away,
enlists, and is bought out of the service by a fine
lady who wants him for a footman. She has a dwarf for
a husband. (two pages describing this undesirable
gentleman have been clipped from this copy.) The
husband is made to behave literally as a lap dog.
She feeds him the picked chicken bones, as he cowers
at her feet. The chaplain at the end of the table
stuffs his paunch, unmoved.

She keeps several persons, and is regarded as a
patron of holiness and virtue, but from a fellow
servant our spiritual traveller learns that she is
abandoned in her lust, and that it is for carnal
purposes that she keeps her four chaplains as well as her footmen. This particular servant admits that he is overworked. (At this point an account of her devotions with one of the chaplains has been removed.) She starts activities toward Tom (our spiritual footman). He plays the Joseph (five pages missing) and is consequently the victim of a plot by his mistress, is convicted of theft and hung. We are at this point given a satirical description of the law courts and the idle crowds watching an execution.

He next becomes an inhabitant of Mars which is filled with heroes, patriots and lawmakers. Cato, Brutus, the princes of the tower, Harry of England, etc., are described. The only rioter is Alexander, and our late footman drank himself to death in his company.

In a digression it is explained that it is only on earth that one has no memory of previous existence.

In his next incarnation he dies a child martyr to the English persecution of Protestants, and soars to the airy regions where he remains a spirit unimpressed with mortality.

At the end of this narration we return to the
inner world where we find a young man brought to trial because of ingratitude. He had been corrupted by a sojourn (safe out of curiosity) in the quarter where the earthlings were isolated. On his return he had behaved preposterously, had said doom, offered violence to his friend's daughter, and offered to kick her parent in the breech. He is sentenced to permanent banishment to the earthly quarter.

Soon after the earthlings stage a rebellion, but are captured at night and bound while asleep, their enemies descending from their air-chariots. To prevent further trouble all the earthly males are castrated.

After further developments of less interest the subterranean traveller returns to the earth by means of the flying arrangement, and spends several days there in company with his subterranean attendant. This is the occasion for more satire by means of implicit contrast.
Russew is acquainted with the work of Wilkins, and has read Godwin and Cyrano (St. Serf's translation of The World in the Moon), and his book is best characterized as an elaborate review of the latter. He thinks that Gonzales' method of flying is impractical, and suggests a spring, the end of which when released would reach the moon, the other end being fastened to the earth, and the position of the moon carefully calculated. It could be brought down again by ropes and pulleys. He continues in this semi-serious vein through a number of pages of very good writing which compare favorably with Wilkins' whimsical treatment of the same subject. Seriously, however, he believes that the idea of a plurality of worlds is a help
to religion, although as far as any actual voyages of exploration are concerned it seems that we shall have to be content with this earth. He is very much in sympathy with Cyrano's objection to authority and to Aristotle.

The first part of Russen's book is so very like the first part of Wilkins' Discourse that despite his direct statement that he had not read it we may suspect a somewhat greater familiarity.

226- BUTLER, SAMUEL, The Elephant in the Moon,

1. In short verse 25 pp.
2. In long verse, 28 pp.


Thyer prints as a note the fragment of a satire on the Royal Society by Butler.

The Elephant in the Moon is a satire
directed at the Royal Society. Thyer's notes make frequent references to Wilkins, and to Sprat's history of the Royal Society.

The plot turns on the discovery of a world in the Moon that is inhabited, among other things, by an elephant. The inhabitants turn out to be gnats in the telescope and the elephant a mouse.


This is for the most part a tedious political satire. Bishop Wilkins, and Godwin's Gonzalas are mentioned. The inhabitants, "men, women, beasts, birds, fishes, and insects, no handsomer nor honester than ours," remind us of Mrs. Behn's play (§217) and the Italian farce from which she copied, "the just as it is here" chorus. Other traces of the
planetary voyage literature can be found as well as of the antediluvian novel, and the Orientalism of the century; but with all this wealth of material the allegory is vastly overworked, and the whole is now quite unreadable.

The "Consolator" is the flying machine. It is made up of feathers, whose efforts are not perfectly in harmony. They divide into parties, one of which is called "the High-Flyers." This is an allegory of the British House of Parliament.

228. POPE, ALEXANDER, Essay on Man, Epistle I.

Contains the following reference to the plurality of worlds speculation.

Say first, of God above, or Man below,
What can we reason, but from what we know?
Of Man, what see we but his station here,
From which to reason, or to which refer?
There worlds unnumber'd tho' the God we know,
'Tis sure to trace him only in our own,
See worlds on worlds compose one universe,
Observe how system into system runs,
What other planets circle other suns,
What vary'd Being peoples ev'ry star,
May tell why Heav'n has made us as we are.

Kant made a strange translation and a strange use of this passage. (See #282)

XI

SEVENTEENTH AND EIGHTEENTH CENTURY FRENCH

229- BETHUNE (?), Relation du Monde de Mercure,
Geneve, 1750.

This is recorded by Chinard, L'Amérique
et Le Rêve Exotique au xvii\textsuperscript{e} siècle. It is probably identical with

Included in Voyages Imaginaires (§93),
vol. XVI. It is mentioned by W.A. Eddy
(§139) as influenced by Cyrano.

An acknowledgement to Fontenelle (§334)
is made in the advertisement.

The author believes that the sun may be inhabited by beings who can live in fire. It being the center of the System, it is right that it should be inhabited. Likewise all the other suns should be inhabited. (Cf. Plutarch, # 20, Cyrano, Campanella, #35, Fowler, # 315.)

**SUMMARY**

Première Partie: Un Matin que je l'observais (Mercury) à la campagne, quelques moments avant le jour, et que je me plaisois en moi-même de voir cette petite planète presque effacée par l'Était de la lumière naissante, je fus surpris d'entendre marcher fort près de moi. Je me tournai avec quelque inquiétude, et j'aperçus un homme d'assez bonne mine, qui tenait à la main une petite lunette. Through this he not only is able to see Mercury in spite of the approaching day, but he can observe in detail an inhabited world there. The owner of the glass is a _résevoir_, who offers him a place in their society. To test him he gives him a powder upon which his soul leaves his body and enters a _fleur d'un mirtbe_, in which he retained all his faculties, that plant
being peculiarly adapted to his amorous temperament. This phenomenon is used to explain dryads, etc.

His initiation into the order of the Rosacratians is to translate an account of the planet Mercury from Arabic into French. The rest of the book is taken up with this account which tends to be an Utopia rather than an interesting account of imagined life on another planet.

In the first chapter we learn that "Dans le monde de Mercure, la Subsistance des Habitants ne se cultive point comme ici; la nature bienfaisante la fournit elle-même, & cache les lieux qui lui servent de magasin, pour ne laisser à la portée des hommes; que les objets toujours mains, & propres seulement aux plaisirs.

Chapter III: The inhabitants are small and beautiful, and their freshness does not fade for several centuries. If one of them is dissatisfied with his figure he has means of changing it. They have wings, and can fly, but usually prefer to walk.

Chapter III. Mercury has just one emperor. He had a strange origin, and was selected for the Emperor of Mercury by the wise and incorporeal inhabitants of the Sun. These latter can assume bodies at will.

Chapter V. Criminals in Mercury are punished by being put to sleep for a time.
Chapter IX: The domestics and servants are those that have failed to cultivate their talents.

Chapter XI: The animals are intelligent and talk with each other, and with men.

Chapter XIV: Money is only for luxuries.

230- BORDELOM, LAURENT.

Gongon, ou, l'homme prodigueux, transporté dans l'air sur la terre, et sous les eaux, Paris, 1711.

(Cf. W.A. Eidy, #139, p. 206 for summary. It is probably only indirectly connected with this subject.

231- Mital, ou aventures incroyables . . . contiennent quinze relations d'un voyage rempli d'un tres-grand nombre de différentes sortes de prodiges, Paris 1702. (L.C.)

(Summary in Eidy, #139. Probably only indirectly connected with this subject.)

232- Histoire des imaginations extravagantes de M.
Oufle, Paris, 1716 or 1717 (?).

(Perhaps not directly connected with this subject.)


Contains a magic voyage to a strange land suspended in the air, where all manner of queer people are to be found. Cf. Pietro Tolto, R.E.R. Tome V. (1907) p. 40ff.

FONTENELLE, BERNARD DE POIVIER, SIEUR DE,

234- Entretiens sur la Pluralité des Mondes, 1686.


(I am adding a list of the English
editions and translations.)

235# The Theory or System of several new Inhabited Worlds lately discover'd and pleasantly describ'd ... Written in French, ... Made English by Mrs Behn. London, 1700.

236# Another ed. of the same, 1702.

237# A Plurality of Worlds. Written in French by the author of the Dialogues of the Dead. Translated by Mr. Glanvil (J.), 1685.

238# Another edition of the same, 1718.

(I have recorded from some bookseller's catalogue another edition of this as 1702.)


240# Second edition, 1726.

241# Third edition, to which is added Mr. Addison's Defence of the Newtonian philosophy. London 1737.

242# Fourth edition, 1757.
243e Another edition, 1769.

244e Another with memoir of Fontenelle by Voltaire, 1809.

245e Another translation, Glasgow, 1816.

246e Conversations with a lady on the Plurality of Worlds . . Translated by Mr. Glavill (mistake for Glanvil Y). The fourth edition with the addition of a sixth conversation, To which is added a discourse concerning the Antients & Moderns Written by the same author, and translated by Mr. Hughes, London, 1719.

247e A Conversation on the Plurality of Worlds, etc. Glasgow, 1749.


249e A Conversation on the Plurality of Worlds . . . To which is added Mr. Addison's defence of the Newtonian Philosophy, London, 1763.

250e Nouvelle edition, augmentée, (in French), Loméres, 1707.
SUMMARY AND COMMENT

As it indicates by the title *Les Entretiens*, is in the form of a dialogue between the author and a lady. In his introduction he states that his purpose is not serious, but that there are some truths in the book. The *Premier Soir* develops from a purposive argument, "Que la Terre est une Planète qui tourne sur elle-même, et autour du Soleil." The Second *Soir* "Que la Lune est une Terre habitée." . . . Suppose qu'il n'yait jamais eu mal connexes entre Paris et Saint-Denis, et qu'un bourgeois de Paris qui ne sera jamais sorti de sa ville, soit sur les tours de Notre-Dame, et voie Saint-Denis de loin; on lui demandera s'il croit que Saint-Denis soit habité comme Paris. Il répondehardiment que non; car, dira-t-il, je vois bien les habitants de Paris, mais ceux de Saint-Denis, je ne les vois point." (Cf. *Voyage to the World in the Centre of the Earth*, p224.)

Fontenelle is not without a little of the misanthropy that characterizes Swift, but how much lighter is his touch. - "On a été réduit à dire que les dieux étaient ivres de nectar lorsqu'ils firent les hommes, et que quand ils vinrent à regarder leur ouvrage de sang-froid, ils ne purent s'empêcher d'en
rire."

Troisième Soir: "Particularités du Monde de Lune. Que les autres Planètes sont habitées aussi."

He appreciates the atmospheric difficulties of communication beyond our planet, and paints a humorous picture of the older and more advanced inhabitants of the thin atmosphere moon voyaging on the surface of our denser atmosphere and fishing for us with nets.

Quatrième Soir: "Particularités des Mondes de Venus, de Mercure, de Mars, de Jupiter et de Saturne."

Cinquième Soir: "Que les Etoiles fixes sont autant de Soleils, dont chacun éclaire un monde."

Sixième Soir: "Nouvelles Pensées qui confirmant celles des Entretien précédens, Dernières découvertes qui ont été faites dans le Ciel."

"La ressemblance entière des planètes avec la terre qui est habitée, l'impossibilité d'imaginer aucun autre usage pour lequel elles eussent été faites, etc."

This dialogue was added after the first edition.

Unfortunately the influence of this little book has been largely ignored, although it must have been tremendous. Voltaire's Micromégas, for instance, is
traced directly to Cyrano and Swift, although Lea. 
Entretiens is strikingly parallel in general con-
ception of relativity of things in an infinitely 
varied universe. Furthermore, Fontenelle must have 
been something of a scientific stimulus. He writes 
with what for that date is unique scientific accuracy 
and caution, while at the same time retaining a light, 
almost flippant, style. He compares very closely 
with later performances by astronomers, such as Camille 
Flammarion’s Dreams of an Astronomer (#272).

(Cf. Brewester, #257, pp.2-3, & Schoiner in 
Flammarion, #272, pp.188-190.)

251#FURSTIÈRE, Voyage à Mercur, 1659.
(five books in verse.)

252# HISTOIRE CURIEUSE d’un Nouveau Voyage à la Lune par 
un astrotheme, 1784.

253# RELATION DU POLE ARCTIQUE AU POLE ANTARTIQUE, et 
Relation du Monde à Mercur.
I am not aware what connection this item has with the Relation d'un Voyage du Pole Arctique au Pole Antarctique par Le Centre du Monde (545) and with the Relation du Monde de Mercure (723). There may be none, or it may be merely a combination of the two.

254-ROUHE, MARIE ANNE DE, Voyages de Lord Oston dans les sept planètes. (Eady, #183 gives 1765 as the date, but is only positive that it is before 1771.)

To be found in Voyages Imaginaires (595) xvii-xviii. Cf. Dunlop (54) 11:536, and Eady (5189), p. 23.

The planets have varying inhabitants according to their mythological characteristics. The Sun is the seat of enlightenment.

258-TOZAY, BODARD DE, Harlequin roi dans la Lune, three act comedy produced at the Variétés Amusantes, 17

December, 1785.

256-VOLTAIRE, Micromegas, 1752.

(Cf, Cyrano, Swift, Fontenelle etc., also
of Pietro Tolto, R.E.R. Tome V. (1907) p. 42ff.) Other of the Romans show the influence of this type of literature.

XII

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NINETEENTH CENTURY ASTRONOMY

(A complete catalogue of all the passages and volumes written by modern astronomers dealing with the theory of plurality of worlds would be enormous. I am listing here just those that have come to my attention, in the hope that it will comprise some of the more important. Some are valuable historically, some scientifically, and others are very amusing.)

357- BREWSTER, SIR DAVID, More Worlds Than One; The Creed of the Philosopher and the Hope of the Christian, N.Y., 1854.

A somewhat controversial book, both scientific and theological.
258- CHALMERS, THOMAS. Astronomical Discoveries. A Series of Discourses on the Christian Revelation. Viewed in Connection with the Modern Astronomy. (no date, but prior to 1797.) Treated "an eloquent defense."

"It is saying much for the benevolence of God, to say that a single world, or a single system is not enough for it, but that it must have the spread of a mightier region on which it may pour forth a tide of exuberancy throughout all its provinces, etc."

+ p. 50 seq.


260- The sidereal Heavens and Other Subjects connected with Astronomy as illustrative of the character of the Deity and of an infinity of Worlds. Philadelphia, 1843.
FLAMMARION, CAMILLE,

261- Astronomie Populaire, Description Générale du Ciel, Paris, 1911. (other editions, 1859, 1861, 1890, B.N.)

Livre II - La Lune. Chapter V. L'atmosphère de la Lune. - Conditions d'habitabilité du monde lunaire. - Chap. VI. - La Lune est-elle habitée?


263- Curiosités de la Science, Paris, 1901. (B.N.)

264- Excursions dans le ciel, Paris, 1898.

265- Les Heros du travail, Paris, 1867. (I do not know if this belongs here.)

266- La Planète Mars et ses conditions d'habitabilité, 1892-1909, 2 vols. (B.N.)


7 reprints and 3 new editions by 1905.

268- Translation of #267 as Wonders of the Heavens, N.Y., 1871.
269* La Pluralité des mondes habitées. . . . Paris, 1862. (At least 13 reprints, and several translations.)

270* Les Terres du ciel, voyage astronomique sur les autres mondes, etc., Paris, 1864. (See §272.)


(Is this the same as 270?)


I presume that this is a translation of at least one of the two preceding items.

273* Uranie


276- GUILLEMIN, AMDEER, The Heavens, N.Y., 1863.
See introduction, p. vi.

date and title of French edition unknown to me.

277- Wonders of the Moon, translated by Miss M.G. Head, edited with additions by Maria Mitchell, N.Y., 1873.

Pp. 173-183 concludes that the habitation of the moon is very hypothetical.

278- HAMILTON, JOSEPH, Our Own and Other Worlds, N.Y. & Cincinnati, Eaton & Mains, Jennings & Graham (no date).

Popular trash.


280- HITCHCOCK, EDWARD, The Plurality of Worlds, a new edition, to which is added supplementary dialogue, Boston, 1855.
Concludes that probability is against
a plurality of inhabited worlds.

284- JACODY, HAROLD. Practical Talks by an Astronomer,
N.Y., 1902.
P. 199 seq. on The Moon Hoax (see #316)

283- KANT, IMMANUEL. Allgemeine Naturgeschichte und
Theorie des Himmels, Dritte Teil, welcher einem
Versuch einer auf die Analogien der Nature gegründ-
eten Vergleichung zwischen den Einwohnern verschied-
ener Planeten in sich enthält. Königsberg und
Leipzig, 1755.

(See Scheiner in Flammarion's Dreams of
an Astronomer, #272. Also see #236.)

283- LALANDE, JEROME (Joseph Lefrancais de) Abrégé D'ast-
ronomie, Paris, 1795.
De la pluralité des mondes, p. 360f.


285- LOWELL, PERCEVAL, Mars as The Abode of Life, N.Y.,
1910.

(Within the last few years, we can
remember that the great living 'scientist'
Thomas A. Edison confused the to others
well known phenomenon of "static" with
messages from Mars.

286- MAXWELL, ALEXANDER, Plurality of Worlds, second
edition, 1829.
Opposes the theory. See Browster (§257)
pp.5-6.

287- MITCHELL, O.M., The Planetary and Stellar Worlds:
a Popular Exposition of the Great Discoveries and
Theories of Modern Astronomy, N.Y., 1849. Another
edition, 1859.

288- MORSE, EDWARD S., Mars and Its Mystery, Boston, 1913.
Dedicated to Professor Lowell.

289- NASMYTH, JAMES, and CARPENTER JAMES, The Moon: a
planet, a world, a Satellite, London, 1874.
Especially chapter XIII - Conclusion
is that the Moon is not inhabited.

528-534, "The Plurality of Worlds."
291- NICHOL, J. PRINGLE. The Planetary System Its

Pp. 270-272 discusses possibility of
life on planets favorably. The book is full
of gushing admiration of God.

292- OLcott, WiL TylaR. Sun Lore of All Ages, N.Y. and
London, 1914.

Deals with very anthropomorphic ideas
for the most part. Largely irrelevant to
this subject.

Proctor, Richard A.

293a A Journey to Saturn
294a A Journey to the Sun

(I am unaware of the form in which
the above two items received publication.
See #296, p. 263.

295- The Moon, her Motions, Aspect, scenery, and
physical condition. 2nd. edition, N.Y., 1876.

296- Myths and Marvels of Astronomy, N.Y., 1877.

See especially the delightful allegory.
p. 149-155.
297- Old and New Astronomy, London and N.Y., 1892.


299- Other Worlds Than Ours: The Plurality of Worlds, Studied under the Light of Recent Scientific Researches, 1854.

300- Another edition, N.Y., 1900.


Pp. 163-185 are devoted to an argument in favor of life on Mars.


A theological attack on the theory of a plurality of worlds.

303- Wallace, Alfred R., Man's Place in the Universe, N.Y. 1903. (3rd. ed. 1905.)

Against the plurality of worlds. He gives his idea of the history of the subject; notable for omissions of such names as Plutarch and Lucretius. Hopeless theological point of view.
Theological

Brewster (p. 257) pp. 161-162 gives the following
entertaining bibliographical note.

305a "A very able work, by the Rev. Edward Nares, was
published in 1801, entitled 'Eis Theos, Eis Mesitns
or an attempt to show how far the Philosophical notion
of a Plurality of Worlds is consistent or not so with
the language of the Holy Scriptures.' He endeavors to
show that the words . . . . . Mundus, Orbis &c.
refer to a universe of worlds, and that the atonement
was made for the creature generally. The same opinion
is maintained by Bishop Porteus, who thinks it evident
from Scripture, as well as analogy, that we are not
the only creatures in the universe interested in the
sacrifice of our Redeemer. (See his Works, Vol. III,
p. 76.)

306a Dr. Andrew Fuller, in his work entitled, The Gospel
its own Witness, has devoted a whole chapter of forty
pages, to show 'The consistency of the Scripture doctrine
of Redemption with the modern opinion of the Magnitude
of Creation,' - that is, with the doctrine of a plural-

ity of worlds, and systems of worlds. He is of opinion 'that the credibility of the Redemption is not weakened by this doctrine, but, on the contrary, is, in many respects, strengthened and aggrandized.' We recommend this work to the careful perusal of those who feel any difficulty on the subject, and also a lecture by the late Rev. S. Noble, entitled, 'The Astronomical Doctrine of a Plurality of Worlds in perfect harmony with Religion.'

How Burton would have loved this! (See his Digression of Air.)

"Dr. Bentley, Master of Trinity College, Cambridge, in his eighth sermon on the Confutation of Atheism from the origin and frame of the world. This sermon was written from the information given him by Sir Isaac Newton in his four celebrated letters addressed to Dr. Bentley. Bentley maintained the doctrine of a plurality of worlds. [Brewster, 2297, p.5].

(Also cf. Wallace, 3305)
The British Museum Catalogue records the following titles in connection with theories of the Moon. Some of them are probably relevant.


311# The Moon’s histories, London, 1846.

312# HARLEY, T., Moon Lore, London, 1885.

313# ZERMITZ, A., La Luna nelle credenze popolari e nella poesia, Trieste, 1889.

314# The Moon is the image of the Earth and is not a solid body. By the Longitude (i.e. R. Bulstrode) 5 pt. printed for private circulation. London: Calcutta, 1856-58.
AMERICAN

315- Fowler, George, A Flight to the Moon; or The
Vision of Rinaldus. By George Fowler, author
of the Wandering Philanthropist, Baltimore.
Printed and sold by A. Miltenberger, no. 10
North Howard Street, 1833, 165 pp.

This book is a combination of fantasy,
utopia, scientific and philosophical dialogue,
and eighteenth century "poetic" description.
The author is a deist. His political
views are very independant. Retouched with
the current journalistic style some passages
of his work might be republished in the
"New Republic."

316- Locke, R.A., The Moon Hoax,

(Cf. Herling, # 10, pp. 202-205.)
The text first appeared in the New York
Sun, Aug. 25- Aug. 31, 1835. It was reprinted
in pamphlet form, probably in several editions.
The Ohio State Library has a copy: Locke.
Richard Adams, The Moon Hoax; or, A Discovery that the Moon has a Vast Population of Human Beings. By Richard Adams Locke, Illustrated with a View of the Moon, as seen by Lord Rosse's Telescope, N.Y., William Gennare, 1859.

The preface speaks of the extraordinary demand for the pamphlet and the necessity for the new edition. To it is added several contemporary newspaper opinions. The original cuts are not given in this edition, but Hering reproduces one of the old cuts, showing the winged people on the Moon.

There is no great wealth of imaginative material in this performance. The winged people of the moon are apparently in what is pretty close to a state of nature. They have, however, a large temple which seems to symbolize in its architecture either sun worship or some cataclysmic event to a globe. The beavers of the moon have reached a state of savagery, dwelling in huts, and understanding the use of fire.

Poe gives the Moon Hoax detailed treatment in the note affixed to Hans Pfall (§ 318).
317-OLIVER WENDELL HOLMES comments upon the Moon
Hoax and its indebtedness to Peter Wilkins in
The Poet at the Breakfast Table (1872) p. 136.
(Also see p. 136ff.)

(Also cf. Proctor, #3, ch. ix.)

(It seems that there was a second lunar hoax in
the Chicago Times, ca. February of 1877 or 76.
Cf. Proctor, #3, p. 261.)

318- POE EDGAR ALLAN, Adventure of Hans Pfall, 1835.

Poe is not much indebted to other
voyages of this kind, although according
to his own note he had read several of
them. (Cf. Koerting, #165, p. 302 and note.)

XIV

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GERMAN, ITALIAN and ADDITIONAL FRENCH

( This section can not pretend to be comprehensive,
but includes a few miscellaneous items that have come
to my attention.)

321a The Celestial Worlds Discovered, or Conjectures concerning the Inhabitants, Plants, and Productions of the Worlds in the Planets. The second edition, corrected and enlarged, London, 1722. (The first edition of this translation seems to have been published in 1698. Two French editions were published, one in Paris, in 1702, the other at Amsterdam in 1718. (Cf. Brewer, #2573) note pp. 3–4).

(Cf. Scheiner in Placemarion, # 272, pp. 184–186.)


Translated as "The Moon, a Tale of Imagination," in Holcroft's "Tales from the
the German," 1826.

This tale involves the old conception of the Moon as the abode of departed spirits.

324- SWEDENBORG, EMANUEL. The Earths in the Universe & Their Inhabitants; also, their Spirits and Angels: From what has been Heard and Seen. Being a translation of his work entitled, "De Telluribus in Mundo Nostro Solari, quae Vescuntur Planetae; et de Telluribus in Coelo Astrifeo: Deque illarum Incolis; Tum de Spiritibus et Angelis ibi Ex Auditis et Visis. Londoni: 1753. " London, 1855.


Swedenborg's work is of some value in this respect as an influence on Wm. Blake.

325- EMINESCO, MICHEL. Parasol Dionigi,

This is a combination of astronomy, fancy, mythology and mysticism. After discussing the harmonies of the sky and its worlds, the harmonies of the sun, the system of the universe, Newton and Bacon, Kepler, he takes up 'Plutarque, sur les antipodes,' and 'La terre, selon Pindaro, portée sur les colonnes de diamants.' He discusses Herschel's idea of an inhabited sun, and then takes up the inhabited planets in a series of sections headed: "Harmonies solaires de Mercure, Description de ses habitants," etc. through
Venus, Mars, Jupiter, Saturn, Herschell (Uranus). Then under the general heading: "Harmonies Solaire Planetaires," he puts forward the thesis: "Les Ames des justes et des bienfaiteurs du genre humain habitent sans doute le soleil," and "Bernardin de Saint-Pierre esperait habiter cet astre apres sa mort!" After this he discusses the moon, and "Immortalite de l'homme."


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SOME MODERN ITEMS OF MORE OR PROBABLY LESS IMPORTANCE

3290 A JOURNEY TO THE MOON, and interesting conversations the inhabitants, respecting the condition of man. London, 1875 ? (B.M.)

(This corresponds closely in date and apparent subject matter with Fowler, 315.)
RASPE, R.E., The Travels of Baron Münchausen, Gulliver Revived, or The Vice of Lying properly exposed.

The first appearance of this popular work was as Baron Münchausen's Narrative of his MARVELLOUS Travels and Campaigns in Russia, Small 8 vo., 1785.

The book is now available in George Routledge's "Broadway Translations" as edited by William Rose, and including full bibliographical information.

The Baron makes two trips to the moon, the second of which is plagiarized from Lucian.

VERNE, JULES, A Trip from the Earth to the Moon; A Tour of the Moon.

Verne quotes inaccurately the titles or authors of much of the literature that he had been reading. Godwin's Man in the Moon is attributed to its translator, Cyrano, Plutarch and Poe are mentioned. He does not include Holberg but the dead dog satellite suggests a plagiarism from Nicholas Klimius.
Vernes does not display as great a wealth of imagination as he does of ill digested science. His real model is probably Poe, or Locke's Moon Hoax (316).

He is careful that his projectile never lands on the moon to test the paucity of his invention, but lets it circle about it as a satellite, far enough away that nothing is discovered that would be far beyond the reach of a telescope, or far different from what is already known of the moon.

Cf. Proctor (30) pp. 264-266.
See also #350.


This extremely fantastic tale has as a background the planetary voyage literature, or at least the traditional belittling of the earth in the plurality of worlds material.

333- WELLS, H.G.,
The First Men in the Moon.
Wells's conception of the Martians is one of the most original features of the planetary literature; although, as is the case with Jules Verne, he knows too much "science" to write a good imaginary tale. If his statement that the habitation of Mars had not been considered before the latter part of the nineteenth century is to be taken as his sincere opinion, we must conclude that his innocence of earlier narratives of this kind and other speculations on the subject (cf. Fontanelle in particular, who might have inspired the whole book.) is as colossal as his imagination.

Although the time machine remains fixed in space it is connected with astronomical literature by virtue of the subsequent history of the earth which it affords us.
VOYAGES TO WORLDS WITHIN THE EARTH

336- HOLLERB. BARON LUDWIG, The Journey of Nicholas Klimius to the World Underground, (in Danish). According to Eidy (#185) this was first published about 1832. He also states that it was translated into German, French, Latin, and English by or about 1833. The British Museum, however, contains a translation into English dated 1742; a copy of the same edition is in the Library of Congress.


Numerous other editions in various languages have been published, and it is included in Popular Romances, consisting of Imaginary Voyages, Edinburgh, 1842.

Dunlop (#4) ii. p. 613-622 gives an excellent discussion of its literary relations with a description of the contents. Eidy (#185) gives a synopsis in Chap. I.
337- KIRCHER, ATHANASIUS, Mundus Subterraneus, in xii libros digestus, quo divinum subter estris mundi opificium . . . universae denique naturae majestas et divitiæ summa rarum varietate exponuntur, etc. 2 tom. Amstelodami, 1665. fol. (B.N.)

The copy in the Library of Congress is in one volume, fol., and corresponds to the following catalogued in B.N.:-

Mundus Subterraneus, in xii libros digestus . . .
-Amstelodami, apud J. Janssonium et E. Veyerstraten, 1664-1665, 2 tomes en 1 vol. in fol., fig., cartes, portr., frontisp., et pl. graves.

(From the L.C. copy I find no reason for 1664, it being dated plainly 1665.)

A second edition was issued in 1668, and another in 1678.

D'Onier-aarts weersel in haar goddelijk maaksel en wonderbare uiterwerksetsen aller dingen, door . . . Athanasius Kircherus . . . beschreven . . .
Nu eerst uit het latijn vertaalt . . . - T'Amsteldam, by d'orfgamen van wylen J. Janssonius Van
Wassberge, 1682. 2 tomes en 1 vol. in-fol. front., fig., pl. et cartes gravées. (B.N.)

It was partly translated or adapted in English as—

The Volcanoes; or, burning and fire vomiting Mountains, famous in the World; with their remarkable collect for the most part out of Kircher's "Subterraneous World." pp. 36. J. Darly for John Allen, etc. London, 1688. (B.N.)

In the edition examined (L.C.) part II, pp. 97-101, caput. III is devoted to "De Hominibus Subterraneis" and Caput IV, pp. 101-103, to "De Daemonibus Subterraneis."

Cf. Flammarion, Les Mondes Imaginaires et les Mondes reels, (#2) chap. viii.

LESSIUS, lib. 13, de moribus divinis.

On the dimensions of Hell in the center of the earth.

(This is Burton's note - p. 42 of vol. II - unverified by me.)
The author of this was a noted
scientist of Cincinnati Ohio. I have
neither seen a copy, nor an exact
reference to it, but I understand that
he explains the disappearance of a
traitor to masonic vows by creating a
great underground world to receive him.
The title is an anagram of Aphrodite.

341- MERCATOR, Historia Mundi or Mercator's Atlas.
Containing the Cosmographical Descriptions of
the Fabrick and Figures of the World. Lately
rectified in divers places, as also beautified
and enlarged with new Mappes and Tables by the
Studiosus industrie of Ioannes Hondy. Englished
by W.J. Generosus & Regini Oxoniæ. London
printed for Michael Spinkes and are to be sold
in greene Arbour, 1637, second edition.

The second title page has at the bottom,
London, Printed by T. Cotes, for Michael Spinkes
and Samuel Cartwright. 1635.

P. 29, a map of the north pole, showing
four rivers running into the Polus Articus.

p. 31- "Concerning the four Euripidae in the table those things which you see are taken out of the Register books of James Cnoxen Bussoduesensia, who both report that a certaine English Minorite Frier of Oxford, being a Mathematician, did describe the Countries lying neare unto the Pole, and measured them with his Astrolabe in this following shape, as Mercator hath gathered them out of James Cnoxen Books. He saith that these four seas are carried with such violence to the Innermost Gulfe, that ships being once entred can never be driven backe againe with any winde, and that there is never so great a winde, as that it can drive about a wind-mill. But these things are as true as Lucian's fables, seeing they who have viewed these places in which those seas are said to be, do finde no such Euripidae, or swift flowing Seas at all, namely the Hollanders who have discovered the Sea even to the 31. Degree of Latitude.

Cf. Burton,"Dissension of Air."
342- MOUVY, CHEVALIER DE (Charles, Freiux ?), L'Ameske, ou les voyages extraordinaire d'un égyptien dans la terre intérieure, Paris, 1735.

(The date is also given as 1735-37)

Reprinted in vol. xxi of the Voyages Imaginaires (# 95).

(I am not certain that this work belongs here.)

343-

Here is another note from BURTON that I have not verified.

"Whether the center of the earth is 'pure element' as Aristotle says, or inhabited as PARACELSUS (Lib. de Zilphis et Pygmaes. They penetrate the earth as we do the air.) thinks."

344- POE EDGAR ALLAN, Ms. Bound in a Bottle, 1831.

Cf.#345, and # 341.

Poe mentions in a note that he did not until much later see the maps of Mercator.

345- Relation d'un voyage du Pole Arctique, au Pole Antarctique, par Le Centre du Monde, avec les-
cription de ce perilleux Passage, à des choses
merveilleuses et étonnantes qu'on a découvertes sous
le Pole Antarctique, Amsterdam, 1721.
Cf. # 253.

Table Des Chapitres

1. Départ de l'Auteur d'Amsterdam pour le Groenland,
   comment l'Auteur à ses Compagnons conseillerent à s'aper-
   cevoir qu'ils approchaient de l'effroyable tourment d'eau
   qui est sous le Pole Arctique; description du tourment.

2. Comment leur Vaisseau fut engourdi ou centre du
   tourment, comment ils se découvrèrent insensiblement sous
   le Pole Antarctique, à comment qu'ils n'étoient plus
   sous le Ciel du Nord.

3. Ils mettent pied à terre sur la Côte, à penetrer
   dans le Pais, environ une lieue et demie; description
   de grande Isle flottante qui est sous le Pole Antarctique
   à de la Montagne de glace qui est au milieu de figure
   Piramidale, à qui semble taillé à facettes, des Météores
   merveilleux qui paroissent de tons à autre autour de
   l'Isle flottante.

4. Du merveilleux lac dont les eaux sont presque
   toujours chaudes, à de ses cinq admirables Cascades;
   description de la Vallée des roses blanches, au l'on
voit un monument très remarquable, une Fontaine rare à singulière & quelques Arbustes très beaux & agréables à la vue.

5. De quelques Poissons monstrueux qu'on voit dans ces Mers; accident tragique & lamentable arrivé à deux Matelots à l'équipage; des sept Isles inaccessibles, à de ce qu'il l'auteur y vit avec de grandes lunettes d'aprache.

6. Du grand Fromontoire ou Cap, qui est toujours couvert de nuages; de miraculeux Jet d'eau qu'on y voit; de la grande & profonde Caverne sur laquelle passe un gros & large Torrent; Combat extraordinaire entre deux Ours blancs & trois Bœufs marins.

7. Du détroit des Ours; de la merveilleuse Arêde de Roche ou du Pont naturel; du Precipice épouvantable qu'on voit entre de hautes Montagnes voisines du détroit des Ours; des bruits sous-terrains sembles au tonnerre accompagnés d'éclairs qu'on entend dans une grosse Roche fort avant dans la Mer.

8. D'une belle & spacieuse Plaine fermée de trois grands Côteaux; d'une Plante très-belle & très-singulière; de quelques mazes, des curieuse restes d'une ancienne muraille dans le voisinage de la mer; d'un merveilleux Echo; de l'Oiseau couronné qui fait son
nis sous terre.

9. D'un grand et beau Bassin qu'une enceinte de Rochers forme sur le même Golfe dont on vient de parler; d'une grande et haute Montagne qui pârdit suspendue dans les airs; d'un Archipelague ou de plusieurs Isles ramassées ensemble; d'une grande et haute Colonne de feu sur la Mer, a d'un Phénomène qui avoir la figure du Soleil.

10. L'Auteur et ses Compagnons sont voile pour le vieux monde; ils trouvent quelque temps après dans leur chemin un effroyable Soueil; ils arrivent au Cap de Bonne-Esperance; Avanture extraordinaire arrivée a l'Auteur quelques jours après avoir mis pied à terre.

Pp. 110.

Contained in Voyages Imaginaires,
vol. xix (?). # 95.

346a RUSCA, ANTHONY, (of the Ambrosian College, Milan)
de Inferno, lib. i, cap. 47, etc.

Cf. Burton, Digression of Air, p. 48
of vol. 11.

(The British Museum edition of Rusca's De Inferno et statu beatae is dated 1621.)
SYMMES, CAPTAIN JOHN CLEVE,

issued in St. Louis Mo. in 1818 the following manifesto:

To all the World:

I declare the earth is hollow, and habitable within; containing a number of solid concentric spheres, one within the other, and that it is open at the poles twelve or sixteen degrees. I pledge my life in support of this truth, and am ready to explore the hollow, if the world will support and aid me in the undertaking.

John Cleve Symmes
Of Ohio, late Captain of Infantry.

N.B. I have ready for the press a treatise on the principles of matter, wherein I show proof of the above position. . . . I ask one hundred brave companions, well equipped, to start from Siberia, in the fall season, with reindeer and sleighs, on the ice of the frozen sea; I engage we find a warm and rich land, stocked with thrifty vegetables & animals, if not men, on reaching one degree northward of 82; we will return in the succeeding spring. - J.C.S.
Symmes' theory created a public stir. Benefit entertainments were held for the proposed expedition, and Congress quietly tabled petition after petition.

Symmes died in Hamilton Ohio, in 1829, after breaking his health by lecturing on his scheme. He had been quite genuinely obsessed with the idea, although his reasonings and proofs are the most circumstantial and unconvincing imaginable.

The chief source of information on the subject is,

The Symmes Theory of Concentric Spheres,
Louisville, 1878. (Pamphlet by Americus Symmes — his son—, no. 15 in a collection bound under the title, "Paradoxes" in the New York Public Library.)

I am indebted for this information to Hering (#10) pp. 194-198. Hering also reproduces a cut of "The Earth as a Hollow Globe."

348 - SEABORN.

The North American Review, n.s. v. IV.
July, 1824, pp. 134-143, contains a review of,
Symonsonia, a Voyage of Discovery, by Captain
Seaborn, N.Y., 1820, (β. m.)

Seaborn seems to have pretended to
verify Symons' theory by means of a south
polar entrance.

The review is much serious, and closes,
"and we beg leave to recommend the discoveries of Col. Symons again to the public. His
success with the unexplored interior is so
signal that we advise him next to turn his
attention to the moon, unless as some features
in his speculations lead us to think, he has
already done it."

349- A VOYAGE TO THE WORLD IN THE CENTRE OF THE EARTH,

(See # 224.)

350- VERNE, JULES, Voyage au centre de la terre, Paris,
1869.

May owe something to # 345, but is
completely worthless in any case.