

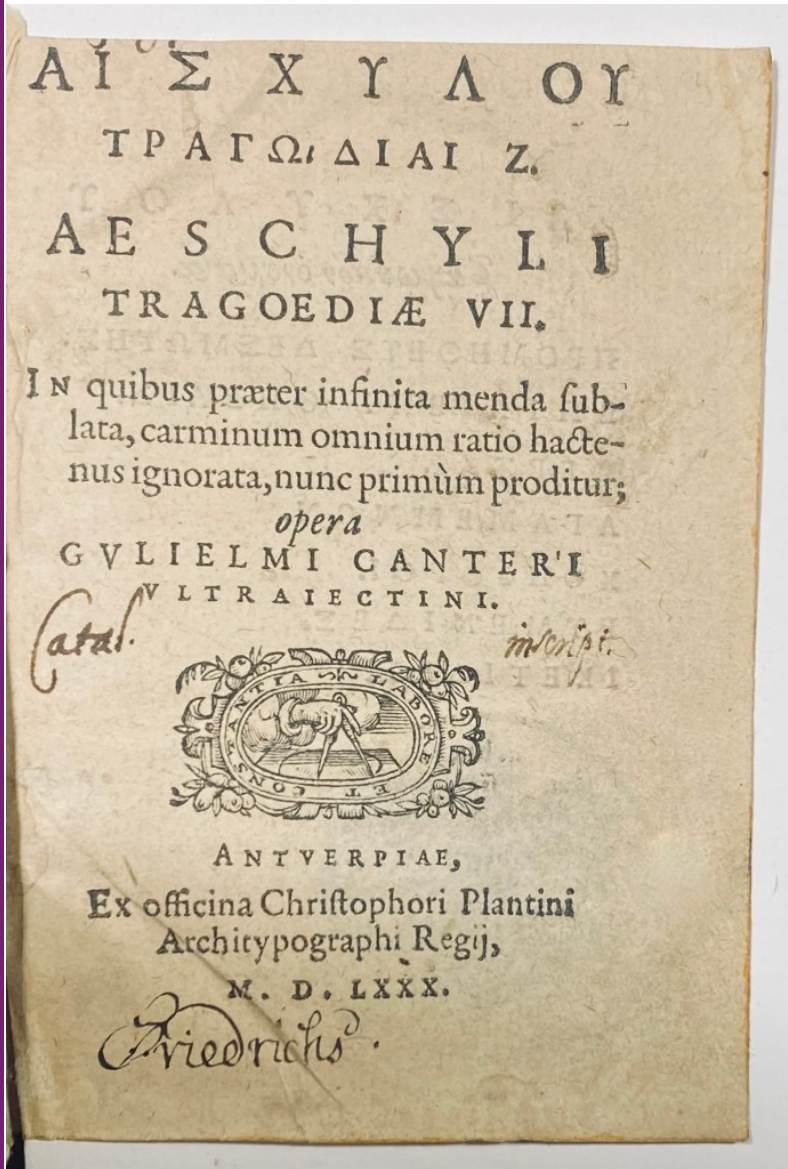
RBCMS MILWAUKEE



JUNE 23.
MMXXVI
PART TWO 1501-1599
James Gray Booksellers

Century Catalogue 2

For university and special collections purchases, I am accustomed to working within committee timelines and budget cycles. Titles may be placed on hold during review, and flexible invoicing arrangements can be discussed where appropriate. I welcome inquiries at jamesgray2@me.



1) 754J *Aeschylus* (c. 525/524 – c. 456/455 BC), *Willem Canter* 1542-1575.

Αἰσχύλου τραγωδία Ζ = . Æschyli tragœdiæ VII. In quibus præter infinita menda sublata, carminum omnium ratio, hæcenus ignorata, nunc primum proditur; opera Gulielmi Canteri. VLTRAIECTINI.

Antuerpiæ : Ex officina Christophori Plantini, architypographi regij, 1580. Price \$ 2,500

Duodecimo 12 x 8.5 cm.

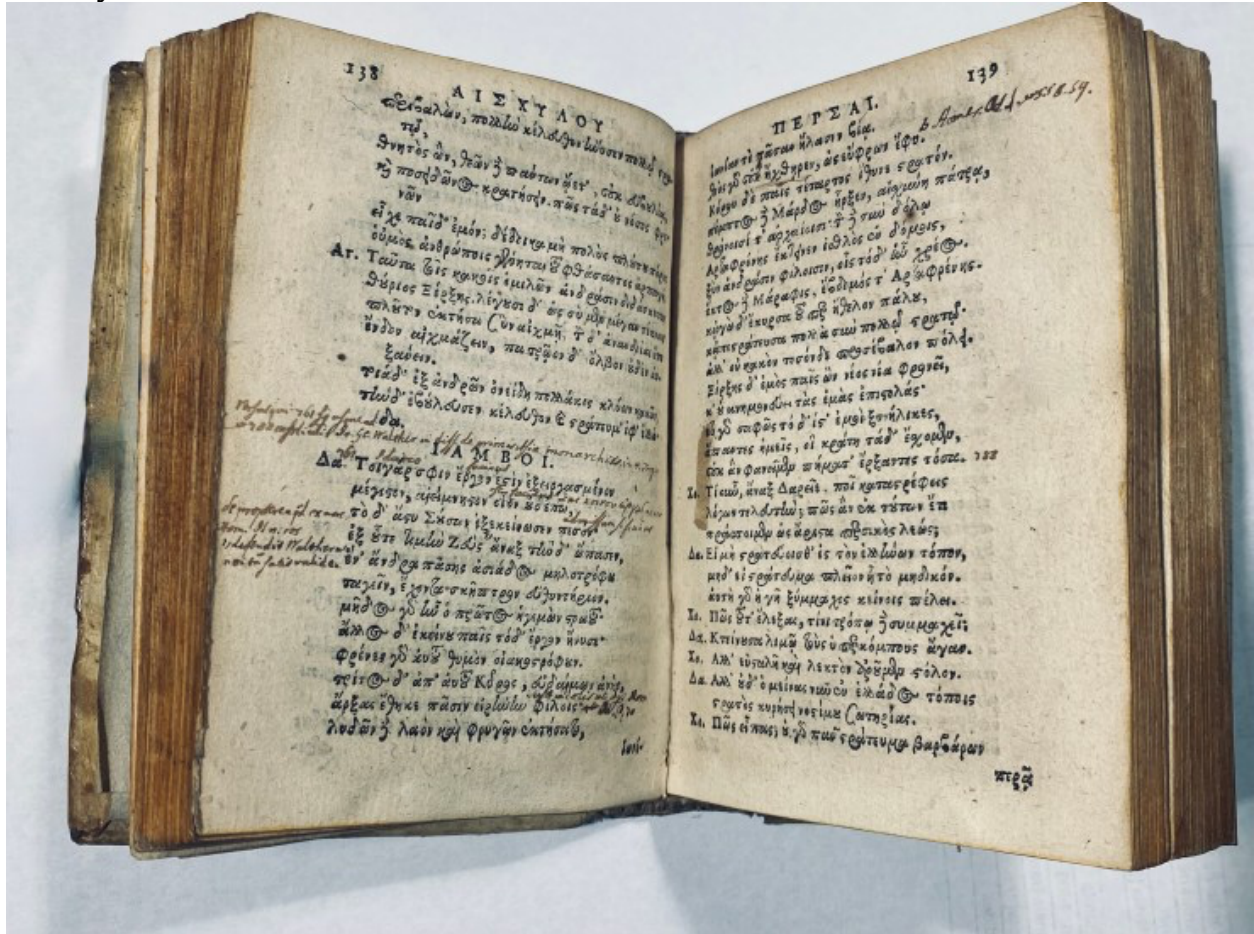
Signatures: A-Z⁸ (Z⁷, Z⁸ blank)

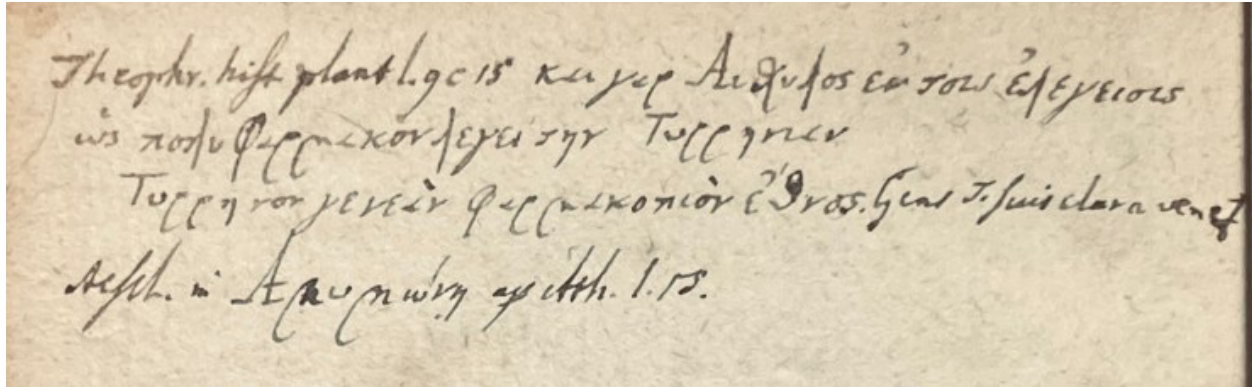
Bound in full blind stamped pig skin over boards clasps lacking. a very sweet copy.

This handy copy of the plays from the father of Tragedy. Aeschylus

entered many city competitions for the best play of Dionysia of these competitions, and various ancient sources attribute between seventy and ninety plays to him. Only these seven tragedies attributed to him have survived intact: *The Persians*, *Seven Against Thebes*, *The Suppliants*, the trilogy known as *The Oresteia* (the three tragedies Agamemnon, The Libation Bearers and The Eumenides), and *Prometheus Bound* (whose authorship is disputed). With the exception of this last play – the success of which is uncertain – all of Aeschylus's

extant tragedies are known to have won first prize at the City Dionysia. This is the first canter edition, **Willem Canter** was a classical scholar from Utrecht. He edited the Eclogues of Stobaeus and the tragedies of Euripides, Sophocles and Aeschylus.

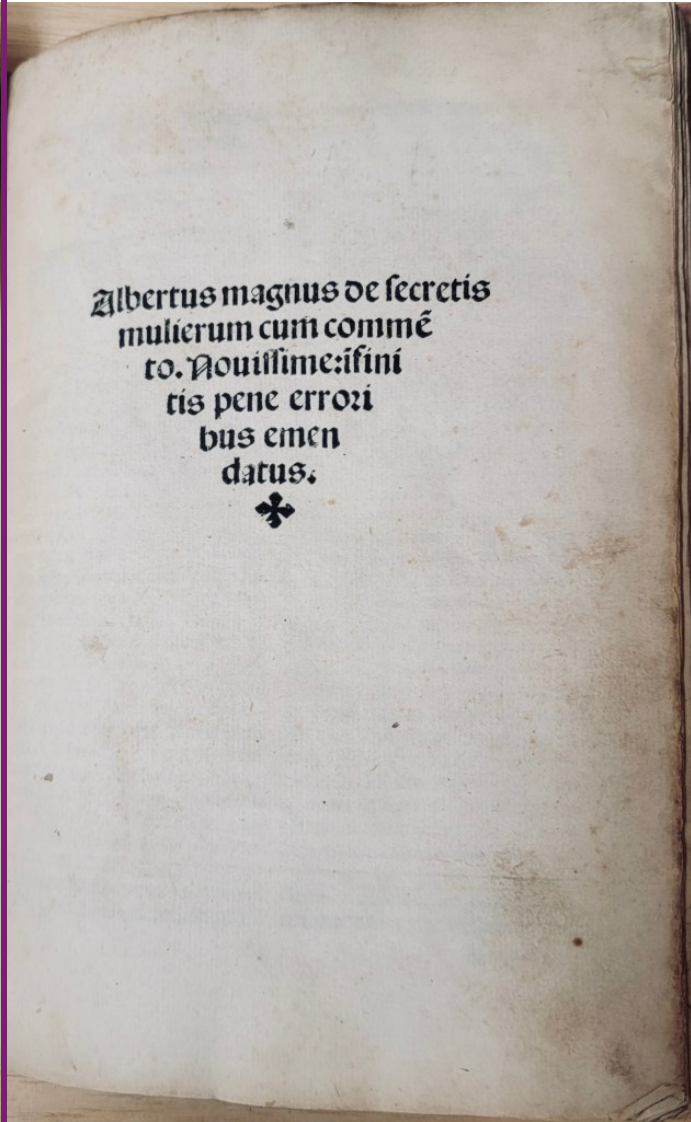




These notes are in the blank in the back of the book. What I can make out is sketchy but they look Contemporary annotations in Greek and Latin, including references to Theophrastus and notes on ethnographic and philological passages in the *Eumenides*.

Adams A-270; Voet, L. Plantin Press, 1555-1589, no. 11; Cockx-Indestege, E. Belgica typographica 38; STCV 12920582; Brunet I, 78. Dibdin, in his Introduction to the Knowledge of Rare and Valuable Editions of the Greek and Latin Classics, calls the 1580 Plantin: “an elegant and correct edition, without the scholia” Sandys notes that in Canter’s Euripides: “the metrical responsions between strophe and antistrophe are clearly marked...” and that the text was corrected through attention to those structures. He then adds that Canter’s editions of Sophocles (1579) and Aeschylus (1580) were published posthumously.





An annotated copy of "One of the most influential documents in the history of medieval scientific attitudes toward women"

2) 958J pseudo Albertus Magnus, Henricus, de Saxonia; Lucas Panaetius

Albertus magnus de secretis mulierum cum commē[n]to. Nouissime: infinitis pene erroribus emendatus.

[Venetiis], [Petri Bergomatis solertia impressioni datus est], 1508 Price: \$ 4,500

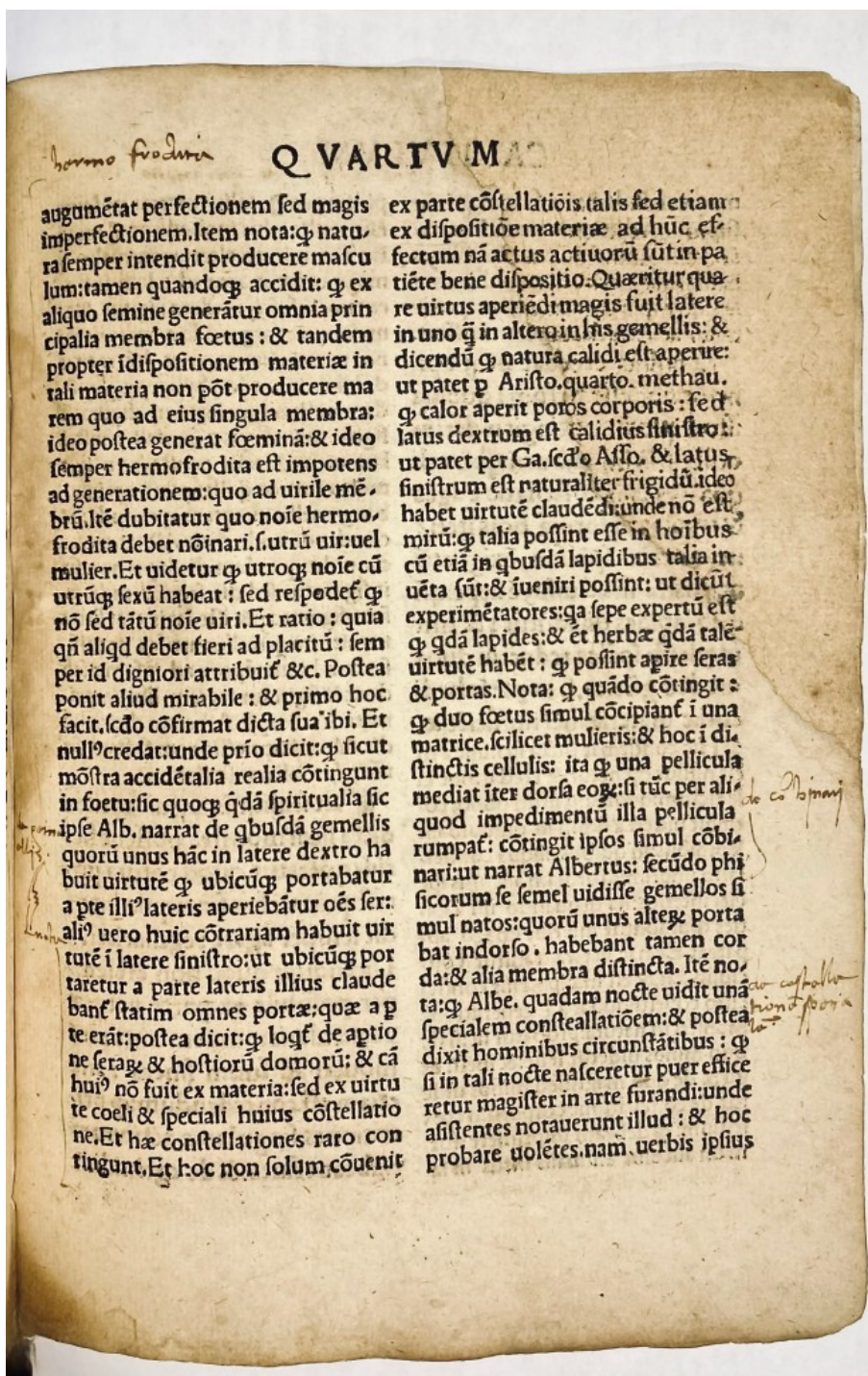
Quarto: 20 x 15 cm, 56 unnumbered leaves Signatures: A-G⁸. Edited by *Lucas Panaetius, Olchinensis* (canon of *Ulcinj*) (fl 1501-1518), with commentary by *Henricus de Saxonia* (fl 13th century). The corner of E⁸ torn off with part of 16 lines in second column in a

very good facsimile [See the images below] A few notes in contemporary hand. Bound in Modern quarter pigskin over marble boards by Dragonfly bindery. With numerous contemporary annotations

Described as "one of the most influential documents in the history of medieval scientific attitudes toward women," *De secretis mulierum* stands at the intersection of scholastic natural philosophy, clerical pedagogy, and the construction of gendered bodies in medieval thought. Traditionally attributed to Albertus Magnus, the text is now generally understood—

following the work of Lynn Thorndike and others—to be a late-thirteenth- or early-fourteenth-century compilation, likely by a disciple such as Henricus de Saxonia.

The treatise synthesizes Hippocratic, Galenic, and Aristotelian theories of generation into thirteen compact chapters addressing conception, embryology, menstruation, obstetrics, planetary influence, sexual differentiation, and the formation of “monsters.” It circulated widely in manuscript before entering print in 1481; at least twenty incunable and early sixteenth-century editions followed. Survival rates suggest heavy use: institutional holdings are disproportionately concentrated in medical libraries such as the College of Physicians of Philadelphia and the National Library of Medicine, with comparatively few copies elsewhere in the United States.



ait tribus dieb⁹
 Et mater. d. alber
 opriis uidit : q̄ in
 is illa puella emis
 iares duobus die
 & ille sanguis fuit
 nū corruptiōis: ut
 nfo. ubi dicit̄ mē
 impossibile est foē
 Postea cōcludit: ut
 cula euitentur. bo
 nulieres custodian
 mollia ministrent̄
 rū. Alia uero : quæ
 lent affinia: cā breui
 iua ad practicaꝝ se
 a q̄ qñ foetus in ute
 mortuus: tunc nare
 ant cruētari. Et hoc
 num est cognosce
 mortuum in utero

*de p̄o ab h
 q̄ n̄ suffi
 ḡ n̄
 n̄ n̄*

In this case afterward,
 within two days, the
 child [was] dead.

*Cūsto d̄ n̄
 p̄ n̄
 n̄ ad p̄ n̄*

This is helped by a
 good husband, [it
 concerns] the
 pregnant woman.

*p̄ n̄ n̄
 n̄ n̄*

The child dead in
 the womb."

ut dicit macer. Item Aristo. dicit in libro de genera. animalium: q̄ omnia animalia spernunt coitum post imprægnationem nisi mulier. Causa huius ē: quia mulier habet recodationem de præteritis: & propter

colorem sanguinis spissi: & alii qualiter undiq̄ decocti: & hoc per nouem dies. postea uero ab illo tempore consolidatur in membris ipsius. scilicet fœ-

B iii

Solutio post h. d. h. p. g. n. o. f. a. m. i. c. m. u. i. a. n. i. m. a. l. i.

Blood is not formed in the animal immediately after intercourse. Which is derived from De generatione animalium by Aristotle.



CAPITVLVM

motus eius naturalis est: ideo si egreditur in septimo mense bñ se habet: si usq̄ ad octauum permanens tunc exeat libenter moritur. & hoc quia est nimis debilitatus in septimo mense propter laborem. Si uero in nono mense exeat: tunc sanus est: quia requiescit i octauo: & reassumptus est a laboribus habitis in septimo.

Hoc est capitulum tertium istius secundi tractatus: in quo declarat quædam accidentia circa exitum foetus contingentia. & primo ostendit hoc ratione temporis. secundo ratione exitus ab utero materno. tertio ibi: sed adhuc sunt: dicit ergo referamus ad dicendum de exitu ipsius foetus: & dicamus q̄ foetus in septimo mense natus ut frequenter bene habet. sed in octauo mense raro uiuit: & huius causa est quia ois foetus i septimo mense naturaliter redit ad exitum: & ad ortum: & laborat incipit ad egressum: & quia tunc motus eius naturalis est: si si egreditur i septimo mense se bene habet. Si uero usq̄ ad octauum permanens tunc exierit libenter moritur: & hoc quia est nimis debilitatus in septimo mense propter laborem. Sed si in nono exierit: tunc est bene sanus quia tunc quiescit post octauum a laboribus septimi mensis. Nota q̄ natus in septimo mense potest bene uiuere

J. 7. mense
J. 8. mense
J. 9. mense

& ratio est: quia tunc omnes plane compleuerunt cunctas eorum operationes: & melius est: si exitus i principio mensis: q̄ i fine: quia i fine est magis debilitatus: eo q̄ p totum mensem laborauit ad exitum. Sed si foetus exit in octauo mense est moribundus & male complexio natus. huius ratio est prius dicta. Item nota: q̄ foetus post sextum mensem dicitur laborare ad exitum: & hoc quia tunc ligamenta: cum quibus erat ligatus incipiunt debilitari: ex eo quia nimis extenduntur propter magnitudinem etiam quia caret nutrimento. nam tunc foetus attrahit totum nutrimentum. & quia tunc facilliter fit dissolutio. Item nota: q̄ si mulier moritur ante partum propter aliquam infirmitatem. tunc infans in utero materno existens per aliquod tempus uiuere potest: si possit attrahere anhelitum. Et ideo medici dicunt: q̄ os mulieris tunc debet teneri apertum cum aliquo instrumeto: totum aer subintret: & si corpus eius aperiat: tunc uiuet. sic quoque primus ductus exierit fuit extractus. Dicitur cæsar quia ab utero materno cæsus. Item nota: q̄ infans natus statim flet: & huius ratio secundum philosophos est quia ois infans: dum nascitur: primo habet dolorem in partu propter foramina stricta: & etiam propter aerem frigidum: quem sentit quando exit. & ideo propter dolorem incipit flere: & si est mas habet grossiorem uocem naturaliter quam foemina. & ideo uides mulieribus: q̄ masculos clamant A. a. a. quia. A. facit grossiorem uocem

nota q̄ infans natus statim flet

TERTIVM

em & sonu: q̄. E. & oppositum eis uidetur de foeminis: quia habent uocem graciliorem: & ideo eis uidetur clamare. E. e.

Sed adhuc quædam sunt scienda: q̄ quibusdam mulieribus maior est dolor: quam aliis: quia accidit quibusdam: q̄ aliquando foetus procedit manu uel pede: q̄ omnia sunt nocua tunc obstetrices diligenter recodant foetum. ex illo maximus generatur dolor: ita quod quæ plures mulieres non fortis naturæ fuerunt debilitati usq̄ ad mortem: Quandoque etiam accidit: q̄ in partu rumpitur uulua mulierum usq̄ ad anum: ita q̄ ista duo foramina erunt unum tamen mulier uiuit. Sed obstetrices discretæ tunc utuntur quodam unguento ungentes. uulua: & matricem diligenter recondunt: quia saepe matrix in uulua uulneratur: & leditur & ideo necessarium est i partu mulierum: ut habeant discretas mulieres in hoc opere & expertes obstetrices: & illud ego didici ab aliquibus mulieribus

quædo præmittit caput: tunc bene uadit negotium: hinc autem primo caput naturaliter exit: deinde alia membra.

Hic ostendit quædam accidentia circa foetum contingentia: ratio ne sui exitus ab utero materno. & primo facit hoc secundo remouet ibi. sed contra ea primo dicit: q̄ adhuc sunt quædam scienda: q̄ quibusdam puellis est maior dolor in partu quam aliis: quia aliquando accidit: q̄ foetus primo protendit manum: quando uult exire aliquando uero pedem: & sic de aliis: quæ sunt documenta: & tunc oportet obstetrices diligenter intromittant foetum: & ex isto tunc maximus causatur dolor in tantum: q̄ nisi tales mulieres sint ualde fortes debilitatur usq̄ ad mortem: postea subdit unum magnum icornies: q̄ aliquando accidit i partu scilicet: q̄ membrum mulieris rumpitur usq̄ ad anum: & tunc ut frequenter mulier adhuc uiuit: & tunc obstetrices debent esse diligentes: & sollicitæ: ut tunc statim ungent diligenter matricem: & intro ducant forte uulneretur & lædatur i membro mulieris. Et ideo dicit: q̄ necessarium est: q̄ tunc habeatur doctæ i hac arte: & expertes obstetrices. hæc enim ipse sciuit: quia a quibusdam mulieribus didicit. Et tunc subdit quod primo caput exit: tunc optime agitur: quia si caput bene exit naturaliter

J. 7. mense
J. 8. mense
J. 9. mense

TIVM

accipere influentiam planetarum,
 ad quam primo fuit habilis : quia a
 ctus actiuorū sunt in patiēte disposi
 to: Et huius solutio dubii satis seq̄
 tur solutionem primi dubii. Ad ter
 tium dicit affirmatiue q̄ sic : & hoc
 quia possibile est: q̄ per naturā su
 minis tollat dispositio foet⁹ ad ma
 sculuz: & introducat dispositio foe
 minæ : & ecōuerso secūdm quod
 tale fulmē fuit diuersimode disposi
 tum & conditionatum. unde secun
 dum Aristo .xvi. animalium mulier est
 uiri occasio : ita q̄ uir non est mate
 ria puellæ : nisi quando natura im
 peditur in suis actionibus p̄pter di
 spositionēz materiæ & caloris natu
 ralis : quia natura particularis sem
 per intendit producere marē : & nō
 foeminā : nam si producit hoc fit p̄
 causas impediētes talem dispositio
 nem. idcirco quidam dixit : mulier
 non est homo : sed monstrum in na
 tura &c.

This manicule marks one of the most arresting passages in the treatise: the citation of Aristotle (De generatione animalium XVI) explaining sexual differentiation as a matter of material disposition and heat. The text states that particular nature intends to produce a male, and that the female results when this intention is impeded – through defective heat or unsuitable matter – culminating in the reported scholastic formulation, “mulier non est homo, sed monstrum in natura.” The phrase is presented as an opinion “some have said,”

*The 1508 Venetian edition, edited by Lucas Panaetius Olchinensis, likely reflects the same philological method he later articulated in the preface to his 1511 edition of Caesar: correction of accumulated errors in earlier printed exemplars in pursuit of restoring the text's "original brilliance" (pristinum candorem), thereby stabilizing in print a previously fluid scholastic tradition. Lucas Panaetius Olchinensis (fl. 1501–1518), canon of Ulcinj and doctor of arts and law, was an Adriatic humanist active in Venice who edited scholastic, classical, and humanist works. He first appears in 1501 editing *De secretis mulierum*, returned to the text in a revised 1508 edition, prepared an emended edition of Caesar in 1511, and in 1518 oversaw a corrected Venetian edition of Ficino's *De triplici vita*. Across these works he consistently claimed restoration of textual purity through correction of earlier printed exemplars, exemplifying Renaissance philological intervention at the intersection of science, philosophy, and theology.*

*Although *De secretis mulierum* is often described as an astrological treatise disguised as gynecology, this copy reveals a different mode of reading. Its early marginalia extract medical mechanisms—retention of menses, uterine heat, fetal obstruction, mortality—while ignoring the celestial framework. The annotator's attention falls not on the stars but on the womb. In this witness, the text functions less as cosmology and more as practical reproductive natural philosophy.*

The authority of the text derives in part from its pseudo-Albertine attribution. By invoking Albertus, the work situates itself within the highest scholastic tradition of Aristotelian natural philosophy, distinguishing itself from vernacular "books of secrets." At the same time, modern scholarship has emphasized its role in shaping late-medieval and early-modern conceptions of female physiology—particularly notions of menstrual toxicity, sexual imbalance, and bodily instability. These ideas formed part of the intellectual substrate later visible in demonological literature, including the *Malleus Maleficarum*.

Lynn Thorndike explored the attribution of this work to Albertus Magnus, and concludes that *De Secretis* and was probably composed by one of his followers during the late 13th or early 14th century. The text is interspersed with commentary also by unknown authorship, there exists two states of commentary and this is known as commentator 'A'. It is curious and determinative that the authors all refer to Albertus Magnus in the third person. (studies by Wickersheimer, 1923, Ferckel, 1954 and Thorndike, 1955).

This text might establish itself as scientific and philosophical treatise by the pseudo attribution to Albertus, in order to segregate itself from other genera of 'secret' texts, including myth, folk lore, magic et c.

This text consists of 13 chapters;

On the Generation of the Embryo
On the Formation of the Fetus
Concerning the Influence of the Planets
On the Generation of Imperfect Animals
On the Exit of the Fetus from the Uterus
Concerning Monsters in Nature
On the Signs of Conception
On the Signs of Whether a Male or Female is in the Uterus
On the Signs of Corruption of Virginitiy
On the Signs of Chastity
Concerning a Defect of the Womb
Concerning Impediments to Conception
On the Generation of the Sperm

"As our pseudo author of Albertus Magnus, the treatise's "believed that the study of nature as perceived through sense experience and then analyzed in a rational manner forms a single discipline through which we come to comprehend the universe in its corporeal aspects. Human reproduction, a main subject of this treatise, is one of these aspects, that nevertheless has repercussions for our understanding of the entire cosmos" (Lemay, p. 3).

To speculate upon the community of reader addressed or the actual reader of this text has come to a point of controversy recently, Thorndike suggests this was a text sort of book, while *De Secretis* was most likely "designed to be used within a religious community as a vehicle for instructing priests in natural philosophy, particularly as it pertains to human generation."

"A strong subtext of the Secrets, however, is the evil nature of women and the harm they can cause to their innocent victims: young children and their male consorts. Clearly then, another purpose of this treatise is to malign the female sex, a tradition that extends back in Christianity to second-century misogynist writings" (Lemay, p. 16). Among the concepts that the text popularized were the idea that women's menstrual blood was poisonous, that post-menopausal women (especially those who were poor) were more "venomous" because they could no longer expel the toxins, and that

Suscipe lector amatissimæ: Diui Alberti: de secretis mulierū: libellum: Opus quidē utile: humanæq; uitæ maxime necessarium: In quo rātus philosophus nō solū physica: Verū etiā naturā trāscēdētia diferere uideatur. Qui tñ antea: bibliopolarū in curia: ita manchus: & corruptus in lucē pdiderat: ut nulla pars: nullus uersiculus: nulla erratio: nulla deniq; syllaba sine menda cōspici posset. Nūc uero tēporis: Petri bergomatis solertia: qui ipsum lucæ dulchinenti uiro profecto docto: recognoscēdum proposuit: ita clarus: luculentus: & quocūq; errore immunis impressioni datus est: ut q̄ prius caldaicæ: arabicæ: atq; hebraicæ loqui uidebatur: a minimo impresentiarum discipulo intelligi: & exponi possit: Venetiis die. xvii. octobris. M. cccccciii.

women were inherently lascivious beings with a physiological need to absorb the heat and life force of men. "It is these misogynistic ideas about women's sexuality that seeded their demonization in the years that followed, as the Secrets served as a direct source for the *Malleus Maleficarum*. Indeed, the most famous statement from the Malleus explicitly connects witchery with ideas about women's sexuality rooted in the medieval period: '*All witchcraft comes from carnal lust, which is in women insatiable*'"

(McLemore, "Medieval Sexuality, Medical Misogyny, and the Makings of the Modern Witch", blog of the University of Notre Dame's Medieval Studies Institute, October 30, 2020). Cantamessa 98; Durling 97; Thorndike II, 739; missing from Adams, Caillet, and Duveen (who cite other editions), Osler, and Wellcome. (Women's Secrets A Translation of Pseudo-Albertus Magnus' De Secretis Mulierum with Commentaries By Helen Rodnite Lemay)

Receive, most beloved reader, this little book of the blessed Albert, On the Secrets of Women — a work indeed useful and most

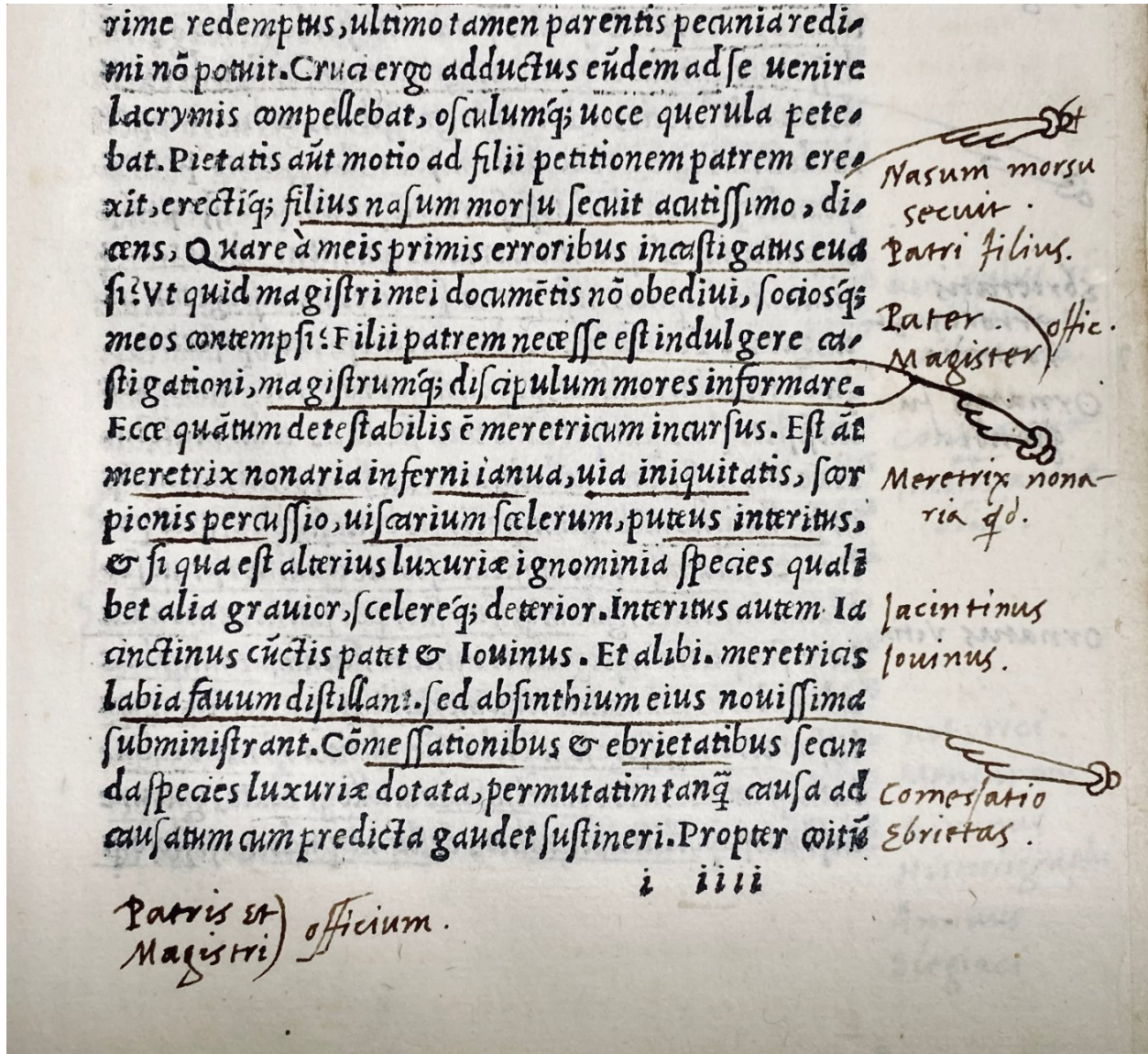
necessary for human life, in which so great a philosopher seems to discuss not only physical matters but even things transcending nature.

Since formerly, through the negligence of booksellers, it had come forth into the light so mutilated and corrupted that no part, no little line, not even a single syllable could be found without error — now, however, through the skill of *Pietro of Bergamo*, who submitted it for careful correction to a truly learned man of Lucca, it has been made so clear and lucid; and, with every error removed from the impression, it has been published in such a way that what previously seemed to speak in Chaldean, Arabic, and Hebrew may now be understood and explained even by the most

inexperienced student of printing.

Venice, the xvii. day of October, Mccccviii.

3) 979J An annotated Boethius 1513



As many of my readers know, I like to stay as close as possible to the original users of the books I handle. Annotations allow that, bringing us into contact with a reader at work five hundred years ago. Over the

past thirty years I have sold more than fifty pre-1700 editions of *De Consolatione Philosophiae*, but this copy is unusual for the extent and consistency of its marginalia.

This 1513 Florence (Giunta) Boethius, bound with Basil of Caesarea's *De liberalibus studiis et ingenuis moribus* 1516, in the Latin translation of Leonardo Bruni, preserves a sustained record of reading. The annotator does not simply mark passages, but extracts terms, arranges them into lists, and at times restates the argument in short propositions, reducing the text to a series of usable forms.

979J Boethius (fl 480-524-5) ed, Nicolas Crescius (fl 1515) bound with Basil of Caesarea, also called Saint Basil the Great (330 – 379) Edited and Translated by Leonard Bruni (1370–9 March 1444)

*Severini Boetii de
philosophiae consolatione
Eiusdem de scholastica
disciplina, qui alii quoque
autori a nonnullis
adscribitur.*

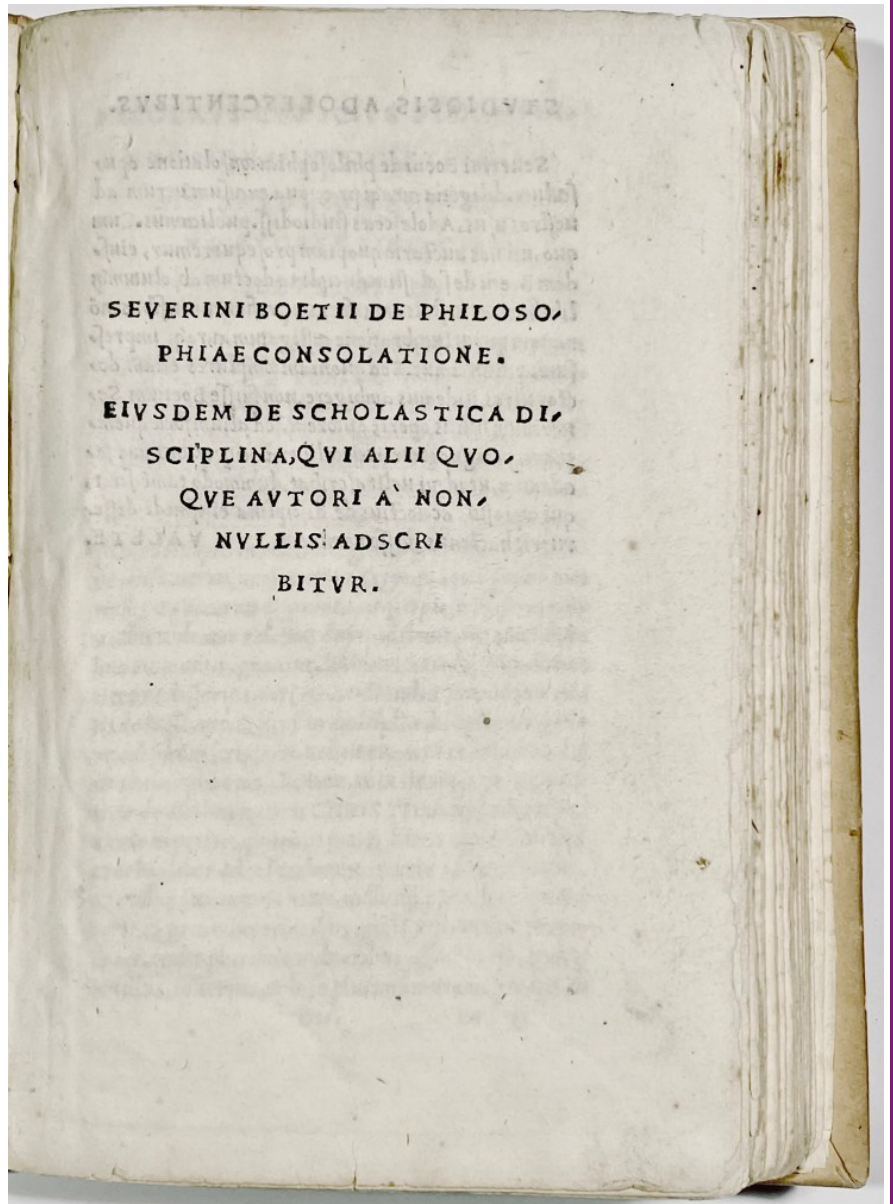
Bound with

*Sancti Basilii de Liberalibus
Studiis et ingenuis moribus
liber per Leo Nardum Ar.
Græco in Latinum conversus*

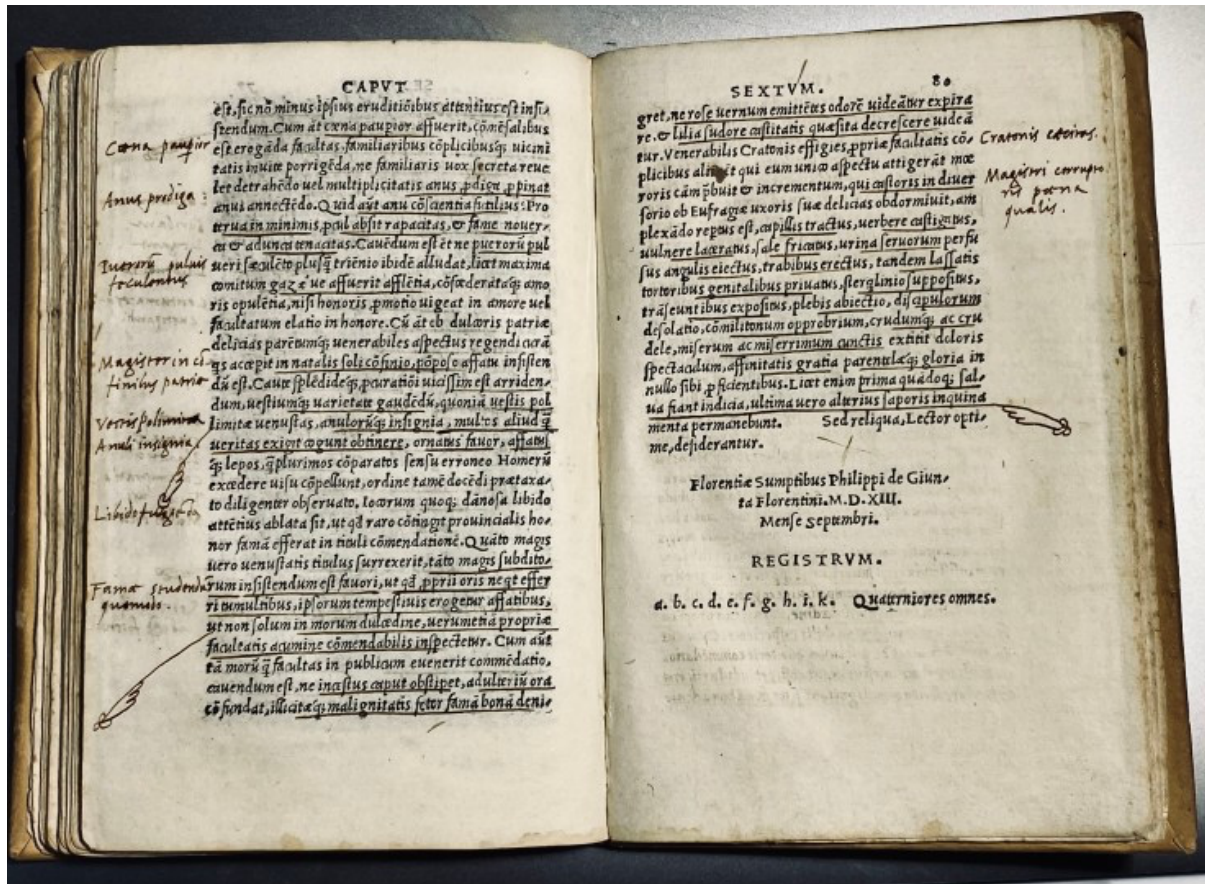
Florentiæ : Sumptibus Philippi de
Giunta florentini, 1513 Mense
Septembri. . and Impressum Floretiæ
opera st Sumptu Philippi Iuntæ,

1516

Price \$5,800



Octavo 16 x10.5cm. signatures: *ad1*) A-K⁸ | *ad 2*)a⁸ b⁴. Bound in modern glazed boards with the sellers label of William Salloch (Ossining) . The Boethius is annotated throughout (every page) see below.



“Boethius became the connecting link between the logical and metaphysical science of antiquity and the scientific attempts of the Middle Ages. His influence on medieval thought was still greater through his **De consolatioe philosophiae**(written while in prison at Pavia) and the theological writings attributed to him. Whether Boethius was a Christian has been doubted; and it is certain that the Consolatio makes no mention of Christ, and all the comfort it contains it owes to the optimism of the Neoplatonic school and to the stoicism of Seneca. Nevertheless, for a long time the book was read with the greatest

reverence by all Christendom, and its author was regarded as a martyr for the true faith” (Schaff-Herzog).

In Giunta’s dedication “studiosis adolescentibus,” he writes: “We publish for your use [...] this little work of Boethius, On the Consolation of Philosophy, carefully corrected [by Nicolaus Crescius] and printed with particular diligence. And so that we might further oblige you, we have also joined to it a small book on scholastic discipline, likewise attributed to Boethius, which we believe will be of no less benefit for your studies. But since many learned men are uncertain whether this latter work was truly written by Boethius, and suspect that it may belong to another—whose name is unknown—we grant the reader the freedom to attribute it as he wishes...” The text is edited by Nicolaus Crescius, whose work appears in Boethius editions between 1507 and 1521.

This opening below (as well as 38 other openings in this book) shows how the text was worked by a contemporary reader: the narrative is reduced to names, terms, and a short rule. Evidence of use of this kind extends the book beyond its printed form, preserving a record of how it was read, organized, and understood. For students and researchers, the page becomes not only a witness to the text itself, but to the intellectual activity it generated. In this book there are many markings, eyes, triangles, brackets, manicules, flowers, a pinecone? feathers, making it one of the most beautifully used books I have had. Here is an image

CAPVT

Multos autem artes mendicare prospeximus, nullis eis
 pouda philosophiae administrantibus. Flauosq; brito
 nes studii precio romam comeantes grauius indolui,
 mus, quia athenensium sanctillulis minime fastidiant.
 Tandem autem pallia lingua graeci inaperunt.
 Qui aliqd, aliud q; toruosa uoluntina Lucretii in p
 nibus suis inuicissent, an filio nostro no tam operis
 perdidissent. Germania feroris pauos inspeximus in
 nodari. Magica autem delusionis arte de hiberia mul
 tos uidemus magistrari. De nostris aut lippientibus pa
 ret & annuulsi oculis. Sed hec haftenus de disculo sus
 ficiant. Ne sit aut discipulus uolentis erga magistrum
 uolentis autem Albinus. Albei filius prodeat in exem
 plum, qui cu esset filius dilectionis, magis uero infli
 citatis praefator, magistro suo Grillo quadoq; balbu
 ranti manus iniecit, ac amicum eius uene
 rabilem saxo pedum maculauit accussu. Quae tati sce
 leris ca fuit, quia ad primam aeris impressione totam
 nequiuu coeprehendere constitutionem. Proh dedecus,
 proh fit infelicis discipuli in caput felicitatis accussu;
 Tam scelerato Nero gaudeat herede, tam inquinato
 Anemus. Anemus uenatore. Grillus uero cu Socrate seneca gau
 deat appetit. No est ergo dignus saena qui saena in
 surgat praeteri. Luxuria a seruore studeat de discipu
 lus alienare. Quam triplia Satyria partitione diuise
 Luxuria seruant. Quadam in ornatu uestium diuinus consistere.
 Fugientis. Alia in uitu. Tertiam uero quolustatis assistit. Cu
 Luxuria triplu subbet uero rabie fraudenta frequenter nouimus Labo
 In uerita rare subiectos. Contumelioso uitis appetitu sanguine
 In casta sum lucretii filium, zenodisq; discipulum tota roma ste
 In gula.

In Magistros suos qui manus iniecerint.
 Hercules q; in Linum magistrum.

Meretricis Fugientis.

SECUNDVM.

68 Luxuria damna.

sit inuisitum, qui tamen clarissimis ortus fuit natali
 bus, quauitatis procrea, & sanguineae qualitat. mire
 siquidem eloquentiae, perspicaciae in genis, sed quod dia
 nis & ultra debitum nuptiis gaudebat, patre paenam
 deferente, patrimonium enim parentumq; census illicite
 te consumebat, cuiusq; z elonpis eminebat. Aleis autem
 & meretricum a lulis semper inhiabat. Proprio autem
 adhuc non destitimus prurine, postea a parentibus cie
 ctus, tandem ab amicis & consortibus destitutus, a cre
 ditoribus undique frangatus, motis & ignotis fortim
 studuit assistere, crucis ab angustiis a patre creber
 rime redemptus, ultimo tamen parentis pecunia redie
 mi no potuit. Cruci ergo adductus eudem ad se uenire
 lacrymis compellebat, ofculumq; uoce querula pete
 bat. Pretatis aut motio ad filii pentionem patrem ere
 xit, erectiq; filius no sum mortu secuit acutissimo, dia
 ans. Quare a meis primis erroribus inacti gatus eua
 si. Ut quid magistri mei docemtis no obediu, sociosq;
 meos contempsi. Filii patrem necesse est indulgere car
 stigationi, magistrumq; discipulum mores informare.
 Ecce quantum detestabilis e meretricum incurtus. Est at
 meretrix non ari in ferni ianua, uia iniquitatis, sor
 pionis percussio, uiscerum saclerum, puuus interitus,
 & si qua est alterius luxurie ignominia species qual
 bet alia grauior, scelereq; deuior. Inuicinus autem la
 cinctinus cuctis pant & iouinus. Et alibi, meretrix
 labia fauum distillant, sed absinthium eius nouissima
 subministrant. Come stationibus & ebrietatibus secon
 da species luxurie dotata, permutatim tanq; causa ad
 casuatum non predicta gaudet suslineri. Propter uitu
 Ebrietas.

Natum mortu
 patri filius.
 Dator
 Magister offic.
 Meretrix nona
 ria qd.
 facintinus
 iouinus.
 Come statione
 Ebrietas.

Patriis in
 Magistri officium.

Above Pointing at vices lust, drunkenness, disobedience, bad company, and failures of discipline

sapientia et certamen.
stultitia

Wisdom is a contest with folly."

Phorum sectae. in pte
Et v. d. "Philosophy's garment torn

by the sects

LIBER

Platonis exca
lontia.
the exile of Plato
Socrates. et
mors
Socrates and
death.

Philosophy's
garment been
torn

Anaxagora
Socrates
Zenonis
Canij
Senecae
Sorano.
mors
un.

Good men are
as it were, disciplined

Boni quare
despiciunt

Improbos
Exercitus num.
cur spernendos
the wicked are
wholly to be
despised.

Virtutis arx
in uicta.
The citadel of virtue
is unconquered

sapientiam? Non'ne apud ueteres quoque, ante nostri
Platonis aetatem magnum saepe certamen, cum stulti-
tia temeritate certauimus? eodemq; superstiti praete-
ptor eius Socrates iniuste uictoriam mortis me a stan-
te promeruit? Cuius haereditatem cum deinceps Epicu-
reum uulgus ac Stoicum, caeteriq; pro sua quisq; parte
raptum ire molirentur, meq; reclamantem, renitentem,
q; uelut in partem praedae traherent, uestem qua meis
textueram manibus, disaderunt, arreptisq; ab ea pan-
niculis, totam me sibi cessisse credentes, abiere. In que-
bus, quoniam quedam nostri habitus uestigia uideba-
tur, meos esse familiares imprudentia rata, nonnullos
eorum pphanae multitudinis errore peruertit. Quod
si nec Anaxagorae fugam, nec Socratis uenenum, nec
Zenonis tormenta, quoniam sunt peregrina, nouisti,
at Canios, at Senecas, at Soranos, quorum nec perue-
nisti, nec incelebris memoria est, scire potuisti. Quos
nihil aliud in cladem detraxit, nisi quod nostris mori-
bus instituti studiis improborum dissimillimi uideban-
tur. Itaq; nihil est quod admirere, si in hoc uitae salo
circumstantibus agtemur procellis, quibus hoc maxi-
me propositum est, pessimis displicere. Quorum qui-
dem tametsi est numerosus exercitus, spernendus ta-
men est, quoniam nullo duce regitur, sed errore tantum
temere, ac passim limphante raptatur. Qui si quando
contra nos aciem struens ualentior incubuerit, no-
stra quidem dux copias suas in arcem contrahit. Illi cla-
uero circa diripiendas inutiles sarcinulas occupatur.
At nos desuper irridemus uilissima rerum quaeq; ra-
pientes, securi totius furiosi tumultus, eaq; uallo muni-

Improbi omnino spernendi.

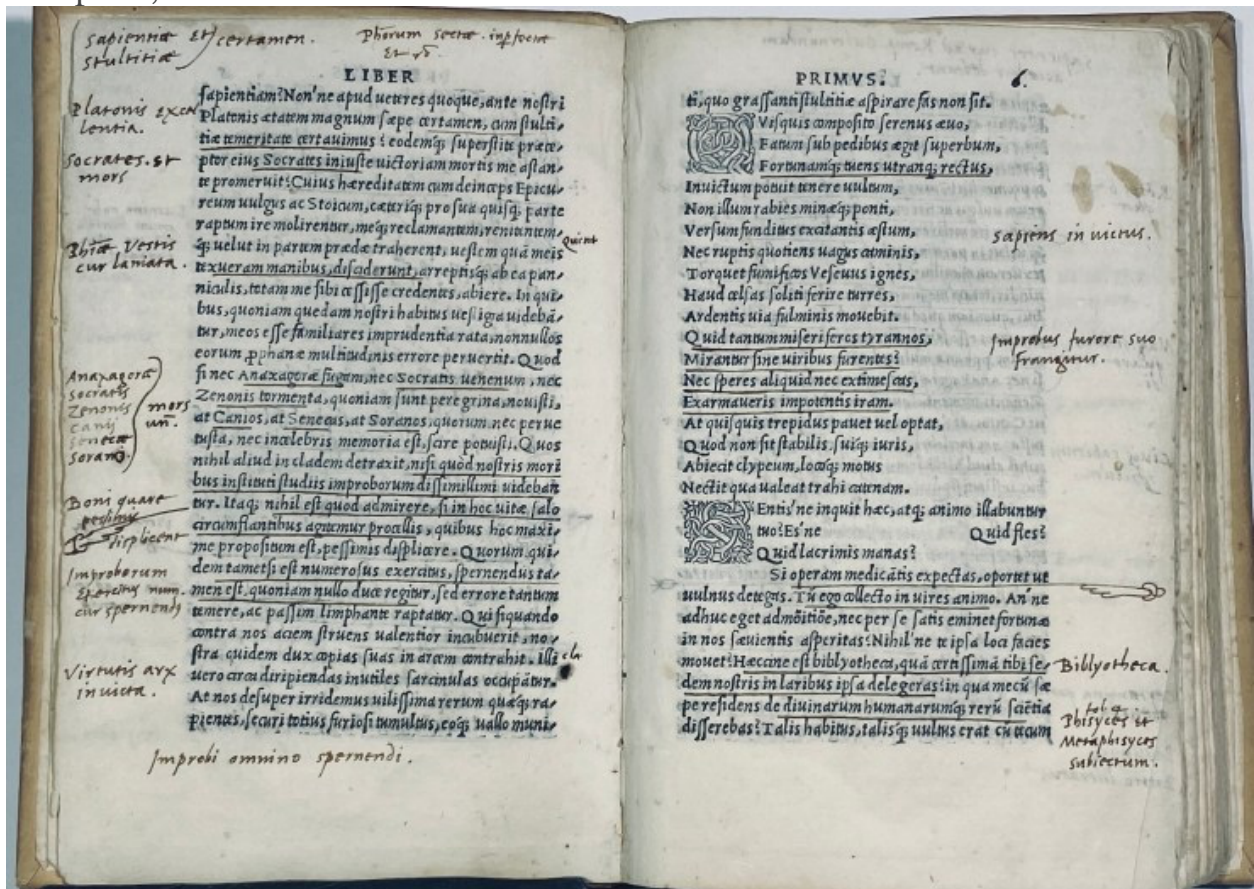
The wicked are wholly to be despised.

fol
5v

This is an exemplary leaf of this book. Rather than simply underline memorable passages or mark difficult words, this annotator systematically reorganizes the text into a series of retrievable forms.

Narrative passages are reduced to names, concepts, and propositions: Socrates, Seneca, and Anaxagoras become exemplary authorities; Lady Philosophy's torn garment becomes a shorthand for the fragmentation of philosophy among rival sects; long arguments are compressed into short moral statements such as *sapientia est certamen stultitiae* ("wisdom is a contest with folly") and *improbi omnino spernendi* ("the wicked are wholly to be despised"). The page reveals a reader actively converting Boethius into a working structure of moral and philosophical thought.

More than evidence that the book was read, but evidence of *how* it was read. These annotations preserve a process of intellectual extraction associated with late medieval and Renaissance pedagogical habits: authorities are indexed, arguments distilled, and philosophical narratives transformed into reusable propositions suitable for recollection, teaching, or further study. In this way the book extends beyond its printed form, preserving the traces of a reader attempting to order, discipline, and internalize the text

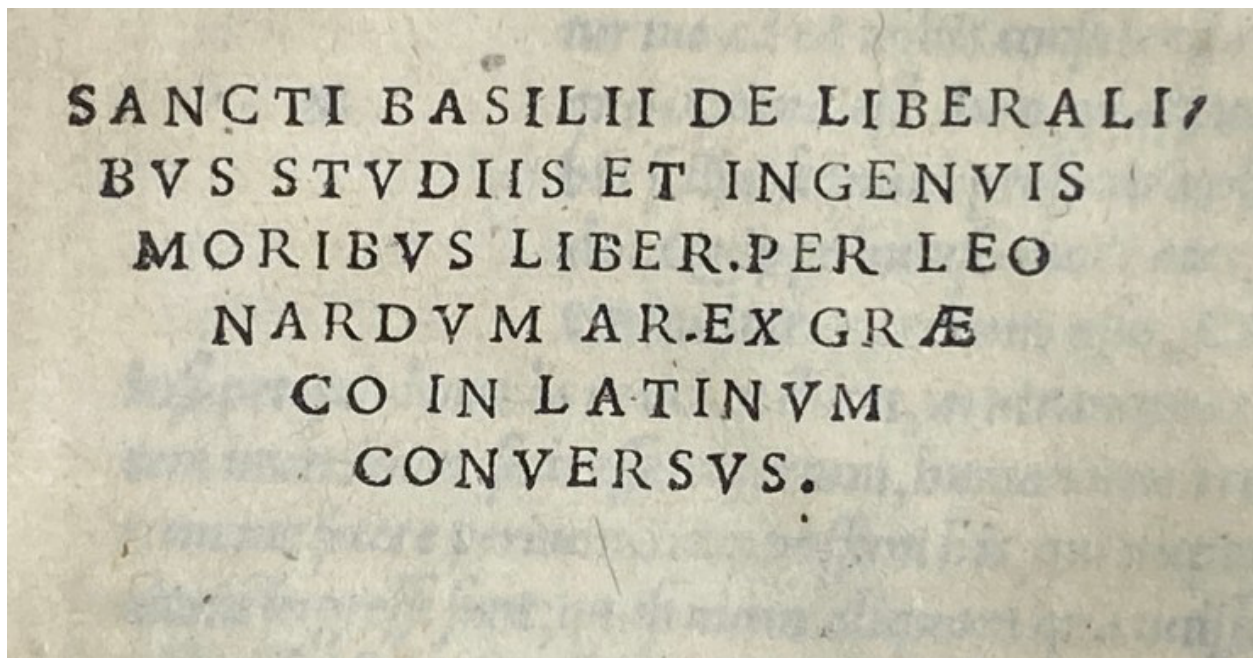


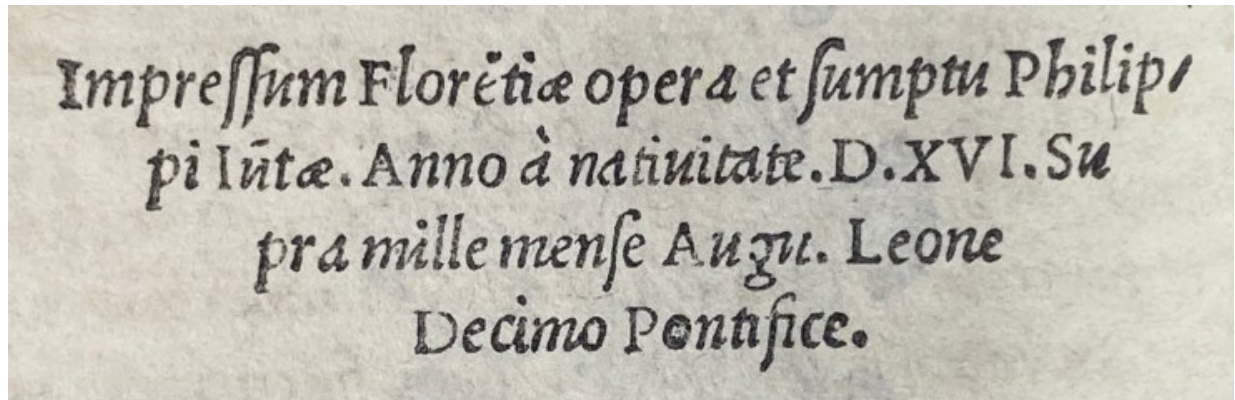
The Boethius shows a reader at work; the accompanying Basil, in Bruni's translation, gives an account of how such work with classical texts are useful and important.

Renouard Annales XXXVII (Giunta) 44 ; Adams B-2287,; EDIT16 CNCE 6544. |

BOUND WITH

Sancti Basilii de Liberalibus Studiis et ingenvis moribus liber per Leo Nardvm Ar. Græco in Latinvm conversus





Impressum Florentiae opera et sumptu Philippi Iuntæ, 1516

Basil the Great wrote what we now generally refer to as *De legendis libris gentilium* (Πρὸς τοὺς νέους, ὅπως ἂν ἐξ Ἑλληνικῶν ὠφελοῖντο λόγων) The Basil text, here titled *De liberalibus studiis et ingenuis moribus*, is the well-known Ad adolescentes (often printed as *De legendis libris gentilium*), in the Latin translation of Leonardo Bruni. Basil the later fourth century, probably in the 360s–370s, when he was already an established bishop and ascetic leader. *De legendis libris gentilium* addresses a pressing problem faced by Christian families: how to educate youth within a Greco-Roman school system dominated by pagan poetry, rhetoric, and philosophy. Basil himself had received the highest classical training in Athens, and the treatise reflects his effort to reconcile that formation with Christian ascetic and theological commitments. Rather than rejecting classical literature outright, he argues that pagan authors may be read selectively for their moral exempla and rhetorical discipline, provided that their theological errors are avoided. Secular learning, in Basil's formulation, prepares the soul for virtue but does not supplant divine revelation. The work thus offered an early and authoritative blueprint for integrating classical education into Christian life—precisely the principle that would make it foundational for Renaissance humanists such as Leonardo Bruni.

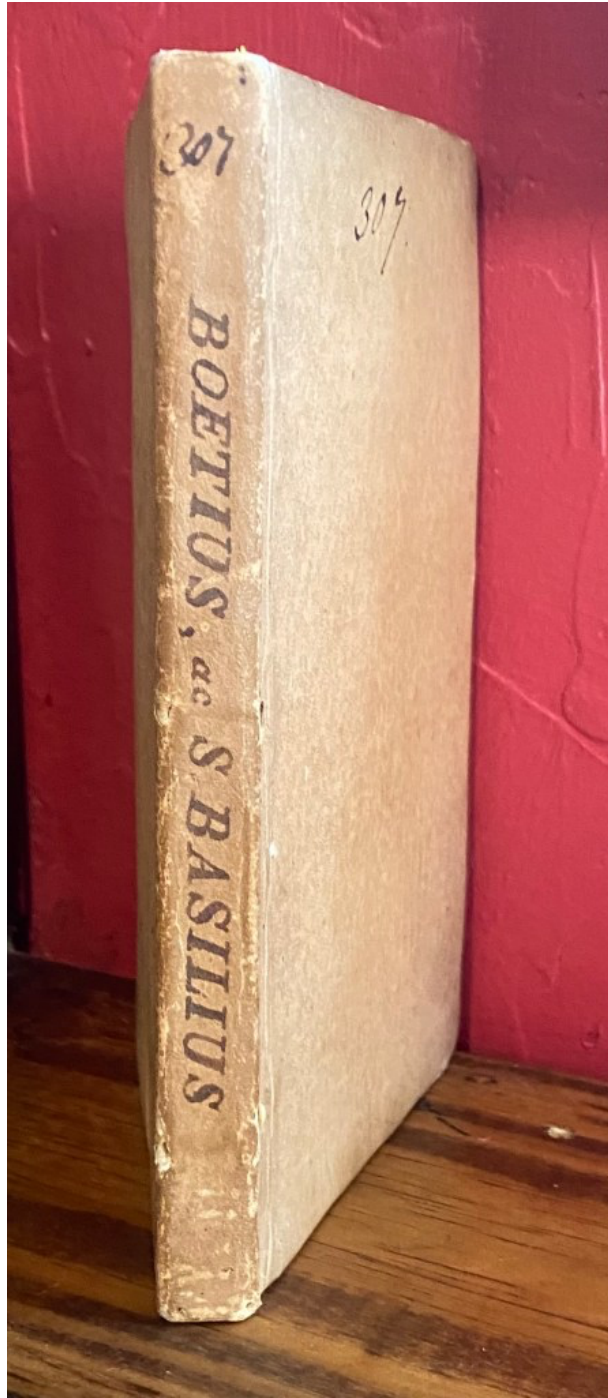
Leonardo Bruni's translation of Basil's *De legendis libris gentilium* must be understood as a deliberate intervention in the educational and theological culture of the early fifteenth century. Bruni was not merely recovering Greek texts for stylistic pleasure; he was constructing a defensible intellectual program in which the study of classical literature—the poets, historians, and orators of antiquity—could be presented as morally formative and fully compatible with Christian life. At a moment when the revival of pagan authors still provoked suspicion within ecclesiastical and scholastic circles, Bruni sought authoritative precedents from the Church itself. By translating Basil into a polished, Ciceronian Latin and circulating the text among humanist readers, Bruni effectively embedded the studia humanitatis within an orthodox Christian framework, presenting humanist education not as a rival to theology but as its necessary preparation. As James Hankins has noted, Bruni consistently framed classical learning “not as an end in itself, but as a moral and civic preparation for the highest forms of life,” a principle that finds its most authoritative patristic support in Basil's *De legendis libris gentilium*.

Basil the Great was uniquely suited to this role. As a Greek Father of the Church and a foundational theological authority, Basil offered an unimpeachable patristic endorsement of selective engagement with pagan literature. In *De legendis*, Basil argues that classical texts should be read discerningly, not for their false theology but for their ethical exempla and rhetorical discipline, which train the soul for higher truth. Bruni's choice of this text allowed humanists to claim that the careful reading of pagan authors was not a Renaissance novelty but a practice sanctioned by early Christianity itself—one exemplified by figures such as Moses and Daniel, who first mastered secular wisdom before attaining divine knowledge. In Bruni's hands, Basil becomes the bridge between classical culture and Christian doctrine, transforming humanism into a project that could flourish *within* the Catholic Church rather than in tension with it.

Basil's treatise addresses a recurring tension in the history of the humanities: how to preserve the study of classical literature while subjecting it to moral and intellectual scrutiny. Writing at a time when pagan texts dominated elite education yet conflicted with Christian doctrine, Basil neither rejected nor romanticized the classics, but subordinated them to higher truth. *Classical learning, he argues, refines judgment and trains virtue, yet it remains preparatory rather than ultimate.* This hierarchy allowed later readers to defend the humanities not as autonomous cultural capital but as formative discipline directed toward ethical ends. It is precisely this argument that would resonate in the Renaissance and continues to illuminate the enduring question of what the humanities are for.

Basil the Great emerges in **Luther's** writings as one of the few patristic authorities he consistently and explicitly invokes, yet always in a carefully delimited role. In works such as *De votis monasticis* (1521), Basil serves as a witness to an earlier, less corrupted form of monastic life, allowing Luther to contrast evangelical freedom with the binding force of later vows. Likewise, in the *Assertio omnium articulorum* (1520), Basil appears alongside Augustine as part of a patristic chorus that affirms the primacy of Scripture over ecclesiastical tradition. Across sermons and Table Talk, he is treated broadly as a representative of the Greek Fathers, often viewed more favorably than the scholastic theologians who followed. Yet Luther's use of Basil is always selective and instrumental: he abstracts him into a figure of the "pure early Church," deploying him as a supporting witness rather than a controlling authority, subordinated—like all Fathers—to the ultimate judgment of Scripture.

ad2) Edit 16 CNCE 4582.



4) 868]. . Gaius Iulius Caesar 100? B.C.-44 B.C [Giovanni Giocondo]



868].. Gaius Iulius Caesar100? B.C.-44 B.C [Giovanni Giocondo]

Commentariorvm Caesaris Elenchvs : De bello Gallico libri VIII. De bello ciuili Po[m]peiano libri IIII. De bello Alexandrino liber I. De bello Africano liber I. De bello Hispaniensi liber. Pictura totius Galliae, diuisæ in parteis treis secundum C. Cæsaris commantarios. Pictura Pontis in Rheno. Item Auaria. Alexiæ. Vxelloduni. Maßiliæ. Adhæc, totius quoque Hispaniæ. Nomina locorum urbiumq[ue], et populorum Galliae, ut olim diceba[n]tur latine, et nu[n]c dicuntur gallice, secundu[m] ordine[m] alphabeti.

Colophon: Basileae, pridie calendas Ianuarias. Anno M D. XXI. Excudebat Thomas Vuolff.

Price \$6,500

Octavo 16x10.5 cm. Signatures: A-B⁸ a-z⁸ aa-pp⁸ qq⁶. Hors signature, the pastedowns at both ends made from recycled manuscript leaves. The front pastedown in a tiny and highly abbreviated script,

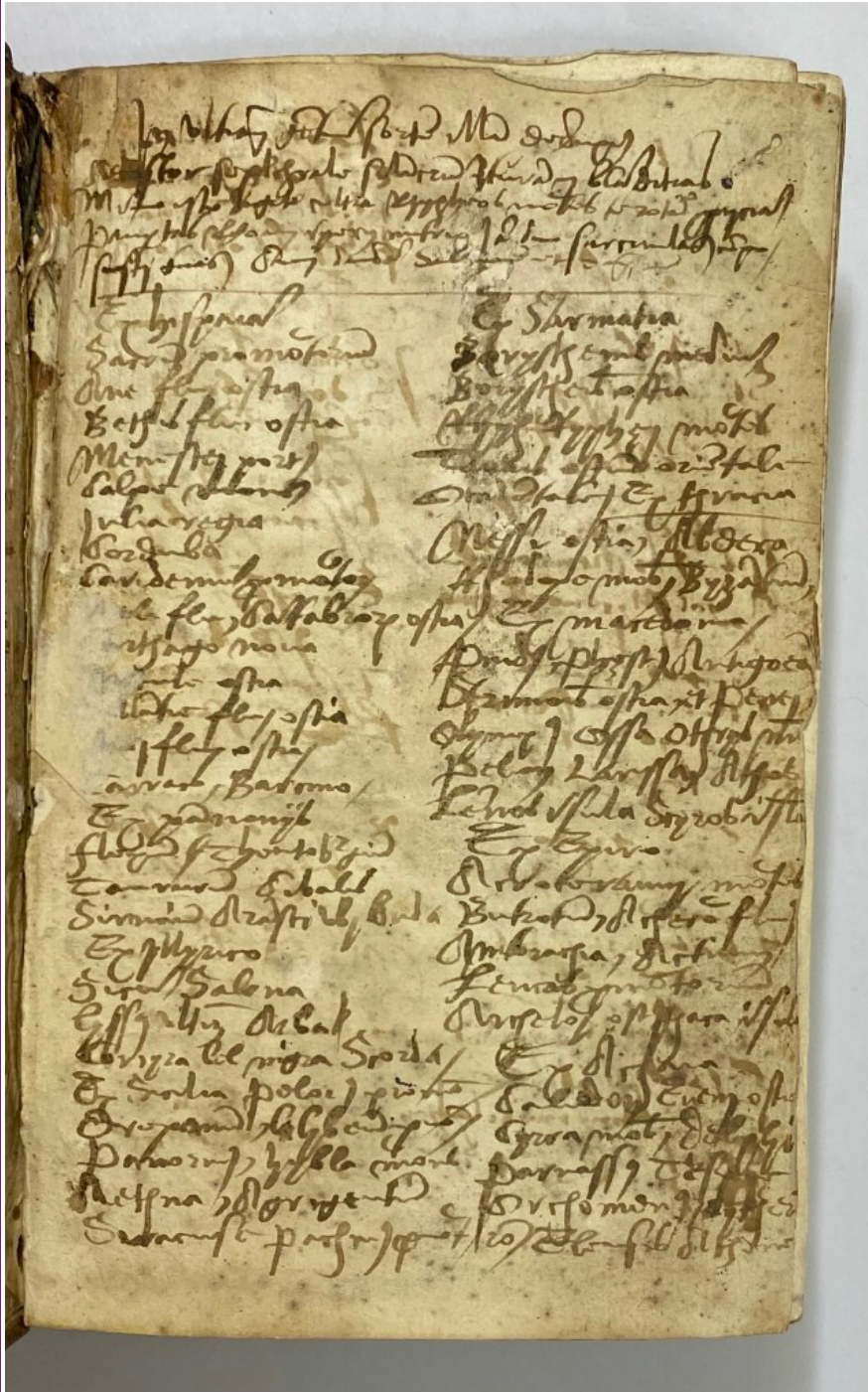


probably from the thirteenth century 1250-1320 of Peter Lombard's *Sentences Book I Distinction*



8.

31



The front free end page is a Litany on both sides written in sixteenth century cursive english secretary hand. Text the first leaf is in two columns, Litany of saints , some of which I list below.

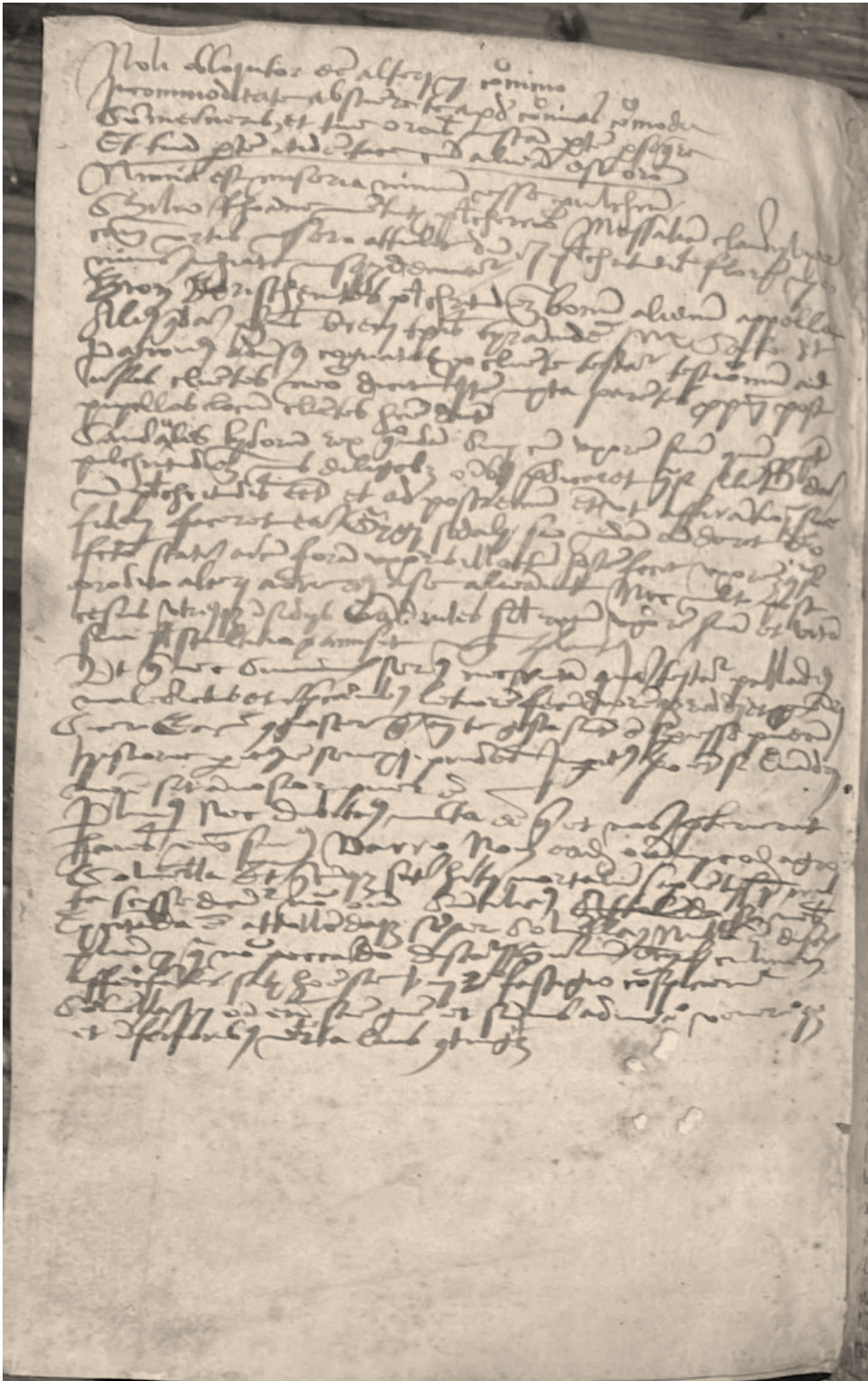
- In n(om)i(n)e d(omi)ni
- a(m)en Ihesus Christus
- p(ri)ncipiu(m) et fi(n)is Maria Virgo
- mater eius S(an)c(tu)s
- Ioseph S(an)c(tu)s Iohannes
- Baptista S(an)c(tu)s
- PetrusS(an)c(tu)s Paulus S(an)c(tu)s
- Andreas S(an)c(tu)s
- Iacobus S(an)c(tu)s
- PhilippusS(an)c(tu)s
- Bartholomeus S(an)c(tu)s
- Thomas S(an)c(tu)s
- Matheus S(an)c(tu)s
- SimonS(an)c(tu)s
- Mathias S(an)c(tu)s
- Lucas S(an)c(tu)s Marcus.

At the end of the book there is a free endpaper with in the same hand as the leaf in the front is an English will or a indenture : "*praesens scriptum*

continet...", "*bona et catalla...*", "*heredi suo legitimo*", "*in cuius rei testimonium sigilla nostra apposuimus*", are absolutely standard in English legal deeds and wills. The word "catalla" = "chattels" is a classic marker of English legal Latin. and there is what appears to be a reference to a name Line

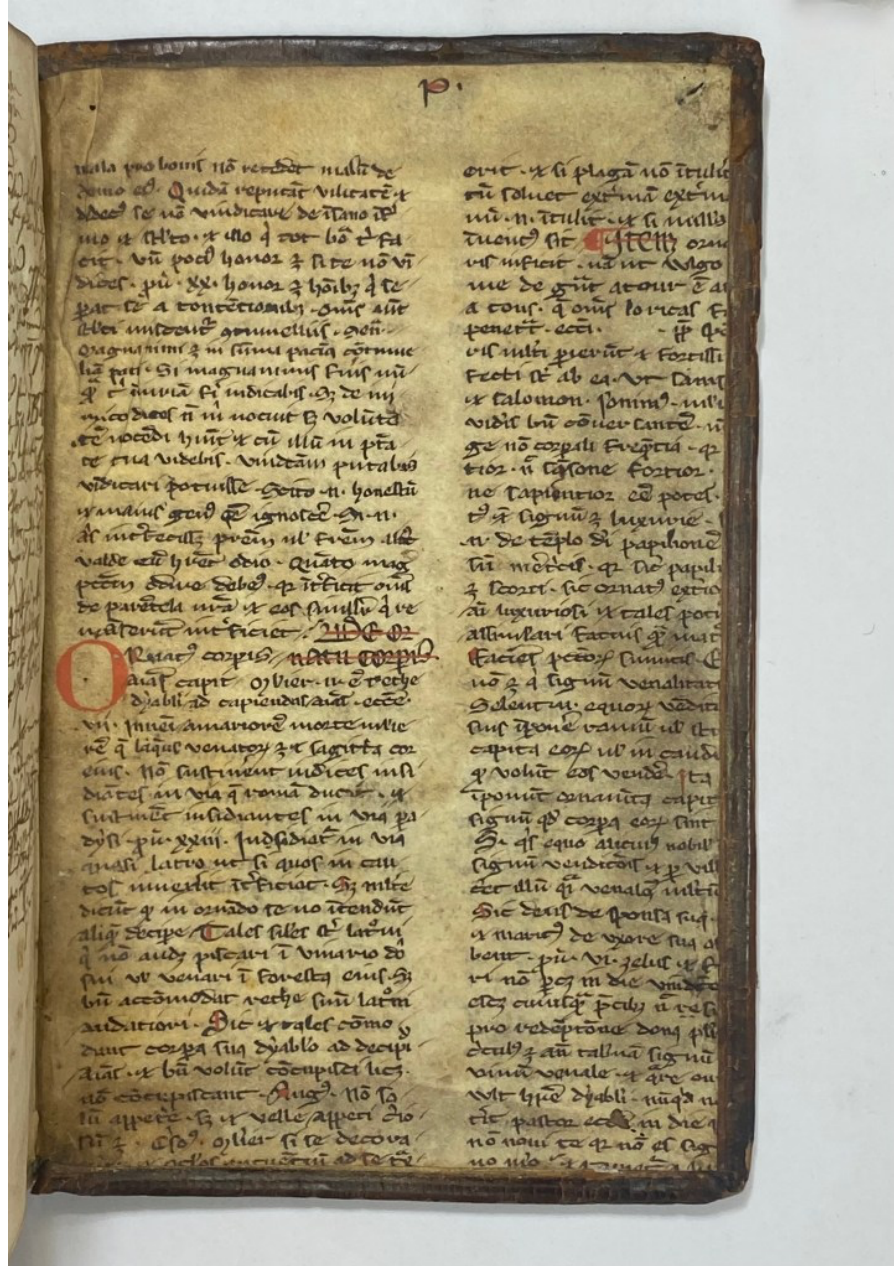
5-6: after "ordinacionem factam p̄dicti dñi ..." there seems to be a proper name (compressed, with tall letters). Line 8:

"ad usum et
commodum
p̄dicti.



The rear Pastedown leaf is Walter Burley (1275-1344/5) *Expositio Super December Libros Ethicorum Aristotelis*, Commentary on Nicomachean Ethics, Book II, lectio 6-7, this leaf is textualis, mid-13th to early 14th c.1380-1420 rubricated *Item* and *Et*) it looks like other *English university books I have had*.

There are eight woodcuts, two are 2 page folding maps, 5 full page military machines and one full page engraving of the printer, VWolf.







This edition with contrabutions by Marlianus, Raimundus <1420-1475> Manuzio, Aldo Pio <1450-1515> Giocondo <Fra, 1433-1515> is the first After Aldus' edition of 1513 and then the 1518 edition. (Open Library OL7635605A)

Bound in full contemporary panel-stamped calf over thin wooden boards archtypically Flemish (Ghent?). It is decorated in blind with vines roundels inhabited by imaginary birds, framed by Gothic text: "*o[mn]ia si perdas / fama[m] seruare memento qua semel amissa nulla reuisio erit*"; ("If you lose everything, remember to keep your honor, because once lost, it cannot be regained.") and "*De profundis / clamaui ad te domine / domine / exaudi vocem meam.*" ("Out of the depths I have cried to you, Lord, Lord, hear my voice". This is the opening line of [Psalm 130](#) (129 in the Vulgate).



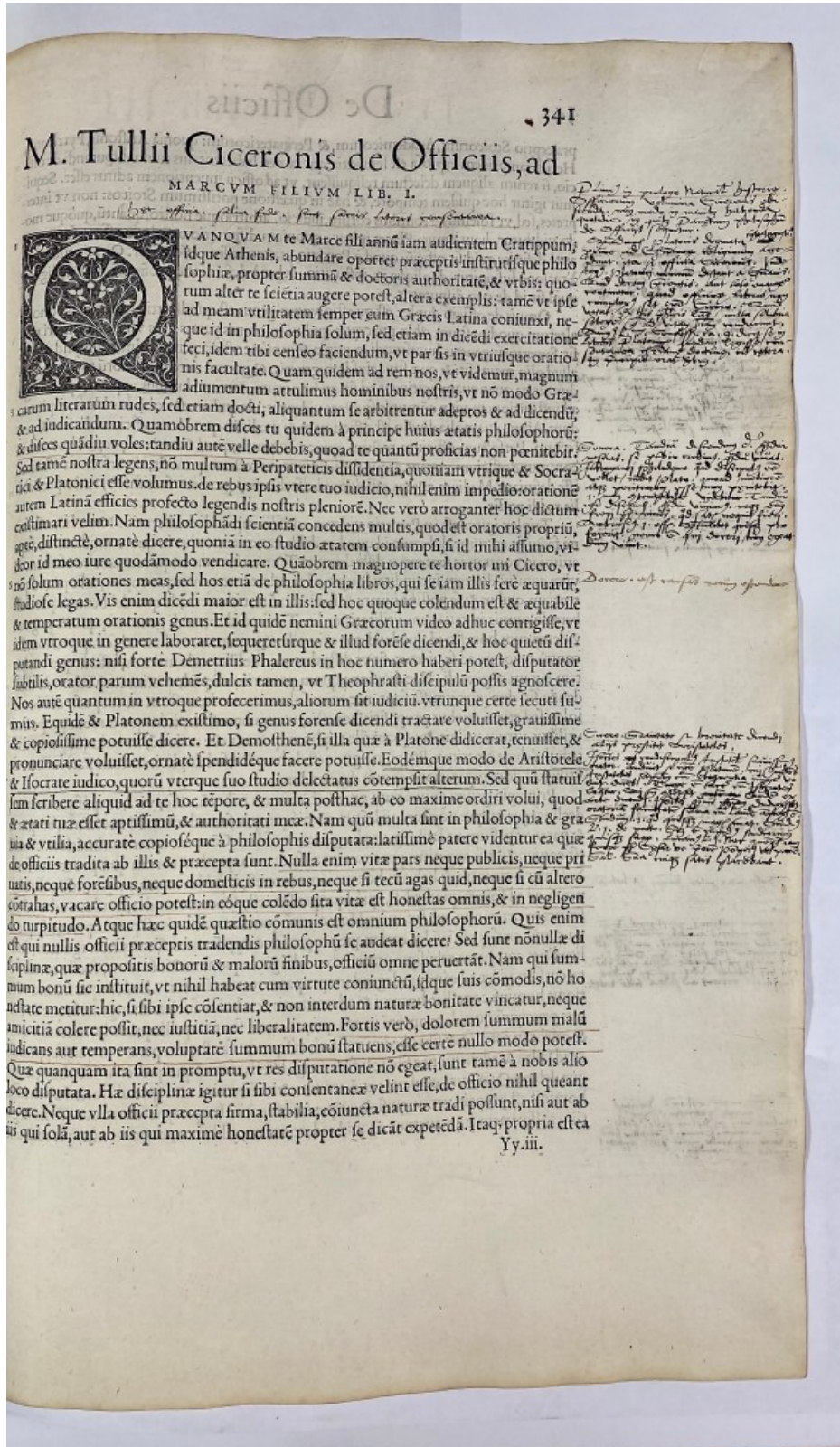
VD16 C 31; ([Permalink: https://gateway-bayern.de/VD16+C+31](https://gateway-bayern.de/VD16+C+31)) Panzer XVII, 229, 414; not in Adams, nor in Michiels, Soltesz, Dibdin, Brunet, Graesse.

There are similar multi panel stamped bindings in Fogelmark , Flemish and related panel-stamped bindings BSA 1990) NM.6 and NM.10. Also Goldschmidt, Gothic and Renaissance Book bindings describes no.'s 117 and 118 which are similarly made up of two end panels and a center panel of Dragons surrounded by text. 190, as "Panels with animals' which is also similar. This volume has the same parchment endleaves and red and blue paragraphs, which Goldschmidt states are characteristic of Ghent bindings; it had leather lace ties originally, the stubs of which are still visible.

Fogelmark (p. 33) calls panel-stamps with gothic animals in foliage "the Flemish panel stamp par préférence". We have not found an exact match in the literature. The impressions of the panels are very crisp and clear, especially that on the lower half of the front board.



5) 755J M.T. Ciceronis opera ex Petri Victorii codicibus maxima



755J Cicero. 106 B.C.-44 B.C

M.T. Ciceronis opera ex Petri Victorii codicibus maxima ex parte descripta : viri docti et in recensendis authoris huius scriptis cauti & perdiligentis, quem nos industria, quanta potuimus, co[n]sequuti, quasdam orationes redintegratas, tres libros De legibus multo quàm antea meliores, & reliquias de commentariis qui de Republica inscripti erant, magno labore collectas undique, descriptasque libris, vobis exhibemus : eiusdem Victorii explicationes suarum in Ciceronem castigationum : index rerum et verborum..

[vol. 3]. M. Tullii Ciceronis epistolae — [vol. 4]. M. Tullii Ciceronis philosophica — [vol. 5]. Petri Victorii explicationes suarum in Ciceronem castigationum.

Parisiis : Ex officina Roberti Stephani, 1538-9. Price \$ 3,800.

Large folio with wide margins (385 mm x 255 mm). signatures: **vol. 3:** A-2C⁸; **vol. 4:** Aa Zz⁸ Aaa-Ddd⁸ Eee¹⁰; **vol. 5:** A-P⁸ Q¹⁰ (-Q10)./ Includes indexes. Third and Fourth volumes of Cicero's works. [2], 416–450, 158, Index. With the Fifth volume containing the commentaries by Pietro Vettori. Bound in contemporary calf binding. The binding shows significant wear: corners are bumped, and although the boards remain sturdy, there is splitting along the spine. Ink spotting affects the first 15 leaves. The printer's line Ex Robert Stephani has been burned away. Each part is separately paginated. Otherwise, a beautiful wide-margined copy, annotated throughout.

Liber I-III of Cicero's De Officiis is heavily annotated in a contemporary hand. The scholarly value of this particular copy lies in the extensive and dense marginalia in a contemporary hand, found especially on pages 341–420 of the fourth volume. Many passages are underlined in red ink. Most likely, this was the working copy of a Renaissance scholar.

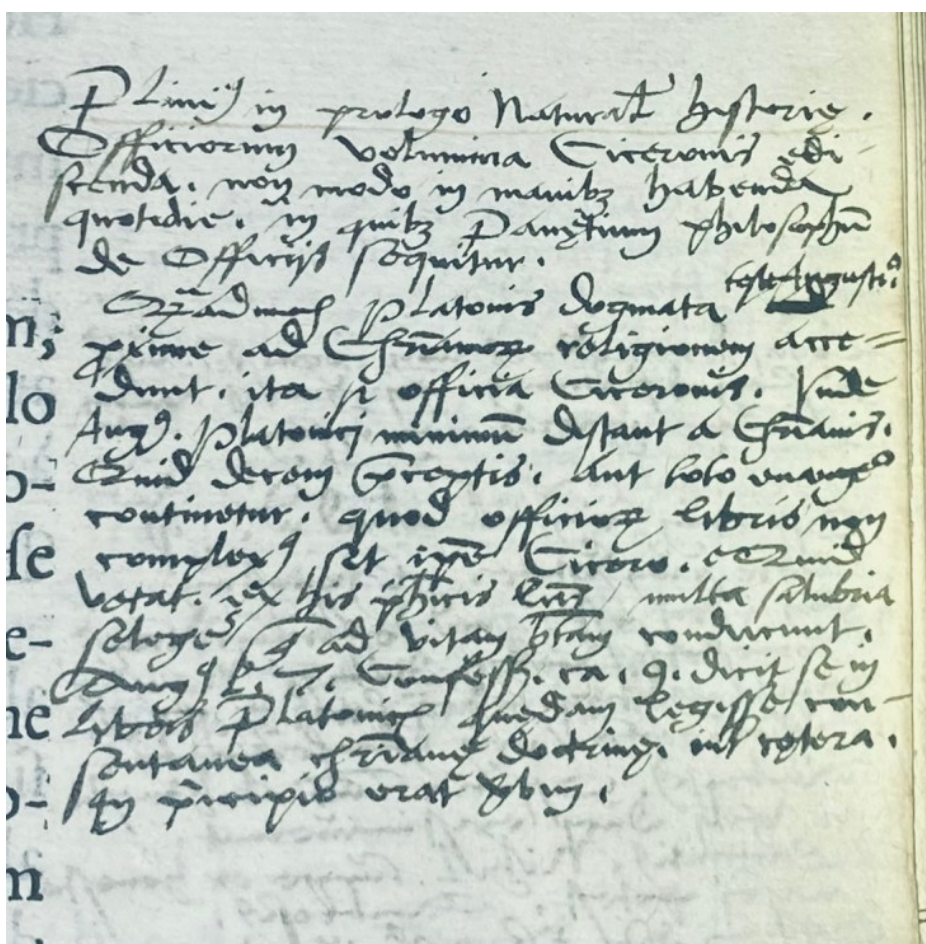
This edition of Cicero's collected works, produced in four folio volumes between 1538 and 1539, set the standard for the reading

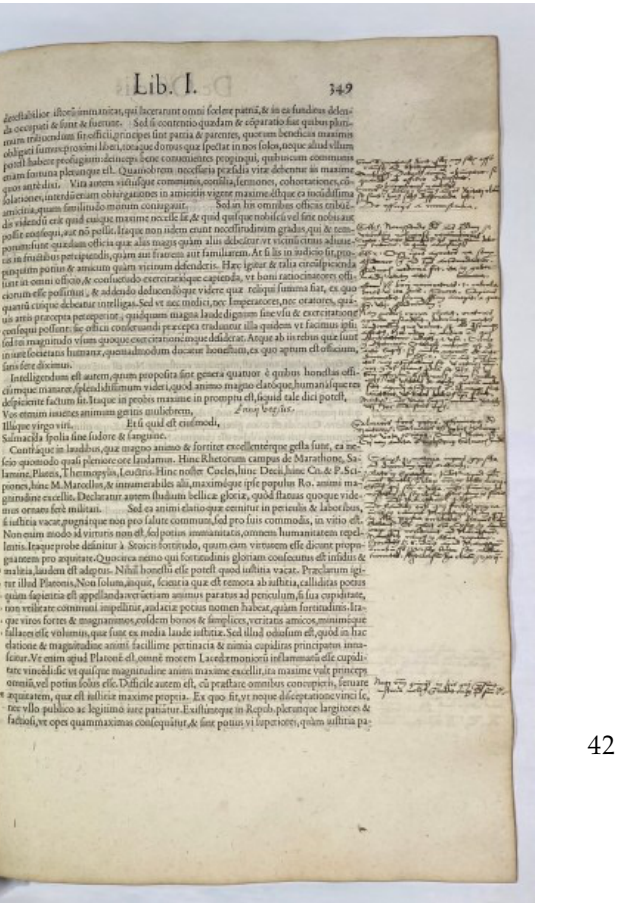
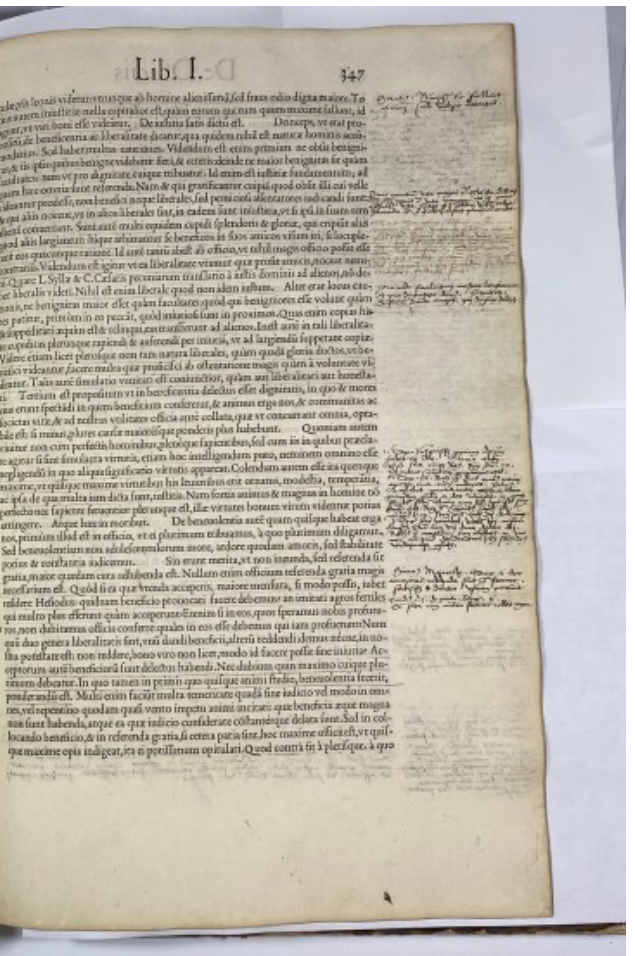
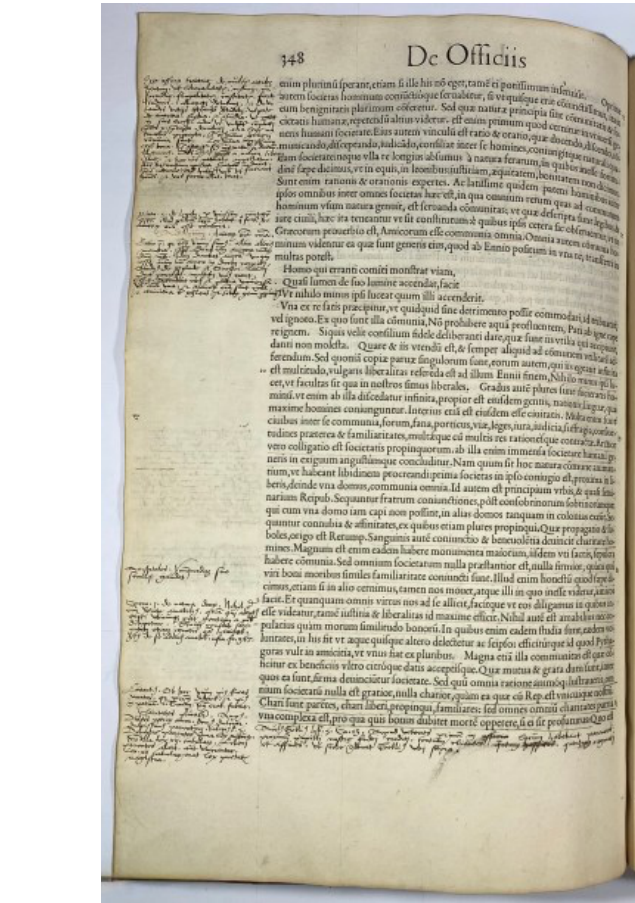
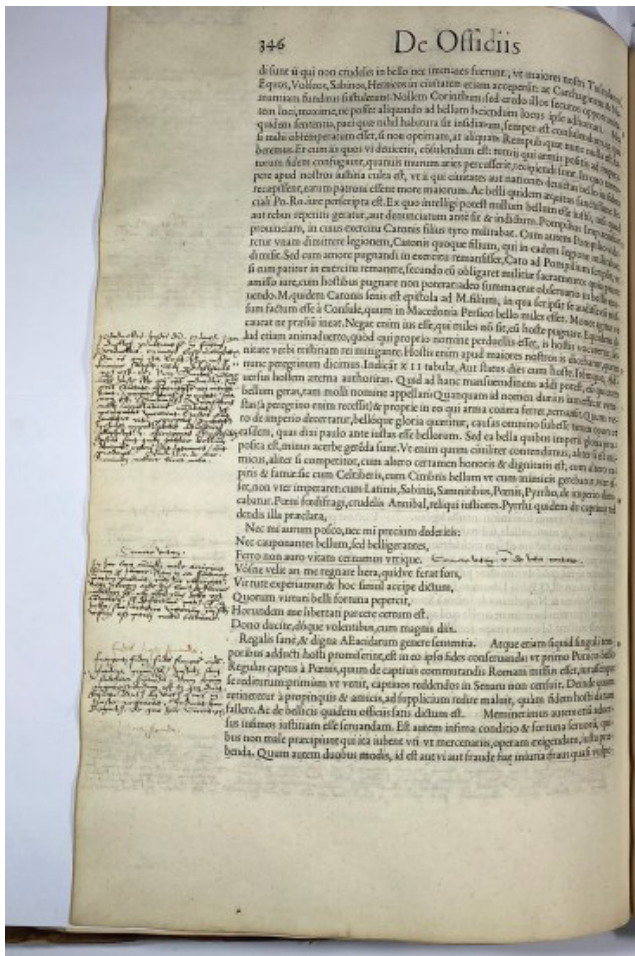
Adams, C 1640; Bibliothecae ecclesiae Ciestrensis librorum catalogus (1871),; 1309; Brunet, J.-C. Manuel du libraire et de l'amateur de livres (5e éd.),; II, 7; French books III & IV,; 61406; Index Aureliensis,; VIII, page 104; Renouard, A.A. Annales de l'imprimerie des Estienne,; page 48, no. 8; Short-title catalogue of books printed in France and of French books printed in other countries from 1470 to 1600 now in the British Museum,; page 109; Not in Schreiber.

Here is an interpretation of a section of the notes.

Pliny, in the prologue to the *Natural History*.

The books of Cicero are difficult— not only to be held in the hands daily, but to be carefully observed, so that what pertains to duty may be understood. From these passages we learn that philosophy must also extend even to religion; so too in Cicero's *On Duties*. For among Plato and others there is discussion of the virtues; likewise in Cicero. But here there is more clearly contained what concerns civil duty; for Cicero looks toward practical life, not merely to speculation. Therefore from this book are to be drawn precepts for directing life, not only for disputation. Here at the opening of Cicero's *de Officiis* Libri 1 the annotator reads Cicero comparatively alongside Pliny and Plato, explicitly distinguishing between speculative philosophy and practical ethics, and extracting from the text a set of precepts intended for the conduct of life.





6) 411G Cicero 106 B.C.-44 B.C

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

Coloniae : Apud Viduam Marini Gymnici, 1551 Price \$4,300

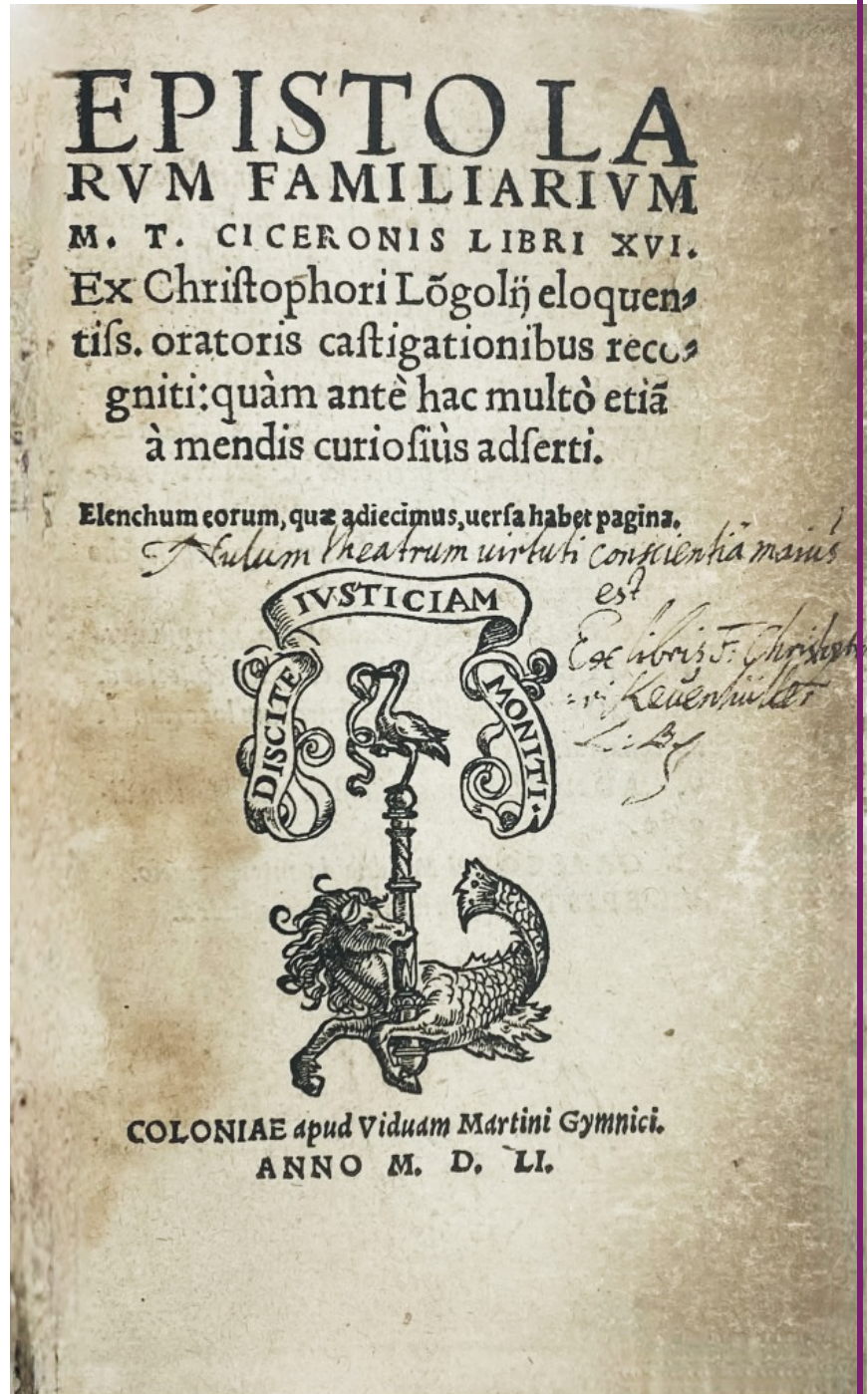
Edited by Christophorus Longolius (Christophe de Longueil) with notes by Philipp Melancthon, Christoph Hegendorph (Hegendorf), and Gisbert Longolius (Gilbert de Longueil)

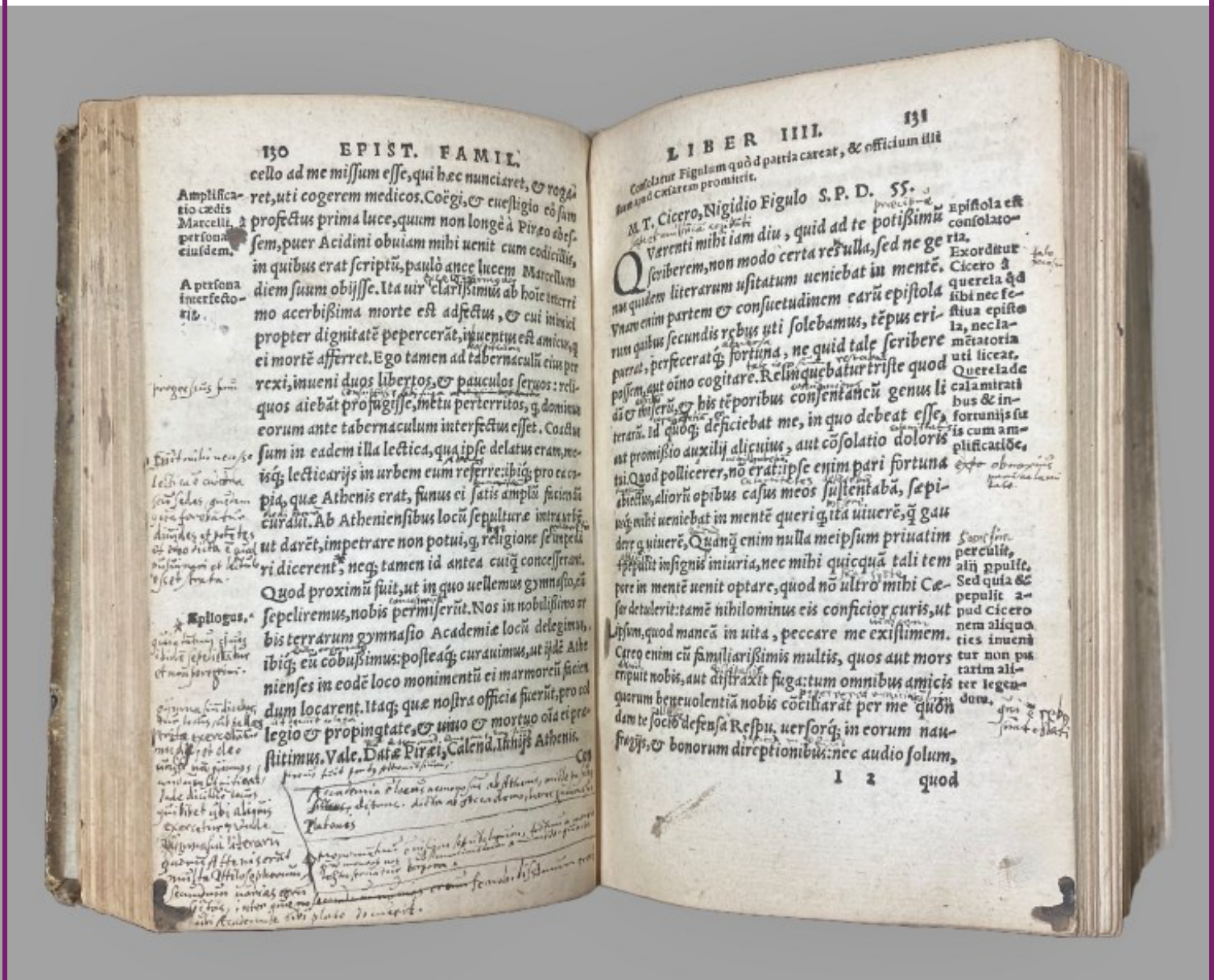
Octavo: 6 1/2 x 4 inches *-**⁸ A-2Z⁸ 3A⁸(-3A8) .

Bound in Contemporary tawed pigskin, the boards tooled in blind, including the use of a signed roll ("K") incorporating symbols of the Evangelists and abbreviated biblical passages. The roll is a similar for one assigned to the workshop of Nuremberg bookbinder (Einbanddatenbank 124045b). Original brass clasps intact and functional. Printer's device on title page; initials. There is some Light to moderate dampstaining through the second half of the book the last three with open tears resulting in textual loss (the worst leaves with perhaps a square inch of loss); title page dusty and darkened at the edges; the final leaf backed with an early sheet of laid paper. Binding soiled and worn at the extremities, exposing some board edge; likely re-cased at some point, with the original front fly-leaf removed.

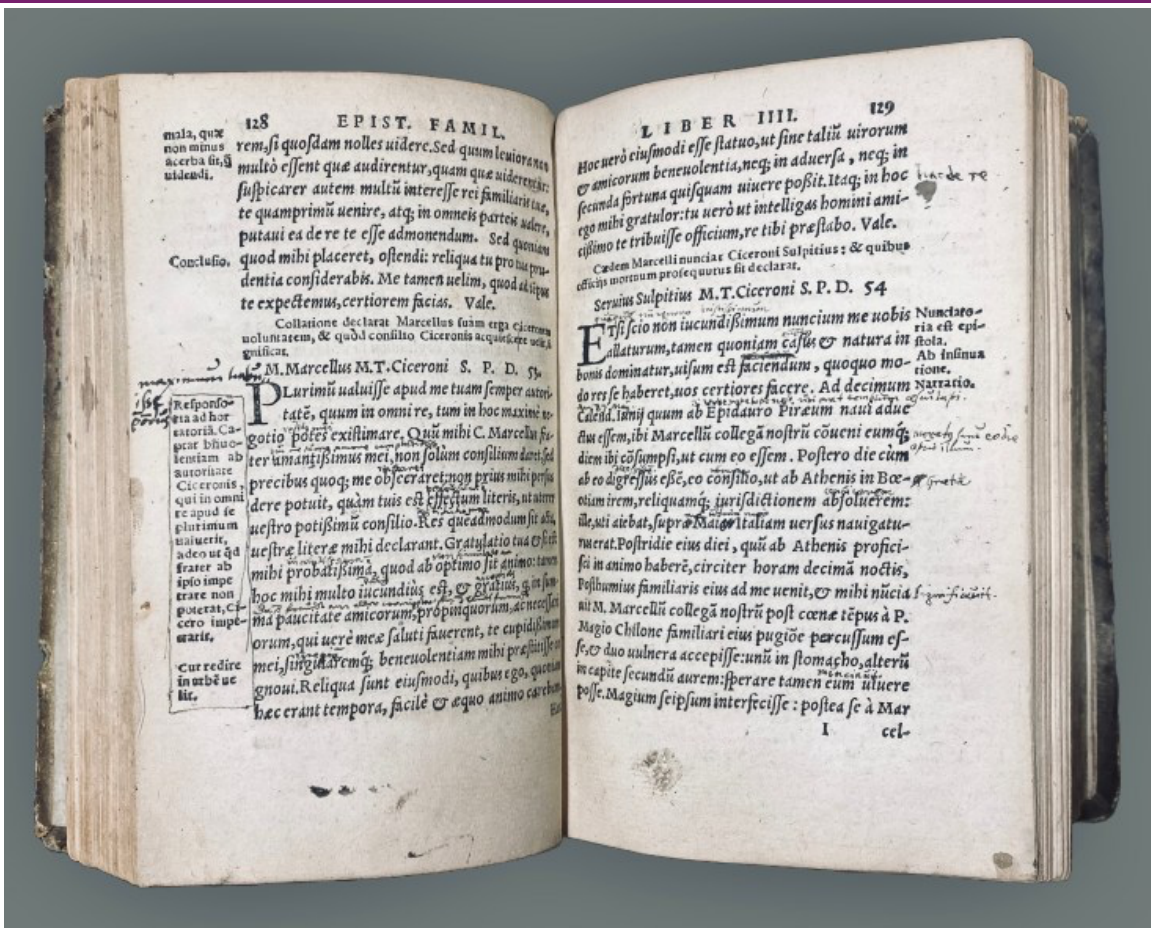


There is an Ownership inscription on title page of **Franz Christoph Khevenhüller, Graf zu Frankenburg (1588-1650)**, a high-ranking Habsburg diplomat, ambassador, and the compiler of the monumental *Annales Ferdinandei* (36 folio volumes!) Khevenhüller read Cicero as a practical guide to political writing: his annotations classify rhetorical strategies (“amplificatio,” “de calamitate,” “de officiis”), identify consolatory and diplomatic topoi, supply interlinear glosses, and distill entire letters into concise marginal summaries. The notes reveal a working statesman extracting from Cicero a vocabulary of prudence, mediation, fortune, and public duty—precisely the moral framework that structures the *Annales*. A superb example of early modern political humanism in practice.





This book has numerous early interlinear glosses and marginalia across fourteen pages, a few of the annotations rather extensive. Beyond working through grammar and syntax—and there is plenty of that—the scattered use of first-person pronouns suggests more personal engagement with the text. Responding to the editor’s summary of a letter to Nigidius Figulus on p. 134, for example, our 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] eoru[m]”)



rem, si quosdam nolles uidere. Sed quum leuiores multo essent quae audirentur, quam quae uiderentur...

Collatione declarat Marcellus suam erga Ciceroem uoluntatem, & quid consilio Cicerois acquirere uolens...

M. Marcellus M.T. Ciceroi S. P. D. 53. Plurimum ualuisse apud me tuam semper auctoritatem, quum in omni re, tum in hoc maxime negotio potes existimare...

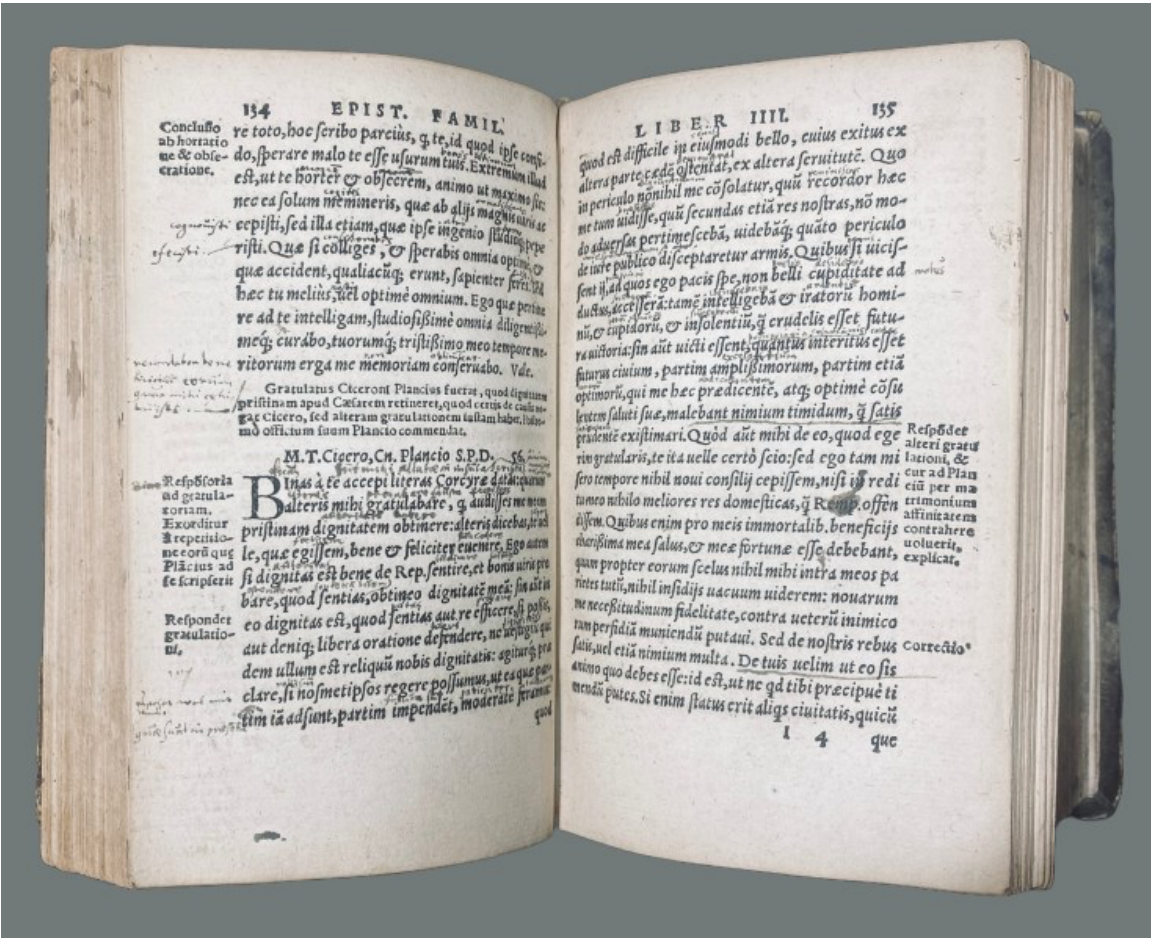
128 Respondeta ad horatioria. Curat dicitur lenitiam ab auctoritate Cicerois, qui in omni re apud se plurimum ualuerit, adeo ut quod frater non potest, Cicero impetrari.

Hoc nero eiusmodi esse statuo, ut sine talium uirorum & amicorum beneuolentia, neque in aduersa, neque in secunda fortuna quisquam uiuere possit...

Caeterum Marcelli nunciat Ciceroi Sulpitius, & quibus officii uocatum prosequutus sit declarat.

Seruius Sulpitius M.T. Ciceroi S. P. D. 54. Etsi scio non iucundissimum nuncium me nobis allaturum, tamen quoniam casus & natura in bonis dominatur, uisum est facienda, quoquo modo res se haberet, uos certiores facere...

129 Nuncioria est epistola. Ab inuentione. Narratio. Calenda. Iam quum ad Epidaurum uirum nauis aduenisset, ibi Marcellum collegam nostrum conueni eumque...



re toto, hoc scribo parcius, & te, id quod ipse confido, sperare malo te esse usuram tuam. Extremum illud nec ea solum memineris, quae ab alijs magis uisae cepisti, sed illa etiam, quae ipse ingenio studijsque peperisti...

Gratulus Ciceroem Plancio factura, quod deprimam primum in apud Caesarem retineret, quod certis de causis negat Cicero, sed alteram gratulationem istam habet, sub modo officium suum Plancio committit.

M.T. Cicero, M. Plancio S.P.D. 55. Inas a te accepti literas Corcyrae delatae, in quibus...

Baliteris mihi gratulabare, & audis, si meum primum dignitatem obtinere, alteri dicebas, sed ad te, quae egissem, bene & feliciter euenire, ego autem si dignitas est bene de Rep. sentire, et bonis uisus pro bare, quod sentias, obtingo dignitatem meam, si autem...

134 Respondet ad gratulationem. Exordium repetitio. Plancius ad se respicitur. Respondet gratulationem.

quod est difficile in eiusmodi bello, cuius exitus ex altera parte, eade ostentat, ex altera seruitutem. Quo in periculo nihil me consolatur, quum recordor haec me tam ualuisse, quum secundas etiam res nostras, non modo aduersa pertimescebam, uidebamque quanto periculo de iure publico disceptaretur armis...

Gratulus Ciceroem Plancio factura, quod deprimam primum in apud Caesarem retineret, quod certis de causis negat Cicero, sed alteram gratulationem istam habet, sub modo officium suum Plancio committit.

Quod autem mihi de eo, quod egero gratulari, te ita uelle certo scio, sed ego tam misero tempore nihil noui consilij cepissem, nisi id reditu meo nihil meliores res domesticas, quam Rempublicam. Quibus enim pro meis immortalibus beneficijs carissima mea salus, & meae fortunae esse debebant, quum propter eorum scelus nihil mihi intra meos parietes tuum, nihil insidijs uacuum uiderem: nouarum me necessitudinum fidelitate, contra ueterum inimicorum perfidiam munitendum putauit. Sed de nostris rebus suis, uel etiam nimium multa. De tuis uelim ut eo sis animo quo debes esse: id est, ut ne quid tibi praecipue timentis putes. Si enim status erit alius ciuitatis, quicquid...

135 Respondet alteri gratulationi, & cur ad Plancium per magistratum officium contrahere uoluerit, explicat.

On PP 134-135: On later openings the marginalia move from analysis to prescription. The annotator explicitly marks a Conclusio, distilling Cicero's counsel into ethical rules governing endurance, restraint, and public duty under political danger. Letters are indexed by function (Responsio ad gratulationem), and key passages on periculum, fiducia, and the instability of fortune are selectively flagged. The annotations show Cicero transformed from literary authority into a source of practical maxims for conduct in unstable political circumstances.

Gymnich first issued his edition of Cicero's Epistolae ad familiares in 1538, including, as here, the commentary of Philipp Melanchthon. Also includes notes by Christoph Hegendorph (Hegendorf) and Gisbert Longolius (Gilbert de Longueil), which Gymnich added to his 1542 edition. Cicero's Epistolae ad familiares was one the most popular and influential works of the early modern West, and one of the most frequently used schoolbooks. Gymnich's widow, published only half a dozen other editions all between 1551 and 1552.

“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).

REFERENCES: This edition not in VD16 or USTC



A corner stone of Elizabethan education



7) 760J Cooper, Thomas. (1517-1594)

Thesaurus Linguae Romanae & Britannicae, tam accurate congestus, ut nihil pene in eo desyderari possit, quod vel Latine complectatur amplissimus Stephani Thesaurus, vel Anglice, toties aucta Eliotae Bibliotheca: opera & industria Thomae Cooperi Magdalensis. Quid fructus ex hoc Thesauro studiosi possint excerpere, & quam rationem secutus author sit in Vocabulorum interpretatione & dispositione, post epistolam demonstratur. Accessit Dictionarium Historicum & poeticum propria vocabula Virorum, Mulierum, Sectarum, Populorum, Orbium, Montium, & caeterorum locorum complectens, & in his iucundissimas & omnium cognitione dignissimas historiae.

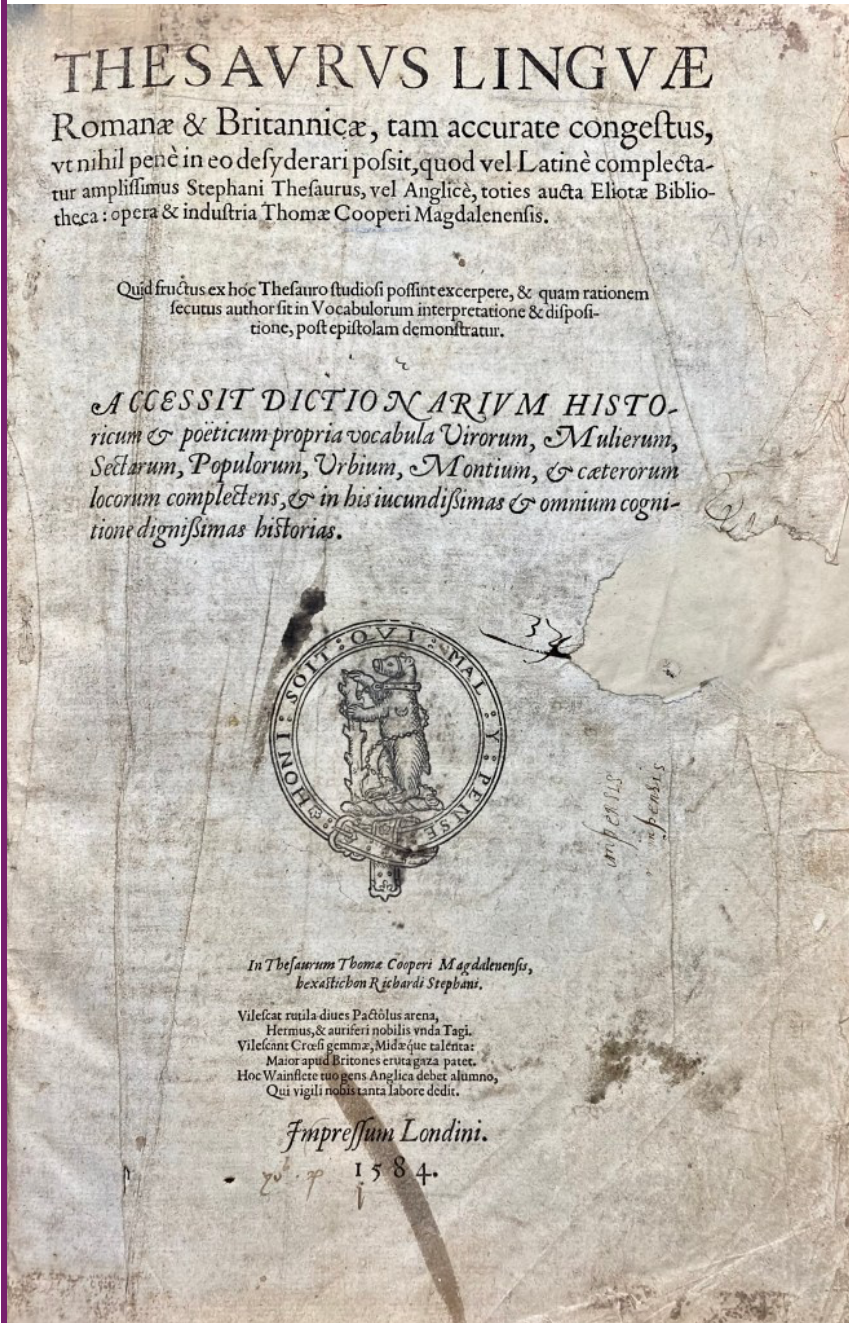
London: [publisher not identified] [J. Charlewood?], 1584

Price \$3,800

Folio, 12x 8 inches. Third edition. This edition was preceded by editions in 1565 and 1573. [6], ¶6 A-Y6, 2A-2Y6, 3A-3Y6, 4A-4Y6, 5A-5Y6, 6A-6V6, The first leaf and the last leaf are blank and lacking. Bound in 19th-century three quarter calf over cloth, with gold lettering to spine. Raised bands. Recent rebacking.

Cooper's Thesaurus Linguae Romanae & Britannicae Was lauded by Queen Elizabeth, used by most of the poets and playwrights of the time. What single book could afford us a better view of how sixteenth century sounds and thought than this fun and

informative. Here is the description and some images with excerpts of the copy I offer now.



Cooper, in addition to his controversial and historical works, (he completed Lanquet's Chronicle and became embroiled in two of the greatest controversies of ecclesiastical polity of the sixteenth century in England: the Jewel/Harding exchanges and the "Martin Marprelate" controversy) his expanded and corrected edition of Eliot's dictionary appeared in 1552 and 1559. He then

went to work on what the DNB calls "his greatest literary work" the

present “Thesaurus Linguae
Romanae & Britannicae”

According to the DNB this work
“delighted Queen Elizabeth so
much that she expressed her
determination to promote the
author as far as lay in her power.”

Originally published in 1565,
Thomas Cooper’s famous Latin
English dictionary was of the
greatest importance in shaping
Elizabethan education.



meates and drinke were tolde: a place where cookes dwell
in a citie.
Thermopôto, thermopôtas, pen. prod. thermopotâre. Plaut.
To drinke hot and warme drinke.
Thesaurus, thesauri, m. g. Paulus iuris. Treasure: abundance.
Intracti thesauri Arabum. Hor.
Thesaurus defossus sub lecto. Ci.
Latet in thesauris. Cic.
Habere thesauros alicuius. Brutus. Cicer.
Obruere thesaurum alicubi. Ci. To burie his treasure in
the ground.
Recludere thesauros tellure. Vir. To digge ryches out of the

It owes its name in part to Estienne's "Thesaurus linguae Latinae" of 1532, and is indebted as well to Sir Thomas Elyot's dictionary of 1532 (Cooper later edited the "Bibliotheca Eliotae"), as well as to the literary humanist tradition of Northern Europe, notably Erasmus and Bude.

Volunt idem omnes ordines, eodem incumbunt municipia.
Cic The free cities also bende to the same.
Incunabula, pe. cor. incunabulorum. n. g. Plaut. All belonging
to the swadling of a childe: things pertaining to infancie: the
beginning of any thing.
Incunabula. pro inirijs. Ci. De oratoris quasi incunabulis di-
cere. Of the beginning and first principles of an orator.
Rudimenta & incunabula virtutis. Cic.
Dicendi incunabula. Quintil. The first principles of. elo-
quence.
Ab incunabulis. Liuius. Cuen from our infancie: from our
cradell.
Ab incunabulis nostræ veteris puerilisque doctriinæ. Cicer.
From the first beginning of our olde instructions learned
when we were chyldren.
In his locis vestigia ac propè incunabula reperiuntur deorū.
Cicero.
Incunabula. Suet. Cic. The place where one was bozne and



Eo so much as the unskilfull or young learned Scholars cannot of themselves conceive the use of this Booke, I have thought it good by examples to note unto them, what fruits and commodities they may take thereof, in so plaine forme or maner as I can devise. First therefore they may here learne, what part of speech the woide is. For Nomes a Verbes may be known by their Declining, which commonly is here noted: and the other parts are expressly named: as, Participles, Adverbes, Coniunctives, &c. Next, they may see, what accent it should have, and how it is to be pronounced: as, Píccina, penul. prod. not Píccina. If it be a Nome, they may know wherher it be Adiective or Substantive. For Adiectives are expressly noted most commonly, and Substantives may be perceived by their Gender and Declension. If it be a Substantive, let them marke what gender it is, and of what Declension. The Gender both is added most commonly, and where it is not, may be learned by the phrases following: and the Declension may be gathered by the Genitive case. As, Dux, is noted to be the common Gender, and the Genitive case Ducis, sheweth it to be the third Declension. Ducatus, is noted to be the Masculine gender, and Ducatus, the Genitive case declarerh it to be the fourth Declension.

When may they further learne, whether the woide be a Primitive, or Derivative deduced of some other. For all the Derivatives are set with their significations and phrases, in a smaller Latine letter after their Primitives. As for example after this Primitive, Ducto, followeth Ducens, ductus, Ducatus, Dux, Ductor, Ductarius, Ductilis, Ductim. Wherby with great profit they may learne, as it were the whole phrase and signifying of any word. Next let them further marke the diverse significations of the woide, and the manifold constructions and uses of the same, be it Verbe, Nome, or other. As, Certamen, sometime significeth a game, or play: as, lex certaminis. Sometime Urbs, Debate, contention: as, Certamen est mihi cum illo. Sometime fight or battell: As, conferre certamen. This diversitie of significations I have not onely noted together confusedly in the first exposition of the woide, but afterwards also distinctly each by it selfe, with the phrases to the same belonging: which he may finde out by this Devoraffe which is noted wherhersoever either the signification, or the use of the thing altereth. In a Verbe they have to note, whether it be Primitive or Derivative, of what coniugation it is, what is the Present perfect tense and Supines, what diversitie of significations, and variety of constructions it hath. As Contendo, is declared to be a Primitive, and hath deduced of it these Derivatives, Contentus, Contenté, Contentio, Contentiosus, &c. The Coniugation may be knowne by the termination of the Infinitive. Goodé Contendere, there added. The Present perfect tense, and the Supines are expressed as well in this woide, as all other. Contendo, sometime significeth to bende: as, Contendere arcum. Sometime to stretch: As, Illa riuu contendere. Sometime to streine hard: as, Contendere vincla. Sometime to go to: as, Contendit Romam. Sometime to endeavour: as, Contendere omnibus nervis. Sometime earnestly to desire: as, Omni studio à temi Brute contendo. Sometime to contend, as Contendo de honore. Sometime to compare: as, Contendere rem aliquam cum alia. The diversitie of construction of all other pointes is especially to be observed, which oftentimes chaunge, as the signification altereth. As Contendo, signifying to stretch or bend, sometime hath an accusative case only, as Contendere poplitum: sometime an Accusative with an Ablative: as, Illa riuu contendere. When it significeth to go, it hath sometime an Accusative alone: as, Romam contendit: sometime an other Accusative with, ad: as, Contendere curiam ad aliquem: sometime an Accusative with ad onely: as, Contendit ad patrem: sometime an Accusative with in, or ad, and also an Ablative, as Magnis intricibus contendere in Italiam, vel ad exercitum. When it significeth to endeavour, sometime it is used absolutely, as Eniti & contendere debet: sometime with an Ablative: as, Labore contendere: sometime an Infinitive mood, as Dyrhachium petere contendit: sometime an Accusative with, Contra, and vt, following: as, Contra grauitatem morbi contendit, vt conseqnar, &c. Sometime an Accusative with ad, and an Ablative: as, Maximis periculis ad summam laudem contendere: sometime an Adverbe, as Frustra contendere. When it significeth to desire, it is most commonly used with an Accusative of the thing, and an Ablative with, a, or ab, of the person: as, Hoc à me contendebat: sometime in the case of the Accusative, an other Ablative is added with de: as Pompeius vehementer à me contendit de reditu in gratiam. In place of which Ablative may be used the Subiunctive mood with vt, as, Contendit à me vt redeam in gratiam. When it significeth to streine or contende, it hath sometime an Accusative with, aduersum, or contra: as, Summa vi contendere aduersum, vel contra aliquem: sometime a Dative: as, Hirundo contendit cygnis: sometime an Ablative with, cum: as, Iure contendere cum aliquo: sometime an Accusative with in, and an Ablative: as, Verbis inter se contendunt: sometime an Ablative with de: as, De honore contendere. When it significeth to compare, it hath sometime an Accusative, and an Ablative with cum: as, Contendere rem aliquam cum alia: sometime the Ablative is turned into the Dative, as Contendere rem aliquam alteri. And this variety of construction is not onely to be considered in the diversitie of cases, but also of other parts vnderstanding, in Eminere, you haue, Eminere extra terram Eminet ante oculos, Eminet in re aliqua, Inter omnes eminet, Eminet ex ore crudelitas, Eminet in finis, Eminet ferrum per costas, Eminet è mari globus terræ. It is also to be noted, what Adverbes author: do vs with verbs: as Cuiuslibet contendere, Inimicisimè atq; infestisimè contendere, Palam & reha-

The book contains several epistles—one a dedication to Robert Dudley and the others notes to the reader on the use of the book—and several poems for the author by other academics in both Latin and Greek. Only one of the epistles uses English, and this one describes the use and organization of the volume and how words are organized into “primitives” and “derivatives”.

The Thesaurus was a standard reference during the formative years of Edmund Spenser, Christopher Marlowe, William Shakespeare* and Ben Jonson; and for scholars today it

remains one of the most important books for the study of the English idiom of the Elizabethan period. “M Cooper was made dean of Christ Church, Oxford, in 1567, dean of Gloucester in 1569, bishop of Lincoln in 1571, and bishop of Winchester in 1584.

passed betweene.

Iudicare aliquem ex aliorum ingenijs. Ter. To iudge by other mens natures.

Ex iure manu conserutum vocare, Id est, ad conserendum. Varro.

To call out of the iudgement place to goe trie their right in the ground, which by the law is sued for. A maner of action for land in this maner. The plaintife saith befoze the iudge vnto the defendand: The land that lieth in A. is mine by the law, I require thee therfoze to go from hence with me and trie it there by the law. The defendand answered: from what place thou callest me to goe trie with thee, fro the same place I request and cal thee to go with me to the land. And forthwith they went both togither to the ground that was in sute, and bzinging with them a turfe of the same befoze the iudge, did claime and sue for that as for the whole lande, which solemnity was therfoze taken vp, because the iudge could not alway go to view the place in controuersie.

Non ex iure manu conserutum, sed magis ferro rem repetunt. Cic. They will recouer their goods by dint of sword, and not by order of Justice.

Non est ex iustitia nostrorum temporum. Plin. iun.

Laborare ex pedibus. Cic. To be sicke of the goute.

Ex lege repeterere ab aliquo pecuniam. Cic. To require his money according to the law.

Ex lege sedet iudex. Cic. He sitteth as iudge by the law.

STC 5689; ESTC (RLIN); S121950; Vancil, p. 59; Zaunmuller, col. 120; Starnes, Renaissance Dictionaries, chapt. VIII. Green.I. Humanism and Protestantism in early modern English education].

E L E

Elephas, pe. cor. elephantis, m. g. & Elephantus, elephanti. Pli.

Cic. An Oliphant, the greatest of al foure facted beastes, ha-
uing his foze legges longer than his hinder, and siue toes on
his feete vnd inided: his snoute oz nose so long, and in suche
foyme as it serueth him in neede of a hande to all vles. Hee
hath four teeth on either side to grinde his meate, and withal
two mightie tuskes bowing downeward wherewith he figh-
teth. Of all beastes he is most gentle, tractable, & wittie to vn-
derstand oz be taught any kinde of thing. He neuer toucheth
againe the female that he hath once leasoned: winter oz colde
he may hardly abide. It is written, that if he meete a man in
wildernesse out of any way, gently hee wil goe beefore him,
and leade him into the way againe. In battaile he wil carie
a man wounded backe into the middes of the armie, that he
may be defended & relieved. He liueth 200. yeares: oz at the
leaste 120. yeares. Vide Pliin Solin. Ælianum.

Elephanto belluarum nulla prudentior. Cic.

Elephantorum acutissimi sensus. Cic.

Vires elephantis desyderare. Cic. To wish for an Oliphantes

5686-

Cooper, Thomas, Bp.—cont.

- 5686 — Thesaurus linguae Romanae & Britannicae. Accessit
dictionarium historicum et poeticum propria
vocabula virorum, mulierum, . . . complectens. fol.
in aed. quondam Bertheleti, per H. Wykes, 1565
(16 nr.) L.O.C.D.G².+; F.HN.HD.ILL.NY.+
The successor to 7663.
- 5687 — [Anr. ed.] fol. [H. Denham,] 1573. L.O.C.E.NLW.+;
F.HN.HD(lacks tp).ILL.NY.+
I^r catchword: 'Annales'; P^r, col. 1, line 8
ends: 'Ter. A'.
- 5688 — [Anr. ed.] fol. [H. Denham,] 1578. L.O.C(Bury
deposit).D.E.+; F.HN.HD(imp.).ILL.N.+
Most of quires F-Q is in 2 settings; e.g. I^r
catchword: 'Annales,' (2 o, HN) or 'Annales' (no
comma, HD); P^r, col. 1, line 8 ends: 'Ter.' (2 o,
HN) or 'Terent.' (HD). There may be further
differences.
- 5689 — [Anr. ed.] fol. [H. Denham,] (*in aed. H. Bynnemani,*)
1584. Ent. to Denham a. R. Newbery 30 de. L.O.
C.D⁵.E².+; F.HN.HD.ILL.TEX.+ A
See Greg, *Register B*, p. 13. 1 c has a faked tp,
also dated 1584, but w. line 2 beginning: 'Roma-
nae Britannicae' whereas the genuine tp has
'Romanae & Britannicae'; it is otherwise a close
imitation of the genuine tp, including the garter
orn., and was app. pr. [London? after 1705?]
The sheets are a mixture of 5687 and 5688, w. a
few (e.g. P^r, 6) in a setting different from any
ed. at c.
- 7605 ↗
- 5690 — [A reissue of 5687 sq., w. faked tp, w. imprint:]
Londini, 1587 [i.e. *Oxford? L. Lichfield 3? c. 1720.*]
L.O.; ILL.
L, o have the sheets of 5688; ILL of 5687. The
orn. w. woman's head on the tp appears to be
identical to, but much more worn than, that on
Aa^r and other pages of 26132. The name
'Nicholas Bestney' pr. in 2 founts on the tp
perhaps imitates MS. inscriptions on the tp from
which this is copied. The o tp has an ownership
inscription dated 1721.
- 5691 — The true and perfect copie of a godly sermon, preached
at Lincolne the .28. of August. 1575. 8^o. H. Middleton
f. R. Newberie, [1575.] L.L².O.G².P.+; F.
— Visitation Articles. See 10228.5 sqq., 10353.
— ed. See 15217.

8) 953J Ferdinand I. Heiliges Römisches Reich, Kaiser Österreich. 1503-1564 Verfasserin (Author)

Ein New Mandat Königlicher Maiestat zu Hungarn vñ Behem an alle Herrn vñ Stende Ober vnd Nider Schlesien vnd bayder Laußnitz die sachen des glaubens betreffendt.; neues beider Lausitz; Ein neu Mandat an alle Herrn und Stände Ober- und Niederschlesien ... die Sachen des Glaubens betreffend; Ein New Mandat Königlicher Maiestat zu Hungarn vñ Behem an alle Herrn vñ Stende Ober vnd Nider Schlesien vnd bayder Laußnitz die sachen des glaubens betreffendt.

Dresden: Stöckel, Wolfgang. 1529

Price \$3,600

Quarto 19.5 x 14.75 cm Signatures; A-B⁴ Modern quarter parchment. Slight, even browning; minor foxing; a tiny wormtrack. Bound in modern half leather boards.

A very rare royal mandate issued by Ferdinand I, Archduke of Austria and later Holy Roman Emperor, addressing all Lords and Estates of Upper and Lower Silesia and both Lusatias regarding matters of faith and the handling of Reformation literature. Printed at Dresden

by Wolfgang Stöckel in 1529, this decree was given at Wenceslas' Castle in our royal palace in Prague, the first day of August" 1528.

"Because through the printing of Lutheran, Karlstadtian, Zwinglian, Oecolampadian, and other heretical books of the new sects, many contradictory and almost as many different beliefs as there are people have been introduced, it is our earnest will and intention that henceforth these or



similar books and tracts, which have hitherto been the beginning and cause of unheard-of evils, shall not be printed, bought, sold, given away, read, or kept in any place, but shall be burned immediately without further delay, under penalty of our severe punishment and displeasure.” –

This text belongs to the earliest phase of Habsburg attempts to contain Lutheran teaching in the eastern territories of the Empire. These edicts are among the first documents to reveal the monarchy's anxiety about the rapid spread of evangelical preachers and illicit pamphlets in Silesia, Görlitz, Bautzen, and the Lusatian towns. The mandate orders local authorities to ***suppress unlicensed preachers***, to ***report and confiscate Lutheran books***, and to enforce obedience to Catholic rites pending further royal instruction. Its tone reflects the period before Ferdinand adopted more pragmatic toleration; here, the Habsburg state still believes rigorous policing of print and preaching might reverse the evangelical tide.

VD16 ZV 16104 ; urn:nbn:de:bvb:12-bsb10999223-4; [https://www.digitale-sammlungen.de/en/view/bsb10999223?page=2,](https://www.digitale-sammlungen.de/en/view/bsb10999223?page=2)

[A sammelband of Renaissance humanist defense of faith.](#)



9) 935J Petrus Reginaldetus fl/15thc. And Marcilio Ficino 1433-1499

Speculu[m] finalis retributio[n]is magistri Petri Reginaldeti ordi[ni] mi[n]oru[m].

61

bound with
***Marsilii ficini florentini: doctoris in omni disciplinarum genere
 profundissimi: de christiana religione : aureum opusculum: post
 omnes impressiones ubiq[ue] locoru[m] excussas: a bene docto
 theologo adamussim recognitum: cunctisq[ue] mendis expurgatum.***

Impressum Venetijs : [Per] Iacobinu[m] de Pentijs de Leucho impe[n]sis vero Lazari de
 Soardis, 1489

and

[Venice] : summa diligentia per Caesarem arrivabenum venetum, 1518 Price \$9,400

Octavo 15 x 12cm. Signatures: *ad1*: $\pi^8 a^4 b-p^8$ | *ad2*: A-M⁸ (M⁸ blank) ***Bound in a contemporary Venetian blind-stamped calf over paste-paper boards, circa 1518.*** With a woodcut title page showing a Franciscan preacher addressing an attentive audience from a pulpit within a simple architectural interior. The scene underscores the book's function as a sermon-based manual of moral and eschatological instruction, typical of late-medieval devotional printing. Covers decorated with a ***deeply impressed rectangular panel design***, framed by multiple fillets and filled with dense late-Gothic vine and floral tools, a style still current in Venetian workshops in the early sixteenth century. Spine with raised bands and later gilt lettering. The binding is ***structurally sound***, with expected surface wear and darkening from early use. ***Housed in a modern custom clamshell box***, with a ***glazed window*** allowing the decorated upper cover to remain visible while fully protected. For Provenance see below.*



The volume brings together two works that stand at a pivotal moment in the transition from late-medieval pastoral theology to early Renaissance Christian humanism. Petrus Reginaldetus's *Speculum finalis retributionis* is a classic product of mendicant moral culture: a sermon-oriented compendium focused on the Four Last Things—death, judgment, heaven, and hell. Structured for preaching and exhortation, the text deploys scriptural authorities, artistic citations, and vivid exempla to shape conscience through fear, hope, and moral urgency. Its wide circulation in the late fifteenth century reflects its effectiveness as a practical tool for confessors and preachers tasked with guiding Christian conduct in an age deeply concerned with salvation and final accountability.

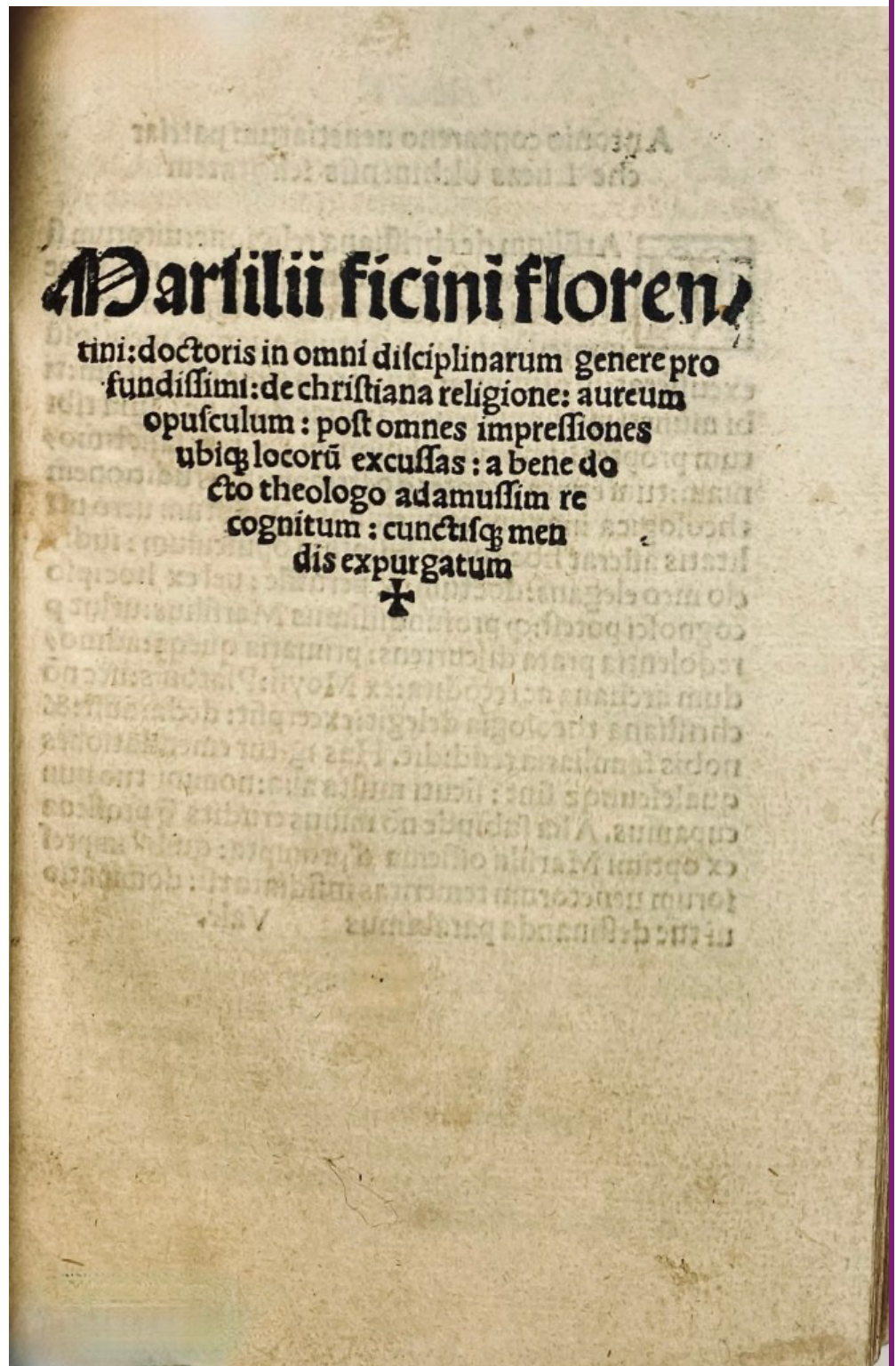


Bound with it is Marsilio Ficino's *De christiana religione*, a work that addresses a different but complementary problem: not how Christians should live in view of judgment, but why Christianity itself is intellectually true and defensible. Written by the leading Florentine Platonist, the treatise offers a learned apology for Christianity, harmonizing Christian doctrine with Platonic philosophy and responding to pagan, skeptical, and heterodox challenges.

Ficino's approach is rational, humanist, and synthetic, presenting Christianity as the fulfillment rather than the negation of classical wisdom.

Taken together, the two texts form a coherent and revealing pairing. Reginaldus represents the late-medieval pastoral tradition, oriented toward discipline, repentance, and preparation for the afterlife; Ficino represents the Renaissance humanist defense of faith, concerned with reason, harmony, and intellectual persuasion. Their union in a single contemporary volume reflects the lived reality of the late fifteenth and early sixteenth centuries, when older mendicant modes of moral instruction coexisted

with—and were increasingly reframed by—humanist theology. The book thus stands as a material witness to a moment when Christian belief was simultaneously preached from the pulpit and argued in the language of classical philosophy.





Ad1). Goff R890; ISTC,; ir00089000; BMC 15th cent.,; V, p. 565;HC 13766. 13771. Sander 6393. Ce³ R-89. IBE 4887. IBP 4691. IGI 8312. CRF VI 1722. BSB-Ink R-56. Pr 5580. Collijn: Uppsala 1292. Madsen 3467. Oates 2197. Scardilli-Venezia 247.
 U.S. copies: | Austin TX, (Incun 1498 R263s), The Newberry Library, Princeton Univ, Huntington Library.
 Ad2). LC: BT1100; Dewey: 230.01. U.S. copies: | STANFORD,EMORY,INDIANA U, MIDDLEBURY COL.



C Finit aureū opusculum domini Marsilii ficini florentini: doctoris & grece & latine doctissimi: de christiana religione: nouissime post omnes impressiones diligenter recognitum: cūctisq; mendis expurgatum Impressum autē Venetiis summa diligentia per Cæsarem arriuabenum uenetum. Anno ab incarnatione domini milesimo quingentesimo decimo octauo: die uero trigesimo martii.

Registrum

Omnes sunt quaterni.

A B C D E F G H I K L M



Cax. 140

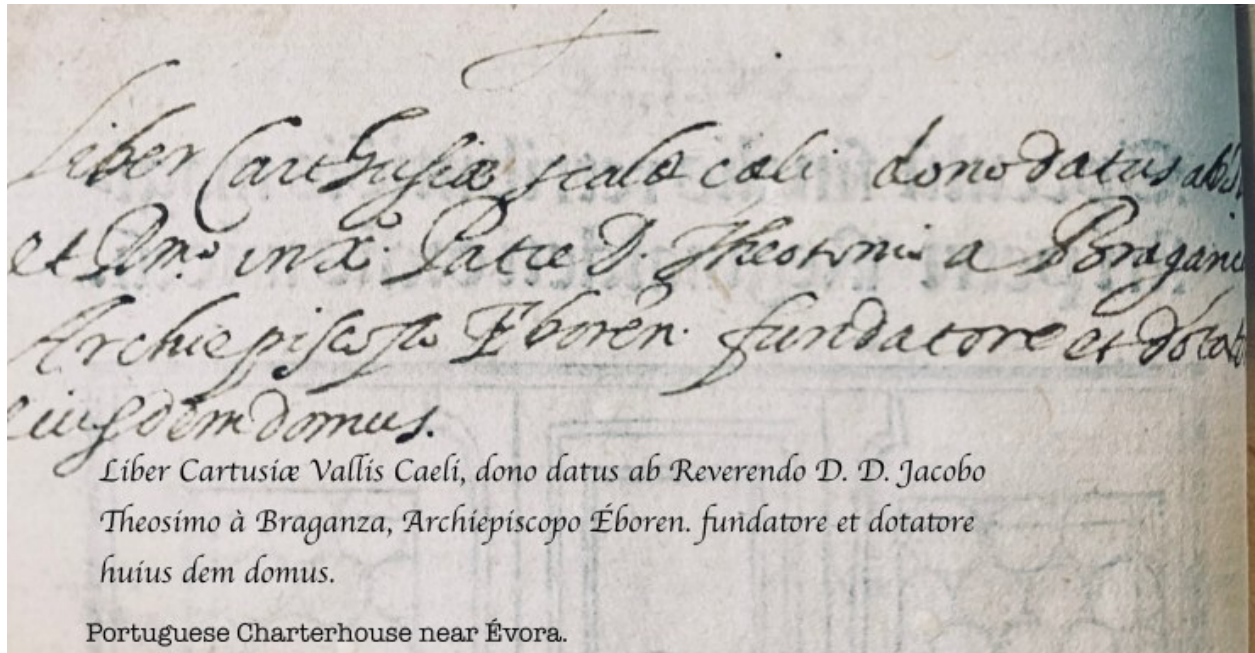




Provenance

This book has had a handful of proud owners.

From the library of the *Carthusian Charterhouse of Scala Coeli (Vallis Caeli), near Évora*, [Established between 1587 and 1598, it was home to Carthusian monks until the 19th-century expulsions, later becoming an agricultural school before restoration.] donated in the early 16th century by its founder *Teotónio de Braganza, Archbishop of Évora*, as recorded in a contemporary Latin inscription. After the suppression and dispersal of monastic libraries, the volume entered the celebrated collection of *José de Salamanca y Mayol*, Marquis of Salamanca, and was sold with that library in *Guipúzcoa in the spring of 1885*. It was then acquired by *Cardinal Manuel María de la Barrera y Parra*, associated with the Biblioteca Nacional, Madrid, who subsequently presented the book to *José María de Valdenebro y Cisneros*, librarian and Spanish bibliophile. Preserved with Valdenebro's engraved ex-libris (motto *Quo trahor*), and later presentation inscription dated **1 January 1901**, marking its transmission as a humanistic and bibliographical gift at the opening of the 20th century.



This precious book belonged to the Charterhouse of Scala Coeli, by donation of its founder, the

Archbishop of Évora, Don Teotónio of Braganza, as is shown by the note written in the 16th century on the verso of the title page. Three hundred years later it came to form part of the extremely rich library of the banker Don José Salamanca, which, some years after his death, in the spring of the year 1885, was put up for sale in the province of Guipúzcoa, remaining his property. There I purchased it together with many others — Cardinal Manuel María de la Barrera y Parra, then in charge of the Prints Section of the National Library — who held it in very high esteem. Madrid, 23 April 1885. (Later note) Which he offers on the first day of the 20th century to his good friend José María de Valdenebro y Cisneros, librarian.

Este precioso libro perteneció a la Cartuja de Scala coeli, por donación de su fundador el Arzobispo de Evora D. Teotonio de Braganza, como consta por la nota escrita en el S. XVI a la vuelta de la portada.

Treientos años despues vino a formar parte de la riquissima biblioteca del banquero D. José Salamanca, la cual algunos años despues de su muerte, en la primavera del de 1885, se puso a la venta en la provincia de Guipuzcoa, propiedad del mismo.

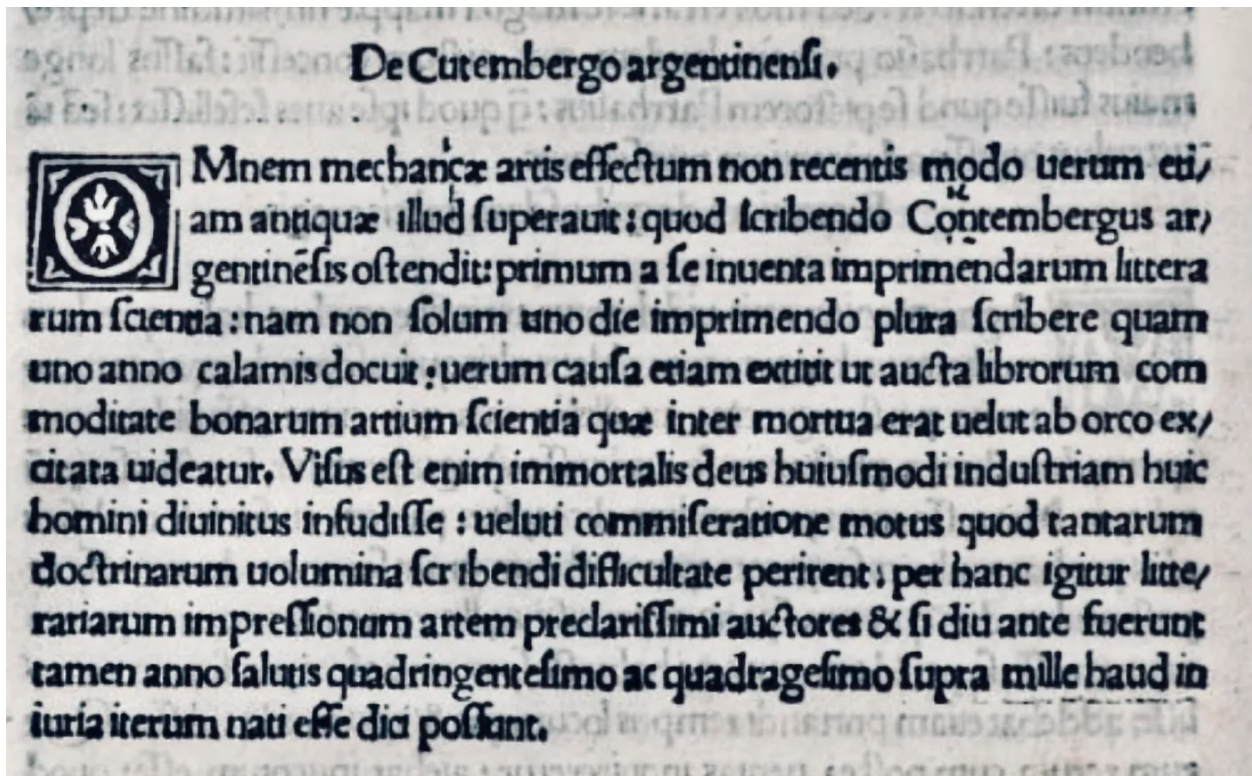
Allí lo compré juntamente con otros muchos, el Cardenal Manuel M.^o de Barrera Parra, en cargo de la Sección de estampas de la Bibl.^a Nacional, que lo tiene en grande estima.

Mad.^d 23 de Abril de 1885

El cual lo ofrezco el primer día del S. XX. a mi buen amigo José M.^a de Valdenebro y Cisneros, bibliófilo hisp.^e en señal de muy particular afecto, de cordialísimo deseo de que en el año y

siglo que empieza Dios te conceda
suerte de bienes, y tambien, como
debes, en señal de agradecimiento
por el señalado favor y honra que
ha hecho a mi patria con la exa-
lente obra bibliografica: La Im-
presenta en Cordoba.
1.º de Enº de 1901. -
Angel M. de Barria



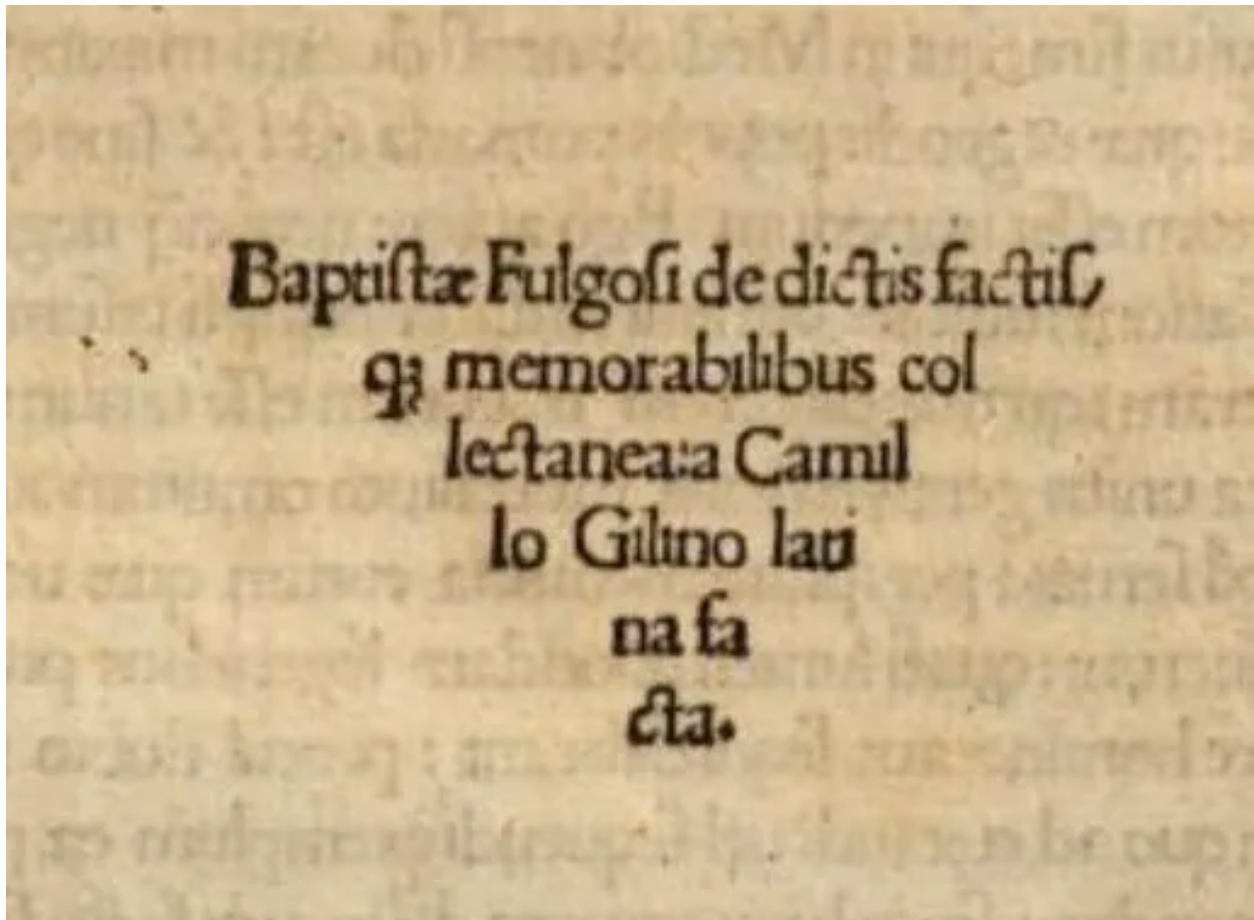


A note on Gutenberg, with the comment “a divine invention, and one quite apt for displaying human stupidity” (trans.)

10) 557j. Baptistae Fulgosi. 1453-1504

De Dictis Factisq[ue] Memorabilibus collectanæ Camillo Gilino latina facta.

Milan, Giacomo Ferrari, 22 Jun 1509. Price \$3,500



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

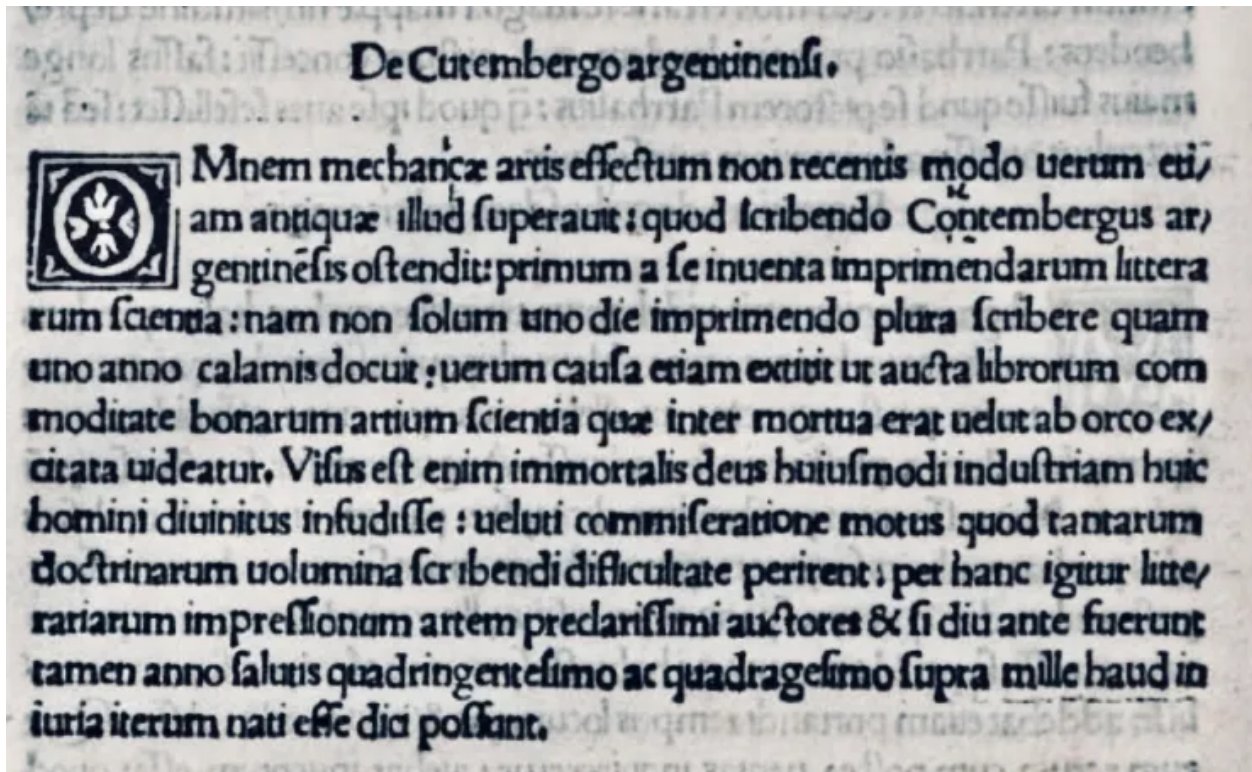
Folio 31×21,5 cm. Signatures: A⁶ a-x⁸ y⁶ z⁸ aa-ff⁸ gg⁶ hh⁸ ii⁶ kk⁸ ll-mm⁶ nn-rr⁸ ss⁶ tt⁸ uu⁶. Editio princeps, a Latin translation of the Italian manuscript original, which was never printed. This copy is bound in full contemporary vellum.

16th century books MMXXVI



Jamesgray2@me.com

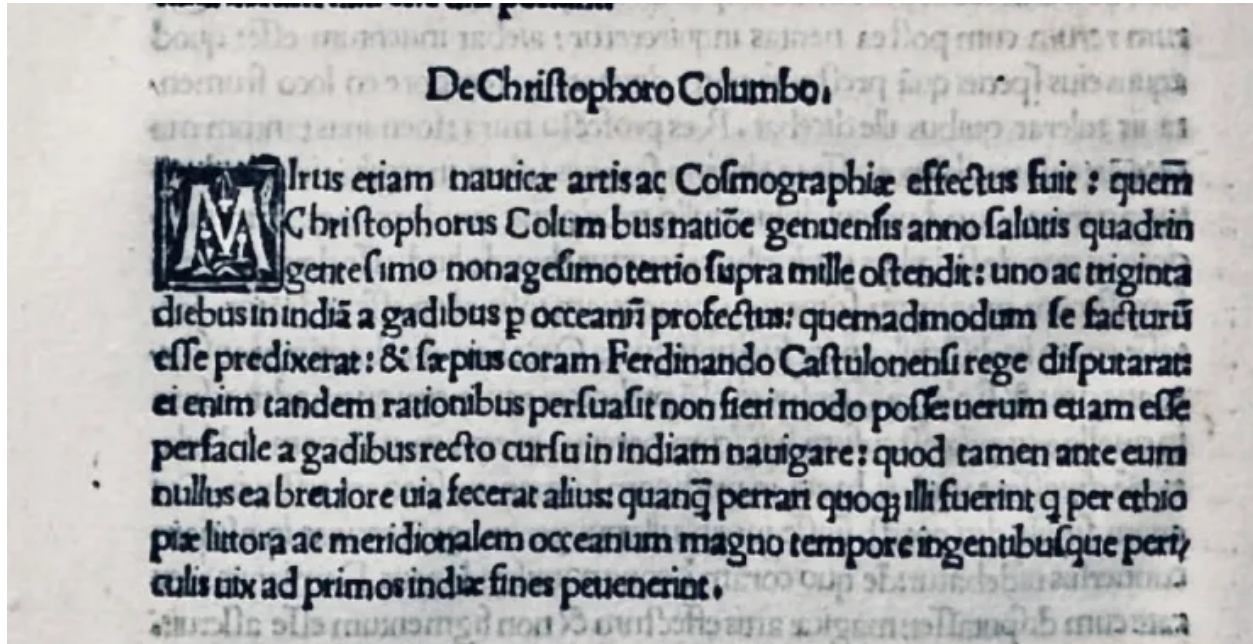
There are comments on Francisco Pico della Mirandola; Ludovico Sforza, Savonarola, Petrus Sermonetus and Cardinal Riario among others. There is also a note on Gutenberg, (in the 12th chapter of book VIII signature LLii. Page 294)



Among the inventions of the mechanical arts, none—not only among recent discoveries, but even among the inventions of the ancients—has surpassed that which the citizen of Mainz, Gutenberg, discovered through writing: namely, the first method of printing letters. For he showed that more can be produced by printing in a single day than can be written with pens in an entire year. Moreover, he was also the cause that, through the increase of books, knowledge of the liberal arts—which had lain as if dead and buried in oblivion—now seems to have been called back forth from the underworld.

Indeed, it appears that the immortal God Himself divinely bestowed such ingenuity upon this man, as though moved by compassion lest the vast treasures of learning should perish because of the difficulty of copying manuscripts. Therefore, through this art of printing letters, the most distinguished authors—though they had lived many centuries ago, around the year 1440 and thereafter—may now, with God's help, be born again, as it were, and restored to life.”

This is also one of the early books, recording the discovery of America.



On sig. LL2 *There was also another remarkable achievement in the arts of navigation and cosmography, which Christopher Columbus, a Genoese sailor, discovered in the year of salvation 1492, after he had sailed westward across the Ocean for thirty-eight days. For he had predicted long beforehand that this could be accomplished, and he had argued the matter before Ferdinand, king of Castile. At length he persuaded him by reasoning that not only was it possible, but even quite easy, to sail westward from Cádiz to India.*

Yet before him no one had made the voyage by a shorter route than those who traveled along the coasts of Ethiopia and the southern ocean, spending immense time and labor before reaching the borders of India. 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.

LIBER PRIMVS.

De religionis cultu.



Maiores nostri relicta gentilitate iudeorumque
superstitionibus ueram idest christianam re-
ligionem sequuti: tamen semper eam fecere: quod
diligenter consideranti nihil in uita quod qui-
dem momentum habeat accidere uidebitur
cuius primordia aut moribus aut legibus reli-
gionem præ se non ferant. Orti sacerdotum
manu in sacro fonte: quod christianæ religio-
nis fundamentum est: lustramur. Ad uictiores ad baptismi confirmationem
pontificibus presentamur. Matrimonia sine solemnitate sacerdotum precatio-
ne inuisa putantur. Enixis mulieribus turpe est nouæ soboli operam dare
nisi sacerdotalem ante benedictionem acceperint. Prima femina multis in lo-
cis per sacerdotem lustrantur. Bella quoque gesturi signis militibus sacer-
dotali precatione bonam fortunam inferere conantur. Quotannis sacerdoti
crimina nostra christiana confessione detegimus ac detestamur. Morituri
sacro oleo perungimur: & qui nuper orti in baptisate templis presentamur
eis mortui restitumur: at religio quæ hominis ortum incoauit: finem etiam
concludat. huc accedit quod multi reges imperatoresque ipsi regno atque impe-
ratorio honore digni non creduntur quos religiose sacerdotes non unxerint.
quin posteaquam assumpto diademate in regno aut imperio confirmati fuerint
si ecclesiam heresi aut alio modo leserint: a pontificibus regnandi imperan-
dique iure priuantur: plurisque apud christianos populos religio pontificiaque
uoluntasque arma ipsa atque regum maiestas habita est. Quæ res persuadere
nobis debet: maiores nostros: ut alia multa hoc quoque magno consilio at-
que sapientia sanxissent: & propterea religiose diuinum cultum ab hominibus
obseruari debere. Si quidem præca illi romani gentiles quoque alii ac iudei:
gens cordis duricia atque obstinatione damnata: quamquam a uera uia omnes
aberrarent: diligenter tamen religionis suæ cultum seruauerunt.

De Romano senatu.

Romanus senatus a deo semper magni religionem fecit ut quem
admodum uir doctissimus Varro ad Cn. pompeium scribit
in libro ubi ratio locusque habendi senatus ostenditur: quotiens-
cunque senatum magistratus coegisset: id ipsum quod primo proponeba-
tur ad religionem pertinere: nullaque quam grauior causa uel que celeri-
tatem requireret hunc morem anteuertebat: aut publicorum consiliorum que
admodum etiam aliarum rerum diuino cultui primæ partes darentur.

De Claudio nerone Ro. Principe.

Our ancestors thought that nothing contributed more to the greatness of their state than religion, since they were persuaded that Christian religion ought always to be carefully observed in every age. They understood that from it the first beginnings of customs and laws had arisen. Hence the authority of priests among them was sacred, because the Christian religion seemed to rest upon their foundation. Leaders were confirmed by pontifical consecration. Marriage was held to be holy through priestly blessing. Armies were often strengthened by the exhortations of priests before battle. Soldiers preparing for war were marked with sacred signs. Daily the Christian religion was defended by the blood of martyrs and by the deaths of the faithful. This first paragraph

Fulgosi, religion is imagined not merely as belief, but as the engine of civilization itself. The language moves effortlessly between Roman civic virtue and Christian triumphalism: priests appear almost as

guardians of the state, martyrs as witnesses whose deaths secure the endurance of the social order. Religion becomes the force that transforms scattered humanity into a lawful people, binds kings to justice, sanctifies marriage, strengthens armies.

In short it is survey of the human condition itself and attempts to classify virtue, vice, ambition, suffering, governance, eloquence, war, family, religion, and fate into a single moral cosmos.

Humanity appears suspended between order and chaos, virtue and corruption, memory and oblivion.

Through the preservation of exemplary deeds and

De gratis	:	ca. ii
De ingratia		ca. iii.
De pietate erga parentes	:	ca. iiii.
De pietate erga fratres		ca. v.
De charitate in patriam	:	ca. vi.
De parentum in liberos indulgentia		ca. vii.
De parentum sceueritate in filios		ca. viii.
De parentum in suspectos filios moderatione		ca. viiii.
De parentum æquitate animi in ferenda filiorum morte		ca. x.
Sextus Liber continet.		
De pudicitia	:	ca. i.
De iis quæ libere aut dicta aut facta sunt		ca. ii.
De sceueritate	:	ca. iiii.
De iis quæ grauiter uel dicta uel facta sunt		ca. iiii.
De iusticia		ca. v.
De publica atq; priuata fide		ca. vi.
De uxorum fide erga maritos		ca. vii.
De seruorum fide erga dominos		ca. viii.
De morum & fortunæ mutatione	:	ca. viiii.
De iis qui ex humili fortuna ad grandem emerferunt		ca. x.
De humanis casibus & fortunæ uarietate		ca. xi.
Septimus Liber continet.		
De foelicitate		ca. i.
De sapienter dictis aut gestis	:	ca. ii.
De astute dictis atq; factis		ca. iiii.
De militariibus strathagematis	:	ca. iiii.
De repulsa	:	ca. v.
De necessitate		ca. vi.
De iis quæ ex testamentis legitime factis abolita sunt.		ca. vii.
De testamentis quæ firma manserunt cum causa inesset ut scindi deberent.		ca. viii.
De iis qui contra communem opinionem hæredes sibi delegerunt		ca. viiii.
Octauus Liber continet.		
De reis magnorum criminum quam obrem uel damnati uel absoluti fuerunt		ca. i.
De insignibus priuatis iudicis		ca. ii.

catastrophic failures alike, history itself becomes a mechanism for transmitting civilization across generations.

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)

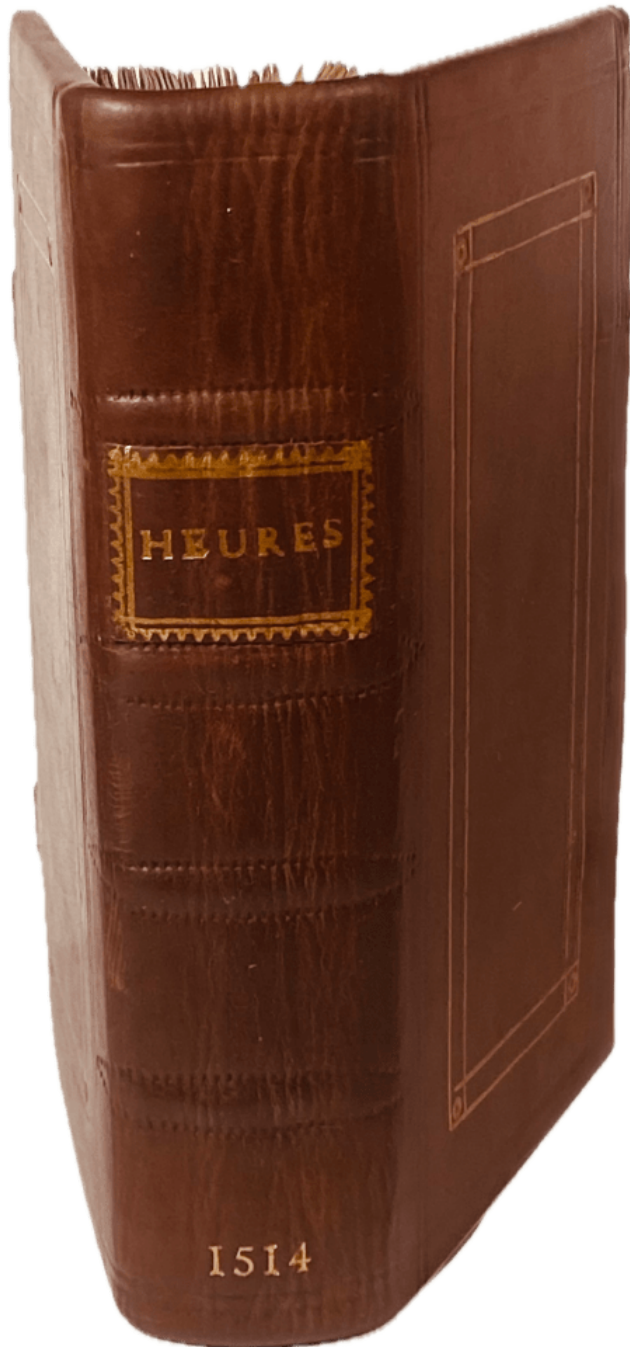
CORNELL UNIV Imperfect copy, PRINCETON, MORGAN LIBR & MUSEUM, GETTY RES INST JPG, STANFORD UNIV .THE HUNTINGTONBERKELEY LIBR YALE UNIV LIBR FOLGER SHAKESPEARE, LIBRARY OF CONGRESS, UNIV OF MIAMI, UNIV OF CHICAGO, UNIV OF NOTRE DAME, TULANE, AMERICAN ANTIQUARIAN SOC BOSTON PUB LIBR , PRINCETON, OHIO STATE UNIV, FREE LIBR OF PHILAD PENNSYLVANIA STATE ,BRIGHAM YOUNG UNIV ,UNIV OF WISCONSIN, MADISON.



11) 909] Hor[a]e B[ea]te Marie ad usu[m] Romanu[m].totaliter ad lo[n]gu
 sine regrē[ssu]:-c(um) multis pulcherrimis suffragiis nouiter
 additis D[omini] Gerdii- Hardouyn commorantis Parīsius in

coem[enter]io pdie nostre die ad intersignii Rose: ante con[tem]plum

Divi Dionysii de Carcere



Paris : Germain
Hardouyn, sans date
1514. Price \$ 18,000

1514.



Hore Btē Marie ad Vſū Roma
 nū totaliter ad lōgū ſine regress
 cū multis pulcherrimis ſuffra
 ctis nouiter additis Dpa Egi
 dī Hardouyn cōmorātis Paris
 ſius in cōfinio pōtis noſtre dñe
 ad interſigniū Roſe: ante tem
 plum dñi Dionyſii de carcere

✠ i.

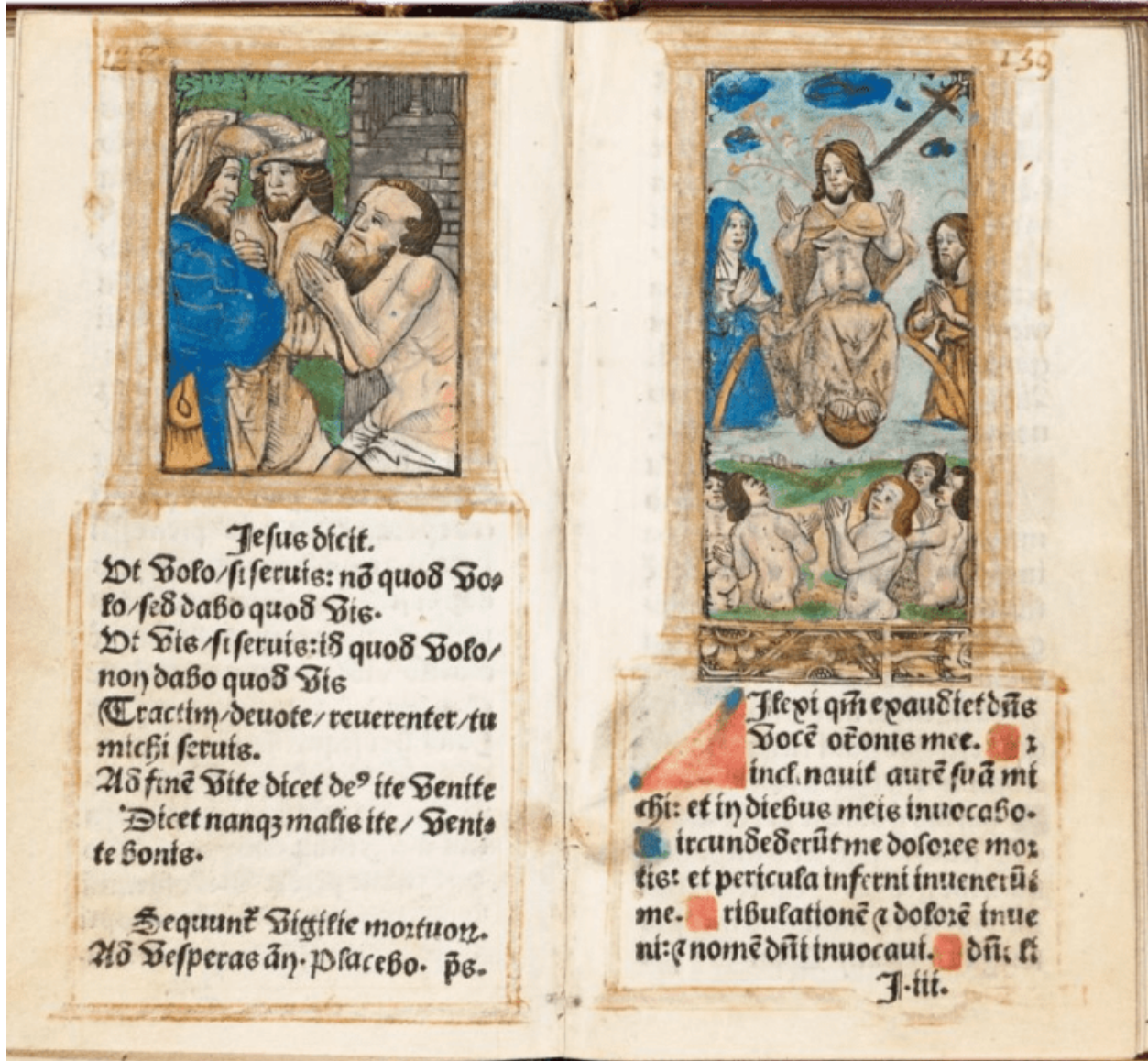
Half octavo/sexternions? 12 x 6.6 cm. Collation: +8, A-C8, D2-7 (*lacking D1 & D8*), E8, F1-2, F4-5, F7-8 (*lacking F3 & F6*), G1-7 (*lacking G8*), H-M8, N4. “lacking 5 text leaves” [A complete should be +8 A-M8 N4]? Printed on parchment throughout; *lacking 5 leaves*; illustrated with 12 full or nearly full page hand-colored illuminations over metalcuts painted in many colors with liquid gold highlights; with other small illustrations and initials and capital strokes also enhanced with colors throughout; text in single column in a gothic face. This is bound in later full dark calf, with clasps and catches repaired, all edges gilt.expertly restored.

Although undated, this edition belongs palaeographically and typographically to the first Hardouyn “reformed” Roman Hours printed after the Paris confraternity disputes of 1511–1512. The typeface — a sharply cut bâtarde with compact diacritics and the characteristic tall f and long-s fusion — corresponds to the font Hardouyn began using ca. 1513–1514 (see Bohatta and the Picot catalogue). The calendar style (if present) and the inclusion of the full Pichore suite also exclude the earlier 1509–1511 transitional editions. The small-format quires (sexternions), the vellum impression quality, and the elaborate hand-coloring place this securely within Hardouyn’s “second generation” Hours, produced circa 1514–1518, before the shift to simplified border sets in the 1520s





After the calendar, the illustrations begin with the GH coat of arms on first leaf. The metalcut shows five angels encircling a wreath enclosing a shield bearing the monogram GH, surmounted by a radiant dove (Holy Spirit) and *God the Father in a cloud above*. The GH stands for **Germain Hardouyn**, who operated in Paris at the sign of *l'Ange Gardien* ("the Guardian Angel"). Earliest use of these arms as the first leaf dates from circa 1509–1510, in small-format vellum *Horae* (cf. Tenschert & Nettekoven, *Horae B.M.V.*, no. 143).and continues through the 1510s–1520s, appearing in editions by **Germain Hardouyn**, sometimes also by **Gilles Hardouyn**, either in black outline or hand-colored. The other twelve Pichore-derived metalcuts; appears first in Hardouyn editions ca. 1510–1512, printed on vellum in small format, and continues to ca. 1525 with minor redrawing. **Jean Pichore** (fl. 1502–1521) was a Parisian illuminator, designer, and publisher who supplied drawings for both manuscript and printed *Heures*. His workshop specialized in small-scale compositions—ideal for transfer to metalcuts and woodcuts. The so-called *Pichore group* included artists and printers such as **Philippe Pigouchet**, **Simon Vostre**, and later, Germain and Gilles Hardouyn. Around 1508–1510, Germain Hardouyn acquired or commissioned a complete *Pichore-designed* metalcut suite: twelve large devotional scenes (Creation through Resurrection). These became the basis for Hardouyn's *small-format Horae* on vellum. The metalcuts are characterized by crisp burin engraving on metal (not wood), compact narrative scenes framed by borders later filled with colored ink, and ability of reuse across Latin–French bilingual editions (*Heures à l'usage de Rome, Paris, etc.*).



Hardouyn's innovation was to shrink the deluxe illustrated Book of Hours into a pocket 12/16mo format while keeping the same richness of decoration: these books are usually printed on vellum, hand-colored throughout. The twelve full-page Pichore-derived metalcuts as the structural spine of the book; crisp burin engraving on metal (not wood), compact narrative scenes with painted in

frames filled with colored ink, and made for reuse across Latin–French bilingual editions (*Heures à l'usage de Rome, Paris, etc.*).

One of Hardouyn's innovations was to shrink the deluxe illustrated Book of Hours into a pocket 12mo format while keeping the same richness of decoration. The images here are:





1) Martyrdom of Saint Sebastian; 2) Expulsion from the Garden of Eden; 3) Annunciation to Mary; 4) Visitation of St. Elizabeth to Mary; 5) Nativity of Christ; 6) Annunciation to the shepherds; 7) Adoration of the shepherds; 8) Presentation in the Temple; 9) exodus; 10) Christ with two soldiers and a figure of death; 11) Lazarus and Dives; and 12) the resurrection.



Left Page Eiii (v)

Latin text	English translation
<i>Deus, in adiutorium meum intende.</i>	O God, come to my assistance.
<i>Domine, ad adiuvandum me festina.</i>	O Lord, make haste to help me.
<i>Gloria Patri, et Filio, et Spiritui Sancto;</i>	Glory be to the Father, and to the Son, and to the Holy Ghost;

Latin text	English translation
<i>Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.</i>	As it was in the beginning, is now, and ever shall be, world without end. Amen.
<i>Hymnus.</i>	Hymn.

Right Page Eiiii (r)

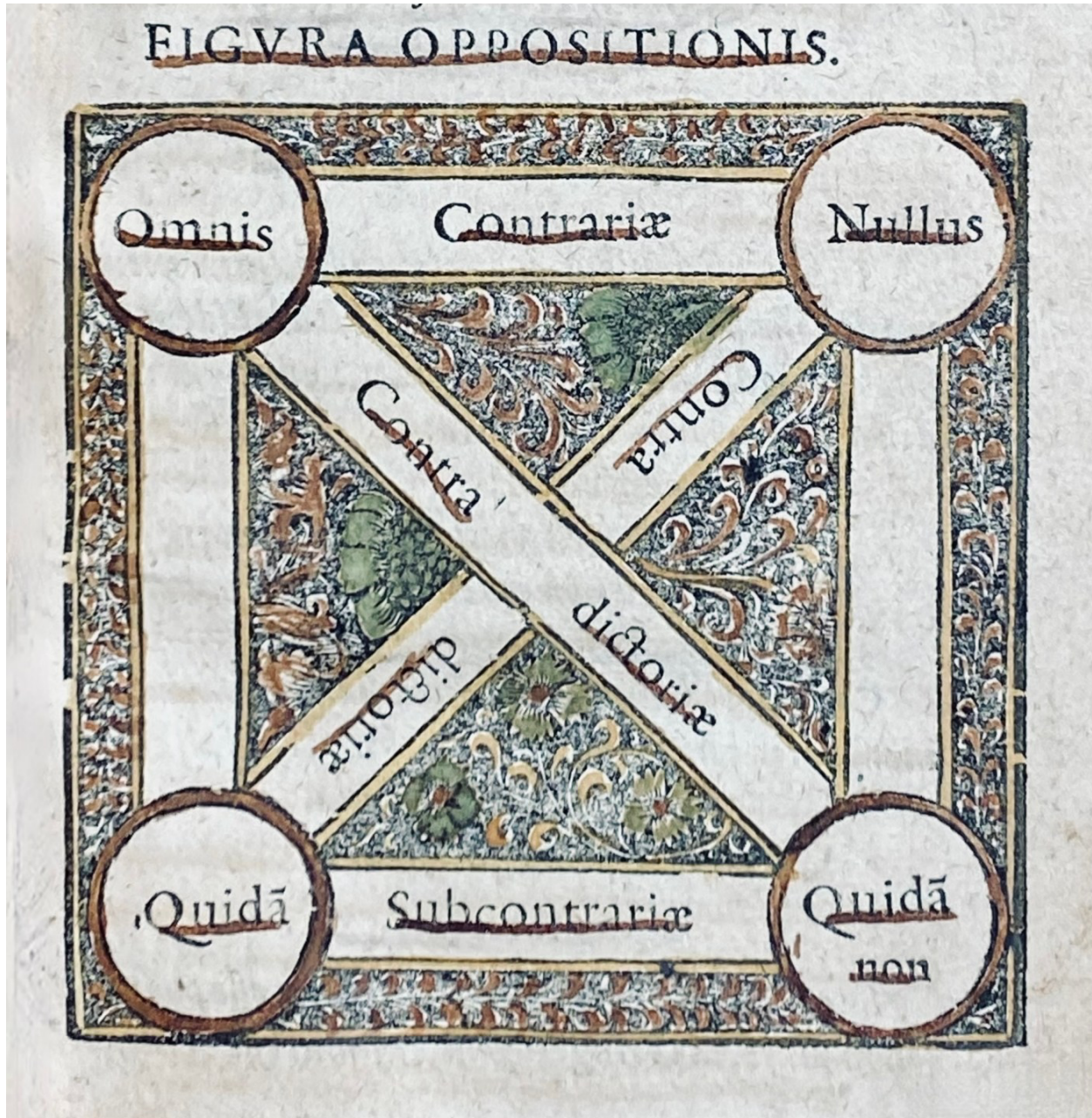
Latin text	English translation
<i>Memento salutis auctor,</i>	Remember, O Author of our salvation,
<i>quod nostri quondam corporis</i>	that once thou didst take upon thyself our mortal body,
<i>ex illibata Virgine</i>	being born of an undefiled Virgin,
<i>nascendo formam sumpseris.</i>	and by thy birth didst assume our nature.
<i>Maria mater gratiae, mater misericordiae,</i>	Mary, mother of grace, mother of mercy,
<i>tu nos ab hoste protege, et hora mortis suscipe.</i>	do thou protect us from the enemy and receive us at the hour of death.
<i>Praesta, Pater piissime, natoque compar unice,</i>	Grant this, most loving Father, together with thy only-begotten Son,
<i>cum Spiritu Paraclito in sempiterna saecula. Amen.</i>	with the Holy Spirit, the Comforter, forever and ever. Amen.

Latin text	English translation
<i>Pulchra es, Domina.</i>	Thou art fair, O Lady.
<i>Psalmus.</i>	Psalm.
<i>Nisi Dominus aedificaverit domum,</i>	Unless the Lord build the house,
<i>in vanum laboraverunt qui aedificant eam.</i>	they labor in vain that build it.
<i>Nisi Dominus custodierit civitatem,</i>	Unless the Lord keep the city,
<i>frustra vigilat qui custodit eam.</i>	he watcheth in vain who keepeth it.
<i>Beatus vir qui implevit desiderium suum ex ipsis:</i>	Blessed is the man who hath filled his desire with them;
<i>non confundetur cum loquetur inimicis suis in porta.</i>	he shall not be confounded when he speaketh with his enemies in the gate.

Bohatta 971.; Not in *Tenschert & Nettekoven, Horae B.M.V.* vols I-IX

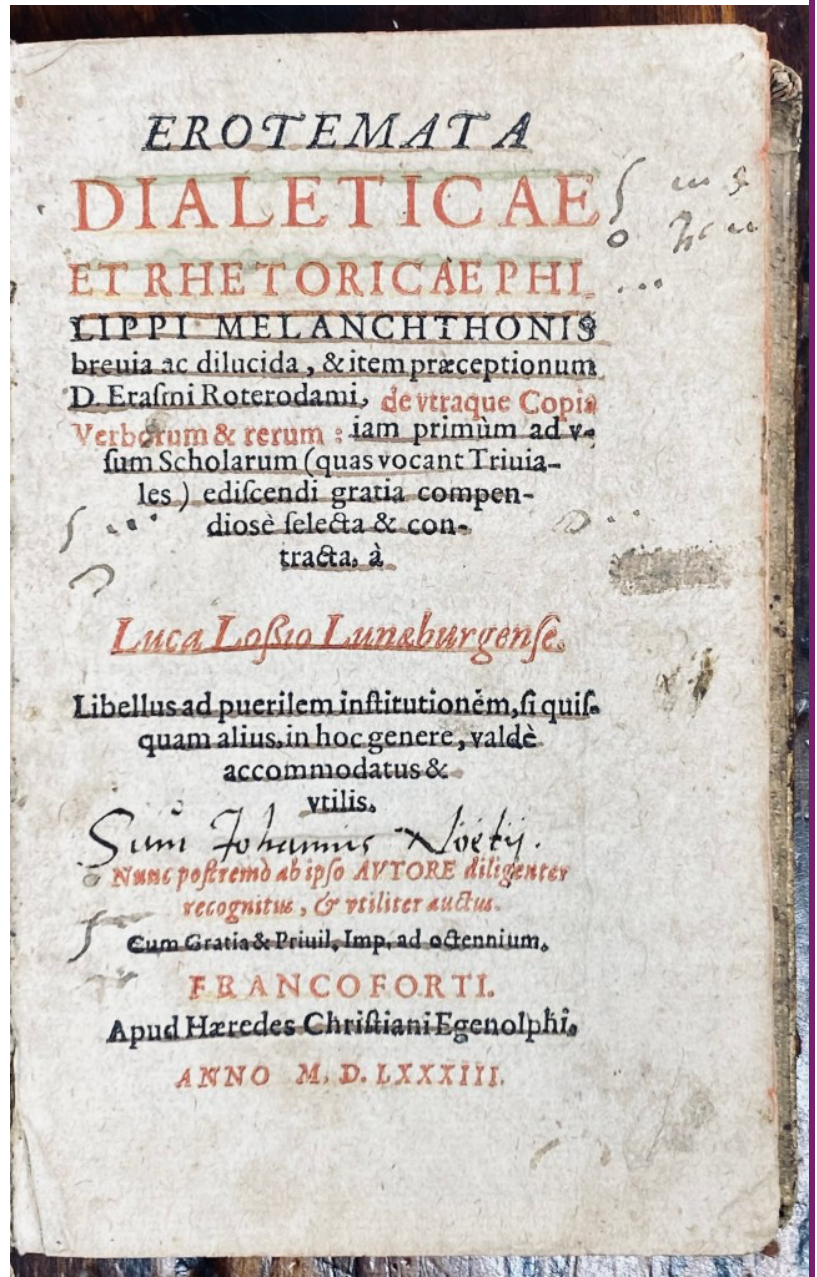
or *Lacombe 255-256* or *Brunet, Heures gothique.*

A Reformation Rhetoric and Dialectic 1583



12) 795] Lucas Lossius (1508-1582)

**Erotemata
Dialecticae Et
Rhetoricae
Philippi
Melanchthonis
:breuia ac dilucida,
& item
praeceptionum D.
Erasmi
Roterodami,
de vtraque Copia
Verborum &
rerum :iam
primum ad
usum Scholarum
(quas Volant
Triviales) nediscendi
gratia compendiose
selecta & contracta. à**



Frankfurt: Haeredes, Christiani Egenolphi, 1583. Price \$2,300

Octavo 16 x 10cm. Signatures A-X⁸ (X⁸ is colophon and present) This is a very clean copy, the online copies are very browned. This copy is bound in the original blind stamped pig skin over boards, with spine covered in paper at a later date; text with early ink underlining and occasional marginal notes. There is one woodcut diagram of the **square of opposition**, with red and green wash. Edges red from bolus armenus.



First published in 1552. Lucas Lossius (1508-1582) was a German Lutheran theologian and educator. He studied in Wittenberg, where he became acquainted with Martin Luther and Philipp Melanchthon. These two would write a letter of recommendation for Lossius, and this would secure for him a job as secretary to Urbanus Rhegius in Luneburg. A year later he became a teacher, and he would continue in the role of educator until his death.

Lucas Lossius, schoolmaster in Lüneburg, and student and intimate of Luther and Melanchthon, wrote this devotional piece for his patroness, Dorothea Semmelbecher of Lüneburg, to offer her comfort at the loss of her son and other unnamed sorrows in her life. In view of this fact, it is particularly touching that the printer has placed a wood-engraving of the New Testament narrative of the raising of the son of the widow at Nain (Luke 7:11–17) beneath the title and that Lossius names the mourning woman who begins the dialogue “Dorothea.”

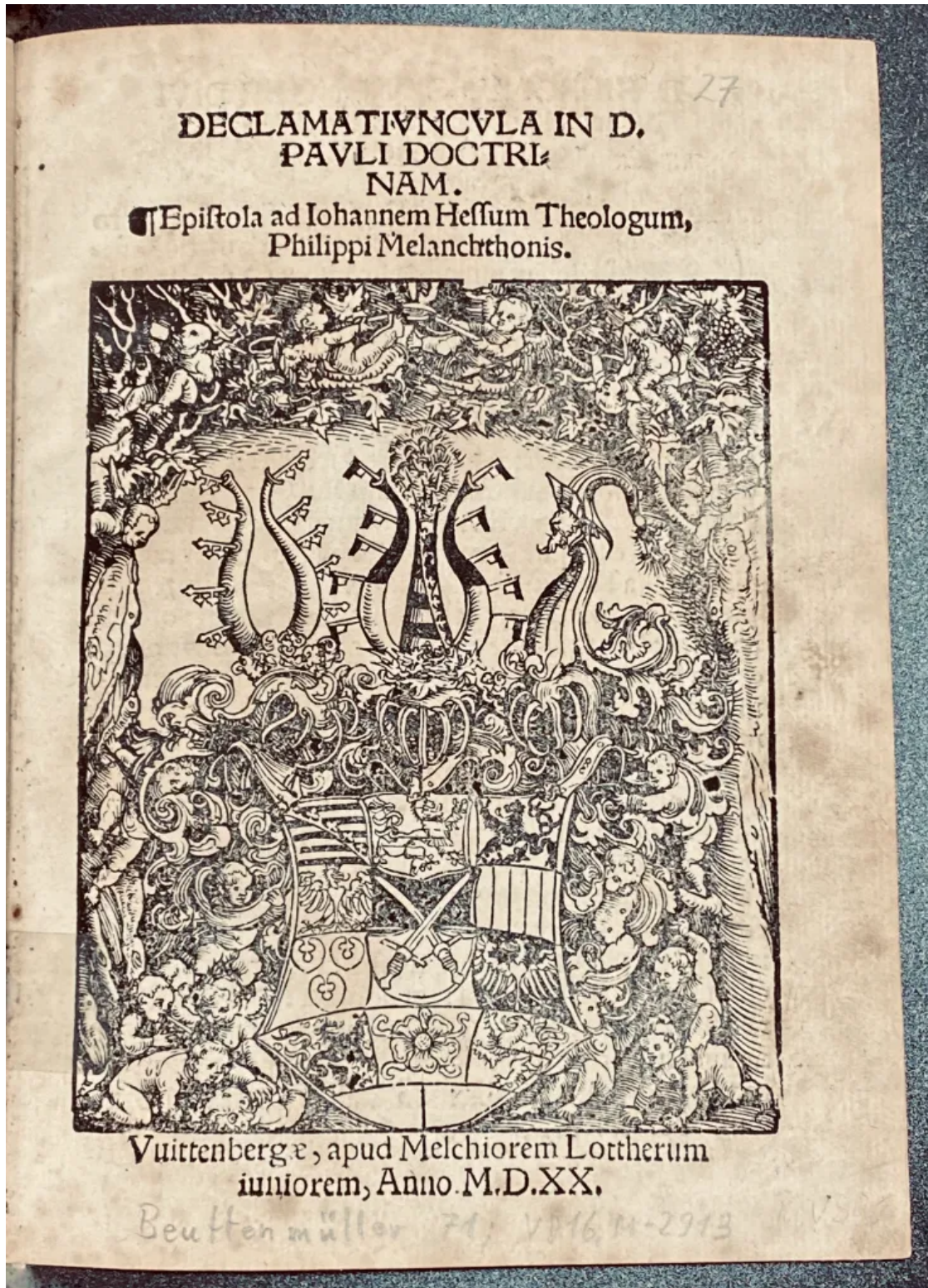
BSB-ID 991100546189707356: BV012590374:OCLC 634191821

[urn:nbn:de:bvb:12-bsb11274398-9](https://nbn-resolving.org/urn:nbn:de:bvb:12-bsb11274398-9)

[Renaissance Rhetoric Short-title Catalogue 1460-1700](#) Page 188 & 306

Melanchthon Declamatiuncula in D. Pauli.

13) 176J Philip Melanchthon



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

Vuittenbergae [i.e. Wittenberg] : Apud Melchiorem Lottherum iuniorem,

1520

\$4,500

Quarto 7 ¼ x 5 ¼ inches. A-B4, C6. This is bound in modern boards with a vellum 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 291

Paradin's Les Devises héroïques with 217 emblems in a contemporary binding. 1567



684J Paradin Claude, Claude. (1510-1573)

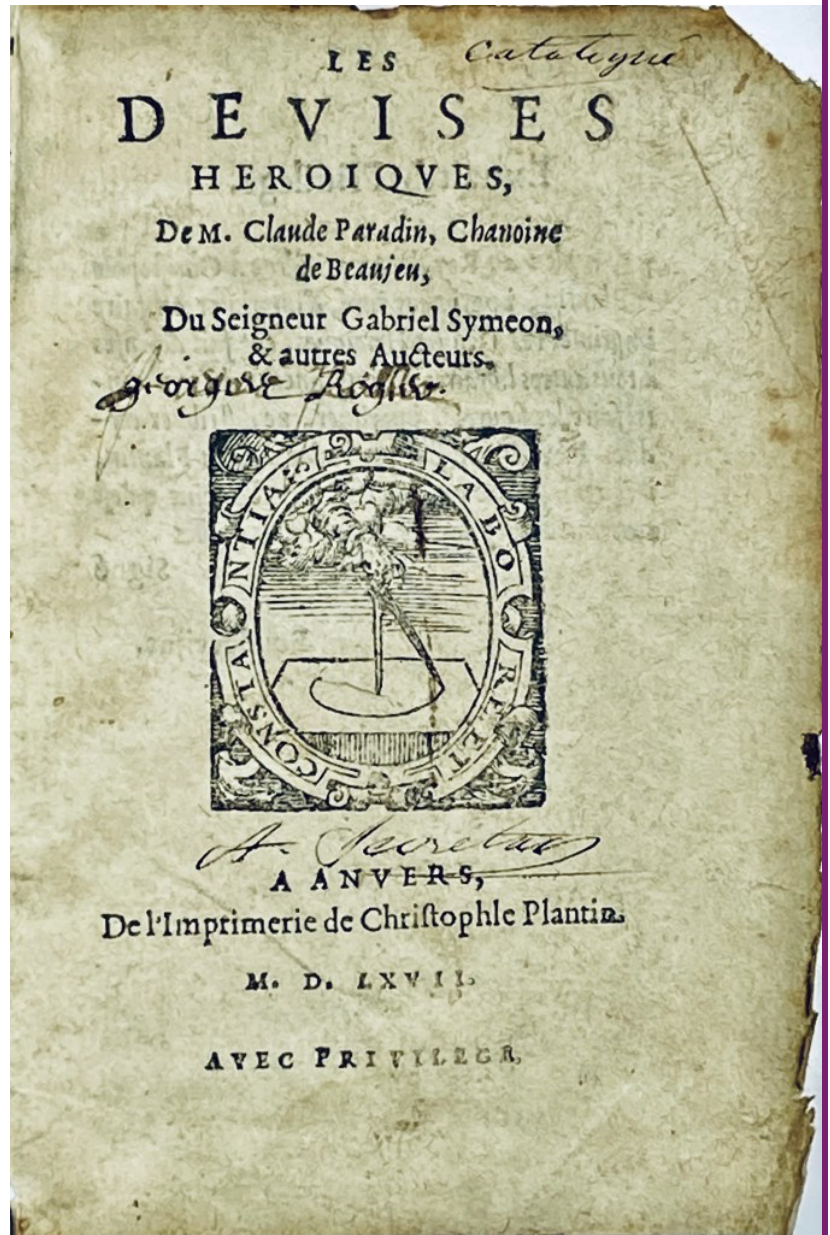
Les Devises héroïques, de M. Claude Paradi, chanoine de Beaujeu, du seigneur Gabriel Symeon et autres aucteurs.

Anvers : De l'imprimerie de C. Plantini, 1567. \$4,000

Duodecimo in 8's, 12.5 x 8 cm. Third edition

Signatures: A-V⁸ This edition has 217 woodcuts Each woodcut is accompanied by a motto, followed by an explanation.

Bound coeval limp laced case parchment. a clean copy in original condition.





The Devises Heroïques published in French in Lyons in 1551 by Jean de Tournes. Under the title Dévises héroïques. Les dévises ov emblèmes héroïques et morales, by Simeoni, originally published separately in 1559, was first added to the work of Paradin in 1561. This was an influential printed collection of 118 emblems or “devises” and included an attached motto. These emblemata became commonly used as markers or models of royal, aristocratic or moral ownership as well as decorative pattern books applied in a variety of crafts including, heraldry, masonry, sculpture, painting, woodcuts or textiles. “The first Protestant collection of religious devices, a book which played a very important role in the European emblem tradition”

The 1551 edition was followed in 1557 by an expanded edition, now with 182 “devises” as well as providing a brief explanation of the universal significance of the symbol and how it represents the individual who chose it or to whom the symbol was attributed in the Renaissance as well as the motto. The new wood blocks for the 1557 edition may be by Bernard Salomon who worked closely with Jean de Tournes.



The publication of Paradin's *Devises Heroïques* was taken over by Christophe Plantin in Antwerp from 1561, with the addition of 37 "devises" and the inclusion of a Latin translation of the combined text order to provide for a wider reading public. Plantain's wood cuts still survive in the Plantin Moretus Museum in Antwerp. It was published in a Dutch Translation in Antwerp in 1563 and in an English translation in London in 1591 and in further French revisions in Paris in the 17th century and a commentary by Adrien d'Amboise. This book was a source for Shakespeare. He quotes, in 'Pericles', at least one of these emblems : "**Me pompae provexit apex**".



Mary Queen of Scots who was held at Tutbury Castle and Bess of Hardwick (then Elizabeth Shrewsbury, the wife of Mary's custodian George Shrewsbury) knew and used Paradin's emblems in the design of embroidered hangings. The emblem Ingenii Largitor ("Bestower of Wit") from Paradin's *Devises Heroïques* is the basis for the centrepiece of the Shrewsbury hanging (circa 1569) on loan to Oxburgh Hall as part of the Oxburgh Hangings. The design shows a raven drinking from a large cup and the initials E and G S



for Elizabeth and George Shrewsbury. The emblem illustrates the fable, found in the *Natural History* of Pliny the Elder, of the thirsty bird, who, unable to reach water, filled a bowl with pebbles to raise the water level until he could drink.

DEVISES
Arbitry milii iura me.



Les antiques Alains, Bourgoignons, & Sueves, portoyent le chat (selon Methodius) en enseigne: beste que l'on cognoit assez impatiente de prison. à cause dequoy pouuoit estre en signe, & representation de liberté.

Milii

HEROIQVES.
Milii terra, lacusque.



Mécenas sous l'Empereur Auguste, estoit *Dios.* en tresgrande autorité, de maniere qu'il auoit toute puissance & gouuernemēt, tant par mer, que par terre. Occasion possible qui luy faisoit porter la Grenouille en sa Deuise, si autrement ne la portoit en signe de celles de Syriphie, qui ne crient iamais, comme dit Plin: *Plin.* car ainsi se pourroit remarquer Secret, ou taciturnité: laquelle estoit tant familiere dudit Mécenas, que pour ceste cause le reueroit grandement Auguste, ayant aussi en grande admiration, la haine qu'il portoit à l'enuieuse raille- *Est. ep.* rie.

E ; φ Ω Σ

HEROIQVES.
Pressa est insigni gloria facti.

109



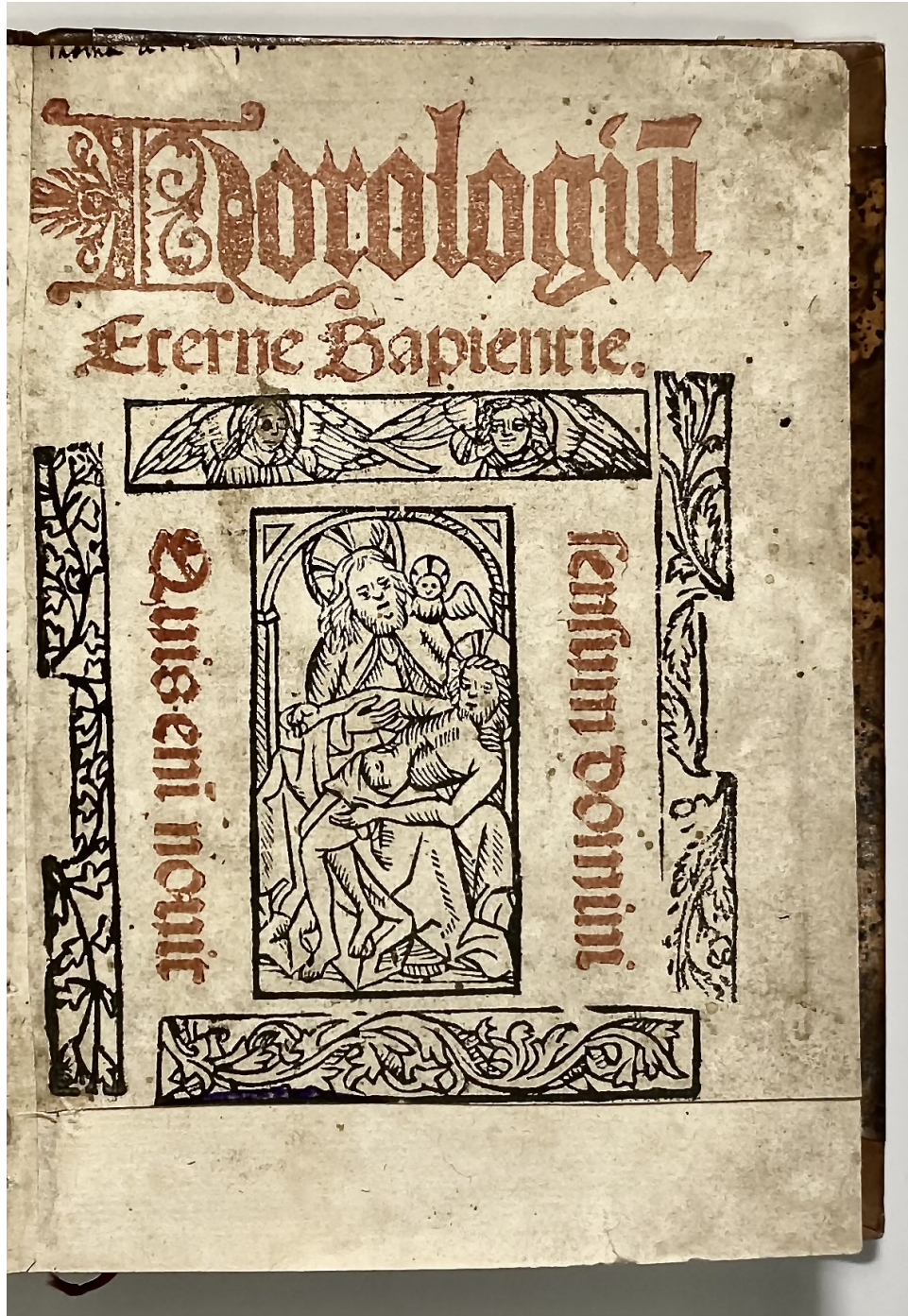
l'Em-

“Pressa est insignis gloria facti” (The glory of his noble deed is recorded in writing).

The image records the public tearing of an imperial edict—the moment when law, embodied in a sealed instrument, is repudiated by conscience through action. The hands do not debate or annotate the document; they destroy it. Yet the seal remains, underscoring that authority is challenged not by violence but by refusal, and that the consequences of lawful acts persist even when the law itself is torn apart. Read alongside the episode of Julian’s edict and its public destruction, the emblem fixes a moment when action confronts law directly, demonstrating that conscience may negate authority—but never without residue.

**Landwehr Romantic N° 569; VOET, The Plantin Press, N° 1953.”
Réimpression de l’édition donnée par Plantin en 1561, & illustrée
des mêmes 216 bois gravés. Adams/Rawles/Saunders French
emblem books F-461 Mortimer, Harvard cat. 410. Praz, M.
Studies in 17th-century imagery,; p. 444-445; Volkmann; page 53 ;
Kraus cat N°66 n.479;**

Was Suso a profeminist? Or was Elsbeth Stigel .



14) 911J Henricus Suso, (1295-1366). ed. Elsbeth Stigel (1300-1360)

Horologiu[m] eternae sapientiae.

Köln Cornelius von Zierickzee 1503

Price \$7,500

Octavo 14 × 10.5 cm. 128 leaves. Signatures: A-Q⁸ Date in the colophon: M.ccccc.iiij. mensis Septembris ipso die Marcelli. With title-woodcut with four-part border and a full-page woodcut on the verso of the title. Spaces for capitals, not filled in. Bound in 19th-century half-calf with gilt spine with label.

Suso was a follower of Meister Eckhart, whose “writing is characterized by a vividness of personal experience and religious fervor” (Ford). One of his most devoted followers was the Dominican nun and mystic Elsbeth Stagel, who saved their letters, which were later published. “In the *Horologium aeternae sapientiae* Suso casts his mystical experience and theology in the form of a dialogue between Eternal Wisdom and a disciple (himself). He discovered his love for her while reading in the refectory the words of the book of Wisdom... [and] thereafter he devoted himself to her (who appears as Christ, the Bride in *Song of Songs*, a virgin, Hagia Sophia and Logos Dei) as a knight to his lady with his love guiding every action and thought and their betrothal his single aim” (Ford). The treatise is divided into 24 chapters, a gesture towards the governing model of the clock (*horologium*), which symbolizes the need for regulation and order under the guidance of Wisdom.

Elsbeth Stagel: Editor, Witness, and Co-Author of Suso’s Mysticism

This text descend from the Latin recension of Suso’s *Büchlein der ewigen Weisheit* — the version traditionally attributed to **Elsbeth Stagel**, prioress of the Dominican convent of Töss near Zürich. Stagel was not merely Suso’s disciple but his **spiritual interlocutor and editor**, responsible for assembling and shaping the text we know as the *Horologium*. Her editorial interventions transformed Suso’s vernacular dialogues into a polished Latin treatise of mystical theology intended for a wider monastic audience. In doing so, she created one of

the earliest examples of **female editorial /authorship in the Western mystical tradition.**

The *Horologium* circulated in manuscript form throughout the 14th–15th centuries, but it is in **Cologne** the principal center of late-medieval Dominican printing that the text found its enduring printed form. Stagel’s editorial role has gained increasing scholarly attention in recent decades. Studies such as:

- *Anneke Mulder-Bakker, “Elsbeth Stagel and the Dominican Reform: Women as Spiritual Editors,”*
- *Benedicta Ward, “Women Mystics and Their Male Collaborators,”*
- *Walter Senner, “Die Textgeschichte des Horologium Sapientiae,”*
- <https://www.e-codices.unifr.ch/en/description/kbt/y105/>

These studies explain how Stagel’s hand shaped both the structure and the Latin diction of the *Horologium*. She functioned as **scribe, translator, and redactor**, preserving Suso’s “inner life” within the devout female milieu of the Rhineland. At the center of the **Horologium Sapientiae** stands Sapientia, Eternal Wisdom, whose voice is unmistakably feminine in tone and posture—an inheritance from the Lady Wisdom of Proverbs, re-introduced into late-medieval devotion as a figure of immense tenderness and uncompromising authority. Far from a merely abstract personification, Sapientia appears as a commanding, at times maternal, presence: she consoles the erring Discipulus, rebukes his self-deception, and draws him into a transformative intimacy that has the affective texture of a female spiritual director.

In contrast to the philosophical Philosophia of Boethius—aloof, rational, and robed in classicizing abstraction—Suso’s Sapientia speaks with a warmth and immediacy closer to the women mystics of the Rhineland. She is both sovereign and solicitous, a feminized Christic voice whose authority is exercised through invitation, persuasion, and love rather than juridical command. In this sense the *Horologium* aligns not only with monastic horae but with the broader tradition of spiritual books in which feminine allegory becomes a vehicle of divine self-revelation, prefiguring the tender, guiding presences later cultivated in *Devotio Moderna* circles and women’s convent reading.

This interplay—Discipulus seeking, Sapientia instructing—gives the book a structure almost nuptial in cadence: a pedagogical drama in which female

Wisdom leads the soul through rebuke, reconciliation, and ultimately contemplative union. It is one of the most sophisticated deployments of feminine divine pedagogy in all late-medieval mystical literature.

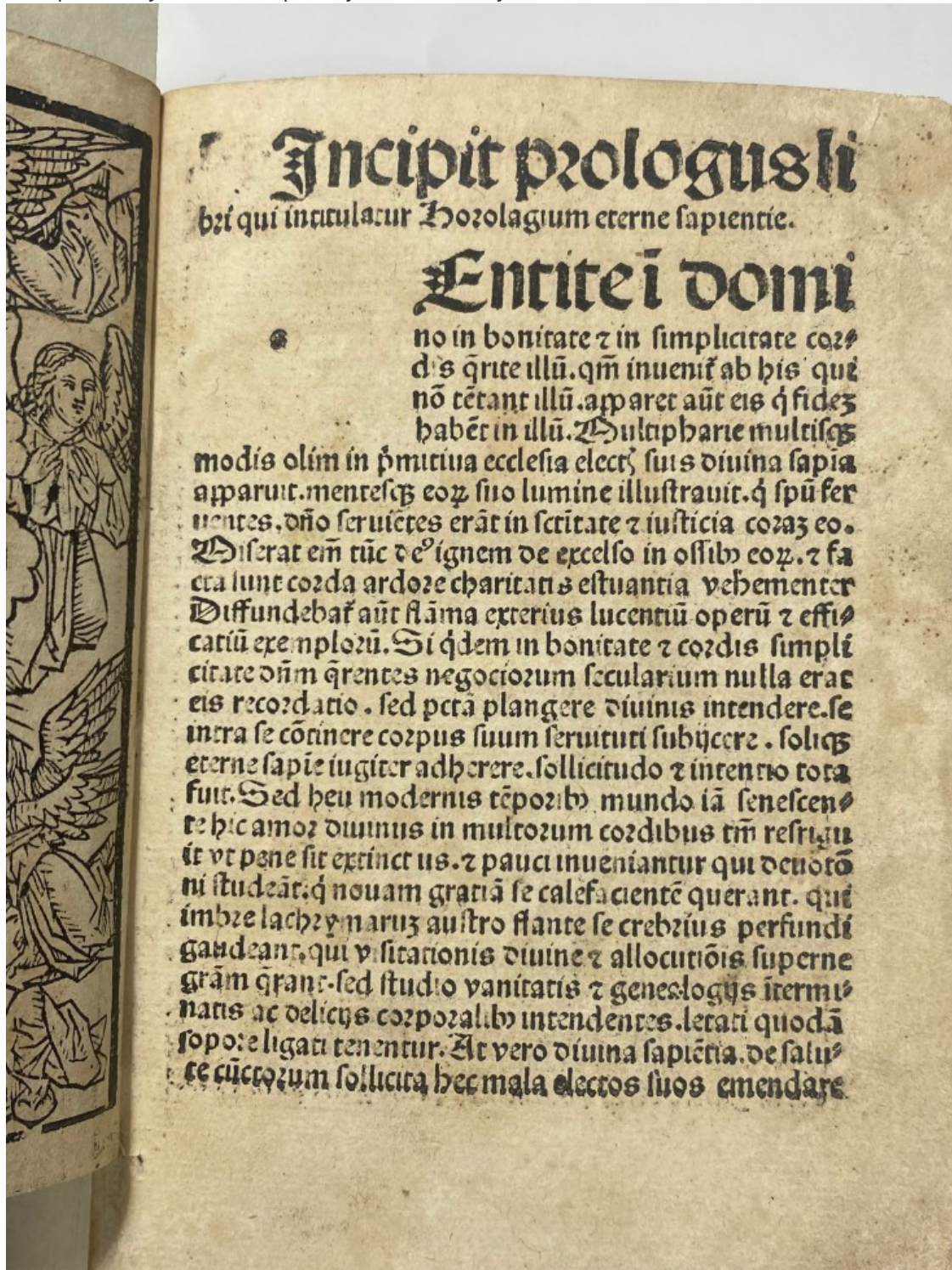
The feminine voice of Sapientia in the *Horologium* stands in clear continuity with the great women mystics of the German–Netherlandish world—

Hadewijch, Mechthild of Magdeburg, and the Dominican nun **Elsbeth Stigel**, Suso's own confidante and the likely compiler of the *Vita* and letters that shaped the transmission of his works. Like Hadewijch's Lady Minne and Mechthild's unashamedly erotic *Frau Minne*, Suso's Sapientia speaks with a distinctly **female spiritual authority**, alternately tender and severe, instructing the soul in a register that resonates with the devotional ears of women's convent culture. Stigel's role is particularly important: her shaping hand ensured that Suso's mystical Christology could be **heard through a woman's attuned sensibility**, and the *Horologium's* Sapientia can be read as a literary echo of this reciprocal spiritual friendship—a feminine Wisdom who becomes both the voice of Christ and the voice through which centuries of women mystics articulated divine intimacy.

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The Parallel Latin / English selection from the Prologue of the *Horologium Sapientiae* perfectly exemplifies the female-mystic idiom of the *Horologium*: a voice that rebukes and consoles with the same maternal authority found in Hadewijch and Mechthild, where *Sapientia*, as a feminine divine presence, interprets history, emotion, and spiritual dryness with exquisitely affective clarity.



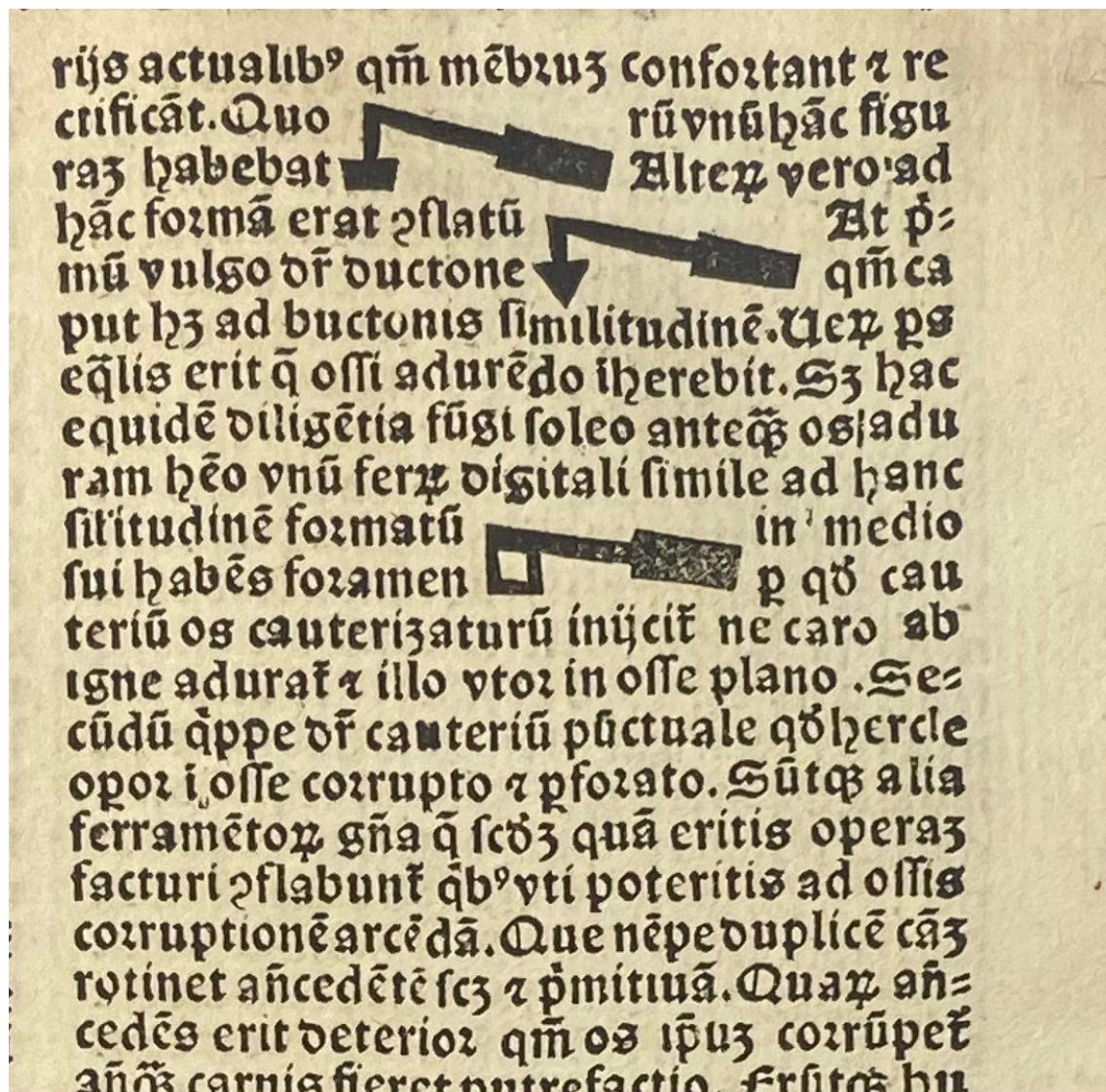
Latin (1503 diplomatic transcription)	English Translation
<i>Sed heu modernis temporibus mundo iā senescē / te hic amor diuinus in multorū cordibus iām resfriga / ret ve pene sit exinctus.</i>	But in these modern times the world has grown old and cold; the fervor of many has gone out; and among many multitudes, spiritual delight has perished.
<i>7 pauci inueniātur qui dēdō / mi studeāt 7 nouam gratie celestis sciencie querant.</i>	Few now seek after the new grace of heavenly knowledge.
<i>qui / imbre lachrymarū austro flante se crebrius perfundi / gaudeāt.</i>	Many prefer to be drenched in the rain of earthly tears (passions) rather than awakened to divine things.
<i>qui 7 visitationis diuine 7 allocucionis superne / grām grā.</i>	They delight in outward impressions rather than in the visitation and speech of divine inspiration.
<i>sed studio vanitatis 7 genesiologijs iterū / nātis ac deliciis corporaliīs intendētes. letari quodā / modo pelicgātur.</i>	And they pursue vanities, genealogies, and the pleasures of the body, being entangled in the sweetness of earthly delights.
<i>At vero diuina sapiencia. de salu / te electorum sollicita hec mala electos suos emendare</i>	But divine Wisdom, in her mercy and for the salvation of the elect, with loving solicitude wills to correct these evils.

VD 16, S 6104

15)

914J Vigo, Giovanni de Vigo 1450-1525 and Santo, Mariano, 1488-1577.

Joannis de Vigo in chyrurgia 1521



914J Vigo, Giovanni de Vigo 1450-1525 and Santo, Mariano, 1488-1577.

(Opera domini Joannis de Vigo in chyrurgia. Additur chyrurgia Mariani sancti Barolitani...). S(e)c(un)da pars practice in p(ro)fessione chirurgica

q(ue) Copensiosa nuncupa(r)t: totius chirurgie documenta q(ua) in copiosa.

volume. 2 (of 2).

Lyon, Jaco.q.Fra[n]cisci de Giu[n]ta et socij florentini,saptime Idus Junii

1521. Price \$2,950.





Compendiuz in chyrgia
studiosis quibuscunq; ipsam exer-
cere volentibus longe vtilissi-
mum per **D**arianum san-
ctum **B**arolitanum vi-
rū vndecunq; doctissi-
mum nuperrime
editū. magnaq;
diligentia
castiga-
tum,
✠





Quarto 20 x 5:15 cm. Signatures: a-e⁴ and a-g⁸ h⁴ With two woodcut title vignette in floral borders with figurative elements A patient, Vigo, and a student/assistant, an attractive woodcut printer's mark, 3 small text woodcuts, and numerous figurative woodcut initials. 1 unnumbered, 57 numbered, 3 unnumbered leaves. Later blind-stamped half-leather binding over a vellum antiphonal leaf with binding waste underneath.



Giovanni de Vigo, who was born in at Rapallo, Italy, lived in the early Renaissance period (1450-1525). In 1503, De Vigo became the personal surgeon to Pope Julius II. He wrote a surgical book, "Practica Copiosa in Arte Chirurgia," which was completed in 1514 and published in Latin. It was translated into English by Richard Traheron and printed by Edward Whytchurch in 1543. Vigo's "Chirurgia" consists of nine books ranging from a consideration of anatomy necessary for a surgeon, to sections on abscesses, wounds, ulcers, benign and malignant tumors, fractures and dislocations, pharmaceuticals, ointments and plasters, as well as sections on dentistry, exercise, diet, syphilis, among others. De Vigo introduces a novel approach for treating mandible dislocations and describes a trephine he invented, as well as a number of new instruments. Examination of his surgical piece demonstrates that he had a broad spectrum of knowledge in surgery based in part on the ancient Greek and Arabic medical literature but mainly on his personal experience. Giovanni de Vigo contributed significantly to the revival of medicine in the sixteenth century, and he can be considered as a bridge between Greek medicine of antiquity, Arabic medicine, and the Renaissance."

" Review of the " Chirurgia " of Giovanni de Vigo: Estimate of His Position in the History of Surgery
VL – 27 DO – 10.1007/s00268-003-6819-9 JO – World journal of surgery ER

Vigo's practical manual used throughout Europe for more than a century. Giovanni da Vigo (surgeon to Pope Julius II) systematized wound-care, operations, bandaging, therapeutics, and military surgery, including the early theories concerning gunshot wounds that would later be challenged by Paré. The 1521 Lyon edition is prized for its clear typography, woodcut initials, and strong paper, and this volume (the *Secunda Pars Practice*) contains the core of Vigo's practical case-based surgery as well as the supplementary treatise of Marianus Sanctus of Barletta. Bound in later blind-stamped leather over a vellum antiphonal leaf with further binding waste, offering rich material-evidence teaching potential."

Adams V 762; Hirsch-H. V, 758. Baudrier,; VI, 109; Gültlingen,; II, 135, 80; BJ 16,; V-395

A highlight of the volume are several small but historically important woodcut depictions of medieval cautery instruments—flat, spoon-shaped, and pointed irons—used by

Marianus

Sanctus of

Barletta. These

represent some

of the earliest

printed surgical

tool illustrations

in Europe,

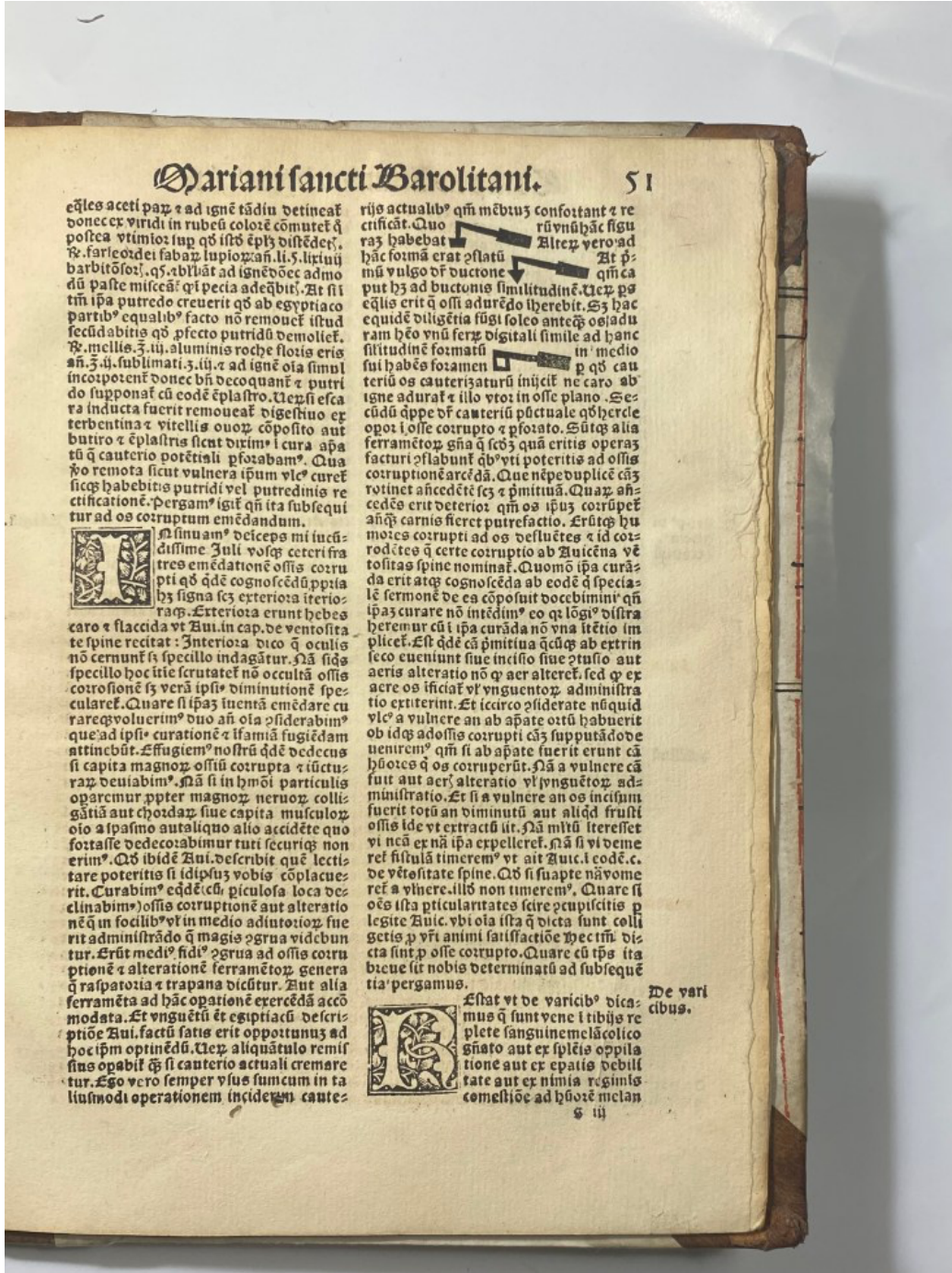
preceding the

more elaborate

sets in Paré by

several

decades.



Cauterium acutum (sharp-headed cautery) *This is a long-shafted cautery iron with: A straight shank*

A flattened, slightly pointed working end

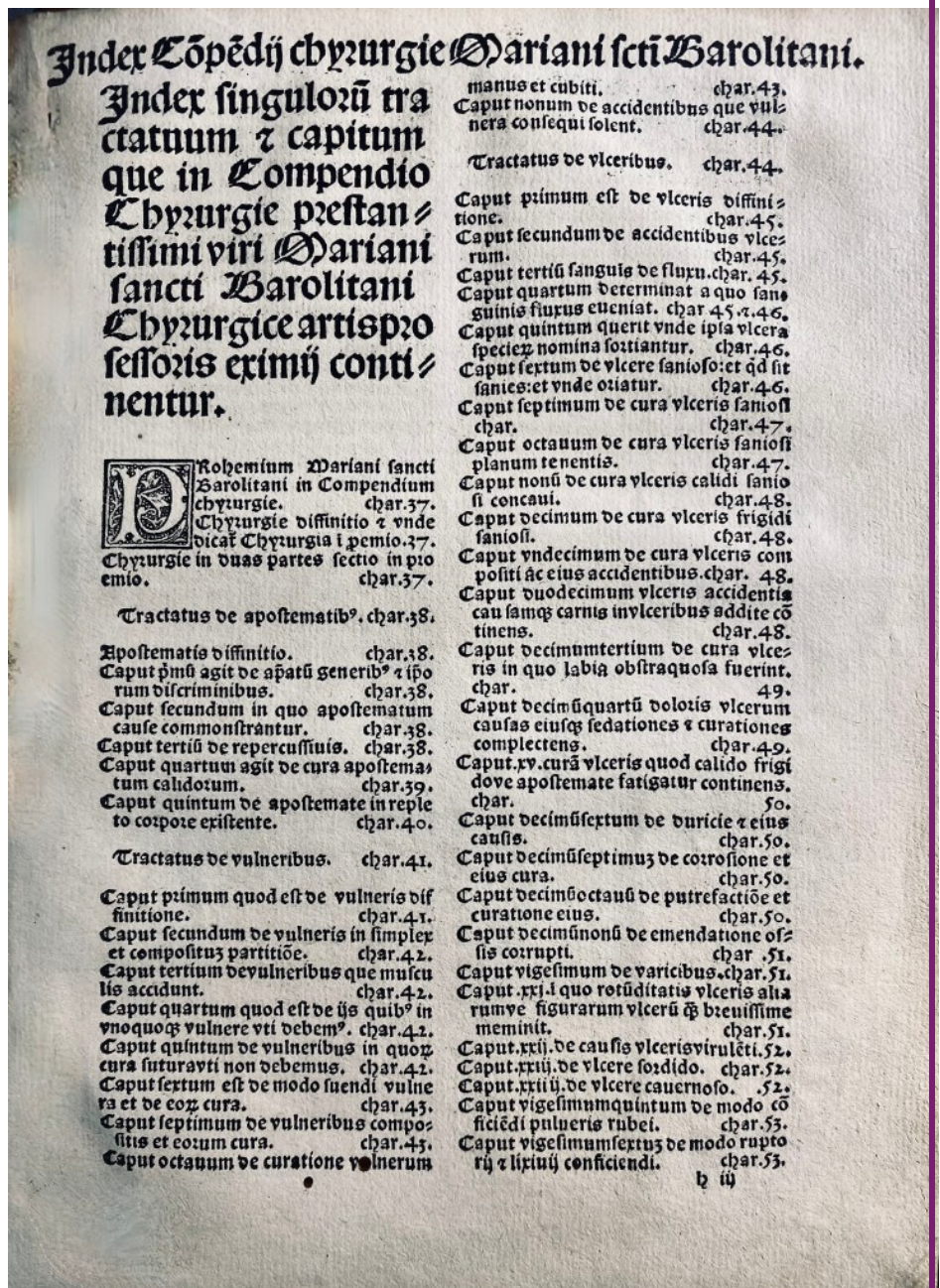
Used for linear cauterization, often on deep fistulas or sinus tracts.

Marianus uses this to burn out necrotic tissue and to “search” a wound.

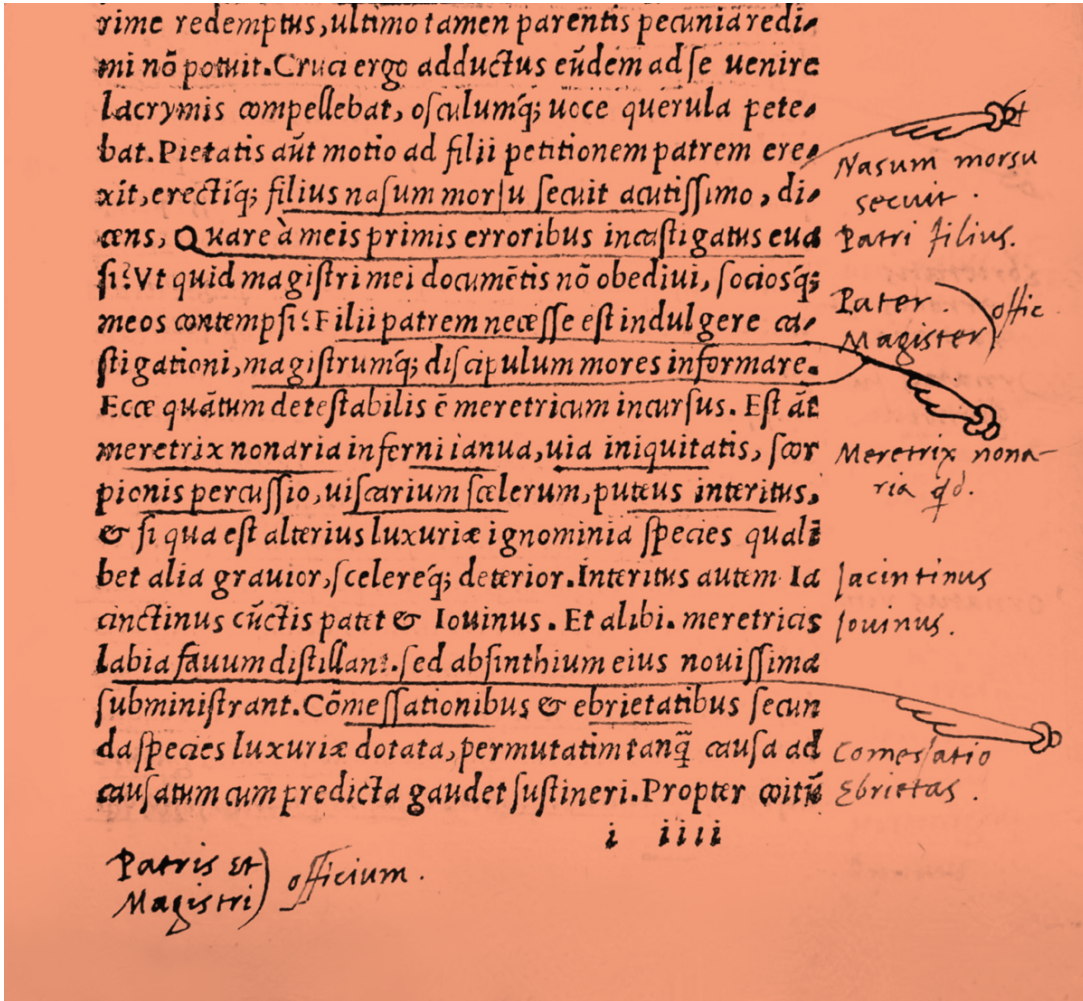
Cauterium anumale / cauterium ad similitudinem cochleae (“spoon-shaped” or “cupped” cautery) *Notice the broad rectangular head with a notched or hollowed underside, and the angled neck. This is the classic “cupped cautery”, sometimes described as: cochleare ustorium (spoon-burner) cauterium ad similitudinem ductonis (duck-bill cautery)*

Cauterium planum (flat-faced cautery) This instrument has: A square/rectangular flat face. A short shaft A clear distinction between handle and head

The index to Mariano Santo's *Compendium chirurgiae* reveals a tightly organized, condition-based surgical manual structured around core operative categories—apostemata, wounds, ulcers, and related lesions—each treated through concise sequences of diagnosis and intervention. In contrast to Vigo's expansive and theoretical *Practica*, Santo's work reduces surgical knowledge to practical units, emphasizing actionable treatment over systematic exposition.



RUBS MILWAUKEE



JUNE 23. MMXXVI
 PART TWO 1501-1599
 James Gray Booksellers

(SPINE)

James Gray Booksellers

Catalogue CC #2 16th c.