

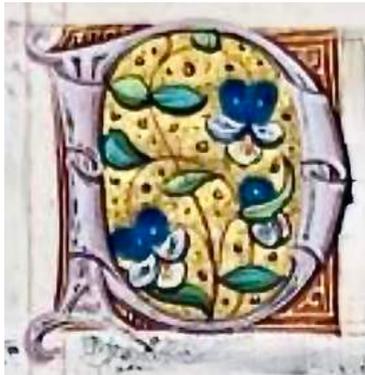
fascicule

XXXIII

Printed books ca.1470-1501

JAMES GRAY BOOKSELLER

v • MMXXII



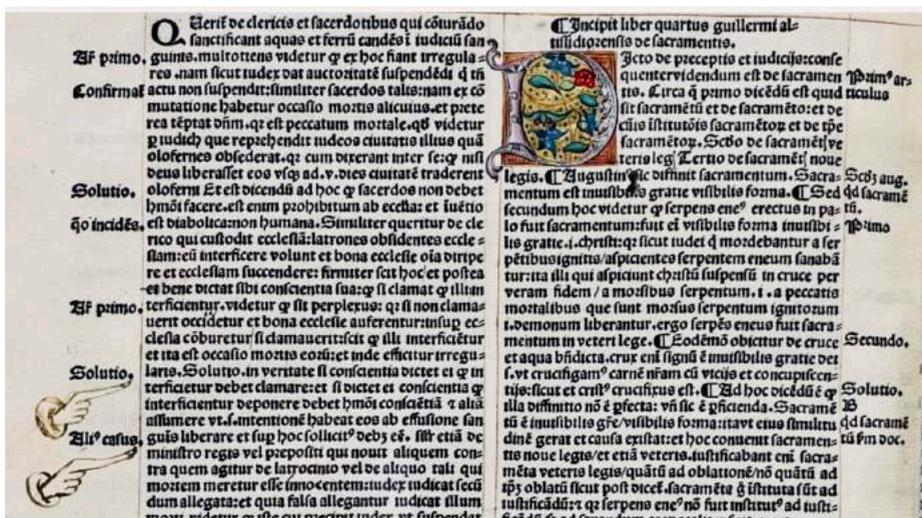


The first medieval theologian to develop a systematic treatise on free will, the virtues, and the natural law.

561J Guillelmus Altissiodorensis, or William of Auxerre, c.1150-1231
(sometimes also called William of Beauvai)

Summa aurea in quattuor libros sententiarum : a subtilissimo doctore Magistro Guillelmo altissiodore[n]si edita. quam nuper amendis q[uam] plurimis doctissimus sacre theologie professor magister Guillelmus de quercu diligenti admodum castigatione emendauit ac tabulam huic pernecessariam edidit

Impressa est Parisiis: Maxima Philippi Pigoucheti cura impensis vero Nicolai vaultier et Durandi gerlier alme vniuersitatis Parisiensis librariorum iuratorum, 3 Apr. 1500. \$25,000



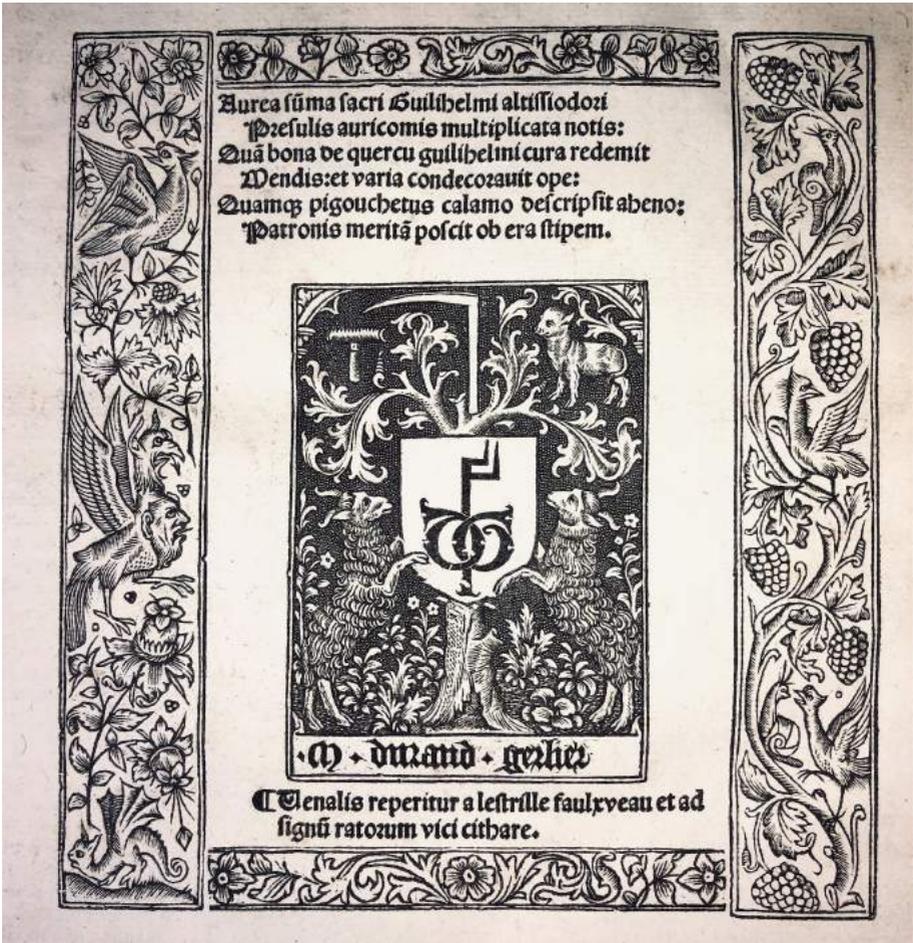
Folio 28 x20 cm. Signatures a-z c, A-M⁸N¹⁰AB⁶C⁸.

First edition. Large woodcut device (Davies 82) on title, Durand Gerlier's woodcut device (Davies 119) within 4-part border at end. Gothic types, double column. There are old manuscript marginalia. Bound in contemporary calf over wooden boards.



FIRST EDITION of the major work by William of Auxerre. In this commentary on Peter Lombard, William treats creation, natural law, the nature of man, a tripartite God, usury, end the Last Judgment, among other topics. He applies the critical reasoning of classical philosophy to that of scholastic philosophy. He was an Archdeacon of Beauvais before becoming a professor of theology at the university in Paris.

William of Auxerre's Summa Aurea, contains an ample disquisition on usury and the natural law basis of economic matters. His Summa Aurea still shows a debt to Peter **Lombard**, yet it advances his ontological argument, furthermore it shows innovation and an intellectual awareness and insistence on the *physical* that had not been seen earlier. The "Summa Aurea", which is not, as it is sometimes described, a mere compendium of the "Books of Sentences" by Peter the Lombard.



Both in method and in content it shows a considerable amount of originality, although, like all the Summæ of the early thirteenth century, it is influenced by the manner and method of the Lombard. it discusses many problems neglected by the Lombard and passes over others. It is divided into four books: The One and True God (bk. 1); creation, angels, and man (bk. 2); Christ and the virtues (bk. 3); Sacraments and the four last things (bk. 4). The Summa aurea had extraordinary influence on contemporary authors, such as Alexander of Hales and Hugh of Saint-Cher, and on later scholastics, such as St. Albertus Magnus, St. Thomas Aquinas, and St. Bonaventure. The teacher by whom William was most profoundly influenced was **Præpositinus**, or Prevostin, of Cremona, Chancellor of the University of Paris from 1206 to 1209.

The names of teacher and pupil are mentioned in the same sentence by St. Thomas: *Haec est opinio Praepositiini et Autissiodorensis (in I Sent., XV, q. 11)*. William was, in turn, the teacher of the Dominican, John of Treviso, one of the first theologians of the Order of Preachers. The importance of the "Summa Aurea" is enhanced by the fact that it was one of the first Summae composed after the introduction of the metaphysical and physical treatises of Aristotle.

William of Auxerre, is considered the first medieval writer to develop a *systematic treatise on free will and the natural law*. Probably a student of the Parisian canon and humanist Richard of St. Victor, William became a Master in theology and later an administrator at the University of Paris. After a long career at the university, he was commissioned in 1230 to serve as French envoy to Pope Gregory IX to advise Gregory on dissension at the university. William pleaded the cause of the students against the complaints of King Louis IX.

In 1231 William was appointed by Gregory to a three-member council to censor the works of Aristotle included in the university curriculum to make them conform sufficiently to Christian teaching. Contrary to the papal legate Robert of Courçon and other conservatives, who in 1210 condemned Aristotle's Physics and Metaphysics as corruptive of Christian faith, William saw no intrinsic reason to avoid the rational analysis of Christian revelation. Confident of William's orthodoxy, Gregory urged the King to restore him to the university faculty so that he and Godfrey of Poitiers might reorganize the plan of studies. William fell ill and died before any of these projects were begun.

William's emphasis on philosophy as a tool for Christian theology is evidenced by his critique of Plato's doctrine of a demiurge, or cosmic intelligence, and by his treatment of the theory of knowledge as a means for distinguishing between God and creation. He also analyzed certain moral questions, including the problem of human choice and the nature of virtue. His fame rests largely on the Summa aurea, written between 1215 and 1220 and published many times (Paris, n.d.; 1500; 1518; Venice 1591). Inspired by the Sentences of Peter Lombard, preceding as he did the Aristotelian revival, William was largely influenced by St. Augustine, St. Anselm of Canterbury, Richard and Hugh of Saint-Victor, and Avicenna. (J. Ribailier, ed., *Magistri Guillelmi Autissiodorensis Summa aurea*, 7 vols. (Paris 1980–1987). Gilson, *History of Christian Philosophy in the Middle Ages* (New York 1955) 656–657. P. Glorieux, *Répertoire des sophies en théologie de Paris au XIIIe siècle* (Paris 1933–34); C. Ottaviano, *Guiglielmo d'Auxerre ...: La vita, le opere, il pensiero* (Rome 1929). r. m. martineau, "Le Plan de la Summa aurea de Guillaume d'Auxerre," *Études et recherches d'Ottawa* 1 (1937) 79–114

Goff, G718; ISTC: ig00707500; Hain-Copinger 8324; BMC. VIII.122; GW 11861; Polain Br787; Oates 3078; IGI Fabritius, *Bibl. Latina*, ed. 1754, III/p. 139). S.T.C. French Books, p. 213. Us copies: Astrik L. Gabriel, Notre Dame IN, Boston Public, Bryn Mawr, Columbia, Huntington, Univ. of Chicago, Univ. of Wisconsin. (also see my fascicule XIX, 2019: #1 for another copy of this edition now in private ownership)

Two Incunabula bound together.



552.Ji Mateusz.; z
Krakowa,
Cardinal.;
approximately
1330-1410.*

(Ars moriendi.) -
Speculū artis
bene moriēdi de
temptatōnibus.
penis
infernalis
interrogatōibus
agonisantium et
varijs oratōnibus
pro illorum
salute faciendis

(Köln, Heinrich
Quentell, about
1495). \$11,000

Two Quarto volumes

bound together 20 x 5 cm. Signatures: a⁶ b⁴ c⁶. This the first work has a nice Accipies woodcut on the title. Despite some light staining, a quite few margin notes by the rubricator (most are somewhat truncated), title with ownership notes from the 17th century, upper blank edge cut trimmed, short pen note, endpaper with monastic ownership stamp. **Of the Fransiscian Klosters of Engelberg.** These copies are bound in contemporary vellum, each are rubricated

The Ars moriendi, or The art of dying, was intended to instruct the reader on the proper modes of behavior when facing death. The book was one result of the Church's effort to educate the laity in the fundamentals of Christianity during the late medieval period. Gerson's Opus tripartitum is the source of much of the work, with other material being drawn from the Bible, liturgies, and devotional and doctrinal literature of the period. Ars moriendi is divided into six parts: m a selection of quotations on death from authoritative Christian sources; advice to the

dying on how to overcome faithlessness, despair, impatience, pride, worldliness, and other temptations; a series of catechetical questions whose correct answers lead to salvation; instructions and prayers for imitating the dying Christ; practical advice for the dying individual; and prayers to be said by those attending the dying.

Although the author of *Ars moriendi* is not known, the book is believed to have been written in Southern Germany at the time of the Council of Constance (1414-1418).



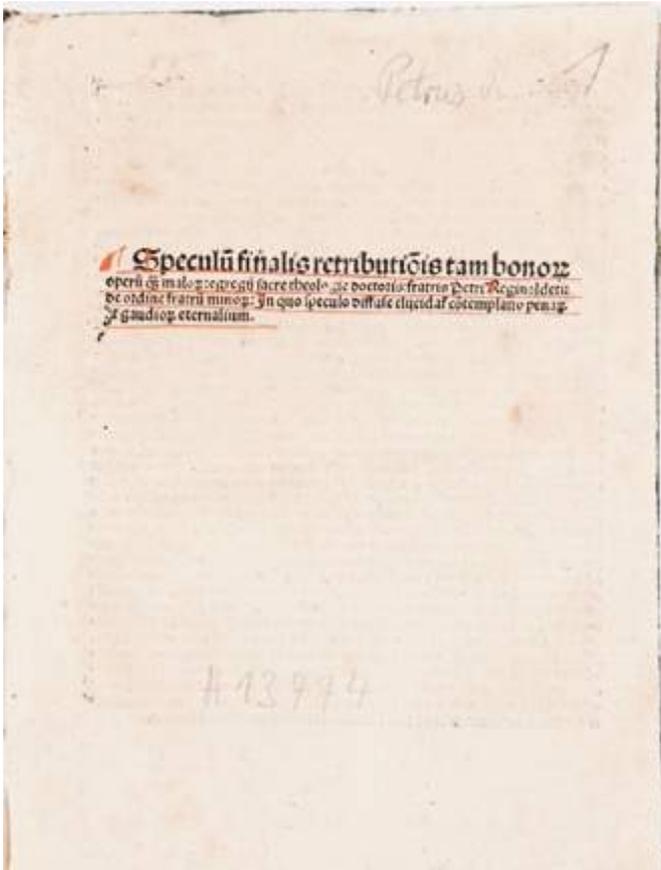
* Sometimes attributed to Matthaeus de Cracovia or to Albertus Magnus (and in Italian editions to Dominicus Capranica, Cardinal of Fermo); cf. A. Madre, Nikolaus von Dinkelsbühl (Beiträge zur Geschichte der Philos. u. Theol. des Mittelalters 40 (1965) p.292-295), and D. Mertens, Iacobus Carthusiensis (Göttingen, 1976) p.181.

Goff A1098; HC 14911*; Voull(K) 305; Schr 3671; Schramm VIII p.23; Pell 1339; CIBN A-598; Buffévent 45; Polain(B) 972; IDL 425; IBP 562; SI 372; Sallander 2046; BSB-Ink A-766;

CIBN A-598; O'Connor, *Art of Dying*, 134; Sack, Freiburg, 306; Schramm VIII 23; Schreiber V 3671; Sheppard 1051; Voulliéme, Köln, 305.

United States of America: Cornell Univ. Free Library of Philadelphia, Indiana Univ., Univ. of Iowa, Library of Congress, The Morgan Library, Princeton Univ, Southern Methodist Univ., The Newberry Library, Univ. of Illinois

Bound with



552jii Petrus, Reginaldetus

Speculu[m] finalis retributio[n]is tam bono[rum] operu[m] q[uam] malo[rum]: egregij sacre theologie doctoris: fratris Petri Reginaldetti: de ordine fratru[m] mino[rum]: In quo speculo diffuse elucidat[ur] co[n]templatio pena[rum] et gaudio[rum] eterna...

Basel, Jakob (Wolff) von Pforzheim, 1499.

Quarto; 20 x 5 cm. Signatures a-k⁸. 79 of 80 Leaves lacking the final leaf with the printers mark. Third edition of the only work by this Franciscan.

Friar Reginaldette, Is noted for his position as a peritus at the Council of Basel in 1434 A.D..

The title “Speculum finalis retributionis tam bonorum operum quam malorum” was added by the translator Totani, but the information is taken from the text which follows. The Totani family is from L’Aquila in Italy, and perhaps it was the memory and example of St. Bernadine of Sienna, who had died there nearly a half century earlier, that prompted Friar Guillermo to preserve this work of Franciscan preaching, which is so characteristic of the reform in the Order of the Friars Minor, which the Saint had promoted.

*ii. Goff R-91; BMC III, 778. Walsh 1237; Hain 13774; GWM 37420; *; CFT 1008; Pell Ms 10037 (9821); CIBN R-52 Günt(L) 427; Voull(B) 552; Pr 7709; BMC III 778; BSB-Ink R-57.*

United States of America: Houghton Library, Columbia University, Free Library of Philadelphia, La Casa del Libro, Library of Congress, Huntington Library, Univ. of Illinois at Urbana-Champaign, Univ. of Kentucky,

284J Aristotle, Gualtherus Burlaeus. (Walter Burley (c. 1275–1344/5))

Expositio Gualteri Burlei super decem Libros Ethicorum Aristotelis (Contains the text of Robert Grosseteste's translation of the Nicomachean Ethics)

Venice: Simon de Luere for Andreas Torresanus, 4 September
1500 \$11,500

Folio, 12 1/4 X 8 1/2 in. A8 a6 b-x8 y10.

Second edition after that of 1481. This copy is bound in contemporary 1/4 blind-tooled goatskin over wooden boards with 3 (of 4) metal catches on front cover, rebaked retaining most of original backstrip, conspicuous termite damage on front



cover, rear cover replaced with modern board, endpapers renewed; contents washed with residual soiling on opening leaves, worming through much of volume generally not impairing legibility, crude restoration in blank margins at beginning and end .G

Ethica Nicomachea, Books 1-10, in the Latin translation of Robertus Grosseteste (1175-1253), incipit "[O]mnis ars et om[n]is doctrina similiter aut[em] [et] actus [et] electio bonum quoddam ap[er]petue videt[ur]. J[de]o b[e]n[e] uneniciaueru[n]t bonu[m] q[uo]d omnia appetu[n]t", br-y9v; colophon (Venetijs impresse arte Simonis de Leure: impensis v[ir]o domini Andree Torresani de Asula. Anno M.D. die v[er]o, III. Septeb[er]is.), y10r; printer's register, y10r. Wood cut diagrams.

Walter Burley was one of the most prominent logicians and metaphysicians of the Middle Ages

"The first Latin translations of Aristotle's Nicomachean Ethics, the *Ethica vetus* and the *Ethica nova*, are the object of six commentaries from the first half of the thirteenth century, presumably written by Parisian arts masters. Typical for these early commentaries is the interpretation of Aristotle's doctrine in the light of Christian religion. In 1246/1248, Robert Grosseteste achieved a complete translation of the Nicomachean Ethics. The first to write commentaries on it were Albert the Great (twice) and Thomas Aquinas. Both attempted to interpret Aristotle philosophically, avoiding the theological implications. Burley turned to moral philosophy and *varia* rather late in his life, completing his exposition of Aristotle's Ethics in 1333-1334 and of the Politics in 1340-1343. There are two printed editions of this work, the one offered here is the second, the first is quite rare-Goff B 1300, (3 copies) Harvard, and St Bonaventure Univ. University of Penn

The copy offered today is also rare- Goff B1301 (3 copies)
Free Library of Philadelphia, Newberry Library, U. of Illinois.

Goff; B-1301 ; BM 15th cent.; V, 576 (IB. 24667); GW; 5779; ; Hain-Copinger; *4144; Harman; 191; ISTC (online); ib01301000; Proctor; 5269; Pellechet; 3080

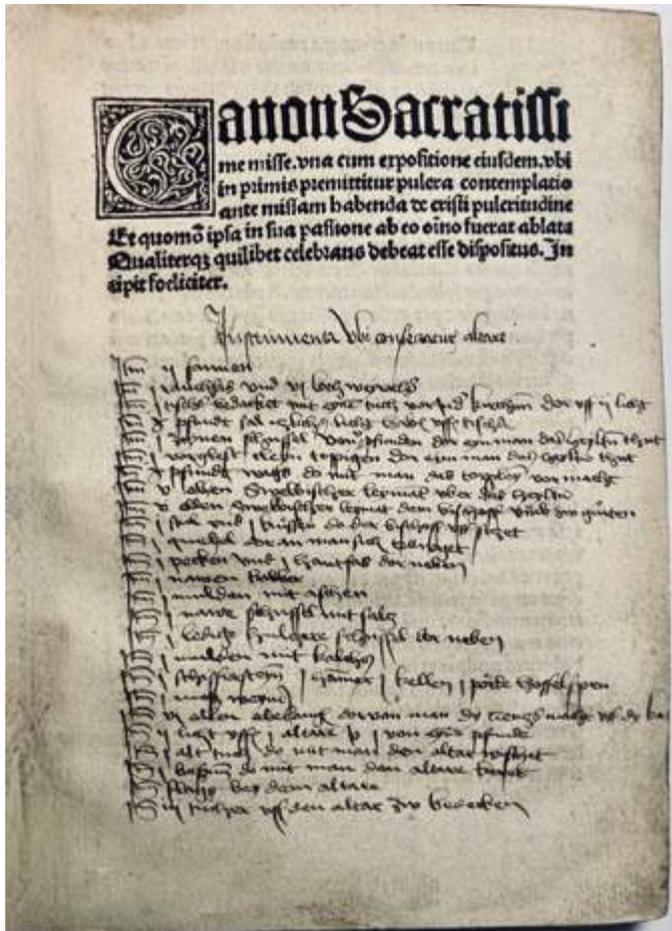
Lines DF (2002) Aristotle's ethics in the Italian renaissance (ca. 1300-1650): the universities and the problem of moral education. Brill, Leiden Lohr, Charles. "Medieval Latin Aristotle Commentaries." *Traditio* 24 (1968): 179-180. List of Burley's commentaries. Ottman, Jennifer, and Rega Wood. "Walter Burley: His Life and Works." *Vivarium* 37 (1999): 1-23. This is the lead article in a volume also containing papers by Elizabeth Karger, Paul Vincent Spade, Risto Saarinen, Rega Wood, and Gerhard Krieger on Burley. Two of these articles are on logic and two others are on ethics.

466J Balthasar de Porta (fl. 1487-1499)

Expositio Canonis Missae. (Canon sacratissime misse: unacum expositione eiusdem: ubi in primis premittit pulchra contemplatio ante missam habenda de christi pulchritudine. Et quo modo ipsa in sua passione: ab eo o[mn]ino fuerat ablata. Qualiterque quilibet celebrans debeat esse dispositus incipit feliciter.)

[Leipzig : Gregorius Böttiger (aka Werman), about 1495. Price: \$16,000

C chancery half-sheet Quarto: 18.5 x 12.5 cm. Signatures: aa-dd6, 24 of 24 leaves. Editio princeps, text in gothic letter, including a set of large caps, large woodcut initial and display face on title page, long



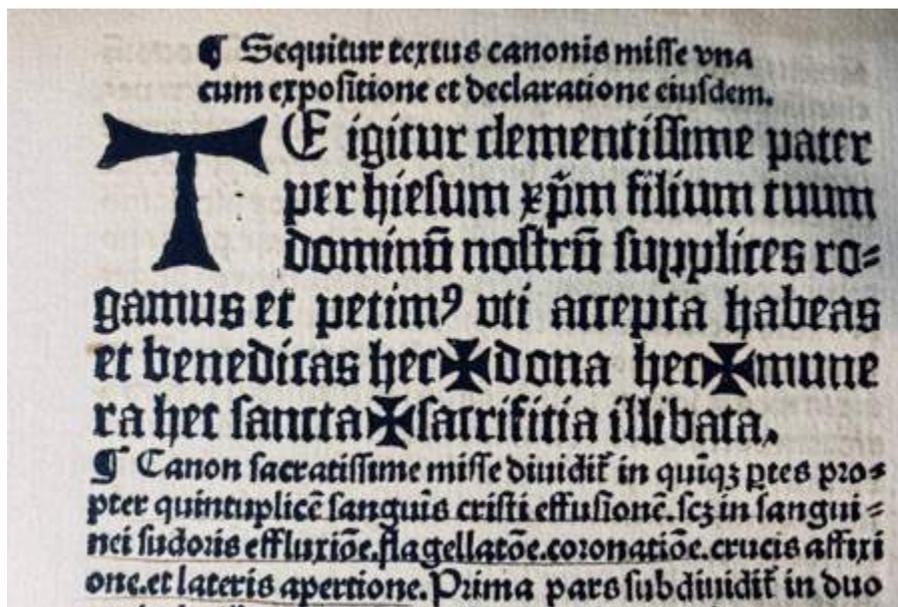
list in a contemporary hand beneath printed title; This copy is bound in antique parchment.

Balthasar de Porta's Canon Missae, also contains the the proposal of the Exposition of the Eucharist before the celebration of mass.

This commentary on the Mass, has verses taken from the Jesuida of Hieronymus de Vallibus, which are used in the appropriate context to illustrate or emphasize the author's meaning. We know very few facts about the life of Balthasar de Porta , a Cistercian monk who served as Provisor at the order's College (Saint Bernard) at Leipzig until about 1499. In the same years, he also published another work about Mass, the *Expositio mysteriorum missae* (Leipzig: Kacheloven, 1494) and a work on the heretical Bohemian Brethren, *Conclusiones contra quorundam Bohemorum errores* (Lepzig: Böttiger, about 1494), in which Balthasar refutes specific "errors" of the Hussite beliefs. Balthasar de Porta was Provisor of the Cistercian College of St. Bernhard in Leipzig (fl. 1487-1499).

Goff B39; H 2345*; GfT GfT: Gesellschaft für Typenkunde des XV. Jahrhunderts. Veröffentlichungen. 33 parts. Leipzig [etc], 1907-39. 521, 522; Pell 1753; BSB-Ink B-25; GW 3216; ISTC ib00039000.

US copies: Huntington Library (2), Southern Methodist Univ, Yale University
<https://data.cerl.org/istc/ib00039000>





355J. Bible: Saint Jerome, Gabriello Bruno (active 1480-1514.)

Biblia cum summariis concordantiis : diuisionibus: quattuor repertoriis p[ro]positis: numeri[ue] foliorum distinctione: terse et fidelit[er] imp[re]ssa.

Lyons: Jean Pivard, 29 Jan. 1500 & 1. Impresserunt aute[m] solertes viri Franciscus Fradin et Ioha[n]nes Piuard socij impre, 1500. Price: **\$15,000**.

Folio 27 x 19 cm. &⁸ ç⁸, a⁸ b⁶, c-z⁸ A-Z⁸ Aa⁸ Bb⁸; aa-cc⁸ dd¹⁰. Bound in original full calf over wooden boards with 10 brass bosses.

This Bible also includes the "Tabula alphabetica" of Gabriel Bruno, and notes on "translatores ... Bible", and "mzaodi intelligendi ... scripturam"; at the end, "Interpretationes nominum hebraycorum"; with marginal references.

&1^r [Title-page.] &1^v [Pivard, Jean: Introductory letter addressed to the reader.] Incipit: 'Ne nesciens et ob id ingratus sacrosanctam diuini verbi . . .' &1^v 'Pulchra et vtilis diuisio totius Bible'. &1^v 'In tabulam primam de ordine librorum ad lectorem disticon'. Incipit: 'Perspice nunc, lector, quis debitus ordo librorum'; 1 distich.

&1^v 'Prima quattuor tabulorum'. &2^v 'Tabula secunda continens libros Bible per ordinem alphabeti'. &2^v [Alexander de Villa Dei pseudo-]: 'Tertia tabula'. Pref. no. 58. .[con]1^r Brunus, Gabriel: 'Quarta tabula'.

ç 8^r [Explanatory note about translators of the Bible and commentators.]

ç 8^v 'Modi intelligendi sacram scripturam'. a2^r Hieronymus: [Letter addressed to] Paulinus [ep. 53]. 'Prologus in Bibliam'.. On this edition see also Hillard, 'Les éditions de la Bible', 72-3.

Goff B604; HC 3128; GfT 1883, 1884; Pell 2341; CIBN B-426; Arnoult 288; Girard 108; Parguez 213; Polain(B) 4210; IBE 1040; SI 764; Martín Abad B-134; Sallander 2098; Bod-inc B-312; Sheppard 6736; Pr 8670; GW 4281 . Item #355J

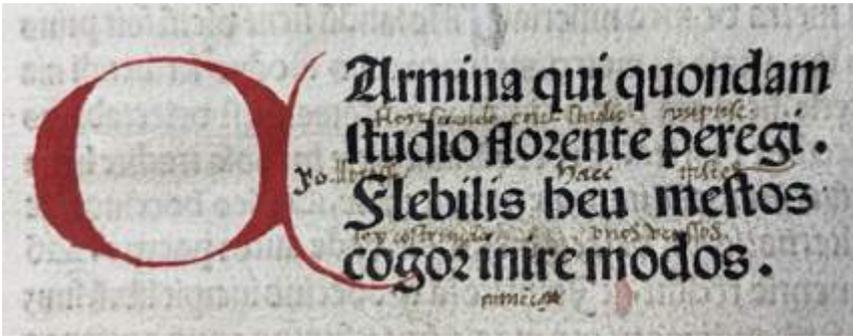
471J Boethius, Anicius Manlius Torquatus Severinus (480-524)

**Sancti thome de aquino super libris Boccii de consolatione philosophie
co[m]mentum cum expositione feliciter incipit.**

Lyons: Guillaume le Roy, 1484 (not after 24 December 1484). Price: \$22,000.

Chancery folio (296 x 210mm). signatures :a-x⁸ (a1 & x8 blank); Part I only, 166 leaves (of 168, without first and last blanks). Red initial with blue flourishing, smaller red and blue ink initials, red and blue paragraph marks (some leaves browned, repaired tear in text of one leaf, some dampstains). The text surrounded by commentary ascribed to Thomas Aquinas. Le Roy was the first printer in Lyons and began printing in 1473. Bound in Contemporary blind tooled morocco, remains of paper label on rear board (lacking clasps, losses to leather, rebacked preserving some original leather).

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*.



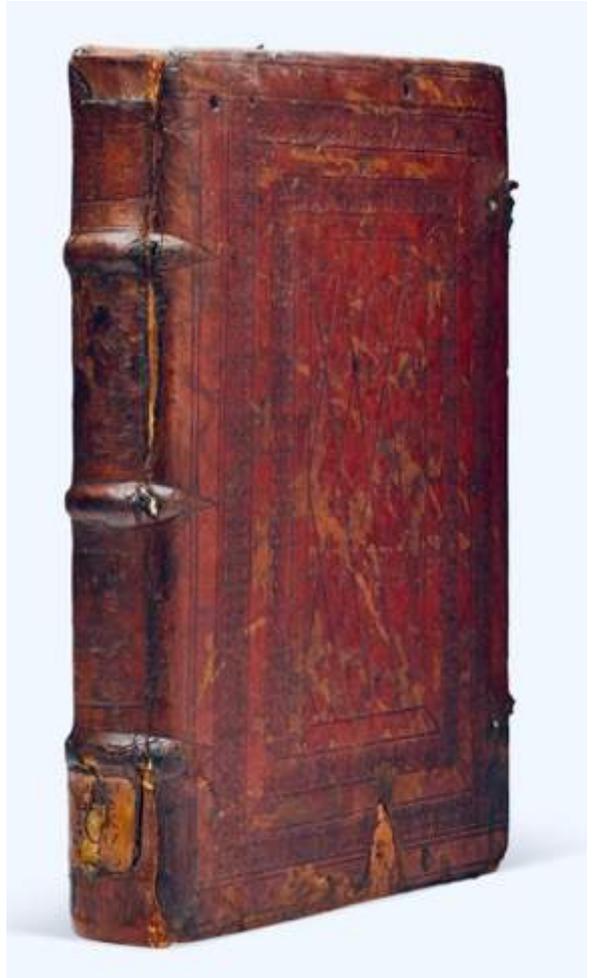
Whether Boethius was a Christian has been doubted Nevertheless, for a long time the book was read with the greatest reverence by all Christendom, and its author was regarded as a martyr for the true faith” (Schaff-Herzog). ¶ In this prosimetrical apocalyptic dialogue, Boethius our narrator encounters Lady-Philosophy , who appears in his time of need, the muse of poetry has in short failed him. Philosophy adresses 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 .. “Why do bad things happen to good people?” 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.”

This copy was released/issued without the Pseudo-Boethian *De disciplina scholarium* from the same press printed later, which usually accompanies it.

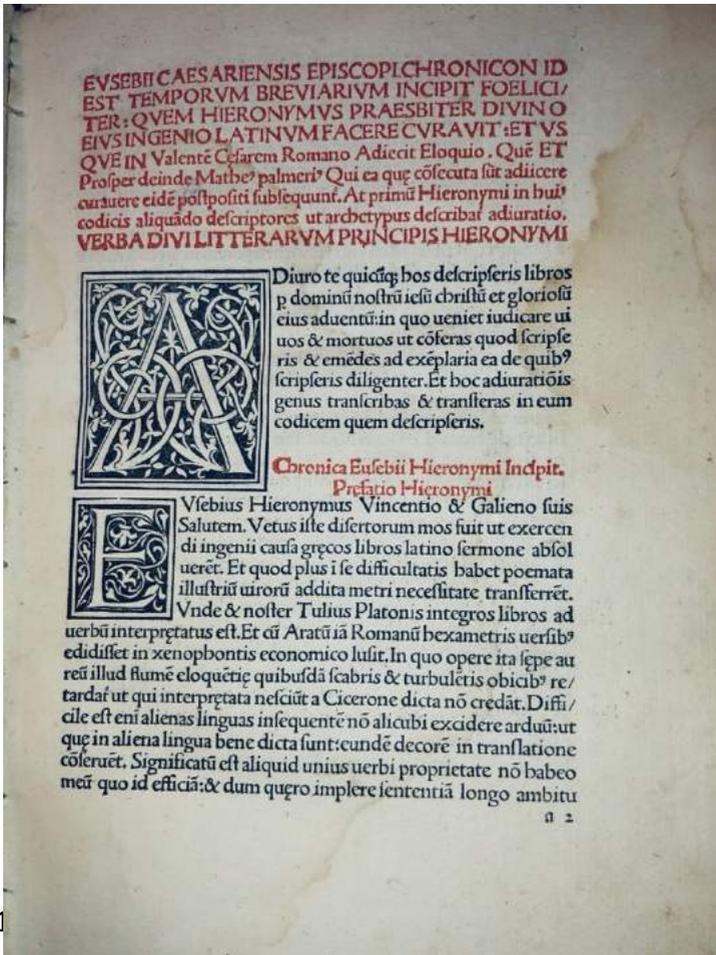
ISTC ib00779000.;
Coff; B779; GW; 4535; Walsh,
3737; Hain-Copinger; 3418;
Copinger; 1107.



Copies in United States: Harvard (1) Gordon W. Jones, M.D., (1) Yale (1)

Eusebii Caesariensis episcopi chronicon id est temporum breuiarium incipit foeliciter: quem Hieronymus praesbiter diuino eius ingenio Latinum facere curauit: et vsque in Valente[m] Cesarem Romano adiecit eloquio. Que[m] et Prosper deinde Matheus Palmerius ... subsequuntur.

Impressit Venetijs : Erhardus Ratdolt augustensis solerti vir ingenio maxima ... 1483. \$19,500.



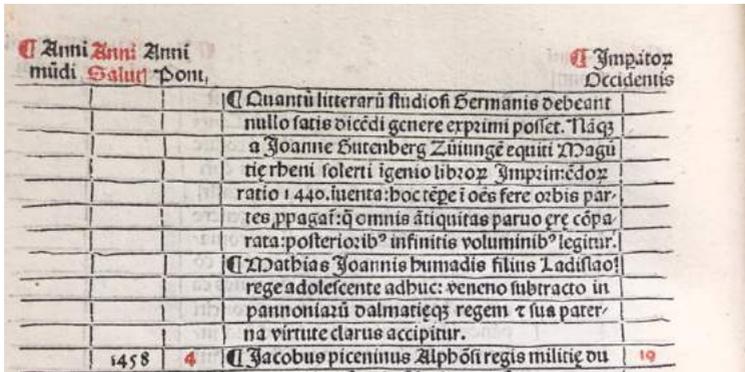
Quarto 23 x 16 1/2 cm. signatures: π10 a-v8 x10 (π1,α1 and x10 are blank and missing). This copy is bound in very nice old vellum. Previously owned by the Xavier Givaudan Library (1867-1966)

The Chronicles of Eusebius was composed in 310, the original Greek text was lost and survived due to its translation into Latin and Armenian. Eusebius was one of the most learned men of his time and wrote in the service of Christianity this chronology "in order to establish on solid foundations the confidence that the historical books of the Old Testament deserve" (Friedrich

Schoell, History of secular Greek literature, 2nd edition, T6, Paris, 1824). The editing work of this chronology of Eusebius is very interesting because it is based on the Latin translation of Saint-Jerome, which continued the chronological work of Eusebius, then continued by Tiro Prosper until 455 then Matteo Palmieri of Florence. The first edition of the Latin translation was published in Milan in 1475 by Lavania (GoffEπ6). Our edition completes the latter with the continuation of Mattia Palmieri of Pisa until the end of 1481.

On leaf v3 verso under the year 1457, there is a reference to the invention of printing, ascribed to Johann Gutenberg in 1440.





"IT IS BEYOND THE POWER OF WORDS to express how much students of letters owe to the Germans. For by Johann Gutenberg zum Jungen, knight of Mainz am Rhein, a man possessed of great genius, a method was discovered on 1440 for the printing of books. At the present time it is being diffused in nearly all parts of the earth..."

Margaret Stillwell in **The Beginning of the world of books 1450-1470**, New York 1972, states that:

"There must have been many persons alive, as presumably Santritter and Ratdolt, to whom the 1440s were within easy memory. The statement was not refuted and no counterclaims were made. It was on the strength of this statement and of its repetition by Ulrich Zel, as quoted in the Cologne Chronicle of 1499 (Goff C467) together with such activities as are indicated in the early documentary sources, that the international celebration of the five-hundredth anniversary of the invention of printing was held in 1940."

The Chronicon is "the ancient world's first systematic universal history" (Bedrosian). This book is edited by J.L. Santritter, and is believed to have been printed using funds provided by Santritter, as was Paulus Pergulensis' s Compendium logicae printed by E. Ratdolt in 1481. It includes the two-color printing and table-style printing at which Ratdolt excelled. Santritter himself was a printer, and there are five known titles of incunabula that he printed.

Goff: E-117; BMC V, p. 287-288 (IA. 20527).; GW; 9433; Hain-Copinger; 6717; Pellechet 4634; ISTC ie0017000; Thacher; 287. Redgrave, Ratdolt 36. IBE 2338*

¶ Anni [Anni] Anni
mūdi **Salutē** Pont].

¶ Imperatoris
cicci]

		¶ Bernardus Rilla Marin ⁹ Pyrata Venet ⁹
		signis illis inscis pleraq; Baietti imperato-
		toris turcoꝝ loca igni ferroꝝ depopulat ⁹ ma-
		rimum præda inde abijt: quib ⁹ indignatus Bai-
		et existimās id Venetos egisse agrū Jadderē
		depopulatur.

L. Joannes Lucilius hippodamus
Delbrōnensis lectori Salutem.

Perlege quisquis adea vultu quecunq; benigno.

Hoc etiam falsi. si quid habebit opus.

Sed nihil erratum: nisi quid fortasse pugillum.

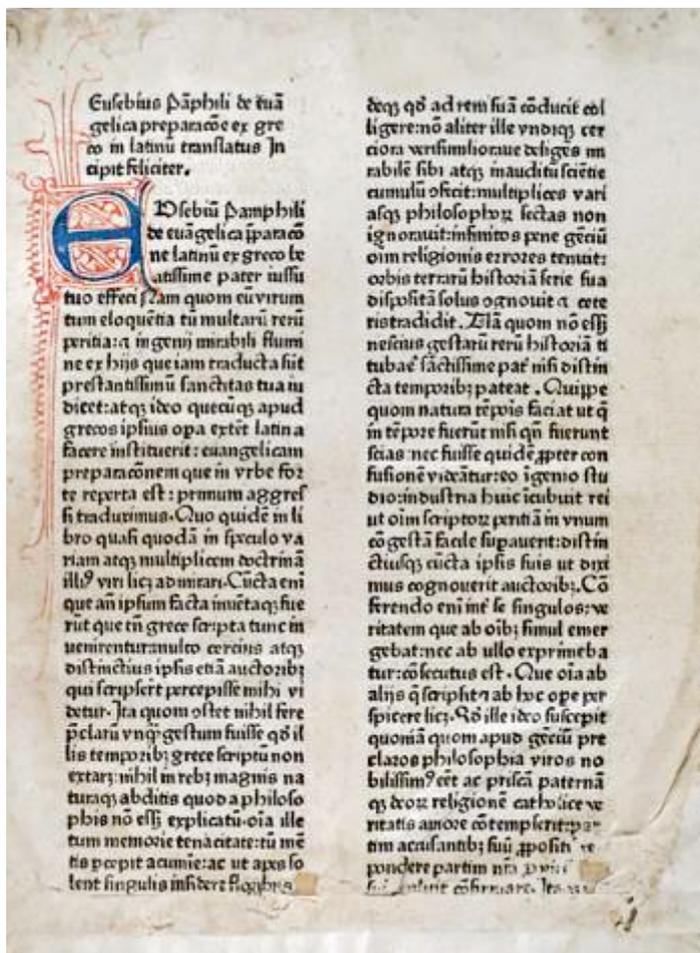
Inuenies: calamus quod dare possit erit.

Quicquid erit facilis parces mihi dūmodo post hæc.

Scripta manu: vel que pressa fuere legas.

¶ Erhardus Ratdolt Augustensis solerti vir ingenio maxima
cura plurimis vndiq; comparatis exemplaribus Eusebij li-
bros chronicos ac reliquos in hoc volumine de temporib⁹
additiones: nō paruo studio impensisq; emendarissime im-
pressit Venetijs Duce inclito Joan. Mocenico Romanoꝝ
imperatore Pbrderico. iij. anno Imperij sui. 44. Anno Sa-
loria Julij 1483. Idibus Septembris. Deo.

The "Praeparatio" is a gigantic feat of erudition.



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] \$19,000

Folio 10 $\frac{3}{4}$ x 7 $\frac{3}{4}$ inches. [a]¹², [b-o]¹⁰, [p]8. 152 of 152 leaves

One of the earliest editions most likely the Second, (editio princeps: Venice 1470)
This copy is bound in new quarter calf 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 philosophy 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 “Praeparatio:

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
philosophy of the Hebrews, dwelling especially on the supposed dependence of Plato
upon Moses. In the last three books, the comparison of Moses with Plato is
continued, and the mutual contradictions of other Greek Philosophers, especially the
Peripatetics and Stoics, are exposed and criticized.”



The “Praeparatio” 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.

The Praeparatio consists of fifteen books completely preserved. Eusebius considered it an introduction to Christianity for pagans, but its value for many later readers is more because Eusebius added information from historians and philosophers not recorded elsewhere:

Pyrrho’s translation of the *Buddhist* three marks of existence upon which Pyrrho based Pyrrhonism.

A summary of the writings of the Phoenician priest Sanchuniathon; its accuracy has been shown by the mythological accounts found on the Ugaritic tables.

The account of Euhemerus's wondrous voyage to the island of Panchaea, where Euhemerus purports to have found his true history of the gods, which was taken from **Diodorus Siculus's** sixth book.

Excerpts from the writings of the Platonist philosopher **Atticus**.



Excerpts from the writings of the Middle Platonist philosopher **Numenius of Apamea**.

Excerpts from the works of **Porphyry**, the Neoplatonist critic of Christianity :

- "On Images"
- "Philosophy from Oracles"
- "Letter to Anebo"
- "Against the Christians"
- "Against Boethus"
- "Philological Lecture"

Excerpts from the Book of the Laws of the Countries (also known as the Dialogue on Fate) by the early christian author **Bardaisan of Edessa**, the Syriac original of which was not discovered until the 19th century.

Goff E119; BMC I 194
*(United States of America: Boston Public Library
Indiana Univ., The Lilly Library (- 2 ff.)
YUL);*





525J Marsilio Ficino 1433-1499

Epistolae Marsilii Ficini Florentini.

[Nuremberg] : Per Antonium Koberger impræsse, 1497

Price \$30,000

Imprint from colophon./

Chancery quarto 15 x 10cm. . Signatures: π^{10} , A-Z⁸ a-g⁸ h⁴ (lacking blank leaf h¹);
 Errors in foliation: D² signed C²; C³ unsigned, G⁴ and G⁵ signed G³ and G⁴. Final
 leaf blank and wanting. Colophon reads: *Marsilii Ficini Florentini eloquentissimi viri
 epistolae familiares per Antonium Koberger impraesse anno incarnate deitatis
 Mccccxxviii. xiiii Februarii. finiu[n]t foeliciter.* / Place of publication suggested by
 ISTC.

This copy is bound in seventh century, full vellum. With filled initial spaces, printed guide letters, foliation, without catchwords, The first initial letter is illuminated with colours on gilt background with tendrils and an arabesque on margin, red and blue initial letters. There is quite a bit of contemporary marginalia and underlining. There is an ownership note from the XVII century handwritten on title. Restoration on foot of spine, some damp staining. This copy is better than most of the copies that I have seen in person and online.

Paul Oskar Kristeller has said that the Letters of Marsilio Ficino represent an essential core of his thought and influence as a chief architect of the Platonic and Hermetic revival, the philosophical and revelatory center of the new learning that was revamping religious vision and humanistic enquiry Italian Renaissance.

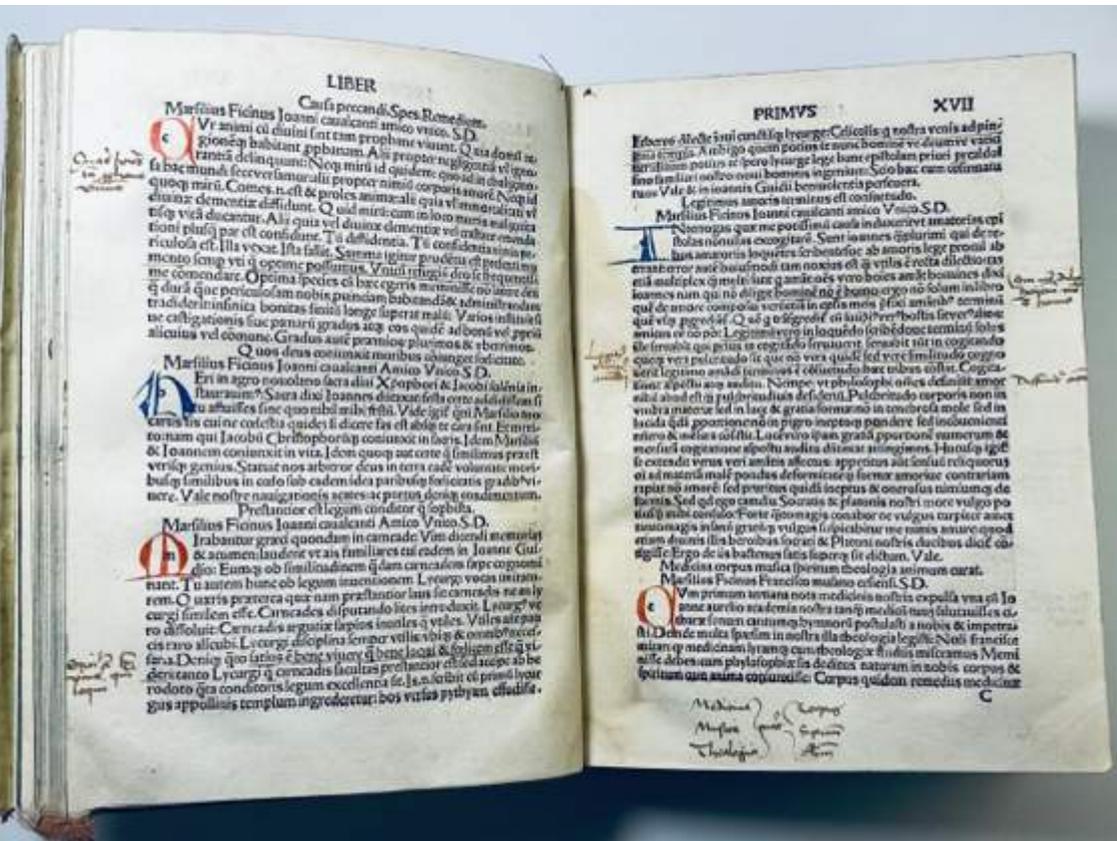
“The Letters occupy in fact a very important place in Ficino’s work. As historical documents, they give us a vivid picture of his personal relations with his friends and pupils, and of his own literary and scholarly activities. As pieces of literature, edited and collected by himself, the letters take their place among other correspondences of the time and are a monument of humanistic scholarship and literature. Finally, the letters are conscious vehicles of moral and philosophical teaching and often reach the dimensions of a short treatise.”

Ficino began to collect his letters in the 1470’s, gradually arranged them in twelve books, had them circulated in numerous manuscript copies, and finally had them printed in 1495. The



first book contains letters written between 1457 and 1476, and its manuscript tradition is especially rich and complicated.

These letters derive great interest from the time of their composition, for they were written at the same time as some of the commentaries on Plato and as the Platonic Theology, Ficino's chief philosophical work. The correspondents include many persons of great significance: Cosimo and Lorenzo de' Medici, and members of other prominent Florentine families, allied or hostile to the Medici at different times: Albizzi and Pazzi, Soderini and Rucellai, Salviati and Bandini, Del Nero, Benci and Canigiani, Niccolini, Martelli and Minerbetti. There are two cardinals, Francesco Piccolomini, the later Pius III, a famous patron and bibliophile, and Bessarion, the great defender of Platonism. There is Bernardo Bembo, Venetian patrician and ambassador, Giovanni Antonio Campano, bishop and humanist. Francesco Marescalchi in Ferrara, and Giovanni Aurelio Augurelli from Rimini.



There are the friends of Ficino's youth, Michele Mercati and Antonio Morali called Serafico, and his favourite friend, Giovanni Cavalcanti. There are philosophers and physicians, and there are numerous scholars, of different generations, who occupy a more or less prominent place in the annals of literature: Matteo Palmieri and Donato Acciaiuoli, Benedetto Accolti, Bartolomeo Scala and Niccolò Michelozzi, all connected with the chancery, Cristoforo Landino, Bartolomeo della Fonte and Angelo Poliziano, Francesco da Castiglione, perhaps Ficino's teacher of Greek, and Antonio degli Agli, bishop of Fiesole and Volterra, Jacopo Bracciolini the son of Poggio, and Carlo Marsuppini, the son of the humanist chancellor of the same name, Benedetto Colucci and Lorenzo Lippi, Domenico Galletti and Francesco Tedaldi, Antonio Calderini and Andrea Cambini, Cherubino Quarquagli and Baccio Ugolini, known for their vernacular verse, and a number of Latin poets: Peregrino Agli, Alessandro Braccesi, Amerigo Corsini, Naldo Naldi and Antonio Pelotti. The book also includes several pieces that are important compositions in their own right: the dialogue between God and the soul (4), on divine frenzy (7), on humanity (55), on the folly and misery of man (57-59), on the use of time (82), on law and justice (95), on happiness (115), the theological prayer to God (116), and the praise of philosophy (123).

ISTC.: if00155000; GW; 9874; Goff; F-155; IGI.; 3864; BM 15th cent.; II, 443; BSB.

Located copies :Boston Public, Harvard, Countway, (2), Bryn Mawr ,Claremont Colleges,College of Physicians of Philadelphia, Cornell. Free Library of Philadelphia, Library of Congress, Columbia, Morgan Library Pennsylvania State Univ,Sacramento Public, Smithsonian Institution, Stanford, Newberry Library, Univ. of California, Univ. of Chicago, Univ. of Florida, Univ. of Kansas, Univ. of Michigan, Univ. of North Carolina Library, Yale University.

Marsilio Ficino as a Man of Letters and the Glosses Attributed to Him in the Caetani Codex of Dante, Paul Oskar Kristeller. **Renaissance Quarterly** Vol. 36, No. 1 (Spring, 1983), pp. 1-47

Two Incunabula bound together both Signed by the Rubricator.

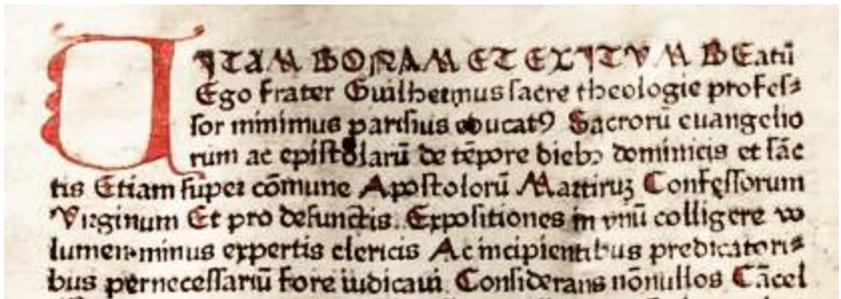


444Ji Guillelmus Parisiensis.
and

444Jii Johannes; de Turrecremata, (1388-1468)

**UJITAM BONAM ET EXITUM Beatum | Ego Frater Guillelmus
sacre Theologie Profes | sor minimus parisius educat[um].
Sacroru[m] euangelio | rum ac epistolariu[m] de te[m]pore
dieb[us] dominicus et sa[n] | ctis. Etiam super cōmune
Apostolo[rum] Martirum. confessorum. | virginum. Et pro
defunctis Expositiones in vnu[m] colligere v | olume mius expertis
clericis.**

f178v: Incipit “Postilla sup[er] evangelia • et primo domicalia (sed icit) sensum
litteralem Juxta concord antai; evangelstarum ”



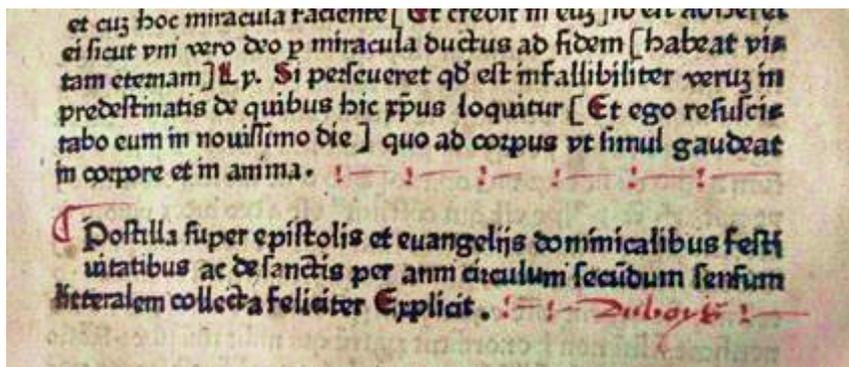
Vienne (France) Eberhard Frommolt (not before 1480) price \$35,000

Chancery folio: 26.8 x 18 cm. Signatures: [a-x⁸ y-z⁶]. 178 of 180 (wanting blanks leaves) Both titles bound together in later full calf over wooden boards. Many initials supplied in red and capitals stroked in a very singular way.

An extremely rare edition, printed at the second press at Vienne. Thirteen Books are assigned to Eberhard Frommolt.

“The Postilla of Guillelmus Parisiensis,” Gutenberg-Jahrbuch 1959, p. 73). More than one hundred editions of the Postilla super epistolas et evangelia by Guillelmus

Parisiensis were printed during the fifteenth century. The Postilla provide commentary on the Gospels to be read each Sunday and festival. The text is surviving in numerous early manuscripts, yet its authorship remains uncertain, but current consensus recognizes much of the base as Johann Herolt's work, edited and



augmented by Guillelmus, a Dominican friar of Paris.

Over 100 editions of the **epistolas et euangelia** by Guillelmus Parisiensis were printed during the fifteenth century. Surely this esteemed compilation must be regarded as one of the earliest 'best sellers', for how else can one explain why the text was not only frequently reprinted but was reissued time and time again by the same printer...Only a few facts seem to be known about Frater Guillelmus. The introduction to the Postilla, his only published work, tells us that he was a Dominican and a professor of sacred theology at Paris. This compilation of the Postilla was written down in 1437 expressly for members of the clergy and for those desirous of understanding the excerpts from the Epistles and the Evangelists, more commonly called lessons, which are read at appropriate services throughout the church year. It obviously filled a most pressing need" (Goff, "G-JB 1959, p. 73).

Worldwide holdings: of the Guillelmus Parisiensis;

France: Beaune BM, Besançon BM, Colmar BM United States Brown Univ.
:Number of holding institutions 4 <https://data.cerl.org/istc/igoo654800>

GW 11926; Copinger 2861. GW 11926. ISTC igoo654800. Pellechet 5641.
 Castan(Besançon): Castan, Auguste. Catalogue des incunables de la Bibliothèque Publique de Besançon. 1893. #530 .

Bound With

444Jii. Johannes; de Turrecremata, (1388-1468) and Nicolas De Byard

Quaestiones Evangeliorum de tempore et de sanctis. – Nicolas De Byard (fl. c.1300). [Dictionarius pauperum:] Flos theologiae sive Summa de abstinentia. ; 2 parts in 1 volume. Quaestiones Evangeliorum de tempore et de sanctis

[Basel: Johann Amerbach, [A copy at Frankfurt am Main has rubricator's date of 28 Sept. 1481]

Chancery folio : 26.8 x 18 cm. Signatures: <1¹⁰ 2⁸ 3¹⁰ 4-5⁸> A-K^{10.8} L¹⁰ M¹² [8] a-v^{10.8} x⁶.

Turrecremata, cardinal, was born at Valladolid in 1388, and at an early age joined the Dominican order, early distinguishing himself for learning and devotion. In 1415 he accompanied the general of his order to the council of Constance, whence he proceeded to Paris for study, and took his doctor's degree in 1423. After teaching for some time in Paris, he became prior of the Dominican house first in Valladolid and then in Toledo. In 1431 Pope Eugenius IV. called him to Rome and made him "magister sancti palatii." At the council of Basel he was one of the ablest and most prominent supporters of the view of the Roman curia, and he was rewarded with a cardinal's hat in 1439. He died in 1468. (EB)

Nicolaus of Byards [Dictionarius pauperum:] Flos theologiae sive Summa de abstinentia. is an encyclopedia of Christian philosophy, for the use of preachers, arranged alphabetically from "De abstinentia" to "De vita eterna." From the 1480s on, this was a popular collection, yet the attribution to de Byard is tentative. In this book 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." 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).
<https://data.cerl.org/istc/it00553000> ISTC it00553000; Goff T553 ; BMC III 747; BSB-Ink T-568; GW M48236 ; HC 15714 * ; Pell Ms 11270; Polain(B) 3869 ; IDL 4519 ; IBE 5680 ; IGI 9889 ; Shep

BLOG LINK : <http://jamesgray2.me/2021/02/09/two-incunabula-bound-together/>

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

Commentum super quartem Sententiarum.

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

Folio 12 ¼ 9 ¼ inches. a-z10 [et]10 [cum]10 [per]10 A 10 B-D8 (D8v blank and aar blank) aa8 bb10 cc8 {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.

Richard of Middleton [Richard de Mediavilla] was a 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.

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.

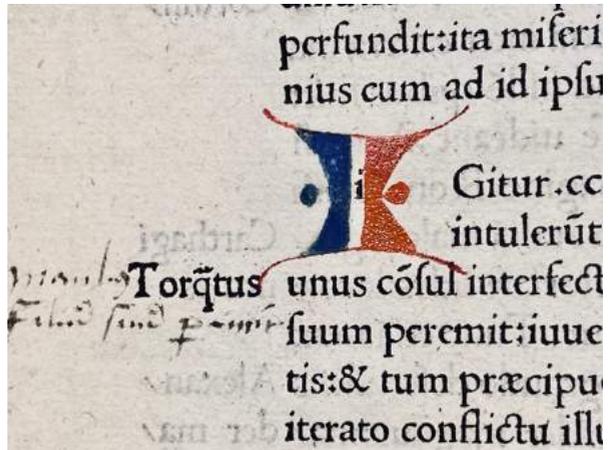
Folio 30 x 20 cm. Signatures: a-m⁶ n⁸ (at blank and present). Capital spaces with guide letters with capitals supplied in Red and Blue. Printer's device and register at colophon. This is a very large copy bound in later vellum from an antiphonal leaf.

“Orosius’s universal history, written to counter the prevailing belief among non-Christians that disasters which had befallen civilization were the result of the pagan gods, angry with worshippers turning to Christianity. Orosius argued that the 410 CE sack of Rome by Alaric I, King of the Goths (r. 394–410 CE) had nothing to do with the Roman adoption of Christianity, a claim popularly supported among the pagans of the day.

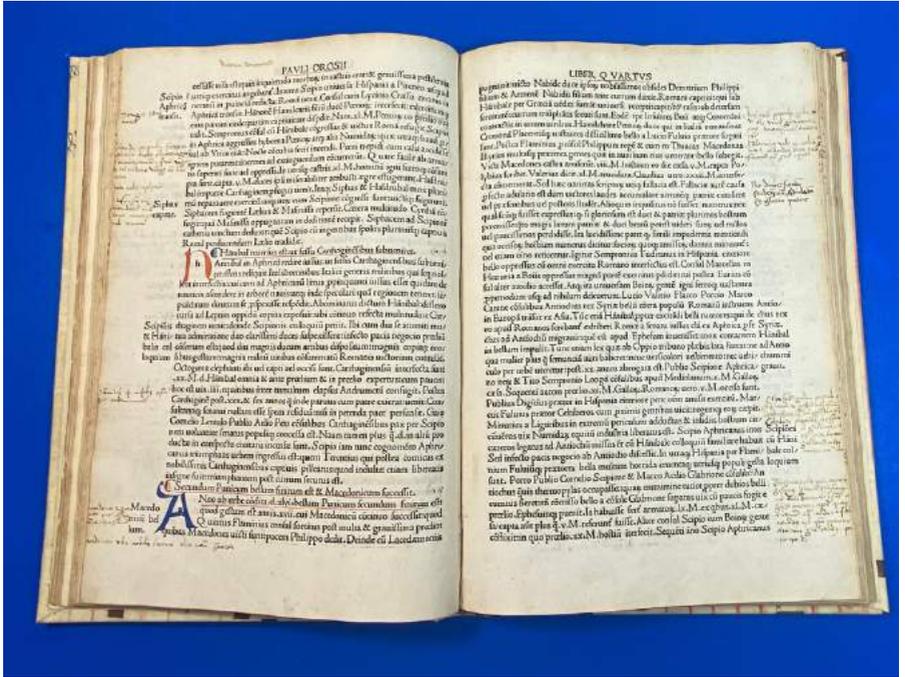
This history is a continuation of the thrust of Augustine’s “City of God. Augustine urged Orosius to write this history to refute Symmachus who in an address to Emperor

Valentinianus in 384 C.E. alleged that the Roman Empire was crumbling due to Christianity. “Most scholars agree that Orosius’ history shows signs of being written in haste and perhaps Augustine wanted it finished quickly so that he could use it as a resource in completing City of God. Other theories

suggest that Orosius assisted in writing City of God and his history is written quickly because he was working on two pieces at once. All of this is speculation, however, because all that is really known is that Orosius left Hippo and returned with St. Stephen’s relics to Portugal. He then wrote his history and, shortly afterwards, disappeared. “



In Book I, Orosius gives the history of the world from creation to the Great Flood and the early founding of Rome. The second book discusses Roman history up until its sack in 390 BCE by the Gauls and Rome’s interactions with other nations afterwards. In the third and fourth books, Orosius deals with Alexander the Great, the rise and fall of nations, and Rome’s role in the Punic Wars and the destruction of Carthage. The fifth, sixth, and seventh books focus on Rome from the end of the Third Punic War (146 BCE) to Orosius’ time c. 418 CE.”



Mark, J. J. (2019, April 03). Orosius. World History Encyclopedia. Retrieved from <https://www.worldhistory.org/Orosius/>
ISTC i000101000., Goff O-101; Hain, L. Repertorium bibliographicum., 12104*;
Copinger, W.A. Supplement to Hain's Repertorium bibliographicum., 12104;
Gesamtkatalog der Wiegendrucke., M28413; BMC vol. V, p. 549 (IB. 24354)

LIBER SEPTIMVS

stros mollitionū suarum penitentiā ueritatēq; erubescant. Deum uerū & solum
qui potest omnia: credant: in eandē diligētē sequantur: cuius omnia & quae mala
putant bona esse didicerunt. Explicui adiuuante christo secundum tuum p̄cece/
ptum beatissime pater Augustine ab initio mundi usq; in presentem diem hoc
est per annos. v. M. de. xviij. punitiones & cupiditates hominum peccatorum
conflictationes seculi & iudicia dei: breuissime & q̄ simplicissime: potuit chri/
stianis tamen temporibus propter presentem magis christi gratiā ab illa incre/
dulitatis confusione discretus. Ita iam ego certo & solo quem cōcupiscere debuit
obedientiā mee fructu fruoride qualitate autem opululorum tu uideris: qui
p̄cepisti: tibi adiudicanda: si edas: per te iudicata: si deicas.

Ve ipse titulus margine in primo docet.

Orosio nomen mihi est.

Librariorum quicquid erroris fuit.

Exemit Aeneas mihi.

Q uod si futum orbis: siq; nostra ad tempora.

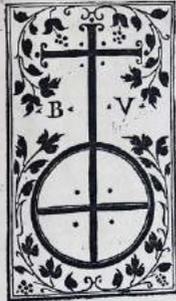
Ab orbis ipsa origine.

Q uisq; tumultus: bellaq; & exdes uelut.

Cladesq; nosse me legat.

Pauli Orosii uiri clarissimi Ad Aurelium Augustinum episcopum & doctorem
eximium Libri septimi ac ultimi Finis. Impressi Venetiis: opera & expensis
Bernardini Veneri de Vitalibus. Anno ab incarnatione domini. M. CCCC.
Die. XII. Mensis Octobris. Regniūe Domini Augustino Barbado.
Registrum

Omnes sunt terni praeter n qui est quaternus.





277J
ca.1475

526J
1500

PAVLI OROSII VIRI DOCTISSIMI HISTORIA.
RVM INITIVM AD AVRELIVM AVGVSTINVM.



PRAECEPTIS tuis parui beatissime pater Au-
gustine, atque utinā tā efficaciter:quam libēter.
quāquā ego in utranvis parte pars de explicito
innoceat: recte tenet fecus egeri. Tu enim iā isto
iudicio laborasti: utrius hoc: quod praeciperes
possem. Ego autē solius obedientiae: si tamen eam
voluntate conatuque decoravit: tēlimoio cōtetus
sim. Nā & i magna magni patris familias domo
cum sint multa diversi generis aiala adiumento
familiaris rei commoda: non est tamen canū cura postrema:
quibus solis natura insitū est: voluntarie ad id: quo praeparan-
tur:urgeri: & p ingeītā quādā obedientiae: formula sola discipli-
nati treoris expectatiōe suspedi: donec ad pagedi licetiā nutu
signoue mittatur. **H**abēt enī proprios appetitus: quātū brutis
excellētiore: tāti rationabilibus ppiquates: hoc ē discernere:
amare seruire. Nā discernētes inter dominos atq; extraneos non eos: quos inle-
ctārit: tōderunt: sed p bis: quos amant: zelant. & amātes domini ac domū nō
q̄si ex natura apti corporis uigilātes: sed ex cōscientia solliciti amoris inuigilāt.
Vnde etiam mystico sacramento in euāgelis: quod edant micas catelli sub
mensā dominorum & Chanana: a muliere non erubuit dicere: & dominus non
fastidiuit audire. **B**eatus etiam **T**obias ducem āgelum sequens canē comitē
habere non spreuit. Igitur generali āmori tuo speciali amore cōnexus uoluntati
tuae: uoles parui. **N**am: cum subiectio mea praeepto paternitatis tuae factum
debeat: totumque tuum sit: quod ex te ad te redit: opus meū hoc solo cumula-
tius reddidi: quod libens feci. **P**raecepas mibi: uti aduersus uaniloquā prauit-
tatem eorum: qui alieni a ciuitate dei ex locorū āgressium compitis & pagis
pagani uocātur: siue gentiles: quia terrena sapiunt: qui cum futura nō querat:
praeterita aut obliuiscantur: aut nesciant: praesentia tamen tēpora: ueluti malis
extra solum infestissimā: ob hoc solum: quod creditur christus: & colitur
deus: idola autem minus coluntur: infamant. praecepas ergo: ut ex omnibus
quae haberi ad praesens possunt: historiarum atque annalium fastis: quae: unq;
aut bellis grauius: aut corrupta moribus: aut fame tristitia: aut terrarū motibus
terribilibus: aut inundationibus: aquarū insolita: aut eruptionibus igniū: metuēda:
aut iactibus fulminum: plagisque grandinum: saeva: uel etiā parricidiis: flagitiisq;
miserā p trāacta retro saecula repperissent: uoordinato breuiter uoluminis textu

277J Paulus Orosius (385-420 AD).

Historiae adversus paganos, edited by Aeneas Vulpes.

Scias velim humanissime lector: Aeneam Vulpem Vicentinum priorem sanctae crucis adiutorem Laurentio Brixisiensi Historias Pauli Orosii quae continentur hoc codice:

[Vicenza]: Hermannus Liechtenstein, [c.1475]. \$21,000

Folio 28 1/2 x 20cm. No signatures: [1-7]⁸ [8]⁶ [9-12]⁸ [13]⁶. 100 leaves unnumbered.

In this copy there is a large opening initial in green, red, blue, and yellow, with floral extensions in the margin, other initials in red, some in blue, initial spaces, most with guide letters, rubricated. It is bound in full modern vellum of appropriate style.

"As this book is the only one of Liechtenstein's editions which has no printed signatures it is presumably his earliest work"—British Museum catalogue; that is, it predates 13 September 1475. Edited by Aeneas Vulpes and Laurentius Brixiensis, as stated on leaf, ("The concluding pages have 40 lines to the page, with a slightly broader type-page"—British Museum catalogue).

The Second edition of Orosius's universal history, written to counter the prevailing belief among non-Christians that disasters which had befallen civilisation were the result of the pagan gods, angry with worshippers turning to Christianity. This history is a continuation of the thrust of Augustine's "City of God". Augustine urged Orosius to write this history to refute Symmachus who in an address to Emperor Valentinianus in 384 C.E. alleged that the Roman Empire was crumbling due to Christianity. Orosius was a Gallaecian Chalcedonian priest, historian and theologian, a student of Augustine of Hippo as well as Saint Jerome. This history begins with the creation and continues to his own day, was an immensely popular and standard work of reference on antiquity throughout the Middle Ages and beyond. Its importance lay in the fact that Orosius was the first Christian author to write not a church history, but rather a history of the secular world interpreted from a Christian perspective. This approach gave new relevance to Roman history in the

medieval period and allowed Rome's past to become a valued part of the medieval intellectual world. The structure of history and methodology deployed by Orosius formed the dominant template for the writing of history in the medieval period, being followed, for example, by such writers as Otto of Freising and Ranulph Higden.

Goff O-97;

H * 12099;

CW M28420;

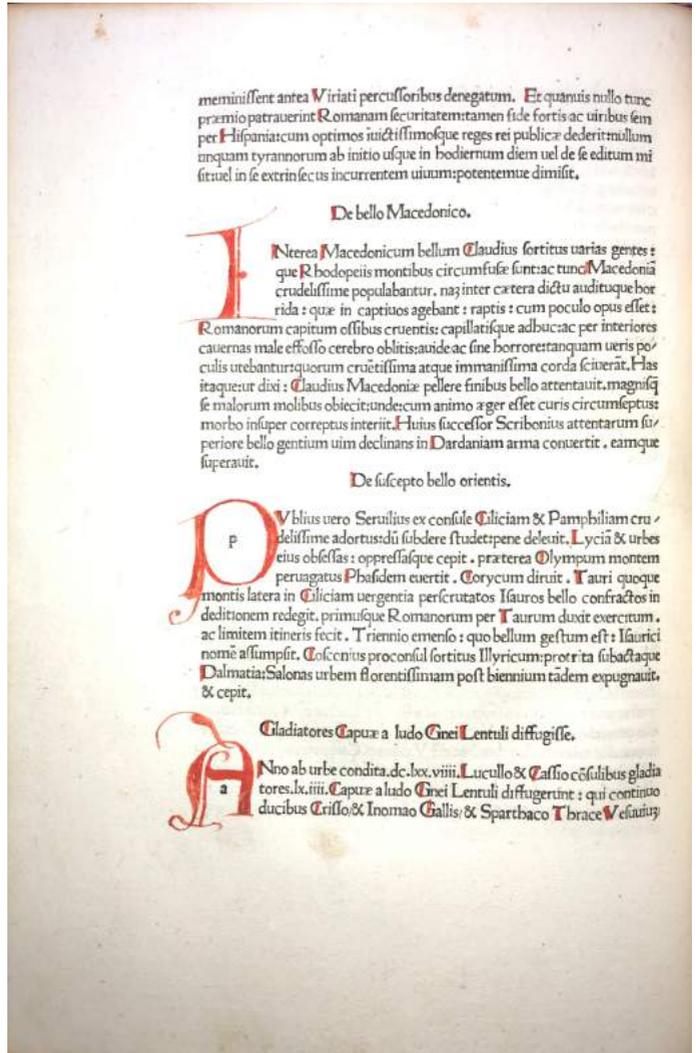
BMC VII 1035;

Bod-inc O-027;

BSB-Ink O-82;

ISTC

io00097000.



Incipit peregrinatio de sancto.
Et primo de sancto Andrea.

Estigma pedum illius seminis est pax mens
viam eius misit et non desistat ad ea
Job-23. Dico vocans pax et andrea dicit
Venit pax me si ad volens ve veniant pax
cum non solum gressu corporis sed etiam similitudine
inventionis. hoc mandatum beatus
andreas humiliter implent, vix dicere potuit verbum pax
suum vestigia illius et circa quod notare possumus quod dicitur
pax est via per quam christus ambulavit per quam et nos sequi
oportet si volumus salvari per quam et beatus andreas am-
bulavit sequens dominum. Prima via christi fuit de celo in uterum
virginis et hec fuit via humilitatis, certe magna humilitas
esset si quis vestem sacerdotis regeret vix factus est hoc fuit
christus cum deus esset divinitatem suam in se humanitate voluit
carpi fieri obtemperavit deus de rege celos servitus hominum
Secunda via de utero virginis super terram quia de ea natus
fuit in paupertate in communi domo quia propter hospitium
habe non potuit ubi pariter videtur et inuoluit hec via fuit
paupertatis vix ipse allegans suam paupertatem dicit vulpes
fossas habitant. Tercia via fuit de patri vix ad crucem per
multas tribulationes et hec via fuit doloris, fuit etiam
passionis quia caput eius spinis coronabilis esse potest
omni secula lacrimabant oculum et facies cedebantur. ma-
nus et pedes crucis affigebantur et sic a planta pedis vestigia
ad verticem non fuit in eo sinitas. Quarta via fuit de
cruce ad inferos vix ad patris sanctos profertur eduxit hec fuit
via pietatis. Certe magna pietas esset si aliquis homo
per amicum suum vix sustineret maior si morte, si maxima
et inabitata si per inferos et hoc fuit christus. Hec vestigia seminis
suo est beatus andreas et primo viam humilitatis vix tanta
de eo, vix ille in proprio suo mitissimus apparuit nec misit
dixerat enim illas leides sanctas, dicitur a me quia mitis et
Iesus scilicet per viam paupertatis nam omnia que habet possit
vel habuit per christum reliquit. Vix reliquit omnia seminis est
dominus andreas est qui dominus dicebat, nisi quis renunserit
omnibus que possidet non potest meus esse discipulus. Tertio
seminis est dominus per viam pietatis, vix legitur de eo quod
multum pius fuit quam pietatis et vidit in beato matthaeo vix le-

238] Peregrinus of Opole (1305-12, 1322-27) Jacobus de Voragine (1229-1298) & Nicolaus de Dinkelsbuel (1360-1433)
Peregrinus: Sermones de tempore et de sanctis. Add: Jacobus de Voragine: Quadagesimale. Nicolaus de Dinkelsbuel: Concordantia in passionem dominicam

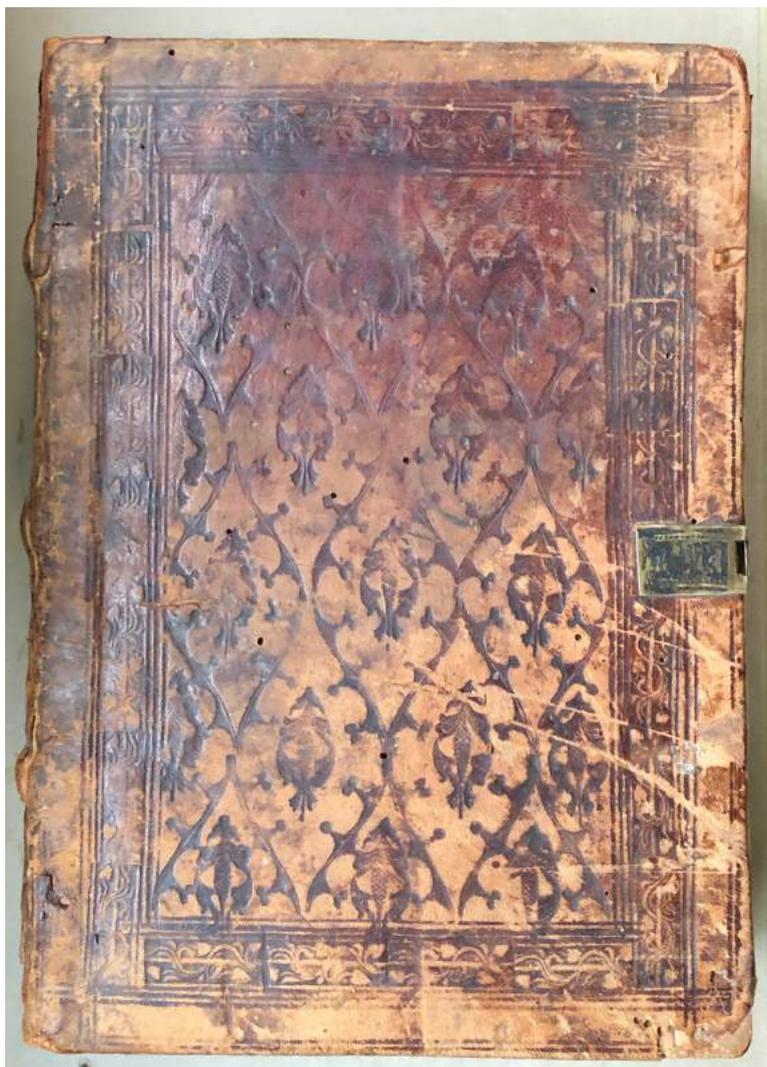
Est autem huius operis ordo talis. Primo ponuntur sermones d[omi]nicales de tempore per anni circulu[m]. Secundo de sanctis, Tercio q[ua]dragesimale Jacobi de Foragine, Q[ua]rto concordantia quatuor euangelista[rum] in passiiones d[omi]nicam a magistro Nicolao Dinkelspubell collectam." / At end of leaf m8: "Sermones Peregrini de tempore finiunt.

[Ulm: Johann Zainer, not after 1479] (A copy now in Munich BSB has an ownership inscription dated 1479) \$16,000

Chancery folio: 26.8 x 18 cm. Most likely second or third edition.

Signatures: Pars I (188): a-d8, e-k8/6, l-m8, A-C8, D-I8/6, K-N8; (N8 blank and removed) "Pars II (50.): a-f8/6, g8;" 3. "Pars III (40.): A-E8/ [276 (instead of 278)

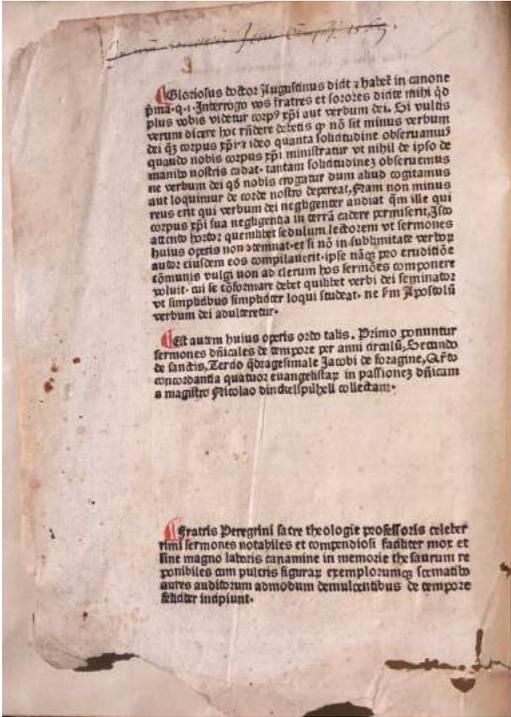
The two blank leaves are missing. 162 & 188 This copy has been rubricated throughout. It is bound in original Gothic calfskin over wooden boards with blind Stamping. There are remains of clasps (very nicely rebaked and restored using old material). Old handwritten ownership notes, including one from the Convent in Rattenberg.



Peregrinus of Opole, was a Silesian Dominican friar, Prior in Wrocław and Racibórz and Provincial of the Polish-East German Order Province. "The numerous manuscripts and early prints testify to the popularity of his 'Sermones de tempore et de sanctis'" (LThK VIII, 82). He was twice elected a provincial of his Order and became designated an inquisitor of Wrocław by the pope John XXII. His major literary achievement is this twofold collection of Latin sermons: *Sermones de tempore* (sermons on the feasts of the liturgical year) and *Sermones de sanctis* (sermons on feasts of particular saints).

Jacobus de Voragine wrote several series of sermons, The Lenten sermons (*Quadragesimale*) were written between 1277 and 1286. These sermons were only slightly less popular than his "Legend," and also known as 'Golden' on account of their popularity (there are more than 300 known manuscript copies). The genre of the *Sermones quadragesimale* did not exist as a distinct genre before the 1260's. This Dominican best-seller author Jacopo da Voragine, and the works of preachers from his own generation, like Peregrinus von Opeln [See above] have a strong *sermo modernus* structure and contain numerous exempla drawn from the world of nature.

Nicolaus de Dinkelsbuel was born in 1360. He studied at the University of Vienna where he is mentioned as baccalaureus in the faculty of Arts in 1385. Magister in 1390, he lectured in philosophy, mathematics and physics until 1397, and then from 1402 to 1405. From 1397 he was dean of the faculty; he studied theology, lecturing until 1402 on theological subjects, first as cursor biblicus, and later on the Sentences of Peter Lombard. In 1405 he became Bachelor of Divinity, in 1408 licentiate and in 1409 doctor and member of the theological faculty. Rector of the university, 1405-6, he declined the honor of a re-election in 1409. From 1405 he was also canon at the Viennese cathedral of St. Stephen. Eminent as teacher and pulpit orator, Nikolaus possessed great business acumen and was frequently chosen



as ambassador both by the university and the reigning prince. He represented Duke Albert V of Austria at the Council of Constance (1414–18) and the University of Vienna. When Emperor Sigismund came to Constance, Nikolaus delivered an address on the abolition of the schism. He took part in the election of Martin V, and delivered an address to the new pope (Sommerfeldt, "Historisches Jahrbuch", XXVI, 1905, 323-7). Together with John, Patriarch of Constantinople, he was charged with the examination of witnesses in the proceedings against

Hieronymus of Prague. During the preparations for the Council of Basle, he was one of the committee to draw up the reform proposals which were to be presented to the council.

Peregrini de Opole sermones de tempore et de sanctis. Warsaw, 1997. (Introductory notes in German, Latin and Polish.)

Voragine see: In the Mirror of the Prodigal Son: The Pastoral Uses of a Biblical Narrative (c. 1200-1550) Pietro Delcorno 2017
 CE} Herbermann, Charles, ed. (1913). "Nikolaus von Dinkelsbühl". Catholic Encyclopedia. New York (Schaff-Herzog vi:83).

Only two North American copies, both defective.
 Harvard University (- ff 189-278)
 Bryn Mawr College, (ff 239-278)

Goff P267; HC 12581*; C 4407; IGI 7404; IBP 4241; Madsen 3083; Voull(B) 2629,5; Hubay(Augsburg) 1582; Hubay(Eichstätt) 794; Borm 2059; Walsh 909; Rhodes(Oxford Colleges) 1340; BMC II 529; BSB-Ink P-183; CW M30917 - Wegener, Zainer 9 - BSB-Ink P-183 - Proctor 2542 ISTC ip00267000

**Incipit concordantia in passione domini
 cam. ab egregio quondam viro magistro
 Niccolao Dinctelspibel collectam**

Dicit resuscitatione lazari que facta fuit 30-11
 Feria sexta an̄ dñicam in passione dñi 163 in
 dica vsq; ad diem sabbati an̄ dñicam palmaz
 Suit ih̄sus cum discipulis pasc̄a dixit vbi
 multa miracula fecit sed cū a p̄pinq̄aret pasc̄a dixit vbi
 pulis suis Mat. 20. Ecce ascendi in iherosolimam; et filius
 hois tradet p̄ncipib; sacerdotib; 7 scribis 7 c̄demnabit eū
 morte 7 tradent eū gentib; ad illudendū 7 flagellandū et
 crucifigendū. et t̄ra a die resurget. 7 venit ih̄sus in betha-
 maz 30-12. Et ibi fuit receptus sabbato an̄ dñicaz palmaz
 a quodaz diuice amico qui dicebat symeon 7 fuit lapsus
 vt d̄ Mat. 26. Qui xpm cū discipul; suis ad conuiniū in-
 uitauit. quo audito venit lazarus que ante p̄ paucos dies
 a mortuis suscitauit cū sororib; eius maria magdalena 7
 martha xpo in cena cū discipulis ex̄ite. venerunt multa
 forenses quoz aliqui venerat vt viderent xpm. aliqui vt
 viderent lazari. Tunc fm̄ beati Aug. de verbis dñi. laza-
 rus recepto. deinde circūstantibus de pena damnatoꝝ 7 mila-
 feria que apud milicos viderat reuoluit. p̄ que nunq̄ laza-
 rus tunc visus fuit ridere. martha vero seruebat vt dicit
 30-12. Cum aliis seruientib; maria soroz eius. cū aliis di-
 scipulis in capite mense sedebat. tandeꝝ ipsa surrexit 7
 de p̄side alabastrino plena de nobilissimo vngento. vn-
 gentū fudit sup̄ caput xpi fm̄ moꝝ. 7 ipsius patrie. Nam
 p̄pter intemperiem aeris h̄ies regionis illius. bulisūdi
 vnicionib; verbant. dñis aut̄ nec pileum nec oppimentū
 portauit in capite ideo suscitauit q̄ hec m̄ter vnxit caput
 eius. Tunc quidaz ex discipulis ceper̄ murmurare cordi-
 bus suis dicentes. quare vngentū tam p̄dolum et tandi
 valoris sit perditū est 7 inuiciter expensū. melius fuisset
 q̄ fuisset venditū p̄ tricenis denari; 7 hoc p̄cauz fuisset
 datus egenis. H; discipuli pietate ad egenos mouebant̄
 tñ murmurabant quia eis placere debeat q̄s plantat xpo
 Dñus aut̄ ex eis iudas parauoz xpi non pietate s̄ capi-
 ditate motus scire non potuit sed clamauit. vt q̄o p̄ditio
 fer. potuit em̄ illud vngentū venditari plusq̄ tricenis
 denari; 7 dari paupib;. Hec tñ fm̄ Jero. 7 Aug. 320 dixit

20) 145] Paulus Pergulensis ca-1451.

Logica magistri Pauli Pergulensis.

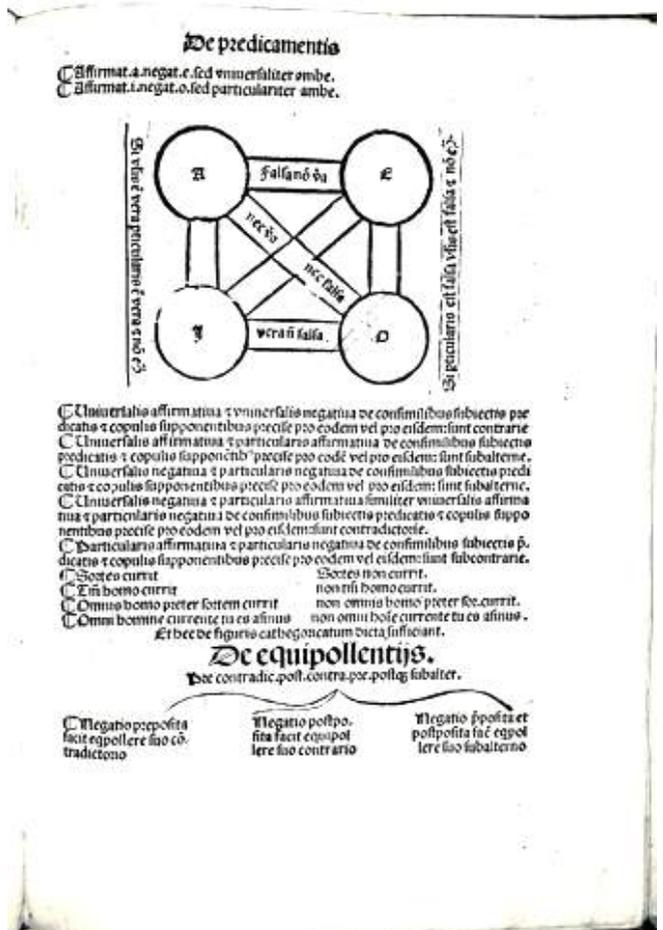
Venice: Johannes Emericus, de Spira, 22 Feb. 1495/96 \$12,500

Quarto. 10 x 8 1/2 inches. a-e8, f. 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.

Italy, 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..

Introducing the theory of reference, sometimes called supposition, is an explanation of the ways in which words refer to objects in function of certain linguistic signs.



Paul of Venice maintains a threefold division: Material Reference, Simple Reference, and Personal Reference, all of which are identified. 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 composito et diviso*, *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.

Paul of Pergula (died 1451) became the first publicly paid lecturer in philosophy in Venice, where he was officially honored in a public ceremony. In 1448, he was offered a bishopric, which he refused, and at the end of his life he accepted the administration of the Church of Saint John Almoner. He translated some works of Aristotle from Greek to Latin and was considered “on a par with the renowned Greek and Latin philosophers” (Brown, pp. vi-vii). **Depending on the *Logica Parva* of Paul of Venice, *De sensu composito et diviso* should be regarded as a “mosaic of the treasury of logic known at the time” (Brown, p. viii).**

Lohr, C.H. “A Note on Manuscripts of Paulus Venetus, *Logica*,” *Manuscripta*, 17(1973), pp. 35-36; reprinted in *Bulletin de philosophie medievale*, 15 (1973), pp. 145-146.

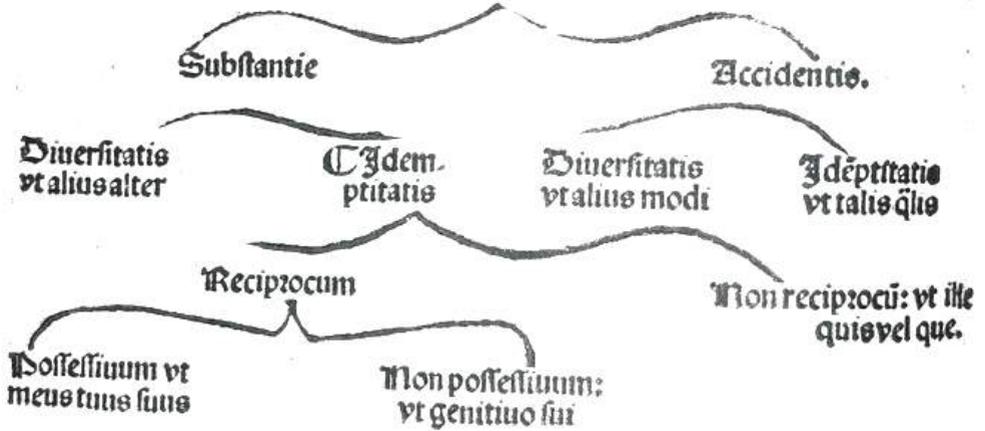
The first edition was printed in Pavia, Martinus de Lavallo, 5 November 1488 (Goff P-198).

Perreiah, Alan. *Paul of Venice: Logica Parva* [English translation], Munich, Philosophia Verlag, 1984.

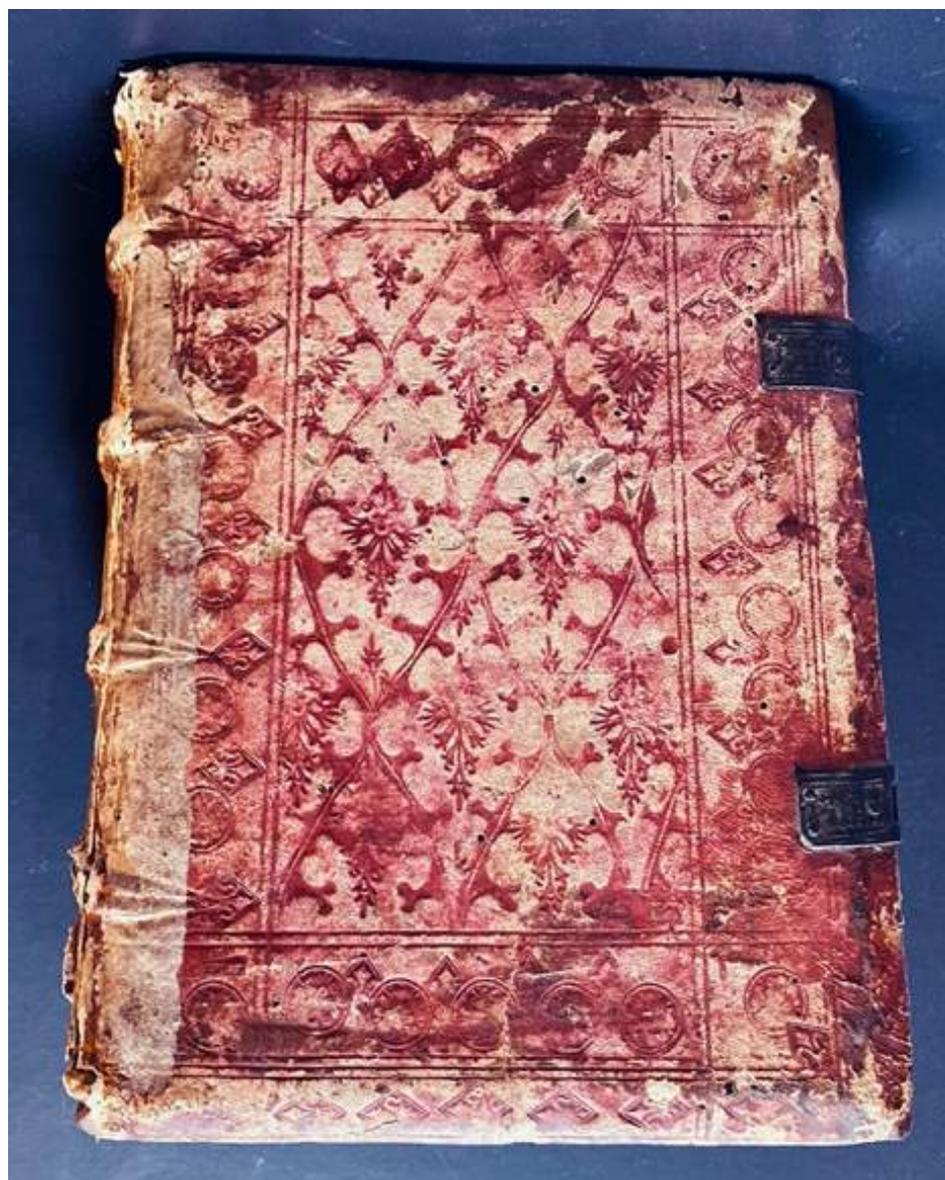
[http://plato.stanford.edu/entries/paul-venice/BABCOCK, ROBERT G. "AN UNRECORDED SESSA IMPRINT." The Yale University Library Gazette, vol. 64, no. 3/4, 1990, pp. 124-131. JSTOR, www.jstor.org/stable/40859597.](http://plato.stanford.edu/entries/paul-venice/BABCOCK, ROBERT G.)

De relatiuis.

¶ Relatiuum.



Goff P195; H 12626; R 1314; Sander 5476; IBE 4363; IGI 7322; IBPort 1357; Horsch(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



XVI. 438J Ripelin, Hugo 1205-1270

Compendium theologiae veritatis [with table by Thomas Dorniberg]

Ulm: Johann Zainer, ca. 1478-80). [not after 1480]

[CIBN dates not after 1480 from the date of rubrication in Württemberg LB copy

(cf. Amelung, Frühdruck)] Imprint from incipit on leaf [2r] which reads:

Theoloyce veritatis col[m]pendium alphabeticum ordine registratum ac in regali opido
vlma per Joa[n]nem zainer impressum feliciter incipit. \$24,000

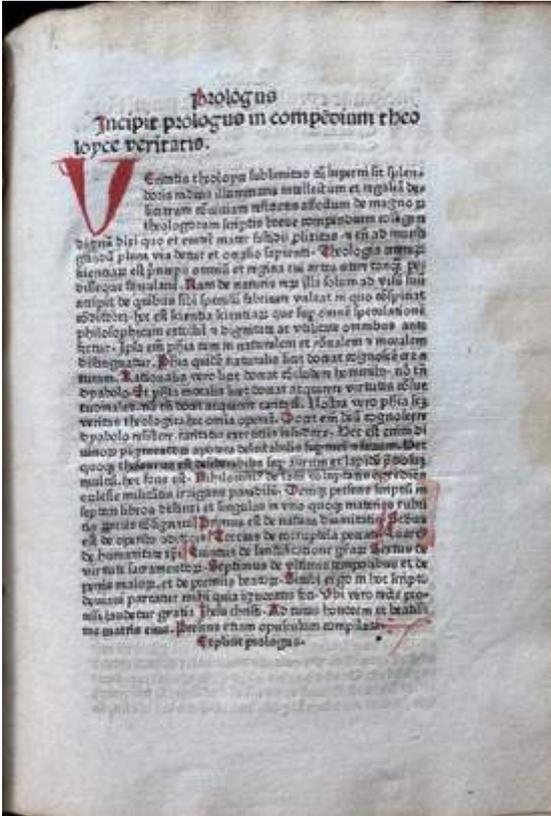
Folio 26 x 19 cm) Signatures: unsigned [a⁸, b⁶, c-t⁸, u⁶, x⁶].

162 leaves. 40 lines, single column, headlines. Gothic type (type: 4:96G, 5:136G).

Each Signature is guarded by vellum from a reused manuscript. Many initials
rubricated in red, (excepting most of book two?) capitals accented in red, and
section titles underlined in red.

This copy is bound in original red doe skin over beveled wooden boards,
decoratively stamped in blind with alternating floral and fleur-de-lis pattern,
remnants of original clasps, old paper label on spine, boards and spine heavily
rubbed and worn, chip out of top corner of rear board, lower corner very worn,
spine ends chipped.

¶ There is an old catalogue slip\description on front paste-down quoting a
Katalogie description from “T. (sic. Jacques) Rosenthal “ **Buch-und
Kunstantiquariat** katalogie 18: 1898 number 244; [which dates this edition at
1468] ¶ Most likely typed by WR Siegart who received this book from Dr.
Grimm. More interesting, on the front pastedown there is an ownership note by
Jacob Hartlieb active 1493-1513. There is a note free endpaper which is a
reference, noting a page number in a book by **Jakob Wimpfeling of Schlestadt**,
(1450-1528.) licentiate of theology, on the lives of the bishops of Strasbourg,
[specifically] in the life of Henry of Germany, the one-time(?) (looks like olim) 65th
(?) bishop, writes on folio 42: Then follows Wimpfeling’s passage. By the way, this
Henry has got to be: Henri de Geroldseck active (1263–1273). Wimpfeling notes
that he was bishop in 1265. ¶ **Wimpfeling** co-authored a book with **Hartlieb**. *De
fide co[n]cubinaru[m] in sacerdotib. Questio accessoria causa ioci et vrbanitatis in*



*quodlibeto
Heydelburge[n]si
determinata, quibusda[m]
novis addito[n]ibus denovo
illustrata. It[em] Questio
minus principalis, de
eisde[m] facie causa,
p[er] magistr[u]m
Jacobu[m] Hartlieb
determi[n]ata. Ach lieu
els. biß myr holt.*

Therefor it is not unreasonable to think that both Hartlieb and Wimpheling were friends/coleagues.

On the front past-down is later ownership evidence, an armorial book-plate of German doctor and incunabula collector Ferdinand Herscher (15??-1646) book-plate of Theological Seminary Library, Gettysburg, PA. There are two paper fragments in two different

hands laid in at front. lengthy early description in ink on recto of front blank; title in ink at head of first printed leaf; Small scattered worming; damp staining at fore-edge of first 14 leaves; minor dampstaining at bottom edge;

Johann Zainer (d. ca. 1523) was the second printer based in Ulm. Among others, he is remembered for printing the first German translation of Boccaccio's "De claris mulieribus" in 1473. Only 1.4% of ISTC recorded editions were printed in Ulm. CIBN dates not after 1480 from the date of rubrication in Württemberg LB copy (cf. Amelung, Frühdruck)

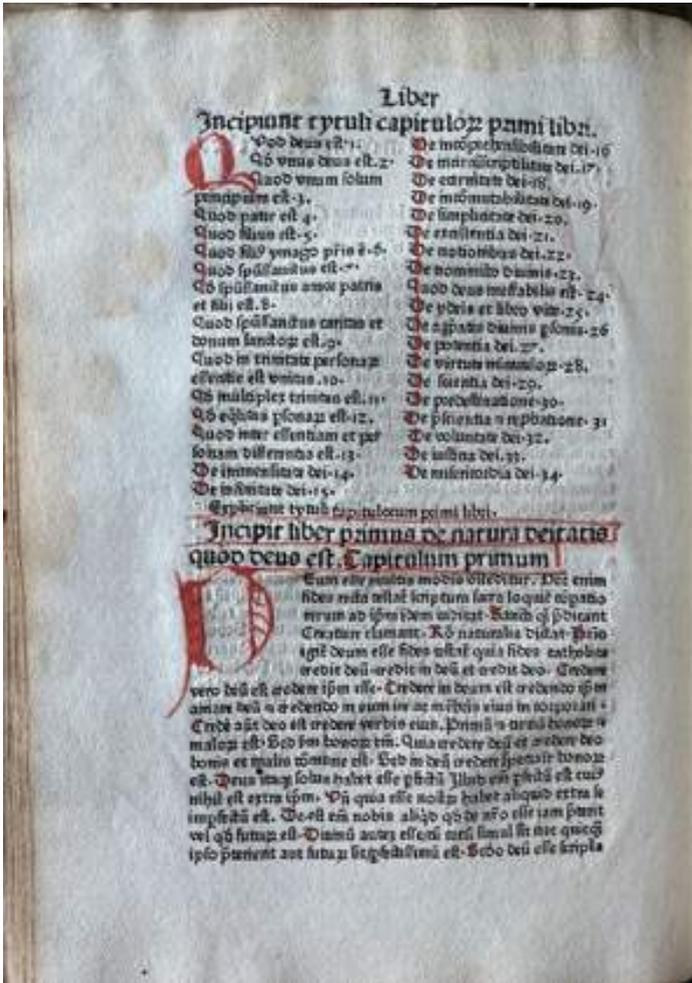
The "Compendium theologicae" has a long history of being misattributed to an array of authors such as Albert Magnus, Thomas Aquinas, Thomas Dorinberg, and Bonaventure, among others, but is now more certainly considered to be by Hugo Ripelin. The Compendium most probably, if not certainly, was written by Hugh of Stasburg. Other works attributed to him are: "Commentarium in IV libros sententiarum"; "Quodlibeta, quaestiones, disputationes et variae in divinos libros explanationes". , a Dominican theologian from Strasbourg. Thomas Dorinberg, who compiled the edition of 1473 with an index, was for a long time looked upon as the author; others attributed it to Thomas Aquinas.



Among other theologians to whom it was ascribed are Hugh of Saint Cher, Alexander of Hales, Aureolus, the Oxford Dominican Thomas of Sutton, Peter of Tarantasia and others. Apart from the works of Thomas Aquinas, the "Compendium" was the most widely read work of Dominican theology, being used as a textbook for close to 400 years. The *Compendium* is indeed a monumental achievement. It is notable for its superb organization, its concise exposition of an amplitude of topics and of supporting rationales. It is also, for the most part, written in clear Latin, making it more easily accessible to clergy who may not have been as fluent in Latin as were the monks. The *Compendium* is divided into seven books, each having its own set of themes, as indicated by these books' titles:

- (1) *On the Nature of the Deity;*
- (2) *On the Works of the Creator;*
- (3) *On the Corrupting Effect of Sin;*
- (4) *On the Humanity of Christ;*
- (5) *On the Sanctifying-Effect of the Graces;*
- (6) *On the Efficacy of the Sacraments;*
- (7) *On the Last Times and on the Punishments of Those Who are Evil and the Rewards of Those Who are Good.*

Each of the books is sub-divided into a series of specific issues the development of which is meant to give guidance to preachers and to students of theology. The fact that these issues are so central to Christian belief helps to explain why there survive in 59 printed editions.



ISTC
 ia00233000:
 Goff A233; (not
 in BMC); H
 438*; Amelung,
 Frühdruck I 36;
 Bod-inc A-105;
 GW 599; BSB-
 Ink H-399; GW
 599 WEVENER
 #6

¶Sec: Wegener
 :Die Zainer in
 Ulm: Ein Beitrag
 zur Geschichte
 des Buchdrucks
 im XV.
 Jahrhundert
 und Amelung,
 Peter. Der
 Frühdruck im
 deutschen
 Südwesten, 1473-
 1500. Bd. 1 [etc].
 Stuttgart, 1979-
 [in progress]. /
 36

<https://data.cerl.org/istc/ia00233000>

United States:

- 1) Union Theo. Seminary
- 2) Cornell Univ.
- 3) Duke Univ.

Jacobus Windelincus Seletstadiensis
Licenciatus Theologie in Vitis Episcoporum
Argentinesium In Vita Henrici de Ger-
oltz epi 65. folio 42 scribit.

Sub hoc Henrico frater Augustini Argentinensis interfuit
anno 1265. Fuit in eorum monasterio Thomas de Argentinia
quod doctissime scripsit in quatuor libris Cantabrigiam.
Laudes hanc patrie nostre et ordinis sancti Bernardi, sunt
quae ferunt, ipsum ista Compendium Theologie eorum
habuisse. Licet alij scribat librum istum a quodam
Hugone Ruppelii, ordinis praedicatorum Comendat
Argentinas esse et huiusmodi 26

Trithemius de scripturis sacris scribit Thomas de
Argentinia sub Carolo 4 floruisse anno 1350. fol 90
Compendium autem istum non habuit

Incipit Rosarium

Incipit Rosarium memoriale diuino: un eloquiorum

Reuere[n]dissimo in xpo patri et dno dno Brando diuina
 miseratione tituli Sancti dementis sacrosancte Romane
 ecclesie presbitero cardinali placentino uulgariter nuncu-
 pato Frater Petrus de Rosenheim monachus mo-
 nasterij mellicen[si] sedis Romane immediate subiecti ordinis
 sancti benedicti parauient[is] diocesis. Et et siquid potest. Multi conati sunt
 sacre scripture textu[m] abusiua[m] exceptionibus metro stilo q[ue] aptior sit fra-
 gili hominu[m] memoria[m] comendare. uidel[icet] ut sacre fidei predicatoribus
 laborem requirendi textuum paritate[m] alleuiarent. ac capitulor[um] quotu[m]
 que utiliter in ecclesia dei inoleuisse creditur. facilio[r] redderent. quoru[m]
 alij senis. alij quaternis. alij binis. uersibus. quidam etiam singulor[um] uocati-
 bus metro quodam iunctis. quodlibet capitulum biblic[um] memoria[m] com-
 mendare curarunt. Inter quos frater Guido ferrariens[is] ecclesie pre-
 s[bi]ter. et fertur postea eiusdem ecclesie presul. binis uersibus exametris
 ad sancte memoria[m] dominum eulem[entem] quintum. margaritam suam
 hoc enim in dicit libello nomen scribens. singulorum capitulor[um] biblic[um]
 famosiores materias elaborauit. et in iudice non inerte easdem com-
 plexus est. Quis si labor ipsius sacri eloqui predicatoribus ad memo-
 ria[m] retinendam. et materiam et quotu[m] capitulorum satis dare potuisset
 frustra omnino reueren[ti]ssime pater nouum laborem ob id ipsum per
 me assumendum temptauisset. Nunc uero quia etiam presati domini
 Guidonis opus remota ab oculis scriptura. tamen eleganter compe-
 dioseq[ue] clariores materias tangens perstringat. quod et mihi in eisdem
 perquirendis materijs. et preterim in libris sapientialibus no[n] nihil con-
 tulisse fateor. nihil tamen omnino ad allegandum quotandum memo-
 riter. capitulorum materias sibi inuicem succedentes retinendam co[m]-
 ferre poterit. prout nec mens sua fuisse creditur. etiam si omnes uersus
 suos corde recites. Quippe qui omnes uersus metro exometro q[ue] cu[m]
 libus pedibus p[er]stat exarauit. Nullo dato signo cui libro. aut quoto ca-
 pitulo quisq[ue] uersus mente recitatus inseruiat. prout clarum est intuen-
 ti. Placuit ergo reueren[ti]ssime paternitati u[est]re. ubi nuper eandem aph-
 ce sedis sacra. et n[on] minus necessaria legatio. p[ro]psid[em] u[est]ra[m] extirpanda[m] ra-
 bic. et bonitatem ac gra[m] aphice plen[am] ad bas n[ost]ras aq[ui]lones parit[er]

manuscripta...

manuscripta...

manuscripta...

XVII

367J Rosenheim, Petrus de Rosenheim. (1380-1432).

Incipit Roseum memoriale divinatorum eloquiorum

[Köln] : [Southern Germany : n.pr., about 1480-90?] or
[Cologne? : n.pr., about 1483] or [Ludwig von Renchen?],
1483 Deutschla, ca. 1480. \$13,500

Quarto 19 x 15.5 cm. (a-f⁸) [1-68]. [48] a1 blank and
lacking. First Edition. Text in one column, 32 lines. Type:
80G. Initials painted in red, rubricated in red ink
throughout . First edition . ¶Gothic script, rubricated, red
and blue hand-painted initials, 92 unnumbered pages. A
very good copy, old repair to the first blank leaf, a few
spots, pale stain at the lower blank corner of the first quires.
Rubricated and initials supplied in red and blue. First
Edition. This copy is bound in a simple vellum binding
from an antiphonal leaf. Gothic script, rubricated, red and
blue.

¶ This is one of the earliest printed books on the *ars
memorativa* or mnemotechnics the rare first edition of the
Roseum memoriale composed by the German Benedictine
monk Petrus of Rosenhaym (Upper Bavaria), written between
1423 and 1426 for Cardinal Giulio Branda di Castiglione.
Petrus of Rosenhaym composed numerous treatises, sermons,
and verses: the Roseum memoriale is surely his most famous
work, enjoying wide popularity during the fifteenth century
and first half of the sixteenth century.

¶ Each couplet commences with a different letter in the order of
the alphabet (omitting K, X, Y, Z, but including vowel I). These
letters correspond to the numbers that appear on the cuts, and

together form a method of memorizing the events of the Scripture as told by each of the Evangelists. It is a poem composed of 1,194 verses followed by an epilogue of seventy-three hexameters, in which every chapter of the Bible (excluding the Psalms) is summed up in a distich. The mnemotechnic method here employed is extremely complex: the hexameters of each section of the summary form an acrostic of the letters of the alphabet.

¶ Based on Latin verses about Holy Scripture, it uses characteristic couplets (distiches) to express the main content of all chapters of the Old and New Testament.

¶ This was a highly popular and broadly used manual, its copies could be found in almost every European church after the invention of the printing press it was printed in several different locations. This early medieval incunabulum has not been clearly dated (This edition) researchers attribute it to the Upper Rhine region sometime between 1480 and 1483. . After 1423, he was appointed 'cursor biblicus' and 'magister studentium'.

Dated by Goff and IGI about 1483 "The edition is assigned by Proctor to the printer Ludwig von Renchen, active in Cologne from 1483 to ca. 1495, while ISTC gives Southern Germany between 1480-1490 and GW tentatively suggests Oberrhein, 1483. Item #367J

ISTC ir00336000;

Goff R336; BMC I 312; ; GW M32724; Polain(B) 3128; IBE 4559; IGI 7668; IBP 4380; Sajó-Soltész 2676; Madsen 3549; Borm 2134; Hubay(Würzburg) 1704; AmBCat 199; Walsh 492; Oates 867; Pr 1517; BSB P-362; Van der Haegen II,2:16,4?; Young 278.

XVIII 502] Petrus de Rosenheim. (1380-1432).

Incipit; Roseum memoriale divinatorum eloquiorum

[Köln] : [Southern Germany : n.pr., about 1480-90?] or [Cologne? : n.pr., about 1483] or [Ludwig von Renchen?], 1483 Deutschla, ca. 1480.

Price: \$18,500

Quarto: 22 x 14 ½ cm. Signatures: a-f^b. Pages (a¹ blank and Present). Text in one column, 32 lines. Type: 80G. Initials painted in red, rubricated in red ink throughout. First edition .

A very good copy, old repair to the first blank leaf, a few spots, pale stain at the lower blank corner of the first quires. "Rosarium sup(er) bibliam" in old handwriting, flyleaf with purchase note dated 1908, small water stain on the bottom corner in the first half of the work, slightly soiled and tanned. - Wide margined copy from the Wican Free Public Library (blind stamp and bookplate). - 19th century half vellum (slightly scratched and scuffed).

This one of the earliest printed books on the ars memorativa or mnemotechnics the rare first edition of the Roseum memoriale composed by the German Benedictine monk Petrus of Rosenhaym (Upper Bavaria), written between 1423 and 1426 for Cardinal Giulio Branda di Castiglione. After 1423, he was appointed 'cursor biblicus' and 'magister studentium'.

Petrus of Rosenhaym composed numerous treatises, sermons, and verses: the Roseum memoriale is surely his most famous work, enjoying wide popularity during the fifteenth century and first half of the sixteenth century.

¶ Each couplet commences with a different letter in the order of the alphabet (omitting K, X, Y, Z, but including vowel I). These letters correspond a method of memorizing the events of the Scripture . It is a poem composed of 1,194 verses followed by an epilogue of seventy-three hexameters, in which every chapter of the Bible Old and New Testaments (excluding the Psalms) is summed up in a distich.

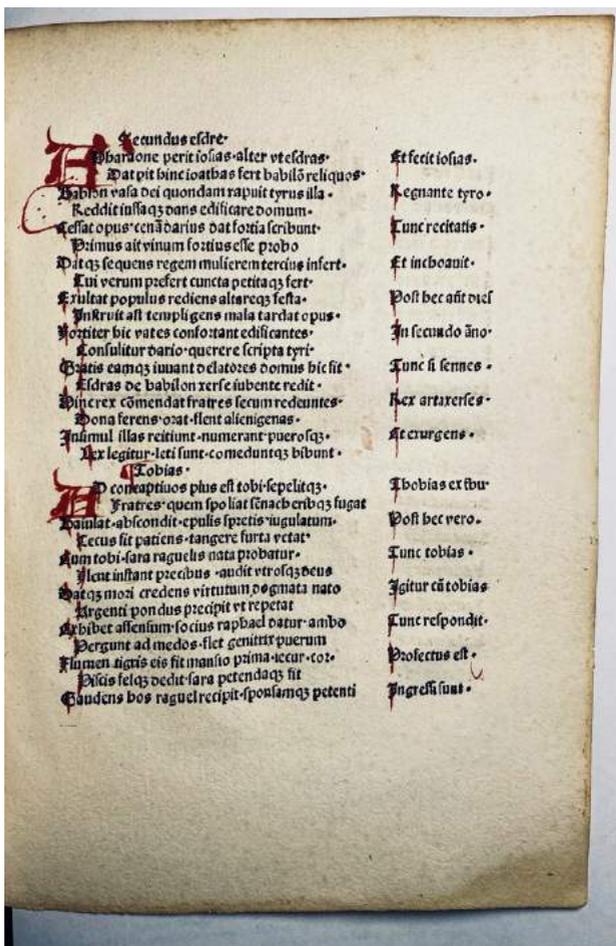
The mnemotechnic method here employed is extremely complex: the hexameters of each section of the summary form an acrostic of the letters of the alphabet. (alphabetarium)

¶ A highly popular and broadly used manual, its copies could be found in almost every European church after the invention of the printing press it was printed in several different locations. This early medieval incunabulum has not been clearly dated

(This edition) researchers attribute it to the Upper Rhine region sometime between 1480 and 1483. .

Dated in Goff and IGI about 1483 "The edition is assigned by Proctor to the printer Ludwig von Renchen, active in Cologne from 1483 to ca. 1495, while ISTC gives Southern Germany between 1480-1490 and GW tentatively suggests Oberrhein, 1483.

JISTC iro0336000; Goff R336; BMC I 312; ; GW M32724; Polain(B) 3128; IBE 4559; IGI 7668; IBP 4380; Sajó-Soltész 2676; Madsen 3549; Borm 2134; Hubay(Würzburg) 1704; AmBCat 199; Walsh 492; Oates 867; Pr 1517; BSB P-362; Van der Haegen II.2:16.4?; Young 278.



Incipit Expositio v^l De
diractio s^l Hieronimi sauo
narole de Ferrara ordis poi
caroz in psalmu In te dñe
speraui quā i vltimis dieb⁹
vite sue sine p̄scolaretur
vidit.

Tristicia obsedit me
magno et forti exer
citu vallauit me. oc
cupauit cor meū cla
morib⁹ et armis die noctuq^{ue}
contra me pugnare nō cessat
Bmici mei sūt in castris eius
et feci sūt mibi inimici. Que
cūq^{ue} video n̄cūq^{ue} audio. ver
illa tristicie d̄ ferūt memoria
a misericordi me cōtristat. recor
dacio filioz me affligit cōsti
deracio claustrū et celle me an
git Meditacio studioz me
orū dolore me afficit. cogita
cio pctōrū me premit Sicut
eni febre laborātib⁹ oia dul
cia amara vidēt ita mibi oia
in merorē et tristiciam cōuer
tūt Magnū p̄fecto onus su
per cor tristicia hec Venenū
aspidū pestis p̄niciosa mur
murat cōtra deū. blasphemā
te nō cessat. ad desperationē
borat Infelix ego homo. q̄o
me de maibus ei⁹ sacrilegis
liberabit Si oia h̄ydeoz au
dio verilla sequit̄ et fortit̄
me pugnāt. quis erit pre
cor meus Quis auxiliabit
mibi Quo vadā. q̄ pacto effu
giā. Scio q̄o faciā Ad iuuisi
bilis me p̄certā et adducā ca

tra visibilia. Et q̄s erit dōz
tā excelsi tāq^{ue} tribit̄ exercit⁹.
Spes q̄ d̄ iuuisibilib⁹ ē. spes
inq^{ue} p̄tra tristicia veniet et ex
pugnabit eā Quis stare por
terit et spem Audi quid dicit
p̄pheta Tu es dñe spes mea
altissimū posuisti refugiu tu
um Quis stabit p̄tra doim.
q̄s expugnat poterit refugiu
eius q̄d ē altissimū Vocabo
itaq^{ue} eā veiet p̄fecto nec me
cōfundet Ecce iā veit gaudia
artulit pugnare me docuit
dixitq^{ue} mibi. Clama ne ces
ses et aio Quid clābo dicin
quit p̄fident et ex toto corde.

In te dñe
speraui nō
cōfundar in eter
nū i iusticia tu
a libera me.

O mira potēcia sp̄i cui⁹ fa
cie nō potuit tollerare tristi
cia Iā veit cōsolacio Clamer
et obstreper nūc tristicia cū ex
ercitu suo Diemat mūd⁹ in
surgant hostes. nihil timeo
qm̄ in te dñe sp̄aui. qm̄ tu es
spes mea. qm̄ tu altissimum
posuisti refugiu tuū. Iā sp̄m
ingressus sum spes me intro
dixit. nō ego ip̄udēt̄ intra
ui. ipsa me excusabit corā te.

Incipit Expositio v[e]l Meditacio f[rat]ris Hieronimi sauonarole de Ferrara ordi[ni]s p[rae]dicatorum in psalmu[m] In te d[omi]ne speraui. qua[m] i[n] vltimis dieb[us] du[m] vite sue fine[m] prestolaretur edidit.

N.pl., n.d. (prob. the ed. Magdenburg, Moritz Brandis), after 1500. Price:\$6,600

Quarto 20 x 15 cm. a4,b4. (8) lvs., rubricated in red, modern boards. [*] – First leaf w. incipit with outer reimaged ; a few tiny wormholes throughout (mostly in blank margins).

Hieronymus Savonarola (1452-1498) In te Domine speravi. The Dominican preacher wrote this text while in prison in Florence in 1498, charged with heresy, and having been found guilty was burned at the stake in that year. He was a Catholic and a critic of the luxurious lives of the rulers, the Medici family, of the Florentian people and the corruption in the Catholic Church. His sermons resulted in the downfall of the ruling Medici family. Pope Alexander VI excommunicated him.. “ Savonarola , after his first ” examination ” nearly amonth of quiet in the little prison , which, after all, was notless spacious or comfortable than his cell. This resting timethe victim employed in a manner befitting his characterand life. He wrote two meditations , one on the Miserere(5 1st Psalm) and the other on the 31 st Psalm, in which hepoured out his whole heart in communion with God. Withthe right hand which had been spared to him in diabolicalmercy that he might be able to sign the false papers whichwere intended to cover him with ignominy, he still had itin his power to leave a record of that intercourse with hisheavenly Master in which his stricken soul found strengthand comfort. Between the miserable lies of the notary Ceccone,over which those Florentine nobles in the palace werewrangling ; and the stillness of the little prison hung highin air over their heads, where a great soul in noble trustyet sadness approached its Maker, what a difference!” [E.H. Perowne. D.D. 1900

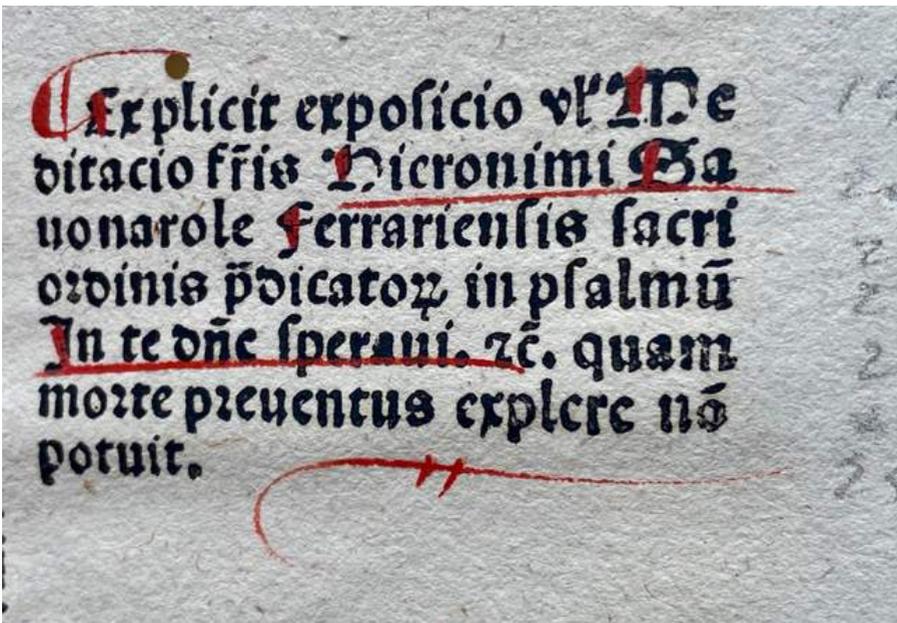
Savonarola writes at the last chance to writew, a quite heartfelt passage”“BURN away Thy face from my sins, and blot out all thine iniquities. Wherefore, Lord, regardest Thou my sins? Why numberest Thou them? Why considerest Thou them so diligently? Knowest Thou not that man is as a flower of the field? Wherefore lookest Thou not rather on the face of Thy Christ? Alas, wretch that I am, why see I Thee angry with me? I confess I have sinned but do Thou in Thy goodness have mercy upon me: turn away Thy face from my sins. Thy face is Thy knowledge; turn away therefore Thy knowledge from my sins. I mean not that knowledge which consists in simple apprehension, wherewith Thou seest all things at all times, but the knowledge which consists in approval and disapproval, whereby Thou dost approve the actions of the just, and by disapproving dost condemn the sins of the wicked. Take not such knowledge of my sins as to impute them to me; but turn away Thy face from my sins, that through Thy mercy they may be blotted out. Regard, Lord, the soul which Thou hast created, regard Thy likeness which Thou hast formed. For Thou didst create it in Thine image, and I poor wretch have overlaid it with the likeness of the devil.” (Translated by Perowne.)

Under torture Savonarola confessed to having invented his prophecies and visions, then recanted, then confessed again. In his prison cell in the tower of the government palace he composed meditations on Psalms 51 and 31. On the morning of 23 May 1498, Savonarola and two other friars were led out into the main square where, before a tribunal of high clerics and government officials, they were condemned as heretics and schismatics, and sentenced to die forthwith. Stripped of their Dominican garments in ritual degradation, they mounted the scaffold in their thin white shirts. Each on separate gallows, they were hanged, while fires were ignited below them to consume their bodies. To prevent devotees from searching for relics, their ashes were carted away and scattered in the Arno.

Scapecchi, P. Cat. Savonarola.; 87 (Catalogo delle edizioni di Girolamo Savonarola (secc. XV-XVI) possedute dalla Biblioteca nazionale centrale di Firenze) Girolamo Savonarola, Prison Meditations on Psalms 51 and 31 Tr., Ed. John Patrick Donnelly S.J. (Milwaukee, Marquette University Press, 1994).

Goff (suppl.); S-206a; BMC 15th cent.; II 601; GW M40482; Hain-Copinger; 14412; Reichling; 1384; Audin de Rians, E. Bib.;; 138; ISTC No. is00206500. <https://data.cerl.org/istc/is00206500> United Kingdom British Library (IA.10973)

United States of America. Yale add ??? US, TX SMU



XX 300J JOHANNES de SACRO BOSCO. (c. 1195 - c. 1256) (also called John or Johannes Halifax, Holyfax, Holywalde, Sacroboscus, Sacrobuschus, de Sacro Bosco, or de Sacro Busto) And Georgius de Monteferrato

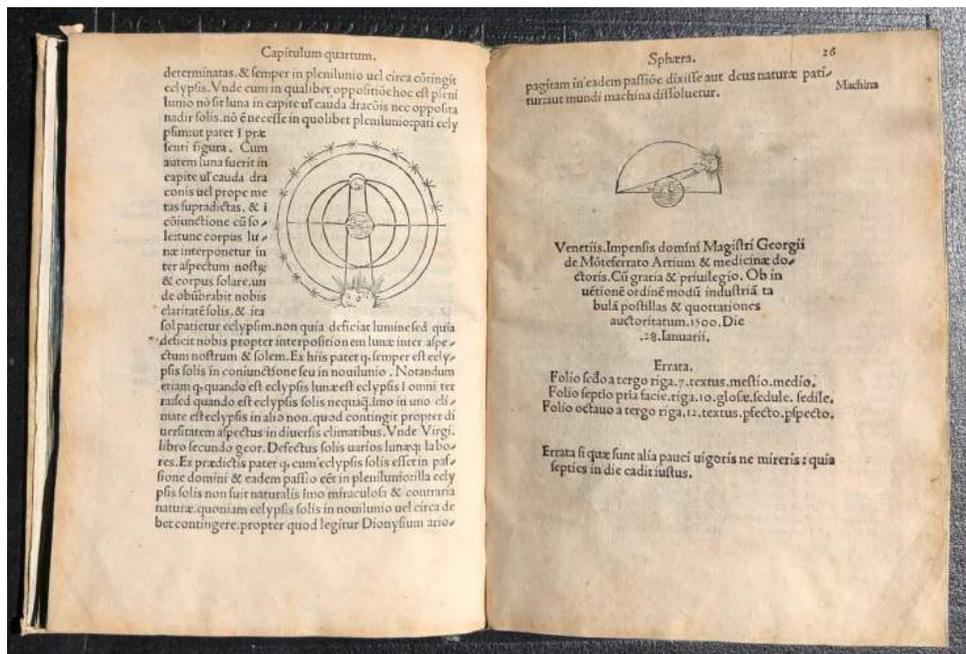
Figura sphere cu[m] glosis Georgii de Mo[n]teferrato artiu[m] [et] medici[n]e doctoris : gradiam [et] gloriam dabit dominus.

Venice [[Jacobus Pentius, de Leuco] for Georgius de Monteferrato 1500, die 28 ianuarii. \$11,000



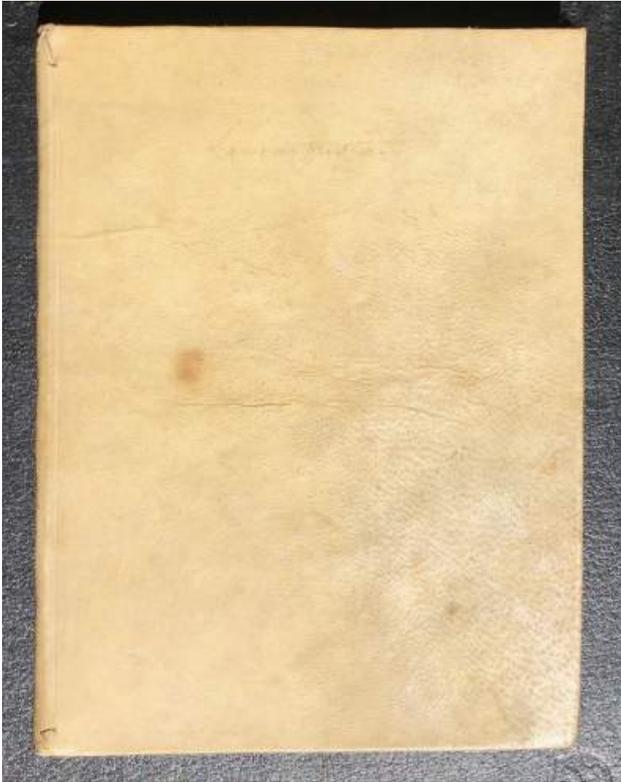
("The use of type 68G and of woodcut capitals in this book connect it with the latter part of 1500 and it is therefore taken to be dated 'more veneto' (BMC) Quarto, 8 1/2 X 5 1/2 inches . 26 lvs, A-E4 F6 . There is a large woodcut on title page 'sphaera mundi', see to the left and three other large woodcut diagrams in text. Woodcut capitals, also spaces with guide-letters. Tear repaired in corner of f. 2, with some text loss.

This copy is bound in full laced cased later vellum, blue edges, and recent marbled endpapers. This is a illustrated incunable printed by Jacobus Pentius, de Leuce



who started printing in 1495, his press was chiefly active after the turn of the century.

In 1220 Sacrobosco wrote *Tractatus de Sphaera* in four chapters. The first chapter deals with the shape and place of the Earth within a spherical universe. The second chapter deals with various circles on the sky. The third chapter describes rising and setting of heavenly bodies from different geographical locations while the fourth chapter gives a brief introduction to Ptolemy's theory of the planets and of eclipses. This book, which predates Grosseteste's astronomy book, is well written and was widely used throughout Europe from the middle of the 13th Century. Sacrobosco's *De sphaera mundi* was the most successful of several competing thirteenth-century textbooks on this topic. It was used in universities for hundreds



of years and the manuscript copied many times before the invention of the printing press; hundreds of manuscript copies have survived. The first printed edition appeared in 1472 in Ferrara, and at least 84 editions were printed in the next two hundred years. The work was frequently supplemented with commentaries on the original text. The number of copies and commentaries reflects its importance as a university text. [4] de Sphaera, which was widely read and influential in Europe

during the later medieval centuries as an introduction to astronomy. Though principally about the heavens it also contains a clear description of the Earth as a sphere, in the first chapter. "The Sphere" was required reading by students in all Western European universities for the next four centuries.

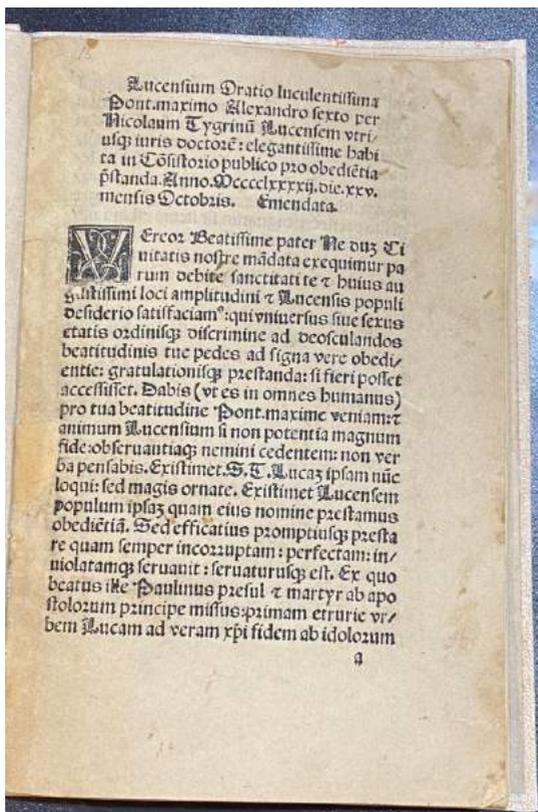


Goff J421; Klebs, A.C. *Incunabula scientifica et medica*,; entry 874.30; BMC V 566; HCR 14126; Essling 264; Sander 6668; Pell Ms 6718 (6683); Hillard 1153; Péligray 480; IGI 5353; Hubay(Augsburg) 1247; Pr 5705; GW M14661

United States of America. The Walters Art Museum Library
 Library of Congress, New York Public Library,
 Huntington Library, Smithsonian Institution, Univ. of Chicago, Williams College,
 1. Owen Gingerich, *Sacroscosco* as a textbook. *Journal for the History of Astronomy* 19 (4) 2. L
 Thorndike, *The Sphere of Sacroscosco and its Commentators* (Chicago, 1949).
 3. J F Daly, *Biography* in *Dictionary of Scientific Biography* (New York 1970-1990).
 4. Olaf Pedersen, "In Quest of Sacroscosco", *Journal for the History of Astronomy*,
 16 (1985): 175-221. Pedersen identifies 35 printings in Venice, another 35 in Paris,
 and more in 14 other cities throughout Europe.

Lucensium Oratio Luculentissima Pont. Maximo Alexandro Sexto per Nicolaum

Tygrinu[m] Lucensem Vtriusq[ue] Iuris. \$4000
[Rome], [Andreas Freitag], 15 October 1492, (1448-1527).

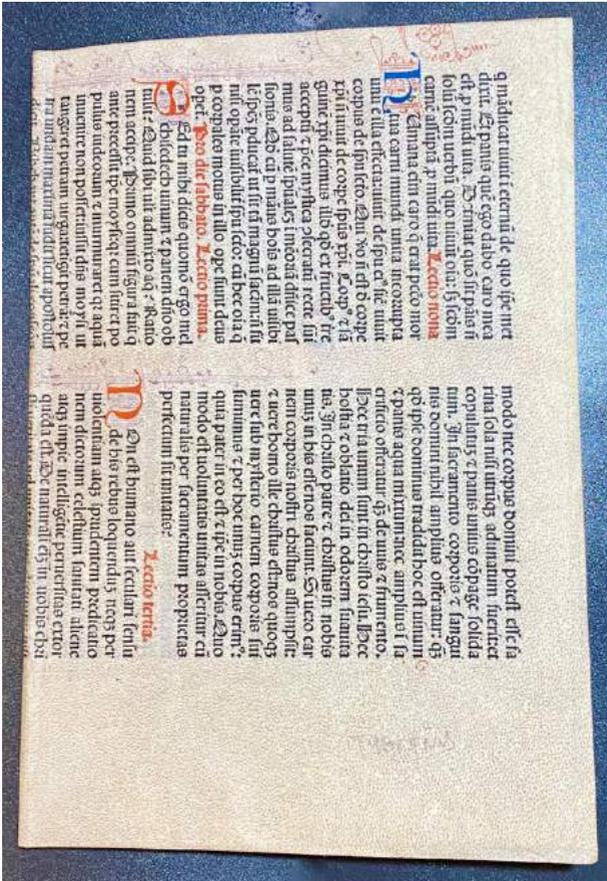


Quarto, 20 x 13 cm. A⁴. First Edition (see below). This copy is bound in a vellum printed leaf by Jenson, Goff B563 . Ex-libris Walter Goldwater.

This oration such as most are usually rare and short this one is both it is a tribute from the City of Lucca to the election of Pope Alexander VI. This is one of three almost simultaneously published prints of this on October 25, 1492 before the newly elected Borgia Pope Alexander VI. held this speech. – “”This was the typical ‘Oratio’ – in the style of the times, both florid and unctous – which extolled the virtues of the Pope, traits which subsequent events failed to confirm!”” (Bühler) According to Bühler’s study, The Freitag printing was preceded by the editions of Stephan Planck (in Roman type) , whose corrections Freitag employed in his edition.”

CF Bühler, The Earliest Editions of the “”Oratio”” (1492) by Nicolaus Tygrinus (in: Gutenberg JB 1975, pp. 97-99)”

Goff T563; HC 15751*; Pell Ms 10972; CIBN T-51; Nice 209; IGI 9670; IBE 5542; BMC IV 137;



XXII 518]. (Ascribed to) Gérard de Vliederveen (fl end of the 14th - early 15th centuries) and to Dionysius Carthusiensis

Quattuor novissima cum multis exemplis pulcherrimis que sunt occasio salutis. (Cordiale quattuor novissimorum)

Cologne: Heinrich Quentell, 1492. \$14,000



Quarto. 20 X 13 1/2 cm Signatures: a-g⁶ [Lacks leaves g³⁻⁴; GW notes: "In einem Teil der Aufl. fehlt das Doppelbl. g³⁻⁴, dessen Ausfall keine merkliche Störung des Textes bedeutet."] {*In part of the edition the double sheet g³⁻⁴ is missing, the failure of which does not mean any noticeable disturbance of the text.*} This copy is rubricated through with very nice initials.

The large woodcut on the title page has the famous inscription "Accipies tanti doctoris dogmata sancta" - ("You will receive the sacred tenets of a great doctor") this was the first of several woodcuts used by Quentell; St Gregory instructs two scholars, known as the "Accipies Woodcut" this was used from 1491 to 1495. This is

designated as 'A i' or the first woodblock of this he used. cf. Proctor. Bibliographical Essays, pages 1-12.

The Cordiale quattuor novissimorum, is an edification of the "*last four things*" (death, judgment, hell and heaven.) Most often, and recently, attributed to the ascetic poet **Gerhard van de Vliederhoven** his origins and circumstances are completely unknown. It is also ascribed to **Dionysius the Carthausian**, both authors are particularly likely suspects, they were both popular for their works addressing the theological literature of their times. Despite all the ascriptions to different authors, this work played a crucial role in the Dutch reform movement the Modern Devotion, in which piety and moderation are great virtues with regards to Judgement Day.

This work has had a profound influence on the eschatological thought of the followers of the Devotio moderna. Several monasteries instituted the common reading of the Cordiale and we know from the chronicler Jean Busch "The chronicle of Windesheim" [died in 1474 or 9] that it was read at the abbey of Windesheim during meals. This title was quite popular with Priests as it deals with death, judgment, hell and heaven. Gerhard van Vliederhoven wrote his script, recently known as the Cordiale - (the later script of Dionysius Carthusiensis is consistently called the Memorial) . In the beginning of the fifteenth century the text appears in Latin, and is used to explain how the precise consideration of the four objects with focus upon how self projection serve as a deterrent to sin.

It met with great approval from all friends of modern devotion who took care of the knowledge of ultimate things. In numerous monasteries, the Cordiale was a daily lecture and at Windesheim, as Johann Busch says. It has been printed both in Latin and in several translations. The recitation of Cordiale quattuor novissimorum is ready made for methods of "methodical prayer" taught by the Devotio Moderna, moreover the Accipies wood cut is a fitting illustration for this devotion and the techniques used for "self projection" into the imagery of a Biblical scene (to participate in the life of Jesus), this significantly influenced the approaches to Christian meditation in the 16th century and thereafter. These methods persist in meditations such as the Spiritual Exercises, which the Jesuits continue to practice. Devotio Moderna arose at the same time as Christian Humanism, a meshing of Renaissance Humanism and Christianity, and is related to German mysticism and other movements which promoted an intense personal relationship with God. Practitioners of the Devotio Moderna emphasized the individual's inner life and promoted meditation according to certain strictures. With the ideals of Christian Humanism, Devotio Moderna recommended a more individual attitude towards belief and religion. It is regarded sometimes as a contributing factor for Lutheranism and Calvinism. It was also a significant influence upon Erasmus, who was brought up in this tradition.

By 1500 there appeared forty editions of either the Latin or Dutch at Delft, Deventer with Jacobus de Breda and with Paffraed, Haarlem, Gouda, Antwerp etc. no less abroad this copy is one of the Cologne editions first printed in 1479, and as far and wide as Westminster 1479, Paris 1480, Geneva 1490 Leipzig 1497 and Venice " (cf. ADB XL, 89f.).

ISTC: ic00897000

<http://tudigit.ulb.tu-darmstadt.de/show/inc-ii-689>

Christian spirituality in the Catholic tradition by Jordan Aumann 1985 Ignatius Press. Proctor. Bibliographical Essays, pages 1-12. The Accipies Woodcut. 1894.
Thomas À Kempis: Notes of a Visit to the Scenes in which His Life was Spent, with Some Account of the Examination of His Relics Sir Francis Richard Cruise, Kegan Paul, Trench & Company, 1887 - Devotio moderna - 332 pages

XXIII

553Ji. Gérard de Vliederhoven
(Ascribed to)

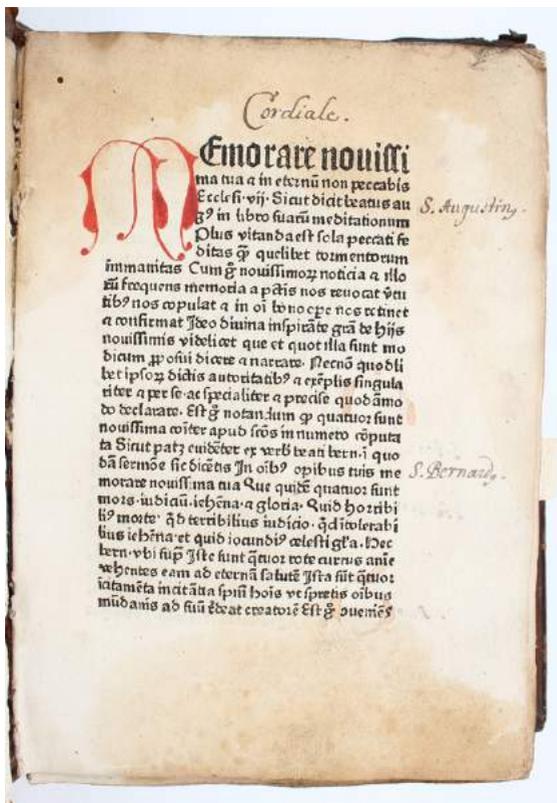
**Cordiale quattuor
novissimorum.** (Emorare
nouissima tua.)

Köln, Konrad Winters, de
Homborch, about 1482.
Price \$ 11,000

Quarto 22 x 15 1/2 cm.
signatures : a-1⁶g-h⁶ i⁸ [68
leaves Two works bound in
one. I. Heavily browned, some
old annotations, first leaves
somewhat loose. Annotation,
monastic ownership inscription
and stamp to first blank. II.
Browned, slight worming to last
leaves, Pt loose. Annotations to
first leaf, monastic stamp to title
and last leaf. Contemporary calf
over wooden boards,
blindstamped in Koberger style;

rubbed, some worming, tear to spine, head of spine repaired, inner hinges cracked,
lacking clasp.

Gerard Vliederhoven , confessor and curator of the Commandery Teutonic of Utrecht , is an active mystical writer at the turn of XIV and xv th centuries . With his colleague Johann van der Sande, brother cellar , he showed constant loyalty to Commander Gerhard Splinter Uten Enghe, when from 1380 the latter tried to restore discipline within the Order [1] . We do not know anything about the origins and life of Gérard, although like Denys the Carthusian , he is one of the main representatives of edifying literature.of his century. His treatise Quartet novissima examines the four terms of Christian life, namely Death, Judgment of souls, Hell and Heaven. Very widely distributed from the beginning of the 15th century under the title of Cordiale quattuor novissimorum or, more briefly, the Cordiale , it shows



how the attention paid to these four terms allows the faithful to guard against sins. This work has had a profound influence on the eschatological thought of the followers of the *Devotio moderna*. Several monasteries instituted the common reading of the *Cordiale* and we know from the chronicler Jean Busch that it was read at the abbey of Windesheim during meals. Jean Miélot translated it into French under the title *Les quatre choses derrenieres*.

I. Goff C888; [United States one copy located, Bryn Mawr College]; Cop. 1772; GW 7478; BMC I, 249; Voulliéme, Köln 452.

Bound with

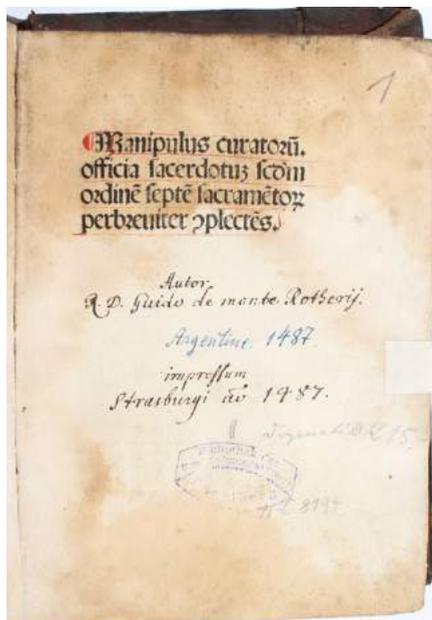
553Jii Guido de Monte Rochen.

Manipulus curatorum. (Manipulus curatorū. officia sacerdotu fcd' m ordīnē septē sacramētōꝝ perbreuiter plectēs.)

Straßburg, Martin Flach 10. Mai, 1487.

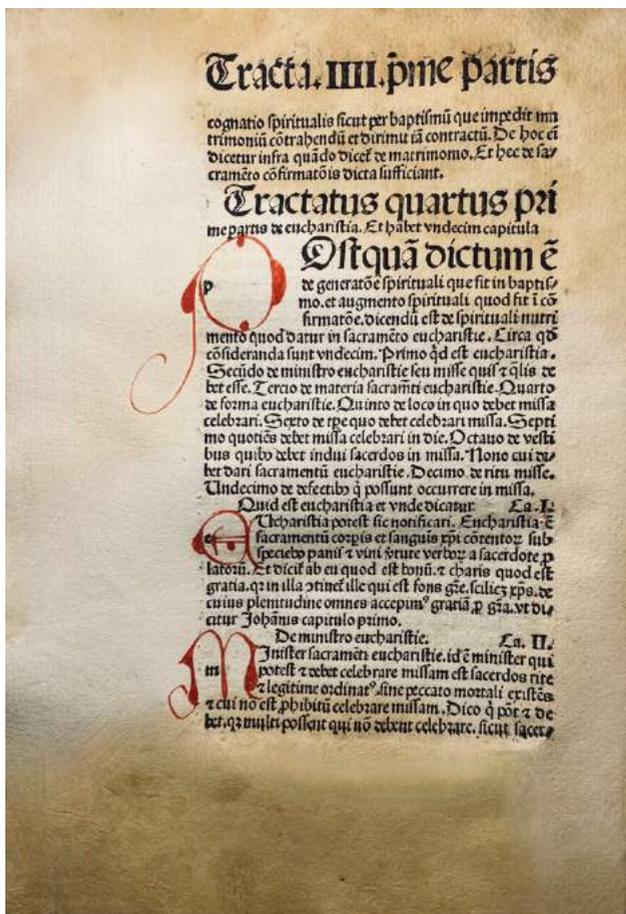
Quarto: 22 x 15 ½ cm. a-0⁸p¹⁰ 121

Guido de Monte Rochen or Guy de Montrocher was a Spanish priest and jurist who was active around 1331. He is best known as the author of *Manipulus curatorum* (the manual of the curate), this is a handbook for parish priests, probably first written in the first half of the fourteenth century it was often copied, with some 180 complete or partial manuscripts surviving, and later reprinted throughout Europe in the next 200 years. First printed in 1473, with at least 119 printings, and sales which have been estimated to be three times those of Thomas Aquinas' *Summa Theologica*. (*Continuity and Change: The Harvest of Late Medieval and Reformation History ... edited by Robert*



James Bast, Andrew Colin Gow, Heiko Augustinus Oberman) It became obsolete only when the Council of Trent created the Roman Catechism in 1566

-II. Goff C593.; Hain-C.-R. 8194; GW 11815; BMCI, 147; Katharine Lualdi & Anne Thayer (2007) Guido de Monte Rochen's Manipulus Curatorum, Medieval Sermon Studies, 51:1, 80, DOI: 10.1179/136606907X216995





[De spiritualibus ascensionibus.] Tractatus de spiritualibus ascensionibus
Add: David de Augusta: De exterioris et interioris hominis compositione Lib.

[Basel : Johann Amerbach and Johann Petri de Langendorff, not after 1489].



§9,000

Octavo 14 1/2 x 10 cm. signatures a-h⁸ i⁴. /67 of 68 leaves. Lacking at title.

Rubricated in red, initials painted in red, blue and green. Contemporary binding in full calf, with blind tooling, spine slightly rubbed Final page blank.

Zerbolt was born in 1367 into a wealthy burgher family in Zutphen, then in the Duchy of Guelders. He was first education in his hometown, and after attending one or more Latin schools elsewhere, between 1383 and 1385 he joined the Brothers of the Common Life's at St. Leebwin school in nearby Deventer. This school had been founded by Gerhard Groot (1340–1384) and in Zerbolt's time it was directed by Florentius Radewyns (1350–1400).

Even in the Brothers of the Common Life's community of "plain living and high thinking" Gerard was remarkable for his absorption in the sacred sciences and his utter oblivion of all matters of merely earthly interest. He held the office of librarian, and his deep learning in moral theology and canon law did the brothers good service, in helping them to meet the prejudice and opposition which their manner of life at first aroused. In Radewyns' absence, Zerbolt assumed his responsibilities as rector.

In June 1398, the plague drove most of the Brethren, including Zerbolt, from Deventer. They found refuge in Amersfoort until November. Here the legality of the Brotherhood was attacked regularly by the local clergy. Soon after his return to Deventer, Zerbolt traveled to the Benedictine monastery at Dikninge in Drente to confer with its learned abbot Arnold about the attacks. On his way home on December 3, Zerbolt and his companion stopped for the night at Windesheim, a small village just south of Zwolle. He felt mortally ill and died within a few hours, at the age of 31. Because of his heralded status, the Windesheim canons buried him quickly in an honored spot in their own chapel, before the Brethren from Deventer could collect the body.

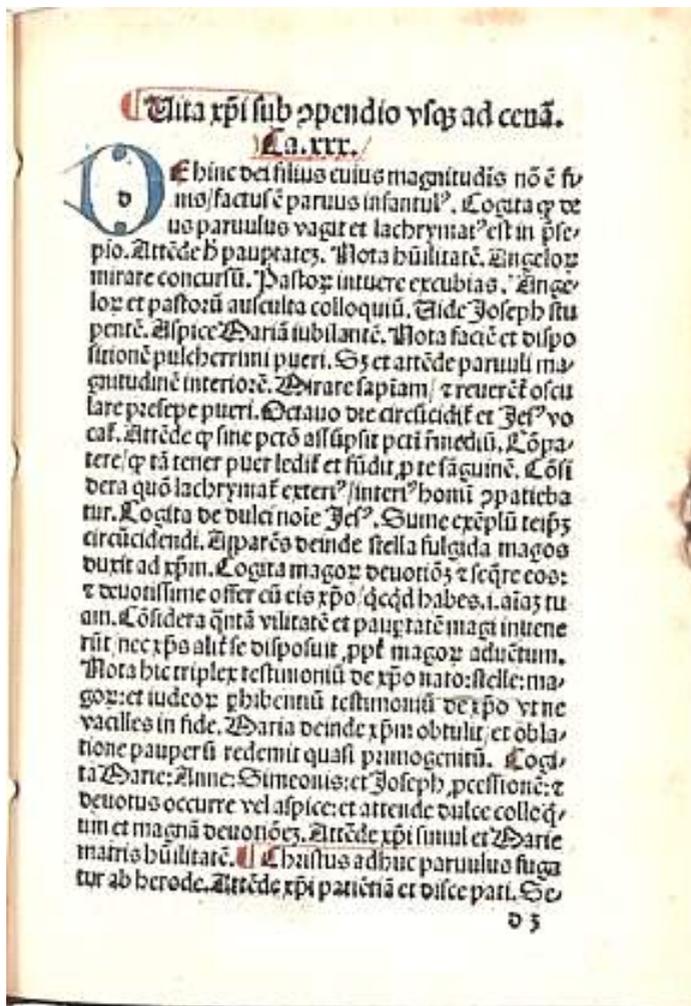
Incipit deuotus tractaculus domini
Berardi zutphanie de spiritualibus ascen-
sionibus: omnibus in spiritali vita profi-
cere volentibus: nō minus necessarius q̄
vtilis. **D**e quinque necessarijs in vita re-
ligiosa proficere disponentib⁹. **Ca. i.**

Beatus vir cuius est auxiliū abs te: as-
censiones in corde disposuit in valle la-
chrymarū in locū que posuit. **M**o-
ui homo q̄ ascensionum suis cupidus:
quodq̄ exaltationē vebementer con-
cupiscit. Rationalis enim ac nobilis creatura es et
magis cuiusdam animi: ideoq̄ altitudinem et ascen-
sum naturalis appetit desiderio. **N**ec vituperandus
appetitus: si fuerit ordinatus: si videlicet ad origina-
lis tue dignitatis celsitudine; desideras ascendere:
si de valle lachrymarū et miserie egredi cōcupiscis.
Sed hinc egredi et illic ascendere: non est nisi per as-
censiones et gradus virtutum in corde proficere.
Quum enim in corde proficis tñ et ascendis: q̄tuz
no deficis tñ et descendis. **I**git̄ in corde debes dis-
ponere ascensiones: nec tamen te confidas propria
virtute ascensurum: sed habita iugiter in adiutorio
altissimi: et in protectione dei celi cōmorare. **S**ic
ascendis laudabilis est ascensus. Nam beatus es et
nomen viri tanq̄ viriliter agentis: non in merito tibi
p̄gruit: recepit̄ p̄de i p̄mū etiaz b̄itudinē et glo-
riam sine fine manēre. **H**ec tibi q̄nq̄ disponenti ascē-
dere cordis q̄uis retro ḡdo i xv. p̄hetic: b̄icub⁹ x.

43

This is the inaugural treatise by Gerard Zerbolt of Zütphen, described by Post (in "The Modern Devotion") as "the most fertile and the most successful writer the Brothers [of the Common Life] ever produced." Zerbolt was an early member of the "Devotio Moderna" and served as librarian to the Brethren of the Common Life in Deventer. Despite his lack of university training, he "was remarkable for his absorption in the sacred sciences and his utter oblivion of all matters of merely earthly interest." (Cath. Ency.) Here, Zerbolt outlines how one can redeem the soul from its fallen state, moving to higher and higher levels through "self-knowledge, repentance, combat of sin, mortification, the practice of humility and obedience." (Post)

The "Devotio Moderna" helped pave the way for the religious reform movements of the 15th and 16th centuries, in particular with its emphasis on the importance of every person developing a personal relationship with God, as Zerbolt details here. According to Pollard, our printer Amerbach (1430-1513) issued his first book from a Basel establishment in 1478, and in his career printed about 100 incunabula, all in Latin and mostly works on theology or Bibles. He was the first printer in his city to use roman type. He also used several fonts that are nearly identical to those of Anton Koberger of Nuremberg, for whom he likely worked at some point in his



career. Amerbach printed other works related to the "Devotio Moderna," including Thomas à Kempis' "Meditationes Goff M₄₃₂ and this book "which he presented 14 copies each to the Basel Charterhouse in 1488/89.

Herbermann, Charles, ed. (1913). """. Catholic Encyclopedia.

The Spiritual Ascent: A Devotional Treatise

by Zerbolt, Gerard, 1367-1398; Thomas, à Kempis, ca. 1380-1471

G. H. Gerrits "Inter Timorem Et Spem: A Study of the Theological Thought of Gerard Zerbolt", BRILL publisher, 1986.

Marguerin de la Bigne, Bibliotheca Patrum, XXVI

Karl Ullmann, Reformatoren vor der Reformation; and K. Hirsche in Herzog's Realencyklopädie, 2nd ed.

Material Evidence in Incunabula.,; 02019755

Goff., G177;ISTC.,; ig00177000; Oates.,; 2803; Bod-inc.,; G-081; Pr.,; 7638;

BMC.,; III:752; BSB-Ink.,; G-127; GW.,; 10689

United States of America:

Boston Public Library

Bryn Mawr College,

Free Library of Philadelphia

Library of Congress

Ohio State Univ

Huntington Library (2)

Newberry Library

Univ. of Houston

Yale (2)



