

FASCICULE XXXIV  
Sixteenth century books

NYC 2022



James Gray Bookseller  
BOOTH B30

(INSIDE FROMT COVER)

# BOOTH

# B30

## TERMS

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- 537)iv) Interpretationes et declarationes terminorum indulgentiarum. 1515 <http://nbn-resolving.de/urn:nbn:de:0128-6-1306>
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1) 4916 Alagona, Pietro (under the Pseudonyme Petrus Givvara) Navarrus, w/ Martinus Aspilcueta (Aspilcueta) (1549-1624)

**Compendium manvalis Navarri, ad commodiorem vsu tvm confessariorum, tvm poenitentium, confectum, Petro Givvara Petro Giwara, Theologo Avctore. Nunc demum singulari diligentia recognitu[m], omnibusque mendis, quibus scatebat, studiosissimè purgatum.**

Coloniae: In Officina Birckmannica, sumptibus Arnoldi Mylij, 1591/2. Price: \$1,200

Duodecimo: 13 x 8 cm. signatures A-S<sup>12</sup>, T<sup>6</sup>. This is most likely a second edition. This copy is bound in full contemporary vellum with yapp edges missing ties. This copy has a nice early (1706) book plate from the **Bibliotheca S. Elisabethæ**.

Alagona was born in Syracuse. He entered the Society of Jesus in 1564, taught philosophy and theology, and was Rector of Trapani. He died in Rome. This, and his other first works were published under the family name of his mother, Givarra. Later on he used his own name, Alagona, and is best known for his Compendium of the works of Martin Aspilcueta, who was a doctor of theology in Navarre. Martin Aspilcueta was the uncle of St. Francis Xavier. The Enchiridion, seu Manuale Confessariorum, which was compiled by Alagona, went through at least twenty-three editions. A translation of this book into French by Legard, was condemned by the Parliament of Rouen, 12 February 1762. He also published a compendium of the "Summa", which ran through twenty-five editions, and a compendium of the whole of Canon Law in two volumes, quarto. In the Jesuit College of Palermo there is also found a treatise by Alagona on Logic and Physics.

Navarrus, Martinus Aspilcueta studied at Alcalá and in France, and became professor of canon law at Toulouse and Cahors. Later, he returned to Spain and occupied the same chair for fourteen years at Salamanca, and for seven years at Coimbra in

Portugal. At the age of eighty he went to Rome to defend his friend Bartolomeo Carranza, Archbishop of Toledo, accused before the Tribunal of the Inquisition. Though he failed to exculpate the Archbishop, Aspilcueta was highly honoured at Rome by several popes, and was looked on as an oracle of learning and prudence. His humility, disinterestedness, and charity were proverbial.

This Manuale sive Enchiridion Confessariorum et Poenitentium (Rome, 1568) originally written in Spanish and was long a classical text in the schools and in ecclesiastical practice. In his work on the revenues of benefices, first published in Spanish (Salamanca, 1566), translated into Latin (1568), he maintained that beneficed clergymen were free to expend the fruits of their benefices only for their own necessary support and that of the poor. He wrote numerous other works, e.g. on the Breviary, the regulars, ecclesiastical property, the jubilee year, etc. He allegedly invented the mathematical concept of **“the time value of money”**.

De Backer-Sommervogel vol. I col. 109. ;VD16.; ZV 957; Adams. A- 208.







2) 3537 Alberto da Castello

**Rosario della gloriosa Vergine Maria : con lle sttationii & iindullgentiie delllle chiese di Roma perr tutto L'anno.**

Venice: Presso la compagnia de gli Vniti, 1585. Price \$7,800

Octavo 15.5 x 10.5 cm.

signatures: A-Y<sup>8</sup> Z<sup>2-6</sup>, Aa-

Ii<sup>8</sup>, Lacking Ii<sup>8</sup> (Blank).

Over 150 woodcuts (including repeats) comprising almost full-page cuts (11 on t.p.) within borders. All had previously appeared in earlier editions. Ornamental and pictorial border pieces on almost every leaf. (The wood cut on leaf 173v is upside. A later edition of the first rosary Book<sup>'''</sup> in Italian." This book has a wonderful contemporary binding, recently expertly rebacked. It is of red Morocco with gilt center images and borders gilt, with angels. Certainly, these books were very popular, that said, very

few copies have survived. This edition is represented on OCLC by only two copies worldwide. 1 US copy Saint Benedict/Saint John's University. (SJU Alcuin Arca Artium Rare Book BX2163 .C37 1585). [The authorship of the work and the woodcuts are attributable to the Dominican Friar Alberto da Castello, identified as author or editor at the authorizations of the Venecian Inquisition, given 5 April 1521. (Francesco Pisano) Sander 6572-6573. See: Essling 2124.

The wood cuts represent the "Mysteries of the Rosary" "From the beginning, publications on the Rosary came accompanied by lavish xilographic illustrations. The most striking of these can be found in this edition of the by Alberto da Castello from 1521 which contains a wealth of illustrations. This clearly shows that the Rosary was not just an oral recitation, but was also a contemplative prayer engaging the imagination, a combination later mirrored by the exercises of **Ignatius of Loyola**.

Alberto da Castello, born in the middle of the fifteenth century in Venice, joined the Dominican order around 1470 and wrote several devotionals, liturgical, historical and canonical texts. In the *Epistola prohemiale* of his *Rosario della gloriosa Vergine Maria* he says that he wrote the meditations and organised the images 'accio che gli idioti che non sanno legere habbino el modo de contemplare gli divini beneficii et de questa contemplatione ne habbino qualche frutto spirituale'. (fol. 6r. 'So that even the illiterate have a means to contemplate gifts from the divine and to receive spiritual fruits from such contemplation' (translations are mine). He states that he writes especially for the 'ignoranti, illetterati, idioti', and that a good Christian must hold the mysteries of the Rosary deep in his heart.

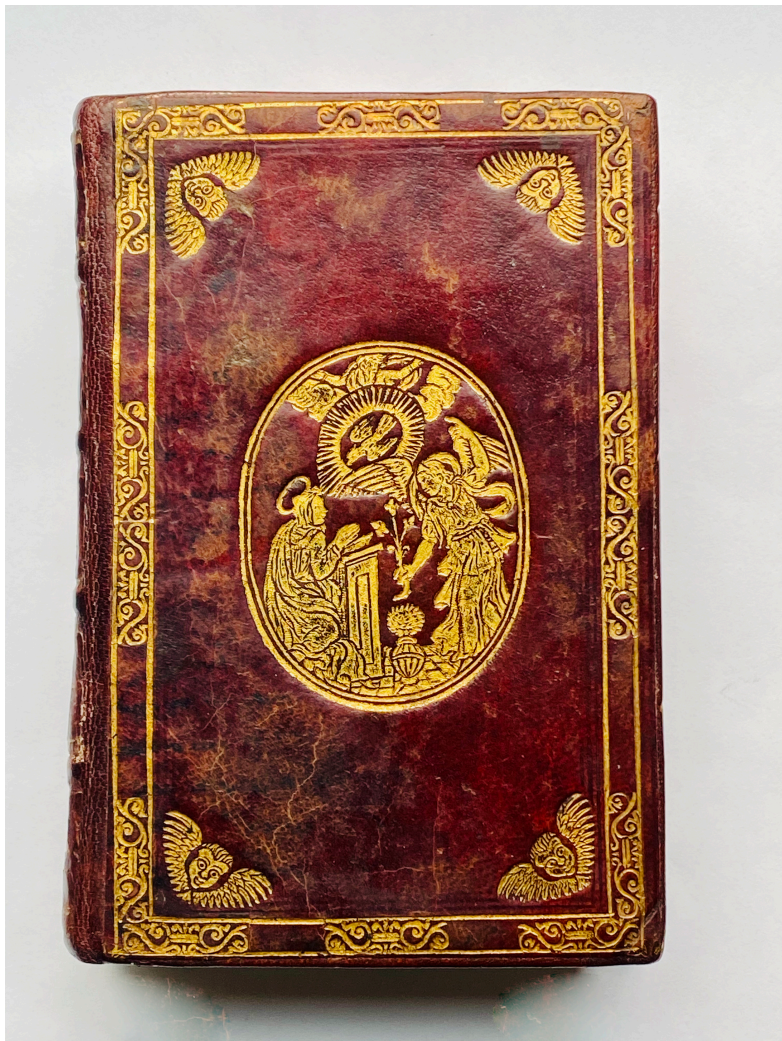
(Literary and Visual Forms of a Domestic Devotion: The Rosary in Renaissance Italy. Erminia Ardissino).

[ URL:



<https://www.jstor.org/stable/10.1163/j.ctvbqs499.2>







Consideratione delle battiture aspre,  
che hebbe Christo.



PATER NOSTER

102

Contempla qui anima fedele, il tuo dolcissimo Salvatore & piissimo Gesu nudo, e tutto lacerato per tuo amore. Piangi innanzi a lui, e diuotamente baccia le sue piaghe e battiture, che ha patito per te, e diuotamente adoralo: e referisci & rendi grazie di tanti beneficij, che ti ha dati & fatti per sua bontà, e non per tuo merito. Simulmente ringrazia Dio Padre onnipotente, il quale ha mandato il suo diletto Figliuolo per tua salute in tanti flagelli: & odi quello che dice Esaia al 53. Propter scelus populii mei, percussit eum. Et dabit impiorum sepultura: & diuites pro morte sua, eo quod iniquitatem non fecit, nec dolus fuerit in ore eius, & dominus uoluit conterere eum in infirmitate. Dice Dio Padre: ho percosso il mio caro figliuolo per la scelerità del mio popolo: & darà i cattiu per sepultura, & i ricchi per la morte sua. Imperoche non ha fatto peccato, meniniquità, né inganno alcuno è stato trouato nella bocca sua: & il Signor Dio lo ha voluto percuotere nella infirmità. O quanto siamo obligati all'eterno, immortale, & clementissimo Dio, ilquale da noi grandissimamente offeso, per sua bontà, pietà, & carità, laquale ha portato alla sua creatura rationale, cioè humana, ha voluto così ignominiosamente lasciar' esser trattato il suo dolcissimo figliuolo dalle mani de ribaldi sceleratissimi, e finalmente morto. Qual è quel cuor si diuotissimo, aspro & adamantino, che pensando questo non si moua a lagrimare?





ALBRECHT VON EYBE DOCTOR

3) 364]. Albrecht von Eyb (who has a few more than the usual variations of his name [see Cerl Theasurus]<sup>1420-1475</sup>

### Margarita Poetarum

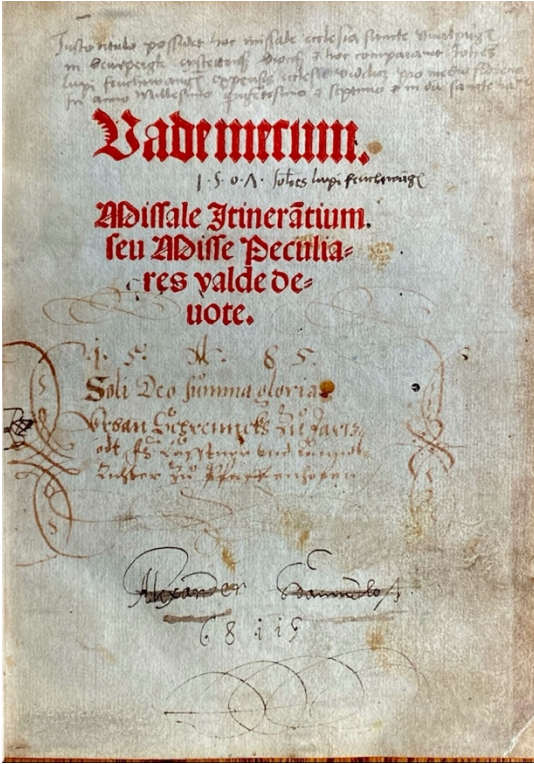
[publisher not identified] or [Venezia: Albertino da Lessona, 1502]. Price: \$3,900

Folio: 31 X 20 cm. signatures: a<sup>8</sup> B-X<sup>8</sup> [Y]<sup>8</sup> (this copy is lacking the final gathering signed with numbers 1-4 only comprising a *Materiarum-tabula* which is not present). Gatherings a-1 have printed decorated initials; K-X have blank capital spaces, some with printed guide letters, for manuscript initials, not filled in. There is an additional full page engraving of Eyb, (see left) This copy is bound in full seventeenth century vellum with spine label .

The first printing of the *Margarita Poetica* was printed by Johannes Sensenschmidt in 1472, between 1472 and 1503 there appeared at least a dozen editions [In this edition the marginal index letters correspond to those of 1493 Venice edition]. The *Margarita* is named after Eyb's mother and was written in 1459. Fabriccius observed the "Eyb stressed two things throughout the *Margarita*: to be able to write well and to be disposed to live properly. ¶ In a contrast to "Ars Dictaminis" (perhaps the Middle Ages version of TEXTING) von Eyb uses this work to re-introduce Cicero's "Vetera Rhetorica". While certainly there are many late medieval texts on letter writing, Eyb as can be seen in the structure of this book. The Content are in three parts, the first *Epistola five Prologus*, is a revised and augmented version OF M.T.C. (CICERO) with excerpts taken from classical authors and Italian humanists and formulas for letter-writing. The first part offers style samples of Roman rhetoric, poetry and epistolography. ¶ The second part the AUCTORITATES consists of an a Florilegium Roman writer and with its third part extracts from Petrarca, Terence, Plautus and Seneca, Cicero, Lactantius, Macrobius, Plutarchus, etc finally 30 speeches as models of humanistic eloquence and a variety of humanist speeches by Renaissance copyists, letter-writers and philosophers, including Johannes Lamola, Poggius Florentinus, Galeatius Sforza and the author himself.

Panzer, IX 107, 4. Rare: Not in Adams, VD 16, BM German or Italian.

4) 532J. Liturgies



**Vade mecum misale  
Itinerarium seu Missae  
Peculiares valde  
deuote.**

(Imp[re]ssum  
Nuremberge : p[er]  
Hieronymu[m]  
Höltzel: Nürnberg,  
(Anno dñi. 1507. xxiiij.  
die Mensis Septēbris.)  
price. \$4,500

Quarto: 18 x 15 cm.  
Signatures: A-F<sup>8</sup>, G<sup>6</sup>;  
Title printed in red. D<sup>3</sup>  
with handwritten  
prayer in red and black  
ink dated 1509. This  
copy is bound in  
rebacked 18<sup>th</sup> century  
calf 1 full page wood  
block of Christ on  
cross with hand  
colored woodcut in the

bottom margin on facing page, one woodblock initial Rare and beautiful German Gothic missal for the use of itinerant priests. It is very elegantly printed with two columns in red (the title, the main capitals, intermediate titles) a full-page Crucifixion by pupil of Dürer, Wolf Traut {Nuremberg ca. 1485-1520. Traut was a German painter and draughtsman working in the circle of Dürer. According to the biographer Johann Neudörfer, Traut was the son of the painter Hans Traut, a native of Speyer but active in Nuremberg from 1491.} There is also a Christ crowned with thorns (f<sup>o</sup> D7). With contemporary coloring.

<http://www.mdz-nbn-resolving.de/urn/resolver.pl?urn=urn:nbn:de:bvb:12-bsb11069256-5>





Weale-Bohatta 468; VD 16 (online); M 5538; USTC 700231; Adams; L-1166 [s.v. Liturgies]. Verzeichniss der Incunabeln der Stiftsbibliothek von St. Gallen, St. Gallen 1880, bearb. von Gustav Scherrer, Nr. 1017

2US, copies U of ILLINOIS, BOSTON PL

[https://opacplus.bibvb.de/TouchPoint\\_touchpoint/start.do?Language=De&Query=1120%3D%22%5C%22VD16+M+5531%5C%22%22+IN+%5B19%5D&SearchProfile=Altbestand](https://opacplus.bibvb.de/TouchPoint_touchpoint/start.do?Language=De&Query=1120%3D%22%5C%22VD16+M+5531%5C%22%22+IN+%5B19%5D&SearchProfile=Altbestand)

Missels et bréviaires imprimés (Supplément aux catalogues de Weale et Bohatta). Propres des Saints (édition princeps)  
[monographie]



nus dei qui tollis peccata mundi. Dona nobis  
 bis patrem. <sup>Quia de patre ho-</sup> **P**iar hec comiterio  
<sup>que in calice dicitur.</sup> **P**iar hec comiterio  
 capitis et sanguinis tui nostri iesu christi  
 omnibus vobis accipere vobis spatio sa-  
 lutaris in vitam eternam Amen. <sup>Incipit</sup> **O** sic  
 iesu christe qui dixisti apostolis tuis: pater  
 mea dabo vobis: paterem relinquo vobis: qui-  
 so ne respicias peccata mea: sed fidem sanctorum  
 ecclesie tue: amicos scilicet tuam voluntatem  
 pacificare: custodire: adunare: & regere di-  
 gueris. Cui cum pater et spiritus sancto vi-  
 vis & regnas deus. Per omnia secula seculorum.  
**A** habere vinculum patris et charita-  
 tis: ut apri facis sacrosanctis mysteris christi  
 tui. **P**ater et filii. <sup>Incipit</sup> **O** sic iesu christe fili  
<sup>Incipit</sup> **O** sic iesu christe fili  
 tri uniti qui te voluntate patris redemptorem  
 spiritus sancto y moris tuam mundum unum  
 facti: libera me miserrimum peccatorem y hoc sa-  
 cro sanctum corpus et sanguinem tuum a tur-  
 bis iniquitatis meo y uniuersis malis:  
 et fac me tuo semper obedire mandatis: y a te  
 unum: imperium separari y unitas. Qui





Que & vniuersitū tuū sanctispi-  
ritus obumbratione concepit:  
& virginitatis gloria pmanēter:  
lumen eternū mundo effudit te-  
sum christū dñm nostrum pder  
quē maiestātē tuam laudant.

**De apostolis Prefatio.**

**Q**uū & salutare. **Q**e  
dñe suppliciter exora-  
re: vt gregem tuū pa-  
stor eterne nō dēseras: sed & per  
beatos aplos tuos cōtinua p-  
tectiōe custodias. Et hisdē re-  
ctoribus gubernes: quos ope-  
ris tui vicarios: eidem contuli-  
sti pesse pastores. Et ideo cum  
angelis & archangelis: cum.

**Prefatio quotidiana seu cōis**

**D**er omnia secula secu-  
lorum. **O**ñis vobiscū.  
**D**orsum corda. **G**ra-  
tias agamus dño deo nostro.  
**T**eredignū & iustum est: equū  
& salutare. **M**os tibi temp & vbi  
q; gratias agere: dñe sancte pa-  
ter omnipotens eterne deus: p  
christum dñm nostrū. pder quē  
maiestatem tuā laudant angeli  
adorant dominatōes: tremunt  
potēitates. Celi celorumq; vir-  
tutes: ac beata seraphim: socia  
exultatōe cōcelebrā. Cum qui-  
bus & nostras voces: vt admit-  
ti iubeas depcamur: supplicī cō-  
fessione dicentes.

**S**inctus. **S**ctūs. **S**an-  
ctus dñs deus abaoth

Ideni sūt cellz terra gloria tua  
Danna in excelsis. **B**ndictus  
qui venit in nomine dñi. **D**an-  
na in excelsis.

**Intrando dic omnibz.**

**D**o stipe sctā trimitas  
hanc oblationē: quā tibi  
offerimus in memētia passio-  
resurictiois. & ascēsis dñi  
nri ihu xpi. Et in honorē  
firmissimē eiusdē pēnitentijs. &  
vniuersis. **M**acti: ut dicit apo-  
stolus. **H**onori petri & pēnitē-  
tijs. & omni scti qm tibi placuit  
viant ab initio mundi. & cor-  
porū redigere huiusmodi  
dicit. & non habent vltimū  
vniuersis pferat ad honorē  
hi ante indigno familia tua.  
& omni pte xpiāno i remissio-  
em pteoz. & vniuersis scti  
admirātiōē eterne. & pēnitē-  
tijs. **S**cti  
illi oēs p nob intercedet dicit  
vnt in res: quōrum memētia  
agmū in terra. p emētia d. n.  
Amen. p. s. o. q.



**T**ne ra. **I**n primis  
sancta cath-  
adunare & r-  
rum: vna et  
et auristice i-  
nibus orche-  
lice fidei culte  
mulorum f-  
**E**t omni  
cogita est:  
offerimus: i-  
cium laudis  
prieone auin  
rolantitatis  
eterno deo v  
memoriam



5) 3117 Aristotel & Johann Eck (1486-15430)

**Aristotelis Stragyrite [sic] Dialectica, cu[m] qui[n]q[ue] vocibus Porphyrii Phenicis, (Malchus), Argyropilo [sic] traductore, a Joanne Eckio theologo facili explanatione declarata adnotationibus compendiarijs illustrata ac scholastico exercitio explicata ..**

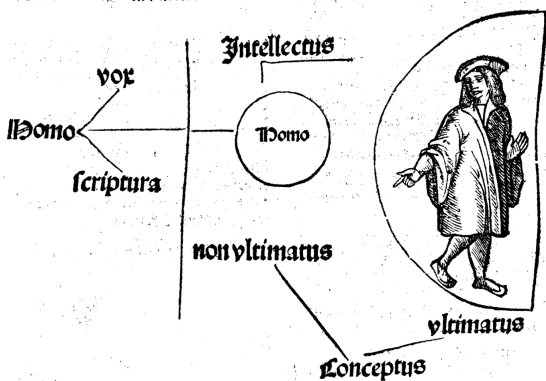
bound with

**Ioan. Eckii ... In summulas Petri Hispani extemporaria et succincta s[ed] succosa explanatio p[ro] sup[er]ioris Germaniae scholasticis.**

Ad 1) [Augsburg] [Augustae Vindelicorum], Excusa in officina Millerana Augustæ Vindelicoru[m], ad V. Cal. Maias [27 Apr.] 1517.

Ad2) [Augsburg] Augustae Vindelicorum, ex officina Millerana, mense Maio 1516) \$6,900

Folio 12 x 8 ¼ inches. **Ad1)** A-O6 P8 a-z6 : Aa-Gg6 Hh4 Ii6. **Ad2)** A-S6, T-V4 (T4, V4 blank. Both first Editions This copy is bound in a coeval pigskin binding over wooden boards both original clasps ornately blind stamped in a of roll stamped floral motif as well as a small narrative made up of eight (postage sized) stamps. There is numerous wood cut diagrams and and two very interesting depictions of Communication (see cover and right) There are also two red and black Printers devices both Signed H.B., i.e. Hans Burgkmair. Of





the imperial double-headed eagle with arms of Ingolstadt, Freiburg and Tübingen



(cf. privilege granted by Emperor Maximilian, t.p. verso).

First book is a Translation of: Aristotles Organon (translation of Topics and De sophisticis elenchis by Boethius; cf. Cranz, p. 197, 199.

A public commission, in 1516 was appointed to find a way of ending the interminable strife between rival academic parties, they asked Eck to prepare new commentaries on Aristotle and Peter of Spain. And so, in 1516 & 1517 he published These two commentaries on the Summulae of Petrus Hispanus, and on the Dialectics, Physics and lesser scientific works of Aristotle, which became the textbooks of the university. The second book is Eck's comments on Peter Spain.

Ad 1 ) VD 16, A3530; BM STC German, 1455-1600, 43; Cranz, F.E. Aristotle 1501-1600 (2nd ed.), 107.830; Riley, L.W. Aristotle texts & commentaries, 146; Lohr D-F page 722 #1. (123;)

and

Ad 2) Adams; E-57, VD 16, J 671, Burghard, A.C. Burgkmair;; 106; Metzler, J. Eck (in Tres orationes funebres, p. lxvii-cxxxii);

*Loci sap: Verdad*

# **Aristotelis Stragyrite Diale**

**ctica: cū quibz vocibus Porphyrii Phe  
nicis: Argyropilo traductore: a Joanne Eckio**

**Theologo facili explanatione declarata: adnotatio  
nibus compendiaris illustrata: ac scholastico exer  
citiō explicata: videbis o Lector pūscam Dia  
lecticam restituam: ac Neotericorum  
subtilitati feliciter copulātam.**

*Jacobus*

*Jacobus*



## **Lum pūvillegio**

**Ben. Sebely Distichon.**

Seu scribis Logicen : Physicent, beatus Eckio

Sornite ingenium : nil facis insipide,

**Joan. Alucimus ad Lectorem**

Cingere si cupias, lancians indagine verum

His opus est carulis, castibus, atq; plagis

**Sub Reuerendissimi d. Mathei Cardinalis  
titu. S. angeli ac Italiae procon  
sulis patrocinio,**

**Sub vmbra alarum tuarum protege nos.**



**6 & 6ii)** 547ji. Athanasius, Saint, Patriarch of Alexandria, 295-373. Theophylactus de Achrida,; 1055-1126. Richardus de Sancto Victore,; 1110-1173. Ambrogio Traversari 1386-1439. Cristoforo Persona; 1416-1485. Angelo Poliziano; 1454-1494. Nicolas Béraud; 1473-1550. Desiderius Erasmus; 1496-1536.

*[bound with]*

547jii. Basilius Caesariensis. 330-379 Jacques Lefèvre D'Etaples. c. 1450-1536.



Athanasii Episcopi Alexandrini Sanctissima, Eloquentissimaque Opera Commentarij in epistolas Pauli Contra Gentiles Liber vnus De incarnatio[n]e Verbi ... Disputatio contra Arrium. In vim Psalmorum opusculum. Exhortatio ad Monachos. De passione Imaginis domini nostri Libellus. Epistolæ nonnullæ Romanorum Pontificum ad Athanasium, et Atanasij ad eosdem. Que omnia olimia[m] latina facta Christophoro Porsena, Ambrosio Monacho, Angelo Politiano interpretibus, vna cum doctissima Erasmi Roterodani [sic] ad pium lectorem paraclesi & Athanasii ipsius vita nuper addita ac recognita.

[bound with]

Basilii Magni Cæsariensium in Cappadocia Antistitis sanctissimi opera plane diuina, variis e locis sedulo collecta: & accuratio[n]e ac impe[n]sis Iodici Badii Ascelsii recognita & coimpressa, quorum index proxima pandetur charta.

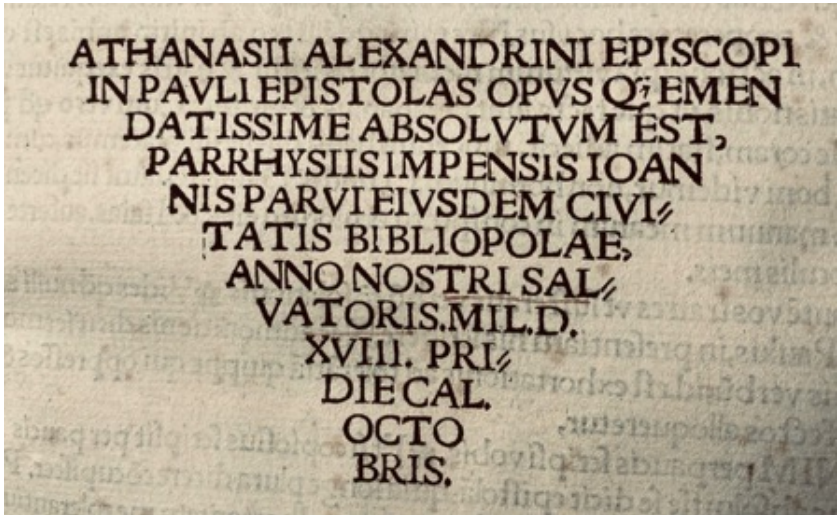
Parisiis: Joanne Paruo [i.e., Jean Petit] , [1519].

[bound with]

Paris: Badius Ascensius, 1520

Price \$6,000

Two Folios bound together; leaf size: 32 x 22 cm.



Signatures: ad. I) a-z<sup>8</sup>, &<sup>8</sup>, A-H<sup>8</sup>, I<sup>6</sup>, K<sup>8</sup>, aaa-ggg<sup>6</sup>, hhh<sup>4</sup>, iii<sup>6</sup> (iii<sup>6</sup> is blank and present)

ad. II) A<sup>10</sup>, a-x<sup>8</sup>, y<sup>6</sup>, z<sup>4</sup> Both are first editions of quite influential books.

Bound in Alum-tawed pigskin, elaborately tooled in blind over wooden boards with metal and leather clasps; one clasp perished. Binding with one corner tip broken off; small hole in leather on rear board; dust soiled. Inside, some early marginalia and underlining in red; narrow arc of old, light water staining to fore edges of one part. This is a pleasing copy of two substantial books edited and assembled by very notable scholar's contemporary to the publications of the works.



St. Athanasius's text was translated into Latin by three noted Renaissance scholars, and edited by Nicholas Beraldus, and has the added prestige of apparatus by Erasmus. The title-page is printed within a four-piece woodcut border, with the title in red and black, and the page bears the famous Petit printer's device. The St. Basil is from Badius Ascensius's press and he acted as the editor, the translators having been Johannes Argyropoulos, Georgius Trapezuntius, and others(see above and below ). The title-page uses the same four-part woodcut title-page border as found on the St. Athanasius, bound in at the front, which makes much sense given the familial relationship between Ascensius and Petit.

Moreau II Nr. 2242m; P. Renouard, *Bibliographie des imprés* (Paris, 1908)s II, I46

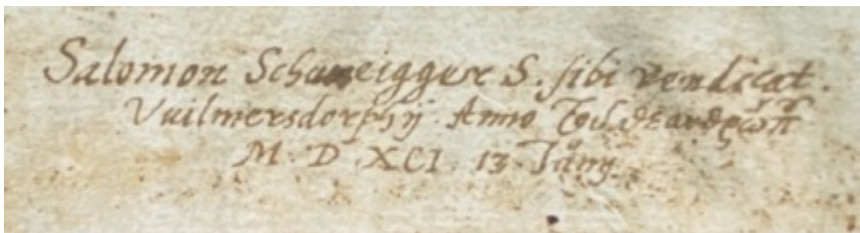
Athanasius was the greatest champion of Catholic belief of Incarnation that the Church has ever known and in his lifetime earned the characteristic title of "**Father of Orthodoxy**", by which he has been distinguished ever since. "Athanasius the Apostolic, was the 20th bishop of Alexandria (as Athanasius I). His intermittent episcopacy spanned 45 years (c. 8 June 328 - 2 May 373), of which over 17 encompassed five exiles, when he was replaced on the order of four different Roman emperors. Athanasius was a Christian theologian, a Church Father, the chief defender of Trinitarianism against Arianism, and a noted Coptic Christian (Egyptian) leader of the fourth century. Athanasius' earliest work, *Against the Heathen - On the Incarnation* (written before 319), bears traces of Origenist Alexandrian thought (such as repeatedly quoting Plato and using a definition from Aristotle's *Organon*) but in an orthodox way. Athanasius was also familiar with the theories of various philosophical schools, and in particular with the developments of Neo-Platonism. Ultimately, Athanasius would modify the philosophical thought of the School of Alexandria away from the Origenist principles such as the "entirely allegorical interpretation of the text". Still, in later works, Athanasius quotes Homer more than once (*Hist. Ar.* 68, *Orat.* iv. 29). Athanasius was not a speculative theologian. As he stated in his *First Letters to Serapion*, he held on to "the tradition, teaching, and faith proclaimed by the apostles and guarded by the fathers." [12] He held that not only was the Son of God consubstantial with the Father, but so was the Holy Spirit, which had a great deal of influence in the development of later doctrines regarding the Trinity.

Athanasius' "Letter Concerning the Decrees of the Council of Nicaea" (*De Decretis*), is an important historical as well as theological account of the proceedings of that council, and another letter from 367 is the first known listing of all those books now accepted as the New Testament.

**Basil the Great  
sapientissimus,  
potentissimus,  
sanctissimus,  
piissimus.**

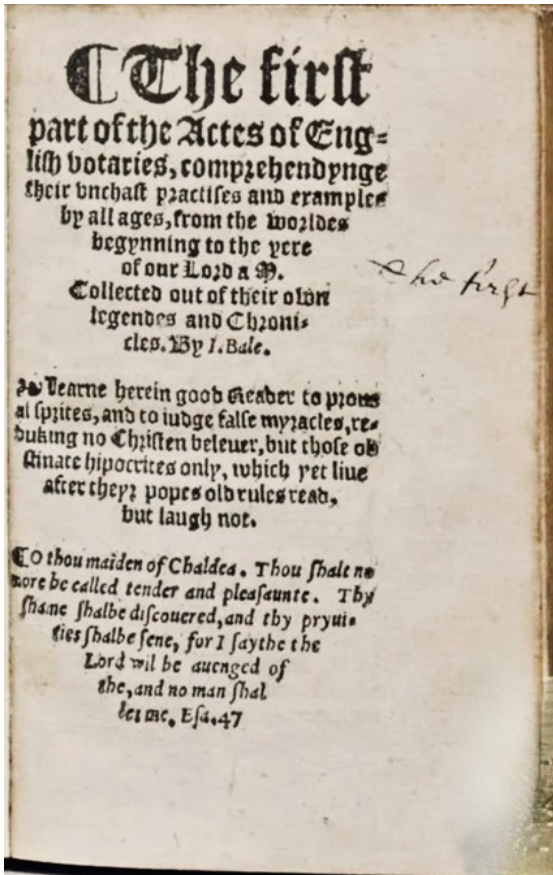
This volume includes the following works: the Hexameron, translated by Argyropulos for Sixtus IV; Adversus Eunomium, translated by George of Trebizond at the request of Cardinal Bessarion and sent by him to Eugenius IV; Gregory Nazianzen's funeral oration on Basil the Great in the translation of Raphael Volaterranus; a large selection of Basil's sermons and several letters, also translated by Volaterranus; and, finally, the De institutis monachorum, RuEinus' translation, adaptation, and fusion of Basil's two monastic rules, the Regulaefusius tractatae and Regulae brevis tractatae. Texts in Migne, P.G. XXIX, XXX, XXXI and F. Boulenger, Gre'goire de NazEanze. Discoursfunebres en l'honneur de sonfrere Ce'saire et de Basile de Cesarete (Paris, 1908), pp. S8-23I. Argyropulos' Hexameron was sent to Badius from Rome by Lefevre (fol. Ir and Badius' preface: 'Nuper autem divi Basilii vere magni monumenta aeterna cedro dignissima ab urbe Roma ad nos usque perlata, hinc ad negocia sua profecturus, prelo nostro commisit'). It and the translations of Volaterranus had been printed in Rome by Mazochius in September and December ISIS (Panzer, vm, 255, no. 92 and 256 no. 9S); inJune IS08 Matthias Schurer had printed Basilti Oratio de invidia, Nic. Perotfo interprete in Strasbourg (Panzer, VI, 42, no. 13I); the letters on reading the pagan classics and on the solitary life were well known; but **Badius' is the first printing of so important a collection of Basil's works.**

BL STC France (16th cent.); Ind Aur III, 311; Wierda, 2006.; p. 210, nr. 40 p. 42; Moreau 1511-1520: 2246; Imprimeurs et libraires parisiens du 16. siècle ... Bade-438.



7) 5623 John Bale 1495-1563.

The first two partes of the Actes or vncchaste examples of the Englyshe votaryes, gathered out of theyr owne legendes and chronycles by Ihon Bale, and dedicated to oure moste redoubted soueraigne kyng Edwarde the syxte.



[Imprinted at London :  
by Iohn Tysdale,  
dwellynge in Knyght  
Riderstrete nere to the  
Quenes Waredrop,  
Anno. 1560] Price  
\$4,000

Octavo: 14 x 10 cm.  
Signatures –(π, A<sup>8</sup>) A-  
M<sup>8</sup> N<sup>4</sup>, 2A-U<sup>8</sup>. (Lacking  
the general title page and  
prelims (8 leaves total)  
{n.b. I have had two other  
copies of this edn. and  
neither have had the first 8  
leaves?} though body of  
work complete with both  
divisional titles.) Each  
part has separate title  
page and register.  
Imprint from colophon  
of the first part; the  
colophon to part 2 is  
undated. Bound in  
Attractive full morocco  
by Riviere, gilt. Hinges  
with areas of rubbing. A  
few small marginal holes  
(no loss of text) and  
some light and faded  
water-stains to last few  
leaves, some very light  
foxing in places.

These books are full of salacious accounts of medieval English clergy.

"... Bale establish[ed] the myth of the pristine pre-Augustinian English Church, the golden age before 597, which was to be influential in Elizabethan thought and a useful weapon against Puritan iconoclasm. But Bale's target in *The Actes* was still the Roman Church. His purpose was not to show that in this golden age surplices had existed, but rather that clerical celibacy had not. ... Though the Marian experience and events of the Elizabethan and early Jacobean period (the Bull of 1570, the miraculous deliverance in 1588, and the Gunpowder Plot of 1604 being the most obvious) combined to heighten and reinforce English anti-Catholicism, its historical justification stemmed from Bale's earliest works [particularly the '*Actes of the Englysh Votaryes*']." *Fairfield. John Bale: Mythmaker of the English Reformation*

Bale became the last Prior of the Ipswich Carmelite house, elected in 1533 He abandoned his monastic vocation, and got married, saying, "that I might never more serve so execrable a beast, I took to wife the faithful Dorothy." He obtained the living of Thorndon, Suffolk, but in 1534 was summoned before the Archbishop of York for a sermon against the invocation of saints preached at Doncaster, and afterwards before John Stokesley, Bishop of London, but he escaped through the powerful protection of Thomas Cromwell, whose notice he is said to have attracted by his miracle plays.

In these plays Bale denounced the monastic system and its supporters in unrestrained language and coarse imagery. The prayer of Infidelitas which opens the second act of his *Three Laws* is an example of his profane parody. These somewhat brutal productions were intended to impress popular feeling, and Cromwell found in him an invaluable instrument. When Cromwell fell from favour in 1540, Bale fled with his wife and children to Antwerp. He returned on the accession of King Edward VI, and received the

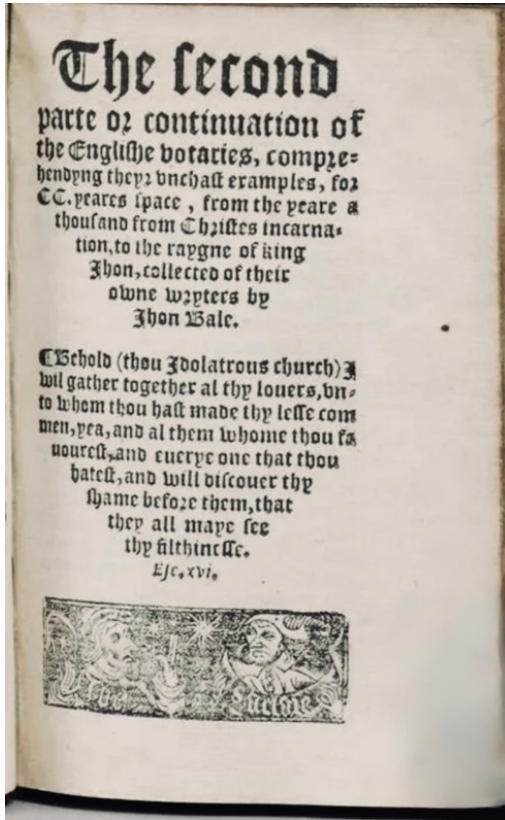
living of Bishopstoke, Hampshire, being promoted in 1552 to the Irish see of Ossory. He refused to be consecrated by the Roman Catholic rites of the Irish church, and won his point, though the Dean of Dublin made a protest against the revised office during the ceremony. He also

quarrelled bitterly with the aged and respected judge Thomas St. Lawrence, who travelled to Kilkenny to urge the people to reject his innovations. When the accession



of Queen Mary inaugurated a violent reaction in matters of religion, he was forced to get out of the country again. He tried to escape to Scotland, but on the voyage was captured by a Dutch man-of-war, which was driven by bad weather into St Ives, Cornwall. Bale was arrested on suspicion of treason, but soon released. At Dover he had another narrow escape, but he eventually made his way to the Netherlands and thence to Frankfurt and Basel. Bale's intent in his autobiographical *Vocacyon* was to write a polemical account of his escape from Ireland in parallel with the life of St Paul.[4]

Although *Vocacyon* is a broadly true account, Bale possessed a "self-dramatizing tendency".[4]

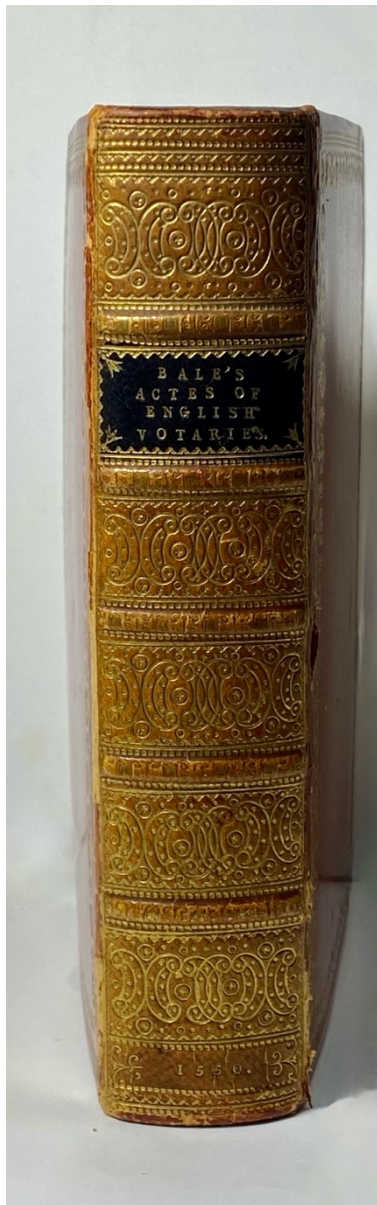


During his exile he devoted himself to writing. After his return, on the accession of Queen Elizabeth I, he received (1560) a prebendal stall at Canterbury, where he died and was buried in the cathedral.

John Bale's written works are listed in *Athenae Cantabrigienses*.<sup>[12]</sup> While in Germany he published an attack on the monastic system entitled *The Actes of Englysh Votaries*.

STC (2nd ed.), 1274





8) 5337 Franz Balthasar (de Porta) (fl 1480-1505)

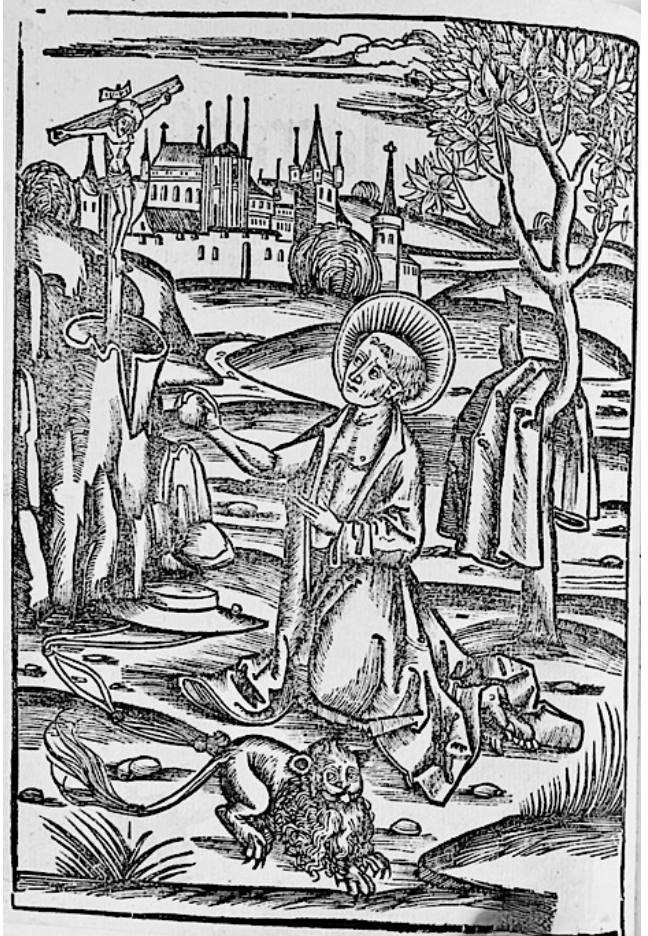
Canon sacratissime misse : vna cum Expositione eiusde[m]. vbi in primis premitit[ur] pulchra contemplatio ante missam habe[n]da De cristi pulcritudine. Et quo[modo] ipsa in sua passione ab eo omnino fuerat ablata.

Qualitera[ue] quilibet celebra[n]s debeat esse dispositus

In Imperiali ciuitate Nurembergensi : Hölztzel, 1503. \$5,000

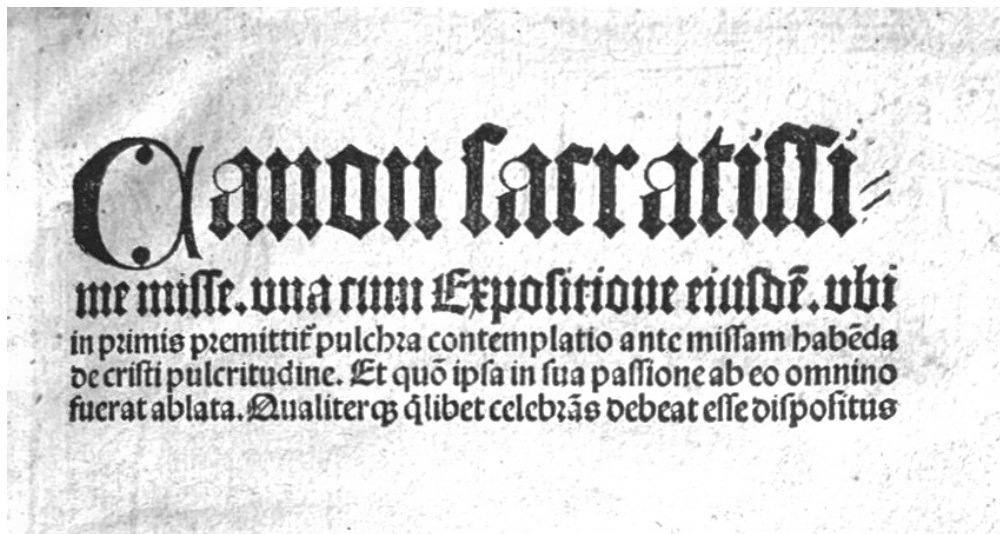
Quarto 16 x 10 cm. Signatures: A-E<sup>4</sup> (E<sup>4</sup> blank) Full-page woodcut on verso of title: an excellent impression showing a beardless St Jerome (with lion!) in the wilderness.

Wolf Traut clearly worked closely with several Nuremberg publishers and the names of Johann Weissenburger and Hieronymus





Höltzel recur. The earliest woodcuts to be attributed to him are for this volume published in 1503.



Gothic type with Canon text in larger size.

Balthasar was a monk in Pforta, was enrolled at the theological faculty in Leipzig in the winter semester of 1483 - probably after studying Artes Liberales. He passed the usual exams (Cursor 1485, Sententiar 1486, Licentiate 1487, Doctor 1496) and was first mentioned on January 13th, 1486 as provisional officer of the Bernhard Kolleg in Leipzig (probably until 1498/99, last mentioned 1496). In 1488 he established a full philosophical chair for the Cistercians in Leipzig, where, in addition to his theological lectures at the Bernhard College, he held lectures on Aristotle as a *determinator artium*. He wrote, inter alia Canon **sacratissime misse** one of two explanations of the Mass, interpreting meaning and words, in a lively, structured representation. Between November 18, 1500 and August 19, 1501 he was elected Abbot of Pforta. As such he took part in economic and reform visitations, e.g. Partly by order of Pope Alexander VI., Influence on the life of many Saxon monasteries, especially in Nimbschen, Eisenach, Sonnenfeld, Ichtershausen, Häseler and Leubus. Pforta owes him the renovation of the refectory and the rich increase in the monastery property, primarily through purchases and pledges from Duke Georg of Saxony, with whom Balthazar had a good relationship.

VD16 M 552i; urn:nbn:de:bvb:12-bsb0007866-4; urn:nbn:de:bvb:12-bsb10990882-0; urn:nbn:de:bvb:12-bsb10990885-6 ; Katalog der Inkunabeln der Universitätsbibliothek Heidelberg, des ..., Volume 1 p 883

Rare Nurnberg pre-Reformation ed. of the Canon of the Mass, with a commentary.. Capital spaces without guide-letters. Ref. VD-16 M-552i. STCGerman (BL) 510. Not in Adams.

Traut was a German painter and draughtsman working in the circle of Dürer. According to the biographer Johann Neudörfer, Traut was the son of the painter Hans Traut, a native of Speyer but active in Nuremberg from 1491. No documentation has survived with regard to his training but he probably began his studies with his father. Around 1505 he was in Dürer's workshop, having probably completed his training, and together with Hans Baldung Grien and Hans Schäufelein he was involved in the design of prints to illustrate Ulrich Pinder's book *Der beschlossenen Gart des Rosenkrantz Marie*. By about 1511 Traut was working as an independent master on the altarpiece for the high altar of the Johanneskirche in Nuremberg (in situ), a work that reveals the marked influence of the prints of Dürer and Martin Schongauer. Over the following years and for the same church he painted Saint Barbara and Saint John the Evangelist (both Germanisches Museum, Nuremberg). Traut was also involved in the redecoration of the church at Heilsbronn, executing the altarpiece of *The Eleven Thousand Virgins* in 1513. Traut's most important work, *The Holy Kinship Altarpiece*, was painted in 1514 for the Tuchmacherkapelle in Nuremberg (Bayerisches Nationalmuseum, Munich). It is notable for its brilliant colouring reminiscent of Dürer and its original frame in the form of a triple arch with profuse decoration of an Italianate type.

In addition to his altarpieces, Traut continued to produce designs for books associated with Dürer's studio and in 1515 collaborated with that artist on the major graphic project of *The Triumphal Arch* for the Emperor Maximilian. His death in 1520 prevented him from undertaking the important commission that he had received from Cardinal Albrecht of Brandenburg for woodcuts of the treasures in the Stiftskirche in Halle an der Saale.

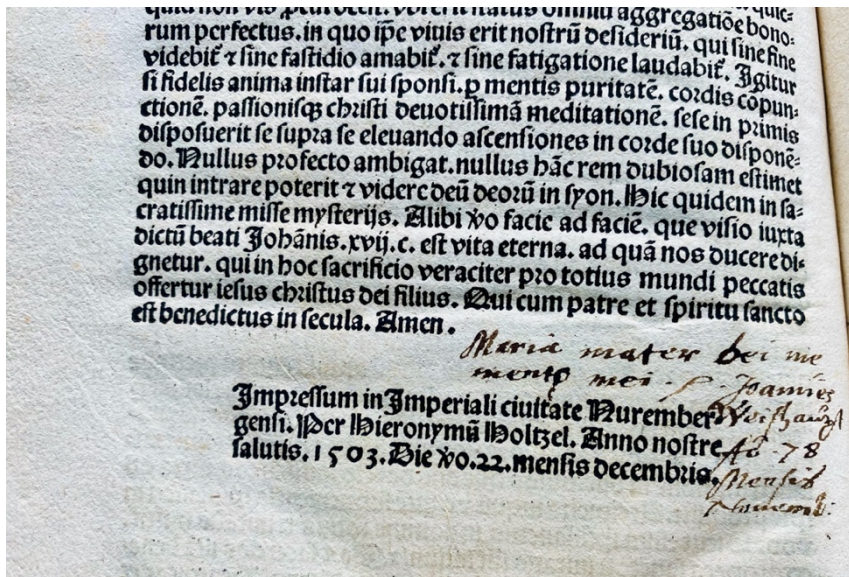
<https://www.digitale-sammlungen.de/en/view/bsb0007866?page=6,7>

Weale, William Henry James. *Bibliographia liturgica: Catalogus missalium ritus latini ab anno MCCCLXXV impressorum*. Edited by Hanns Bohatta. London: Quaritch, 1928 (391) Panzer, Georg Wolfgang. *Annales typographici ab artis inventae origine ad annum MD, 11 volumes*. Nürnberg: Johannes Eberhard Zeh, 1783-1803 (7:458, 130)

<https://firstsearch.oclc.org/WebZ/FSFETCH?fetchtype=fullrecord:sessionid=fsap02pxm1-1680-kz1imij0->

[aatczy:entitypagenum=2:0:recno=5:resultset=1:format=Fl:next=html/record.html:bad=error/badfetch.html:entitytoprecno=5:entitycurrecno=5:numrecs=1](http://aatczy:entitypagenum=2:0:recno=5:resultset=1:format=Fl:next=html/record.html:bad=error/badfetch.html:entitytoprecno=5:entitycurrecno=5:numrecs=1)

<https://www.digitale-sammlungen.de/en/view/bsb00007866?page=6,7>



The First Catholic New Testament in English.



9) 226J New Testament.



**The Nevv Testament of Iesus Christ, translated faithfully into English, out of the authentical Latin, according to the best corrected copies of the same, diligently conferred vvith the Greeke and other editions in diuers languages; vvith arguments of bookes and chapters, annotations, and other necessarie helpes, for the better vnderstanding of the text, and specially for the discouerie of the corruptions of diuers late translations, and for cleering the controversies in religion, of these daies: in the English College of Rhemes.**

Printed at Rhemes : By Iohn Fogny, 1582. Price: \$35,000

Quarto 218 x 165 mm. signatures: a-c<sup>4</sup>, d<sup>2</sup>, A-Z<sup>4</sup>, Aa-Zz<sup>4</sup>, Aaa-Zzz<sup>4</sup>, Aaaa-Zzzz<sup>4</sup>, Aaaaa-Ddddd<sup>4</sup>, Eeeee<sup>2</sup>.

This copy is bound in seventeenth-century calf, sympathetically rebacked, with an attractive gold-tooled floral motif to the board edges. Internally, this copy is in very good condition with clean leaves. There is a little foxing to the first two leaves and a few trivial marginal tears. The upper margin is cut a bit close, but the text is never affected. The title page is set within a decorative border; the text is adorned with ornamental woodcut initials throughout. The text is beautifully printed in Roman with printed annotations, marginal notes, arguments, and chapter summaries in italic.

"The 'editio princeps' of the Roman Catholic version of the New Testament in English. Translated from the Vulgate by Gregory Martin, under the supervision of William Allen and Richard Bristow. According to the "Douai Diaries", Martin began the translation in October 1578 and completed it in March 1582.

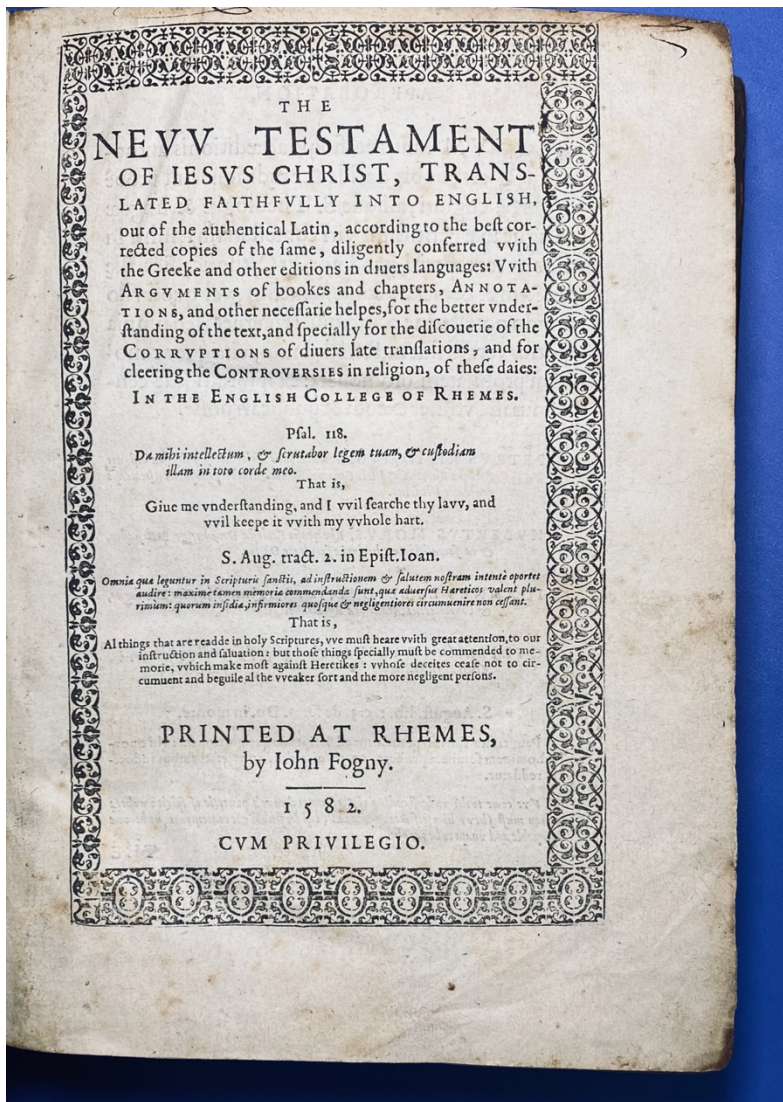
"The translation adheres very closely to the Latin, though it shows traces of careful comparison with the Greek. But its groundwork was practically supplied by the existing English versions, from which Martin did not hesitate to borrow freely. In particular there are very many striking resemblances between Martin's renderings and those in Coverdale's diglot of 1538. Martin's own style is often disfigured by Latinisms.

"This Rheims New Testament exerted a very considerable influence on the King James version of 1611, transmitting to it not only an extensive vocabulary, but also numerous distinctive phrases and turns of expression. (See J.G. Carleton's exhaustive analysis, *The Part of Rheims in the Making of the English Bible*. Oxford: Clarendon Press, 1902.)

THE EXPLICATION OF CERTAINE VWORDES

IN THIS TRANSLATION, NOT FAMILIAR  
to the vulgar reader, vvhich might not conueniently be vttered other wise.

<b>A</b>		
<i>Abstracted, Drawven</i> avvay.	pag. 642.	<i>Catechizeth, and, Catechized.</i> p. 510. He catechizeth that teacheth the principles of the Christian faith: and they that heare and learne, are catechized, and are therefore called often in the Annotations, <i>Catechumens</i> .
<i>Acquisition, Getting, purchasing.</i>	pag. 514.	<i>Charakter, a marke or flampe.</i> pag. 723.
<i>Aduent, The comming.</i>	pag. 69.	<i>Compassions, Immoderate bankets, and belly cheere, vvith vvanconriotousnes.</i> p. 509.
<i>Adulterating, Corrupting.</i> See pag. 475. 478.		<i>Condigne, comparable.</i> p. 400.
<i>Agnition, knowvledge or acknowvldging.</i> p. 600.		<i>Contristate, This vword signifieth to make heauie and sad.</i> pag. 519.
<i>Allegorie, a Myssical speache, more then the bare letter.</i> pag. 505. See the Annot. p. 508.		<i>Cooperate, signifieth vvorking vvith others, p. 401. like vvise Cooperation; Cooperatores.</i>
<i>Amen, expounded</i>	pag. 244.	<i>Corbana, expounded</i> pag. 80.
<i>Anathema, expounded</i>	p. 405.	<b>D</b>
<i>Archisynagogue, expounded</i>	pag. 99.	<i>Depositum.</i> p. 582. See the Annot. pag. 584. It may signifie also, Gods graces giuen vs to keepe, pag. 587. v. 14. Also v. 12. ibid. See the Annot.
<i>Assist.</i> pag. 135, signifieth the Angels standing and attending, alvvays ready to doe their ministerie.		<i>Didrachme, expounded</i> pag. 49.
<i>Assumption, p. 165, Christs departure out of this vworld by his death and Ascension.</i>		E e e e ij
<i>Azymes, Vnleavened bread.</i>	p. 75	Domt
<b>C</b>		
<i>Calummiate, By this vword is signified violent oppression by vword or deede.</i>	pag. 143.	



10) 555]. Johannes Cassianus, c. AD 360 – c. 435)

**Opus Joha[n]nis eremite: qui [et] Cassianus dicitur: de Institutis cenobio[rum]: Origine: causis [et] remedijs vitio[rum]: Collationibusq[ue] patru[m]: incipit.**

Impresse Lugduni, per Simonnem Bevelaqua, anno Domini M. CCCC. XVI, XIX mensis septembris.

Octavo 14x 10 cm. Signatures: AA-BB<sup>8</sup>a-z<sup>8</sup>A-K<sup>8</sup>. Bound in full original vellum.

Cassian is noted for his role in bringing the ideas and practices of Christian monasticism to the early medieval West. Following an unsuccessful journey to Alexandria to protest the matter, Cassian and Germanus fled with about 300 other Origenist monks. Cassian and Germanus went to Constantinople, where they appealed to the Patriarch of Constantinople, John Chrysostom, for protection. Cassian was ordained a deacon and became a member of the clergy attached to the patriarch while the struggles with the imperial family ensued. When the patriarch was forced into exile from Constantinople in 404, the Latin-speaking Cassian was sent to Rome to plead his cause before Pope Innocent I. Cassian wrote two major spiritual works, the *De institutis coenobiorum* (Institutes of the Coenobia) and the *Conlationes* or *Collationes patrum in scetica eremo* (Conferences of the Desert Fathers). In these, he codified and transmitted the wisdom of the Desert Fathers of Egypt. The Institutes deal with the external organization of monastic communities, while the Conferences deal with "the training of the inner man and the perfection of the heart".

His books were written in Latin, in a simple, direct style. They were swiftly translated into Greek, which indicates the Eastern monks recognized him as one of their own] Some of his works had been translated into Georgian by the 11th century. The Institutes were meant to help Castor to establish a coenobium following the model of Egypt, in contrast to the existing monastic life in Gaul, which included the work of Martin of Tours. According to Hugh Feiss the Institutes are a counterweight to Sulpicius Severus' *Life of Martin* and Dialogues and are an attempt to put order into a movement Cassian regarded as chaotic. Cassian, who insists on manual work, had a





higher opinion of and close ties with the monastery on the Island of Lerins, founded by Honoratus.

In Books 1-4 of *Institutions*, Cassian discusses clothing, prayer and rules of monastic life. Books 5-12 are rules on morality, specifically addressing the eight vices – gluttony, lust, greed, hubris, wrath, envy, listlessness, and boasting – and what to do to cure these vices. In the *Institutions*, Cassian discusses a will that is more complex than the will at the heart of the Pelagian message. Willful monks are a contentious problem, and Cassian paid considerable attention to analyzing the will, treating the corrupt will, and chiefly subordinating even the good will for the good of the community and ultimately, the will of God.

The *Institutes* had a direct influence on organization of monasteries described in the Rule of Saint Benedict; Benedict also recommended that ordered selections of the *Conferences* be read to monks under his Rule. Moreover, the monastic institutions Cassian inspired kept learning and culture alive during the Early Middle Ages and were often the only institutions that cared for the sick and poor.

Even modern thinkers are beholden to Cassian's thinking. Michel Foucault was fascinated by the rigorous way Cassian defined and struggled against the "flesh". Perhaps because of investigations like these, Cassian's thought and writings are enjoying a recent popularity even in non-religious circles.

Foucault engages extensively with Cassian in his 1979-1980 lecture series at the College de France, published as *Du gouvernement des vivants* (2012); *On the Government of the Living* (English translation, 2014)

The saint whose guide on virtue was read every day by monks in the Middle Ages

John Cassian outlined monastic principles which greatly influenced St Benedict, while as a spiritual writer his heirs included St Dominic, St Philip Neri, St Francis de Sales and Cardinal Newman.

His asceticism, while rigorous, was tempered by common sense. "The perfection of self-control is not only found in our use of time, nor the quality of our food, but is to be sought before the tribunal of conscience."

The first part of John Cassian's life was extraordinarily peripatetic. Originally hailing, apparently, from the Danube delta on the Black Sea, he entered a monastery in Bethlehem about 382, and from around 385 to 399 lived with monks in Egypt.

Escaping from conflicts between Coptic and Greek traditions, he went to Constantinople and met St John Chrysostom. Moving on again around 403, he passed through Rome before finally settling in Marseille, where he founded two monasteries, one for men, the other for women.

His travels now completed, Cassian wrote *De Institutis Coenobiorum* and the *Collationes* (or *Conferences*). The first offers advice on how to grow in virtue as a monk, while the second reports conversations which Cassian and his friend Germanus had conducted with various elders in Egypt.

*Cytili* I. 1. v.

**O**pus Johānis eremite: qui &  
Cassianus dicitur: de Institu  
tis cenobioꝝ: Origine:  
causis & remedijs  
vicioꝝ: Colla  
tionibusq;  
patrū: in  
cipit.



St Benedict recommended Cassian for daily study. Indeed, throughout the Middle Ages Collationes was read so regularly by monks at daybreak that the very title came to mean “breakfast” in some languages – as in the Italian colazione and the Polish kolacja.

Up to the end of the 16th century Cassian’s writings were regarded as essential Christian texts. St Philip Neri used to read Cassian to the laity and would frequently use his work as the starting point for his own addresses. Subsequently, however, Cassian rather fell from favour, as a more repressive and rigid notion of morality replaced his essentially sympathetic counsel. In the 19th century Cardinal Newman distinguished the “Athenian” tradition of spirituality, which worked with the grain of humanity, from the “Spartan” teaching which sought to combat sin by destroying the natural man.

Cassian, most definitely an Athenian, had written frankly about sexual temptation. In combating this vice, he held, will power alone would prove dangerously insufficient. Rather, “we must acknowledge that we are fighting a war beyond our strength, and that we are unable to gain the victory by our own effort and determination, unless supported by the help and protection of Our Lord”.

Chastity, moreover, should not be considered in isolation from other virtues. “How can we believe that someone has extinguished the burning darts of lust... if he has been unable to control the pricks of anger which arise from the heart alone?”

Monks, he advised, should avoid the company of women and bishops. As for excessive mortification, of what use could that be if followed by over-indulgence?

IA 133.202; Baudrier II, 20 (not in Panzer)

11) 4116 Cicero 106 B.C.-44 B.C

*Epistolarum familiarium...libri XVI, ex Christophori Lo[n]golij eloquentiss. oratoris castigationibus recogniti, quàm antè hac multò etiā[m] à mendis curiosiùs adserti; elenchum eorum, quae adiecimus, versa habet pagina*

Coloniae : Apud Viduam Marini Gymnici, 1551

\$3,300

Octavo: 15 x 9,3 cm Signatures: \*-\*\*^8 A-Z<sup>8</sup>, Aa-Zz<sup>8</sup> Aaa<sup>8</sup> (-Aaa<sup>8</sup>) This copy is bound



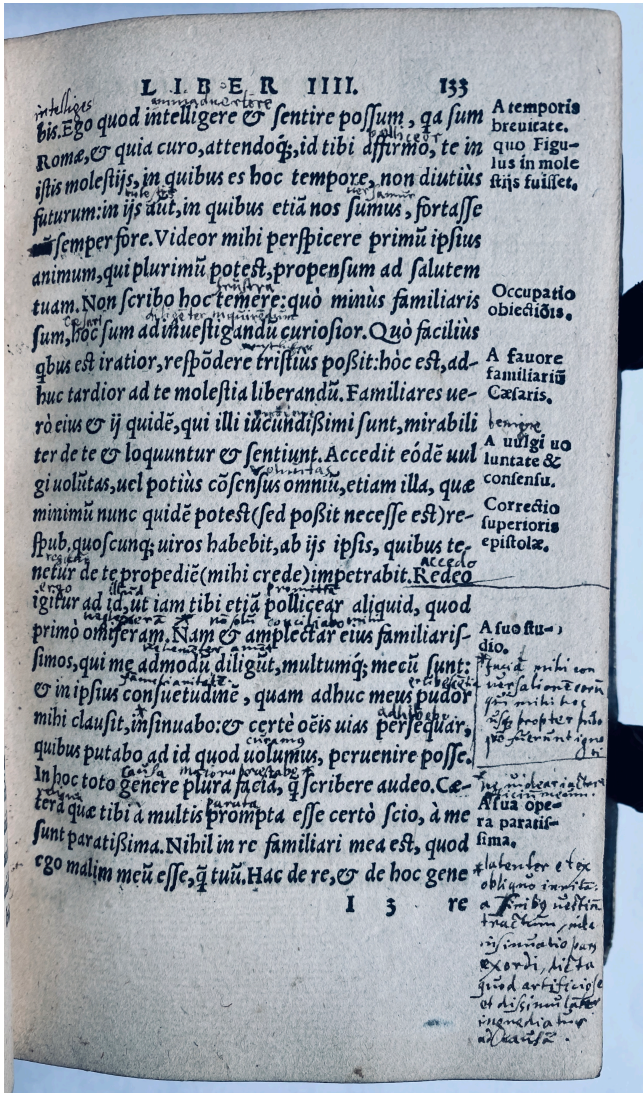
in Contemporary tawed pigskin, tooled in blind, with the use of a signed roll ("K") incorporating symbols of the Evangelists and abbreviated biblical passages. The roll is a close match for one assigned to the workshop of Nuremberg bookbinder Caspar Hermann (Einbanddatenbank 124045b). Moderate dampstaining through the second half of the text, the old moisture damage resulting in tears through the last five gatherings, the last three with open tears resulting in textual loss (the worst leaves with perhaps a square inch of loss).





With numerous early interlinear glosses and marginalia across fourteen pages, a few of the annotations rather extensive. Beside the common grammar and syntax reminders there is the uncommon use of first-person pronouns which might suggests a more personal responsiveness with the text. This annotator refers to the editor's summary of a letter to Nigidius Figulus on p. 134, later this same annotator begins, **"recordabor bene"** ("I will remember well..."). On p. 133, he notes in the margin, **"I will better move myself toward these ways"** (**"Incia[m] mihi conversatione[m] eorum[m]"**). There is an ownership inscription on title page of **Franz Christoph Khevenhüller, Graf zu Frankenburg (1588-1650)**, his most popular work was **"Annales Ferdinandi : oder Warhaffte Beschreibung, Kayzers Ferdinandi dess Andern miltester Gedächtnuss Geburt, Aufferziehung (Annales Ferdinandi)** and he was an official of

high rank during the Thirty Years War.



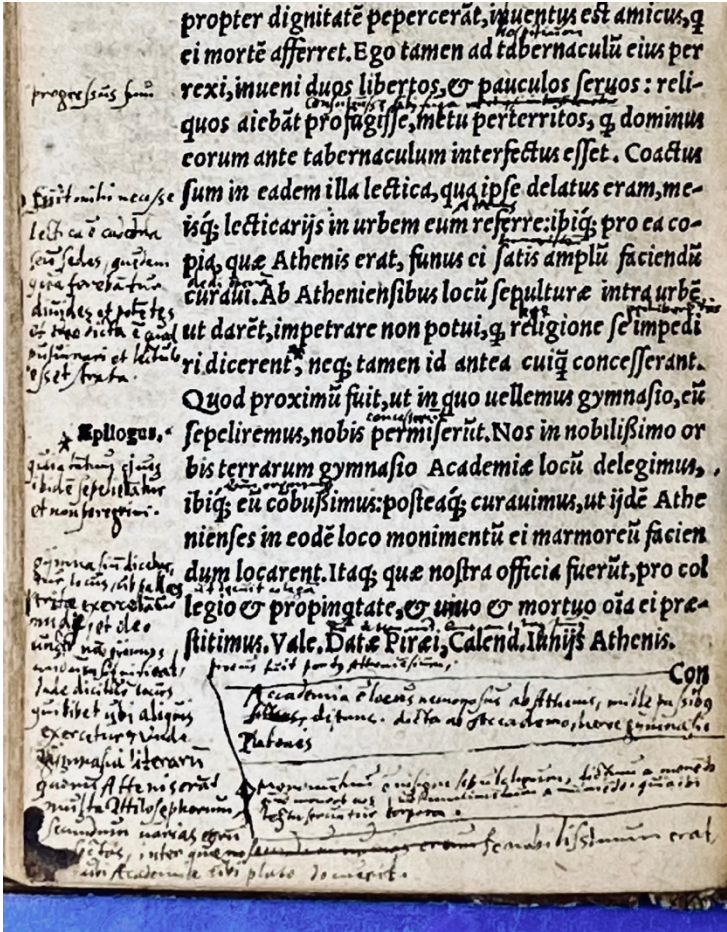


Cicero's *Epistolae ad familiares* easily ranks as one the most popular and influential works of the early modern West, and certainly one of the most frequently assigned in school. "Written rather than oral texts, apparently personal and informal rather than public and theatrical, these offered the student a vast range of models of prose rather than the highly formal one of Cicero's oratory. They also seemed more appropriate models for young men whose future tasks would involve far more document

preparation than public speaking. Accordingly, students at early stages of their education, from Strasbourg to Rome, spent large amounts of time reading, translating, and imitating Cicero's letters" (Grafton). The present edition is one of very few imprints bearing the name of Gymnich's widow, who appears on the title pages of only

half a dozen other editions thinly spread across 1551 and 1552. Edited by Christophorus Longolius (Christophe de Longueil) with notes by Philipp Melanchthon, Christoph Hegendorph (Hegendorf), and Gisbert Longolius (Gilbert de Longueil)

This edition not in VD16 or USTC see :Anthony Grafton, *Bring Out Your Dead* (Harvard University Press, 2001), p. 109-110



12) Jean Clérée (1450-1507) Du Chastel, Jean. ; (Editor)

**Precordialissimi ac imp[re]ciabiles de adventu D [om]ini  
sermones completi a reverendo patre D. Johanne Cleree Ordinis  
P[re]dicatoru[m] g[e]neral. magistro artiu[m] ac sacre pagine  
doctore Parrhissie aureo quide[m] ordle aditi atq[ue] dclamati ad  
dei Honore[m] aiaru[m]q[ue] salute[m] nu[n]c Primum In  
Lucem Emissi Felicite Incipiunt:**

Venundantur Parrhisiis, In Vico Jacobeo, Sub Signo Pellicani Ab Engleberto  
Marnefio Bibliopola Ad Edem Divi Yvonis Commorante [1522] Price \$2,300

Octavo; 16 x 10cm. Signatures: a-g<sup>8</sup>, h<sup>6</sup>(h<sup>5-6</sup>) both blank, half of h<sup>5</sup> missing and  
lacking h<sup>6</sup>) LXII f. Bound in original vellum limp binding with hand lettering on  
spine "Cleree sermones/aVerdu DNI/1522": name on first page "Thomas  
Stevenson/Edinburgh/1836. very good copy of a rare sermon.

John Clérée dominican friar, preacher of the Late Middle Ages, is a little and  
unjustly forgotten nowadays. He was however very well known in the time of  
the kings Charles VIII and Louis XII, whose he has been the confessor. This  
study is based on the Quadregesimale said of Valenciennes. Clérée, using always  
of the rules of the scholastic Ars Praedicandi, is nevertheless able to innovate by  
introducing in his sermons some dramatic dialogues. He is an accurate witness  
of the difficulties and problems of the french society about 1500: the increasing  
inequalities between rich and poor ; the heaviness of the royal fiscality and of all  
kinds of taxes ; the growth of the urban prostitution. As the others mendicant  
preachers, Clérée is very pessimist about the moral behaviour of his  
contemporaries.

Yet Clérée became famous and praised by his contemporaries. Philippe de  
Vigneulles in fact tells us in the Cent Nouvelles Nouvelles, relating an episode in  
the life of the orator, which he undoubtedly incorrectly situates in 1497: people,  
but not all.



**R**ecordialissimi ac  
 Impciabiles de aduetu dñi Sermo  
 nes cōpleti a Reuerēdo pfe. D. Joāne Clerico ordīs pdica  
 torū gñali magfo artū ac sacre pagie doctore parrhiē.  
 aureo quidē ordie editi atq; declamati ad dei honore aia  
 rūq; salutē nūc p̄mum in lucem emissi feliciter incipiunt



Denundantur parrhijs in vico Jacobeo sub signo pel  
 licani ab Engleberto marneshobibliopola ad eadē diuino  
 nis commorante.

**C**ū p̄uilegio vt liq̄do patet instrumēto.

"The malcontents were none other than the Questains, qualified without care for liars, relic sellers and public thieves. The message was so well received by the faithful that the hucksters were no longer successful, neither in Metz, nor in the surrounding villages\*.

FRBNF  
 41877477-  
 0000002

References:  
 Renouard,  
 ICP, III, 294

14) 173J Johannes Cochlaeus (1479- 1552.)

**De Petro et Roma adversus Velenu[m] Lutherana num, libri quatuor .**

[Coloniae : [In officina honesti civis Petri Quentell] ,1525  
(from colophon.). Price: \$5,000

Quarto: 20 x 14 ½ cm Signatures: [A]<sup>4</sup>, B-Q<sup>4</sup>; P<sup>2</sup>] unsigned. Sewn and disbound. Johann Cochlæus Humanist and Catholic controversialist. He obtained his doctorate in 1517, and then by the advice of Pirkheimer went to Rome. There, under the influence of the Oratorio del Divino Amore, Cochlæus turned his attention to the cultivation of a religious life. Ordained at Rome, he went to Frankfurt, and after some hesitation, arising no doubt from consideration for his friends, he entered the arena as the opponent of the Lutheran movement. His first works were "De Utroque Sacerdotio" (1520) and several smaller writings published in rapid succession. In 1521 he met the nuncio Aleander at Worms and worked untiringly to bring about the reconciliation of Luther. During the following years he wrote tracts against Luther's principal theses on the doctrine of justification, on the freedom of the will, and on the teaching of the Church (especially the important work, "De Gratia Sacramentorum", 1522; "De Baptismo parvulorum", 1523; "A commentary on 154 Articles"; etc). Luther, to the vexation of Cochlæus wrote in answer only a single work, "Adversus Armatum Virum Cocleum". The Lutheran movement and the Peasants' War drove him to Cologne in 1525. From there he wrote against the rebellion and Luther, its real author. After Emser's death Cochlæus took his place as secretary to Duke George of Saxony, whom he defended against an attack of Luther based on the false charge of an alliance between the Catholic princes at Breslau. Jointly with Duke George he laboured strenuously in 1530, to refute the Augsburg Confession, and later directed against Melanchthon, its author, his bitter "Philippicae". Because of a pamphlet against Henry VIII of England he was transferred in 1535 to a canonry in Meissen. With indomitable ardour he published pamphlet after pamphlet against Luther and Melanchthon, against Zwingli, Butzer, Bullinger, Cordatus, Ossiander, etc. Almost all these publications, however, were written in haste and bad temper, without the necessary revision and theological thoroughness, consequently they produced no effect on the masses. "Forced to resign his benefice at Eichstätt in 1548, Cochlæus remained for a short time in Mayence to edit a work of Abbot Conrad Braun.

BM STC German,; p. 248; Adams,; C2265; Panzer,; VI, 391, 408; Pegg,; 674;  
Kuczynski,; 464; Hohenemser,; 3233; Spahn, Cochlæus,; 30

fo. 202.



DE PETRO

et Roma aduersus Helenū

Lutheranum, libri quatuor, Iohannis Cochleari,  
attii & sacrae Theologiae professoris egregij atq;  
ecclesiae diuinae virginis Francfordien. Decani.



Euseb. in Hist. Eccl. lib. ij. c. xiiij



Continuo in ipsis Claudij temporibus, clementia diuinae  
providentiae probatissimum omnium Apostolorum,  
& maximum fidei magnificentia, & uirtutis merito,  
primorum principem PETRVM, ad urbem Romanam  
uelut aduersus generis humani communem perniciem  
repugnaturum deduxit. Ducem quendam & magistrum militiae  
suae, scientem diuina praelia gerere, & uirtutum castra ductare. Ille  
adueniens ex Orientis partibus, salutaris praedicationis uerbo, pri-  
mus in urbe Roma, euangelij sui clauibus, ianuam regni caelestis apuit.

¶ Non poenitebit te lector, tot raras & antiquas  
hic perlegisse Historias,

**Pasquillorum tomi duo: Quorum primo uersibus ac rhythmis, altero soluta oratione conscripta quamplurima continentur, ad exhilarandum, confirmandu[m]q[ue] hoc perturbatisimo rerum statur pij lectoris animum, apprime conducentia. Eorum catalogum proxima à præfatione pagella reperies.**

Elevtheropoli. [i.e. Basel] : [Joannes Oporinus?] 1544. \$6,000

Octavo 14 x 10. Signatures: \* 8 a-z A- R 8 (R8 blank and present \*) This copy is bound in 18th century red dined Russia with gold stamping on the spine and panels on both boards.

The Pasquillorum is indeed a remarkable book, as stated by Schrock. It contains many remarkable satires of the humanists against the "obscuri viri" There is so much more than a satirical poem in latin and Italian translation on facing pages, and commentary in Italian. With German contributions by Ulrich von Hutten(1488-1523.) ; Trias Romana.(in German and latin)p123. and and Publio Fausto; Andrelini, (1462-1518). ; Julius exclusus (Pope Julius excluded from Heaven)and of course Desiderius, Erasmus, -1536. ; Pasquillus. additions by Hutten. These satyres include In one of the satires (p317) two space travelers make their way to the heaven of Mercury, there they find a group of torment souls. Including Erasmus who is tied to two posts and suspended from ropes he has antlers on his head and a bag of coins (scudi) tied to his feet,holding him down. As the wind blows Erasmus becomes a weather vane,pointing whichever way the wind blows.

VD16-C6433; Adams; P390; USTC 628981 ;Nat. Lib. of Scotland. STC foreign bks. to 1600.; p. 279; Grässe; V , p. 152; Brunet; IV , col. 410

Many of these satires cannot be obtained any more in original form. L. Schubert has translated single pieces therefrom in "Neue Literature u. Völkerkunde, 1788, March, p. 235, April, p. 337 ." Martin Luther: A Christian Between Reforms and Modernity (1517-2017)



# Pasquillorum Tomi duo.

Quorum primo uersibus ac rhyth-  
mis, altero soluta oratione conscri-  
pta quamplurima continentur, ad  
exhilarandum, confirmandūq; hoc  
perturbatissimo rerum statu p̄ le-  
ctoris animum, apprimē  
conducentia.

*Eorum catalogum proxima  
a Præfatione pagel-  
la reperies.*

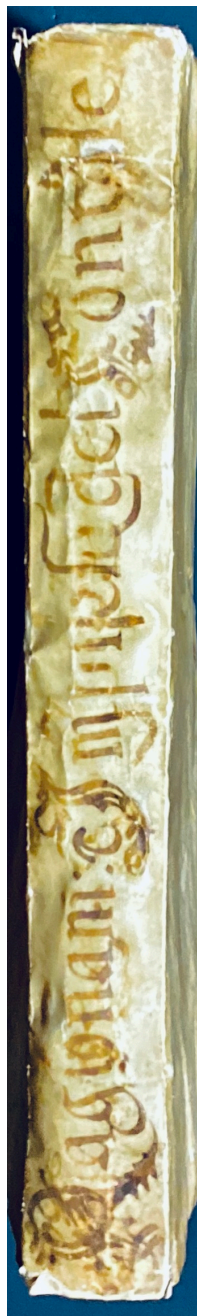
·E·L·E·V·T·H·E·R·O·P·O·L·I  
M·D·X·L·I·I·I·I·I·

15) 423J Contile, Luca. 1505-1574

**RAGIONAMENTO DI LUCA CONTILE SOPRA LA PROPRIETA DELLE IMPRESE con le particolari de gli academici affidati et con le interpretationi et croniche.**

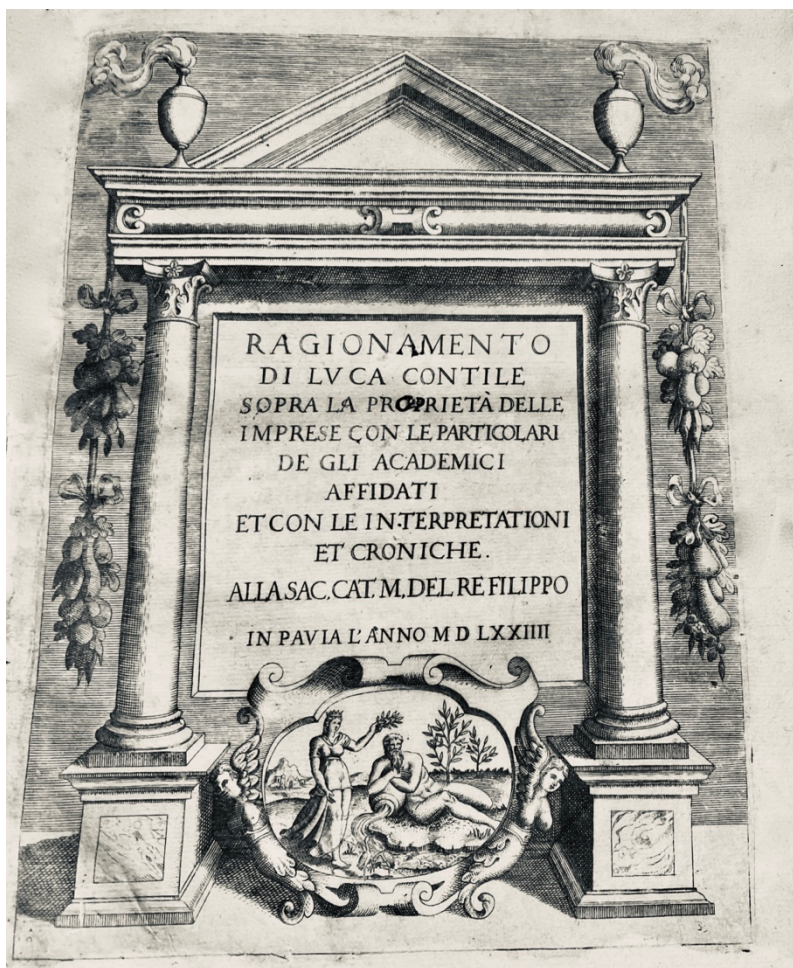
Pavia: Girolamo Bartoli, 1574. \$5,500

Folio: 32 x 22.5cm.: Signatures: \*6, A-Qq<sup>4</sup>, Rr<sup>8</sup>, First Edition of Luca Contile's discourses about the trademarks or as we might understand them better as (sub Corporate signs of ...) with the details of the entrusted academics with their histories and interpretations of these symbols. This Works includes an engraved title within an architectural border, Frontispiece engraved within architectural border Arms of Philip II of Spain engraved full page at L<sup>4</sup>r (including a small map depicting





America see below), engraved device of the Accademia degli Affidati on M<sup>2</sup> verso, and 114 engraved devices of the members of the Accademia. Bound in coeval limp vellum with an early handwritten title on the spine. Bartoli's hydra device on the colophon (There are two printings of leaves numbered 155, as leaf Qq<sup>4</sup> and Rr<sup>1</sup>; Qq<sup>4</sup> has text, colophon, & errata that are repeated in signature Rr.





This copy has both Qq<sup>4</sup> and Rr<sup>1</sup>. This copy has all the cancel leaves 68-69, 95, 98, 100, 123, 139. First Edition of this important Renaissance emblem book. This copy includes the often-lacking final signature.

This collection of engraved devices was initially planned to end on leaf Qq<sup>4</sup>, but the work was extended to include another 8 leaves (Rr signatures) at the end. The original final leaf Qq<sup>4</sup> (which contained the register, errata, and table) was reprinted onto the recto and verso of leaves Rr<sup>1</sup> and Rr<sup>8</sup>, respectively, and leaf Qq<sup>4</sup> was to be discarded. Thus, even in those copies with the additional Rr signatures, Qq<sup>4</sup> was often discarded. However, the present copy retains leaf Qq<sup>4</sup>, adding to the rarity of the present example.



Luca Contile was a playwright, poet, historian, diplomat and polygrapher whose numerous works are currently of interest above all for their documentary value. This Work remains his masterpiece.

" In the first place, Contile distinguishes real icons/emblems from similar genres, in which "coats of arms", "insignias", "liveries", "shapes", "emblems", "riversi". It leads to a definition of the practice of creating emblems which is a "composition of figure and motto representing a complicated and important design to arrive through a close dialogue with the authors who had ventured into the same theme to claim the use of emblems as such only to be magnanimous and virtuous of character excluding "those dyed with infamy and the professors of mechanical arts, except for the engineers who are at the service of the princes, the excellent painters and the famous statuary" - Biographical Dictionary on line, file a signed by Claudio Mutini. 1574

Landwehr J. French, Italian, Spanish and Portuguese: 233 ;

Praz p. 66; Mortimer Harvard Italian, 136. ;

Edit 16 online;; CNCE 13187.



16) 1873 Thomas, Archbishop of Canterbury Cranmer (1489-1556)

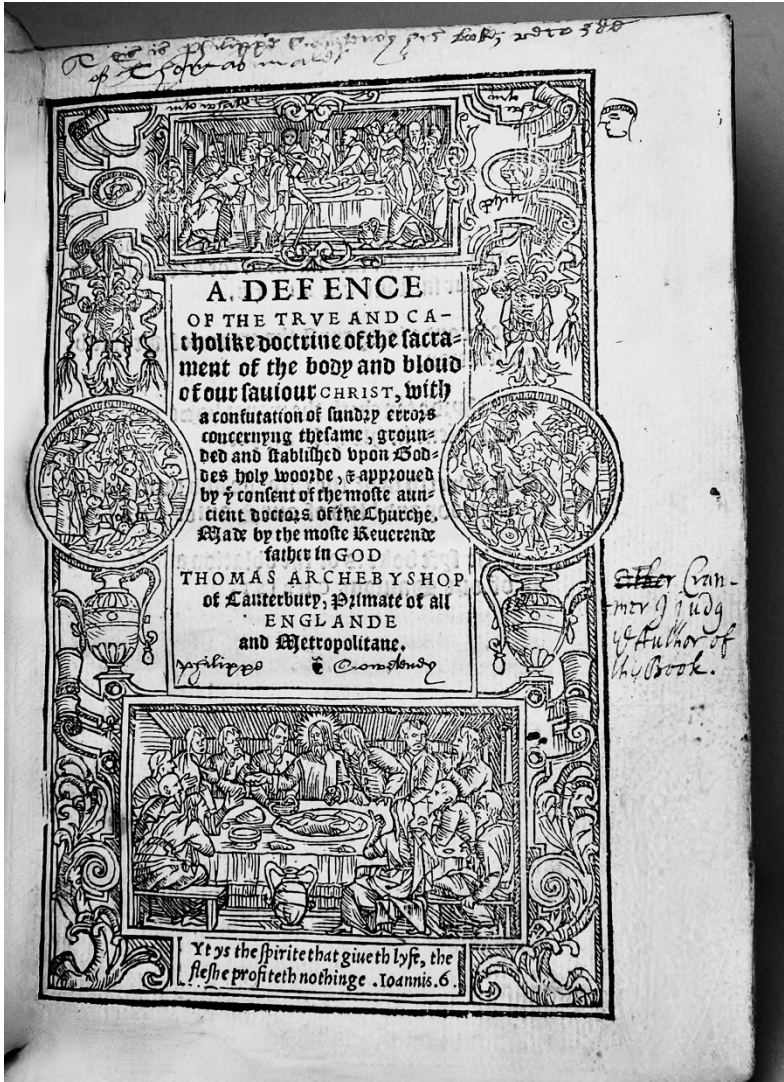
**A Defence of The True and Catholike doctrine of the sacrament of the body and bloud of our sauour Christ, with a confutation of sundry errors concernyng the same, grounded and stablished vpon Goddes holy woorde, & approued by ye consent of the moste auncient doctors of the Church. Made by the moste Reuerende father in God Thomas Archebysshop of Canterbury, Primate of all Englande and Metropolitane.**

Imprynted at London : in Paules Churcheyard, at the signe of the Brasen serpent, by Reynold Wolfe. Cum priuilegio ad imprimendum solum, anno Domini. M. D. L. [1550] \$28,000

Quarto 7 x 5 1/2 inches [4], 117, [3] leaves Collation: \*4, A-Z4, Aa-Gg4 This copy is bound in contemporary, blind-stamped English calf with small medallion portrait rolls. The boards are composed of printer's waste taken from John Bale's "Illustrium Maioris Britanniae Scriptorum" of 1548. The text block is backed with vellum manuscript fragments. A number of blank leaves have been bound in at the beginning of the volume. Internally, this copy is in excellent condition with clean, wide margins. Both the binding and the text are in strictly original condition.

Thomas Cranmer rose to prominence as the architect of the ecclesiastical arguments used to legitimize Henry VIII's divorce from Catherine of Aragon. For his services in this matter, Henry rewarded Cranmer with the primacy, making him Archbishop of Canterbury in 1533. Cranmer's subsequent promotion of the English Bible and his central role in the development of the early reformed church "has associated his name more closely, perhaps, than that of any other ecclesiastic with the Reformation in England." After the death of Henry VIII, Cranmer oversaw and participated in the production of several key texts of the reformed church, including the two

Catholike doctrine of the sacrament of the body and bloud of our sauour Christ", the archbishop offers a semi-official explanation of the Eucharistic theology that lay at the heart of his Prayer Book. "The 'Defence' is divide into five sections, whose polemical architecture was dependent on the relatively brief first section. This set out the nature of the Eucharistic sacrament, centering on a recitation of all the Gospel and Pauline texts that could be considered as referring directly to it. Cranmer took two principal points from these citations. First, when Christ referred to the bread as his body, this was precisely to be understood as a signification of 'Christ's own promise and testament' to the one who truly eats 'that he is a member of his body, and receiveth the benefits of his passion which he suffered for us upon the cross'; likewise Christ's description of the wine as his blood was a certificate of his 'legacy and testament, that he is made partaker of the blood of Christ which was shed for us.'



Secondly, one must understand what was meant by the true eating of Christ's body: although both good and bad ate bread and drank wine as sacraments, Cranmer emphasized in a classic expression of the 'manducatio impiorum' that 'none eateth of the body of Christ and drinketh his blood, but they have eternal life', and that this could not include the wicked.

Cranmer went on in a now celebrated passage to the heart of his quarrel with the old world of devotion:

'Many corrupt weeds be plucked up...But what availeth it to take away beads, pardons, pilgrimages and such other like popery, so long as two chief roots remain unuplucked?...

The very body of the tree, or rather the roots of the weeds, is the popish doctrine of transubstantiation, of the real presence of Christ's flesh and blood in the sacrament of the altar (as they call it), and of the sacrifice and oblation of Christ made by the priest for the salvation of the quick and the dead. Which roots, if they be suffered to grow in the Lord's vineyard, they will spread all the ground again with the old errors and superstitions.'

"This was the purpose of his book, and his duty and calling as Primate of all England: 'to cut down this tree, and to pluck up the weeds and plants by the roots.' Yet there is a contrast in the Preface (and in the 'Defence' as a whole) with the displeasing monotony of Cranmer's answer to the

western rebels of 1549: here, there is an obvious and urgent pastoral concern for the people entrusted to his care. He called, 'all that profess Christ, that they flee far from Babylon'. 'Hearken to Christ, give ear unto his words, which shall lead you the right way unto everlasting life.' This was the language of the Prayer Book given a revolutionary edge." (Diarmaid MacCulloch, "Thomas Cranmer, A Life" pp. 461-469) When Mary Stuart assumed the throne in 1553, Cranmer was charged with both treason and heresy (for his support of Lady Jane Grey and an unpublished declaration he had written against the mass.) In March, 1554, Cranmer, along with Latimer and Ridley, was tried as a heretic at Oxford. In early 1556, Cranmer subscribed to several "recantations", when Cranmer was asked to repeat his recantations at St. Mary's Church on March 21st, he "declared with dignity and emphasis that what he had recently done troubled him more than anything he ever did or said in his whole life; that he renounced and refused all his recantations as things written with his hand, contrary to the truth which he thought in his heart; and that as his hand had offended, his hand should be first burned when he came to the fire." When Cranmer was put to the stake, "stretching out his arm, he put his right hand into the flame, which he held so steadfast and unmovable, (saving that once with the same hand he wiped his face,) that all men might see his hand burned before his body was touched."

STC 6002 (with catchwords B4r "des", Sr "before".) Title page border: McKerrow & Ferguson 73; Printer's device: McKerrow 119. References: Diarmaid MacCulloch, "Thomas Cranmer, A Life"; G.W. Broniley, "Thomas Cranmer, Theologian".)





# Diogenis laertii historiogra

phi de philosophorum vita decem per q̄  
secundi libri ad bene beateq̄  
viuendū cōmotiū.



Venundantur parisiis in vico diui Jacobi  
apud Leonem Argenteum.

17) 453] Diogenes Laërtius , (Tr: Ambrosius Traversarius 1386-1439.)

**Diogenis laërtii historiographi de philosophorum vita decem per q[uam] fecundi libri ad bene beateq[ue] viuendu[m] co[m]motiui**

Paris : Guy or Jean Marchant, for Jean Petit, [about 1509].  
 {Venundantur Parisius in vico Diui Iacobi apud Leonem  
 Argentum. : \$3,600

Quarto. 20 x 14.5 cm . A<sup>8</sup>, a-y<sup>8/4</sup>, z<sup>6</sup>. Portrait of a philosopher at his writing table on verso of title page.(see back cover of this catalogue. Charming woodcut on last page (Marchant's device). Some nice woodcut initials. Marginal annotations and underlinings. Wormholes. Moderne binding in 3/4 calf, marbled boards, marbles end leaves. With the. Ex libris of Jos Nève.

Laërtius divides all the Greek philosophers into two classes: those of the Ionic and those of the Italic school. He derives the first from Anaximander, the second from Pythagoras. After Socrates, he divides the Ionian philosophers into three branches: (a) Plato and the Academics, down to Clitomachus; (b) the Cynics, down to Chrysippus; (c) Aristotle and Theophrastus. The series of Italic philosophers consists, after Pythagoras, of the following: Telanges, Xenophanes, Parmenides, Zeno of Elea, Leucippus, Democritus, and others down to Epicurus. The first seven books are devoted to the Ionic philosophers; the last three treat the Italic school.

The work of Diogenes is a crude contribution towards the history of philosophy. It contains a brief account of the lives, doctrines, and sayings of most persons who have been called philosophers; and though the author is limited in his philosophical abilities and assessment of the various schools, the book is valuable as a collection of facts, which we could not have learned from any other source and is entertaining as a sort of pot-pourri on the subject. Diogenes also includes

samples of his own wretched poetry about the philosophers he discusses.

Diogenes is generally as reliable as whatever source he happens to be copying from at that moment. Especially when Diogenes is setting down amusing or scandalous stories about the lives and deaths of various philosophers which are supposed to serve as fitting illustrations of their thought, the reader should be wary. The article on Epicurus, however, is quite valuable, since it contains some original letters of that philosopher, which comprise a summary of the Epicurean doctrines. IEP

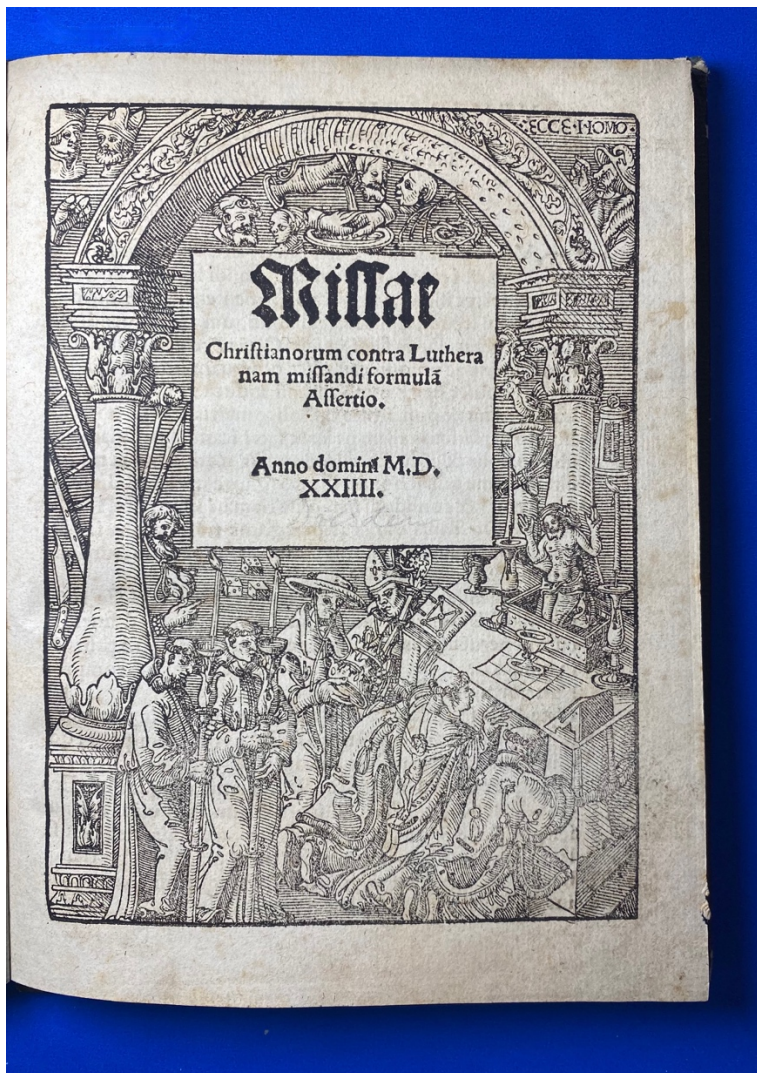
ISTC id00226000;

Goff D226; H 6197?; Aquilon p. 91; Frasson-Cochet 106; Moreau I 317; Moreau, Brigitte. Inventaire chronologique des éditions parisiennes du XVIe siècle. I:1501 -1510;68; Richard 191; Sajó-Soltész p. 367; Günt(L) 2256; Döring-Fuchs (D-51); Walsh 3631b; BMC(Fr) p.135; [GW VII Sp.436a](#)  
Erscheinungsjahr: [um 1509].

Panzer VIII 211. 272 G BM STC French,; 1470-1600, S. 135; Moreau, Inventaire chronologique des éditions parisiennes du XVIe siècle, Bd.; 1, S. 317, Nr. 68 ; Jehan Petit (Renouard 883). - Jean Marchant (Renouard 708) Renouard, ICP, II, 1333; Haebler, III (marques de P. Gaudoul et de J. Petit); Renouard, 337 et 881 (marques de P. Gaudoul et de J. Petit) Jean Petit's 4th device on t.p.; Guy Marchant's device (Silvestre 39) IA,; 153.795;)







18) 184]Jerome Emser (1477-1527)

Missae christianorum contra Luterana[m] missandi formula[m] Assertio.

[Dresden?] [Emserpresse?], 1524 \$7,000

Quarto 19 x 15 cm. A-E<sup>4</sup>, F<sup>2</sup>. / Errata on p. [44]

At first Emser was on the side of the reformers, but like his patron he desired a practical reformation of the clergy without any doctrinal breach with the past or the church; and his liberal sympathies were mainly humanistic, like those of Erasmus and others who parted company with Luther after 1519. As late as that year Luther referred to him as "Emser noster," but the Leipzig Debate in that year completed the breach between them.

Emser warned his Bohemian friends against Luther, and Luther retorted with an attack on Emser which outdid in scurrility all his polemical writings. Emser, who was further embittered by an attack of the Leipzig students, imitated Luther's violence, and asserted that Luther's whole crusade originated in nothing more than enmity to the Dominicans, Luther's reply was to burn Emser's books along with Leo X's bull of excommunication.

Emser next, in 1521, published an attack on Luther's Appeal to the German Nobility, and eight works followed from his pen in the controversy, in which he defended the Roman doctrine of the Mass and the primacy of the pope. At Duke George's instance he prepared, in 1523, a German translation of Henry VIII's Assertio Septem Sacramentorum contra Lutherum, and criticized Luther's New Testament. He also entered into a controversy with Zwingli. He took an active part in organizing a reformed Roman Catholic Church in Germany, and in 1527 published a German version of the New Testament as a counterblast to Luther's. He died on the 8th of November in that year and was buried at Dresden.

Emser was a vigorous controversialist, and next to Eck the most eminent of the German divines who stood by the old church. But he was hardly a great scholar; the errors he detected in Luther's New Testament were for the most part legitimate variations from the Vulgate, and his own version is merely Luther's adapted to Vulgate requirements.

Emser's crest was a goat's head and Luther delighted in calling him "Bock Emser" and "Ægocero" Luther, in his several dealings with Emser, called him a goat. Indeed, if you want to read something fun, read Luther's utterly 'dripping with pure contempt and loathing' for Emser book titled Answer to the Hyperchristian, Hyperspiritual, and Hyperlearned Book by Goat Emser in Leipzig—Including Some Thoughts Regarding His Companion, the Fool Murner.

19) 815G John Fisher 1469-1535

**Sacri sacerdotij defensio cōtra Lutherum, per Reuerendissimu  
Dominum, dominum Johannem Roffeñ. Episcopum, virum  
singulari eruditione omnifariam doctissimum, iam primum ab  
Archetypo euulgata. Cum tabula et repertorio tractatorum.**

Colonie : In officina honesti ciuis Petri Quentel, 1525      \$3,000

Quarto 14,5 x 10 cm.: A<sup>8</sup>B<sup>4</sup>,a-G<sup>8</sup>. This copy is bound in modern full calf.

One of three eds. printed by Quentel in 1525. One of the others is in 4to (Kuczynski 821) --and the other, in 8vo, has title 1st line: "Sacri sacerdotij defensio" (Kuczynski 823)./ Ed. by "frater Johānes Romberch" (leaf [2])./ Signatures:/ Royal arms on t.p. Initials. Date in roman numerals. Marginal notes printed throughout. / Includes index, leaves [3]-[9]./

John Fisher has been named, though without any real proof, as the true author of the royal treatise against Luther entitled "Assertio septem sacramentorum" First published 1521, Henry VIII's "Assertio" was written in response to Luther's "De captivitate babylonica ecclesiae". It is a vindication of the Church's dogmatic teaching regarding the sacraments and the Sacrifice of the Mass. Henry's insistence on the supremacy of the papacy in this work pleased Pope Leo X and earned the King the title "Fidei Defensor" (Defender of the Faith). Henry was advised in the arrangement of the "Assertio" by Sir Thomas More; and in later years this was the basis of one of the charges against More. This edition also includes Luther's response to the "Assertio", entitled "Contra Henricum Regem Anglicum". Luther attacked Henry VIII

Kuczynski, A. *Thesaurus libellorum historiam Reformationis*,; 822; BM STC German, 1465-1600,; p. 458; Pegg, M. *Pamphlets in Swiss libraries*,; 2493; VD-16,; F-1238; Adams,; F-547



# Sacri sacerdotij defensio

cōtra Lutherum, per Reuerendissimū Dominum,  
dominum Johannem Koffen. Episcopum, virum  
singulari eruditione omnifariam doctissimum, iam  
primum ab Archetypo euulgata.

Cum tabula et repertorio tractatorum.

Colonie, impensis Petri Quentel.

Anno. 1525.

*Bibliotheca Rubra Vallis.*





20) 557J Baptistae  
Fulgosi. 1453-1504

**De Dictis Factisque  
Memorabilibus  
collectanea: a Camillo  
Gilino latina facta.**

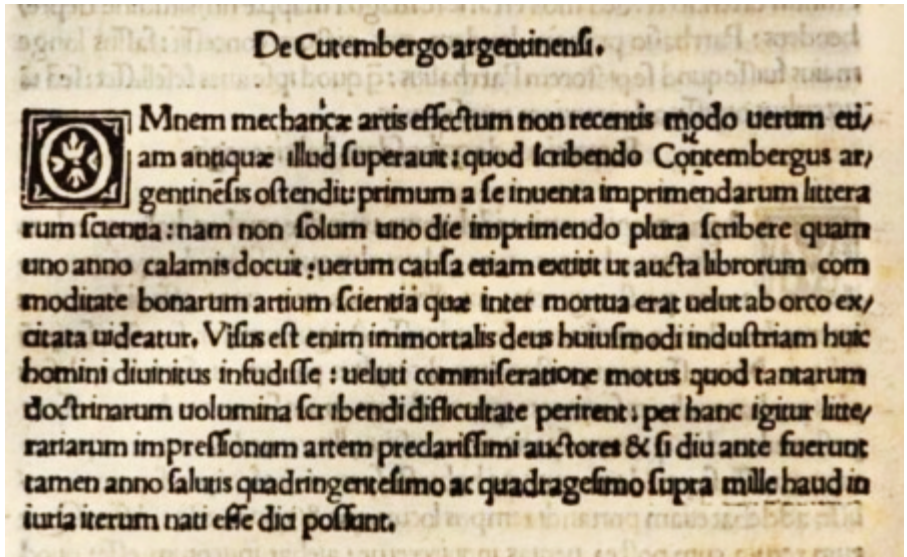
Milan, Giacomo  
Ferrari, 22 Juin 1509.  
Price \$6,500

Imprint from  
colophon, which  
reads: Iacobus  
Ferrarius Mediolani. x  
k[a]l[endas] Iulias a  
redemptione  
Christiana anno M.D.  
VIII. impressit.

Folio: 31 x 21 1/2 cm.  
Signatures: A<sup>6</sup> a-x<sup>8</sup> y<sup>6</sup>  
z<sup>8</sup> aa-ff<sup>8</sup> gg<sup>6</sup> hh<sup>8</sup> ii<sup>6</sup>  
kk<sup>8</sup> ll-mm<sup>6</sup> nn-rr<sup>8</sup> ss<sup>6</sup>  
tt<sup>8</sup> uu<sup>6</sup>.

Editio princeps, a Latin translation of the Italian manuscript original, which was never printed. This copy is bound in full contemporary vellum.

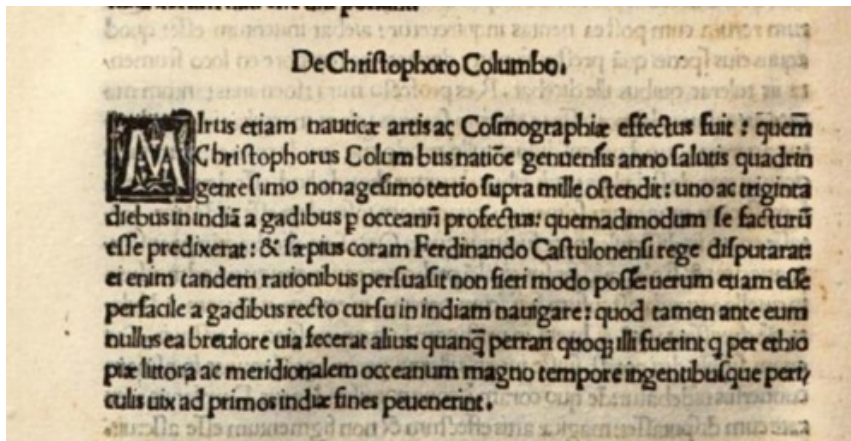
On leaf LL<sup>2</sup>a note on **Gutenberg**, the comment :



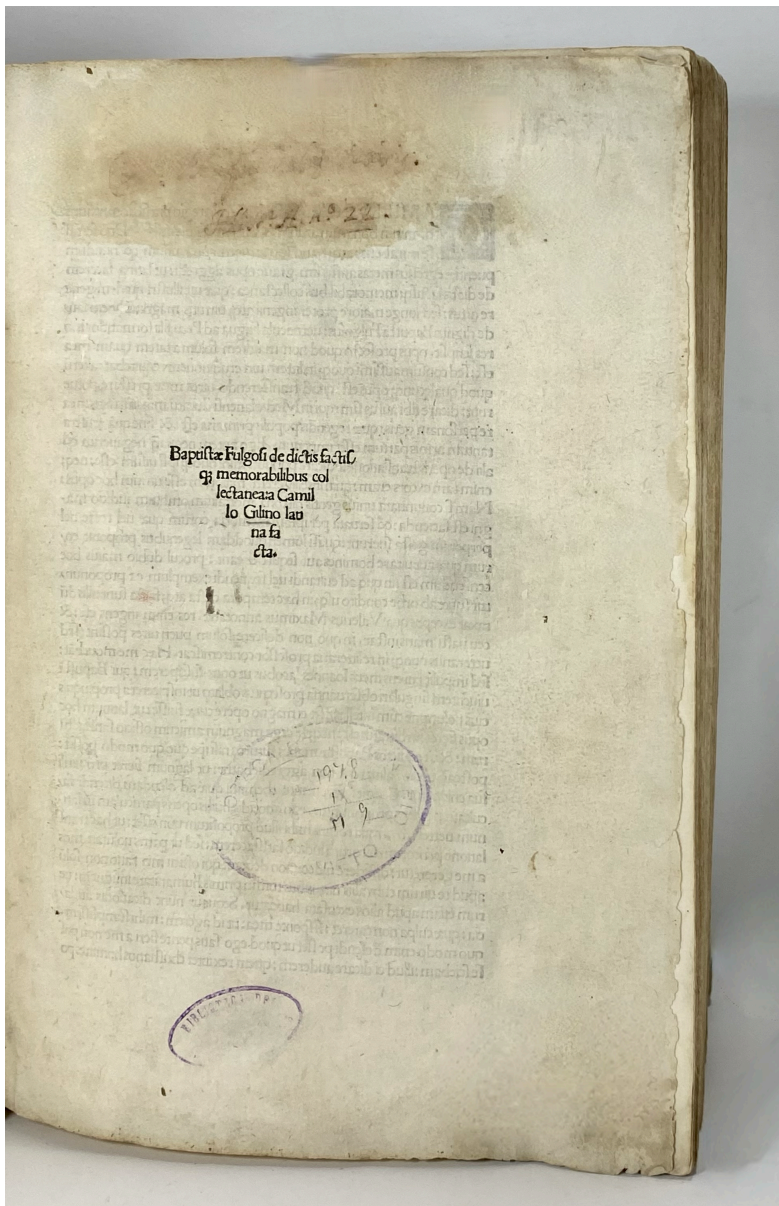
"a divine invention, and one quite apt for displaying human stupidity" (trans.)

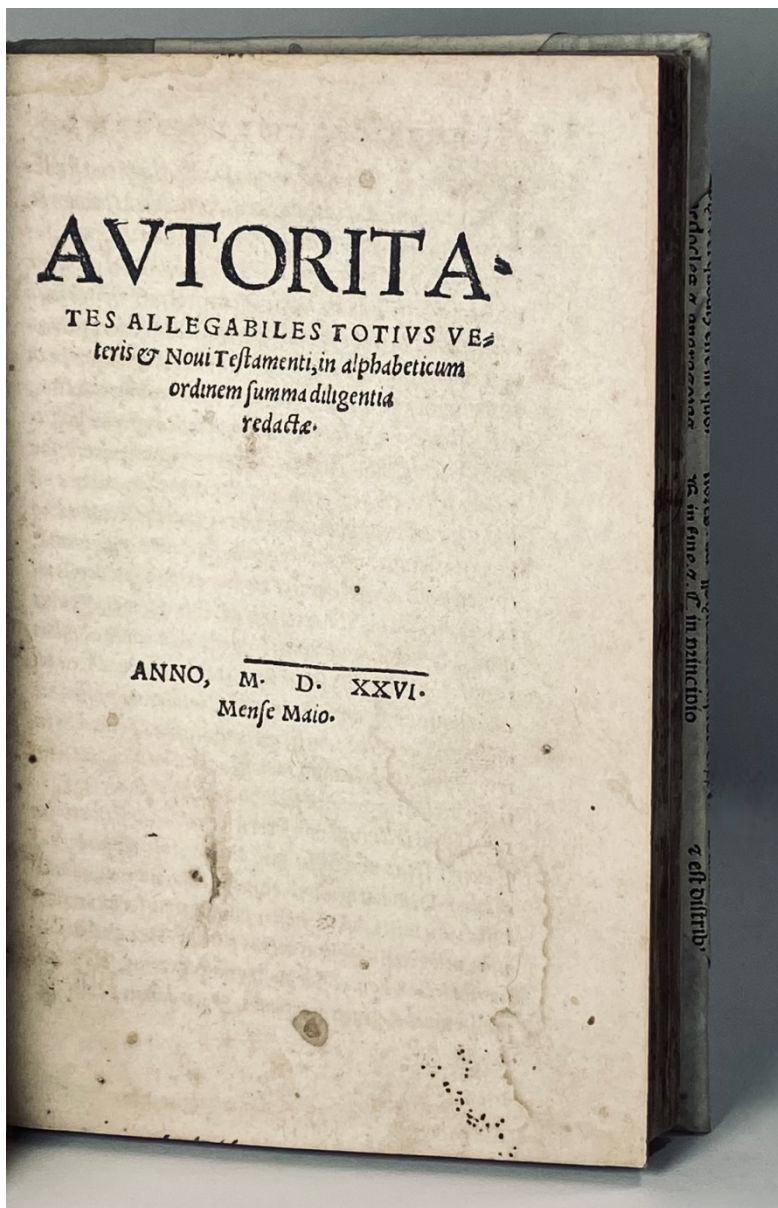
This is one of the early books, recording the discovery of America. On sig. LL<sup>2</sup> the discovery by **Columbus** of a way to the Indies, shorter than any known before, is recorded, Fulgosi states that this new way was much easier, shorter, and better than the long and dangerous voyage round the Cape and through the Indian Ocean, by which, Vasco de Gama had sought the same regions. This, constitutes an interesting and very early notice of the two most important voyages in the 'annals of geographical discovery.

EDIT 16 CNCE 19894 JCB Lib. cat., pre-1675,; 1:49; Alden, J.E. European Americana,; 509/6; BM STC Italian, 1465-1600,; 281Thacher,; II, p. 100 (Miscellanea); Adams,; F1148; Isaac,; 13634; BM STC Italian, 1465-1600,; p. 281; NUC pre-1956Sabin; 26140; JCB; I, 49; Harrisse Additions; no. 34. Libreria Otto Lange. Catalogue No. 48. CATALOGUE OF BOOKS DEALING WITH NORTH AMERICA. Books published before 1551. (1925)









21) 1667 Emmerich Gies (fl 1526)

# Avtoritates Allegabiles Totivs Veteris et Noui Testamenti : in alphabeticum ordinem summa diligentia redactae

ANNO, M.D.XXVI. Mense Maio

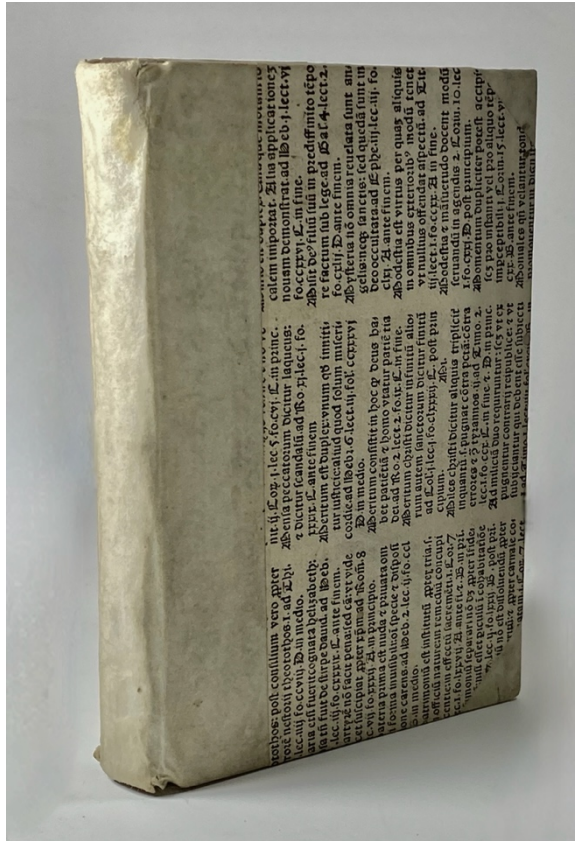
[Straßburg] : [Herwagen] 1526

Quarto 5 3/3 x4 inches. A-R8, (R8 blank) This copy is bound in modern boards covered with an early printed leaf with vellum spine and corners.

As we can tell from the title, this is an alphabetical concordance of phrases (not words) and it is not strictly alphabetical. There are three separate sections here. The old Testament, The New Testament and the Psalter.

Certainly made for Protestant theologians or students.

I could find nothing else by this Gies, or his listed anywhere. VD16 G 1960



22). 195J Johann Grynaeus

## De Eucharistica Controversia, capita

**doctrinae theologiae, de quibus mandatu illustrissimi principis ac domini, d. Joh. |Casimiri, comitis Palatini ad Rhenum, ducis Bavariae ... octonis publicis disputationibus, praeses Joh. Jac. Grynaeus orthodoxae fidei rationem interrogantibus placide reddidit : accessit ejusdem Johannis Jacobi Grynaei synopsis orationis, quam de disputationibus eventu, congressione nona, quae incidit in 15. Aprilis, publice habuit .**

Heydelbergae : Typis J. Mylii, 1584-? \$4,000

Quarto, 20 x 15 1/2 . Signatures : A-D<sup>4</sup>, E<sup>6</sup> . Bound in modern wrappers. His Uncle Simon adopted the name "Grynaeus" from the epithet of Apollo in Virgil. (who was born Simon Griner ) and Johann Jakob kept it! He was appointed in 1575 to the chair of Old Testament exegesis at Basel, he became involved in unpleasant controversy with Simon Sulzer and other champions of Lutheran orthodoxy; and in 1584 he was glad to accept an invitation to assist in the restoration of the university of Heidelberg. Returning to Basel in 1586, after Simon Sulzer's death, as antistes or superintendent of the church there and as professor of the New Testament, he exerted a considerable influence upon both the church and the state affairs of that community, and acquired a wide reputation as a skillful theologian of the school of Ulrich Zwingli. Five years before his death he became totally blind, but continued to preach and lecture till his death .

VD16 ZV 7137



DE  
**EVCHARI-**  
**STICA** CONTRO  
 VERSIA, CAPITA DOCTRI-

NAE THEOLOGICAE, DE QUIBUS  
 mandatu Illustrissimi Principis ac Domini, D. IO:  
 HANNIS CASIMIRI, Comitis Palatini ad  
 Rhenum, Tutoris & Administratoris Electoralis Pas-  
 latinatus, Bavariae Ducis &c. in inelyta Academia  
 Heidelbergensi, (respondente MARCO BEYMLERO)  
 die 4. Aprilis in Theologica Disputatione, & verbo Dei,  
 fidei orthodoxae rationem interrogantibus,  
 placide, DEO juuante,  
 reddet

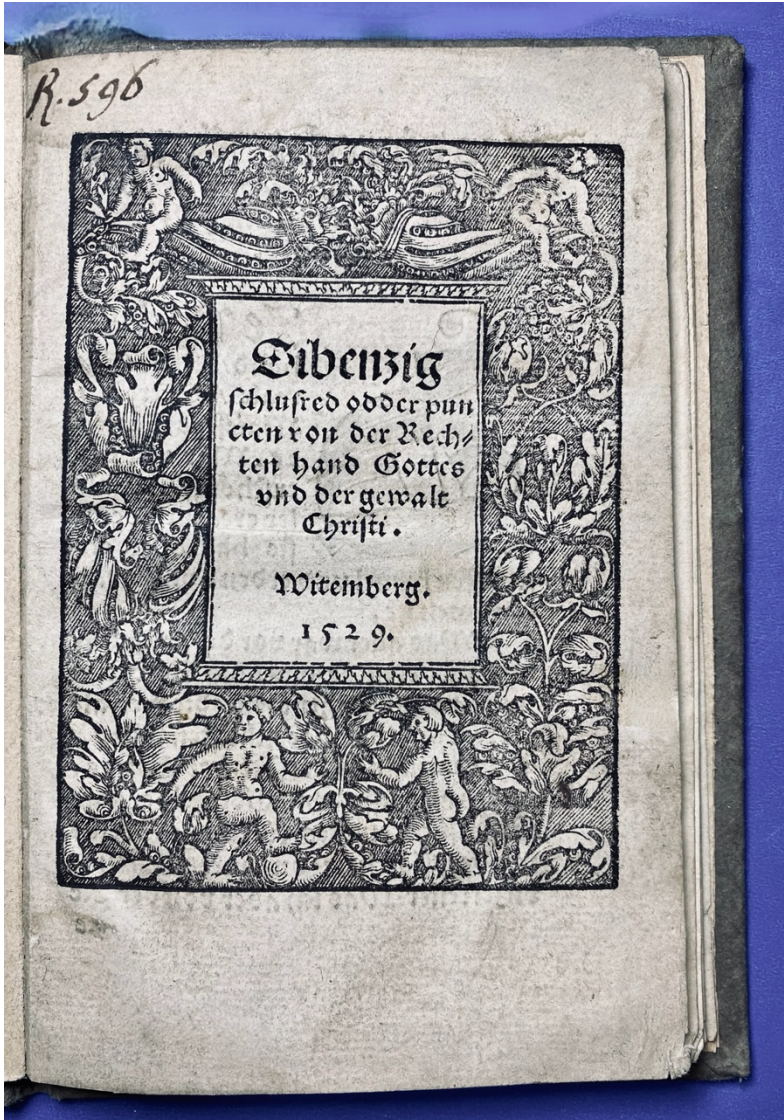
IOH. IACOBVS GRYNÆVS.



*Psal. III. v. 10.*

Caput sapientiae est timor Iehouae: intelligentia  
 bona est cunctis facientibus ea: laus eius  
 perstat in perpetuum.

HEYDELBERGAE  
 Typis Iacobi Mylij. 1584.



“A precursor to the Augsburg Confession in low German”

23). 519J Caspar Huberinus. 1500-1553

## Sibenzig schlusred odder pun cten von der Rech-ten hand Gottes vnd der gewalt Christi.

Wittenberg. [Colophon, A8r]: Gedrückt durch Ioseph Klugk: 1529  
Price \$3750

Quarto: 15 x 10 cm. A8; 8 ff. Early 20th-century binding paper over boards. Some minor wear to extremities. Some marginal damp, leaves guarded and re sewn. Provenance: Sold at Kiefer 19 April, 2013; bookplate on the front pastedown: Ex libris Martin Schupp; manuscript number to head gutter corner of title: R.596 Certainly from a sammelband. This small pamphlet is a lists of 70 brief expositions on Luther's doctrine, "rechte Hand Gottes" (dextera Domini), What is in the hand of God is a very tidy and accessible summary of the core tenets of Luther's stem of the Reformation as they existed in 1529, a year before the Augsburg Confession. And Luther's Large Catechism.

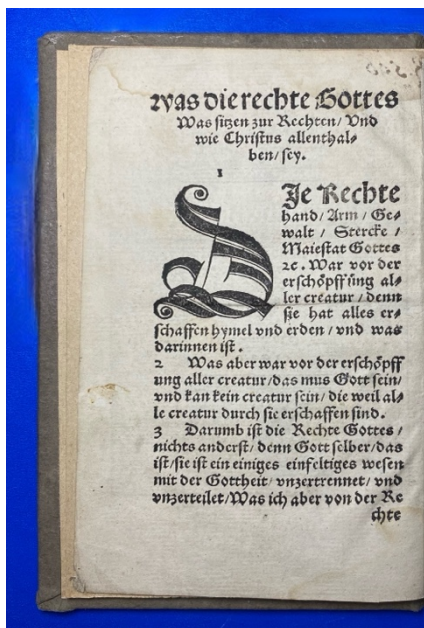
VD16 H5418; Bertheau, Carl. "Huberinus, Caspar," in Allgemeine Deutsche Biographie, Vol. 13. (1881) pp 258– 259. : Gunther Franz, Huberinus-Rhegius-Holbein. Neiuwkoop: B. De Graaf, 1973. Gatch, M. Library of Leander van Ess, D2010: see also Schaff-Herzog Encyclopedia of Religious Knowledge & Biographisch-Bibliographische Kirchenlexikon ( BBKL )

Fairly rare in American institutions: I've found five copies. Columbia, Princeton, U of Mn Wilson Library (016.242 F857), Concorida Seminary MO

### THE LAST BOOK PUBLISHED BY ALDUS

24) 393J Lucretius

De rerum natura of Titus  
Lucretius Carus





Venice: Aldus Manutius and Andrea Torresani di Asolo, 1515 \$4,500

Octavo. 14 x 9 cm. Signature: \*8a-q8 (\*8, q7/8 blank except for device on q8)

This is the second Aldine edition, the first edited by Andrea Navagero (1483–1529), the editor of all the last Latin editions published by Aldus from the Cicero of 1514 onwards, and considered superior to the edition of 1500. Bound in an 18th century stiff vellum with label and gilt-lettered title at spine, yellow edges. This book was published one month before Aldus's death, on February 1515 and contains his last preface, addressed to Alberto Pio, prince of Carpi. The title-page was restored and remounted; honest copy with short margins.

This book is a classical enchiridion, in the octavo format with text in Italic types, with no accompanying commentary or printed decoration.

De rerum natura of Titus Lucretius Carus, the first century B.C. Roman natural philosopher, expounds, in the form of an epic poem, the cosmological theories of his teacher, the Greek philosopher Epicurus, demonstrating the workings of his model of a universe based on the atom as the fundamental particle. In the preface Aldus notes that although much of the philosophy expounded by Lucretius is repugnant to a believing Christian, it is much of value in his work and he should therefore be read anyway. Aldus, now sixty-five, would die within a month of publication of this, his last production. Thus his complaint concluding the preface becomes the more poignant: "But, if it weren't for the bad health with which I have been rather harshly afflicted for some months now, quite a bit would have been added which would testify to all of our diligence, and would have made [the text] of Lucretius itself fuller." From all accounts, Aldus simply wore himself out (as the eulogy in the 1515 edition of Lactantius states). This 1515 Lucretius is one of the most celebrated Aldine editions of the ancient classics in the handy small 8vo format.

Lucretius was the first of the Latin classic poets printed by Aldus, selected for both his elegance and his philosophical interest. Although *De rerum natura* has notably anti-religious undertones, its psychedelic vision of swerving atoms enchanted early modern readers—including Pope Sixtus IV, Aldus's preoccupation with the integrity and correctness of the original text lies behind the publication of his edition of the Epicurean poem *De rerum natura*. It might be a strange choice if one considers the controversial nature of the text often in contrast with Christian beliefs—as the publisher himself points out in his dedicatory letter—but a natural choice given the philosophical nature of the text, in line with Aldus's interests in scientific and philosophical texts from the Antiquity. Aldus's admission that the text has also been chosen in view of the classical elegance of the verse introduces a new element of interest in the text.



In the preface Aldus notes that although much of the philosophy expounded by Lucretius is repugnant to a believing Christian, there is much of value in his work and he should therefore be read anyway. Aldus, now sixty-five, would die within a month of publication of this, his last production. Thus his complaint concluding the preface becomes the more poignant: "But, if it weren't for the bad health with which I have been rather harshly afflicted for some months now, quite a bit would have been added which would testify to all of our diligence, and would have made [the text] of Lucretius itself fuller."

Gordon,  
Bibliography of  
Lucretius, 6; Adams  
L-1651. New UCLA  
130; Davies, Devices  
of the Early  
Printers, no.236).;  
Renouard AA p.  
74:11; Kallendorf &  
Wells #127; Dibdin  
II 198-199. Renouard,  
74.11.; Keynes.H.1.33,  
fol. q6 recto;  
Censimento 16  
CNCE 37499; Texas  
126;

Stephen Greenblatt  
The Swerve: How  
the World Became  
Modern (2011)





“These they call happy people, etc.”

25) 1837 Martin Luther (1483-1546)

**Das fünffte, Sechste vnd Siebend Capitel S. Matthei.**

Wittenberg [Ioseph Klugk see book above #23] ,1539 Price: \$6,400

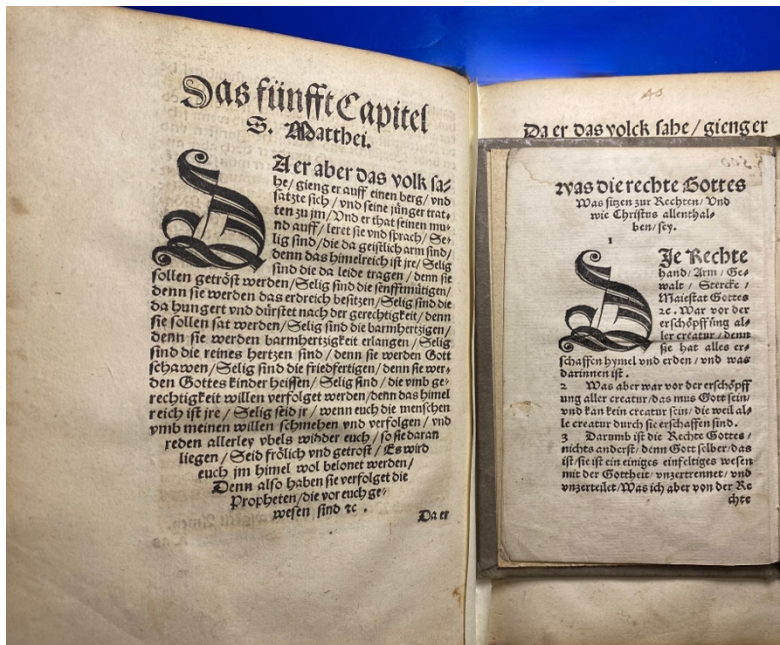
Quarto, 8 1/4 X 6 1/2 inches . First edition A-Z4, a-z4, aa-nn4, oo2, pp4 (241 Leaves )  
Bound in full modern calf, a very nice copy.

This is Luther's translation on the Sermon on the mount. THE FIFTH CHAPTER  
OF ST. MATTHEW from the greek. And His commentary.

Luther proceeds line by line, some times giving one line from Matthey five pages of  
commentary! Here is a shortened example: from the greek. And His commentary.

V. 3. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

This is a delightful, sweet and genial beginning of his sermon. For he does not come, like Moses or a teacher of law, with alarming and threatening demands, but in the most friendly manner, with enticements and allurements and pleasant promises. And indeed, if it had not been thus recorded, and if the first uttered precious words of the Lord Christ had not been given to us all, an over-curious spirit would tempt and impel everybody to run after them even to Jerusalem, yes, to the end of the world, if one might hear but a word of it all. Then there would be plenty of money forthcoming to build a good road, and everyone would boastingly glory how he had heard or read the very words that the Lord Christ had spoken. O what a wonderfully happy man would he be held to be who should succeed in this! That is just the way it surely would be if we had none of our Savior's words written, although much might have been written by others; and everyone would say: Yes, I hear indeed what St. Paul and his other apostles have taught, but I would much rather hear what he himself said and preached. But now that it is so common, that everyone has it written in a book, and can read it daily, nobody regards it as something special and precious. Yes, we grow tired of them and neglect them, just as if not the high Majesty of heaven, but some cobbler, had uttered them. Therefore, we are duly punished for our ingratitude and contemptuous treatment of these words by getting little enough from them, and never feeling or tasting what a treasure, force and power there is in the words of Christ. But he who has grace only to recognize them as the words of God and not of man, will surely regard them as higher and more precious, and never grow tired or weary of them.



See the item #23before for the insert book!

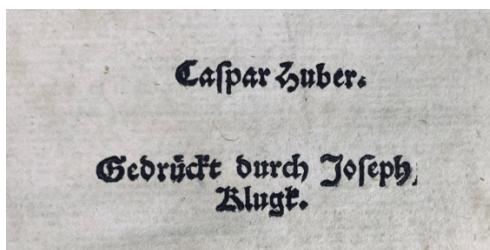
Kindly and sweet as this sermon is for Christians, who are our Lord's disciples, just so vexatious and intolerable is it for the Jews and their great saints. For he hits them a hard blow in the very beginning with these words, rejects and condemns their doctrine and preaches the direct contrary; yes, he denounces woe against their way of living and teaching, as is shown in the sixth chapter of Luke. For the substance of their teaching was this: If it goes well with a man here upon earth, he is happy and well off; that was all they aimed at, that God should give them enough upon earth, if they were pious and served him; as David says of them in (19E40) Psalm 144: "Our garners are full, affording all manner of store; our sheep bring forth thousands and ten thousands in our streets; our oxen are strong to labor; there is no breaking in or going out; there is no complaining in our streets."

Benzing (Luther) 3011;VD 16; L 4754; Pegg, Swis; 2988;

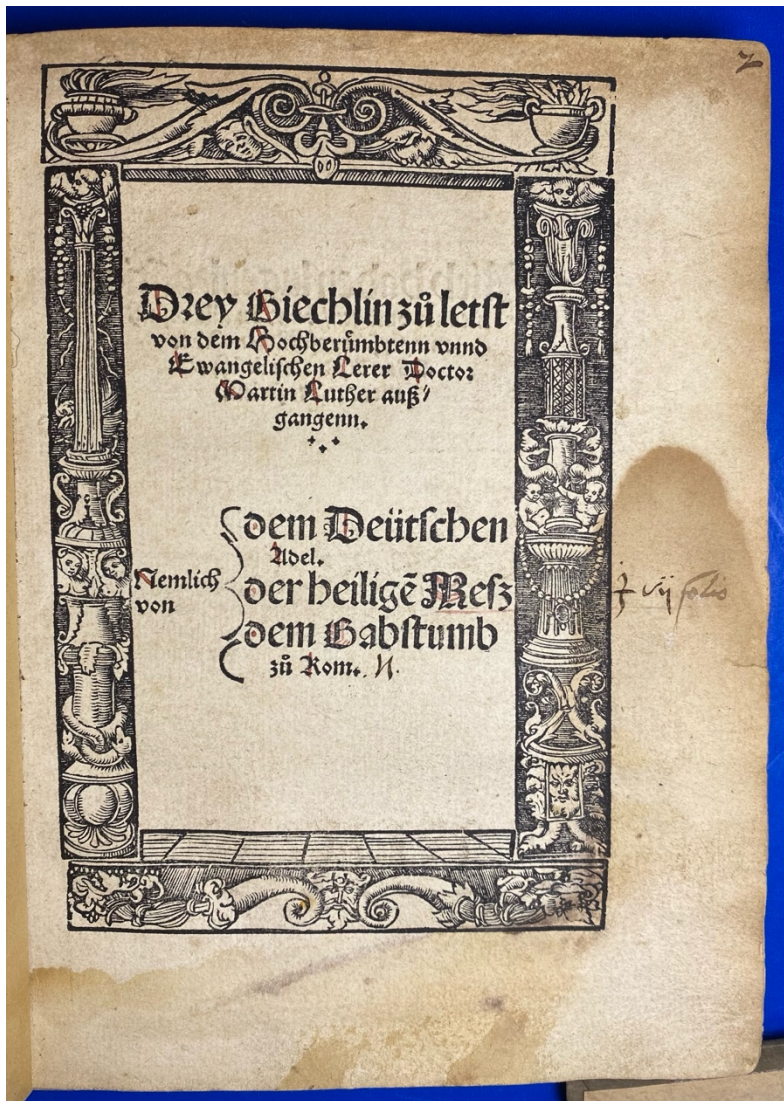


While this book, **Das fünffte, Sechste vnd Siebend Capitel S. Matthei.** Wittenberg ,1539 is with out a printer named, as can be seen from #23 , which is signed by Joseph Klugk, who used The printer's device of Joseph Klug (fl. 1523-1552 ) consists of the Luther rose sitting on top of a tree with two snakes. Josef Klug was probably a son of Peter Klug (1478–1481 verified) from Nuremberg, who was employed in the printing works of Anton Koberger . Josef Klug's career is unknown. From 1523 to 1525 he headed the book printing workshop of Lucas Cranach the Elder and his business partner Christian Döring . During this time, the first edition of Luther's translation of the historical and poetic books of the Old Testament appeared there. Although the aforementioned business relationship probably ended as early as 1525, Klug represented Cranach companies and Dörings from 1526 to 1528 at the book fair in Frankfurt am Main.

Klug later worked for Moritz Goltz , Bartholomäus Vogel and Christoph Schramm . However, from 1523 he also printed under his own name. Presumably supported by Cranach, he created title frames in the same manner and probably inspired by Hans Holbein the Younger . In particular, his name has been preserved as a hymn book printer. In 1524 he published the first print of Johann Walter's choral hymn book under the title *Eyn geystlich Gesangk Buchleyn* with 38 German and five Latin songs. This was edited by Luther as editor and provided with wood-cut musical notes. Our God is a strong castle in 1533. With his printer's mark, the "Luther Rose under the Tree of Life", six further hymn book editions were published between 1529 and 1545 ( Klugsche's hymn book ). There is currently not a single copy of the edition from 1529, but it can be reconstructed using Joachim Slüter's double hymnbook from 1531 and the next edition from 1533. In the edition of 1533 the chorale of Luther was published *A solid castle is our god* . Klug's hymn book is considered to be the earliest illustrated hymn book of the Protestant faith area. The graphics contained are partly from the woodcut workshop of Georg Lemberger . Philipp Melanchthon , Johannes Bugenhagen , Justus Jonas , Caspar Cruciger , Georg Rörer and other personalities from the Wittenberg Reformation and University also commissioned the printer Klug . Also writings by Urbanus Rhegius , Johann Kymeus (1498–1552), Johann Sutel and Stephan Roth were printed in his workshop. For Hebrew grammars that appeared in 1523 and 1525, as well as for the writings of Matthew Aurogallus , Klug first used Hebrew metal letters in Wittenberg.



From #23.



26) **522J** Martin Luther (1483-1546)

**Drey Biechlin zü letst von dem Hochberümbtenn vnnd  
Ewangelischen Lerer Doctor Martin Luther aussgangenn.  
Nemlich von dem Deütschen Adel. der heiligē Mesz dem  
Babstumb zü Rom.**

[Strasbourg] : [Matthias Schürer Erben], (1521-1522?). Price \$ 1900

Quarto. 20 x 15 cm. Signatures: A-B 4 C 8 D-E 4 F 8 G-H 4 I 8 K-L 4 M 8 N-  
O 4 P 8 Q-R 4 S 6./ T

Bound in modern (19<sup>th</sup>/20<sup>th</sup> century) 1/4 deer hide with some hair still on the leather, water stained throughout with paper damage in the lower margin, not affecting the text. There are some contemporary marginal notes. capitals stroked in red.

<https://www.digitale-sammlungen.de/en/view/bsb11230143?page=2> VD 16 L 3763; Luther WA 6: 282 M (and 351 O, 400 P) ;Benzing (Luther) 12; Benzing (Schürer Erben [1961]) 5

<https://hdl.handle.net/10079/bibid/1291715>

27) 7243 Martialis, Marcus  
Valerius Martialis

Epigrammata. [liber I -  
XIII]

Venezia, eredi di Aldo  
Manuzio e Andrea  
Torresano, 1517. \$4,000.

Octavo, 16 x 9.5 cm. A-Z<sup>8</sup>,  
(\$4) &<sup>8</sup> (&<sup>8</sup> blank &  
genuine) The leaves 164  
and 165 placed after the leaf  
140. Roman and Italic letter.  
Rare second Aldine edition  
that follows the first of 1501

Stiff vellum, binding of  
XVIII century, label with  
title on the spine, marbled  
endpapers, gold edges.  
There are a few beautiful  
initials colored in blue, red  
and gold. Printer's device  
on both the Title page and  
on the final leaf. Two blue  
stamps of the Maison  
d'Orléans with handwritten word "Doubs". .

¶ The Epigrammata gives us a very vivid view of Roman life,  
of special interest are the host of very interesting details of the  
different dishes and wines of the table, given in Liber XIII. He  
praises Italian wines, especially those of Falernia.

¶ The Epigrammata provide brief, vivid, and often  
extraordinarily humorous portraits of members of the Roman  
populace. Martial wrote a number of epigrams for emperors,  
generals, heroes, among others; but what perhaps marks him  
as the most innovative epigrammatist in ancient history is that





he also, frequently, took ordinary people for his subjects. Martial wrote epigrams on slaves and senators alike, and his work surveys, and satirizes, every level of the Roman social strata. Martial's epigrams, with their brevity and wit, have often fared better in translation and over the centuries than dense epics and lyrics of his fellow ancient Romans. He remains one of the most enduringly popular of all Latin poets, and he is credited, to this day, as one of the most influential satirical poets of all time. Item #724



Adams, M 694. Renouard, "Annales de l'imprimerie des Alde", p. 81, n° 11, EDIT16 CNCE 37562 Ahmanson-Murphy fII p37.

28) 7146 Melanchthon, Philip (1497-1560)

**Confessio fidei exhibita invictiss. Imp. Carolo V. Caefari Aug. in Comiciis Auguftae. Anno M.D.XXX. Addita est Apologia Co(n)fessionis Psalm. 119 Et loquebar de te stimonijs tuis in conspectu.**

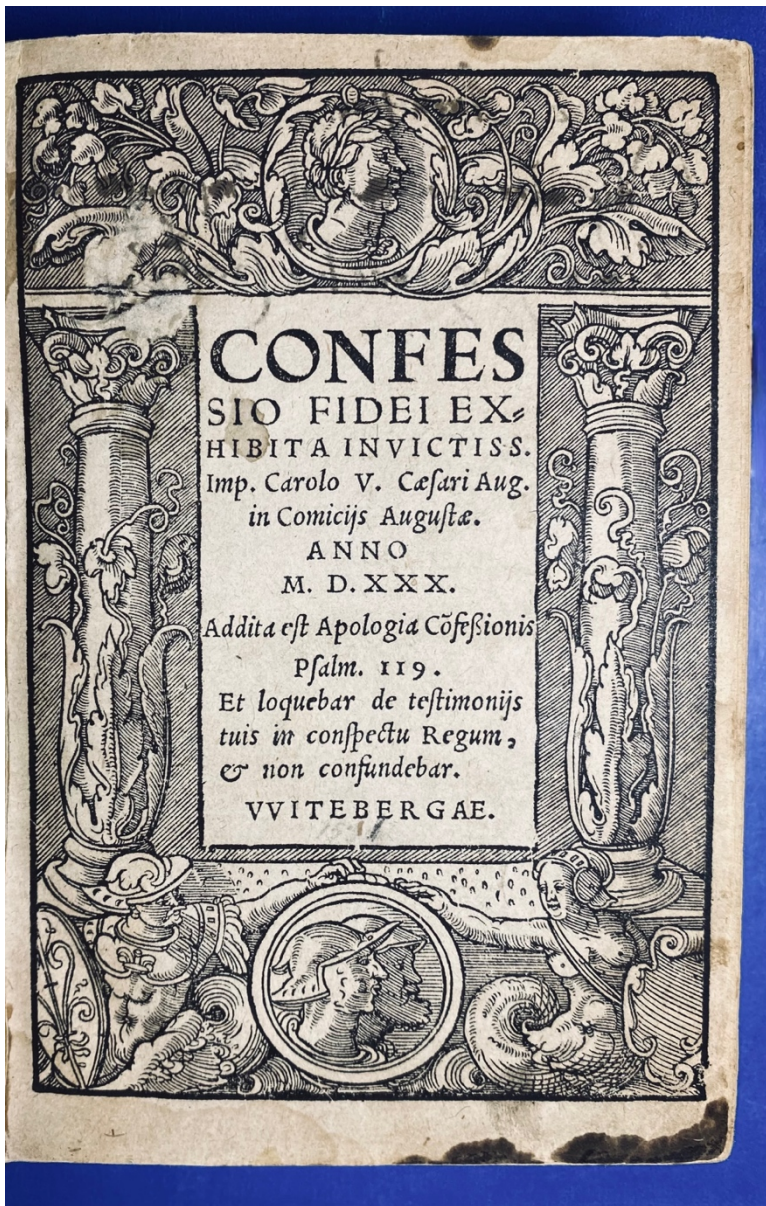
Wittenberg: Wittenberg: Georg Rhau, 1531.

Octavo; 5.25 x 3.5. inches g a-d8, e4,9e4 blank and present) f-n8, A-P8, Q4, Q4 blank and present. This is bound in full modern calf over wooden boards in an antique style, it is a very nice copy with annotations on every page. Wittenberg: Georg Rhau, 1531.  
\$22,000

Octavo 5 ¼ x 3 ½ inches a-d8, e4,9e4 blank and present) f-n8, A-P8, Q4, Q4 blank and present. This is bound in full modern calf over wooden boards in an antique style, it is a very nice copy with annotations on nearly every page. This edition is an impression of the “editio princeps” printed in the same year.

The Augsburg Confession is “the oldest and most authoritative of the Lutheran creeds,” and a major historical document, in which the revolution of Martin Luther assumed organized political action and permanently changed the religious and national identity of Europe. “It was drafted by Melanchthon, on the basis of Luther’s Marburg, Schwabach, and Torgau articles, and bore the signature of seven German princes....On 25 June, 1530, copies of it, in Latin and German, were presented to Charles V, at the diet of Augsburg, and the German version of it was read aloud before the secular and ecclesiastical Estates of the Empire. Charles retained his Latin copy which he brought with him to Spain, giving the other into the custody of the Archbishop of Mainz.” In a remarkable calm and able “Answer” to the Confession, controversialists such as Eck, Wimpina, and Cochlaeus analyze the Confession, giving praise and censure where either is due. Melanchthon retorted with an “apologia” which Lutherans generally regard as their second symbolic book; Charles refused to accept it, because of the violent language against the Catholic Church. (Summarized from the Catholic Encyclopedia)

“Although the emperor prohibited the printing of the evangelical confession without his special permission, during the diet six German editions and one in Latin were published.... Their inaccuracy and incorrectness induced Melanchthon to prepare an edition to which he added the Apology. Thus originated the so-called editio princeps of the Augustana and Apology, which was published in the spring of 1531. This edition was regarded as the authentic reproduction of the faith professed before the emperor and empire.” (Schaff-Herzog)





27

DECLAMATIVNCVLA IN D.  
PAVLI DOCTRINAM.

Epistola ad Iohannem Hessum Theologum,  
Philippi Melanchthonis.



Vuittenbergae, apud Melchiorum Lottherum  
iuniorum, Anno M.D.XX.

Beutenmüller 71; VD16, M-2913

T. V. 306



29) 176J Philip Melanchthon (1497-1560)

**Declamatiuncula in D. Pauli doctrinam : Epistola ad Iohannem Hessum theologum**

Vuittenbergae [i.e. Wittenberg] : Apud Melchiorum Lottherum iuniorum, 1520 \$4,500

Quarto. 18 1/2 x 14 cm. Signatures: A-B4, C6. This is bound in modern boards with a sheepskin spine.

To say that Melanchthon saw how to rescue dialectics for use in the humanist curriculum, however, does not undermine his deep commitment to the rhetorical methods of his time. In the Romans commentaries of the 1530s, he goes on the warpath against the Romanists, enthusiasts and Origenists, defending his Apology of the Augsburg Confession in the process. Large portions of Luther's preface were in fact merely a reworking of Melanchthon's exegesis. Scholars have expended an inordinate amount of effort to locate and date Melanchthon's earliest biblical lectures. The construction of introductions and outlines to biblical books stretches back into the history of the early church. In Pauline studies today, the role of justification by faith in the apostle's writings looms large."

( Timothy J. Wengert : A Companion to Paul in the Reformation, pp 129- 164: 2009)

Harfelder (Melanchthon); Nr. 23; Beuttenmüller, Melanchthon,; Nr. 71; BM STC German,; p. 610; VD 16; M 2913

30) 352J NOWELL, Alexander (1507-1602). William WHITAKER (1548-1595), translator into Greek

**Christianismou stoicheiosis. [In Latin]: Christianae pietatis prima institutio**

London: John Day, 1578. Price \$3,200

Octavo.12 ½ x 9 cm. Signatures: A-Q<sup>8</sup> (lacking two leaves: Q<sup>7-8</sup> at end containing final portion of Latin text, Errata and John Day's coat of arms). Text in Greek and Latin on facing pages. Title-page surrounded with typographical ornaments, 10-line initial "H" on A2r, elaborate typographical ornament on A5 (repeated on final leaf). Contemporary vellum, traces of two alum-tawed leather ties at the fore-edge, later MS lettering on spine. Imperfect and priced accordingly; the textblock is quite fresh, and is preserved in what appears to be its first binding.

A fresh copy of an Early English Catechism printed by John Day, in Latin with a Greek translation. As is well known, the Catechism became one of the principal vehicles for teaching the young in Elizabethan England.

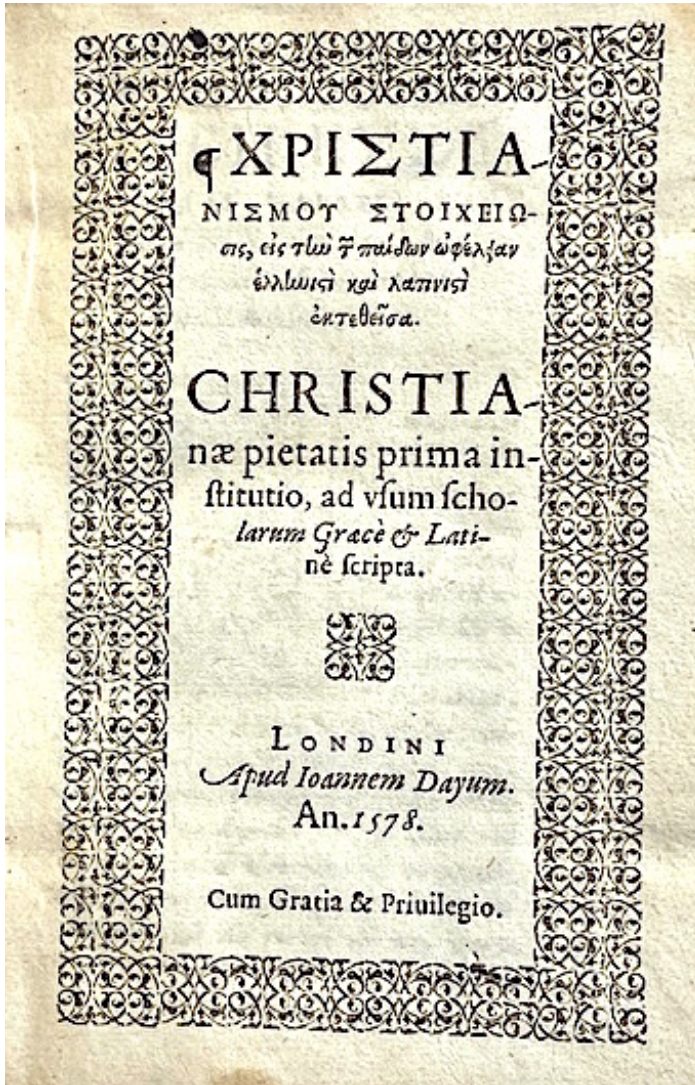
Our copy is unpressed; bears a 16th-century ownership inscription; and is preserved in contemporary vellum: on the blank leaf opposite the title-page is ink offsetting from the typographical borders, likely an indication that this binder's leaf has been in situ since the book was printed. If that is correct, the inescapable conclusion is that is the original binding (the title in MS on the spine was added later).

"This (says Ames) is a curiously printed book, equal to the Stephens', and has the same coat of arms at the end [lacking in this copy], as the Catechism of 1577 ... Herbert has been entirely indebted to Ames for his description of this rare little book; of which I never saw or heard of a copy" (Dibdin, *Typographical Antiquities*, 2024).

Of this edition, we have been able to trace only two other copies that have appeared on the market, namely: Christie's NY 2003, and Maggs Catalogue 901 (1966).

Provenance: William Hamer (contemporary signature: "William Hamers") -- we have been unable to identify this early English book owner --> Nathan Comfort Starr (armorial bookplate), former Grolier Club member.

ESTC S113382. STC 2nd ed. 18728. See: Foster Watson, *The English Grammar Schools to 1660: Their Curriculum and Practice*, 2019.



31) 560J Ovid .

Epistole Heroides Ouidii diligenti castigatio[n]e exculte  
aptissimis figuris ornate, commenta[n]tibus Antonio Volsco,  
Vbertino Cresce[n]tinate et Omnibono viris eruditissimis, jn Jbin

**vero vltra Domitii scripta habes Christophori Zarothi  
exquisitissimas declarationes cu[m] gratia et priuilegio.**

Venice, Giovanni Tacuino, 1505

[Colophon, at the end:] Venetiis per Ioannem Tacuinum de Tridino, 31 Iulii  
1505. Price \$12,000

Folio. 31 x21 cm. Signatures: A-M<sup>8</sup>, N-P<sup>6</sup>, Q-R<sup>8</sup>, S<sup>6</sup>, T<sup>4</sup> (140 leaves) Contemporary half leather binding and wooden boards. Many historiated initials on a black background, Roman font. 24 wood engravings in the text, two in the Frontispiece. 20 triptychs illustrating each letter, 2 large half-page figures at the beginning of the last two poems. On leaf 3 there is an elaborate figured frame that frames the text. At the beginning of each letter, a large figured initial. All illustrations in contemporary coloring. Defects in the binding and in the text with some defects.

Rare (OCLC only lists one)  
Second? illustrated edition. The text is printed in two types of Roman font, one for Ovid's work, one for the commentary that encloses it. The comments are by Ubertino da Crescentino, Domizio Calderini, Cristoforo Zarotti and Antonio Volasco. The Frontispiece contains two large woodcuts showing Ovid and his two commentators above and below St. John the Baptist standing with the lamb of God holding a cross with a ribbon on which appears the inscription: *Ecce agnus Dei*. The incipit of the first letter on paper 3 is framed in a magnificent frame with grotesques, ramages, cherubs and a coat of arms underneath.



The one copy I could locate. *Verzeichniss der Manuscripte und Incunabeln der Vadianischen Bibliothek in St. Gallen*, St. Gallen 1864, bearb. von Gustav Scherer, Nr. 1061; Schenker-Frei, Verena, *Bibliotheca Vadiani*, St. Gallen 1973, Nr. 101



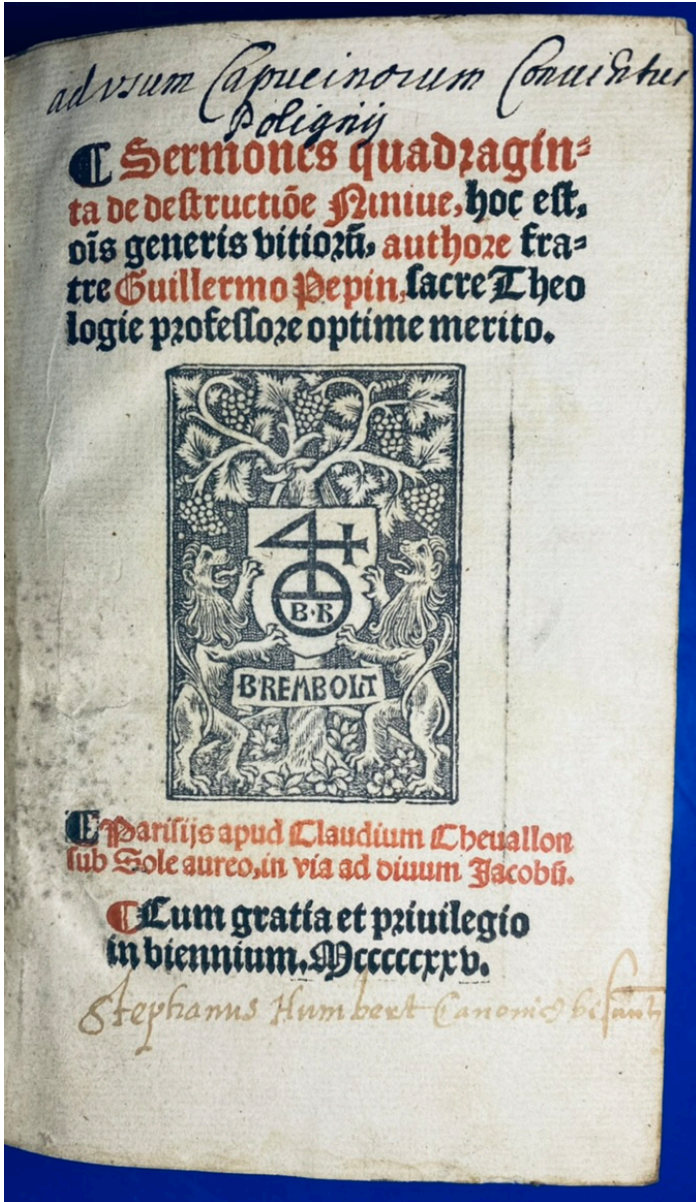
3. 9. 1

in vrbis de vrbis de vrbis



Et pistole Heroides Ouidii diligenti castigatiōe  
 eculte aptissimis figuris ornate. Commentati  
 bus Antonio Volco Vbertino Crescētina  
 te et Omnibono Viris Eruditissimis. In  
 Ibin vero Ultra Domitii scripta ha  
 bes Christophori Zarochi Ex  
 quisitissimas declarationes  
 Cū gratia et priuilegio.





32)n 422J Guillaume Pépin 1467?-1533.

**Sermones quadraginta | de destructione Ninive, hoc est |o[mn]is generis vitioru[m], authore fra|tre Guillermo Pepin, sacre theo|logie professore optime merito.**

Parisiis apud Claudium Chevallon sub Sole aureo, in via ad divum Jacobu[m.] Cum gratia et privilegio in biennium MCCCCXXV (1525).  
Price \$4,500

Octavo: 16 x 10 cm. Signatures: [-]4, a-z8, A- T8 Second Edition. (First published in 1512, this edition is not listed in Farge \* This is a beautiful little book, in a small size textura type with many abbreviations and ligatures; text printed in double columns. Bound in later green morocco.

Perhaps the fullest of all pictures of the relations between ecclesiastic and peasant, is to be found in that course of sermons On the Destruction of Nineveh which the Dominican Guillaume Pépin, Doctor of Theology, preached in the convent of his Order at Evreux in 1524, and dedicated to the Bishop of Lisieux. He is bitter against the new Lutherans; but on almost every page he warns his hearers that society cannot go on indefinitely on its present lines; he takes as his text Jonah iii, 4: "Yet forty days, and Nineveh shall be destroyed." There is little to choose morally between the tyrannous rich and the oppressed poor. The Jews were forbidden to eat certain unclean birds of prey; these typify men who live by rapine, and such are almost all knights and squires (nowadays); for they are not content with their own revenues but rob the poor peasants. Not only do they seize victuals in sufficiency, but after excessive gluttony they despoil the peasants of all that they can get in garments or in money, so that the poor say they would not be worse treated by our enemies, if these were among us. Nor are these mad dogs restrained by the princes or their lieutenants or captains. Such tyrants give the poor man's crops as pasture for their horses? \*\* Moreau, B. ICP n° 883; Marque n° 4 de Berthold Rembolt au titre; marque n° 2 de Claude Chevallon au verso du feuillet [-] 4 (cf. P. Renouard, "Marques", n° 958 et 176). \*Bibliographic register of Paris Doctors of theology 1500-1536 James K. Farge 1980 Pepin #385. \*\* Soldiers of Christ. Larissa Taylor 1992 <https://firstsearch.oclc.org/WebZ/FSFETCH?fetchtype=holdings:entityholdingsortpage=normal:holdinglimittype=default;next=html/holdings.html:bad=error/badfetch.html:format=FB:numrecs=1:resultset=9:recno=5;entitylibrarycount=3;sessionid=fsap05pxm1-1680-kkiff586-n9sr6c:entitypagenum=15:0>

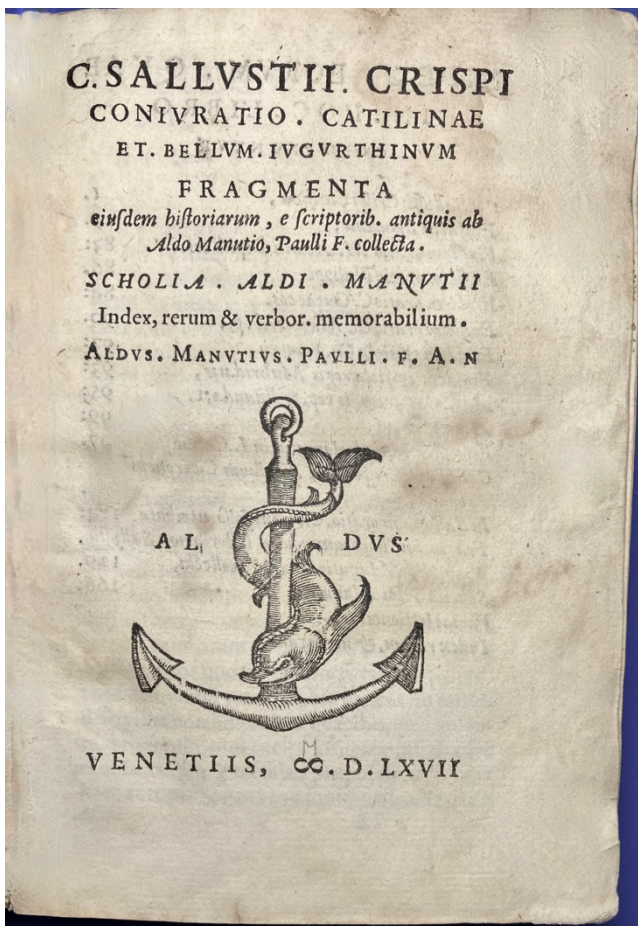


The rare second Aldine edition of Sallustius' works, in a contemporary binding.

33) 4967 Sallust  
86-34 BCE

**C. Sallustii  
Crispi  
Coniuratio  
Catilinae et  
Bellum  
Ivgurthinvm :  
fragmenta  
eiusdem  
historiarum, e  
scriptorib.  
antiquis ab Aldo  
Manutio, Paulli  
F. collecta,  
scholia Aldi  
Manutii : index  
rerum & verbor.  
Memorabilium.**

Venetiis : [Aldo  
Manuzio 2.], Aldus  
Manutius Paulli  
F[[ilium],1567  
\$3,800



Octavo 15x 10.5 cm. signatures: πA8, A-2C8. Bound in contemporary limp vellum.

This edition contains the two Roman histories of Sallust, and writings by various authors against the Catiline Conspiracy. As well as The Oratio contra C. Crispum Sallustium (attributed to Cicero) is considered spurious, as Sallust's work on Cicero was almost certainly composed after Cicero's



death. The *Declamatio contra Lucium Catilinam* (attributed to Marcus Pocius Latro) is likewise considered spurious./ Printer's device (anchor and dolphin) on title page and verso of final leaf./ Initial spaces with large guide letters./ Catch words./ Bibliographical references: leaves 166r-189r. According to Renouard, this edition is superior to that of 1509, in that it is "beaucoup plus belle, imprimée avec un caractère neuf, et d'un meilleur texte"

Sallust may have begun to write even before the Triumvirate was formed late in 43. Sallust was born in a time of civil war. As he grew to maturity, foreign war and political strife were commonplace; thus, it is not surprising that his writings are preoccupied with violence. His first monograph, *Bellum Catilinae* (43-42 BC; Catiline's War), deals with corruption in Roman politics by tracing the conspiracy of Catiline, a ruthlessly ambitious patrician who had attempted to seize power in 63 BC after the suspicions of his fellow nobles and the growing mistrust of the people prevented him from attaining it legally. In Sallust's view, Catiline's crime and the danger he presented were unprecedented. Indeed, alarmed contemporaries may have exaggerated the significance of the incident; yet, had the government not acted as firmly as it did (effectively declaring martial law), a catastrophe could have occurred. Sallust describes the course of the conspiracy and the measures taken by the Senate and Cicero, who was then consul. He brings his narrative to a climax in a senatorial debate concerning the fate of the conspirators, which took place on Dec. 5, 63. In Sallust's eyes, not Cicero but Caesar and Cato represented civic virtue and were the significant speakers in the debate; he regarded the deaths of Caesar and Cato as marking the end of an epoch in the history of the republic. A digression in this work indicates that he considered party strife as the principal factor in the republic's disintegration.

Renouard p203:13; Adams S163, : UCLA Z233 A4S16. Ahmanson-Murphy Fascicule IIIb page 136/7 #569. Aldus Manutius and Renaissance Culture. Essays in Memory of Franklin D. Murphy, Florence 1998, pp. 237-245; Philobiblon, One Thousand Years of Bibliophily, no. 70. Bernard Quaritch (Catalogue of a most important Collection of Publications of the Aldine Press, 1494-1595,) London 1929

34) **5377j-v** is a **Sammelband** of five printed books. Four from the sixteenth century and one printed in the fifteenth. (#ii)

Basel, Mainz, Oppenheim, Speyer, Straßburg, 1499-1515.

Price \$ 16,000

Five Chancery Quarto volumes, 20 x 15,5 cm These copies are bound together in early {1550} blind stamped pigskin over wooden boards with the remains of clasps. This bind is roll tooled with Justice ,with a sword and a Hat ,Lucretia looking to the rigst with an S. at the each side of here face, Prudentia, A frau with Blumen dated 1550. Each side has a central stamp, which I haven't identified. This binding is not by the Workshops of either S(amuel) S(treler) or S(imon) S(yvers) though the both used



similar

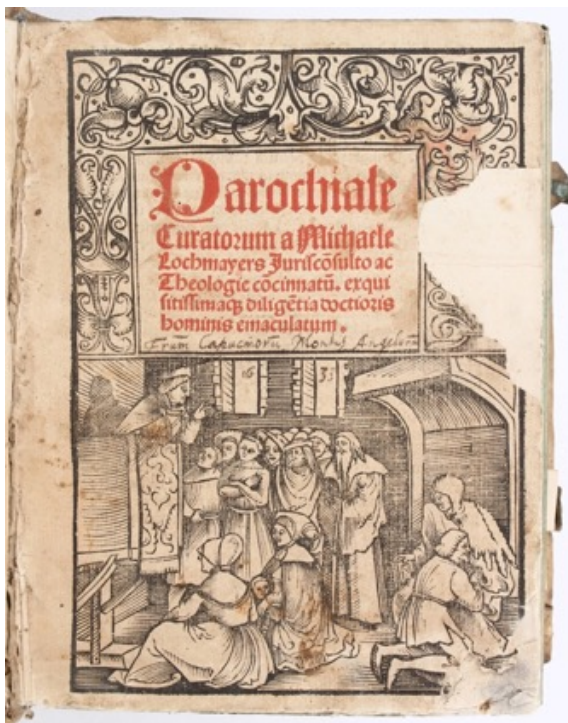
This binding is blind stamped with roll tooling with tools signed by S.S. & dated 1550, and two different central see descriptions below with the remains of clasps. Titles of works contained in this volume on spine in an early hand. See Image I537#1-5



- i) Lochmaier, Parochiale curatorum 1514
- ii) Biel, Epitoma expositionis sacri canonis missae. 1499
- iii) Directorium Misse de nouo 1509
- iv) Interpretationes et declarationes terminorum indulgentiarum. 1515
- v) Morgenstern Sermones-mu[n]di p[er]uersum 1513

1537J Michael Lochmair;  
**Parochiale curatorum a  
 Michaele Lochmayers  
 Iurisconsulto ac  
 Theologie concinnatum  
 exquisitissimaque  
 diligentia doctioris  
 hominis emaculatum..**

Basel, Michaele Furter Basilee  
 vrbis Inquilino dedi  
 imprimendu[m] ... Anno.  
 M.ccccc.xiiij. Mensis Julij]  
 1514



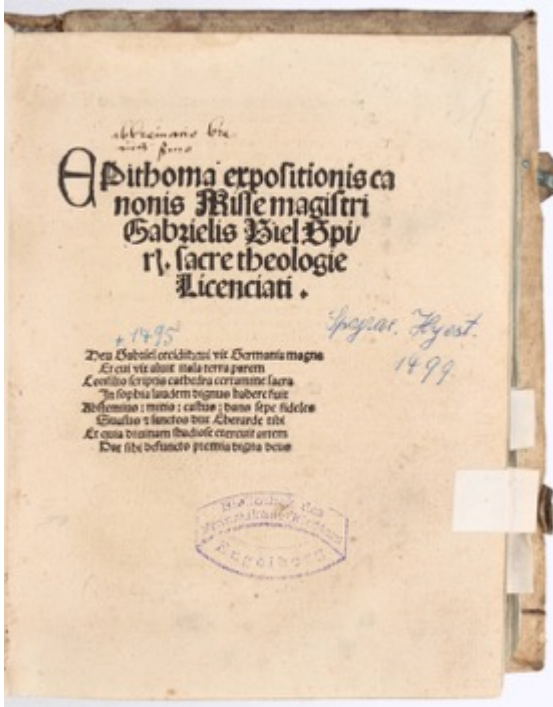
Chancery quarto: 20 x 14cm. Signatures:  $\pi^4$  a<sup>6</sup> b-1<sup>8/4</sup> m-t<sup>4/8</sup> v<sup>4</sup> x<sup>6</sup>. Lead Initials highlighted in red (see Back cover) , internal initials stroked.

This is an early edition of a work on the rights and duties of pastors by Lochmaier, preacher and professor of canon law and theology in Vienna and a canon of the cathedral of Passau.

VD 16, L 2231; Adams L 1392; Hieronymus 132.; GW M18659; Panzer VI, 191, 123

The first work in this sammeband has a repaired margin ripped out section of the title page, removing some of the decorative border, and a few words from the back of the page, these are supplied in a lose copy .





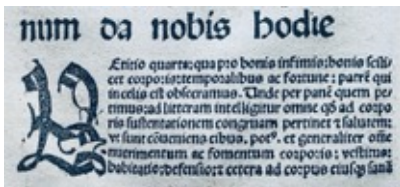
ii. 537J Gabriel . Biel, edited by Wendelin Steinbach, Heinrich Bebel, Friedrich Meynberger

**Epithoma expositionis sacri canonis missae.**

Speier; Conrad Hist, 1499  
Chancery Quarto: 20 x 14cm.  
signatures: A-B<sup>4</sup> C-K<sup>8/4</sup> L<sup>8</sup> L<sup>8</sup> is  
blank and present. Aiiiif has a large woodcut of Christ on Gods Lap. And some very Interesting woodcut initials.



The BMC (III,703) notes that the “woodcut T with a snake was probably suggested by that preceding the Canon of the Mass in Kollicker’s Constance Missal, 1485 (IC. 37565) “This refers to the Edition of Tübingen : [Johann Otmar, for Friedrich Meynberger, between 20 Feb. and 29 Nov. 1499]



The wood cut in that edition is very very different to the wood cut here. As you can see from the image above the Large type on the title is very rough almost looking like wood cuts. This book also has type which is the same as those used by Knoblochtrzer )Heidelberg and Gran (Hageneau). This edition is printed from Otmar’s Tübingen edition, which appeared presumably not long after 20 February, 1499 (IA. 14819). The cut on A<sup>4b</sup> takes the place of a larger cut of the Crucifixion in Otmar edition.

The prefatory material consists of a letter to Friedrich Meynberger, Tübingen February 20, 1499, by Wendelin Steinbach. With a poem to the clergy and to Wendelin Steinbach by Heinrich Bebel and with an epitaph to Gabriel Biel. Second of Biel's writings posthumously edited by Wendelin Steinbach. "Biel wrote the 'Epitome ...' with regard to the 'simpliciter sacerdotes', which are 'scolasticarum sublimatum minus exercitati' This, it is not a mere excerpt from the larger e 'Expositio', but an independent and different often overlooked work.

Biel was heavily influenced by William of Ockham. Although other scholars appear in the most important of Biel's scholastic works, his *Collectorium circa quattuor libros Sententiarum* (written from 1484 on) — we meet time and again Thomas Aquinas, John Duns Scotus, Robert Holcot, Adam Wodeham, Gregory of Rimini, and Pierre d'Ailly — Biel tells us explicitly that his purpose is to capture the meaning of Ockham's *Sentences* commentary in abbreviated form. Biel was read by the young Martin Luther and that Biel acted as something of a conduit through which some later-medieval scholastic thought was channeled into the Reformation and perhaps beyond.



Goff B655; ; BMC II 509; H 3182\*; VD16 B5384; GfT 1193; Schr 3491; Schramm XVI p. 15; Engel-Stalla col. 1670; Buffévent 100; Zehnacker 469; Polain(B) 689; IBP 1065; Grove 3182; Ernst(Hildesheim) I,I 98; Voull(B) 2068; Hubay(Augsburg) 392; Hubay(Eichstätt) 186; Ohly-Sack Oberman, H.A. 1963 *The Harvest of Medieval Theology: Gabriel Biel and Late Medieval Nominalism*. Cambridge, Massachusetts: Harvard University Press.

# Directorium Missae de nouo perspectum ⁊ emendatum.



537Jiv

iii . 537J *Anonymus****Directorium Misse de novo perspectum et emendatum.****Maguntie (Mainz), Friddericu(m). Heumann, 1509.*

Chancery Quarto: 20 x 14 cm. Signatures: a<sup>8</sup> b<sup>4</sup> c<sup>6</sup> The beautiful title woodcut shows St. Martin on horseback sharing (by way of cutting) his cloak with two beggars, similar to the canon picture of the *Missale Moguntinum* by Joh. Schoeffer, 1507. The woodcut is monogrammed "HRA" (Nagler 1429: "Unknown woodcutter, who at the beginning was active in Mainz in the 16th century. ").

This pamphlet like all the other books in this sammelband is a quite rightly rare pamphlet on a directory for the important parts of the Mass, in the verge of "the protestant reformation" many Rheinisch preachers looked back on the Council of basil of 1434. was called by Pope Martin V a few weeks before his death in 1431 and then was confirmed by Pope Eugenius IV. Meeting at a time when the prestige of the papacy had been weakened by the Western Schism (1378–1417), it was concerned with two major problems: the question of papal supremacy and the Hussite heresy. (The Hussites were followers of the Bohemian religious reformer Jan Hus.)

The council was inaugurated on July 23, 1431; but, when the pope's legate, Cardinal Giuliano Cesarini, arrived in September, he found few people there. In December, because of the sparse attendance, war, and the prospect of a council with the Greeks in Italy, the pope adjourned the council. The council, however, refused to be dissolved and renewed the decree *Sacrosancta* of the Council of Constance (1414–18), which declared that a general council draws its powers immediately from God and that even the pope is subject to a council's direction. More delegates arrived at Basel, and, although the number of bishops and abbots was never large, the council proceeded to deal with the Hussites, the majority of whom were received back into communion by the Compactata of Prague in November 1436. So The Image of Saint Martin sharing with beggars is quite apt for a last attempt for a bridge between the church and the boor. Yet this cleaving of the protection from the cold went two ways as does the word cleave.

See ;VD 16, D 2017.



537Jv

**Interpretatio(n) es et declarationes Terminoru(m) indulgentiaru(m)  
scilicet. Quid sit quadragesa, septena, carena, et in quibus differant.  
De institutione festi Corporis Christi. siue Eucharistie Sacramēto.  
Cū transumptis Bullarum desuper confectarum .**

(Oppenheim, J. Köbel, um 1515).

Chancery Quarto: 20 x 14 cm. Signatures: A<sup>6</sup>

This commentaries on indulgences as well as a few other important areas of contention in the pre-Reformation environment are discussed her with a very Franciscan temperament, not long after this the Franciscans were forced by circumstance as well as politics to re-organize.

¶ Köbel graduated in arts and law from Heidelberg University in 1491. He appears to have then studied mathematics at Cracow and is said to have been a fellow student of Copernicus there.[1] He learnt the publishing trade as editor and proofreader for Heinrich Knoblochtzter in Heidelberg. In 1494 he married a woman from Oppenheim and settled there as secretary to the city council.

VD 16, I 242.R. M. Gascoigne, A chronology of the history of science 1450-1900, Garland Pub, 1987, p.413.

**Interpretatiōes et deda  
rationes Terminorū  
Indulgentiarū.  
Scilicet.**

Quid sit { Quadrageſima  
Septena  
Carena } Et in quibus differant.

**De Institutione feſti  
Corporis Chriſti.**

**Indulgentie de feſto Corporis  
Chriſti ſive Eucharistiæ Sacramēto, Cū Transumptis  
Bullarum deſuper conſecrarum.**



537Jv Georg. Morgenstern.

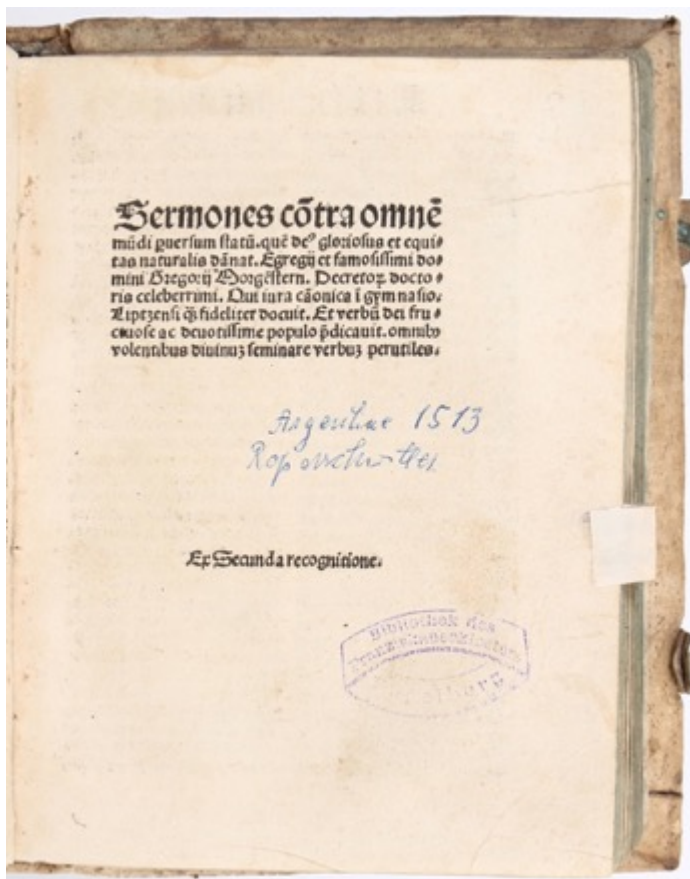
Sermones co[n]tra omne[m] mu[n]di p[er]uersum statu[m]  
que[m] de[us] gloriosus et equitas naturalis da[m]nat. Egregij et  
famosissimi domini Gregorij Morge[n]stern, Decretorum doctoris  
celeberrimi, Qui iura canonica in gymnasio. Liptzensi q[ua]m  
fideliter docuit. Ex secunda recognitione.

Straßburg, W. Schaffner, 1513.

Chancery Quarto: 20 x 14 cm Signatures: a-q<sup>6</sup>, r<sup>4</sup> The Final leaf is a very detailed Crucifixion woodcut. With some, isolated water marks. On the Last 2 ll. with traces of ink, woodcut not affected, penultimate sheet with a smaller tear in the edge and stamp on recto. Second printing by Schaffner who is famous for the first printing of the "Hortulus animae" in 1498

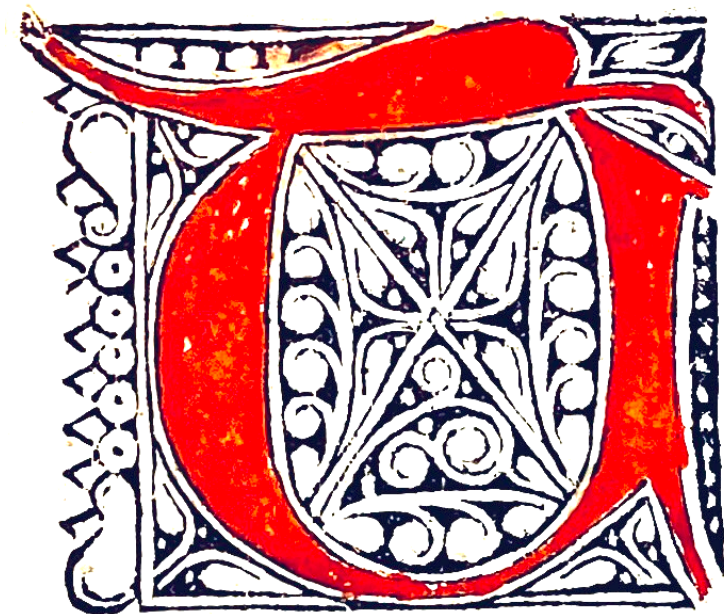


This is Georg Morgenstern's only known published work "Sermones contra omnem mundi perversum statum" (Sermons Against the Whole Perverse State of the World). Little is known about Morgenstern, except that he was a doctor



# BOOTH

## B30



Cell /TEXT 617-678-4517