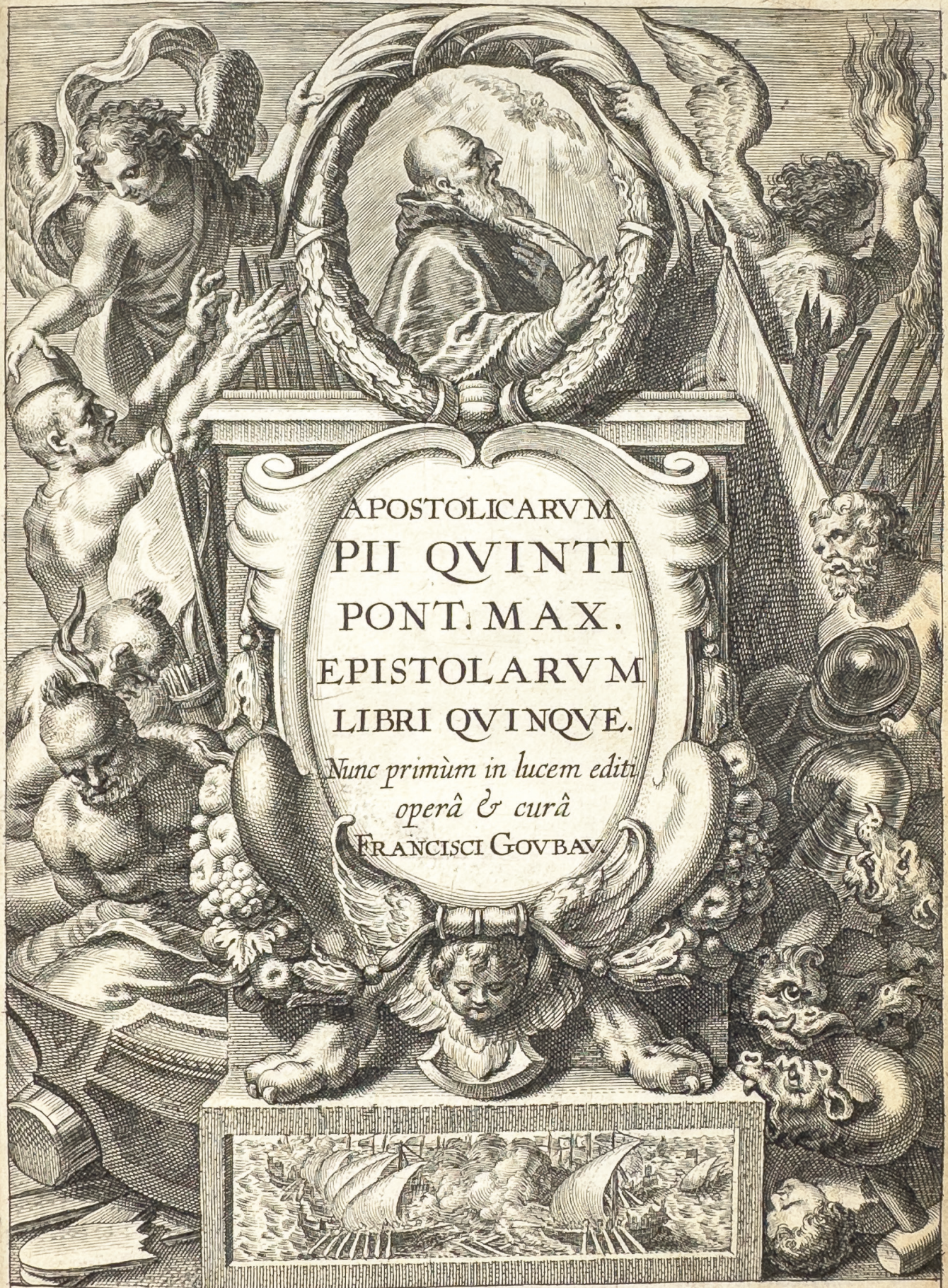




XVII



Collegii Societatis Jesu Louanij. 1640. M. B.  
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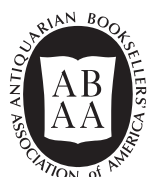
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- ITEM ONE -

### A Gift From the Convent's Founder

**AVEROULT, ANTOINE D' (1553-1614):** *Flores exemplorum, sive Catechismus historialis, auctore R.P. Antonio Dauroutio, Societ. Iesu Sacerdote, opus summa fide, diligentia et multorum annorum studio, ex quingentis quinquaginta amplius probe notae scriptoribus, tum sacris, tum profanis collectum. In quo fides catholica miraculis pene innumeris, et exemplis anctorum, imperatorum, Regum, Principum, Virorum Illustrium probatissimis confirmatur: annotatis ubique suis Auctoribus & locis. Adiectis tribus accuratissimis indicibus, Auctorum, Capitum, & Rerum. Tomus IV.*

☛ Duaci [Douai]: Ex officina Ioannis Bogardi, Anno MDCXVI [1616]. In Latin. 8vo. 4 volumes.

**VOLUME I:** [96], 768, [80] pp. 172×125 mm (7×4.5 in.). Engraved vignette on title page. Ink stamp on front fly-leaf and title page: "Franziskaner-Kloster Dettelbach." Ink inscription on title page: "Fratribus S. Francisci de observantia conventus Dettelbacensis hunc librum dono dedit Julius Episcop. Et Fundator Monasterij." Leaf 12 from the preliminaries was cut from the text block but remains inserted. *Very Good. Bound in alum-tawed pigskin over beveled boards, blind-tooled on both covers. Handwritten spine title and small paper title label at head of spine. A later printed spine label is at the foot of the spine. Only one of two metal clasps remains and is functional. Covers soiled and heavily rubbed at edges, with the boards showing through in a few places. A few small wormholes on the front cover; three small lacunae in the pigskin allow the top board to show through. There is a crack in the pigskin at the joint about 1.5 inches up from the foot of the book-block.*

**VOLUME II:** *Florum exemplorum, sive Catechismi historialis, Auctore R.P. Antonio Dauroutio, Tomus II. in quo caput III. De Charitate & Decalogo. Caput IV. De Quinque praeceptis Ecclesiae.*

☛ Duaci [Douai]: Ex officina Ioannis Bogardi, Anno MDCXVI [1616]. 175×120 mm (7×4.75 in.). [84], 982, [32] pp. Woodcut vignette on title page. Ink stamp on title page: "Franziskaner-Kloster Dettelbach." Ink inscription on title page: "Fratribus S. Francisco de Observanti Conventus

Dettelbacensis Provia Argentinensis dedit Julius Episcop. Wurzb. Et Fundator." *Very Good. Bound in alum-tawed pigskin, blind-tooled on both covers. Handwritten paper spine label at head; later printed spine label affixed over an earlier spine label at the foot. Edges stained blue, but mostly faded. With metal clasps, one of which has broken off, but the other is intact and functional.*

**VOLUME III:** *Florum exemplorum, sive Catechismi historialis, auctore R.P. Antonio Dauroutio e Societate Iesu, Tomus III. in Quo caput v. De Septem Ecclesiae Cath. Sacramentis. Caput VI. De Iustitia Christiana, ac primum de priore parte, nimirum, de cognoscendis, fugiendisque peccatis.*

☛ Duaci [Douai]: Ex officina Ioannis Bogardi, Anno MDCXVI [1616]. [68], 791, [24] pp. 8vo. 175×116 mm (7×4.5 in.). Woodcut Jesuit Christogram on title page. With the final blank leaf. Ink stamp on title page: "Franziskaner-Kloster Dettelbach." Early ownership inscription of the Dettelbach monastery on the title page: "Fratribus S. Francisco de Observantia Conventus Dettelbacensis hunc librum dondedit Julius Episcop. Et Fundator." An early reading guide cut from stiff vellum attached at the margin on page 758. *Very Good. Alum-tawed pigskin over beveled wooden boards. Bright and clean top board, bottom board with some soiling. Blind-tooled on both covers with decorative rolls. Manuscript spine title label at head (faded, with some loss around the edges). Later printed spine label at foot. Metal clasps, one of which is still intact. Edges stained blue, but since faded.*

**VOLUME IV:** *Florum exemplorum, sive Catechismi historialis, auctore R.P. Antonio Dauroutio e societate Iesu, tomus IV. In quo caput VII. De operibus misericordiae corporalibus. Caput VIII. De quatuor hominis nouissimis, Morte, Iudicio, Inferno, & Caestis gloria.*

☛ Duaci [Douai]: Ex officina Ioannis Bogardi, Anno MDCXVI [1616]. 175×125 mm (7×4.75 in.). [52], 678, [18] pp. Woodcut vignette on title page. Ink stamp on title page: "Franziskaner-Kloster Dettelbach." Ink inscription on title page: "Fratribus Francisco de Obseruantia Conventus Dettelbacensis hunc librorum dono dedit Julius Ep. et Fundator Monasterij." *Very Good. Bound in alum-tawed pigskin over beveled boards, a little soiled. Blind-tooled on both covers with decorative rolls. Faded manuscript spine title at head. Later printed spine label at foot. Remnants of metal clasps, both of which have been lost.*

ANTOINE D'AUEROUT WAS A FRENCH JESUIT priest and theologian who authored this "bouquet of examples" illustrating various facets of Catholic doctrine with numerous stories drawn from religious and secular history. *Fleurs des exemples* was first published in France in 1603 by Jean Bogard.

Bogard was a printer active in Leuven, where Averoult was rector of the university. Bogard moved to Douai around the time the university was established there in 1559.

Each book contains two chapters that cover topics such as signs of faith, the Ten Commandments, death, judgment, afterlife, and much else. Each concept is illustrated with a



The Latin translation was overseen by Averoult and published by Bogard in 1614, though no copies of that edition are known to survive. Thus, the 1616 edition is the first obtainable version of the Latin text.

Please see Item Thirty-four in this List for another book gifted by Julius Echter von Mespelbrunn to the Franciscan convent at Dettelbach.

brief story drawn from the lives of saints, kings, or other figures, not all of them Christian, but all said to support Christian doctrines. Averoult's voluminous work is part of the swell of interest during the Counter-Reformation in religious instructional materials for youths and new converts.

Martin Luther popularized the question-and-answer format of printed texts for religious education. Averoult takes a different approach, offering instead numerous stories illustrating correct belief and proper behavior on topics such as angels, sin, miracles, indulgences, sodomy, heaven, observance of feasts, and much else, all of which are enumerated in the tables of contents and indexes that accompany each volume.

All bound uniformly in blind-tooled alum-tawed pigskin over beveled boards and brass clasps. These copies were all gifts to the Franciscan convent at Dettelbach from its founder Julius Echter von Mespelbrunn, Bishop-Prince of Würzburg.

#### REFERENCES:

Meeus, Hubert. "What's Learnt in the Cradles Lasts till the Tomb': Counter-Reformation Strategies in the Southern Low Countries to Entice the Youth into Religious Reading." In *Discovering the Riches of the Word. Religious Reading in Late Medieval and Early Modern Europe*. Netherlands: Brill, 2015. Pages 335–362.



#### - ITEM TWO -

#### *Torture & Female Suicide*

**BOSQUIER, PHILIPPES** : *Orator terrae sanctae, et Hungariae; seu sacrarum Philippicarum, in Turcarum Barbariem, et importunas Christianorum discordias, notae. Autore V. P. F. Philippo Boskhiero Caesarimontano, Franciscano. Ad S. D. N. Paulum V. Pont. Max.*

☞ Douai Catuacorum: [Ex Typographia Laurentii Kellam Typogr. Iur.] Apud Petrum Borremans Bibliopolam iuratum sub signo Apostolorum Petri & Pauli, 1606. In Latin. 163×107 mm (6.4×4.2 in.). 8vo. [32], 422, [2] pp. Engraved title vignette. Blue ink stamp on title page: Franziskaner Kloster Dettelbach. Former owner's ink inscription on title

page: Ex Bibliotheca Dettelbachisi F.F. Minorum, Strict; observantiâ. Printer statement from colophon, which gives 1605 as the year of production. Engraving on \*8v signed in plate: F. Waldor fecit." *Very Good. Bound in alum-tawed pigskin, remnants of old ties. Early manuscript spine title at head of spine. Later printed spine label at foot of spine. All edges stained red and blue. Blind stamped vignette illustrations and ornate borders on both covers, dated 1562. Some minor worming on the front cover, two holes extending through the entirety of the text block, but with very little lost to text. Binding a little tight.*

A COLLECTION OF INCENDIARY SPEECHES (also known, appropriate in this case, as Philippics) by the Flemish Franciscan Phillippes Bosquier propagandizing against Ottomans through accusations of horrific acts carried out against Christians. Includes one engraving offering to readers a visual guide to the horrific forms of torture, with one victim depicted as being dismembered while tied up and hung upside down and another being fed to dogs.

The ten speeches use forceful language to catalog Ottoman transgression in graphic detail, including the "spiritual pollution" of Jerusalem, the violation of the dead, and other cruelties. Bosquier also includes sections describing the punishment that awaits the Ottomans, and predicts that the demise of their empire is imminent. Each speech is systematically presented, with a theme stated at the very beginning followed by two or three themes which that particular speech will develop. The margins are crowded with printed references to religious texts, but also works of classical literature, like the *Aeneid*. A list of authors whose works were consulted precedes the texts—a "works cited" section of sorts—thirteen pages long, from Appianus to Xenophon, but also Thomas Kempis and Johann Sturm's *De bello adversus turcas perpetuo administrando* about conflicts with the Ottomans in Europe during the 16th century.

Bosquier's speeches were collected and published at the end of the Long Turkish War, a period of intense warfare between the Ottoman and Habsburg Empires centering around Hungary during the last two decades of the 16th century. This was part of a larger conflict between European principalities and the Ottomans that coincided with the counter-reformation (Tracy).

Bound in contemporary pig-skin, stamped on both covers. On the front is the figure of Justitia, captioned: "Iusticie quis quis picturam lumine cernis dic deus 1562." The rear cover is a depiction of Lucretia's suicide. In ancient Roman legend, Lucretia was raped by a tyrannical Etruscan king and committed suicide. Junius Brutus, who witnessed Lucretia take her life, took revenge against the Etruscan king, leading a successful rebellion that led to the start of the Roman republic.

Three locations in the USA, per OCLC (University of Chicago, Tufts, Harvard).

#### REFERENCES:

Tracy, J. (2015). The Habsburg Monarchy in Conflict with the Ottoman Empire, 1527–1593: A Clash of Civilizations. *Austrian History Yearbook*, 46, 1–26.





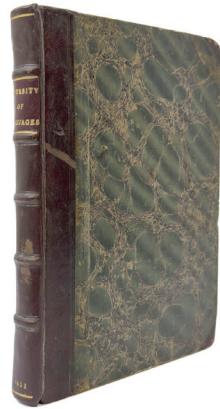


*[Item Two]: Rear cover is a blind stamped depiction of Lucretia's suicide.*



*[Item Two]: Engraving depicting two forms of torture: dismemberment and being fed to dogs.*





- ITEM THREE -

*Early History of  
Language in English*

**BREREWOOD, EDWARD** : *Enquiries touching the diuersity of Languages, and Religions, through the chiefs parts of the world. VVritten by Edvv. Brerewood lately professor of Astronomy in Gresham Colledge in London.*

☛ London: Printed by Iohn Bill, MDCXXII [1622]. In English. 187×141 mm (7.5×5.5 in.). 4to. [24], 203, [1] pp. Printer's device on title page. Woodcut initials and head-pieces. Printed marginal notes. Ink inscription at head of title page: "Edw. Voyes." *Very Good. Bound in 19th century calf over marbled boards, red leather spine label.*

SECOND EDITION OF AN INFLUENTIAL ESSAY on the origins of language that links verbal communication to religious practice. Brerewood begins by noting the "largenesse" and decline of the classical languages, Greek and Roman. From these he extrapolates the origins of European languages like French, Italian, and Spanish, noting how they mixed with other languages like Arabic. There is also a discussion of languages spoken in northern Africa along the Mediterranean coast.

Intermixed are discussions of the geography of Christianity, Islam, and "idolaters," pagans who fit neither category; Brerewood estimates the total number of adherents to each faith. Brerewood is convinced that the vast majority of the world are heathens, and that there is a large, populous continent in the south that is undiscovered. There are several mentions of Spanish colonies in the Americas, where he claims, on very shaky grounds, that there are one million Christian converts. Brerewood also claims that the western parts of the Americas are more populous and cites this as evidence that the indigenous American peoples were of Asian origins.

This work marks the first ever appearance in print of the theory of the Asiatic origin of indigenous Americans. After discussing the extent of various languages and of Islam and Christianity in Africa, Asia, and Europe, Brerewood discusses the heights of mountains, estimates the depths of the oceans, and attempts to calculate the total size of large mammals like elephants and whales. He later profiles the

different Christian sects, such as Coptic Christianity. This is followed by a discussion of the languages in which the different parts of the world conduct their liturgies, and a brief section on the languages of Europe.

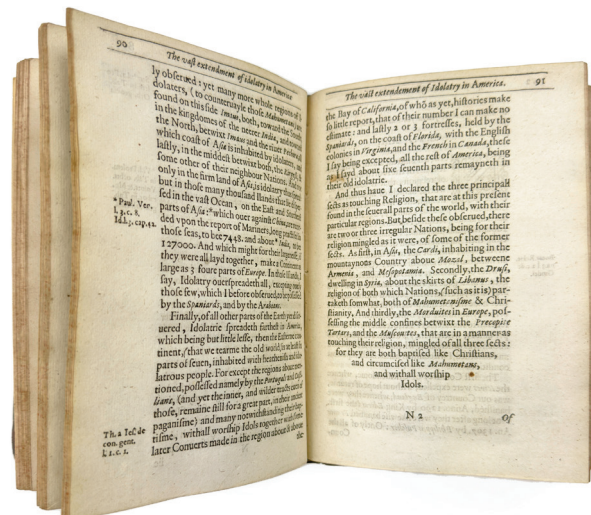
The preface includes a long essay arguing that, despite their geographical and linguistic diversity, Protestants can be thought of as a single body, differing only "according to the diversity of Gods gifts in expressing and aptlie and cleerlie what wee conceiue." Though roughly 300 years away from the creation of the field of semiotics and Benedict Anderson's notion of the "imagined community," the essay anticipates some aspects of those fields.

Brerewood is similarly concerned with the creation of communities that span large distances and linguistic differences yet are united in common belief: "all beleue the true communication of the true bodie and bloud of our Lord Iesus Christ, onlie concerning the manner of communication is the controuersie." The author also asks "whether as the signe with the thing signified is present in respect of our bodie, and not rather in regard of our well receiuing in by faith."

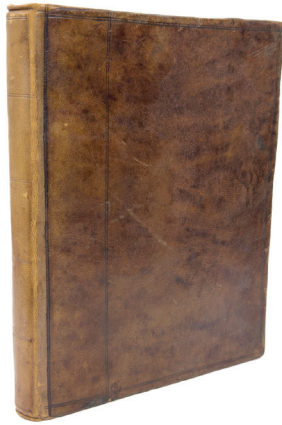
Edward Brerewood was an antiquarian and mathematician. His study of world religions and languages was published several years after his death by his nephew Robert Brerewood, who dedicated the work to George Abbot, then Archbishop of Canterbury. The work went through four editions in England. It was soon translated into French, German, and Latin, and discussed widely even more than a century after its initial publication.

A truly eclectic work combining linguistics, geography, and demographics, all marshaled to provide "a general state of Christianity" (page 123) across the globe in the early 17th century.

English short title catalogue S106413.







- ITEM FOUR -

*Eastern Europe in English:  
Gold & Silver Mines*

**BROWNE, EDWARD:** *A Brief Account of some travels in Hungaria, Serbia, Bulgaria, Macedonia, Thessaly, Austria, Styria, Carinthia, Carniola, and Friuli. As also Some Observations on the Gold, Silver, Copper, Quick-silver Mines, Baths, and Mineral Waters in those parts: With the Figures of some Habits and Remarkable places.* By Edward Brown M.D. of the College of London, Fellow of the R. Society, and Physician in Ordinary to His Majesty.

● London: Printed by T.R. for Benj. Tooke, and are to be Sold at the Sign of the Ship in St. Paul's Church-yard, 1673. In English. 4to. 207×165 mm (8.1×6.5 in.). [12], 144, [4] pp., 9 leaves of engraved plates, 4 of those folded. Some engravings signed by William Sherwin. Includes the first blank leaf. Woodcut initials. Two in-text woodcuts. Bookseller's advertisements on v1. Errata on v2. *Very Good.* Bound in full calf, blind ruled on both covers. Neat repairs to cover leather and rebacked spine. Double plates tipped onto printed waste.

FIRST EDITION OF A NARRATIVE OF JOURNEYS undertaken by English physician Edward Browne to southern and eastern Europe, parts of which were then under the control of the Ottoman Empire. Browne also provides an account of mines and mining techniques in response to a request by Henry Oldenburg, secretary to the Royal Society, who published portions of Browne's travel writings and observations in *Philosophical Transactions* (Wyatt).

Browne's travelogue is one of the earliest first-hand accounts of the people, customs, climates, architecture, and natural resources of eastern Europe to be published in the English language. Browne's travels are important sources of scientific knowledge, and descriptions of the final years of Ottoman Hungary. The ethnic and religious diversity of Hungary and Greece (Thessaly, then part of the Ottoman province of Trikala) are noted, and Browne compares his observations of the population of people of various faiths to Brerewood's *Enquiries*.

Browne supplemented his notes with copious amounts of sketches (he counts a hundred) to illustrate his travels,

but selected only a few to make into prints for the present edition. The nine engravings include a Hungarian man, a Bulgarian woman, a bridge that greatly impressed Browne, a mosque in Larissa near the Pineios River, a well and huts used by poor Christians ("troglodytes"), and a plan of the Leopoldstadt fortress near Vienna, which was Browne's base during his many travels to the east.

The book's dedicatee, Henry, Lord Dorchester, was a patron of the College of Physicians where his books were donated and he was named a fellow in 1658. Dorchester's interest in medicine made him the source of ridicule among his peers, which perhaps led Brown to flatter Dorchester in the dedication by proclaiming Dorchester's greatness far exceeds nobles of his own day, and reaches back to the Islamic Golden Age to draw comparisons to physicians such as Avicenna (980–1037).

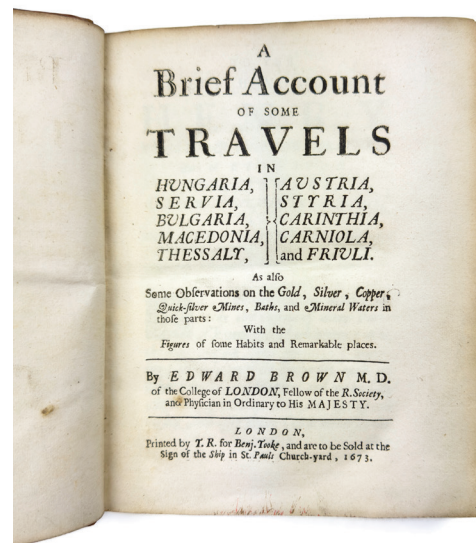
Browne was the son of Thomas Browne (1605–1682), the author of *Religio medici*. The younger Browne was, in addition to being an accomplished doctor, physician to Charles II, and president of the College of Physicians, a celebrated traveler and the subject of a poem by Thomas Flatman, "On the Eminent Dr Edward Brown's Travels." Browne's narrative was translated into French the year after its first edition, and German and Dutch translations came later. Two more editions were published in England.

Uncommon with all nine plates.

English short title catalogue R35409.

REFERENCES:

Wyatt, Anna. "On the Eminent Dr Edward Brown's Travels': A Familial Network of Creation in the *Philosophical Transactions*." *Studies in Philology*, vol. 118 no. 2, 2021, p. 368–398.







[Item Four]: Engraving of a Hungarian man.



[Item Four]: Engraving of Leopoldstadt fortress near Vienna.





- ITEM FIVE -

### Banned Christian-Muslim Relations

**BUCHLER, JOHANN (1555–1623):** *Laconicarum epistolarum thesaurus bipartitus: prior latinorum, alter graecorum, breviores, easdemque argutas, iucundas, & politulas continet epistolas. Opera M. Ioannis Buchleri à Gladbach, collectus & digestus.*

☛ Coloniae [Cologne]: Sumptibus Bernardi Gualtheri, Anno MDCVI [1606]. In Latin. 12mo. 131 × 78 mm (5.25 × 3.25 in.). [8], 662, [4] pp. Ink stamp on title page: “Franziskaner-Kloster Dettelbach.” Ink inscription on title page: “Sum Residentia M: Schonfeldt 1691.” Includes the final blank leaf. *Good. Bound in full vellum. Covers soiled and worn, but sturdy. Evidence of ties that are now lost. Blind tooling on the spine. Handwritten paper spine title label. Sewn-on end bands.*

FIRST EDITION OF THIS ANTHOLOGY of “brief letters” compiled by Johannes Buchler, a late Renaissance rhetorician and humanist who specialized in the instruction of Latin letter writing and compiled several guides. His books continued to be published as late as the 19th century.

Though he was probably Catholic, Buchler was not as partisan as his contemporaries and so avoided censorship, and his works are uncontroversial to the point where there are conflicting accounts as to his true religious beliefs (Henderson). This, Henderson argues, is what makes Buchler an interesting figure and his longevity “a case study in what subsequent generations found of lasting value in the diverse neo-Latin tradition” (page 283).

The work is split into two parts. The first includes works by people who wrote in Latin. It opens with Cicero and includes Pliny the Younger, the papal and personal letters of Pietro Bembo, Paul Manutius; there are also contemporaries of Buchler, like Gilbert Cousin and Justus Lipsius. The second part covers letters translated into Latin. Authors include Diogenes the Cynic, various kings and philosophers, and letters written by Turkish authorities to various recipients in Asia and Europe (these are said to have been translated by the knight Laudivius of Jerusalem).

Only one location of this edition in the U.S. in OCLC (at the Library of Congress).

VDI7 14:634452S

#### REFERENCES:

Henderson, Judith Rice. “Hans Buchler of Gladbach’s Thesaurus conscribendarum epistolarum: Humanist Epistolary Rhetoric Distilled for Posterity.” In *Acta Conventus Neo-Latini Monasteriensis*. Leiden: Brill, 2015. Pages 283–292.

#### -BOUND WITH-

**SORANZO, LAZZARO:** *Ottomannus Lazari Soranzi patricii Veneti, sive De rebus Turcicis liber unus, in tres partes diuisus; Continens exactissimam descriptionem non modo potentiae Mahemetis III. Turcatum Imper. hodie regnantis, & quo nomine cum aliis Principibus obstrictus; quidue contra Christianos machinetur, quave ratione hi ipsi nocere possint. verum etiam plurimorum Populorum, Regionum, Uruium & Itinerum aliarumq[ue] rerum ad conitionem belli, quod nunc in Hungaria getitur, necessariarum.*

☛ [Hanau, Germany]: Excudebat Guilielmus Antonius, Anno MDC [1600]. In Latin. [12], 324 pp. *Good. A tear on the fore-edge of the title page and page 321, with no loss to the text.*

THE FIRST LATIN EDITION of Lazzaro Soranzo’s (1555?–1602) most popular work. First published in Ferrara in 1598, it went through five editions by the time it appeared in Jacob Geuder de Heroltzberg’s Latin translation in Hanau. This edition was followed by German and English translations within the next three years.

Such broad circulation is remarkable given that Venetian authorities banned the book sentenced Soranzo to prison for divulging state secrets (Tommasino).\*

In his preface, Soranzo makes a case for the importance of knowledge to good governance. Concerning himself with foreign affairs, Soranzo sets out to provide a detailed account of what was, in the midst of the Long Turkish War (1593–1606), seen as a great threat to Christian Europe: the Turkish empire. Soranzo draws on multiple sources to sketch the government, military, and condition of the Turkish empire to more effectively wage war against them.

In doing so, he also points out weakness in the Venetian state and outlines potential strategies, like naval warfare, distributing Christian propaganda within the Turkish empire, and sowing discord within the Muslim population.†

No copies for sale at the time of cataloguing. Reiss und Sohn sold a copy in 2008 for 2,320 Euros.

No holdings outside of continental Europe (Germany, Switzerland, Hungary, and Romania) reported by OCLC.

VDI6 S 7052

#### REFERENCES:

Çırakman, Aslı. *From the “terror of the World” to the “sick Man of Europe”: European Images of Ottoman Empire and Society from the Sixteenth Century to the Nineteenth*. New York: Peter Lang, 2002.

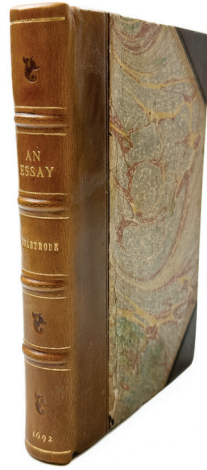
Tommasino, Pier Mattia. “Lazzaro Soranzo.” In *Christian-Muslim Relations. A Bibliographical History*. Volume 9: Western and Southern Europe (1600–1700). Eds. David Thomas and John Chensworth. Leiden: Brill, 2017. Pages 652–657.



\* Soranzo, who was then in Rome under the employ of Pope Clement VIII, was effectively exiled from Venice for the rest of his life to avoid serving his prison sentence.

† Tommasino writes that Soranzo’s account is important because it was one of the first Italian works to approach with optimism the possibility of defeating the Turkish empire.





- ITEM SIX -

*Occult & the "Soul of a Vegetable"*

**BULSTRODE, WHITELOCKE :** *An essay of transmigration, In Defence of Pythagoras: or, a discourse of natural philosophy.*

☛ London: Printed by E.H. for Tho. Basset, at the George in Fleet-street, 1692. In English. 176×114 mm (7×4.5 in.). 8vo. [56], 192 pp. With the half title. *Good. Lacking the frontispiece portrait, but otherwise a sound copy. Bound in modern half calf over marbled papers; small bump on top edge of rear cover. Gilt tooled spine. Binding is a little tight in the middle of the text block, but all text is legible.*

AN ESSAY ON the spirit and its role in the generation of matter. Bulstrode (d. 1724) defends Pythagoras by distinguishing his concept of "transmigration of the soul" from similar concepts. He begins by arguing against the concept of reincarnation that the author associates with Asia. The essay also covers a variety of concerns broadly he identifies as part of "natural philosophy," and touches on alchemical themes regarding the generation of metals, as well as plant and animal life.

Bulstrode's concern with the generation and decomposition of life also reaches into agriculture, such as the extraction of "the Spirit or Soul of a Vegetable in the form of Oil." There are numerous references (and footnotes printed in the margins) to classical philosophy (Aristotle), Jewish theology (Maimonides), and Latin passages cited are all translated into English.

In his preface, Whitelock defends scientific study as a divine duty to both "advance the Glory of God, and exalt and perfect our Mind." He also lambasts the disregard for shorter or preliminary works and prioritization of long (though not always meaningful) works, criticizing the "foolish, though customary Fancy, that unless a Book has Folio 500 at the End of it, it makes no Figure on a Shelf, but is like to dwindle into the contemptible Name of a Pamphlet." Bulstrode Whitelocke was named, somewhat confusingly, after his father's cousin, Whitelock Bulstrode, who was in the good graces of the Commonwealth government. Whitelock was a lawyer who studied at the Inner Temple and became a judge for Middlesex County. He also wrote a series of essays published the year of his death. His defense of

Pythagoras, his most well-known work, was posthumously translated to Latin by Oswald Dyke and published in 1725.

At the time of cataloguing, no other copies for sale.

English short title catalogue R16493.



- ITEM SEVEN -

*Love for a Sinful Israel*

**CODDE, WILLEM VAN DER :** *Hoseas propheta, Ebraice & Chaildaice. Cum duplici versione Latina: et Commentarijs Ebraicis trium Doctissimorum Judeorum; Masorâ item parvâ, ejusque, & Commentariorum Latina quoque interpretatione. Accedunt in fine succinctae sed necessariae annotationes Guljelmi Coddae. In eorum omnia gratiam qui scripta Rabbiorum cupiunt intelligere.*

☛ Lugduni Batavorum [Leiden]: Typis Raphelengianis. Prostant apud Iohannem Maire, Anno MDCXXI [1621]. Seb. Pfochenius. In Latin, Hebrew, and Aramaic. 203×154 mm (6.125×8 in.). 4to. [8], 255, [29] pp. Printer's device on title page. Double column text in parallel Hebrew & Latin, with extensive commentary. Errata on page [282]. Custodial and price history inscribed on front flyleaf. In a modern slipcase. *Good. Bound in vellum with blind-tooled double paneling on front and rear covers. Manuscript spine title, faded, at head of spine. Covers soiled, but sturdy.*

FIRST SEPARATE EDITION of the text of Hosea, one of the books of the prophets, in both Aramaic and Hebrew with Latin translation. The prophecy of Hosea centers on God's unending love towards a sinful Israel. It denounces the worship of gods other than the God of Israel, metaphorically comparing Israel's abandonment of God to a woman being unfaithful to her husband.

Willem van der Codde was a theologian and scholar of ancient culture and language. Codde was a student of Frans van Ravelingen, a scholar of languages and ancient texts, who collaborated with Christopher Plantin on the Antwerp Polyglot Bible and later managed the Plantin Press. This work was printed by the scholarly press Ravelingen founded and left to his sons, who were also polyglots. In addition to

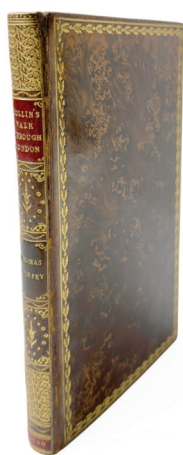


the Latin, Aramaic, and Hebrew versions of Hosea, it reproduces commentaries by medieval Rabbinic scholars Rashi (1040–1105), Abraham ben Meir Ibn Ezra (1089–1164), and David Kimhi (ca. 1160–ca.1235).

Codde taught at the University of Leiden until 1619, when he was dismissed for siding with the Remonstrants, a Protestant sect that challenged Calvinist doctrine. Codde's edition of Hosea appeared after the scholar was forced to end his academic career and only a few years before he was imprisoned in 1623 for his opposition to Calvinism.

Johannes Maire was a Leiden publisher and bookseller known for publishing the first edition of Rene Descartes *Discours de la methode* in 1637. Maire collaborated with other Arabist scholars, such as Thomas Erpenius with whom he produced the first Arabic printing of the Pentateuch (*Turat Musa al-Nabi alayhi al-salam id est Pentateuchus Mosi Arabicè*, 1622) and later an important work on grammar (*Grammatica Arabica*, 1656).

One or more previous owners have diligently noted the custodial history of this copy, and the sale history of other copies, in three inscriptions. The first inscription notes the book was a gift of a generous donor named Gothofredi. The second inscription records the sale price of the copy owned by Zacharias Conrad von Uffenbach (Bibliotheca Uffenbachiana). The third inscription notes the sale price of yet another copy, this one from the library of Ahasver Fritsch (Bibliotheca Sacra Fritschiana) sold in 1691.



- ITEM EIGHT -

### *Appalled by Beasts and Nudities in London*

**D'URFEY, THOMAS:** *Collin's Walk through London and Westminster, a poem in Burlesque.* Written by T.D. Gent.

☞ London: Printed for Rich. Parker and the Unicorn under the Royal Exchange in Cornhill, and Abel Roper near the Devil-Tavern in Fleet-street, 1690. In English. 174 × 110 mm (6.85 × 4.33 in.). 8vo. [16], 207, [1] pp. Catchword on A8, beneath the errata, is "MONDAYS" and appears itself to be an erratum. Illustrated bookplate of Allan D. Macdonald on front pastedown. Early owner's name on

title page: "Rob[ert] Tyrnkist [Turnquist?]." *Very Good. Bound in tree calf with gilt ornamental border; ornate gilt tooling on spine; red leather title and date labels. All edges gilt. Gilt tooled turn-ins. Marbled end papers. Joints rubbed but a bright and sturdy binding. Pages toned and an ink stain on A8v.*

A POEM, DIVIDED INTO FOUR CANTOS, satirizing the political and religious divisions in England following the Glorious Revolution of 1688. The first canto introduces Collin, a tenant farmer from the country, and Major, Collin's landlord, go on a journey to London. Major, a Jacobite, aims to convince Collin of the errors of his Whiggish tendencies and promises to pay for all expenses; Collin, seeking to collect on a debt, agrees to go ("I must own the pleasingst Duty / Is, when Religion's mixt with Booty").

In the second canto, the travelers enter London at Temple Bar. Collin is appalled at the "Effigies Of Savage Beasts, and Nudities" he sees on the streets, mixing "Shameful things with Holy." Some of Collin's revulsion seems directed toward promiscuity, even signs of homosexuality, as at this point D'Urfey provides a lengthy footnote on what he refers to as the "pleasant Custom of the Ethiopians" in which women wore revealing clothing to dissuade sodomy. The next day, in the third canto, Collin and Major visit Westminster and Parliament. In the final canto, on their last day in the metropolis, Collin and Major visit a theater. The text is followed by endnotes in which D'Urfey explicates references made in the text, such as an allusions to *Don Quixote* ("Tilt with the Wind-mills, is so obvious to every one, that it would be impertinent to note it further"), buildings in London, and legal statutes.

*Collin's Walk* is a fine example of the "urban odyssey" genre, in which "city life was at its most visible and paradigmatic to the town traveler in its streets" (Corfield). D'Urfey states in his preface that the poem is meant to lampoon fanatic Whigs and Jacobites alike. His chief disdain appears to be for the city itself, in which, he laments, "every Illiterate Mechanick, that has but Stock enough to purchase a Dish of Coffee, has the Liberty, and as he thinks the Ability to judge of Politicks as well as the best of them that sit at the Helm."

In addition to coffee houses, D'Urfey also lambasted newspapers as "The Scandalous Mint of False News ... , which in this Town is always naturally so catching, that its infection spreads like Tetter upon the ill blooded Vulgar." Despite his low opinion of the urban masses, D'Urfey is best remembered today for his innovations in the ballad opera, a form with roots in street entertainment. Several of his songs were used in one of the most enduring examples of the genre, John Gay's *Beggar's Opera*.

*Collin's Walk* is dedicated to Peregrine Osborne, Earl of Dandy, 2nd Duke of Leeds. Osborne was also a Tory and among the nobles who abandoned James II and pledged allegiance to William III following the Glorious Revolution. English short title catalogue R20081.

#### REFERENCES:

Corfield, Penelope J. "Walking the City Streets: The Urban Odyssey in Eighteenth-Century England." *Journal of Urban History*, 16, 1990, pages 132–74.







- ITEM NINE -

*Early Woman Printer in London*

**DAVILA, ARRIGO CATERINO :** *The historie of the civill warres of France, Written in Italian by H.C. Davila. Translated out of the original.*

☛ London: Printed by R. Raworth, and are to be sold by W. Lee, D. Parkeman, and G. Bedell, in fleet-street, MDCXLVII [1647]. In English. 350×232 mm (13.8×9.1 in.). Folio. [8], 407, [1] pp. Engraved vignette on title page. *Good. Bound in full contemporary calf, gilt oval stamps on covers of the Society of Writers to the Signet. Joint split on front board from head of spine to about halfway down (but holding nicely).*

- BOUND WITH -

**DAVILA, ARRIGO CATERINO :** *The continuation and conclusion of the civill warres of France: Written In Italian by Henrico Caterino Davila. Translated out of the Originall.*

☛ London: Printed by Ruth Raworth, Are to be sold by Thoms Heath at the signe of the Checker in Russell street, neer the Piazza of Covent-Garden, 1648. In English. Folio. [2], 409–1478 pp.

FIRST ENGLISH EDITION of the complete version of the author's history of the French Wars of Religion, a veritable early modern bestseller. A second English edition appeared in 1678. First published in 1630 in Venice, the work was translated into several languages and is believed to have gone into dozens or hundreds of editions. This first edition is by leaps and bounds the largest single work credited to the press of RUTH RAWORTH, a woman printer (who may have been a Nonconformist, or sympathetic to them) active in London during the 1640s. The widow of John Raworth, Ruth printed under her own name from 1634 to about 1648. Through her late husband's connections to the Royalist stationer Humphrey Moseley, Ruth's press was contracted to produce the first collected edition of Milton's early poetry (1645) and parts of the Beaumont and Fletcher First Folio (1647). Other works include pro-Nonconformist and pro-Parliamentarian tracts during the English Civil War. She even had an apprentice, Andrew Sowle, who went on to become a prominent Quaker printer alongside his wife and daughter, Jane and Tace, also prominent Quaker printers.

The first part, comprising five books covering the years 1515 to 1574 (the death of Charles IX), appeared prior to the second part, which concludes in 1598. A note from the printer in the English translation states that the book was issued in two parts to hedge against the potential loss that such a large book would incur if it turned out to be unsuccessful. At around this time, Raworth would have also been busy producing another monumental work, the Beaumont and Fletcher First Folio. The second part, produced in 1648, thus has a separate title page and picks up with book six. Contemporary readers like Samuel Pepys, and later writers, like Henry St. John and Lord Bollingbroke all positively mentioned and engaged Davila's history. John Adams wrote *Discourses on Davila* as an attempt to understand the French Revolution through Davila's account of the power struggles in 16th century France.

Davila was born in Venice to a Spanish noble family. He moved to France and was a page in the service of Catherine de Medici. Davila fought in the French Wars of Religion from the 1580s until their conclusion in 1598. The bulk of the book, roughly two thirds, are dedicated to the final decade and a half of the struggle, in which Davila was a participant. His work was received as "unusually objective and detailed account" in contrast to more propagandistic accounts of the Huguenots and Catholics. Davila instead focused on the nobility and their struggles over the government of France, with special attention paid to Henry of Navarre (Salmon).

In their dedication to King Charles I, the translators, William Aylesbury and Charles Cotterell, mention the conflicts of the English Civil War as part of their rationale for undertaking this translation. They suggest that, like Henry IV (of Navarre, the father of Charles's wife, Queen Henrietta Maria) concluded the French wars of religion, so too can Charles conclude the English Civil War, and, unlike Henry, who was assassinated, enjoy the ensuing peace. The Royalist sympathy is odd considering other works printed by Raworth, which include sermons in support of Parliamentary victories in battles and the Congregationalist viewpoint.

English short title catalogue R21290.

REFERENCES:

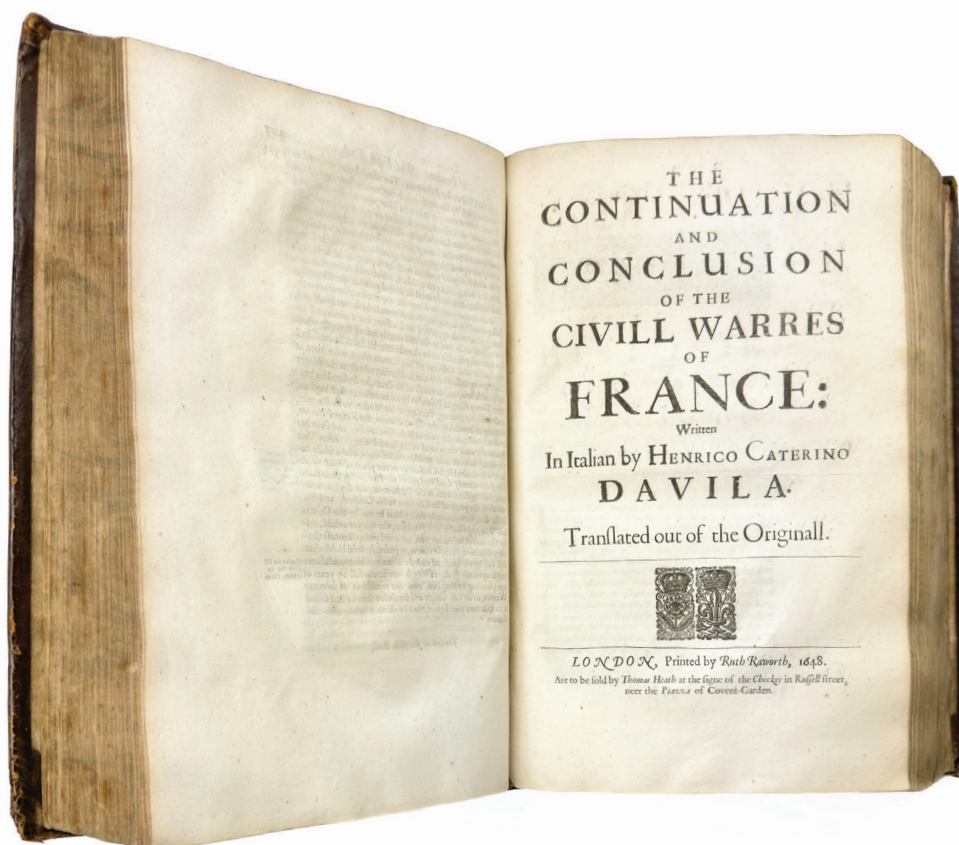
Salmon, J. H. M. "The Afterlife of Henry of Navarre." *History Today*, vol. 47, no. 10, Oct. 1997, p. 12.





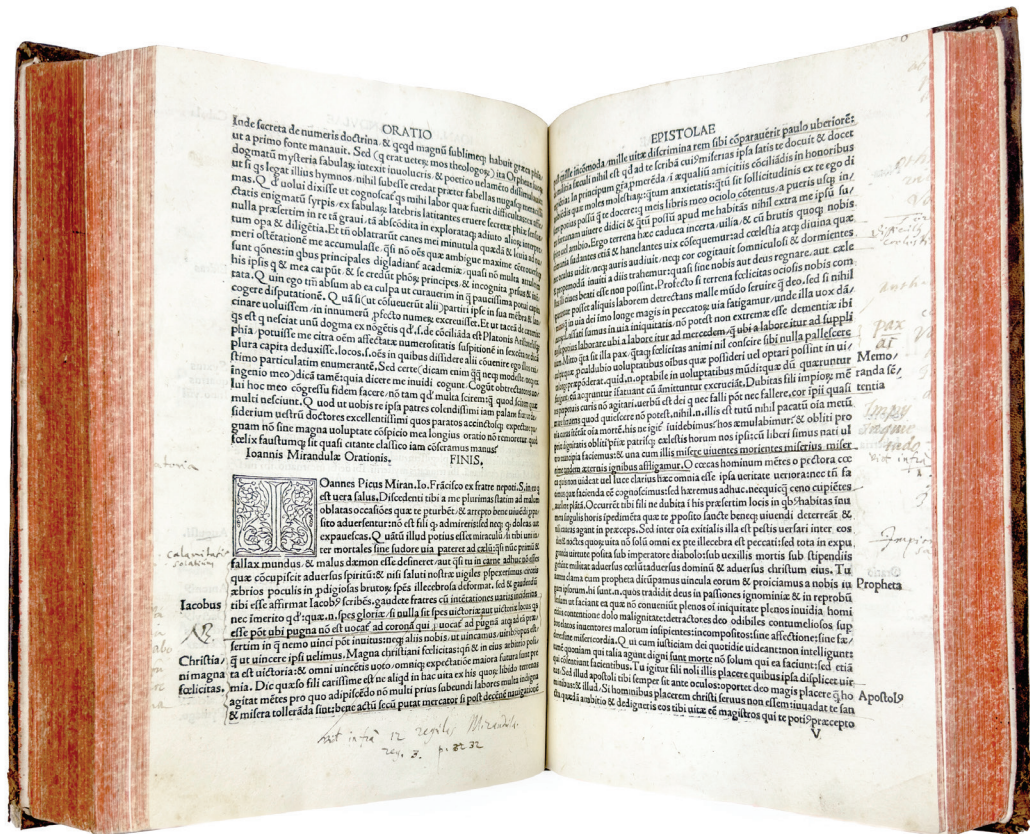


[Item Nine]: Title Page. "Printed by R[uth] Raworth."



[Item Nine]: Title Page of -BOUND WITH- Item. "Printed by Ruth Raworth."





[Item Ten]: Pico incunable annotations, bound after Galatino.



[Item Ten]: Pico incunable rubrications.





- ITEM TEN -

*Bound with an Annotated Incunable*

**G**ALATINO, PIETRO : *Petri Galatini De arcanis Catholicae veritatis, libri XII. Quibus pleraque religionis christianae capita contra Iudeos, tam ex Scripturis veteris Testamenti authenticis, quam ex Talmudicorum commentariis, confirmare & illustrare conatus est. Item, Iohannis Reuchlini Phorcensis, de Cabala, seu de symbolica receptione, Dialogus tribus libris absolutus. Edition novissima mendis innumeris expurgata multis modis emendata, & variè, prout postrema id uberius declarabit Praefatio, exornata. Cum duobus indicibus locupletissimis.*

☞ Francofurti ad Moenum [Frankfurt am Main]: Sumptibus Jacobi Godofredi Seyler, MDCLXXII. [1672]. In Latin. 321×205 mm (12.75×8 in.). [10] leaves, 776 columns, [16] leaves. Title page in red and black. Engraved vignette on title page. Wood cut head- and tail-pieces and initials. Text in double columns. Ink inscription on half-title: "Pio Lectura S. Bonaventur Dettelb." Ink stamp on half and full title page: "Franziskaner Kloster Dettelbach." Leaf [par.]2 is misbound after 2[par.]6, but preliminaries complete. *Very Good. Full calf, covers scuffed and worn from use. Rebacked. Head of spine chipped revealing the sewn-on headband. Spine title: "Reuchlinus et Picus: Mirandulnus." Edges stained red. Cropped with some loss to marginal annotations.*

THE SEVENTH EDITION of Galatino's most famous work, in which he attempts to prove the truth of the Christian faith by using Jewish texts. Agreeing with Reuchlin, Galatino further argues for Christians to eagerly take up the study of Jewish works and cites Jewish scripture, which is reproduced in this work in Hebrew type. The first edition appeared in 1518 and was written to oppose the confiscation of Jewish books in the Holy Roman Empire, as decreed by Maximilian I in 1509, encouraged by Johannes Pfefferkorn.

Though this first edition was published by a Jewish printer, Gershom Soncino, Galatino's interest in Judaism and Jewish texts is not at all sympathetic, and his works are anti-Jewish. His sense of "religious freedom" or "tolerance" only extended to the point where Galatino could find in Jewish texts a means of upholding Christian beliefs while disproving Judaism using its own works. The work is set up

as a dialogue between Capnio (whose perspectives reflect those of Johann Reuchlin, a German scholar opposed to the destruction of Jewish books), an inquisitor, and Galatino. In this edition, Galatino's three-part *Arte cabalistica* follows after *De arcanis*.

VDI7 I2:I2077IG

-BOUND WITH-

**PICO DELLA MIRANDOLA, GIOVANNI.** *Ioannis Pici Mirandulae omnia opera.*

☞ Ventiis [Venice]: Bernardinus Venetus, 1498. In Latin. Folio. [262] leaves. Forty-four lines of text per page. Woodcut drop caps six lines tall. With some spaces left blank, save for a placeholder letter, for later decoration or illumination. *Worming at the bottom of the leaves u4-6 with minor loss to text. In two parts; part two begins at 'ar.'* With many marginal annotations and underscoring to the *Apologia* and *Epistolae* sections, some cropped at the margins from a previous rebinding.

Collates: 2°: A<sup>10</sup> 2A<sup>6</sup> B<sup>6</sup> C-E<sup>4</sup> F-Q<sup>6</sup> R<sup>4</sup> S-X<sup>6</sup> Y<sup>4</sup> Z<sup>6</sup> &<sup>6</sup> a-s<sup>6</sup> t<sup>4</sup> u<sup>6</sup>

COLOPHON OF PART 1 on &c6v reads: Opuscula haec Ioannis Pici Mirandulae Concordiae Comititis diligenter impressit Bernardinus Venetus adhibita pro uiribus solertia & diligentia ne ab archetypo aberraret: Venetiis Anno Salutis. MCCCCLXXXVIII. die. ix. Octobris.

Colophon of part 2 on t4v reads: Disputationes has Ioannis Pici Mirandulae co[n]cordiae Comititis littera[rum] principis, aduersus astrologos: diligenter impressit Venetiis per Bernardinu[m] Venetu[m] Anno salutis MCCCCLXXXVIII die uero XIII Augusti.

Second Italian edition of the collected works of the Italian Renaissance philosopher, "the best known philosopher of the Renaissance," including Mirandola's letters, *Oration on the Dignity of Man* ("better known than any other philosophical text of the fifteenth century"), and the unfinished work *Disputations* edited by the author's nephew, Gianfrancesco, who also wrote a biography of his uncle that opens this work (Copenhaver). This copy is bound immediately after Pietro Galatino's "defense" of Reuchlin in arguing against the destruction of Jewish texts as they were believed to be repositories of Christian truths. Galatino and Reuchlin were among a group of Christian Hebraists who looked to Pico as a model.

Mirandola was born near Modena in 1463 and studied philosophy with Elia del Medgio, a Jewish philosopher with Aristotelian tendencies. Medigo and Mirandola had a falling out around the time the latter composed the work which would be later known as the *Oration on the Dignity of Man* (titled in this edition "Oratio quaedam elegantissima," an elegant oration), which reflected Mirandola's turn toward Platonism and mysticism.

The work was an introduction to a unified theory of knowledge that encompassed various traditions (Platonist, Aristotelian, medieval, pagan, Jewish, Muslim) that was supposed to be delivered at a conference planned for 1487 to discuss "a search for harmonies connecting all the world's wisdom traditions" (Copenhaver). Mirandola's work was suppressed by the Catholic Church.



*Apologia* was written in defense of the project but it only intensified scrutiny from authorities, and Mirandola was imprisoned for a short while. *Oration*, which mobilized Kabbalist arguments for the divinity of Christ and the Trinity, was not published until after Mirandola's death, when Gianfrancesco edited it for the 1496 edition of Mirandola's collected works.

Copenhaver argues that these controversies, discussed in Gianfrancesco's biography, contributed to Mirandola's celebrity beyond the Renaissance. Another factor was the popularity of his letters, which were frequently reprinted and used as models for letter writing late into the 17th century. In this copy, it is Mirandola's letters and defense of his early philosophical project against accusations of heresy that have received the most attention from an early reader, who has marked those pages with numerous annotations and underscored several passages. In *Heptalus*, Mirandola offers a Kabbalist reading of Genesis that was more sanitized than his younger work to make it more palatable to Christian audiences. Mirandola was "the first Christian to treat knowledge of Kabbalah as valuable" (Copenhaver).

A reprint of the 1496 Bologna edition by Benedictus Hectoris, albeit with some of the contents shuffled around. For example, the preface to the *Disputationes* in this edition is an appendix rather than a prefix. Bernardino Venetus (de Vitalibus) was a Venetian printer of Albanian origin who moved to Venice following the Siege of Shkodra, after which the city was turned over to the Ottoman Empire. He was part of an intellectual milieu of Albanians that had settled in Venice, and was the editor and publisher of Marin Barleti, a historian remembered for his eyewitness account of the siege of Shkodra.

At the time of cataloguing, no other incunable copies for sale.

Incunabula Short Title Catalogue ip00634000.

#### REFERENCES:

- Goff, F.R. *Incunabula in American Libraries*, P-634.  
Hain-Copinger 12993.  
BMC V 548.

DOCUMENTATION: This book underwent review and received approval for export to the United States in compliance with German cultural protection laws applicable to incunables.



- ITEM ELEVEN -

#### *Missionary on Guam & the Mariana Islands*

**GARCIA, FRANCESCO**: *Istoria Della Conuersione alla nostra Santa Fede dell'Isole Mariane, dette prima de' Ladroni, Nella Vita, Predicatione, e morte gloriosa per Christo del venerabile P. Diego Luigi di Sanvitores, E d'altri suoi Compagni della Compagnia di Giesu. Scritta nell'idioma Catigliano dal P. Francesco Garzia, E tradotta nell'Italiano con l'accrescimento di notitie dal padre Ambrosio Ortiz Della medesima Compagnia.*

✚ In Napoli [Naples]: Per Camillo Cauallo, e Michele Luigi Mutij, 1686. In Italian. 218×162 mm (8.625×6.375 in.). 4to. [24], 663, [1] pp. Woodcut vignette on title page; head- and tail-pieces and woodcut initials; large ornamental tail-piece on verso of final leaf. Colophon dated 1687. With blank leaf c2 from the preliminary gatherings. *Good. Bound in limp vellum. Edges speckled red and blue. Title page mended, but with no loss to text. Some leaves evenly browned. Lacking, as is common, an engraved frontispiece. Numerous citations, including the primary OCLC record do not record a plate nor does the digitized copy at the University of Madrid.*

FIRST ITALIAN EDITION, a translation and enlargement of Garcia's (1641–1685) biography *Vida y el martyrio de el Venerable Padre Diego Luis de San Vitores*, first published in Madrid in 1683. Vitores founded the first Catholic church on the island of Guam and is responsible for bringing Christianity to what he called the Mariana Islands. Garcia's biography was one of the first accounts of the Chamorro archipelago (which includes what are now known as Guam and the Northern Marianas) to be printed in Europe.

Vitores was born to a noble family and pursued the priesthood against his parent's wishes. The first two parts of the present volume are dedicated to Vitores's life, and include his travels in Mexico and the Philippines. It was while en route to Manila that Vitores first set foot on Guam in 1662. He returned in 1668 and directed the construction of the first Catholic church, Dulce Nombre de María, in 1669. Though initially his requests were accommodated by locals, Vitores soon wore out his welcome and the Spanish-Chamorro War broke out in 1671, lasting until 1699.

Vitores died early in this conflict, Chamorro people began resisting the missionaries. Vitores baptized the daughter of



chief Matãpang against his wishes, after which he and his companion Pedro Calungsod (a Filipino missionary) were killed. The work also makes several references to support received from the Spanish colony in the Philippines.

The Spanish edition provides a history of the “Mariana Islands,” a name Vitores gave to the archipelago, up to 1681. The Italian translator, Ambrosio Ortiz, expands the work to include events up to the year 1684, adding a total of nine chapters. This includes accounts of the deaths of Manuel Solorzano, Balthasar Dubois, and Teofilo de Angelis during the siege of Hagåtña, the last major Chamorro uprising of the 17th century. Ortiz also adds letters, prayers, elegies, and biographical accounts of missionaries, such as the Austrian Karl von Borango, who succeeded Vitores. The remainder of the conflict involved the Spanish garrison subjugating the rest of the archipelago. No biography of Vitores appeared again in Spanish until 1723. Efforts to beatify Vitores were initiated in 1689, but beatification did not occur until 1985 during the papacy of John Paul II.

#### REFERENCES:

- Sabin, J. *Dictionary of Books Relating to America from its Discovery to the Present Time*, 26591.  
 Palau y Dulcet, A. *Manual del librero hispano-americano* (2. ed.), 97962.



- ITEM TWELVE -

#### *Travel & Execution by Anal Impalement*

**GONZALES, ANTHONIUS :** *Hierusalemsche reyse van den eerw. Pater P. Anthonius Gonsales minder broeder recollect Voor desen Guardiaen tot Bethleem, President te Tripoly in Syrien, Pastoor in groot Cayro, Commissaris van het H. Landt, &c. Verdeylt inses boecken. I. Vervattende de reyse uyt Antwerpen tot de have van Jerusalem. II. Beschryft de H. Plaetsen van't H. Landt. III. Wort beschreven 'tkoninckryck Syrien. IV. 'T vermaert ryck van Egypten. V. De weder-komste uyt het heylich landt tot Antwerpen. VI. Rare boomen, bloemen, kruyden, vier-voetighe beesten, voghelen, visschen ende kostelycke Ghesteenten.*

☛ T'Antwerpen: By Michiel Cnobbaert, woonende by het Professien-huys der Societijt Jesu, in S. Peeter, 1673. In Dutch. 4to. 209×160 mm (8.25×6.3 in.). 2 volumes, maps, illustrations.

Volume 1: [8], 821, [11] pp., 23 unnumbered leaves of engraved plates. Signatures: <sup>4</sup>A–5L<sup>4</sup>. Volume 2: [2], 495, [21] pp., 16 unnumbered leaves of engraved plates. Signatures: A–3S<sup>4</sup>T<sup>2</sup>. Added engraved title page to first volume depicting St. Francis and St. Helena above a scene of Christian pilgrimage. Letterpress title page in red and black. Ink stamp on title page: “Franziskaner Kloster Dettelbach.” Former owners’ ink inscriptions on title pages of both volumes: “Sum Residentia Marck Schonfeldensis 1691,” and beneath that “Convento Schwarzenb[erg],” likely referring to the convent built in Scheinfeld in the early 18th century. Engraved title page with variant title: “Ierusalemse Reyse gedaen, ende beschreven door F. Antonius Gonzales Minder-broeder Recollect Gardiaen tot Bethleem etc.” Volume two with ‘Het tweede deel’ and ‘Cnobbaert’ on title page (state B, per STCV). *Good. Both volumes bound uniformly in full calf, rubbed and edge worn, the second volume slightly more than the first, both with remnants of ties. Gilt ruling and ornaments on spine; early paper spine labels with handwritten titles at heads of both spines; later printed spine labels at foot of spines. All edges speckled in red.*

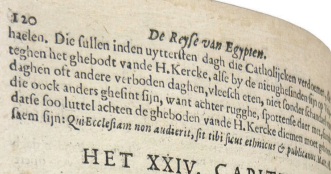
FIRST AND ONLY edition of Anthonius Gonzales’s voyage from Antwerp to Jerusalem. Dedicated to Eugene-Albert, count d’Allamont (1609–1673), who passed away in August the year of publication. Gonzales (1604–1683), a Franciscan Recollect from southern Netherlands, undertook the voyage in the 1660s. The narrative is broken up into six books across two volumes.

The first volume contains an added engraved title page that strongly establishes the theme of pilgrimage as an act of piousness and devotion. Book 1 provides a nearly day-by-day account of Gonzales as a pilgrim, narrating his overland journey south through Germany and to Rome; from there the party continues to Sicily and sails to Jerusalem via Cyprus.

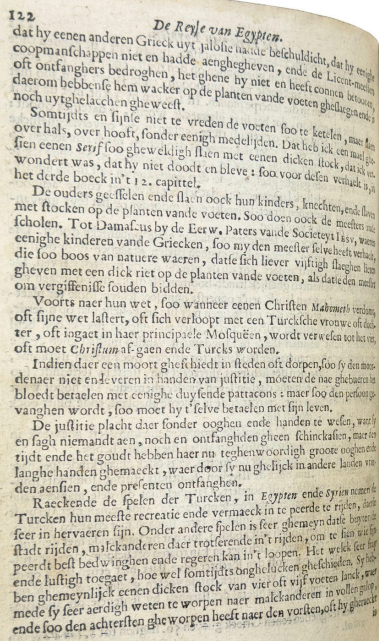
The second book opens with a map of the “promised land” and describes various locations. This is the most heavily illustrated portion of this volume, containing plans of Jerusalem, Mount of Olives, the road to Bethlehem, and several churches and sites, such as the Tomb of Mary and the Church of the Nativity. In his general introduction to the work, Gonzales states his intention to describe the people and sites of Jerusalem whose condition he deems desperate as it was then under the control of non-Christians he calls “infidels,” “Turks,” “Moors.” Books 3 and 4 are descriptions of Syria and Egypt, respectively, and cover their society and government. The account of Egypt, Gonzales’s best known work, was drawn from his service as chaplain to the French consul in Cairo from 1665–6 and makes observations on Coptic Christians (Hamilton, page 80). It is also heavily illustrated, with plates depicting the Pyramids and various social customs, including a family being enslaved, a meal where participants are seated on cushions on the floor in front of a table with no legs, a caravan on a pilgrimage from Cairo to the “tomb of Mohammed” in Medina, jousting and horse-play, and three figures meant to represent Armenia, Greek, and Jewish people.

Gonzales also announces his awareness of the vast literature on Jerusalem that was then already extant, and which he draws on liberally. Gonzales aspires not to originality but is instead driven by and answers to the European curiosity for Christian holy sites as well as cultural and religious differences; it is the first of these that are heavily documented in Book 2’s engraved plates that describe sites through images and captions.





*[Item Twelve]: Plate depicting torture.*





Two plates, captioned “Justice of the Turks” and appearing in a similarly titled section, depict scenes of torture and execution, including anal impalement. Book 5 details the return journey to Antwerp through Cyprus and Turkey. The sixth book is a work of natural history, describing animals, plants, and spices in the Middle East. Engravings illustrate scorpions, a horse, a crocodile, a porcupine, and a chameleon. This travel narrative is one of only two known printed works to be authored by Gonzales.

A comprehensive work that covers multiple themes that illustrate the primary concerns of Christian travel narratives to Jerusalem from the 16th to 19th century (Laplanche): pilgrimage as piousness; curiosity for non-Catholic Christian societies, including Coptic and Eastern Orthodox variants of Christianity; and a desire to accumulate scientific knowledge.

Complete copies, with both volumes and all plates, are rare. Most copies sold at auction in the past 20 years were in various states of imperfection and lacking plates.

Only three locations in US libraries reported by OCLC (Newberry Library, Cornell, Harvard). STCV 3114442.

#### REFERENCES:

- Gonzales, Antonius. *Voyage en Egypte du père Antonius Gonzales 1665-1666*. Edited by Charles Libois. Paris: Institut Français d'Archéologie Orientale, 1977.
- Hamilton, Alastair. *The Copts and the West, 1439-1822: The European Discovery of the Egyptian Church*. Oxford: Oxford University Press, 2006, page 80.
- Laplanche, François. “Through Travelogues in the Holy Land (XVI-XIX centuries). The Devout, the Curious, the Erudite.” *Bulletin du Centre de recherche français à Jérusalem* 7, 2000, pages 129-135.



- ITEM THIRTEEN -

#### *Astronomy and Crocodiles in Thailand*

GOÜYE, THOMAS : *Observations physiques et mathématiques pour servir à l'histoire naturelle & à la perfection de l'Astronomie & de la géographie: envoyées de Siam à l'Académie Royale des Sciences à*

*Paris, par les Peres Jesuites françois qui vont à la Chine en qualité de mathématiciens du Roy: avec les reflexions de messieurs de l'Académie, & quelques notes de P. Goüye, de la Compagnie de Jésus. [Physical and mathematical observations to serve natural history & the perfection of astronomy & geography: sent from Siam to the Royal Academy of Sciences in Paris, by the French Jesuit Fathers who go to China as the King's mathematicians...]*

Paris: la Veuve d'Edme Martin, Jean Boudot, & Estienne Martin, 1688. 210 by 140mm (8.25x5.5 inches). 8vo. [8], 278, [6] pp. With the leaf of approbation and the 2 leaves of index at back. First edition. Original mottled calf, gilt spine in six compartments. In French. With 3 copper engraved folding plates, illustrating the author's dissection of a crocodile. *Very Good. Spine extremities worn. Front hinge professionally repaired. Front free endpaper lacking. Small paper repair on a blank portion of the title, likely removing the name of a previous owner, and a small repair at the bottom blank margin of pp. 33/34; further, small repair to 2 plates, not affecting the illustrations. Some occasional light text foxing.*

THE FRENCH JESUITS sent TO CHINA in 1685 went via Siam (the country now known as Thailand) and from there wrote to the Académie des Sciences in Paris about their scientific observations made during the voyage and while in Thailand. This is the scarce first edition of Jesuit missionary and astronomer Thomas Goüye's (1650-1725) first book. He makes observations on the animals of Thailand, on eclipses, mathematical calculations of latitude & longitude, and geography.

This book is a testament of the Jesuit commitment to the Academy of Sciences as an institution. Goüye was professor of mathematics at the Jesuits' Parisian college and wrote the book to highlight the Jesuits' work for the Academy. The first section is devoted to natural history—for example, anatomical descriptions of crocodiles that are depicted on the plates. The longer second section consists of detailed astronomical observations with tables of exact measurements. One of Goüye's areas of expertise was the study of Jupiter. “The all-important observations of Jupiter's moons were of course used to determine Louvo's longitude [a city in Thailand]. This was done definitively by Cassini, who used the Jesuits' observations to calculate an ephemeris for all eclipses of Jupiter's first satellite visible from the meridian of Louvo between 19 February and 30 March.” (O'Malley).

At the time of cataloguing, no other copy for sale. The last auction record was in 2004 by Sotheby's for 2,160 GBP. There is one copy of Goüye's second report of his observations published in 1692, a briefer work of 114 pp., recently listed for \$14,000.

#### REFERENCES:

- O'Malley, John W, Gauvin Alexander Bailey et. al. — editors. *The Jesuits: Cultures, Sciences, and the Arts, 1540-1773, Volume 1*. Toronto: University of Toronto Press, 1999, pages 248-250.
- DeBaker & Sommervogel III, columns 1640-1641.
- Cordier. *Indosinica* 949.







[Item Thirteen]: Plate depicting crocodile from Thailand.



[Item Thirteen]: Plate depicting crocodile dissections.





- ITEM FOURTEEN -

*History of Italy in English*

**GUICCIARDINI, FRANCESCO :** *The historie of Guicciardin: containing the warres of Italie and other parts, continued for manie years under sundrie Kings and Princes, together with the variations and accidents of the same. And also the Arguments, with a Table at large expressing the principal matters through the whole Historie. Reduced into English by Geffray Fenton. The third Edition, diligently revised, with restitution of a Digression towards the end of the fourth Booke, which had bene formerly effaced out of the Italian and Latine copies in all the late Editions.*

☛ London: Imprinted by Richard Field, and are to be sold by Arthur Iohnson, 1618. In English. Folio. 326 × 228 mm (12.8 × 9 in.). [8]. 82L, [9] pp. Printer's device on title page. Woodcut initials, head- and tail-pieces. Extensive manuscript annotations cover the entirety of the front pastedown. Pencil annotation in gutter of front flyleaf: "Bought in Edinburgh 7/22/13 9/- = \$2.15." Old ink shelf mark at head of front flyleaf: "D.I.I." Good. Bound in contemporary calf with ruled borders. Both covers soiled and edge worn, with head of spine chipped exposing the gatherings and some sewing; a crack near the hinge runs about halfway down the spine. Lacking first blank leaf.

A SYSTEMATIC HISTORY of Italy, with an emphasis on its politics and conflicts, from 1490 to 1532 by Francesco Guicciardini, one of the major political writers of the Italian Renaissance and a friend and correspondent of Niccolò Machiavelli.

Guicciardini spent many years close to or in the service of some of Europe's most powerful people. He began his career as a lawyer in Florence and was later appointed ambassador to Spain. He returned to Florence and spent many years in papal administration, first under Leo X and later Clement VII. Guicciardini was also an ally of the Medici, advising Alessandro de Medici and his son Cosimo, who dismissed him, forcing him to retire from his political career. Despite prominent posts held in the papal states and with the Medici, Guicciardini's republican sympathies clashed with his patrons who he grew to detest even as he sought their favor.

Guicciardini drew on this extensive personal experience in Renaissance Italy's politics and wars in his late second career as a historian. He spent the final years of his life, until his death in 1540, working on *Storia d'Italia* after falling out of Cosimo de Medici's favor. The first edition was posthumously published in 1561. It begins with a critique of the rulers, many of whom are profiled in the text. Guicciardini laments that the violence and atrocities in the period covered, which includes the 1527 Sack of Rome, are the result of ill-advised rulers. Guicciardini was an important member of the same Florentine school of philosophers, historians, and political theorists of the 16th century, though is not as well known today as his contemporary and associate Niccolò Machiavelli. Guicciardini's history includes psychological profiles of rulers as well as extensive quotations from government records.

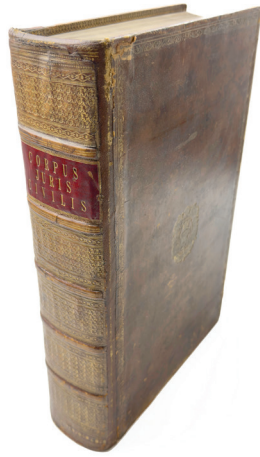
This is the third edition of the English translation by Geoffrey Fenton, and the first one to appear after his death. Guicciardini's history was the largest translation project undertaken by Fenton, who dedicated his work to Elizabeth I. Fenton had a successful diplomatic and political career in addition to being a translator. This was the first edition of Fenton's translation to be published after his death and contains expanded content by an unknown contributor. A comment on the legitimacy (or not) of papal state authority in book 4 earned Guicciardini's work a place on the Index Librorum Prohibitorum but has been replaced in this edition.

In this copy, a former owner has sketched a biography of the author based on Guicciardini's entry in the 11th edition of the Encyclopedia Britannica.

English short title catalogue S120762.







- ITEM FIFTEEN -

### *Definitive Roman Law in Prize Binding*

**JUSTINIANUS I:** *Corpus juris civilis, pandectis Ad Florentinum archetypum expressis, Institutionibus, codice ey novellis, Addito textu Græco, ut & in Digestis & Codice, Legibus & Constitutionibus Græcis, cum optimis quibusque Editionibus collatis. Cum notis integris, repitite quintum praelectionis, Dionysii Gothofredi, JC. Præter Justiniani edicta, Leonis & aliorum imperatorum novellas, Ac Canones Apostolorum, Græcè & Latinè, Feudorum Libros, Leges XII. Tabul. & alios ad jus pertinentes Tractatus, Fastos Consulares, Indicesque Titulorum ac Legum: & quæcunque in ultimis Parisiensi vel Lugdunensi editionibus continentur, Huic editioni novè accesserunt Pauli recepta Sententia cum selectis notis J. Cujacii Et sparsim ad universum Corpus Anotnii Anselmo, A.F.A.N. JC. Antverp. Observationes singulares, Remissiones & Notæ Juris Civilis, Canonici, & Novissimi ac in Praxi recepti differentiam continentes; Denique, Lectiones variæ & Notæ selectæ Augustini, Bellonii, Govenni, Cujacii, Duareni, Russardi, Hottomanni, Contii, Roberti, Ravardi, Charondæ, Grotii, Salmasii & aliorum. Opera & Studio Simonis van Leeuwen, JC. Lugd. Bat.*

Amstelodami [Amsterdam]: Apud Jonnem Blæu. Ludovicum, & Danielelem Elzevirios; Lugd[uni] Batavorum [Leiden]: Apud Franciscum Hackium, MDCLXIII [1663]. In Latin. 390×240 mm (15.375×9.5 in.). Folio. [20], 796 pp.; [12], 388 pp.; [12], 300 pp.; 92, [40] pp. Added engraved title page, signed in plate: "C. van Dalen sculp." Woodcut printer's device on the letterpress title page. Text in double columns. Prize binding with the arms of the King James VI Academy gilt stamped on both covers. Prize bookplate on front pastedown. *Good plus to Very Good. Bound in full calf, gilt stamped arms on both covers with gilt decorative roll border; ornate gilt decorations on spine, with red leather title label. All edges gilt. Gilt-tooled turn-ins. Rebacked, with the original spine leather neatly laid down. Marbled endpapers. Prize bookplate of the King James VI Academy (Edinburgh University) on front pastedown, dated 1860-61. Second armorial bookplate on front free end paper of Harold Jefferson Coolidge.*

FIRST ELZEVIR EDITION of Emperor Justinian I's "body of law," after Denis Godefroy's 1583 edition. Though the Elzevir press of the 1650s through 1660s is associated with pocket editions of classical literature, this is a large and luxurious book. It is also a landmark of 17th century printing. Goldsmid in his bibliography of the Elzevir Press, referring to the collaboration of Elzevir, Blæu, and Hackius, states, "It is perhaps the finest work issued by the Amsterdam presses."

The *Corpus Juris Civilis* is the foundation of many legal traditions around the world, including Anglo-American common law (McSweeney and Spike). It comprises the Digest, Institutes, and Codex assembled by legal scholars in the 6th Century AD under the orders of Eastern Roman Emperor Justinian I. Justinian himself was interested in reviving the ancient Roman legal order in preparation for the expansion of his own empire, but this did not go according to plan, and the legal codification he sponsored was not revived in western Europe until its revival in 11th century Italy. Godefroy's edition was considered the best, and underwent numerous editions and translations throughout the 17th century gaining a complex array of paratexts along the way. In this edition, Simon van Leeuwen compiles the commentaries and annotations of Jacques Cujas and Antonius Anselmus. From its revival in the 11th century to the end of the Enlightenment, *Corpus Juris Civilis* was a must-read for all lawyers-in-training.

*Corpus Juris Civilis* remains highly relevant and frequently cited in modern legal studies. For example, the Spanish economist Jesús Huerta de Soto in his treatise on money and banking devotes a chapter to bank deposit laws in *Corpus Juris Civilis*.

The already monumental character of this book is underscored by a lavish prize binding with much gilt tooling and the arms of Edinburgh University stamped on both covers. The accompanying engraved bookplate on the front pastedown, which uses an older version of the University's name, Collegio Jac. VI. Edinburgi, identifies the awardee as David Brand who was awarded the book by Archibald Campbell Swinton, a professor of civil law, for high achievement in his legal studies. Prize books were awarded to students by schools for high marks. This copy has all those typical features, but is unusual for its size. Prize books of the 19<sup>th</sup> century were often smaller in size, and often had some kind of edifying content, but a scholarly edition of *Corpus Juris Civilis* seems a bit more dense and heavy than usual.

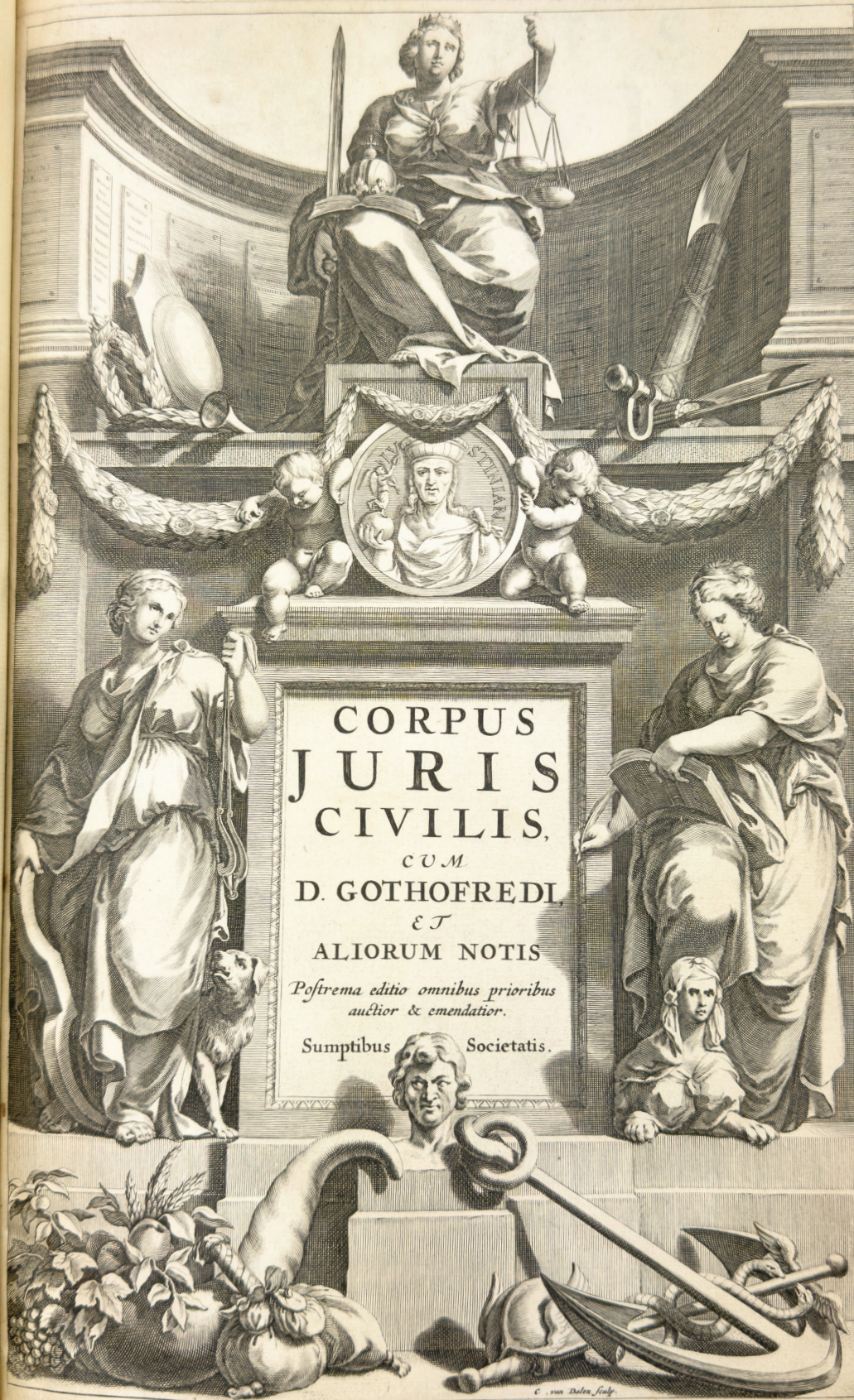
According to the prior owner, this copy sold at auction in 1990 for 1,000 British Pounds.

#### REFERENCES:

- Goldsmid, E. *Complete Catalogue of all the Publications of the Elzevier Presses at Leyden, Amsterdam, the Hague and Utrecht*, 1140.
- Huerta de Soto, Jesús. *Money, Bank Credit and Economic Cycles*.
- McSweeney, Thomas J. and Spike, Michèle K., "The Significance of the *Corpus Juris Civilis*: Matilda of Canossa and the Revival of Roman Law".







[Item Fifteen]: Engraved title page.





- ITEM SIXTEEN -

*On Death; On Abortion; On Gender*

**KELLETT, EDWARD** : *Miscellanies of divinitie Divided into three books, Wherein is explained at large the estate of the Soul in her origination, separation, particular judgement, and conduct to eternal blisse or torment. By Edvvard Kellet Doctour in Divinitie, and one of the Canons of the Cathedrall Church of Exon.*

☛ [Cambridge]: Printed by the Printers to the Unversitie of Cambridge, and are to be sold by Robert Allot, at the Beare in Pauls-Church-yard, 1635. In English. 294×188 mm (11.6×7.4 in.). Folio. [24], 197; [3], 237, [11] pp. Final leaf is blank. Printer's device on the title page. Index. Errata page. A few marginal annotations and instances of underscoring, all far and few between. Early ink inscription on front pastedown: "W[illiam] Maskell." Pagination starts over in book two, but is continuous through book three. *Good. Bound in full contemporary calf, rubbed and edge worn. Joints split; front board detached, but cords holding. Trace of spine old spine label which has since been lost. Pages toned.*

AN ESCHATOLOGICAL TREATISE by Anglican theologian and deacon Edward Kellett (d. 1641). The text is divided into three books and offers a series of meditations on the necessity of death. In the first book, the author identifies the cause of death in original sin and engages in extended critiques with numerous theologians such as Aquinas and Duns Scotus. In the second book, Kellet addresses instances where someone has died and been brought back to life and engages in various critiques of Spanish theologians, like Juan de Pineda. In the third book, the shortest, Kellet examines sources on whether or not every person is fated to die. Each chapter concludes with a brief prayer that summarizes major themes. Throughout, Kellet makes numerous references to classical thinkers and contemporary theologians and sources, a full list of which are included in the preliminaries and citations are printed in the margins.

The first entry in the index is for references to abortion. Kellet's inquiry into original sin draws him into a prolonged discussion of pregnancy, fetuses, abortion, topics that make up the bulk of book 1, chapter 6. Citing the latest medical and Biblical authorities available to him—Jean Fornel

and the King James Bible, respectively—Kellet asserts that "abortion is a curse" (book 1, page 103). However, Kellet defines abortion as occurring only after body and soul have united, which is also the moment at which original sin arises. "[O]ur flesh is not properly sinfull or defiled before the soul inhabit it," something which, Kellet argues, does not happen immediately. He describes "embryos" in an early stage of conception as "lump[s] of flesh, which only lived the life of a plant, at the utmost the life of a brute creature," in other words not fully human. Kellet further points out as fallacy the belief that these embryos can be judged and condemned to hell or admitted to heaven.

The subject of original sin also leads Kellet into several discussions of gender. For example, in arguing that not all sins are equally sinful, Kellet argues that Adam was the greater sinner on the grounds that he was convinced by a "simple Woman" unlike Eve who was deceived by a supernatural evil. In a later chapter, Kellet makes strong arguments against non-conformism, writing, "The Devil brought not a more dangerous Paradox ... then this, That every one, illiterate man or woman, at their pleasure may judge of Scripture" (page 149). He saves his harshest criticism for female non-conformists. He first speaks derisively of an encounter with an Anabaptist woman and follows up by ridiculing a tract authored by an Anabaptist woman, whose contents (a series of anagrams) he partially reproduces to highlight their absurdity. Kellet presents female non-conformists and their interpretations of scripture as disorder and rebellion, associating them even with Thomas Muntzer, the German theologian who led a peasant revolt against central European aristocracy from 1524–5.

This book appeared in the midst of Laudianism, a religious movement that sought to reject Calvinist doctrine (especially predestination) and standardize rituals within the Church of England. Dissenters believed that these reforms made Protestantism too much resemble the Catholic Church. The changes were championed by William Laud, the Archbishop of Canterbury, to whom this book is dedicated. Tensions within English Protestantism between Laudianists and non-conformists contributed to the outbreak of the English Civil War in 1642.

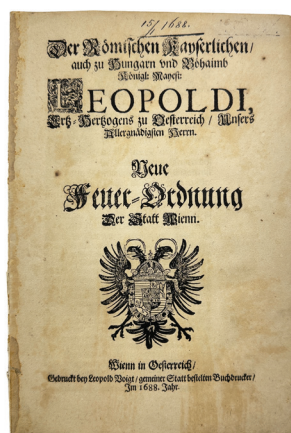
This copy with the autograph of William Maskell on the front pastedown. Maskell was a religious scholar, antiquarian, and a priest in the Church of England who later converted to Catholicism. His large collection of books and antiquities was housed in a private chapel and parts were donated to the British Museum and Victoria & Albert Museum.

OCLC notes one location in the United States, at the University of Michigan, but we note 4 more at the University of Illinois, Yale, Folger, and Princeton Theological Seminary. Scarce in the trade, with only four copies appearing at auction since 1910, per Rare Book Hub.

English short title catalogue S106557.







- ITEM SEVENTEEN -  
*Fire Safety Laws*

**LEOPOLD I:** *Der Römischen Kayserlichen/ auch zu Hungarn unnd Böheimb Königl: Mayest: Leopoldi, Ertz- Hertzogens zu Oesterreich/ Unsers Allergnädigsten Herrn. Neue Feuer-Ordnung der Statt Wienn.* [Fire Safety Laws of the City of Vienna].

♣ Vienna: Leopold Voigt, 1688. 300×200mm (11.8×7.9 in.). String bound pamphlet; 19 pp. In German. Important and rare fire safety laws. The document is divided into 37 distinct laws, with explanations and justifications for each one.

FOR THE FIRST time in Vienna, these laws cover how to handle flammable material, how many water buckets must be stored at high-risk establishments, how often fireplaces and chimneys must be swept, and prohibit the residential occupation of basements and attics. Do you enjoy seeing red tile roofs in European cities? Tiled roofs are mandated on apartment buildings in this 1688 law as a fire protection measure. Also of interest is the working relationship between fire fighters and chimney sweeps (and the special care that, in the event of fire at a convent, was to be afforded virgin nuns). Criminal laws are also addressed, including a bounty on looters after a fire.

The history of fire protection is fascinating. The first reference to fire protection in Vienna was in a criminal law from 1221 (property owners were liable in the event flames from their property affect a neighboring property). The first set of comprehensive laws specifically addressing fire protection in Vienna were enacted 1454. As was the fate of most historic cities, Vienna suffered several massive fires including ones in 1525 and 1529 (due to Turkish invasion). There was a catastrophic citywide fire in Vienna in 1627 and the extensive new laws on offer here were developed in response. Perhaps due to these new regulations, Vienna has not suffered a major citywide fire since they went into effect.

Objectively rare with OCLC locating only two copies worldwide - none in North America. KVK locates an additional copy in Austria. No other copies currently on the market. No auctions records in Rare Book Hub.

VD17 7:708432P

#### REFERENCES

<https://www.geschichtewiki.wien.gv.at/Feuerordnung>  
<https://www.burghauptmannschaft.at/Themen/30Jahre-Redoutensaalbrand/Entwicklung-Brandschutz-in-der-Hofburg-Wien-.html>



- ITEM EIGHTEEN -  
*Cited by Hayek in his Nobel Prize Lecture*

**LUGO, JOHANNES:** *R.P. Ioannis de Lugo Hispalensis, e societate Iesu, in collegio romano eiusdem Societatis olim Theologiae Professoris, nunc S.R.E. Cardinalis, Disputationum de iustitia et iure, tomus primus. Hoc est, de rerum domino, de obligatione Praelati Regularis circa paupertatem, An beneficiarum sint domini suorum reddituum, De filiis-familias, quarum rerum dominium habeant, De modo acquirendi rerum dominia, De iniuriis, De restitutione tam bonorum fortunae, quam honoris, fama, &c. De causis excusantibus à restitutione. Editio novissima, a mendis expurgata.*

♣ Lugduni [Lyon]: Sumptib. Philippi Borde, Laurentii Arnaud, & Claudii Rigaud, MDCLII [1652]. In Latin. Folio. 366×245 mm (14.5×9.75 in.). 2 volumes in 1 (volume 1: [16], 606, [14] pp; volume 2: [16], 623, [33] pp., final leaf blank). With a half title. Title pages in red and black. Engraved vignette coats-of-arms on title pages. Woodcut head-pieces, tail-pieces, and initials. Inscribed on the half title of volume one: "Bibliotheca Fratrum Minorum de observantia ex liberali donatione devotendissimis ex Illustrissimi Principis Fuldensis Joachim de Grauenegg ascriptis fuit Anno 1658. Fratres [?] pro 20." Inscribed on the title page of volume 1: "Bibliothecae Fratrum Minorum shid: obser. Fuldae An. 1658 incorporat[us]." Ink stamp on title page of volume 1: "Sig. Bibliothecae Montis Mariani, Fuldae." A portion along the upper edge of page 339 in volume 2 has been carefully cut away, with no loss to the text. *Very Good with a Good binding. Bound in alum-tawed pigskin over beveled wooden boards. Blind tooled decorative paneling with a central Jesuit Christogram on both covers. Pigskin heavily rubbed and softened; part of the skin on the lower right corner is lifting and curled, revealing the board beneath.*



A COMPLETE SET of the third edition of Juan de Lugo's moral theological writings on justice, jurisprudence, and banking. Lugo entered the University of Salamanca to study law, but altered his plan of study when he joined the Jesuit order in 1603. He taught philosophy at universities in Spain before moving to Rome, where he was eventually made a cardinal by Pope Urban VIII.

IT WAS IN ROME that Lugo's colleagues and superiors encouraged him to publish his writings, a project which he concluded in 1642 with the first edition of *De iustitia et iure*. It is said that the work so impressed Urban VIII (to whom it is dedicated) that Lugo was rewarded with a cardinalate.

Lugo's work touches on many aspects of the world in which he lived, such as developments in medicine and the globalization of commerce that resulted from the conquest and colonization of the American continent. His contributions to economic thought were especially influential, and he is considered the last major figure of the School of Salamanca. Among the topics discussed in this treaty are the right to monopolies (which, for Lugo, were obstacles to competition and only just under circumstances where violence and fraud are avoidable), a subjective theory of value, and usury.

Economist Friedrich von Hayek (1899–1992) cited this book in his Nobel prize lecture. Hayek references Lugo to explain that mathematical formulas cannot accurately reflect the real world and that the price of equilibrium in economics, “the mathematical price, [is] depended on so many particular circumstances that it could never be known to man but was known only to God.”

Modern day Spanish economist Jesús Huerta de Soto in his treatise on money and banking, *Money, Bank Credit and Economic Cycles*, cites Lugo's book extensively pertaining to the follies of inflationism and the dangers that bankers expose themselves to when they mismanage client funds.

Huerta de Soto offers an excellent overview of the extraordinary impact Spanish Jesuits had on the history of economic thought. Lugo “views the monetary bank deposits as ‘precarious’ loan or mutuum which the banker may use in his private business dealings as long as the depositor does not claim it.” Lugo clearly understood the money-multiplier effect of fractional reserve banking: “Banks expand the means of payment through loans, trade-bill discounting and other economic activities they carry out with the money of third parties. The final result is that the purchasing power in the market is pushed far beyond that represented by the cash deposits at its origin.”

This copy from the shuttered abbey library at Fulda, a gift from the Prince-Abbot Joachim Graf von Gravenegg.

#### REFERENCES:

Holcombe, Randall – editor. *The Great Austrian Economists*.

Huerta de Soto, Jesús. *Money, Bank Credit and Economic Cycles*.

<https://www.nobelprize.org/prizes/economic-sciences/1974/hayek/lecture/>



- ITEM NINETEEN -

#### *Connected to American Women's Education*

MAYERNE, LOUIS TURQUET DE: *The general historie of Spaine, Containing all the memorable things that haue past in the Realmes of Castille, Leon, Nauarre, Arragon, Portugall, Granado, &c. and by what meanes they were vnited, and so continue vnder Philip the third, King of Spaine, now reigning; Written in French by Levis de Materne Turquet, vnto the year 1583: Translated into English, and continued vnto these times by Edvard Grimeston, Esquire.*

☛ London: Printed by A. Islip, and G. Eld, Anno Dom. 1612. In English. 338 × 220 mm (13.3 × 8.7 in.). Folio. [8], 1380, [28] pp. Title within a woodcut cartouche. Ownership inscriptions of Lucy Foxcroft and Joseph Foxcroft on title page. Bookplate on the front pastedown of the Cony Female Academy in Augusta, Maine. Early manuscript notes on the first blank leaf. Sparse marginal annotations on pages 1237 and 1251. *Good to Very Good. Bound in contemporary full calf, with arms of the Kingdom of England stamped in gilt on both covers. Gilt-tooled spine title on red label: "Grimeston's Spanish Historie." Boards rubbed and edge worn; foot and head of spine chipped, exposing some of the gatherings.*

FIRST ENGLISH EDITION of an epic history of Spain, written by Mayerne, from ancient settlement by Greek and North African peoples up to 1583; expanded by the translator, Edward Grimeston, up to 1612. This extension covers major events in Anglo-Spanish history, such as the Spanish Armada of 1588 and the Sack of Cadiz in 1596. The work concludes with a list of major cities and harbors in Spain; a list of Christian monarchs and royal lineages, from the Visigothic Wallia to Phillip III; a list of the Archbishops of Toledo; a list of nobility; and an extensive index. Grimeston was a prolific translator of his era and notes his previous translations of French history in his dedicatory epistle to Robert Cecil and Thomas Howard. George Eld was a partner in the publication of many of Grimeston's works. Eld was a major publisher of Jacobean drama, including works by Thomas Middleton, Ben Jonson, William Shakespeare, and Christopher Marlowe. Grimeston's translators, in turn, provided source material for numerous 17th century English dramatic works.



There are several reports of Spanish colonial activities in the Americas. These include the activities of Vasco Núñez de Balboa and Ferdinand Magellan's circumnavigation. A long section on the encounter of Peru provides an account of the meeting of the Peruvian emperor Atahualpa and the missionary Vicente Valverde which led to the Battle of Cajamarca and ultimately the conquest of the Incan Empire. In this version of the frequently re-told story, Valverde presents a crucifix and a Bible to Atahualpa and commands him to submit as a vassal to Spain and convert to Christianity. Grimeston's translation of Mayerne's version of the story says Atahualpa took "this booke in his hand, opened it, and turned it ouer, he smelt to it, and layed his eare to it, hearkening if it spake any thing vnto him; but seeing there was no feeling in it, and that it spake not any thing, he cast it to the ground, saying; That both the booke and Monke mockt him. Wherefore Frier Vincent hauling taken vp his booke, returned to Pizarro, to whom hauing related all, he persuaded him to take some cruell revenge of the impietie" (page 981).

Translations of Spanish conquest and colonization narratives may have served to motivate the English in their pursuit of colonization schemes in the Americas and around the world (Valdeon).

The book's impressive provenance has royal English and early American associations. In contemporary calf binding, gilt stamped on both covers with the royal arms of the Kingdom of England which were used from 1603–1649 and again by Queen Anne, 1702–1709. Early inscriptions on front flyleaves appear to be some sort of chronicle, with brief entries dated from 1237 to 1303. The next discernible owner is Lucy Foxcroft (1747–1783), an early resident of New Gloucester, Maine, who relocated there from Cambridge when her husband, Samuel Foxcroft, became the town's first minister. Lucy not long after giving birth to her sixth child, and her copy of this history of Spain was passed on to her second son, Joseph Ellery Foxcroft (1773–1852). Joseph was involved in the founding of Bowdoin College, and gifted this book to the Cony Female Academy upon its founding in 1816 (gift bookplate gives 1815 as the year of the school's founding).

The Cony Female Academy was founded in 1816 by Daniel Cony—a veteran of the War for Independence, doctor, and judge—to educate orphan girls. The Cony Female Academy closed in 1857, to be replaced by a co-educational institution in 1880 which still exists today as Cony High School.

English short title catalogue S114485.

#### REFERENCES:

- Nash, Margaret A. "Rethinking Republican Motherhood: Benjamin Rush and the Young Ladies' Academy of Philadelphia." *Journal of the Early Republic*, vol. 17, no. 2, 1997, pp. 171–91.
- Valdeón, Roberto A. "Translation, a Tudor political instrument." *Target. International Journal of Translation Studies*, 2019, pp. 189–206.
- Sabin, J. *Dictionary of Books Relating to America from its Discovery to the Present Time*, 47118.



- ITEM TWENTY -

#### *Do Not Believe Nostradamus*

**N**OSTRADAMUS : *Eclaircissement des veritables Quatrains de Maistre Michel Nostradamus, Docteur & Professeur en Medecine, Conseiller & Medecine ordinaire des Roys Henry II. Francois II. & Charles IX. grand Astrologue de son temps, & specialement pour la connoissance des choses futures.*

☛ [Place of publication not identified]: [publisher not identified], MDCLVI. [1656]. In French. 141 × 81 mm (5.625 × 3.25 in.). 12mo. 9, [1], 408, 405–426, 437–458, [2] pp. Engraved portrait of Nostradamus inserted between the first and second leaves of the first gathering, signed: "L'armessin, feci." Final leaf is an errata leaf. Several errors in pagination. Cancelled ink inscriptions on front flyleaf. Ink stamp on page 33: "P.R.S." *Good. Bound in old vellum, slightly stained but sound. Loss to corner of leaves N11-12 but not affecting text. Damp-staining on pages 386 and 391.*

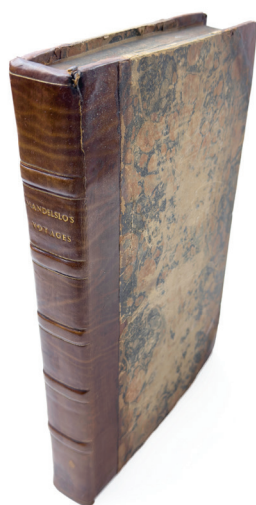
STUDY OF NOSTRADAMUS's poetic quatrains, in which were supposed to be predicted events in the future. The present volume analyses those predictions made for the period between 1555–1560, during the reign of Henry II of France. Nostradamus was an apothecary who later rebranded himself as an astrologer, diviner, and healer. His Prophecies made some suspicious that he was involved in witchcraft, but it inspired admiration in others, such as Catherine de Medici, wife of Henry II.

The present volume opens with a message to the reader, warning of ten reasons to not believe the predictions. The first is that all the predictions are written to have double, and often opposing, meanings. Another reason given is that knowledge of the future is the domain of God. The final reason given is that knowledge of the future, should it exist, would be a particular interest of the state; anyone who did have knowledge of the future, the anonymous editor advises, would best keep it to themselves.

The suggestion that the state and a divine power both have exclusive privilege over the future echoes the absolutism of the then reigning King Louis XIV, the so-called Sun King. This warning to the reader is undermined by the long section that follows, "Apologie pour Nostradamus."



A preface provides further details on the predictions, a biography of Nostradamus, and a list of the quatrains contained in this volume.



- ITEM TWENTY-ONE -

*Persian & Russian History in English*

**O**LEARIUS, ADAM: *Voyages and Travells of the ambassadors Sent by Frederick Duke of Holstein, to the Great Duke of Muscovy, and the King of Persia. Begun in the year M.DC.XXXIII. And finish'd in M.DC.XXXIX. Containing a Compleat history of Muscovy, Tartary, Persia. And other adjacent countries. With several Publick Transactions reaching near the Present Times; In VII. Books. Whereto are added The travels of John Alvert de Mandelslo, (a Gentleman belonging to the Embassy) from Persia, into the East-Indies. Containing a Particular Description of Indosthan, the Mogul's Empire, the oriental islands, Japan, China, &c. and the Revolutions which happened in those Countries, within these few years. In III. Books. The whole Work illustrated with divers accurate Mapps, and Figures. Written originally by Adam Olearius, Secretary to the Embassy. Faithfully rendered into English, by John Davies, of Kidwelly. The Second Edition Corrected.*

☛ London: Printed for John Starkey, and Thomas Basset, at the Mitre near Temple-Barr, and at the George near St. Dunstons Church in Fleet-street, 1669. In English. Folio. 332×208 mm (13×8.2 in.). [6], 316 pp.; [22], 232, [10] pp., 9 leaves of engraved plates (6 folded). "Travels of John Albert de Mandelslo" has its own title page and pagination. Added engraved title page. Engraving of the Ruthenian alphabet in text of page 95 of the first part.\* *Good. Bound in half leather over marbled boards. Rebacked, with gilt lettered spine title: "Mandelslo's Voyages." Bibliographical references on front pastedown. Cancelled inscriptions in blue ink on front pastedown and front flyleaf. Boards rubbed. All edges marbled. The plate of the Volga River on page 112 has been split, with the second part bound in at page 126; slight loss at the fold where the plate was divided. Title pages and unpaginated preliminary leaves are misbound, with those for the second part bound in place of the first and those for the first part bound in place of the second (however, the book is complete).*

SECOND EDITION of the English translation of travel narratives written and edited by Adam Olearius, whose maps, descriptions, and translations introduced Europeans to Persian history and culture (Brancaforte). Includes

numerous plates with portraits of the travelers; portraits of the Duke of Moscow and the King of Persia; and several maps showing the Baltic region, Russia, the Volga River, Persia, and eastern Asia (including China, Japan, and the Philippines).

Olearius records the details of two diplomatic missions in which he partook, first to Moscow (1633–1635) and then to Persia (1635–1638), to build up the silk trade in Europe. This narrative is followed by another, written by Johann Albrecht von Mandelslo but edited by Olearius from Mandelslo's papers following his death in 1644. Mandelslo had also been part of the delegation to Persia but broke away at Isfahan and traveled through the Mughal Empire, China, and Japan, returning to Germany through Amsterdam and London.

First appearing in Germany in 1647, translations in Dutch, Italian, and French all appeared before 1660. It was from the 1659 (2nd edition) French translation, which included expanded content, by Adam de Wicquefort that John Davies of Kidwelly based his English translation, first published in 1662. Davies dedicates his work to the Company of Merchant Adventurers to New Lands (chartered in 1555, also known as the Muscovy Company) which established English trade with Moscow and Persia.

The first part details a diplomatic mission sent by Friedrich III, Duke of Schleswig-Holstein (1597–1659) to negotiate trade relations with Russia and Persia. The mission was led by Philipp Crusius (1597–1676) and Otto Bruggemann (1600–1640) and departed from Gottorp in October 1633 arriving in Moscow in August 1634. The delegation secures rights of passage through Russia to Persia. The ambassadors returned to Gottorp, arriving in June 1635, and set out for Persia in October. This second leg of the diplomatic mission contains much detailed information on Russia, detailing its natural resources (furs, game), religious observances (festivals, monasteries), governance (a list of the nobility is provided), and language (an engraving of the Cyrillic alphabet is supplied).

Olearius illustrates his descriptions with detailed maps showing cities, towns, and bodies of water, including the Volga River which the party navigated on their way to Persia. The ambassadors arrive in Isfahan but are not successful in securing favorable trade relations with Shah Safi. The real success is for Olearius, who produces an important account of Persian geography and society, including climate, agriculture, literature and the arts, appearances (including the dress of women), marriage ceremonies, the administration of justice, the production of silk, and many other topics.

It is here that Mandelslo breaks off from the party. Olearius and his party begin their return via Moscow, but many remain in Tallinn and marry. The ambassador Bruggemann is especially hesitant to return to Germany for fear of reprisals for many reckless acts, including angering Shah Safi by attempting to kill a Dutch man under the protection of the Persian ruler.

The second narrative details Johann Albrecht von Mandelslo's journeys in the Middle East and east Asia from January 1638 to August 1639. Mandelslo hears stories of what is further east and cannot resist the temptation of seeing for himself. He travels to Surat, Goa, and Ceylon before returning to Europe via London and Amsterdam. He describes the religious beliefs of the people he encounters, such as the

\* Ruthenian or Ruthene language is an Eastern Slavic language that existed from the 15th to 18th centuries in the Grand Duchy of Lithuania and eastern regions of the Polish-Lithuanian commonwealth. It incorporates elements of Polish, Slovak and Russian.



belief in the “transmigration of the soul” held in the Mughal Empire. He also makes observations on the Jewish community in Goa. There are also descriptions of Siam, China, Japan, and the Philippines, and though Mandelslo did not visit these places, he still provides accounts of revenues and the productivity of gold mines. When Mandelslo arrives in Harlem, there is an extended note on Laurens Coster with an account of his supposed invention of movable type (first made out of wood, then lead, then tin) and printing ink, experiments that are reported to have been initiated in 1420 and perfected in 1440.

After his journey, Olearius returned to the court of Friedrich III and became court librarian, establishing an important library and cabinet of curiosities and translated works of Persian literature, leaving at the time of his death an incomplete dictionary of the Persian language. He also directed the manufacture of the Globe of Gottorp and translated the medieval Persian poet Saadi’s *Gulistan*. Mandelslo died of the plague in Paris in 1644.

English short title catalogue R30756.

#### REFERENCES:

Brancaforte, Elio. *Visions of Persia: Mapping the Travels of Adam Olearius*. Cambridge, MA: Harvard University Press, 2004.  
<http://www.kidwellyhistory.co.uk/Articles/JohnDavies.htm>



- ITEM TWENTY-TWO -

#### *A Monk’s Hidden Erotica*

**OWEN, JOHN** : *Epigrammatum Joannis Ovven Cambro-Britanni, Oxoniensis. Colegij B. Mariae, (quod vulgò novum vocant) nuper Socij, Quæ hactenus prodierunt libri decem.*

✠ Lipsiæ [Leipzig]: Sumptibus Hæred. Thomæ Schüreri, 1620. In Latin. 131×79 mm (5.25×3 in.). 12mo. [198] leaves. Separate title pages for each section. Printer’s device on the main title page. Previous owner’s ink inscription on title page: “Sum Residentia M. Schonfeldt, 1691.” Ink stamp on title page: “Franziskaner Kloster Dettelbach.” Ink

inscriptions following each section. Underscoring throughout. *Good. Bound in vellum, blind tooled on both covers; worn and rubbed. Handwritten spine title, partially faded. Later printed shelf mark at foot of spine. Decorative sewn headbands in alternating blue and white threads. Annotated in an early hand on the front and rear free endpaper. The rear flyleaf reads in part: “Cum fex, cum limus, cum res vilissima simus, Unde superbimus, in terram terra redimus.”*

THE THIRD GERMAN edition of John Owen’s complete ten books of Latin epigrams. Owen was born into the Welsh gentry and established a reputation as a wit early in his education. He studied law, and lawyers, as well as other professionals, like physicians, were frequently the target of his bon mots. Owen was immensely popular in England, where he gained the favor of the nobility, to which he dedicated his epigrams: Lady Mary Neville (née Sackville, d. 1612); Lady Arabella Stuart; Henry, Prince of Wales; Charles, Duke of York; Sir Edward Noel; Sir William Sedley; and Sir Roger Owen. His work was also popular on the European continent, though banned by the Inquisition for remarks against the Roman Catholic Church. Owen’s critical stance has been attributed to his efforts to distance himself from Catholic relatives who turned against the English crown.

This, the 1620 Leipzig edition, was the first to introduce an “eleventh” book of epigrams, *Monosticha Quaedam Ethica et Politica Veterum Sapientum*, “a rare example of Renaissance Latin literature written for children.” Of interest is their inappropriate (to modern tastes) nature: “the gloomy ones that urge the young reader to brace for death’s inevitability, and to mistrust his fellow man, and even more his fellow woman” (Sutton). Scholars now believe this selection of “political and ethical wisdom” was lifted from Michel Verino’s *Disticha de Moribus* and spuriously attributed to Owen.

VD17 23:297654S

#### REFERENCES:

Sutton, Dana F. “The Epigrammata of John Owen (Ioannis Audoenus).” *The Philological Museum*. 1999.

-BOUND WITH-

**SCHRALL, IGNATIUS** : *Elisa ΕΡΩΤΙΚΩΝ [Erotikon] Ignatii Schralli αποσπασματων [apospasmaion]*.

✠ Lipsiæ: Excudebat Andreas Osvvaldus, Anno M.DC.XIX. [1619]. In Latin. 12mo. [32] pp. Woodcut initials and tail-pieces. Colophon: “Lipsiæ, Impensis Hæredum Thomæ Schüreri. Excudebat Andreas Osvvaldus. Anno M.DC.XIX.” *Minor damage to bottom of title page.*

A RARE WORK OF EROTIC VERSE. The poem is split into 25 sections, each with a separate heading. It opens with a vivid physical description of Elisa, who appears in white and is frequently compared to the brilliance of the sun. Ignatius Schrall narrates how he is driven to insanity and irrationality over his affection for Elisa, who he is trying to be physically intimate with. Essentially, he cannot keep his hands to himself. The eyes and tongue are two more of the lovers’ organs that receive their own sections. In the climactic

penultimate section, his desire for bodily contact is either realized or intensely fantasized. The author defends his use of erotic imagery and language in a preface where he defends these feelings and acts are honest and chaste since they are rooted in feelings of love. There is criticism of those who separate “the honorable from the beautiful and delightful” (“error vulgi a pulcho & jucundo honestum secernit”) and “who command that every mention of love should be made at a distance” (“qui omnem amoris mentionem procul facessere jubent”). The true sin, the author suggests, is in the denial of love and the enforcing of an order against nature. The preface is remarkable in its desire to overturn the dominant moral order by not “betraying the better” and “destroying the worst” (“ex quo juvenis audivi, meliora prodere concessum non fuit: & satis est, pessima perdere”). The author further seems to revel in what he presumes many readers will see as filth (“Vilitate quoque prosumus”) but also gestures for readers to join him.

Love poetry’s resistance to authority resonates with what scholars have observed in the works of other 17th century poets, like John Donne. There are frequent references to erotic love as light that consumes through burning, destroying the body. In several instances, the poem expresses anxiety about aging and exhorts the characters to live for the present and even to give their lives to each other, and associate their pleasures with death. This association between erotic love and death has been read as “emerging sense of what we would now call atheism, rejecting the authority of father and state, religion and church” (Bryson and Movsesian). This is an especially interesting point given that the provenance of the sammelband this work is found in: it hails from the Franciscan convent at Dettelbach, Germany. Donne also used the epigram as a vehicle for erotic poetry, making Elisa’s presence in between works by two epigrammatists suggest this volume would have made a good hiding place for an illicit, openly transgressive work.

There are scant references to this work anywhere, with only a couple of copies in Germany noted in VD17. The book is found in the 1696 catalog for the library of Janus Albinus (thought to be the pseudonym of Johan de Witt or his son, also Johan de Witt), auctioned at Dordrecht by Cornelius Willegaerts. The entry notes that Albinus’s Elisa is also found in a sammelband and it is, as it is here, preceded by an edition of Owen’s Epigrammata, with which it shares a publisher (the third book in the Albinus copy is a description of Westphalia by Werner Rolevinck). There is no suggestion in OCLC, VD17, or any other bibliographic reference we could locate that suggests these were issued together, though their appearance together in two different copies (the Dettelbach copy was acquired in 1691, per the inscription on the title page of the first work in this sammelband, and so could not have been the same copy auctioned in Dordrecht) raises that possibility.

The anonymous author claims he is a friend of Zachariah Schurer in an opening letter to him. The Schurer family of booksellers and publishers were active in the 17th century in Witterberg and Leipzig, and there are mentions of the uses and limitations of the popular press in this brief note.

No copies located outside of Germany.

VD17 23:293100K

#### REFERENCES:

Bryson, Michael, and Arpi Movsesian. “Love and its Costs in Seventeenth-Century Literature.” In *Love and its Critics: From the Song of Songs to Shakespeare and Milton’s Eden*. Cambridge: Open Book Publishers, 2017. Web. <http://books.openedition.org/obp/4372>

-BOUND WITH-

**DURFELD, SIEGMUND** : *Sigismundi Durfeldi[i] Halâ-Saxonis. Parergon Rostochiense, Exhibens Epigrammata, operis succisibus, in Acad. Rostochiensi, scripta & elogium Germania.*

✶ Rostochii: Typis Ioachimi Pedani, Sumptibus Joh. Hallervordei Bibliop. R., 1619. [36] leaves. Signatures: A–D<sup>12</sup>

LATIN EPIGRAMS BY Durfeldi, issued as the third part of *Arbuscula Parnassia* but, in this sammelband, precedes the first two parts. Dedicated to Konrad van der Tanne. The collection of brief Latin verse includes lines on a young virgin married (unwillingly) to Priapis, a eulogy on the death of Maria Goldstein, and several works in praise of German nobility and Germany in general; this last theme is central to the concluding entry, which is an elegy to Germanness.

VD17 23:284070A

-BOUND WITH-

*Arbuscula Parnassia tres ramos explicans, I. Emblemata Willichii Westhovii, de Westhofen P.C.C.P. Divo Matthiae Imperatoru Romanorum augustissimo sacrata. II. Militiam Homini Christiani carmine Heroico à Ric. B. accurate descriptam. III. Epigrammata Sigismundi Durfeldii, quibus Elogium Germaniae in prosâ annexum est. Quae singula argumentorum diversitate, sententiarum gravitate, latinitatis puritate, & suavi brevitate vehementer lectorem oblectar possunt.*

✶ Rostochii: Apud Joh. Hallervord. Bibliop., 1619. In Latin. 12mo. [24] leaves. Signatures: A–B<sup>12</sup>.

ONE HUNDRED EPIGRAMS on sundry topics, from famous poets, to “mad women” (“rabiori foemina”), to the return of youth. Followed by a poem on “Christian military men” dedicated to the Prince-Electors of Germany (a dedication nearly as long as the work itself).

OCLC reports no copies outside of Europe.

VD17 23:284065G







- ITEM TWENTY-THREE -

*Guide to Archaeological Studies*

**P**AUSANIAS : *Pausaniae Graeciae descriptio accurata, qua Lector ceu mnu per eam regionem circumducitur: cum Latina Romuli amasei interpretatione. Accesserunt Gul. Xylandri & Frid. Sylburgii annotationes, ac novae notae Ioachimi Kuhnii.*

♣ Lipsiae [Leipzig]: apud Thomam Fritsch, MDCXCVI [1696]. In Greek and Latin. 346×220 mm (13.6×8.7 in.). Folio. [26], 898, columns 899–934, [74] pp. Title page printed in red and black. Engraved vignette of a pegasus on the title page (head facing down). Woodcut initials, head- and tail-pieces. Colophon: “Typis Goezianis.” Armorial bookplate of the Macclesfield North Library: “Press mark: 10.G.10.” Coat of arms embossed at head of first three leaves. *Very Good. Bound in contemporary vellum, blind ruling on both covers, with embossed central ornament. Manuscript spine title written directly in the first spine compartment, pasted over with an early spine label.*

THE TRAVELS OF 2ND CENTURY Greek traveler and geographer Pausanias, who remarks on various sites around Greece—landscapes, temples, architecture, and cities—as well as the myths and stories surrounding them. With Latin and Greek texts in parallel columns. Edited by Joachim Kuhn who used the Latin translation of Romolo Amaseo, with material drawn from previous editions by Wilhelm Xylander and Friedrich Sylburg. Pausanias was mostly neglected through the Middle Ages and then dismissed by classical scholars through the 19th century. For many years, Pausanias was thought of as a copyist and literary hack whose text was filled with digressions. However, by the early twentieth century, Pausanias was recognized as an authoritative source by archeologists who found in his geography a reliable guide in their excavation of Greek sites, earning his work the title of “Ancient Baedeker” (Habicht).

The work is divided into ten books, each dedicated to a particular region of Greece: Attica, Corinthia, Laconia, Messenia, Elis, Achaia, Arcadia, Boeotia, Phocis, and Hesperian Locris. Pausanias’s travels are believed to have lasted about twenty years. He was especially interested in monuments and ruins, histories and myths. A long description of Delphia includes remarks on the temple to Apollo,

the Oracle of Delphia, and narrates the myth of Oedipus. It was this combination of description and myth that worked against Pausanias’s positive reception among later generations. The text of his travels, seldom cited, also had many imperfections. As Kuhn notes in his introduction, he consulted several manuscripts in Paris, but found all sources lacking in some regard. Pausanias’s travels were first published by Aldus Manutius in 1516. Interest in his works seem to be grammatical or rhetorical. Kuhn in his introduction notes that, errors notwithstanding, the text is worthy for its style which has an air of genuine antiquity (“sufficit, quod stylus eius si non optimus, optimis tamen proximus sit, & antiquitatis genuinae plurimum redolet”). While archeologists have used this ancient Baedeker in their excavations, classical scholars still turn to Pausanias’s “digressions” and to his linguistic style, as is the case in a recent study on the language he uses to describe sexual violence in the ancient Greek world (Cundy).

VDI7 39:128725Q

REFERENCES:

- Cundy, Jody Ellyn. “Pausanias’ Careful Language of Sexual Violence.” *Mnemosyne*, vol. 74, no. 1, 2020, pp. 76–98.  
Habicht, Christian. “An Ancient Baedeker and His Critics: Pausanias’ ‘Guide to Greece.’” *Proceedings of the American Philosophical Society*, vol. 129, no. 2, 1985, pp. 220–24.





- ITEM TWENTY-FOUR -

*Exceedingly Rare Atlas of the World*

**P**ERSON, NIKOLAUS: *Nova pro tempore sua cuique indifferenter reddens geographia oder Neue Tabellen durch welche gleichsam ohne Mühe, alle Landt-Carten, sampt dero beygesetzte Zeichen zu verstehen. Allen grosen-Potentaten-Räthen, Kriegs-Officieren, vornehmen Kauffleuten, Academisten, etc. zu dienst abn tag gegeben durch Nicol. Person Kupferstecher u[nd] Ingenieur.*

☛ Maintz: Jn Verlegung des Autoribus, [ca. 1700]. In German and Latin. 314 × 207 mm (12.5 × 8.25 in.). Folio. [57] leaves. Engraved throughout. Title leaf signed: "N. Person sculpsit." Coat of arms of Lothar Franz, Bishop of Bamberg, on dedication leaf, with fully engraved dedicatory epistle, signed "N. Person." Ink stamp on title page: Franziskaner Kloster Dettelbach. Ink inscription on front free end paper: "Pro Conventu Dettelbachensii FF. Min. S.P. Francisi." *Good. Bound in contemporary full speckled calf. Gilt tooled edges and paper spine label. Boards and spine rubbed; spine is chipped at the head and foot. Both boards have scratches from repeated shelf wear. Minor toning to some leaves, and the occasional stain, but not affecting legibility of the text. The cartouche for the "America septentrionalis" section has the first three letters scraped off.*

AN UNUSUAL ATLAS OF THE WORLD, fully engraved by an expert hand, which gives locations according to their place in a geographical hierarchy. Although this is an atlas, there are no maps. The book is entirely engraved, and towns, villages, and colonies are textual entries arranged in a spread-sheet style in the continental structure familiar to modern readers. In his dedication (to Lothar Franz von Schönborn-Buchheim, made after he became Bishop of Bamberg in 1693), the engraver and publisher, Nikolaus Person, states his intent to produce a brief overview of the world that is easy and quick to consult. Several leaves, including the main title leaf, section title leaves, and a dedication leaf, have crisp and well-executed illustrations. While text does not offer the same visual representations of political borders or topographical details, Person provides a legend of symbols that indicate the presence of various things, including capitals, courts, academies, markets, distilleries, vineyards, mines (gold, silver, copper, zinc), livestock, hunting grounds, and

much else. The text is in an artistic script. Person was, among many other things, a cartographer, and this work may have been meant to be used on its own or in conjunction with a topographical map. A later owner has added red index tabs to quickly navigate the different sections of the book.

The book is split into five sections—the world, Europe, Asia, Africa, and America—each with a special engraved title leaf. The separate engraved title leaves for sections on the globe, Europe, Asia, Africa, and America, each are vignettes that smack of Eurocentrism. The section title illustration for Asia shows a man in a cape and turban genuflecting before an angel with a sun for a head, holding a cross and sword, stamping down on a crescent inscribed with the words *Ne totum impleat orbem* ("do not fill the world"), a clear reference to wars between European and Ottoman Empires. The plate for the Africa section evokes the theme of Christianizing the "dark continent." Dark clouds and a demon (holding a banner that reads *et eitmin abuntur*, "and they will leave") loom near overhead a king who kneels amid ruins as a ray of light streams in from the top right corner (bearing the word *illuminabis*). In the title engraving for America, light streams from a sword, scepter, and cross onto a scantily clothed figure in a wilderness; the Latin inscription reads *Da legem, Regem, da Deus alme fidem* ("Give the law, O King, give God almighty faith"), strongly suggestive of European colonization of the Western Hemisphere. By contrast, the plate for the Europe section is orderly, and a prince or king willingly reaches toward a heavenly light emanating from near a cherub and a Latin inscription *contra hostes tuos* ("against your enemies"). The entire world is divided into continents. These are further broken down into kingdoms and island clusters, followed by cities. Several regions and empires are further broken down, such as Spain, the French Empire, Moscow, and Italy. Europe is by far the largest of the sections. Some special landmarks, like Mt. Etna in Italy, have a special illustration, and there is the occasional beast (a land beast is next to Persia, a sea monster is next to Brazil). Several leaves are signed by the engraver with his name or a flourish. California is listed as one of the island possessions of Spain in the Americas. Cyprus is listed as part of Asia.

Watermark: a gate flanked by two towers, with the initials "W K" beneath. No counter-mark. No exact match is found in *Memory of Paper*, though there are many similar marks, all from German mills, in the late 17th and early 18th century (1660s–1710s).

Nikolaus Person (d. 1711) was born in Longwy, France, in the Lorraine region on the border of the Kingdom of France and Holy Roman Empire. He was a surveyor, engineer, engraver, and publisher. He built forts for Charles IV, Duke of Lorraine, before moving to Mainz, where he spent most of his life. A very active printer, he is remembered for producing calendars, portraits, and numerous maps.

An unusual geographic guide from a master engraver and cartographer, providing a novel view of the world at the dawn of the Golden Age of Cartography.

A very rare work. OCLC records no copies outside of Europe (seven locations, in Germany and Switzerland only).

VD17 23:750363S

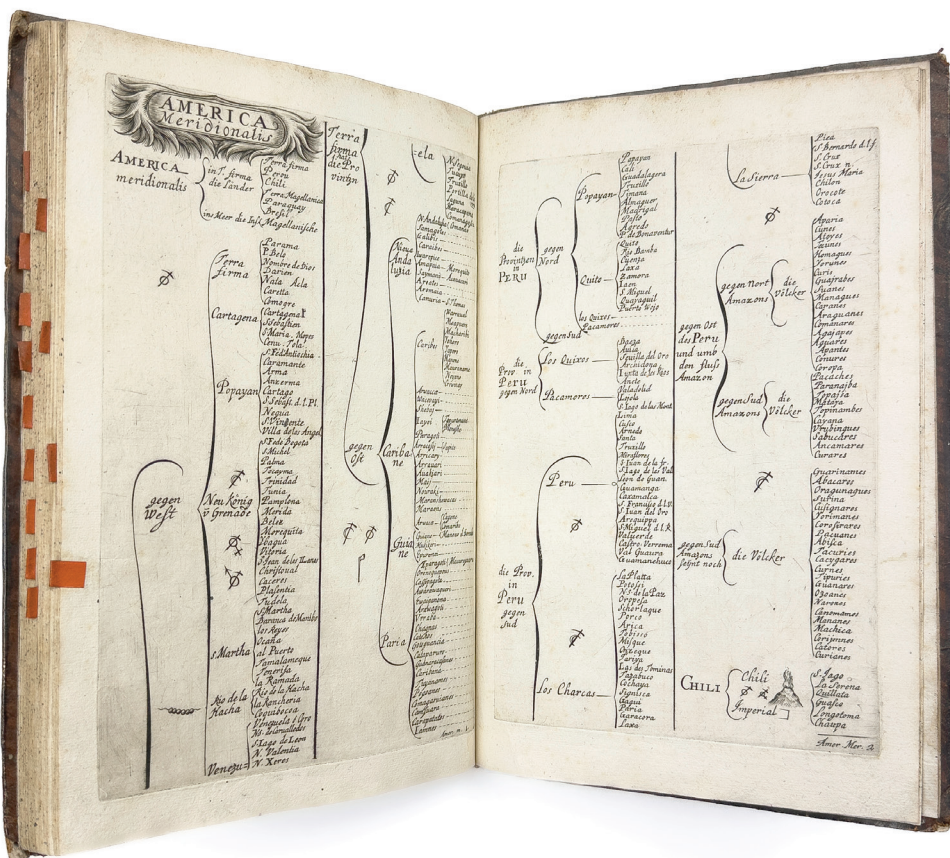




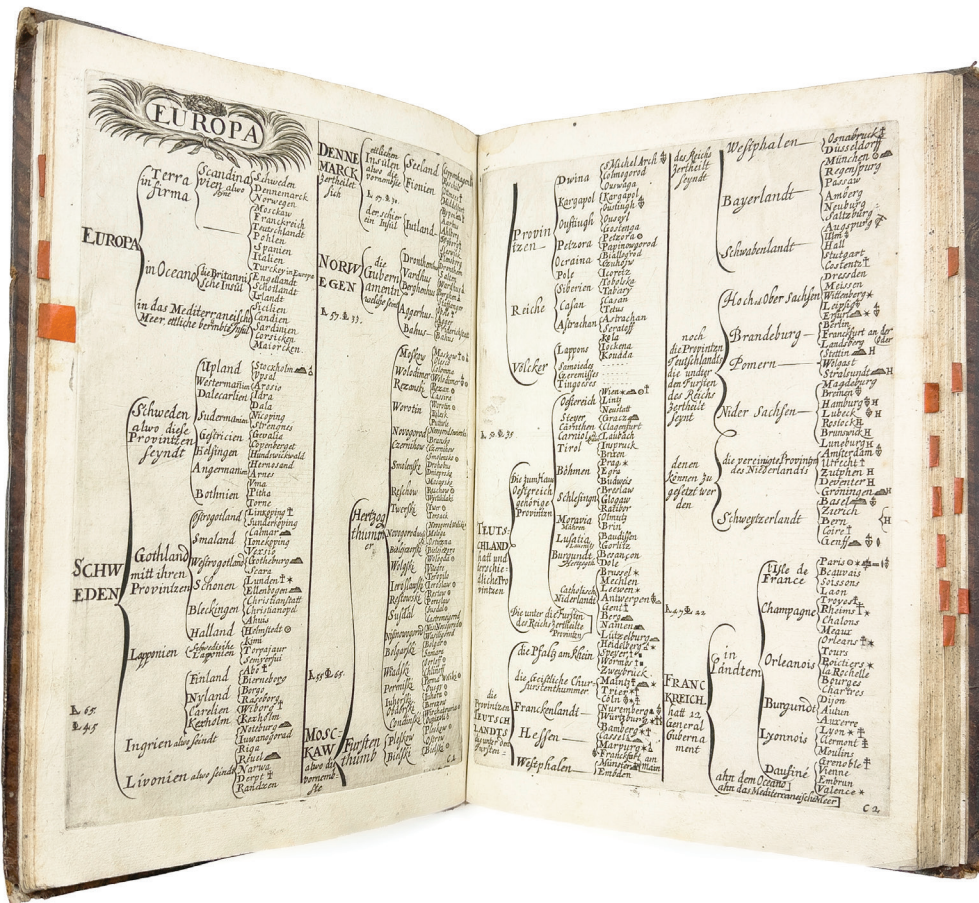


[Item Twenty-four]: In German: "Geographical Division of the Globe".





[Item Twenty-four]: Engraved entries for America.



[Item Twenty-four]: Engraved entries for Europe.





*[Item Twenty-four]: Los Angeles listed under Mexico.*





- ITEM TWENTY-FIVE -  
*In Honor of Competitors*

**PINDAR** : [Pindarou periodos] Pindari Olympia, Pythia, Nemea, Isthmia. Johannes Benedictus Medicinae Doctor, & in Salmuriensi Academia Regio linguae Graecae Professor, ad metri rationem, variorum exemplarium fidem, scholiastae ad verisimiles coniecturas directionem, totum authorem innumeris mendis repurgauit. Metaphrasi recognita, latina paraphrasi addita, poeticis & obscuris phrasibus Graeca prosa declaratis; denique adiectis rerum & verborum breuibus & sufficientibus commentarijs, arduum eiusdem sensum explanauit. Edition purissima, cum indice locupletissimo.

☛ Saumur [France]: Ex typis Petri Piededii., Anno MDCXX [1620]. In Greek and Latin. 240×181 mm (9.5×7.25 in.). 4to. [16], 756, [56] pp. Former owner's autograph: "Kiffin Y. R[ockwell?] June 10, 1954." Part of this inscription is covered by a later printed label: "Kiffin Ayres Rockwell." Sparse underscoring in ink and pencil annotations in the first several leaves of the books, in what appears to be a more modern hand. *Good to Very Good. Bound in semi-limp vellum with yapp edges; covers lightly soiled. Spine darkened; trace of old spine title label that has since fallen off. A single wormhole from page 555 through the end, but scarcely affecting the text; otherwise a clean copy with generous margins.*

AN EDITION OF ALL VICTORY ODES, or epinikia, by the Greek archaic age poet Pindar, written in honor of competitors at festivals and athletic contests in the ancient Panhellenic world. The odes are tied closely to aristocratic claims to prestige and authority in ancient Greece. Though it is the third edition of Pindar's odes to appear in the 17th century, it is considered the most important of these since readers through the early 19th century highly regarded the quality of its Latin paraphrases and extensive commentary (Tissoni). These were supplied by Johannes Benedictus, a professor of Greek at Samur. In an introductory note, Benedictus expresses his interest in the peculiar, obscure, and digressive style of Pindar. The difficulty of Pindar's verse was also of interest to later editors, like Abraham Cowley's, whose translations of Pindar into English in 1656 are thought to have been a way to sneak pro-monarchist positions into print during the Commonwealth years in England

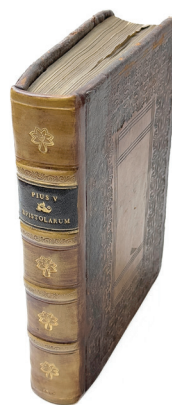
(Revard). Benedictus also acknowledges Erasmus Schmid's 1616 edition, which is the basis for Benedictus's text, though his commentaries are new and expanded. A brief biography of Pindar precedes the odes. Each ode begins with a synopsis and contains the text in three columns, one of these providing the Greek text, with detailed commentaries and explanations of references.

The copy of Kiffin Ayres Rockwell (born Kiffin Rockwell Hayes in 1917) of North Carolina, a professor of English and Classics at the University of Tennessee, University of Illinois, and Beloit College. A 1960 profile in *The Round Table*, Beloit College's student paper, describes Rockwell as an ardent book collector, conservative, and "unrepentant southern Democrat" who held memberships in numerous learned societies as well as the Sons of Confederate Veterans. He is the much younger brother of Kiffin Yates Rockwell, who flew for the French army during World War I and was the first U.S.-American to shoot down a plane in aerial combat.

#### REFERENCES:

Tissoni, Francesco. "Pindarus." *Mediaeval and Renaissance Latin Translations and Commentaries. Annotated Lists and Guides*. Volume X. Turnhout: Brepols, 2014.

Revard, Stella P. "Cowley's 'Pindarique Odes' and the politics of the inter-regnum." *Criticism* 35, no. 3, 1993.



- ITEM TWENTY-SIX -  
*Misattributed to Rubens*

**POPE PIUS V** : *Apostolicarum Pii Quinti Pont. Max. epistolarum libri quinque. Nunc primum in lucem editi opera & cura Francisci Goubav.*

☛ Antuerpiae: ex officina Plantiniana Balthasar's Moreti, MDCXL [1640]. In Latin. 220×162 mm (8.75×6.375 in.). 4to. [12], 447, [35] pp. Engraved title page commonly attributed to Rubens is by Erasmus Quellinus the Younger (1607–1678). Printer's device on verso of final leaf. Old shelf mark on front pastedown. Old ownership inscription on front flyleaf: "ex Libris Eximu D Ghenne." Old ownership inscription on title page: "Collegii Societatis Jesu Lovanij, 1640 M.B. H.5."



*Good. Bound in full calf, blind tooled on both covers. Edges rubbed and worn. Rebacked, with modern leather spine, gilt tooled, and gilt lettered black leather spine label.*

FIRST EDITION OF previously uncollected letters by Pope Pius V (d. 1572) to prominent figures and heads of states of his day. The letters touch on various matters that defined the papacy, and which are of vital interest to European (and global) politics and religion of the time. Topics include war with the Ottoman empire (including references to the Battle of Lepanto), the Council of Trent (whose decrees Pius V enforced), the propagation of the Christian faith in the Americas (Book 2, Epistles 16–18), the counter-reformation (Book 4, epistles 1–8), and other reforms (such as denouncing the “corruption of cohabitation,” possibly anticipating his August 1568 bull against homosexuality, Book I, Epistle 4). The letters were edited by Francisco Goubau, a Spanish diplomat in Rome. In a brief note to the reader that prefaces the letters, Goubau notes that he has brought these letters to light, from the “ruins of Rome,” to be a light in a “thick darkness,” a reference to the military and economic challenges the Spanish empire faced in the late 1630s.

An ink inscription on the title page indicates this book was acquired in the year of its publication by the Jesuit College in Louvain. After the Jesuits were suppressed in 1773, the building was converted into a theological seminary by Maria Theresia in 1778. The library’s books were incorporated into nearby libraries, including the Royal Library at Brussels and the ill-fated Louvain University Library which was looted during the Napoleonic Wars and destroyed during World War I. A second early inscription suggests the path this particular volume might have taken. “Ex Libris Eximu D Ghenne” denotes, based on comparison with the same mark in other books, Dutch provenance, possibly the University of Ghent.

The engraved title for this book is commonly misattributed to Peter Paul Rubens (1577–1640). In fact, the title was engraved by Reubens’ pupil and close collaborator Erasmus Quellinus the Younger. A payment record from May 25, 1639, shows that Quellinus received 24 guilders in payment for this engraving.

Six locations in the United States reported in OCLC (Brown, University of Pennsylvania, Lutheran Seminary, General Theological Seminary, St. Joseph University, Southern Methodist University).

#### REFERENCES:

Judson, J. Richard and Carl van de Velde. *Corpus Rubenianum Ludwig Burchard. Part XXI*. London: Harvey Miller, 1978, pages 505–506 & plate 26.



- ITEM TWENTY-SEVEN -

#### *Complete Text of English Legal Statutes*

**PULTON, FERDINANDO** : *A collection Of sundrie Statutes, frequent in vse: With Notes in the Margent, and References to the Booke Cases and Books of Entries and Registers, where they be treated of. Together with an Abbridgement of the residue which be Expired, Repealed, Altered, and worne out of use, or one concerne priuate Persons, Places, or Things, and not the whole Commonwealth. Whereunto be added certaine material Statutes, neuer printed before in English. Also a necessary Table, or Kalender, is annexed hereunto, expressing in Titles the most material Branches of those Statutes in vse, and practice. By Fardinando Pulton of Lincolns Inne, Esquire. Faithfully corrected, and now much enlarged by the addition of all the late statutes, published since Anno Sept. Iac. Regus.*

☛ London: Printed by M. Flescher, L. Hauiland, & R. Young, Assignes of I. More Esquire, 1632. In English. 351×235 mm (13.8×9.25 in.). Folio. [6], 1464, [4]; [84] pp. Indexes. Woodcut initials, head- and tail-pieces. *Very Good. Bound in full contemporary calf, rebacked with spine in later leather; red leather spine label gilt lettered. Gilt lettered date and place of publication at foot of spine. Handwritten edge title at head of fore-edge of the text block.*

SECOND EDITION of the complete text of English legal statutes—from the Magna Carta reissued by Henry III (1225) to the fourth year of the reign of Charles II (1629)—compiled by legal scholar Ferdinando Pulton. Pulton’s *Statutes* were a marked improvement on prior attempts to collect statutes and became an important source for lawyers when it first appeared in 1618. It included the full text, rather than an abstract or abridgment, of all statutes known to the compiler to be active and summarized those statutes that were no longer in force. Several indexes help guide the reader through more than 1,400 pages of text. Printed marginal notes and cross references to precedents in cases recorded by Edward Coke and John Rastell also help guide users. Pulton’s *Statutes* is credited with popularizing the moniker “Star Chamber” for the court that sat at Westminster Palace from the 14th century until its abolition in 1641, by which time it carried strong associations with abuses of power (National Archives).

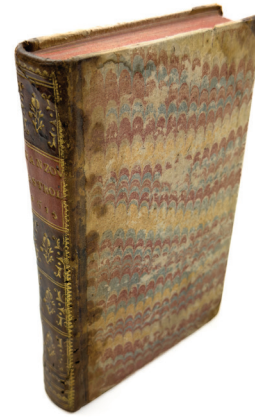
The additional statutes printed for this second edition were “truely and sincerely examined by the Originall Records thereof remaining in the Tower of London” by members of Lincoln’s Inn, modeled directly after Pulton’s own publication strategy for the first edition (“To the reader”). Access to records at the Tower of London was restricted by clerks and Pulton gained access only through the intervention of more senior officials (Cristobal). Nor was it at this time assumed that printing the law in English would be an inherently good thing. Many critics, known as anti-publicists, were altogether opposed to legal publication, believing it to be dangerous and subversive to the authority of the monarch. Proponents of legal publication were known as publicists and believed that print would enhance obedience to the law (Ross). The present work’s claim to promote “the profit and quiet of the Common-wealth, and the increase of the glory of our most dread Soueraigne Lord the King” was controversial at this time. The *Statutes* embody the commitment publicists (sometimes also called Rastellians) had to establishing an authoritative text of the law in a vernacular language, a move that Pulton outlined and defended in his treatise on criminal law, *De pace regis et regni* (1609). Pulton’s *Statutes* was revised throughout the 17th century, the final edition appearing in 1670.

Pulton was admitted to Lincoln’s Inn—one of the Inns of Court that has regulated the work of barristers since the Middle Ages—in 1559. Pulton’s prolific career as an author of legal scholarship and compiler of statutes is in part due to his Roman Catholicism, which prevented him from practicing law in England.

English short title catalogue S122253.

#### REFERENCES:

- Cristobal, Kasia Solon. “From Law in Blackletter to ‘Blackletter Law.’” *Law Library Journal*, Vol. 108, No. 2, 2016, pp. 181–216.
- Heltzel, Virgil B., and Ferdinando Pulton. “Ferdinando Pulton, Elizabethan Legal Editor.” *Huntington Library Quarterly*, vol. 11, no. 1, 1947, pp. 77–79.
- “Records of the Court of Star Chamber and of other courts.” National Archives (UK). <https://discovery.nationalarchives.gov.uk/details/r/C249>
- Ross, Richard J. “The Commoning of the Common Law: The Renaissance Debate over Printing English Law, 1520–1640.” *University of Pennsylvania Law Review*, vol. 146, no. 2, 1998, pp. 323–461.



- ITEM TWENTY-EIGHT -

#### *Zodiac Symbols*

**RANTZAU, HENRIK:** *Tractatus astrologicus genethliacorum thematum iudiciis pro singulis nati acciditibus. Ex Vetustis et optimis quibusq[ue] auctoribus industria Henrici Ranzovii producis Cimbrici collectus. Cum indice duplici, capitum & rerum.*

☛ Francofurti: Excudebat Nicolaus Hoffmannus, sumptibus Ionæ Rosæ, MDCXV [1615]. In Latin. 171×110 mm (6.73×4.33 in.). 8vo. 378 [30] pp., 2 folded leaves of tables, 1 printed on both sides. Woodcut printer’s device on title page (Jonas emerging on shore from a whale’s mouth, surrounded by an ornate border and the motto: “Fataviam in venient”). Old ink inscription on title page, possibly from a Jesuit college: “Coll. Mut. Jue. Jesú”[?] *Good to Very Good. Bound in 18th century quarter leather over marbled boards. Gilt tooled spine; red leather title label. All edges stained red. Boards rubbed. Heavy but even toning. Rear board is partially punctured, but not affecting text. Top edge trimmed close, with some loss to a few running titles between pages 259 and 293.*

AN ASTRONOMICAL AND astrological text by Henrik Rantzau, a friend of Tycho Brahe. Rantzau describes the movement of celestial bodies and the significance of their positions, including the Sun and Moon. Several astrological symbols and charts appear throughout. A poem dedicated to the Rantzau family, followed by several dedicated to the author, opens this book of astronomy and astrology. In five parts, Rantzau introduces celestial bodies and describes how to read their movements and their positions. There are references to Johannes Schöner and Abu Ali al-Khayyat (referred to here as Albohali) throughout. The third book contains several horoscopes whose counsel includes familial relations, friendships, enemies, and death. The fifth book prints Rantzau’s own astrological chart (page 350). The text is followed by a concluding note to the reader, several epigrams, an index, and a song praising Rantzau.

The first folded leaf (“Tabula ostendens in quibus Zodiaci signis Planetæ essentielles suas cum dignitates, tum debilitates habent”) includes tables that serve as guides to the different Zodiac symbols, their positions, and their meanings. The second table is Rantzau’s birth chart.



Rantzau was not very successful as an astrologer or astronomer. He is mostly remembered as a successful businessman and patron of the arts, especially in Lübeck. This is the fourth edition of this work, the first having been published in 1593, also in Frankfurt, by Johann Wechel.

At the time of cataloguing, OCLC records four locations in the U.S.

VDI7 39:115147U



- ITEM TWENTY-NINE -  
London, 1608

**ROSA, THOMAS** : *Idaea, sive De Jacobi Magnae Britanniae, Galliae et Hyberniae, praestantissimi & augustissimi Regis, virtutibus & ornamentis, dilucida Enarratio, cuiusque cum laudatissimis veterum Regibus, Monarchis, & Imperatoribus, comparatio exacta & enucleata. Authore Thoma Rosa Scoto-britanno.*

● Londini: [Printed by Richard Field] Excudebat Iohannes Norton, Serenissimae Regiae Maiestati in Latinis, Graecis, & Hebraicis Typographus, 1608. In Latin. 141×98 mm (5.5×3.75 in.). 8vo. [8], 330 pp. Woodcut arms of James I on title page verso. Woodcut initials, head-, and tail-pieces. Gilt stamped initials at head of spine: "B.P." Gilt coat of arms of Theodore of Sulzbach, Duke of Bavaria (1742–1799) on both covers. Previous owner's autograph on first blank leaf: "E. Gordon Duff, Edinburgh 1915." With Duff's

annotation on front pastedown: "With the arms of Charles Philip Theodore de Saltzbach, Count Palatine of the Rhine, Duke of Bavaria – 1799." Printer attribution from Short title catalogue. *Very Good. Bound in full leather (ca. 18th century) with gilt tooled ornaments on spine, and red leather title label. The final blank leaf is missing. Some edge wear and rubbing to covers; back cover has some pockmarks.*

FIRST EDITION OF A LAUDATORY VOLUME on the reign of James I, who united the kingdoms of Scotland and England when he ascended to the throne in 1603. There is yet some mystery around the authorship of this work, but Thomas Rosa is sometimes identified as Thomas Ross, a Scottish priest who left Scotland to seek admission to Oxford University. Unfortunately, he succeeded only in being admitted to the Oxford Dictionary of National Biography as a "libeller" for a text he wrote denouncing Scottish people in England. This act led to his arrest and extradition to Edinburgh, where the courts sentenced him to be decapitated and beheaded.

The present work opens with a history of ancient kingdoms and monarchs, interspersed with many classical references. Following this are a series of biographies of peers who were somehow associated with King James I, including Ludovic Stewart, John Erskine, George Home, Thomas Erskine, Philip Herbert, and William Parker (1575–1622) who helped uncovered the Gunpowder Plot. Another section praising the reign of James I follows, and the work concludes with a brief section on Anne of Denmark and Queen Elizabeth.

From the library of Karl Theodore of Salzbuch, Elector of Bavaria. Theodore was a strong supporter of the arts, and it was under his patronage that the Mannheim school flourished as a center of musical innovation. Theodore also commissioned work from Mozart and founded the court library, which was moved to Munich in 1778 where he accumulated many books and libraries. This volume has the Elector's coat of arms gilt stamped on both covers. This copy was also once owned by the bibliographer, librarian, and incunabulist, E. Gordon Duff. Duff was the librarian of Enriqueta Rylands and produced the first catalog of the Rylands Library at the University of Manchester.

English short title catalogue S116168.





- ITEM THIRTY -

*Early Incunabulist on the Thirty Years' War*

**SAUBERT, JOHANN [SAMMELBAND]**  
190×150 mm (7.5×6 in.). Manuscript index on spine records nine works; portions of the first three citations partially washed out, and final citation partially covered by a later spine label. Manuscript index on rear end paper records 12 works, but there are in fact only 11 works in the present volume (a second sermon contained within one of the tracts is counted as number 10 in the second index; ergo, none were removed). Endbands in alternating pattern of white and red (now faded to pink) thread. All edges stained blue. *Very Good. Bound in vellum over boards, somewhat soiled. The interior is clean and the leaves are sturdy; only the usual toning and some title pages trimmed a little close but with no loss to text. Minor worming to the front end papers, with a small hole reaching the first three pages of the first work in the volume. Toning and minor ink offsetting throughout, most noticeable in the seventh tract.*

A SAMMELBAND WITH ten SERMONS and treatises by Johann Saubert (1592–1646) a popular preacher and strict Lutheran theologian who was also the city librarian of Nuremberg. The first nine pamphlets, all by Saubert, are arranged chronologically from 1631 to 1646 as enumerated on the index handwritten on the spine. The final two tracts were added later. One is by Saubert, dated 1634, and the other is by Christoph Welhammer (1585–1646), a fellow Lutheran theologian and preacher living in Nuremberg alongside Saubert. A second handwritten index on the rear endpaper records these additional works.

Born in Altdorf in 1592, Saubert's early years were marked by the death of his father, his family's ensuing poverty, and the sponsorship of Jakob Schopper, an orthodox Lutheran theologian who mentored Saubert and supported his education. Saubert was engaged with many Lutheran intellectuals and theological debates of his time, encountering figures like Johann Gerhard. Among his first works was a defense of the divine trinity against Valentinus Smalcus. Saubert took up a post as professor of theology at Altdorf in 1618 before moving to Nuremberg where he first was a deacon at St. Egidien, then a preacher at St. Lorenz (1628–1637), followed by another post at St. Sebaldus.

Saubert's life was indelibly marked by the horrors of the Thirty Years' War, whose ensuing battles, famines, and plague reduced the German population by an astonishing 36% (Wade, page 303). He survived the siege of Nuremberg (July–September 1632) in which Gustavus Adolphus's encircled forces numbered around 45,000, the largest force he ever personally commanded. Throughout the war, Saubert maintained a semblance of order in Nuremberg by observing Sunday religious services and welcoming Protestant refugees adding to his popularity. The majority are sermons and tracts written during the Thirty Years' War addressing religious as well as political issues that predominated in Germany. The majority of Saubert's works released in his lifetime were published by the printer-bookseller Wolfgang Endter (AKA Wolfgang Endters) (1593–1659). Endter inherited part of his business from his father, Georg Endter, in 1612. He was succeeded by his sons Johann and Wolfgang in 1651. Endter published many works by Lutherans during the War, which left its mark on his business. The Endter device depicts a skull being crowned with the motto, based on Revelations 2:10, "Persevera usque ad finem et coronaberis" (preserve to the end and you shall be crowned). Despite the war Saubert was able to make significant intellectual contributions by authoring books, reforming the local education system, and editing the letters of Philip Melanchthon. Among Saubert's scholarly achievements is his *Historia bibliothecae Reip. Noribergensis* (Nuremberg: Wolfgang Endter, 1643), a 241 page history of the Nuremberg Library of which a considerable portion is dedicated to a census of that library's incunabula. He was the earliest bibliographer to identify books printed before 1501 as a separate class. In addition to being one of the first incunabulists, Saubert was a polemicist, which is on full display in this collection of his more fugitive tracts. The ephemeral writings show Saubert's continuous engagement with the tumultuous world he lived in. They are preserved in a sturdy sammelband that comes from the monastic library of an order of Franciscan Recollects. There are early signs of readership such as underscoring and a title index. Several of these works are rare, not held outside of Germany, and have little to no sale history that we could trace.

REFERENCES:

Wade, Mara R. "Picturing Peace: Johann Vogel's Emblematical Meditations on Peace, Nürnberg 1649." *Rethinking Europe*. Leiden, The Netherlands: Brill, 2019.

— 1 —

**SAUBERTUM, JOHANNEM** : *Miracula Augustanae confessionis, Wunderwerck der Augspurgischen Confession/ Oder Eigentlicher/ auff Kupfer gefertigter Abriß deß gantzen Verlauffs/ Wie Anno 1530. vor Käyser Carl dem V. Hochlöblichster Ged. die Evangelische Chur-Fürsten und Stände/ ihre Confession und Glaubensbekandtniß abgelesen und übergeben/ Sampt Erzählung unnd Erklärung aller vornemsten Umstände und was für Wunderwerck Gottes dabey vorgeloffen unnd darauff erfolget/ Getrewlich zusammen gebracht und beschrieben Durch M. Johannem Saubertum, Predigern zu S. Laurentzen in Nürnberg.*



☛ [Nuremberg]: In Verlegung Wolffgang Endters, MDCXXXI [1631]. In German. 4to. [8], 224, [8] pp., 1 unnumbered leaf of engraved plates. Added engraved title page depicting the presentation of the Augsburg Confession, with two angels holding open a book that on one side reads "Biblia Sacra" and on the other reads "Aug. Con." Woodcut head and tail pieces. A few stray marks by an early hand scattered throughout the margins.

A HISTORY OF the DIET OF AUGSBURG intended to summarize, and thus make readily referenceable, this important (Saubert's word is "miraculous") moment in Lutheran history in which the Protestant princes outlined their articles of faith. The author arranges the events into 47 parts and names the major individuals and their roles, leading up to the 25th of June on which day the Protestant princes read aloud the Augsburg Confession to Charles V. The Augsburg Confession was Dedicated to Johann Georg I (1585–1656), Elector of Saxony during the Thirty Years' War. Saxony was a region of strategic importance during the Thirty Years' War. Johann Georg was a Lutheran but ambivalent toward both Catholics and Protestants and allied with both at different points during the war. His concern was to hold on to, or if possible, expand, but under no circumstances give up, his territory. At press time, the Swedish King Gustavus Adolphus was attempting to create a military alliance with Johann Georg, which Saubert perhaps hoped to help secure by appealing to and reminding him of Lutheran doctrine. Johann Georg did ally with Adolphus but only after Imperial forces under the Count of Tilly invaded and pillaged parts of Saxony. Johann Georg would later negotiate favorable conditions for peace only to turn his army against his former Protestant allies.

With a magnificence engraved title page illustrating the "miracle" of the Augsburg Confession; Protestant princes and clergy assemble on the ground while sword and shield wielding angels fly above.

VDI7 12:112257T

— 2 —

**SAUBERTUM, JOHANNEM** : *Ponderatio Salutis, Das ist: Ein Geistliche Wage/ mit welcher/ zum glücklichen Anfang dieses 1635. Jahrs der Christen Seeligkeit unnd höchster Trost wider alle Anfechtung/ gleichsam abgewogen unnd erklärt worden/ in einer Predigt bey der Christlichen Pfarr-Gemein zu S. Laurentzen gehalten / Durch Johannes Saubertum. Predigern daselbsten.*

☛ Nurnberg: In Verlegung Wolffgang Endters. Cum Privilegio, Anno MDCXXXV [1635]. In German. 4to. [24] leaves, 1 unnumbered folded leaf of plates. Engraved vignette on title page. A few passages are highlighted or marked with ink annotations in the margins. *The folded plate has a tear extending 2.5 inches in from the gutter, but with no loss to the image.*

A SERMON DELIVERED in commemoration of New Year's Day 1635 by Saubert while he was a priest at St. Lorenz in Nuremberg. The themes of the sermon include order and law. Saubert likens sign to a counterweight that when placed in the law can triumph over damnation. The engraving

provides a striking visual summary of Saubert's sermon on law, faith, and the struggle against sin: a man runs from a forest towards a small garden ("the cycle of profession") and reaches up for a muscular arm that extends downward from the clouds; with the other hand, the human holds on to one half of a scale that is loaded with symbols of religious devotion ("the weight of the wholesome Gospel"). On the other side of the scale are the symbols of sin and death, and a winged demon with a tail and horns is pulling down on it. A second hand reaches down from the clouds to "tip the scales" in favor of the pious side.

Per OCLC, only two locations worldwide, and of these none are outside of Germany. Rare in the trade, with no copies for sale at the time of cataloguing and no auction history recorded by Rare Book Hub.

VDI7 75:647383E

— 3 —

**SAUBERTUM, JOHANNEM** : *Psychopharmacum Pro Evangelicis & Pontificiis, Seelen Artzney/ für die Lutherische unnd Päbstische/ Das ist: Gründliche/ Schriftmässige Erörterung Dieser Frage: Ob nunmehr/ wann wir die Papisten zu unserer Evangelischen Religion bewegen wollen/ hierzu nöthiger sey/ Unser Disputiren, oder aber die Besserung unsers Lebens? Worbey viel wichtige unnd zu dieser Zeit hochnöthige/ sonderlichen frieden deftz lieben Teutschlandes/ etc. nicht undienliche Considerationes zu befinden/ Auff begehren vornemer Leut beschrieben und publicirt Durch Johannem Saubertum, Nürnbergischen Predigern in der Pfarr Kirchen zu St. Laurentzen.*

☛ Nurnberg: In Verlegung Wolffgang Endters, Anno MDCXXXVI [1636]. In German. 4to. [8], 224 pp. Woodcut head piece and initial letter.

A LENGTHY TREATISE on "medicine for the mind" that addresses the question of whether or not, and how best, to convert followers of the Roman Catholic church to the Lutheran church through theologically sound arguments. Saubert compares the work of conversion to treating an illness in society with the medicine of piety and true belief (see, for example, page 179). He begins by unapologetically referring to the devastation of the war as having brought down much godlessness and recovered a truer form of Christianity. The dedication is unusual in that it is addressed to all the preachers of the churches of Nuremberg, who are named and grouped by their affiliated church.

VDI7 12:114553N

— 4 —

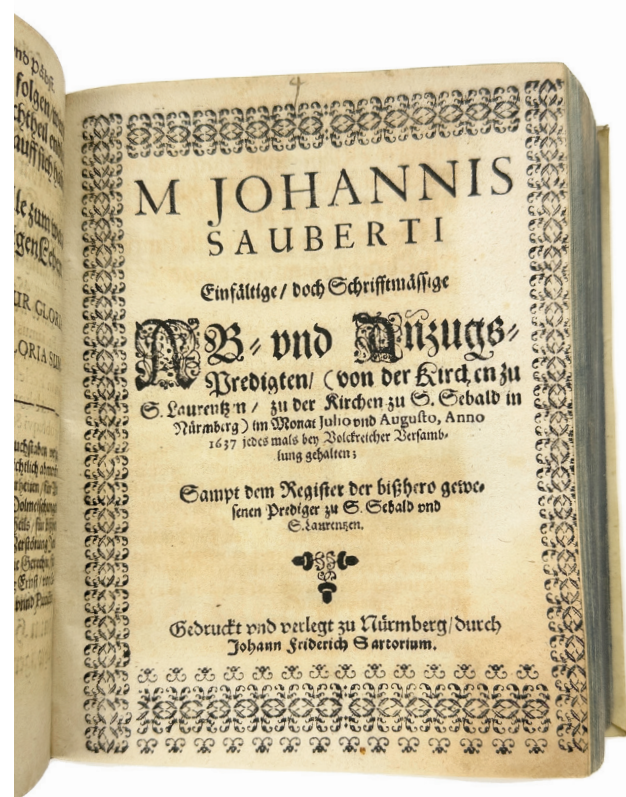
**SAUBERTUM, JOHANNEM** : *M Johannis Sauberti Einfältige/ doch Schriftmässige Ab- und Anzugs-Predigten/ (von der Kirchen zu S. Laurentzen/ zu der Kirchen zu S. Sebald in Nürnberg) im Monat Julio und Augusto, Anno 1637. jedes mals bey Volckreicher Versammlung gehalten ; Sampt dem Register der bißhero gewesenenen Prediger zu S. Sebald und S. Laurentzen.*

☛ Gedruckt und verlegt zu Nurnberg: durch Johann Friderich Sartorius. In German. 4to. [48] leaves. Some marginal annotations.





[Item Thirty]: Pamphlet One

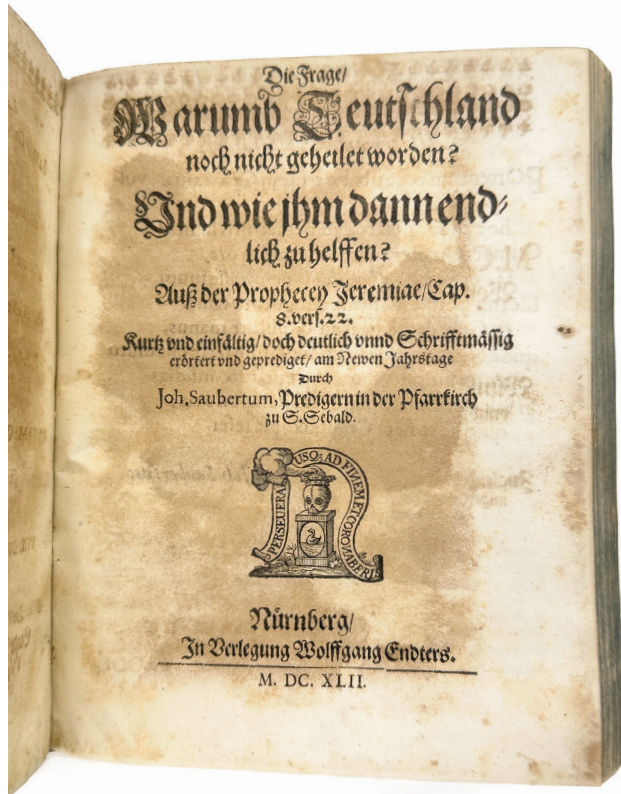


[Item Thirty]: Pamphlet Four



[Item Thirty]: Folding Plate of Pamphlet Two





*[Item Thirty]: Pamphlet Seven*



*[Item Thirty]: Pamphlet Eleven*



[Item Thirty]: Pamphlet Ten



FIVE SHORT SERMONS by Saubert, addressed to those of both “high and low rank,” first delivered at the joint meetings of the churches of St. Lorenz and St. Sebald in Nuremberg, held during the months of July and August of 1637. The sermon topics include grace, inner strength, spiritual wealth, strangers, and salvation. The work ends with a chronology of church leaders in Nuremberg up to 1637. It begins with the “Kirchenpfleger,” parish treasurers, starting with Jerome Baumgartner, who met and was influenced by Phillip Melancthon and Martin Luther while a student at the University of Wittenberg. Next is a chronological list of preachers leading the churches of St. Lorenz and St. Sebald. Saubert’s entry notes he had led the church at St. Lorenz before being appointed to head St. Sebald in 1637. The final leaf contains laudatory poetry written for Saubert by Johann Weber (of the church of St. Egidien), Christoph Welhamer, and Johannes Dietelmair; there is also a clever anagram of Saubert’s name: “Verba Iesu Sonans.”

VDI7 39:136250P

— 5 —

**SAUBERTUM, JOHANNEM :** *Media pacis inter deum et homines: Fridens-Mittel Zwischen Gott und den Menschen : Nach dem geistreichen Raht deß H. Propheten Michae, Cap. 6. v. 6. seqq. An dem öffentlichen Buß-Fast- und Gebet-Tage; (so da war Aschermittwoch/ der 19 Febr. dieses lauffenden 1640 Jahrs) Erkläret und uff unser Vatterland Teutscher Nation und heutige Läuften gerichtet/ Durch Johannem Saubertum, Predigern in der Kirch zu S. Sebald in Nürnberg/ Sampt dem ernstlichen Obrigkeitlichen Mandat/ so dazumal öffentlich abgelesen worden.*

☛ Nurnberg: In Verlegung Wolfgang Endters, Anno Christi MDCXXXX [1640]. In German. 4to. [2], 74 pp. Woodcut tail-piece on verso of final leaf. *With early underscoring and marginal reader marks scattered throughout.*

SAUBERT’S ASH WEDNESDAY SERMON for 1640. The start of lent in Nuremberg that year coincided with a significant event of the Thirty Years’ War. The preacher’s title (“The means of peace between God and men”) takes after this event, and he dedicates his sermon to the Electoral Convention that met in Nuremberg beginning in February 1640 to seek peace and reconciliation. The convention was called by Ferdinand III and while unsuccessful, it directly led to the Diet of Regensburg in September, the second of only two Imperial Diets held during the War. The Diet was a deliberative body, and the one held in 1640 was the penultimate one before the body became permanent in 1663. While many of Saubert’s sermons discuss the war, this one is of interest because it coincides with an effort at peace right in his town. A rare tract that serves as a Lutheran theological witness to a crucial political event in German history.

OCLC reports only three locations, none outside of Germany. Rare in the trade; no copies for sale at the time of cataloguing and no history of sale at auction on Rare Book Hub.

VDI7 75:647367X

— 6 —

**SAUBERTUM, JOHANNEM :** *Spes pacis iterata, Das ist/ Friedens-Hoffnung/ auffß new geschöpfft Auß dem Heil-Bronnen Israelis Und In der Newen Jahrs-Predigt/ Anno 1641. der Christlichen Gemein zu S. Sebald/ kürztlich und einfältig vorgetragen/ Durch Joh. Saubertum, Pastorem daselbst.*

☛ Nurnberg: Gedruckt und verlegthen Wolfgang Endtern, Anno, VVann DIereIne AVssLeg Vng Der BIbLIenhIer aVssgefertIget VVarD [1641]. In German. 42, [2] pp. Printer’s device on title page. Date of publication is given as a chronogram. Woodcut head-piece and initials. Chronogrammatic verse on final unnumbered leaf.

A NEW YEAR’S SERMON delivered at St. Sebald that takes up (again) the theme of the possibility of peace in Germany. The Thirty Years’ War devastated many parts of Germany, including Nuremberg. The resurfaced “hope” Saubert refers to is the Diet of Regensburg, which grew out of the Electoral Convention of Nuremberg that began in February of 1640, on which Saubert also wrote and published a sermon. The macabre printer’s device is a nice summary of the war’s attrition. It is a woodcut with a Latin motto, “Persevera usque ad finem et coronaberis” (“Persevere to the end and you will be crowned”), wrapped around a skull which is being crowned by an arm extending from the clouds. The chronogram date in the imprint translates to “When the pure interpretation of the Bible was made here.” The chronogrammatic poem on the penultimate unnumbered page clamors for peace and concludes with a prayer for the safety of Nuremberg.

No copies held outside of German libraries.

VDI7 23:625065A

— 7 —

**SAUBERTUM, JOHANNEM :** *Die Frage/ Warumb Teutschland noch nicht gehetler worden? Und wie ihm dann endlich, zu helfen? Auß der Prophecey Jeremiae/ Cap. 8. vers. 22. Kurtz und einfältig, doch deutlich unnd Schriftmässig erörtert und geprediget, am Newen Jahrs-tage Durch Joh. Saubertum, Predigern in der Pfarrkirch zu S. Sebald.*

☛ Nurnberg: In Verlegung Wolfgang Endters, MDCXLII [1642]. In German. 4to. [2], 58 pp. Printer’s device on title page.

NEW YEAR’S SERMON for 1642, preached at St. Sebaldus, on the possibility of peace and reconciliation in Germany after decades of plague, famine, and war. Saubert, who prides himself on using simple language, explores the possibilities for moving toward peace through a passage from Jeremiah, one of the books of the prophets. With a concluding poem in German by Johann Vogel; two in Latin by Johannes Matthaeus Meyfart, and a final poem by Johann Saubert titled “Ad Germaniam vulneratam” (To Wounded Germany)—a strikingly somber tone compared to previous sermons that were optimistic about a potential peace.

Only one location in the US per OCLC.

VDI7 23:635397E



— 8 —

**SAUBERTUM, JOHANNEM** : *Liber Providentiae Divinae Specialis, Das ist Denckzeddel Gottes/ Darinn die recht Gottesfürchtige auffgezeichnet zu finden/ Auß dem 3. Cap. Malachiae v. 16. In der Predigt Am Newen-Jahrstage Anno 1643. Kürztlich und einfältig erklärt/ Durch Joh. Saubertum. Worbey auch der Denckzeddel vieler vornehmen umb deß Evangelii willen vertriebenen Herren und Frawen zu sehen.*

☛ Gedruckt zu Nurnberg: bey Wolffgang Endter, 1643. In German. 4to. [62] leaves.

SAUBERT'S NEW YEAR'S SERMON for 1643 on identifying true piety. Saubert specially mentions Protestants expelled from Catholic principalities for professing the Augsburg Confession, the Protestant articles of faith first codified at Augsburg and pronounced before Charles V on June 25, 1530. Throughout the Thirty Years' War, Saubert had made a point to shelter such religious refugees who were forced to leave their homes due to their faith, an act which contributed to his popularity (among other Protestants, that is).

OCLC reports no locations in US or UK libraries.

VDI7 23:628933C

— 9 —

**SAUBERTUM, JOHANNEM** : *Wolgemeint Bedenken. wie die Büchlein Christian Hohburgs/ sub titt: 1. Verwirrter Teutscher Krieg. 2. Teutsch-Evangelisches Judenthumb/ und dann die Schrifft Bernhardi Baumanns/ von dem Teutsch-Evangelischen ärgerlichen Christenthumb [et]c. Recht zu erklären/ und ohne Anstoß zu lesen / In einem SendSchreiben an einen guten Freund/ und dann in einer gehaltenen WeihnachtPredigt eröffnet von Johanne Sauberto, Predigern deß Göttlichen Worts/ zu Nürnberg/ bey S. Sebald. ["Well meant to be careful. like the booklets of Christian Hohburg/ sub titt: 1. Confused German War. 2. German-Protestant Judaism/ and then the writing of Bernhardi Baumann/ from the German-Evangelical annoying Christianity etc. to declare right/ and read without offense / In a send letter to a good friend/ and then opened in a Christmas sermon held by Johanne Sauberto, preachers of the Divine Word/ in Nuremberg/ near S. Sebald."]*

☛ Nuremberg: Gedruckt bey Johann Friderich Sartorio, 1646. In German. 4to. [18] leaves. Woodcut tail-piece.

A TWO-PART TEXT. The first is the printed version of a letter Saubert sent to his brother-in-law, Johann Eggebrecht, with his commentaries on two tracts by the dissident Lutheran preacher Christian Hohburg. The first tract Saubert comments on is *Heutiger, langwieriger, verwirreter Teutscher Krieg* (1644). Hohburg condemns war and establishes his position as a pacifist Christian mystic. In the second tract, *Teutsch-evangelisches Judenthumb* (1644), Hohburg identifies the plight of the 17th century German Protestant with that of the ancient Jewish people, arguing that both were the chosen of people of God who were then punished for their sins. The second part is a letter by Bernard Baumann to Johann Saubert regarding the birth of Christ, read by Saubert as a Christmas sermon before the church

of St. Sebaldus. The work concludes with a long poem by Johann Vogel, a writer, educator, and rector of the church of St. Sebald in Nuremberg.

No copies held outside of Europe, per OCLC. No record of sale on Rare Book Hub, nor copies in the trade at the time of cataloguing.

VDI7 39:114423N

— 10 —

**SAUBERTUM, JOHANNEM** : *De expugnatione Urbis Iebus / Von einnahm der Statt und Festung Jebus : auß dem andern Buch Samuelis am fünften Capitel, vers. 6. 7. 8. eine Predigt Uff die eröberung der Statt Regensburg Gerichtet und bald nach eingelangter Zeitung, auß schuldiger Danckbarkeit gegen Gott, Zu Nürnberg in der kirch Zu St. Laurentzen, in Volckreicher Versammlung gehalten[n] durch Johannem Saubertum, Predigern daselbst. Zum ende sind etliche gedenckrouridige punkten beij gefugt Mitt Kon. Schwedischer Freijhert.*

☛ Gedruckt und verlegt zu Nurnb[erg]: durch Wolff[gang] Ender, Anno MDCXXXIV [1634]. In German. 4to. [12], 50 [i.e. 51], [1] pp., 2 leaves of engraved plates. Title leaf and frontispiece are engraved.

A SPECIAL SERMON delivered by Saubert at the church of St. Lorenz to mark the occasion of the capture of Regensburg in November of 1633 by the armies of the Heilbronn league, a Swedish-German alliance formed in the wake of Gustavus Adolphus's death. Saubert draws on the Biblical story of King David's siege and conquest of Jerusalem from the Jebusites (2 Samuel Ch. 5, verses 6-8). An engraved frontispiece allegorizes this latest military victory for the Protestant forces. The combination of image and text is reminiscent of emblems, of which Saubert authored many. The title page is also fully engraved. The border depicts armor, rifles, swords, drums, cannons, and shot mingling with laurel branches and farming equipment. The Latin inscriptions make known a desire for peace. Atop it all is a coat of arms with two cherubs holding up a banner on which is written a triumphant declaration: "non abs re floruit urbi" ("the city did not flourish without its defenders"). Concludes with three documents critical of the Society of Jesuits.

Saubert dedicates his sermon to all Protestants living in Regensburg who were expelled from their homes elsewhere. The dedication is dated November 13, 1633, but the 1634 date suggests its production took longer than expected, possibly due to the added time and expense of creating the ornate plates. The frontispiece provides a warning against arrogance which ended up as somewhat prophetic. The city was besieged by the Imperial army in May 1634 and re-captured in July.

VDI7 14:005441K

— 11 —

**WELHAMMER, CHRISTOPH** : *Susanna Die Keusche: Das ist, Einfältige doch Schrifftmässige Erklärung der Schönen und Lehrreichen Historien von Susanna und Daniel: Einer Christlichen Gemein der deß H. Röm: Reichs Statt Nürnberg in Zwaintzig Predigten fürgetragen, Durch M. Christoph Welhammern Predigern zum*

*H. Geist daselbst. ["Susanna The Chaste: This is, Simple yet Written Explanation of the Beautiful and Instructive Stories of Susanna and Daniel: A Christian community of the H. Rom: Reich instead of Nuremberg in twenty sermons for carried out by M. Christoph Welhammern preachers to the Holy Spirit there."]*

☛ Gedruckt und verlegt zu Nurnberg: beij Wolfgang Endterr, Anno Christi, 1639. [4], 254, [10] pp., 1 unnumbered leaf of engraved plates. The lower margin of the title page has been so as to fold and carries an inscription signed "M.C.W." *Wanting engraved frontispiece portrait and four of the preliminary leaves, including a portion of the dedication and two leaves of epigrammatic verse; catchword on )(3v covered with a slip of paper.*

AN OMNIBUS OF sermons on the apocryphal (per the Protestant tradition) Biblical story of Susanna found in the book of Daniel, delivered as twenty sermons between May 25, 1637 and January 25, 1638. Each sermon introduces a brief text which is then glossed and interpreted. Welhammer dispenses much advice on virtue, chastity, and obedience before as well as after marriage. Welhammer was a preacher in Nuremberg who wrote dedicatory poems found in the paratexts of Saubert's sermons.

The engraved title page depicts two female figures, one representing truth and the other justice. Each have an engraved inset above and below that narrates the story of Susanna and Daniel, from the elders' attempt to rape Susanna to Susanna's trial for adultery (in the story, once the elders are rebuked by the chaste Susanna, the elders alledge she had been having sex with a younger man under a tree, an accusation for which Susanna was nearly executed) to the discovery of the elders' deception to their execution (by stoning). The work is dedicated to women that are, in the author's judgment, virtuous. Among the 26 named (all alongside their husbands) is Ursula Saubert, the widow of the bookseller Abraham Wagenmann who married Saubert after the death of his first wife (around 1632).

The inscription on the title page refers to Cornelius Marci, an evangelical Lutheran and pastor of Frauenkirche (Church of Our Lady) and St. Lorenz in Nuremberg. The note is signed M.C.W., likely made by Christoph Welhammer (1585-1646) himself. These were the initials Welhammer used to mark materials in his large personal library of controversial and theological literature, so this book was possibly owned by him at some point. His library was placed at the State Archive of the Evangelical Lutheran Church in Bavaria (Landeskirchliches Archiv der Evangelisch-Lutherischen Kirche in Bayern, Bibliothek).

OCLC locates no copies in US libraries. No copies in the trade and no sale history in Rare Book Hub.

VDI7 12:194182D



- ITEM THIRTY-ONE -

### *Ancient Warships*

**SCHEFFER, JOHANNES GERHARD :** *Constantini Opellii De fabrica triremium Meibomiana Epistola perbrevis ad Amicum.*

☛ Eleuteropoli: [publisher not identified], 1672. In Latin. 199×157 mm (7.75×6.25 in.). 4to. [2], 34 pp. Fictitious imprint. Place of publication often given as Freistadt, Austria, sometimes as Amsterdam. *Very Good. Bound in full speckled calf, a little rubbed at the joints. Gilt spine ornaments and lettering on red leather title label. Armorial bookplate on front pastedown of the Macclesfield North Library (dated 1860): "Press mark 67.a.5." Preliminary blank with corner clipped.*

TREATISE ON ANCIENT WARSHIP CONSTRUCTION, in response to a book published the year prior by a Danish scholar Marcus Meibom, *De fabrica triremium liber*. Scheffer was a Strasbourg-born linguist and antiquarian who took a professorship at Uppsala at the invitation of Queen Christina of Sweden to whom he dedicated his major work on ancient naval warfare, *De militia navali veterum*, to her.

Marcus Meibom, another member of Queen Christina's court, classicist, and later librarian at the Royal Library in Copenhagen, was Scheffer's primary rival in the study of ancient warships. This debate coincided with the Swedish state's efforts to become a naval superpower in the Baltic region (Parrat, page 355). Scheffer begins his extended critique of Meibom with a linguistic analysis of Latin and Greek passages used in Meibom's work. Scheffer further takes issue with Meibom's account of the design and construction of the triremes—war galleys with three rows of oars on each side. He concludes by questioning the illustrations that are a part of Meibom's work.

Scheffer was close colleagues with Johann Gronovius and Daniel Heinsius, with who he exchanged manuscripts of translations and new editions of classic literature. Scheffer's studied of ancient fragments and inscriptions introduced and encouraged the growth of classical archaeology and textual criticism in Sweden. In 1673, *Lapponia*, a study of the Sami people, was published in Frankfurt. It was translated into English the following year and was the first anthropological work to be published by Oxford University Press.



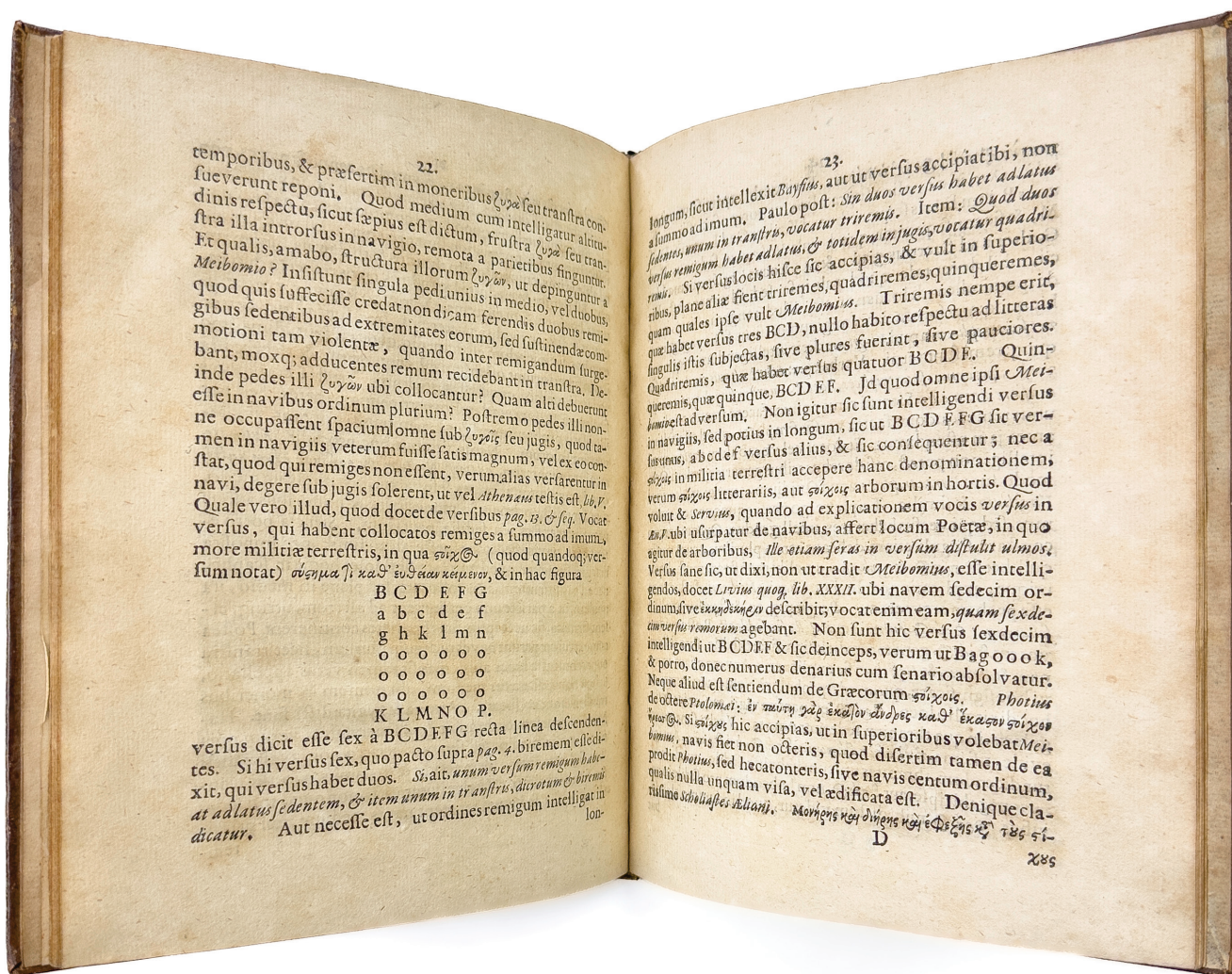
Only four locations in the US per OCLC (University of Delaware, Yale, Princeton, University of Pennsylvania).

VDI7 1:069701M

#### REFERENCES:

"Johannes Schefferus." Svenskt biografiskt lexikon. <https://sok.riksarkivet.se/sbl/mobil/Artikel/6376>

Parrot, Charlotta Friedner. "Swedish Coastal Defence Over Four Centuries: War as a Changing Institution of International Society." *Scandinavian Journal of Military Studies* 5, no. 1, 2022, pages 350–363.



[Item Thirty-One]: Warship oar stationing guide.



- ITEM THIRTY-TWO -

### *Grammar Textbook in Tenth Century Binding*

**SERREIUS, JOANNES:** *Grammaticae Gallicae, Sex optimis in hoc genere auctoribus, vsitata & perspicua Methodo concinnatae. Per Ioannem Serreium Baudovillanum: Editio secunda. Non sine labore & industria plerisque in locis emendata, & necessarijs observationibus e quotidiana lectione aucta: sic vt plane nova videri queat.*

Argentorati [Strasbourg]: Typis Antonij Bertrami Typographi Academici, [1600?]. 150×90 mm (6×3.625 in.). [14], 142, [2] pp. Errata on page [143]. Ink stamp on title page: "Franziskaner Kloster Dettelbach." Ink inscription on title page: "Pro Conventu Dettelb. F. Min. Recoll." Remnants of red wax seal on front and rear pastedowns. Ink inscription by an early reader on the front pastedown, dated March 1664. Good. Bound in boards covered in an old manuscript on vellum. The vellum is heavily rubbed from use and shelf wear; a blue ink stain on the front cover; center of the rear cover along the fore-edge is pinched with a crack in the vellum.

THE SECOND EDITION of the French physician Joannes Serreius (or Jean Serre) grammar textbook to teach French to Germans in Strasbourg during the late 16th and early 17th century. The date of publication is taken from the final line of the dedication.

In his dedication to Daniel Hardoncourt and Samuel de Bruno, Serreius ties the project of educating the youth in grammar to good governance and nation-building ("Discendas autem in unius cuiusque sua patria, Grammaticorum ratione, ut legere & pronunciare, eademque intelligere possent adolescentes" [One should learn grammar in their own country in order to read and pronounce and understand the same things as youths]). The work begins with a brief history of the French language. It then provides a guide to pronunciation for every letter of the alphabet. Articles, diphthongs, verb conjugations (the largest section), and syntax are all given their own sections. Examples in French are printed in Italics while a few sparse German words and examples are printed in blackletter. The work concludes with an errata page, and an early reader has supplied a couple of corrections of their own.

The first edition of Serreius French grammar published by

Antonius Bertramus was published in 1598. There are significant differences between the two texts, in the main text as well as the preliminaries. This second edition, printed two years after the first, contains brand new preliminaries. The old dedicatees and preliminary verse have been swapped for new dedicatees, and two new laudatory poems dedicated to Serreius by Johann Peparinus (1573–1623) and Bartholomew Werner. This was the final 16th century edition, and the last before being superseded by *Grammatica Gallica Nova*. Seven other editions of this new title were published by Lazarus Zetzner and his heirs between 1606 and 1648.

With evidence of early readership. An inscription on the front pastedown refers to bequeathing the book to "the most illustrious" Brother Martiniano in March of 1664. This may have been an inhabitant of the Franciscan monastery in Dettelbach which was completed in 1620.

A rare work that provides snippets into manuscript textual transmission, linguistics along the Franco-German border, and the life of a Franciscan monastery. OCLC reports no copies outside of Europe, with only one holding at the Biblioteca Casanatense in Rome. VD16 reports one copy at the University of Jena. We note one copy also at the Universidad de Salamanca. No sale history reported by Rare Book Hub and none currently in the trade.

VD16 ZV 25190

### REFERENCES:

Blokland, F.E. "On the origin of patterning in movable Latin type: Renaissance standardisation, systematisation, and unitisation of textura and roman type." Doctoral thesis, Universit  t Leiden, 2016.

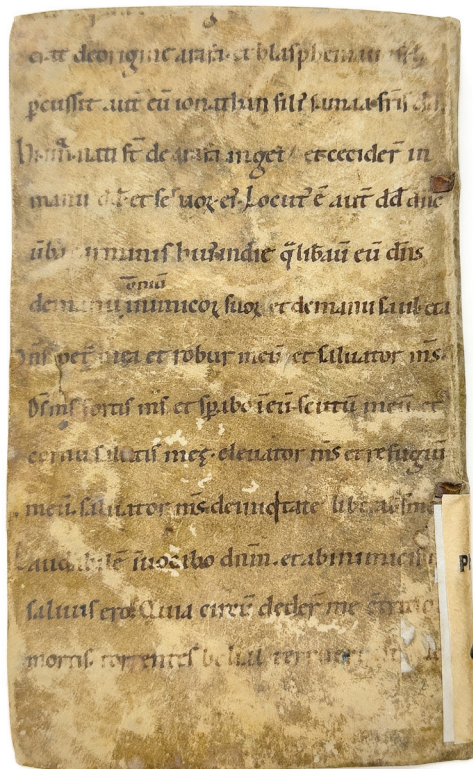
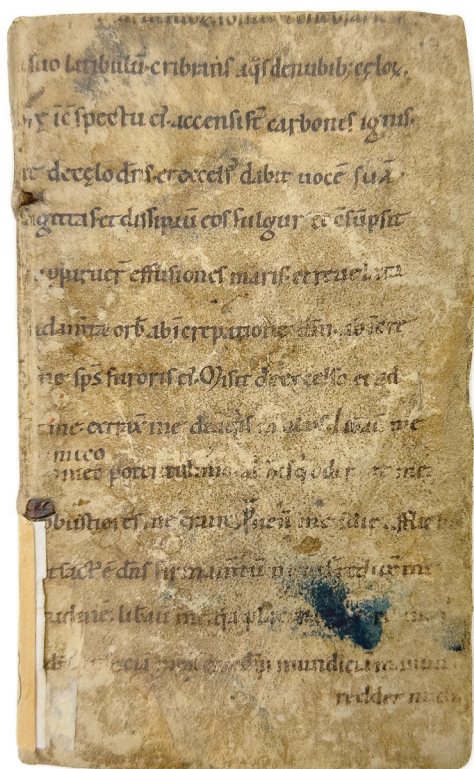
### TENTH CENTURY WASTE BINDING

[Likely Germany with French influence, 10th century]. Single leaf, in situ. (Approximately 195 x 150 mm, originally in excess of 225 mm). 13 lines in two columns; text of Column A from Samuel II 21:20–22; Column B text 22:1–5; 22:12–21. Trimming excised approximately 10–13 lines of material; bottom margin relatively intact.

This example of Carolingian minuscule demonstrates the script's dynamic forms at play. We see the retention of an uncial M in one instance, a throwback to the exchange between the Continental and Insular scribes. While the predominate form of the letter s is the long version (f, resembling an f), a single example of a terminal round s appears. The long s does not descend the baseline; however, the descender of the letter r does, which gives an earlier feel to the script. Though the text sample is limited, there are no et ligatures, and, in fact, neither the Tironian et (a later feature) nor the ampersand (an expected contemporary feature) is used. The scribe, however, has used the standard ct ligature. Other notable paleographic features include the consistent use of the straight-backed d, the feet employed on m, the wedge shaped ascenders, and the consistent use of the closed g. E-caudata used for vowel cluster ae and oe suggests French scribe.

The height ratio of letters (3mm) to interlinear space (5mm) gives the script the typical uncluttered feel of a Carolingian manuscript.





### BINDING TEXT

(FRONT COVER) [SAMUEL 2 22:12-21]

... suo latibulum cribrans aquas de nubibus coelorum.  
 Prae fulgore in conspectu eius accensi sunt carbones ignis  
 Tonabit de coelom dominus et excelsus dabit vocem suam  
 Misit sagittas suas et dissipavit eos fulgura et consumpsit eos  
 Et apperuerunt effusiones maris et revelata  
 sunt funamenta orbis ab increpatione domini ab inspiratione  
 spiritus furoris eius. Misit de coelo et assumpsit  
 me et traxit me de aquis multis liberavit me  
 [mico]  
 [ab inimico] meo potentissimo [et ab his qui oderant me  
 Quoniam] robustorres me erant. Prevenit me in die afflictionis  
 meae et factus est Dominus firmamentum [meum]. Et eduxit me  
 [in latitudinem] liberavit me quia complacui [ei. Retribuet mihi  
 dominus secundum iustiam meam.  
 Et secundum] munditiam manuum mearum reddet mihi.

(BACK COVER) [SAMUEL 2 21:20-22; 22:1-5]

...erat de origine Arafa. Et blasphemavit Israel:  
 percussit autem eum Jonathan filius Samaa fratris David.  
 Hi .iiii. nati sunt de Arafa in Geth, et ceciderunt in  
 manu David et servorum ejus. Locutus est autem David Domine  
 verba carminis hujus in die qua liberavit eum Dominus  
 de manu /omnium\ inimicorum suorum, et de manu Saul. Et ait:  
 Dominus petra mea, et robur meum, et salvator meus.  
 Deus fortis meus: sperabo in eum; scutum meum, et  
 cornu salutis meae: elevator meus, et refugium  
 meum; salvator meus: de iniquitate liberabis me.  
 Laudabilem invocabo Dominum, et ab inimicis [meis]  
 salvus ero. Quia circumdederunt me contritiones  
 mortis: torrentes Belial terruerunt [me].



- ITEM THIRTY-THREE -

### *A Diligent Monk's Tired Hand*

**SPORER, PATRITIUS** : *Tractatus Principiorum Theologiae Moralis*.

☛ [Dettelbach, Bavaria, Germany]: , [ca.1660-1685]. In Latin. 192×155 mm (7.75×6.24 in.). [500] leaves. Title from title leaf. Ink stamp on title leaf: "Franziskaner-Kloster Dettelbach." Marginal annotations, some which have been lost during a previous rebinding. *Very Good. Bound in vellum manuscript waste. Evidence of old ties on covers, since lost. Manuscript spine title label at head, mostly faded and rubbed away. A later printed spine label at the foot (over the remnants of a second early manuscript spine label).*

A COLLECTION OF various texts on moral theology extracted from multiple sources, all the works of Franciscan moralist Patritius Sporer. Subjects covered include sin, the Ten Commandments, probabalism, usury, and homicide. The most common source appears to be *Theologiae Moralis Super Decalogum*, first published in 1685. *Tyrocinium Theologiae Moralis* (1660) is also among the works represented. The works are not copied in order, but rather seem to be grouped by topic. As a result, multiple parts, sections, theses, and tracts share the same number.

The book was rebound at some point after it was written since some marginal annotations (of which there are relatively few) are cut off at the margins. Some leaves have a Roman numeral in the upper right corner of the verso, and these appear to be in sequence. However, they are cut-off and there is no index or table of contents that references them in this volume. The same scribe appears to have produced this entire moralist commonplace book—about 500 leaves, save for those few leaves left blank. Some leaves are only partially filled, but overall the pages are quite full and in a small hand. There is occasionally a variation in sentence structure between the manuscript version in this volume and what's found in the printed edition. Though the letterforms are consistent, the proportions of the letters shift in a few places (especially the headings for the sections and subsections), suggesting a scribe's tired hand. The letters are fairly regular, but there is a slight drift and differences in density of the ink. Some sections appear to be signed but only with a paraph or flourish; the symbol is undeciphered and could

also represent the end of a section rather than an author or scribe.

Patritius Sporer was born in Passau, in the Electorate of Bavaria, in the early 17th century. He joined the Franciscans in 1637 and taught philosophy. He was a lecturer of theology at Dettelbach, in whose library this volume was once held. This book is from the abbey library where the author of the published work was a lecturer. This raises the question of whether this manuscript book was a draft written by or for Sporer. Although Sporer's handwriting is preserved in European institutions, none of it appears to be digitized—thus leaving this fascinating possibility a puzzle for the next owner of the book.

A fine example of the study of moral theology in a convent setting and of manuscript waste as binding material.

#### REFERENCES:

Reusch, Heinrich, "Sporer, Patritius." *Allgemeine Deutsche Biographie*. <https://www.deutsche-biographie.de/pnd130575488.html>

DOCUMENTATION: This book underwent review and received approval for export to the United States in compliance with German cultural protection laws applicable to early manuscripts.

#### MID-14TH TO EARLY 15TH CENTURY WASTE BINDING

[GERMANY, MID-14TH C. to early 15th c.] Single leaf from Breviary or Missal, in situ, losses to column A, but margins intact; 36 lines in two columns; text from *Column A* celebrates the Feast of St. Acacius on June 22; text from *Column B* celebrates the June 24 Feast of the Nativity of John the Baptist, with Biblical excerpts from Luke 1:13-14, Psalm 20:2, Jeremiah 1:5-10.

The bulges on the bowls of the red and blue illuminated initials, combined with the spiky aspect of the letter formation, make this well-formed Gothic script unmistakably German. Given that the leaf covers a tract of theology kept by the Franciscan monastery in Dettelbach, Germany, the long history of the book suggests that the manuscript did not travel far before it was repurposed by the monks. The leaf wraps around the cover board, and the handy-work of the binder can be seen as the text continues into the hollow of the spine.

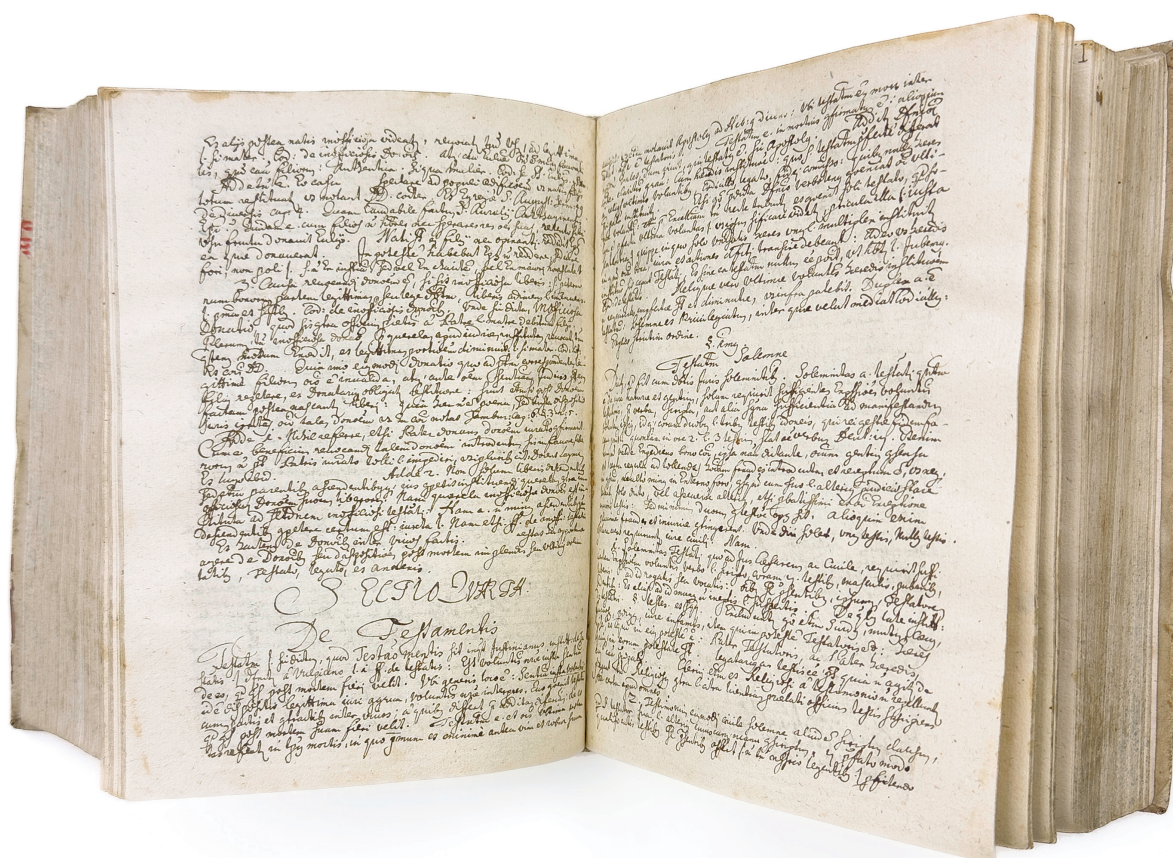
The hairline embellishments—trailing pen flourishes dropping down from the bar of the *t*, or the bow of the *h*, for example—elevate the script into a more formal execution. The compression of the Gothic script has not rendered the minims indiscernible, yet we see the classic 2-shaped *r* attached to a convex curve and the tendency to fuse *D* with *e*. Relatively unencumbered by abbreviations, with only a few common ones employed, this manuscript was intended to be read and understood.

Offset from early print (either incunable or early post-incunable) can be seen faintly within the bottom margin of the back cover.

Roughly 270×190 mm, with full width lost.

Sporer was a popular moral theologian, frequently cited and his works often reprinted. Later editions in the 18th century were even expanded upon. Calls for new editions of his works were made as late as the 1860s.





[Item Thirty-Three]: A monk's dense but neat handwriting fills the book.

## BINDING TEXT

[COLUMN B]

[Feast of Acacii and companions, Martyrs, June 22]

Hodiernae festum lucis  
 est Achacii laus ducis atque de-  
 -cem milium Hermolao phallanx  
 ista archipraesule baptista colit dei fi-  
 -lium Adrianus Christianos colere rex  
 deos vanos jubet sed despicitur Cruci-  
 -fixus cum cohorte dux est conformi  
 morte Christi grex afficitur Christi penne  
 renovantur in hiis omnes iterantur sig-  
 -na mortis domini Ararath mons Armenorum  
 mons insignis tot sanctorum conse-  
 -cratur nomini Alexandriam decorat  
 mons vicinam quem per rorat marti-  
 -rum cruoribus Orant Christum trium-  
 -phantes ut defendant honorantes  
 [ipsos a doloribus Exauditos se laetantur ut ipsos qui  
 venerantur servant a nocentibus Quorum intercessione  
 sociis rex Jesu bone nos tibi placentibus?]

... Et si-

... exultet Domine

...

... Achacii Ermolay

Alexandri et Marci et sociorum

eorundem passione gloriosa ut quorum uotio letatur officio

*BINDING TEXT*

[COLUMN A]

eorum relevetur auxilio

In Viligi Iohannis Baptiste. [Luke 1:13-14]

Ne timeas, Zacharia, quoniam exaudita

est [oracio] tua et Elizabeth uxor tua

pariet tibi filium et vocabi[tur] nomen

eius Joannem. [hic] erit [magnus co-

-ram domino et spiritu sancto replebitur adhuc

Ex utero virginis sue et] et multi in nativita-

-te eius gaudebunt. [Ps. 20:2] Domine in virtute

tua laetabitur rex et super salutare

tuum exultabit vehemente. Collect

Praesta, quaesumus, omnipotens Deus ut

familia tua per viam sa-

-lutis incedat et beati Ioannis

Praecursoris tui hortamenta

sectando ad eum quem praedixit,

[secura perveniat ...]

[Jeremiah 1:5-10]

Priusquam te formarem in ute-

-ro, novi te, et antequam exires de

vulva, sanctificavi te, et prophetam

in gentibus dedi te. Et dixi: A,

a, a, Domine Deus, ecce nescio loqui, quia

puer ego sum. Et dixit

Dominus ad me: Noli dicere: Puer

[ego] sum quoniam ad omnia quae mittam

te ibis, et universa quaecumque mandavero tibi loqueris. Ne timeas

a facie eorum quia ego tecum sum ut

eruum te dicit Dominus. Et misit Do-

-minus manum suam et tetigit

os meum et dixit Dominus ad me

Ecce dedi verba mea in ore tuo

ecce constitui te hodie super gentes et



[Item Thirty-Three]: Mid 14th to early 15th century waste binding.





- ITEM THIRTY-FOUR -

*A Gift from the Convent's Founder II*

**STAPLETON, THOMAS**: *Thomae Stapletoni, Angli, S. Theologiae doctoris, et professoris regii Lovanii, Promptuarium catholicum, Ad instructionem Concionatorum contra h[ae]reticos nostri temporis, Super Omnia Evangelia Totius Anni Tam Dominicalia, Quam De Festis; in quo inveniet concionator, unde ex litera Euangelica, vel plerasque h[ae]reses apteresutet; vel contra h[ae]reticorum hodie fraudes & mendacia, fidem Catholicam pr[ae]textu Euangelij plausibiliter ab illis impugnata, solide defendat. Hac ultima editione plurimis in locis novis additionibus ab auctore recens locupletatum. Additus est Index rerum copiosissimus.*

☛ Coloniae Agrippinae [Cologne]: In Officina Birckmannica, sumptibus Hermanni Mylij, Anno M.D.C. XIII. [1613]. In Latin. 176×123 mm (7×5 in.). 8vo. [32], 340, [12] pp. Includes blank leaves 2\*8 (last leaf of the preliminaries) and y8 (final leaf). Woodcut initials and tail-pieces. Purple ink stamp on front flyleaf and blue ink stamp on title page, both read: "Franziskaner Kloster Dettelbach." Manuscript inscription on title page: "Fratribus Franciscanis de Obseruantia Conventus Dettelbacensis Julius Episcopus Wirzburg et Fundator Monsaterij Donodedit Ao. M.DCXVII." Colophon reads: "Typis Stephani Hemmerden. Anno Repiratae Salut. humanae. 1614." *Very Good. Bound in full alum-tawed pigskin over beveled wooden boards. Blind stamped on both covers. The top cover has the beginning of John 3:16 in German translation ("Also hat Gott die Welt geliebet das er seinen") on a banner floating above a scene of the resurrection, with Jesus Christ cradled in the arms of a heavenly figure. The bottom cover, slightly more rubbed than the top, has a scene from the Last Supper, which takes place at a round table, with a passage from Luke 22:15 inscribed beneath it in Latin ("Desiderio desideravi hoc Pascha manducare vobiscum"). Manuscript spine title. Blind stamped on both covers. Brass clasps intact and fully functional. All edges stained blue.*

AN UNRECORDED VARIANT of the 1614 edition only with the year 1613 in the imprint (1614 is the year given in the colophon). Another edition is also dated 1613 (VD17 12:110307G) and though the preliminaries appear identical

the rest of the text (beginning at page A1v) has been completely reset.

VD17 17:751571Y

-BOUND WITH-

*Promptuarii Catholici, super evangelia de festis sanctorum totius anni. Pars secunda.*

☛ Coloniae Agrippinae: In Officina Birckmannica, sumptibus Hermanni Mylij, Anno MDCXIII [1613]. In Latin. 321, [15] pp. Printer's device on title page. Page 216 misnumbered '210'; page 217 misnumbered '117'.

VD17 12:110309X

-BOUND WITH-

*Thomae Stapletoni, angli, S. Theologiae doctoris, et professoris regii Lovanii, Promptuarium Catholicum, Ad instructuionem Concionatorum contra nostri temporis haereses, super evangelia ferialia per totam quadragesimam. In hac parte quadragesimali vnius Caluini varia impietas in multis, eisdemq[ue] grauissimis fidei dogmatibus aperitur, & accurate refutatur. Additus est Index rerum copiosissimus.*

☛ Coloniae Agrippinae: In Officina Birckmannica, sumptibus Hermanni Mylij, Anno MDCXIV [1614]. In Latin. [16], 325, [3] pp. With the blank final leaf. Tail-pieces.

VD17 12:110307G

THOMAS STAPLETON (1535–1598) was a Catholic priest born in Sussex County in southern England. A fellow at New College, Oxford, he left England in 1559 when Elizabeth I ascended to the throne in protest of the Elizabethan Religious Settlement. He resettled in Leuven, helped found the English College at Douai, and held a professorship at the Catholic University of Leuven. His theological writings earned the favor of Pope Clement VIII. Stapleton was the first recorded author to use the term controversialist, found in his *Fortresse of the faith* (Antwerp, 1565).

The "Catholic prompts" were instructional works for Catholic preachers to denounce various heresies and espouse correct doctrines. The first work provides a daily guide to religious observances during Lent with special notice paid to the Gospels. The second work explains feast days held throughout the year. The third book is also organized by festival (from Advent to 24 Sundays after Pentecost) but focuses especially on rebuttals and denunciations of Calvinist doctrine.

These three works, published by Hermann Mylius and printed by Officina Birckmannica, are often bound together in a single volume, with works dated 1613 or 1614. Mylius was a publisher active in Mainz who, with Arnold Birckmann's heirs, issued several editions of Stapleton's work from 1594 to 1624.

An outstanding copy, with fresh interior text pages and in its contemporary binding with attractive blind stamping. This copy is from the personal collection of the esteemed Julius Echter von Mespelbrunn, Prince-Bishop of Würzburg, and received by the (then-newly founded) Franciscan convent at Dettelbach as a gift in 1617, the year of the donor's death. The Prince-Bishop is remembered for re-establishing

Please see Item One in this List for another book gifted by Julius Echter von Mespelbrunn to the Franciscan convent at Dettelbach.

the University of Würzburg as a model of Catholic theological education during the Counter-Reformation. He was a leader of implementing the Council of Trent's reforms in Germany and was committed especially to spiritual warfare against heresy and witchcraft (Dillinger).

OCLC reports only one location for the complete three-part volume in the U.S. (OCLC #64379937) with another three in England and one in Scotland. No record of sale for this edition located in Rare Book Hub.

#### REFERENCES:

Dillinger, Johannes. "The Political Aspects of the German Witch Hunts". *Magic, Ritual, and Witchcraft*. 4 (1), 2009, pages 62–81.



- ITEM THIRTY-FIVE -

#### *Very Scarce Account of The Crucifixion*

**STENGEL, KARL**: *Theatrum D.N. Iesu Christi Atrociorum cruciatuum C. Lectori Spectatori propositum opera R. P. D. Caroli Stengely Abbatis Anhusani*.

✠ [Augsburg?]: [Andreas Aperger?], MDCLVIII [1658]. In Latin. 198×152 mm (7.975×6 in.). 4to. [8], 153, [11] pp. Engraved title page. Woodcut tail-pieces. Woodcut illustration accompanies the Bomplani Elogium de morte on page [154]. Title page engraving signed: "MK. invent. [and] R.C.F." Final engraving signed: "G.A. Wolffgang" [i.e. George Andreas Wolfgang (1631-1716)]. Signatures: )(4 A–Z4, including 12 leaves of engraved plates. Imprint from VD17. Former owner's inscription on title leaf: "Inservitus Biblioteca Fratum MM. Recoll: Ref:D: Salmunster: 1673." Rectangular blue ink stamp on title page verso: Biblioth. FF. Min. Conv. Salmunster." Circular purple ink stamp on title page verso: "Bibliothek Kloster Frauenberg Fulda." Ink cross-hatching, perhaps an attempt at censorship, on the final engraving by Wolfgang. *Very Good. Bound in vellum over stiff boards. Covers soiled, with traces of former ties. Faded manuscript spine title; trace of a removed shelf mark at head of spine; shelf mark on green tape at foot of spine. All edges stained blue. Old shelf marks on front pastedown. Title page has some spotting and stains.*

Stengel was a prolific author and several of his writings were accompanied, as in this volume, by lavish illustrations. VD17 records 85 editions of works by Stengel, mostly hagiography and church history, published during his lifetime, 40 of which appeared during the Thirty Years War (1618–1648).

A DETAILED ACCOUNT of the crucifixion of Jesus Christ, beginning in the Garden of Gethsemane and ending with his entombment. The author offers many specifics, including documenting the footprints left in the Kidron Valley, several parts on the arrest and trial, describing the cross used for the crucifixion, an account of the earthquake that is supposed to have happened at the moment of Jesus's death, and a description of the tomb where the body was laid. Numerous citations and annotations are printed in the margins. Interspersed are prayers in verse by the Jesuit Hebraist and philologist Ignazio Bompiani. The final Bompiani verse, a death elegy also by Bompiani, is illustrated with a half-page woodcut.

With a magnificent, engraved title leaf. An engraving accompanies the dedication and depicts the dedicatee, Joachim von Gravenegg, the abbot of Fulda. Ten engravings illustrate the Way of the Cross of Christ. The scenes include flagellation, carrying the cross, the nailing of Jesus to the cross, and Joseph of Arimathea and Nicodemus placing the body in the tomb. The title engraving is attributed to Matthäus or Melchior Küsel; two other plates are signed by Georg Andreas Wolfgang.

In the final engraving, the clothes of one of the men carrying Jesus into the tomb are falling off, leaving his glutes fully exposed. A previous reader or owner has taken ink and added embellishments, perhaps to partially censor this somewhat vulgar illustration.

Karl Stengel (1581–1663) joined the Benedictine Order and took his vows in 1596 at St. Ulrich and Afra in Augsburg. He was at the Abbey of Anhausen der Brenz by 1626, and in 1629 he was appointed Abbot of the monastery. The abbey was located in Württemberg, a historical German province that was devastated by the fighting and famine that occurred during the Thirty Years War. As a result of this upheaval, Stengel served only intermittently, and was expelled (for the first time) in 1632. He returned to attempt to rebuild the monastery, but with the war still raging, was forced to flee a second and third time in 1638 and 1641, respectively. Stengel's troubled time at Anhausen may have inspired him to dedicate the present work to Joachim von Gravenegg, the abbot of Fulda, who was celebrated for successfully rebuilding the monastery there during the final years and aftermath of the war.

Though lacking an imprint, the dedicatory epistle is typeset September 1658, in Augsburg, where Stengel had permanently resided since 1647. The same year, Stengel's *Emblemata Iosephina* was published under the Augsburg imprint of Veronica Aperger, the widow of Andreas Aperger. A comparison of the typography strongly suggests both works were produced at the same shop. Andreas Aperger died late in October 1658, thus *Theatrum* could have been one of his final works, or one of the first works of his successor, Veronica.

No copies in US or UK libraries reported by OCLC.

Scarce in the trade. None for sale at the time of cataloguing. The last appearance at auction was 1968 for a copy lacking two plates.

VD17 39:127992U







*[Item Thirty-Five]: Engraved title page.*



*[Item Thirty-Five]: Dedicated to Joachim von Gravenegg, the abbot of Fulda.  
Following Spread: Eight engravings of the Way of the Cross of Christ.*













[Item Thirty-Five]: Plate with ink embellishments added to second figure from left.



## INDEX OF TITLES & AUTHORS

<b>AVEROULT, ANTOINE D' (1553-1614):</b> <i>Flores exemplorum, sive Catechismus historialis, auctore R.P. Antonio Dauroultio, Societ. Iesu Sacerdote, opus summa fide, diligentia et multorum annorum studio, ex quingentis quinquaginta amplius probæ notæ scriptoribus, tum sacrus, tum profanis collectum. In quo fides catholica miraculis pæne innumeris, et exemplis anctorum, imperatorum, Regum, Principum, Virorum Illustrium probatissimis confirmatur: annotatis ubique suis Auctoribus &amp; locis. Adiectis tribus accuratissimis indicibus, Auctorum, Capitum, &amp; Rerum. Tomis IV.</i> .....	1
<b>BOSQUIER, PHILIPPES :</b> <i>Orator terrae sanctae, et Hungariae; seu sacrarum Philippicarum, in Turcarum Barbariem, et importunas Christianorum discordias, notae. Autore V. P. F. Philippo Boskhiero Caesarimontano, Franciscano. Ad S. D. N. Paulum V. Pont. Max.</i> .....	2
<b>BREREWOOD, EDWARD :</b> <i>Enquiries touching the diuersity of Languages, and Religions, through the chiefs parts of the world. VVritten by Edvv. Brervvood lately professor of Astronomy in Gresham Colledge in London.</i> .....	4
<b>BROWNE, EDWARD :</b> <i>A Brief Account of some travels in Hungaria, Serbia, Bulgaria, Macedonia, Thessaly, Austria, Styria, Carinthia, Carniola, and Friuli. As also Some Observations on the Gold, Silver, Copper, Quick-silver Mines, Baths, and Mineral Waters in those parts: With the Figures of some Habits and Remarkable places. By Edward Brown M.D. of the College of London, Fellow of the R. Society, and Physician in Ordinary to His Majesty.</i> .....	5
<b>BUCHLER, JOHANN (1555-1623) :</b> <i>Laconicarum epistolarum thesaurus bipartitus: prior latinorum, alter graecorum, breviores, easdemque argutas, iucundas, &amp; politulas continet epistolas. Opera M. Ioannis Buchleri à Gladbach, collectus &amp; digestus.</i> .....	7
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<b>SORANZO, LAZZARO :</b> <i>Ottomannus Lazari Soranzi patricii Veneti, sive De rebus Turcicis liber unus, in tres partes diuisus; Continens exactissimam descriptionem non modo potentiae Mahemetis III. Turcatum Imper. hodie regnantis, &amp; quo nomine cum aliis Principibus obstrictus; quidue contra Christianos machinetur, quave ratione hi ipsi nocere possint. verum etiam plurimorum Populorum, Regionum, Uruium &amp; Itinerum aliarumq[ue] rerum ad conitionem belli, quod nunc in Hungaria getitur, necessariarum.</i> .....	7
<b>BULSTRODE, WHITELOCKE :</b> <i>An essay of transmigration, In Defence of Pythagoras: or, a discourse of natural philosophy.</i> .....	8
<b>CODDE, WILLEM VAN DER :</b> <i>Hoseas propheta, Ebraice &amp; Chaildaice. Cum duplici versione Latina: et Commentarijs Ebraicis trium Doctissimorum Judeorum; Masorâ item parvâ, ejusque, &amp; Commentariorum Latina quoque interpretatione. Accedunt in fine succinctae sed necessariae annotationes Guljelmi Coddae. In eorum omnia gratiam qui scripta Rabbinorum cupiunt intelligere.</i> .....	8
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<b>GALATINO, PIETRO</b> : <i>Petri Galatini De arcanis Catholicae veritatis, libri XII. Quibus pleraque religionis christianae capita contra Iudeos, tam ex Scripturis veteris Testamenti authenticis, quam ex Talmudicorum commentariis, confirmare &amp; illustrare conatus est. Item, Iohannis Reuchlini Phorcensis, de Cabala, seu de symbolica receptione, Dialogus tribus libris absolutus. Edition novissima mendis innumeris expurgata multis modis emendata, &amp; variè, prout postrema id uberius declarabit Praefatio, exornata. Cum duobus indicibus locupletissimis.</i> .....	13
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<b>PICO DELLA MIRANDOLA, GIOVANNI.</b> <i>Ioannis Pici Mirandulae omnia opera.</i> .....	13
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<b>GONZALES, ANTONIUS</b> : <i>Hierusalemsche reyse van den eerw. Pater P. Anthonius Gonsales minder broeder recollect Voor desen Guardiaen tot Bethleem, President te Tripoly in Syrien, Pastoor in groot Cayro, Commissaris van het H. Landt, &amp;c. Verdeylt inses boecken. I. Vervattende de reyse uyt Antwerpen tot de have van Jerusalem. II. Beschryft de H. Plaetsen van't H. Landt. III. Wört beschreven 'ikoninckryck Syrien. IV. 'T vermaert ryck van Egypten. V. De weder-komste uyt het heylich landt tot Antwerpen. VI. Rare boomen, bloemen, kruyden, vier-voetighe beesten, voghelen, visschen ende kostelycke Ghesteenten.</i> .....	15
<b>GOÛYE, THOMAS</b> : <i>Observations physiques et mathematiques pour servir à l'histoire naturelle &amp; à la perfection de l'Astronomie &amp; de la geographie: envoyées de Siam à l'Academie Royale des Sciences à Paris, par les Peres Jesuites françois qui vont à la Chine en qualité de mathematiciens du Roy: avec les reflexions de messieurs de l'Académie, &amp; quelques notes de P. Goüye, de la Compagnie de Jésus. [Physical and mathematical observations to serve natural history &amp; the perfection of astronomy &amp; geography: sent from Siam to the Royal Academy of Sciences in Paris, by the French Jesuit Fathers who go to China as the King's mathematicians...]</i> .....	17
<b>GUICCIARDINI, FRANCESCO</b> : <i>The historie of Guicciardin: containing the warres of Italie and other parts, continued for manie years under sundrie Kings and Princes, together with the variations and accidents of the same. And also the Arguments, with a Table at large expressing the principal matters through the whole Historie. Reduced into English by Geffray Fenton. The third Edition, diligently revised, with restitution of a Digression towards the end of the fourth Booke, which had bene formerly effaced out of the Italian and Latine copies in all the late Editions.</i> .....	19
<b>JUSTINIANUS I</b> : <i>Corpus juris civilis, pandectis Ad Florentinum archetypum expressis, Institutionibus, codice ey novellis, Addito textu Græco, ut &amp; in Digestis &amp; Codice, Legibus &amp; Constitutionibus Græcis, cum optimis quibusque Editionibus collatis. Cum notis integris, repitite quintum prelectionis, Dionysii Gothofredi, JC. Præter Justiniani edicta, Leonis &amp; aliorum imperatorum novellas, Ac Canones Apostolorum, Græcè &amp; Latinè, Feudorum Libros, Leges XII. Tabul. &amp; alios ad jus pertinentes Tractatus, Fastos Consulares, Indicesque Titulorum ac Legum: &amp; quæcunque in ultimis Parisiensi vel Lugdunensi editionibus continentur, Huic editioni novè accesserunt Pauli receptæ Sententiæ cum selectis notis J. Cujacii Et sparsim ad universum Corpus Anotnii Anselmo, A.F.A.N. JC. Antverp. Observationes singulares, Remissiones &amp; Notæ Juris Civilis, Canonici, &amp; Novissimi ac in Praxi recepti differentiam continentes; Denique, Lectiones variæ &amp; Notæ selectæ Augustini, Bellonii, Govenni, Cujacii, Duareni, Russardi, Hottomanni, Contii, Roberti, Revardi, Charondæ, Grotii, Salmasii &amp; aliorum. Opera &amp; Studio Simonis van Leeuwen, JC. Lugd. Bat.</i> .....	20
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