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CATALOGUE OF RECENT ACQUISITIONS



September 2019

SYMONDS RARE BOOKS Ltd.
Early Printed Books, Manuscripts and Decorative Prints

A Catalogue of
RECENT ACQUISITIONS



London
MMXIX



Symonds Rare Books, Ltd.

Phone: +44 (0)79 840 622 99

E-mail: rarebooks@tjsymonds.co.uk

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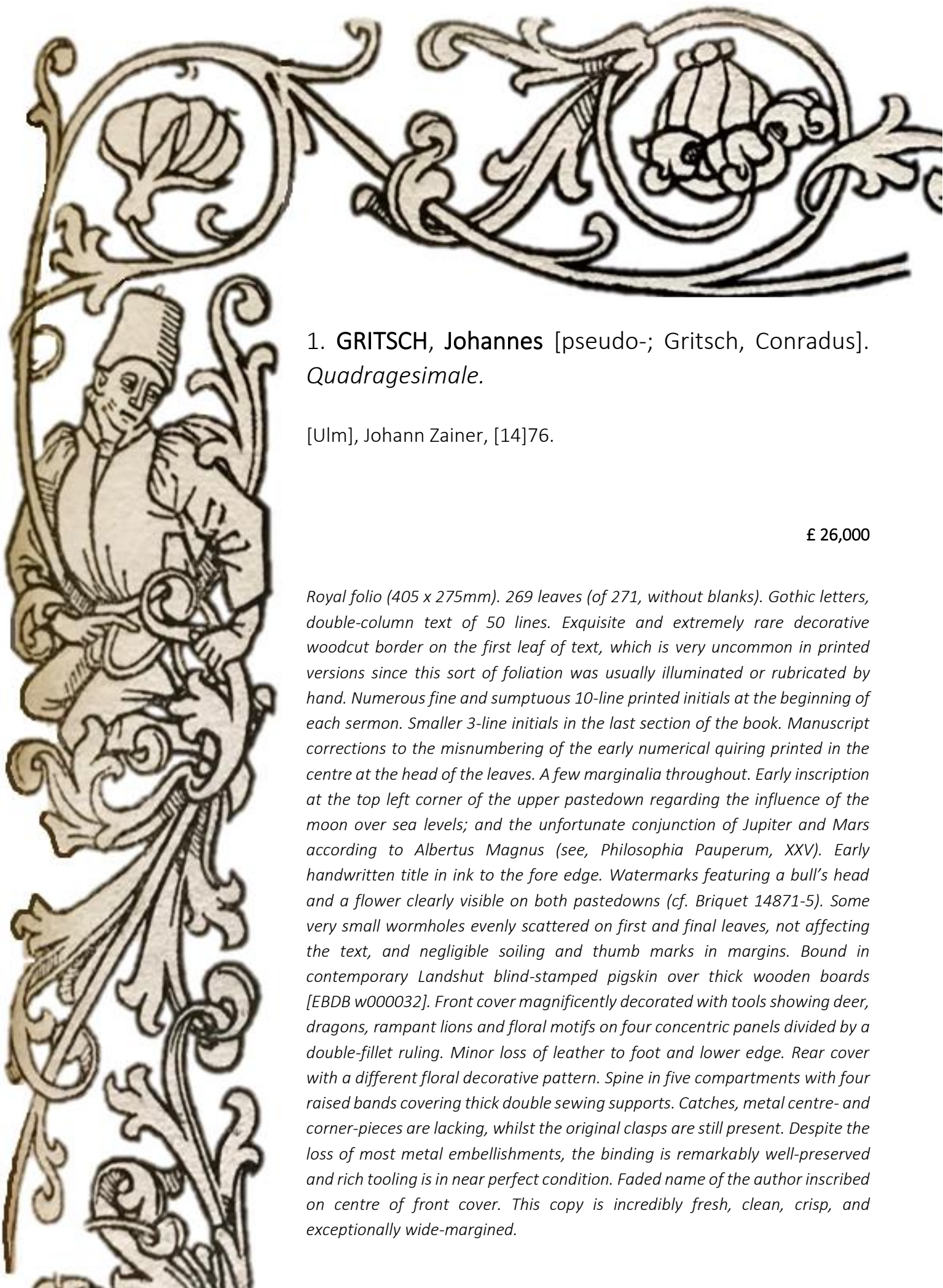


FOREWORD

Please, take a moment to look at our new list of recent acquisitions. Here, you will find some exquisite fifteenth- and sixteenth-century books in Latin (nos. 1, 3 and 6) and German (nos. 4, 5), including a Gutenberg leaf from the first printed Bible of 1455 with the exceedingly rare rubricator's mark clearly visible (no. 2). The first edition of the complete works of John Locke in three volumes (no. 8) and a short military essay, in Italian, from the prestigious Fletcher of Saltoun's library (no. 7) complete our selection of outstanding new titles.

Symonds Rare Books would like to invite you to our booth at the 60th New York Antiquarian Book Fair, taking place from 5th March to 8th March 2020, where you will be able to view some of our prized items including incunabula, natural history and science, exquisitely framed eighteenth- and nineteenth-century prints.

Thomas J. Symonds
September 2019

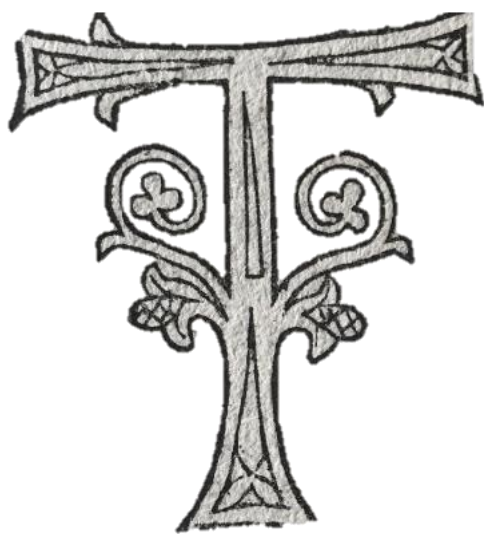
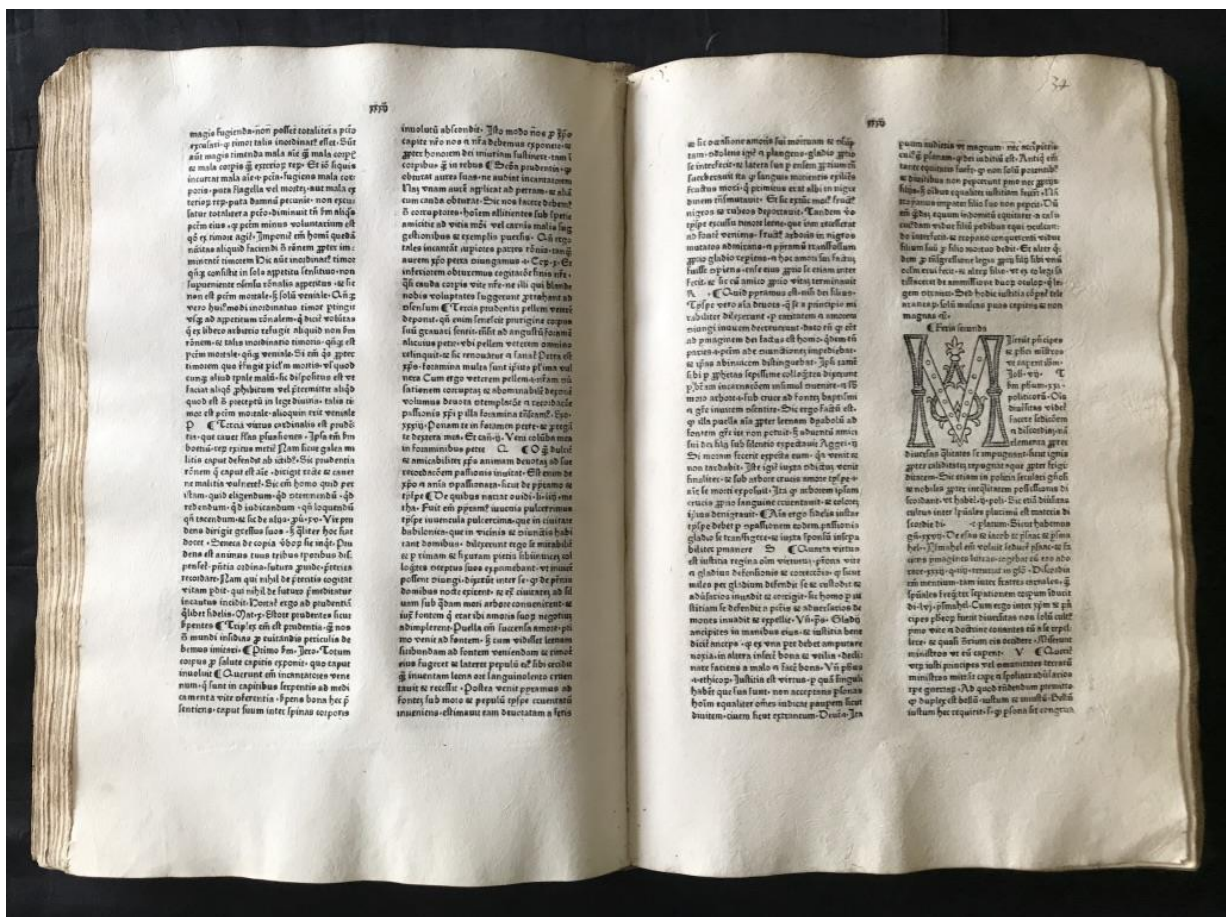


1. GRITSCH, Johannes [pseudo-; Gritsch, Conradus].
Quadragesimale.

[Ulm], Johann Zainer, [14]76.

£ 26,000

*Royal folio (405 x 275mm). 269 leaves (of 271, without blanks). Gothic letters, double-column text of 50 lines. Exquisite and extremely rare decorative woodcut border on the first leaf of text, which is very uncommon in printed versions since this sort of foliation was usually illuminated or rubricated by hand. Numerous fine and sumptuous 10-line printed initials at the beginning of each sermon. Smaller 3-line initials in the last section of the book. Manuscript corrections to the misnumbering of the early numerical quiring printed in the centre at the head of the leaves. A few marginalia throughout. Early inscription at the top left corner of the upper pastedown regarding the influence of the moon over sea levels; and the unfortunate conjunction of Jupiter and Mars according to Albertus Magnus (see, *Philosophia Pauperum*, XXV). Early handwritten title in ink to the fore edge. Watermarks featuring a bull's head and a flower clearly visible on both pastedowns (cf. Briquet 14871-5). Some very small wormholes evenly scattered on first and final leaves, not affecting the text, and negligible soiling and thumb marks in margins. Bound in contemporary Landshut blind-stamped pigskin over thick wooden boards [EBDB w000032]. Front cover magnificently decorated with tools showing deer, dragons, rampant lions and floral motifs on four concentric panels divided by a double-fillet ruling. Minor loss of leather to foot and lower edge. Rear cover with a different floral decorative pattern. Spine in five compartments with four raised bands covering thick double sewing supports. Catches, metal centre- and corner-pieces are lacking, whilst the original clasps are still present. Despite the loss of most metal embellishments, the binding is remarkably well-preserved and rich tooling is in near perfect condition. Faded name of the author inscribed on centre of front cover. This copy is incredibly fresh, clean, crisp, and exceptionally wide-margined.*



HIS popular collection of Latin sermons was written by the Franciscan preacher Konrad (Conradus) Gritsch between 1440 and 1444. However, his book was published under the illustrious name of his brother, Johann (Johannes) (1409 – 1475), a famous preacher from Basel, who distinguished himself for his knowledge of canon law, natural science and exegesis.¹ This is the third of twenty-four incunable editions of this work, the second published by Johann Zainer from Ulm. Compared to Zainer's first edition, there are very few changes to the text and in the general outlook of the book. Gritsch's sermons were meant to guide the faithful through fasting and meditations of Lent, providing them with practical advice that were taken from the Bible and other ancient writers, including Ovid. The text is accompanied by an index with an interesting reference system that makes use of numbers (referring to the Sundays within one year) and letters, dividing each sermon into smaller sections. This mnemonic device is duly described in the preface. The index is followed by fifty sermons in Latin regarding Lent (from 27a to 252b); a list of sacred readings for the main festivities of the year (from 253a to 268b) and a final list of meditations, with the unusual explicit at the colophon, in which the date format is shortened to '76', hence omitting the millennium and the century.

Previous page: J. Zainer's woodcut border

Top: ff. 249 - 250

Below: Initial 'T'

¹ See A. Munith, 'Jean et Conrad Grütisch de Bâle. Contribution à l'histoire de la predication franciscaine au XVme siècle', Freiburg 1940



¶ Explicit quadragesimalis tripitum Reli-
giosi viri magistri Iobis gritsch de Basilea
pffessoris sacre theologie eximij. Impressum
in stinuatũ cum dei adiutorio p Iohannem
Zainer de Rütlingen. Anno m̃c. lxxvj.

Left: Front cover

Top right: Detail of the tool work

Bottom right: The unusual '76' explicit

The splendid decoration of this book also appeared in other books printed by Johann Zainer's workshop and it was praised by William Morris as being one of the finest examples of woodcut decoration of the fifteenth century. In the two editions of this particular work produced by Zainer, the usual jester of the border is skilfully substituted with a doctor sporting a tall hat instead of the jester's pointed one:

It should here be said that, apart from their pictures, the Ulm and Augsburg books are noteworthy for their border and letter decoration. The Ulm printer, John Zainer, in especial shone in the production of borders [...] A very handsome border (or half-border rather), with a zany in the corner, is used frequently in J. Zainer's books. [...] By the by, in Gritsch's Quadragesimale, 1475, this zany is changed into an ordinary citizen by means of an ingenious piecing of the block.²

As also recorded by Morris, this kind of printed decoration was rapidly dismissed in favour of new Renaissance layouts, making such decoration a true rarity. Moreover, most of these borders and initials were often heavily painted. This book displays an exceptional state of preservation, which allows observing these decorations in their original, untouched state. Although the provenance of this book is uncertain, the lush decoration of the covers from the nearby city of Landshut also testifies of the high quality of this commission.

Bibliography: BMC II, 524; ISTC ig00491000; BSB-Ink G-392.

² W. Morris, 'On the Artistic Qualities of the Woodcut Books of Ulm and Augsburg in the Fifteenth Century' in *Bibliographica: Papers on Books, Their History and Art*, 1893

2. BIBLIA LATINA.

[Mainz, Johann Gutenberg et Johann Fust, 1455]

£ 100,000

regi egipti et secuis eius et principibus
eius et omni populo ei: et universis ge-
neraliter cunctis regibus terre aulci-
dis. et cunctis regibus terre philistinum et
ascalonis et gaze et accaroni et reli-
quis azoti: ydume et moab et filiis
amon et cunctis regibus syri et univer-
sis regibus sydonis et regibus ite insu-
lay q sunt trans mare: et dedan et the-
man et buz et universis q attonsi sunt
in romani et cunctis regibus arabie et
cunctis regibus occidentis q habitant in
deserto: et cunctis regibus zambri et cun-
ctis regibus elani et cunctis regibus me-
doy et cunctis q regibus aquilonis de-
prope et de longe: unicuique contra fratrem
suum: et omnibus regibus terre que super
faciem eius sunt. Et rex selach biber post
eos. Et dices ad eos. **Hec** dicit dñs ex-
ercituum deus israel. Bibite et inebria-
mini: et vomite et cadite: neq surgatis
a facie gladij que ego mittam inter vos.
Cumq noluerint accipere calicem de
manu tua ut bibant: dices ad eos. **Hec**
dicit dominus exercituum. Bibentes bibe-
tis. Quia ecce in civitate in qua invo-
catum est nomen meum ego incipio afflige-
re: et vos quasi innocentes et immu-
nes eritis. Non eritis immunes. **Gla-**
dium enim ego voco super omnes habita-
tores terre: dicit dñs exercituum. Et tu
prophetabis ad eos omnia verba hec:
et dices ad illos. Dominus de excelsis
rugiet: et de habitaculo sancto suo dabit
vocem suam. Rugiens rugiet super deco-
ram suam. **Eleuma** qsi calcantium conti-
netur aduersus omnes habitatores
terre. **Peruenit** sonitus usq ad extremam
terre: quia iudicium dñs cum gentibus. **Iu-**
dicat ipse cum omni carne. **Impios** tra-
didit gladio dicit dñs. **Hec** dicit dñs
exercituum. Ecce afflictio egredietur de gente

in gentem: et turbo magnus egredietur
de limitatibus terre: et reuertunt inter-
fecti dñi in die illa a summo terre usq
ad summum eius. **Nō** plangent: et nō
colligent neq sepelient: in sterquilinio
super faciem terre iacebunt. **Uolate** pasto-
res et clamate: et aspergite vos cinere o-
ptimates gregis: quia completi sunt di-
es vestri ut interficiamini: et dissipati-
ones vestre: et cadent quasi vasa pici-
ola. **Et** peribit fuga a pastoribus: et
salutatio ab optimatibus gregis. **Vox**
clamoris pastorum et ululatus optima-
rum gregis: quia vastavit dñs pascu-
eos: et contulerunt arua pacis a facie ire
furoris dñi. **Dereliquit** qsi leo umbra-
culum suum: facta est terra eorum in de-
solationem a facie ire columbe: et a
facie ire furoris domini. **XXVI**
In principio regni ioachim filie iosie re-
gis iuda factum est verbum istud a dño di-
cens. **Hec** dicit dñs. Sta in atrio do-
mus dñi: et loqueris ad omnes ciui-
tates iuda de quibus veniunt ut adorēt
in domo dñi universos sermones: qsi
ego mandavi tibi ut loquaris ad eos.
Noli subtrahere verbum: si forte audiāt
et convertant unusquisq a via sua ma-
la: et peniteat me mali qd cogito facere
eis propter maliciam studiorum eorum. **Et**
dices ad eos. **Hec** dicit dñs. Si non
audieritis me ut abuletis in lege mea
quā dedi vobis ut audiant sermonem
seruorum meorum: prophetarū quos ego misi
ad vos de nocte consurgens et dirigēs
et nō audistis: dabo domum istā sicut
sylo: et urbē hanc dabo in maledictionem
cunctis gentibus terre. **Et** audierūt sacer-
dotes et pphete et omnis populus iheremi-
am loquentem verba hec in domo do-
mini. **Cumq** compleisset iheremias lo-
quens omnia que preceperat ei dominus

Ther

ut loqueretur ad universum populum: apprehenderunt eum sacerdotes et prophete et omnis populus dicens. **M**orte moriatur. Quare prophetavit in nomine domini dicens: sicut homo erit domus hec et urbs ista desolabitur eo quod non sit habitator. **E**t congregatus est omnis populus adversus iherosolimam in domo domini. **E**t audierunt principes iuda verba hec: et ascenderunt de domo regis in domum domini: et sederunt in introitu porte domus domini nove. **E**t locuti sunt sacerdotes et prophete ad principes et ad omne populum dicens. **I**udicium mortis est viro huic: quia prophetauit adversus civitatem istam sicut audivistis auribus vestris. **E**t ait iheremias ad omnes principes et ad universum populum dicens. **D**ominus misit me ut prophetarem ad domum istam et ad civitatem hanc omnia verba que audivistis. **N**unc ego bonas facite vias vestras et studia vestra: et audite vocem domini dei vestri: et penitebit dominum mali quod locutus est adversum vos. **E**go autem ecce in manibus vestris sum: facite michi quod bonum et rectum est in oculis vestris. **V**erumtamen scitote et cognoscite: si occideritis me sanguine innocentem traditis contra voluntatem ipsos: et contra civitatem istam et habitatores eius. **I**n veritate enim misit me dominus ad vos: ut loquerer in auribus vestris omnia verba hec. **E**t dixerunt principes et omnis populus ad sacerdotes et ad prophetas. **N**on est viro huic iudicium mortis: quia in nomine domini dei nostri locutus est ad nos. **S**urrexerunt ergo viri de senioribus terre: et dixerunt ad omne ceterum populi loquentes. **M**icheas de moraschim fuit propheta in diebus ezechie regis iuda: et ait ad omne populum iude dicens. **H**ec dicit dominus exercituum deus syon quasi ager arabitur: et iherosolimam in

aceruum lapidum erit: et mons domus in excelsa silvarum. **N**umquid morte condemnavit eum ezechias rex iuda et omnis iuda? **N**umquid non timuerunt dominum et deprecati sunt faciem domini: et penituit dominum mali quod locutus fuerat adversum eos? **I**taque non faciamus malum grade contra animas nostras. **F**uit quoque vir propheta in nomine domini urias filius semei de carchiarim: et prophetavit adversus civitatem istam et adversus terram hanc iuxta omnia verba iheremie. **E**t audivit rex ioachim et omnes potentiores et principes eius verba hec: et quesierunt rex interficere eum. **E**t audivit urias et timuit: fugitque et ingressus est egiptum. **E**t misit rex ioachim viros in egiptum helnathan filium achobor et viros cum eo in egiptum. **E**t eduxerunt virum de egipto: et adduxerunt eum ad regem ioachim et percussit eum gladio: et proiecit cadaver eius in sepulchris vulgi ignobilis. **A**gitur manus archan filii saphan fuit cum iheremia ut non traderetur in manus populi et interficerent eum. **XXVII** **I**n principio regni ioachim filii iosie regis iuda factum est verbum istud ad iherosolimam a domino dicens. **H**ec dicit dominus ad me. **F**ac tibi vincula et catenas et pones eos in collo tuo: et mittes eas ad regem edom et ad regem moab et ad regem filiorum amon et ad regem syri et ad regem sydonis in manu nuntiorum qui venerunt iherosolimam ad sedechiam regem iuda: et precipies eis ut ad dominos suos loquantur. **H**ec dicit dominus exercituum deus israel. **H**ec dicens ad dominos viros. **E**go ferri terram et hominem et omnia que sunt super faciem terre in fortitudine mea magna: et in brachio meo recto: et dedi eam tibi quod placuit in oculis meis. **E**t nunc itaque ego dedi omnes terras istas in

Royal folio (369 x 256mm). Single leaf, on thick paper; 42-lines, double column; type: 1:140G. Bull's head watermark. Two initial 'I's, book headers and chapter numbers rubricated in alternating red and blue ink. Capitals highlighted with red strokes. Rubricator's guidelines in black-brown ink to upper blank margins in a neat German hand. Minimally dusty, very minor spotting to upper blank margin, tiny interlinear hole (f. 83r, lines 16-17); faint fading caused by the mount in the frame covering the outer margins by about 1 cm.

A remarkably clean, well-leaf from the 1455 *Biblia* substantial European movable types and the revolution. This Bible was five years, from 1450 to Johann Gutenberg and Germany. Each of the two 300 leaves of text in majority of which has 42



lined and rubricated *Latina* — the first book to be printed with symbol of the printing produced in the course of 1455, at the workshop of Johann Fust in Mainz, volumes featured over double column, the lines per page. Only 64

copies (several of which fragmentary) have survived out of approximately 158 to 180 originally produced, a quarter of which were probably printed on vellum. These copies all required the addition of initials and book headers by the hands of rubricators. In 1455, the then papal legate, and future Pope Julius II, wrote to the Cardinal Juan de Carvajal that he had seen quires from the Bible exhibited by Gutenberg in Frankfurt: "The script is extremely neat and legible, not at all difficult to follow. Your grace would be able to read it without effort, and indeed without glasses. [...] buyers were said to be lined up even before the books were finished".³

The present leaf features a section from the Old Testament of St Jerome's Vulgate: Jeremiah 25:19 to 27:6, mentioning the Seventy Years of Captivity of the tribe of Judah, Jeremiah being threatened with death and God's command that the tribe of Judah serve King Nebuchadnezzar of Babylon. The leaf has been identified as vol. II, quire 9 (leaf 3), fol. 83; the Bull's Head (type I or II) watermark suggests this was a first setting.

This leaf—one of the 'Noble Fragments', so named by the book collector A. Edward Newton (1864-1940)—comes from an imperfect copy once in the Mannheim library of Carl Theodor von Pfalz-Sulzbach (1721-94), Electoral Prince of Palatinate and later Bavaria. In 1803, the copy was transferred, with Carl Thedor's other books, to the Royal Library of Munich. It was thence sold as a duplicate in 1832 and purchased by Robert Curzon, Baron Zouche (1810-73). Next sold at Sotheby's in 1920, the copy was acquired by Joseph Sabin and, subsequently, by the bookdealer Gabriel Wells. Wells removed the eighteenth-century binding with the gilt Palatine arms and subdivided the copy into smaller fragments or individual leaves. He sold these separately (several with initials replaced in facsimile), the great majority bound in gilt dark blue morocco and accompanied by A. Edward Newton's bibliographical essay, 'A Noble Fragment: Being a leaf of the Gutenberg Bible'. Many are now preserved in institutional libraries⁴ (see White, *Editio Princeps*, p. 135). In the past few years, individual leaves, rather than longer excerpts, have been offered for sale. The 'Noble Fragments' are the closest a dedicated bibliophile can get to acquiring of this monument of Western printing.

Bibliography: H *3031; BMC I, 17; GW 4201; Needham P-18; Goff B-526.

Above: Detail of fol. 83v with rubricator's handwritten note

³ M. Davies, 'Juan de Caravajal and Early Printing' on *The Library* XVIII, 3 (1996), p. 196.

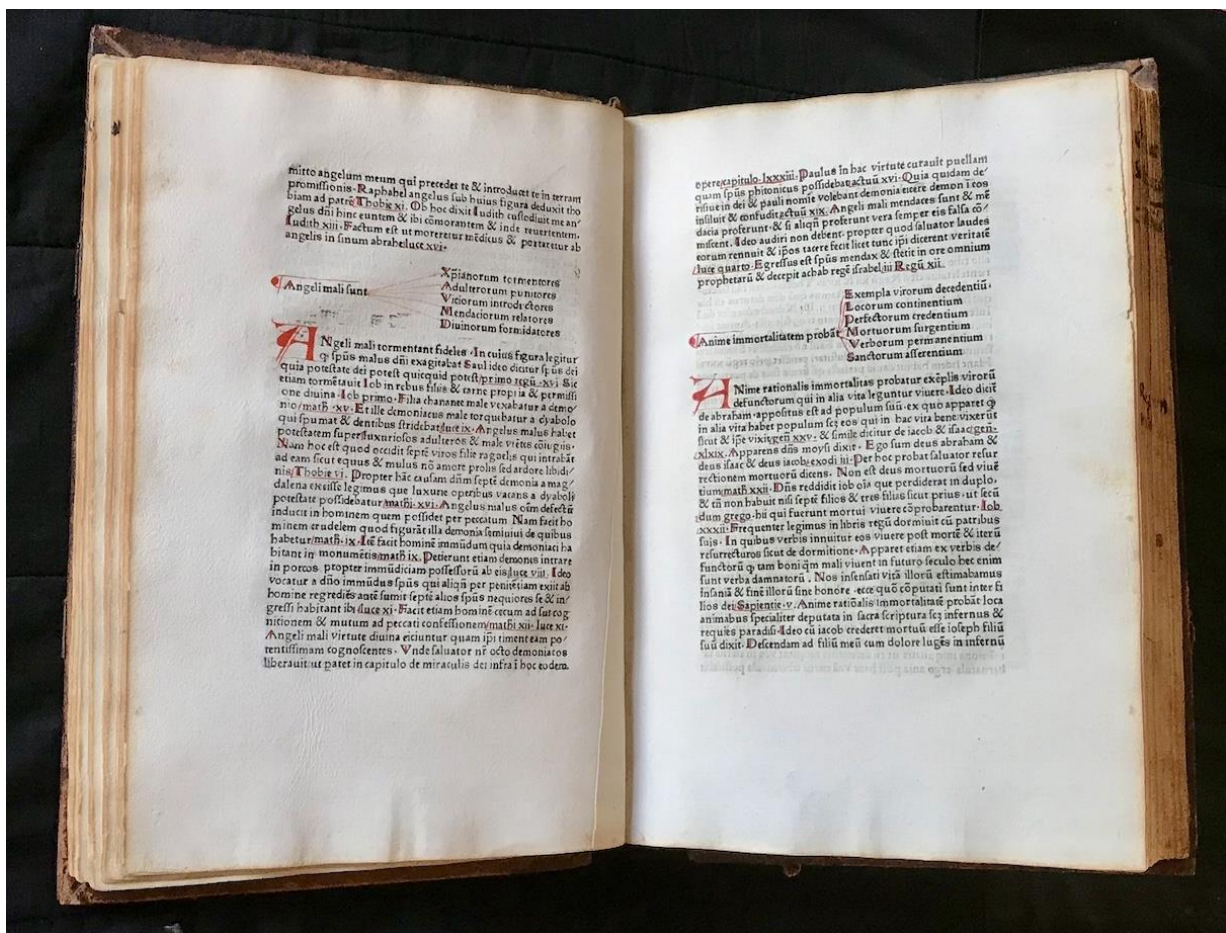
⁴ E. M. White, *Editio Princeps: A History of the Gutenberg Bible* (2017), p. 135

3. [ANON.], *Quadragesimale Viatoris* [with] RAMPIGOLLIS, Antonius and DE SENIS, Bindo. *Aurea Biblia sive Reportatorium Aureum Bibliorum* [with] CHIAMIS, Bartholomaeus de. *Interrogatorium sive Confessionale* [with] Id., *Interrogationes faciendo infirme morienti*.

[Augsburg, Monastery of St. Ulm and Afra, 1475 – 76]; Nürenberg, Fredrich Creussner, 1477.

£ 22,000

Folio (311 x 205 mm). 3 works in 1 volume: ff. 48, blank, 116, blank, 111. Gothic letter from different sets of types. Capital spaces with large 6-line rubricated initials at the beginning of each work and paragraphs starting with 3-line rubricated initials. Entirely rubricated throughout with occasional underlining, strokes, attractive schematic diagrams and manculae, also in red ink. Very occasional short manuscript notes on margins (among these, early numerical quiring in red marking the first leaf of a few initial gatherings). Some light marginal foxing and mild spotting at beginning and end. Two original contemporary parchment tabs separating the works. Early handwritten titles to fore- and lower edge of text-block.



Above: ff. 37v – 38r

Next page: Rear cover and textblock

Early ms. inscription to head of first printed leaf ("Ex conventū Fr[at]rum min. reform. Bolsanensium") and bookplate of the Franciscan Friary of Bolzano, South Tyrol (Italy). Bound in contemporary blind-stamped calf over thick wooden boards, bevelled at central part of both hinges. Front cover decorated with four concentric panels divided by three-fillet borders, each one filled with geometrical or floral motifs. The outer border shows interlaced cartouches inscribed with the name of the Virgin Mary. Rear cover with floral motifs and decorative arrangement of a different kind. No catches, only original metal clasps, probably cut from a unique piece of metal, etched with the name of the Virgin and flowers. Lacking bosses. Spine head refurbished, loss of leather at foot. Spine with remains of abraded library paper labels; split joints; four raised bands with double sewing supports visible holding the boards tightly together. An extraordinarily well-preserved copy in its original binding suggesting a strong connection with the Franciscan cult of Mary. The leaves are clean and wide-margined. A magnificently rubricated copy.

This prestigious *Sammelband* brings together three early editions of fifteenth-century Franciscan texts dealing with Christian morality:



a. The *Quadragesimale Viatoris* is an anonymous work and the earliest of only two editions recorded on ISTC. These sermons were meant to be an aid for the faithful while enduring the observance of Lent, which originally involved fasting, abnegation and a strict discipline of prayers for forty days before Easter. By commenting on and making reference to the Bible and other religious texts, this work provides explanations to the spiritual "traveller" (*viator*) who must imitate the example of Christ during his last days before the Crucifixion. This work gives edifying help and advice, encouraging the believer during the harsh penance. This *Quadragesimale* is very rare. The present edition has not been on the open market for more than forty years.

b. The second work was written by the Augustinian monk Antonius Rampigollis in Naples, together with Bindo de Senis. This is a famous compendium of virtues and vices found in the Christian Bible, which are listed in alphabetical order and

fully expounded through diagrams and biblical references. A short prologue precedes the text. The rubrication of this work, with its curious schematic lists and simple diagrams, is outstanding. Rampigollis distinguished himself at the Council of Constance in 1418 by his disputations against the Hussites. He also wrote another work for the novices of his order in Naples, which during the Reformation was strongly censored by Antonius Possevinus. This was listed in the Index of Forbidden Books and was printed several times in Paris and elsewhere.

c. The third work is a treatise on the confessional and a guide to the administration of the last rites to dying people, according to their age, profession and social status. This was written by the Milanese monk Bartholomaeus de Chiamis (Bartolomeo Caimi), who was a pre-eminent figure in the Franciscan convent of S. Maria degli Angeli. He wrote this text as a guide for priests working for the newly founded Consorzio della Carità – a loosely institutional charitable organisation run by the Minorites and financed by the wealthy families of Milan. This text gives an invaluable account of the life and sins of Milanese people of the late fifteenth century. Furthermore, this work provides a thorough insight about the neglected theme of the management of spiritual health of the dying Christian during the fifteenth century.

4. TAULER, Johannes [with] Maister ECKHART, *Sermon des grosz gelarten in gnade[n] erlauchte[n] doctoris Iohannis Thauleri predigerr ordens. Weisende auff den neheste[n] waren wegk. yn geiste czu wa[n]dern durch uberschwebe[n]den syn. Vnuoracht vo[n] geistes ynnige[n] worva[n]delt i[n] deutsch ma[n]che[n] me[n]sche[n] zu selikeit.* [with] [MERSWIN, Rulman], *Hystoria Thauleri.*

Leipzig, Konrad Kachelofen, 17 March 1498

£ 25,000

The soul has a hidden abyss,
untouched by time and space,
which is far superior to anything
that gives life and movement to the body.

J. Tauler, Sermon XXIV

Quarto. 290 leaves: 281 numbered leaves (ff. 1 – CCLXXXI); 8 unnumbered leaves (title-page and index). Gothic letter. Two 36-line columns. 8-line opening title on upper half of first leaf; 7-line capital space with a large rubricated initial at the beginning of the first sermon, several 3-line capital spaces with small printed guide-letters throughout. Completely rubricated with numerous painted Lombard initials, which were added on top of the printed guide-letters in bright red ink. Some occasional offsetting of red ink. Occasional marginalia in an early hand. Bound in contemporary blind-stamped pigskin over wooden boards, spine with three low-raised bands covering thick double sewing supports. Original brass clasp and catch, closing on the left board, both decorated with etched sphinxes. Geometrical frames on covers, lines arranged in a hatched or lozenge design within central panels, and imperial eagles tooled within the four-square sections at the corners. A nicely rubricated and clean incunabulum; only two small repairs to blank foot margins of title and second leaf. A fine copy.

This is the first printed edition of the Sermons of Johann Tauler (c. 1300 – 1361), one of the great Rhineland mystics of the fourteenth century. He was educated in the Dominican convent of Strasbourg, where Maister Eckhart was giving lessons in theology in the same years. After completing his studies, he returned to Strasbourg and started his career as a preacher for the Dominican convents of the city. As a result of the tensions between the papacy and the Emperor Louis IV, the Dominicans were forced to leave Strasbourg and Tauler found refuge in Basel. Here, he became acquainted with the 'Friends of God' (*Gottesfreunde*), a movement of priests and laymen for the spiritual renewal of the Church. Their teachings were taken from Eckhart's sermons and other mystics' such as Henry Suso and Mechthild of Magdeburg and they were deeply influenced by the Beghard movement, which was later regarded as heretic. This book collects the complete sermons of Tauler, including four sermons by Maister Eckhart, also printed for the first time.⁵ The sermons are followed by an account of Tauler's life probably written by Rulman Merswin (c. 1307 - 1382), the leader of the Friends of God.⁶ In this short biography, the anecdote of the learned man's conversion to the more experiential spirituality of the Friends of God by the mysterious "Layman from the Oberland" is told for the first time. This will be later repeated in Merswin's autobiography *The Story of the First Four Years of a New Life*. Tauler's teachings remained

⁵ Cf. GW, M45246

⁶ Cf. A. Chiquot, *Jean Tauler et le "Meisters-Buoch"* (Strasbourg, 1922)

popular throughout the fifteenth century and his undogmatic approach to spirituality was later taken up by Martin Luther. His writings are widely considered to be one of the best achievements in German prose of the fourteenth century. His sermons encouraged the faithful to find God's presence within themselves rather than looking outwards. He further implied that the adoption of a perfect lifestyle could lead to experiencing unity with God in this life.

HC *15346; GW M45246; BMC III, 628 (IA. 12345); Goff T-48; BSB-Ink T-62; ISTC it00048000.





Top of previous page: ff. 139v – 140r
Bottom left: detail of the etched sphynx
Bottom right: Fore-edge
This page: Front cover

5. EMSER, Hyeronimus (tr. et ed.). *Das new Testament so durch den hochgelerten Hyeronimum Emser seligen verteuscht (...)*

Freiburg, Stephann Graff, 1551.

£ 6,000

8vo. Gothic text, glosses in Italic. Title-page, ff. 16, 399 (=407), 7; lacking initial blank. Woodcut vignette on title-page and before acknowledgements showing Christ at the Column with the Instruments of the Passion; and the editor Emser kneeling before him, with his coat of arms at his feet. Between Jesus and the theologian, a cartouche with a motto combining two verses from the Book of Psalms (n. 118 and 26): “iniquos odio habui, lege[m] aut[em] tua[m] dilexi. Odi[vi] eccla[siam] malignantium, etcu[m] impiis no[n] sedebo”. Several charming woodcuts by Anton Woensam of Worms: four portraits of the evangelists and others for the epistles. Decorated initials in 3 sizes, the largest ones particularly beautiful. Capital spaces with guide-letters, many printed maniculæ and side-notes. Printer’s mark on colophon; without the final blanks, a few marginal repairs in first quire, some waterstains at beginning and light spotting at end. Bound in contemporary blind-stamped pigskin over bevelled wooden boards, later metal clasps, remains of leather tabs. Upper joint split at head, tail of spine slightly defective and some light stains. An excellent and clean copy of this scarce edition.



Born of a prominent Ulm family, Hieronymus Emser (1478-1527) was the most ardent literary opponent of Luther’s “pestilential heresy”, as Protestantism is defined in the introduction to this volume. The controversy between Emser and Luther exploded in 1519, after Luther’s dramatic defense of the reformed ideas at the theological debate that took place in Leipzig the same year. With unprecedented acrimony, the two theologians attacked each other for many years in public as well as in print. On many occasions, Luther referred to Emser as the ‘Leipzig Goat’ (from Emser’s coat of arm, pretentiously exhibited in all his



publications, including this one); to which his opponent replied by addressing Luther as the ‘Wittenberg Bull’. In order to counter the fast-spreading success of Luther’s vernacular Bible, the Catholic Duke of Saxony, George ‘The Bearded’, encouraged the theologian Emser to undertake this translation of the New Testament into German. Emser compared Luther’s ‘September Testament’ (1522), which was his first translation of the Gospels from Greek, with the Reformer’s 1527 translation of the whole Bible in order to prove his inconsistencies. The present book is a rare edition of Emser’s work, which was first published in 1527.

The beautiful woodcuts contained in this book are the work of Anton Woensam, a painter and graphic artist from Worms specialising in Biblical scenes. Forty-five paintings and over 500 woodcuts are attributed to him. However, his most notable achievement is an enlarged view of the city of Köln from the River Rhine, where he showed his remarkable skills. Woensam’s woodcuts depict the four Evangelists (cf. Merlo 1016, 338-341) the suffering Saviour, worshiped by the priest Emser (cf. Merlo 1014, 330), and the authors of the Apostolic Letters.

On this page: Satirical vignettes depicting Emser as a goat (left) and Luther as the Devil’s bagpipe (right)



Left: John the Evangelist

Right: Luke the Evangelist

Below: ff. 229v – 230r

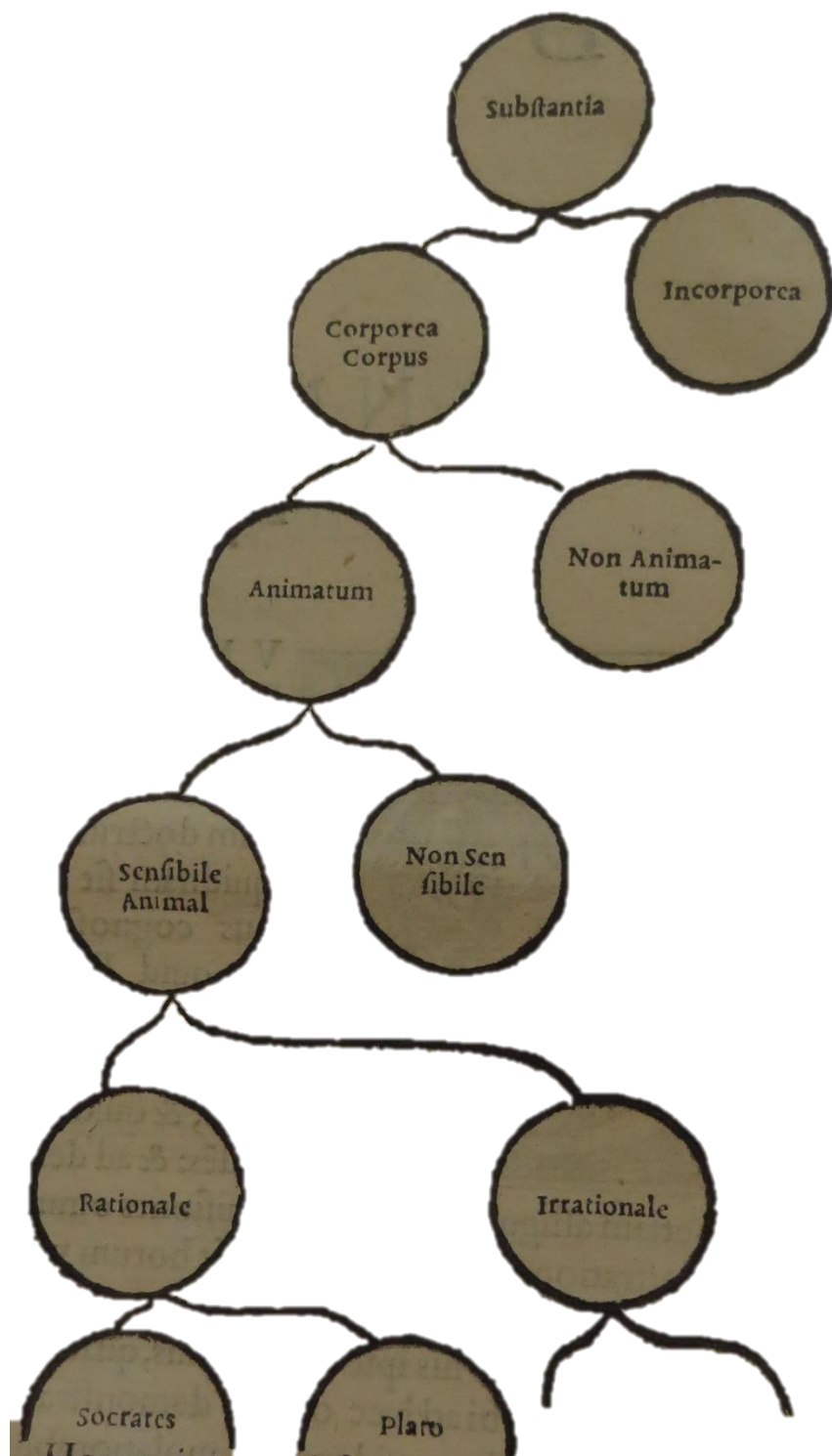
The decoration of the binding equally displays remarkable tooling. The central panel of front and rear covers is divided in four smaller compartments by double-fillet rulings, whereas the outer borders are beautifully decorated with medallions featuring four different profiles of Roman emperors. Contemporary tabs divide the textblock in smaller sections for an easy consultation. This copy has been held at the Library of the Church of the Birth of Mary of Rottenbuch (Bavaria), as inscribed on the title-page; and it was later purchased by Otto Schäfer for his library in Schweinfurt



6. **ARISTOTLE.** *Aristotelis Stagiritae Opera, Post omnes quae in hunc usque diem prodierunt editiones, summo studio emaculata & ad Graecum exemplar diligenter recognita*

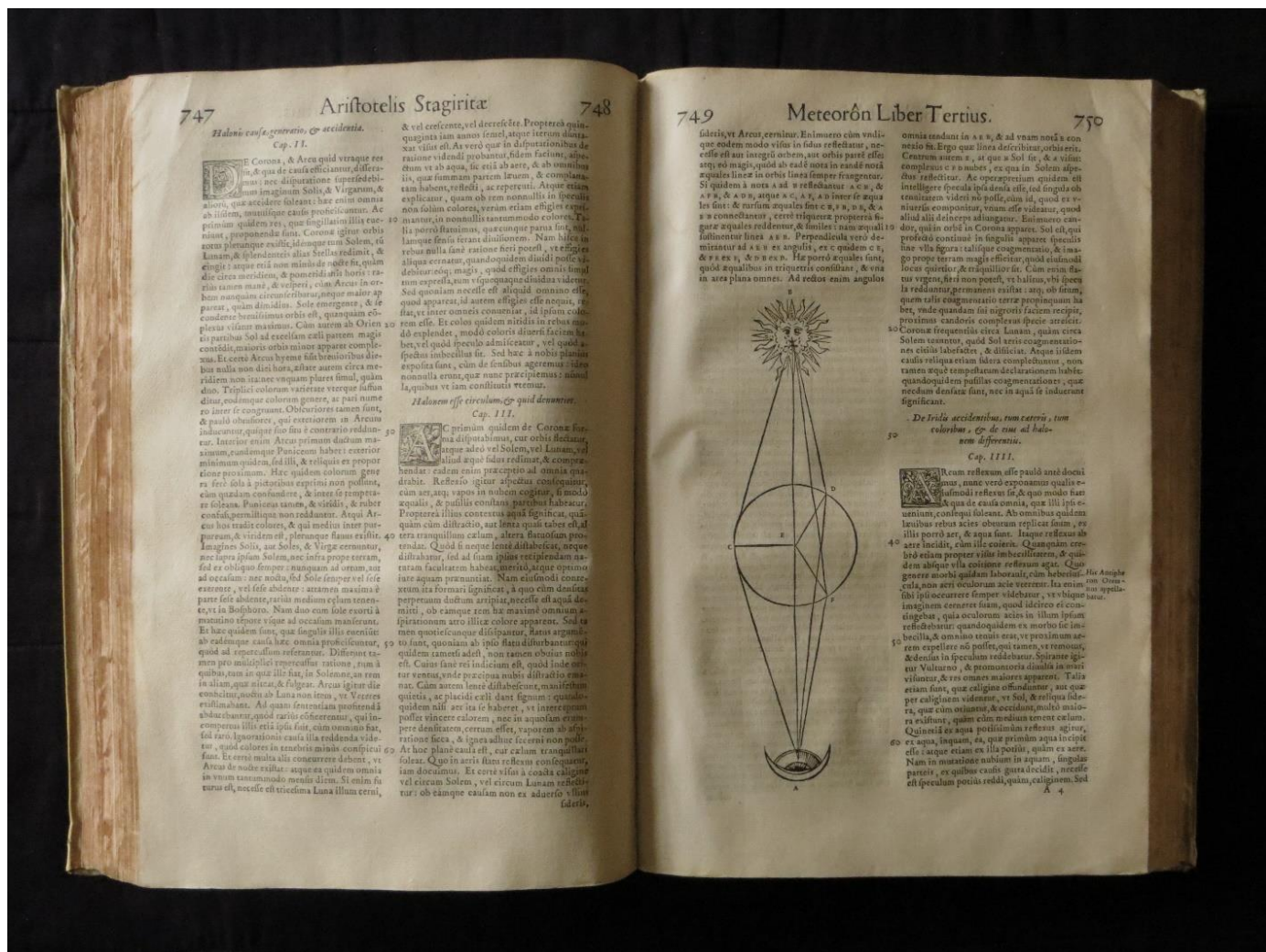
Lyon, Jean Frellon II, 1549

£ 4,800



Folio. 2 vols. Roman letter, little Italic, sporadic Greek. Double-column text; numerous fine, large and small woodcut initials, beautiful woodcut printer's devices repeated on both title-pages and before the index at the end of the first volume. Includes several diagrams, synoptic tables and illustrative woodcuts within the text and as side notes to margin. A few early marginalia commenting the section of Aristotle's *Poetics* (II, Rr6 and Rr7). Generally clean and crisp, very occasional browning (more marked at beginning of I, a), light ink spotting throughout and a few negligible burns (a hole – 0,5 × 1 mm – affecting the text on I, C8). Slightly waterstained to title of first volume around a faded library stamp of the Convent of St. Dominic (Dominican Library of Lyon); some other stamps of different types used by the same library and library numbers impressed on title-pages and colophons, where also a large printer's explicit with imprint details appears. Short tear to central part of outer blank margin of II, Zz6 and a few marginal worm holes and tracks to upper corner and head of final gatherings of second volume, not affecting the text. Bound in near-contemporary vellum over pasteboards, library stamps and various labels on upper endpaper. Pastedowns cut along inner margins of vellum and re-glued to the boards. A very good copy of this mid-sixteenth century Lyonnaise edition of Aristotle's works.

Left: One of the diagrams for the Book of Categories



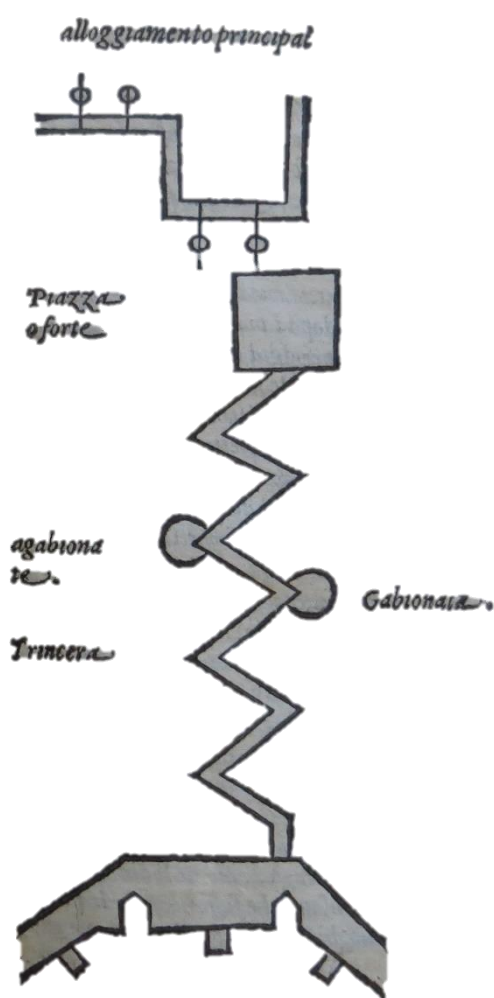
Throughout the sixteenth century, the Lyonnaise workshop of Jean and François Frellon was praised for the high quality of their editions as well as for the clarity and beauty of their types. After completing his apprenticeship with Conrad Roesch in Bâle, Jean moved with his brother to Lyon, where he became acquainted with the local Reformers and actively promoted the circulation of their books. A partisan for a new humanist approach to textual criticism, he was a friend to Michel Servet and Jean Calvin, who both published and edited many books with the Frellon brothers. Completed after the death of François, Jean's 1549 edition of the *Opera Omnia* of Aristotle is in many ways his masterpiece for the complexity of the critical apparatus and the beauty and clarity of the design. Besides the workshop's customary decoration, some extraordinary diagrams were specially designed for this folio edition suggesting extreme care in making the Aristotelian text more accessible and memorable. The critical apparatus is remarkable as well. Each work is introduced by commentaries from some of the most authoritative scholars of the time and from antiquity, including Porphyry, Juan Luis Vives, Melanchton, Petrus Ramus and Angelo Poliziano.

Bibliography: Adams, A1744

7. DELLA ROVERE, Francesco Maria I. *Discorsi Militari dell'Eccellentiss. Sig. Francesco Maria I. dalla Rovere Duca di Urbino. Ne i quali si discorrono molti vantaggi, & disavvantaggi della guerra, utilissimi a ogni soldato*

Ferrara, Domenico Mammarelli, 1583

£ 4,000



8vo (14.5 x 9.5 cm), 32 numbered leaves: ([6], [8], 1 – 32, [6]). Text in *Italics*, except for the opening dedicatory pages. Title-page with printer's device and handwritten signature of Scottish bibliophile Andrew Fletcher de Saltoun (1653 – 1716) to head of page. Some floriated initials; tail- and end-pieces; two schematic illustrations of battlefields. Bound in seventeenth-century calf, gilt to borders and spine, with minor wear to joints and corners.

This is the first edition of the military memoirs of Francesco Maria I della Rovere (1490 - 1538), Duke of Urbino and one of the great *condottieri* of the Renaissance. The Duke's account refers to the years after his exile from the Papal States, when he went under the service of the Venetian Republic as General Governor of the Militias. Under his leadership, Venice secured its independence on the mainland, during the turbulent times of the wars opposing the Empire and the Kingdom of France for the dominion of Northern Italy. After returning from the exile, he spent the last years of his reign promoting the arts and combining personal unions between his and other notable families of the Marche. He died in 1538 after being poisoned by a servant through injection of the poison into his ear. It is believed that his death has been an inspiration for Shakespeare's *Hamlet*.

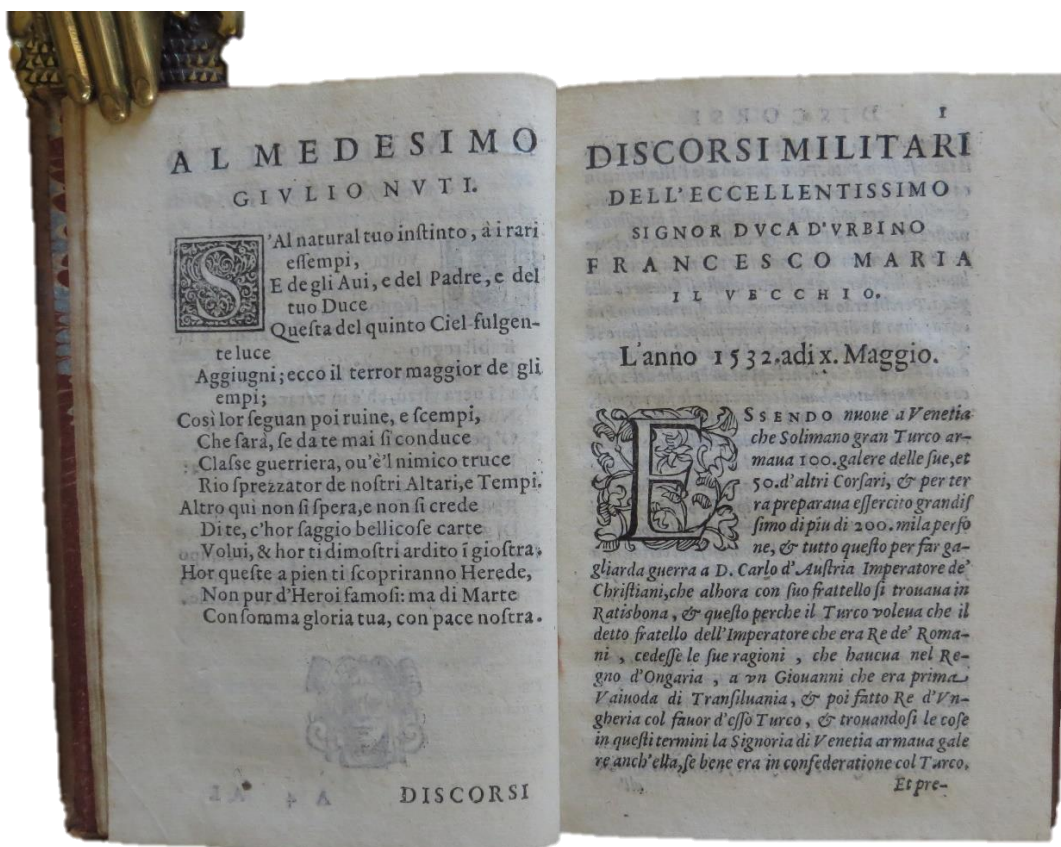
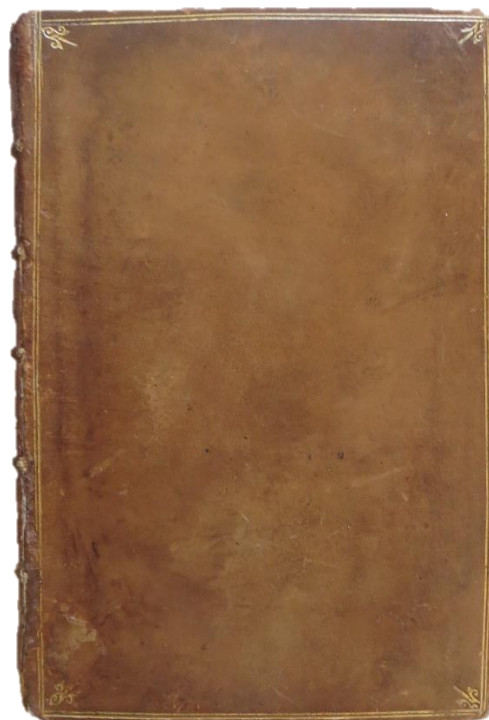
This copy comes from the famous library of Andrew Fletcher of Saltoun, a pre-eminent Scottish patriot and writer, who opposed the 1707 Act of Union and supported the failed Darién Scheme aiming to give to Scotland a free-trade port in Panama. Nonetheless, Fletcher was an expert in military tactics and he was commander in chief of the chivalry of the rebel army of the Duke of Monmouth against James II, during the years before

the Glorious Revolution. In his treatise *A Discourse of Government regarding Militias* (1698) he stresses the importance of organising local-based, self-governing military units as the best way to ensure a real presence of "well-regulated militias" throughout the land. Della Rovere's account of the division of his army into smaller units in order to face threats coming from multiple sides might have been a source for Fletcher's arguments.

Bibliography: BM Catalogue of Italian Books, p. 278; P. J. Willems, *Bibliotheca Fletcheriana* (1999)

Above: Detail of f.22r showing the disposition of a trench before an assault

Fletcher
CORSI MILIT



Top left: Fletcher's signature

Top right: Front cover

Bottom: f. 1r

8. LOCKE, John. *The Works of John Locke Esq; In Three Volumes.*

London, John Churchill, 1714

£ 8,500

Folio. 3 vols. 1st: pp. (8), xxviii, 575 (1), (16); 2nd: pp. 671 (1), (16); 3rd: pp. (8), 668, (16). Part of vol. 2 contains ornaments used by printer William Bowyer (1663 - 1737). Titles within double-fillet borders, woodcut head- and tail-initials. Bound in contemporary, blind-cover edges; morocco label gilt with the first edition of Locke's collected

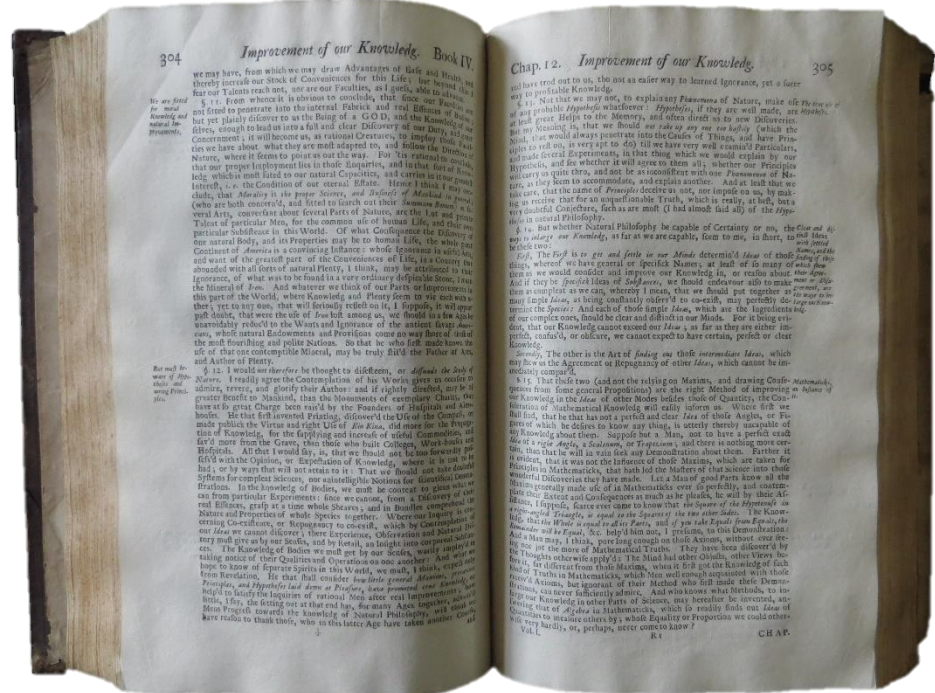
This work brings together the writings philosophers of the late seventeenth liberalism. This is the first edition of was carried on by his executor Peter ten years after the philosopher's Locke's seminal *Essay Concerning* which his criticism of human intellect led him to the refusal of any innate idea in favour of knowledge through experience only.

of one of the most important English century and the father of modern John Locke's complete works, which King and his publisher John Churchill death. The first volume includes *Human Understanding* (1690), in

The second volume collects Locke's economic, political and social writings. In the *Two Treatises of Government* (1689), he gave his account of the nature of power and the rise of society through a social contract between the government and its subjects. Every man enjoys a natural right to life, liberty and property which have never to be violated by the government. He further expanded these ideas in his essays about the value of money and religious liberty – two crucial issues in his times. The third volume

includes a work about education of the youth, a commentary on St. Paul's *Epistles* and the author's private letters.

Bibliography: ESTC T128627





*Top of previous page: Detail of G. Kneller's portrait of Locke
Bottom of previous page: pp. 304 - 305
Above: The three volumes*

