

Fascicule. ⅩⅠⅠ XI \* MMXVIII

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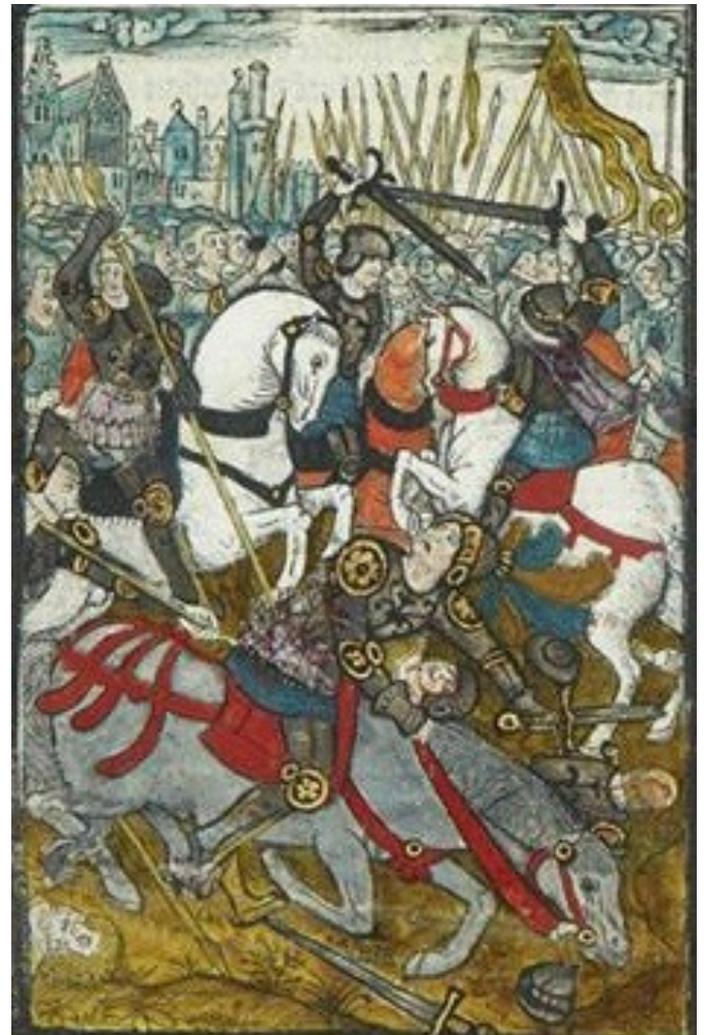
*All books subject to prior sales. Prices in U.S Dollars.  
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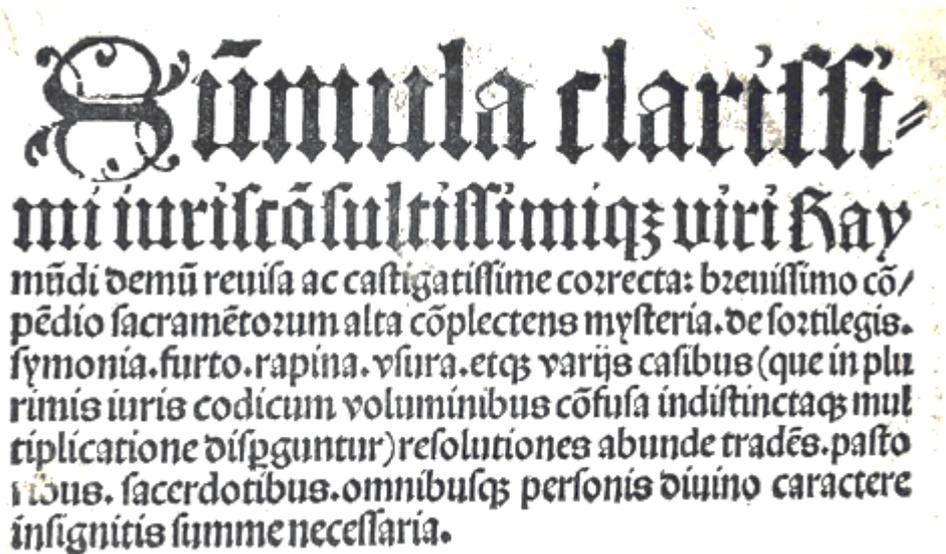
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234J Magister Adam [de Aldersbach ](d1408.) also Raymmundus de Pennaforti. (1180-1275)

"Su[m]mula clarissimi iurisco[n]sultissimiq[ue] viri Raymu[n]di : demu[m] reuisa ac castigatissime correcta : breuissimo co[m]pe[n]dio sacrame[n]torum alta co[m]plectens mysteria. de sortilegis. symonia. furto. rapina. vsura. etq[ue] [sic] varijs casibus"



**S**ūmūla clarissi-  
mi iuriscōsultissimiqz viri Ray-  
mūdi demū reuisa ac castigatissime correctā: breuissimo cō-  
pēdio sacramētorum alta cōplectens mysteria. de sortilegis.  
symonia. furto. rapina. vsura. etqz varijs casibus (que in plu-  
rimis iuris codicum voluminibus cōfusa indistinctaqz mul-  
tiplicatione dispunguntur) resolutiones abunde tradēs. pasto-  
ribus. sacerdotibus. omnibusqz personis diuino caractere  
insignitis summe necessaria.

pages of notes at the end.

[Cologne]: [Retro Minores, for Heinrich Quentell], 18 July 1500

\$ 9,500

(Colophon (leaf cc3v): ... Imp[re]ssa Colonie impensis Henrici Quentell. Anno salutis .M.ccccc. Die .xviiij. mensis Iulij)

Quarto. 8 x5 ½ inches : a-s6 t-v4 x-z6 (lacking one leaf x2 ( folio cxvii) aa-cc6 dd4.. This copy is bound in late 19th century quarter calf & marbled paper boards, rubbed with, light soiling and water stains. Numerous early or contemporary notes. And three full



**A**n epitome in verse of Raymond of Peñafort's *Summa de poenitentia et matrimonio*, with commentary and interlinear glosses. More than simply a list of sins and suggested penances, it discussed pertinent doctrines and laws of the Church that pertained to the problem or case brought to the confessor, and is widely considered an authoritative work on the subject.[1] In 1229 Raymond was appointed theologian and penitentiary to the Cardinal Archbishop of Sabina, John of Abbeville, and was summoned to Rome in 1230 by Pope Gregory IX, who appointed him chaplain and grand penitentiary.[2] Ascribed to Adamus, a 13th cent. Cistercian monk of Aldersbach in Lower Bavaria; sometimes attributed to Adam Coloniensis. Cf. F. Valls Taberner, "La 'Summula Pauperum' de Adam de Alderspach," *Gesammelte Aufsätze zur Kulturgeschichte Spaniens*, Bd. 7 (1938), p. 69-83. "Raymond of Peñafort's *Summa de casibus conscientiae*, including its fourth book, the *Summa de matrimonio*, was one of the most successful texts for pastors and confessors composed in the Middle Ages.. The *Summa* was subject to detailed commentary by William of Rennes, updates by John of Freiburg reflecting new papal pronouncements, and abridgment for pastors' greater convenience. "(Ghezzi, Bert. "Saint Raymond of Penyafort", *Voices of the Saints*, Loyola Press)

**T**his important summary was done in Latin verse, a work attributed to Adam of Aldersbach, In this edition Adam's *Summula de summa Raymundi* itself receives a detailed prose commentary. This edition contains Raymond's *Summa* with his commentary on the trees of consanguinity and affinity, which indicated whether couples were not permitted to marry because of blood kinship or sexual contact." Thomas Izbicki [3]

San Raimundo de Peñafort; compiled the Decretals of Gregory IX, which remained a major part of Church law until 1917. He is honored as a saint in the Catholic Church and is the patron saint of lawyers, especially canon lawyers. As a novice Raimundo was assigned to develop a book of case studies for confessors. The *Summa de casibus poenitentiae* is a guide book for Confessors made up as a case book and papal decrees and decretals concerning eucharist, celibacy, abortions, helping the poor, women with leprosy, curses, etc.

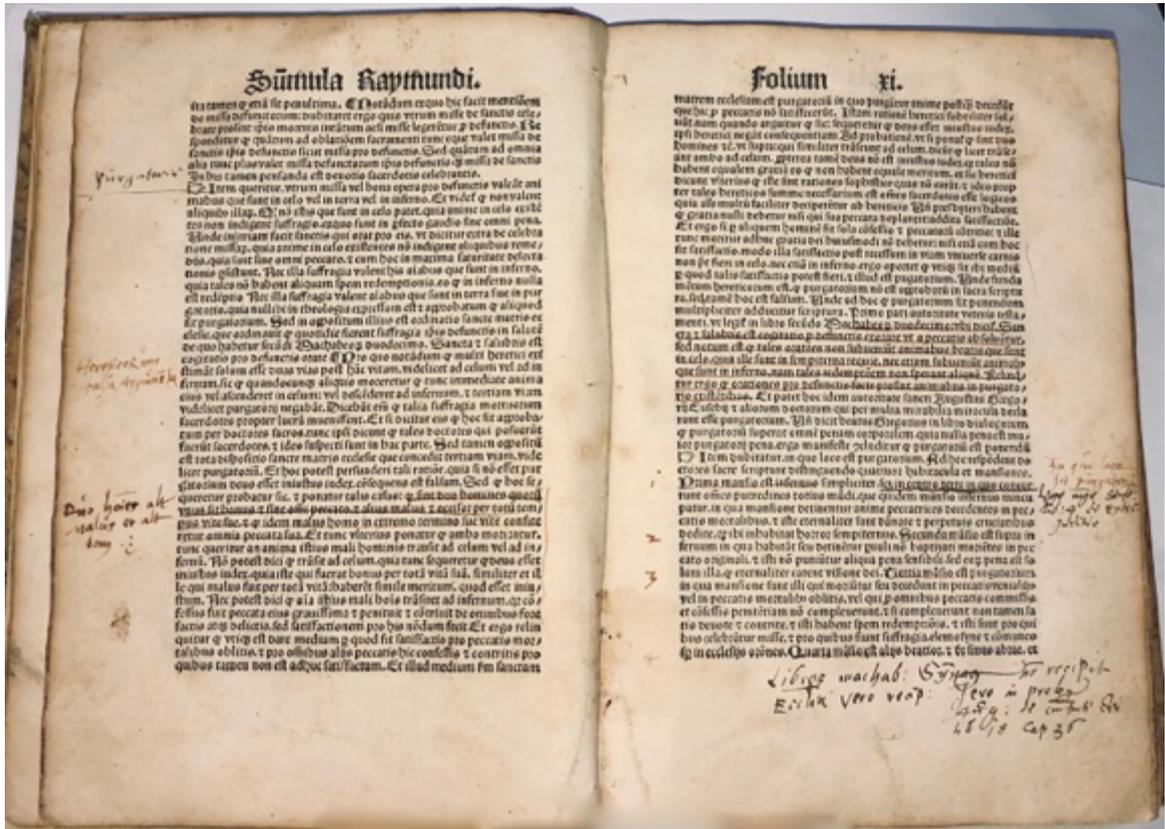
Copies in the U.S.:

- 1) Harvard
- 2) Library of Congress,
- 3) Univ. of California
- 4) Yale Univ.

Goff A48; H 13710\*;  
Voull(K) 998; Pel Ms  
9995 (9785); Polain(B) 11;  
IBE 29; IDL 11; IBP 21;  
Voull(B) 996;  
Sack(Freiburg) 21;  
Wilhelmi 1; Kind  
(Göttingen) 1214; Walsh  
467; Pr 1366; BMC I 292;  
BSB-Ink A-23; GW 216.

{1 & 2} O'Kane, Michael.  
"St. Raymond of Peñafort." *The Catholic Encyclopedia*.  
Vol. 12. New York: Robert  
Appleton Company, 1911.  
30 Jan. 2014

{3} Thomas Izbicki.  
"Manuscript Studies:A  
Journal of the Schoenberg  
Institute for Manuscript  
Studies University of  
Pennsylvania Press Volume 2, Number 2.









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

245J Guillelmus Altissiodorensis , or William of Auxerre, c.1150-1231 (sometimes also called William of Beauvai)

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

Impressa est Parisiis : Maxima Philippi Pigoucheti cura impensis vero Nicolai vaultier et Durandi gerlier alme vniuersitatis Parisiensis librariorum iuratorum, 3 Apr. 1500. \$27,000

Folio, 306, [20] ; A-z8, §8ç8A-M8, N10,A-B6,C8.

First edition. Large woodcut device (Davies 82) on title, Durand Gerlier's woodcut device (Davies 119) within 4-part border at end. Gothic types, double column. There are old manuscript marginalia. This copy is bound in a beautiful Contemporary Flemish blind stamped calf over wooden boards, rebacked with old spine, endpapers renewed, manuscript author's name on fore-edge. Fine blind-stamped and calf with pineapple stamps in lattice pattern, within a border of double eagle and round rose stamps. Provenance:old ms. inscription 'Societatis Jesu Brugensis' on title page ; Bibliotheca Broxbourniana (1949) ; heraldic ex libris with the letters A and E of Albert Ehrman (motto: pro viribus summis contendo)

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

**W**illiam of Auxerre's *Summa Aurea*, contains an ample disquisition on usury and the natural law basis of economic matters. His *Summa Aurea* still shows a debt still to Peter

**L**ombard, yet it advances his ontological argument, furthermore it shows innovation and an intellectual awareness and insistence on the *physical* that had not been seen earlier.

The "*Summa Aurea*", which is not, as it is sometimes described, a mere compendium of the "*Books of Sentences*" by Peter the Lombard. Both in method and in content it shows a considerable amount of originality, although, like all the

**S**ummæ of the early thirteenth century, it is influenced by the manner and method of the Lombard. It discusses many problems neglected by the Lombard and passes over others. It is divided into four books: the One and Triune God (bk. 1); creation, angels, and man (bk. 2); Christ and the virtues (bk. 3); Sacraments and the four last things (bk. 4). The *Summa*



aurea had extraordinary influence on contemporary authors, such as Alexander of Hales and Hugh of Saint-Cher, and on later scholastics, such as St. Albertus Magnus, St. Thomas Aquinas, and St. Bonaventure. The teacher by whom William was most profoundly influenced was **Praepositinus**, or Prevostin, of Cremona, Chancellor of the University of Paris from 1206 to 1209. The names of teacher and pupil are mentioned in the same sentence by St. Thomas: *Haec est opinio Praepositini et Autissiodorensis (in I Sent., XV, q. 11)*. William was, in turn, the teacher of the Dominican, John of Treviso, one of the first theologians of the Order of Preachers. The importance of the "Summa Aurea" is enhanced by the fact that it was one of the first Summæ composed after the introduction of the metaphysical and physical treatises of Aristotle.

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

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

**W**illiam's emphasis on philosophy as a tool for Christian theology is evidenced by his critique of Plato's doctrine of a demiurge, or cosmic intelligence, and by his treatment of the theory of knowledge

Ellema aurea in quatuor libros distinctam et a fidelissimo doctore Magistro Willielmo autissiodorensi editam. quam super a mendacio delectatione de causis sacre theologie professoris magister Willielmus de quercu diligenter ad medium cultivatione evocavit ac tabulam hanc perscrutatum reliquit. Tempus in eam scriptum manserit et postquam curam accepisset magister Willielmus et ibi dandi gerit alius venerationis pariterque liberationis pariterque. Et sic ad hunc reperitur vito citare ad rationem inter que sita manducant. vito ad hunc qui pendet signum de lectis fidei vici.



*Handwritten signature or initials in blue ink, appearing to be 'W.A.' or similar, written in a cursive medieval style.*

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

Goff G718; BMC VIII, 122 ; GW 11861; Proctor 8206 ; Polain 1787 ; Bod-inc G-295; Sheppard 6326; Pr 8206;  
Us copies: Astrik L. Gabriel, Notre Dame IN, Boston Public, Bryn Mawr, Columbia ,Huntington, Univ.of Chicago, Univ. of Wisconsin

**IL TREMENDO,**<sup>162</sup>  
**e spauenteuol successo**  
**di giustitia** 105

Fatta in Monace Città di Bauiera l'anno  
presente di sei scelesati stregoni,

*I quali hanno fatto morire con sue fatture,  
& incanti più di 600. persone,*

*Tra quali circa 400. fanciulli, che gli hanno  
facchiaro il sangue, & in altri varij  
modi condotta a morte.*

*Et s'intende anco altri affisnamenti, e tra-  
dimenti e'hanno fatto in altre maniere.*



In Verona, Vicenza, & in Genoua,

Per Gioseffe Pauoni.

Con licenzia de' Superiori.

113J. Anonymous

**Il Tremendo, e spauenteuol successo di giustitia Fatta in Monace Città di Bauiera l'anno presente di sei scelesati stregoni, I quali hanno fatto morire con sue fatture, & incanti più di 600 persone**

In Verona, Vicenza, & in Genoua, Per Gioseffe Pauoni, s.d. [1640 ca.].  
\$3,200

Bound in carta rustica boards recently rebacked, first and last leaf backed at inner margin. Leaves nn. [4], early handwritten numeration: 102-105, likely once part of a sammelband.

Unknown edition of this popular pamphlet, regarding the stories of fierce killings, looting, vampirism and witchcraft acts committed by a family of 4 persons (father, mother and 2 sons), and two other old men, accused to have caused the death of more than 600 persons (including 400 children) in the lands around Munich. In the last leaf there is a detailed description of the public torture and execution inflicted to them.

Bibliographically unknown, there are two later imprints (18th cent.) having the same subject.

798G Anonymous

**The Compleat Sheriff: wherein is set forth, his office and authority; with directions, how and in what manner to execute the same, according to the common and statute laws of this kingdom, which are now in force and use: and the judgments and resolutions of the judges in divers late cases in the several courts of Westminster, relating thereunto. Likewise of Under-Sheriffs and their deputies... to which is added, the office and duty of coroners, and many modern adjudged cases relating to the office of a Sheriff to this time, &c.**

In the Savoy: printed by John Nutt. 1710 \$900

Octavo 7 ½ X 4 ½ Bound in full contemp. panelled calf, raised bands, gilt dec. spine; lacking label, sl. cracking to head of upper joint. Armorial bookplate of the Marquess of Headfort. v.g. Second Edition with additions

*ESTC T90638, BL, NLW, Oxford & National Trust only in British Isles; Columbia, Harvard & Kansas in North America.*

THE  
**Compleat Sheriff:**  
Wherein is set forth,  
His *OFFICE* and *AUTHORITY*;  
WITH  
Directions, how and in what Manner to execute  
the same, according to the Common and Sta-  
tute Laws of this Kingdom, which are now  
in Force and Use: And the Judgments and  
Resolutions of the Judges in divers late Cases  
in the several Courts of *Westminster*, relating  
thereunto.

Likewise of *Under-Sheriffs* and their Deputies;  
and where the *High-Sheriff* shall be Answerable for  
their Defaults, and where not, &c.

Together with the Learning of

Bail-Bonds; with an Explica- tion of Stat. 21 H. 6. cap. 10. and Pleadings there- on. Retorts of Writs, Remedies against <i>Non Return</i> and <i>Fine Return</i> , <i>Habeas Corpus</i> , <i>Writ- ters</i> , Challenges and Enqui- ry of Damages. Prisoners and Prisons. Execution by <i>Fieri fac'</i> , <i>Elegit</i> , &c.	Escapes, Actions and Plead- ings therein. Fresh Pursuit, and other Pleas. Attach- ment, Amercement: A- ctions, Declarations and Pleadings on the Sheriffs <i>Non-joiance</i> or <i>Male-joiance</i> . Customs of <i>London</i> , as to Pri- sons, Courts, Process, Sher- iffs Fees, Extortion, Sher- iffs Accomps, &c.
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To which is added, The Office and Duty of *Coroners*,  
and many Modern Adjudged Cases relating to the Office of  
a Sheriff to this Time, &c.

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**The Second Edition, with large Additions.**

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In the SAVOY,  
Printed by John Nutt, Assignee of Edward Sayer Esq; for  
John Mitchell in Pine-Court in the Middle-Temple. 1710

**“Truth consists of an adequation between the intellect and a thing”**

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

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

Cologne : Heinrich Quentell, 7 Mar. 1499

\$12,500

Folio 10 1/2 X 8 inches 2°: A-Z6,Aa-Gg6; {signature Dd signed De} Third Edition, the final 15th century edition.

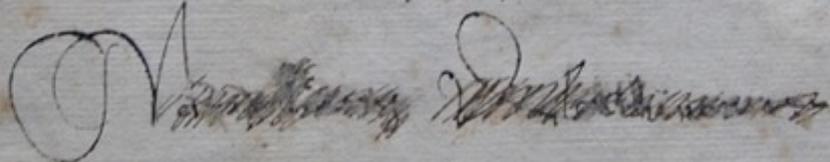
Bound in blind-tooled calf including some blind 'title' on the front board, full calf over wooden boards. Clasps missing, but the catch-plates are present. Light foxing, with some red and green ink dots along edges. Front pastedown shows slight signs of water damage. Occasional small red stains on text block (e.g. E3v and Q5), likely from the books' rubricator, but otherwise a clean text block.



**S**umma de verita

te celeberrimi doctoris scti Tho  
me Aquinatis. que olim aut er

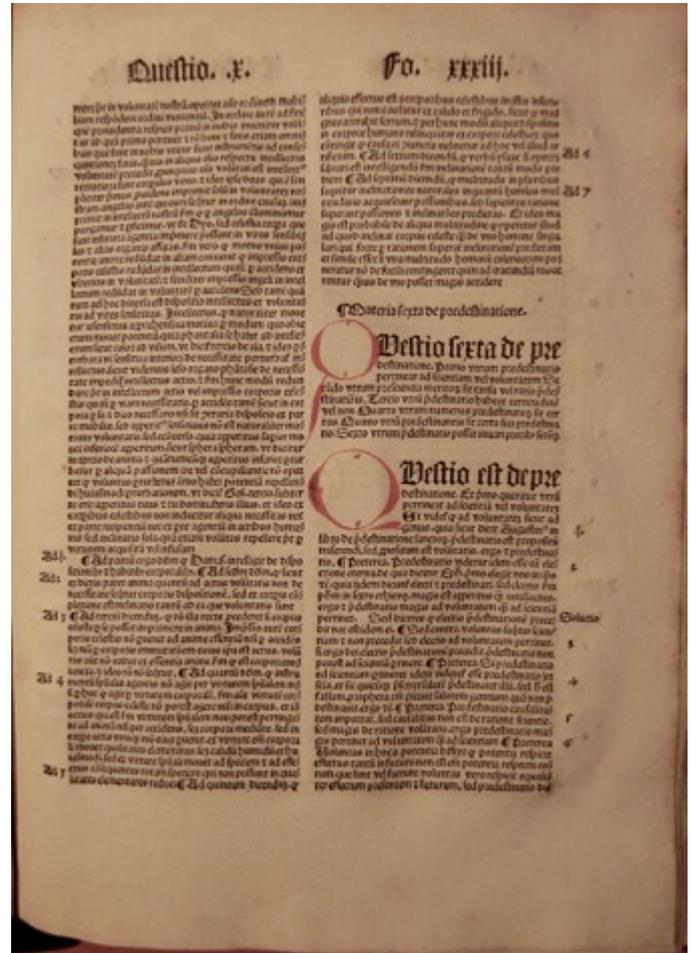
rore scriptorū (vt sic) aut alia quavis incuria vndiq; pene mē  
dia scatebat. Flouissime iam per venerandū virum sacre pa/  
gine interpretem profundissimū magistrū nostrū Theoderi  
cum de Susteren cōuentus Colonsē fratris predicatorū  
regentem. ac dicti doctoris sancti dilucidatorem ppugnato  
rēq; acerrimus. laboriose reuisa. diligentiq; castigatōis lima  
pustine integritati reddita. cū tabula singularū materierū ac  
questionum earū de signaturā p̄tinentē feliciter incipit

id 

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

Subjects: Truth; God’s Knowledge; Ideas; The Divine Word; Providence; Predestination; The Book of Life; The Knowledge of Angels; Communication of Angelic Knowledge; The Mind; The Teacher; Prophecy; Rapture; Faith; Higher and Lower Reason; Synderesis; Conscience; The Knowledge of the First Man in the State of Innocence; Knowledge of the Soul After Death; The Knowledge of Christ; Good; The Tendency to Good and the Will; God’s Will; Free Choice; Sensuality; The Passions of the Soul; Grace; The Justification of Sinners; and The Grace of Christ. For each topic, Aquinas reviews the topic’s Difficulties, and then responses with ‘To the Contrary’ and ‘Reply’. Aquinas concludes each topic with an “Answers to Difficulties” section, demonstrating his typical insightful worldview and readable literary style. “Everything is a being essentially. But a creature is good not essentially but by participation. Good, therefore, really adds something to being (“Good” [Urv])

translation from <http://dbspriority.org/thomas/QDeVer21.htm>.



Goff T181;

Columbia University,  
Huntington library,  
Library of Congress,  
Massachusetts Historical Society,  
Yale.

Only one Copy in The British Isles (BL)

930G Aquinas



Aristotle, and Peter Tartaretus

**Expositio magistri Petri Tatereti super textu logices Aristotelis**

Imprints suggested by ISTC [Lyons : Claude Davost, after 1500] or [Nicolaus Wolf?, about 1500] or [n.pr., about 1495]

Large Octavo 9 x 5 inches a-p8 q10 With number. Woodcut initials and a few schematic text woodcuts. Spaces and guide letters for large initials individual marginalia by old hand. This copy is bound in its original full blind stamped calf over wooden boards. With the clasps renewed.

This is a rare incunabula edition of the commentary on Aristotle's Logic by Petrus Tartaretus, follower of Duns Scotus and rector of the Paris university in 1490. the most remarkable Scotist of his time, author of commentaries on the Physics and Ethics of Aristotle, on the Sentences of Peter Lombard and on the Quodlibeta of Duns Scotus.

- Most of the bibliographers ascribe the printing of this work to the Lyonese printer Nicolaus Wolff, classified as quarto volume, the dating ranges between 1495 and around or shortly after 1500. - - Contemporary damaged blind-pressed calf over wooden boards (clasps missing).{/i}

Goff T43 = T40; R 758; Pell Ms 10941; IGI V p.153; IBE Post-incunables 249; Sajó-Soltész p.952; Olivar 391; Sack(Freiburg) 3337a; Walsh 3835a; GW M45189



Eliz. Phillips THE Ex dono MWC

# Cure of Old Age,

AND

## Preservation of Youth.

By **ROGER BACON**,  
A Franciscan Frier.

Translated out of Latin; with Annotations,  
and an Account of his Life and Writings.

By *Richard Browne*, M. L. Coll. Med. Lond.

ALSO

## A Physical Account

OF THE

# Tree of Life,

BY

**EDW. MADEIRA ARRAIS.**

Translated likewise out of Latin by the same Hand.

LONDON,

Printed for *Tho. Flesher* at the *Angel and Crown*,  
and *Edward Evets* at the *Green Dragon*, in  
*St Pauls Church-yard.* 1683.

221J. Roger Bacon 1214-1294

**The cure of old age, and preservation of youth. By Roger Bacon, a Franciscan frier. Translated out of Latin; with annotations, and an account of his life and writings. By Richard Browne, M.L. Coll. Med. Lond. Also a physical account of the tree of life, by Edw. Madeira Arrais. Translated likewise out of Latin by the same hand.**

London: printed for Tho. Flesher at the Angel and Crown, and Edward Evets at the Green Dragon, in St Pauls. 1683 \$2,800

Octavo 6 x inches A8 a8 b4 B-S8 T4.

The first edition of this English translation of: "*De retardatione accidentium senectutis.*" "*Arbor vitæ*" has separate dated title page.

Unlike Bacon's other works this text is a lot easier reading, and more fun! It is not just a philosophical meditation rather it is more like guide book/spell book/medical book with numerous references to medical case histories, medicinal discoveries (including Opium) and with references to non-European medicinal practices (Brazil, East & West Indies, India, etc.)

"The treatise delineates a varying number of occult remedies for the ills of old age and for the prolongation of life, notably in chapters 1 and 6, which speak of seven hidden things.

Wing (CD-ROM, 1996), B372; ESTC r30749; T.C. II, 20; Ferguson, Glasgow, I,58; Krivatsy/NLM 566; Gottlieb 34; Osler 501; Duveen 38; Neu 179; Dawson 349; Wellcome II, 83

**SUM ROBERTI STEELE.**

899G Francis Bacon, and Robert Holborne

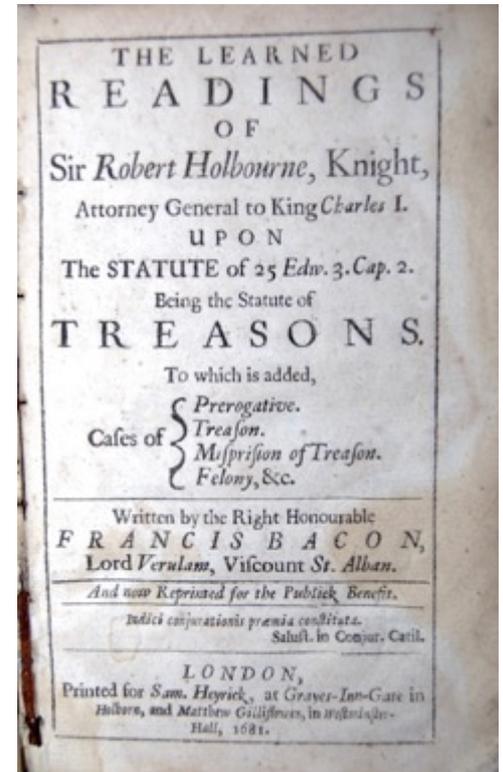
**The Learned Readings of Sir Robert Holbourne, Knight, Attorney General to King Charles I.; Upon the Statute of 25 Edw. 3. Cap. 2.; Being the Statute of Treasons: To Which is added Cases of Prerogative. Treason. Misprison of Treason. Felony &c.. Second printing**

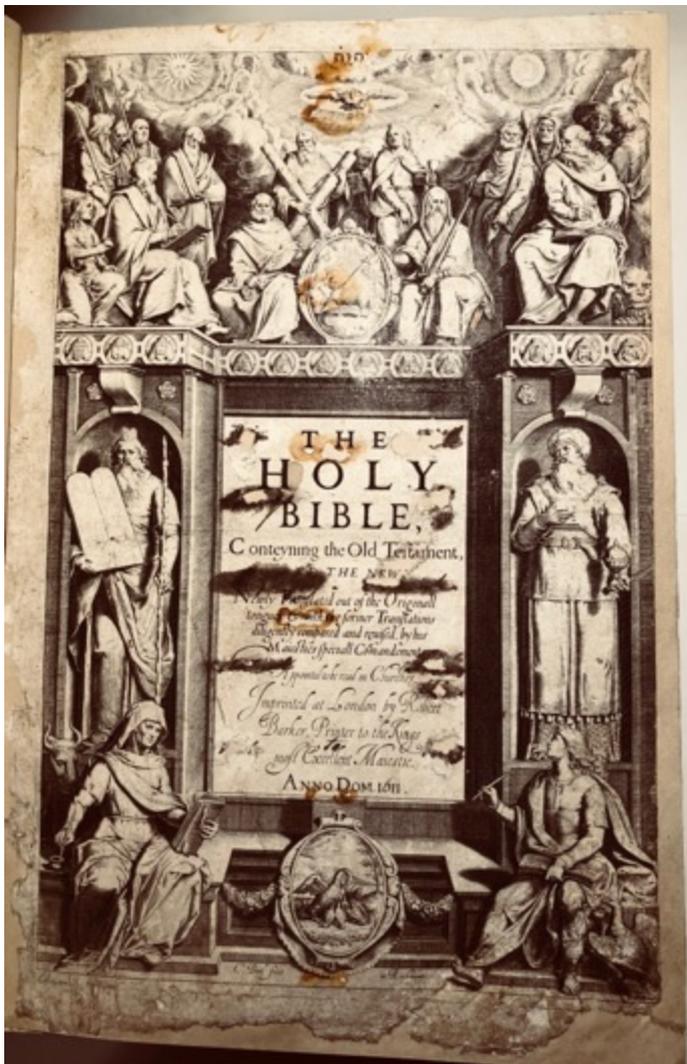
London : printed for Sam. Heyrick, at Grayes-Inn-Gate in Holborn, and Matthew Gilliflower, in Westminster-Hall, 1681. \$2,200

Octavo 6 X 3 ¾ inches A (±Ar+chir) B-I K. Second Edition Bound in full contemporary calf. This is a reissue, with cancel title page and errata, of the 1680 edition.

Sir Robert Holborne (died 1647) was an English lawyer and politician, of Furnival's Inn and Lincoln's Inn (where he was bencher and reader in English law). He acted, along with Oliver St. John, as co-counsel for John Hampden in the ship money case. He sat in the House of Commons between 1640 and 1642 and supported the Royalist cause in the English Civil War. He was attorney-general to the Prince of Wales, being knighted in 1643. He also published legal tracts.

Wing H 2373.





210J KJV

The 1611 King James "The Great He Bible."  
FIRST EDITION OF THE AUTHORIZED VERSION

**Arguably the most important book ever published in English.**

KNOWN AS THE GREAT "HE" BIBLE, with the reading in Ruth III:15:

*"he [referring to Boaz] measured sixe measures of barley and laide it on her; and he went into the citie."*

The second pronoun "he" actually refers to Ruth, so it should read "and she went into the citie." Because of this error, this first edition is often referred to as "The Great He Bible." (after the Hebrew text), rather than "and she went" (after the Latin Vulgate) in the second edition. Also with all other first edition readings.

210f KJV

**The Holy Bible, : conteyning the Old Testament, and the New: newly translated out of the originall tongues: & with the former translations diligently compared and reuised, by His Maiesties speciall com[m]andement. Appointed to be read in churches.**

Imprinted in London : By Robert Barker, printer to the Kings most Excellent Maiestie. 1611                      \$230,000

Large Folio, 15 ¼ x 10 ½ inches : 732 leaves A6 B2 C6 D4 A-5C6; A-2A6}. complete  
see below:

## **D**escriptive positioning and condition of the signatures.

A-C<sup>6</sup> D<sup>2</sup>; (O.T. and Apocrypha) A-Ccccc<sup>6</sup>; (N.T.) A-Aa<sup>6</sup>unpaginated or foliated. The General title mounted and with c. 18 small holes, mostly from old attempts to ink out a prior ownership inscription; the next several leaves have rust-like marks resulting from the damage to the title just mentioned; *the double page map is a facsimile*. There is a strip is torn from the blank outer margin of X6 (Hebrews 12/3); a small piece is torn from the top of Aa5, removing most of a word of text and a word of the headline, recto & verso; Aa6 (the final leaf) was





missing and is replaced in facsimile; the final leaves of the NT are increasingly worn and lack the crisp, clean nature of the bulk of the text. Generally the text is crisp and clean, BUT at both front and rear the top margin is shaved, especially in Exodus & Numbers & to the beginning of Deuteronomy (and again at the end of the NT) touching the rule and occasionally the top of the headlines (elsewhere the top margins are small); there is a dampstain at the top from mid-I Kings, retreating to the inner corner in the Prophets, but persisting there to the Gospels: there is a bit more general staining at the end of the NT; the bottom outer corner is a bit creased and dog-eared pretty much throughout, evidencing the use such a Bible received in its early days as a lectern Bible; the outer edge of the leaves is slightly abraded at a few points.

This copy is bound in full modern calf in an appropriate style, as you can see in the following Images

Called "**the only literary masterpiece ever to have been produced by a committee,**" the King James Bible was the work of nearly 50 translators, organized in 6 groups. G.M. "The editors who passed the book through the press were Miles Smith ... and Thomas Bilson ...", see Herbert.

Trevelyan stated "for every Englishman who had read Sidney or Spenser, or had seen Shakespeare acted at the Globe, there were hundreds who had read or heard the Bible with close attention as the words of God. The effect of the continual domestic study of the book upon the national character, imagination and intelligence for nearly three centuries to come, was greater than that of any literary movement in our annals, or any religious movement since the coming of St. Augustine."

Brake-Hellstern Cencus (BHC) of He Bibles 2017 # **BHC-119** ; Carl H. Pforzheimer Library 61; English Short Title Catalogue,; S122347; Pollard, A.W. Short-title catalogue of books printed in England, Scotland, & Ireland and of English books printed abroad, 1475-1640 (2nd ed.); 2216; Herbert, A.S. Historical catalogue of printed editions of the English Bible, 1525-1961.; 309 Printing and the Mind of Man 114. ;Rumball-Petre, Rare Bibles, 122.

it not be knowen, that a Woman came  
into the flooze.

*Or, sheete,  
or, apron.*

15 Also he said, Bring the || baile that  
thou hast vpon thee, and holde it. And  
When she helde it, he measured sixe mea-  
sures of barley, and laide it on her : and  
he went into the citie.

16 And when shee came to her mo-

998G Bernardus Basinus 1445-1510

## De magicis artibus et magorum maleficiis

( Tractatus exquisitissimus de magicis artibus et magorum maleficiis, per sacre scientie Parisiensem doctorem magistrum Bernardum Basim, canonicum Cesaraugustanensem, in suis vesperis compilatus. )

Paris : Antoine Caillaut, 1491-1492?

(Dated by CIBN: Bibliothèque Nationale. Catalogue des incunables. T. I (Xylographes, A-G);. Paris, 1981-2014. B-182) \$ 28,000

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

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

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

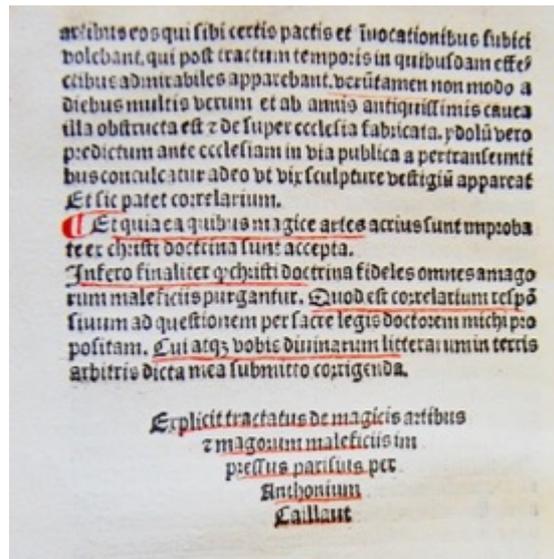


help of demons and if the practise of such diabolic magic makes a person a heretic.

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

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

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



242G Abbot Berno Augiensis (of Reichenau). (987-1048)

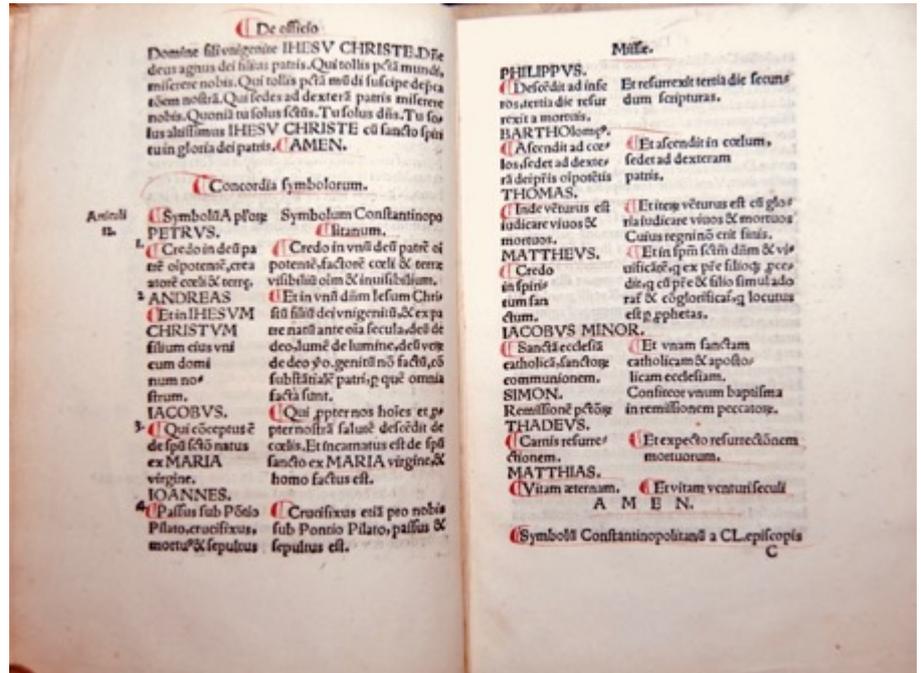
## Libellus de officio Missæ, quem edidit Rhomæ

[Argentorati]: [In aedibus Schurerianis],  
1511 \$ 5,500

Folio 8 X 5 ½ inches A-B8,C5 (lacking C6 blank)

This copy is bound in modern vellum backed boards. This copy is large and clean and beautifully rubricated throughout. Berno was the Abbot of Reichenau from his appointment by Henry II, Holy Roman Emperor, in 1008 on. He worked on the reformation of the Gregorian chant. He compiled a tonarius, dealing with the organisation of the church chants into ‘tones’ – eight modes of the Gregorian chant.

Following the reforms initiated under Abbot Immo, who imposed the Benedictine rule at Reichenau, Berno's enlightened guidance the abbey reached its peak as a centre of learning, with a productive scriptorium, as a centre of Benedictine monasticism and eleventh-century liturgical and musical reforms in the German churches. At Reichenau he erected the tall western tower and transept that stand today on the island site of Reichenau-Mittelzell. [UNESCO World Heritage Site #218] One of his most famous students was Hermann of Reichenau, who transmitted Arabic mathematics and astronomy to central Europe.





H. B.

Prologus.

**Sãcti thome de aquino super libris boetii de solatõe philosophiẽ cõmentum cũ expositione feliciter incipit.**

Philosophie seruatiõ oportet tibi contingatã libertas. hoc sunt uerba Senecæ octaua ep̃s̃a ad lucillum qui uocari p̃biam scientiam ueritatẽ recte se habet et sc̃so met̃aphisice et p̃b̃i filosofia affert delectationes mirabiles firmitates puritate et beato et b̃ico. Et multo uisã est p̃bia reo mirabilis et uana et de color m̃do Aristot. Item q̃ nulla sciẽtia simili est p̃bie que clarificat animã et facit delectari eam in hoc sc̃culo in perfectione et rectitudiõ ne. et libro de p̃sõ et morte. Et p̃bia trahit hominem ab obscũtate ignorantie ad scientiam. a tenebris stulticie ad lucem sapientie et ad claritatẽ intellectus et eodẽ m̃. Aristot. Item quia p̃bia a sapientie liberat metu moris non cõtribuit eundem Lucillum in libro de finibus bonorum et malorum. Ideo Seneca hanc et cõm m̃iles conditiones et effectus laudabiles p̃bie acriter docet nos ad seruatiõ p̃bie in p̃põsitõẽ p̃põsitã sic dicitur. P̃bie seruatiõ oportet. Que quidem p̃põsitõ sc̃io potest probari multo rationibus et primo sic. P̃bia oportet seruare per cuius seruatiõẽ homini p̃tingit uera libertas. sc̃d p̃bia est b̃m̃õ. igitur. Ad hoc nota q̃ libertas est nobilissima conditio quã natura humana desiderat et affectat. Ad hoc pars per eundem Senecam qui postq̃ p̃põsitõẽ p̃põsitõẽ istam p̃bie seruatiõ oportet subiangit tibi contingat uera libertas et p̃põsitõẽ interpositõẽ dicit. hoc enim sc̃y ipsum seruare p̃bie libertas est. Probatur sc̃do sic. P̃bia oportet seruare q̃ animam perficit. ueram d̃põnitõẽ agendi regere agenda et obuianda dẽmõstrat et sine quo nemo est securus. p̃bia est b̃m̃õ. igitur. Ad hoc nota. Nam iste conditio est de perfectione hominis. Ad hoc declarat per Senecam. res. ep̃s̃a ad Lucillum loquentem de p̃bia qui dicit. hoc animã format et subleuat. uisã d̃põnitõẽ agendi regere et obuianda dẽmõstrat. sc̃d ad gubernandam creaturã. fluctuantium uirgitur cursum. sc̃d sine hac nemo est securus. Probatur tertio sic. P̃bia est seruatiõ quã trahit cognitiõẽ uisã finis magnũ incrementum conferat ad uitã. et primo tribuitur. Ad hoc declarat. Nam uisã finis uite humane est beatitudo cuius cognitiõ nem p̃bia tradit. Dicit enim p̃bia in tertio de consolatõẽ p̃põsitõẽ sc̃da. q̃ beatitudo est status eim bonorũ aggregatiõẽ p̃fectus. Et in eodem tertio ostendit p̃bia in quo seruare beatitudo. et quomõ ad eam p̃ueniatur. Probatur quarto. P̃bia oportet seruare quod facit homines parem deo. p̃bia est b̃m̃õ. igitur. Ad hoc nota de se. Ad hoc patet per Senecam. tit. ep̃s̃a ad lucillum qui dicit. hoc enim mihi p̃bia p̃mittit et me parem deo reddit. Probatur quinto. P̃bia est seruatiõ quod est magistra oim sc̃lõtatũ. nutrit oim uirtutũ. lumĩs solatium lapidẽ aiorum. quod est poemum ueritatis. et cuius ciboratio est recta sui auctoritate p̃põsitõẽ philosophia est b̃m̃õ. igitur. Ad hoc nota. quia rationaliter p̃pter hanc conditionẽ laudabilem alium seruatur. Ad hoc declarat. Nam p̃bia est magistra oim

A. d. 1487.

No copy of this Edition in North America.

10H Anicius Manlius Torquatus Severinus Boethius 480-525

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

[Lyons: Guillaume Le Roy], 1487

\$16,000

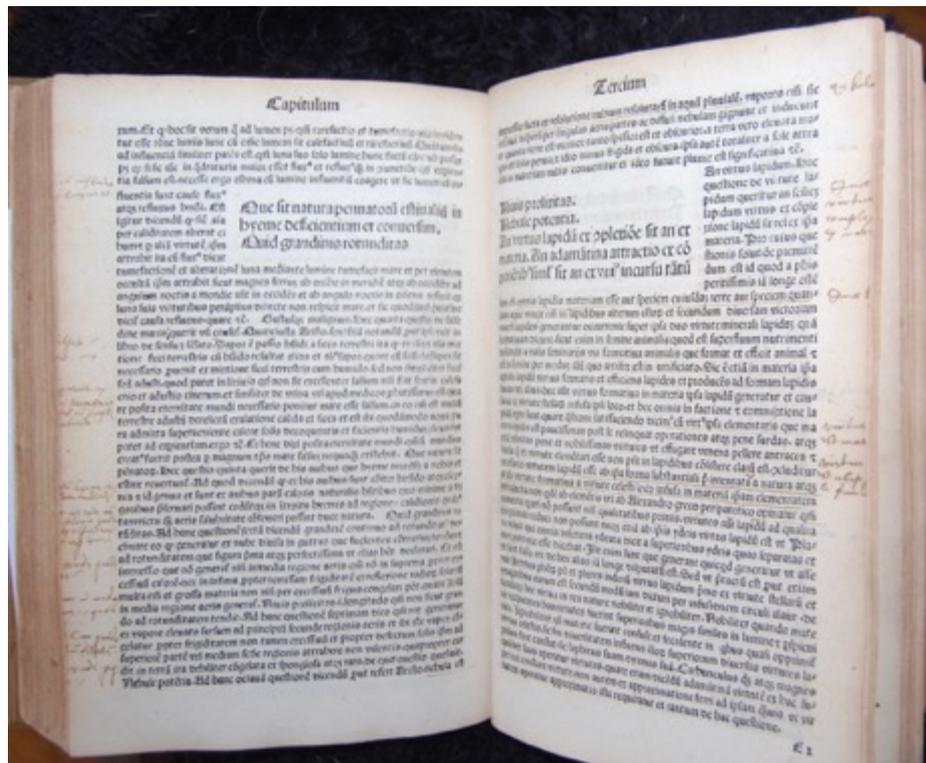
Folio 9 1/2 X 6 3/4 inches.

235 leaves of 238.

lacking *Only three blanks*: x6, A1, and I8;

a2-8,b-v8 (a1 blank and lacking) x6;  
A2-8, B-I8. 45 lines of commentary,  
which surrounds the text, to a page.  
Ff. 1, 166, 167, 238, blank, are  
wanting. 235 of 238 leaves, This  
copy is bound in modern calf over  
wooden boards. It is a nice clean  
copy.

**T**ext surrounded by  
commentary ascribed to  
Thomas Aquinas, with a  
second work attributed to  
Pseudo-Boethius, De Disciplina  
Scholarium, with commentary of  
Pseudo-Aquinas.



“B

oethius 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 consolazione*

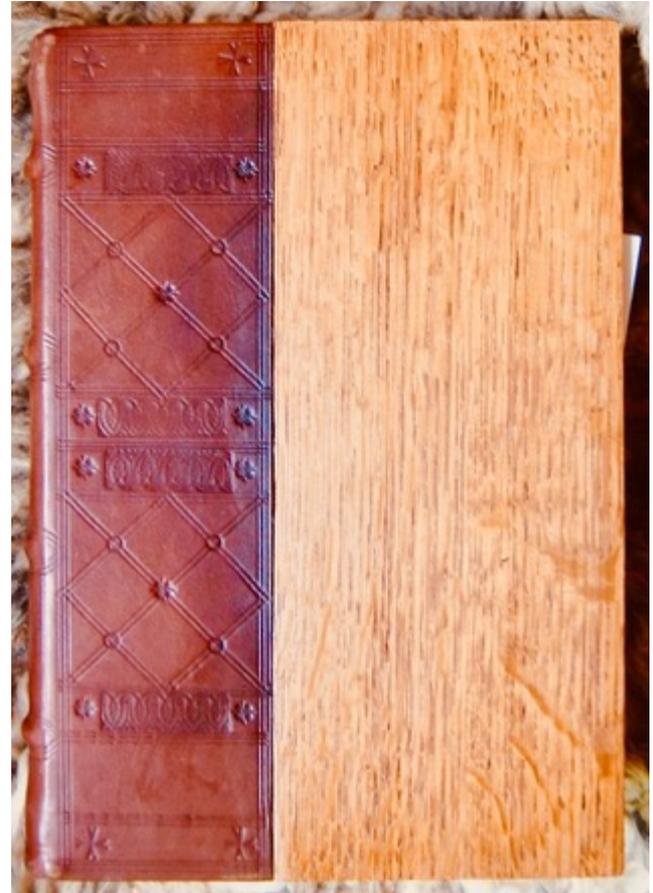
*philosophiae* (written while in prison at Pavia) and the theological writings attributed to him. Whether Boethius was a Christian has been doubted; and it is certain that the *Consolatio* makes no mention of Christ, and all the comfort it contains it owes to the optimism of the Neoplatonic school and to the stoicism of Seneca. Nevertheless, for a long time the book was read with the greatest reverence by all Christendom, and its author was regarded as a martyr for the true faith” (Schaff-Herzog). GW ascribes the commentary on *De consolazione* to Thomas Waleys.

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

One

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

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



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

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

The colophon has an interesting Acrostic reading  
"COMADUS"

Not in Goff. H 3402; C 1103 = 1114; Pell 2502 & 2557; CIBN B-576; Hillard 431; Aquilon 149; Arnoult 309; Parguez 229; Péligray 196; Polain(B) 4217; IGI 1827; Kind (Göttingen) 232; Pr 8513A; BMC VIII 238.

Consiliabar item gnatorum soluere carmen:  
Obliqua facie surdus ab arce vehor.  
Non pudeat struxisse dolos ex aggere fato  
Rami feros sonitus dum mouet ampla seges.  
Alderat interdum rabies contermina ponto  
Dum loquor ex quarto capite confer opus.  
Vos precor o iuuenes quibus est celebranda iuuentus  
Suggerat innocuos nunc mea lira modos.

Sinit Boetius de disciplina scolarius cum com-  
mento. Anno. M. CCCC. lxxvii.

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

**Pseudo- Boethius: De disciplina scholarium  
(Comm: pseudo- Thomas Aquinas)**

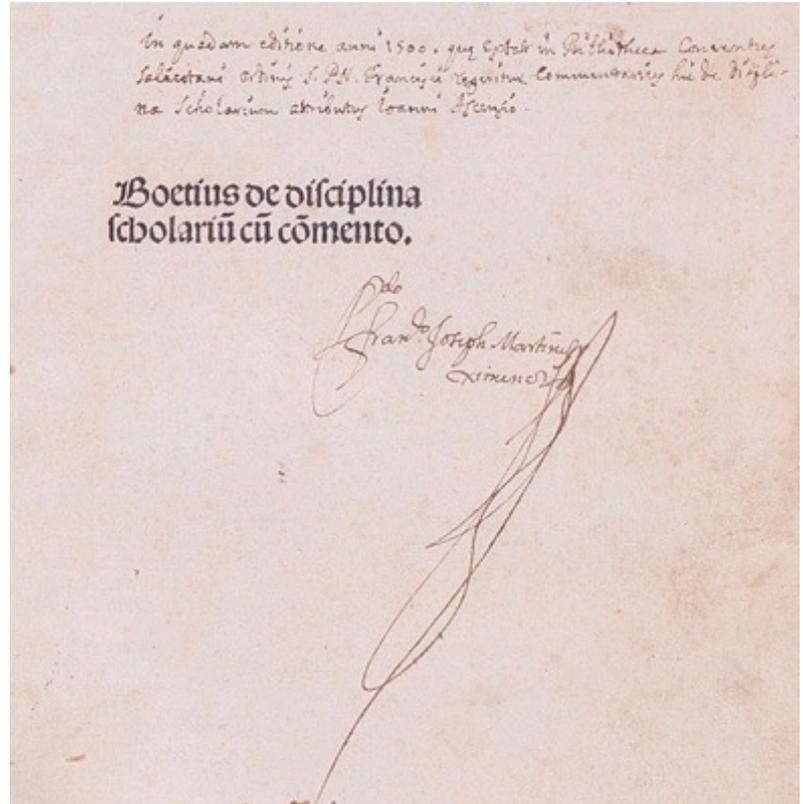
[Bound with]

**Boetius de consolatione philosophie necnon  
de disciplina scholariu[m] cum creme[n]to  
[sic] sancti Thome De consolatione  
philosophiae** (with commentary ascribed in the  
text to Thomas Aquinas).

Lyon: Jean Du Pré, 3 March 1491/92 \$ 9,000

Small Folio 9 1/3 x 6 1/2 inches. a-P8 aa6; A-F8. 174  
of 176 leaves (second part lacking two leaves a1 title  
and a2 introduction) In this copy the index is bound  
before the preliminaries. 2 parts in one volume.  
Bound in old limp vellum with hole in backstrip,  
lacking ties, the contents are lightly toned with  
scattered foxing and stains or ink blots, early  
inscriptions on title of Pseudo-Boethius and last  
page of Boethius.

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



Goff B796 (one copy Harvard) ; Pell 253r;  
CIBN B-58r; Frasson-Cochet 59; Parguez  
232; IBE 1118; IGI 1835; IBPort 383;  
Mendes 278; Walsh 3779; GW 4554

Holdings

FranceBourg-en-Bresse BM

Moulins BM

Paris, Bibliothèque nationale de France

ItalyParma, Biblioteca Palatina

Spain and PortugalLisboa BAJUDA

Lisboa BN

Palma BP

United States of America Only Harvard

Number of world-wide holdings  
institutions:8.



203J Sebastian Brant(1458-1520)

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

Basel, Johann Bergmann von Olpe, (12 Feb.) 1499. \$34,000

Quarto 8 ¼ x 6 inches. 162 leaves (of 164), a-t8, u v6, **lacking only two leaves: a1 (title) and a8**, quire a defective with some loss of text, (supplied) s1 torn without loss, s6-8 and t1-6 repaired u6 and quire v torn at upper corner, occasional light staining.

With 112 (of 114) large woodcuts with two woodcut borders on each page mostly attributed to *Albrecht Dürer*



and the *Haintz Narr Master*, a.o. and with elaborate ornamented and historiated woodcut borders on both sides on each page.

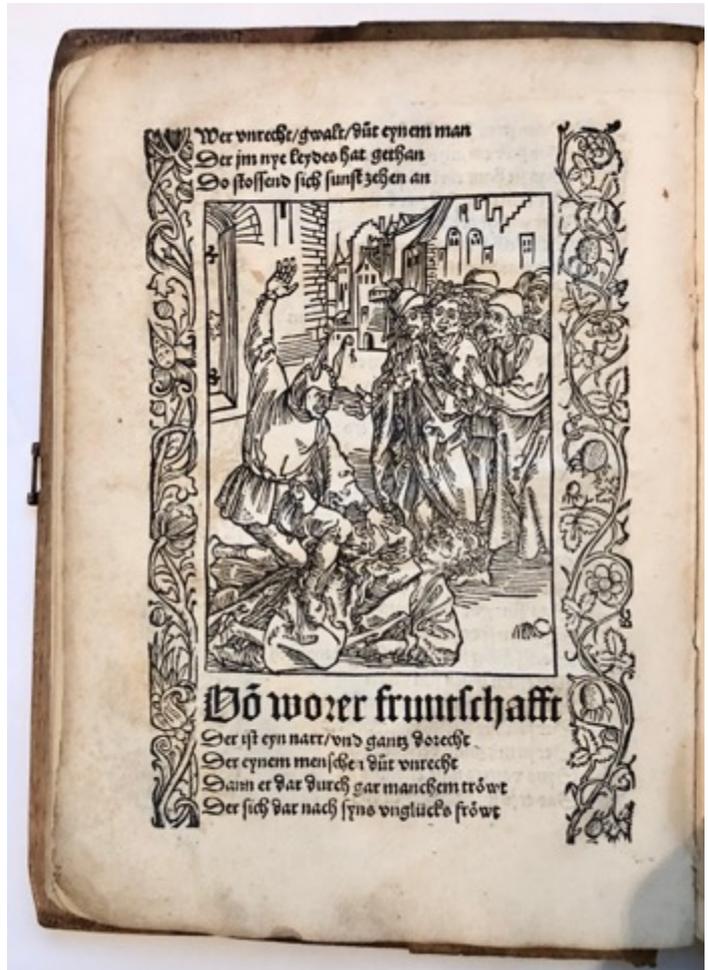
Bound in original quarter pigskin over wooden boards, expertly restored, with one original clasp.

**C**omplete incunabular editions were issued three times in German by the original printer Bergmann of Olpe with the Dürer woodcuts: These editions are unobtainable. Since 1906 most probably only 1 incomplete copy has been recorded in German book auctions.



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

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





Its commentary on the boasting, pedantry, false learning, gambling, gluttony, medical folly, adultery, greed, envy, hatred, pride and other failings that mark humanity are sharp and telling, and, sadly, as relevant today as they were 500 years ago.



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



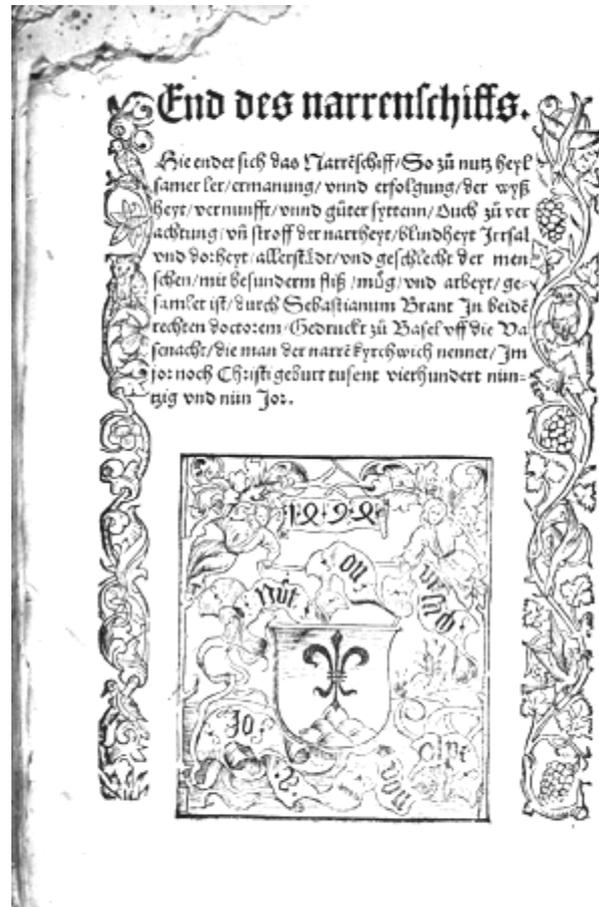
PMM calls it "the first original work by a German which passed into world literature and helped to blaze the trail that leads from medieval allegory to modern satire, drama and novel of character".

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

In the United States there are only four copies of any Incunabular **Bregmann de Olpe** German edition.

- Goff B1080 Olpe 1494 LC(R) & PML
  - Goff B1081 Grüninger, '11 Feb. 1494' PML
  - Goff B1082 Olpe, 3 Mar. 1495 MMu(P)L
  - Goff B1083 Schönsperger NYPL(S) & YUL
  - Goff B1084 Schönsperger LC(R), PML, Eric Sexton
- Not in Goff Olpe 1499 -- This copy !

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





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

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

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

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

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



## World wide Holdings

British Library British Library (IA.37957)  
Austria Wien, ÖNB (Ink 12.H.16)  
British Isles Oxford Bodley (imperfect)  
France Strasbourg BNU (2, 1 imperfect)  
Germany Bamberg SB  
Berlin KupferstichKab  
Berlin SB (copy destroyed)  
Dresden SLUB  
Schleusingen NaturhistM (Prov GymB)  
Switzerland Basel UB (imperfect)



47  
Wer vil nürw funde mache durch die land  
See gibe vil ärgeruys vnd schand  
Vnd halt den narren by der hand



### Von nürwen funden.

Das etwan was eyn schandlich ding  
Das wygt man yetz schlecht vnd gering  
Eyn ere was etwan tragen herr  
Jetz hand die wybschen manz gelert

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

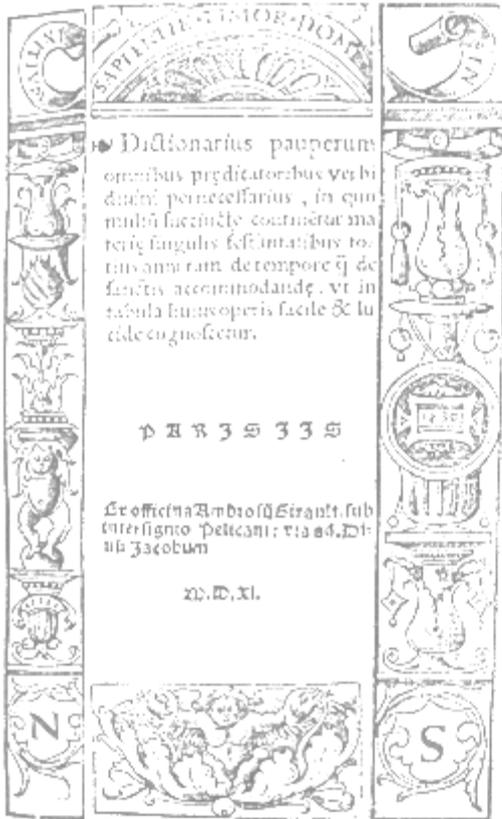
960G      Nicolaus de Byard (13th century)

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

Parisiis : ex officina Ambrosij Girault: 1511      \$3,500

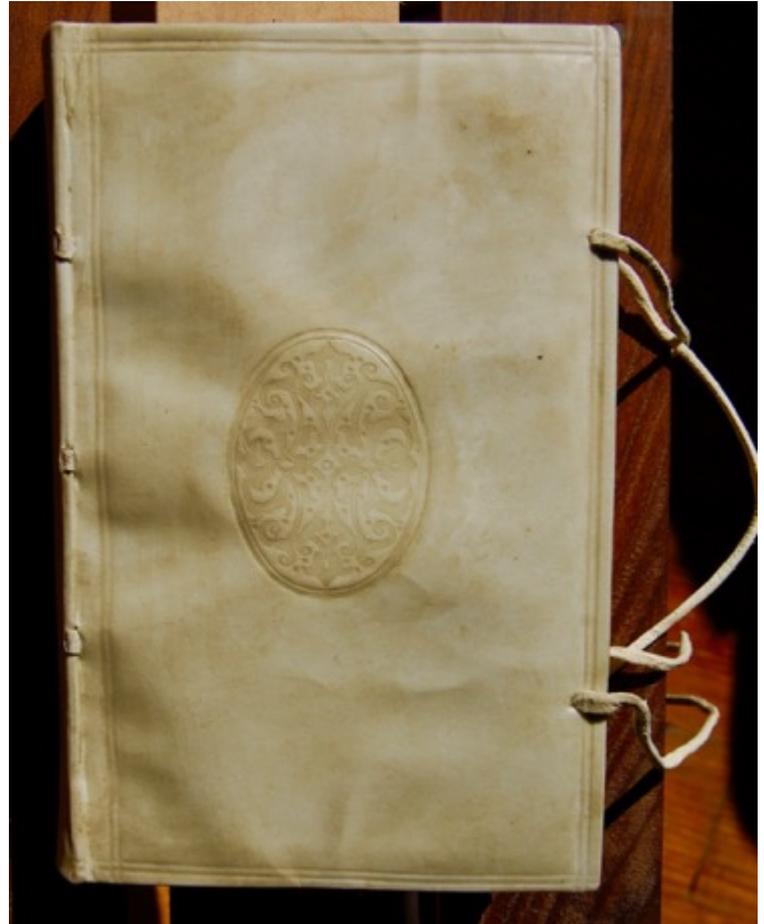
Octavo 6 ¼ X 4 inches. a-r8. (lacking r8 blank) This copy is bound in modern full vellum with ties, the text is clean throughout, a nice copy.

A popular collection of distinctions, an alphabetical collection of topics used by preachers. It has only recently been attributed to the late fifteenth-century German Augustinian Nicolaus de Byard was, according to Bale, a Dominican theologian at Oxford, where he obtained his doctor's degree. Pits's account tends in the same direction, and both biographers praise their author for his knowledge of pontifical law. Bale adds that he was very skilled for his age in Aristotelian studies but accuses him of distorting the Scriptures by *allegorical inventions and leisurely*

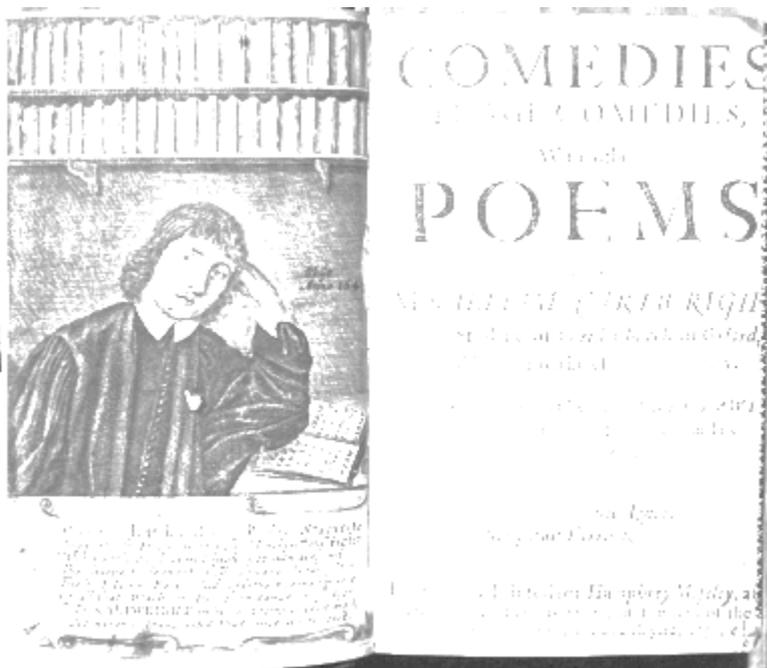


*quibbles.* His principal work appears to have been entitled 'Distinctiones Theologiæ,' and, according to the last-mentioned authority, this book was largely calculated to corrupt the simplicity of the true faith, as it consisted, like *Abelard's Sic et Non,* of an assortment of theological opinions opposed to one another arranged alphabetically from "De abstinentia" to "De vita eterna." Tanner gives a list of other writings of this author that are to be found in English libraries. Bayard's sermons constantly occurred in company with those of William of Auvergne, bishop of Paris (1228–48). More conclusive as to the date is Quétif's assertion that in the 'Liber Rectoris Universitatis Parisiensis' by Bayard is mentioned as being for sale in Paris before the year 1303; that several other discourses of Bayard were for sale in Paris at the same time. Lastly, as regards the order to which Bayard belonged, Quétif observes that there is no certain evidence whether he was a Franciscan or a Dominican. In all the manuscripts excepting one he appears to be called simply Frater Nicholas de Bayard, and in the only one which is more precise he is called a Minorite. Only one of Bayard's works seems to have been printed, and that one of somewhat doubtful authenticity, the 'Summa de Abstinentia,' which was published under the title of 'Dictionarius Pauperum' by John Knoblouch at Cologne in 1518, and again at Paris in 1530. (DNB)

934G William Cartwright 1611-1643



**Comedies, Tragi-Comedies, With other Poems by Mr. William Cartwright late Student of Christ-Church in Oxford and Proctor of the University. The Ayres and Songs set by Mr. Henry Lawes Servant to His late Majesty in His Publick and Private Musick. —nec Ignes, Nec potuit Ferrum,—**



London: Printed for Humphrey Moseley, and are to be sold at his Shop, at the sign of the Prince's Arms in St Pauls Church-yard, 1651 \$4,750

Octavo 6.5 x 4.25 inches. [Portrait]I, [a]-b8, \*14, \*8, J4, \*\*8, \*\*14, \*10, a-e8, f4, g-k8, A-U8, X2, with leaf \*11 in UNcancelled. Leaves \*\*7 and U1-3 appear to be in UNcancelled state with no evidence of stubs, otherwise this collation matches that described by Evans. ("The variations in this perplexing volume are too complicated to permit of formal analysis or a complete record of the copies in which they occur"—Greg. For these see G.B. Evans, "The Library" (June 1942, xxiii:12-22),

First edition. This copy is nineteenth century green morocco with a gilt spine, and dentells, gilt edges, with the book plates of Lucius Wilmerding, J.O. Edwards, and Christopher Rowe. It is quite a nice copy.

“Cartwright enjoyed a considerable success among his contemporaries but posterity has been less kind and his work is only known to students of seventeenth century literature. He was educated at Westminster School and went up to Christ Church, Oxford, in 1628; he spent the rest of his short life there. He wrote four plays, intended for academic performance: *The Ordinary or The City Cozener* (1634) shows clearly the influence of Ben Jonson; *The Lady Errant*, *The Royall Slave*, and *The Siege or Love’s Convert* were published in 1651. *The Royall Slave*, with designs by Inigo Jones and music by Henry Lawes, was acted for King Charles I and Henrietta Maria at Oxford in 1636 and proved a great success. Cartwright took holy orders in 1638 and wrote no more plays but he became a celebrated preacher; in 1642 he became reader in metaphysics to the university. A Royalist, Cartwright preached at Oxford before the king after the Battle of Edgehill. The edition of his works published in 1651 contained 51 commendatory verses by writers of the day, including Izaak Walton and Henry Vaughan. *The Plays and Poems of William Cartwright* were collected and edited by G. Blakemore Evans and published in 1951. (Stapleton) This work also includes the first poem by Katherine Phillips to be printed (DNB).

Cartwright was well liked, and many of his wide circle of friends contributed to the verses occupying the first 124 pages; Dr. John Fell, Jasper Mayne, Henry Vaughan the Silurist, Alexander Brome, Izaak Walton, Francis Vaughan, Thomas Vaughan, Henry Lawes, Sir John Birkenhead, James Howell and many others. **Including the first Publication of Katerine Phillips.**

*Wing C-709; see also The Plays and Poems of William Cartwright by G. Blakemore Evans, pages 62-72; Hayward English Poetry Catalogue, 104; Greg page 1027.*

**Essayes, by Sr William Cornwallyes, the younger, knight. Newlie corrected.**

London: Printed by Thomas Harper for I. M., 1632 \$3500  
Octavo 3 1/4 x 5 1/4 inches [missing A1 blank], A3 B-Z8, Aa-Oo8. This collation is consistent with Pforzheimer catalogue. 3rd edition of the "Essayes", 2nd edition of the "Discourses." This is a nice copy bound in full contemporary calf rebacked. The spine has gilt label Overall, the leaves are in excellent condition, albeit trimmed a bit close on the top edge with no text loss.

This book consists of three separate works each with a separate title page but published together. The first "Essayes" is followed by "Essayes the Second Part" and "Discourses upon Seneca the Tragedian". Cornwallis "was a friend of Ben Jonson, and employed him to write 'Penates, or a Private Entertainment for the King and Queen,'. The "Essayes" is also a work of considerable Shakespearean interest - it is "so rare that a writer in 'Shakespeare's Centurie of Prayse,' could not find a copy". This work is also referred to at length by Hunter in his "New Illustrations" of the Tempest, who argues that as Florio's translation of Montaigne had undoubtedly been seen by Cornwallis before 1600, so too, it was probably seen and used by Shakespeare in his composition of the Tempest (see Hunter, Joseph "New Illustrations of the life, studies, and writings of Shakespeare" London: J.B. Nichols and son 1845).

STC 5781; Arber IV, 92; Huntington C.L., 90; Grolier Club W-P-I, 182; Hoe Catalogue I (1903) 322. Hazlitt I, 101.



**A plat-form of church-discipline, gathered out of the Word of God, and agreed upon by the elders and messengers of the churches assembled in the Synod at Cambridge in N.E. To be presented to the churches and General Court for their consideration & acceptance in the Lord, the 8th month, anno 1649.**

Re-printed by William and Andrew Bradford in New-York, 1711 \$15,000

Octavo 6 X 3 3/4 inches Signatures: A9 (lacking A2 contents list) -E7 (E8 verso blank and missing). last 3 leaves are appendix. First New York edition Disbound and Stored in a custom box.

Based on the draft prepared by Richard Mather. The preface is by John Cotton. Cf. Holmes. The platform defines and establishes a congregational polity—meaning that churches are independent both of any higher ecclesiastical authority, and of one another. It affirms that authority to choose officers, admit members, admonish or expel members, or restore those who have been expelled rests in the gathered members of each congregation.

Though distinct and without authority over one another, the platform affirms that there is to be a community of churches in relationship with one another. When an internal dispute cannot be resolved within a church, that church, at its own request, could convene a council of nearby churches to hear the dispute and offer non-binding advice which church members could then vote to act on, or not. Six ways of showing the communion of churches are identified:

*taking thought for each other's welfare*

*consulting on any topic of cause where another church has more familiarity or information about a topic*

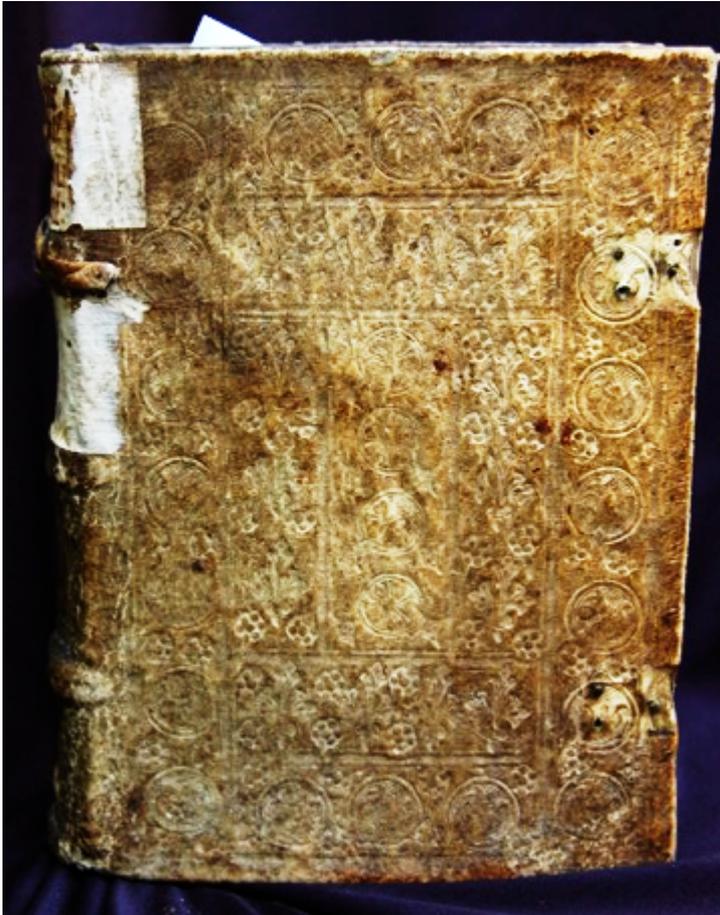
*admonishing another church, even to the point of convening a synod of neighboring churches and ceasing communion with the offending church*

*allowing members of one church to fully participate and receive communion in another church*

*sending letters of recommendation when a member goes to a new church, due to a seasonal or permanent relocation*

*financial support for poor churches*

Dictionary of American History by James Truslow Adams, New York: Charles Scribner's Sons, 1940  
"The Cambridge Platform, contemporary readers edition", Peter Hughes, editor.  
Evans, 1496; Holmes, T.J. Minor Mathers, 51-I; Sabin, 63336



942G Michael Carcano (Michaelis Mediolanensis)  
(1427-1484)

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

Venice : Georgius Arrivabenus,

28 Sept. 1496      \$9,000

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

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



**Q**uadragesimale seu sermonarium  
de penitentia duplicatum per aduentum  
videlicet ⁊ quadragesimam a venerabili  
viro fratre Michaeli Mediolanensi  
ordinis fratrum minorum de obseruan-  
tia editum: qui tum sanctimonia vite, tum  
feruentissima verbi dei p[re]dicatione a deo  
inumeris meruit coruscare miraculis  
felici numine explicitum est. Impressus  
Venetijs optimaq[ue] castigatione em[en]-  
datus: per Georgium de Arriabenis Ma-  
tuanum. Anno d[omi]ni. M. cccclxxxvj.  
die. xxviii. Septembris.

a b c d e f g h i k l m n o p q r s  
t u x y z ⁊ ⁊ ⁊ ⁊ ⁊ ⁊ ⁊ ⁊  
Omnes isti s[un]t quaderni excepto s[ed] q[ui]  
est quinternus.

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

*Goff C197; H4507\*;; Walsh 2140; BMC V 386*

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

William Davenant(1606-1668 )

**The Works of Sir William Davenant Kt, Consisting of those which were formerly Printed, and those which he design'd for the Press: Now Published out of the Authors Originall Copies.**

London: Henry Herringman, 1673

\$2,500

Folio 12 ¾ x 7 ½ inches. π1 2π2 A-3D4 3E2; Aa-Ppp4, Aaaa-Oooo4

First Edition An unusually fine, fresh, wide-margined copy, with a fine impression of the portrait. Bound in full contemporary calf with nicely gilt spine. ( The Abel Berland Copy)

The First Collected Edition, with prefatory material by Hobbes, 'The answer of Mr. Hobbes to Sr. William D'Avenant's preface before Gondibert', and poems by Waller and Cowley. Several of the plays originally published in blank verse are here printed for the first time, converted into prose. The volume also includes first printings of 'The Playhouse to be Let', 'Law Against Lovers', 'News from Plymouth', 'The Fair Favourite', 'The Distresses', and 'The Siege'. The posthumous collection was published under the watchful eye of "Lady Mary" D'Avenant. The poems reflect the attitudes of the Cavalier poets and the received tradition of earlier poets, particularly Shakespeare, Jonson, and Donne. She no doubt also insisted on the fine portrait frontispiece restoring her husband's missing nose, which he had lost through illness in 1638.

**F**ollowing the death of Ben Jonson in 1637, Davenant was named Poet Laureate in 1638. He was a supporter of King Charles I in the English Civil War. In 1641, before the war began, he was declared guilty of high treason by parliament along with John Suckling, after he participated in the First Army Plot, a Royalist plan to use the army to occupy London. He fled to France. Returning to join the king's army when the war started, he was knighted two years later by king Charles following the siege of Gloucester.

*Wing D320*



756G Diodorus Siculus fl. 44 B.C.

**Bibliothecae historicae libri VI [a Poggio Florentino in latinum traductus]**

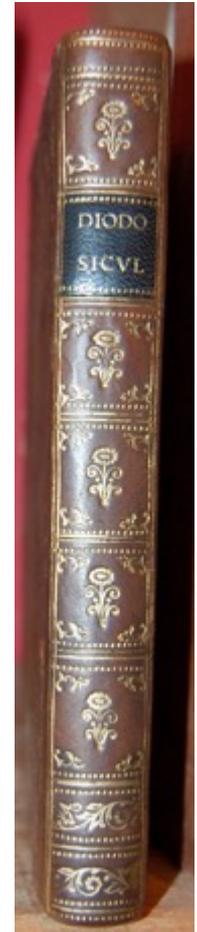
[Paris] : [Denis Roce] Venundantur in vico sancti Iacobi sub signo diui Martini. (1505-08)  
Approximate date of publication from Moreau, B. Inventaire chronologique des éditions parisiennes v. I, p. 274

\$1,900

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

Diodorus Siculus is the author of the 'Bibliothēke' or 'Library,' a universal history from mythological times to 60 B.C. Only fifteen of the original forty books survive fully (books one through five; eleven through twenty); the others are preserved in fragments.

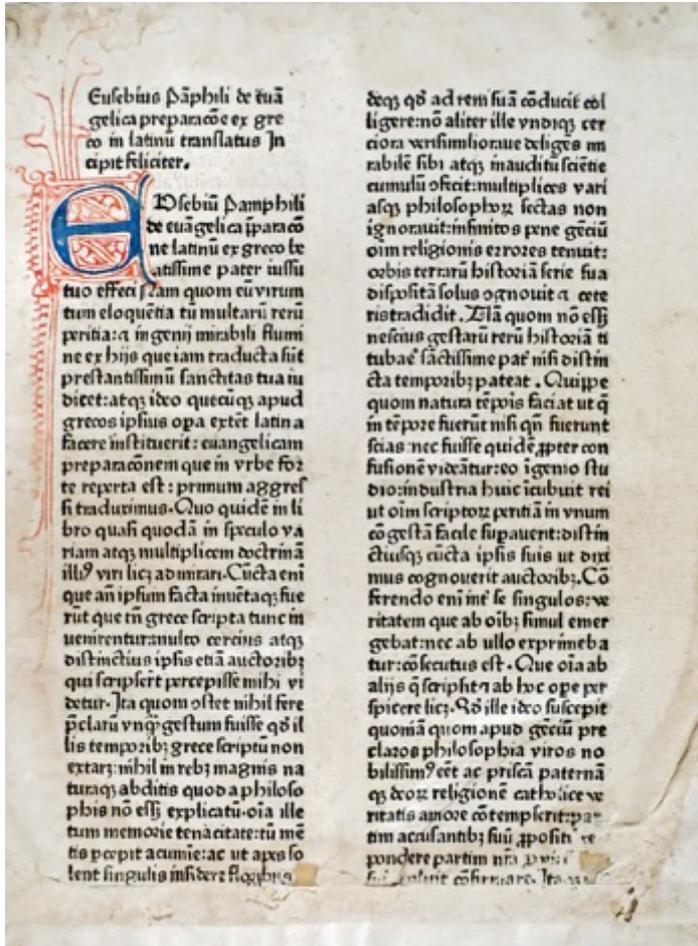
Diodorus concentrates on Greece and his homeland of Sicily, until the First Punic War, when his sources for Rome become fuller. The 'Bibliothēke' is the most extensively preserved history by a Greek author from antiquity. For the period from the accession of Philip II of Macedon to the battle of Ipsus, when the text becomes fragmentary, it is fundamental; and it is the essential source for classical Sicilian history and the Sicilian slave rebellion of the second century B.C. For many individual events throughout Graeco-Roman history, the 'Bibliothēke' also sheds important light. Diodorus probably visited Egypt circa 60-56 B.C., where he began researching his history. By 56, he may have settled in Rome, completing the 'Bibliothēke' there around 30. He read Latin and had access to written materials in Rome. Books one through six include the geography and ethnography of the inhabited world, and its mythology and paradoxology prior to the Trojan war. Of special significance are the description of Egypt in book one; the discussion of India in book two; passages from the works of Agatharchides in book three; and the highly fragmentary Euhemeran material in book six." (OCD)



Goff D214; Moreau I  
Imprimeurs III 128;



274: 63; Renouard,  
Pell 4264; BMC(Fr) p.135



## The "Praeparatio" is a gigantic feat of erudition

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

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

[Cologne, Ulrich Zel, not after 1473]

\$18,000

Folio 10 <sup>3</sup>/<sub>4</sub> x 7 <sup>3</sup>/<sub>4</sub> inches. [a]12, [b-0]10, [p]8  
152 of 152 leaves

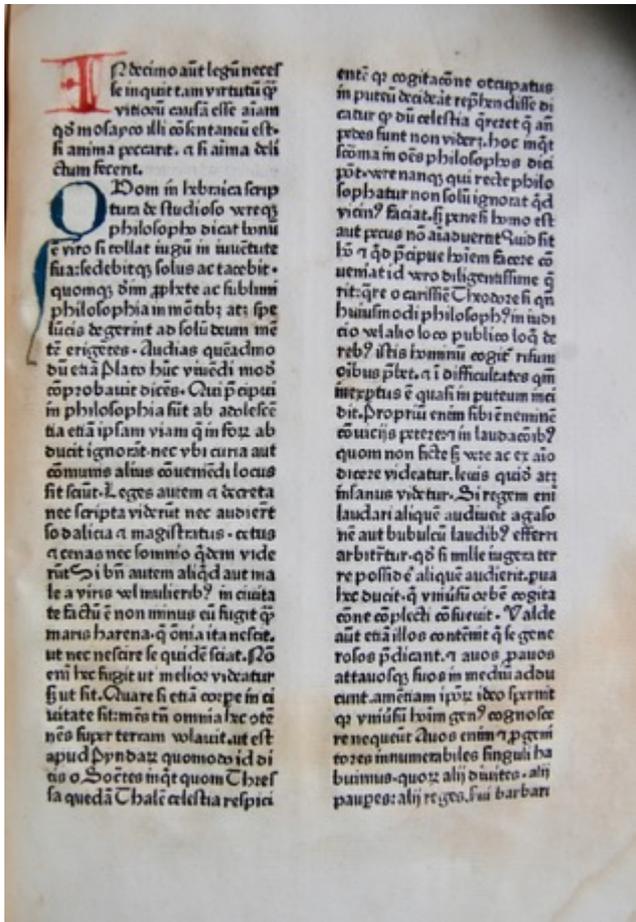
One of the earliest editions most likely the Second, (editio princeps : Venice 1470) This copy is bound in new quarter calf over original wooden boards. Capitals supplied in Red and Blue.

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

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

**T**he “Praeparatio” is a gigantic feat of erudition, and, according to Harnack (*Chronologie*, II, p. 120), was, like many of Eusebius’ other works, actually composed during the stress of the persecution. It ranks, with the *Chronicle*, second only to the *Church History* in importance, because of its copious extracts from ancient authors, whose works have perished.” (CE)





**I**decimo aut legi necesse inquit. am virtutu q' vincou' causa esse aiunt qd' mofa pro illi cōfint' anu' est. si anima peccare. n' si anima dēi' ctum fecerit.

**Q**uom in hebraica scriptura de studio vteq' philosopho dicitur bonu' e' v'ro si tollat iugū in iuuetute sua: sedebitq' solus ac tacebit. quomq' dīm p'lxte ac sublimi philosophia in mōtib; atq' spē lūcis degerint ad solū deum mē tē erigentes. Duchias quēdamo dū enā Plato hūc vniēdi mod' cōp'obauit dicit. Qui p'cipui in philosophia sūt ab adolefētia enā ipsam viam q' in forz ab ducit ignorat: nec vbi curia aut cōmune aliud cōuēnēdi locus sit sciat. L' egēs autem a dēcreta nec scripta vidēt nec audierūt s' d' alia a magistratus. cētus q' cenās nec somnio q' dēu' viderūt. S' i bñ autem aliqd' aut ma le a viris vlnuherib; in ciuitate si dū ē non minus cū fugat q' maris harena. q' omīa ita nescit. ut nec nescire se quidē sciat. s' d' em' h'c fugit ut melior videatur sūt sit. Quare si enā corpe in aiuitate sit: mōs tñ omnia h'c ote nōs super terram volauit. ut est apud s'p'ndaz quomodo id di o. S' d' o' rē m' q' quom' Ch' rēf sa quedā Ch' h'c' c' l' e' s' t' i' a' r' e' s' p' i' c' i

entē q' cogitacōne occupatus in putū dē d' e' i' t' r' e' s' p' i' c' i' s' d' i' c' t' u' r' q' d' u' c' e' l' e' s' t' i' a' q' r' e' t' e' t' q' a' n' p' e' c' c' o' s' u' n' t' n' o' n' v' i' d' e' r' i' . h' o' c' m' q' t' s' c' i' o' m' a' i' n' o' e' s' p' h' i' l' o' s' o' p' h' o' s' d' i' c' i' p' o' t' v' e' r' e' n' a' n' q' u' i' r' e' c' t' e' p' h' i' l' o' s' o' p' h' a' t' u' r' n' o' n' s' o' l' u' i' g' n' o' r' a' t' q' d' v' i' a' n' s' f' a' c' i' a' t' . s' i' p' n' e' s' i' h' u' m' o' e' s' t' a' u' t' p' r' e' c' u' s' n' o' a' i' a' d' u' e' r' n' t' . s' i' a' u' d' s' i' t' h' o' q' d' p' r' i' p' u' e' h' o' i' e' m' f' a' c' e' r' e' c' o' u' e' n' i' a' t' i' d' v' r' o' d' i' g' n' i' s' s' i' m' e' q' r' i' t' . q' r' e' o' c' a' r' i' s' s' e' T' h' o' d' o' r' e' s' i' q' u' i' b' u' i' u' s' m' o' d' i' p' h' i' l' o' s' o' p' h' o' i' n' i' u' d' o' c' i' o' v' e' l' a' h' o' c' o' p' u' b' l' i' c' o' l' o' q' d' e' r' e' b' ; i' l' l' i' s' h' o' m' i' n' u' i' c' o' g' i' t' r' i' s' u' m' o' i' b' u' s' p' l' e' t' . n' i' d' i' f' f' i' c' u' l' t' a' t' e' s' q' u' i' i' n' t' e' p' t' u' s' ē' q' u' a' s' i' i' n' p' u' t' e' u' m' m' e' i' d' i' t' . p' r' o' p' r' i' u' e' n' i' m' s' i' b' i' ē' n' e' m' i' c' u' s' c' o' u' i' c' i' s' p' r' e' t' e' r' i' i' n' l' a' u' d' a' c' i' o' i' b' ; q' u' o' m' n' o' n' f' i' c' t' e' s' i' v' e' r' e' a' c' e' t' a' i' o' d' i' c' e' r' e' v' i' d' e' a' t' u' r' . l' e' u' i' s' q' u' i' d' a' r' i' i' n' s' a' n' u' s' v' i' d' e' t' u' r' . S' i' r' e' g' e' m' e' n' i' l' a' u' d' a' r' i' a' l' i' q' u' e' a' u' d' i' u' e' a' g' a' s' o' n' e' a' u' t' b' u' b' u' l' e' u' l' a' u' d' i' b' ; e' f' f' e' r' r' i' a' r' b' i' t' r' e' t' u' r' . q' d' s' i' m' i' l' l' e' i' n' g' e' n' a' t' e' r' r' e' p' o' s' s' i' d' ē' a' l' i' q' u' e' a' u' d' i' e' r' i' t' . p' u' a' h' e' c' d' u' c' i' t' . q' v' i' u' s' u' s' o' r' b' e' c' o' g' i' t' a' c' o' n' e' c' o' p' l' e' c' h' c' o' s' u' r' u' e' t' . V' a' l' d' e' a' u' t' e' n' ā' i' l' l' o' s' c' o' n' t' e' m' i' q' l' e' g' e' n' e' r' o' s' o' s' p' d' i' c' a' n' t' . n' a' u' o' s' p' a' u' o' s' a' t' t' a' u' o' s' q' s' u' o' s' i' n' m' e' d' i' u' a' d' u' e' a' u' t' a' m' e' n' i' a' m' i' p' s' ; i' d' e' o' s' p' r' i' m' i' t' q' v' i' u' s' u' s' h' o' i' u' m' g' e' n' a' c' o' g' n' o' s' c' e' r' e' n' e' q' u' e' r' i' t' . A' u' o' s' e' n' i' m' n' p' r' e' c' e' m' i' t' o' r' e' s' i' n' n' u' m' e' r' a' b' i' l' e' s' s' i' n' g' u' l' i' b' a' b' u' i' u' s' . q' u' o' r' u' m' a' l' i' j' d' i' u' i' t' e' o' . a' l' i' j' p' a' u' p' e' r' ; a' l' i' j' r' e' g' e' s' . s' u' i' b' a' r' b' a' r' i

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

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

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

122J Franciscus Glogovaz, (Pindarensis Istrianus Theologus)

**Fasciculus Benedictionum Exorcismorum, & validissimarum Conjunctionum ad effugandas aereas tempestates. Ex approbatis Libris à S. R. E. collectus. Litaniae quoque, & duodecim Evangelia cum suis orationibus pro benedicendis agris, & fructibus terrae. Praeterea Benedictiones super Cruces, quae in triviis collocantur, ac contra vermes, locustas, et alia animalia fruges vastantia est. Dedicatus reverendissimus domini domino Ioanni Fattori.**

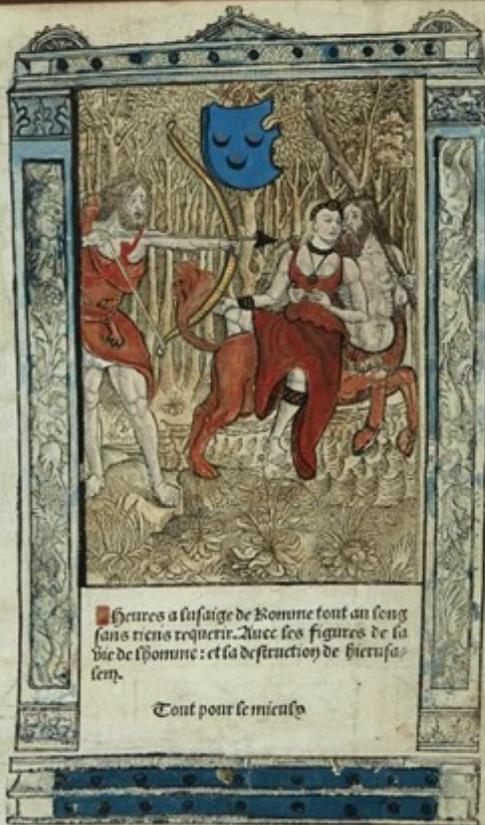
Venetiis AC Bassani: J.A. Remmdinus 1703. \$2,800

Duodecimo 6 x 3 inches A-C12 (B3 missigned B4 this leaf has been cut removing the top eleven lines of pages 29/30 this section bears the evidence of some hand-written notes. (see photos)

Bound in contemporary rippled and soiled vellum covered boards. Plain endpapers, the rear pastedown lifted to reveal an early piece of printed wall paper? This copy also has an interesting 8 leaves manuscript notes in two different hands. Text block is quite firm, some browning and finger soiling there is a recent note in blue ink to lower margin at pp53, earlier notes in browned ink to same point on following page: a few other ink or pencil markings, else unmarked.

Very rare, I have not located any US copy.





¶ Heures a l'usage de Rome tout au long  
sans riens requerrir. Avec les figures de la  
vie de l'homme: et la destruction de hierusa-  
lem.

Tout pour le meisme



247]. Heures a lusaige de Romme tout au long sans riens  
requerir : avec les figures de la vie de lhomme: et la  
destruction de hierusalem. Tout pour le Mieulx.

Paris : Par Gillet Hardouyn imprimeur, 1509 \$53,000

Quarto 9 x 5 3/4 inches [92] Vellum leaves A-L8, M4 ;

Printed on vellum in red and black. **21 full -page Illustrations**, painted border, ILLUMINATED IN GOLD AND COLOURS BY A CONTEMPORARY HAND, liquid-gold initials and line-filler the illustrations are mostly of Gospel scenes; numerous small illustrations of saints and miscellaneous subjects; each text page within varying historiated border. One- and two-line initials in gold on blue or red ground throughout. The imagery in this book combines metalcut designs by Jean Pichore with the rich illumination of a painter

This copy is bound in 18<sup>th</sup> century tan calf recently rebacked.

Fig. A1r (Hercules and the centaur Nessus\* ), (a1r small cut, title, a1v almanac for 1508-20, a2r-7r calendar, a7v-B1v Gospel sequence [Martyrdom of St. John, two portrait cuts], B2r-6r Passion according to St. John [Crucifixion], B6r-7r Obsecro te, B7v-c8r Hours of the Virgin: Matins-Lauds [Adam and Eve, Annunciation, Visitation], C8v-F2r Hours of the Cross and of the Holy Ghost, intermingled with Hours of the Virgin: Prime-Compline [Flagellation, Pentecost, Nativity, Annunciation to the Shepherds, Adoration of the Magi (x 2), Flight into Egypt, Coronation of the Virgin], F2v-3v prayers for saying on

weekdays, F4r-8r prayers for saying on Saturday and others, F8v- G5r Seven Penitential Psalms [a Prophet, David], G5r-8r Litany of Saints, G8v-I6v Office of the Dead [a Prophet, Job on his Dungheap], I7r-8v prayers to the Virgin and to St. John the Evangelist, I8v-K5v suffrages, K5v-7v prayers to the Virgin, Missus est Gabriel, K8r-L3v seven prayers to St Gregory, Seven joys of the Virgin, and other prayers in Latin and French, L4r contents, L4v colophon, M1-6 Office of the Immaculate Conception)..

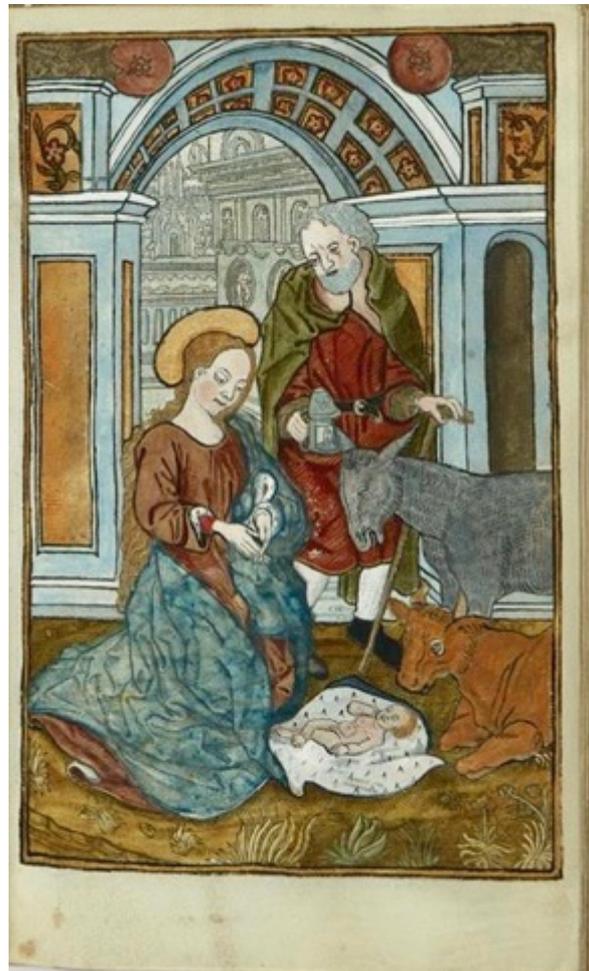
The words on the fourth line of the colophon and the entire 3 lines below that obliterated. Contemporary owner's motto and arms painted in colors and gold on vellum leaves at beginning and end; early 19th-century booklabel of Bettison's of Cheltenham & Leamington; 19th-century armorial bookplate of George Folliot.

In these Hardouyn Hours the metal cuts are emulating those of "Vostre"s new style of illustration"(see the next item in this catalogue).

Bohatta 887; Brun, pages 18 and 210 ("la meilleure production des presses d'Hardouyn"); Fairfax Murray/French 270; Lacombe 199.

1. Newberry Library

2. Huntington Library,



3.Morgan Library & Museum

4.University of British. Columbia

5.University of Cambridge

6. Koninklijke Bibliotheek

**N**essus is well known for his part in the story of the Shirt of Nessus. He was a ferryman, and one day, he had to carry Deianeira, wife of Heracles, across the river. After they crossed the river, Nessus tried to have sex with her, but Hercules watching from the other riverbank, shot an arrow straight into Nessus' chest. Before he drew his final breath, Nessus told Deianeira that his blood would ensure that her husband would be faithful to her in eternity. Deianeira believed him and collected some of the centaur's blood. (E.B.)





## Hours of the Blessed Virgin MARY

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

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

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

Quarto 8 1/4 x 5 1/2 inches. a-l 8 ; A 8: 88 of 96 leaves printed on vellum. The “**Sensuiuent les sept pseulmes en françoys** lacking (the second A 1-8 lacking “not surprisingly other copies are lacking the final ‘A’ quire).

Initials, paragraph marks and line fillers illuminated in gold on alternating red and blue grounds, red-ruled. (Some wear and darkening.) This copy is bound in full 18th century chagrin. It is a beautiful very wide margined copy.





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

Lacombe 109; Pell Ms 5892 (5878); Castan(Besançon) 554; Adams H1007; GW 13263.

Listed copies:  
Cambridge UL,  
Oxford Bodley,  
Quebec Laval UL  
(vell), Besançon  
BM, Paris BN  
NO copies in the  
US.



**Speculum Ecclesie [auctore Hugone de Sancto Charo], una cum Speculo sacerdotum, distinctionem misse situationemque in se continens, cuiuslibet sacerdoti volenti cum devotione bonaque intentione celebrare summopere pro oculis esse disponatur. Incipit feliciter hilariterque**

[Lyon] : [Imprimeur du Guido de Monte Rochen, "Manipulus curatorum" { Michel Tropié } (IGI 4593)], 1499. Sold

Duodecimo 5 ½ X 3 ¼ inches. A-b8. this copy is bound in modern boards.

**H**

ugo of St. Cher, sometimes also called HUGO DE S.THEODORICO, an eminent French theologian, was born at St. Cher, a suburb of Vienne, France, about 1200. He studied theology and canon law at Paris, and

in 1224 joined the Dominicans in the convent of St. Jacques in 1227 was made "provincial" of this order in France. He also taught theology in Paris, and was connected with several scientific undertakings. He was one of the commissioners who examined and condemned the Introductorius in Evang. aetern. of the Franciscan Gerhard, which developed the fanatical doctrines of Alb. Joachim of Flore and was active in the controversy of William de St. Amour with the mendicant orders. In 1245 he was made cardinal by Innocent IV and died at Orvieto in 1263. The reputation of Hugo, however, rests chiefly upon his Biblical studies and writings. In 1236 he executed a revision of the text of the Latin Vulgate, an immense labor for that age. A copy of this work preserved in the Nuremberg Library has this title: "Liber de correctionibus novis super Biblia, ad sciendum quae sit verior et

**Speculum ecclesie una cum speculo sacerdotum, Distinctionem misse situationemque in se continens cuiuslibet sacerdoti volenti cum devotione bonaque intentione celebrare summopere pro oculis esse disponatur.**

**Incipit feliciter hilariterque.**

communior litera, Reverendissimi patris et domini D.

Hugonis, sacrae Rom. ecll. presbyteri cardinalis, sacrae theologiae professoris et de ordine praedicatorum." His principal published works are Postillae in universa Biblia, a sort of brief commentary, prepared, however, without sufficient acquaintance with the original languages of the Bible (Basil. 1487, etc.) This work the Speculum ecclesiae (Lyons, 1554). But his most important service to Biblical literature was his conception of the plan of a Concordance, which he executed, with the aid of many monks of his order, in his Sacroruma Bibl. Concordantiae (latest ed. Avignon, 1786, 2 vols. 4to). It is an alphabetical index of all the words in the Vulgate, and has formed the model of all Concordances to the Bible. It had the effect also of bringing the division into chapters and verses into general use." See Quétif et Echard, Scriptorum ordinis praedicatorum, 1, 194 sq.; Hist. Litter. de la France, 19:38

Not in Goff; CCIR H-56; E.M. Schatz, Catalogul colecției de incunabule [Biblioteca Națională a României] (București, 1995) 67; GW13618; ISTC ih00527600

¶ Domini hugonis primi cardinalis didiciſiſi p̄dicar  
tor tractat⁹ am̄atissim⁹ q̄ Speculi ecclesie inscribit̄  
incipit feliciter. ¶ De n̄s̄ero ordie ⁊ s̄iḡtione sacerdo  
salutis vestium. ¶ Rubrica prima.

**D**icit apostol⁹ ad ephesios. vi. Induite  
vos armatura dei vt possitis stare ad  
uer⁹ insidias diaboli. Hec armatura ē  
vest⁹ sacerdotalis s̄iḡtia septēplectis vir  
tutis rēp̄sentatiua septēvestiū xp̄i q̄b⁹  
induitis fuit tpe passionis. Primum ḡ  
vestimētuz quo induit sacerdos est amict⁹ q̄ caput te  
git: s̄iḡnans salutē q̄ per fidē tribuit̄. De hoc aposto. ad  
ephe. vi. Galeā salutis assume et rēp̄sēt̄at illd̄ coop  
torū q̄ velabāt iudei faciē xp̄i dicētes. Lu. xxi. ⁊ ma  
the. xxvi. Propetisa nob̄ r̄de q̄s est q̄ te p̄cussit. s̄m  
vestimētuz q̄ tegit corp⁹ sursum vsq̄ ad deorsum est ve  
stis alba q̄ sacerdos induit ⁊ s̄iḡt sp̄ q̄ ex gr̄a puenit  
ecclesie sursum ⁊ ex meritis ecclesie deorsum. De hoc dicit  
ap̄ls ad romanos. viii. Spe em̄ salutis facti sum⁹. Hec  
rēp̄sēt̄at. vestē in q̄ illuſio herodis xp̄i lu. xxi. Ter  
tium vestimētuz q̄ sacerdos induit ē corrigia v̄l. s̄m  
lū p̄ h̄ac significat iusticia cui⁹ duo s̄ūt brachia iēter se  
p̄strigētia. s̄. dect̄ a f̄ malo op̄are bonū d̄ hoc ysa. e. xi.  
⁊ erit iusticia cingulū liboret⁹. Hec corrigia rēp̄sēt̄at s̄la  
gellū q̄ pylat⁹ cecidit xp̄i ioh. xxi. Quartū vestimētū q̄  
sacerdos induit ē manipul⁹ q̄ in leua p̄dit̄ p̄ quē for  
titudō designat̄ qua p̄tra aduersa sbellat̄. De hoc dī  
cit apost. Fortitudo ⁊ virtus retrahēs ipectus aduer  
sitatis rēp̄sentat manipul⁹ rēp̄sēt̄at funes q̄ ligat⁹ fuit  
iesus a iudeis comprehensus vnde iohannes. xviii.  
Cōprehēderūt ⁊ ligauerūt eū. Quintū vestimētū q̄ sa  
cerdos induit ē stola p̄steri orariū diachōi. s̄. duo bra  
a ij

## “ Nothing is more beautiful than know all things”

622G Athansius Kircher 1602-1680

**Ars Magna Sciendi, In XII Libros digesta. Qua Nova & Universali Methodo Per Artificiosum  
Combinationum contextum de omni re proposita plurimis & prope infinitis rationibus disputari, omniumque  
summaria quaedam cognitio compari potest... (tomes 1&2)**

Amsterdam: Apud Joannem Janssonium à Waesberge, & Viduam Elizei Weyerstraet, 1669 \$11,500

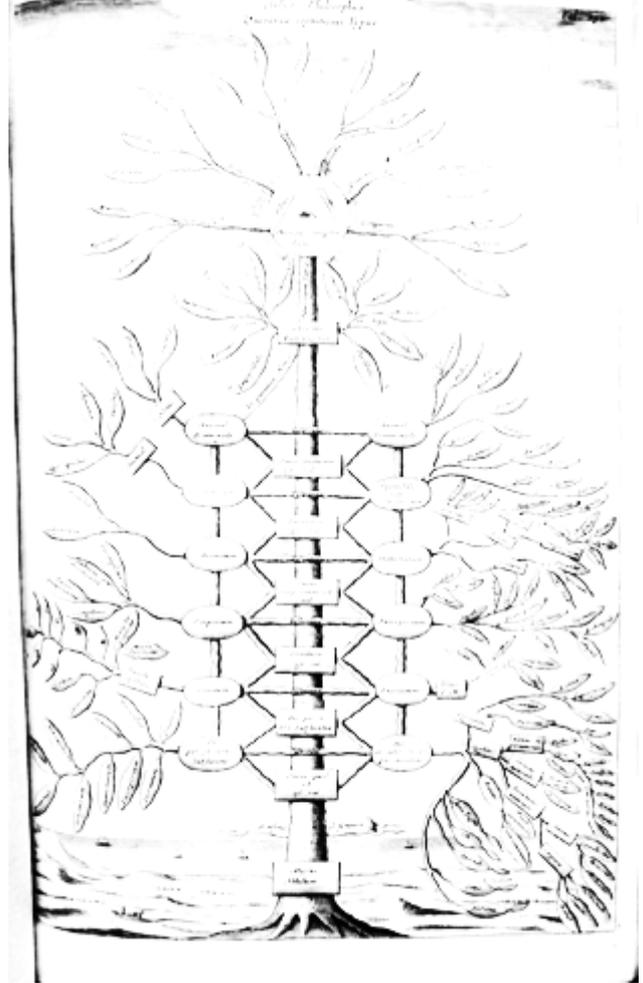
Folio 14 ½ X 9 inches \*4, \*\*4, A-Z4, Aa-Gg4-Zz4, Aaa-Ooo4, Ppp6.

First edition. This copy is bound in full original calf with a gilt spine with an expertly executed early rebacking. The vovell sheets are present but not cut or placed. And two very large foldouts A complete copy with the usual browning.

**‘Ars Magna Sciendi’** is Kircher’s exploration and development of the ‘Combinatoric Art’ of Raymond Lull, the thirteenth century philosopher. Kircher attempts in this monumental work to classify knowledge under the nine ideal attributes of God, which were taken to constitute the pattern for all creation. In the third chapter of this book is presented a new and universal version of the Llullistic method of combination of notions. Kircher seems to be convinced that the Llullistic art of combination is a secret and mystical matter, some kind of esoteric doctrine. In contrast with Llull, who used Latin words, words with clearly defined significations for his combinations, Kircher began filling the tables with signs and symbols of a different kind. By doing this Kircher was attempting to penetrate symbolic representation itself. (forming a ‘symbolic-Logic’) Kircher tried to calculate the possible combinations of all limited alphabets (not only graphical, but also mathematical). He considered himself a grand master of decipherment and tried to (and thought he did) translate Egyptian hieroglyphic texts, he felt that knowledge was a process of encoding and decoding. His tabula generalis, the more mathematical way of thinking created the great difference between Llull and Kircher.

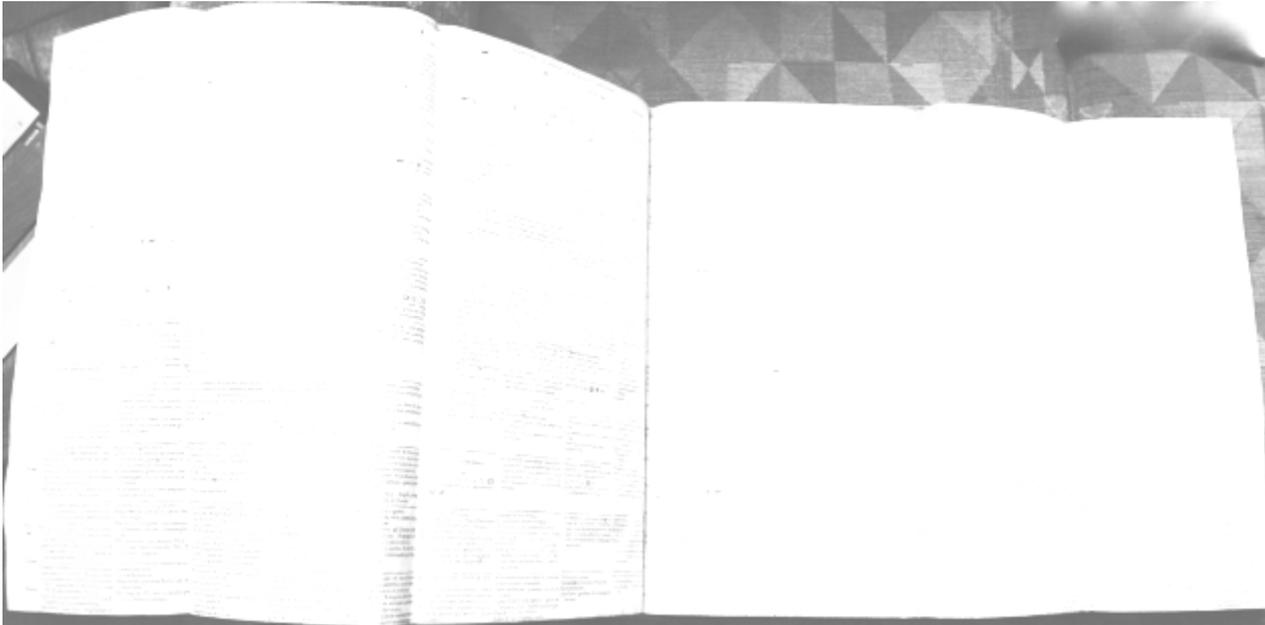
Kircher used the same circle-figures of Lull, but the alphabet which Kircher proposes as material for his combination-machine reveals the difference to Lullus' at first sight. It is not the signification in correlation with the position in the table, because all nine places in each table are filled with the same significations we find in the Lullistic tables, that makes the difference. It is the notation, which creates the difference. While making certain modifications, mainly in the interest of clarity, Kircher retains the main thesis of Raymond Lull in the search for a scientific approach to the classification of all branches of knowledge. The central aim of Lull's and Kircher's activity was to invent a type of logic or scientific approach capable of finding and expressing universal truth. Kircher and his seventeenth century contemporaries had discarded common language as a satisfactory vehicle for this undertaking. Kircher favored the use of symbols as a possible solution to his problem, which he had explored in his earlier work on a non-figurative universal language was not a primary concern of lull's 'Combinatoric Art,' his approach lent itself naturally to the seventeenth century savants and their abiding interest in this subject. (see Brian L. Merrill, Athanasius Kircher An Exhibition at Brigham Young University).

*Sommervogel 1066.28; Merrill 22; Ferguson I. 467; Brunet III, 666; Caillet II, 360.5771; Clendening 10.17; De Backer I, 429-30.23; Graesse IV, 21; Reilly #26.*





622G **Ars Magna Sciendi**



850G Hugh Latimer 1485-1555

**The fyrste Sermon of Mayster Hughe Latimer, whiche he preached before the kynges Maiest. wythin his graces palayce at Westminster M. D. XLIX. the viii. of Marche. (,') Cu gratia et Privilegio ad imprimendum solum.**

[bound with]

**The seconde Sermon of Maister Hughe Latimer, whych he preached before the Kynge maiestie, iv in his graces Palayce at Westminster y. xv. day of Marche. M. ccccc.xlix. Cum gratia et Privilegio ad Imprimendum solum.**

[London: by Jhon Day, dwellynge at Aldergate, and Wylliam Seres, dwellyng in Peter Colledge, 1549]

\$14,200

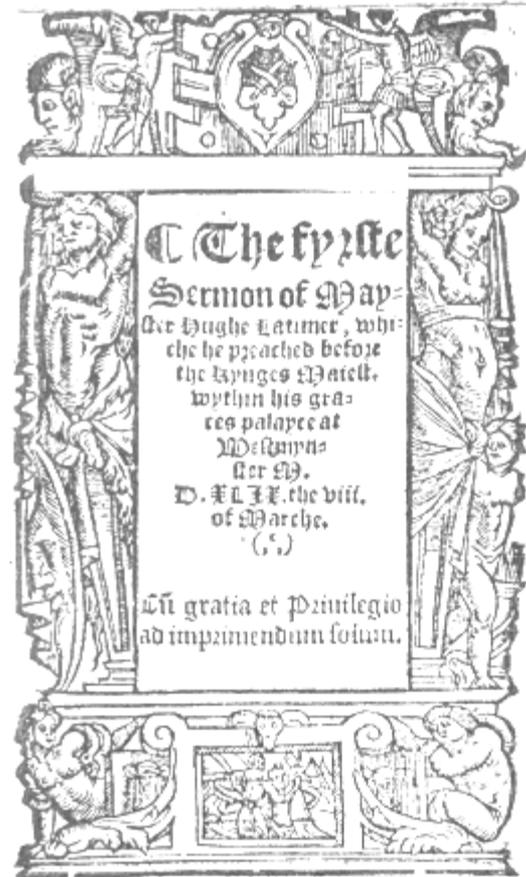
Octavo 137 x 88 mm A-D8, A-Y8, Aa-Ee8 (Lacking Ee7 and 8, blank.) First editions, each of the two works is one of three or four undated variants, attributed to the year 1549. This copy is bound in nineteenth century calfskin, the hinges starting to crack. The Encyclopedia Britannica calls Hugh Latimer's sermons, "classics of their kind. Vivid, racy, terse in expression; profound in religious feeling, sagacious in their advice on human conduct. To the historical student they are of great value as a mirror of the social and political life of the period."

"All things which are written, are written for our erudition and knowledge. All things that are written in God's book, in the Bible book, in the book of the Holy Scripture, are written to be our doctrine." (from Hugh Latimer's Sermon of the Plow)

"This was the first of Latimer's famous Lenten sermons on the duty of restoring stolen goods which resulted in the receipt of considerable sums of 'conscience money.'" (Phorzimer Catalogue)

“The seven sermons which he preached before the king in the following Lent are a curious combination of moral fervor and political partisanship, eloquently denouncing a host of current abuses, and paying the warmest tribute to the government of Somerset.” (DNB)

STC 15270.7; & STC 15274.7; Pforzheimer #581 and 582; McKerrow & Ferguson 64.



1721  
1519

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

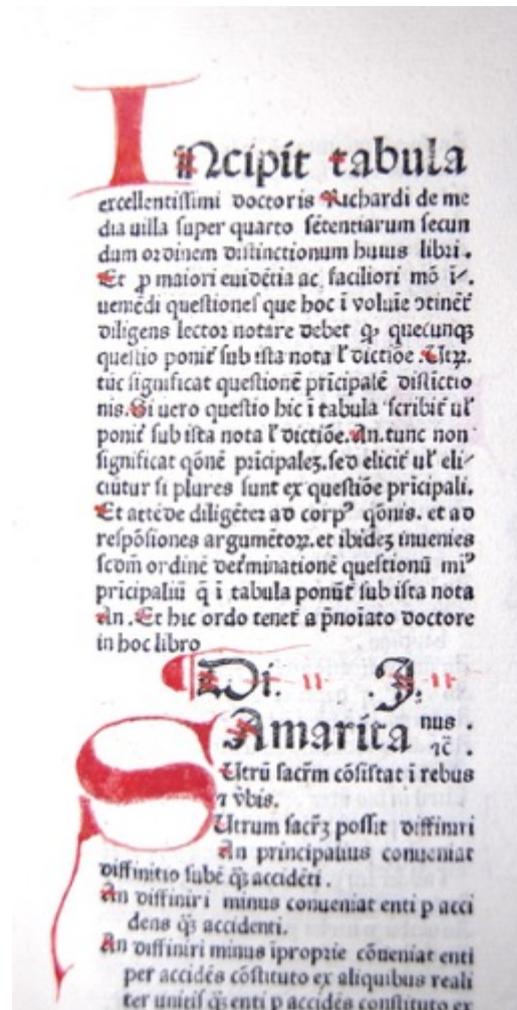
### Commentum super quartem Sententiarium..

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

Folio 12 ¼ 9 ¼ inches. a-z10 [et]10 [cum]10 [per]10 A 10 B-D8 (D8v blank and aar blank) aa8 bb10 cc8 {320 leaves complete}

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

**M**iddleton, Richard of [Richard de Mediavilla] Franciscan friar, theologian, and philosopher, was born about the middle of the thirteenth century in either England or France. He studied at Paris, where he formed part of the so-called neo-Augustinian movement, defending the philosophy and theology of Augustine against the inroads of Aristotelianism, during the years 1276–87. He probably studied under William of Ware and Matteo d'Acquasparta, usually viewed as principal figures in this movement.



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

Furthermore; nine questions (23 to 31) in this volume form a veritable treatise on demonology, a rare type in the thirteenth century. Mediavilla's remark is singular: he is the only thinker who gives autonomy of existence to the demon, in the framework of a rational description. Mediavilla focuses on the present of the devil and its modes of action on men. He is the great thinker of the demonic turn of the 1290s.

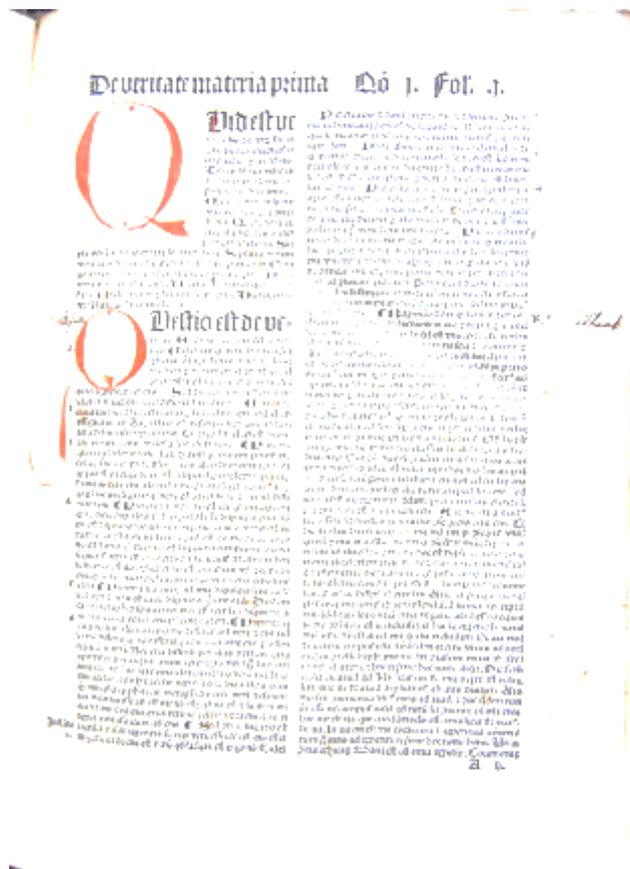
This text offers one of the origins of a Western genre, the "novel of Satan"  
 The questions of volume IV

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



Middleton's link to the neo-Augustinian movement is seen especially in his treatment of the will, even though he does not entirely follow his teachers, Ware and Acquasparta. For Middleton the will is much more noble than the intellect, since it is much more noble to love God than to understand him. Understanding without the corresponding love separates man from God. However, the key to the will's nobility is its freedom. The intellect is forced by evidence when evidence is given; the will also is forced by its nature to seek the good, but it is free in choosing the means to its predetermined goal. Even if the intellect were prudent enough to show man the best means to his goal, he would not be forced to adopt them. 'For although the intellect, like a servant with a lamp, points out the way, the will, like the master, makes the decisions and can go in any direction it pleases' (Stegmüller, 722).

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

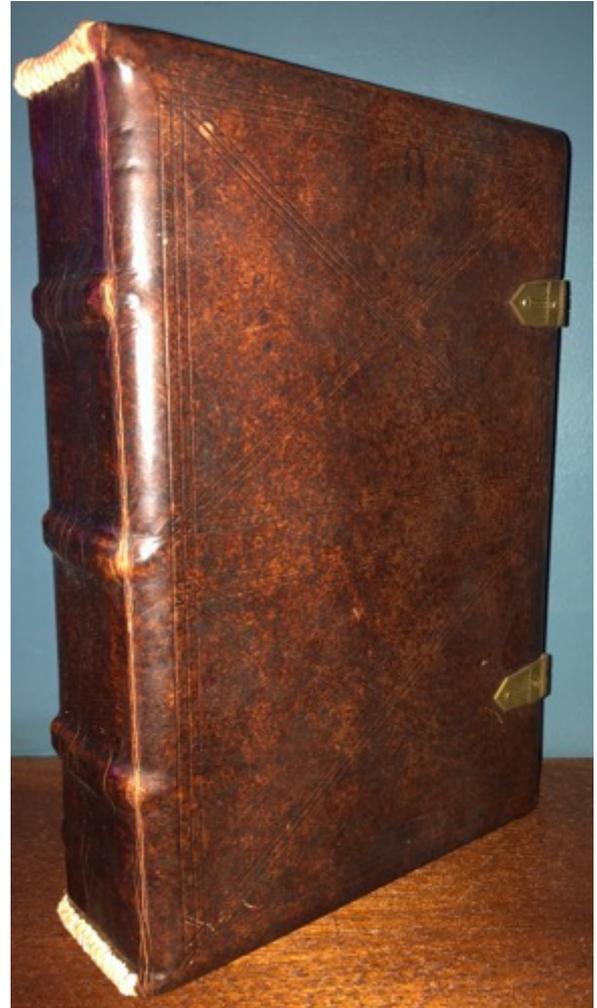


The influence of Aquinas is more in evidence in Middleton's theory of knowledge. Middleton rejects the illumination theory of Bonaventure and his more loyal followers. Man's intellectual knowledge can be explained, he argues, by the abstraction performed by the agent intellect from the singulars experienced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

See also Satan the Heretic: The Birth of Demonology in the Medieval West November 15, 2006 by [Alain Boureau](#) (Author), [Teresa Lavender Fagan](#) (Translator)

*Goff M-424; BMC V 206.*

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

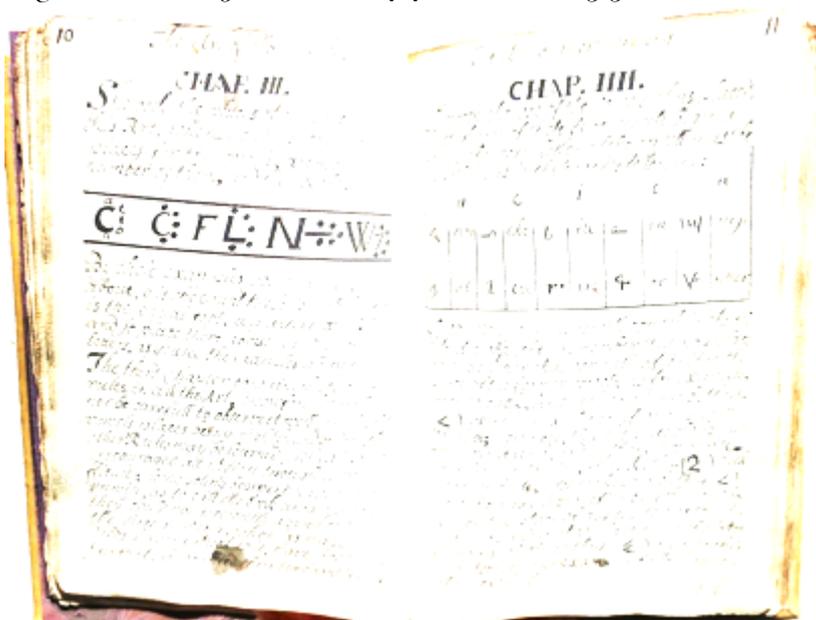


904G Theophilus Metcalfe active 1649.

Manuscript copy of: **Short-writing**, the most easie, exact, lineal, and speedy method that hath ever been obtained, or taught. Composed by Theophilus Metcalfe, author and professor of the said art. The last edition. With a new table for shortning of words. Which book is able to make the practitioner perfect without a teacher. As many hundreds in this city and elsewhere, that are able to write sermons word for word, can from their own experience testifye.

England: after 1689 and before 1717

\$5,500



Octavo 6 x 4 inches . 55. [7]pp. + portrait of author. The last section of 7 pp. contains Directions for Book-keeping after the Italian Method.

Theophilus  
 in the  
 Short  
 Writing



Caesar was praised for his  
 in feats of war and martial  
 and no less famous art for the  
 in purple tugging of the silver  
 which which is preachers mouth  
 and soisly glides along untill  
 of his dicourse being soe it  
 of his words breath from his mouth

The gift of James Hook to Mr. Sweet

# Short Writing

The most Epic, Exact, Great and  
 Spacious Method that ever was obtain'd  
 by Art or Nature  
 Composed by

**THEOPHILUS METCALF**  
 Author and Professor of the  
 ARTS

**The last Edition**  
 With a new table of the structure of words

Which book is able to make it practicable or  
 perfect without a teacher.  
 As many hundreds in this City & else  
 where, that are able to write sermons word for  
 word, can from their own experience testify.  
 A Young Man lately liv'd in Cornhill,  
 learned so well by this book, that he wrote  
 out all the Bible in this Character:

London, Printed for J. Hancock near  
 the Royal Exchange in Cornhill 1693.

This manuscript is bound in full modern calf. This copybook manuscript is taken from the last edition published by Metcalfe. The entire work is done with remarkable calligraphy. This is a rare copy manuscript item with complementary addendum on Italian Book-Keeping.

Theophilus Metcalfe (bap. 1610 – c.1645) was an English stenographer. He invented a shorthand system that became popular, in particular, in New England, where it was used to record the Salem witch trials.

Metcalfe was Baptised in Richmond, Yorkshire, and was the tenth child of Matthew Metcalfe and his wife Maria Taylor; Thomas Taylor (1576–1632) was his mother's brother. A professional writer and teacher of shorthand, Metcalfe in 1645 resided in the London parish of St Katharine's by the Tower. He died that year or early in 1646, when his widow assigned rights to reissue the book of his system. Metcalfe published a stenographic system very much along the lines of Thomas Shelton's Tachygraphy. The first edition of his work was entitled Radio-Stenography, or Short Writing and is supposed to have been published in 1635. A so-called sixth edition appeared at London in 1645. It was followed in 1649 by A Schoolmaster to Radio-Stenography, explaining all the Rules of the said Art, by way of Dialogue betwixt Master and Scholler, fitted to the weakest capacities that are desirous to learne this Art. Many editions of the system appeared under the title of Short Writing: the most easie, exact, lineall, and speedy Method that hath ever yet been obtained or taught by any in this Kingdome.



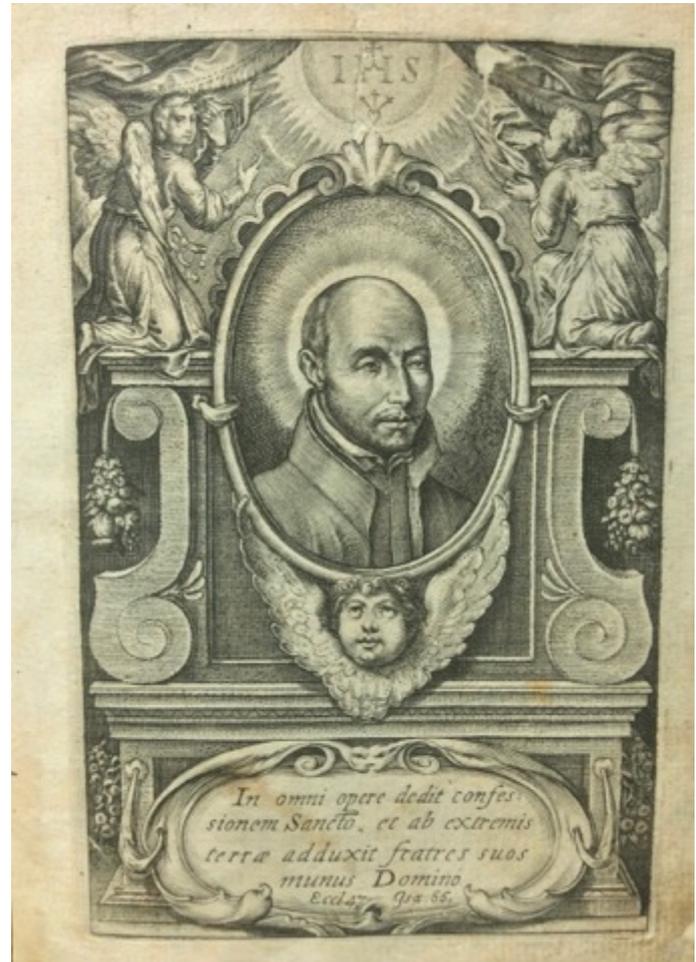
223J. Peter Pázmány; 1570-1637. Peter Paul Rubens; 1577-1640. Jean Baptiste Barbé, 1578-1649. Mikolaj Leczycki; 1574-1652. Cornelis Galle; 1576-1650.

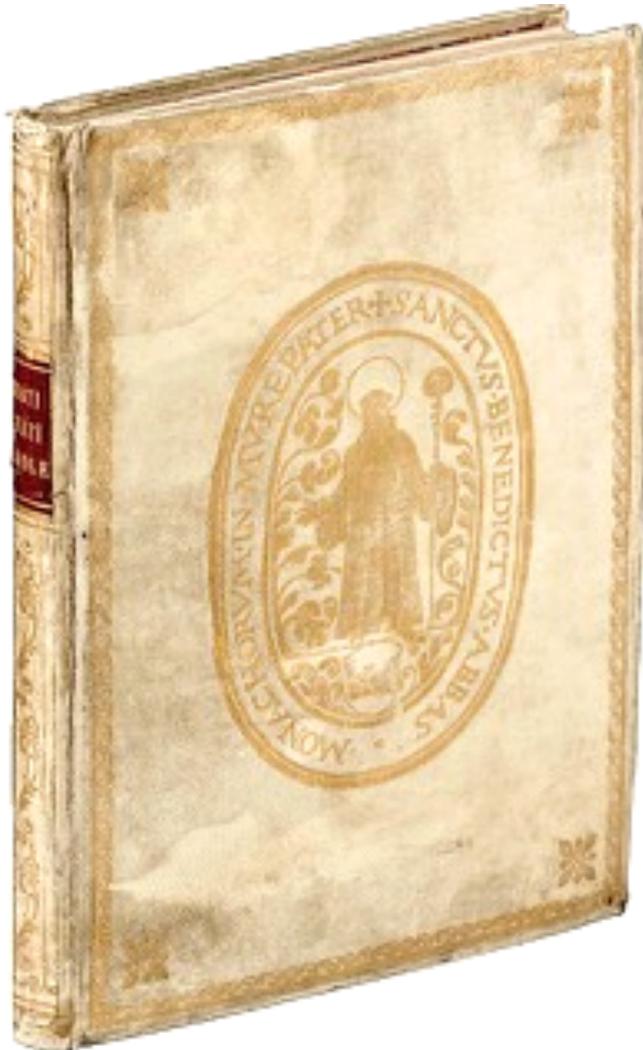
**Vita beati P. Ignatii Loiolae Societatis Iesu fundatoris.**

Romae: [s.n.], 1609. \$3,800

Quarto 7x5¼inches This book Consists of 81 copper engravings (including title page and frontispiece)--attributed either to Jean Baptiste Barbé or Cornelis Galle, the elder. Nineteen drawings for the engravings have been identified as the work of Peter Paul Rubens. Cf. The Rubens engravings of The life of St Ignatius (St Omers Press, 2005), p. 107-108; Diccionario histórico de la Compañía de Jesus, v. 4, p. 3428; Dictionary of art, v. 12, p. 16 (under Cornelis Galle). Commissioned by the Society of Jesus in 1605/1606 and issued in 1609, the year of Ignatius' beatification.

Each engraved plate includes a descriptive caption in Latin, attributed to Nicolaus Lancicius (i.e. Mikolaj Leczycki)--and Cardinal Peter Pázmány. Cf. modern edition: Vida de San Ignacio de Loyola en imágenes (Ediciones Mensajero, Bilbao, [1995]).





Beautifully bound in Later vellum with two different large ornamental gilt stamps of St. Benedict, spine lettered on red morocco label in gilt, modern marbled endpapers. About six pages have suffered worm attacks, but these leafs have been stabilized and neatly repaired.

First edition of this iconographic biography of St Ignatius Loyola, which was the result of an international collaboration: the two promoters, the Jesuit Nicholas Lancicius (Polish) and Philip Rinaldi, supported by the Hungarian Peter Pázmány who composed the Latin text, it is possible that the images used for the engravings by Jean Baptiste Barb drawn by Rubens, at the start of his collaboration with the Jesuits, (although another hypothesis is that they are the work of Cornelis Galle). The author, a skilled Latinist, is particularly known for his history of the Jesuits' early ventures to Asia. He refers here to Ignatius's friend, Francis Xavier, and the mission to the East Indies and Japan, which Xavier had embarked upon in 1541

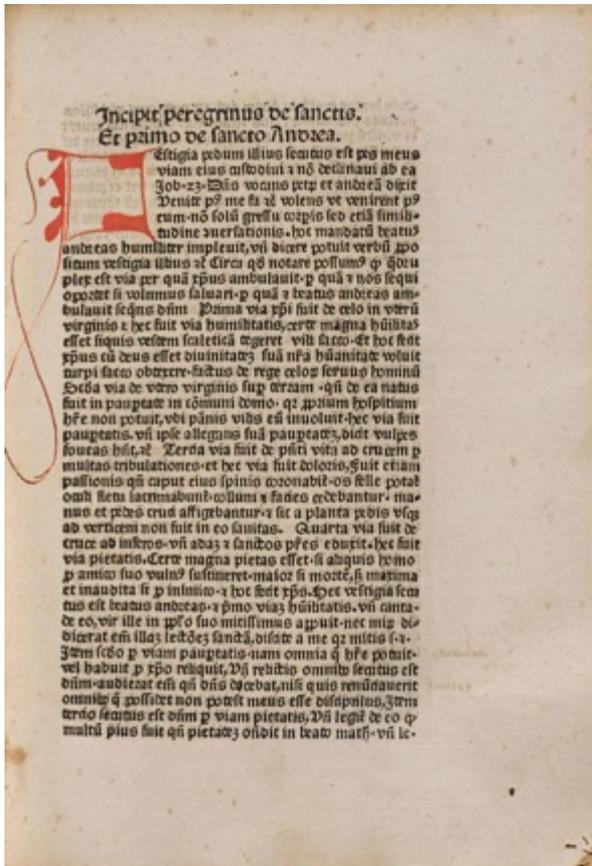
De Backer-Sommervogel,; vol. IV, column 409, no. 13; as well as Vol XI col 1485 no.17; Palau 291834 ;(Quaritch Cat. 1226, 132). Cicognara 2139; Thieme-B. XIII, 106; Hollstein VII, 169-249.

Olschki 2516, suggesting the style of the engravings are after Wiericx) “Les excellentes figures represent la vie et miracles du Saint, gravées d’une grande finesse et élégance, avec quelques lignes de text latin, également gravées.”

See : **Constructing a saint through images : the 1609 illustrated biography of Ignatius of Loyola/** introductory essay by John W. O’Malley ; Latin captions translated by James P.M. Walsh.

Review: "Constructing a Saint Through Images is a facsimile reproduction of the illustrated life of Ignatius of Loyola, *Vita beati patris Ignatii Loiolae*, published in Rome in 1609 to celebrate his beatification that year by Pope Paul V. The *Vita* consisted of eighty-one copperplate engravings and was the most elaborate such life produced up to that time. The engraver was Jean-Baptiste Barbe, who enlisted the young Peter Paul Rubens to contribute drawings for the project. The *Vita* is important for several reasons - the occasion for which it was produced, the influence it had on subsequent Jesuit iconography, the place it held in the Jesuits' campaign for Ignatius' canonization, the role Rubens almost certainly played in its production, and especially for the number and exquisite quality of the engravings. Saint Joseph's University Press has produced this facsimile edition in honor of the 400th anniversary of the original publication. John W. O'Malley wrote the introduction to the volume, and James P. M. Walsh translated the Latin captions





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

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

[Ulm: Johann Zainer, not after 1479] (A copy now in Munich BSB has an ownership inscription dated 1479) \$19,000

Folio. 10 <sup>3</sup>/<sub>4</sub> X 7 <sup>3</sup>/<sub>4</sub> inches. Most likely second or third edition. "Pars I (188): a-d8, e-k8/6, l-m8, A-C8, D-18/6, K-N8;"Pars II (50.): a-f8/6, g8;" 3."Pars III (40.): A-E8/ [276 (instead of 278) The two blank leaves are missing. 162 & 188 This copy has been rubricated throughout. It is bound in original Gothic calfskin over wooden boards with blind Stamping. There are remains of clasps (very nicely rebacked and restored using old material). Old handwritten ownership notes, including one from the Convent in Rattenberg.

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

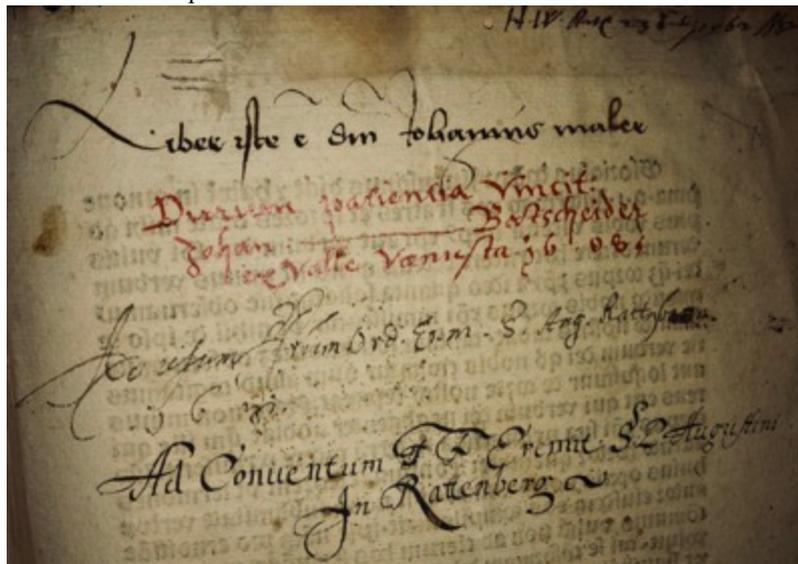
**J**acobus de Voragine wrote several series of sermons, The Lenten sermons (Quadragesimale) were written between 1277 and 1286. These sermons were only slightly less popular than his "Legend," and also known as 'Golden' on account of their popularity (there are more than 300 known manuscript copies).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

**N**icolaus de Dinkelsbuel was born in 1360. He studied at the University of Vienna where he is mentioned as baccalaureus in the faculty of Arts in 1385. Magister in 1390, he lectured in philosophy, mathematics and physics until 1397, and then from 1402 to 1405. From 1397 he was dean of the faculty; he studied theology, lecturing until 1402 on theological subjects, first as cursor biblicus, and later on the Sentences of Peter Lombard. In 1405 he became Bachelor of Divinity, in 1408 licentiate and in 1409 doctor and member of the theological faculty. Rector of the university, 1405-6, he declined the honor of a re-election in 1409. From 1405 he was also canon at the Viennese cathedral of St. Stephen. Eminent as teacher and pulpit orator, Nikolaus possessed great business acumen and was frequently chosen as ambassador both by the university and the reigning prince. He represented Duke Albert V of Austria at the Council of Constance (1414-18) and the University of Vienna. When Emperor Sigismund came to Constance, Nikolaus delivered an address on the abolition of the schism. He took part in the election of Martin V, and delivered an address to the new pope (Sommerfeldt, "Historisches Jahrbuch", XXVI, 1905, 323-7). Together with John, Patriarch of Constantinople, he was charged with the examination of witnesses in the proceedings against Hieronymus of Prague. During the preparations for the Council of Basle, he was one of the committee to draw up the reform proposals which were to be presented to the council.

Peregrini de Opole sermones de tempore et de sanctis. Warsaw, 1997. (Introductory notes in German, Latin and Polish.)  
Voragine see: In the Mirror of the Prodigal Son: The Pastoral Uses of a Biblical Narrative (c. 1200-1550) Pietro Delcorno 2017  
CE; Herbermann, Charles, ed. (1913). "Nikolaus von Dinkelsbühl". Catholic Encyclopedia. New York  
(Schaff-Herzog vi:83).

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

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



*Quintus sanctus, Jesu Simp. 15. 17.*

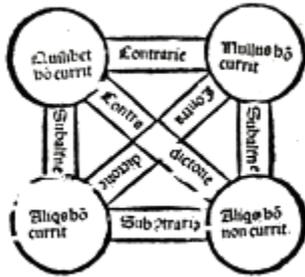
9

**G**loriosus doctor Augustinus dicit & habet in canone p̄ma. q. 1. Interrogo vos fratres et sorores dicite mihi q̄d plus vobis videatur corp⁹ x̄pi aut verbum dei. Si vultis verum dicere hoc r̄ndere debetis q̄ nō sit minus verbum dei q̄z corpus x̄pi: ideo quanta solitudine observamus quando nobis corpus x̄pi ministratur ut nihil de ipso de manib⁹ nostris cadat. tantam solitudinez obseruamus ne verbum dei q̄d nobis erogatur dum aliud cogitamus aut loquimur de corde nostro depereat, p̄am non minus reus erit qui verbum dei negligenter audiat q̄m ille qui corpus x̄pi sua negligentia in terrā cadere permiserit. Iso attento hortor: quemlibet sedulum lectorem ut sermones huius operis non d̄mnat. et si nō in sublimitate verbor⁹ aucto: eiusdem eos compilauerit. ipse nāq̄ pro eruditōe cōmunis vulgi non ad clerum hos sermōes componere voluit. cui se cōformare debet quilibet verbi dei seminatio: ut simplicibus simpliciter loqui suadeat. ne p̄m p̄postolū verbum dei adulteretur.

**E**st autem huius operis ordo talis. Primo ponuntur sermones d̄nicales de tempore per anni circulū. Secundo de sanctis. Tercio q̄dragesimale Jacobi de foragine. Quarto concordantia quatuor euangeliar⁹ in passionē d̄nicam a magistro Nicolao dinkelshp̄hell collectam.

**G**ratius Peregrini sacre theologie professoris celeberrimi sermones notabiles et compendiosi fideliter not. et sine magno labore canamine in memorie thesaurum reponibiles cum putris figurar⁹ exemplorumq̄ sermōnis aures audientium admodum demulcentibus de tempore fideliter incipiunt.

De ppositione categorica



In neutro genere.

☐ Omne lumen est clarū. ☒ Nullum lumen est clarum.

☐ Aliquod lumen est clarū. ☒ Aliquod lumen non est clarum.

In obliquis.

☐ Cuiuslibet boia interest loq. ☒ Nullius boemina interest loqui.

☐ Alicuius boia interest loq. ☒ A cuius boemina non interest loqui.

In feminino genere.

☐ Quilibet stella lucet. ☒ Nulla stella lucet.

☐ Aliqua stella lucet. ☒ Aliqua stella non lucet.

In communi.

☐ Omnis virgo ridet. ☒ Nulla reu que est virgo ridet.

☐ Aliq̄ q̄ est virgo ridet ☒ Aliquod quod est virgo non ridet.

145J Paulus Pergulensis ca 1451.

**Logica magistri Pauli Pergulensis.**

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

Quarto. 10 x 8 ½ inches. a-e8, f4 44 of 44 leaves (complete)

Signature of Thomas Stewart, Knight of St. John of Jerusalem, dated Rome 1837 on title.

Bound in early 19th-century quarter sheep; light dampstaining in lower margins throughout, title and last page soiled.

Italy, the centre of humanism, produced the best logicians of the Renaissance. Paulus Pergulensis (d. 1451) was a pupil of Paul of Venice, author of the Logica magna and parva.. Introducing the theory of reference, sometimes called supposition, is an explanation of the ways in which words refer to objects in function of certain linguistic signs.

Paul of Venice maintains a threefold division: Material Reference, Simple Reference, and Personal Reference, all of which are identified. The present is a more succinct and highly systematized logic, composed entirely in the form of theses.

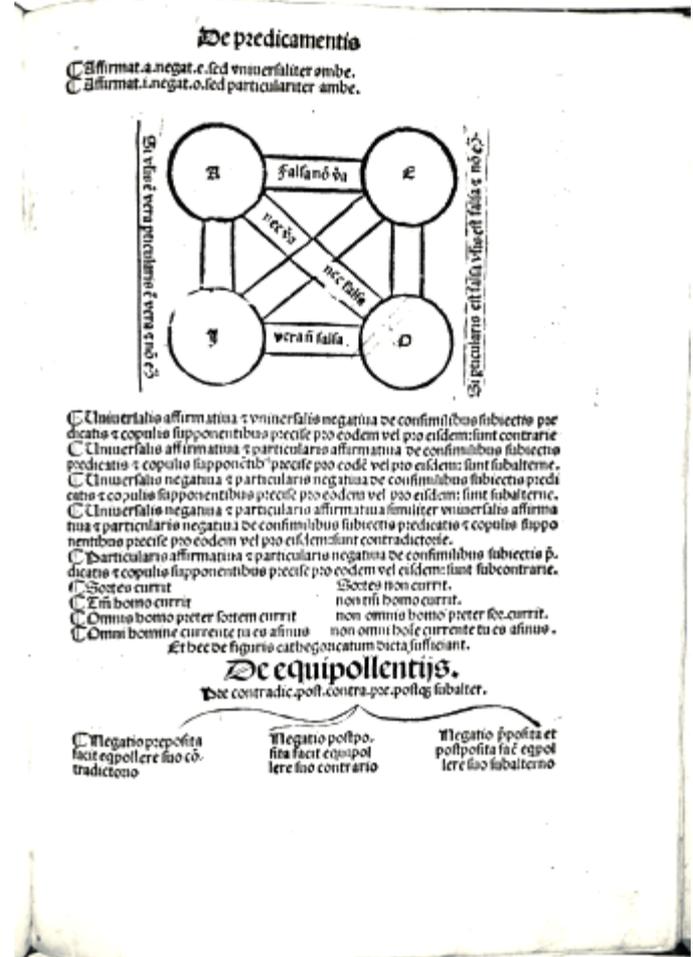
From 1420 to 1454 Pergulensis taught logic and natural philosophy, and then also mathematics, astronomy and

theology, to the Venetian school of Rialto (founded in 1408), to which he gave a real university organization. He was nominated (1448) bishop of Koper, which he renounced so as not to leave the teaching. We are left of him, manuscripts or press, some treatises of logic (*Dubia in consequentias Strodi*, *De sensu composito* and *diviso*, *In regulas insolubilium*, *De scire et dubitare*, *Compendium logicae*), in which he discusses the new logical doctrines of the Oxford school in Padua by Paolo Veneto.

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

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

The first edition was printed in Pavia, Martinus de Lavallo, 5 November 1488 (Goff P-198).  
 Perreiah, Alan. *Paul of Venice: Logica Parva* [English translation], Munich, Philosophia Verlag, 1984.





# De relatiuis.

## ¶ Relatiuum.

Substantie

Accidentis.

Diversitatis  
vt alius alter

¶ Idem.  
ptitatis

Diversitatis  
vt alius modi

Idēptitatis  
vt talis quō

Reciprocum

Non reciprocu: vt ille  
qui vel que.

Possessiuum vt  
meus tuus suus

Non possessiuum:  
vt genitiuo sui



933G Katherine Philips 1631-1664

**Poems By the most deservedly Admired Mrs. Katherine Philips, The Matchless Orinda. To which is added Monsieur Corneilles Pompey & Horace,} Tragedies. With several other Translations out of French.**

London: Printed by T.N. for Henry Herringman , 1678  
\$4,500

Folio. 11 x 7 inches . [ ]2, A4, a-Z4, Aa-Tt4, Uu2. Fourth edition.  
This copy is in good condition internally. It is bound in full seventeenth century English calfskin

“The daughter of a London merchant, Katherine Fowler [her maiden name] was probably the first English woman poet to have her work published. She married a gentleman of substance from Cardigan, James Philips, and seems to have moved effortlessly into the literary circle adorned by Vaughan, Cowley, and Jeremy Taylor. She was best known by her pseudonym ‘Orinda’ and the name appears on the collection of her Letters, which give a useful picture of the early seventeenth-century literary world. Her translation of Corneille’s ‘Pompee’ was performed in Dublin in 1663 and a collection of her verses was published posthumously in 1664.” (Cambridge Guide to English Literature)

Mrs. Philips' poems were circulated in manuscript, and secured for her a considerable reputation. The surreptitious quarto edition produced in 1664 caused her much annoyance, and Marriott, the publisher, was obliged to withdraw it from sale, and publicly to express his regret for having issued it.

Some trouble was taken, it would appear, to destroy the copies, which would account for its rarity. In the preface of the 1667 edition, reference is made to the 'false edition,' and a long letter from the author in relation to it is quoted.

P. W. Souers, in his critical biography of Katherine Philips, asserts for her the right to be historically the first English poetess—"In her, for the first time in the history of English letters, a woman was received into the select company of poets." Jeremy Taylor dedicated to her his "Discourse on the Nature, Offices, and Measures of Friendship;" Abraham Cowley, Henry Vaughan the Silurist, Thomas Flatman, the Earl of Roscommon, and the Earl of Cork and Orrery all celebrated her talent, and Dryden could pay no higher compliment to Anne Killigrew than to compare her to Orinda. Keats, in a letter to Reynolds in 1817, quotes her verses with approval. She died of smallpox in 1664 at the age of 33.

Wing P-2035.

233J De Monte Rochen (active around 1330)

*Ex libro Hugonis Caput de manibus  
Johanni gordonien[is] cath[olice] a lege inscriptis.*



**M**anipulus Curatorum qui summe quilibet sacerdoti est necessarius et multam virtutis animarum ipsarum redimendas a purgatorio & eterna damnatione: et quomodo ad beatitudinem perungi valeant in se continet: summa cum diligentia correctus.

**Manipulus Curatoru[m] ; qui summe quilibet sacerdoti est necessarius et multam virtutis animarum ipsar[um] redimendas a purgatorio & eterna d[am]pnatione: quo modo ad beatitudinem perungi valeant in se continet: summa cum diligentia correctus.**

Colophon¶ Liber qui manipulus curatorum inscribitur: editus a peritissimo viro domino Guidone de monte rocherij: vna cum tabula eiusdem. Finit feliciter. Anno di Millesimo quadringentesimo nonagesimo septimo. Die vero vicesimoquarto mensis Marcij.

Unassigned, 24 March 1497 [Lyons: Printer of Persius]

\$6,800

Octavo 5 ½ x 3 ¾ inches. a-s8t4. This copy is bound in modern vellum over boards with a tie.

his little guide on the sacraments for novice priests was written by the fourteenth century Spanish Theologian. No doubt that this small size was to accommodate the

Priest who needed to carry with him. This also explains the scarcity, now while in the fifteenth

century Bast estimates that sales of this maunel, were three times those of Thomas Aquinas' Summa Theologica. By the next century the Council of Trent and the creation of the Roman Catechism made this book obsolete in 1565. This edition is know in only three copies worldwide.

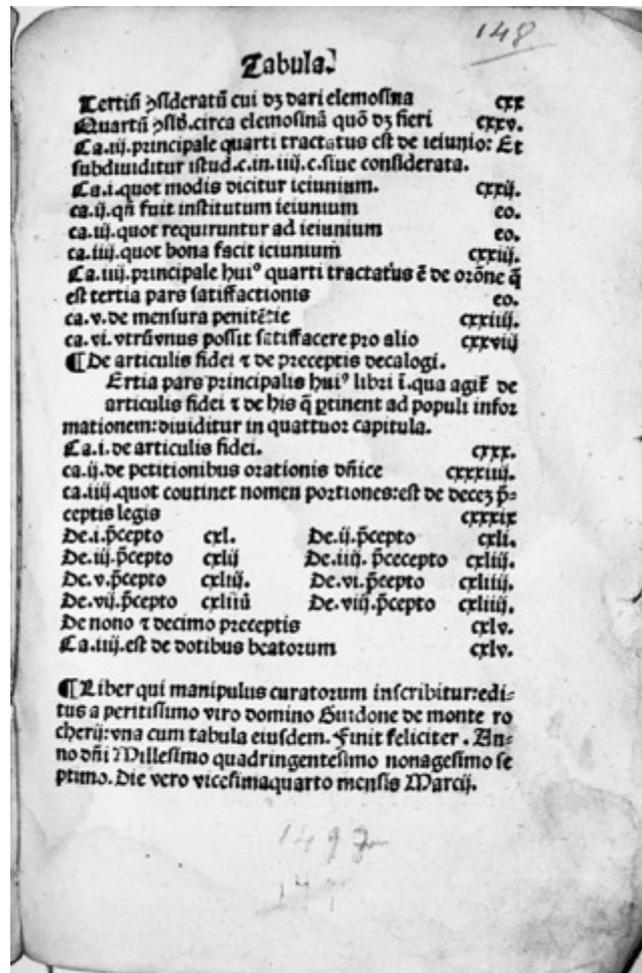
Bast, Robert James (2000). Continuity and change: the harvest of late medieval and Reformation history: essays presented to Heiko A. Oberman on his 70th birthday. BRILL. p. 117. ISBN 978-90-04-11633-7."

CIBN differentiates a Printer of Guido de Monte Rothen from the Printer of Persius, who is there identified with Maillet (cf. CIBN S-334 and T-36) and GW identifiates tentatively the printer with Topié

Not in Goff; GW 11779; Kraus Cat. 182 no.125; IGI 4593 (& Tav. XVIII); CCIR G-73

*Number of holding institutions 3*

- 1) Italy Aosta Sem:
- 2) Romania Bucharest BN:
- 3) United States : Brown Univ.



252J. Timothy Rogers (1658-1728)

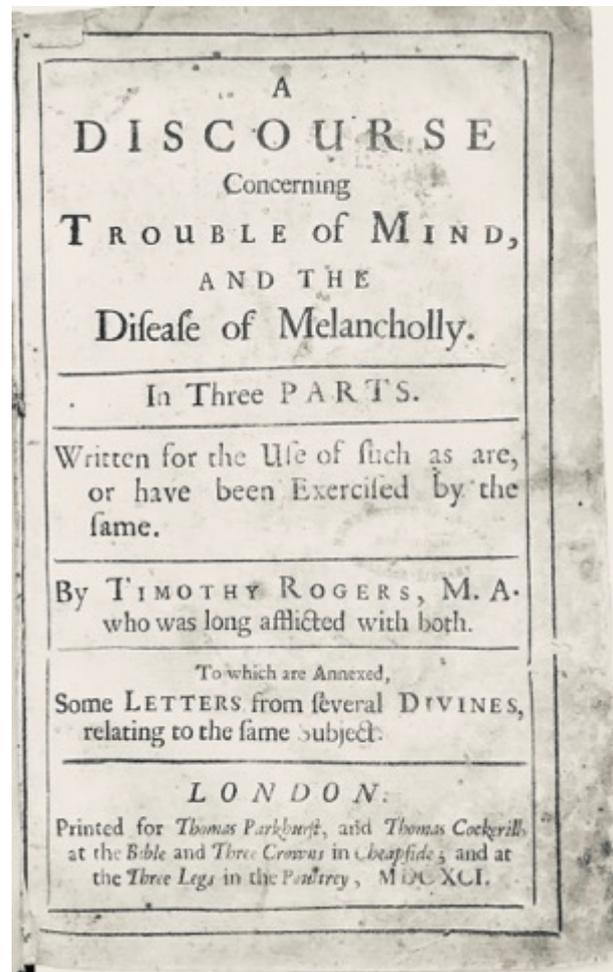
**A discourse concerning trouble of mind and the disease of melancholly :  
in three parts : written for the use of such as are, or have been exercised by  
the same subject.**

London : Printed for Thomas Parkhurst, and Thomas Cockerill at the  
Bible and Three Crowns in Cheapside, and at the Three Legs in the  
Poultry 1691.                      \$2, 800

Octavo    inches. A8 a-d8 e4 B-2E8

“Rogers was educated at Glasgow University, where he matriculated in 1673, and then studied under Edward Veal at Wapping. Rogers began his career in the dissenting ministry as evening lecturer at Crosby Square, Bishopsgate. Some time after 1682 he was struck down by a form of hypochondria, from which he recovered in 1690, and then became assistant to John Shower. Shower was then minister of the Presbyterian congregation in Jewin Street, and moved in 1701 to the Old Jewry Meeting-house. Rogers's hypochondria returned, and in 1707 he left the ministry .(DNB)

Rogers cautions not to blame the devil for this depression:



*"Do not attribute the effects of mere Disease, to the Devil", He describes how the mind can make the body sick: "If a Man, saith he, that is troubled in Conscience, come to a Minister, it may be, he will look all to the Soul, and nothing to the Body; if he come to a Physician, he considereth the Body, and neglecteth the Soul: for my part, I would never have the Physician's Counsel despised, nor the Labour of the Minister neglected; because the Soul and Body dwelling together, it is convenient, that as the Soul should be cured, by the Word, by Prayer, by Fasting, or by Comforting; so the Body must be brought into some temperature, by Physick, and Diet, by harmless Diversions, and such like ways."*

*"Rogers's detailed instructions on how to care for patients suffering from 'trouble of mind', especially from 'melancholly' of the religious kind, are particularly valuable because they were written from personal experience; as the extract shows much of his advice can still be usefully applied by the psychiatrist and the psychiatric nurse today. It appears from his biography prefixed to the third edition of his book (London 1808; a second edition appeared in 1706) that he came from a family in which several near relatives were similarly affected 'so that his case might properly be called natural or hereditary'. In his late twenties he had his first breakdown, 'a deep and settled melancholy' lasting two years. On his recovery he wrote this book as an offering 'for his wonderful restoration', to discharge 'the Duty of those Persons whom God hath delivered from Melancholy, and from the anguish of their Consciences' and to show 'What is to be thought of those that are distracted with Trouble for their sins'. However he continued ever after subject to 'a very unhappy dejection of mind . . . a prey to gloomy fears and apprehensions', so that he was forced to retire into the country where he continued to manifest 'though in a more contracted sphere, the same zeal for the honour of God, and for the salvation of the souls of men'." (300 years of Psychiatry, Richard Hunter, 1963, p248)*

Archibald Alexander (1772-1851), the first professor at Princeton Theological Seminary, was a perceptive student of human behavior. His insights on counseling, especially on dealing with depression, are remarkably valid for today. In his *Thoughts on Religious Experience* (1844), Alexander wrote concerning the causes of depression:

“ When religious melancholy becomes a fixed disease, it may be reckoned among the heaviest calamities to which our suffering nature is subject. It resists all argument and rejects every topic of consolation, from whatever source it may proceed. It feeds upon distress and despair and is displeased even with the suggestion or offer of relief. The mind thus affected seizes on those ideas and truths which are most awful and terrifying. Any doctrine which excludes all hope is congenial to the melancholy spirit; it seizes on such things with an unnatural avidity and will not let them go. [Alexander 1978, 35] Alexander tells of Timothy Rogers, a London minister who lived

from 1658 to 1728. Rogers was a godly, pious, and able pastor. Yet he was overtaken by a severe depression which today would probably be diagnosed as involuntal depression. Rogers's depression was so acute that he "gave up all hope of the mercy of God, and believed himself to be a vessel of wrath, designed for destruction, for the praise of the glorious justice of the Almighty"

(Alexander 1978, 35). Alexander describes Rogers's condition in terms that tell us the man was clinically depressed, perhaps even psychotically depressed at times. It is clear that Alexander accepts Rogers's depressed feelings as genuine and recognizes them as the cause of the spiritual problem which clouded his perceptions. Yet Alexander does not conclude that Rogers was damned, nor does he charge him with spiritual backsliding or lack of faith. Rather he sees a severe depression that needed to be understood. Rogers's depression eventually ran its course, as do most involuntal depressions. Many Christians cared for him and prayed on his behalf. After his depression lifted, Rogers became interested in ministering to others who experienced depression. As part of this effort he wrote treatises entitled *Recovery from Sickness and Consolation for the Afflicted* . Alexander was so impressed with the preface in Rogers's *Discourse on Trouble of Mind and the Disease of Melancholy* that he put its contents verbatim into his own *Thoughts on Religious Experience* . Those thoughts of Rogers on depression are of such high caliber that I have reproduced them in the appendix. They are the best material I have found on counseling depressed Christians. (© 1984 by William T. Kirwan)

Wing; R1848; Hunter p248

Copies - N.America

Harvard University, Newberry, National Library of Medicine, Union Theological Seminary, William Andrews Clark University of Texas at Austin, Yale University, Medical School.

there let us long to be ; into that Haven let us steer our distressed and weary Souls ; Let us breathe after that Paradise that shall not be mottled with the Poysonous venom of the Serpent, and where no Thorns or Bryars grow: Let us not be fond of a perpetual Storm, nor be so foolish, as to think our Sighs better than Praises and Hallelujahs. Let us hasten in our desires from this diseased World, which by its low Situation is apt to suffer an inundation of innumerable miseries ; and prepare for that World, where there is an Eternal Health and Joy.

---

C H A P. IV.

*Shewing what dreadful apprehensions a soul has, that is under desertion ; and in several respects how very sad and doleful its condition is, from the Author's own Experience.*

**T**HE next thing I design to insist upon is, To shew that the time of God's forsaking of a soul, is a very dark and mournful time ; 'tis not only night, but a weeping, stormy night ; and it may not be unuseful to you, who have, it may be, hitherto lived in the beams and cheerful light of day, to know what passes in this sorrowful and doleful night : And in this matter, I will not borrow Information from others,



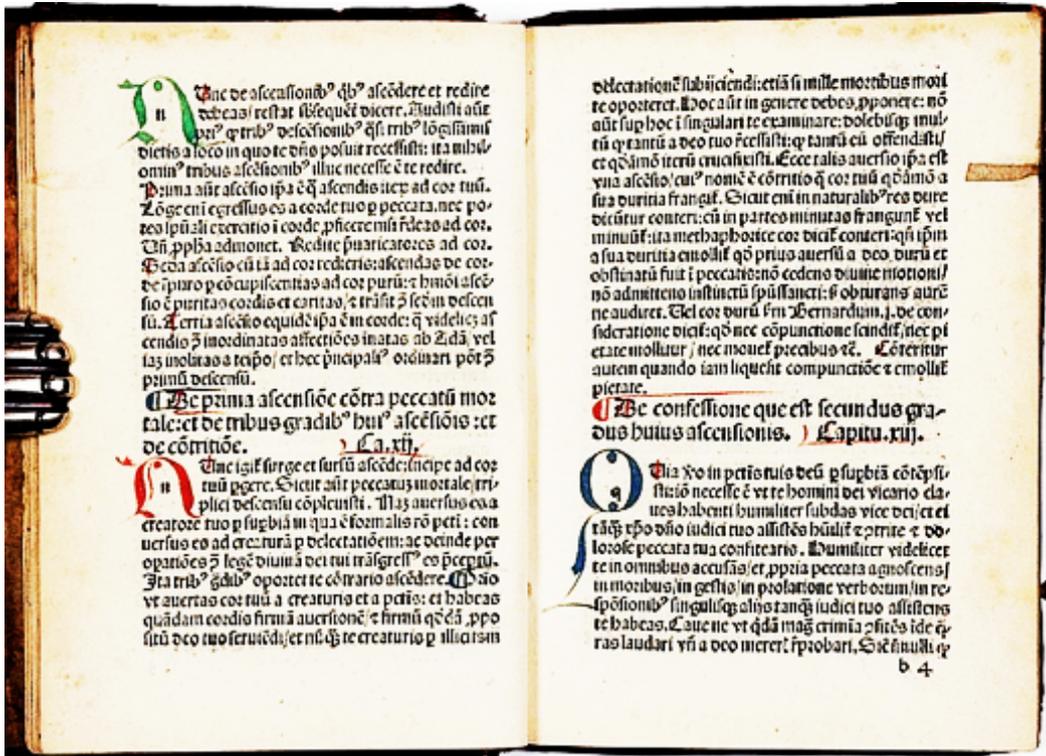
Goff T563; HC 15751\*; Pell Ms 10972; CIBN T-51; Nice 209; IGI 9670; IBE 5542; BMC IV 137;

United States of America  
Baltimore MD, The Walters Art Museum Library  
Bryn Mawr College, Goodhart Medieval Library  
Library of Congress, Rare Books Division  
New York, Columbia University, Butler Library  
San Marino CA, Huntington Library  
Southern Methodist Univ., Bridwell Library  
Southern Methodist Univ., de Golyer Library  
New Haven CT, Yale University, Beinecke Library

Andreas Freitag and most of the of other Roman printers of note, Have German names which might indicate German birth and education. This conclusion is warranted by their occasional use of Gothic types for devotional books of inferior size. A few unnamed Italians were connected with these early printing houses, but mainly as patrons or money-lenders. They did not desire to have their names appear as partners. Freitag printed one book at Gaeta dated 1487, then he turns up in Rome in 1492 and seems to have been still printing 1495.

domestica virtute: propria liberalitate et animi  
magnitudine iussultus es. Sed ut intelligeres  
quantum post pontificalem dignitatem post  
naturalem benitatem tuam: in isto etiam no-  
mine pro sue libertatis conseruande et ciuita-  
tis amplificande desiderio fidei: speiq; repo-  
nant. Tutos eniz se futuros tuo sub iustissimo  
imperio confidunt. Sanctitas tua deuotissi-  
mos Lucentes suos quorum omnium seruitu-  
tem deuotionem animosq; ante eius pedes co-  
spectumq; offerimus in ea protectione reci-  
piat: In qua omnes quibus diuinitus datum  
est in ista sanctissima sede sedere recipere di-  
gnitati sunt. Ita rogamus: ita precamur: ita to-  
to mentis anixu petimus. Summus ille mi-  
sericordiaru; pater ut te verum Iesu xpi vica-  
rium credimus veneramur et colimus. id tibi  
beatissime pater dum vita supererit (quam lon-  
gissimaz optamus) tribuat q; optimo dominici  
gregis pastozi iustum conueniens pium sit.  
Et celi reseret limina post obitu;: Ita oramus.

Laus deo.  
Dixi.



**D**onec de ascensionibus quibus ascendere et redire debetis: restat sibi quod dicitur. Audisti autem prius quod tribus descensionibus quibus tribus ascensionibus dicitur a loco in quo te deus posuit recessisti: ita nihil omnino tribus ascensionibus illuc necesse est te redire. Prima autem ascensio ipsa est quod ascendis ut ex corde tuum. Longe enim recessus es a corde tuo per peccata. nec potes ipsi aliis certano in corde proficere nisi fideas ad cor. Unde propheta admonet. Redite sicut cariores ad cor. Secunda ascensio cum tu ad cor redieris: ascendas de corde puro per eorum cupiditas ad cor purum: huiusmodi ascensio est puritas cordis et caritas: et transit secundum descensum. Tertia ascensio equidem ipsa est in corde: quod videlicet ascendis in modum affectus inatas ad deum: vel in modum a tempore: et hoc principaliter ordinari potest primum descensum.

**De prima ascensione contra peccatum mortale: et de tribus gradibus huius ascensionis: et de commode.** *Ca. xij.*

**D**onec igitur surgat et sursum ascendet: incipe ad cor tuum pergere. Sicut autem peccatum mortale triplici descensu concipitur. In primo aversio est a creatore tuo per superbiam in qua est formalis ratio peccati: concupiscentia est ad creaturam per delectationem: ac deinde per operantes per legem diuini dei tui transgressus est peccatum. Ita tribus gradibus oportet te contrario ascendere. In primo ut avertas cor tuum a creatura et a peccato: et habeas quamdam cordis firmitatem a uersione et firmitatem quod est propter deo tuo seruandam: et nisi quod te creaturam per illicitam

delectationem subiiciendi: etiam si mille moribus mouere oporteret. Hoc autem in genere debetis proponere: non autem super hoc in singulari te examinare: debetis quod inuita quantitas a deo tuo recessisti: quod tantum cum offendisti: et quod animo interuocasti. Ecce talis aversio ipsa est una ascensio: cuius nomen est contritio quod cor tuum quod animo a sua duritia frangatur. Sicut enim in naturalibus res dure dicitur conteri: cum in parte minutas frangunt: vel minutis: ita metaphorice cor dicitur conteri: quod ipsum a sua puritate emollit quod prius auersum a deo durum et obstinatum fuit: peccatis non cedens diuine motioni: non admittens instrumentum spiritus sancti: et obdurans aurem ne audiret. Vel cor purum secundum Bernardum. in consideratione dicitur: quod nec compunctione sanctis: nec pietate molliatur: nec mouet precibus etc. **Exeritur autem quando iam liquebit compunctio et emollit pietate.**

**De confessione que est secundus gradus huius ascensionis.** *Capitulum xij.*

**Q**uia non in peccatis tuis deus superbia concipit: sed non necesse est ut te homini dei vicario clares habeant humiliter subdas vice dei: et etiam ipso deo iudici tuo assistens humiliter prece et dolore peccata tua confitearis. Humiliter videlicet te in omnibus accusas: et propria peccata agnosces in moribus: in gestibus: in prolatione verborum: in responsionibus: in gressibus: alio tanquam iudici tuo assistens te habeas. Que ne ut quod magis crimina peccatis idem quod raris laudari nisi a deo mereris probari. *Et finit.*

b 4

246J Gerardus de Zutphania (1367-1398)

[De spiritualibus ascensionibus.] Tractatus de spiritualibus ascensionibus Add: David de Augusta: De exterioris et interioris hominis compositione Lib. II, 1 (De quatuor in quibus incipientes deo servire debent esse cauti)

[Basel: Johann Amerbach and Johann Petri de Langendorff, not after 1489]. \$11,000

Folio x inches a-h8 i4./67 of 68 leaves. Lacking a1 title. Rubricated in red, initials painted in red, blue and green. Contemporary binding in full calf, with blind tooling, spine slightly rubbed Final page

blank.

**Z**erbolt was born in 1367 into a wealthy burgher family in Zutphen, then in the Duchy of Guelders. He was first education in his hometown, and after attending one or more Latin schools elsewhere, between 1383 and 1385 he joined the Brothers of the Common Life's at St. Lebwin school in nearby Deventer.[1] This school had been founded by Gerhard Groote (1340-1384) and in Zerbolt's time it was directed by Florentius Radewyns (1350-1400).

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

In June 1398, the plague drove most of the Brethren, including Zerbolt, from Deventer. They found refuge in Amersfoort until November. Here the legality of the Brotherhood was attacked regularly by the local clergy. Soon after his return to Deventer, Zerbolt traveled to the Benedictine monastery at Dikninge in Drente to confer with its learned abbot Arnold about the attacks. On his way home on December 3, Zerbolt and his companion stopped for the night at Windesheim, a small village just south of Zwolle. He felt mortally ill and died within a few hours, at the age of 31. Because of his heralded status, the Windesheim canons buried him quickly in an honored spot in their own chapel, before the Brethren from Deventer could collect the body.[1]



**I**ncipit deuotus tractaculus domini  
Berardi zutphanie de spiritualibus ascen-  
sionibus: omnibus in spiritali vita profi-  
cere uolentibus: nō minus necessarius q̄  
ualis. **D**e quinqz necessarijs in uita re-  
ligiosa proficere disponentib⁹. **Ca. i.**

**B**eatus uir cuius est auxiliū abs te: as-  
censiones in corde disposuit in ualle la-  
chrymarū in locū quez posuit. **N**o-  
ui homo q̄ ascensionum sis cupidus:  
quodqz exaltationē uehementer con-  
cupiscis. Rationalis enim ac nobilis creatura es et  
magis cuiusdam animi: ideoqz altitudinem et ascen-  
sum naturali appetis desiderio. **N**ec vituperandus  
appetitus: si fuerit ordinatus: si uidelicet ad origina-  
lis tue dignitatis celsitudinez desideras ascendere:  
si de ualle lachrymarū et miserie egredi cōcupiscis.  
Sed hinc egredi et illic ascendere: non est nisi per as-  
censiones et gradus uirtutum in corde proficere.  
**D**um enim in corde proficis tñ et ascendis: q̄tus  
no deficis tñ et descendis. **I**git̄ in corde debes dis-  
ponere ascensiones: ne tamen te confidas propria  
uirtute ascensurum: sed habita iugiter in adiutorio  
altriusimi: et in protectione dei celi cōmorare. **S**i sic  
ascendis laudabilis est ascensus. **N**am beatus es et  
nomen uiri tanqz uiriliter agentis: non in merito tibi  
p̄gruit: receptur⁹ p̄de i p̄mū et nāz b̄titudinē et glo-  
riam sine fine manēre. **H**ec tibi q̄ncz disponēti ascē-  
dere ordie q̄uis retrogdo i vob̄ p̄betic: breuib⁹ x̄.

aj

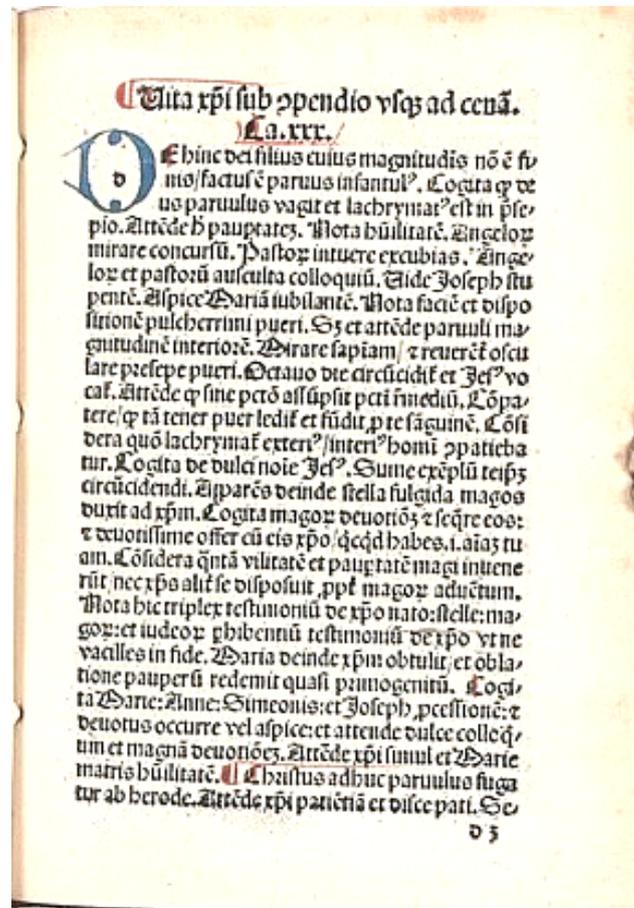
This is the inaugural treatise by Gerard Zerbolt of Zutphen, described by Post (in "The Modern Devotion") as "the most fertile and the most successful writer the Brothers [of the Common Life] ever produced." Zerbolt was an early member of the "Devotio Moderna" and served as librarian to the Brethren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

The "Devotio Moderna" helped pave the way for the religious reform movements of the 15th and 16th centuries, in particular with its emphasis on the importance of every person developing a personal relationship with God, as Zerbolt details here. According to Pollard, our printer Amerbach (1430-1513) issued his first book from a Basel establishment in 1478, and in his career printed about 100 incunabula, all in Latin and mostly works on theology or Bibles. He was the first printer in his city to use roman type. He also used several fonts that are nearly identical to those of Anton Koberger of Nuremberg, for whom he likely worked at some point in his career. Amerbach printed other works related to the "Devotio Moderna," including Thomas à Kempis' "Meditationes Goff M432 and this book "which he presented 14 copies each to the Basel Charterhouse in 1488/89.

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