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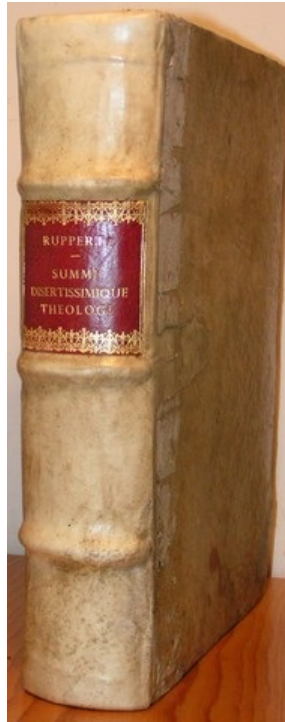


Catalog No. 293 Sixteenth Century Books Theology & Church History

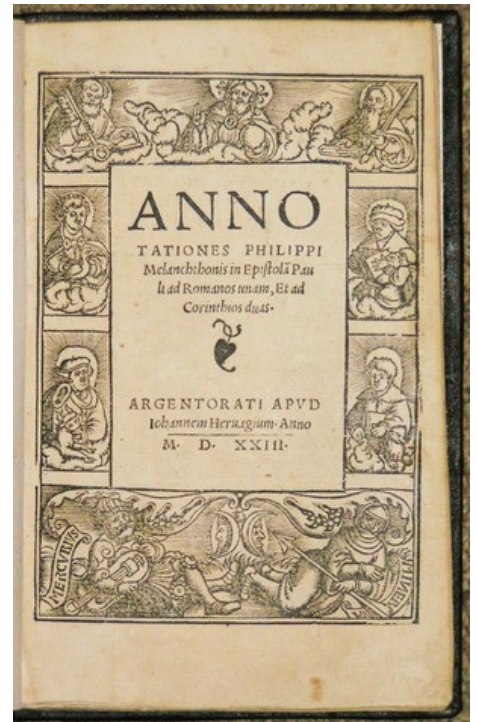
Highlights from this Catalog:



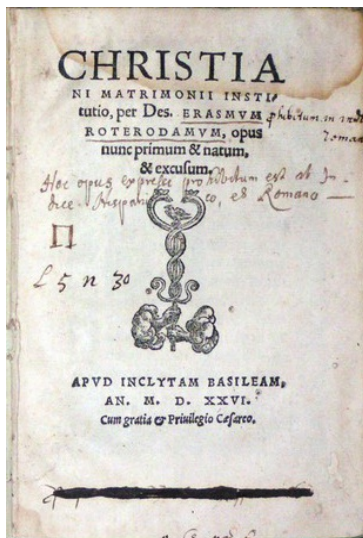
#6. 1st Edition of the 1st Biography of Luther, Nürnberg, 1566



#12. Rupert of Deutz
4 titles 1566-7



#7. Melanchthon on Romans & Corinthians, Strassburg, 1523



#3, Erasmus on Christian Marriage, 1526



#5. 1st Ed. of Luther's Latin Works, 1546-55



#9. Nicolas De Lyre: *Preceptorium*. Biblical exegete who influenced Luther, Cologne, 1502

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Luther Opponent Thomas Cajetan, on Sin and Confession, Venice, 1584

1. 17027 CAJETAN, THOMAS. *Summula Caietani, S. Xisti, Cardinalis Illustrissimo, ordinis Prædicatorum. Per auam Docta, Compendiose resoluta, atque secundum S. Sancti Oecumenici, & Generalis Concilij Tridentini, & canones, & capita castigatissima.* Additis (vt vocant) Summarijs, & copiosa rerum præcipuarum Indice. [woodcut device] Venetiis, Apud Dominicum Farreum. MDLXXXIII. [1584] Octavo, 10.1 x 14.9cm. \$650.00

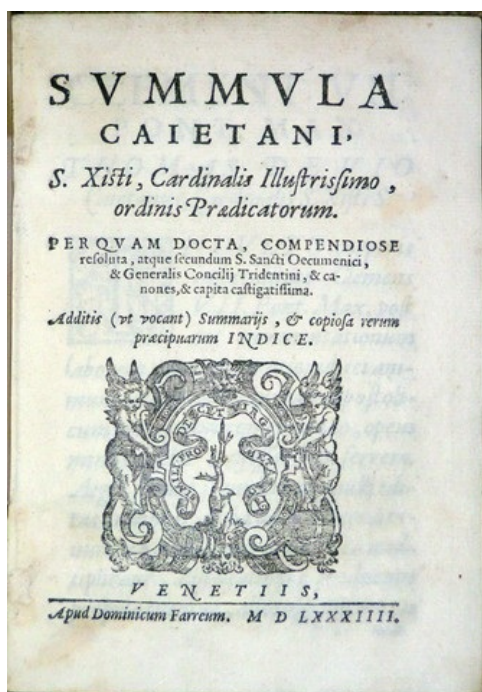


Thomas Cajetan (Tommaso de Vio Cajetan, 1469-1534) Dominican cardinal, philosopher, theologian and exegete. "As General of his order (1508-18), Cardinal (1517), and Bishop of Gaeta (1519) he played an important part in ecclesiastical affairs, urging the cause of reform before the fathers of the Lateran Council of 1512, reasoning with Luther in 1518, contributing to the elections of the Emp. Charles V (1519) and the Pope Hadrian VI (1522) and opposing the projected divorce of Henry VIII (1430)...In philosophy and theology his acute but conservative Commentary on St. Thomas's 'Summa theologica' (1507-22) was the first monument of a great revival of Thomism in the 16th century, and remains to-day one of the chief classics of scholasticism. Finding that Humanists and Protestants alike were making polemical use of the Scriptures, he

subsequently turned to Biblical exegesis, for which he sought the assistance of scholarly philologists; and his commentaries on the Bible contain much enlightened criticism of an unexpectedly 'modern' kind. To Clement VII he was the 'lamp of the Church,'

and everywhere in his career, as the theological light of Italy, he was heard with respect and pleasure by cardinals, universities, the clergy, nobility, and people."--Cross: *Oxford Dict. of the Christian Church*, p.216. *The Catholic Ency.* presents Cajetan as "Always obedient, and submitting his works to ecclesiastical authority, he presented a striking contrast to the leaders of heresy and revolt, whom he strove to save from their folly."--*Catholic Ency.*, 1913, II:147. "In 1518 he was sent as legate to the Diet of Augsburg, and to him, at the wish of the Saxon elector, was entrusted the task of examining and testing the teachings of Luther. Treatises of his own, written,





without knowledge of Luther's theses, in 1517 show that Luther was justified in his assertion that on the doctrine of dispensation the Church had as yet arrived at no firmly established position; the doctrine of confession Cajetan seemed also to regard as a subject open on controversy. Yet more than investigator and thinker he was politician and prelate, and his appearance at Augsburg in all the splendor of ecclesiastical pomp only served to reveal him to Luther as the type of Roman curialist, hateful to Germans and German Christianity."--T. Kolde in *New Schaff-Herzog. Ency. of Religious Knowledge* II:338.

Bound early vellum, professionally restored with new vellum bottom half of spine and new vellum cords, new headband & tailband, early neat hand lettering on spine, early lettering on top page edges, contents with scattered light foxing, small marginal tear repaired; clean. Collation: *⁸, **⁸, A-Z⁸, Aa-Pp⁸. Last leaf is blank. Pagination: (1) title, (1) blank, (3) dedication to Clement VII, (10) index, (1) blank, (16) repertorium alphabeticum, [1]-606pp, (2) blank. Not in OCLC. However OCLC lists 2 libraries with a Venice 1584 edition, but printed by

Nicolini not Farreum. It is also 16mo and with different collation & pagination.

We offer Cajetan's work on sin and confession, in a somewhat scarce Venice 1584 imprint.

Colloquy of Mömpelgart, Tübingen, 1587 --between Lutheran & Reformed.

With inscription on front cover: "Wild Rice Polk Co., Minnesota 1880," and inside "To Prof. James N. Preus from his uncle J.C.K. Preus."

2. 17419 COLLOQUY OF MÖMPELGART. *Acta Colloquij Montis Belligartensis: Quod habitum est, Anno Christi 1586.* Faucte Deo Opt. Max Præsides, Illustrissimo Principe ac Domino, Domino Friderico, Comite Wirtembergico et Mompelgatensi, &c. Inter Clarissimos Viros, D. Iacobum Andreae, Præpositum & Cancellarium Academiae Tübingensis: & D. Theodorum Bezam Professore & Pastorem Genuensem, Autoritate Prædicti Principis Friderici, &c. nunc Anno Christi 1587. publicata. Haec acta Candide et bona fide consignata, vanissimos de hoc Colloquio sparsos rumores, inprimis vero Epistolam quandam, vanitatibus & calumnijs refertam, & typis excusam, abundè refutabunt. Cum Privilegio. Tübingæ, Per Georgium Gruppenbachium, Anno M.D.LXXXVII. [1587] quarto, 16.5 x 20.3cm. \$1,500.00



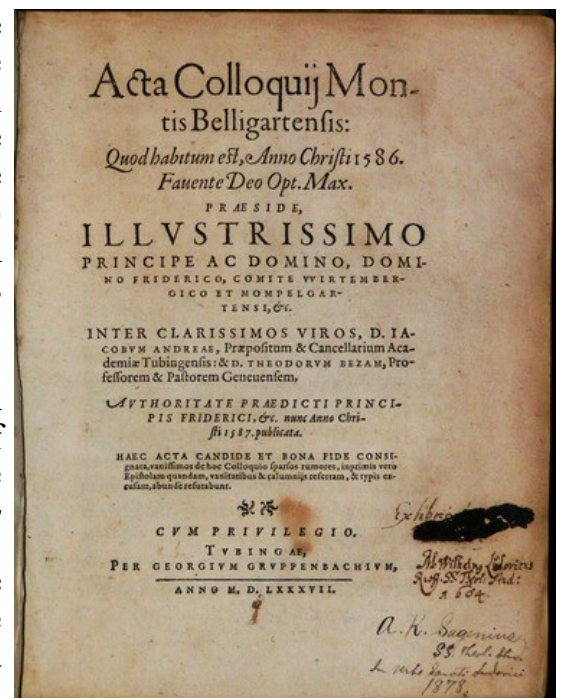
There is a nice inscription in old pen on front cover that reads "Wild Rice Polk Co. Minnesota, 1880." There are three ownership inscriptions in the bottom right hand corner of the title page. The first is inked out so that it can not be read. The second is "M. Wilhelm Lüdovicus Ruoff. SS. Theol. Stud: 1604." The third reads: "A. K. Sagenius SS. Theol Stud. In Urbe Sancti Ludovici 1878." Then in pencil and on the recto of the front paste-down endpaper is "To/ Prof. James N. Preus From/ His uncle J C K Preus."

The Colloquy of Mömpelgart was a disputation between Lutherans and Reformed at the castle of Mömpelgart(or French: Montbéliard) near the French border. It was occasioned by the incorporation of the county of Mömpelgart into the duchy of

Württemberg by inheritance. A Calvinistic type of the Reformation had been established there in 1535, but the duke of Württemberg attempted to reorganize the church on the Lutheran model. To further this, he arranged the disputation--primarily between Beza on the Reformed side and Andreä on the Lutheran, even though others were also participants, including Lucas Osiander & Abraham Musculus. The points of controversy were (1) the Lord's Supper, (2) the person of Christ, (3) pictures and ceremonies, (4) baptism, and (5) election. Both parties claimed victory. Beza disputed the correctness of the *Acta* of Tübingen and defended himself in Latin and German. The only result of the dispute was a deepening of the differences between the parties.--A. Schweizer in *The New Schaff-Herzog Ency. Religious Knowledge*, 8:42.

This is the Tübingen *Acta*. It is both an important and rare source document for the study of the history of the Reformation and Reformation theology. Bound in a handsome dated binding.

Bound contemporary vellum, vellum soiled some, lacks ties, paste-down endpapers with tears and no longer pasted down, light scattered foxing, scattered old underlining, light damp stain in bottom margin of all pages--it moves up into the side margins also on the last 200 pages. Woodcut initial letters as well as woodcut head & tail pieces. Collation: a-c⁴, A-4C⁴. Pagination: (1) title, (1) blank, (21) Fridericvs Dei Gratia Comes Vvirtembergicvs et Mompelgartensis, (1) woodcuts, 1-575pp text, (1) errata. OCLC locates many copies in German & other European libraries. There are 13 US libraries with copies: NYPL; U. Iowa; Newberry Libr; U. Chicago; Ass. Mennonite Bibl. Sem.; Concordia Theol. Sem. Ft. Wayne; Harvard U.; Bethany Luth. Sem.; Luther Sem. Libr; U. Minn.; Princeton U.; U. of Penn.; Westminster Theol. Sem.; Columbia U.



Erasmus on Christian Marriage, Basel, Froben, 1526

3. 17897 ERASMUS, DESIDERIUS. *Christiani Matrimonii Institutio*, per Des. Erasmum Roterodamum, opus nunc primum & natum, & excusum. [Printer's mark: intertwined snakes, etc.] Apud inclutam Basileam, AN. M.D.XXVI. [1526] Cum gratia & -privilegio Cesareo. Octavo, 12 x 16.2 x 3.3cm. \$1,350.00



Froben's woodcut device depicting two hands holding a bird-headed staff entwined by two crowned snakes, is on title and the verso of D⁸. Leaf a^{2 recto} is printed with a nice woodcut border 1cm wide on 3 sides & 1.5cm wide bottom; within this border is a 3 x 3cm woodcut initial and text. Collation: a-z⁸, A-B⁸, C⁴, D⁸.

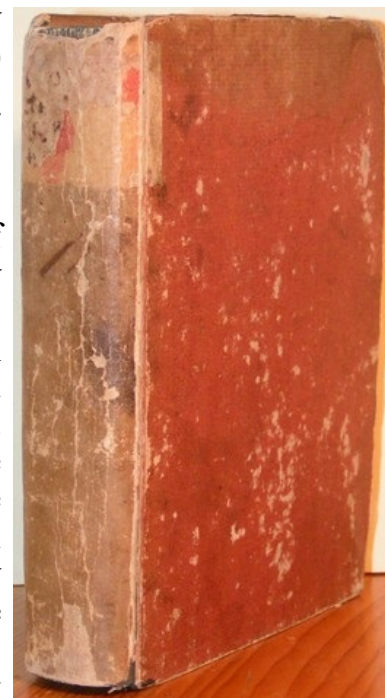
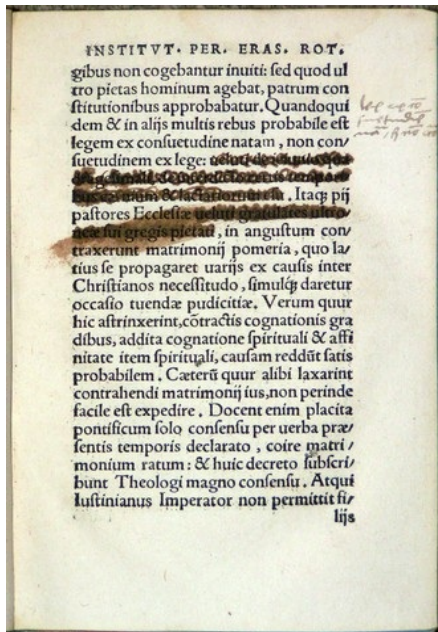
Desiderius Erasmus 1466-1536, "During his lifetime the most famous scholar in Europe, Erasmus was a man of vast if not deep erudition, of uncommon intellectual powers, but averse to metaphysical speculation, especially in its medieval and Scholastic forms. Though He had himself paved the way for the Reformation by his merciless satires on the doctrines and institutions of the Church, his scholarly character, which abhorred violence and sought tranquillity, prevented him from joining the Protestants, and threw him back on the tradition of the Church as the safeguard of stability. In the later years of his life he became suspect to both parties. Luther inveighed against him as a sceptic and Epicurean, and on the other side...the university of Paris censured his teaching in 1527.

After his death his writings were forbidden by Paul IV in 1559 and by Sixtus V in 1590."--F.L. Cross: *Oxford Dict. of the Christian Church* (1963) p.460.

We offer his work on Christian Marriage, or the *Christiani Matrimonii Institutio*. "His most remarkable work of the year 1526, was the

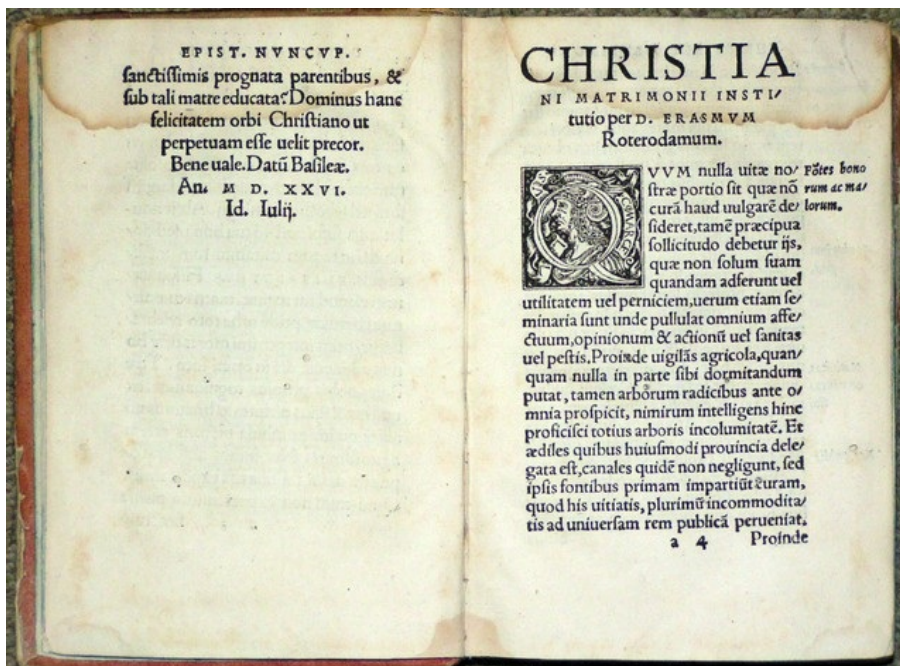
Institution of Christian Matrimony, which he wrote at the request of Lord Mountjoy, and dedicated to Queen Catherine of England, by whom probably the work was suggested. So far as I can pretend to Judge, it is an admirably full and complete treatment of the subject, in its social, legal, and religious aspects ; and contains many good practical remarks on the choice of a mate, on the duties of husbands and wives, and on the education of children. On some parts of his subject he

might perhaps have enlarged more if he had had the advantage of practical experience to guide him, but he certainly does not deserve to have his own joke applied to him by any one but himself, that in writing on marriage he was acting as absurdly as the philosopher who, never having been in a battle, undertook to lecture Hannibal on the art of war. He gave great offence by seeming to place the married state above celibacy, and still more by suggesting a doubt whether marriage is a sacrament. On the first point, however, he expresses himself very cautiously, warned by the attacks which his *Praise of Marriage* had called forth, and on the other he confines himself to saying that such was the opinion of the early Fathers, adding that the more plausible opinion of the moderns has now prevailed."--Robert Blackley Drummond: *Erasmus His Life and Character, Correspondence and Works*, 2 vols., London, 1873, p.281.



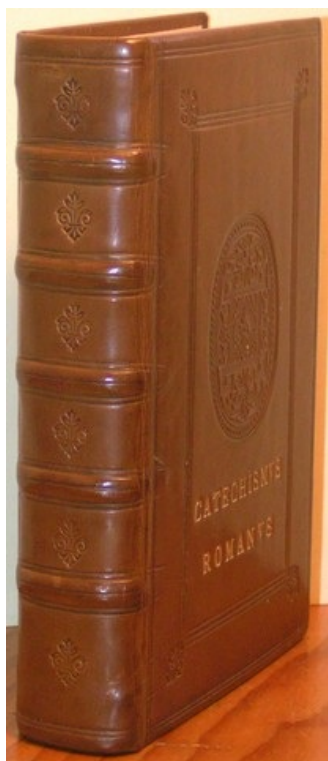
The book is bound in older plain light reddish tan paper over card boards, rubbed & worn through paper at spine ends and all edges, page edges a dark blue-green, without free endpapers or flyleaves, 1-3 worm holes range throughout the book, .1 x 1.2 cm worm track through g²-h⁴, .1 x .7cm worm track through i⁶-l¹, .1 x .9cm worm track through x⁷-z⁸, first 40 leaves have dampstain along top 2.5cm of page, large dampstain in bottom margin of leaves l-m, early underlining and marginal notes, one crossed out sentence each on leaves c⁶ recto and d⁶ recto, light foxing.

There are two previous owners names on the front paste-down endpaper, one crossed out and the other dated "25. Aprilis 1804." There is an early note on the title page re this book being on put in the Index by the Inquisition in Spain. The rear paste-down endpaper has the bookseller's tag: "Henning Oppermann vrom. Rudolf Geering Buchantiquariat und Buchhandlung, Basel, Blumenrain 27, Gegründet 1800."



Early edition of Fabricius' adaptation of the Roman Catechism established by the Council of Trent. Antwerp, Plantin, 1572

4. 16935 FABRICIUS, ANDREAS. *Catechismvs Romanvs, Ex Decreto Concilii Tridentini, & Pij v. Pontificis Maximi iussu primùm editus: Nunc verò, luculentis quæstionibus, quæ mox rei propositæ materiam oculis subijciant, distinctus, breuibug annotatiunculis elucidatus, studio & industria Andreæ Fabricii Leodii, Illustrissimorum Principum, Alberti & Ernesti, eius filij, Comitum Palatinorum Rheni, ac vtiusque Rauariæ Ducum Consiliarij.* [Plantin's woodcut device with dividers] Antverpiæ, Ex officina Christoph. Plantini, Typographi Regij M.D.LXXII. [1572] Octavo. \$575.00



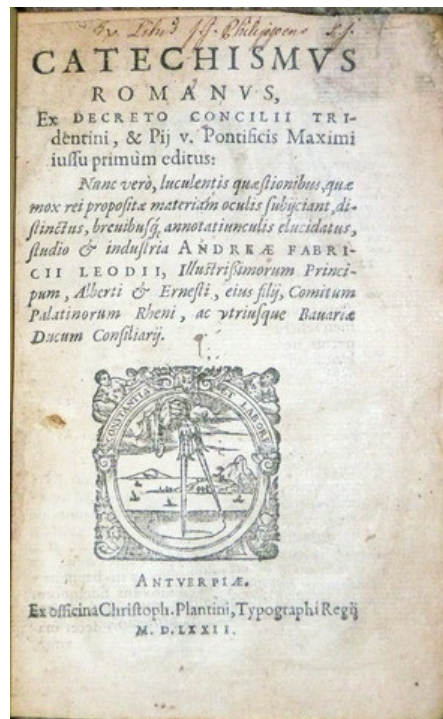
The Liège theologian Andreas Fabricius (1520-1581), Councillor to Albert Duke of Bavaria, besides rephrasing the doctrinal exposition of the Creed, Sacrament, Decalogue, etc., in the form of questions and answers, also added interpretative comments printed in the margins. Fabricius' work proved quite popular, and was often reprinted. Plantin himself issued reprint in 1574, 1583, and 1587. There were at least 10 other reprints between 1591 and 1698.

Bound modern blind-tooled calf, title "Catechismvs Romanvs" in gilt near bottom of front cover, red page edges, new endpapers with modern bookplate of M.S. Carothers on front pastedown, top of title repaired, title soiled some. Old ownership inscription on top of title: "Ex Libris J.J. Philippens S.J." A few woodcut initials.

Collation: ab⁸, cd⁸, A-Z⁸, a-p⁸, *⁸, **⁸, ***⁴. Pagination: (1) title, (1) blank, (6) Albertvs..., (24) Reverendissimo..., 1-602pp, (1) Anno 1570, (1) errata, (1) Summa

Privilegii 1571, (3) blank, (40) Index Qvæstionvm. Page following p. 602 reads "Video hic per omnia seruari textum Catechismi

Tridentini, & quæstiones ac marginales annotationes deprehendi lectoribus vtilissimas fore. Actum Lovanij, 26 Augusti. Anno 1570. Thomas Gozeus à Bellomonte, sacrae Theologiæ Professor." NUC supplemnt locates Harvard. OCLC locates 2 copies in the U.S.: Indian Univ.; Villanova Univ.; and 3 copies in Germany: Bayerische Staatsbibliothek; Staatsbibliothek zu Berlin; ULB Sachsen Anhalt. Appears to be the first edition, but OCLC lists in Germany Herzogin Anna Amalia Bibliothek, with the Antwerp, Moretus, 1570 imprint.

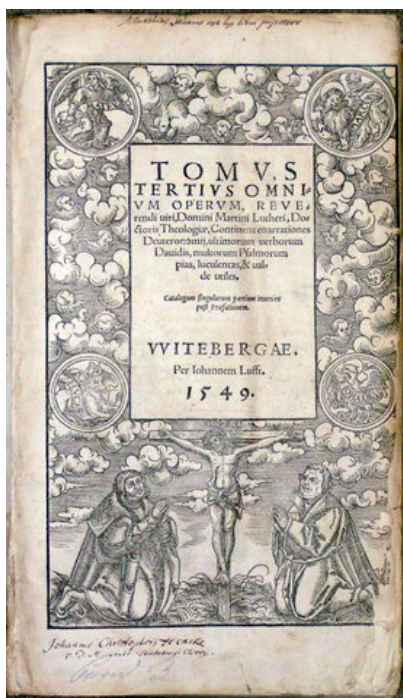


First Edition of Martin Luther's Latin Works, Wittenberg, 1546-55, Vols. 2-6(of 7)

5. 17393 LUTHER, MARTIN. *Opera. Omnium Operum Reverendi Domini Martini Lutheri, Doctoris Theologiae...* Witeberge Per Johannem Lufft [Vol. 6 Peter Seitz Erben]. 1546 [& 1549, 52, 54 & 55]. Vol. 2-6 (of 7). 5 folio volumes. \$10,000.00

4 volumes with nice woodcut title pages depicting Christ on the cross at the bottom with the Elector to the left and Luther to the right both kneeling and looking up at Christ. The background in clouds &





cherubs with circular symbols of the four gospel writers. There are many woodcut initial letters, ranging in size from 2.5cm to 4.5cm.

5 volumes, of which vol. 2 has original beveled wood board without the leather and with old canvas over the spine. Vol. 3 is bound in soiled vellum over card boards, vols. 4-6 are bound in panel stamped pigskin with illustrated center & outer panels depicting biblical & ecclesiastical themes. Vol. 6 is lacking the original rear cover which has been sometime supplied with a thin piece of cardboard covered with a now worn piece of black oil-cloth. Vols. 2-4 are complete with all their printed pages. Vol. 5 lacks 10 leaves at the end and vol. 6 lacks the title page and 10 leaves at the end.

Only 3 complete sets of the first edition of Luther's Latin works have sold at auction in the last 35 years. It is becoming increasingly hard to find multiple volumes together. We are pleased to be able to offer these 5 volumes. The contents include, controversial tracts 1520-1527 (vol. 2); Luther's comments on Deuteronomy, the words of David, and the Psalms (vol. 3); his comments on Ecclesiastes, Song of Solomon, Isaiah, Ezekiel, Daniel & the minor Prophets (vol. 4); comments on Matthew, Gospel of John, Epistles of Paul to the Corinthians and

Galatians, I & II Peter, Jude, and the Prophet Zechariah (vol. 5); and finally Luther's commentary on Genesis (the entire vol. 6). Reference: Benzing: *Lutherbibliographie*, #2.

Detailed individual volume descriptions:

Tomus Secundus Omnium Operum Reverendi Domini Martini Lutheri, Doctoris Theologie, Continentes monumenta, quae d Mul=tis grauiissimis controversijs ab anno XX. usqz ad XXVII. annum edita sunt. [11 lines of subtitle] VVitebergae Per Johannem Lufft. 1546.

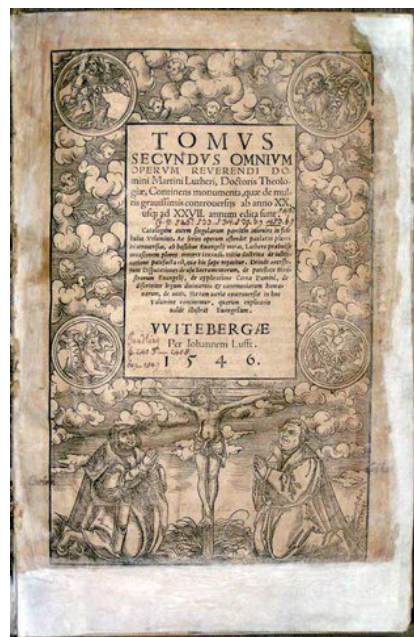
Bound in original wood boards but without the leather, bevelled edges with notches for clasps & catches but they are lacking, a piece of canvas was pasted over spine at some point in time, small tears and holes in canvas but with loose edges pasted back down, paste-down endpapers tattered at edges, the first two gatherings and the last gathering have been reinforced and rehinged with archival rag paper and the sewn back into the raised bands, large dampstains on first & last 50pp and also scattered throughout, light foxing. Collation: +⁸, A-Z⁶, a-z⁶, Aa-Zz⁶, AA-ZZ⁶. Foliation: (8)ll, 1-553 numbered leaves. Printing errors: verso of n¹ and recto of n⁶ (leaves 211 & 216) are not printed. The middle sheet of gathering Yy is printed & folded wrong so that Yy⁴ (I406) appears before Yy³ (I405).

Along with the woodcut title described above, there are two other woodcuts. The first, on the verso of BB⁴ (I424), pictures a standing pope with a donkey's head, woman's torso & breasts but otherwise scaled body, a tail with a beaked head at the tip, another bearded head attached to the left hip, one hand and one hoof, one chicken foot and opposing hoof. The printed caption reads:

"Interpretation Papaselli per Philippvm Melanth. The actual woodcut is 10.5 x 14.6cm. There is another woodcut on the recto of CC³ (I429) titled "Interpretatio Monachovitvli Monstri Fribergæ Editi: per Martinvm Lvthervm." It depicts a 4 hoofed devil standing upright with a bald head and hoofs for ears. It is 11.3 x 18.3cm. Early ownership inscription on bottom of rear paste-down endpaper: "Ex libris Gregory Cellinj 1553," another early owner's inscription at top of front paste-down endpaper, early 20th century library bookplate, small diamond shaped probably 19th century bookseller's tag of "Simon & Bro. Booksellers, Fort Wayne, Ind." In some sections there is a fair amount of early and not unattractive underlining and marginal notes. Other sections have none.

Tomus Tertius Omni=vm Operum, Reverendi uiri, Domini Martini Lutheri, Do=ctoris Theologie Continentes enarrationes Deuteronomij, ultimorum ueborum Davidis, multorum Psalmorum pias, luculentas, & ual=de utiles. Catalogum singularum partium inuenies post Præfationem. VVitebergæ. Per Johannem Lufft. 1549.

Bound full soiled vellum over card boards, rubbed & scuffed, knife score down center of spine, tears at bottom of spine with loose edges pasted back down, 1.5 x 5cm piece torn from edge of rear cover, worn through & chipped bottom outside corner of front cover and bottom edge of rear cover near hinge, paste-down endpapers pasted back down, front free endpaper wrinkled along outside edge and with 21 lines of manuscript notes in old pen re Martin Luther, edges of title and next 5 leaves worn down--on title wear is into the edges of the woodcut by 1cm at the bottom, 1-6 worm holes in outside margin of first 56 leaves, worm tracks (1 on leaf 483 to a dozen on last leaf)



mostly in outside margin of final 200 leaves, outside edges of last three leaves chewed by insects about 1cm into leaf at the deepest. Collation:)(⁶, A-Z⁶, a-z⁶, Aa-Zz⁶, AA-ZZ⁶, aa-uu⁶, xx⁸. Last leaf blank; Oo⁴ mis-signed Oo².

Two early ownership inscriptions are on title page. The first "Matthias Daoms(?) Libri professor." At the bottom of the title: "Johannes Christopory Hencke V.D.M emit Teutoburyi Clivory." Early 20th century library bookplate on front paste-down endpaper. There is a small amount of underlining and marginal notations in an early pen.

Tomus Quartus Omni=um Operum Reveren=di Domini Martini Lutheri, Doctoris Theologiae, Continens Enarrationes in Ecclesiasten, Cantica Canticorum, Esaiaem, Ezechielem, Danielelem, & in Prophetas minores. Opus insigne & ue=re aurem. Catalogum singularum Partium, inue-nies post Præfationem. VVitebergæ Per Iohannem Lufft. 1552.



Bound full panel-stamped pigskin--illustrated in center panel and outer panels with biblical and ecclesiastical themes, pigskin soiled, raised bands, lacking clasps and catches, two .5cm pieces chipped from bottom of spine, worn through to beveled wood boards at corners, loose ends pasted back down, endpapers tattered at edges, first 15 leaves and last 9 leaves worn down and tattered along outside edges--but not affecting text, narrow dampstain along fore-edge of first 30 and last 50 leaves, light dampstain in bottom margin of most pages, last 80 leaves have worm holes in the outside margin starting with 1 hole in leaf 587 and increasing to 10 holes on the last leaf, leaf 36, 85 and 234 misnumbered 63, 76 and 235, 2x4.5cm corner torn from leaf 94. Collation: +⁴, A-Z⁶, a-z⁶, Aa-Zz, AA-ZZ⁶, aa-ss⁶, tt⁸. Last leaf blank. Foliation: (4), 1-667 numbered leaves plus 1 blank leaf, but leaf 45 in numbered on both side as well as the next leaf (i.e. numbered like pages 45,46,47,48). Other foliation errors.

Small diamond shaped probably 19th century bookseller's tag of "Simon & Bro. Booksellers, Fort Wayne, Ind." on front paste-down endpaper as well as an early 20th century library bookplate.

Tomus Quintus Omni=um Operum Reveren=di Viri, Domini Martini Lutheri, Doctoris Theologiae, Continens Enarrationes in aliquot Capita Matthei, Johannis Evangelistae, Epistolae Pauli primae ad Corinthios, Commentarios in Epistolam Pauli ad Galatas, & in ducas S. Pe=tri, & Iudae unam. Item, in Prophetam Zacha=riam &c. Catalogum singularum Partium, repe=ries attextum Præfationi. VVitebergæ. Per Iohannem Lufft. 1554.

Bound full panel-stamped pigskin over bevelled wood boards--illustrated in center panel and outer panels with biblical and ecclesiastical themes, pigskin soiled, raised bands, lacking clasps but brass catches are present, 1.5cm chipped from bottom of spine, 2 x 2cm piece chipped from top of front hinge, rubbed & scuffed, beveled wood edges showing at corners, a few worm holes, crack in front board reglued, paste-down front endpaper foxing, rear paste-down endpaper dampstained at bottom and tattered around bottom corner, lacks front free endpaper, about 6cm of fore-edge of title and next 12 leaves have a scuffed-turned-under edge--like dog-ears except not on the corner, light foxing, dampstain in bottom margin last 150 leaves, 1cm dia. hole in bottom corner of leaf 427. Collation: +⁶, A-Z⁶, a-z⁶, Aa-Zz⁶, AA-ZZ⁶, aa-pp⁶, qq². LACKING LEAVES qq³-⁶ & rr¹-⁶ at the end (of which r⁶ is a blank). Foliation: (6) leaves, 1-644 numbered leaves; lacking leaves 645-653 plus the blank. There are many errors in the foliation.

There is an early 20th century library bookplate on the front paste-down endpaper. There are eight lines of pencil notes in Latin on the recto of the rear free endpaper.

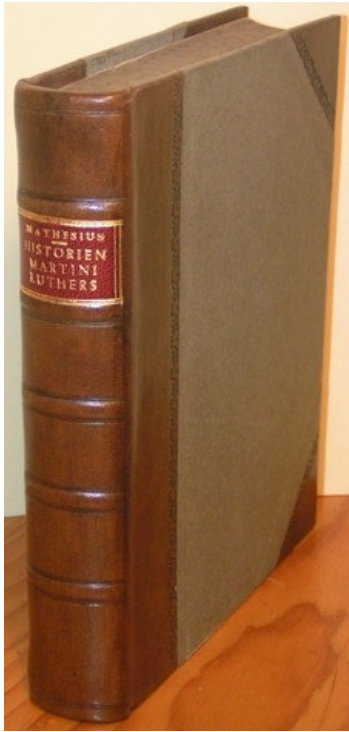
Tomus sextus Omnium Operum Reverendi Domini Martini Lutheri, Doctoris Theologiae, Continens Enarrationes In Primum Librum Mose, Fontem Librorum Propheticorum et Apostolicorum, Plenas Salutaris et Christianae Eruditionis. Witteberg: Heredes P. Seitzii. 1555.

Bound panel-stamped pigskin over beveled wood boards--illustrated in front center panel and outer panels with biblical and ecclesiastical themes--center panel includes portrait of Luther. This volume lost its rear board which was sometime replaced with a thin cardboard board and old black oil-cloth covering. Raised bands, pigskin soiled, worn through at corners and some edges, loose ends pasted back down, lacking clasps and catches, rubbed & scuffed, bottom of spine chipped some, spine starting to separate from book back along rear hinge--but book block still firmly sewn into bands/cords, light foxing, dog-ears, small worm holes in inner margin leaves 604-645, large worm holes beginning on leaf 667 and ending with 30+ on final leaf--with loss of a couple of words on final leaf. Collation: α²-⁶, β⁶, γ⁶, δ⁶, ε⁴, A-Z⁶, Aa-Zzzzz⁶, Aaaaaa-Hhhhhh⁶, Iiiii⁴. LACKING TITLE PAGE AND FINAL 10 LEAVES: α¹ and Iiiii⁵-⁶, Kkkkkk¹-⁸. Foliation: (27) leaves, 1-443 numbered leaves but with many errors in foliation.

There is an early 20th century library bookplate on the front paste-down endpaper. There are early red & brown pen underlining and notes in the margins of the first 30 leaves plus a few other places scattered throughout.

First Edition of the First Biography of Luther, Nürnberg, 1566

6. 16173 MATHESIUS, JOHANN. *Historien Von des Ehrwürdigen in Gott Seligen thewren Manns Gottes, Doctoris Martin Luthers, anfang, lehr, leben und sterben, Alles ordentlich der Jarzal nach, wie sich alle sachen zu jeder zeyt haben zugetragen*, Durch den Alten Herrn M. Mathesium gestelt, und alles für seinem seligen Ende verfertigt. Psalm. CXII. Des Gerechten wird nimmermehr vergessen. Mit Römischer Keyserlicher Maiestat Freyheytt, inn zehen Jaren niche nachzudrucken. Nürnberg, [Ulrich Neuber] M.D.LXVI. [1566] Quarto. \$1,500.00

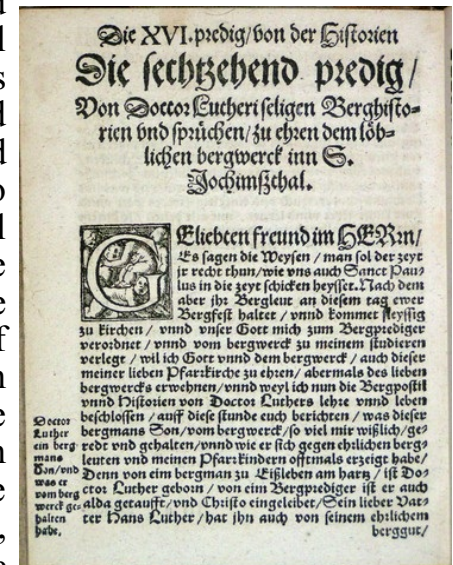
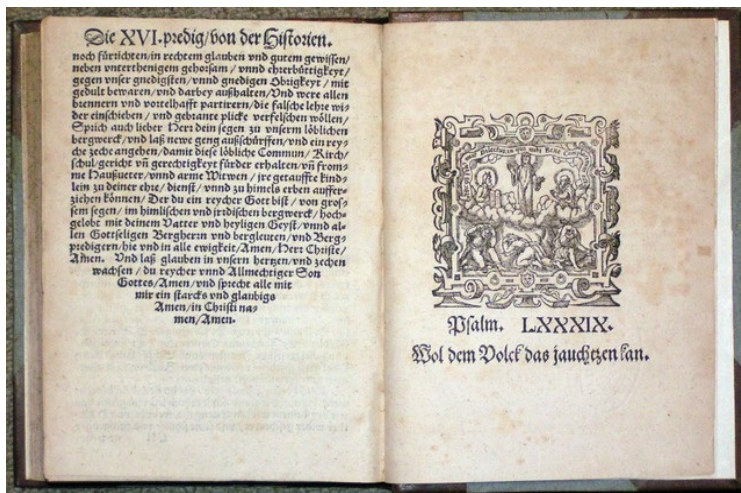


Johann Mathesius (1504-1565) German Reformer. "He was the first biographer of Luther, the Reformer of Joachimsthal, and one of the most powerful preachers among the Reformers of the second period. He studied at Wittenberg, which he gratefully praised as his spiritual home, always regarding himself as a member of the church and school there. In 1532 he became the seventh rector of the Latin school at Joachimsthal, the then new city of northwestern Bohemia which had achieved prosperity by its silver mines and had adopted Lutheranism. In 1540 Mathesius went again to Wittenberg, where he became Luther's table-companion and made notes of his table-talk. In 1542 he was ordained by Luther. In the church at Joachimsthal he labored for nearly a quarter of a century, first as preacher, then as pastor. He was the most famous preacher of that place of German Bohemia, being distinguished for learning and for spirited and genial eloquence. Under him church affairs became firmly established and protected against disturbances from without and within. Mathesius was so closely bound to his office and position that he refused all offers from abroad, including a call to the University of Leipsic..." "In the

'Lutherhistorien' Mathesius proved himself a pioneer in the kind of homilies for the church of the Reformation which the Roman Church had given in her 'sermons on the saints.' They constitute the first real biography of Luther (Nuremberg, 1566). These more than any others carried through the centuries the memory of the Joachimsthal preacher, and in spite of deficiencies, inaccuracies, and mistakes they are still a source of information."--Georg Loesche in *New Schaff-Herzog Ency. Rel. Knowl.* VII:249.

We offer the First Edition Mathesius' biography of Luther.

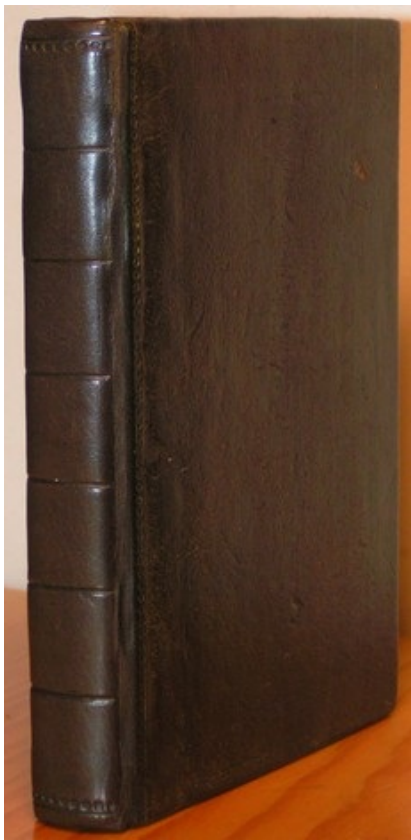
Newly rebound half-calf with slight raised bands and gilt on red morocco title label, plain gray



paper over boards, decorative blind roll along edges of leather that adjoins paper, new endpapers, marbled page edges, light foxing, small oval 19th century library blind-stamp on first three and last three leaves--including title, accession number handwritten on verso of title. Title printed in red and black, woodcut initial letters, woodcut on last leaf (printer's device). Collation: A-B⁴, A-Z⁴, Aa-Zz⁴, Aaa-Kkk⁴, Lll². Printer's mark on recto of last leaf with caption: Psalm XXXIX. Wol dem Volck das jauchtzenkan. OCLC locate 5 libraries: Emory U.--Pitts; U. Illinois; Harvard U.--Houghton; Luther Sem.; McGill U.

Melanchthon's Commentary on Romans & Corinthians, With Luther's Preface, Strasbourg, Herwagen, 1523

7. 17196 MELANCHTHON, PHILIPP. *Annotationes Philippi Melanchthonis in Epistolā Pauli ad Romanos unam, Et ad Corinthios duas.* Argentorati Apud Iohannem Heruagium Anno M.D.XXIII. [1523] 9.8 x 15.2cm (book block), small octavo. \$1,950.00

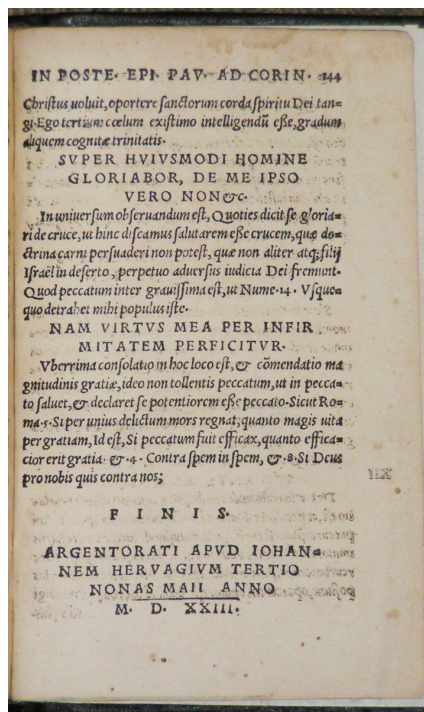
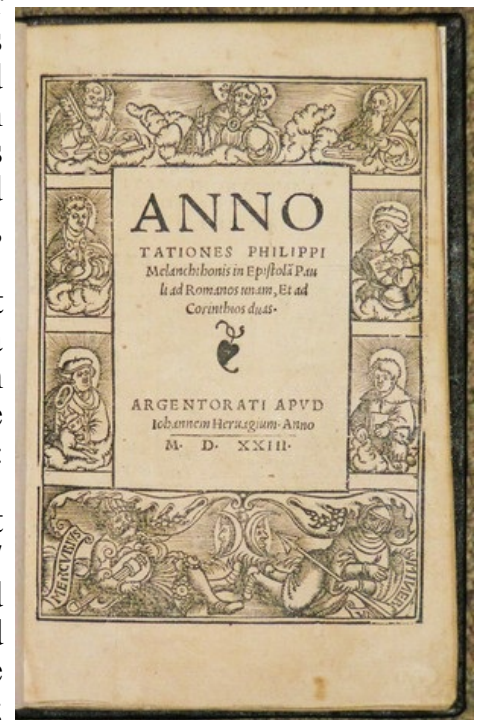


Melanchthon's Lectures on Romans & Corinthians greatly stirred Luther who thought they should be published for everyone to read. "When Melanchthon insisted that the word of man should not impede the Word of God, that his commentary might mislead people, Luther simply stole a copy of the lectures and published them with a preface addressed to Melanchthon: 'It is I who publish these annotations of yours, and send you to yourself. If you do not please yourself, very good; it is enough that you please me. The sin is on your side, if there be any sin here. Why did not you yourself publish? Why did you suffer me to ask, command, and urge you so often to publish? This is my defense against you: I am willing to be, and to be called, a thief, fearing neither your complaints nor accusation...' The book was published by John Stuchs and carried numerous errors. When Melanchthon saw the disfigurations he laughed, and said that he hoped Luther, made wiser by experience, would not commit any more thefts! Other editions of the work came out at Strassburg and Basel, and a German translation was printed in Augsburg. This and the *Loci* made

Melanchthon famed as an expositor of the Bible."--Manschreck: *Melanchthon the Quiet Reformer* (c1958), pp.92-93.

Bound earlier calf over boards with light traces of thin fillet lines in blind, rebacked in modern calf spine--divided into 7 compartment with blind tooled fillet lines, decorative tool in blind

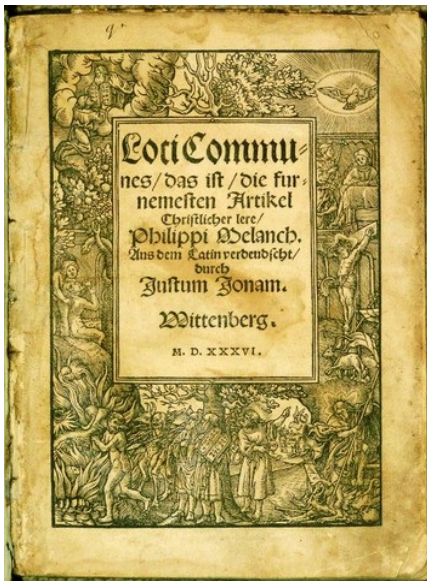
along top and bottom of spine and along both hinges hiding the line between the old and new leather; Latin text clean and with light foxing or tanning throughout, contemporary annotations in margins. Title printed within a fine woodcut border depicting various men and at the bottom two labeled "Merevrius" and "Minerva." 2 large woodcut letters, 4.7 x 4.7cm.



Collation: A-S⁸. Verso of last leaf blank. 144 numbered leaves, with leaf 35 mis-numbered 25. Benzing: *Lutherbibliographie* #1255, the second Herwagen printing. OCLC locates no copy of a 1523 printing of this work in a U.S. library. However, using each library's online catalog, shows that Emory U.--Pitts Theol. Lib.; Columbia U.--Burke Lib.; & Luth. Theol. Sem. Gettysburg have a copies of the 1523 2nd Herwagen printing; Concordia Seminary St. Louis; Yale Univ.; & Columbia U.--Burke Lib. have the first 1523 Herwagen printing. Univ. Calif. Berkley has the third 1523 Herwagen printing.

Melanchthon's *Loci Communes*, German translation of Justus Jonas, Wittenberg, 1536

8. 17753 MELANCHTHON, PHILIPP. *Loci Communes*, das ist, die furnemesten Artikel Christlicher lere, Philippi Melanch. Aus dem Latin verdeuscht, durch Justum Jonam. Wittenberg. M. D. XXXVI. [1536] [Colophon:] Gedruckt zu Wittemberg durch, Georgen Rhaw. Quarto, 14 x 19cm. \$1,600.00



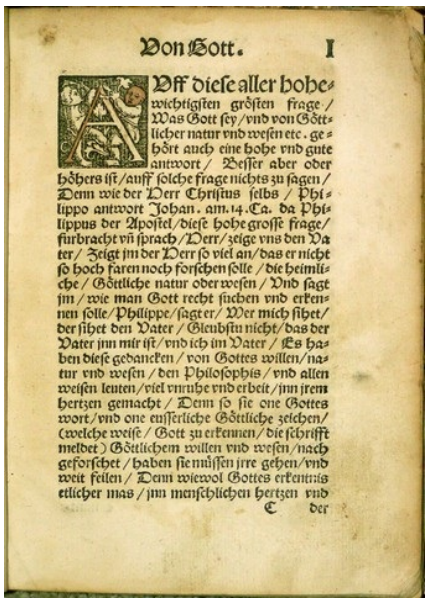
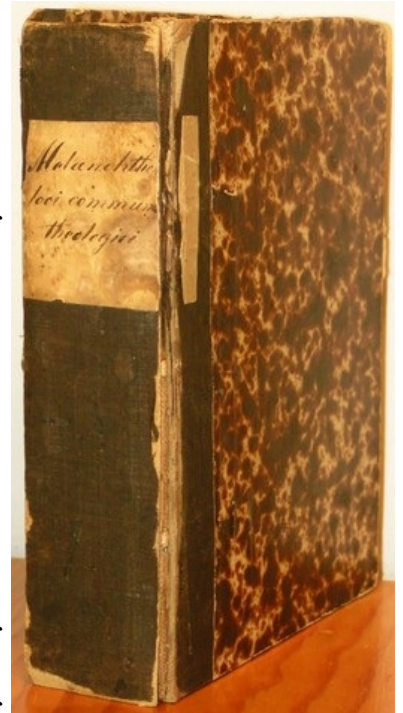
The publication of Melanchthon's *Loci* in 1521 was "the first systematic statement of Protestant theology... In 1521 Melanchthon was not quite ready to publish the *Loci Communes*, but he had little choice. Some students, whom Melanchthon believed were 'blessed with more zeal than judgment,' printed and widely distributed his lectures on Romans. Unable to recall these notes, Melanchthon resolved to print the material in a more acceptable form. The book came out in April, 1521, and before the year was out two editions appeared in Wittenberg and one in Basel. By the end of 1525 eighteen Latin editions had been published in addition to various printings of Spalatin's German translation of it. Throughout Germany and in foreign lands the book won acclaim, for it was something radically new in theological science--a system of doctrine drawn from the Scriptures! The *Loci* represented the culmination of Melanchthon's study of Paul's Letter to the Romans..."--Clyde Manschreck:

Melanchthon the Quiet Reformer, p.82. "As a

theologian, Melanchthon did not show so much creative ability as a genius for collecting and systematizing the ideas of others, especially of Luther, for the purpose of instruction. He kept to the practical, and cared little for a connection of the parts, so his *Loci* were in the form of isolated paragraphs... The development of Melanchthon's beliefs may be seen from the history of the *Loci* (1st publ. 1521). In the beginning Melanchthon intended only a development of the leading ideas

representing the Evangelical conception of salvation, while the later editions approach more and more the plan of a text-book of dogma. At first he uncompromisingly insisted on the necessity of every event, energetically rejected the philosophy of Aristotle, and had not fully developed his doctrine of the sacraments. In 1535 he treated for the first time the doctrine of God and that of

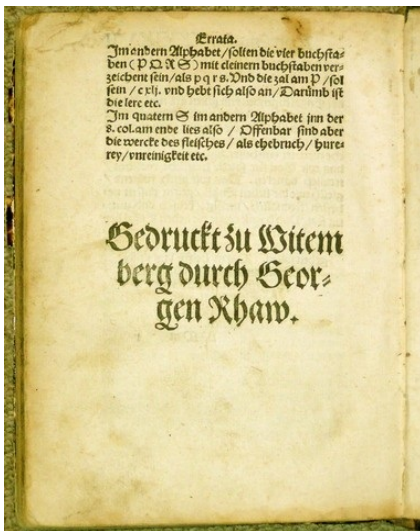
the Trinity; rejected the doctrine of the necessity of every event and named free will as a concurring cause in conversion. The doctrine of justification received its forensic form and the necessity of good works was emphasized in the interest of moral discipline. The last editions are distinguished from the earlier ones by the prominence given to the theoretical and rational element."--O. Kirn in *New Schaff-Herzog Ency. Religious Knowledge*, VII:284.



Title page printed within a handsome woodcut title page depicting various Biblical scenes. 3 x 3cm woodcut initials.

We are pleased to offer this 1536 edition (first edition was 1521) of Justus Jonas' German translation.

Bound 19th century brown & tan "marbled" paper over boards, thin black cloth spine strip with hand lettered paper title label, cloth worn away and split along hinges, cloth and paper worn

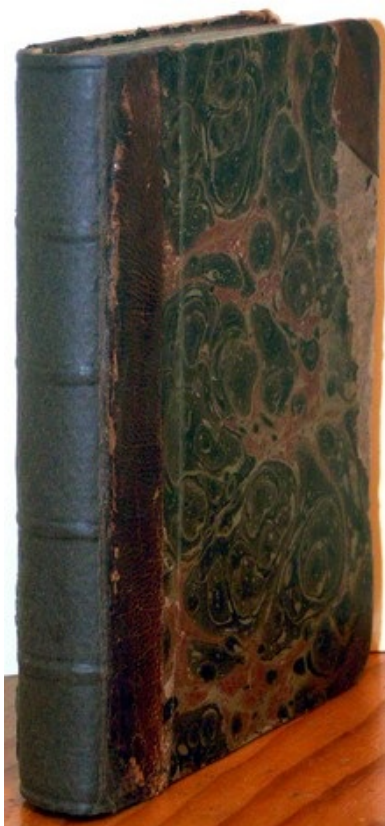


through at most edges, lacks endpapers and flyleaves, title page soiled and lacking top and bottom dog-ears, tp with damp-stain along inner margin, next few leaves soiled, a few dog-ears missing on first 20 leaves, scattered damp stains in margins throughout, last 4 leaves with top outside corner torn away, light foxing but heavier on some pages and near page edges, 3cm tear in margin of LL², early annotations on FFf¹⁻³.

Collation: A-Z⁴, a-z⁴, Aa-Zz⁴, AAa-LLl⁴, MMm⁶--last leaf blank. Leaf mis-signed Ll². Foliation: 8 not numbered leaves, CCCXVII (317) numbered leaves, 1 blank leaf. OCLC locates 6 libraries in the U.S.: Emory Univ--Pitts Theol Libr; Augustana Col; Harvard--Houghton Libr; Bethany Luth Theol Seminary; Univ of St Thomas; Univ of Minn. They also locate a copy in the UK: London Library; and France: Bibliotheque Nat & Univ Strasbourg.

***Preceptorium* by Nicolas de Lyre, Cologne, 1502.
Peter Christian Kierkegaard's copy (the brother of Søren).**

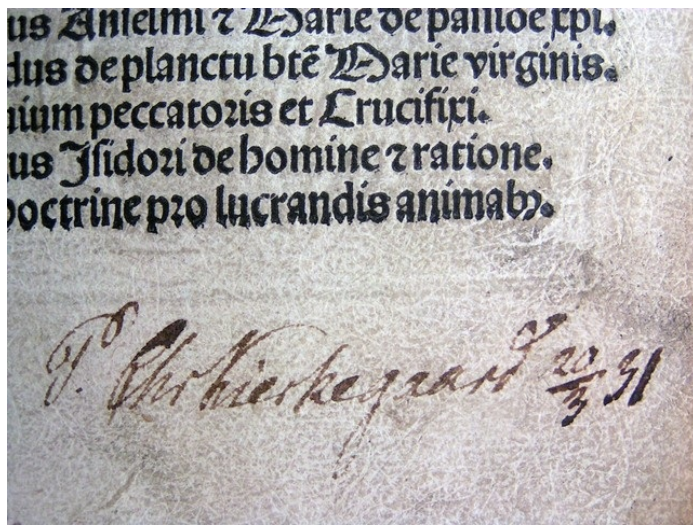
9. 17195 NICOLAS DE LYRE, or HENRICUS DE FRIMARIA. *Preceptoriu[m] Nycolai de Lyra: siue Expositio tripharia p[er]utilis, in decalogu[m] legis diuine: cu[m] multis pulcerrimis tractatulis... Dec decimis tribuendis. De duodecim articulis fidei. De septem peccatis mortalibus. De triplici modo peccandi in deum. Den operibus misericordie. De natiuitate, vita [et] morte Antichristi. De minde munde et extrem iudico. Exhortationes faciente infirmo morie[n]ti. Dyalogus Anselmi... Bernardus de planctu bte[n] Marie virginis. Colloquium peccatoris et Crucifixi. Dyalogus Isidori de hominie [et] ratione. Utiles doctrine pro lucrandis animab[us].* [from colophon:] Colonie retro fratres Minores Anno dominice geniture. M.cccci. [1502] [Matrin von Werden] Small octavo, 9.6 x 13cm. \$2,250.00



The printer's name is not mentioned, but it is likely the work of Martin von Werden. The Retro Minores press operated from 31 July 1497 to 1504. Proctor attributed the work of this press to Martin Von Werden. BMC, however, suggests that, as the Retro Minores used three of Heinrich Quentell's types and 2 of the same woodcuts, it might have been a branch of Quentell's business. However, following the custom of the time, Quentell and Zel each gave the location of their shop as *retro fratres*, behind the friars, and identified themselves as the printer. Books printed by von Werden between 1498 and 1506 do not bear his name. However, they do indicate they were produced at the same location as that used by Quentell and Zel, or, as is the case with this book, *retro fratres Minores*, behind the friars minor. After 1506, von Werden indicated both the location and his name. Von Werden used the same typed as Quentell and Zel, and reprinted woodcuts which originally appeared in their books.

The book has been attributed to Nicolas of Lyra (1270-1349). In modern times it has been assigned it to Henry of Friemar, circa 1245-1340 (Cf. Buchberger. *Lexicon f. Theol. u. Kirche*. 2nd ed.). Nicolas of Lyra had the greater reputation and is known as one of the great Biblical exegetes. He emphasized the literal meaning of scripture and his work was a strong influence on Luther. Nicholas was a Franciscan.

Henry of Friemar belonged to the same order as Luther, the Order of Hermits of St. Augustine. He was master in theology at the Univ. of Paris. Later he moved to schools at Prague in Saxony, ending his career as Provincial for his order in Thuringia and Saxony.



There are a few notations in the text, and two signatures. The signature at the bottom of A¹, the title, appears to be that of P[eter] Chr[istian] Kierkegaard, and the numbers following represent the date of his acquisition of the book, March 20, 1831. Peter Christian (1805-1888) was born eight years before his more famous brother Søren, and outlived him by thirty-three years. He was decidedly more conventional in religious matters, serving as the Lutheran Bishop of Alborg for 18 years. He preached the eulogy at his brother's funeral in 1855.

The signature at the top of the first woodcut, A^{1v}, is that of Friedrich Münter, 1761-1830. He is best known as an orientalist and archeologist. Münter was professor of theology at the Univ. of Copenhagen from 1790-1808. He left there to become Bishop of Denmark.

Bound 18th century calf corners & spine with marbled paper over boards rebaced with acid free brown heavy paper with slight faux raised bands, a long triangular piece (9x2x9cm) torn from marbled paper of front cover, smaller pieces torn from rear cover, worn through leather at corners, rubbed & scuffed, light blue speckled page edges, endpapers with stains from leather turn-ins, large but light dampstains throughout, tears in final two leaves repaired with translucent



archival rag paper, worm hole from N² through P⁴--also S³ through S⁸, title leaf and last leaf soiled.

Collation: A⁸, B⁸, C⁴, D⁸, E⁴, F⁸, G⁴, H⁸, I⁴, K⁸, L⁴, M⁸, N⁴, O⁸, P⁴, Q⁸, R⁴, S⁸; complete. 112 leaves.

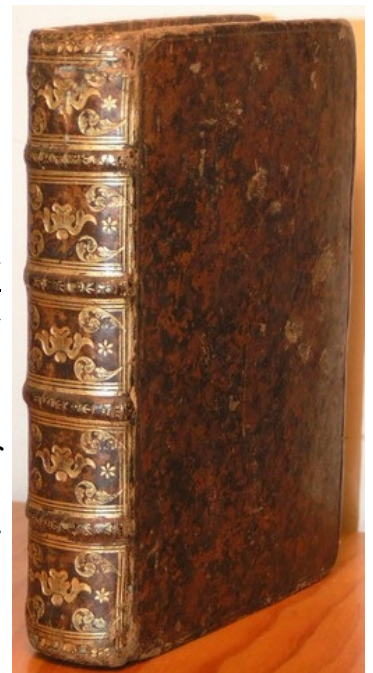
Woodcuts on A^{2v} and S^{8v}. A woodcut of Mary, Queen of Heaven, handing the Christ Child to his grandmother, St. Anne, is printed twice. Over thirty spaces left for rubricated initial letters, which were never filled in. OCLC shows no copies of the 1502 edition in the U.S. but does locate two in Germany and one in Netherlands.

The Psalms of David in Italian with Latin Commentary, Vinegia, 1586.

By Panigarola, the Most Famous Italian Preacher of his Century.

10. 16312 PANIGAROLA, FRANCESCO. *Dichiaratione de i Salmi di David*, fatta Dal R.P.F. Francesco Panigarola, Minore Offeruante. Alla sereniss. infante, la Signora Duchessa di Sauoia. [woodcut, 4 x 5.4cm] In Vinegia, Presso Altobello Salicato. 1586. All Libreria della Fortezza. Octavo, 11.4 x 15.5cm. \$625.00

Francesco Panigarola (1548-1594) The most famous Italian preacher of his century. "At the age of twenty-three he was sent to Rome, where his sermons attracted much attention. Pius V had him sent to Paris where for two years he studied the Fathers and the councils, Greek and Hebrew. Returning to Italy he preached during thirteen years in the principal towns. He converted many Calvinists in France and Savoy..."--Livarius





Oliger in *The Catholic Encyclopedia*, XI:444. His *Dichiaratione de i Salmi*, is a paraphrase of the Psalter in Italian, with the Latin commentary printed at the side. First published in 1586 there were editions of 1587, 1588, 1590, 1611, 1680 & 1720 (OCLC). We offer this attractive Vinegia, 1586, Italian & Latin Psalter.

Bound full sprinkled calf with 4 raised bands dividing spine into 5 gilt compartments, single fillet in blind around covers, boards edge-rolled in gilt, worm holes in top & bottom spine panels,

lacking clasp & catch--small holes remaining where it was attached, rubbed some at edges, blue page edges with finger paint style design, light foxing, scattered small and light dampstains, a few ink stains, small tear in margin of C⁶ repaired with old paper, a few pages soiled including the title page--title has had several previous owners names partially erased with paper repair over them. Small woodcut on title; full page woodcut of King David re Psalm 50 on verso of *⁴; three woodcut initial letters and three woodcut headpieces.

Collation: *⁴, A-Z⁸, Aa-Hh⁸, It⁴. Pagination: (1) title (1) blank, (3) dedication, (2) intro, (1) woodcut, [1]-501, (3) index. OCLC shows no libraries with this Vinegia, Altobello Salicato edition of 1586. It does list 1 library for a 1586 Venetia edition and 2 libraries for a 1586 Turino edition.

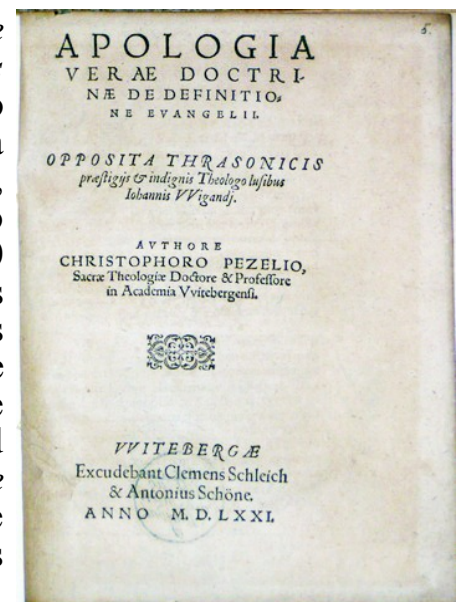


Christoph Pezel, Lutheran Crypto-Calvinist turned Reformed; Writing against Johann Wigand, Wittenberg, 1571.

"He is particularly interesting as showing the evolution from Melanchthon's attitude towards predestination to the complete determinism of the Calvinistic concept of the dogma."

11. 13087 PEZEL, CHRISTOPH. *Apologia verae Doctrinae de Definitione Evangelii. Opposita Thrasonicis praestigiis & indignis Theologo lusibus Iohannis VVigandi*. Authore Christophoro Pezelio, Sacre Theologiae Doctore & Professore in Academia Wvitebergensi. [small simple woodcut device] Wvitebergæ, Excudebant Clemens Schleich & Antonius Schöne, Anno M.D.LXXI. [1571] quarto, 15.7 x 19.5cm (pages) \$750.00

Christoph Pezel (1539-1604) "German crypto-Calvinist... He was educated at the universities of Jena and Wittenberg...in 1569 was ordained preacher at the Schloss-kirche in Wittenberg. In the same year he entered the theological faculty, where he soon became involved in the disputes between the followers of Melanchthon and Luther, writing the *Apologia verae doctrinae de definitione Evangelii* (Wittenberg, 1571) and being the chief author of the Wittenberg catechism of 1571. He soon took a leading position as a zealous Philippist."--G. Kawerau in *New Schaff-Herzog Ency. Rel. Knowl.*





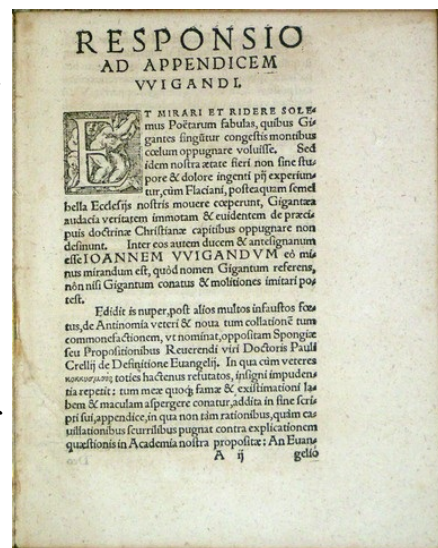
IX:4. He was banished in 1576 for his Calvinism, but was called to Nassau the following year where he helped to introduce Calvinism. Bremen called him in 1581, and there he laid the foundation of Reformed church life. "Pezel did away with Luther's Catechism, substituting for it his own Bremen catechism, which remained in force until the eighteenth century, removed images and pictures from the churches, formed a ministerium which united the clergy, and, by his *Consensus ministerii Bremensis ecclesiae* of 1595, prepared the way for the complete acceptance of Calvinistic doctrine."

"He is particularly interesting as showing the evolution from Melancthon's attitude towards predestination to the complete determinism of the Calvinistic concept of the dogma."--ibid. The *Apologia* is one of Pezel's earlier writings and was directed against Johann Wigand. Johann Wigand (1523-1587) had studied at Wittenberg hearing

Luther, Melancthon & Cruciger. He was a staunch defender of orthodox Lutheran doctrine. Title translation: *A Defence of true Doctrine from an Exposition of the Gospel. In Opposition to the vainglorious, deluded, and unworthy, shiftty theologian, Johann Wigand.*

Bound modern hardcover with brown variegated paper over boards, two small circular stamps on verso of title, very small piece torn from bottom edge of title, light & thin water stain along bottom and fore-edge of leaves D¹-F¹, light foxing. Collation: A-F⁴. Pagination: [48]pp. One decorative woodcut initial.

OCLC locates in the U.S.: Harvard Univ. Div. Sch. Libr.; Luther Theol. Sem. PA; Univ. of Wisconsin; Andrews University. They also find 7 libraries in Germany with copies as well as the British Library, one copy in Denmark and two in France.

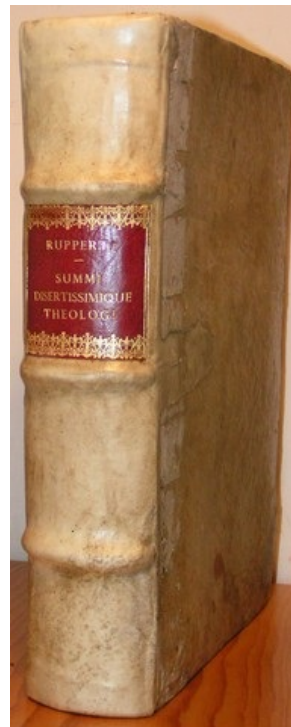


Four titles by Rupert of Deutz: *Commentary on the Minor Prophets*, Louvain, 1567; *Commentary on the Song of Songs*, Cologne, 1566; *A Work on the Incarnation*, Louvain, 1566; and an *Exposition of the Ecclesiastical Year*, Cologne, 1566.

Re the doctrine of the real presence in the Eucharist, both Rupert & Martin Luther were accused of holding the doctrine of impanation by the Roman Catholics. Rupert treats of this in his *De Divinis Officiis*, included in this collection.

12. 15971 RUPERT, Abbot of Deutz. *Ryperti Abbatis Tvitiensis, Summi, Disertissimiqve Theologi, Sacris Dvmtaxat omni probantis, in XII. prophetas minores Commentariorum libri XXXII. ex veris primisq originalibus, iterum atcz iterum recogniti, atque nunc tandem cum adnotationum ac scripturarum locis fideliter æditi.* [7.8 x 11cm Arnold Birckman woodcut device with chicken & tree] Lovanii, Excudebat Seyuatius Sassennus, Expensis Viduæ, Arnoldi Birkmanni, Anno a Christo nato, M.D. LXVII. [1567] [Colophon dated 1551]. Cum gratia & Priuilegio. Folio. \$1,200.00

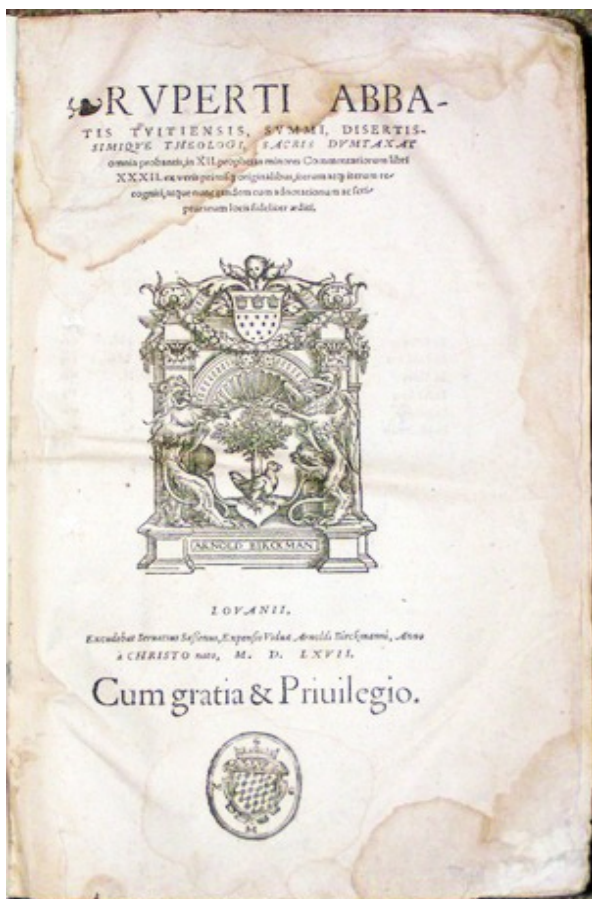
Collation: **¹⁻⁶, A-Z⁶, AA-KK⁶, MM⁴, NN⁶. Recto of last leaf blank, verso of the same with Birckman's woodcut device (6.3 x 9.1cm). (6) initial leaves then 213 numbered leaves followed by the final leaf, or (440)pp. Woodcut initial letters. Colophon reads: Impressa sunt nunc demum ex integro luculentissima Ruperti abbatis Tuitiensis, summi Theologi, summique viri in duodecim Prophetas minores Commentaria. Quæ ante annos quadringentos,



posteris diligenter reuoluenda consecrauit. Impensis Viduæ Arnoldi Birckman. Anno Domini, M.D.L.I. Louanii.

OCLC locates 3 libraries in Spain with the 1567 edition, with only the U. Barcelona description mentioning the 1551 colophon,(Adams 938). 3 libraries locate the 1551 edition (Adams 937): St. Vincent Col.; Newberry Libr.; Nukat Union Catalog of Polish Libr.

RUPERT OF DEUTZ (c. 1070-1129) an important medieval theologian. "After teaching at Liège and Siegburg, he became abbot of Deutz, near Cologne, c. 1120. His writings include a treatise 'De Divinis Officiis', largely concerned to expound the ecclesiastical year, and several commentaries, notably one on the Twelve Prophets. Against the dialectic methods introduced into theology under the influence of Anselm of Laon and William of Champeaux, Rupert defended the more mystical theology traditional in the Benedictine Order, with its allegorical interpretation of Scripture. In his teaching on the Eucharist he held a doctrine which had affinities with that of Impanation, though it won little acceptance, even among his contemporaries"--Cross: *Oxford Dict. Christian Church* (1963), p.1188. Impanation was the name given to one of many modifications of the doctrine of the real presence "which arose in opposition to the doctrine of transubstantiation. Rupert of Deutz is the father of the idea... He explains how God connects the real flesh and blood of Christ with the real bread and wine in the Eucharist, without disturbing the substance of either... In the Period of the Reformation Carlstadt accused Osiander of holding the view of impanation; and same accusation was preferred by the Romanists in general against Luther, who denied it."--*New Schaff-Herzog Ency. Rel. Knowl.*, V:464.



"Essentially an allegorical exegete and a poet, Rupert of Deutz can scarcely be said to possess a formal dogmatic system. Dogmatic problems indeed, are touched on only in the course of his exegesis, and receive varying answers, in consequence of the varying context; and thus it became possible for the most divergent views to be held concerning his actual position. On the other hand, he appealed constantly to the Bible, and to it alone, so that his view of the universe and his concepts of God and of the world must be drawn from his exegesis. He regarded the Bible in all three senses: literal, allegorical, and moral. In each point of his interpretation the Scriptures were present to his vision as a whole, forming for him a single sentence of many clauses, each word, each syllable, each letter of and for the one thought. The whole system of his interpretation centers about Christology. At the creation the incarnation was already provided for, and the divine command that man should multiply as designed to fill the city of God. In his Christology, moreover, Rupert strongly insisted on the perfect blending of the human and divine natures in Christ; and from his Christology his views concerning the means of grace, especially the Eucharist, become plain....there has been much question whether the eucharistic doctrine of Rupert was orthodox or not, his

editor, J. Cochläus, followed by the Maurists, affirming it, while Bellamine denied it. In the first place, since he regarded the Church as essentially the mystery of the body of Christ, little room was left for the Eucharist... passages may be cited from his writings which seem, at first blush, to imply that he taught that the elements merely represented the body and blood of Christ... The deviations and the inconsistencies of Rupert were those of his age, nor can he be judged by a norm suited neither to him nor his period. It is far more important to know that he was, in his teachings, a mirror of the Church of the twelfth century."--R. Rocholl in *New Schaff-Herzog Ency. Rel. Knowl.* X:115.

We offer this bound volume of four of his works: 1) Commentary on the Minor Prophets. 2) Commentary on the Song of Songs. 3) A Work on the Incarnation. 4) Exposition of the Ecclesiastical Year.

Descriptions of the remaining 3 titles bound with:

RUPERT, Abbot of Deutz. *Ryperti Abbatis Monasterii Tvitiensis Ordinis Sancti Benedicti, Theologi, Antiqui ac Pene Clarissimi, in Cantica Canticorum, de incarnatione Domini, Commentariorum libri VII. à multis sæculis in hunc vsque diem maximè desiderati, multocq[ue] labore ac sumptu nunc iterum atque iterum excusi.* [Birckman's chicken & tree woodcut device, 8.4 x 12cm] Colonia Agrippinae apud hæredes Arnoldi Birckmanni. Anno Salutis 1566. Folio.

Collation: a¹⁻⁴, a-e⁶, f-g⁴; last leaf blank. Pagination: (1) title, (1) blank, (5) index, (1) blank, (3) prologvs, 1-72 commentariorvm, (2) blank. OCLC locates only Emory U. for this 1566 edition.

Bound with:

RUPERT, Abbot of Deutz. *Ryperti Abbatis Tvitiensis, De Victoria Verbi Dei, Libri Tredecim.* [Birckman's chicken & tree woodcut device, 7.7 x 11.2cm] Lovanii. Excudebat Seruatius Sassenus, Expensis Viduæ Arnoldi Birckmanni, Anno à Christo nato, M.D.LXVI. [1566] Cum Gratia & Priuilegio. Folio.

Collation: *⁴, A-N⁶; last leaf with device only on verso. (4) preliminary leaves, followed by numbered leaves and (1) device leaf, i.e., (164)pp. Colophon reads: Finiunt hic tredecim libri de victoria verbi Dei, per reuerendum patrem, dominum Rupertum Abbatem Tuyitiensem (qui sub Henrico quinto, Anno Domini, M.C.xxiii. floruit) compositi. OCLC locates Emory Univ, Pitts Theol. Libr.; Lora College; St. Vincent College; and in Europe: Seminari Episcopal (Spain); Universtat TSBibliothek Maeuchen; Biblioteca Univesitat de Barcelona.

Bound with:

RUPERT, Abbot of Deutz. *Ryperti Abbatis Monasterii Tvitiensis, E Regione Coloniae Agrippinae, Ordinis Sancti Benedicti, viri & vitæ sanctimonia, & sacrarum literarum peritia præckarum De Diuinis Officijs. Libri Duodecim.* [Birckman's chicken & tree woodcut device 8.4 x 12cm] Colonia Agrippinae Apud hæredes Arnoldi Birckmanni. Anno Salutis 1566. Folio.

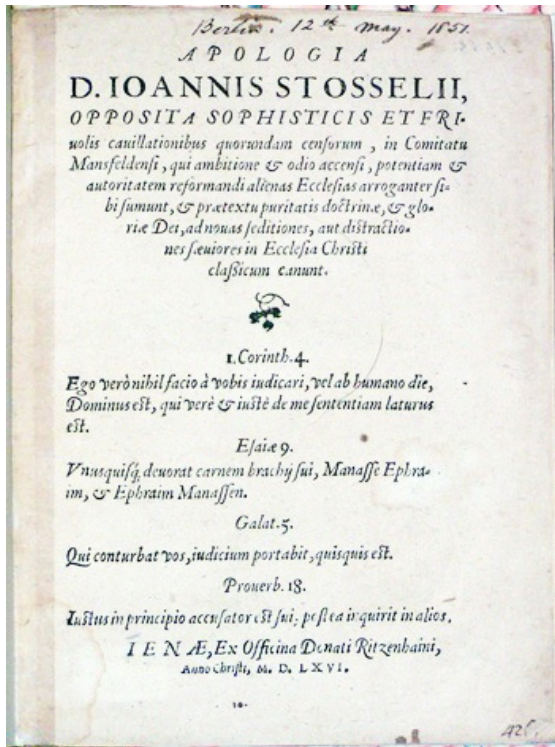
Collation: a¹⁻⁸, A-P⁶, Q³; lacking final blank--possibly with the printer's device on it. Pagination: (1) title, (1) blank, (13) index, (1) blank, (3) epistola, (2) prologvs, 1-181pp. Colophon bottom of p.181 reads: Ryperti Abbatis Tvitiensis, Ante Qvadrिंगgentos annos defuncti, de diuinis officiis, libri duodecim, Apud heredes Arnoldi Birckmanni, iam quartò in lucem editi. 1557. OCLC locates, holding the 1566 edition: Emory Univ; St. Vincent College; and in Spain: Seminari Episcopal; Biblioteca Univesitat de Barcelona.

Bound original vellum over boards newly rebaced with vellum spine and corners and red gilt title label, removed tape scars on original vellum hinge edge of covers, soiled and scuffed, author & title written in contemporary hand in large letters on bottom page edges, original paste-down endpapers with small pieces lacking revealing old MSS leaf pasted underneath, new free endpapers, dampstain bottom corner of pages with deterioration of paper for about 2cm on the first dozen leaves, large but light dampstain on top of all pages, pages a bit wavy, light to medium foxing. 3 x 4.7cm oval armorial stamp at bottom of title.



Stössel helped introduce the Reformation in Baden-Durlach, "vigourously opposing everything divergent from strict Lutheranism. He later migrated to the position of Crypto-Calvinism.

13. 16169 STOESSEL, JOHANN. *Apologia D. Ioannis Stosselii, Opposita Sophisticis et Friuolis cauillationibus quorundam censorum, in Comitatu Mansfeldensi, qui ambitione & odio accensi, potentiam & auctoritatem reformandi alienas Ecclesias arroganter sibi sumunt, & prætectu puritatis doctrinæ, & gloriæ Dei, adnouas seditiones, aut distractiones sæuiores in Ecclesia Christi classicum canunt.* [small simple woodcut] I. Corinth. 4. Ego verò nihil facio à vobis indicari, vel ab humano die, Dominus est, qui verè & iustè de me sententiam laturus est. Esaïæ 9. Vnusquisq; deuorat carnem brachii sui, Manasse Ephraim, & Ephraim Manassen. Galat. 5. Qui conturbat vos, iudicium portabit, quisquis est. Prouerb. 18. Iustus in principio accusator est sui postea inquit in alios. Ienæ, Ex Officina Donati Ritzenhaimi, Anno Christi, M.D.LXVI. [1566] Quarto, . \$875.00



Johann Stössel (1524-1576) German theologian. "After taking his degree at Wittenberg in 1549, he was called, as an anti-Philippist, to Weimar by Duke Joh. Frederick as Chaplain and in this capacity he took part with Maximilian Mörlin, court chaplain at Coburg, in introducing the Reformation in the margravate of Baden-Durlach in 1556, vigorously opposing everything



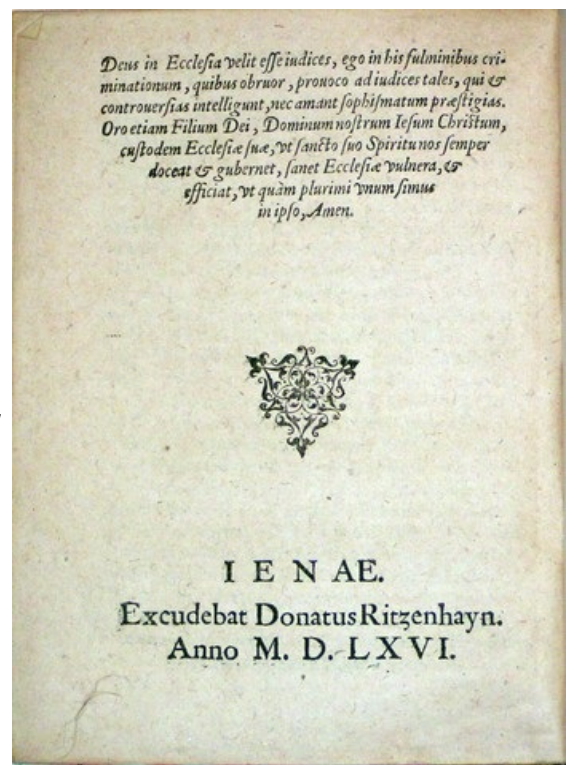
divergent from strict Lutheranism. In the same spirit he opposed Melanchthon at the colloquy of Worms in the following year... in 1558 [he] took part, with Mörlin and Simon Musaeus, in the preparation of the Weimar 'Book of Confutation,' which they defended against Victorinus Strigel and Pastor Hügel in a special *Apologie* in 1559. The next year Stössel and Mörlin accompanied John Frederick to Heidelberg, in the hope of keeping the duke's father-in-law, Elector Frederick the Pious, firm in Lutheranism. This proved impossible, however, and shortly after Stössel's return a change became apparent in his own attitude. In

ensuing controversies between Lutheran and Calvinistic theologians both he and Mörlin assumed an intermediate position, and in this frame of mind became councilors of John Frederick... But when Stössel was appointed...superintendent in Jena, his mediating position became more pronounced, and with his limitation of the theological controversy of the Jena professors and the elevation of the Weimar consistory, at his instance, to the supreme church authority in Thuringia, with himself as its assessor, the breach between him and the Flacian part became complete, so that when Flacius and Wigand protested in writing against hem, he lodged complaint against them at court. The result of this controversy was the deposition of both opponents and the rout of their whole party, while Stössel was appointed to a theological professorship and undertook the difficult task of mediating between the Flacian clery and the synergistic Strigel... Stössel's revulsion from the Flacians of Jena receives its explanation from their terrorism, but his change to crypto-Calvinism is more difficult to account for. Many of his contemporaries ascribed it to unworthy

motives; and it is impossible to tell how far personal ambition was the cause, or how far the reason lies simply in the development of his views of theology and the Church." -G. Kawerau in *New Schaff-Herzog Ency. Rel. Knowledge* XI:100-101. The *Apologia* that we offer was directed at the Mansfeld Ministerium. "As the controversy in ducal Saxony continued, the Mansfeld ministerium issued a protest against the activities of the leading reconciler in the Saxon ministerium, Johann Stössel." It was titled: *Responsio Ministrorum verbi in Comitatu Mansfeldensi. Ad Apologiam D. Johannis Stösselii...* (Eisleben: Urban Gabisch, 1566).--footnote 86 on page 319 of: *Bound Choice, Election, and Wittenberg Theological Method, From Martin Luther to the Formula of Concord*. Eerdmans, 2005. The *Apologia* was printed twice, in 1565 and 1566. We offer the 1566 printing.

In the North America, OCLC locates only the Emory U. copy of the 1566 edition and no libraries with the 1565 edition. There are copies scattered in European libraries.

Newly rebound in attractive quarter calf with raised bands and gilt on red morocco title label, nice marbled paper over boards, new endpapers, light foxing, pages tanning some. Inscription at top of title page: "Berlin 12th May, 1851." Collation: A-B⁴, C³, lacking final blank. Pagination: (1) title, (1) blank, (20)pp. Colophon reads: "Ienae. Excudebat donatus Ritzenhayn. Anno M.D.LXVI. [1566]. 20 extra blank sheets bound in at back for filler.



Theophylact of Bulgaria on the Gospels, Basle, 1527 translated by Oecolampadius, the Basle Reformer.

Bound with Theophylact's Commentary on the Epistles of Paul, Cologne, 1529

14. 17827 THEOPHYLACT of Bulgaria. *Theophylacti Archiepiscopi Bvlga=riae, in quatuor Euangelia enarratio=nes, diligenter recognitae*. Joanne Oecolampadio Interprete. Basileae, Apvd Andream Cratandrum, Anno. M.D.XXVII. [1527] [Colophon:] Excvsvm est Rvrsvs Egregivm illvd Theophylacti in Evangelia Commen=tariorvm opvs, apvd inclytam Basi=leam, in Officina Andreae Cratandri, Mense Martio, An=no Virginei Partvs, M.D.XXVII. Folio, 22.5 x 33.5 x 7.3cm. \$1,600.00



Title printed within an elaborate woodcut border depicting in the top panel Christ & the redeemed; side panels with symbols of the 4 gospel writers: John as an eagle, Luke as a horned & winged cow, Matthew as a winged angel, and Mark as a lion. The bottom leaf pictures the Paul standing alone and the 12 Apostles standing & talking in groups of two. Numbered leaf 2 is printed within a decorative border with leaf pattern across the top, vase, pedestals, animals, heads on the sides; and then the bottom with bagpipes & peasants dancing, and on either side a horned devil involved in sin. There are woodcut headpieces on leaves 52r, 78r & 144v. The final leaf is blank except for a 6 x 8.2cm woodcut of a naked maiden holding a cleaver like knife in her right hand and her left gesturing outward. There are many small woodcut initials throughout (2.2 x 2.2cm) and several larger ones.

Collation: *⁸, a-d⁶, e¹⁰, f-z⁶, A-M⁶, N⁸. Foliation: (1) title leaf, (8) index leaves, 2-221 leaves, (1) leaf(blank recto, woodcut on verso). Worm holes

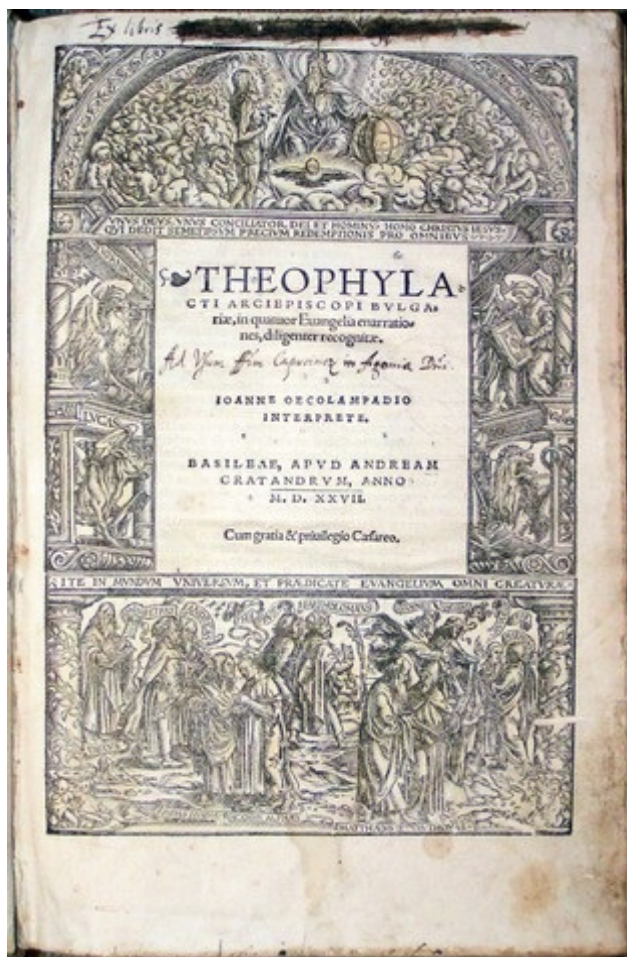
throughout starting with about 70 in the title, 39 in leaf numbered leaf 2, 20 in l. 20, 13 in l. 50, 9 in l. 80, 5 in l. 122, 3 in l. 186, and 1 in the final leaf. VD16 B4603.

OCLC libraries. US: Univ. Illinois. UK: British Libraries (2 copies). Netherlands: Tilburg Univ; Radboud Universiteit Nijmegen. Switzerland: Zentralbibliothek Zurich. Also located through BSZ: Konstanz, Heinrich-Suso Gymnasium; Universitätsbibliothek Leipzig; Universität Mannheim; Stuttgart, Württembergische Landesbibliothek; Überlingen, Leopold-Sophien-Bibliothek Überlingen.

Bound with:
THEOPHYLACT of Bulgaria. *Theophylacti Archiepiscopi Bvlgariae, Enarrationes, diuinae prorsus tamque diligenti nunc demum studio recognitae, ut ad praecedentium collationem, longe perfectius, in lucem exijisse uideantur.* Chritophoro Porsena Rhomano Interprete. Anno M.D.XXIX. [1529] [Colophon:] Coloniae in Aedibus Honesti Civis Pe-tri Quentell. Anno M.D.XXIX. Mense Ianuario.

A very few woodcut initials (2 x 2cm), with rest being solid letters in the space provided.

Collation: *⁶, A-Dd⁶, Ee-Ff⁴, but Ff³ is mis-signed Ff⁴ and the gathering is lacking the final blank F⁴. Foliation: (1) title leaf, (5) leaves index, I-CLXIX leaves, lacking final blank leaf. Leaf CXLI misnumbered CXLII. Worm holes starting with 1 in the title page and ending with 14 on the final leaf. VD16 B4995.



OCLC libraries: US: Univ. Oregon Libr; Concordia Seminary St. Louis; Eastern Mennonite Univ. Canada: Univ. Toronto Pontifical Inst. UK: Univ. Oxford. France: Biblitheque Nat. & Univ. Strasbourg. Netherlands: Koninklijke Bibliotheek; Radboud Universiteit Nijmegen; Universiteit Leiden. Germany: Universitätsbibliothek Eichstatt; Universitätsbibliothek Erlangen-Näoernberg; Universitätsbibliothek Friburg; Universitätsbibliothek Tübingen; Württembergische Landesbibliothek. Switzerland: Sistem Biblitecario Ticinese; Zentrabibliothek Zurich; Aargauer Kantosbibliothek.

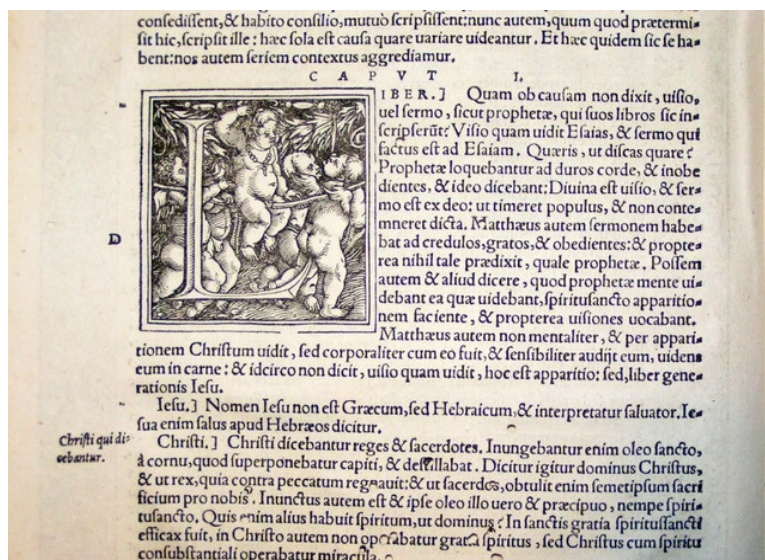
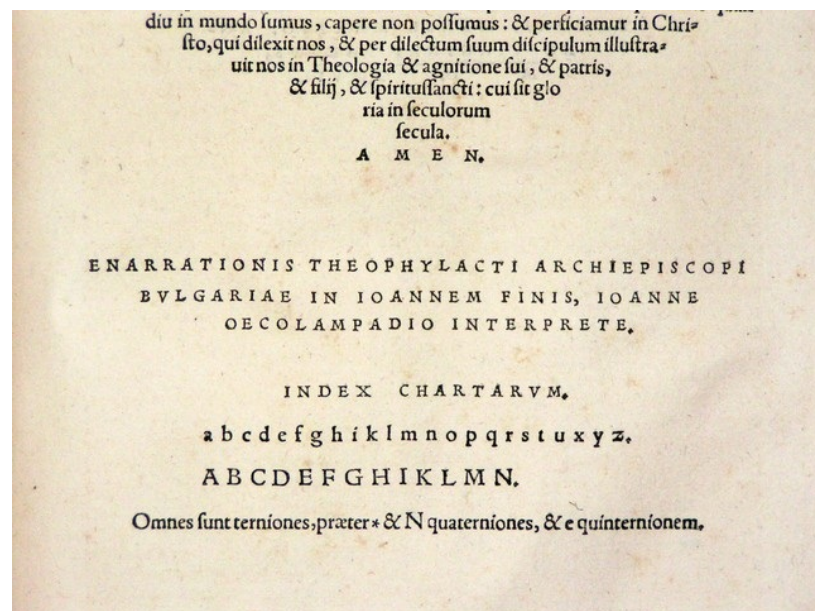
Theophylact (circa 1050-1112?) "Byzantine exegete. A Native of Euboea, he was a pupil of Michael Psellus, and for time the tutor of Constantine Prophyrogenitus, son of Michael VII. Circa 1078 he was made archbishop of Achrida in the country of the Bulgarians, whose lack of civilization was a source of constant suffering to him, as is revealed in his letters. His principal work is a series of commentaries on several OT Books and on the whole of the NT except Revelation. They are marked by lucidity of thought and expressions and closely follow the Scriptural text. At the same time they insist on practical morality in the manner of St. Chrysostom whom Theophylact took as

a model. In matters of exegesis Theophylact was largely influenced by earlier writers such as the so-called 'Oecumenius' especially in Acts and the Catholic Epistles, as well as by his contemporary, Euthymius Zigabenus."--Cross: *The Oxford Dict. of the Christian Church* (c1958), p.1345. "As an exegete he was skillful and sensible... he conceived rightly the aim and method of exegesis, and the precision of his interpretation makes his commentaries still worthy of consideration."--Philipp Meyer in *The New Schaff-Herzog Ency. of Religious Knowledge*, X:407.

Johannes Oecolampadius (1482-1531) German Reformer. "...he became the leading Protestant Reformer of Basle. A brilliant philologist in Latin, Greek, and Hebrew... [He] returned to Basle, becoming lecturer on Holy Scriptures at the university in 1523. Later he became a minister in the city, and his influence through lectures and sermons led to the establishment of the Reformed Church."--Robert G. Clouse in Douglas: *The New International Dict. of the Christian Church* (c1974) p.723. Oecolampadius published translations of Athanasius, Chrysostom, Gregory of Nazianzum, John of Damascus, Theophylact, and other church fathers.

We offer Oecolampadius' translation into Latin of the Theophylact's Commentary on the Gospels, Basle, 1527; bound with Christophorus Persona's (1416-1486) translation from the 15th century of Theophylact's Commentary on All The Epistles of St. Paul, Cologne, 1529.

Bound in half blind-stamped pigskin with raised bands, outer half of beveled wood boards exposed, sometime new leather and brass clasps & catches, many small worm holes in covers, insect damage to wood bottom of front cover with the start of a crack in the wood 10cm long, small

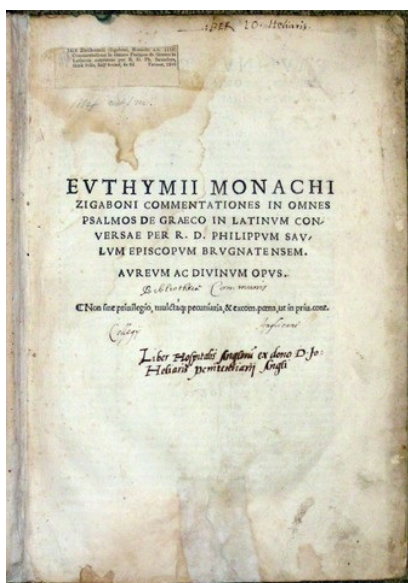


splits in pigskin at top and bottom of hinges, pigskin & wood boards soiled some, foredges pushed out in the middle--also pulled away in center of spine, but binding tight, lacks free endpapers and flyleaves, worm holes in paste-down endpapers, exposed MSS leaf showing under rear paste-down endpaper--part of the endpaper removed to expose MSS, small damp stain along top edges of some pages, damp stain along lower & fore-edge margins of pages towards the end. Early pen "exlibris" crossed & smudged out at top of first title, underlining and old pen notes in the margins--somewhat extensive in the first volume but scattered here and there in the second volume.

Byzantine theologian's *Commentary on the Psalms*, Verona, Italy, 1530

15. 16127 ZIGABENOS, EUTHYMIOS. Evthymii Monachi Zigaboni *Commentationes in Omnes Psalmos* de Graeco in Latinvm conversae per R.D. Philippvm Savlvm Episcopvm Brvgnatensem. Avrevm ac Divinvn Opvs. Non sine priuilegio, mulctaqz pecuniaria, & excom poena, ut in priu. cont. [Colophon:] Ne quis alius hunc librum per decennium imprimere aut imprimi facere impressumue uendere aut uédendum tradere, tam in hac Vrbe quam in omnibus aliis priuilegio cautum est sub poena in eo contenta. Veronæ per Stephanum Nicolinum Sabiensem, & Fratres. MDXXX mense Ianuario... [1530] Folio, 22.4 x 32.4 x 6cm. \$1,200.00

Euthymios Zigabenos, or Zigadenos, the theologian (fl. ca. 1100) Byzantine theologian. "For a long period Zigabenos was wrongly identified with Euthymios of Akmonia. He was a monk in Constantinople invited by Alexios I (probably ca.1110) to write a refutation of heresies, which he produced under the title of Panoplia dogmatike... He also wrote commentaries on the Psalms, Gospels, and St. Paul's epistles."--*The Oxford Dict. of Byzantium*, III:2227. "A Latin translation of his commentary on the Psalms was published by Philippus Saulus (Verona, 1530)...In his commentary on the Gospels, which is superior to that on the Psalms, Euthymius follows in general the ancient authorities, especially Chrysostom, although he shows some independence. Allegorical and mystical interpretations are occasionally borrowed."--*New Schaff-Herzog Ency. Rel. Knowl.*, IV:216. We are pleased to offer Zigabenos' Commentary on the Psalms in this early Latin translation.



Bound (18th cent?) leather spine with decorated paper over boards, edges of decorated paper heavily worn away, bottom 5.5cm of spine leather chipped away, corners worn down, gilt lettering and decoration on spine, leather rubbed & scuffed, decorated paper soiled and rubbed, blue page edges, front free endpaper remounted, 2 tears in bottom margin of title--one sometime repaired with old paper, larger marginal tear repaired with archival rag paper, large damp stain in top 6cm of first 2/3 of pages, large damp stain in bottom 7cm of first 2/3 of pages, damp stains in inner margins of last few pages, light foxing; leaves Z⁴⁻⁵, A^{1-3,6-8}, B^{3&6}, C^{1&8} are very heavily browned. Woodcut headpiece, Greek words printed in margins throughout. Inscription at bottom of title: "Liber Hospitalis singloru ex dono D. Jo. Heliaris Penitentiarii Angli." Collation: +⁸, a-z⁸, A-O⁴. Last leaf blank. Leaves: (8) un-numbered leaves, 1-291 numbered leaves, (1) blank leaf. OCLC locates U. Oxford; Cambridge Univ; & Niedersächsische Staats-und Univ.

