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Catalog No. 294 Seventeenth Century Books Theology & Church History

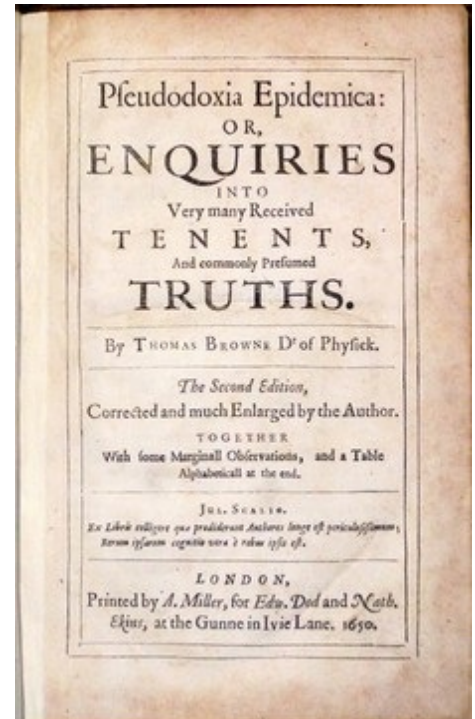
Highlights from this Catalog:



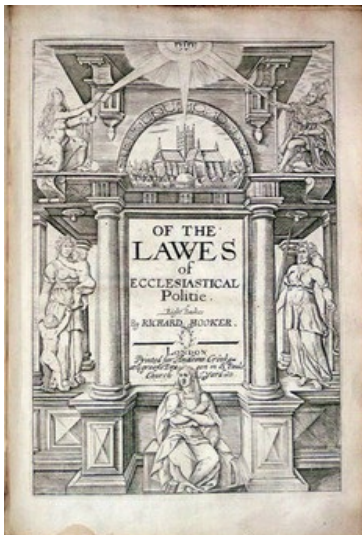
#1. Monumental Greek & Latin Ed. of Athanasius Works, Paris, 1698



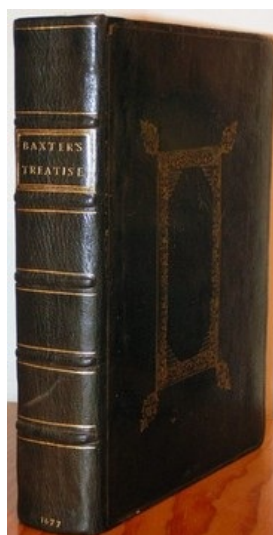
#15. Laurentius Creeds of Christendom, 1654



#4. Browne's Pseudodoxia Epidemica, London, 1650, 2nd ed.



#13. Hooker's Lawes of Ecclesiastical Politie, London, 1662



#3. Baxter's Saints Everlasting Rest, 1677



#21. Sandys' Journey through Turkey, Egypt, etc. Fifty Engravings. 3rd Edition, London, 1627

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Montfaucon's Monumental Greek & Latin Edition of Athanasius' Works, 2 vols in 3, large folios, Paris, 1698

1. 17204 ATHANASIUS, Saint, Patriarch of Alexandria. *Opera Omnia quae Extant vel quae ejus nomine Circumferuntur, Ad mss. codices Gallicanos, Vaticanos, &c. necnon ad Commelinianas lectiones castigata, multis aucta: nova interpretatione, Praefationibus, Notis, variis lectionibus illustrata: novâ Sancti Doctoris vitâ Onomastico, & copiosissimis Indicibus locupletata.* Opera & studio Monachorum Ordinis S. Benedicti è Congregatione Sancti Mauri. Tomi Primi pars Prima. [woodcut fleur-de-lys within wreath printer's device] Parisiis, Sumptibus Joannis Anisson Typographiæ Regiæ Directoris. M.DC.XCVIII. [1698] Cum Privilegio Regis. 3 Large folio volumes, 27.8 x 42.5cm. \$750.00



3 vols bound full leather with raised bands, gilt morocco title and volume labels but lacking two of the title labels, corners chipped from one volume label, the one remaining title label has the left fifth of the label chipped away, volumes sometime rebaked but with leather again split along all hinges, vol. 1 pt. 1 front cover attached by 3 of 6 cord and rear cover by 5 cords, vol. 1 pt 2 front cover attached by 4 cords and rear cover by 4 cords, vol. 2 all 6 cords still attached, leather rubbed and scuffed with small check marks in surface of leather, spine ends chipped away, worn through leather at corners, red page edges, light dampstains scattered in places along the bottom margin of vol. 1, 19th century library bookplate on front paste-down endpapers, small green-blue 19th century bookseller's tag of "J. Leslie 58 Great Queen Street, Lincoln's Inn Fields, London. Libraries purchased." Light soiling of first title page, light foxing. Woodcut head & tailpieces. Collation, Vol. 1: (2) unsigned leaves, *⁴, **², a-f⁴, a-x⁴, A-Z⁴, Aa-Zz⁴, AAa-ZZZ⁴, AAaa-LLll⁴, MMmm³; title leaf, MMmm², NNnn-ZZZz⁴, AAAaa-ZZZzz⁴, AAAaaa-ZZZzzz⁴, AAAAaaa-ZZZZZzzz⁴, AAAAaaaa-CCCCcccc⁴, DDDDDddd-LLLLllll². Vol. 2: a-b⁴, A-Z⁴, Aa-Cc⁴, Dd-Zz², AAa-ZZz², AAAa-ZZZz², AAAaa-ZZZzz², AAAaaa-ZZZzzz², AAAAaaa-XXXXxxx², ZZZZZzzz⁴, AAAAaaaa-CCCCcccc⁴, DDDDDddd².

Pagination, Vol. I: (1) half-title page, (1) blank, (1) title, (1) blank, (5) epistola, (7) contents, [i]-xlvi prefatio, (1) blank, [i]-clxv Vita S. Athanasii, (1) errata tomi I., clxvii-clxvii in duos contra gentes, [1]-645 text, (1) blank; (1) title, (1) blank, 645-646 monitum..., (1) title, (1) blank. [647]-1295, (48) indexes, (1) blank. Vol. II: (1) title, (1) blank, [iii]-[x] præfatio, (6) contents etc., [1]-742, (33) indexes etc., (1) blank. LACKING THE PORTRAIT facing the title of Vol. I. Nice map of Egypt facing p. xlii of Vol. I.

This work was edited by Bernard de Montfaucon 1655-1741, French scholar and critic. He was called to Paris in 1687 to work on editions of Athanasius and Chrysostom. "*Athanasius Opera Omnia*, still the best edition of that Father, was issued with a biography and critical notes in 1698."--*Ency. Britannica*, 11th ed., 18:780. "The monumental edition of the works of St. Athanasius on which he laboured with Dom Pouget and Dom Lopin, appeared in 1698 and was well received (3 vols., folio, Paris, reproduced in P.G., XXV-XXVIII)... The thoroughly scientific bent of Montfaucon's mind led him to elaborate a new auxiliary science out of the studies he had made for the verification of his Greek texts... Montfaucon was the father of Greek palæography, the principles of which he established by the rigour of his method in grouping his personal observations."--*Catholic Ency.* (c1911) X:540.



Athanasius, bishop of Alexandria (circa 296-373) "By his refusal to compromise with Arianism, he incurred the enmity of the powerful Arianizing party in the reigns of Constantine and Constantius." During his turbulent career he was deposed and banished 5 times. "Before c.318, while still in his twenties, he wrote two short treatises, the second of them the famous 'De Incarnatione'...As bishop he was the greatest and most consistent theological opponent of Arianism. From 339 to 359 he wrote a series of works in defence of the faith proclaimed at Nicaea--viz. the true deity of God the Son--both meeting the Arians in theological controversy and exposing the tricks of their ecclesiastical politics. From about 361 onwards he especially sought the reconciliation of the large semi-Arian party to the Nicene term *homoousios* ('of one substance'), which they were reluctant to accept. The Council of Alexandria (362), under his direction, greatly furthered this end... He was also concerned to uphold the deity of the Holy Spirit and the full manhood of Christ against Macedonian and Apollinarian tendencies. As the friend of the monks Pachomius and Serapion, and the biographer of Antony, he aided the ascetic movement in Egypt and he was the first to introduce knowledge of monasticism to the West. His resolute character as well as his theology was the outstanding obstacle to the triumph of Arianism in the East."--Cross: *Oxford Dict. Christian Church*, p99.

Francis Bacon: *Sylva Sylvarum*, 7th Edition, London, 1658

2. 17830 BACON, FRANCIS. *Sylva Sylvarum: or, A Natural History. In Ten Centuries. Wherevnto is Newly Added the History Naturall and Experimentall of Life and Death, or of the Prolongation of Life.* Both Written by the Right Honourable Francis Lo. Verulam Viscount St. Alban. Published after the Authors Death, By William Ravyley Doctor in Divinity one of his Majesties Chaplains. Hereunto is now added and Alphabetical Table of the Principall thing contained in the ten Centuries. The Seventh Edition. London, Printed for William Lee, and are to be sold by Thomas Williams at the Bible in Little-Britain, and William Place at Grays-Inne Gate in Holburn, 1658. Small folio, 19.7 x 29.8 x 3cm. \$975.00

Bacon, Francis, Viscount St Albans (1561-1626) "British philosopher,



statesman and early advocate of the scientific method. He was also an important essayist. Successively attorney-general, lord keeper and lord chancellor, he was forced to resign his offices in 1621 when found guilty of corruption. None of this interrupted his efforts to break the hold of Aristotelian logic and establish an inductive empiricism."--"Bacon, Francis, Viscount St Albans." World Encyclopedia. 2005. Encyclopedia.com. 26 Jan. 2015 <<http://www.encyclopedia.com>>. "Bacon's contribution to philosophy was his application of the inductive method of modern science. He urged full investigation in all cases, avoiding theories based on insufficient data.... Today his contributions are regarded with considerable respect."--"Bacon, Francis (English philosopher and statesman)." The Columbia Encyclopedia, 6th ed.. 2014. Encyclopedia.com. 26 Jan. 2015 <<http://www.encyclopedia.com>>. "Two main strands can be distinguished in Bacon's impact on the Western philosophical tradition. First, his theory of scientific method in general, and induction in particular, was much commented on in subsequent epistemological debate. Second, and more important, Bacon's impact on Western philosophy is to be found in the ideological part of his philosophy--the active ethos with which he infused modern science."



"During his last years Bacon composed his utopia, the *New Atlantis*, and a natural historical work entitled *Sylva sylvarum*, meaning a collection of collections, a miscellany of subjects. It is a vast compilation of one thousand paragraphs consisting of extracts from many books and Bacon's own experiments and observations. *The New Atlantis* is a description of an island society and its scientific community: Salomon's House. In it Bacon developed ideas which he had outlined thirty years earlier in the early 1590s. The aim of the Salomon's House was nothing less than 'the knowledge of Causes, and secret motions of things; and the enlarging of the bounds of Human Empire, to the effecting of all things possible' (Works, 3.156).... The *Sylva sylvarum* and the *New Atlantis* were posthumously published in the same volume in 1626."--Markku Peltonen, 'Bacon, Francis, Viscount St Alban (1561-1626)', Oxford Dictionary of National Biography, Oxford University Press, 2004; online edn, Oct 2007 [<http://www.oxforddnb.com/view/article/990>, accessed 26 Jan 2015]

Examples of the 1000 experiments in *Sylva Sylvarum*: Of Separations of Bodies Liquid by weight; Of Magnitude, Exility, and Damps of Sounds; Of Infectious Diseases; Of Exercise of the Bodie, And the Benefits, or Evils thereof; Of Clarification of

Liquours, and the Accelerating thereof; Of Accelerating or Hastening forward Germination; Of Making Herbs and Fruits Medicinable; Of the different Heats of Fire and Boyling Water; Of the Hiccoughs; Of the Insecta, or Creatures bred of Putrefaction; Of Sweat; Of some Prognosticks of Hard Winters; Of certain Medicines that condense and relieve the Spirits; of the Causes of Appetite in the Stomach; Of the Super-Reflexion of Eccho's; Of Maleficiating; etc.

Bound early calf boards with three fillets in blind around edges, sometime rebaked in the last 20 years in leather with raised bands, recorned, original leather scuffed with some chips & cracks at edges, early 20th century endpapers pasted over earlier endpapers and on the front cover and old piece of paper with a bookplate cut out pasted over the newer endpaper, archival handmade paper sometime pasted over inside hinges, worm damage in pp209-216 affecting 3 to 4 letters on each page, light foxing.

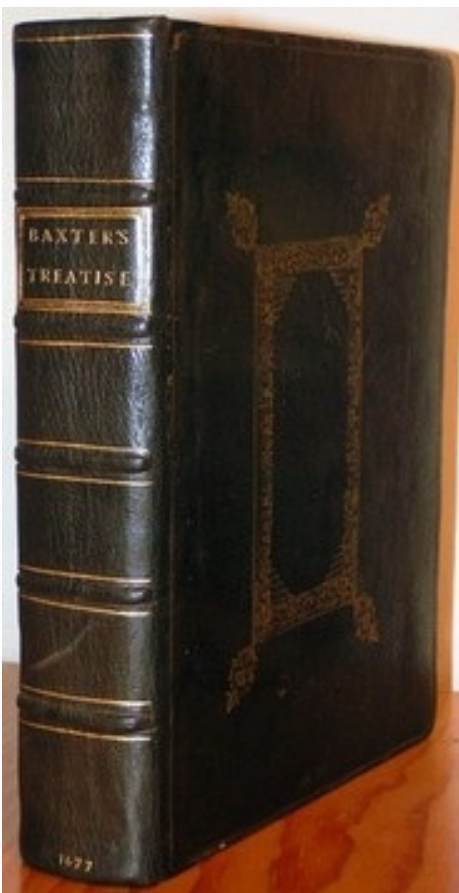
There is an engraved portrait of Bacon facing an engraved title depicting the "Mundus Intellectualis." The engraved title is dated 1651 with the imprint: London Printed for W. Lee and are to be sould at the Great Turks head next to the Mytرة Tauerne in Fleetstreet. Engr. title signed: "Tho: Cecill Sculp:" Printed title printed within double rules. Woodcut initials and headpieces.

Collation: frontipiece leaf facing title, engraved title page, A⁴, (a)⁴, B-T⁶, V-Y⁴; A-B², C-K⁴; A⁴,

b-e⁴. Pagination: (1) printed title, (1) blank, (2) dedication to Prince Charles, (3) To the Reader, (7) Table of Experiments, (2) Books printed for William Lee, 1-218 text, (1) table of chief matters (index), (1) blank, (1) Receipt for the Gout, (1) blank; (1) title: Hist. Life & Death, (1) blank, (1) to the reader, (1) To the present Age, (3) preface, 1-64; (1) half-title New Atlantis, (1) blank, (1) To the Reader, (1) blank, 1-36 (p. 35 misnumbered 21). Second title page reads: *History Natural and Experimental of Life and Death. or Of the Prolongation of Life.* Written in Latine by the Right Honourable Francis Lord Verulam, Vis-Count Saint Alban. London, Printed for William Lee, and Humphrey Moseley, and are to be sold at their Shops. 1658. There is a divisional title for *New Atlantis*, without imprint. Wing (CD-ROM, 1996), B328. ESTC Citation No. R27204.

**Bound in Beautiful 17th Century Black Morocco-gilt Boards,
Baxter's *Saints Everlasting Rest*, London, 1677**

3. 17811 BAXTER, RICHARD. *The Saints Everlasting Rest: or, a Treatise of The Blessed State of the Saints in their enjoyment of God in Glory. Wherein is shewed its Excellency and Certainty; the Misery of those that lose it; the way to Attain it, and assurance of it; and how to live in the continual delightful Fore-tasts of it, by the help of Meditation.* Written by the Author for his own use, in the times of his Langusihing, when God took him off from Publik Employment; and afterwards Preached in his Weekly Lecture: By Richard Baxter Teacher of the Church of Kederminster in Worcestershire. The Eleventh Edition, Revised by the Author. [8 lines] London, Printed for Francis Tyton at the Three Daggers in Fleet-street: And Robert Boulter, at the Turks-head over against the Royal Exchange in Cornhil. 1677. Quarto. \$1,200.00



Richard Baxter(1615-1691) "One of the greatest of English theologians.... One of the most voluminous of English authors, and one of the best."--*New Schaff-Herzog Ency. Religious Knowledge*, II:15. He was a leader on the Non-conformist side in the Savoy Conference. He left the Church of England 3 days before the Act of Uniformity was passed. His theology which modified the Calvinism of Baxter's day somewhat, made him unpopular with his contemporaries and caused a split among the Dissenters of the eighteenth century. His output of books and pamphlets was massive but the *Saints Rest* remains the best known and loved. It has been constantly in print from 1650 to today. "He was a quite exceptionally prolific writer, the author of more than 130 books... several of them folios over 1 million words in length, as well as of hundreds of letters and unpublished papers and treatises.... These works enjoyed an unprecedented popularity, many titles-notably *The Saints Everlasting Rest* and *A Call to the Unconverted* (1658)-going through repeated printings. Puritanism had always utilized the press, but there had never been a literary career like this, either in scale or in success: Baxter was the first author of a string of best-sellers in British literary history...Baxter received nothing for his publications. It was his custom to receive from his publisher copies of the published text in lieu of a fee; these he gave away... Five works stand out from the mass of his publications: *The Saints Everlasting Rest* has a permanent place within the canon of devotional literature..."--N. H. Keeble,

'Baxter, Richard (1615-1691)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004; online edn, Oct 2009 [<http://www.oxforddnb.com/view/article/1734>, accessed 14 Nov 2014].

We are pleased to offer this early edition in an attractive 17th century tooled black morocco-gilt binding.

Bound contemporary black morocco-gilt covers with fine gilt center panel on both covers--vine

THE
Saints Everlasting Rest :
OR, A
TREATISE
OF
The Blessed State of the SAINTS in their
enjoyment of GOD in Glory.

Wherein is shewed in Excellency and Certainty;
the Manner of those that love us : the way we Attain It,
affirm'd of it, well born to live in the continual delightful
Fruit-sets of it, by the help of Meditation.

Written by the Author for his own life, in the time of
his Living; which God took him off from all Publick En-
ployment, and afterwards Preached in his Weekly Lectures.
By RICHARD BAXTER, Teacher of the Church of
Redenhallshire in Wiltshireshire.

The Eleventh Edition, Revised by the Author.

*My self and my heart fully, has Gods the strength of my heart, and my
Purges for ever, Eph. 7. 10.
For as he who only can have been in Christ, we are of all men the most sin-
ners, 1 Cor. 15. 17.
But you are always alone, and are walking in the world. I see
you are dead, and your life is but a shadow to God, When Christ will be so
like that appears, there shall ye also appear with him in glory, Col. 3. 4. Job
Baptist 1 John, ye shall see all, John 16. 16.*

LONDON, Printed for Francis Turner, at the three Daggers in
Flower-de-Luce; And Robert Butler, at the Green-hill next against the
East-End Building in Cornhill, 1777.

2nd Enlarged Edition of Thomas Browne's *Pseudodoxia Epidemica*, London, 1650

Pseudodoxia Epidemica:
OR,
ENQUIRIES
INTO
Very many Received
T E N E N T S,
And commonly Presumed
TRUTHS.

By THOMAS BROWNE D^t of Physick.

The Second Edition,
Corrected and much Enlarged by the Author.

TOGETHER
With some Marginall Observations, and a Table
Alphabeticali at the end.

JUL. SEARS.

*Ex Libris collegii quæ præsidetur Auctore longe est potissimum,
Sæculi ipsorum cognitio vera à rebus ipsis est.*

LONDON,
Printed by A. Miller, for Edw. Dod and Nath.
Ekins, at the Gunne in Ivie Lane. 1650.

Thomas Browne, 1605-1682. "Physician and writer. Graduate of Oxford, he traveled widely before settling in Norwich in 1637. In 1642 he published *Religio Medici*--a highly original attempt to work out a religious outlook in an increasingly scientific age... In his *Pseudodoxia Epidemica* he tried to separate scientific truth from the myths which had accumulated over the centuries."--C. Peter Williams in J.D. Douglas: *The New Intl. Dict. of the Christian Church* (c1974) p. 159. "...a decade of reading, observation, and experiment bore fruit in *Pseudodoxia epidemica, or, Enquiries into very many received tenents and commonly presumed truths* (1646; revised and enlarged, 1650, 1658, 1672; reprinted, 1658, 1669, and in Works, 1685-6). It is addressed not to 'the people (whom Bookes doe not redresse .) but unto the knowing and leading part of Learning', among whom, *Religio medici* having made him famous for piety and wit, *Pseudodoxia* now earned his reputation as scholar and naturalist. In this, his most substantial work, almost an encyclopaedia of seventeenth-century misconceptions and new knowledge, Browne took up numerous false beliefs particularized in the *Apology* of George Hakewill; and, with a larger number of his own findings (some

already mentioned in *Religio medici*), he put them in the framework suggested by Francis Bacon in his *Advancement of Learning* (as translated by Gilbert Watts, 1640) of 'a calendar of falsehoods and of popular errors now passing unargued in natural history and in opinions, that sciences be no longer distempered and embased by them'. Browne still had religious motives: to 'repaire our primarie ruins' (I.5), the loss of Adam's universal knowledge of the natural world by the fall, and 'to enforce the wonder of its Maker' (II.3), and theology as well as philosophy figure in the first book's systematic survey of the causes of error, from the fall of man, through logical and verbal misunderstanding, laziness, deference to antiquity and authority, to the wiles of the Devil... The first printed response was again from Alexander Ross, who in *Arcana microcosmi* (1651), after a confident account 'of one that lived some years without a Brain', challenged the enterprises of Bacon, Harvey, and Browne as 'new conceits and whimzies...like the apples of Sodom', for which 'they reject Aristotles pure Fountains' and 'go a whoring (as the Scripture speaketh) after their own inventions'. Approval of *Pseudodoxia* in its century came mostly from medical men..."--R. H. Robbins, 'Browne, Sir Thomas (1605-1682)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004; online edn, May 2008 [<http://www.oxforddnb.com/view/article/3702>, accessed 25 Feb 2015]

Recently rebound in full calf in blind Cambridge style and with raised bands, original morocco title label, new endpapers, small monogram binder's stamp on rear endpaper of "JR" or "RJ," engraved bookplate of Leicester Philip Sidney saved from old endpapers and loose with book, marbled page edges, several marginal paper repairs repaired, small(3mm) hole in Cc², small(1.3cm) tea or coffee stain on pp37-40, larger stain (5.5 x 3.2cm) in bottom margin of p213, very light and thin(7mm) damp stain around edges of last two-thirds pages, light foxing especially near page edges, otherwise clean.

Woodcut initials, woodcut head & tail pieces, diagram printed in text p.205. Title printed within double ruled border, text printed throughout within single ruled borders with headlines & marginal notes ruled off from text.

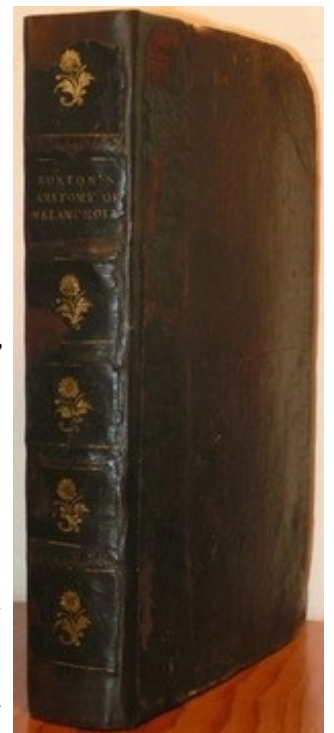
Collation:A-Z⁴, Aa-Xx⁴, Yy²; Bb¹ misbound between Bb³ and Bb⁴. Pagination: (1) title, (1) blank, (7) To the Reader, (1) Advt. re Marginall Annotations, (5) Contents, 1-329, (9) table, (1) blank. Page 266 misnumbered 271, p271 misnumbered 266.

Wing B5160. Online ESTC Citation #R2160.

**Robert Burton *The Anatomy of Melancholy*,
6th Edition, London, 1652**

5. 17862 BURTON, ROBERT. *The Anatomy of Melancholy. What it is, With all the kinds causes, symptomes, prognostickes, & seuerall cures of it. In three Partitions, with severall Sections, members & subsections. Philosophically, Medicinally, Historically opened & cut up.* By Democritus Junior. With a Satyricall Preface Conducing to the following Discourse. The Sixt. Edition, corrected and augmented by the Author. Omne tulit jzunctum. qui miscuit utile dulci. London Printed & are to be sold by Hen: Crips & Lodo: Lloyd at their Shop in Popes head alley, 1652. Small folio, 19.6 x 28.7 x 5.7cm. \$1,250.00

Robert Burton (1577-1640). "Robert Burton went up to Oxford in 1593 and in 1599 was elected to a studentship at Christ Church where he lived for





the rest of his life... his masterpiece was *The Anatomy of Melancholy*, first published in quarto in 1621 and reprinted in folio in 1624, 1628, 1632, 1651, 1652, 1660 and 1676... the sixth [edition] was printed posthumously from a copy containing his last corrections.... Burton had read much, and all that he had read, or nearly all, was refined and incorporated in the *Anatomy*... The *Anatomy*, as its publishing history shows, was one of the most popular books of the seventeenth century. All the learning of the age as well as its humour--and its pedantry--are there. It has something common with Brant's 'Ship of Fools' (37),

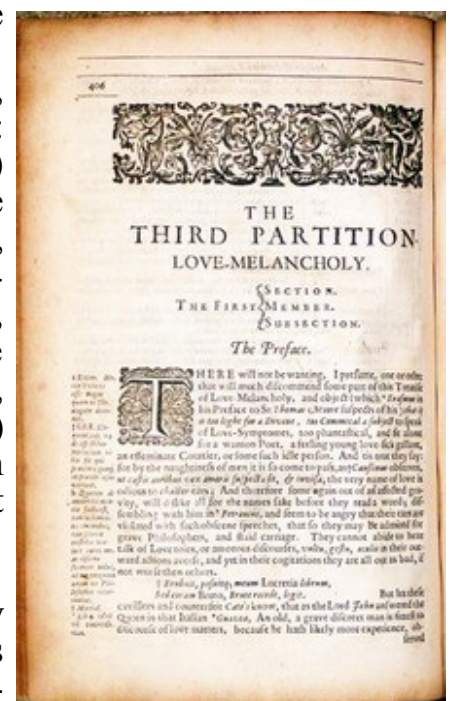
Erasmus's "Praise of Folly" (43), and More's *Utopia* (47), with Rabelais and Montaigne (95), and like all these it exercised a considerable influence on the thought of the time. Dr. Johnson deeply admired it, and Charles Lamb's often and strongly expressed devotion, served to rescue the *Anatomy* from a brief period of oblivion; its admirers will continue to read and re-read it."--John Carter & Percy H. Muir, eds.: *Printing and the Mind of Man*, #120, p.73.

Bound in early leather boards, sometime rebaked with portions of original spine strip laid over new leather, worn down round corners re-cornered round, covers a bit rough, later endpapers (late 19th cent?)--lacking front free endpaper, first 5 leaves with worn pages edges and small short tears in edges, ink spots on half-title and title leaves, light foxing--heavier near page edges, large damp stain in bottom outside corner throughout.

Engraved title page signed "C Le Blon fe." Woodcut initial letters & woodcut head & tailpieces. "The Argument of the Frontispiece" on the verso of the half-title faces the title, explaining the various scenes on the engraved title. Two inscriptions on front flyleaf: "Francis Jenks Bought in Newyork, May 1821" and "800/100 Morill[?] Wyman Cambridge 1842."

Collation: half-title leaf, engraved title leaf, §²⁻⁴, A-K⁴, A⁶, B-R⁴, S⁶, T-Z⁴, Aa-Zzz⁴, Aaaa-Eeee⁴, Ffff², Gggg-Zzzz⁴, Aaaaa⁴. Pagination: (1) half title, (1) key to frontis., (1) engraved title, (1) blank, (1) dedication, (2) Democritus, (2) author's abstract, 1-78 Dem. to the Reader, (2) Lectori, (4) Synopsis, 1-97, 96-140, p. 141 not numbered, p. 142 misnumbered 128, 143 & 144 not numbered, then 141-454 [i.e., 218], (4) Synopsis, 216[i.e. 219]-402, (3) Analysis 3rd part, 406-574, then Dddd¹⁻⁴ are numbered 575-578 by the leaf not the page with Dddd¹⁻³ numbered on the recto and D⁴ numbered on the verso, the pagination begins again on Eeee¹ recto with p. 579-723, (1) blank, (9) table, (1) blank. Page 112 misnumbered 122, 123 m/n 113, 189 m/n 190, 218 m/n 454, 219 m/n 216, 296 m/n 292, 311 not numbered, 336 not numbered, 434 not numbered, 659 m/n 651. Online ESTC Citation #R27822. Wing B6182.

Colophon on bottom of final leaf: Printed by R.W. for Henry Cripps of Oxford, and are to be sold by Andrew Crook in Pauls Church-yard, and by Henry Cripps and Lodowick Lloyd in Popes-head Alley. 1651.



Wm. Cave's Works in Matching Leather:
Antiquitates Apostolicae, 1676; *Apostolici*, 1687; *Ecclesiastici*, 1683.

Following 3 titles bound in matching leather:

\$1,350.00

6. 17809 CAVE, WILLIAM. *Antiquitates Apostolicae: or, The History of the Lives, Acts and Martyrdoms of the Holy Apostles of our Saviour, and the Two Evangelists SS. Mark and Luke. To which is added An Introductory Discourse concerning the Three great Dispensations of the Church, Patriarchal, Mosaical, and Evangelical. Being a Continuation of Antiquitates Christianae, or, The Life and Death of the Holy Jesus.* By William Cave, D.D. Chaplain in Ordinary to His Majesty. [One line in Latin, three lines in Greek.] London, Printed by R. Norton, for R. Royston, Bookseller to his most Sacred Majesty, at the Angel in Amen-Corner, MDCLXXVI. Folio, 21 x 31.6cm.



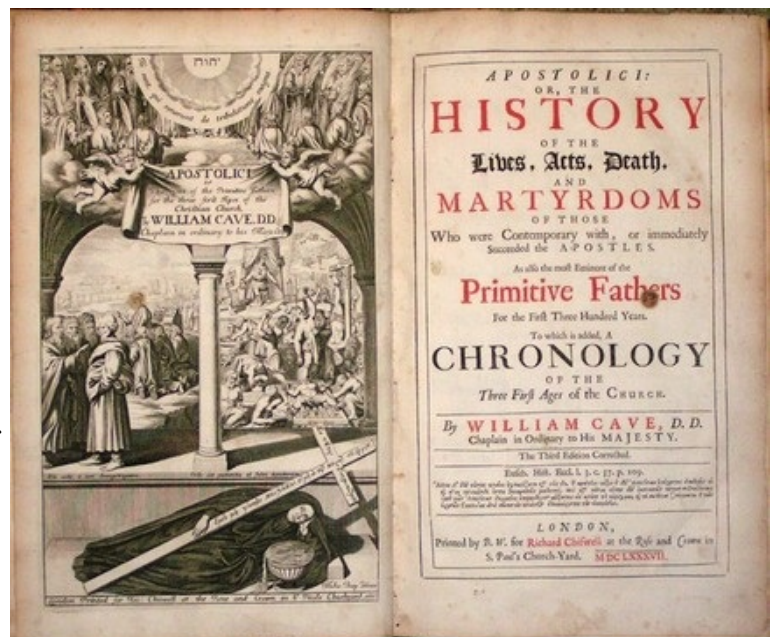
Collation: ¶⁴, a-e⁶, f⁴, A⁴, B-Y⁶. Pagination: (1) title, (1) blank, (4) dedication, (1) to the reader, (1) imprimatur, I-XXVII Apparatus, (1) blank, XXIX-LXVIII Introductory Discourse, (1) title with imprint, (1) blank, (5) to the reader, i-xvii Introduction, (1) 13 lines in Greek, 1-234pp.

Copperplate frontispiece of the Lord's supper, double page engraving (episcopal tree) before p. i. At the head of each biography there are two copperplate--the first a portrait of the subject and the second illustrating his life. There are 15 of these double copperplates or at total of 30 counted separately. There is also one other copperplate printed in the text. Biographies are of S. Peter, S. Paul, S. Andrew, S. James the Great, S. John, S. Philip, S. Bartholomew, S. Matthew, S. Thomas, S. James the Less, S. Simon the Zealot, S. Jude, S. Matthias, S. Mark, and S. Luke.

CAVE, WILLIAM. *Apostolici: or, The History of the Lives, Acts, Death, and Martyrdoms of those Who were Contemporary with, or immediately Succeeded the Apostles. As also the most Eminent of the Primitive Fathers For the First Three Hundred Years. To which is added, A Chronology of the Three First Ages of the Church.* By William Cave, D.D. Chaplain in Ordinary to His Majesty. The Third Edition Corrected. Euseb. Hist. Eccl. 1.3.c.37.p.109. [followed by 4 lines in Greek]. London, Printed by B.W. for Richard Chiswell at the Rose and Crown in S. Paul's Church-Yard. MDCLXXXVII. (1687) Folio, 21 x 31.8cm.

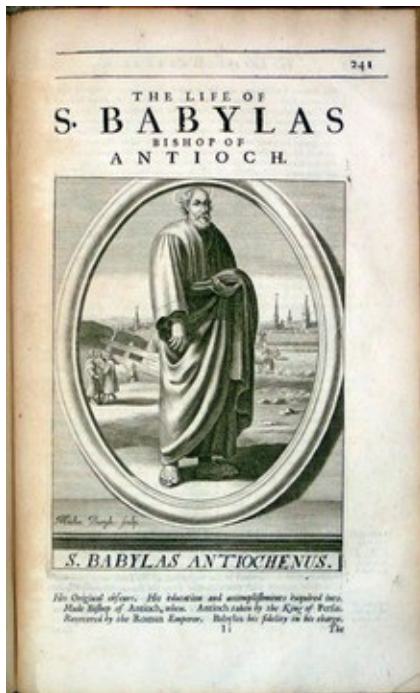
Collation: A¹⁻³, t⁴, t², (*)⁴, (**) ⁴, (a)-(d)⁴, B-Z⁴, Aa-Uu⁴. Pagination: (1) half-title, (1) imprimatur, (1) blank, (1) engraved title, (1) printed title, (1) blank, (4) epistle dedicatory, (1) to the reader, (15) contents, (1) blank, i-xxxii introduction, 1-297, (1) blank, (1) title dated 1686, (1) blank, 301-335, (1) blank. A half dozen small tears (1-4cm) page edges. Online ESTC citation #R26585. Third edition. Wing C1592.

Engraved extra title page. 23 aprox. 13 x 18cm copperplates of each subject at head of each biography. Biographies of: S. Stephen Protomartyr, S. Philip deacon & evangelist, S. Barnabas, S. Timothy, S. Titus Bp Crete, S. Dionysus the Areopagite, S. Clemens Bp. Rome, S. Simeon Bp. Jerusalem, S. Ignatius



Bp. Antioch, S. Polycarp Bp. Smyrna, S. Quadratus Bp. Athens, S. Justin Martyr, S. Irenæus Bp Lyons, S. Theophilus Bp Antioch, S. Melito Bp. Sardis, S. Pantænus Catechist of Alexandria, S. Clemens of Alexandria, Tertullian Presbyter of Carthage, Origen--Presbyter & Catechist of Alexandria, S. Baylas Bp. Antioch, S. Cyprian Bp. Carthage, S. Gregory Bp Neocæsarea, S. Dionysius Bp. Alexandria.

CAVE, WILLIAM. *Ecclesiastici: or, the History of the Lives, Acts, Deaths, & Writings, Of the most Eminent Fathers of the Church, That Flourisht in the Fourth Century. Wherein Among other things an Account is given of the Rise, Growth, and Progress of Arianism, and all other Sects of that Age descending from it. Together with An Introduction, Containing An Historical Account of the State of Paganism Under the First Christian Emperours.* By William Cave, D.D. Chaplain in Ordinary to His Majesty. Greg. Nazianz. Orat. XXI. p.376. [2 lines in Greek] London, Printed by J.R. for Richard Chiswel at the Rose and Crown in S. Paul's Church-Yard. MDCLXXXIII [1683]. Folio, 21.7 x 32cm.



Collation: [a]-b², c⁴, d¹, (*)-*8², *9¹, B-K⁴, B-Z⁴, Aa-Zz⁴, Aaa-Zzz⁴; A-H⁴. V² mis-signed V³. Pagination: (1) title, (1) blank, (6) The Epistle Dedicatory, (9) Preface to the Reader, (1) errata, (34) contents, i-lxxi Introduction, 1-543 biographies, (1) blank; (1) title, (1) blank, 1-48 biographies, 49-57 Chronological Table, (1) blank. Small worm track in bottom margins of pp267-278.

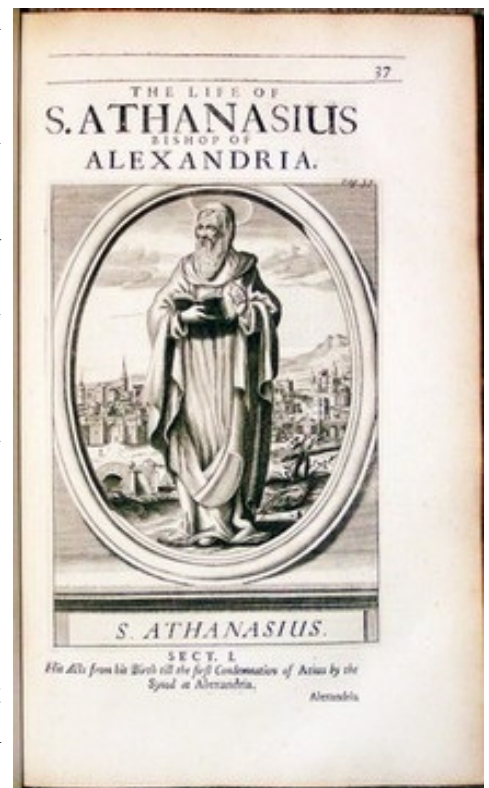
There is nice engraved frontispiece of the Council of Nicea facing the title. The title is printed in red & black. There are woodcut initial letters and a few head & tailpieces. Each of 5 sections of the Introduction has an engraving of coins at the head of the section. Each of the nine biographies has a fine copperplate engraving of the subject at the beginning. The major biographies are of Eusebius Bp Cæsarea, S. Athanasius, S. Hilary, S. Basil, Gregory of Nazianzum, S. Cyril, S. Ambrose, S. Epiphanius, S. Chrysostom. The final 48pp contain short lives of: Arnobius, Lactantius, Paul Bp. Constantinople, Julius Bp. Rome, Eusebius Bp. Emisa, Ephraim the Syrian, Damasus Bp. Rome, Aphilocheus Bp Iconium, and Gregory Bp. Nyssa.

William Cave (1637-1713) Church of England divine & patristic scholar. He was incumbent successively of Islington (1662), All Hallows the Great, Thames St., London (1679), and Isleworth (1690). Re Cave's *Antiquitates apostolicae*: "...Cave is following much more closely in the footsteps of the first church historian, Eusebius of Caesarea (c.260-340), who included the lives of the apostles and earliest church fathers as a substantial part of his Church History. Cave's...*Antiquitates Apostolicae*... includes the lives of the twelve apostles as well as Paul, Mark, and Luke and ends with an account of the first 200 years of the 'five great churches' founded by the apostles. The *Antiquitates apostolicae* set the stage for Cave's next two historical works, which were chronological continuations of this one: *Apostolici* (1677) and *Ecclesiastici* (1683). The main objective of these two works, which together comprise a history of the church in the first 400 years after Christ, is to give the biographies of famous fathers of the church. In each case Cave begins with a cameo picture of the subject, then relates his life in narrative form, and ends with a list of his writings: extant, lost, and spurious. By organizing his work in this way Cave was following the method of Eusebius's Church History, which also lists subjects' writings in this manner; indeed, Cave acknowledges Eusebius as the primary inspiration for his work. Both *Apostolici* and *Ecclesiastici* conclude with a chronological table that lists for each year the emperors, consuls, and ecclesiastical affairs. In this practice Cave is once again following the precedent set in the early church by the Eusebius-Jerome *Chronicon*, a chronological table which includes political events alongside lives of famous people-especially authors.... Interestingly Cave has always been known by his works, and thus comparatively few details are known about his life. What is significant about Cave's writings is that they follow the tradition of Christian bio-

bibliography that in late antiquity and into the medieval period had such a long and rich history, and which was revived in the Reformation. Cave's works provide valuable evidence for the interest in patristic scholarship at the end of the seventeenth century, and for an interest in literary history that continues today."--Gretchen E. Minton, 'Cave, William (1637-1713)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004; online edn, Oct 2008 [http://www.oxforddnb.com/view/article/4925, accessed 10 Nov 2014]

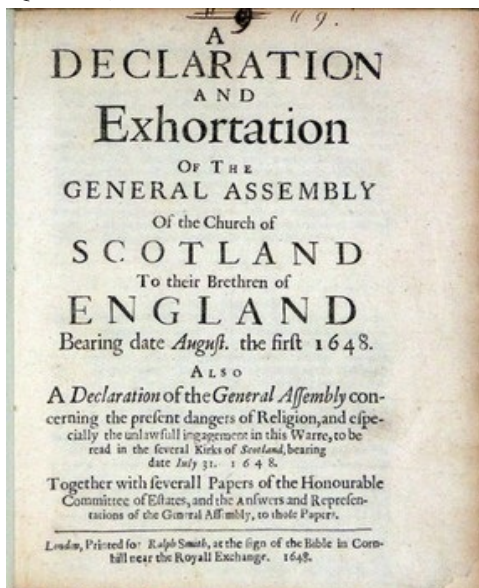
3 titles bound in matching leather--sprinkled calf with spots now pitting, rebacked and red-cornered with raised bands and orange title labels, covers blind tooled in the c\Cambridge style, center gilt stamp depicting a fish with the date 1841--fish placed between the 8 and the 4, stamp reads "E Libr. Bibl. S.Pet. AD. OR. Oxon." Covers heavily pitted, 19th century endpapers, endpapers split along hinges but hinge firm, worn red page edges, light foxing, occasional early notes in margins.

Antiquitates with booksellers tag in upper left corner of front paste-down endpaper: "Sold [by] C.I. Stewart, 11 King William St., West Strand, London. Libraries of Books purchased & exchanged." *Apostolici* and *Ecclesiastici* with engraved foilage/floral/birds bookplates of "Charles Wray. Et Juste Et Vrai."



Concerns by the General Assembly in Edinburgh to the English Parliament that the "security of Religion" can not be obtained as long as the "present engagement in warre" is carried on." London, 1648

7. 16451 CHURCH OF SCOTLAND. *A Declaration and Exhortation of the General Assembly of the Church of Scotland To their Brethren of England Bearing the date August, the first 1648. Also A Declaration of the General Assembly concerning the present dangers of Religion, and especially the unlawfull ingagement in this Warre, to be read in the several Kirks of Scotland, bearing date July 31. 1648. Together with severall Papers of the Honourable Committee of Estates, and the Answers and Representations of the General Assembly, to those Papers.* London, Printed for Ralph Smith, at the sign of the Bible in Corn-hill near the Royall Exchange. 1648. Quarto, 15.1 x 18.4cm. \$225.00



Bound in green/brown/tan marbled paper over boards, new endpapers with bookplate of M.S. Carothers on front paste-down endpaper, light foxing, small piece torn from bottom corner or title. The number "9" written at the top of the title in old pen. Collation: A-E⁴. Many mistakes in pagination: (1) title, (1) blank, 3-16, then page 15, page 18-19, then 18-19, 22-23, 22-25, 24-25, 28-37, (1) blank (i.e. 40pp). Wing C4206. Online ESTC citation no. R205076 locating 17 libraries in the U.S., including Folger Shakespeare and 15 libraries in the U.K. Only edition.

This pamphlet expresses the concern of the General Assembly in Edinburgh to the English Parliament that the "security of Religion" can not be obtained as long as the "present engagement in warre" is carried on. The General Assembly argues that the Solemne League and Covenant is a unifying force between England and Scotland in both religion and politics but that the war is destroying this: "The engagement is carried on by

such meanes and wayes, as tend to the destroying of Religion, by ensnareing and forcing the consciences of the people of God with unlawful bands and oathes, and oppressing the Persons and Estates of such as have been most active and zealous for Religion and the Covenant, all which is strengthened and authorized by Acts of Parliament, appointing that all that do not obey, or perswade others not to obey the Resolutions of Parliament and Committee anent this engagement, or who shall not subscribe the Act and Declaration of the 10. Iunii, 1648, imposed upon all the subjects, shall be holden as enemies to the cause and to Religion, and have their persons secured, and their Estates intrometted with."--pp.4,5. And finally "The engagement is carried on, not without great encroachments upon the Liberties of the Kirk, as we are ready to cleare in many particulars."--p.5.



The Works of Mr. Abraham Cowley, Third Edition, London, 1672

8. 17842 COWLEY, ABRAHAM. *The Works of Mr. Abraham Cowley. Consisting of Those which were formerly Printed: And Those which he Design'd for the Press, Now Published out of the Authors Original Copies.* The Third Edition. [small woodcut device] London, Printed by J.M. for Henry Herringman, at the Sign of the Blue Anchor in the Lower Walk of the New Exchange. 1672. Folio, 19.7 x 29.9 x 4.2cm. \$425.00

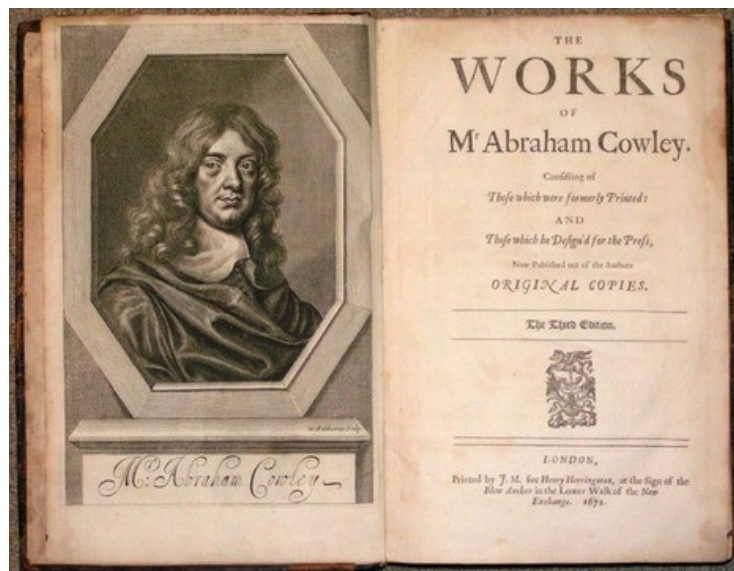


Abraham Cowley (1618-1667), "one of the English metaphysical poets. He published his first volume of verse, *Poetical Blossoms* (1633), when he was 15. While a student at Cambridge, Cowley wrote three plays and began the scriptural epic *Davideis* (1656), in which he developed the use of the couplet as a vehicle for narrative verse. As a result of the Puritan uprising he left Cambridge and in 1656 went to France, where he served as secretary and royalist agent for Queen Henrietta Maria. Cowley's principal works include *The Mistress* (1647), a love cycle written in the manner of John Donne; *Poems* (1656), including the Pindaric odes and the elegies on Richard Crashaw and William Hervey; and *Verses on Several Occasions* (1663), including "To the Royal Society," an ode recalling his earlier prose tract *Proposition for the Advancement of Experimental Philosophy* (1661)."--"Cowley, Abraham." *The Columbia Encyclopedia*, 6th ed.. 2014. Encyclopedia.com. 4 Mar. 2015 <<http://www.encyclopedia.com>>.

"In 1647 he published *The Mistress*, a collection of poems, included with revisions in the *Poems* of 1656, which contained other poems as well, including his odes and the unfinished *Davideis*, a biblical epic. His odes made this form the vehicle for grandiose invention and influenced poetry for the next century. More verses appeared in 1663, and in 1668 his posthumous *Works* made additional poetry and his essays available... The lyrics of *The Mistress* were influenced by metaphysical and cavalier traditions. They lack the virtues of the poetry they imitate, however, and thus served Dr. Johnson well in the next century when he chose them to illustrate the shortcomings of the metaphysical school. Cowley's religious epic, however, is the work of a man of common sense and rationality."--"Abraham Cowley." *Encyclopedia of World Biography*. 2004. Encyclopedia.com. 4 Mar. 2015 <<http://www.encyclopedia.com>>.

Bound early plain calf boards, sometime recently rebaked with earlier title label, decorative stamp in blind in spine panels, raised bands, leather boards pocked and rubbed, worn through leather at corners, lacks front free endpaper, rear free endpaper pasted to paste-down along inside edge, many notations in old ink in the margins, 1 marginal tear repaired, mark on endpapers, light foxing, light damp stain in outer margins.

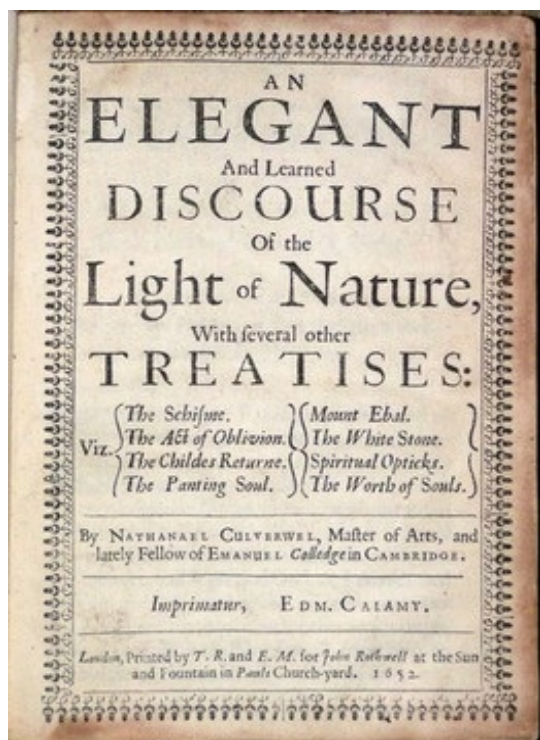
Engraved portrait of Cowley at frontispiece-- "W. Faithorne Sculp." A few woodcut initials. Large armorial engraved bookplate on front paste-down endpaper but print at bottom cut off. "Maria Louisa Whyte, Barrow Hill" written on front paste-down endpaper, and in a very large hand "Henry Hunloke." *The Mistress*, *Pindarique Odes*, and *Davideis*, a sacred poem each have separate dated title pages and pagination. Register is continuous.



Collation: frontispiece, title leaf, a-c⁴, B-Ccc⁴, Ddd², A-S², T². Pagination: (1) title, (1) blank, (24) Life of Cowley, (3) Elegia Dedicatoria, (1) blank, (12) Author's Preface, 1-41 Miscellanies, (1) blank; (1) title--The Mistress, (1) blank, 3-80 (p. 45 misnumbered 41); (1) title--Pindarique Odes, (1) blank, (2) preface, 1-70 [i.e., 68] (pagination skips numbers 59-60); (1) title--Davideis, (1) blank, 3-154; 1-23 Davideidos, (1) blank; 1-148 Verses...several occasions. Wing C6651. Online ESTC Cit.# R2839.

**"A treatise of remarkable eloquence, power and learning by a Cambridge Platonist"
1st Edition of Culverwel's Light of Nature, London, 1652**

9. 17755 CULVERWEL, NATHANAEL. *An Elegant and Learned Discourse Of the Light of Nature, With Several other Treatises: Viz. The Schisme. The Act of Oblivion. The Childes Returne. The Panting Soul. Mount Ebal. The White Stone. Spiritual Opticks. The Worth of Souls.* By Nathanael Culverwel, Master of Arts, and lately Fellow of Emanuel Colledge in Cambridge. Imprimatur, Edm. Calamy. London, Printed by T. R[atcliffe]. and E. M[ottershed]. for John Rothwell at the Sun and Fountain in Pauls Church-yard. 1652. Quarto. 15 x 19 x 3.7cm (binding). \$375.00



Nathanael Culverwel (1615-1651) "An English philosophical writer, belonging to the school known as the 'Cambridge Platonists.' His chief work, the *Discourse of the Light of Nature*, was published with several smaller treatises in 1652. It seems to have been suggested by the *De veritate* of his contemporary Lord Herbert of Cherbury, with whose views on epistemology he coincides to a remarkable degree, though controverting his attack upon Christianity from the side of reason. For grandeur and harmony of conception, as well as for rare insight and spiritual rapture which is almost the only trace of the Calvinism in which he was apparently brought up, the book is one of the most striking productions of the Cambridge school. Its main theme is the use of reason and the special nobility of its function in the search after truth..."--*New Schaff-Herzog Ency. Religious Knowledge*, III:320.

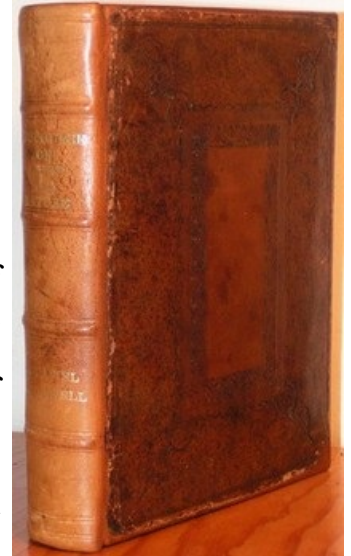
"Like the other Cambridge Platonists, Culverwell held that reason and faith are compatible.... Culverwell was the only member of the Cambridge Platonists to invoke natural law theory as the foundation of his rational ethics. His founding

of the legal authority of moral law in the will of God and in the cognitive capacities of human beings has resulted in his being considered a precursor of Locke, major differences between them

notwithstanding... The 'light of nature' of the book's title is human reason, the 'intellectual lamp' placed by God in the human soul to enable mankind to understand the law of nature. According to Culverwell the 'law of nature' is the imprint of divine law in rational beings. While he acknowledged the limitations of postlapsarian human reason, he was optimistic about human capacities, emphasizing reason and free will as preconditions for knowledge of the moral law and the obligation to obey it. For this purpose, all human minds are furnished with 'clear and indelible' principles of reason and morality. He conceived of God as an intellectual being who communicates with man through reason. Like Whichcote, he argued that men become more like God through the exercise of their reason. In coming to a knowledge of God and the eternal law, our reason is aided by experience of the external world which manifests God's wisdom in the fixed order of divine providence..."--Sarah Hutton, 'Culverwell, Nathaniel (bap. 1619, d. 1651)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004; online edn, Jan 2008 [<http://www.oxforddnb.com/view/article/6885>, accessed 15 May 2014]

Newly rebound with original paneled speckled calf laid over boards, spine with raised bands and gilt lettering, new endpapers, light foxing. Title printed within simple woodcut border, woodcut head & tailpieces. Collation: A⁴, [a]⁴, B-Z⁴, Aa-Ee⁴. A-X⁴, Y², Z⁴, Aa-Dd⁴. Pagination: (1) title, (1) blank, (3) Epistle Dedicatory, (1) blank, (4) To the Reader, (1) contents, (1) errata, (3) Courteous Reader, (1) blank, 1-215, (1) blank, Light of Nature. 1-24 The Schisme(caption title); 25-45 The Acto of Oblivion; 46-64 The Childs Return; 65-80 The Panting Soul; 80-96 Mount Ebal; 97-172 The White Stone...Treatise of Assurance; 173-212 Spiritual Opticks: or A Glasse Discovering the weakness and imperfection of Christians knowledge in this life. London, 1652. Online ESTC Citation No. R13398. Wing (CD-Rom, 1996), C7569.

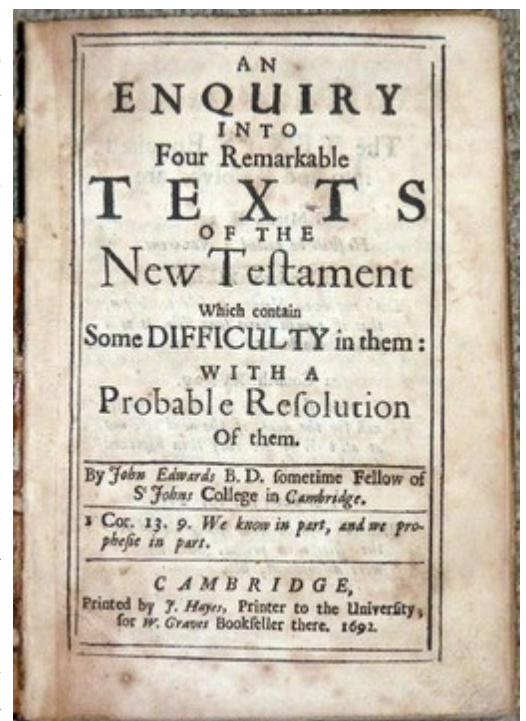
Spiritual Opticks has a separate title page with imprint. Pagination and register are continuous in the second section.



"One of the Strongest Calvinistic Divines of the Church of England," John Edwards: *An Enquiry Into Four Remarkable Texts of the New Testament...*, Cambridge, 1692.

10. 17910 EDWARDS, JOHN. *An Enquiry Into Four Remarkable Texts of the New Testament Which contain Some Difficulty in them: With a Probable Resolution Of them.* By John Edwards, B.D. sometime Fellow of S^t Johns College in Cambridge. I Cor. 13.9. We know in part, and we prophesie in part. Cambridge, Printed by J. Hayes, Printer to the University; for W. Graves Bookseller there. 1692. Small octavo, 12 x 17.1 x 2.7cm. \$200.00

John Edwards 1637-1716, "one of the strongest Calvinistic divines the Church of England has produced... In 1653 he entered St. John's College, Cambridge, where he became scholar and fellow. He was minister of Trinity Church, Cambridge in 1679, and there wrote industriously on controversial theology... 'It may be questioned whether, since the days of Calvin himself, there has existed a more decided Calvinist than Dr. Edwards. He has been termed the Paul, the Augustine, the Bradwardline, the Calvin of his age. Such was the abhorrence of Arminianism, that he contended with the old Puritans, that there is a close connection between it and





popery."--McClintock & Strong: *Cyclopedia of Biblical, Theological and Ecclesiastical Knowledge*, III:63.

Edwards' *An Enquiry into Four Remarkable Texts...* was published in 1692 (1st & only edition). In it he treats of four problem passages in the NT: Matt. 2:23 (He shall be called a Nazarene). I Cor. 11:14 (Doth not even nature it self teach you, that if a man have long hair it is a shame unto him?). I Cor. 15:29 (...what shall they do that are baptized for the sake of the dead, if the dead are not raised at all? Why are they even baptized for the sake of the dead?). I Peter 3:19-20 (By which also he went and preached unto the Spirits in prison...).

Collation: title leaf, A-R⁸, S⁴, T². T², the errata leaf with printing on the recto, has the blank verso pasted to the inside of the rear cover as an endpaper. Pagination: (1) title, (1) contents, (16) preface, 1-266, (1) errata, (1) blank. Wing E208. Online ESTC Citation No. R17328.

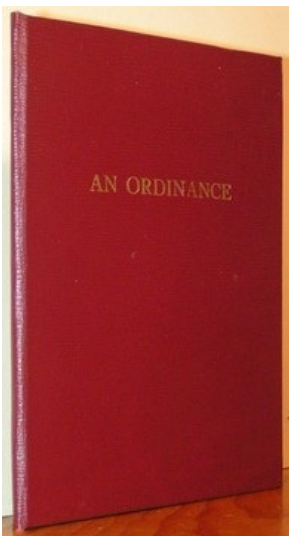
Bound worn leather spine with soiled cream colored paper over boards, lacks top 5cm of spine leather, smaller pieces of leather chipped from the remaining lower 4 panels, paper over boards soiled, bottom two corners bumped and worn through paper, no flyleaves or free endpapers--see note in

"Collation" above re errata leaf. Medium foxing but heavier in some places, a number of the signature & leaves have been strengthened with paper along the gutter sometime in the further past, names written on pp. 192-192 in the margins including "Sam Grafton," early pen scribbling on another page.

Very precise rules for Ordaining Ministers by "Classicall Presbyters," London, 1646

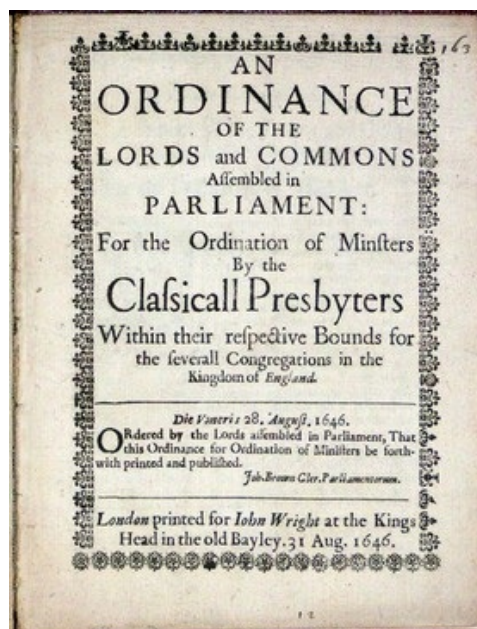
11. 16453 ENGLAND & WALES. PARLIAMENT. *An Ordinance of the Lords and Commons Assembled in Parliament: For the Ordination of Ministers By the Classicall Presbyters Within their respective Bounds for the severall Congregations in the Kingdom of England.* Die Veneris 28. August. 1646. Ordered by the Lords assembled in Parliament, That this Ordinance for Ordination of Ministers be forth-with printed and published. Joh. Brown Cler. Parliamentorum. London printed for Iohn Wright at the Kings Head in the Old Bayley. 31 Aug. 1646. Quarto. \$175.00

Pamphlet bound in modern maroon leather looking cloth material with gilt title on front cover "An Ordinance," new endpapers with bookplate of M.S. Carothers on front paste-down



endpaper, leaf numbers 163-166 written in old pen in top corner on recto of each leaf, "12" written at bottom of title, almost no foxing, clean. Title printed within simple woodcut border. Collation: A¹⁻⁴. Pagination: (1) title, (1) blank, 1-6pp. Wing E2000 with first e in "Veneris" printed upside down. Our copy has no colon between "London" and "printed." Online ESTC cit. no. R201075 with 15 libraries in the U.K. and 10 in the U.S. including 2 listings for Folger Shakespeare.

The pamphlet begins by identifying a Presbyter and Bishop as the same office: "Whereas the Presbyter, that is to say, Elder, and the Bishop, do in the holy Scripture intend and signifie one and the same Function..." The short work then goes on to give very specific rules for the examination of new ministers, including tryal preaching.



First Edition of George Fox's Journal, London, 1694

12. 17824 FOX, GEORGE. *A Journal or Historical Account of the Life, Travels, Sufferings, Christian Experiences and Labour of Love in the Work of the Ministry, of that Ancient, Eminent and Faithful Servant of Jesus Christ, George Fox; Who departed this Life in great Peace with the Lords, the 13th of the 11th Month, 1690.* [6 lines scripture quotes] London, Printed for Thomas Northcott, in George-Yard, in Lombard-Street. MDCXCIV. [1694]. Folio, 20.5 x 32.2 x 7.9cm. \$950.00



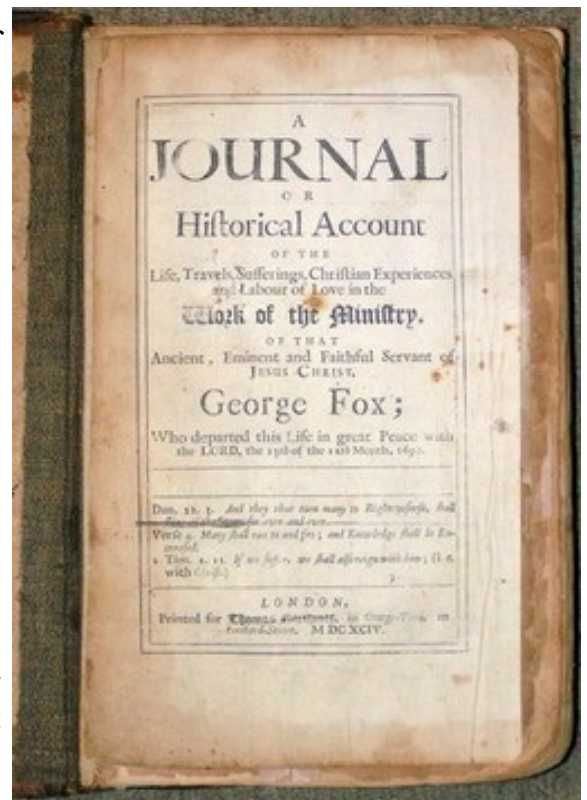
George Fox(1624-1691) founder of the Society of Friends. "Born in Leicestershire and apprenticed to a shoemaker, he apparently had no formal schooling. In 1643 he parted from family and friends and traveled in search of enlightenment. After long painful struggles he came in 1646 to rely on the 'Inner Light of the Living Christ.' He forsook church attendance, dismissed contemporary religious controversies as trivial, and in 1647 began to preach that truth is to be found in God's voice speaking to the soul--hence, 'Friends of Truth' later abbreviated to 'Friends.' In 1649 he was jailed for interrupting a Nottingham church service with an impassioned appeal from the Scriptures to the Holy Spirit as the authority and guide. In 1650 at Derby he was imprisoned as a blasphemer, and there a judge nicknamed the 'Quakers,' after Fox had exhorted the magistrates to 'tremble at the word of the Lord.' ...Fox spent six years in different prisons, sometimes under terrible conditions. He campaigned against the latter and against other social evils... His famous journal was published posthumously in 1694."--Douglas: *The New Int'l Dict. of the Christian Church*, pp.383-384. We offer the 1694 First Edition of his *Journal*, indispensable for the study of his life and the early days of the Quakers.

Provenance, the following two inscriptions written on leaf A¹ and bottom of p.632. 3rd inscription on leaf A¹ only. Leaf A¹ of Penn's Preface has the following in old pen: "Matthew [E]stes Book Bou[ght] of Thomas Northcott & George Yard, Lombard Street, London the 9th of 3rd Month 169[5] 24,-6 SIH." "Samuel Pope his Book Bought of Hannah Estes of Salem(?) the 7th of ye 1^o 1727/8 Cost 14£." "Descended Aln ____ [missing words] [Po]pe y. 3 in a tight Line unto 1763."

This is the true First Edition with the original printing of pages 309 and 441 to which corrections were made and substituted in many copies. See Joseph Smith: *A Descriptive Catalogue of Friends' Books*, Vol. I, p.691.

Bound full leather, sometime early on rebaked with a piece of leather pasted over spine--this eventually failed and sometime more recently rebaked in the same style in lighter leather and with the earlier rebaked spine strip laid over, leather on original boards worn through at all edges, heavily chipped, cracked & flaking, corners rounded down considerably as are the page edge corners, a strip of old cloth strengthens the inside hinges, lacks free endpapers and flyleaves, light to heavy foxing, damp stains scattered throughout.

LACKING title but a facsimile sometime supplied on old paper, the next five leaves A-B² & C¹, have smaller outside margins--i.e. they are either from another copy or have had tattered edges trimmed off. They do have a similar water mark to the following pages. Leaf A¹ encapsulated but lacking two large pieces including some text, the next 2 leaves lacking marginal pieces and repaired, top third of a⁴

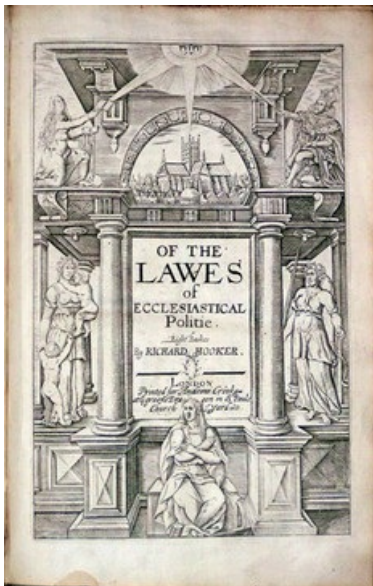


torn away, Zzz⁴ lacking corner & some text, numerous other leaves with tears and repairs. LACKING last two leaves or 4 pages of index--index ends in the O's. The last 8 leaves are smaller--same size as the first six leaves.

Collation: title, A-M², A²⁻⁴, a⁴, b², B-Oo⁴, Pp², Aaa-Eeee⁴, Ffff⁶, Aaaaa-Bbbbbb⁴, Cccccc-Fffff²,--lacking gathering Gggggg¹⁻² at the end. Pagination: (1) title, (1) blank, (48) Wm Penn's Preface, i-xviii Testimony of Margaret Fox & friends, 1-284pp, next 8 pages are numbered as leaves(i.e. number on recto only) leaves 281-284, then pages 285-287, 188-423 (page numbers 424-427 not used), 428-632pp, (4) place index, (6) names of friends(index), (4) subject matters & things (index)--but lacking 4 more pages of this index. Pp. 204-205 misnumbered 104-105; p.399 misnumbered 309. Online ESTC Citation No.R3344. Wing F1854.

The First Edition (John Gauden, ed.) of Hooker's Works to Publish Book 7 of *The Lawes of Ecclesiastical Politie*, London, 1662

13. 17832 HOOKER, RICHARD. *The Works of Mr. Richard Hooker, (That Learned, Godly, Judicious, and Eloquent Divine) Vindicating the Church of England, As truly Christian, and duly Reformed: In Eight Books of Ecclesiastical Polity. Now compleated, As with the Sixth and Eighth, so with the Seventh, (touching Episcopacy, as the Primitive, Catholick and Apostolick Government of the Church) out of his own Manuscripts, never before Published. With an account of his Holy Life, and Happy Death, Written by Dr. John Gauden, now Bishop of Exeter.* The entire Edition Dedicated to the Kings Most Excellent Majestie, Charls the II. By whose Royal Father (near His Martyrdom) the former Five Books (then onely extant) were commended to his dear Children, as an excellent means of satisfie Private Scruples, and settle the Publique Peace of this Church and Kingdom. [4 lines of quotes, 2 English, 1 Greek, 1 Latin] London, Printed by J. Best, for Andrew Crook, at the Green Dragon in S. Pauls Church-yard. 1662. Folio, 20.5 x 29.9 x 5.5cm. \$675.00



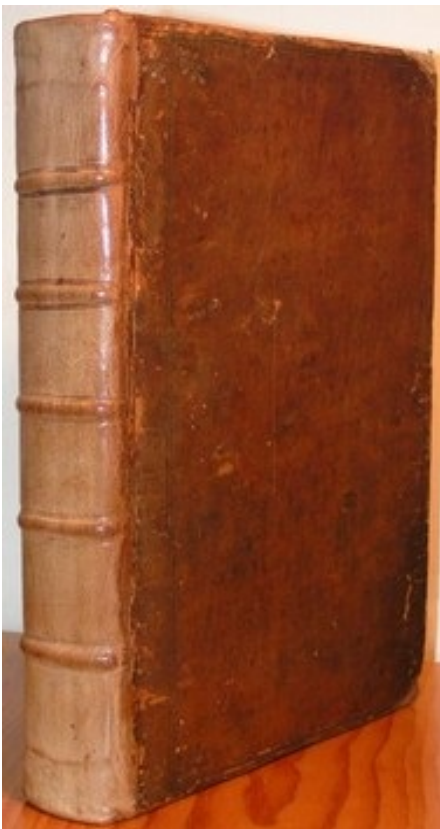
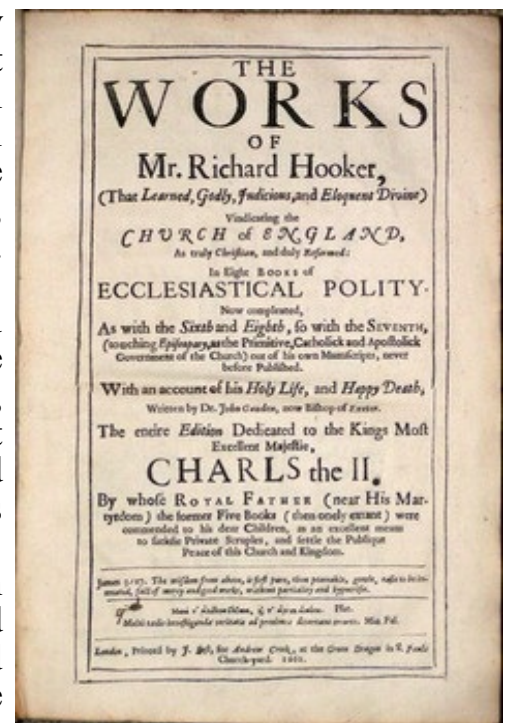
Richard Hooker (c1554-1600). "Hooker was par excellence the apologist of the Elizabethan Settlement of 1559 and perhaps the most accomplished advocate that Anglicanism has ever had. He developed his doctrines in his *Treatise on the Laws of Ecclesiastical Polity*. Of the five Books which appeared in Hooker's lifetime, I-IV were published in 1594 and V in 1597. Books VI (certainly spurious in its present form) and VIII did not appear until 1648 and Book VII until 1662. In conception the *Treatise* was a *livre de circonstance*, designed to justify episcopacy, but it embodied a broadly conceived philosophical theology. His opposition to the Puritans, who held to the literal following of the Scriptures as an absolute in the sense that whatever was not expressly commanded in Scripture was unlawful, led him to elaborate a whole theory of law, based on the 'absolute' fundamental of natural law whose 'seat is in the bosom of God, her voice the harmony of the world'(EP,I,xvi,8).... 'Laws human must be made according to the general laws of nature, and without contradiction unto any positive law in Scriptures, Otherwise they are ill made'(EP,III,ix,2). The Puritans

were wholly mistaken in regarding the Bible as a mechanical code of rules; for not everything that is rightful finds precise direction in the Scriptures. In a similar way the permanence of the law does not preclude development of detail. The Church is an organic, not a static institution, and the method of Church government and ecclesiastical administration will change according to circumstances. Hence the Church of England, though reformed, possesses continuity with the medieval Church. Further the visible organized Church is a political society, 'a court not temporal

merely', yet able to control its own legislation in a way analogous to that in which the civil state through parliament makes its laws. Hooke developed an essentially contractual theory of political government which influenced future political writers, especially John Locke.... Hooker remains one of the greatest theologians that the English Church has ever possessed; and he conveyed his beliefs in a masterly English prose."--F.L. Cross: *Oxford Dict. of the Christian Church* (c1958) p.654.

Bound early leather over boards with parallel fillets in blind outlining the edges and with fleur-de-lys in corners, sometime recently rebaked with raised bands and without a title label, original leather rubbed & scuffed, worn through leather at corners, one corner bumped, later endpapers--foxing around edges of paste-down endpapers, endpapers split along hinges but hinges are firm, light scattered foxing.

Frontispiece is a small portrait of Hooker set within an elaborate architectural window decorated with statuary--signed "Guil: Faithorne Sculp:". The frontispiece faces an engraved title page set within architectural borders with five compartments. The top compartment has King Charles II on the right and a lady in prayer on the left with a cathedral in the center; the right side compartment has a lady holding a sword and a balance, the left a lady with her two babies and her breasts uncovered; on the bottom is an older lady with her hands crossed on her chest. The title reads: Of the Lawes of Ecclesiastical Politie, Eight Books by Richard Hooker. London Printed for Andrew Crooke at y^e greene Dragon in S^t Pauls Church Yard. 1661. There are woodcut headpieces and a few woodcut initial letters.

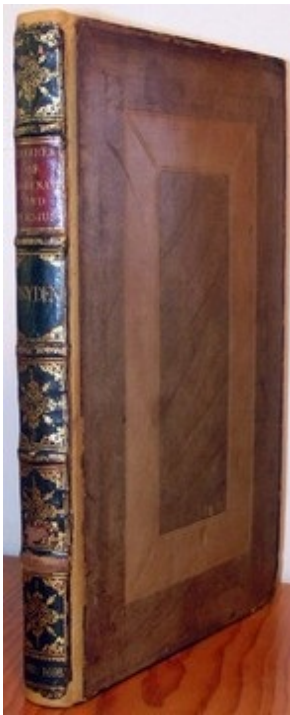


Collation: frontispiece, engraved title, printed title leaf, A²⁻⁴, B-E², F⁶, g⁶, G¹⁻³ with stub of cancel G⁴ remaining, H-K⁴, L-U⁶, X-Y⁴, Aa-Rr⁶, Ss-Zz⁴, *A-*I⁴, *K², Aaa-Ccc⁴, Ddd¹⁻³ with stub of cancel Ddd⁴ remaining, Eee⁴, Fff¹; Eee-Kkk⁶, Lll-Nnn⁴. Tt² mis-signed Tt³; in 7th Bk *G¹ is mis-signed *Ggg; In 8th Bk Bbb² is mis-signed Aaa², Eee¹ is mis-signed Ee¹; in Discourse of Justif. Hhh³ is mis-signed H³. Pagination: (1) printed title, (1) blank, (6) dedication to Charles II, 1-40 Life of Hooker, (5) Dedication to Archbishop of Canterbury, (1) blank, (34) Preface, (2) Contents, 1-125(i.e. 124); 133-288, 299-345, (1) blank; 137-183, (1) blank; 1-75; 184-224; 217-282, (2), 284(i.e.285)-303, (1) blank; (8) Alph. Table. Leaf Zz⁴ is a cancel replacing canceland numbered pp. 183,183 instead of pp. 183, (1). Leaf Ddd⁴ (pp. 215, 216) canceled and replaced with quires Eee⁴, Fff¹ (pp. 215-224). Wing (CD-Rom, 1996), H2630. ESTC Citation No. R14293.

Misnumbered pages: [Life of Hooker] 12 for 10, 9 for 11; [Eccl. Politie] 112 for 109, 113 for 115, 111 for 116, 119 for 117, 121 for 119, 122 for 120, 123 for 121, 124 for 122, 125 for 124; [Sixth Book] 173 for 172, 174 for 173; [Seventh Book] 63 for 57, 68 for 58, 68 for 64, 68 for 66, 71 for 69; [Trevers Suppl.] 223 for 221, 224 not printed, 218 for 230, 218 for 232, 139 for 237, 227 for 239, 159 for 259, 283 & 284 not numbered, 284 for 285, 284 for 286, 286 for 287, 287 for 288, 295 for 290, 290 for 295.

Juvenal's *Satires* Translated by John Dryden, First Edition, 1693

14. 17807 JUVENAL & PERSIUS. *The Satires of Decimus Junius Juvenalis. Translated into English Verse.* By Mr. Dryden, and Several other Eminent Hands. *Together with the Satires of Aulus Persius Flaccus.* Made English by Mr. Dryden. With Explanatory Notes at the end of each Satire. To which is Prefix'd a Discourse concerning the Original and Progress of Satire. Dedicated to the Right Honourable Charles Earl of Dorset, & C. By Mr. Dryden. Quicquid agunt homines, votum, timor, Ira, voluptas, Gaudia, discursus, nostri est farrago libelli. London, Printed for Jacob Tonson at the Judge's-Head in Chancery-Lane, near Fleetstreet. MDCXCIII. Where you may have Compleat Sets of Mr. Dryden's Works, in Four Volumes in Quarto, the Plays being put in the order they were Written. Folio, 22.6 x 34.1cm. \$850.00



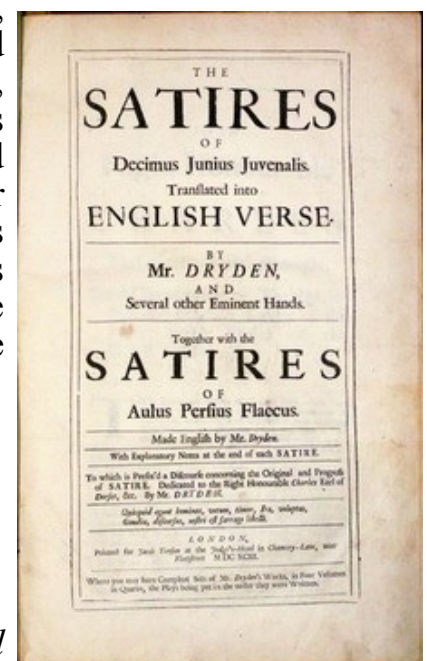
John Dryden (1631-1700) "The English author John Dryden called himself Neander, the 'new man' in his *Essay of Dramatic Poesy* (1668), and implied that he was a spokesman for the concerns of his generation and the embodiment of its tastes.... [Dryden] achieved a preeminence that supported his claim. He excelled in comedy, heroic tragedy, verse satire, translation, and literary criticism---genres that his contemporaries and later readers have defined as representative of the Restoration period. His considerable achievements assured Dryden's place in literary history, through their influence on such writers as Alexander Pope, determined the course of literary history for the next generation.--Anne Ferry in *Academic American Ency.*, 1982, 6:284. "His first work, *Heroic Stanzas* (1659) which was a tribute to the memory of O. Cromwell was followed shortly afterwards by *Astraea Redux*, written to celebrate the return of Charles II. His verse reached its maturity in his brilliant political satire *Absalom and Achitophel* (1681) directed against Shaftesbury. In 1682 he express his Anglican convictions in his *Religio Laici*; but, on the accession of James II he announced his conversion to Roman Catholicism, in 1686, and wrote the *Hind and Panther* (1687), in which Nonconformity and the Church of England fall under his lash, while the Church of Rome is the milk-white hand. He has been unjustly charged with time-serving in his changes of faith. He persisted a Roman

Catholic after the Revolution."--F.L. Cross, ed.: *Oxford Dict. of the Christian Church*, pp. 423-24.

"In October 1692 Tonson published *The Satires of Decimus Junius Juvenalis... [and] Aulus Persius Flaccus* (dated 1693), which assembled a complete translation of Juvenal's satires by various hands (numbers 1, 3, 6, 10, and 16 being by Dryden himself, 7 by his son Charles, and 14 by his son John), a complete translation of Persius by Dryden alone, and a substantial preface, the 'Discourse concerning the original and progress of satire', in which Dryden presented a history of the genre, a critique of its principal Latin practitioners, and reflections on its modern use. While these were translations rather than imitations, and generally preserved the original Roman allusions, there are a number of turns of phrase which reflect satirically on William III. Doubtless both the tragic pessimism of Juvenal's tenth satire, and Persius's Stoicism in the face of Neronian terror, had a contemporary resonance for him. No reader of Juvenal's third satire could avoid hearing the translator's voice in these lines:

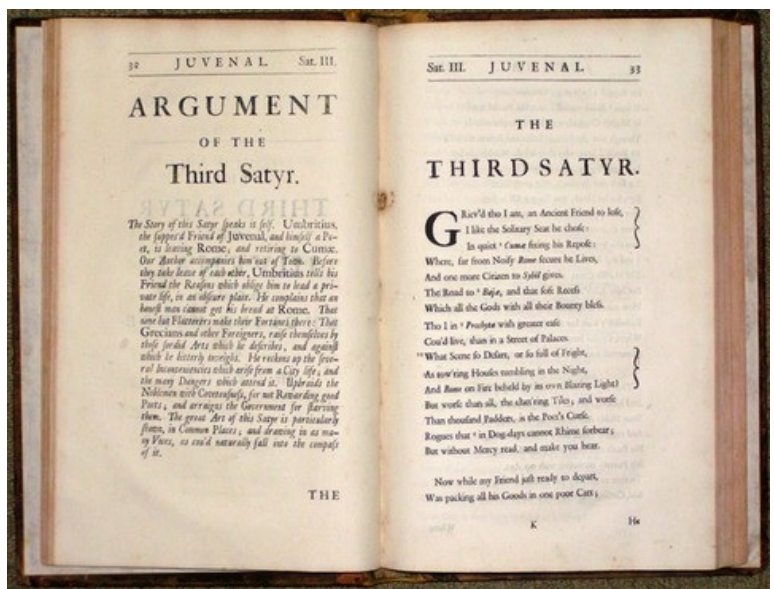
Since Noble Arts in Rome have no support,
And ragged Virtue not a friend at Court,
No Profit rises from th' ungrateful Stage,
My Poverty encreasing with my Age,
'Tis time to give my just Disdain a vent,
And, Cursing, leave so base a Government.

(ll. 39-44)"--Paul Hammond, 'Dryden, John (1631-1700)', *Oxford*



Dictionary of National Biography, Oxford University Press, 2004; online edn, Oct 2009 [http://www.oxforddnb.com/view/article/8108, accessed 28 Oct 2014]

Bound full two-tone panelled sheepskin with gilt spine and red morocco title label, sometime rebacked with spine-strip laid over, worn through leather at corners; original leather rubbed, scuffed & chipped at edges; finely speckled light red page edges, new endpapers, light scattered foxing except a bit heavier on first and last pages, last leaf with 20cm tear in margins sometime repaired, small hole in margin of Hh² and tear in bottom of Mm² sometime repaired. Collation: 2 unsigned leaves, [a]-[o]², B-Zzz², Aaaa-Llll²; 2 unsigned leaves, B-Z² Pagination: (1) half-title, (1) blank, (1) title, (1) blank, i-xxxix[i.e. liii] Dedication (dated Aug 18, 1692), (1) blank, (2) Table, (1) half-title, 2-316, (1) blank; (1) title (Persius), (1) blank, (2) To Mr. Dryden, (1) half-title, 2-87, (1) blank. Page liii mis-numbered xxxix, page 294 mis-numbered 296. Divisional title page for each satire. *The Satires of Persius* have a separate title page that reads: *The Satires of Aulus Persius Flaccus*. Made English by Mr. Dryden. *Sæpius in Libro memoratur Persus uno Quam levis in tota Marsus Amazonide*. Mart. London, Printed for Jacob Tonson at the Judges Head in Chancery-Lane, near Fleet-street. 1693.



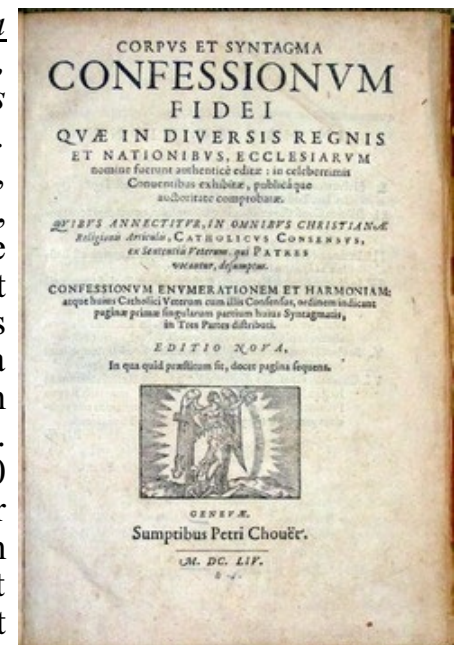
"This rare and valuable book"—Philip Schaff.

Gaspar Laurentius' work on the Creeds of Christendom, Geneva, 1654

15. 17086 LAURENTIUS, GASPAR. *Corpus et Syntagma Confessionum Fidei quæ in Diversis Regnis et Nationibus, Ecclesiarum nomine fuerunt authenticè editæ: in celeberrimis Conuentibus exhibitæ, publicæque auctoritate comprobatae*. Qvibus Annectitvf, in omnibus Christianæ Religionis Articulis, Catholicvs Consensus, ex Sententiæ Veterum, qui Patres vocantur, desumptus. Confessionum Envermerationem et Harmoniam atzue huius Catholici Veterum cum illis Consensus, ordinem indicant paginæ singularum partium huius Syntagmatis, in Tres Partes distributi. Editio Nova, In qua quid præstitum sit, odcet pagina sequens. [Woodcut device depicting winged angel with foot on skeleton at foot of cross] Genevæ, Sumptibus Petri Chouët. M.DC.LIV. [1654]. Quarto, 17.2 x 22.8 x 4.8cm. \$375.00

Bound full vellum, vellum soiled, faded hand-written title, number 14 written top of spine, 19th century browned paper tag near bottom of spine, red page edges, 19th century library bookplate on front paste-down endpaper, A² & A³ with folds along bottom margin--not trimmed to length with the rest of the book and stick down below the trim line if not folded, contents quite clean with scattered foxing, a small and light dampstain on the lower outside corner of some pages. Woodcut head & tail-pieces; woodcut initial letters.

Collation: ¶¹, A²⁻³ [these two leaves belong with A¹ & A⁴ that appear after Cc⁴--with the catchword & contents matching between this A³ and the A⁴ occurring after CC⁴], ¶²⁻⁴, ¶¶⁴, ¶¶¶⁴, ¶¶¶¶⁴, title leaf, [note: between this title leaf & this A, belong the A²⁻³ that are bound in after Cc⁴ below] A⁴ only, B-Z, Aa-Cc⁴, A¹, A²⁻³ [these two leaves belong after ¶¶¶¶⁴ and title leaf, and in their place belong the A²⁻³ that appear right after the general title, as noted above], a⁴, B-T⁴, V³, X-





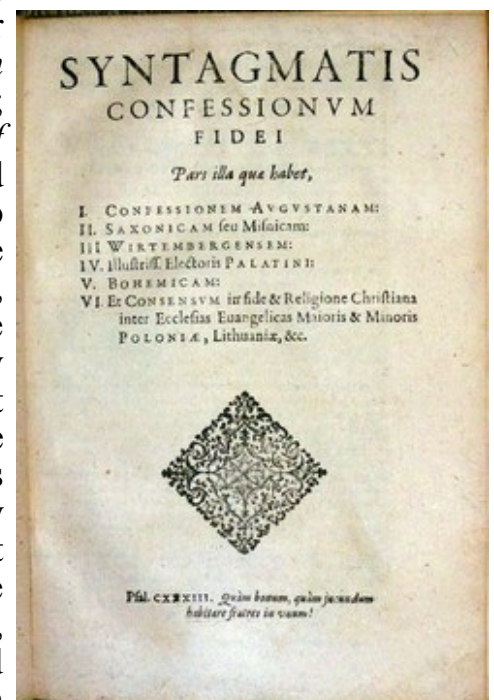
Z⁴, Aa-Ii⁴, Kk³, a-h⁴, *⁴, A-Z⁴, Aa-Ff⁴, Dd¹⁻².

Pagination: (1) title, [2]-6, (30), 1-202; [1]-8, [9](mis-printed 6)-255, (1) blank, (6) indexes; [1]-64; (8), 1-232, (4) indexes.

Detailed Pagination: (1) title, (1) contents), 3-4 summary of 6 confessions, 5-6 *Confessio Fidei Exhibita Invictiss. Imp. Carolo V. Cæsari Avg...* M.D.XXX. [set in italics], (13) *Præfatio* [set in italics], (1) *Continentvr in Hoc Syntagmate*, (5) *Confessionvm Harmonia...Symbolvm Apostolicvm...*, (5) *Harmonia sive Concordantia...*, (1) half title: *Syntagmatis Hvivs*, (5) *Helveticæ Confessionis...*, (1) title: *Confessio et Expositio Simplex...*, (1) blank, 1-61 text, (3) *Symbolvm Damasi*, (2) *Index Capitvm Confessionis*, 67-75 *Ecclesiarvm per Helvetiam Confessio...*, (1) blank, 77-88 *Gallicarvm Ecclesiarvm Confessio Fidei Carolo IX...*, 89-98 *Anglica Confessio Fidei qvæ extat in Apologia...1562*, 99-110 *Anglica Confessio Fidei*, in *Articvli...*1562..., 111-128 *Scotiana Confessio Fidei*, 129-147 *Ecclesiarvm Belgicarvm...*, 148-159 *Vera Confessio Exverbo...Synod Czengerina...*, (1) blank, [161]-172 *Conciliatio Articvli De Coena Domini...in vtraque Polonia, Litvania et Samogitia...quám fratrum Waldensium & Helueticarum...1570*, 173-202 *Confessio Religionis Christianæ...Carolo*

V....M.D.XXXI., (1) title: *Syntagmatis Confessionvm Fidei Pars illa qu7æ habet...*, (1) blank, (3) *Præfatio*, *Vniversis Christi Fidelibvs per Germaniam...*, [6] only: *Edictvm Imperatorivm De eo, qvi-nam Habendi sint, vel Catholici, vel Hæretici, ex Cod Iustiniani...*, 7-8 *ad Cæs. Car.*, 6[i.e.,9]-47 *Articvli Fidei Præcipvi (Avgvstana Confessio)*, 48-97 *Confessio Doctrinæ Saconicarvm Ecclesiarvm Synodo Tridentinæ Oblata, anno Domini M.D.LI.*, 98-137 *Confessio Illvstrissimi Principis ac Comini D. Christophori dvcis Wirtembergensis...1561*, (1) blank, 139-158 *Confessio Fidei...ac Domini, D. Friderici III...Palatini ad Rhenvm...1577*, [161]-213 *Confessio Fidei ac Religionis, Baronvm ac Nobilivm Regni Bohemiæ...MDLVIII.*, (1) blank, 205-255 *Consensvs in Fide et Religione Christiana, inter Ecclesias Evangelicas Moioris et Minoris Polniæ, Magnique Ducatus Lithuaniae...M.D.LXXXVI.*, (1) blank, (6) indexes, [1]-20, *Articvli Confessionis Basileensis*, [21]-64 *Ivdicivm Synodi Nationalis Refromatarvm Ecclesiarvm Belgicarvm, Habitæ Dprdrecjto ammp 1618. & 1619*, (1) title, (1) blank, (4) dedicatory epistle by Gaspar Lavrentivs, (2) index & contents, 1-232 *Catholicvs Vetervm avi Patres vocantvr Ex verbo diuino, cvm Svperiori Confessionvm Fidei Syntagmate, In omnibus Fidei Christianæ articulis Consensvs...*, (4) indexes.

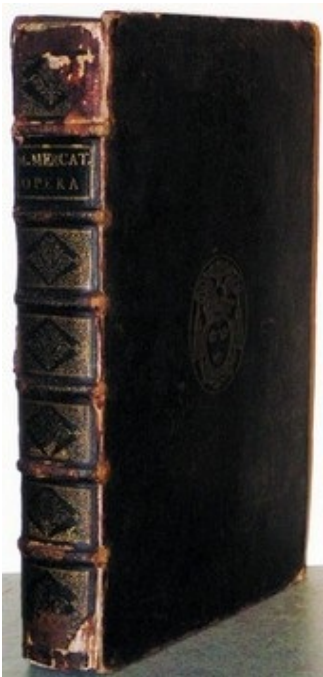
I quote Philip Schaff who describes this work and gives a summary of its contents. Schaff lists it as the second work (after the *Harmonia Confesssion Fidei Orthodoxarum, et Reformatarum Ecclesiarum*) under the headings: The Reformed Confessions; Literature; I. Collections of Reformed Symbols, in his *Creeds of Christendom*, I:354-55. "The first edition of this rare and valuable book was probably compiled by Gaspar Laurentius, who is not named on the title-page, but who signs himself in the dedicatory Epistle to Elector Frederick III. of the Palatinate, before the 'Orthodox Consensus' (in Part III.), and says, in the 'General Preface,' that he edited this Consensus a. 1595, and now (1612) in a much improved form. His object was the same as that of the *Harmony*, viz., to show the essential unity of the evangelical faith in the multiplicity and variety of Confessions which, as the Preface says, in the absence of conspiracy, only strengthen the harmony, and mutually illustrate and supplement each other, like many orthodox expositions of the Scriptures. The second edition, of which I have a copy, is a large quarto volume, consisting of three main parts, the several documents being paged separately. It contains the principal Reformed Confessions down



to the Synod of Dort, three Lutheran Confessions, and several other documents, as follows: 1. *The Harmonia sive Concordantia Confessionum Fidei per* (xiii.) *Articulos digesta*, with the *Symbolum Apostolicum*, as the basis of a general consensus, supported by Scripture texts and references to the various Confessions of the collection (8 pp.); 2. *Confessio Helvetica posterior*, reprinted from a Zurich edition of 1651; 3. *Confessio Helvetica prior* (or *Basileensis II.*), 1536; 4. *Confessio Basileensis I.* (or *Mylhusiana*), 1532; 5. *Confessio Gallica*, from the Latin edition of 1566; 6. *Confessio Anglicana*, 1562; 7. *Confessio Scotica* of 1560, and the second of 1580; 8. *Confessio Ecclesiarum Belgicarum*, 1559; 9. *Confessio Czengerina*, the Hungarian Confession, 1570; 10. *Confessio Polonica*, or *Consensus Poloniae (Sendomirensis)* 1570; 11. *Confessio Argentinensis S. Tetrapolitana*, 1531; 12. *Confessio Angustana*, from the Wittenberg edition of 1540; 13. *Confessio Saxonica, s. Misnica*, 1551; 14. *Confessio Wirtembergica*, 1552; 15. *Confessio Illustrissimi Electoris Palatini, Friderici III.*, 1576; 16. *Confessio Bohemica* (the first of the two Bohemian Confessions, which was presented to King Ferdinand in 1535. It contains a Preface by Luther. The second was compiled 1575); 17. *Consensus Ecclesiarum Majoris et Minoris Poloniae, Lithuaniae*, etc., 1583. Appended: *Acta et Conclusiones Synodi Generalis Thoruniensis*; 18. *Articuli Confessionis Basileensis of the year 1647*; 19. *Canones Synodi Dordrechtanae*, 1619; 20. *Confessio Cyrilli Patriarchae Constantinop.*, 1631; 21. *Catholicus Consensus*, viz., A Harmony of Christian Doctrine, compiled from the Scriptures and the writings of the Fathers, under the following heads: (a) On the Word of God as the Rule of Faith; (b) On God, the Trinitarian and Christological Doctrines; (c) On Divine Providence; (d) On the Head of the Church; (e) On Justification; (f) On Free Will, Original Sin, Election and Predestination; (g) On the Sacraments; (h) On Idolatry, the Worship of Images, etc.; (i) On the True Way of Worshipping and Serving God; (k) On the Church and the Ministry; (l) Resurrection and the Future State."

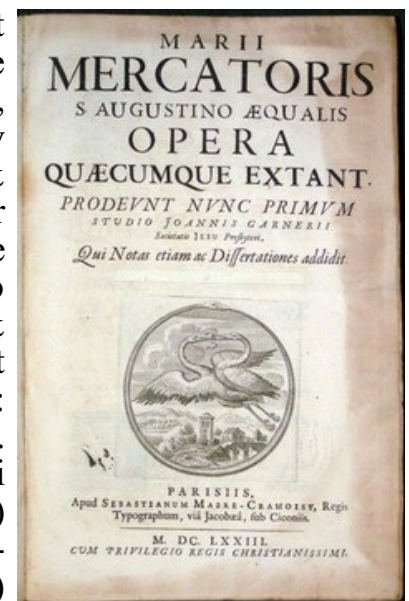
Marius Mercator, fl. 418-449; Latin Christian writer probably of African birth; friend & disciple of Augustine. "One of the most important sources for our knowledge of Nestorius's writings." *Opera*. First Collected Edition, Paris, 1673

16. 17087 MARIUS MERCATOR. *Opera Quaecumque Extant*. Provdvnt nunc Primvm Studio Joannis Garnerii Societatis Jesu Presbyteri, Qui Notas etiam ac Dissertationes addidit. [12x12cm engraved device bordered by a snake eating its tail, two egrets fighting over a small snake and below a rural countryside] Parisiis, Apud Sebastianum Mabre-Cramoisy, Regis Typographum, viâ Jacobæâ, sub Ciconiis. M.DC.LXXIII. [1673] Cum Privilegio Regis Christianissimi. Folio, 25 x 37.7cm. \$575.00



Marius Mercator (fl. 418-449) "A Latin Christian writer, probably of African birth. A friend and disciple of St. Augustine, he wrote c.418 at Rome against Pelagius. Some ten years later, when in Constantinople, perhaps as the agent of Pope Celestine (422-432) he again wrote in defence of orthodoxy this time attacking both Nestorians and Pelagians. A collection of his writings, compiled about 100 years after his time, has survived in a Vatican MS. (Cod. Vat. Pal. 234). It consists largely of Mercator's translations of and replies to Nestorius's writings, made (acc. to E. Schwartz) for the Latin-speaking monks of Thrace, and is one of the most important sources for our knowledge of Nestorius's doctrines. Writings ed. [by] J. Garnier, J.J. (Paris 1673; repr. in J. P. Migne, PL, xlviii), on the basis of a Beauvais MS., since lost."--Cross: *Oxford Dictionary of the Christian Church*, (1963) p.858. "Nevertheless, his writings and literal translations are of permanent value for the history of the Pelagian and Nestorian controversies, inasmuch as not a few of the weightiest of the original documents are preserved exclusively through him."--G. Krüger in *New Schaff-Herzog Ency. Religious Knowledge*, VII:182. We offer the first collected edition of Marius' works.

Bound full calf with raised bands and gilt spine, 7 x 9 cm oval gilt emblematic design in center of each cover, most of leather of top spine panel chipped away, bottom third of bottom spine panel chipped away, leather split and chipped along hinges but covers are still firmly attached by the 6 cords, worn through leather at corners, rubbed & scuffed, red speckled page edges, light to medium foxing--heavier around edges of endpapers and first & last few leaves including the title page, small oval library blind-stamp on title and next two leaves--also on last leaf and rear free endpaper. Nice engraved (copperplate & woodcut) head & tail pieces as well as initial letters. Text mostly set in double columns--some with parallel Greek & Latin text. Collation: A⁴, a-d⁴, e², A-Hhh⁴, Iii-Lll²; 1 blank leaf, a-f⁴, g⁶, A-Zz⁴, Aaa². Pagination: (1) title, (1) blank, (5) Epistola, (1) catchword, i-xxxiii



Præfatio Generalis, (3) Index Auctorum, (1) half-title, (1) blank, 3-433, (11) Index Materialium + errata, (2) blank, (1) half-title, (1) blank, iii-lx Præfatio, (1) half-title, (1) blank, 3-364, (2) Index Auctorum, (6) Index Materialium plus errata. OCLC locates 10 libraries in the U.S. holding this title: U. Calif. Berkeley; Pitts Theol Library Emory U.; Mercer U.; Loyola U. Chicago; U. Chicago; Boston Col.; Seaton Hall U.; Brown U.; Calif. State Libr.; Univ. Minn. Also 4 libraries in the Netherlands, 6 in the U.K. and one in Australia. Binding size: 25.7 x 38.8 x 6.8cm

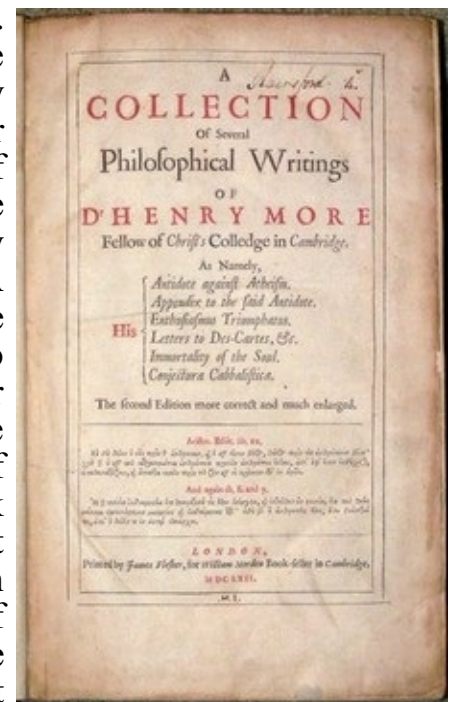
Cambridge Platonist Henry More: *A Collection of Several Philosophical Writings* London, 1662

17. 17841 MORE, HENRY. *A Collection Of Several Philosophical Writings of Dr. Henry More Fellow of Christ's Colledge in Cambridge. As Namely, His Antidote against Atheism. Appendix to the said Antidote. Enthusiasmus Triumphatus. Letters to Des-Cartes, &c. Immortality of the Soul. Conjectura Cabbalistica.* [The words "Antidote ... Cabbalistica." are gathered by a left brace on the title page.] The second Edition more correct and much enlarged. [8 lines: two quotes in Greek from Aristotles Ethics] London, Printed by James Flesher, for William Morden, Book-seller in Cambridge, MDCLXII. [1662]. Folio, 20.3 x 30 x 5cm. \$1,350.00

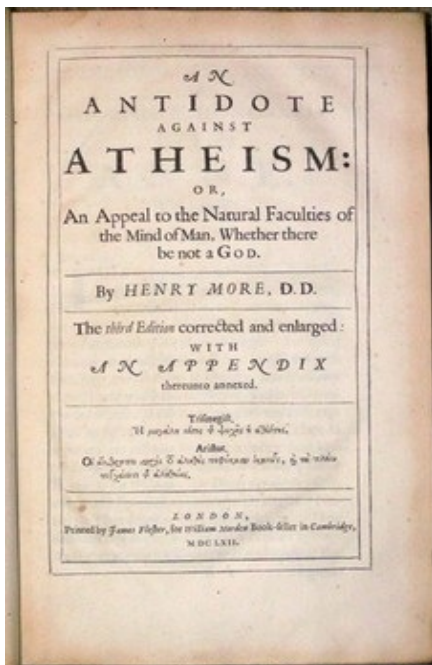


Henry More, (1614-1687) "English philosopher, one of the foremost representatives of the school of Cambridge Platonists. His writings emphasized the mystical and theosophic phases of that philosophy, and as he grew older mysticism dominated his writings. Newton studied under him, and his concept of space and time as "the sense organs of God" greatly influenced Newton's theory of absolute space and time."--"More, Henry." *The Columbia Encyclopedia*, 6th ed.. 2014. Encyclopedia.com. 4 Mar. 2015 <<http://www.encyclopedia.com>>. "In his day More came to be regarded as one of England's leading contemporary philosophers. One of the first proponents of Cartesianism, he attacked Thomas Hobbes and Baruch Spinoza and was an enthusiast for the new science of Galileo and the Royal Society. His own philosophy owes much to Plato and Plotinus and is largely dedicated to the defense of religious belief against the twin forces of skepticism and atheism."--Hutton, Sarah: "More, Henry (1614-1687)." *Europe, 1450 to 1789*:

Encyclopedia of the Early Modern World. 2004. Encyclopedia.com. 4 Mar. 2015 <<http://www.encyclopedia.com>>. "In theology More was a moderate latitudinarian, known for piety and an almost saintly nature. He wrote extensively against sectarians and enthusiasts, for their uncharitable doctrinal wrangling and their depreciation of reason in religion, and against the Roman Catholic Church, on the usual contemporary grounds. He concerned himself particularly with the interpretation of prophetic and apocalyptic Scriptures... A factor in More's return to philosophy was his discovery, sometime before 1647, of Descartes, whose writings seemed to show how to combine a scientific interest in nature with a primary concern for vindicating the reality of God and immortal human souls.... he conceived his main philosophical mission to be the refutation of mechanistic materialism. Appropriately, More's first major work was *An Antidote Against Atheisme* (1652), one of the most prominent early responses to Thomas Hobbes. More's opposition to mechanism eventually led him to a repudiation (in large part) of Descartes... *The Immortality of the Soul* is actually an elaborate treatise on the nature, kinds, and habits of spirits-by far More's most systematic work-in which many doctrines of Descartes and others are criticized. It defies summary."--"More, Henry." *Complete Dictionary of Scientific Biography*. 2008. Encyclopedia.com. 4 Mar. 2015 <<http://www.encyclopedia.com>>.



We are pleased to offer this collection of Henry More's Philosophical Writings.



Title page is printed in red and black. There are a few woodcut initial letters. There are about a dozen simple line figures printed in the text. Each item has a separate dated title page. There is an index for the entire work at the end.

Bound in contemporary calf boards in Cambridge style in blind, recently rebacked with raised bands and without title label, 3 of 4 corners recornered, worn through at other corner, original leather checked and rubbed, 1 start, new free endpapers, damp stain in gutter and top margins of some pages, light foxing, title lightly soiled, internal tear to C² repaired, a couple of pages with old ink annotations in margin.

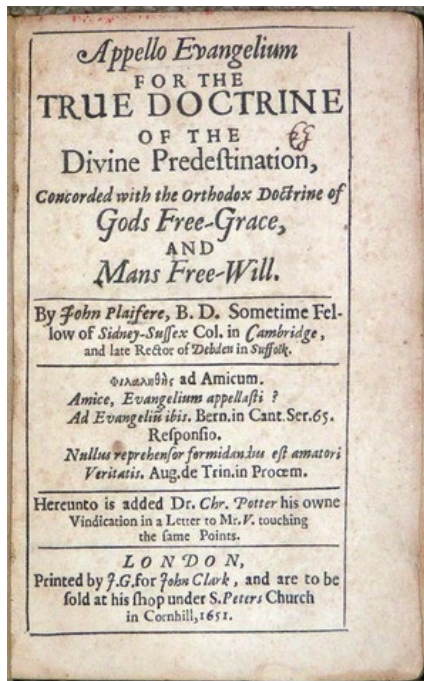
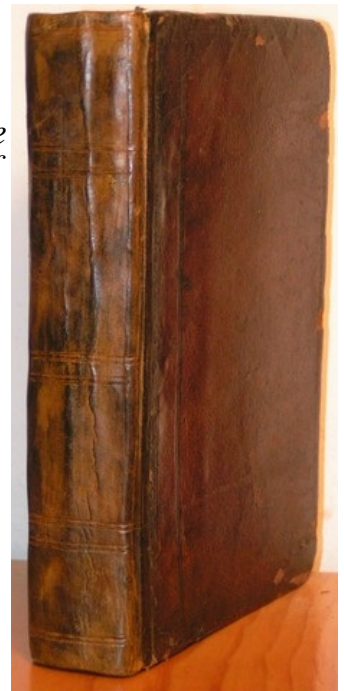
Collation: a⁶, b-c⁴, A-Xxx⁶. Pagination: (1) title, (1) blank, iii-xxvii Preface, (1) blank; (1) title--Antidote, (1) blank, (4) dedication, 1-142; (1) title--Appendix to, (1) blank, 145-190, (11) Contents of Antidote, (1) blank; (1) title--Enthusiasmus, (1) blank, 1-48, (3) Contents-Enthusiasm, (1) blank; (1) title--Des Cartes, (1) blank, 55-133, (1) blank; title--Immortality, (1) blank, (3) dedication, (1) blank, 1-234, (11) contents, (1) blank; (1) title--Cabbalistica, (1) blank, (4) dedication, 1-39, (1) blank, (1) title--

Defence Cabbala, (1) blank, 43-184, (9) contents--Cabbala; (9) Index to entire volume in small print. Wing M2646. Online ESTC Cit.# R188746. (17841)

**Plaifere on Predestination, a "Middle Knowledge" approach,
London, 1651, First Edition**

18. 17368 PLAIFERE, JOHN. *Appello Evangelium for the True Doctrine of the Divine Predestination, Concorded with the Orthodox Doctrine of Gods Free-Grace, and Mans Free-Will.* By John Plaifere, B.D. Sometime Fellow of Sidney-Suffex Col. in Cambridge and late Rector of Debden in Suffolk. Φιλαληθῆς ad Amicum. Amice, Evangelium appellasti? Ad Avangeliiū ibis. Bern. in Cant. Ser. 65. Responsio. Nullus reprehensor formidandus est amatori Veritatis Aug.de Trin. in Proūm. Hereunto is added Dr. Chr. Potter his owne Vindication in a Latter to Mr. V. touching the same Points. London, Printed by J. G. for John Clark, and are to be sold at his shop under S. Peters Church in Cornhill, 1651. Small octavo, 10 x 15cm. \$375.00

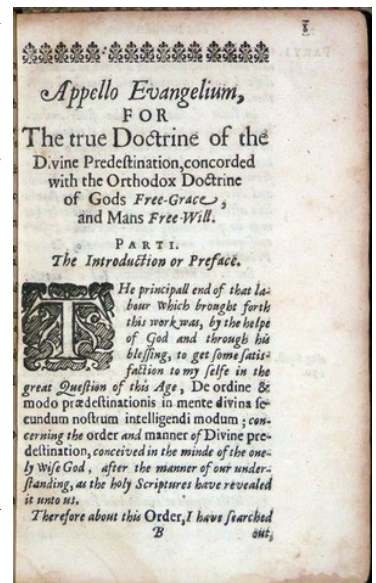
Bound contemporary calf boards with simple double fillets in blind, sometime rebaked in leather in same simple style, original leather on corners chipped and scuffed with boards showing at corners and in places along edges, vertical crease lines in spine leather, red page edges with author and first word of title written on fore-



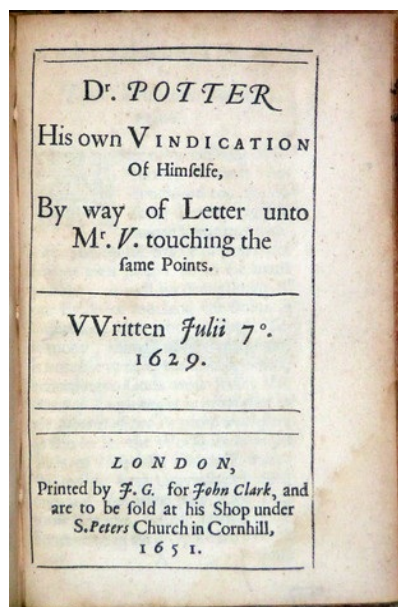
edge, later (probably 19th century) endpapers but with later material added along hinges, small removed name plate on front paste-down endpaper, pages with light to medium foxing, scattered damp stains. Bookseller's tag on top outside corner of front paste-down endpaper: "J.(?) Leslie, Theological Bookseller, 52 G¹. Queen Sr¹ Lincolns Inn Fields, London." 19th century owner's name on front free endpaper: "Stephen Eliott Jr. 1840." Collation: A⁴, B-Y⁸. Pagination: (1) title, (1) blank, (2) contents, (4) bookes...printed for John Clark, 1-[435], (1) errata. Page 435 is misnumbered 419. *Dr Potter his own vindication of himselfe*, has a separate dated title page on leaf V⁸ recto. First Edition. It was issued again in 1652 and 1653. Wing (CD Rom, 1966) P2419. Online English Short Title Catalogue citation number: R32288 with 14 copies in UK libraries and 6 U.S. libraries including Brown Univ.; Folger Shakespeare; Newberry Libr.; Union Theol. Sem.; UCLA; Univ. Ill. OCLC adds Cornell Univ; General Theol. Sem.; Newberry Libr; New Orleans Bapt. Theol. Sem.; Calvin Col. & Theol. Sem.; Bethel Theol. Sem. Libr.; Columbia Univ.; Univ. Toronto--Fisher Libr.

"This brings us to the name of John Plaifere. Little is actually known about this seventeenth-century figure. The title page of his work reveals most of what is known, "Sometime Fellow of Sidney-Sussex Col. in Cambridge, and late Rector of Debden in Suffolk." In 1719 a work was published anonymously and entitled, *A Collection of Tracts Concerning Predestination and Providence, and the other Points Depending on Them* (1719). The volume consisted of four essays, one of which was Plaifere's *An Appeal to the Gospel, for the True Doctrin [sic] of Divine Predestination, Concorded with the Orthodox Doctrin of God's Free-Grace, and Man's Free-Will*. This work originally appeared in 1651, bound with Barnaby Potter's *A Letter of the Learned Chr. Potter, D.D. Vindicating his Sentiments in these Controversies*."

"In Plaifere's work many references were made to middle knowledge, demonstrating a thorough knowledge of the issue, both historically and philosophically. In it, he put forward five opinions about predestination. After showing the weaknesses of the first four he then suggested a fifth,



which he said, is that of Arminius, which he interpreted accords to his own principles, in his *Theses de natura Dei*, "...and the [Jesuit] Molina ...and may therefore be less acceptable to some for the sake of the Teachers and Defenders of it; but a lover of Truth will not be prejudiced against it, because it hath besides these, the unanimous suffrage of the Fathers, Greek and Latin, before



St. Augustine, if their Doctrine concerning Prescience be rightly examined, and explained..." "Plaifere referred to both Molina and Arminius and argued that predestination takes place on the basis of middle knowledge. God considered all things that were possible. From the realm of the possible God knew that if grace were offered to certain individuals they would reject it, while others would accept it. In explaining middle knowledge, or scientia media, what is significant is that Plaifere quoted both Arminius and Molina as proponents of middle knowledge."--Barry E. Bryant: *Molina, Arminius, Plaifere, Goad, and Wesley On Human Free-will, Divine Omniscience, and Middle Knowledge*, From the Wesleyan Theological Journal; <http://evangelicalarminians.org/node/304>.

"Finding ammunition in the bugbear of Antinomianism, Arminian Anglicans set going a concerted offensive against the doctrine of predestination that lasted throughout the 1650s and into the Restoration years. In 1651 a manuscript by John Plaifere, originally written apparently for the author's own satisfaction, was published posthumously with the title *Appeal to Gospel for True Doctrine of Divine Predestination*. Plaifere had been a Suffolk rector until his death in 1632, and to claim him for Arminianism had the benefit of adding further precedent to the cause. In the text, Plaifere roundly declared the teaching of Arminius to be consonant with that of the ancient church fathers."--Dewey D. Wallace Jr.: *Puritans and Predestination: Grace in English Protestant Theology, 1525-1695*. UNC Press, 1982, p.122. (17368)

Early North America History Including Florida, Virginia, & New France: *Purchas His Pilgrimage*, London, 1614

19. 16742 PURCHAS, SAMUEL. *Purchas his Pilgrimage. Or Relations of the World and the Religions Observed in all Ages and Places discovered, from the Creation unto this Present*. Second Edition, of the First Part (Of Fower Intended) Much Enlarged with Additions through the



whole worke. Containing a Theologicall and Geographicall Historie of Asia, Africa, and America, with the Ilands Adiacent. Declaring the Ancient Religions before the Flovd, the Heathnish, Jewish, and Saracenicall in all Ages since, in those parts professed, with their seuerall Opinions, Idols, Oracles, Temples, Priests, Fasts, Feasts, sacrifices, and Rites Religious: Their beginnings, Proccedings, Alterations, Sects, Orders and Successions. With briefe Descriptions of the Countries, Nations, States, Discoveries; Priuate and Publike Customes, and most Remarkable Rarities of Nature, or humane Industrie, in the same. By Samvel Pvrchas, Minister at Estwood in Essex. Vnus Devs, una Veritas. London, Printed by William Stansby for Henrie Fetherstone, and are to be sold at his Shop in Pauls Church-yard at the Signe of the Rose. 1614. Small quarto, 19.2 x 28.5 x 6.1cm (binding).

\$1,750.00

Bound early leather, sometime rebaked in green leather with original red morocco title label pasted over, original boards heavily worn through leather at all edges and corners, later endpapers and strip of paper over inside hinges, bookplate and signature of an Anna Murphy, title remounted, a few insect holes near edges of title, title soiled, tears in second leaf with old repair as well as three 1cm holes in inner margin, dampstain in outer

PURCHAS his PILGRIMAGE.

OR

RELATIONS

OF THE WORLD

AND THE RELIGIONS

OBSERVED IN ALL AGES AND
Places discovered from the CREATION
unto the PRESENT.

THE SECOND EDITION, REVISED

OF THE FIRST PART
(OF FOWER INTENDED)

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And Geographical History of ASIA, AFRICA,
and of AMERICA, with the Islands
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Declaring the Ancient Religions before the Flood, the
Heathenish, Jewish, and Saracenicall in all Ages since, in their
parts purified, with their several Opinions, Ideas, Customs, Temples,
Rites, Fasts, Feasts, Sacrifices, and other Religious & Cer-
emoniall Proceedings, Alterations, Scissions,
Orders and Sects.

With brief Descriptions of the Countries, Nations, Stars, Discoveries,
Provinces and Cities, Customs, manners, Languages, Religions,
Manners, or Customs, Temples, or other Places.

By SAMUEL PURCHAS, Master at Law and in Equity.

LONDON,
Printed by WILLIAM STANLEY for THOMAS FULFORD, and are to be sold at his Shop at
Tudor Church-yard in the Strand, of the Book.

1674.

[illegible]

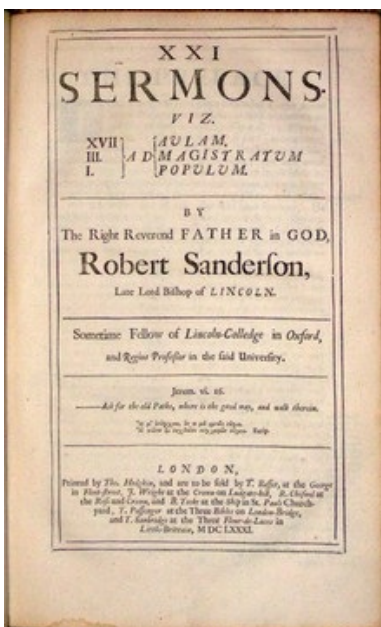
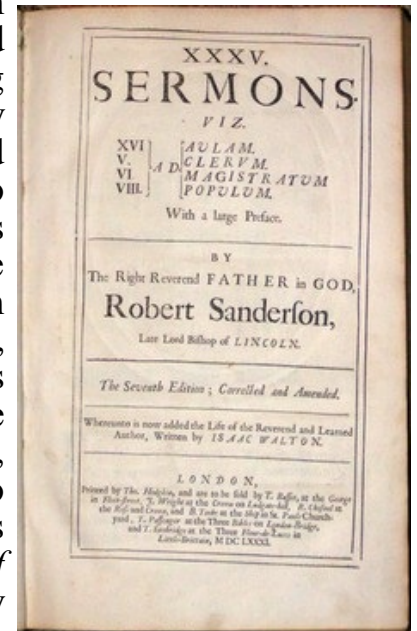
**Calvinist Conforming Church of England Divine,
35 Sermons, London, 1681**

The image shows the front cover and spine of an antique book. The spine is made of a light-colored, possibly leather or parchment, material and features several horizontal bands. A small, rectangular, reddish-brown leather label is affixed to the upper part of the spine. The front cover is a plain, aged, olive-green material, likely leather or parchment, showing signs of wear and discoloration. The book is resting on a wooden surface.



Robert Sanderson (1587-1662) an English prelate, consecrated Bishop of Lincoln 1660. "A doctrinal Calvinist, Sanderson had tried to resolve the controversy created by Richard Mountague's books in the mid-1620s by offering a slight alteration of the sublapsarian doctrine of predestination. Nevertheless, he insisted that the Church of England held that divine act of election was entirely gratuitous and to suggest otherwise was 'quarter-Pelagian and Arminian novelty' (Works, 5.277). Marginal notes condemning the Arminians and 'their Semipelagian subtilties' continued to appear in all editions of his sermons until 1657, and vigorous efforts in the late 1650s by Henry Hammond, Thomas Pierce, and others to change his mind had little success. Sanderson's soteriology, his denunciations of usury and idleness, and his support for the reformation of manners show that he had much in common with puritans. Izaak Walton's biography of Sanderson wholly ignores his Calvinism, his agreement with puritans on many issues, and his quarrels with Hammond and the churchmanship that Hammond and his friends represented. However, throughout his long career he rejected puritan arguments against ceremonies, probably in part because of his observation of the

actions of John Cotton and his followers at nearby Boston. Sanderson, deeply concerned to retain protestant unity against Rome, was an anti-puritan in the Whitgiftian mould, an excellent example of the way 'that even men who shared great tracts of ideological terrain with the Puritans could end up hating them with a passion' (Lake, 115). In 1655 and 1657 he wrote strongly worded prefaces to collections of his sermons that accused presbyterians and Independents of having opened the door first to sectarianism and thus to 'popery' or atheism. Acknowledging that this had not been their intention, he nevertheless concluded that 'The Master in the Fable did not well to beat his Maid for serving him with thin Milk, when it was his own Cow that gave it' (XXI Sermons, 1681, sig. a1r).... Sanderson's reputation for judiciousness (and doubtless his theological stance) led to a seat in the Westminster assembly, which he never occupied.... According to The Spectator, Sanderson's sermons, along with those of Bull, South, Barrow, and Tillotson, continued to guide preachers in the eighteenth century (Spurr, 392)."--J. Sears McGee, 'Sanderson, Robert (1587-1663)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004 [<http://www.oxforddnb.com/view/article/24627>, accessed 12 Jan 2015]



Quotes from Allibone re Sanderson: "That clear and solid man, Mr. Sanderson. None states a question more punctually, resolves it more satisfactorily, answers all objections more fully."--Bishop Prideaux. "I carry my ears to hear other preachers, but I carry my conscience to hear Mr. Sanderson, and act accordingly."--King Charles I. "Dr. Sanderson, who stands at the head of all casuists, ancient and modern, was frequently consulted by Charles I.... His Sermons still maintain their reputation for clearness of reason, and a purity of style which seems to be the effect of it." "There are no sermons more valuable for study, or more to be recommended to a young divine for their sound doctrine and admirable matter, than Bishop Sanderson's"--*Irish Eccles. Journ.*, Dec. 29, 1840.

Bound full vellum red gilt morocco title label, bottom 3cm of vellum along front hinge is starting to split, vellum soiled some, title label

scuffed and chipped a bit at edges, marbled endpapers, light damp stain in bottom margin of 34 leaves, p. 23 has bottom margin corner torn away, large but light ink stain on p. 93, light occasional foxing, contents clean. Engraved portrait of Sanderson facing the title, a few woodcut initial letters. Engraved bookplate of "Henry Robinson, M.A." on front paste-down endpaper.

Collation: frontispiece facing title, title leaf, dedication leaf, title leaf, (b)-(h)², i-q², title leaf, A²⁻⁴, a-b⁴, B-Ss⁴, A-D⁴, E-G², B-Ii⁴, Kk², Ll-Ss⁴, [*]-[***]². Pagination: (1) title, (1) blank, (2) dedication, (1) title, (1) blank, (2) preface signed I.W., 1-46 Walton's Life of Sanderson, 43-50 [i.e., 47-50] Dr. Pierce's letter to Walton, 51-53 Bp. of Lincoln's letter to Walton, (1) blank; (1) title page, (1) blank, (10) preface, (11) contents, (1) blank, 1-313, (1) blank, (6) scripture table; (31) preface signed by Botheby Paynell, (1) blank, (11) contents, (1) blank, 1-314, (5) scripture table, (1) blank, 1-12 extra sermon. Pagination is close to Online ESTC Citation No. R21088. Final 12pp is also listed separately as Citation No. R236854.

**With 50 Engravings,
George Sandys' Journey through the Turkish Empire, Ægypt, & Adjoining Lands,
3rd Edition, London, 1627**

21. 17839 SANDYS, GEORGE. *Relation of a Iourney begun An: Dom. 1610. Fovre Bookes. Containing a description of the Turkish Empire, of Ægypt, of the Holy Land, of the Remote parts of Italy, and Ilands adioyning.* The third edition. London. Printed [by Thomas Cotes] for R.: Allot. 1627. Small folio in 6's, 19.5 x 28.5 x 3.7cm. \$1,350.00



Sandys, George (1578-1644), writer and traveller. In 1606, deserting his wife, Sandys moved to southern England. "Sir Edwin Sandys was a leading member of the nascent Virginia Company, and in 1609 George Sandys's name appeared among the list of persons to whom the second Virginia charter was granted by James I. But his first travels lay to the east. In 1610 Sandys set out for Europe and the Levant; in May of that year he arrived in Paris, in the tense aftermath of the assassination of Henri IV. Later in the same year Sandys embarked at Venice for the long voyage to Constantinople,

entering the Sea of Marmora on 27 September. In his subsequent description of the Ottoman empire, he makes one of the first references to coffee, which Francis Bacon and Robert Burton both reproduced. In January 1611 Sandys took a ship to Alexandria, reaching Cairo on camelback. He later presented some figurines of the Egyptian gods to John Tradescant. From Cairo he travelled overland to Jerusalem, beating off an assault by desert Arabs on the way, and arrived in the city for the great Easter celebrations; he was probably back in England by March 1612, returning via southern Italy. The completed narrative of his travels was published as *A Relation of a Journey Begun an. Dom. 1610* (1615).... Sandys was an observant, inquisitive traveller and his description of the foreign cultures he encountered is remarkable for moderation and tolerance. In this work he became the first English writer to discredit the medieval belief that Jews emit an unsavoury odour... George Sandys's description of the gathering of Christian sects from all corners of the Old





World for the Easter festivities of 1611 celebrates a brief moment of Christian unity in a divided world. *A Relation of a Journey* was widely influential as a source of information on the Near East; it was used by Ben Jonson, Francis Bacon, Robert Burton, Sir Thomas Browne, Abraham Cowley, and John Milton among others."--James Ellison, 'Sandys, George (1578-1644)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004; online edn, Jan 2008 [http://www.oxforddnb.com/view/article/24651, accessed 3 March 2015]

Sandys continued his involvement in the Virginia Company and in 1621 sailed for Jamestown. He had been appointed treasurer for the colony, member of the council of state in Virginia, and member of his majesty's council for Virginia in London. He arrived in October 1621. Sandys led the first English counter-attack against the Indians after the massacre of 300 colonists in March 1622. "After the crown dissolved the Virginia Company and assumed direct control of the colony in 1624, Sandys was reappointed to the colony's council (26 August), but in 1625 he returned home, narrowly escaping from Turkish pirates on the way."--ibid.

Bound full early calf, recently rebaked with raised bands and red morocco title label, original calf boards outlined in 3 parallel fillets in blind, 5cm worm track in leather of front cover, worn through leather at corners-- extensively at front corners, rubbed & scuffed, endpapers long separated along inside hinge but hinge is firm, light foxing-- a little heavier on endpapers, mark-off on endpapers, a few scattered light marginal damp stains near end of volume.

There are 50 engravings printed in the text, of which 3 are full page (including the engraved title page). There is a double page map of the Mediterranean and Near East (extending to Mecca & the Gulf of Persia), present is the often missing double page but half page in height folding illustration of Constantinople--it fits over a blank area of text left for it on the bottom of p. 32. The remaining engravings vary in size from 1/4 page to 1/2 page. They include: the Bosphorus, castles, the Hellespont, Castle of Michias(Egypt), pyramids, scenes of Jerusalem, Temple of the Sepulcher, temple & monastery in Bethlehem, mountains of Judah, Aceldema, Malta, Grotto of Pausilype, volcanic activity, Lake Auernus, Circaean Promontorie, etc.

Collation: A¹⁻², B-Z⁶, Aa-Cc⁶, Dd¹⁻⁵, lacking final blank Dd⁶. Pagination: (1) title, (1) blank, (2) to the Prince, 1-309, (1) blank. Page 112 misnumbered 114, 143 misnumbered 183. STC 21728. Online ESTC Cit.# S114571.



Sodality of the Blessed Virgin Mary, Dillingen, Germany, 1681

22. 17137 SODALITY OF THE BLESSED VIRGIN MARY, DILLINGEN, GERMANY. *Amici usque ad Aram, seu Vinculum Mortuale inter DD. Sodales Congregationis Bea-tissimæ Virginis Annuntiatae ex Foedere Mariano Elvaci inchoatum Anno M.DC.LXIV. Renovatum Ad Titulare Annuntiatio-nis Festum Anno M.DC.LXXXI.* Dillingæ, Cum facultate Superiorum. Typis Joannis Caspari Bencard, Bibliopolæ Academici. Per Fridericum Severinum Groch. 24mo, 7.8 x 12.9cm. \$165.00

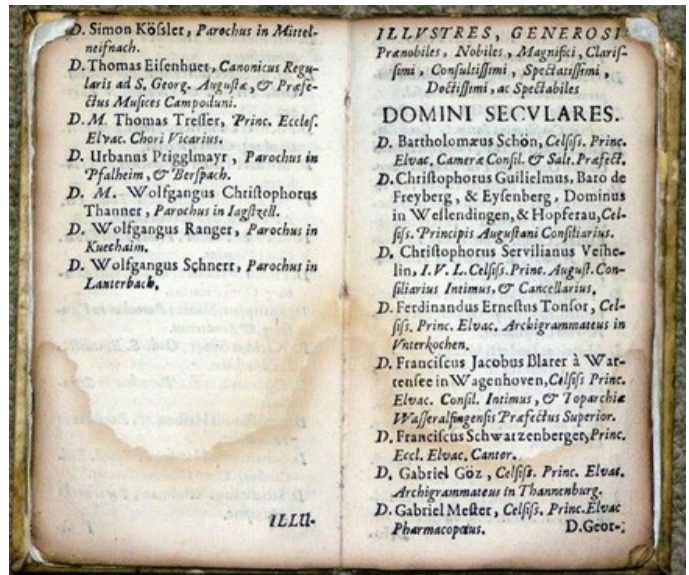
Bound full vellum with decorative tool around edges of covers that includes hearts, small design at each corner, vellum soiled some, 1cm broken off top corner of rear cover, there is what appears to be silverfish damage to both paste-down endpapers, paper repairs using archival rag paper on front free endpaper, title, A² and A¹²; frontispiece remounted, light foxing. Collation: frontispiece leaf, A¹⁻¹². Not in OCLC neither did I find it in various German union catalogs.



Contents consists of lists of supporters of the Sodality of the divided into three parts: first ecclesiastical persons with the name, title and town (98 names). Second are secular persons, again with name title and town (50 names). Finally, "Defuncti" organized under date (60 names).

"The Sodality of the Blessed Virgin Mary was founded in 1563 at Rome in the Roman College of the Society of Jesus. The actual founder was John Leunis... in the afternoon when school was over...Leunis gathered together...the most zealous of his pupils for prayer and pious exercises, especially for devotions in honour of the Blessed Virgin... The sodality was placed under the special

protection of the Blessed Virgin, and the object was declared to be personal perfection in virtue and study, as well as works of charity and zeal for souls."--*Catholic Ency.* XIV:128. In 17th century Dillingen, Germany, "In order to foster a truly religious spirit among the students and to secure the faithful performance of their duties, a large and a small sodality were organized besides one for the religious. It was at Dillingen that the first sodality of the Blessed Virgin was established in Upper Germany; the sodality carried on an active correspondence with the original sodality, the B.V. Annuntiatae in Rome, and with various local organizations."--ibid, IV:796b.



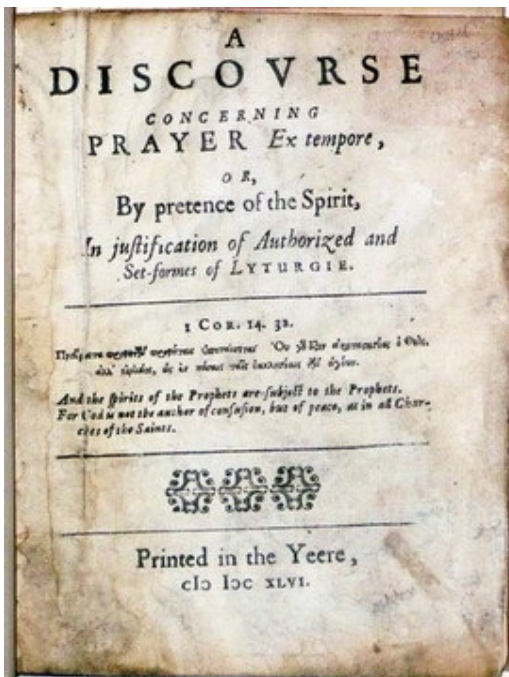
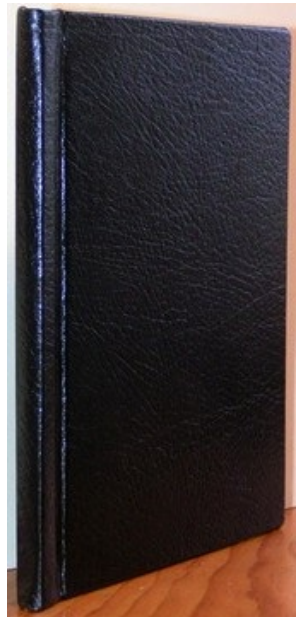
Jeremy Taylor on "Ex tempore Prayer," 1646

23. 16432 TAYLOR, JEREMY. *A Discourse Concerning Prayer Ex tempore, or, By pretence of the Spirit, In justification of Authorized and Set-formes of Lyturgie.* 1 Cor. 14.32. [2 lines in Greek] And the spirits of the Prophets are subject to the Prophets. For God is not the author of confusion, but of peace, as in all Churches of the Saints. Printed in the Yeere, MDCXLVI [1646--note the roman numeral date is printed with turned c's] Quarto. \$225.00

Pamphlet bound full modern black leather with new endpapers, modern bookplate of M.S. Carothers on front paste-down endpaper, title creased and soiled with small tear in margin--partial vertical tear in crease repaired with archival paper as well as two small marginal tears, dampstain in inside & bottom margin of first few pages, light foxing. Book label of Graham Pollard on verso of title. Collation: A-E⁴. Pagination: (1) title, (1) blank, 1-38pp.

Variant with a comma after the word Spirit on line 6 of the title. Other variant has a period. Wing T312. Online ESTC cit. no. R201249 with 7 libraries in the U.K. and 6 in the U.S. including Folger Shakespeare.

Jeremy Taylor (1613-1667) Church of England bishop and writer. "He was a chaplin in the royalist army in 1642. After imprisonment for a short time, he retired to Wales in 1645 where he lived as chaplain to Lord Carbery at Golden Grove. Many of Taylor's best works were written here... Taylor's fame to-day rests almost entirely on his devotional writings..."--Cross: *Oxford Dict. of the Christian Church*, p.1325. Taylor's work on extempore prayer is a response to "this book which the Assembly of Divines is pleased to call *The Directory for Prayer*." He argues against the use of extempore prayer quoting among others scriptures such as Eccles. 5.2 "Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God, for God is in heaven and thou upon earth, therefore let thy words be few."



Finis