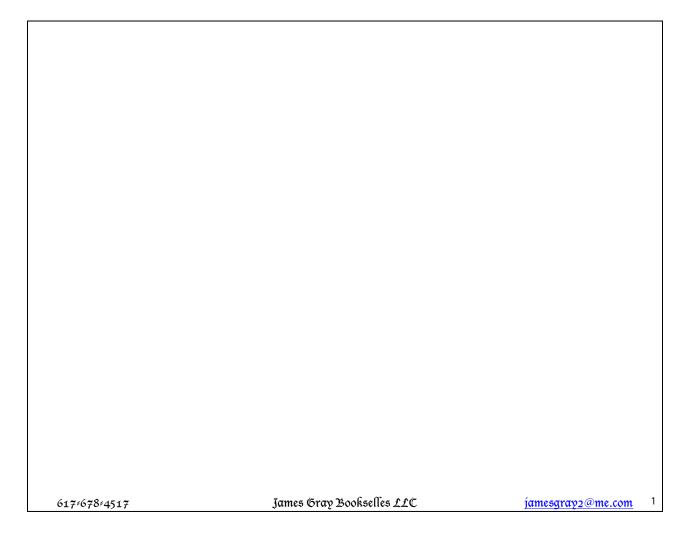


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Gray

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1) 832g manuscript breviary

Substantial fragment of a medieval manuscript breviary, 14th century, probably Italian.

Created: Italy, probably Taranto, between 1350 and 1400. \$25,000

This copy is bound in its original deerskin over wooden boards, recently conserved and restored. This wonderful fragment is from the library of Herbert Bloch, Pope Professor of the Latin Language and Literature, at Harvard from 1941 to 1983 He served as President of Fellows of the Medieval Academy of America (1990–93).

twav wiemousi firmi In primis pu fee cipana cipli. 7 fiv a willit i calli ouem ant. Et itern factos fin ret fe oils faccotalibus minus per cafulan. Tono fres pro cerciste wzcandzsup pelhajs in oume Ribano m dozoo arcans,7 ministres ut pictue ipatis Saccos aca pratalice fine paterna? mat whent illo corp xpi.coopiates tobaleax mioistima Quofco.hx owie medit Deccentr fig watar agui binoicti िल्यार व्या १०१ दार व्याल. tuo qui werat cereos. temte sactos Seguant aly fres processionalite plme vicco. ps. Oue reremeros. Onoz un?

pozerampullas ci uno 7 Aqua. Cuant puetus fuiraolecii ubi iacerin firm. Liccos imas pican. Darbuc commin & Ecoib himmabus ica. Deinte la certos accedat ad econ tu.7 in modu cruas af perque eum aqua bene न माल जामान जामान है। cento. Iliumes me cis. onfere mi tis et blava et Bicureme in fr regenai. Afrenceme Deinte ime viate infirmus acozete et cofailet anazamat Conficcos to for cofellia. faccos absolute o catx hanc ozationem. Ominus vocius r ris qui duccoi fapulis fins. queama

tip qui dictori lapula liua, que cun ligania liua liper dam.li gan erito 7 loclo, que cunque lolucria liper dam.li Professor Bloch, was the author of **The Atina Dossier of Peter the Deacon of Monte**

Cassino. A Hagiographical Romance of the Twelfth Century published in the series

Studi e Testi 346 (1998).

This book has very interesting pastedowns, consisting of Two Bifolia written in a minuscule from late 11th or early 12th: century proto gothic book hand.(early form of Gothic script of the 11th and 12th centuries)

- ¶One bifolum. measures 340 x 234 mm and consists of 32 lines on both sides .
- ¶ Bifolum two measurse 330 x223mm and consists of 28 and 28 1/2 These two bifolia have not been removed from the binding, but they are very legable. The script is easy to read as the letters conform to the type of the Caroline minuscule predecessor, except that the letters have-not become angular but DO have developed feet. The individual letters are well separated and there are no incomprehensible rows of minims.

utrug: diem pret mit tere pter mitten quality pe indich ga tesprimu et extremu diem. Dixert dom post sex dies affupfiffe discipulos dimeta suof Lucas uo ut ueritate reigeste often for etitil. deret sedmilludgenus locutionis quo dier sex et solent homines utrug; diem comemo audituris rare dixit factu post fere dies octo-Illo bevedice undelicet genere locutionif quo parf po Alater plex nitur ptoto. Sed forte querit aliquis bonorizone quare solumodo istos tres assupserit. ungere ad Lortaffi petru affupfit qua precipin toninecal amorifergadim fuit dicente dno. Sy enidubo to mon whil diligit me John Muplit ga di feviamo preceteris endiligebat. Un ipse ait. Oi Tex duf bor scipulus ille que diligebat its Sed quare disposts solumodo il toftre affupferitille solus discipulif i nount qui eofassupsit cuius indicia ucra nulluface sunt et susta qua insocculta et qui Let miille omi cordi nout secreta Ostensurus re fluduen aute dissatiniue claritatis discipulis appt treford pulchre duxit eof immonte ut doceret productori quia necesse è omib, qui ea conteplari tum Suc desiderant ut n minfimisuoluptatib, bone uetce

tiam erunt foluta 7 in celo, te quoru nume ro quius moignos. nos elle nolunt. pete absoluat per minuse rum nostri ab omi bus recas tues. que aique agamaonelo autione. opatione.ne aligenter egisti. et a neabus recorablo lutum, perducere di anet ao reana celoz Our ai page offulic while regnatile cula sclouze Amen. Dostea sacros elever co pusoni realice. vifir musatoras vicat le mel cantu Die nonfü Dignus ut intres l'étecti men. franti oic nerto.7 Canabit anima mea De ince lacercos maces ifir mo cucharilha dicao.

Capt fozor mate ारं का का का मार nostri vbu xpi.qui re autoout abhoste mahano. 7 peroucar ap utam eterna. Be. Amen Doster abluar vianos furer calice in no 7 aqua. 7 proprinct infirmo nichilorans. Post comunicaticat. Dominus nobifcum.R. Et ai spiritu tuo. Otato. He sance pater omips eine is? te ficelit teprecamu. ut acapientisco nie lacro lactu corp onu nitybuxpifilyan.a corporis qua anime. prosit ao remediu se putnun. per cite spm omm nostri R. Ime. Dis penacus. coorome quo nenerit simulin

Letters such as h, b and l have wedged ascenders. The letter s is tall and t is short sometimes. There is no j, k, y or z in the example, but the letter w DOEs Not appear. The ST ligature appears, as found in some very formal Caroline minuscule text.

The vellum is swarthy and is with easily visible guide incisions.

The Breviary

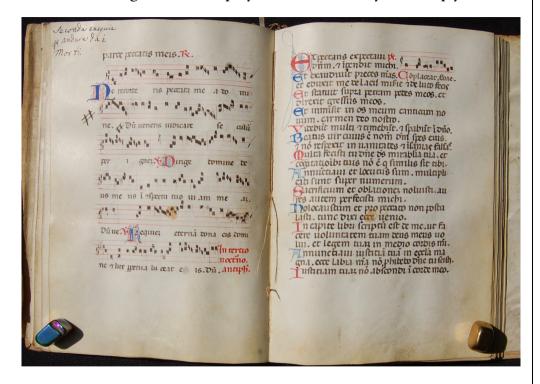
Large Octavo, 9 ¼ x 6 ¼ inches. 72 vellum leaves; nine complete signatures of eight leaves each.

Manuscript breviary, Roman rite for Franciscan use; written and illuminated in Italy.

The Breviary is the book that contains the texts of the Divine Office, the highest form of prayer of the Church after the Mass itself. It is usually published as a four-volume set, each of which covers one of the four seasons of the year. Each volume contains the various parts of the Divine Office, entirely in Latin, and divided up according to its content. In order to recite the Divine Office from these volumes, it was necessary to go through a long period of training, usually accomplished by a young priest during his seminary formation. Extensive knowledge was required of a very complex set

of "rubrics" or instructions, which were also published in Latin. The average lay person had always been excluded from this highest form of prayer, not deliberately, but simply because

of his lack of knowledge of Latin and of the rubrics.





De Mensurabili Musica (concerning measured music) is a musical treatise from the early 13th century (medieval period, c. 1240) and is the first of two treatises traditionally attributed to French music theorist Johannes de Garlandia: the other is de plana musica (Concerning Plainchant). De Mensurabili Musica was the first to explain a modal rhythmic system that was already in use at the time: the rhythmic modes. The six rhythmic modes set out by the treatise are all in triple time and are made from combinations of the note values longa (long) and brevis (short) and are aiven the names trochee, iamb, dactyl, anapest, sponda ic and tribrach, although trochee. dactyl and spondaic were much more common. It is evident how influential Garlandia's treatise has been by the number of theorists that have used its ideas. Much of the surviving music of the Notre Dame School from the 13th century is based on the rhythmic modes set out in *De Mensurabili* Musica.

2) 181J Psalterium Latinum.

A fifteenth century Manuscript

19saster

surrounded on every page by an untitled 18^{th} century English bistory manuscript.

Tours, France circa 1430

\$95,000

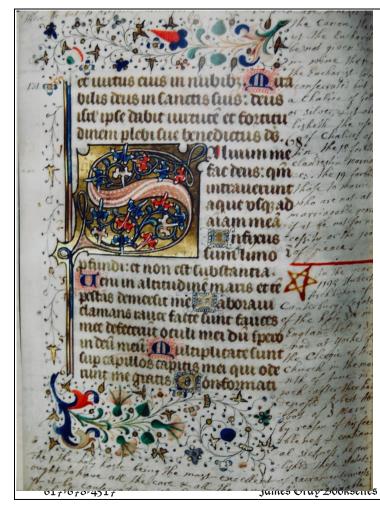


Quarto: 19.5 X 14 cm. 171 parchment leaves plus 1 unsigned with vertical catchwords.

A fifteenth-century manuscript Psalter with an early eighteenth-century English manuscript written in the margins throughout. The English work is mainly historical with long polemical passages concerning the Church of England. The primary aim of the author, who writes with a strong Catholic bias, is to demonstrate the illegitimacy of the reformed Church.

This psalter has a long English Provenance, stretching back to the first quarter of the sixteenth-century, when this Psalter was owned by Alice Lupset, the mother of the English humanist Thomas Lupset (See below for a full discussion.)





The Psalter:

The illuminations in this volume is exquisite, with all of the large initials done in gold and colors, with great skill. The nine large (7-line) gilt initials are all accompanied by full illuminated borders containing leaves, fruit, flowers, and vines in many shades of blue, red, green, yellow, and orange, with gilded highlights. There are several other 4-line gilt initials in the text as well as many two and one line initial letters.

This manuscript prayer book contains the complete text of the Psalms of David. The first 118 Psalms. These are followed by eighteen named Psalms (Beth, Gimel, et cetera) These are followed by Psalms 119 through 150 and, finally, eight other Psalms.

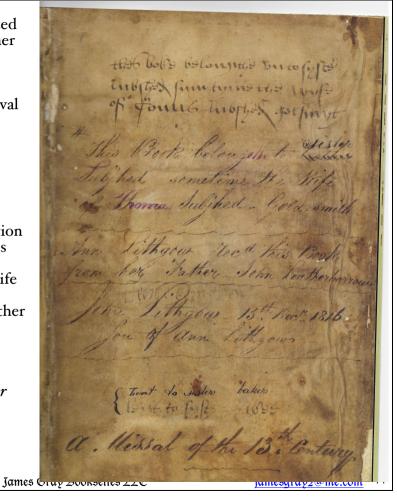
This manuscripts dates to ca 1430. None of the popular saints canonized in the 1440's and 1450's appear either in the calendar or in the litany of saints. This manuscript contains almost exclusively the names of universally honored saints and festival occasions for the church as its "red letter days"

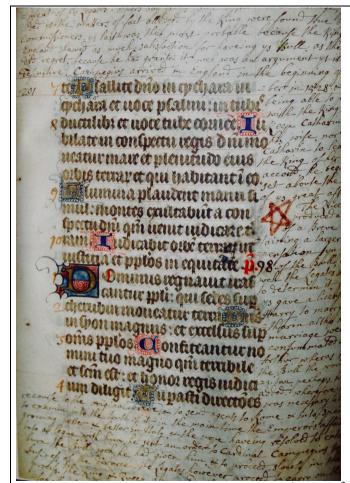
Provenance:

The sixteenth century:
 A sixteenth century inscription on the final leaf informing us that this book belonged to Alice Lupset (died 1543/4) wife of the goldsmith Thomas Lupset (died 1522/3) and mother of the English Humanist.

The Inscription reads:

"Thes boke belongeth unto syster Lupshed sum tyme the wife of Thomas Lupshed gol smyth"





A second shorter inscriptionapparently in the same hand reads:

"Lent to syster Baker"

The feast days for English saints have been added to the calendar in an early sixteenth century hand (for example Cuthbert lear 2 recto) In accordance with Henry VIII's Proclamation of 1534 the word "Papa" has been duly erased from all entriesin the calendar bearing the names of popes. The Addition of English names (which are written in an English cursive hand similar to the one usedfor the ownership inscriptions) and the erasure of the word "

Pope' were quite possibly made by Alice Lupset herself.

- 2) Now to the seventeenth-century. There is a single signature, only partly legible, on the final leaf: "George {???}"
- 3) The eighteenth-century and nineteenth-century: The ownership inscription of James Leatherbarrow appears on the first leaf and reads:

"Jas Leatherbarrow's book 1751 No[vember] 13"

A nineteenth-century inscription on the rear flyleaf records the names of the subsequent owners of this manuscript: "This book belonged to James Leatherbarrow in 1751. See the name on the first page_by whom it was given to his Brother John Leatherbarrow, who gave it to his Daughter Mrs. Ann Lithgow, who gave it to her edest Daughter Mrs. Gasney & from her it came into the possession of her sister Elizabeth Lithgow. February 14, 1841" In another inscription John Lithgow identifies hiself as the son of Anne Lithgow. From John Lithgow the manuscript passed to William Ormerod (1818-1860)

The English manuscript:

Surrounding, or rather filling the entire margins of the Psalter. The work is part religious, part history, and part chronicle. The, as of now, unidentified author's purpose is to expose the usurpation of the Church and the throne of England by Protestants, beginning with Lord Somerset, and to demonstrate the legitimate authority of the Catholic Church by tracing the history of Christanity in England and chronicling – using lists excerpted from other sources- the succession of the kings and bishops of England. A number of printed and at least one manuscript work are quoted in full while others are digested or presented only in excerpt. The author of the manuscript then comments then comments upon these works, often at length, making the voices of our author and his sources difficult to parse.

The author cites a number of late seventeenth-century works, including Burnet's "History of the Reformation", and Jeremy Collier's Historical Dictionary. A reference to John Harris' Lexicon Technicum gives a terminus post quem of 1704.



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3) 202]

Nicolas deLvra, 1270-1340

The codex begins

Postilla super Actus Apostolorum, Epistolas Canonicales et Apocalypism.



ncipit praefatio sancti Hieronymi prf bti De corpore epist bean Pauli apopot..

ca 1460 in several hands (see below) \$75,000

Folio, 11 3/4 X 7 3/4. Manuscript on Paper 386 leaves.

he Postillae constitute the first Christian Bible commentary to be printed. The literalist approach led Nicholas to *Rashi, whom he often cites by name (Salomo). In this he had been anticipated by the Victorine scholars, especially by *Andrew of Saint Victor whom he quotes (G. Calandra, De... Andreae Victorini... in Ecclesiasten (1948), 83-85). However, Nicholas, who records his perusal of a controversial tract hebraice scriptus ("written in Hebrew"; see Hailperin in bibl., p. 140), used Rashi directly as well. In addition he read some rabbinic material in Raymond *Martini's Pugio Fidei. Soon after his death, Nicholas' Postillae were available in virtually every library in western Christendom. Nicholas had abiding influence (Hailperin, p. 282f.). Wycliffe acknowledged his indebtedness to Nicholas in his (later) English version of the Bible (c. 1388).

*Luther was particularly dependent on him, especially on Genesis. In his commentary to Daniel, Abrabanel controverts Nicholas' christological exegesis.

[A full physical description of the hands and decorative initals are available on request]

Thus begins the Pauline epistles: (two columns) fol 6 Romans fol 19 first Corinthians fol 31 second Corinthians fol 39 Galations fol 43 Ephesians fol 47 Philippians fol 50 Colossians fol 54 Laodocians fol 53 first Thessalonians fol 56 second Thessalonians fol 57 first Timothy fol 60 second Timothy fol 63 Titus fol 64 Philemon fol 65-80 Hebrews fol 80-97 John revelation (Apokalypse) fol 98 James Apocalypse fol 100 first Peter Apocalypse fol 106 first-third John fol 109 Jude fol 111 preface to Acts fol 113 Acts fol 146 (new hand / single column) fol 146-170 (at 162 text switches to two columns [Same hand Postill (de Lyra?) Sup explanm Romans fol 170-242 Paul vocatus Apls'- thessalonians fol 242 Paul Secundum fol 288 Quatuor fol 353 Explicit postilla Apocalypum fol 353 Incipit Postilla of Nicolai de Lyra sup apocalipsum- fol 383 -Explicit Postilla of Nicolai de Lyra sup apocalipsum (End) Nicholas was born at Lyra in Normandy 1270 and he died in Paris in 1340. The report that he was of Jewish descent dates only from the fifteenth century. He took the Franciscan habit at Verneuil, studied theology, received the doctor's degree in Paris and was appointed professor at the Sorbonne. In the famous controversy on the Beatific vision he took sides with the professors against John XXII. He laboured very successfully both in preaching and writing, for the conversion for the Jews. He is the author of numerous theological works, some of which are yet unpublished. It was to exegesis that Nicholas of Lyra devoted his best years. In his second prologue to his monumental

work "Postilla perpetu in universam S. Scripturam" after stating that the literal sense of Sacred Scriptureis the foundation of all mystical exigesis.

The literal sense, the avers, is much obscured, owing partly to the unskilfulness of some of the correctors, and partly also to our own translation (the Vulgate) which not infrequently departs from the original Hebrew. He holds with St. Jerome that the text must be corrected from the Hebrew codices, except of course the prophecies concerning the Divinity of Christ. Another reason for this obscurity, Nicholas goes on to say, is the attachment of scholars to the method of interpretation handed down by others, who, though they have said many things well, have yet touched sparingly on the literal sense, and have so multiplied the mystical senses as nearly to choke it. Moreover, the text has been distorted by a multiplicity of arbitrary divisions and concordances. Hereupon he declares his intention of insisting, in the present work, upon the literal sense and of interspersing only a few mystical interpretations. Nicholas utilized all available sources, fully mastered the Hebrew and drew copiously from the valuable commentaries of the Jewish exegetes, especially of the celebrated Talmudist Russia (Rashi).

"The Pugio Fidei" of Raymond Martini and the commentaries of St. Thomas Aquinas were laid under contribution. His (Nicholas de Lyra) is lucid and concise; his observations are are judicious and sound, and always original. The Postilla soon

513 וווול ביון ביון ביון ביון ביון ביון ביון come inmoducts Agos remorat uptuf 13 uc mes fring to the some tim et ennigehous 1 simbor woled sma Fise Combant sit a Abet mus municial um donneho nenfo mindo Tempen Lephat mamient miche & Der au formo לא הלפקועם דוקחון" m spid meo m cuacho 12 omano aly sup quod fuem missione momoran Juling Comme Hopen frag Centy many www.doss. dombo meil oblate magin li quomo tombe Alia mopolo parent wen habeam Pegrega m wolning Scivemen trof i sou ad wolf To afideo and achin Der wise wor wrahams punferat imperan wobis given printered of a solution Pubetal from Carep 208 200 . 10 & fimul trus finds 32 file (40 complant in volid . " 4m factor eft el ex Come cam que mine efice Dams. Com come main and med ital pagmain of file De MITE NOB WHOMAS AND monthe Com pon qua fepe ppofunc Candificacomp or refine mine ad vot . Aphib nectione monnios ilmi trup for white to how spi Sm mis penque we about fructi habet darping grain et apla mobile floater m יום מל שובוובושה השבני atems gentibe from mome aut m quelons ar bankanis . Capion tibut et infopmention spil st wot point the Delotor fung and with the supplied of the suppl xpi Din mi ommba an funt nome I deather sound to noting to part of Donne to more of Donne

became the favorite manual of exegesis. The solid learning of Nicholas commanded the respect of both Jews and Christians.

Luther owes much to Nicholas of Lyra, but how widely the principles of Nicholas differed essentially from Luther's views is best seen from Nicholas's own words:

" I protest that I do not intend to assert or determine anything that has not been manifestly determined by Sacred Scripture or by the authority of the Church.. Wherefore I submit all I have said or shall say to the correction of Holy Mother Church and of all the learned men.'. (Prol. secund in Postillas...)

Nicholas taught no new doctrine. The early Fathers and the great schoolman had repeatedly laid down the same sound exegetical principles, but owing to adverse tendencies of the times, their efforts had partly failed. Nicholas carried out these principles effectively, and in this lies his chief merit - one which ranks him among the foremost exegites of all times. (Catholic Encyclopedia, Vol. XI, Thomas Plassman, p. 63)

The "Nraeparitio" is a gigantic feat of erudition

4) 945G Eusebius of Caesarea c. 260-c. 340

Eusebius Pa[m]phili de eua[n]gelica preparac[i]o[n]e ex greco in latinu[m] translatus Incipit feliciter.

[Cologne, Ulrich Zel, not after 1473]

\$18,000

Folio 10 ³/₄ x 7 ³/₄ inches. [a]12, [b-o]10, [p]8 152 of 152 leaves

ne of the earliest editions most likely the Second, (editio princeps : Venice 1470) This copy is bound in new quarter calf Eufebius pāphili te tuā gelica preparacees gre to in latinu translatus Ju cipit filiciter.

Diebiū Dambbili be quagelica ivaraco ne latinu er greco te atiffime pater influ tuo effeci Zam quom euvirum tum eloquetia tu multaru reru peritia: a in cremi mirabili flumi ne ex bije que iam traducta fiit prestantifimu fanchtae tua iu bicet:atoxico quecuos apud grecos ipfius opa ertet latina facere instituerit: cuanacticam preparaconem que in vrbe for te reperta eft : primum aggref fi tradurimus. Quo quide in ti bro quafi quoda in fixculo va riam atos multiplicem toctrina ille viri lici abimrari-Cucha eni que an ipfum facta muetaqufue rut que in grece foripta tunc in nemrenturanulm cercius atox Diffmetius ipfisena auctoribe qui famplert percepille mibi vi tetur- Ita quom offet nibil fere pelaru vnoggeftum fuille go il lis tempozibi grece fariptunon extart mibil in rebt magnis na turaquabditis quod aphilofo phie no effi explicatuoia ille tum memorie tenacitate:tu me tis peopit acumierae ut apes fo tent fingulis infibere floubres

Sear of adrem fua coducit col liceremo aliter ille vnoios cer ciora wrifimiliorane ochicce un rabile fibi atos mauditufciene cumulu oficit:multiplices vari afgs philosophun fectas non ignomuit:infinitos pene avail oim religionis errozes tenuit: orbin terraru biftoria ferie fua difplită folus ognouit a cete ristradidit . Ela quom no effi nescus gestaru reru biltoria ti tubae fachiffime par nifi biffin da temposibipateat . Quime quom natura tervis faciat ut o in tepoze fuerut mili an fuerunt feias nec fuffe quide prer con fufione videaturico igemio ftu Dio:mouftria buicicubuit rei ut oim foriotoz centia in vnum cogestă facile supauent:oiffin diulgs micha ipfis fuis ut omi mus cognouerit auctoriba.Co ferendo enime le fingulos: ve ritatem que ab oib: fimul emer gebat:nec ab ullo exprimeba tur:cofecutus eft . Que oia ab alis of Griphta ab loc ope per fpicere lici. So ille ico fuscepit quoma quomapuo grein pre clazos philosophia viros no biliffim9eet ac prifca paterna on drou religione catholice ve ritatis amore cotemplerit:patim acrufantb; fui pofiti ve pondere partim nea Dwist fai enterit cohrmare ltamal

over original wooden boards. Capitals supplied in Red and Blue.

This copy contains the fifteen books of the "Praeparatio evangelica," whose purpose is "to justify the Christian in rejecting the religion and philosphy of the Greeks in favor of that of the Hebrews, and then to justify him in not observing the Jewish manner of life [...] " The following summary of its contents is taken from Mr. Gifford's introduction to his translation of the "Praeparitio:

"The first three books discuss the threefold system of Pagan Theology: Mythical, Allegorical, and Political. The next three, IV-VI, give an account of the chief oracles, of the worship of demons, and of the various opinions of Greek Philosophers on the doctrines of Fate and Free Will. Books VII-IX give reasons for preferring the religion of the Hebrews founded chiefly on the testimony of various authors to the excellency of their Scriptures and the truth of their history. In Books X-XII Eusebius argues that the Greeks had borrowed from the older theology and philosphy of the Hebrews, dwelling especially on the supposed dependence of Plato upon Moses. In the the last three books, the comparson of Moses with Plato is continued, and the mutual contradictions of other Greek Philosphers, especially the Peripatetics and Stoics, are exposed and criticized."



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The "Praeparitio" is a gigantic feat of erudition,

and, according to Harnack (Chronologie, II, p. 120), was, like many of Eusebius' other works, actually composed during the stress of the persecution. It ranks, with the Chronicle, second only to the Church History in importance, because of its copious extracts from ancient authors, whose works have perished." (CE)

It is also very interesting because of its numerous lively fragments from historians and philosophers which are nowhere else preserved, e.g. a summary of the writings of the Phoenician priest Sanchuniathon, or the account from Diodorus Siculus' sixth book of Euhemerus' wondrous voyage to the island of Panchaea, and writings of the neo-Platonist philosopher Atticus.

Eusebius (c. 263-339), Greek historian and exegete, Christian polemicist and scholar Biblical canon, became bishop of Cesarea in 314 and is considered as the father of Church History as his writings are very important for the first three centuries of the Christianity.

Goff E119; BMC I 194

(United States of America: Indiana Univ., The Lilly YUL):

P decimo aut leguneces se inquit tamvirtutu op vittorii causa este aiam os mosapoo illi obentaneu este sa ma pecarit. a si aima deli

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Boston Public Library Library (- 2 ff.)

na 7 imuta mirabilia.glo rifica manu 7 brachium dertru excita furorez, et effide ira. Dec bba fcri pta funt eccli. 36. que fic positit exponitt in eis p modum ozationis pdicta fuerit nouoz facrameto ra inflitutio mostuoz re furrectio. electon gloufi catio. 7 reproboz dánatio. Der figna.n. pnt intel ligi facra, ut eni dicit ma gifter buius quarti vi.i. c.i.Sacrametus est facre rei fignu. Et Aug.io. de ci.c. S. Et betur De ofe. di.2. Gacrificiii. facim eft facru fignu. per innoua re fignificatur aligd no uu instituere acciptendo innouas one p institutio ne nouoz. per immuta re mirabilia fignificar ul tra mirabilia q facta fut uel frut facer mi rabiliora. per manu intelligutur opatões Et ga opatoes indifferetes fut ad bonas 7 malas.et fole bone opatoes glorificade funt.i.opatozes eazz ppter eas glozifica? di funt.io postoje dixit. Slozifica manum fubitirit 7 brachiu dextru. ita ut legatur et. p ideft. per opatione.n. vextra intelli gitur opatio bona. ficut 7 p finistra mala ut fit fenfus. Slozifica manu 7 braching verty.i.gloufica facietes opa bona. Exci ta fuzoze. r. refuscita reprobos q dicur fu ror per quéda figuratiun modu loquédi. vnde 7 ad lraz inlenlati dicutur vi ut br lap. 5. ipi dicet in iudicio de iustis. Mos infenfati uita illoz existimabamus infani am. Et effunde ira.1. effude fup eos dana tione eterna. 7 fcom bac expolitionem in vbis ppolitif ragutur quatuoz primo facrop noue.l.instituto queten enacuato. cu dicit Innoua figna Secudo genera

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figna de brillus influtut ad cuacuddi facrop ue.l. impfectione 7 ppter pmiffora adimpletione. 7 legis faciliore observatio ne qa gram coferut p quá legis mádata faciliter adimpletur per imutatões etiá mirabiliu intelligitur factio mirabilioz q faciet deus in omniù moztuoz refuscitati one. qu'eft mirabilius q's fuerit eon gene ratio ad qua ordiatur matrimonii facra/ metu. de qua resuscitatioe pot exponi slo ori dicitur job 27. Tonabit deus in noce fua mirabiliter q facit magna 7 infcruta bilia.i quo conenieter datur intelligi moz tuozum futura refurrecto quia ficut dicit Apocal. i. Lor. is. Lanet tuba 7 moztui refurget incorrupti et in electorum pfe/ cta glorificatioe. que erit mirabilius que fie uel fuerit eon p facra glorificatio. de qua glozificatione pot exponi illo qo dicitur in pfalo, is aDirifica mifericozdias tuas

5) 957G Richard Mediavilla [Middleton], d. 1302/3

Commentum super quartem Sententarium.

Venice: Christophorus Arnoldus, [circa 1476-7] \$22,000

Folio 12 1/4 9 1/4 inches. a-z10 [et]10 [cum]10 [per]10 A 10 B-D8 (D8v blank and aarr blank) aa8 bb10 cc8 320 of 320 leaves complete.

Second edition. This copy is rubricated throughout with nicely complicated red initials. It is bound in an age appropriate binding of full calf over wooden boards with clasps and catches with quite impressive end bands.



iddleton, Richard of [Richard de Mediavilla] Franciscan friar, theologian, and philosopher, was born about the middle of the thirteenth century in either England or France. He studied at Paris, where he formed part of the so-called neo-Augustinian movement, defending the philosophy

and theology of Augustine against the inroads of Aristotelianism, during the years 1276–87. He probably studied under William of Ware and Matteo d'Acquasparta, usually viewed as principal figures in this movement.

Middleton's Commentary on Peter Lombard's 'Sentences' was probably begun in 1281 and was completed in 1284, when he became regent master of the Franciscan school in Paris, a post he held until 1287. The chief characteristic of his Commentary is its sober assessment of many of the positions of Thomas Aquinas. However, the tone of his eighty Quodlibet Questions, produced during his regency, is much more critical and on many issues shows a strong anti-Thomist reaction. In this they have more in common with his disputed questions, which were argued after the condemnations of 1277 but before his Sentences commentary. The latter commentary has been edited along with his Quodlibet Questions. A small number of his disputed questions have also been edited, as have six of his sermons.

Pcipit tabula

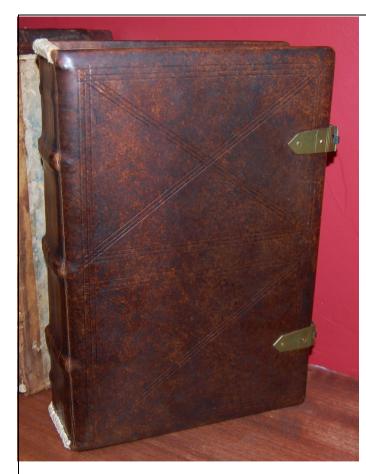
ercellentissimi voctoris Richardi de me dia uilla super quarto setentiarum secun dum ozvinem viftinctionum bums libri. Et p majori enivetia ac faciliori mo V. uemedi questiones que boc i voluie otinet viligens lector notare vebet go quecung queltio ponit sub ista nota l'oictioe . Clez. tuc fignificat questione pricipale vistictio nis. Si uero questio bic i tabula 'scribit ut' ponit fub ifta nota l'oictioe. In tunc non fignificat gone pricipalez, seo elicit ut elicutur fi plures funt ex questioe pricipali. Et atteve diligeter av corp' gonis. et av resposiones argumetoz, et ibidez inuenies scom ordine verminatione questionu mi? pricipaliu q i tabula ponut fub ifta nota an . Et bic ordo tenet a pnoiato voctore in boc libro

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Furthermore; nine questions (23 to 31) in this volume form a veritable treatise on demonology, a rare type in the thirteenth century. Mediavilla's remark is singular: he is the only thinker who gives autonomy of existence to the demon, in the framework of a rational description.

Mediavilla focuses on the present of the devil and its modes of action on men. He is the great thinker of the demonic turn of the 1290s.

This text offers one of the origins of a Western genre, the "novel of Satan" The questions of volume IV

- 23. Did the first sin of the angel come from a good principle?
- 24. Can the angel at the moment of his creation sin?
- 25. In the first sin of the angel, was the comparison of the creature anterior, according to the order of nature, to the distancing from God?
- 26. Was the first sin of the angel pride?
- 27. Did the evil angel repent of his pride?
- 28. In the evil angels, does sin follow another sin without end?
- 29. Does the sorrow of the evil angels leave her with a certain joy?
- 30. Would the evil angels not be?
- 31. Can bad angels play our sensations?

Middleton's link to the neo-Augustinian movement is seen especially in his treatment of the will, even though he does not entirely follow his teachers. Ware and Acquasparta. For Middleton the will is much more noble than the intellect, since it is much more noble to love God than to understand him. Understanding without the corresponding

love separates man from God. However, the key to the will's nobility is its freedom. The intellect is forced by evidence when evidence is given; the will also is forced by its nature to seek the good, but it is free in choosing the means to its predetermined goal. Even if the intellect were prudent enough to show man the best means to his goal, he would not be forced to adopt them. 'For although the intellect, like a servant with a lamp, points out the way, the will, like the master, makes the decisions and can go in any direction it pleases' (Stegmüller, 722).

The superiority of the human will over the intellect further manifests itself in Middleton's conception of the nature of theology. Certainly, the study of the scriptures attempts to clarify human knowledge of both creator and creatures; principally, however, it aims to stimulate man's affections. Middleton believes that scripture prescribes laws, forbids, threatens, attracts man through promises, and shows him models of behaviour that he should follow or avoid. The study of scripture perfects the soul, moving it toward the good through fear and love. It is more of a practical science than a speculative endeavour. A theology that is speculative is one that models itself on the theology of the metaphysician or philosopher and tends to reduce Christian faith to reason.

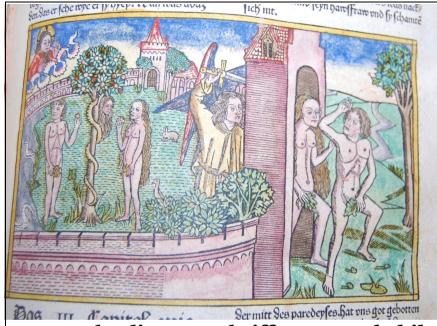
The influence of Aquinas is more in evidence in Middleton's theory of knowledge. Middleton rejects the illumination theory of

fornicatione alterius comais. An pr uel mr possint accusare op mrimoniu no e octu. an oib" pefatif grayi" fit aditein ga flupz an fi alt ningu baptizat sciet filiu alterius i articlo necitatif piudicz fibi citum ad exactivez debiti. an fi bo faciat ex igno ni cafu necitatis. Citru i folo bapo bat cognatio fpual. an Shat in cofirmatione. an in cathecismo. an in facro pnie. Int que ploas obit cognatio foual. an fi aligf n baptigat" teat alique i bap" 5 bat spual cogna it ips 7 baptisatu. An fi alt ougu it quof ofuatu e mito teat filiu alic bat cognatio fpual it coinge tenentis 7 paretes baptizati. An fi aligi teat filiu mlieis que buit de a' uiro os o suo singe cu qo tri osuauit mri moiu obar cognato spuar it illu q puez tenuit a maritu illo mulieris. An fi alt coingu an cofumatioes mrimonif leuauerit filiu alic' de facro fote trafe at ad aliu coinge foual cognatio. an fili 7 filia p quon neutra ad oprnitates puetu e posit mrimoial'r coplari. An pr spuat alicul' possit ober cu e forore Htru adontio fit alic ertrance nice i filin íamesarav2@me.com

Bonaventure and his more loyal followers. Man's intellectual knowledge can be explained, he argues, by the abstraction performed by the agent intellect from the singulars experienced by the human senses. In short, human individuals know, and they know by means of their own intellectual efforts, not by some special divine illumination. Unlike those who endorse the illumination theory, Middleton contends that there is no direct knowledge of spiritual beings, including God. God is not the first thing known. He can be known only by starting with creatures and by reasoning about their origins or final end. Middleton died in Rheims on 30 March 1302 or 1303." [Oxford DNB]

Goff M-424; BMC V 206.

(The ISTC shows two US copies...St Louis Univ., Pius XII Memorial Library (-) & YUL - i.e. both defective) add UCLA.



Anton Loberger's

Biblia Germanica,

the ninth German

Bible to be printed,

appeared in 1483,

the year that

Martin Luther

was born.

6) 169J Diß durchleuchtigist werck der

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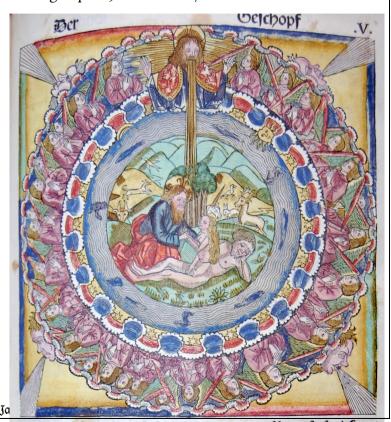
sold

Two large folio volumes bound as one,296 leaves and 226 and 290 of 290 leaves. Bound in original alum tawed pigskin over wooden boards with both clasps.

This Anton Koberger's Biblia Germanica, the ninth German Bible to be printed, appeared in 1483, the year that Martin Luther was born. This edition is the only one that Koberger issued in German. Koberger issued it in three states: 1) highly embellished, with finely-painted woodcuts and illuminations on some pages; 2) hand-painted, with no illumination; 3) and plain black-and-white, as printed. This one of which belongs to the first group. 109 woodcuts (87 in the Old Testament and 12

in the New Testament) ALL WITH CONTEMPORARY HAND-COLORING very probably executed in Koberger's shop. The first Bible printed in German appeared as early as 1466. The present edition is usually called the 'ninth German Bible'; the 'eleventh', however, would be more correct, if one includes the Low German Cologne Bibles in the chronological sequence of German bibles. Köberger's edition is regarded as typographically the finest, and is without doubt the best-known and the most influential of the German Bibles before Martin Luther. For the illustration of this Bible, Koberger used the series of 108 large woodblocks published before in the two Low German Bibles printed in Cologne in 1478-1479.

Goff B-632.GW 4303; BMC II, 424 (C.11.d.4,5); Schreiber 3461; BSB-Ink B-490;



Bas Buch

einen freet wider fo.ond oberwindet fic.ond es feblebt fyen ir leyb werde fige in Sen gaffen 8 groffen flat. Sie Soift geberffen gerftlich 3000 ma.on gegiptus. Sa auch ir herre ist gefreutzis get. Dif sie werde sehe vo Sen geschlichte, und pon Se poletern, vii pon Se sunden, vii pon. Sen hevde ire ferb Surch Srev tad vii eine balbe vii werden nit laffen legen ire leyb i Die greber. vii Sie So inwone Spe erde. Sie werden fich frewen vBer fie.vi werden erfremet.vi werden fenden gabe cinand wan Sife zwen werffagen Babe fy Frentziger. Sie Sa wonte auff Ser erde.vij nach Breye tage.vij einen balbe. Der geyft Des lebes pon dot wirt eingeen in fie. Din fie flunde auff ir fift, ond cin grob porcht viel auff Die Die fre Taben vi fo botten ein groß flyin von Se bymel lagend zu in. Sterger berauff. vn fie ftyge auff in Se wolcfen in Se Bymel, on ir veind faben fy. vi in Ser flund ward ein groß erpidmung . vnd Sz.r.terl Ser flat viel. 23n in Se erdbide wurde

Berbeymfichen

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OffenBarung

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kie saugffunf höfelu criftien flund auff Se fand
Seen merce.



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ward gefunt gmacher.vii alle erde reunde fich nach Seityer.vii ambete Sur macken. See Sagab Sen gewall Seityer.viii ambeten Si syre sagran Wor th gleich Shian yez-vii wer mag freytre mit win if gegeden gewood gesthum, zin zoo halter.viii mit gegeden gewood gesthum, zin zoo no. 25 fis eet un fi feur muno mis ic lafter su goez-cleftern feinen namensi feine absernack? und Sie Sa women in fiymed. 25 jii mit fi gegebe soum freyt mis Sebytligane fi jestikerwuhde

Săcti thome de aquino super libris boetii de psolatoe philosophie comen tum că expositione feliciter incipit.

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que clarificat ajam et facit velectari eam in boc feculo in perfectione et rectitudis ne et libro de pomo et morte. Et phia trabit boiem ab obscuritate ignorantie ad scientiam a tenebis stulticie ad lucem sapientie et ad claritaté intellectus er eos dem li Aristo. Item quia phia a supsticione liberat metu mortis non coturbat ses cundum Tullium in libro de finibus bonop et malop. Ideo Seneca bas et confi miles conditiones et effectus laudabiles phie auertens bortatur nos ad servicius phie in propositoe preposita sic vicens Phie servias oportet. Que quidem propo fitio potest probari multis rationibus a primo fic. Illi oportet servire per cuius ser ultutem bomini otingitvera libertas fed phia est bmoi igitur. Abaioz nota qu liber tas est nobilistima conditio qua natura bumana vesiderat et affectat. Abinoz pats pet eundem Senecam qui postos premisit propositionem istam phie servias opor tet: subinnaitot tibi contingat vera libertas et paucis interpositis vicit boc em ses ipfum feruire phie libertas est. Probatur scoo sie. Illi oportet feruire qu'animum perficit vitam bisponit actiones regit agendaz obmittenda pemostrat et sine quo nemo est securus. phia est bmoi igitur 20. Al Daioz nota. Plam iste conditiones sunt De perfectione bominis. ADinoz Declarat per Senecam. rvi.epl'a ad Lucillum los quentem de phia qui vicit. Mec aim format a fabricat vita visponit actiones regit et obmittenda vemostrat.sedet ad gubernadum errantia.succuatium virigit curs fum fed fine bac nemo est fecurus. Probatur tercio fic. Illi est ferniédum qu' tras dit cognitioni vitimi finis magnii incremetum.pbia est bmoi.igitur 26. Abaio2 nota quia cognitio vitimi finis magnii incrementum confert advitam ex primo ctbicoz Dinor veclaratur. Plam vitimus finisvite bumane est beatitudo cuius cognitio nem phia tradit. Dicit em phia in tertio de confolatoe profa fecuda. q beatitudo eft flatus oim bonozu aggregatione pfectus. Et in codem tertio oftendit phia in quo sitvera beatitudo et quomo ad eam pueniatur. Adobat quarto. Illi opoitet fernire quod facit bomine; parem veo phia est bmoi igiturac. Albaioz nota ve se. ABinor patet per Senecas, rlir epl'a ad lucillum qui vicit. Hoc cm mibi pbia pros mittit vt me parem deo reddit. Poobatur quinto. Illi eft seruicdum quod eft ma gistra oim scictiatum-nutrir oim virtutum-summi solatium sapsop asonum- qued est premium veri luminio et cuius erbortatio est recta sui auctoritate viguissima. philosophia est bmoi.igiturze. Abaioz nota. quia rationabiliter poter bas condis tiones laudabiles alicui feruitur. Adinoz veclaratur. Ham phia est magistra oins

No copy of this Edition in North America.

7) 10H Anicius Manlius Torquatus Severinus Boethius 480-525

De Consolatione Philosophiae: Sacti thome de aquino super libris boetii de solatoe philosophie comentum cu expositione feliciter incipit. [fol. 168 recto:] In diui Seuerini Boetij de scolarium disciplina commentarium feliciter incipit.. Add: Pseudo- Boethius: De disciplina scholarium (Comm: pseudo- Thomas Aquinas)

[Lyons: Guillaume Le

Roy],1487

\$16,000

Folio 9 ½ X 6 ¾ inches. 235 leaves of 238. lacking ONLY three blanks: x6, A1, and I8;

a2-8,b-v8 (ar blank and lacking) x6; A2-8, B-I8. 45 lines of commentary, which surrounds the text, to a page. Ff. 1, 166, 167, 238, blank, are wanting. 235 of 238 leaves. This copy is bound in modern calf over wooden boards. It is a nice clean copy.

Text surrounded by commentary ascribed to Thomas Aquinas, with a second work attributed to Pseudo-Boethius, De Disciplina Scholarium, with commentary of Pseudo-Aquinas; contemporary annotations, some cropped.

and has cereburione nulcum redutaris in aqua pluniale, vaposca cris sic mede hers er recommon mission erecommun maqua priminare, respositor in 100 mission sperificar imagalas acris parres a conflati nebulam gignume er inducune Capitulum e anno tore el venno: ranto fipiliso ell er obferntosa terra vero elemera mas generate en vennos sanos spanos en reconcumos a terra vero escuara mas generas estado minus frigida et objenta apfa auté foraliter a fole arrra rum. Et q bocfit werum q ad lumen ps-qin rarefactio et tumefactio mariovide tur effe rone lumis lune ch ome lumem fir calefactiun et rarefactiun Quatumno and the person rates manus mythere concurrences after commerce a forestern and a concurrence of the figure of the concurrence o ad influentia similiter pates est. qm luna suo solo lumine bunc siuru care no posse An virtus lapidum. loac Ds qu fific the in adraturis maior effet flur" et reflur & in plunetibe qu' explens questione de virtute las tia falfum est necesse ergo estona cu lumine influentia coagere ve sic lumen chine pidum queritur an scilics Congres of fluentia funt cause flur? Thinis prolititas. args reflurus bmoi. Eft lapidum virtus er cople Que sit natura pennatozu estivalis in rione lapida fievel er ipa comple feirnr vicendii op fic aia byeme deficientium et conuerfim. Anvirtus lapidu er oplerióe fit an er per caliditatem alterat ci marcria. Pro cuius que y - a Quid grandinis rotunditas buma p alia virtute iom natoria. El nadamátina attractio ex có stionis solutioe premitté attrabit ita cfi flur bicat monemb fimt fit an ex vni incurfu tatu dum eft id quod a phis tumefactione et alteratione luna mediante lumine tumefacit mare et per virtutem occultă ipm attrabit ficut magnes ferruș ab oziete în meridie aros aboccidere ad peritiffimis ia longe offe inchomie lapidie materiam effe aut speciem cuiusdas terre aut speciem quans. angulum noctie a meridie afit in occides et ab angulo noctie in otiene refluit-at luna fuis virtutibus peraplius virecte non respicit mare et sic quodamo fuarine un aque vince em in lapidibus alterum iftop et fecundum vinerfain victoziam picif canfa reflurue-quare 72. Bultufos malignus. Dec quarta quello pe faife nari lapides generantur occurrente super ipsa ouo virtute minerali lapidu; qua dine marie querit vi caufet . Quareinfta Elrifto fentetia notandi por ipfevolt in tentian bicunt ficut enim in femine animalis quod eft fuperfluum nutrimenti libro De fenfu z fesato. Sapor é passio báidi a sicco terrestri ita que raliar alia mir tione ficci terreftrie cfi bilido refultat aline et ali fapor-quare cfi falfede fapor fe windt a valis feminarijs vie formatina animalis que format et efficit animal z dinfenine per moduy illfi quo artifer eft in artificiato. Sic ectia in materia ipa neceffario puenit er mirtione ficci terreftris cum bumido fed non fimpliciter fed una lipida virius formans et efficiens lapides et producés ad formam lapidis fed adufti-quod paret inliriuio qu'non fir ercellenter falfum nifi frat forris calefa beand dina bec afit virtus formatina in materia ipfa lapidif generatur et caus ctio et aduftio cinerum et fimiliter de vrina vri apud medicos phatifiimutelt qua lang wrate stellap infusa ipsi loco et bec omnia in factione z committione la re polita eternitate mundi necellario ponitur mare effe falfum in co cin eft multi pat que fant quare aftioni fatifaciendo vicimo efi virto ipfa elementario que ma torre la parte fatigate de la par terreftre adufti verelictii eralatione calida et ficca et est ibi quodamedo aqua pa trances of paucifimase poli fe relinquat operationes args pene furdas. args 37 mas ra admirta superucuiente calore solla becognentia et facientia bumidus cleuriet alianta pane en neballimas pot le reinqua operatione un agy pene intrinse con-cidenta pene en neballimas virtues ve effugare venena pellere antraces « un la virtue cométar elle neu pric in lapidous colifiere clarif eff patet ad erpientiam ergo te Erbene biri politacternitate mundi offifi mundus creat fuerit poftea p magnum tos mare falfus nequade erificbat. Que natura fit ago untate esemeran ente non più un appanouro contacte camp et a superiori de la companio del companio de la companio del companio de la companio del companio de la companio del companio de la companio del companio de penator. Dec queftio quinta querit pe bia aubua que breme recedir a nobiect a participa de marina a virture celefi leco infufa in materia (pam elementarem eftate reuertunf. Ald quod vicenda que bia aubus funt cotter birfido atquete modelanen que de clemério ver ab Alexandro greco peripaterico opinatur qui nia a id genus et funt er auibus parti caloris naturalis bfitibus quo minime a fri aceas open no pollant mili qualitatibus primis vurintes ani lapidii ad qualita gozibus pferuari poffint cediftes in itroitu byemis ad regiones calidiores quib famvictu & acrie falubitrate coloueri poffint bucc natura. Duid grandina to thiditas-Ad bane questione ferta bicendii grandine continuo ad retunditat bet appeare reduct non possent negs cetà ab ipie y dese virtue lapidi est ve Plas nemes non pounts nog crist at spire partie partie unput service quants inferiora y desta biet a superioribus y deis quas separatas ee ne potente de sictors. Ils com fant que generant quied generatur ve afic clinare co o generatur ex nube binifa in cutras que fucientes cotrarius tendent nacialo vi o boc alao si longe osputati ch. Sed vi practii ch pur criam ad rotunditatem que figura pma arqs perfectiffima ve alian bet beclarari. Et eft and home plots give the control of t impressio que no general nis intredia regione aeris qui no in suprema appreren ceffitti ca'oré-nec in infima poter remiffam frigiditaté erreflerione radios folaris section of the pure moon vorus segurum pino ver visite section of found model and bottom per infusionem circuit alains abe came et recana montam orem per innamentari cream mana de came de came in res nature nobiler et (gnobiler: Mobiliter quando mare amulta em et groffa materia non nisi per erceffiusi frigus congelari pot. onare fold a superco los mires mante sucrete ta precontre substitute in lumine e pépient a superco los sutures facine fuperiodas maços fimileo in lumine e pépient in media regione acris general. Pluis profiriras i longitudo qui non ficut gran special measures mente interesting in the property of the prop do ad rotunditatem tendir. Eld bane questione septimam pico qui nit generara the deed of the biterial entire connect recognic to spous years. Versions of the biterial entire and of the biterial entire and the same and the connection of the biterial entire and the same and the er vapore cleuato furfum ad principii fecunde regionia acria et ibi ife vapor co na action de la vision det em inflatin duce (apericami vulcina) vertica de la sala foi conta de faptura faum aprama fina ¿Catelanicina de sala fina de la contacta de la co gelatur apter frigiditarem non ramen erceffina er propter befectum folie ibm så ester contra e (spòrus fram.vpmas iná.).Carbuncinto qu'ato; mogneto este fas operar entrecoquar estan occida adamárin a vitte e e e fore fue fue forest a companya en contra en superioré parté vel mediam serie regionia arrabere non valentia-quaproprer cas dir in terra ira bebiliter cogclara et fpongiofa atox rara be quo queftio quefinit. hea openes apopulation autemer apportimations ferri ad uprant quinu hea openes apopulation dis requiratur et annum toe bas quefinones Mebule poteria. Ad banc octaua queftione picenda put referr Ariffonebula eff



"Boethius became the connecting link between the logical and metaphysical science of antiquity and the scientific attempts of the Middle Ages. His influence on medieval thought was still greater through his De consolatione philosophiae (written while in prison at Pavia) and the theological writings attributed to him. Whether Boethius was a Christian has been doubted; and it is certain that the Consolatio makes no mention of Christ, and all the comfort it contains it owes to the optimism of the Neoplatonic school and to the stoicism of Seneca. Nevertheless, for a long time the book was read with the greatest reverence by all Christendom, and its author was regarded as a martyr for the true faith" (Schaff-Herzog). GW ascribes the commentary on De consolatione to Thomas Waleys.

In this prosimetrical apocalyptic dialogue, Boethius our narrator encounters Lady-Philosophy, who appears in his time of need, the muse of poetry has in short failed him. Philosophy dresses among great protest Boethius' bad interpretations and misunderstandings of fate and free will....

One thousand five hundred years later It is still fair to ask, the same questions which Boethius asks..

And Philosophy answers: "The judgment of most people is based not on the merits of a case but on the fortune of its outcome; they think that only things which turn out happily are good."

"You have merely discovered the two-faced nature of this blind goddess [Fortune] ... For now she has deserted you, and no man can ever be secure until he has been deserted by Fortune."

"I [Fortune] spin my wheel and find pleasure in raising the low to a high place and lowering those who were on top. Go up, if you like, but only on condition that you will not feel abused when my sport requires your fall."

The colophon has an interesting Acrostic reading "CONRADUS"

Not in Goff.

H 3402; C 1103 =
1114; Pell 2502 &
2557; CIBN B-576;
Hillard 431;
Aquilon 149;
Arnoult 309;
Parguez 229;
Péligry 196;
Polain(B) 4217;
IGI 1827;
Kind(Göttingen)
232; Pr 8513A;
BMC VIII 238.

Donsiliabar item gnatozum soluere carmen?

Dbliqua facie surdus ab arce veboz.

Thon pudeat struxiste dolos ex aggere sato

Rumi feros sonitus dum mouet ampla seges.

Iderat interdum rabies contermina ponto

Dum loquoz ex quarto capite confer opus.

Tos pzecozo inuenes quibus est celebranda inuentus

Suggerat innocuos nunc mea sira modos.

Sinit Boetius de disciplina scolarius cum com mento. Anno. AB. CEEE stry vii.

De artibus magicis



8) 998G Bernardus: Basinus 1445-1510

De magicis artibus et magorum maleficiis

(Tractatus exquisitissimus de magicis artibus et ma//gorum maleficiis, per sacre scientie Parisiensem doctorem ma//gistrum Bernardum Basim, canonicum Cesaraugusta//nensem, in suis vesperis compilatus.)

Paris: Antoine Caillaut,1491-1492?

(Dated by CIBN: Bibliothèque Nationale. Catalogue des incunables. T. I (Xylographes, A-G);. Paris, 1981-2014. B-182) \$ 28.000

Quarto. 7 ¾ x 5 ¼ inches a8 b6. 14 of 14 leaves. This copy is bound recently in older limp vellum.

Second Edition. First Published in 1483, (Goff B-279 listing four copies)

his treatise on magical practices was based on a speech Basin delivered in Paris before an assembly of cardinals in 1482. Basin was born 1445 in Zaragoza and he received his doctors degree in Paris, having study there theology and canon law. In nine propositions he explains

how people enlist the help of demons and if the practise of such diabolic magic makes a person a heretic.

Basin states that magic arts, such as involving the invocation of demons and pacts must be been prohibited by all laws, civil and canon alike. Hain 2703. The editio princeps was published in 1483 and is extant in 12 copies worldwide. This second edition is more rare and exists in 6 copies worldwide. A corner stone text in the study of witchcraft and inquisition.

Only one copy in the United States of America: (not in Goff) Southern Methodist Univ., Bridwell Library

Not in Goff: Dated by CIBN; Pell(Lyon) 40; Bod-inc B-132; Sheppard 6190; Pr 7967; BSB-Ink B-233; GW 3720; CIBN B-182; Aquilon 89; Parguez 146.

artibus eos qui sibi certis pactis et inocationibus subici bolcbant, qui post tractum temporis in quibusoam este? etibus admirabiles apparebant, verusamen non modo a diebus multis berum et ab annis antiquistimis cauca illa obstructa est z de super ecclesia fabricata, posibrero predictum ante ecclesiam in via publica a pertransemnti bus conculcatur adeo vi vir sculpture vestigis appareas Etsic patet correlarium.

Letquia ea quibus magice artes acrius funt improba

Infero finaliter och iffi doctrina fideles omnes amago rum maleficiis purgantur. Quod eft correlatium tefpo fiurm ad questionem per facte legis doctorem michi pro positam. Qui atgo bobis divinarum litterarumin terris arbitris dicta mea submitto corrigenda.

> Explicit tractatus de magicis artibus zmagoium maleficiis im piecus parifius per Anthonium Caillaut

9) 144J Anicius Manlius Torquatus Severinus Boethius (480-525)

Pseudo-**Boethius: De** disciplina scholarium (Comm: pseudo-**Thomas** Aquinas) Bound with Boetius de consolatione philosophie necnon de disciplina scholariu[m] cum creme[n]to [sic] sancti

In gued am editione aun' 1500, que Exter in Philliothere Conventry Salacotani ordiny S. It. Francy a regioning Communication his de Highna Tcholavium abributur loanni Arcenio. Boetius de disciplina scholariu cu comento.

consolatione philosophiae (with commentary ascribed in the text to Thomas Aquinas).

Thome De

Lyon: Jean Du Pré, 3 March 1491/92 \$ 9.000

Small Folio 9 1/3 x 61/2 inches. a-P8 aa6; A-F8. 174 of 176 leaves (second part lacking two leaves title In this copy the index is bound before the preliminaries. 2 parts in one volume. Bound in old limp vellum with hole in the spine, lacking ties, book block loose in binding; contents toned with scattered foxing and stains or ink blots, early inscriptions on title of Pseudo-Boethius and last page of Boethius. Thomas Waley (once commonly ascribed to Saint Thomas Aguinas).

For over 1,000 years, The Consolation of Philosophy was the most popular book in Europe next to the Bible. "After Augustine, the first thinker of philosophical note was Boethius "

Goff B796 (one copy Harvard); Pell 2531; CIBN B-581; Frasson-Cochet 59; Parguez 232; IBE 1118; IGI 1835; IBPort 383; Mendes 278; Walsh 3779; GW 4554



10) 145J Paulus Pergulensis ca -1451.

Logica magistri Pauli Pergulensis.

Venice: Johannes Emericus, de Spira, 22 Feb. 1495/96 \$12,500

Quarto. 10 x 8 ½ inches a-e8, f4 44 of 44 leaves (complete) Signature of Thomas Stewart, Knight of St. John of Jerusalem, dated Rome 1837 on title. Bound in early 19th-century quarter sheep; light dampstaining in lower margins throughout, title and last page soiled.

taly, the centre of humanism, produced the best logicians of the Renaissance. Paulus Pergulensis (d. 1451) was a pupil of Paul of Venice, author of the Logica magna and parva. The present is a more succinct and highly systematized logic, composed entirely in the form of theses. From 1420 to 1454 Pergulensis taught logic and natural philosophy, and then also mathematics, astronomy and theology, to the Venetian school of Rialto (founded in 1408), to which he gave a real university organization. He was nominated (1448) bishop of Koper, which he renounced so as not to leave the teaching. We are left of him, manuscripts or press, some treatises of logic (Dubia in consequentias Strodi, De sensu composite and divided, In regulas insolubilium, De scire et dubitare, Compendium logicae), in which he discusses the new logical doctrines of the Oxford school in Padua by Paolo Veneto.

Goff P195; H 12626; R 1314; Sander 5476; IBE 4363; IGI 7322; IBPort 1357; Horch(Rio) Suppl 13; Mendes 957; GW M30234

US Copies (Princeton Univ (2) and The Newberry Library) Not in Copinger or British museum Catalogue of books printed in the XVth century



Erartatus Pallitus

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Erampiam negatuni. Bomo non eft capa i bomo qui eft afinue non eft anima.
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Eatocopicarum.

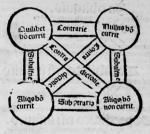
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imposibile no potest iposibili fallinn Postibile neceffariti cotingens ita eft nocita oportet contingit potest possibiliter cotingéter faife. necessario vere

Propofitionum. Dein effe eft in qua ponitur modus vt bomo effanimal: Albodalis eft in qua ponitur modus vt necessario Deus est. Propofitio modalis De fensu Dinifo eft in qua modus mediat inter partespicit. vt bomo neceffario eft animal.

Biopolitio modalia de l'enfu compolito est in qua modus precedit vel subsequi , turto aliter dictimi: yt necessario bomo est animal: vel bó est animal necessario,

De ppolitione cathegozica



In neutro genere. Comne lumen eft claru

Aliquod lumen eft claru. Aliquod lumen non'eft clarum. In obliquis.

Quinfuby bois itereft log Mulkus bominis'intereft loqui.

Alicuius bois itereft log A cuius bominis non intereft loqui

In feminino genere. C Quelibet ftella lucet

Aliquaftella non lucet. Aliqua ftellalucet .

an communi. Mulla res que eft virgo tidet.

C Omnis virgo ridet

Aliquod quod eft virgo non ridet. Aliad ad eft virgo ridet



11) 942G Michæl (Michaelis Mediolanensis) Carcano (1427-1484)

Sermonarium de poenitentia per adventum et per quadragesimam fratris Michælis Mediolanensis.

Venice: Georgius Arrivabenus,

28 Sept. 1496 \$9,000

Large Octavo 7 ¼ x 5 ½ inches. a-z8 [et]8 [con]8 [rum]8 A-E8 F10. 258 of 258 leaves.

This copy is bound in bind-tooled pigskin over wooden boards. Highly impressed with blind tool roll stamps of thistles Strawberries and various other flowers. Lacking clasps and catches.

arcano was one of the greatest Franciscan preachers of the 15th-century. In this book there are 92 sermons for Advent and Lent, that amount to a systematic treatment of penitence. Carcano's preaching was much admired by Bernardino da Feltre, who called him 'alter sanctus apostolus Paulus et Christi Tuba'. He is known for his part in founding the montes pietatis banking system, with Bernardine of Feltre, and for the marked anti-Semitism of his attacks on usury. His sermons were later printed as Sermones quadragesimales fratris Michaelis de Mediolano de decem preceptis (1492). They include arguments in favour of religious art. (see Geraldine A. Johnson, Renaissance Art: A Very Short Introduction (2005), p. 37)

The wording of the colophon suggests that the archetype of this edition is that of Nicholas de Frankfordia,1487

Quadragesimale seu sermonarium de penitentia duplicatum per aduentu[m] videlicet & quadragesima[m] a venerabili viro fratre Michaele Mediolanensi ordinis fratrum minorum de obseruantia editum: qui tum sanctimonia vite, tu[m] ferue[n]tissima verbi dei p[re]dicatione a deo inumeris meruit corruscare miraculis felici numine explicitum est. Impressu[m] Venetijs optimaq[ue] castigatione eme[n]datu[m]: per Georgiu[m] de Arriuabenis Ma[n]tuanum. Anno d[omi]ni .M.cccclxxxxvj. die .xxviij. Septembris./

Goff C197; H 4507*;; Walsh 2140; BMC V 386

(HEHL, Harvard, CL,LC,St Bonaventure Univ ,Univ. of Kentucky, Univ. of Minnesota)

Diffindio 38.q.t.

Boti diffindio et qui optent fiere per adulinterloie exterioie.g.t.

Cloth facth propter bonth spale vel malum finem. g. z

Cloth foma et modus. g. 3.

Cloth malieris parturientis derum teneat.g.4.

Cloth religio forum deneat.g.4.

Cloth religio forum deneat.g.4.

Cloth biri fine consensum per sun abbatem. g. 3.

Cloth monach renocatum per sun abbatem. g. 3.

Cloth carentis bis rationis. g. 9.

Distindio 38.q.i.

Aofa e poum. f. r.
Totum clerici fecularis. f. ri.
Totum clerici fecularis. f. ri.
Tota feruop. f. iz.
Tota quomodo impediunt matrimonium vel non. f. iz.
Tota ingredientis religione foluuntur per ingressum. f. ių.
Totum illius qui vount ingredi religionem.cum tribus questioniby
illius materie. f. z 6. z 8. z 8. z 9.
Totum religionis frangens peccat motaliter. f. z z.
Loti dispensatio. f. z 9.
Totum de sevuando sabbatum. f. z 1.
Lotū de non petendo dispensatione a papa. f. z 3.

Alura in calu necessitatis. g. 18.
Alura ementis fructus agrop ad tempus. g. 77.
Alura gerentis negocium alicuius. g. 21.
Alura dolentis emere merces et illā impedis a capiendo pecuniā suā sub certo lucio mutuo. g. 23.
Alura accepta a suo inimico. g. 24.
Estura denetis pignose pro debito sibi obligato. g. 26.
Clura denetnis predium sub coditione of infra certum tempus pos

fit illud redimere. Ø. ZA. Glura animalium. Ø. Z8. Z9. et pp. Glura comittens pecunia mercatori per modum locietatis. Ø.3i.

Ufurarius manifeftus quis dicitur. J. 34. Undionis extreme facramentum. Di. 23.q.i. J.i. per.totum.

plubez 2 mapst. 3 ptc. a bu g et finita 20 giora jinde sequentene simt sel frompten dx. 4. Mapsto as Bay a 22 g. b. 16. Usqs a 8 +7 extlusure et z' libri relique 21 et ptc3 3 pr p 25

O gritne m miffa Sit Sacrific in zaspon detna, gona minis a son orig stor pat doftor pattent, mistaces act from, cores the framatenend is cetopposita afforti esperation och in catolica Aprily is Smorting Soft tennet, cofeffer docut office Durant, at a care entre ne de U Samo fit ramit es sacrifica, nin. Dr ps. ing et ad gel. 6. 2 pris c sacredo 6 meter mis im ordine med fiseded, gut da gen 14 ingeneet brosacrificio obta tit. g. sima na consecrans your cat browny is not acrificant Voxe of ze alstez, noma for sacives to or a me mel fise sof Hey we start nowelf by a regument sent i domain mel fisched to the horse sa cuif committee of the properties of the sent of the properties of the sent natisfy your dogree y let et sa creatine t jarry on tracand ha front ad orman at out million ab allo tayores you the fact from a singuisform you had front gover a go no 20 it explaints july a colly party of the form mille agrees your tablest zong Sub raccountably your of the form profile agrees you had so sa carri con 3 ifferent a line of the second your were ray of mills as so sa carri con 3 ifferent a line of the second your were ray of mills as so sa carri con 3 ifferent a line. alio 12 toletono. c. 5. drinconglio latorani si sub jome. 3 Caso. ; Sway decretary, 4 mismod ogeneral; cay, 32 Sway de cretory, etimica also esegino mentiola adrestorm milla etim De previole tradentino seso 22 capit 1.23 ct q et ano rolling it a sorfing you most canasul speachus paris of vin deopxi pronobis, et ita define éten enda um luc-22 de charceftopime grageget et f zegit et de ditey diciny Boc est corpus men grody ovo bus baton . Soc tache in mea consense ration ? . Daton my numering fenti, cessee or aufer to diffe mitax myze) Accomplie left . 22 . cap . 1 . 22 qua Sabes prop promotes by keying of infile me face if con you incremente subge acousting the property of the property of surgery and the property of surgery and surgery of surgery of surgery sur ot zyng totus bis obata est pronoby smal incence 2 incena snospeachus grmis et vim et Bergnotide upetrtine gracerdo tey miff a celebrantes good we y outer card off mitro conalisted destrim copy 2 beigny x4, of gazyry in offernaci na milla cele Grand Sery a structed proving exmortins i milla a fer xipos grouti um org et mort mort et proaligne ce fita teu, est novem sacrifi an et brien cec time et tra frama fedetemenda est. se on different in preditto a glio trident in vili ingra cano 3 comes ver Basma sigsdeza 74 miffe sa crif in tim elle landes et gront sa Homes, ourt mode come meration e fairiff ti in crecense galti, in a proper testorin vo sali prodeft some ti, neg you vims or destination property, pewis satisfationi Buy etalifsnec fitatil woffer vi deberc, anatoma set bise plegode mel ing de valore mile me potingxi, et

nnm . 97

Eximii doctoris magistri Nicholai de ozbellis compendium perutile / elegantiora doctoris subtilis dicta sumatum coplectes.



12) 174J Niocola de Orbellis

Eximii doctoris magistri Nicholai de orbellis super sentencias compendium per utile, elegantiora doctoris subtilis dicta summatim complectens.

Rouen: Martin Morin, for Jean Alexandre, \$1497 \$13,000

Octavo 6 ½ x 4 inches a-i8 k4 A-E8 a-d48 e-f8 aa-ii8,kk-ss8 tt10, Last blank present and filled with notes and Printers mark on the back. This copy is profusely filled with very small notes. Printer's mark on title page (cf. Brunet v.2, p. 363).

Bound in 18th century tree calf, with gilt spine.

Not in Goff, see O76.

2 copies in the US: St Bonaventure and Johns Hopkins.

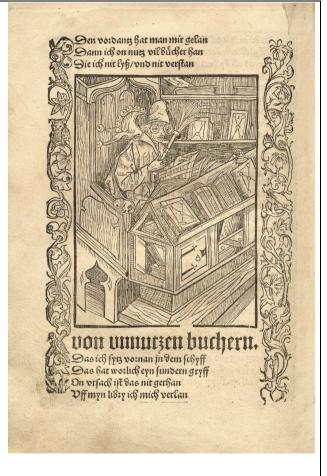
Cosentini, F. La Bibliofilia,; 16 (1915), p. 425; Incunabula short title catalogue,; i000077500; GW,; M28154 14) 203J Sebastian Brant(1458-1520)

DAS NARRENSCHIFF. {Hie vahet sich an das neü narren schiff vo [n] Narrogonia zu Nutz vnd Heylsamer ler zu vermeyden straffe der narrheyt }

Basel, Johann Bergmann von Olpe, (12 Feb.) 1499. \$44,000

Quarto (213 x 152mm.), 162 leaves (of 164), a-t8, u v6, lacking two leaves: at (title) and a8, quire a defective with some loss of text, bt detached, h8 and it defective, st torn without loss, s6-8 and tt-6 defective, u6 and quire v torn at upper corner, quire v becoming detached, occasional light staining. With 112 (of 114) large woodcuts with two woodcut borders on each page mostly attributed to Albrecht Dürer and the Haintz Narr Master, a.o. and with elaborate ornamented and historiated woodcut borders on both sides on each page.

Gothic type. 30 lines. Bound in original quarter pigskin over wooden boards, expertly restored, with one original clasp.



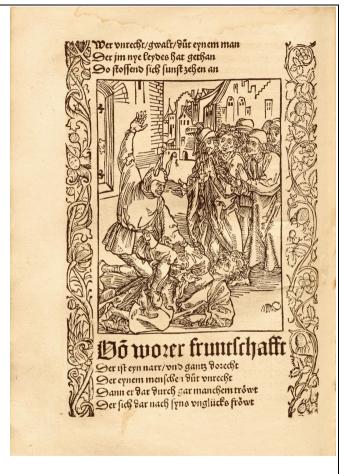


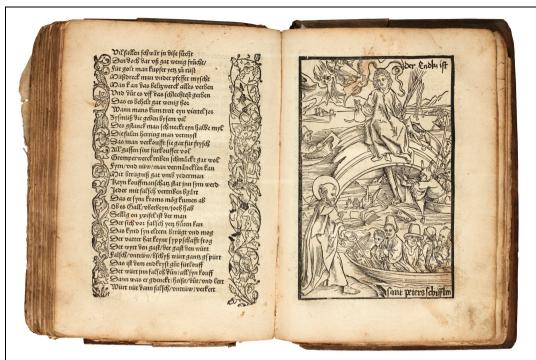
First published in German in 1494 this is a milestone in the history of book illustrations with many woodcuts by Albrecht Dürer (1471-1528), printed from the original blocks.

Sebastian Brant's work is present here in a rare third German edition printed by the original publisher. This edition adds a socalled "Protestation" of fourty lines, now often numbered as chapter 113, written to protect Brant against the Unauthorized additions and mutilations of pirated editions, which. In splendid collaboration with this humanist- printer Johann Bergmann of Olpe, the Basel editions of the "Ship of Fools" have turned out as a "remarkably complete mirror of human life", based upon the "very universality of Brant's self-righteous surliness, and the picturesqueness of his metaphors" (Panofsky). The illustrations of human weakness in large woodcuts by the young Dürer and the Haintz Narr Master, a.o. are printed from the original blocks.

Its commentary on the boasting, pedantry, false learning, gambling, gluttony, medical folly, adultery, greed, envy, hatred, pride and other failings that mark humanity are sharp and telling, and, sadly, as relevant today as they were 450 years ago.

Before Goethe's Werther arrived on the scene, this work was the most successful book ever published in Germany, immensely popular and read until it fell to pieces. This is one of literature's most famous satires and a remarkable illustrated book. Sebastian Brant describes in his "Ship of Fools" the voyage of a ship bearing 100 fools, to the fools' paradise of Narragonia, and he satirizes all the follies of his time including representatives of every human and social type.

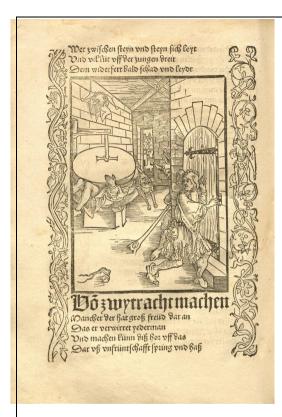




Many of the woodcuts have been Attributed to Albrecht Dürer. PMM calls it "the first original work by a German which passed into world literature and helped to blaze the trail that leads from medieval allegory to modern satire, drama

and novel of character".

The reference to the newly discovered America is found on fol. 76 verso (cf. Harrise, BAV, Additions, no. 21).



Complete incunabular editions were issued three times in German by the original printer Bergmann of Olpe with the Dürer woodcuts:

These editions are now unobtainable. Since 1906 most probably only 1 incomplete copy has been recorded in German book auctions.

In the United States there are only four copies of any Bergmann de Olpe German editions with the Dürer woodcuts

: 1494 Goff 1080. Two copies : Morgan Library and Library of Congress (- a1). 3

: 1495 Goff 1082. One copy: Metropolitan Museum of art.

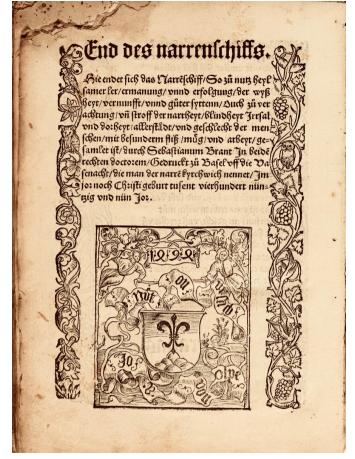
:1499 not in Goff. This copy.

Walter L. Strauss in his catalogue raisonné, Albrecht Durer Woodcuts and Woodblocks, surveys the state of critical dispute about the number of pieces definitely created by Durer and not simply by

others trying to imitate his accomplishments. Strauss and Panofsky are the most conservative; Winkler (1928) "who undertook the most thorough examination of the illustrations, concluded that seventy-three are by Durer" and in later editions added 5 more for a grand total of 78 by Durer.

Wolfgang Hutt's Albrecht Durer 1471 bis 1528: Das gesampte graphische Werk: Druckgraphik (1970), assigns 74 of the woodcuts to Durer; Alain Borer and Cécile Bon's L'Oeuvre Graphique de Albrecht Durer (1980; identified as "Borer" in the descriptions) prints 78 woodcuts as Durer's. We follow the new catalogue raisonné of Durer's woodcuts for books, Rainer Schoch, Matthias Mende, and Anna Scherbaum, Albrecht Dürer: Das Druckgraphische Werk: Band III: Buchillustrationen (Munchen: Prestel, 2004), here referred to as SMS. This work prints and illustrates each of the 78 works Winkler accepted as by Durer. There is also a complete English translation of Brant's Ship of Fools by Edwin H. Zeydel (NY: Dover, 1944; rpt. 1962);

Sébastien Brant. 500e anniversaire de La Nef des Folz (Basel, 1994), 182-7.





GW 5047 (records only 11 copies complete or fragmentary in public libraries, the Bodlian copy in Oxford is imperfect, as well as the Basel UB copy, the only one in Switzerland, see digitalisat);

Not in Goff: NO US COPIES; HC 3742; Pr 7782; Hieronymus, Buchillus. 195; Wilhelmi 182; Panofsky, Dürer II, pp. 275-276; Meder p. 275; cf. PMM 37.

Holdings

British LibraryBritish Library (IA.37957)
AustriaWien, ÖNB (Ink 12.H.16)
British Isles Oxford Bodley (imperfect)
FranceStrasbourg BNU (2, 1 imperfect)
GermanyBamberg SB
Berlin KupferstichKab
Berlin SB (copy destroyed)
Dresden SLUB
Schleusingen NaturhistM (Prov GymB)
SwitzerlandBasel UB (imperfect)



Contents:

azr Brant, Sebastian: Das Narrenschiff, 'Ein vorred in das Narrenschiff', Brant, Narrenschiff, ed. Zarncke, 1-4. Sebastian Brant, Das Narrenschiff, Nach der Erstausgabe (Basel 1494) mit den Zusätzen der Ausgaben von 1495 und 1499, ed. Manfred Lemmer, 3rd edn (Tübingen, 1986), 2-6.

a4v Brant, Sebastian: Das Narrenschiff. 'Von vnnutzen buchern'. Brant, Narrenschiff, ed. Zarncke, 4-114; Brant, Narrenschiff, ed. Lemmer, 6-208.

v2v [First Colophon.]

var Brant, Sebastian: Das Narrenschiff, 'Der wyß man'. Brant, Narrenschiff, ed. Zarncke, 114-15; Brant, Narrenschiff, ed. Lemmer, 208-9.

v4v [Second Colophon.] 'End des narrenschiffs'. Brant, Narrenschiff, ed. Zarncke, 115; Brant, Narrenschiff, ed. Lemmer, 210.

v5r 'Register des Narrenschiffs'.cc





13) 172J [Printed Book of Hours (Use of Rome) In Latin and French]

Ces presentes heures a lusaige de Ro[m]me ont este faictes pour Simon Vostre Libraire domourant a Paris a la rue neuue nostre dame a le enseigne sainct Jehan l'evangeliste.

Paris [Philippe Pigouchet per] Simon Vostre, 16 Sept 1500. \$28,000

Quarto 8 1/4 x 5 1/2 inches. a-l 8, ; A 8: (A 1-8 lacking). 88 of 96 leaves printed on vellum, lacking the "Sensuiuent les sept pseaulmes en françoys" (not surprisingly other copies are lacking the final 'A' quire). Initial spaces and spaces for initials within the line. Initials, paragraph marks and line fillers illuminated in gold on alternating red and blue grounds, red-ruled. (Some wear and darkening.) This copy is bound in full 18th century chagrin. It is a beautiful wide margined copy.





The present *Horae* are illustrated with 22 full-page engravings in the text and numerous and smaller cuts, metalcut historiated and ornamental borders on every page, many with criblé grounds, depicting biblical scenes, the Virtues, the stag hunt, apple harvest and memento mori vignettes depicting including Pigouchet's Dance of Death series (Claudin II, 53-53) Pigouchet appears to have introduced the criblé technique, in which the black areas of a woodblock are punched with white dots, giving the page a lively tonality. Philipee Pigouchet's collaboration with Simon Vostre lasted for over 18 years, during which period the duo produced hundreds of Books of Hours for European readers. The almanac was apparently kept standing in type for use in several Pigouchet edition.





James Gray Booksesses LLC

Goff H412; C 3106; Bohatta, H. Livres d'Heures;(1924) 730 = 705;

Lacombe 109; Pell Ms 5892 (5878); Castan(Besanço n) 554; Adams H1007;

GW 13263

Cambridge UL Oxford Bodley Quebec Laval UL (vell) Besançon BM Paris BN

Number of Holding Institutions. 5

"Truth consists of an adequation between the intellect and a thing"

16) 930G Thomas Aquinas 1225-1274. editor Theodoricus de Susteren.

Summa de veritate celeberrimi doctoris s[an]cti Thome Aquinatis. que olim ... me[n]dis scatebat. Nouissime iam per ... magistru[m] nostru[m] Theodericum de Susteren co[n]uentus Coloniens[is] fratru[m] predicatoru[m] regentem ... laboriose reuisa ... feliciter incipit.

Cologne: Heinrich Quentell,

7 Mar. 1499 \$12,500

Folio. 10 ½ x 8 inches 2°: A-Z6, Aa-Gg6; {signature Dd signed De}

180 of 180 leaves. Third Edition, the final 15th century edition. Bound in blind-tooled calf including some blind 'title' on the front board, full calf over wooden boards. Clasps missing, but the catchplates are present. Light foxing, with some red and green ink dots along edges. On this book all edges were striped in Green and red now quite faded. Front pastedown shows slight signs of water damage. Occasional small red stains on text block (e.g. E3v and Q5), likely from the books' rubricator, but otherwise a clean text block.rubricated throughout.

Summa de verita te celeberrimi doctoris scri Tho me Aquinatis. que olim auter

roze scriptozū (vt sit) autalia quanis incuria vndics pene mē vis scatebat. Houissime iam per venerandū virum sacrepa/ gine interpretem profundissimű magistrű nostrű Theoderi cum de Susteren conentus Coloniens fratru predicatoru regentem ac dicti doctoris sancti dilucidatorem ppugnato rêce acerrimuz. laboziose renisa. viligentique castigatõis lima pristine integritati reddita. cũ tabula singularu materieru ac questionum earude signatură ptinente seliciter incipit

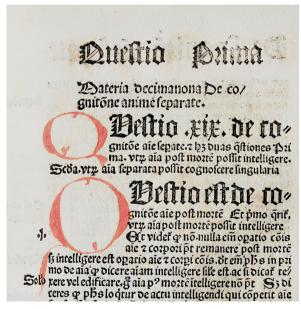
"Summa de veritate celeberrimi doctoris sancti Thome Aquinatis..."First written around 1256, Thomas Aquinas' "Disputed Questions on Truth" defends "the view that truth consists of an adequation between the intellect and a thing. Aquinas develops a notion of truth of being ("ontological truth") along with truth of the intellect (what might be called "logical truth")" (Wippel, 295)

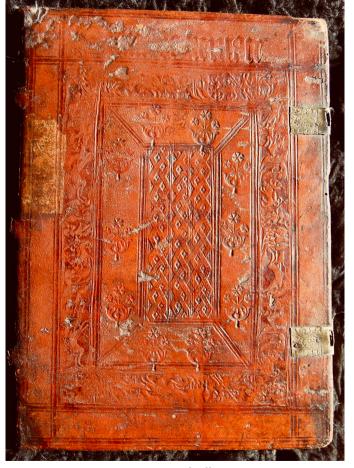
Subjects: Truth; God's Knowledge; Ideas; The Divine Word; Providence; Predestination; The Book of Life; The Knowledge of Angels; Communication of Angelic Knowledge; The Mind; The Teacher; Prophecy; Rapture; Faith; Higher and Lower Reason; Synderesis; Conscience; The Knowledge of the First Man in the State of Innocence; Knowledge of the Soul After Death; The Knowledge of Christ; Good; The Tendency to Good and the Will; God's Will; Free Choice; Sensuality; The Passions of the Soul; Grace; The Justification of Sinners; and The Grace of Christ. For each topic, Aquinas reviews the topic's Difficulties, and then responses

with 'To the Contrary' and 'Reply'. Aquinas concludes each topic with an "Answers to Difficulties" section, demonstrating his typical insightful worldview and readable literary style. "Everything is a being essentially. But a creature is good not essentially but by participation. Good, therefore, really adds something to being ("Good" [UIV])

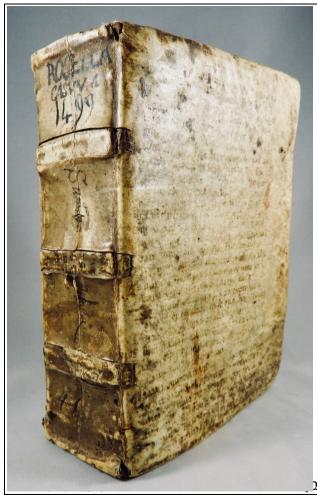
translation from http://dhspriory.org/thomas/QDdeVer21.htm).

Goff T181; (Columbia University, Union Theological Seminary; HEHL; LC; Massachusetts Historical Society; YUL); BMC I, 289/90; Only one Copy in The British Isles (BL)





James Gray Booksesses LLC



15) 209 J Giovanni Battista Trovamala de Salis

Incipit liber q[ui] Rosella casuum appellatur.

Summa casuum conscientiae (second version, known as Rosella casuum). Add: Sixtus IV: Bulla "Etsi dominici gregis" 30 Dec. 1479. Rubricae iuris civilis et canonici.

Venice: Paganinus de Paganinis, 21 Dec. 1499 \$7,500

Large 8vo, π^4 a^{10} $aa\text{-}zz^{16}$ && 16 $^{2}[con]^{16}$ 16 16 Aa- 16 Dd 12

Leaf pi4 includes the bull "Etsi dominici gregis" Printed register at end does not allow for the first [14] leaves which contain the "Rubrice iuris civilis" and "Summa Angelica." But they are present.

n the fifteenth century, many authors of Summas for confessors addressed loans and usury, the concept of "Cambium siccum Trovamala" In this book de Salis argues that 'dry exchange is not usury because of its speculative nature.

After the Fourth Lateran council of 1215 a number of manuals of confession appeared. Their purpose was the intellectual preparation of priests for a prudent and informed exercise of the office of confessor. This manual for confessors was completed by Father Battista Trovamala in the convent of Levanto in 1483. Also known as the Summa casuum conscientiae or Summa Baptistiniana, it was first printed by Nicolaus Girardengus in 1484. In 1489 Trovamala made an expanded and revised version, the Rosella Casuum or Summa Rosella, printed first in Pavia in 1489 and then in Venice by Giorgio Arrivabeni in 1489, 1495, and 1499. Early and second octavo edition of this famous manual for confessors, first published in Novi Ligure in 1484 and expanded by the author four years later. Battista Travamala, died 1496, was a Franciscan friar from Salo, in Liguria, from which he took the alternative name de Salis. His most influential work was this Summa casuum, also known as Summa Baptistiana, Rosella casuum or Summa Rosella, completed in 1483 in the convent of Levanto. It encountered immediate success.

Goff S50; HC 14186*; CIBN B-70; Parguez 898; Péligry 696; Maignien(Grenoble) 570; Polain(B) 3839; Pr 5178; BMC V 460

Theologia naturalis sive Liber creatura [rum] specialiter de homine [et] de natura eius in qua[n]tum homo. :[et] de his qu[a] sunt ei necessaria ad cognoscendu[m] seip[su]m [et] Deu[m] [et] om[n]e debitu[m] ad q[uo]d ho[mo] tenet[ur] et obligatur tam Deo q[uam] p[ro]ximo.

Connenty: Janvarienfis. From Min: About. Ofrsva. €. €. F. I. I. M. Theologia naturalis fineli bercreaturazipecialiterde bomine z De natura clus inquatum bomo. z De bis q funt ei neceffaria ad cognoscendu seiom z beu. z ome pebitu ad ad bo tenet et obligatur tam beo & primo.

Impressus Nurembergae: Per Anthoniu[m] koberger [sic] inibi co[n]cluem,1502 \$7,800

Folio, 11X 8 inches. This is about the fifth printed edition. A-O8 R6. There are contemporary manuscript initials added in red and blue. and one gilt initial beginning of the prologue tooled in the gold leaf into a gesso ground. It is bound in full contemporary Nuremberg blind-tooled brown sheepskin over wooden boards, lacking clasps, titled is blind stamped on front board with contemporary paper label; There are several inscriptions on title, including reference to the Prologue's inclusion on the

Index Prohibitorum;(1589) there are the usual browning and internal wear, some marginal rodent

damage, it has been rebacked, it is a good solid copy.

Sabunde was Born at Barcelona, Spain, towards the end of the fourteenth century; died 1432. From 1430 to his death he taught theology, philosophy, and medicine at the University of Toulouse. Apparently, he wrote several works on theology and philosophy, only one of which remains, "Theologia Naturalis". It was first written in Spanish then translated into Latin.

This text marks the dawn of a knowledge based on Scripture and reason.

The Catholic Encyclopedia sees this as "It represents a phase of decadent Scholasticism, and is a defense of a point of view which is subversive of the fundamental principle of the Scholastic method. The

Schoolmen of the thirteenth century, while holding that there can be no contradiction between theology and philosophy, maintain that the two

Tancivit Theologia naturalis. fine liber creaturaru.specialiter de bomine. z de natura eiginantu bomo. voe bis a funt ei ne ceffaria.ad cognoscedum seiom. z deum z ome vebitu.ad qo bo tenet z obligat tam beo a primo. copositus a venerabili viro magistro Raymudo de Sabunde. In arti bus z medicina voctore, z in facra pagina egregio professore. Diologus Dlanderglo riam altiffime et gloziofiffime trinitatis. virginis Da rie totis curie celestis. In noie oninfilesu christi. ad vtilitate z salute oim rpianop legtur scia libri creaturarus. fine libri nature. ? [cia be boie. q est apria bomini inqutu bomo est. Materia Que e necessaria omi bomi. z ei naturalis ¿ quentens. p qua ipe illuminat ad cogno libei scenda feiom z sua coditorem. z ome vebf win ed an ha tenet inquatu eft bo. Et be

sciences are distinct. Raymond breaks down the distinction by teaching a kind of theosophy, the doctrine, namely that, as man is a connecting link between the natural and the supernatural, it is possible by a study of human nature to arrive at a knowledge even of the most profound mysteries of



Faith. The tendency of his thought is similar to that of the rationalistic theosophy of Raymond Lully....Moreover, in Spain scholastics, in combating Islam, borrowed the weapons of their erudite antagonists. Close internal resemblance indicates that Raimund de Sabunde was preceded in method and object by Raymund Lully." CE

What is new and epoch-making is not the material but the method; not of circumscribing religion within the limits of reason, but, by logical collation, of elevating the same upon the basis of natural truth to a science accessible and convincing to all. He recognizes two sources of knowledge, the book of nature and the Bible. The first is universal and direct, the other serves partly to instruct man the better to understand nature, and partly to reveal new truths, not accessible to the natural understanding, but once revealed by God made apprehensible by natural reason. The book of nature, the contents of which are manifested through sense experience and self-consciousness, can no more be falsified than the Bible and may serve as an exhaustive source of knowledge; but through the fall of man it was rendered obscure, so that it became incapable of guiding to the real wisdom of salvation. However, the Bible as well as

illumination from above, not in conflict with nature, enables one to reach the correct explanation and application of natural things and self. Hence, his book of nature as a human supplement to the divine Word is to be the basic knowledge of man, because it subtends the doctrines of Scripture with the immovable foundations of self-knowledge, and therefore plants the revealed truths upon the rational ground of universal human perception, internal and external.

The first part presents analytically the facts of nature in ascending scale to man, the climax; the second, the harmonization of these with Christian doctrine and their fulfillment in the same. Nature in its. four stages of mere being, mere life, sensible consciousness, and self-consciousness, is crowned by man, who is not only the microcosm but the image of God. Nature points toward a supernatural creator possessing in himself in perfection all properties of the things created out of nothing (the cornerstone of natural theology ever after). Foremost is the ontological argument of Ansehn, followed by the physico-theological, psychological, and moral. He demonstrates the Trinity by analogy from rational grounds, and finally ascribes to man in view of his conscious elevation over things a spontaneous gratitude to God. Love is transformed into the object of its affection; and love to God brings man, and with him the universe estranged by sin, into harmony and unity with him. In this he betrays his mystical antecedents. Proceeding in the second part from this general postulation to its results for positive Christianity, he finds justified by reason all the historic facts of revealed religion, such as the person and works of Christ, as well as the infallibility of the Church and the Scriptures; and he necessity by rational proof of all the sacraments and practices of the Church and of the pope. It should be added that Raimund's analysis of nature and self-knowledge is not thoroughgoing and his application is far from consistent. He does not transplant himself to the standpoint of the unbeliever, but rather executes an apology on the part of a consciousness already Christian, thus assuming conclusions in advance that should grow only out of his premises.

Yet his is a long step from the barren speculation of scholasticism, and marks the dawn of a knowledge based on Scripture and reason. Adams,; R-36

MARINVS BECI

CHEMVS SCODRENSIS SALVTEM OMNIBVS.

Q uoniam Angelus Britannicus aufus eft noftrum Panegyricum & primam epitholicarum quaethonum Centuriam iniuffu noftro ederei aqi opera corrupte imprefla mutilata: Et a nobist aut quouis alio fi non litterato faltem litteratore minime recognitataut certe uifa in uulgus cupiclitate quaeftus darei Dedimus Archetypum uiro diligéti eruditoq Antonio Moretol Q ui typis feripta nia fidelillime excudi faciata Admonuimufqi hofem multog; quae Angeli officina inuertituranfipoluitomific Q uae fortafle bonis & flu diofis adolefentibus erunt non ingratai Valete K. Aug. MDVI.

Hoc libro continentur hac opera Becichemi.

Puregyricus Serenissimo Principi Leonardo Lauretano Et Illustrissimo Ser natui-Veneto Dictus.

Centuria Eputolicase Q uæftionű Eidé Principi ates fenatui dicatatin qua fűt capita plura ad arté oratoriál& ad artificiú orationű Ciceronis spectantia.

Item funt castigationes multæ in asinú aurcui& in multa aliog auctog opa-

Castigationes in totum Victorinum.

Castigationes in totum opus Rhe, de inventione.

Castigationes in omnes libros Rhe.Ad Herennium.

Castigationes in tres libros de oratore.

Castigationes in quattuor libros floridorum Apulcii.

De componenda epistola.

De componendo dialogo:

De imitatione.

De componenda funebri oratione.

De componenda nuptiali oratione.

Expecta lector propediem secundam centuriam.

EARLY PRINTING, Beeichemus (M.), Panegyricum, etc., original wooden boards, very rese, 14-5.

18) 982G Marino Becichemo 1468-1526

Hoc libro continentur haec opera Becichemi: Panegyricus serenissimo principi Leonardo Lauretano et illustrissimo Senatui Veneto dictus. Centuria epistola[rum] Quaestionu[m] eide[m] principi atq[ue] senatui dicata: in qua su[n]t capita plura ad arte[m] oratoria[m] & ad artificiu[m] orationu[m] Ciceronis spectantia. Item sunt castigationes multae in asinu[m] aureu[m] & in multa alio[rum] aucto[rum] opa. Castigationes in totum victorinum. Castigationes in totum opus rhe. de inuentione. Castigationes in omnes libros rhe. ad herennium. Castigationes in tres libros de oratore. Castigationes in quattuor libros floridorum Apuleii. Itam sunt artes. De componenda epistola. De componendo dialogo. De imitatione.

De componenda funebri orationes. De componenda

ne. Expecta lector propediem secundam centuriam.

Folio 12 ¼ x 8 ½ Inches. A-E6; a4, b4, c-x6 Y -Z4z4 verso blank. Second Edition The first was printed in Brescia 1504. Bound in a 20th century full dark brown calf. The first leaf has had its margins strengthened but in no way obtrusivly, The paper is very thick and this copy has good margins with some deckel edges. The typography is rather crude for an Italian book of this time . Marin Beçikemi (aka Latin: Marinus Becichemus Scodrensis or Becichemi, Bicich emo, Becichio, Bezicco) {there are a lot of searches here...} was an Albanian 15th and 16th century humanist, orator, and chronist. Born in Shkodër he had seen 26 out of his 30 family members die in the Siege of Shkodra from the Ottoman Empire. In 1503 he published a panegyric to the Venetian Senate concerning the siege. He wrote commentaries on Cicero, Pliny the Elder and other classical philosophers. "In 1492 (according to S. Gliubich, in Illustrious Men of Dalmatia, Vienna-Zara 1856, p. 25) Beçikemi was called by the Senate of the Republic of Ragusa as rector of the schools. During his stay in this city, and precisely in 14951 he dedicated to the Senate his Castigationes et observationes in Virgilium, Ovidium, Ciceronem, S ervium et Priscianum. It turns out that at the beginning of October 1496 he was in Naples as secretary of the Venetian patrician Melchiorre Trevisan, a Venetian fleet administrator who came to the aid of King Ferrandino. Becikemi had obtained this assignment for the Manin family's intervention (according to Gliubich), and it may well have been a public office. While serving Trevisan he went to France, probably in 1499; in September Trevisan was appointed general administrator with the task of occupying that part of the duchy of Milan assigned to the Venetians, and it seems likely has been his secretary during the campaign. In the year 1500, Beçikemi took Venetian citizenship, marking a radical change in his life. Probably at the end of the year he opened a school of human letters in Venice (perhaps his letter mentioned in Sanuto, Diarii, III, 786, Sept. 15, reports the request), rivaling with Raffaele Regio, and including among his students Vittore Cappello, Gian Ludovico Navagero, Marc Anthony Contarini and Augustine Beaziano. On 28 Nov. 1500 he pronounced the funeral prayer for Giambattista Scita in Venice in front of a large audience, probably Pietro Bembo, who estimated the Scita, for whom he wrote an meanwhile had close relations with Venetian patriots and literate, such as Girolamo Donato, Marco Dandolo, Antonio Condulmer, Giorgio Emo and Bernardo Soranzo. Perhaps during the early months of 1501 Beçikemi transferred his school to Padua, but in November he accepted a three-year course for the Brescia Study Chair, with the annual salary of 112 ducats (a

wage higher than others were paid). At the same time he had received a request from Vicenza to teach in the public school of that city, but he chose Brescia perhaps because the salary was higher and because Brescia was the city where he had studied. He pronounced the public proclamation in the Brescia study on July 30, 1503.

Meanwhile, John Calfurnio, a rector of the Padua Study (January 1503), uttered a communion of funeral prayer. The Paduan Rectors recommended him for the succession of Calfurnio, but he obtained the seat of the Regio. During the period when Beçikemi taught in Brescia he prepared a collection of works for printing, and the privilege granted on September 26. 1505 seems to have already been ready: Collectanea in Plinium, Artificium, Orationum Ciceronis, Centuriae tres Variarum Observationum, Adnotationes V irgilianae, Observations in Livium et F abium, Commentaries in P ersium, In Libros de Oratore et R ethoricos Ciceronis . Not all of these works have been handed down to us, and perhaps they were never even finished by the author. At this time Beçikemi had already printed the Variarum observationum collectanea, Brescia 1504 (see Brunet, Manuel ..., I, 730), gathering his works already edited. It is believed in Brescia perhaps in 1503, in Primum Plinii observationum librum collectanea (see the catalog of the British Museum) and perhaps the first nuncupatoria, Brixi ae year 1503 conscripta);Other editions of the latter workare: Oratio quaBrix . Senatui praelectio in C. P linium , Ferrariae 1504 (in Oxford's Bodleian) and Oratio here the most flourishing S enate Brix. gratiasagit ... [Venetiis or Brixiae 1504?] (in the Vatican). It seems that the year 1504 is the first edition of the Panegyricus serenissimo principi Leonardo Lauretano and illustrious Senatus Veneto dictus [Brixiae 1504] (see catalog of the V atican). In 1505 P anegyricus was re- published with Epistolicarum Quaestionum: Centuria first, Edited and printed by British Angel [Brixiae 1505]. Beçikemi complained that this edition was printed with too many errors, and therefore gave the manuscript of the text to Antonio Moretto for a reprint that appeared as: Marinus Bechichemus ... Opera ... Panegyricus ... Centuria epistolicarum quaestionum ... Castigationes de composendo dialogo, de imitatione, de componenda funebri, Venetiis, Bernardo

de 'Vitali, 1506 (also this is full of typographical multae oration errors). renewed by the Senate Brescia for three years and with the same salary It seems that, having obtained a regular license, he would no longer return to teach in Brescia: certainly at the end of 1508, Francesco Arigoni was appointed to his post. The three most distinguished students of Beçikemi in Brescia were Filippo Donato, son of Girolamo, Pietro Soardo and Gian Antonio Cattaneo.. .. Artes de componenda epistola,, de componenda nuptiali oratione Following this literary production, it is not surprising that in November 1505 Beçikemi's conduct was In the middle of July 1509, he was appointed a reader of humanity for the students of the Chancellery, holding the school with Girolamo Calvo of Vicenza and reading Pliny, Cicero and Virgil:. In May 1514, Beçikemi da enezia was looking for a place as a professor at Mantua and it was related to Isabella d'Este, who wrote: "Messer Marino is not a suspect person in account, before being retired against his will in V enice the Venetians, then to be the man waiting in letters without impassing of others "(letter of 16 May 1514 to the Count of Caiazzo, published by A. Luzio and R. Renier, in Culture and Literature by Isabella d'Este, in Gior . Stor . Of letter italia , VII [1901], p. 226). On May 19, 1514, Isabella sent to Beçikemi a custodian, but he remained in Venice, perhaps because of a cause pending in that city. Later he was busy writing a poem (now lost), in which he praised the Marquis, the Marquess and all the writers of the Mantuan circle: perhaps for this he obtained a copy of the Chronicle of M antua by Mario Equicola by Gian Giacomo Calandra, secretary of Isabella. In 1515 Becichemo wrote to Calandra that he was looking for a protector to dedicate the poem. In March following his son Marco, canonical, "docto and accustomato", was killed in Venice (see Sanuto, Diarii, XVIII, 166, XL, 778), and Beçikemi, addressed the marquise of Mantua in a letter in which he said that he would soon be to Mantua carrying two of his works worthy of being published. However, he appears to have stayed in Venice, retaining his position as a teacher at the Chancellery."

(Cfr. BMSTC, p.77)

19) 756G Siculus Diodorus fl. 44 B.C.

Bibliothecae historicae libri VI [a Poggio Florentino in latinum traductus l

[Paris]: [Denis Roce] Venundantur in vico sancti Iacobi sub signo diui Martini. (1505-08) \$1,900

Octavo 7 X 5 inches a-v in alternate 8's and 4's, x 6y4;a-v8/4 x6 y4

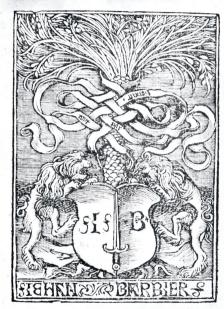
Diodorus Siculus is the author of the 'Bibliotheke' or 'Library,' a universal history from mythological times to 60 B.C. Only fifteen of the original forty books survive fully (books one through five; eleven through twenty); the others are preserved in Diodorus concentrates on Greece and his homeland of Sicily, until fragments. the First Punic War, when his sources for Rome become fuller. The 'Bibliotheke' is the most extensively preserved history by a Greek author from antiquity. For the period from the accession of Philip II of Macedon to the battle of Ipsus, when the text becomes fragmentary, it is fundamental; and it is the essential source for classical Sicilian history and the Sicilian slave rebellion of the second century B.C.

For many individual events throughout Graeco-Roman history, the 'Bibliotheke' also sheds important light. Diodorus probably visited Egypt circa 60-56 B.C., where he began researching his history. By 56, he may have settled in Rome, completing the 'Bibliotheke' there around 30. He read Latin and had access to written materials in Rome. Books one through six include the geography and ethnography of the inhabited world, and its mythology and paradoxology prior to the Trojan war.

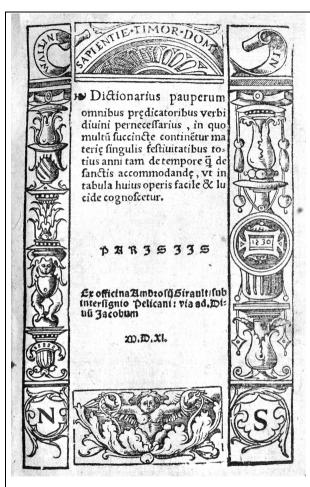
Of special significance are the description of Egypt in book one; the discussion of India in book two; passages from the works of Agatharchides in book three; and the highly fragmentary Euhemeran material in book six." (OCD)

Goff D214; Moreau I 274: 63; Renouard, Imprimeurs III 128; Pell 4264; BMC(Fr) p.135

Diodozus Biculus



Venundanturin vico sancti Iacobi Sub signo Ensis



"the heart of a fool is like a broken vessel, no wisdom at all shall it hold."

20) 960G Nicolaus de Byard (13th century)

Dictionarius pauperum omnibus pr[a]edicatoribus verbi diuini pernecessarius : in quo multu[m] succinte contine[n] tur materi[a]e singulis festiuitatibus totius anni tam de tempore q[uam] de sanctis accommodand[a]e, vt in tabula huius operis facile & lucide cognoscetur.

\$3,500

Octavo 6 ¼ x 4 inches. a-r8.(lacking r8 blank) This copy is bound in modern full vellum with ties, the text is clean throughout, a nice copy.

A popular collection of distinctions,

an alphabetical collection of topics used by preachers. It has only recently been attributed to the late fifteenth-century German Augustinian Nicolaus de Byard (fl. 1300?), a theologian, was, according to Bale, a Dominican theologian at Oxford, where he obtained his doctor's degree. Pits's account tends in the same direction, and both biographers praise their author for his knowledge of pontifical law. Bale adds that he was very skilled for his age in Aristotelian studies, but accuses him of distorting the Scriptures by 'allegorical inventions and leisurely quibbles.' His principal work appears to have been entitled 'Distinctiones Theologiæ,' and, according to the last-mentioned authority, this book was largely calculated to corrupt the simplicity of the true faith, as it consisted, like Abelard's 'Sic et Non,' of an assortment of theological opinions opposed to one another. A manuscript of this work is still preserved in Merton College library (cclii.), and Tanner gives a list of other writings of this author that are to be found in English libraries. Byard's sermons constantly occurred in company with those of



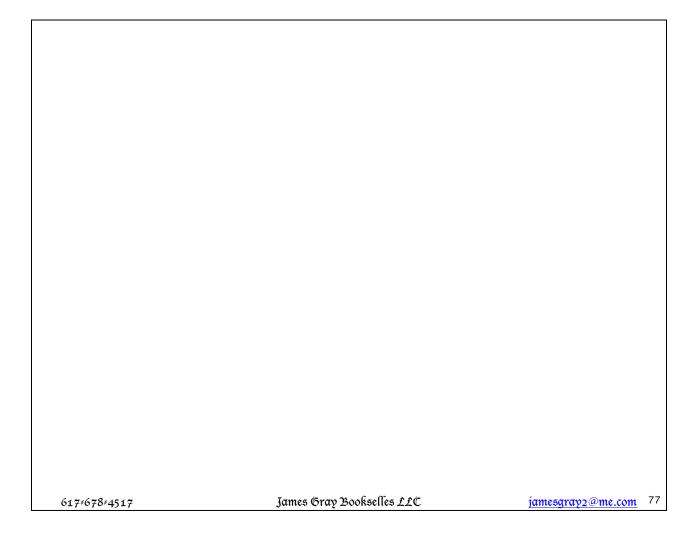
William of Auvergne, bishop of Paris (1228–48), and other great characters of Louis IX's reign. More conclusive as to the date is Quétif's assertion that in the 'Liber Rectoris Universitatis Parisiensis' Bayard's great work is mentioned as being for sale in Paris before the year 1303; that several other discourses of Bayard were for sale in Paris at the same time; and that his 'Sermones Dominicales' formed part of a parchment folio in the Sorbonne library, containing Robert de Sorbonne's 'Liber de Conscientià' (d. 1274). Lastly, as regards the order to which Bayard belonged, Quétif observes that there is no certain evidence whether he was a Franciscan or a Dominican. In all the manuscripts excepting one he appears to be called simply Frater Nicholas de Bayard, and in the only one which is more precise he is called a Minorite. Only one of Bayard's works seems to have been printed, and that one of somewhat doubtful authenticity, the 'Summa de Abstinentia,' which was published under the title of 'Dictionarius Pauperum' by John Knoblouch at Cologne in 1518, and again at Paris in 1530. (DNB)

The Dictionarius pauperum is an encyclopedia of Christian philosophy, for the use of preachers, arranged alphabetically from "De abstinentia" to "De vita eterna." The attribution to de Byart is tentative. In the thirteenth century Dictionarius pauperum compiled by Nicolas de Byard, we find the admonition that just as robbers easily have the treasure after they have broken the chest, so the devil has the soul after he has confused a man and stolen his patience, because "the heart of a fool is like a broken vessel, no wisdom at all shall it hold." known as the Dictionarius pauperum from the 1490s on, was a popular collection of distinctions, an alphabetical collection of topics used by preachers. It has only recently been attributed to the late fifteenth-century German Augustinian Nicolaus de Byard (cf. Bloomfield, et al., Incipits of Latin works on the virtues and vices, no. 1841).

ra tenebrarum id est peccata debemus remittere ad capitu lum de peccato. Et induamurgrma lucis: remittenduzeitad capitulum de lumine. Sic vi in die honelte ambulemus: ad ca pttulum de ambulatione: et lic de alus prout notatur in serie adaptationum in tabula politarum. His omnibus bene con fideratio et sane digestis quali te fit hec fumma villitatis. Tte B predicatoribus commodita? tis: cunctis qui cam per leget facile cognituerit.

MI Impressumest opus boc pa rilius Anno Domini.

m.D.rl.



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