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Church & Religion

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Thomas J. Symonds

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\*Front Cover: binding of item no. 11.

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# 1. BIBLE. Bibia Volgare, ...

Venice, Appresso Andrea Muschio, 1566.

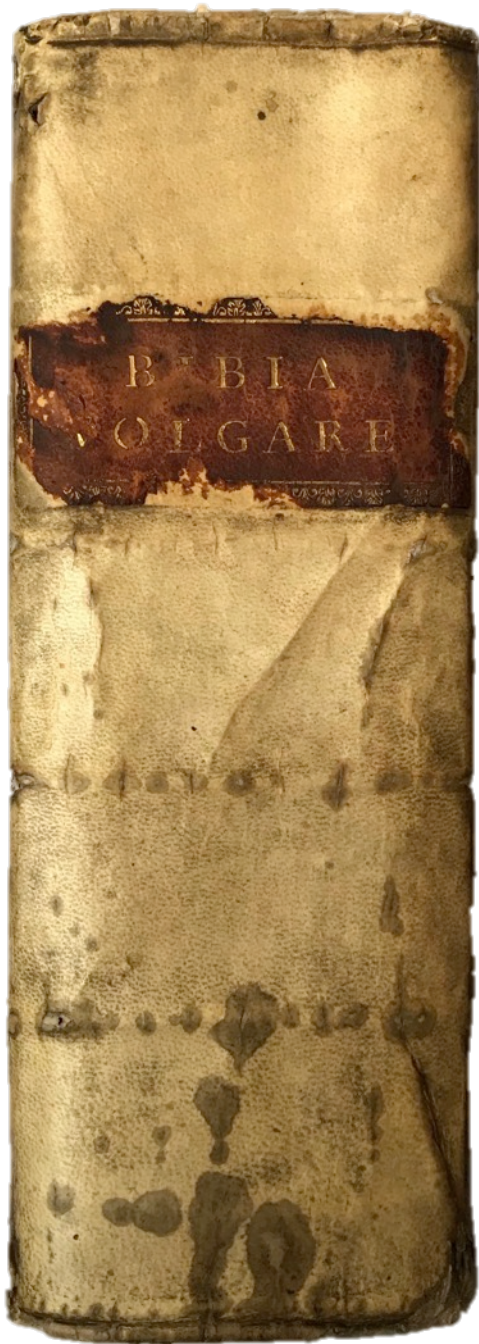
£5000



4to, ff. (xxv) 652. Roman letter, some Italic. Historiated initials, numerous charming woodcuts throughout (approximately 340, mainly 7.5×5 plus a few nearly full-page), sided by lateral decorative borders. Title-page laid down, woodcut vignette of Saint Jerome penitent with scribble of a galero (cardinal's hat) on it, French inscription dated "Londres, 1795" recalling a couplet of Ovid's *Tristia* (I, 5, vv. 25-26: "Scilicet ut fulvum pectator in ignibus aurum, / Tempore sic duro est inspicienda fides"): "L'or s'éprouve par le feu, et le vrai ami, dans l'adversité"; early note in Italian at foot of t-p: "Tasso è morto nel MDXCV", with reference to the poet Torquato Tasso's death. Slightly trimmed, first three quires a little browned, worn, and soiled, as well as a few final leaves, some repairs to margins of gathering A (the beginning of Genesis). Some minimal worming towards beginning in centre of page affecting letters; some marginal wormholes through gutters and outer margins towards the end. Aa1 with paper flaw affecting a woodcut and some letters. Bound in



C18th vellum over boards, lightly rubbed to corners of covers and spine caps, gilt-tooled red morocco label to spine, a.e.r.. A very nice illustrated copy notwithstanding the faults.



*As one learns from the printer's introductory letter to the reader, this quarto edition of the Vernacular translation of Saint Jerome's Vulgate was issued with the approval of the Father Inquisitor Adriano from Venice, Bishop of Capodistria. Andrea Muschio tells he felt the need of publishing the Holy Scriptures since too long a time had passed from the latest appearance of this crucial text of Christianity, the most useful to human salvation. The quarto format, he adds, allows one to make this bible portable and handy. After this "avis au lecteur", it follows Jerome's prologue to the bible, which was translated by the biblical scholar Niccolò Malermi (1422-81). Malermi and his collaborators, Lorenzo from Venice and Girolamo Squarciafico, were the first to translate the Vulgate from Latin into Italian vernacular. The text includes the Old and New Testament and the letter of Saint Paul. The present work is one of the latest amidst the numerous C16th editions of Malermi's translation, which first appeared with the title "Bibbia dignamente vulgarizzata per il clarissimo religioso duon Nicolao Malermi Veneziano et dil Monasterio de Santo Michele di Lemo Abbate dignissimo" in two volumes (Venice, Vandelino da Spira, 1471; then republished several times in Venice from Gabriele di Piero, 1477; Antonio Miscomini, 1478; Ottaviano Scoto, 1481; Andrea Paltasichi, 1484; Tommaso Trevisano, 1487; Lucantonio Giunta, 1490, 1492, 1494, 1502, 1507; Guglielmo Anima Mia, 1493; Giorgio Rusconi, 1517; Lazzaro Soardi and Bernardino Benali, 1517; Stefano Nicolini da Sabio, 1524; Elisabetta Rusconi, 1525; Guglielmo Fontaneto and Melchiorre Sossa, 1532; Bernardino Bindoni, 1535, 1541, 1544; Aurelio Pinzi, 1553; Andrea Muschio, 1566; Gerolamo Scoto, 1567). The 1490's Giunta edition was illustrated with 386 woodcuts attributed to an artist known as the Master of the Pico della Mirandola Pliny, after his most famous illuminated*

*manuscript. A second miniaturist, known as the Master of the Rimini Ovid, may be responsible for some of the other narrative vignettes. The vignettes of these masters were then reused and re-stylised in order to illustrate the numerous above-mentioned editions of this bible, of which the present copy is a remarkable example.*

Not in Darlow and Moule. EDIT 16 5777; USTC 804447.



## 2. BIBLE [Luther Bible]. *Biblia das ist: die gantze heylige schrift Teutsch...*

Frankfurt, Johann Saur, aus Wetter, bei haer. Christian I Egenolff, 1599.

£1850

Folio. ff. (xviii) 272, 178, 129 (i), a-c<sup>6</sup> A-Z<sup>6</sup> Aa-Yy<sup>6</sup> A-Z<sup>6</sup> Aa-Ff<sup>6</sup> Gg<sup>4</sup> a-u<sup>6</sup> y<sup>8</sup>. Lacking title-page and two final leaves. Gothic letter, double-column. Portrait of Christoph Herzog (1515-1568), Duke of Wuerttemberg, within elaborate border enclosing his coat of arms on second leaf; two additional titles with elaborate borders in sections representing biblical episodes, introducing the Book of Prophets and the Gospels. Decorated initials, tailpieces, and numerous attractive large woodcut vignettes throughout (signed with initials "V." and "S."). Page edges ragged in the beginning and the end, with occasional loss of marginal text. Repairs to outer margin of the initial three leaves and

most leaves between ff. 136-178 of the Old Testament. Small tape repairs to reinforce tears on b6 (second quire). From leaf 116 of the Gospels onwards, margins damaged and rather worn. Some light marginal dampstaining and spotting throughout. Bound in contemporary blind-tooled German pigskin, very darkened, slightly wormed, ragged and rubbed to edges, with decorative rolls of floral motives, remains of ties. Interestingly and abundantly annotated in a C18th German hand on pastedowns and flyleaves. Overall very worn with many flaws affecting text and partial cropping of printed marginal references through a substantial part of the book. Plenty of attractive large illustrations.

VD16 B 2834.

### Euangelium S. Lucas.

#### I. Cap.

Die Geburt Joannis des Täufers wird dem Priester Zacharia vnd desgleichen die Menschwerdung Christi der Jungfrawen Maria durch den Engel Gabriel verkündigt Maria lobet den Namen Elisabeth / die selbige gebiert einen Sohn vnd er wirdt Johannes genant Zacharias weissaget vnd lobet den Namen.



Intemals sich viel untervunden haben / zu stellen die Rede von den Geschickten / so vnter vns ergangen sind / wie vns das gegeben haben / die es von Anfang selbst gesehen / vnd Dichter des Worts gewesen sind / Hab ichs auch für gut angesehen / nach dem ichs alles von anbegun erkündet habe / das ichs zu dir / mein guter Theoprophete / mit fleiß ordentlich schreibe / Auff daß du gewissen Grundt erfahrest der Lehre / welcher du vnterrichtet bist.

2 Par. 24.  
Joannis  
Eliera.

**B**er Zeit Herodis / des Königs Judee / war ein Priester von der Ordnung Abia / mit Namen Zacharias / vnd sein Weib von den Töchtern Alia / welche hieß Elisabeth. Sie waren aber alle beyde fromm für Gott / vnd giengen in allen Gebotten vnd Satzungen des Herren vntadlich / vnd sie hatten kein Kind / denn Elisabeth war vnfruchtbar / vnd waren beyde wol betaget.

Vnd es begab sich / da er Priesterampt pflegte für Gott / zur Zeit seiner Ordnung / nach gewonheit des Priesterthums / vnd an ihm war / daß er räuchern solte / gieng er in den

Tempel des Herren / vnd die gangemenge des Volcks war hauffen vnd betet / vnter der Stunde des räucherns.

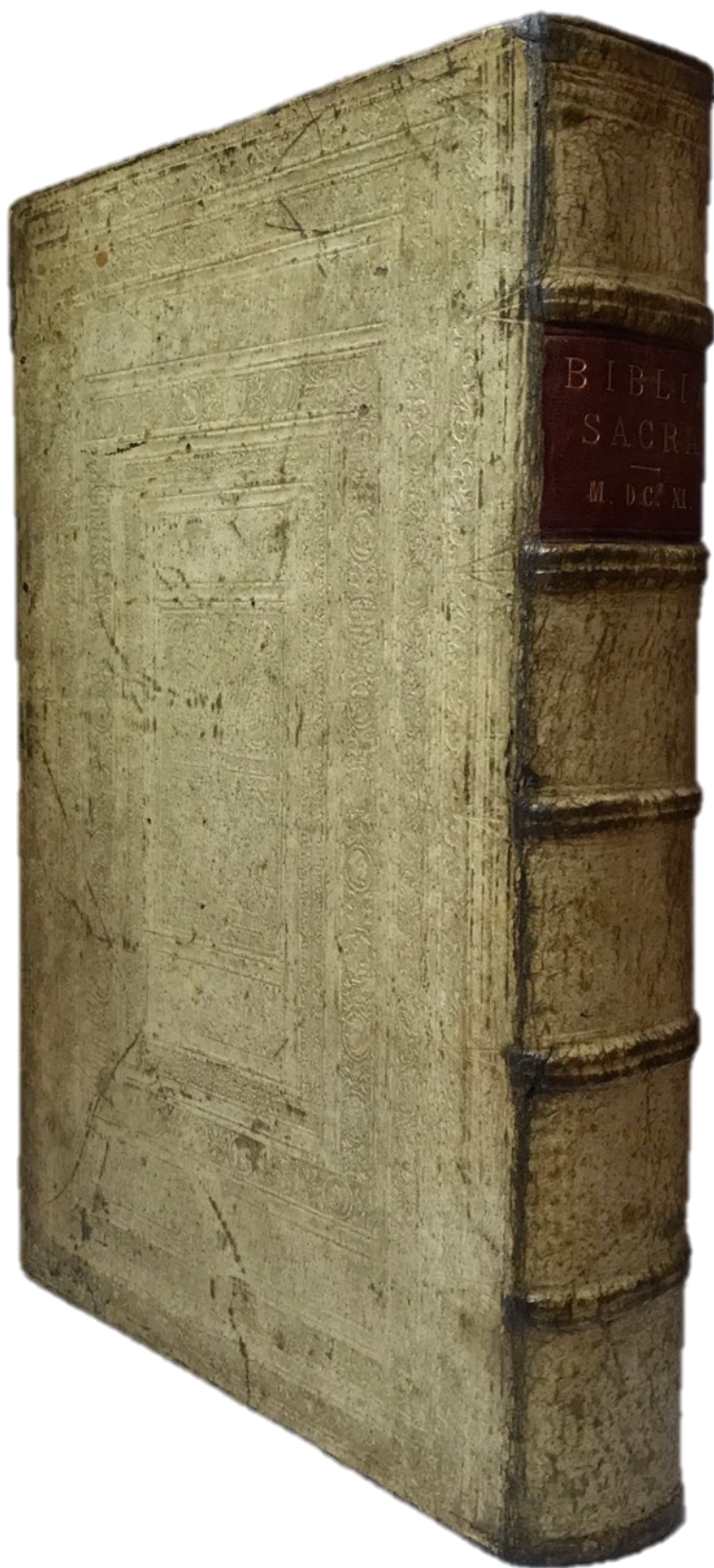
Es erschien ihm aber der Engel des Herren / vnd stunde zur rechten Hand am Empfang des Räuchaltars. Vnd also Zacharias ihn sah / erschrock er / vnd es kam ihm eine Forcht an. Aber der Engel sprach zu ihm: Fürchte dich nicht Zacharia / denn dein Gebet ist erhört. Vnd dein Weib Elisabeth wirdt dir einen Sohn gebären / des Namens solt du Johannes heißen / vnd du wirst des Freuden vnd Wonne haben / vnd viel werden sich seiner Geburt freuwen. Denn er wirdt groß seyn für dem Herren / Wein vnd starke Getränke wirdt er nicht trincken. Vnd wirdt noch in Mutter Leib erfüllen werden mit dem heiligen Geist / vnd er wirdt der Kinder von Israel viel zu Gottes Lob bekehren. Vnd er wirdt für ihn her gehen / im Geist vnd



### 3. BIBLE. *Biblia Sacra*,...

Frankfurt, Typis Matthiae Beckeri, Sumptibus vero Nicolai Rothii, & Gothefridi Tampachii, 1611.

£3250





Folio, ff. (vi = title page, portrait and preface), 286 (Old Testament), 110 (Prophets), 101 (New Testament), (xxv = indexes), ):(6 a-4a4 4b6 a-3G4 3H6. Roman and Italic letter. Decorated initials, tailpieces, pages ruled in black, central double-column text, each column with rows of glosses and references, diagrams and chronological and genealogical tables. Beautiful title in compartments, within portico, with Moses and Aaron, the four Evangelists to the corners, a scene of Adam, Eve and God in the Garden of Eden, to the top, and the Nativity at foot. The following leaf, the portrait of Frederick Duke of Württemberg-Teck by Jacob Heyden, within an architectural border with personification of Justice and Prudence, his coat of arms to the top, declamatory verses at foot. Very occasional early ink underlining, some light soiling and a few marginal wormholes. In a contemporary German Protestant pigskin binding with original red morocco label and gilt lettering to spine with raised bands. In the centre of the front board, a stamped portrait of Luther with an open book in his hands and underneath the Latin sentence "Nosse cupis faciem Lutheri hanc / cerne tabellam si mentem libr / os consule certus eris", which can loosely be translated as "You want to know the face of Luther, look at this picture; if his mind, be sure to read his books". Lower corner of the board a little browned. Compartments with blind-tooled motives and stamped profiles of human figures, perhaps saints, alternating with floral elements and shields, or coat of arms, in a grotesque-like style. Central panel on the rear board somewhat worn and difficultly interpretable, but possibly shows four icons of saints. Swirling marbled pastedowns. This fine volume is perfect with the exception of the last few leaves with dampstained margins, a.e.r.



*Fourth edition of this famous emended and commented version of the Vulgate, which was first published in 1522 with the revision and corrections of Andreas Osiander (1498-1552); today also known as the Osiander bible. A humanist, reformer, and theologian, Osiander embodied the*



*various circles in which many Protestants ran, but also the complicated relationship between those various circles that led to tensions and divisions within the Reformation. A trained humanist, he mastered Greek, Hebrew, and Aramaic, he studied the Jewish Kabbalah and composed a harmony of the Gospels. He also became an early supporter of Luther's reforms. The present copy not only shows Andreas's commentary and glosses, but these were also enriched and expanded by his son Lucas the Elder (1534-1604). Lucas was a German pastor of the Evangelical-Lutheran Church in Württemberg and a composer of Lutheran church music.*

Not in Darlow and Moule. VD 17 23:230836E.

**4. BIBLE.** *Biblia Sacra, das ist Die gantze H. Schrifft Alten und Newen Testaments...*

Köln, In verlegung Michael Dehmen und Wittib Constantini Munichs, 1666.

£2000





8vo, pp. (lxiv = title page + table of contents), 844 (Old Testament), a-3f8 3g6; pp. 368 (Prophets), a-z8; pp. 324 (New Testament), 2a-2y8 2x2; pp. 52 (Apocrypha), \*-3\*8 4\*2. Gothic letter, a little Italic. Double column, framed text, ruled in black, with side rows for notes; Apocrypha in single column. Decorated initials, capital spaces with guide-letters, head and tailpieces. Title within architectonical border in compartments: Moses and Solomon to the sides; six biblical scenes at head of page (from left to right: Creation, Adam and Eve, Original Sin, Binding of Isaac, Moses receives the Law on Sinai, Christ Pantocrator) with putti holding cartouches with bible verse to the very top: “vidit Deus cuncta quae fecerat, et erant valde bona, Gen. I”; at foot, central image of Crucifixion and “haurietis aquas de fontibus Salvatoris Isa. 12” inscribed around in circle. The four Evangelists while writing the Gospels (Luke and Marc to the left, Matthew and John to the right) and imprint in a large gothic-style cartouche at foot with motto “labore et costantia” in cartouche entwined with architectural compass. In a very clean contemporary German blind-tooled pigskin over wooden boards, date “1679” stamped in black on front cover, with original brass clasps and catches. At centre of boards, large black-ink oval coat of arms of the Austrian Cardinal Maximilian Gandolph von Künburg (1622-1687) with date of his ordainment, “1668”, inscribed in it. Early ms. note on front pastedown: “Collegiatum in Seekirchen” and modern stamp of the collegiate library of Seekirchen (Austria) on verso of t-p. An excellent, fine copy, extremely well preserved. A.e.r.

*Second edition of this Catholic bible in German, which was translated by Kaspar Ulenberg (1549–1617). Ulenberg was a Catholic convert and a prolific theological writer, who studied theology at Wittenberg. While studying Luther’s writings there, his first doubts as to the truth of the Lutheran doctrines were awakened, and were then increased by hearing the disputes between the Protestant theologians and by the appearance of Calvinism in Saxony. He was then sent by his family to Cologne to convert a relative to Protestantism from Catholicism. After accomplishing this task he remained in Cologne, where, through some Catholic friendships, he had an opportunity of becoming acquainted with Catholic life and teaching. In 1572 he became a Catholic.*

*This work is Ulenberg’s most important literary achievement, which he began around 1614 at the request of the Archbishop and Elector of Cologne, Ferdinand Duke of Bavaria, and finished shortly before his death. The first edition appeared at Cologne in 1630; eleven other editions were published at Cologne up to 1747, and eleven more at Nuremberg, Bamberg, Frankfort, and Vienna. The present work bears the armorial shield of the Austrian Cardinal Maximilian Gandolph von Künburg (1622-1687), who was nephew to the famous Cardinal Wolfgang Hanibal von Schrattenbach. In 1679, Maximilian established the monastery of Seekirchen in Austria, a town in the lake district of Salzburg, and one can suppose this bible was donated by him to the collegiate library of the monastery, since it bears the date of the foundation.*

Not in Darlow-Moule and the bibles catalogue of the Württembergische Landesbibliothek, Stuttgart. This Bible, first published in 1630, “far outstripped all previous Catholic translations in terms of both greater correctness and linguistic versatility” (Wetzer-W., XII, 188).

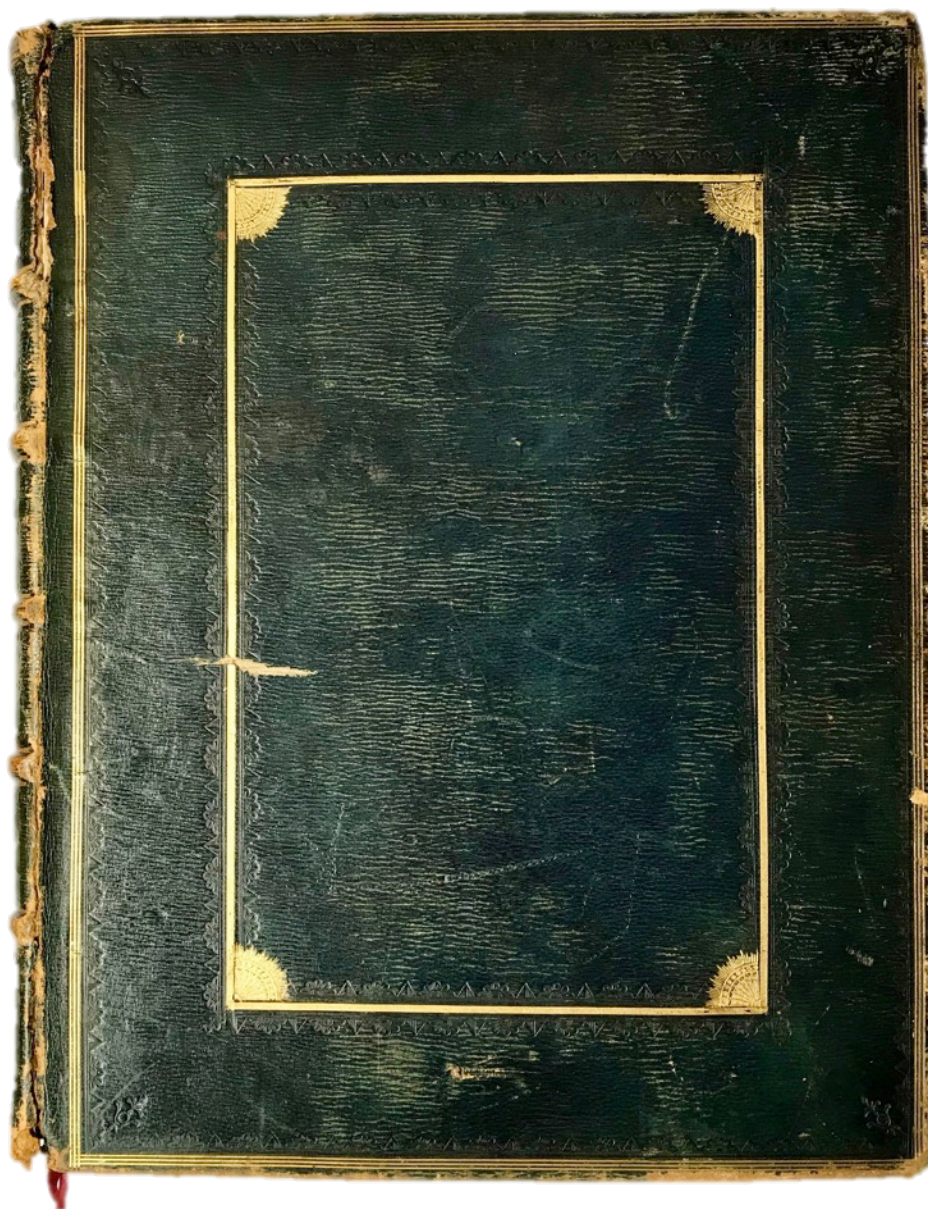
**5. BIBLE.** *The Holy Bible...[with] The Book of Common Prayer,...[with] The Whole Book of Psalms,...*

London, Printed for George Eyre and Andrew Strahan, ..., 1806; Oxford, Printed by W. Jackson and A. Hamilton, ..., 1786; Oxford, Printed by W. Jackson and A. Hamilton, ..., 1787.

£600

Large 4to. No pagination. Double-column text. Roman letter, little Italic. Bible bound with two earlier works: BCP with small vignette on title-page (arms of the University of Oxford) and final psalter. Very light marginal age toning, some spotting throughout, stain on verso of title-page and recto of second leaf. Front endpaper with unclear ms. ownership note: "Anne Themneys?..., August the 13th 1822 / This Book belongs to the...Room". Handwritten initials on t-p: "C. K." to the top and "K. Sep.tbr 16th 1806 T." Marbled pastedowns and endpapers, contemporary green straight-grain morocco, triple fillet gilt along cover edges internally opposed to a blind-tooled fillet flanked by half flowers and triangles rolls, blind-stamped fleurons to corners, ribbon-twist roll gilt to fore-

edges and gilt lines of plumes and dots entwined to turn-ins. Large single fillet roll panels on centre of boards with quarter sun in splendour tool at inner corners, blind-tooled fillets flanked by half flowers and triangles alternated in a sequence repeated both inwardly and outwardly. Gilt title to spine, divided into six compartments with raised bands, gilt fillets and blind-stamped vine leaf meanders; decoration of blind-stamped floral motives (buds, branches and lilies), forming an eye-shaped oval, filled with dots and a central gilt circle, fashioned like a pupil and surrounded by four smaller gilt circles. Joints to the back cover, starting, a.e.g.



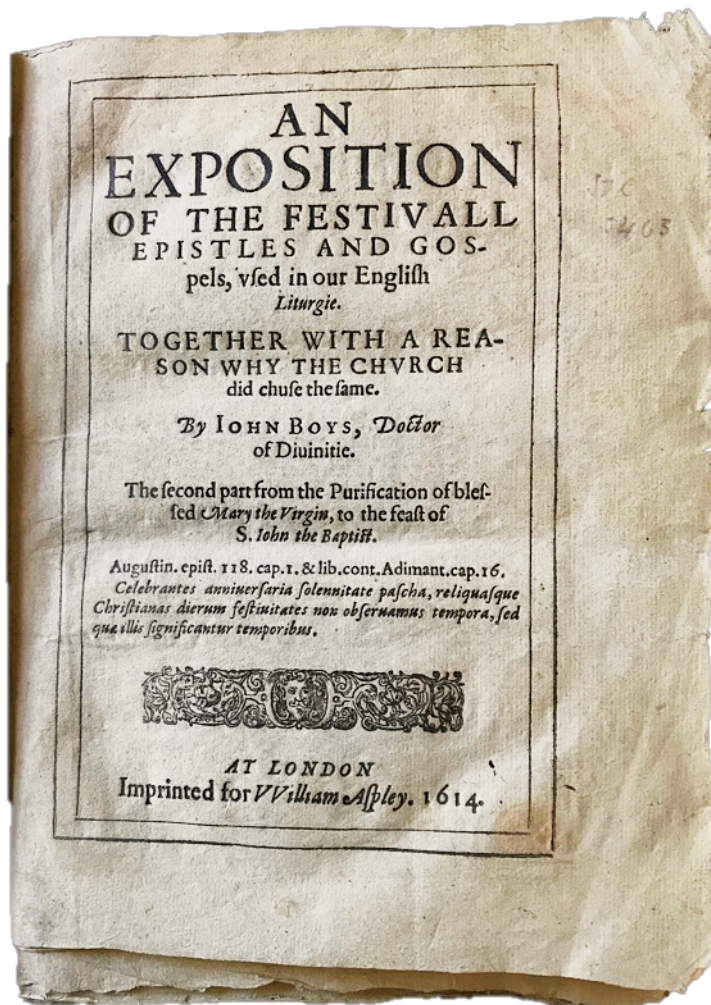
Darlow and Moule, 997.



6. **BOYS, John.** *An exposition of the festivall Epistles and Gospels, vsed in our English Liturgie. Together with a reason why the Church did chuse the same. .... The second part from the Purification of blessed Mary the Virgin, to the feast of S. Iohn the Baptist.*

London, Imprinted for William Aspley, 1614.

£800



4to, pp. (iv) 159 (i); A<sup>2</sup> B-L<sup>8</sup>. Roman and Italic letter, sporadic Greek. Title-page within a plain double-fillet border, pages ruled in black with references section to the outer margin, head- and tailpieces. A crisp, untrimmed and surprisingly wide-margined copy bound in modern speckled paper over boards with older label to front cover. A lovely copy.

*This is the second part of three texts forming 'An Exposition of the Festival Epistles and Gospels, used in our English Liturgie'. The first part was published in 1613 and the third one in 1615. John Boys (1571-1625) was Dean of Canterbury. Before covering such high position, he proved himself as a very skilled preacher. While in service at St Mary's, Cambridge, Archbishop Richard Bancroft took him into his favour, and he preached at Ashford, on the occasion of the primate holding his primary visitation there on 11 September 1607. Two years after, Boys published his first work, 'The*

*Minister's Invitorie, being An Exposition of all the Principall Scriptures used in our English Liturgie: together with a reason why the Church did chuse the same'. The work was dedicated to Bancroft, who had lately been made chancellor of the University of Oxford, and in the 'dedicatorie epistle' Boys speaks of his 'larger exposition of the Gospels and Epistles' as shortly about to appear. In 1611, 'An Exposition of the Dominical Epistles and Gospels used in our English Liturgie throughout the whole yeere' supplied a great need and had a very large and rapid sale, encouraging Boys to further his work. Archbishop Bancroft died in November 1610, and George Abbot was promoted to the primacy in the spring of 1611. Boys dedicated to him the present work, 'An Exposition of the Festival Epistles and Gospels, used in our English Liturgie'. This second part includes a dedication "To my loving neighbours of Hollingburne, more principally to the Right Worthy Sr. Francis Barnham Knight, and Thomas Culpeper Esquire".*

ESTC S106192.

7. **BRENZ, Johannes.** *Catechismus, pia et utili explicatione illustratus*

[Frankfurt, Peter Braubach], 1555.

£1000



8vo, pp. [16] 778 [22], aa8 a-z8 A-Z8 Aa-Dd8. Italic letter, some Roman, sporadic Greek. Historiated initials, lacking title-page in black and red with woodcut border. Occasional early marginalia, ms. date “1789” next to colophon (Cc5v). Wormhole to lower gutter throughout, not affecting text. Light soiling and dampstaining to margins. Bookplate of Hungarian lawyer Joannes Sza’sz on aa2v and of notary public Carolus Susich on verso of last leaf. Bound in contemporary blind-tooled pigskin over boards with rolls of personified virtues (faith, hope and justice) framing central panels on covers: on front, Christ on the cross, Moses, John the Baptist and a verse from John’s Gospel underneath (1:29): “Ecce agnus dei qui tollit peccata mundi” (compare with EBDB p002865 on Einbandatenbank), plus owner’s initials “P. A. B.” and date “1560” stamped in black. On the back, Christ resurrected and triumphant defeats Satan represented as a snake, or a dragon symbolising Evil, and a biblical verse (Hosea, 13:14): “ero mors tua o mors” (see EBDB p001637). Re-hinged using remains of a German Gothic bible as pastedowns, paper repairs to upper corner of first two initial leaves, last leaf laid on endpaper. A beautiful binding.

*Johannes Brenz (1499-1570) was a “leading church administrator in the first generation of the Protestant Reformation who was responsible for the start of reform in numerous German lands. He became a leading defender of Lutheran Eucharistic doctrine against the Swiss, especially through*



*his articulation of the doctrine of the ubiquity of Christ, an advocate for religious toleration, and a supporter of secular authority over religious matters. His most lasting contribution was a church order that would influence church polity in Germany until the twentieth century [...] he also wrote one of the first Lutheran catechisms, which he published in 1527 and saw reprinted in over 500 edition” (see <https://reformation500.csl.edu/bio/johannes-brenz/>).*

One copy in the British Library. Adams (only 1551 edition in 4to format – B2751). Not in Brunet and Graesse. USTC 620390; VD16 B 7566.

**8. CHURCH OF ENGLAND.** *The Book of Common-Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, According to the Use of the Church of England, Together with the Psalter or Psalms of David, ... And the Form & Manner of Making, Ordaining, & Consecrating of Bishops, Priests and Deacons.*

London, Printed by His Maties: Printers, 1669; London, Printed by John Bill, Christopher Barker, Thomas Newcomb, and Henry Hills, Printers to the Kings most excellent Majesty, 1678.

£1150

Folio, pp. [554]; title-page, A-B<sup>6</sup> C<sup>4</sup> D<sup>6</sup> E<sup>8</sup> F-Z<sup>6</sup> Aa-Xx<sup>6</sup> Yy<sup>8</sup>. Black letter, sporadic Italic and Roman. T-p within architectural portico designed by artist Williamson (signed “P: Williamson scu.”). Additional title on Ee5 (Psalter) with earlier imprint and woodcut royal coat of arms of England. Half-titles on Ss6 and Yy2. Decorated initials, head- and tail-pieces, several diagrams and tables containing the calendar of movable and immovable feasts, in red and black ink, and prayer times. Pen autograph of “Edward Lloyd Esq., Pengwern 1753” of t-p and, on front pastedown, bookplate of the Welsh family Mostyn and ms. provenance “Bodysgallen / December 1910 / the Hon’ble Henry Mostyn / from Watkin Bishop of Bangor”. Bound in contemporary dark brown morocco, double-fillet gilt along edges and double fillet panel gilt at centre of covers with angular fleurons, title and publication date to gilt spine in compartments, six raised bands, a.e.g.. Light marginal soling and spotting throughout, some pages with frail edges and tiny tears in the beginning, head of spine and top of front hinge slightly damaged. Overall a lovely, clean copy.

*First published in 1549, under the reign of Edward VI, the Book of Common Prayer (BPC) was the first prayer book to include the complete forms of service for daily and Sunday worship in English. It contained Morning Prayer, Evening Prayer, the Litany, and Holy Communion and also the occasional services in full: the orders for Baptism, Confirmation, Marriage, “prayers to be said with the sick”, and a funeral service. It also set out in full the “propers”: the collects and the epistle and gospel readings for the Sunday Communion Service. Old and New Testament readings for daily prayer were specified in tabular format as were the Psalms and canticles mostly biblical, that were provided to be said or sung between the readings.*

*In 1604, King James I ordered some further changes, the most significant of these being the addition to the Catechism of a section on the Sacraments. Following the tumultuous events leading to and including the English Civil War, another major revision was published in 1662. That edition*

*has remained the official prayer book of the Church of England. The Act of Uniformity of 1662 prescribed the form of public prayers, administration of sacraments, and other rites of the Established Church of England, according to the rites and ceremonies prescribed in the Book of Common Prayer (BCP). Adherence to this was required in order to hold any office in government or the church, although the 1662 edition of the BCP prescribed by the Act was so new that most people had never even seen a copy. It also explicitly required episcopal ordination for all ministers, i.e. deacons, priests and bishops, which had to be reintroduced since the Puritans had abolished many features of the Church during the Civil War.*





**9. CHURCH OF ENGLAND – NICHOLLS, William.** *A Comment on the Book of Common-Prayer, and the Administration of the Sacraments, & c. Together with the Psalter or Psalms of David, Being a Paraphrase on the Sunday and Holiday-Services, Epistles and Gospels throughout the year : ...*

London, Printed for R. Bonwicke, W. Freeman, T. Goodwin, J. Walthoe, M. Wotton, S. Manship, J. Nicholson, R. Parker, B. Tooke, and R. Smith, 1710.

£900

Folio. unnumbered; ff. (i = half title), plate with Nicholls portrait, (iii = title-page and dedication to the Queen), [a]-[e]<sup>2</sup> B-I<sup>2</sup> A-O<sup>2</sup> \*A<sup>2</sup> †B-†K<sup>2</sup> M<sup>2</sup> Aa-Zz<sup>2</sup> †Bb-†Xx<sup>2</sup> Aaa-Ttt<sup>2</sup> †Aaa-†Iii<sup>2</sup> †K-†M<sup>2</sup> (\*a)<sup>2</sup> Aaaa-Zzzz<sup>2</sup> Aaaaa-Rrrrr<sup>2</sup> Aaaaa-Tttt<sup>2</sup>. Black and Roman letter, some Italic, little Greek. Single-column text and notes in double column. Decorated initials, several diagrams and tables containing the calendar of movable and immovable feasts, in red and black ink, and prayer times throughout the year. Early ink autograph of front pastedown "Tho: Marhill" and date "1728". Bound in contemporary English calf, panelled covers rather worn, gilt spine in seven compartments divided by raised bands, gilt title on red morocco label. Some light spotting throughout. Generally a clean and crisp copy.



*This is the major work of the clergyman and theologian William Nicholls (1664-1712). This book was*

*published by subscription, and dedicated to Queen Anne. He did it unassisted and it cost him his*

health. First published in 1549, under the reign of Edward VI, the *Book of Common Prayer* (BPC) was the first prayer book to include the complete forms of service for daily and Sunday worship in English. It contained Morning Prayer, Evening Prayer, the Litany, and Holy Communion and also the occasional services in full: the orders for Baptism, Confirmation, Marriage, “prayers to be said with the sick”, and a funeral service. It also set out in full the “proprs”: the collects and the epistle and gospel readings for the Sunday Communion Service. Old and New Testament readings for daily prayer were specified in tabular format as were the Psalms and canticles mostly biblical, that were provided to be said or sung between the readings.

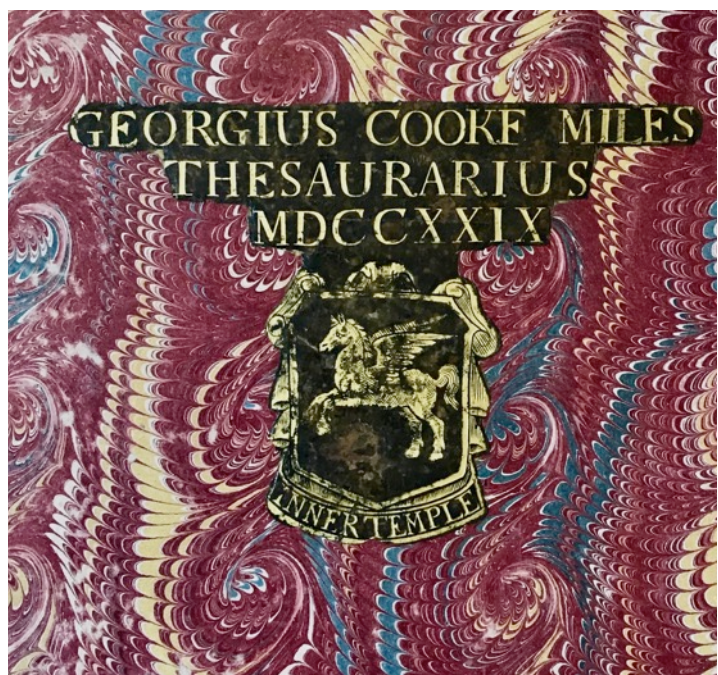
ESTC T87380.

**10. CHURCH OF ENGLAND.** *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, According to the Use of the Church of England, Together with the Psalter or Psalms of David,...And the Form & Manner of Making, Ordaining, & Consecrating of Bishops, Priests and Deacons [with] The Whole Book of the Psalms*

London, Printed by John Baskett, ..., And by the Assigns of Thomas Newcomb, and Henry Mills, ..., 1715; London, Printed by John March, ..., 1729.

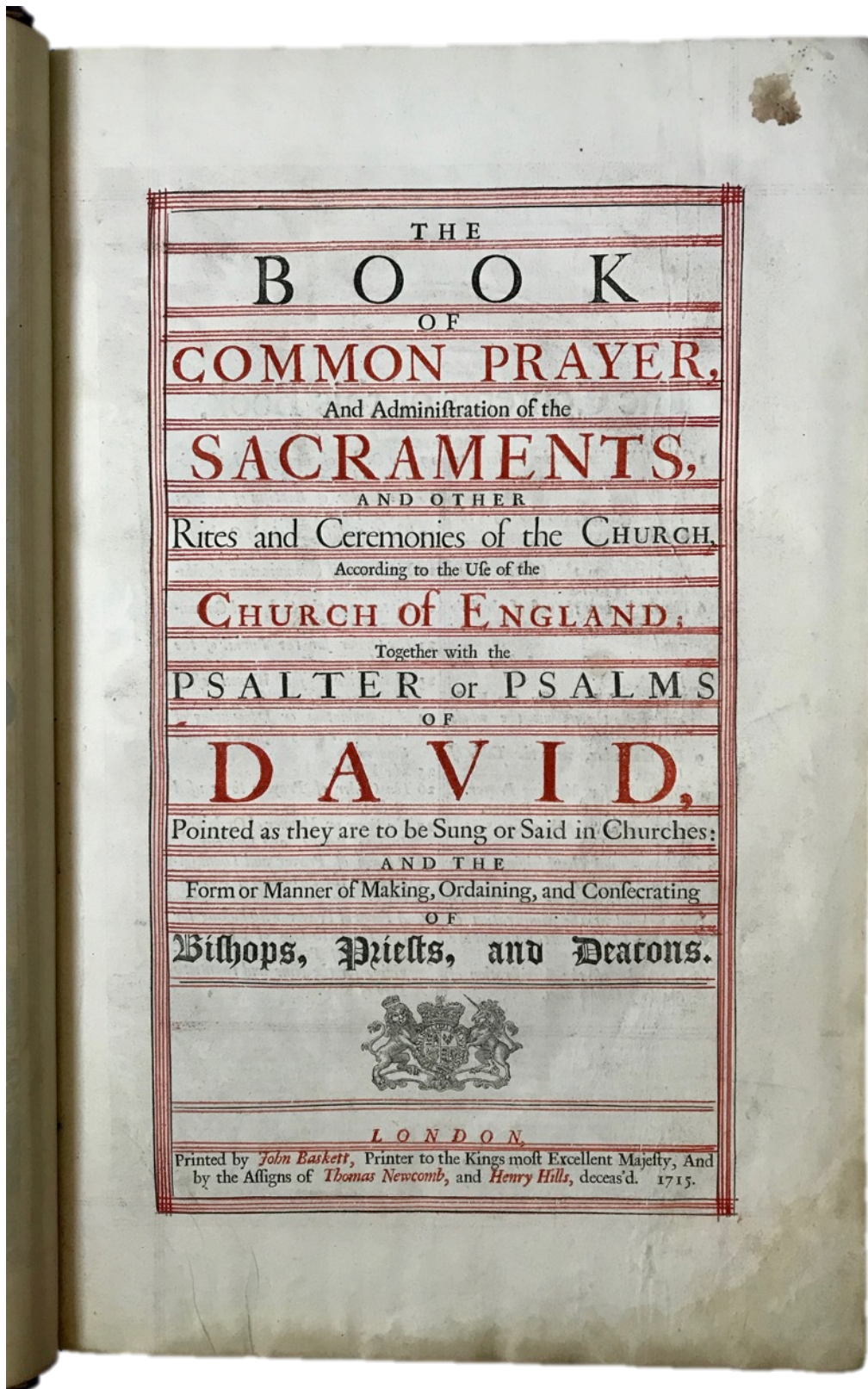
£3500

Folio. No pagination and foliation; ff. ii, a-c<sup>4</sup> A-Z<sup>4</sup> Aa-Zz<sup>4</sup> Aaa<sup>4</sup> A-O<sup>2</sup>. Pages ruled in red throughout, double-column text. Roman and Italic letter, sporadic black letter. Title in red and black, beautiful floriated and historiated woodcut initials from various sets and of different sizes, and capital spaces with guide-letters; large head- and tail-pieces, signed engraved frontispiece of a church rotunda with inscription “Domus Orationis” and several figures (originally designed by John Baptist Caespers and realised by David Loggan). Tables containing the calendar of movable and immovable feasts, in red and black ink, and prayer times. Extensive paper repair to C2 not affecting the text and to lower blank margin of C3 and 4 (The Litany). Bound in late C19th brown morocco with double fillet gilt along cover edges and to turn-ins. Gilt-ruled spine in six compartments with raised bands and gilt-stamped title. Large gilt leather cuttings, probably from the original calf binding, attached to the marbled pastedowns, showing ownership of the barrister and treasurer Sir George Cooke (1676-1741): “GEORGIUS COOKE MILES THESAURARIUS MDCCXXIX” with the emblem of the Inner Temple (Pegasus on an armorial shield) underneath. An attractive and outstanding copy.





*Born of Thomas Cranmer's desire for liturgical texts upon which all of Europe's Protestant, English-speaking churches could agree, the beautiful and dignified language of the Book of Common Prayer, first issued in 1549, has considerably influenced not only ecclesiastical practice, but has served "as a source of spiritual inspiration for most Englishmen second only to the Bible" (PMM 75).*





**11. CHURCH OF ENGLAND.** *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, According to the Use of the Church of England, Together with the Psalter or Psalms of David, ...And the Form & Manner of Making, Ordaining, & Consecrating of Bishops, Priests and Deacons.*

London, Printed by John Baskett and Robert Baskett, ..., 1742; Printed by James Roberts, ..., 1739.

£3250







Folio. No pagination and foliation; ff. ii, [a]<sup>4</sup> b-c<sup>4</sup> A-Z<sup>4</sup> Aa-Zz<sup>4</sup> Aaa<sup>1</sup> A-O<sup>2</sup>. Double-column text. Roman and Italic letter, sporadic black letter. Title in red and black, attractive floriated and historiated woodcut initials from various sets and of different sizes, and capital spaces with guide-letters; large head- and tail-pieces, signed engraved frontispiece of Saint Paul's Cathedral (by artist James Mynde). Tables containing the calendar of movable and immovable feasts and prayer times. Prayers referring to the royals were cut out from a late C19th edition of the BCP and glued on the matching passages – A4v and B1r (Morning Prayer), B3v B4r (Evening Prayer) and C2r (The Litany) – as a sort of update for the Victorian subject and faithful. B3 and C2 with small tears to lower margin, Hh1 with large clean tear from lower margin towards centre; large ink stain to margin of D2. Sumptuous contemporary full panelled green morocco gilt, elaborately gilt decorated spine, raised bands, marbled endpapers with bookplate of "Margaret Trotter", a.e.g. Bound with a 1739 edition of Sternhold and Hopkins' metrical psalter. Occasional soiling and thumb marks, especially to lower corners. Lightly rubbed on covers, minor chips to hinges and edges. A very impressive volume.

Griffiths 1742:1

AN ELEGANT DE THOU BINDING

**12. GENEBRARD, Gilbert.** *De Sancta Trinitate libri tres contra huius aevi trinitarios, antitrinitarios, & autotheanos.* [with] **Id.,** *Ad Jacobum Schegkium, Schorndoffensem philosophum et medicum, assertionibus sacris de Deo sese temere immiscentem et tribus ipsius de sancta Trinitate libris, modo pro sabellianis, modo pro Trinitariis, inconstantissime obtrectantem, responsio.*

Paris, Apud Ioannem Bene-natum, 1569; Paris, Apud Aegidium Gorbinum, ..., 1575.

£2500



FIRST EDITIONS. ã8 A-V8 X4 a8 b4 A-2B8, p. [16], 317, [35], 200. Two works in one volume. Italic, Greek, Roman letter, and a little Hebrew. Gracefully decorated initials and head-pieces. Light occasional dump staining of upper margins. In a very well-preserved De Thou calf binding, headcap of spine slightly worn, little worm track at lower corner of upper board. Covers embossed in gilt with the de Thou coat of arms. Modern label on flyleaf: "A choice example of the stately bindings executed for the great bibliophile, J. A. de Thou, before 1587, when he married his first wife, Marie Brabançon, after which event he added her arms on the covers of his books."; spine with title blocked in gilt and the de Thou monogram in four compartments. Library stamp of the English book collector Richard Heber (1773-1833): "BIBLIOTHECA HEBERIANA". Excellent condition.



*These first editions of two works of Gilbert G  nebrard (1537-1597) discuss the Holy Trinity. Genebrard was a Benedictine monk, “a zealous partisan of the league in France, and a writer for it, but also a learned writer in theology He studied at Paris, and having acquired a profound knowledge of Hebrew, was professor of that language at the royal college for thirteen years. He was twice named for episcopacy, yet never obtained it, and at last died in a kind of exile at his priory of Semur in Burgundy, in consequence of the violence of his writings against Henry VI. As a polemic as well as a politician, he was a most violent and abusive writer, but is said to have been more prudent in his conduct than in his style St. Francis de Sales gloried in having been his pupil”. 1812 Chalmers’ biography (vol.15 p. 398).*

*With respect to the second work, which addresses Jacob Schegk (1511-87), who was a polymath German Aristotelian philosopher and academic physician, the scholar Christopher Burchill has defined the context of this work so: “as early as 1565, Schegk had supplied a metaphysical grounding for the disputed claims of Johann Brenz about the communication idiomatum, whereby the properties of the two natures of Christ were seen as interchangeable by virtue of the hypostatic union. The following year he undertook a more ambitious project of defending the doctrine of the Trinity along similar lines Far from exacerbating the conflict between reason and revelation, as was the case with the Paduan trained philosophers, according to Schegk a sound knowledge of Aristotle was a sure defense against the Arian challenge. As was to be expected, the appearance of this provoked a considerable reaction within the reformed camp. Still one of the leading apologists for the Palatine settlement, Thomas Erastus tried to get round the problem by suggesting that Schegk’s understanding of the hypostatic union in fact agreed with the reformed position and in no way justified the idea of a real communication of properties between the two natures. Yet the most searching criticism had been advanced by Simonius at the time when he was still working in Geneva. While he strongly defended the Metaphysics against the well-known criticism of Ramus, he added that this could only be brought into disrepute if applied to the discussion of theology, which was a branch of knowledge assessable only to faith. Moreover, Schegk’s interpretation of Aristotle could do no more than demonstrate the logical coherence of the trinitarian conception of God, but this was not the same as the essential Trinity as defined in the Creed. One of the Sorbonne theologians, Gilbert Generard, was later to extend this argument by accusing Schegk of maintaining the Sabellian heresy, the idea that the Trinity was an accidental from which did not reveal the full nature of God.” (Aristotle and the Trinity: The Case of Johann Hasler in Strasbourg 1574-1575, in “Archiv fur Reformationsgeschichte”, 1988).*

A MILESTONE IN THE TRANSLATION HISTORY OF THE ENGLISH NEW TESTAMENT

**13. GOSPLES IN GREEK.** *He Kaine Diatheke. Novum Testamentum. Juxta exemplar Millianum.*

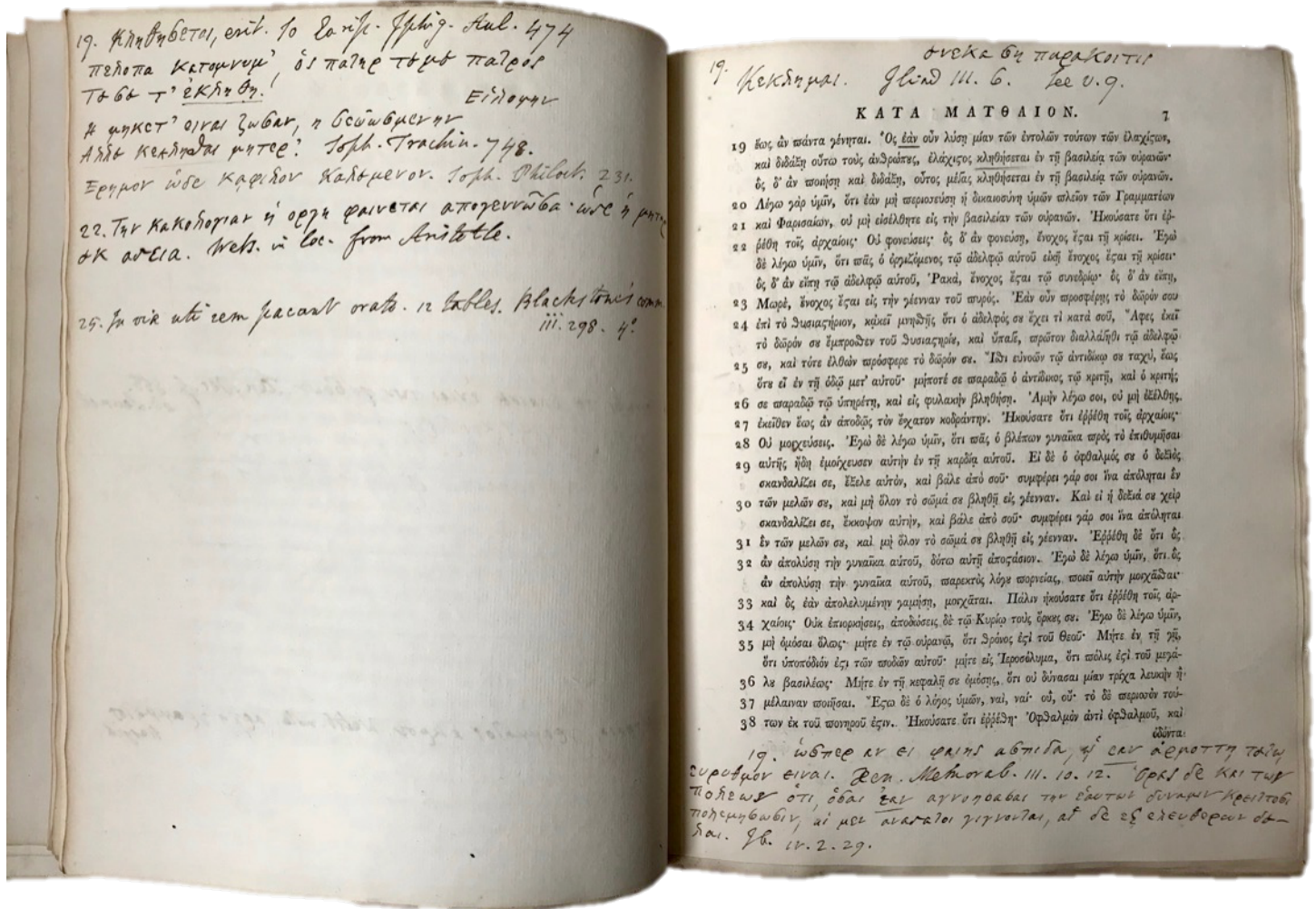
Oxford, Typis Joannis Baskerville, E Typographeo Clarendoniano, Sumptibus Academiae, 1763.

£9750



FIRST EDITION (only 500 copies published). 2 vols in a very large 4to format with “signatures in twos. Text not divided into verses but with verse-numbers given in the margin” (Darlow & Moule, 4755); 415 pp. plus title-page, lacking the initial half-title; this copy was specially bound for William Newcome (1729-1800), Archbishop of Armagh, Primate of All Ireland, with interleaved blank sheets throughout and ten additional initial and final blanks in both volumes: Matthew and Luke, pp. 1-236, in Vol. I, and Paul and John, pp. 236-415, in Vol. II. Copiously annotated and





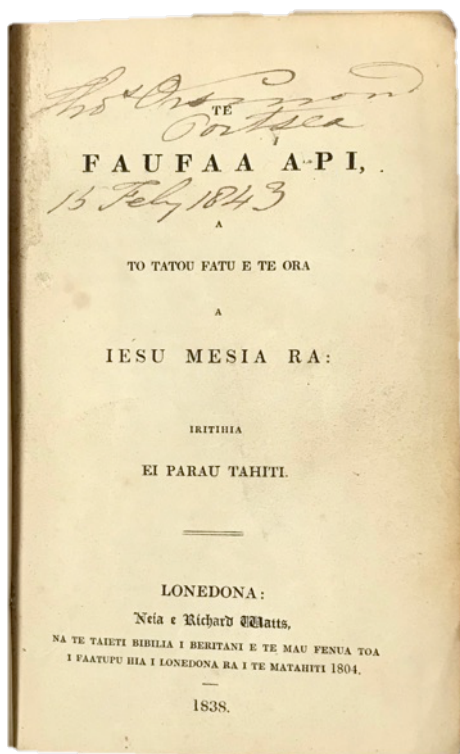
underlined by the owner, who left his autograph on the top right corner of the t-p. The books are provided with plenty of philological observations and references to classical authors, both Greek and Latin, and comparisons with critical studies of the bible by other eminent scholars. Contemp. bindings, calf over gilt spine in compartments with red morocco label, vellum corners, marble paper over thick boards. Covers, joints and edges rubbed, 1st vol.'s head of spine slightly damaged. Notwithstanding, an appealing binding. A clean, wide-margined and unique copy.

This edition shows the Greek types designed by the celebrated printer John Baskerville (1706-1775). It mostly reproduces the text edited by John Mills (1707), which is "perhaps the most famous Greek Testament of the eighteenth century [...] a reprint of Stephanus' text of 1550, with a very few slight variations." (Darlow & Moule, 4725).

"The press made one purchase from Baskerville. By the time that he approached the Delegates with a proposal for a new great primer Greek in June 1758, Savile's Greek types had become unfashionable. Baskerville had been cutting types for just five years but was sufficiently convincing for the Delegates to order 'a new Set of Greek Puncheons, matrices and moulds, in Great Primer' and 3 hundredweight of type. Once the type arrived in 1761, the workmen were paid to set up and print two samples for a new Greek Testament, one in the new type and the other in 'the Large Greek'. On the basis of this comparative specimens the Delegates agreed that a 'Greek Testament in Quarto and Octavo be printed on Baskerville's Letter'. However, no more type was ever bought from Baskerville" (Gadd (ed.), The History of the Oxford University Press, I, p.222).

The owner of this copy was a prestigious Englishman and cleric of the Church of Ireland: The Most Reverend William Newcome. He studied at Abingdon School and then moved to Oxford, having obtained a scholarship at Pembroke College. He graduated from Hertford College in theology. His elevation to the primacy was said to be the express act of King George III. His appointment was described by James Caulfeild, 1st Earl of Charlemont, as the reward of character, principles, and erudition. A fine classical scholar, imbued with an excellent knowledge of Ancient Greek and Latin, Newcome is especially remembered for “An attempt toward revising our English translation of the Greek Scriptures, and toward illustrating the sense by philological and explanatory notes” (1796) (commonly known as “Archbishop Newcome’s new translation”). This is to be distinguished from the revised version of Thomas Belsham published by Unitarians after his death: “The New Testament in an Improved Version Upon the Basis of Archbishop Newcome’s New Translation” (1808). Newcome worked at a revision of the whole English bible, of which “An Attempt” was the New Testament portion. In the preface to his work he declares: “my original intention extended no further than to improve our authorised translation of the Greek scriptures; following the text of Griesbach’s excellent edition [...] I subjoined a comment to the text of such an important and difficult book. I therefore engaged in a second labour of selection and abridgment from a body of notes which I had formed, or compiled, many years ago, with occasional additions suggested by able commentators, or by my own study of the sacred writings.” One can hence identify the present annotated copy as the result of his learned effort to provide the English reader with a more trustworthy translation of the Gospels, achieved through an expansive philological investigation and comparison of Ancient Greek and Latin sources. It is known that the German biblical scholar Johann Jakob Griesbach (1745-1812), who first elaborated the hypothesis of the Synoptic Gospels, sojourned in England, where he may have met Henry Owen (1716-1775), author of “Observations on the Four Gospels” (1764). It is plausible then to surmise an exchange also between Newcome and Griesbach, whose critical edition of the New Testament first appeared at Halle between 1774 and 1775.

Darlow & Moule, 4755; Gaskell Add. 2.



**14. GOSPELS IN TAHITIAN.** *Te Fauffa Api, a to tatou fatu e te ora a Iesu Mesia Ra:...*

London, Neia e Richard Watts, 1838.

£2000

12mo, (ii) A-Z<sup>6</sup> 2A-2X<sup>6</sup>, pp. (iv) 516. Autograph on title page: “Tho[mas] Ormson / Portsea / 15 July 1843”. A crisp, clean copy bound in contemporary gilt-ruled sheep, rebacked sympathetically, with red morocco label to gilt spine in five compartments.

*This is the first separately published New Testament in Tahitian, published in 3000 copies.*

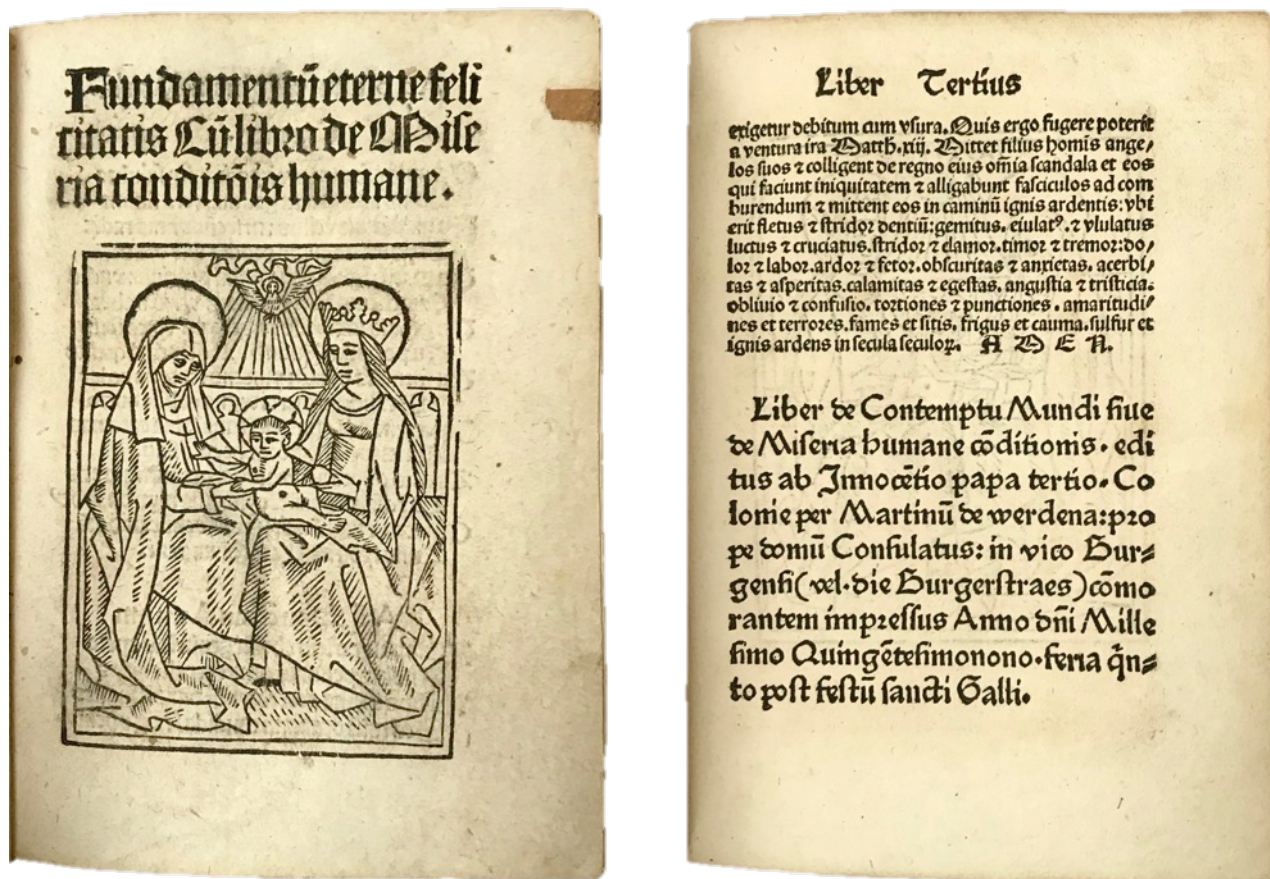
Darlow and Moule 9081.



15. INNOCENT III, Pope. *Fundamentum eterne felicitatis Cum libro de Miseria conditionis humane.*

Köln, per Matinum de werdena, 1509.

£2350



8vo, unnumbered leaves, A-F8 G4 H8. Black letter, 32 lines. Large woodcut vignette on title page repeated on verso of last: Jesus as a child between Saint Anne and Mary in the presence of the dove of the Holy Spirit. Capital spaces with small guide-letters, printed maniculæ indicating the heading of each paragraph. Small paper repair to outer margin of t-p and metal clip to margin of D6 bookmarking the table of contents. Evenly soiled, yet lightly, and a little darkened to margin edges. In modern gilt red morocco, title and date on front cover and spine. An excellent copy.

Pope Innocent III (1160-1216), alias Loathrio di Segni, studied at the universities of Paris and Bologna. This very learned man of austere manners first became cardinal in 1190 and then pope as the successor of Celestine III. He fostered the moral and disciplinary reform of the Church, the fight against heresy, and the re-conquest of the Holy Land. He promoted the fourth crusade, which diverted from its original aim and concluded with the sack of Constantinople in 1204. He undertook the Albigesian crusade in order to suppress the Cathar heresy, which had spread to large areas of the Pyrenees, Southern France and Northern Italy. Moreover, he crowned the Holy Roman Emperor Frederick II in 1212. Even though he was a skilled politician, he was moved by deeply religious purposes. Innocent wrote several theological and ascetic treatises, of which *De miseria humane conditionis* was the most renowned, especially following his rule, when it was known with the title *De contemptu mundi*. This pope resumed the theocratic ideas of Gregory VII, according to which the pope is the vicar of Christ and the king of all kings; as spiritual power is superior to secular power,

so the human soul rules over the body and the sun over the moon; both the spiritual and the secular swords are of the pope, who nevertheless concedes that the emperor uses one of the two, since the latter is *advocatus Ecclesiae*. Given that the pope must look after and take care of all men, by cause of the perpetual sinful condition of humanity, he has the power of control over everything and, therefore, he is legitimated to intervene in every field directly by God. The editor of the present work was Hermann von dem Busche (1468-1534), a German humanist who studied in Heidelberg, Tübingen and Italy. He is given as one of the authors of the *Epistolae obscurorum virorum*. He was a close friend to Ulrich von Hutten and an early enthusiast of the Reformation.

**16. LUTHER, Martin.** *In Esaiam prophetam scholia ex Doctori Martini Lutheri praelectionibus collecta* [with] **Id.**, *Ecclesiastes Solomonis, cum annotationibus Doctori Martini Lutheri*

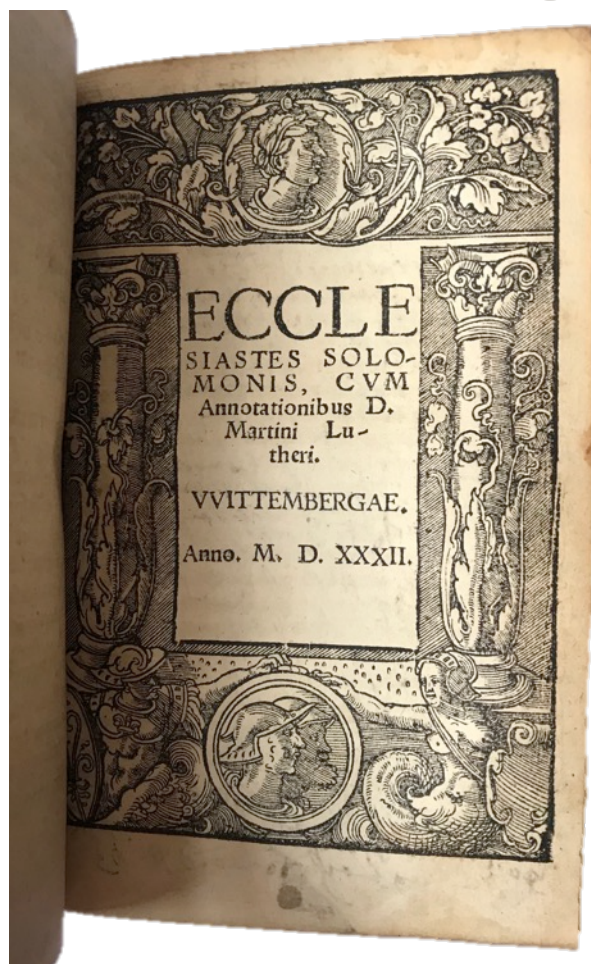
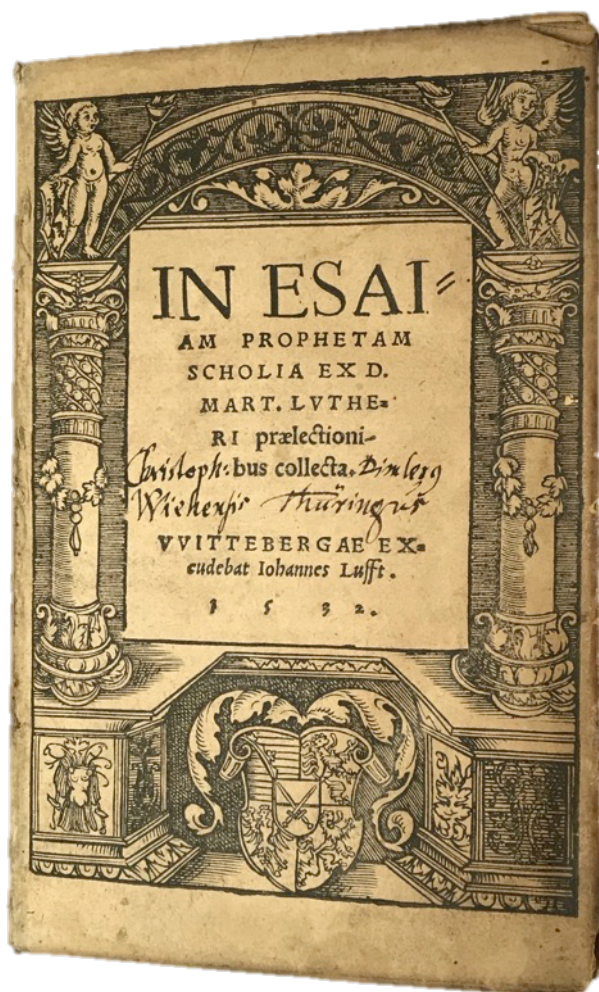
Wittenberg, Excudebat Iohannes Lufft, 1532.

£4500

FIRST EDITIONS. 8vo, two works in one volume: 1) ff. (viii) 264, Aa8 a-z8 A-K8; ff. 2) (iv) 126, (no signature)4 A-Q8. Italic and Roman letter. Title page of first commentary within elaborate border; at foot page, coat of arms of the house of Frederick III, called the Wise, Elector of Saxony and protector of Luther. Early autograph on t-p (perhaps a certain "Christoph. Dimberg" from Wiehe in Thuringia); ms. ex libris on front pastedown, unclear, with shelf mark and other notes. Second title within a classical border decorated with head profiles: a laureate imperial portrait to the top and figures in armour to the foot of the page; verso with full-page annotation in German. Handwritten chapter reference number on top outer corner of pages. Marginal browning and dampstaining, occasional thumb marks and ink spotting, and marginalia throughout. Final leaf with outer corners torn, no text loss. In contemporary German blind-stamped and tooled pigskin over boards with figures and floral motives, catches and remains of clasps.







Two rare first editions of Luther in a contemporary anthology. Luther treats Isaiah and his message as one still relevant for modern times, in fact for all time. The lesson is that God in Jesus Christ comes to the rescue of God's people in God's own good time, just as God did to the nation and government of the Jews in Isaiah's time. Meanwhile, God's people are to await God's help in complete confidence and not rely on self-help and on alliances with other men. The great danger then and now, however, lies in humankind's rebellion against God's way, for humankind is naturally impatient about waiting for God to do all things well. To God's invitation that humankind finds strength "in quietness and in trust," humankind is always under temptation to respond: "No, we will speed upon horses!" Luther bids us learn from Isaiah that we are helped and protected by God as the people of Israel were and that we are also chastened like them when this is necessary. In discoursing on the second half of Isaiah, Luther seems especially concerned about students preparing for the ministry. His central theme, from chapter 40, "The Word of our God will stand forever," reappears again and again in his commentary, like a bell tolling its purpose. Luther probably felt the need to repeat this message first of all for his own comfort. He admits: "If I had known that the world was so puzzlingly evil, I would never have begun the task of preaching and writing." Concerning Isaiah's message he says, "These are words of consolation. Just hold tight, even if you are oppressed and persecuted and your thoughts and conscience trouble you." As his faith strengthens and solidifies, so Luther encourages his students to hold fast to the same by taking up the work of Christ and warning: "Beware that you do not neglect the Word. It indeed stands firm, but it moves and will be given to others.... Therefore let us prayerfully keep busy with the Word." In the second volume, the commentary on the Ecclesiastes, Luther offers interpretations of three Old Testament texts that are often poorly translated and often misinterpreted. He gives



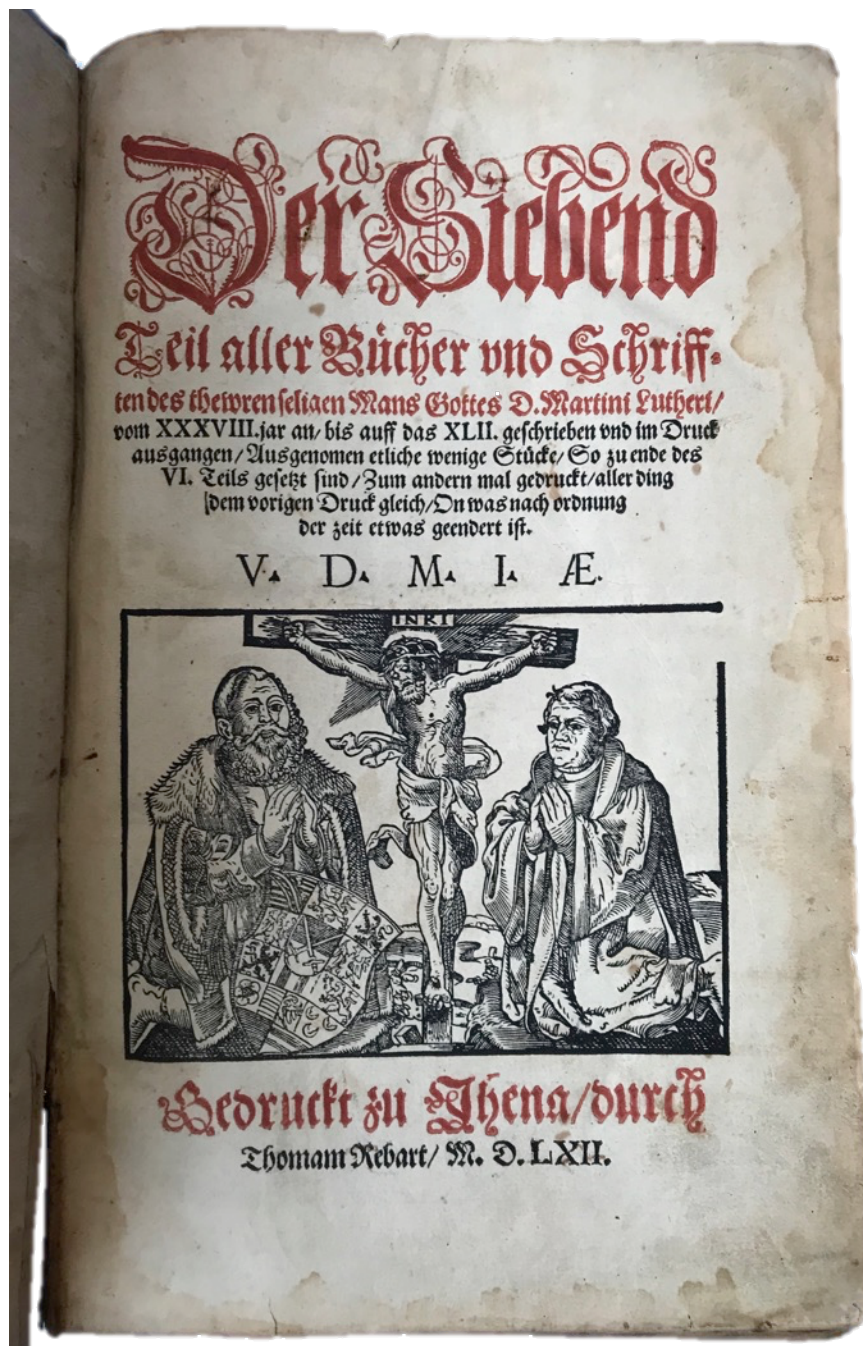
fresh interpretations of Ecclesiastes and the Song of Solomon, calling upon readers to view them as “Solomon’s Economics” and “Solomon’s Politics.” He then offers the reader a line- by-line commentary on 1 Samuel 23:1-7 as an example of simple, clear interpretation that keeps as its goal “to recognise our dear Lord and Saviour clearly and distinctly in Scripture.”

VD16 L 4985; USTC 665652.

**17. LUTHER, Martin.** *Der siebend teil aller buecher und schriffen des thewren seligen mans Gottes D.[octori] Martini Lutheri.*

Jena, Thomam Rebart, 1562.

£1850







Folio. Gothic letter, a little Roman. Historiated initials and capital spaces with elaborated guide-letters, title in red and black with large vignette of Christ on the cross with John Frederick I, Elector of Saxony, and Luther kneeling; full-page illustration on recto of second leaf with the portraits of the dedicatees, the Protestant Saxon princes and brothers Johann Frederick II, Johann Wilhelm and Johann Frederick III, and their coats of arms. Lightly age browned, some dampstained blank margins. Copiously and clearly annotated in an early Latin, and sometimes Greek, handwriting with numerous references to the difference between Luther's view and the doctrine of the "papists" and the other Reformers. In contemporary German alum-tawed pigskin, elaborately blind-tooled with various rolls of palms, Biblical figures and verses, heads in clypei, abundant floral decoration; remains of clasps and catches; minor rubbing, four raised bands to spine, worn at caps and joints.

*A finely bound copy of the seventh volume of the Wittenberg and Jena editions of the works of Luther (1483-1546), issued in German. With his prolific activity as a religious writer and polemicist, the initiator of the Reformation was one of the fathers of modern German language. The first comprehensive collection in twelve volumes was made in Wittenberg with Melanchthon's help and the contribution of other Reformed scholars, thanks to the sponsorship of the Elector of Saxony. The present volume is extremely interesting because its marginalia are written in a very easily readable hand, which reported comparisons with the theology of other contemporary authors, such as Urbanus Regius and Tileman Heshusius, and parallels with ancient sources, becoming insightful with respect to the disputations and spiritual controversies of the Reformation. Many are the references to the "papist abominations and blasphemies", such as the sale of indulgences, easy excommunications and the avarice of priests, which are interpreted as the work of Satan in the world. There are several mentions of the Catholic prince Henry V of Brunswick-Wolfenbüttel, who long waged war against the Protestant Elector of Saxony, his impunity and ambiguous position towards Protestantism. Luther's criticisms to the Roman Church are underlined and pointed out on the margins. Christ is defined as "humanissimus salvator". There is also reference to Luther's parrheisa as opposed to the deceptive discourses of the Catholics.*

VD 16 L 3353; USTC 634494.

FROM THE FAMOUS VON WERDENSTEIN LIBRARY

**18. WIGAND, Johannes.** *De sacramentarijsmo, dogmata et argumenta ex quatuor patriarchis sacramentariorum, carlstadio, zwinglio, oecolampadio, Calvino item: de schismate sacramentario, quasi in unum corpus redacta per D. Johannem vwigandum episcopum pomezaniensem. Additus geminus index, prior locorum scripturae passim ab autore hoc opere explanatorum. Alter rerum atque verborum...*

Leipzig, Georgius Defnerus imprimebat (colophon: Apud Georgium Defnerum, Impensis Henningi Gross.), 1585

£2000







4to, ff. 16, 582,  $\alpha$ - $\beta$ 8 A-3F8 3G6 3H-4D8 (Ggg6 blank). Mainly Italic letter, some Roman, sporadic Greek and Hebrew words. Large decorated initials, head and tailpieces. Oval vignette within a floral border of a female figure holding a sceptre flanked by a lion, architectural view in the background, on title page with motto "virtute, labore et constantia". Second t-p marked with old metal clip on margin (Hhh1): "Exegesis colloquiorum aliquot, cum sacramentariis habitorum", imprint dated "1584". Verso of final leaf with large elaborate woodcut of Christopher bearing Jesus with inscribed biblical verse ("Fortitudo mea et laus mea Jehoua et factus est mihi in salutem Exodi 15") and repeated imprint. Two library stamps on t-p of Christ College and the theological library of Aberdeen University, occasionally repeated throughout. "Of the Jesuit College of Munich" in early Latin handwriting on t-p and earlier shelf mark on front endpaper, plus another later label with library no. Bound in contemporary limp vellum, yapp edges, remains of ties and gilt stamped coat of arms of Johannes Georg von Werdenstein (1542-1608) at centre of both covers. Ink title to spine. Evenly though lightly browned throughout. A fine copy with a prestigious provenance.

*Johann Wigand (1523-87) was a German Lutheran cleric and theologian. He served as Bishop of Pomesania and took part in the long sacramental disputes of the Reformation, which focused on the issue of the Lord's Supper. The participants of these disputes were important theologians: the Lutherans, such as Johannes Brenz, Niels Hemming, Nikolaus Amsdorf and Tilemann Hesshusen opposed by the leading representative of the Reformed confessions, such as John Calvin, Heinrich Bullinger, Theodore de Beze, Pier Martire Vermigli, Jan Laski and Valerand Poullain. In this work Wigand illustrates and discusses the positions of Karlstadt, Zwingli, Oecolampadius and Calvin. "The Lutheran orthodox affirmed Christ's bodily presence in the Lord's Supper and supported this claim christologically, claiming that Christ's body participates in the divine attribute of multi-presence. For the Lutherans, Christ's body (that's the finite thing) does and therefore can bear the*

divine attribute of multi-presence (that's the infinite thing). The Reformed orthodox rejected this, arguing that Christ's human body is not capable of multi-presence – the finite is not capable of the infinite...Sacramental dispute about whether Christ is present in the bread and wine of the Lord's supper. But the sacramental dispute finds its technical extension in Christology, the question of how the divine and human natures and their attributes relate in the person of Christ" (Bonhoeffer's *Reception of Luther*, Michael P. DeJonge). The owner of this book was Johann Georg von Werdenstein (1542–1608), canon of Augsburg and Eichstätt, who collected a very substantial library consisting of tens of thousands of books. Werdenstein came from an aristocratic family and entered the Catholic Church, becoming a canon of Augsburg Cathedral in 1563, and adding a further canonry at Eichstätt in 1567. Around 9,000 volumes from his library including many musical items were purchased in 1592 for 6,000 florins by the Duke of Bavaria, for the Ducal Library in Munich, now the Bavarian State Library.

Adams W1578.

**19. PSALMS – LOBWASSER, Ambrosius.** *Die Psalmen des h. Königs und Propheten Davids...; samt den gebräuchlichen alten Psalmen, Fest- und Kirchengesängen, zu vier Stimmen aussgesezt und der lieben Kirche Gottes zu gutem mit allem Fleisse heraussgegeben*

Zurich, bey Michael Schaufelbergers sel. E. und Christoff Hardmeyer, 1712.

£350

8vo. pp. 624 (of 632), 187 (xiii). Gothic letter, woodcut vignette on title-page with Greek motto in a cartouche (Jacob's ladder, Genesis 28: 10-19). Another title for the second part. German text and musical notations. A few wormholes to lower margin throughout, sometimes affecting the text. Early autograph and annotations in German on front endpaper. Contemp. calf, marble pastedowns and brass heart-shaped clasps and catches, a.e.g.

*Ambrosius Lobwasser (1515–1585) was a German humanist and translator, born in Saxony. He is best known for this "Psalter des Königlichen Propheten David", published in 1573 (Leipzig). This metrical psalter, a translation of the Genevan psalter became one of the standard psalm-books used by the evangelical churches of the German-speaking lands, including Switzerland (the Genevan Psalter had been written in French). The Lobwasser psalter was widely reprinted into the 1800s.*



Not in Darlow and Moule.



**20. TORTORA, Agostino.** *De vita Hieronymi Æmiliani*

Milan, Apud Haeredes Pacifici pontii et Joannem Battistam Piccaleum, 1620.

£500

FIRST EDITION, 8vo, (xx), 64 [i.e. 274], (xxvi), †<sup>10</sup> A-T<sup>8</sup>. Roman letter, a little Italic. Title within fine engraved architectonical border, a few mm of the upper margin of the title page cut away. Full-page portrait of the Saint Girolamo Emiliani on verso of †10. Decorated initials, head- and tailpieces. Autograph in early hand on tp. In contemporary limp vellum; spine with ink title, worn headcap and little hole. A fine copy.

*This is the first edition of this work in Latin by Agostino Tortora, who was General of the Somaschi Fathers, the ecclesiastical congregation founded by Girolamo Emiliani (1486-1537). This biography of the Saint in divided into four books. Born to Angelo Miani e Dianora Morosini, both members of important senatorial patrician families of the Republic of Venice, Girolamo had a reckless and troublesome youth. According to tradition, he indulged in all the pleasures of life and became a soldier fighting in the early C16<sup>th</sup> Northern Italian wars against the invading French army. Only once made captive, he embraced religion, after long solitary meditations in prison. Somasca was the secluded hamlet where Girolamo started his new life as a cleric. He stated the principal work of the community was the care of orphans, poor and sick, and demanded that dwellings, food and clothing would bear the mark of religious poverty.*



**21. VILCHES, Geronimo de.** *Vida de la V. Sierva de Dios Sor Úrsula de San Basilio*

Cordoba, En la oficina de Diego, y Juan Rodriguez, 1763.

£1750

FIRST EDITION. 4to; pp. (xxviii), one leaf with engraved portrait of the nun by Juan Diaz on recto, 674, (vi). Roman letter, sporadic Italic. Attractive large head- and tail-pieces, decorated woodcut initials. Rebound in modern red velvet over wooden boards, as it was originally, preserving its silver corner- and centre-pieces with the Sacred Heart of Jesus etched on, clasps and catches, edges gilt and gauffered. Text clean and crisp. An extremely fresh and lovely copy.

*First and only edition of this biography of Ursula of Saint Basil (1733-1761). Ursula was a nun in the Cistercian Monastery of the Immaculate Conception born in Pozoblanco, who died at the age of twenty-eight. The author of the book was Girolamo de Vilches, a monk of the monastery of San Basil in Cordoba, who refers to her devotion as a "multitude of proofs of the most virtuous virtue" and "giving an account of her death show the great sentiment that caused the loss of a religious so exemplary and so holy in Cordoba."*



From the prestigious library of Camille Aboussouan, Lebanese ambassador to UNESCO. "The quality of this large collection was various, some good, others less so, others again rather spoiled by the owner's conspicuous device stamped on bindings and title pages... The top price was £26,000, paid for a set of drawings of the Levant, made c. 1839 for the Prince de Joinville, serving in the escadre de l'est of the French navy" (from a saleroom report in *The Book Collector*, Autumn 1993, p.401)

Palau 366045.



