

# 1501•1600



JAMES GRAY BOOKSELLER

May MMXXI Fasc. XXVII





1) 364j **Albrecht von Eyb** (1420-1475)

Margarita Poetarum

[publisher not identified] or [Venezia: Albertino da Lessona, 1502].

Price: \$3,900

Folio: 31 X 20 cm. a<sup>8</sup> B-X<sup>8</sup> [Y]<sup>8</sup> (this copy is lacking the final gathering signed with numbers 1-4 only comprising a Materiarum-tabula which is not present). Gatherings a-I have printed decorated initials; K-X have blank capital spaces, some with printed guide letters, for manuscript initials, not filled in. This copy is bound in full seventeenth century vellum with spine label. . The first printing of the Margarita Poetica was printed by Johannes Sensenschmidt in 1472 , between 1472 and 1503 there appeared at least a dozen editions [In this edition the marginal index letters correspond to those of 1493 Venice edition].

The Margarita is named after Eyb's mother and was written in 1459. Fabriccius observed the "Eyb stressed two things throughout the Margarita: to be able to write well and to be disposed to live properly.

¶ In a contrast to "Ars Dictaminis" (perhaps the Middle Ages version of TEXTING) von Eyb uses this work to re-introduce Cicero's "Vetera Rhetorica". While certainly there are many late medieval texts on letter writing, Eyb as can be seen in the structure of this book

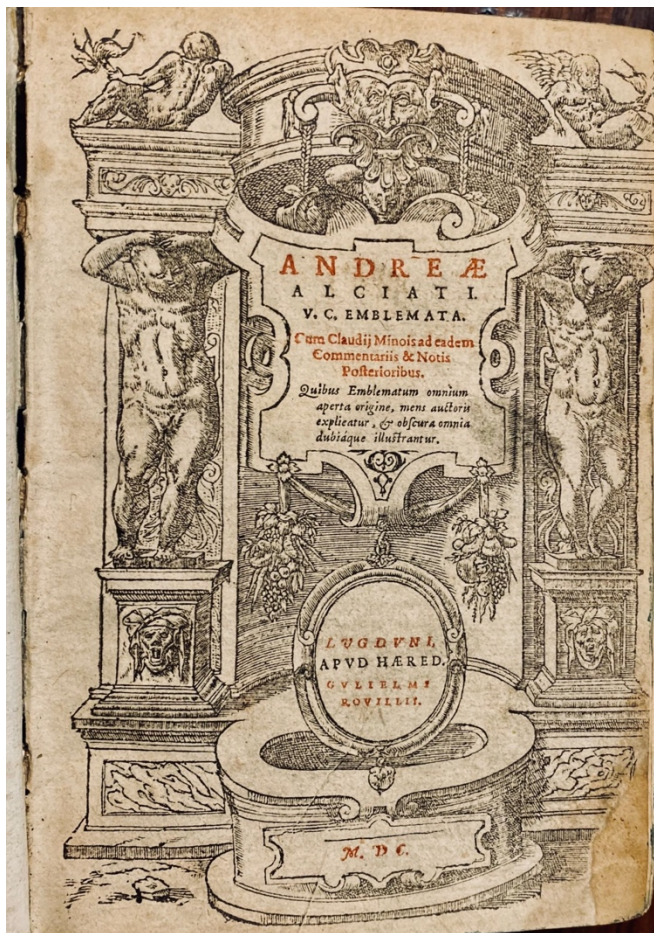
The Content are in three parts, the first Epistola five Prologus, is a revised and augmented version OF M.T.C. (CICERO) with excerpts taken from classical authors and Italian humanists and formulas for letter-writing. The first part offers style samples of Roman rhetoric, poetry and epistolography.

¶The second part the AUCTORITATES consists of an a Florilegium Roman writer and with its third part extracts from Petrarca, Terence, Plautus and Seneca, Cicero, Lactantius, Macrobius, Plutarchus, etc finally 30 speeches as models of humanistic eloquence.

¶ The third part ORATIONES: contains selections from Petrarch, dramatic poets (Terence, Seneca, Plautus), and a variety of humanist speeches by Renaissance copyists, letter-writers and philosophers, including Johannes Lamola, Poggius Florentinus, Galeatius Sforza and the author himself. Item #723

Panzer, IX 107, 4 Rare: Not in Adams, VD 16, BM German or Italian.

**Σ Summa Oratorū omniū Poetarū: Historicoꝝ  
ac Philosophoꝝ Autoritates in unum collectæ per  
clarissimū; virum Albertum de Eyb Vtriusq; iuris  
doctorē eximiū: quæ Margarita poetica dicit̄: foeli  
citer finē adepta est. M, cccclii, Die, vii, Septēbris.**



II) 738g) Andres Alciati  
1492 – 1550

**V.C. Emblemata (Viri Clarissimi) Emblemata. Cum Claudij Minois ad eadam Commentariis & Notis Posterioribus. Quibus Emblematum omnium aperta origine, mens auctoris explicatur, & obscura omnia dubiaque illustrantur.**

Lugduni (Lyon), Hæred.  
Gvlielmi Rovillii, 1600.  
\$1,100

Octavo. 7 x 11.5cm.  
Signatures  $\bar{a}^8, e^4, i^8$  A-  
Eee<sup>8</sup>, Eee\*<sup>2</sup> Fff<sup>8</sup> Ggg<sup>1</sup>  
Bound in coeval vellum

with author and title on the spine in an early hand.

The emblem book, which attained enormous popularity in continental Europe and Great Britain, was certainly made most popular by Alciati. . ¶Alciato's emblems were first published in Augsburg in Germany. first issued in an unauthorized edition in which the woodcuts were chosen by the printer without any input from the author, who had circulated the texts in unillustrated manuscript form.(two editions in 1531 and one in 1534); from 1534 onwards publishing shifted to France first Paris, and remained there for

the next thirty years. Wechel, who printed the Paris editions (from 1534), are like those in Augsburg.

He can be said to have set the standard for clear presentation of emblems, with each emblem beginning on a fresh page, featuring the motto or title, the *pictura* below that, and then ¶ The 1550



Latin edition by Rouille( Lyons) is the first to have 211 emblems (the whole corpus, apart from the so-called obscene emblem 'Adversus naturam peccantes') illustrated. This edition includes biography of Andrea Alciati (leaves i1-i8). These emblems depict Alciati's concern for the eternal nature of man and its contradictions, the attentive ear to the popular speech, the unfolding of the personality, madness, the reflection on human existence, the relationship between man and the woman, the struggle between reason and passion, and to the satire of society and its rules and rulers.

The ultimate reference for this book is Daly' Andres Alciatus Index Emblematicus 1985; ; Landwehr, J. Romanic emblem books; 89 ; Adams, A. French emblem books; F.063; Emblem books at the Univ. of Illinois; A32; Green, H. Andrea Alciati and his books of emblems; 127; Baudrier, 1895-1921, v. 9, p. 464-65

630

ANDREAE ALCIATI

Hedera.

EMBLEMA CCIIII.



*Haudquam arescens hedera est arbuscula, Cisso  
 Quae puero Bacchum dona dedisse ferunt:  
 Errabunda, procax, auratis fulva corymbis,  
 Exterius vividis, caetera pallor habet.  
 Hinc apibus vates cingunt sua tempora fertis:  
 Palescunt studiis, laes diuurna vires.*

Baccho si-  
era hede-  
ra.

Cissos, hi-  
strio Bac-  
chi.

**P** Indatus in Olympiis, Bacchum *κισσοφόρον*, i. hederum, vel  
 hederacum aut hederigeram appellat, quòd ei hedera di-  
 cata sit. Tradunt autem nonnulli Cissum adolescentem Liberi  
 patris histrionem saluatoremque fuisse: qui cum Deo praesente  
 Thyasos exerceret, in quendam terrae hiatus casu lapsus inte-  
 riit. Tellus autem cum gratificari Baccho vellet, florem produ-  
 xit adolescenti cognomine. Legitur quidem primo Epigram-  
 maton;

K i v g







III) 311J  
Aristotle &  
Johann Eck  
(1486-15430)

**Aristotelis  
Stragyrite  
[sic]  
Dialectica,  
cu[m]  
qui[n]q[ue]  
vocibus  
Porphyrii  
Phenicis,  
(Malchus),  
Argyropilo  
[sic]  
traductore,  
a Joanne  
Eckio  
theologo  
facili**

**explanatione declarata adnotationibus compendiaris  
illustrata ac scholastico exercitio explicata .**

bound with

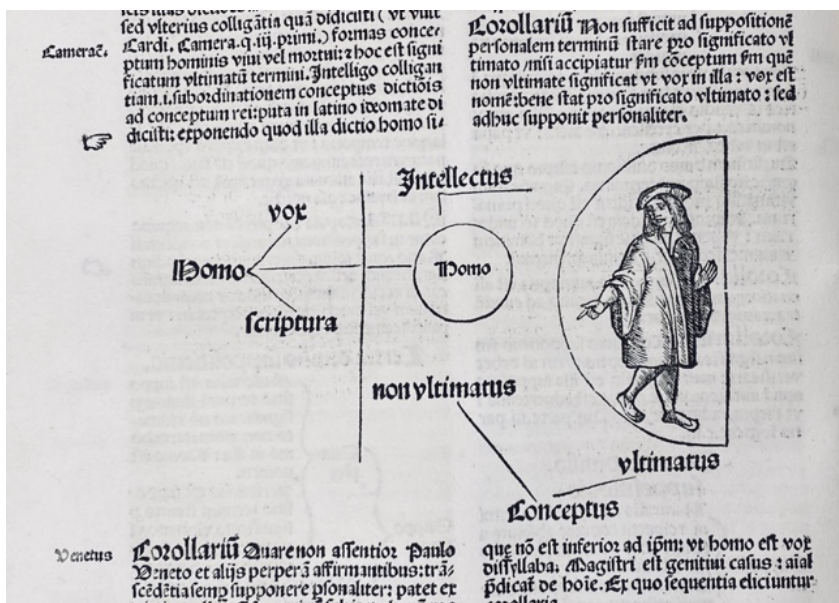
**Ioan. Eckii ... In summulas Petri Hispani extemporaria et  
succincta s[ed] succosa explanatio p[ro] sup[er]ioris  
Germaniae scholasticis.**

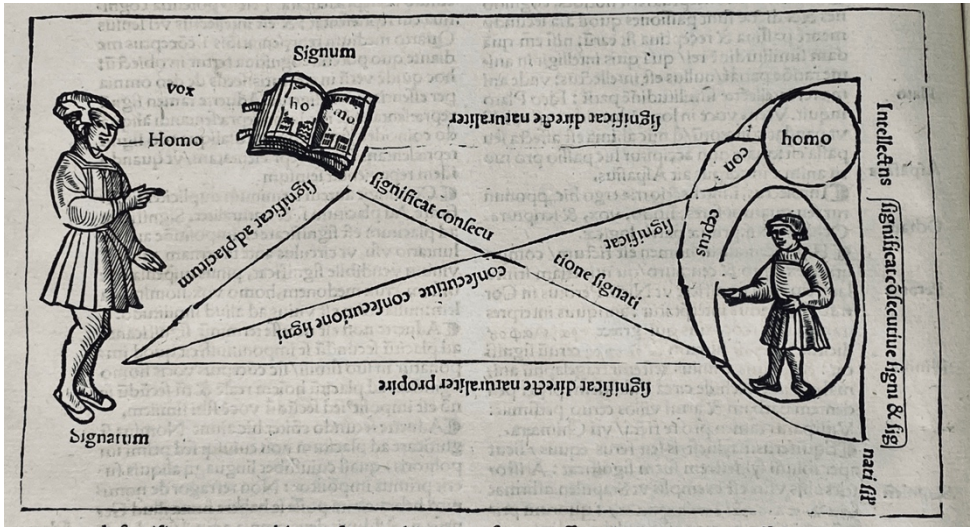
Augsburg: Ad 1) Excusa in officina Millerana Augustæ Vindelicoru[m], ad V.  
Cal. Maias [27 Apr.] 1517. 1516/7. **\$6,900.**

Folio 12 x 8 ¼ inches. **Ad1** A-O<sup>6</sup> P<sup>8</sup> a-z<sup>6</sup> : Aa-Gg<sup>6</sup> Hh<sup>4</sup> Ii<sup>6</sup>. **Ad2** A-S<sup>6</sup>, T-V<sup>4</sup> (T<sup>4</sup>, V<sup>4</sup> blank. Both first Editions Two First editions bound together. First book is a Translation of: Aristotles Organon (translation of Topics and De sophisticis elenchis by Boethius; cf. Cranz, p. 197, 199. This copy is bound in a coeval pigskin binding over wooden boards both original clasps and caught, ornately blind stamped in a of roll stamped floral motif as well as a small narrative made up of eight (postage sized) stamps.

There are numerous wood cut diagrams and and two very interesting depictions of Communication (below) There are also two red and black Printers devices both Signed H.B., i.e. Hans Burgkmair. Of the: Imperial double-headed eagle with arms of Ingolstadt, Freiburg and Tübingen (cf. privilege granted by Emperor Maximilian, t.p. verso).

In 1516 A public commission, was appointed to find a way of ending the interminable strife between rival academic parties, they asked Eck to prepare new commentaries on Aristotle and Peter of Spain. And so in 1516 & 1517 he published These two commentaries on the Summulae of Petrus Hispanus, and on the Dialectics, Physics and lesser scientific works of Aristotle, which became the textbooks of the university.

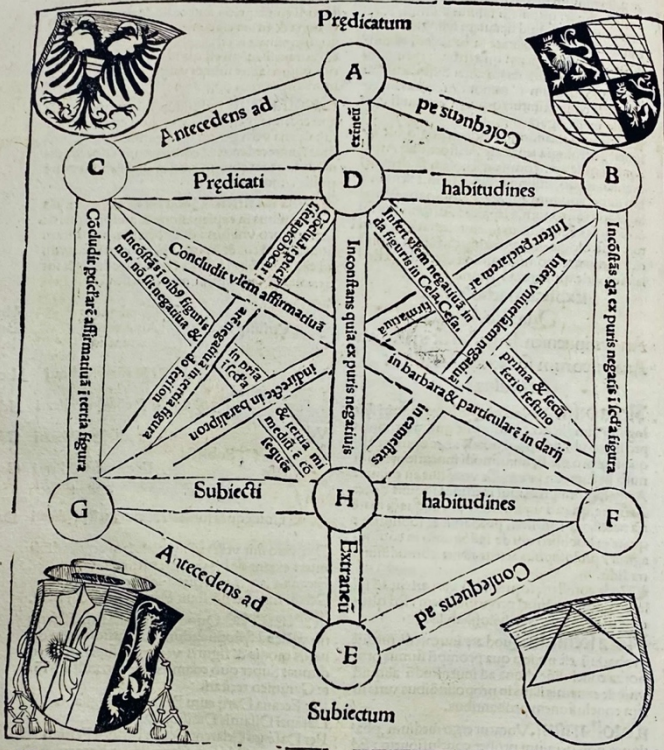




**Ad 1 )** VD 16, A3530; BM STC German, 1455-1600, 43; Cranz, F.E. Aristotle 1501-1600 (2nd ed.), 107.830; Riley, L.W. Aristotle texts & commentaries, 146; Lohr D-F page 722 #1. (123:)

**Ad 2 )** Adams; E-57, VD 16, J 671, Burghard, A.C. Burgkmair;; 106; Metzler, J. Eck (in Tres orationes funebres, p. lxxvii-cxxxii)

**Primus**



**Nota quarto** Quod licet omnia principia scientiarum sint syllogisabilia simpliciter, non tamen per artem inueniendi medium: quia aliqua sunt per se nota aliqua per experientiam, ut quod calor est calefactiuus: Vnde habes praxim huius artis: propono tibi illam, Omnis homo est disciplinabilis. Qua proposita perpende qualitatem & quantitatem propositionis/ quia est vniuersalis affirmatiua: ergo mediū accipies iuxta primam regulā per Fecana, quia na denotat vniuersalem affirmatiuam ( Iennachen. dicit Cafena, nō sit tibi curæ ) Debes ergo accipere mediū consequens ad subiectum, q̄ denotat se. Debes

accipere antecedens ad prædicatum/quod denotat ca. & tale est animal rationale/nam est consequens subiecti & antecedens prædicati: sic ergo syllogisabis in Barbara. Omne animal rationale est disciplinabile: omnis homo est animal rationale: ergo omnis homo est disciplinabilis: ita quoque in alijs facito.

**Articulus. II.**

**Conclusio** Quæriti affirmatiuis artem inueniendi medium ab Aristotele bene & sufficienter esse traditam patet ex dictis.



IV) 423J Luca Contile 1505-1574

RAGIONAMENTO DI LUCA CONTILE SOPRA LA PROPRIETA DELLE IMPRESE con le particolari de gli academici affidati et con le interpretationi et croniche.

Pavia: Girolamo Bartoli, 1574.

Folio 35 x 22 cm.:\*6, A-Qq<sup>4</sup>, Rr<sup>8</sup>, including engraved title within an architectural border, full-page engraved device on L4 recto (including map depicting America), engraved device of the Accademia degli Affidati on M<sup>2</sup> verso, and 114 engraved devices of the members of the Accademia.

Bound in coeval limp vellum with an early handwritten title on the spine. Bartoli's hydra device on the colophon (There are two printings of leaf 155, as leaf Qq<sup>4</sup> and Rr1; Qq<sup>4</sup> has text, colophon, & errata that are repeated in signature Rr. This copy has both Qq<sup>4</sup> and Rr<sup>1</sup>. *This copy has cancel leaves 68-69, 95, 98, 100, 123, 139.* ).

Frontispiece engraved within architectural border  
Arms of Philip II of Spain engraved full page at L<sup>4</sup>r, sign of the Accademia degli Entridati on the reverse of M<sup>2</sup> and 114 coat of arms of the members of the Academy there is a small tear on the outer edge of the title page light browning on some pages.

Contile distinguishes real icons/emblems from similar genres, in which "coats of arms", "insignias", "liveries", "shapes", "emblems", "riversi" can be placed of the medals", the numbers "and the" hieroglyphs ". It therefore leads to a definition of the practice of creating emblems which is a "composition of figure and motto representing a dizzying and magnanimous design" to arrive through a close dialogue with the authors who had ventured into the same theme to claim the use of emblems as such only to be magnanimous and virtuous of character excluding "those dyed with infamy and the professors of mechanical arts, except for the engineers who are at the service of the princes, the excellent painters and the famous statuary" -. Biographical Dictionary on line, file a signed by Claudio Mutini. 1574



First Edition of this important Renaissance emblem book. This copy includes the often-lacking final signature. The engraved device on leaf L<sup>4</sup> includes a map of the world including South America shown and labeled as "America."

¶ This collection of engraved devices was initially planned to end on leaf Qq<sup>4</sup>, but the work was extended to include another 8 leaves (Rr signatures) at the end. The original final leaf Qq<sup>4</sup> (which contained the register, errata, and table) was reprinted onto the recto and verso of leaves Rr<sup>1</sup> and Rr<sup>8</sup>, respectively, and leaf Qq<sup>4</sup> was to be discarded. Thus, even in those copies with the additional Rr signatures, Qq<sup>4</sup> was often discarded. However, the present copy retains leaf Qq<sup>4</sup>, adding to the rarity of the present example.





Landwehr J. French, Italian, Spanish and Portuguese emblem books: 233 ; Praz p. 66; Mortimer Harvard Italian, 136. ; Edit 16 online,; CNCE 13187 /

With the ownership signature of George Benson Weston/ Cambridge 6 May 1921, from Rome. Item



*Handwritten notes at the top of the page, including "The end is of the... of the... as made..."*

**A DEFENCE**  
 OF THE TRVE AND CA-  
 tholike doctrine of the sacra-  
 ment of the body and bloud  
 of our sauiour CHRIST, with  
 a confutation of sundry errors  
 concernyng the same, groun-  
 ded and stablished vpon Gods  
 holy woorde, & approued  
 by the consent of the moſte au-  
 cient doctors of the Church.  
 Made by the moſte Reuerend  
 father in GOD  
 THOMAS ARCHEBYSHOP  
 of Lanterbury, Primate of all  
 ENGLANDE  
 and Metropolitan.  
*Philippo*      *Combe*

It ys the spirite that giueth lyfe, the  
 fleſhe profiteth nothinge .Ioannis. 6



*Other Cran-  
mer's Judg  
e Author of  
the Book.*

V) 187j Cranmer, Thomas, Archbishop of Canterbury Cranmer  
1489-1556

**A Defence of The True and Catholike doctrine of the sacrament of the body and bloud of our sauour Christ, with a confutation of sundry errors concernyng the same, grounded and stablished vpon Goddes holy woorde, & approued by ye consent of the moste auncient doctors of the Church. Made by the moste Reuerende father in God Thomas Archebysshop of Canterbury, Pri**

Imprynted at London : in Paules Churcheyard, at the signe of the Brasen serpent, by Reynold Wolfe Cum priuilegio ad imprimendum solum, anno Domini M D L [1550]      **Price: \$20,000**

Quarto 18.7 x 13.5 cm [4], 117, [3] leaves Signatures: \*4, A-Z<sup>4</sup>, Aa-Gg<sup>4</sup>. The text is printed in Black Letter The title page features an elaborate woodcut border with four vignettes including the Last Supper (McKerrow and Ferguson 73) The final leaf bears the colophon and Wolfe's printer's device (McKerrow 119) There are several woodcut initials in the text . Provenance: 1 Thomas Maker, his gift to Philip Cowrtney (contemporary inscription by Cowrtney on title and with his marginalia and his initials 'PC' on colophon) 2 Richard Monckton Milnes (1809-1885; Crewe Hall bookplate) 3 George Goyder (bookplate; sold Sotheby's London, 19 July 1993, lot 54)

This copy is bound in contemporary, blind-stamped English calf with small medallion portrait rolls The boards are composed of printer's waste taken from John Bale's " Illustrium Maioris Britanniae Scriptorum" of 1548 The text block is backed with vellum manuscript fragments A number of blank leaves have been bound in at the beginning of the volume Internally, this copy is in excellent condition with clean, wide margins Both the binding and the text are in strictly original condition.

STC 6002 (with catchwords B4r "des", S1r "before") Title page border:



McKerrow and Ferguson 73; Printer's device: McKerrow 119 References: Diarmaid MacCulloch, "Thomas Cranmer, A Life"; GW Broniley, "Thomas Cranmer, Theologian").

Thomas Cranmer rose to prominence as the architect of the ecclesiastical arguments used to legitimize Henry VIII's divorce from Catherine of Aragon. For his services in this matter, Henry rewarded Cranmer with the primacy, making him Archbishop of Canterbury in 1533. Cranmer's subsequent promotion of the English Bible and his central role in the development of the early reformed church "has associated his name more closely, perhaps, than that of any other ecclesiastic with the Reformation in England." After the death of Henry VIII, Cranmer oversaw and participated in the production of several key texts of the reformed church, including the two Prayer Books of Edward VI (1548, 1552) and the "Forty-two articles of Edward VI" (1553). "In Cranmer's response to Gardiner, "A Defence of the True and Catholike doctrine of the sacrament of the body and bloud of our sauour Christ", the archbishop offers a semi-official explanation of the Eucharistic theology that lay at the heart of his Prayer Book.

"The 'Defence' is divide into five sections, whose polemical architecture was dependent on the relatively brief first section. This set out the nature of the Eucharistic sacrament, centering on a recitation of all the Gospel and Pauline texts that could be considered as referring directly to it. Cranmer took two principal points from these citations. First, when Christ referred to the bread as his body, this was precisely to be understood as a signification of 'Christ's own promise and testament' to the one who truly eats 'that he is a member of his body, and receiveth the benefits of his passion which he suffered for us upon the cross'; likewise Christ's description of the wine as his blood was a certificate of his 'legacy and testament, that he is made partaker of the blood of Christ which was shed for us.' Secondly, one must understand what was meant by the true eating of Christ's body: although both good and bad ate bread and drank wine as sacraments, Cranmer emphasized in a classic expression of the 'manducatio impiorum' that 'none eateth of the body of Christ and drinketh his blood, but they have eternal life', and that this could not include the wicked.

VI) 453j Diogenes Lærtius , (Tr: Ambrosius Traversarius  
[1386-1439.](#))

**Diogenis laertii historiographi de philosophorum vita  
decem per q[uam] fecundi libri ad bene beateq[ue]  
viuendu[m] co[m]motiui**

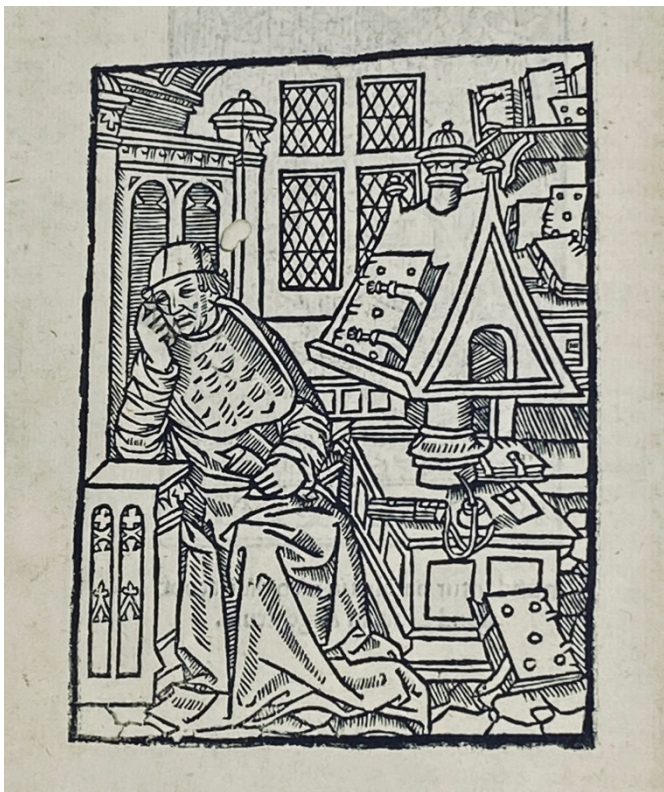
Paris : Guy or Jean Marchant, for Jean Petit, [about 1509].

{Venundantur  
Parisius in  
vico Diui  
Iacobi apud  
Leonem  
Argentem. :  
\$,2600

Quarto. 20 x  
14.5 cm . A<sup>8</sup>, a-  
y<sup>8</sup>/4, z<sup>6</sup>

Portrait of a  
philosopher at  
his writing  
table on verso  
of title page.  
Charming  
woodcut on last  
page  
(Marchant's  
device). Some  
nice woodcut  
initials.  
Marginal  
annotations and  
underlinings.  
Wormholes.

Moderne  
binding in  $\frac{3}{4}$  calf, marbled boards, marbles end leaves. With the . Ex libris of  
Jos Nève.

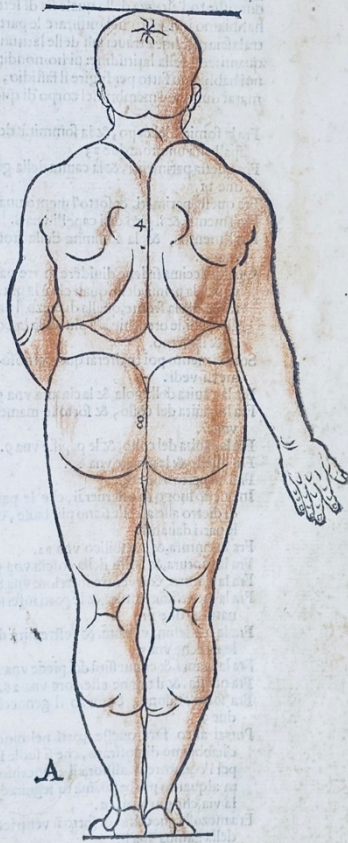


Lærtius divides all the Greek philosophers into two classes: those of the Ionic and those of the Italic school. He derives the first from Anaximander, the second from Pythagoras. After Socrates, he divides the Ionian philosophers into three branches: (a) Plato and the Academics, down to Clitomachus; (b) the Cynics, down to Chrysippus; (c) Aristotle and Theophrastus. The series of Italic philosophers consists, after Pythagoras, of the following: Telanges, Xenophanes, Parmenides, Zeno of Elea, Leucippus, Democritus, and others down to Epicurus. The first seven books are devoted to the Ionic philosophers; the last three treat the Italic school.

The work of Diogenes is a crude contribution towards the history of philosophy. It contains a brief account of the lives, doctrines, and sayings of most persons who have been called philosophers; and though the author is limited in his philosophical abilities and assessment of the various schools, the book is valuable as a collection of facts, which we could not have learned from any other source, and is entertaining as a sort of pot-porri on the subject. Diogenes also includes samples of his own wretched poetry about the philosophers he discusses. Diogenes is generally as reliable as whatever source he happens to be copying from at that moment. Especially when Diogenes is setting down amusing or scandalous stories about the lives and deaths of various philosophers which are supposed to serve as fitting illustrations of their thought, the reader should be wary. The article on Epicurus, however, is quite valuable, since it contains some original letters of that philosopher, which comprise a summary of the Epicurean doctrines. IEP

ISTC id00226000; Goff D226; H 6197?; Aquilon p. 91; Frasson-Cochet 106; Moreau I 317; Moreau, Brigitte. Inventaire chronologique des éditions parisiennes du XVIIe siècle. I:1501 -1510;68; Richard 191; Sajó-Soltész p. 367; Günt(L) 2256; Döring-Fuchs (D-51); Walsh 3631b; BMC(Fr) p.135; [GW VII Sp.436a](#) Erscheinungsjahr: [um 1509]. Panzer VIII 211. 272 G BM STC French,; 1470-1600, S. 135; Moreau, Inventaire chronologique des éditions parisiennes du XVIIe siècle, Bd.; 1, S. 317, Nr. 68 ; Iehan Petit (Renouard 883). - Am Schluss Druckermarke von Jean Marchant (Renouard 708) Renouard, ICP, II, 1333; Haebler, III (marques de P. Gaudoul et de J. Petit); Renouard, 337 et 881 (marques de P. Gaudoul et de J. Petit) Jean Petit's 4th device on t.p.; Guy Marchant's device (Silvestre 39) IA,; 153.795; BM French, 1470-1600,; 135 (ca 1510)

DE I CORPI HVMANI, LIB. I.  
*L'altezza de i membri virili.*



- VII) 342J DÜRER, Albrecht DÜRER 1471-1528, Translator Giovanni Paolo Gallucci,; 1538-1621?

**Di Alberto Durerò pittore, e geometra chiarissimo. Della simmetria dei corpi humani. Libri quattro : Nuouamente tradotti dalla lingua Latina nella Italiana, da M. Gio. Paolo Gallucci Salodiano. Academico Veneto. Et accresciuti del quinto Libro, nel quale si tratta, con quai modi possano i Pittori, & Scoltori mostrare la diuersità della natura de gli huomini, & donne, & con quali le passioni, che sentono per li diuersi accidenti, che li occorrono. ... Opera à i Pittori, e Scoltori non solo utile, ma necessaria, & ad ogn'altro, che di tal materia desidera acquistarsi perfetto giudicio.**

[Venice] : Appresso Roberto Meietti, Hora di nouo stampati. 1594.

Folio. !6 A-L<sup>6</sup> M<sup>7</sup> N-P<sup>6</sup> Q<sup>8</sup> R-Z<sup>6</sup> . Bound in contemporary limp vellum. In this book there are hundreds of woodcut illustrations on almost every opening in the book, each representing the proportions of the human body depending on the age, the sex and the personal development. Each body is drawn/ represented a frontal, side and a depiction of range of motions, while the heads are shown in different positions, such as looking upwards or downwards. Depicting which kind of perspective the artist should take in order to represent a person better“

Just as Luther had had to forge his own language in his German translation of the Bible, so Dürer had to create for his purposes a technical language up to then nonexistent. His humanist friends wrote in Latin: Dürer’s use of the vernacular —an eccentric choice, in their opinion— was the first attempt at scientific German. Of his three technical books, two were completed and published in his lifetime. ... No one, Dürer went on to say, was ‘obliged to avail himself of this doctrine of mine, but I am sure that whosoever does adopt it ... will pursue the search and discover far more than I now point out.’” (Quoted from *The World of Dürer* by Francis Russell, page 160.)

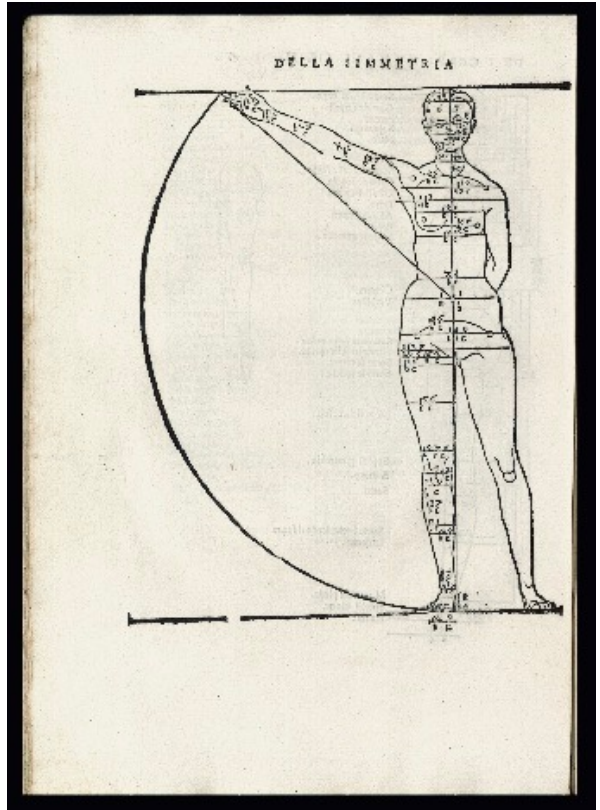
In the first three books Dürer discusses methods of measuring and representing human proportion. The third book concludes with a passage on relationship of art to God. The fourth book discusses the representation of movement and bent postures. Most of the illustrations are close copies of those in the first, German edition (1528).

This book is a cornerstone in the history of the human representation. German title **Vier Bücher von menschlicher Proportion.**



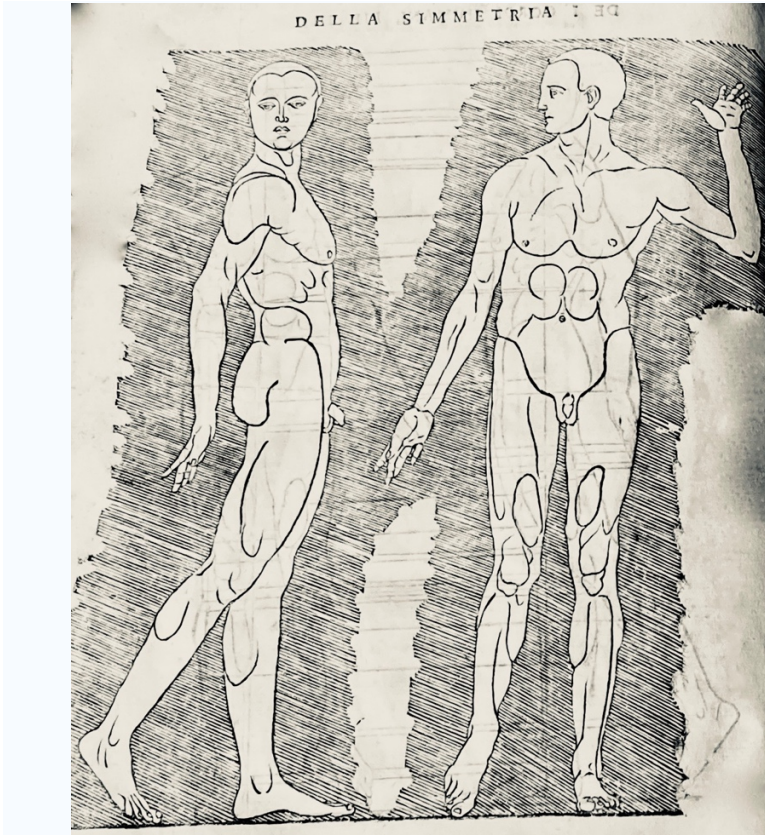
The first book was mainly composed by 1512/13 and completed by 1523, showing five differently constructed types of both male and female figures, all parts of the body expressed in fractions of the total height. Dürer based these constructions on both Vitruvius and empirical observations of "two to three hundred living persons". The second book includes eight further types, broken down not into fractions but an Albertian system, which Dürer probably learned from Francesco di Giorgio's 'De harmonica mundi totius' of 1525. In the third book, Dürer gives principles by which the proportions of the figures can be modified, including the mathematical simulation of convex and concave mirrors; here Dürer also deals with human physiognomy. The fourth book is devoted to the theory of movement.

Appended to the last book, is an essay on aesthetics, which Dürer worked on between 1512 and 1528, and it is here that we learn of his theories concerning 'ideal beauty'. Dürer rejected Alberti's concept of an objective beauty, proposing a relativist notion of beauty based on variety. Nonetheless, Dürer still believed that truth was hidden within nature, and that there were rules which ordered beauty, even though he found it difficult to define the criteria for such a code. In 1512/13 he wrote that his three criteria were function ('Nutz'), naïve approval ('Wohlgefallen') and the happy medium ('Mittelmass').



¶ Unlike Alberti and Leonardo, Dürer was most troubled by understanding not just the abstract notions of beauty but also as to how an artist can create beautiful images. Between 1512 and the final draft in 1528, Dürer's belief developed from an understanding of human creativity as spontaneous or

inspired to a concept of 'selective inward synthesis'¶ In other words, that an artist builds on a wealth of visual experiences in order to imagine beautiful things. Dürer's belief in the abilities of a single artist over inspiration prompted him to assert that "one man may sketch something with his pen on



half a sheet of paper in one day, or may cut it into a tiny piece of wood with his little iron, and it turns out to be better and more artistic than another's work at which its author labours with the utmost diligence for a whole year". "Dürer was the first artist, who, brought up in the late-medieval workshops of the North, fell under the spell of art theory as it had evolved in Italy. It is in his development as a theorist of art that we can study in vitro, as it were, the transition from a convenient code of instructions to a systematic and formulated body of knowledge". Adams D, 1055; Cicognara 321; Durling/NLM 1299; Mortimer, Italian 169 (in nota); Wellcome II, 1920. E. PANOFSKY, Albrecht Dürer, I, pp. 244-245:

VIII) 184j Emser, Jerome Emser

**Missae christianorum contra Luterana[m] missandi formula[m] Assertio.**

Dresden: [Emserpresse?], 1524. Price: \$5,000.

Quarto 18x15 cm. A-E<sup>4</sup>, F<sup>2</sup>. / Errata on p. [44]. First edition. This is a disbound pamphlet.

At first Emser was on the side of the reformers, but like his patron he desired a practical reformation of the clergy without any doctrinal breach with the past or the church; and his liberal sympathies were mainly humanistic, like those of Erasmus and others who parted company with Luther after 1519. As late as that year Luther referred to him as "Emser noster," but the Leipzig Debate in that year completed the breach between them.

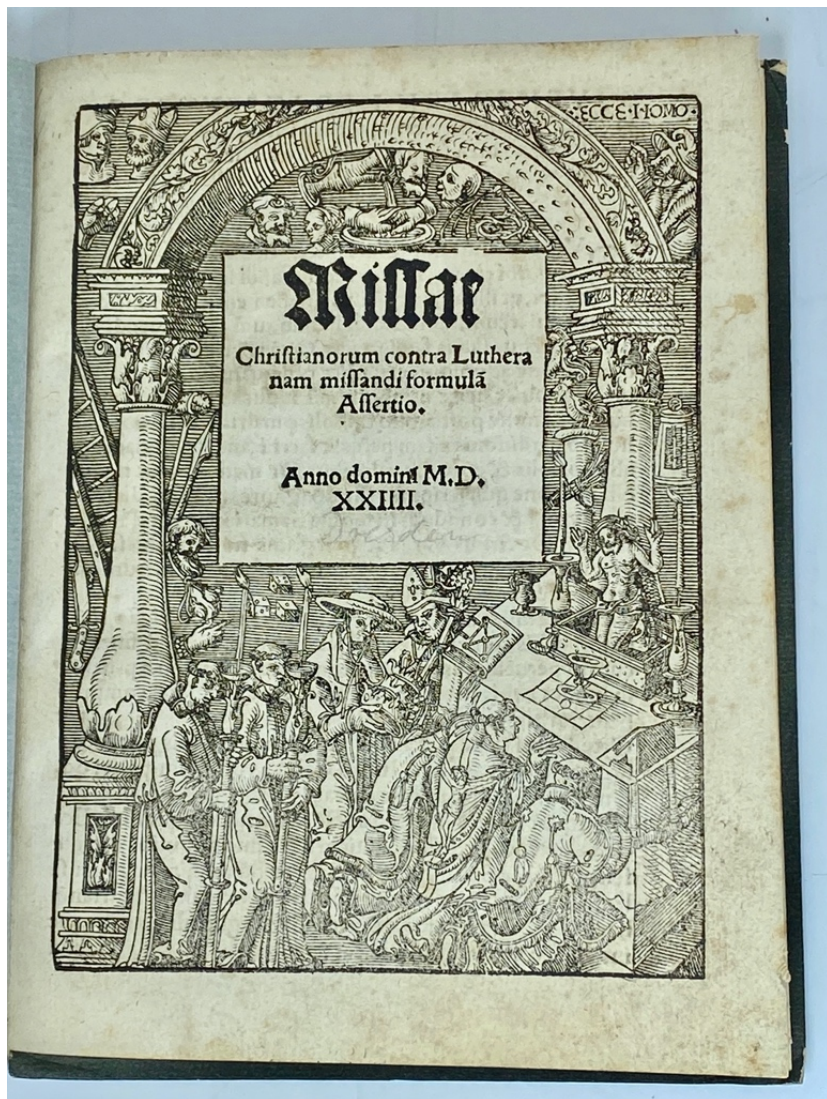
Emser warned his Bohemian friends against Luther, and Luther retorted with an attack on Emser which outdid in scurrility all his polemical writings. Emser, who was further embittered by an attack of the Leipzig students, imitated Luther's violence, and asserted that Luther's whole crusade originated in nothing more than enmity to the Dominicans, Luther's reply was to burn Emser's books along with Leo X's bull of excommunication.

Emser next, in 1521, published an attack on Luther's Appeal to the German Nobility, and eight works followed from his pen in the controversy, in which he defended the Roman doctrine of the Mass and the primacy of the pope. At Duke George's instance he prepared, in 1523, a German translation of Henry VIII's *Assertio Septem Sacramentorum contra Lutherum*, and criticized Luther's New Testament. He also entered into a controversy with Zwingli. He took an active part in organizing a reformed Roman Catholic Church in Germany, and in 1527 published a German version of the New Testament as a counterblast to Luther's. He died on the 8th of November in that year and was buried at Dresden.

Emser was a vigorous controversialist, and next to Eck the most eminent of the German divines who stood by the old church. But he was hardly a great scholar; the errors he detected in Luther's New Testament were for the most part legitimate variations from the Vulgate, and his own version is merely Luther's adapted to Vulgate requirements.

Emser's crest was a goat's head and Luther delighted in calling him "Bock-Emser" and "Egocero" Luther, in his several dealings with Emser, called him a goat. Indeed, if you want to read something fun, read Luther's utterly 'dripping with pure contempt and loathing' for Emser book titled Answer to

the Hyperchristian, Hyperspiritual, and Hyperlearned Book by Goat Emser in Leipzig—Including Some Thoughts Regarding His Companion, the Fool Murner.





IX) 356J Richard FitzRalph (Ricardus Radulphus Armacanus pseudonym) (circa 1300-1360)

Summa Domini Armacani in Questionibus Armenorum noviter impressa et Correcta a magistro nostro Johanne

## Sudoris. Cum aliquibus Sermonibus eiusdem de Christi dominio.

Paris: Jehan Petit et ponset le Preux, (Venales habentur in vico divi Jacobi sub Lilio aureo) 1512. [Privilège octroyé à Jean, 1512. \$24,000.

Small Folio 27.5 X 20 cm. A<sup>6</sup>a-z<sup>6</sup> & A-E-F<sup>4</sup>. [6], 177 [i. e., 178] leaves. This copy is bound in a Remboîtage of later limp vellum; contents toned and brittle, lightly damp wrinkled with marginal damp stains.

This is the only printed edition of the **Summa in questionibus Armenorum**, which is an examination of alleged Armenian doctrinal errors, the chief dogmatic work by an Irish theologian and prelate involved in negotiations between the papal court at Avignon and Armenian representatives over the reconciliation of the Roman and Armenian churches.

FitzRalph, whose *Defensorium curatorum* was first published circa 1483, was **one of the earliest Irish authors to appear in print**. Renouard-Moreau II, 314;

In the *Summa de Quaestionibus Armenorum* XV–XVII, FitzRalph turned to topics of free will and predestination being concerned with what he regarded as a new heresy being spread in the schools. In language more violent than anything found before the mendicant controversy, he expressed his horror at the new teaching, which he calls a 'diabolical knowledge'. Although Bradwardine was not the object of FitzRalph's attack, it seems to be written in response to disciples of Bradwardine who had espoused an extreme form of predestinarianism from a reading of the *De Causa Dei*. Predestinarianism reduces eternal salvation or damnation to the sovereign will of God alone, and excludes free will as a secondary factor in determining man's future state. Against an absolute determinism FitzRalph held that the punishment of the damned was just inasmuch as 'their sin or its futurity was the reason from eternity why God willed to damn the wicked, and not the contrary, (*Summa*, XVI, 12) and defended the free human choice. Although the background to the debate is clearly Augustinian (see *City of God*, V:10), it is interesting to note that FitzRalph in the *Summa* seeks also to justify his position on the basis of Scripture. (Dunne)

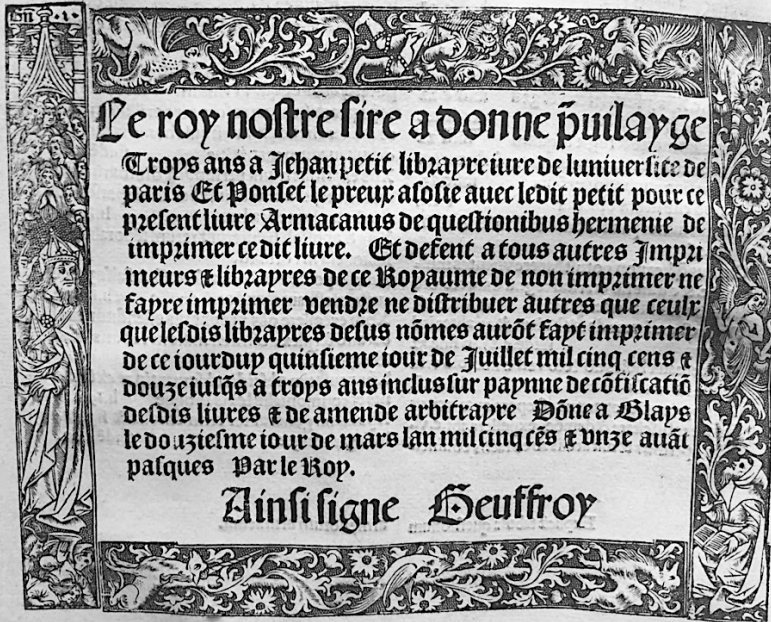
"FitzRalph was Archbishop of Armagh, b. at Dundalk, Ireland, about 1295; d. at Avignon, 16 Dec., 1360. He studied in Oxford, where we first find mention of him in 1325 as an ex-fellow and teacher of Balliol College. He was made doctor of theology before 1331, and was chancellor of Oxford University in 1333. In 1334 he was made chancellor of Lincoln Cathedral, and in Jan., 1335, canon and prebendary of Lichfield, "notwithstanding that he has canonries and prebends of Crediton and Bosham, and has had provision made for him of the Chancellorship of Lincoln and the canonries and prebends of Armagh and Exeter, all of which he is to resign" (Bliss, *Calendar of Entries in Papal Registers*, II, 524). He was archdeacon of Chester when made dean of Lichfield in 1337. On 31 July, 1346, he was consecrated Archbishop of Armagh. FitzRalph joined the speculative temperament with the practical.

One of the great Scholastic luminaries of his day, and a close friend of the scholarly Richard of Bury, he fostered learning among his priests by sending many of them to take higher studies in Oxford. He was zealous too in visiting the various church provinces, and in bettering financial as well as spiritual conditions in his own see. He contended for his primatial rights against the immunity claimed by the See of Dublin; and on various occasions acted as peacemaker between the English and the Irish. He was in great demand as a preacher, and many of his sermons are still extant in manuscript.

Whilst at Avignon in 1350, Fitzralph presented a memorial from the English clergy reciting certain complaints against the mendicant orders. After serving on a commission appointed by Clement VI to inquire into the points at issue, he embodied his own views in the treatise "De Pauperie Salvatoris", which deals with the subject of evangelical poverty, as well as the questions then agitated concerning dominion, possession, and use, and the relation of these to the state of grace in man. Part of this work is printed by Poole in his edition of Wyclif's "De Dominio Divino" (London, 1890). It was probably during this visit that Fitzralph also took part in the negotiations going on between the Armenian delegates and the pope. He composed an elaborate apologetic-polemical work, entitled "Summa in Quaestionibus Armenorum" (Paris, 1511), in which he displayed his profound knowledge of Scripture with telling effect in refuting the Greek and Armenian heresies.

FitzRalph's controversy with the friars came to a crisis when he was cited to Avignon in 1357. Avowing his entire submission to the authority of the Holy See, he defended his attitude towards the friars in the plea entitled "Defensorium Curatorum" (printed in Goldast's "Monarchia" and elsewhere). He maintained as probable that voluntary mendicancy is contrary to the teachings of Christ. His main plea, however, was for the withdrawal of the privileges of the friars in regard to confessions, preaching, burying, etc. He urged a return to the purity of their original institution, claiming that these privileges undermined the authority of the parochial clergy. The friars were not molested, but by gradual legislation harmony was restored between them and the parish clergy. FitzRalph's position, however, was not directly condemned, and he died in peace at Avignon. In 1370 his remains were transferred to St. Nicholas' church, Dundalk; miracles were reported from his tomb and for several centuries his memory was held in saintly veneration. His printed works are mentioned above. His "Opus in P. Lombardi Sententias" and several other works (list in the "Catholic University Bulletin", XI, 243) are still in manuscript." (Greaney CE)

Shaaber M119; not in RBH or ABPC. : Moreau, B. Inventaire 1512- 314; Index des livres interdits, t. IX, p. 86 (n° 50/499; Page de titre en rouge et noir dans un encadrement de plaques gravées sur métal, marque de Jean Petit (Renouard, 890) Adams, F-550





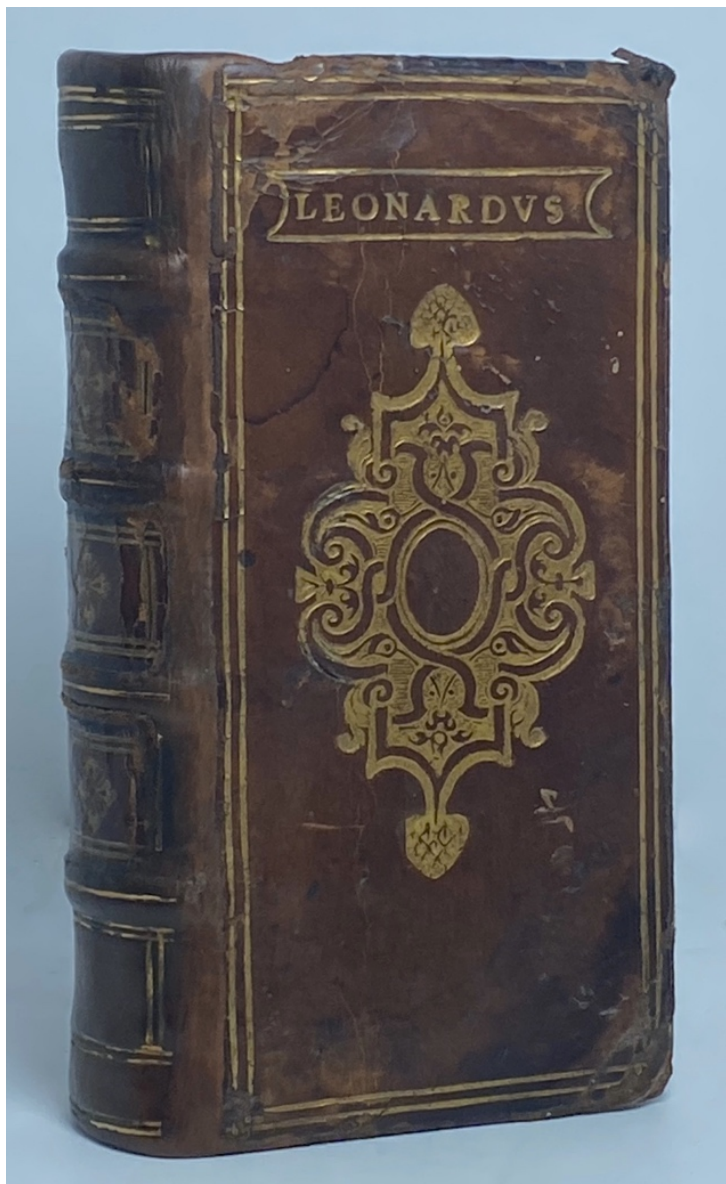
X) 467J Estienne, Henri Estienne (1531-98)

**Carminvm poetarum novem : lyricaes poesews principum fragmenta. Alcaei, Sapphvs, Stesichori, Ibyci, Anacreontis, Bacchylidis, Simonidis, Alcamanis, Pindari. Nonnulla etiam aliorum. Cum latina interpretatione, partim soluta oratione, partim carmine.**

Genève: Excudebat Henr. Stephanus, illustris uiri Huldrichi Fuggeri 1567

Duodecimo. 12 x 6 cm. 576 pages) (568, [12] pages) Signatures: A-2F<sup>8</sup> 2G<sup>8</sup> (2G3-2G8 blank) Edition in two volumes, this is the second volume. but each presented as a separate publication, of some Greek poets, in Greek with Latin translation. Edited and translated by Henricus Stephanus. Voet. This volume contains "Songs of poets nine lyrical poems principle fragments Alcaeus, Anacreon, Sappho, Bacchylides, Stesichorus, Simonides, Ibycus, Alcman. Pindar. Some are even others. With Latin interpretation, part prose, part verse.

Place of printing: BM, Adams, BN (Estienne a.e.) supply Geneva; NUC (pre-56) shows Paris./ Printer's device on t.p; BM (Pindarus); Adams P-1700 shows our volume as an independent entry; Renouard, A.A. Annales de l'imprimerie des Estienne (2e ed.),; p. 118; Douglas Gerber Bibliography of Pindar page 8. Hoffmann III,98.



# Sacri sacerdotij defensio

cōtra Lutherum, per Reuerendissimū Dominum,  
dominum Johannem Roffeñ. Episcopum, virum  
singulari eruditione omnifariam doctissimum, iam  
primum ab Archetypo euulgata.

Cum tabula et repertorio tractatorum.

Colonie, impensis Petri Quentel.

Anno. 1525.

*Bibliotheca Rubra Vallis.*



XI) 815g Fisher, John Fisher 1469-1535

Sacri sacerdotij defensio cōtra Lutherum, per Reuerendissimu  
Dominum, dominum Johannem Roffeñ. Episcopum, virum singulari  
eruditione omnifariam doctissimum, iam primum ab Archetypo  
euulgata. Cum tabula et repertorio tractatorum.

Cologne: In officina honesti ciuis Petri Quentel, 1525. Price: \$3,000.

Octavo 10x14 cm. signatures: A8B4 ,a-g8. This copy is bound in modern full

calf. One of three eds. printed by Quentel in 1525. One of the others is in 4to (Kuczynski 821)--and the other, in 8vo, has title 1st line: "**Sacri sacerdotij defensio**" (Kuczynski 823)./ Ed. by "frater Johānes Romberch" (leaf [2])./ Royal arms of Henry 8th

Fisher, the strongly ascetic, loyal Catholic, whose interest in the classical revival existed alongside an appreciation of the Cabala, and is perhaps the best representative of the religion in possession at the very beginning of the English Reformation. Luther had insulted Henry in September of

1522, by writing a work that attacked Henry's defence of the seven sacraments in the "Assertio septem sacramentorum aduersus Martin Lutherum" (1521). The Pope conferred upon Henry the title "Defender of the Faith" for this work and Luther furiously condemned Henry in his "Contra Henricum regem Angliae." Following Luther's attack upon the monarch, and the compromise in which the King found himself because protocol denied the right of reply from a monarch to a commoner, Thomas More was asked to write a defence and produced the Renaissance anti-Lutheran polemical work, "Responsio ad Lutherum." At around the same time (1525), John Fisher produced a series of theological treatises, this volume, is one of them that critically examined the basic tenets of Lutheranism.

Kuczynski, A. *Thesaurus libellorum historiam Reformationis*,; 822; BM STC German, 1465-1600,; p. 458; Pegg, M. *Pamphlets in Swiss libraries*,; 2493; VD-16,; F-1238; Adams,; F-547.



XII) 166J Gies, Emmerich Gies

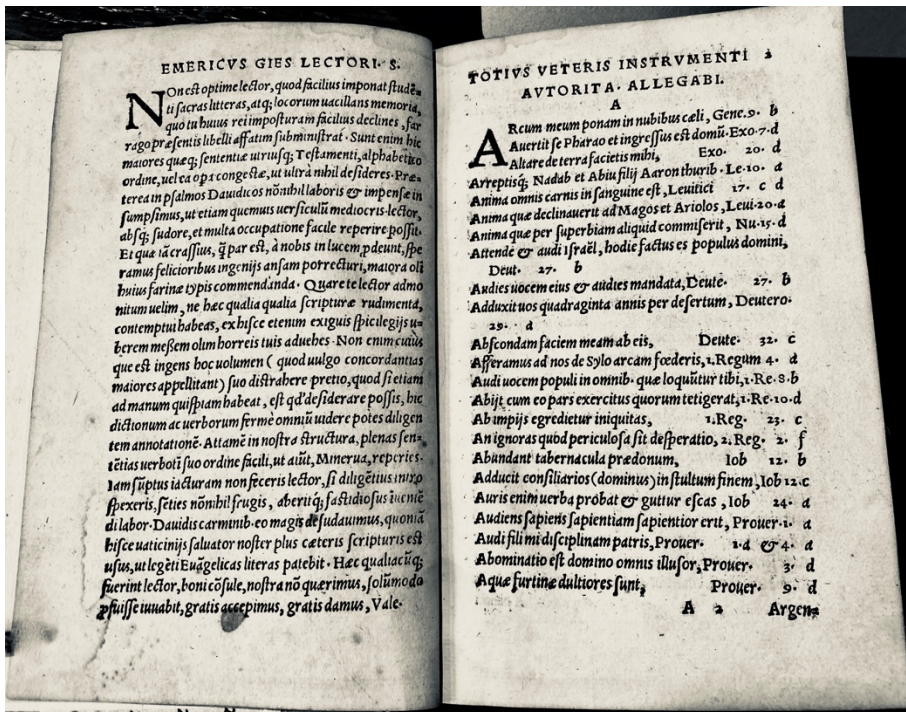
## Avtoritates Allegabiles Totivs Veteris et Noui Testamenti : in alphabeticum ordinem summa diligentia redactae

[Straßburg], Emden Johannes a Lasco Bibliothek [Herwagen]: 1526.

Quarto 14.5x9.5 cm. signatures: A-R8, (R8 blank). This copy is bound in modern boards covered with an early printed leaf with vellum spine and corners.

VD16 G 1960

Price: \$2,000.00



# AVTORITA.

TES ALLEGABILES TOTIVS VE  
teris & Noui Testamenti, in alphabeticum  
ordinem summa diligentia  
redactæ.

---

ANNO, M. D. XXVI.  
Mense Maio.

DE  
**EVCHARI-**  
**STICA CONTRO-**  
**VERSIA, CAPITA DOCTRI-**

*NAE THEOLOGICAE, DE QUIBUS  
 mandatu Illustrissimi Principis ac Domini, D. IO:  
 HANNIS CASIMIRI, Comitis Palatini ad  
 Rhenum, Tutoris & Administratoris Electoralis Pas-  
 latinatus, Bavarie Ducis &c. in inelyta Academia  
 Heidelbergenfi, (respondente MARCO BEVMLERO)  
 die 4. Aprilis in Theologica Disputatione, è verbo Dei,  
 fidei orthodoxae rationem interrogantibus,  
 placide, DEO juuante,  
 reddet*

IOH. IACOBVS GRYNÆVS.



*Pfal. III. v. 10.*

Caput sapientiae est timor Iehouæ: intelligentia  
 bona est cunctis facientibus ea: laus eius  
 perstat in perpetuum.

HEYDELBERGAE  
 Typis Iacobi Mylij. 1584.

XIII) 195J Grynaeus, Johann Grynaeus (1540–1617)

De Eucharistica Controversia, capita doctrinae theologicae, de quibus mandatu illustrissimi principis ac domini, d. Joh. [Casimiri, comitis Palatini ad Rhenum, ducis Bavariae ... octonis publicis disputationibus, praeses Joh. Jac. Grynaeus orthodoxae fidei rationem interrogantibus placide reddidit : accessitm ejusdem Johannis Jacobi Grynaei synopsis orationis, quam de disputationibus eventu, congressione nona, quae incidit in 15. Aprilis, publice habuit ·

Heydelbergæ: Typis J. Mylii, 1584-? 1584.

Price: \$3,000.

Quarto, 20x15cm. signatures . A-D<sup>4</sup>, E<sup>6</sup> . Bound in modern wrappers.

His Uncle Simon adopted the name "Grynaeus" from the epithet of Apollo in Virgil. (who was born Simon Griner ) and Johann Jakob kept it! He was appointed in 1575 to the chair of Old Testament exegesis at Basel, he became involved in unpleasant controversy with Simon Sulzer and other champions of Lutheran orthodoxy; and in 1584 he was glad to accept an invitation to assist in the restoration of the university of Heidelberg. Returning to Basel in 1586, after Simon Sulzer's death, as antistes or superintendent of the church there and as professor of the New Testament, he exerted a considerable influence upon both the church and the state affairs of that community, and acquired a wide reputation as a skillful theologian of the school of Ulrich Zwingli. Five years before his death he became totally blind, but continued to preach and lecture till his death.

VD16 ZV 7137.



- XIV) 317J Guilelmus Parisiensis. (1297?-1312?) the attribution to Parisiensis is erroneous, with Johannes Herolt (1390-1468 as likely author ) Giovanni Nevizzano is the editor.

## **Postille maiores totius anni, in quibus vltra ea que in antiq[ui]s habentur est addita tabula euangeliorum**

[Lyon] : [Jean Moylin {alias de Cambray} ] (from colophon)mpresse. Anno nostre salutis. M. CCCC.xviiij. Die vero .xxiiij. mensis Aprilis. 1518. **Price: \$3,300.**

Quarto. 25x17cm. signatures: a-z<sup>8</sup>, A-F<sup>8</sup>, G<sup>4</sup>, H<sup>8</sup> [leaf H<sup>8</sup> blank].

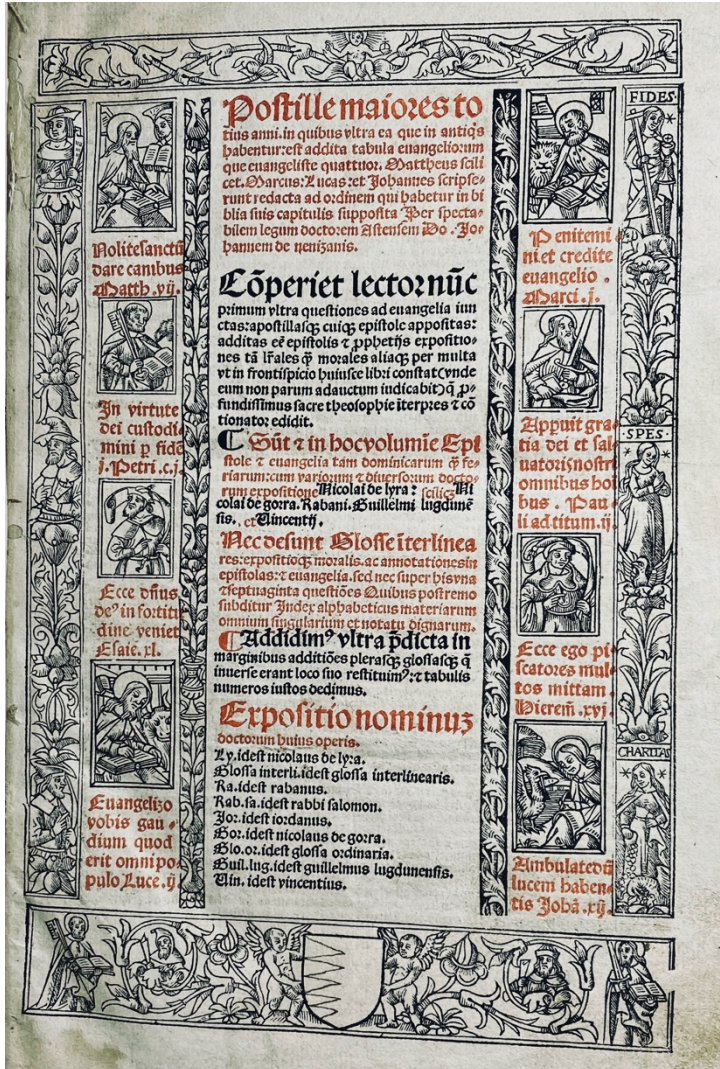
This book is in its original late medieval German binding, of half alum-tawed pig over wooden boards with elaborate blind tooling, with clasps and catches. There are numerous small woodcuts of Bible scenes, many with saints holding books.



"The Postilla found in more than one hundred incunable editions as the work of one Guillelmus Parisiensis is apparently the same as the Postilla found in various manuscripts under the name of Johannes Herolt. A number of medieval authors went under the name of Guillelmus

Parisiensis, but the Guillelmus who signed the preface of these Postilla, "sacre theologie professor minimus parisius educatus," can be identified with none of them." The Postilla was first compiled in 1437 for clergy members seeking commentary on the lessons read at services throughout the year.

Adams, H P 2040; Gültlingen Lyon 3 S. 41, 36; Bibliographie des livres imprimés à Lyon au seizième siècle; Sybille von Gültlingen; vol. 3, p.41; Adams; P 2040; ÖVK onl.



XV) 393J Lucretius

THE LAST BOOK PUBLISHED BY ALDUS



De rerum natura of Titus Lucretius Carus

Venice: Aldus Manutius and Andrea Torresani di Asolo, 1515 Price \$4,500

Octavo.14x 9 cm.

signatures: \*<sup>8</sup>a-q<sup>8</sup> (\*<sup>8</sup>, q<sup>7/8</sup>)

blank except for device on q<sup>8</sup>)

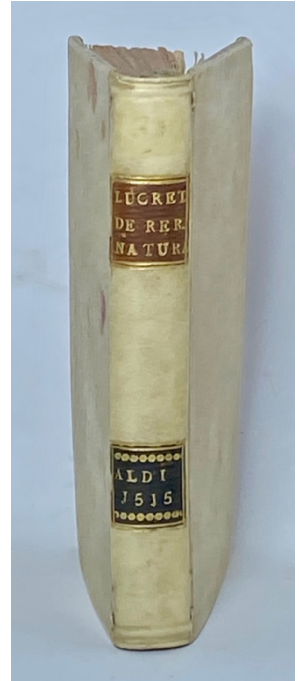
This is the second Aldine edition, the first edited by Andrea Navagero (1483–1529), the editor of all the last Latin editions published by Aldus from the Cicero of 1514 onwards, and considered superior to the edition of 1500. Bound in an 18th century stiff vellum with label and gilt-lettered title at spine, yellow edges. This book was published one month before Aldus's death, on February 1515 and contains his last preface, addressed to Alberto Pio, prince of Carpi. The title-page was restored and remounted; honest copy with short margins.

This book is a classical enchiridion, in the octavo format with text in Italic types, with no accompanying commentary or printed decoration.

De rerum natura of Titus Lucretius Carus, the first century B.C. Roman natural philosopher, expounds, in the form of an epic poem, the cosmological theories of his teacher, the Greek philosopher Epicurus, demonstrating the workings of his model of a universe based on the atom as the fundamental particle. In the preface Aldus notes that although much of the philosophy expounded by Lucretius is repugnant to a believing Christian, it is much of value in his work and he should therefore be read anyway. Aldus, now sixty-five, would die within a month of publication of this, his last production.

Thus his complaint concluding the preface becomes the more poignant: "But, if it weren't for the bad health with which I have been rather harshly afflicted for some months now, quite a bit would have been added which would testify to all of our diligence, and would have made [the text] of Lucretius itself fuller." From all accounts, Aldus simply wore himself out (as the eulogy in the 1515 edition of Lactantius states). This 1515 Lucretius is one of the most celebrated Aldine editions of the ancient classics in the handy small 8vo format.

Lucretius was the first of the Latin classic poets printed by Aldus, selected for both his elegance and his philosophical interest. Although *De rerum natura* has notably anti-religious undertones, its psychedelic vision of swerving atoms enchanted early modern readers—including Pope Sixtus IV, Aldus's preoccupation with the integrity and correctness of the original text lies behind the publication of his edition of the Epicurean poem *De rerum natura*. It might be a strange choice if one considers the controversial nature of the text often in contrast with Christian beliefs—as the publisher himself points out in his dedicatory letter—but a natural choice given the philosophical nature of the text, in line with Aldus's interests in scientific and philosophical texts from the Antiquity. Aldus's admission that the text has also been chosen in view of the classical elegance of the verse introduces a new element of interest in the text.



In the preface Aldus notes that although much of the philosophy expounded by Lucretius is repugnant to a believing Christian, there is much of value in his work and he should therefore be read anyway. Aldus, now sixty-five, would die within a month of publication of this, his last production. Thus his complaint concluding the preface becomes the more poignant: "But, if it weren't for the bad health with which I have been rather harshly afflicted for some months now, quite a bit would have been added which would testify to all of our diligence, and would have made [the text] of Lucretius itself fuller."

**Gordon, Bibliography of Lucretius, 6; Adams L-1651. *New UCLA 130*; Davies, *Devices of the Early Printers*, no.236.); Renouard AA p. 74:11; Kallendorf & Wells #127; Dibdin II 198-199. Renouard, 74.11.; Keynes.H.1.33, fol. q6 recto; Censimento 16 CNCE 37499; Texas 126; Stephen Greenblatt, *The Swerve: How the World Became Modern* (2011)**

36



XVI) 183J Martin Luther,

## **Das fünffte, Sechste vnd Siebend Capitel S. Matthei.**

Wittenberg: 1539.

Price \$4,500

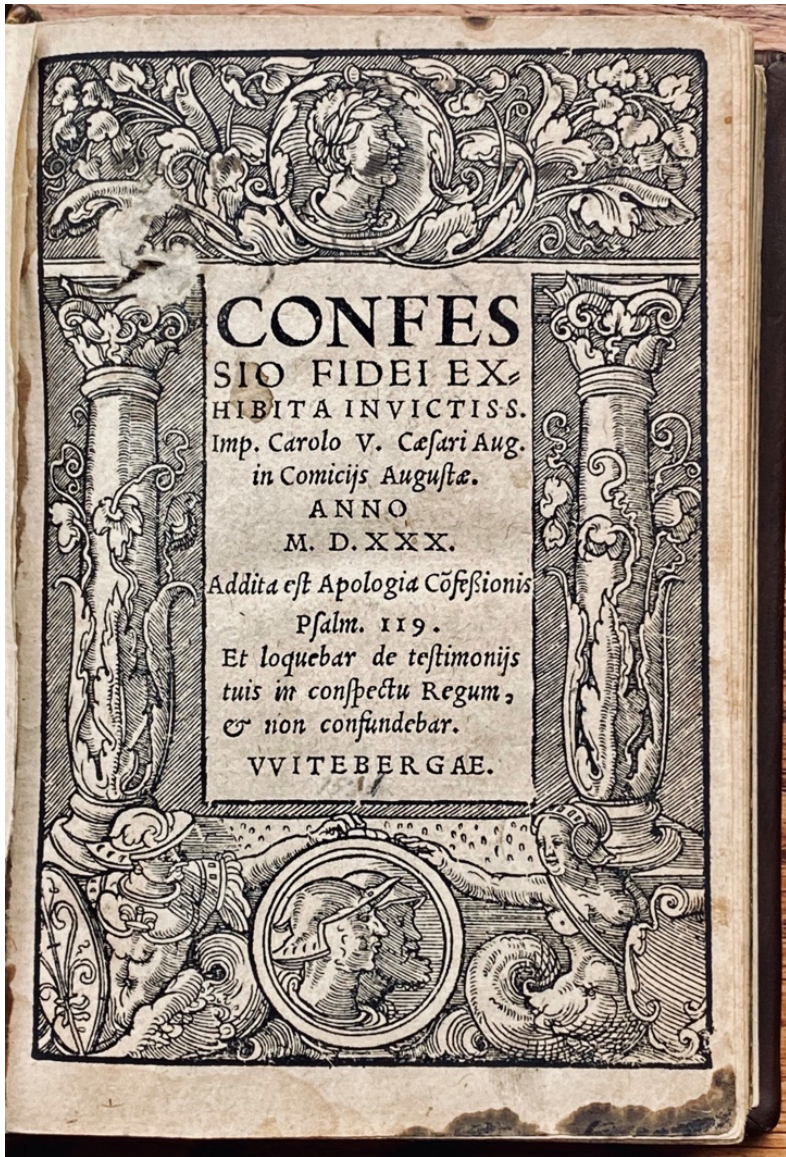
Quarto: 21 x 15.5 cm. signatures A-Z<sup>4</sup>, a-z<sup>4</sup>, aa-nn<sup>4</sup>, oo<sup>2</sup>, pp<sup>4</sup> (241 Leaves ) First edition Bound in full modern calf, a very nice copy.

As this sermon is for Christians, it is vexatious and intolerable for the Jews and their great saints. He rejects and condemns their doctrine and preaches the direct contrary. For the substance of their teaching was this: If it goes well with a man here upon earth, he is happy and well off; that was all they aimed at, that God should give them enough upon earth, if they were pious and served him; as David says of them in Psalm 144: *“Our garners are full, affording all manner of store; our sheep bring forth thousands and ten thousands in our streets; our oxen are strong to labor; there is no breaking in or going out; there is no complaining in our streets.”*

This is Luther’s translation on the Sermon on the mount. THE FIFTH CHAPTER OF ST. MATTHEW from the greek. And His commentary. Luther proceeds line by line, some times giving one line from Matthew five pages of commentary! Here is a shortened example: from the greek. And His commentary.

### **V. 3. Blessed are the poor in spirit, for theirs is the kingdom of heaven.**

*“For he does not come, like Moses or a teacher of law, with alarming and threatening demands; but in the most friendly manner, with enticements and allurements and pleasant promises. And indeed, if it had not been thus recorded, and if the first uttered precious words of the Lord Christ had not been given to us all, an over-curious spirit would tempt and impel everybody to run after them even to Jerusalem, yes, to the end of the world, if one might hear but a word of it all. Then there would be plenty of money forthcoming to build a good road, and every one would boastingly glory how he had heard or read the very words that the Lord Christ had spoken. O what a wonderfully happy man would he be held to be who should succeed in this! That is just the way it surely would be if we had none of our Savior’s words written, although much might have been written by others; and every one would say: Yes, I hear indeed what St. Paul and his other apostles have taught, but I would much rather hear what he himself said and preached. But now that it is so common, that every one has it written in a book, and can read it daily, nobody regards it as something special and precious. Yes, we grow tired of them and neglect them, just as if not the high Majesty of heaven, but some cobbler, had uttered them. Therefore we are duly punished for our ingratitude and contemptuous treatment of these words by getting little enough from them, and never feeling or tasting what a treasure, force and power there is in the words of Christ. But he who has grace only to recognize them as the words of God and not of man, will surely regard them as higher and more precious, and never grow tired or weary of them. Benzing (Luther) 3011;VD 16; L 4754; Pegg, Swis,; 2988;. Benzing (Luther) 3011;VD 16; L 4754; Pegg, Swis,; 2988*



714g Augsburg Confession 1531

XVII) 714g Philip Melanchthon (1497-1560)

**CONFES||SIO FIDEI EX=||HIBITA INVICTISS.|| Imp. Carolo V.  
Caesari Aug.|| in Comicijs Augustae.|| ANNO || M.D. XXX.|| Addita  
est Apologia Cōfeßionis || Psalm. 119 Et loquebar de testimonijs  
||tuis in conspectu.**

Wittenberg: Wittenberg: Georg Rhau, 1531. Price \$20,000

This edition is an impression of the "editio princeps" printed in the same year. Octavo; 14.5 x 9.5 cm. signatures: a-d<sup>8</sup>, e<sup>4</sup>, 9e<sup>4</sup> blank and present) f-n<sup>8</sup>, A-P<sup>8</sup>, Q<sup>4</sup>, Q<sup>4</sup> blank and present.

This is bound in full modern calf over wooden boards in an antique style, it is a very nice copy **with annotations on every page.**

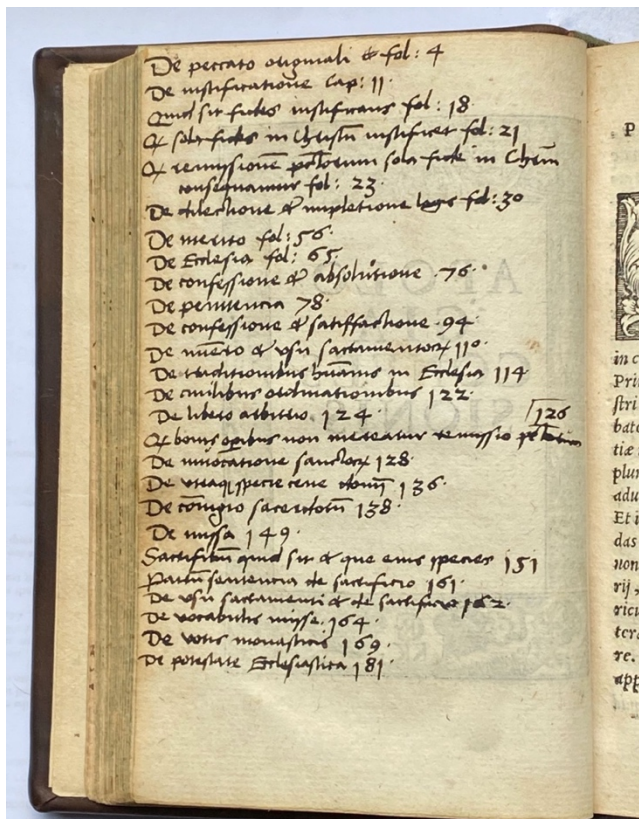
The Augsburg Confession is "the oldest and most authoritative of the Lutheran creeds," and a major historical document, in which the revolution of Martin Luther assumed organized political action and permanently changed the religious and national identity of Europe. "It was drafted by Melanchthon, on the basis of Luther's Marburg, Schwabach, and Torgau articles, and bore the signature of seven German princes....On 25 June, 1530, copies of it, in Latin and German, were presented to Charles V, at the diet of Augsburg, and the German version of it was read aloud before the secular and ecclesiastical Estates of the Empire. Charles retained his Latin copy which he brought with him to Spain, giving the other into the custody of the Archbishop of Mainz." In a remarkable calm and able "Answer" to the Confession, controversialists such as Eck, Wimpina, and Cochlaeus analyze the Confession, giving praise and censure where either is due. Melanchthon retorted with an "apologia" which Lutherans generally regard as their second symbolic book; Charles refused to accept it, because of the violent language against the Catholic Church. (Summarized from the Catholic Encyclopedia)

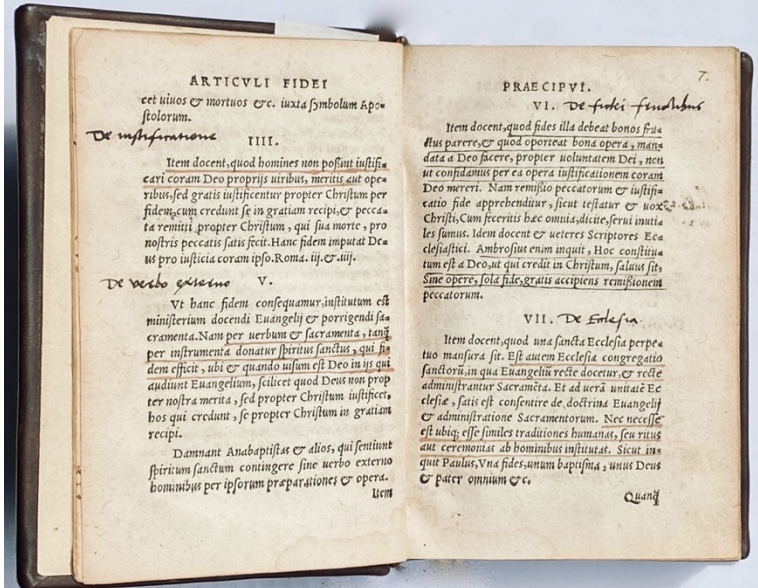
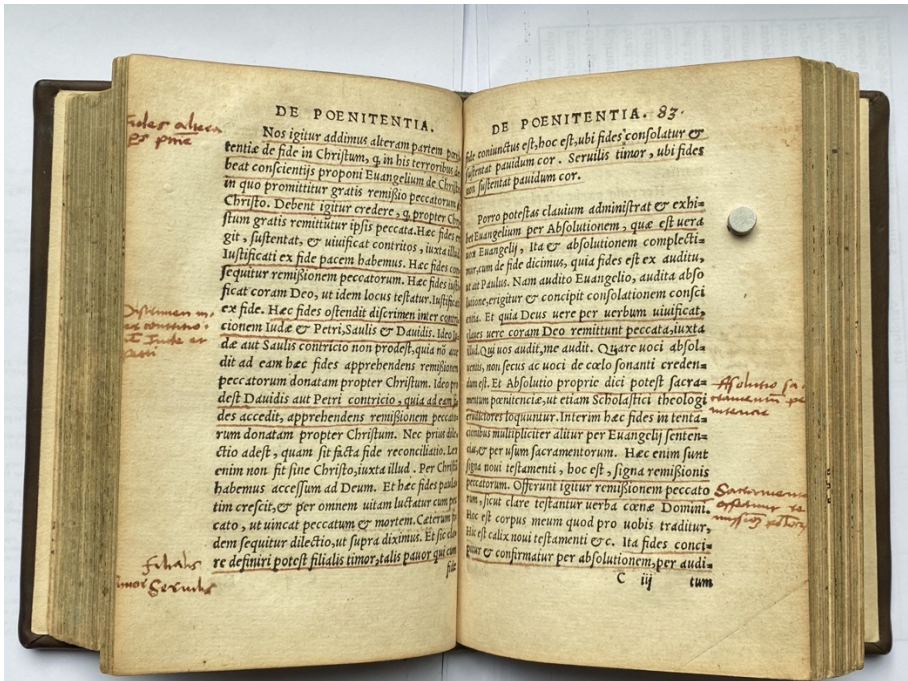


“ Although the emperor prohibited the printing of the evangelical confession without his special permission, during the diet six German editions and one in Latin were published.... Their inaccuracy and incorrectness induced Melancthon to prepare an edition to which he added the Apology. Thus originated the so-called editio princeps of the Augustana and Apology, which was published in the spring of 1531. This edition was regarded as the authentic reproduction of the faith professed before the emperor and empire.” (Schaff-Herzog)

Permalink: <http://mdz-nbn-resolving.de/urn:nbn:de:bvb:12-bsb10176840-0> :

Feuerlein,; n. 253; Owstien,; no. 625; Weber,; p. 6-54





2

M. V. MARTIALIS EPIGRAMMATA.  
IN AMPHITHEATRVM CAESARIS.



**B**ARBARA PYRAMIDVM  
sileat miracula Memphis,  
Assiduus iactet nec Babylōa labor,  
Nec Triviae templo molles laudentur  
honores,  
Dissimuletq; Deum cornibus ara  
frequens.

**A**ere nec uacuo pendentia mausolea  
Laudibus immodicis Cares in astra ferant.

**O**mnis caesareo cedat labor amphitheatro.

**V**num pro cunctis fama loquatur opus.

Ad eundem Caesarem.

**H**ic ubi sydereus propius uidet astra colossus,  
Et crescunt media pægmata celsa uia,

**I**nuidiosa feri radiabant atria Regis,  
Vnaq; iam tota stabat in urbe domus.

**H**ic ubi conspicui uenerabilis amphitheatri  
Erigitur moles, stagna Neronis erant.

**H**ic, ubi miramur uelocia muneris thermas,  
Abstulerat miseris tecta superbus ager.

**C**laudia diffusas ubi porticus explicat umbras,  
Ultima pars aulae deficientis erat.

**R**eddita Roma sibi est, & sunt te praeside Caesar  
Delitiae populi, quae fuerant domini.

Ad eundem.

**Q**uae tam seposita est, quae gens tam barbara Caesar,  
Ex qua spectator non sit in urbe tua?

A ij

XVIII) 724J  
MARTIALIS, Marcus

### Epigrammata. [liber I - XIII]

Venezia, eredi di Aldo Manuzio  
e Andrea Torresano, 1517.  
Price \$4,000.

Octavo, 16 x 9.5 cm. A-Z<sup>8</sup>, (\$4)  
&<sup>8</sup> (&<sup>8</sup> blank & genuine) The  
leaves 164 and 165 placed after  
the leaf 140. Roman and Italic  
letter. Rare second Aldine  
edition that follows the first of  
1501

Stiff vellum, binding of XVIII  
century, label with title on the  
spine, marbled endpapers, gold  
edges. There are a few beautiful initials colored in blue, red and  
gold. Printer's device on both the Title page and on the final leaf.  
Two blue stamps of the Maison d'Orléans with handwritten word  
"Doubs". .

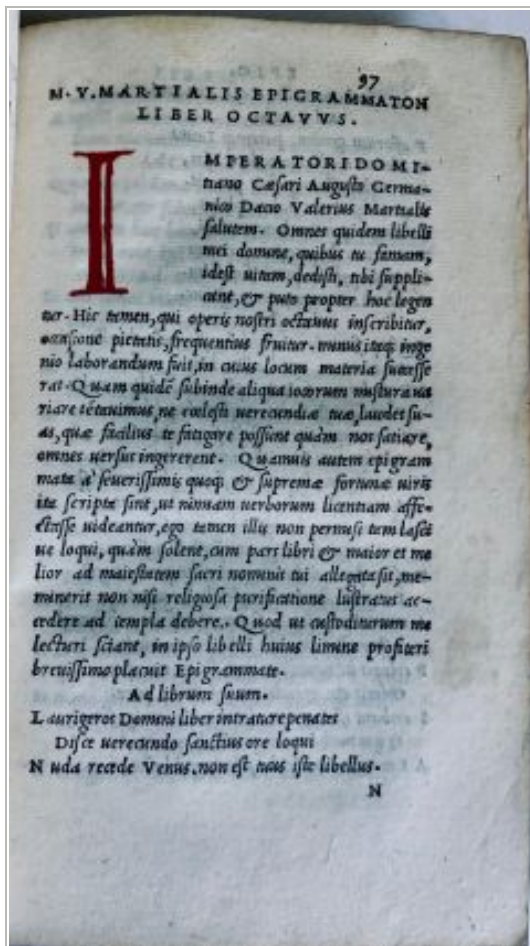
¶ The Epigrammata gives us a very vivid view of Roman life, of  
special interest are the host of very interesting details of the  
different dishes and wines of the table, given in Liber XIII. He  
praises Italian wines, especially those of Falernia.

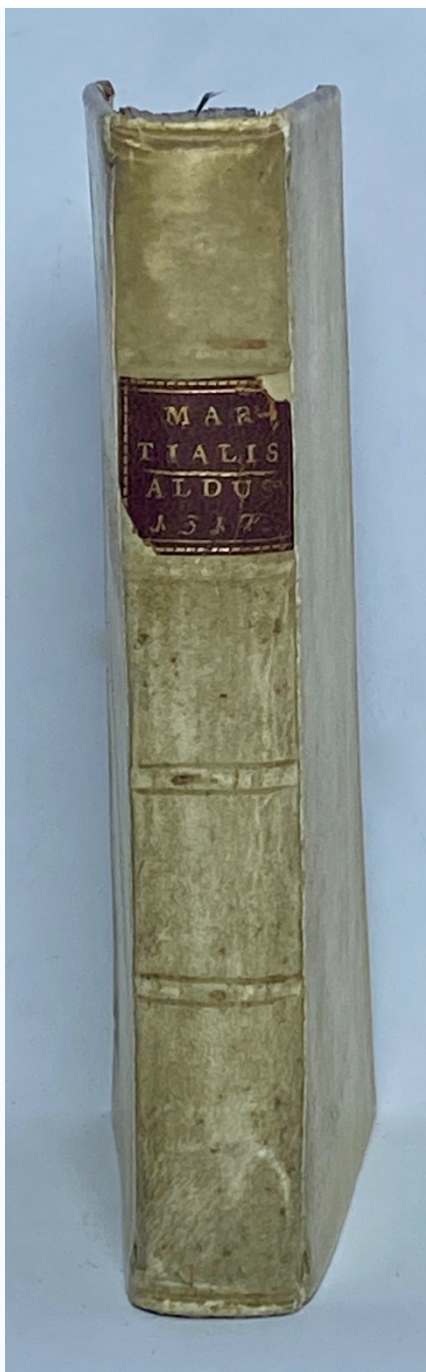
¶ The Epigrammata provide brief, vivid, and often extraordinarily  
humorous portraits of members of the Roman populace. Martial  
wrote a number of epigrams for emperors, generals, heroes, among  
others; but what perhaps marks him as the most innovative  
epigrammatist in ancient history is that he also, frequently, took  
ordinary people for his subjects. Martial wrote epigrams on slaves  
and senators alike, and his work surveys, and satirizes, every level  
of the Roman social strata. Martial's epigrams, with their brevity  
and wit, have often fared better in translation and over the  
centuries than dense epics and lyrics of his fellow ancient Romans.  
He remains one of the most enduringly popular of all Latin poets,



and he is credited, to this day, as one of the most influential satirical poets of all time. Item #724

Adams, M 694. Renouard, "Annales de l'imprimerie des Alde", p. 81, n° 11, EDIT16 CNCE 37562 Ahmanson-Murphy fII p37.





## The first Catholic New Testament in English

XIX) 226j Bible. New Testament.

**The Nevv Testament of Iesus Christ, translated faithfully into English, out of the authentical Latin, according to the best corrected copies of the same, diligently conferred vvith the Greeke and other editions in diuers languages; vvith arguments of bookes and chapters, annotations, and other necessarie helpes, for the better understanding of the text, and specially for the discouerie of the corruptions of diuers late translations, and for cleering the controversies in religion, of these daies: in the English College of Rhemes.**

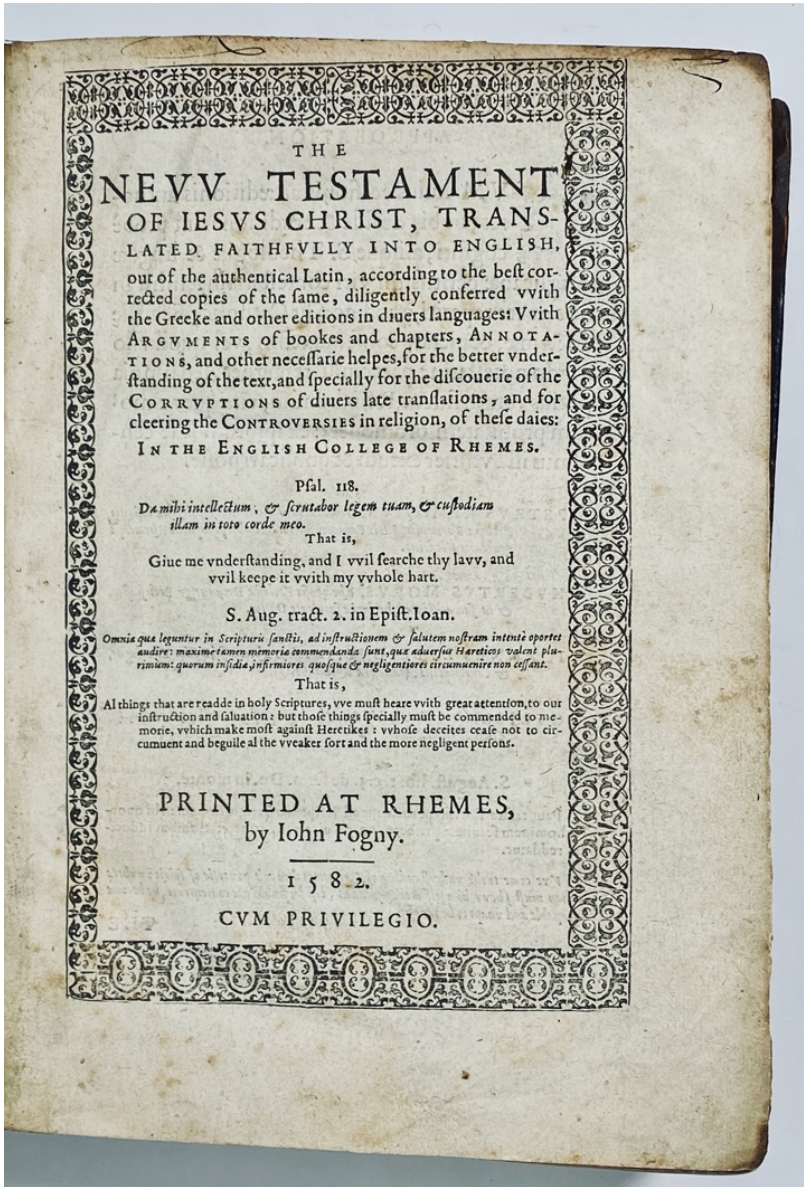
Printed at Rhemes : By Iohn Fogny, 1582.

Price: \$35,000

Quarto 218 x 165 mm Quarto a-c<sup>4</sup>, d<sup>2</sup>, A-Z<sup>4</sup>, Aa-Zz<sup>4</sup>, Aaa-Zzz<sup>4</sup>, Aaaa-Zzzz<sup>4</sup>, Aaaaa-Dddd<sup>4</sup>, Eeeee<sup>2</sup> This copy is bound in seventeenth-century calf, sympathetically rebacked, with an attractive gold-tooled floral motif to the board edges Internally, this copy is in very good condition with clean leaves There is a little foxing to the first two leaves and a few trivial marginal tears The upper margin is cut a bit close but the text is never affected

Not only did Douay-Rheims Bible influence Catholics, but also it had a substantive influence on the later creation of the King James Bible. The Authorized Version is distinguished from previous English Protestant versions by a greater tendency to employ Latinate vocabulary, and the translators were able to find many such terms (for example: emulation Romans 11:14) in the Rheims New Testament. Consequently, a number of the latinisms of the Douay-Rheims, through their use in the King James Bible, have entered standard literary English. Douay-Rheims would go on through several reprintings on both sides of the continent.

Pforzheimer, 68; Darlow & Moule 231; STC (2nd ed), 2884; Herbert 177; Pierpont Morgan Library, The Bible 115; The Bible 100 Landmarks, 66; Bible in the Lilly Library 40. Item #226J





**Sphera mundi nouit recogni-  
ta cū cōmētarijs 7 authorib⁹  
in hoc volumine cōtētis v3.**

**Eichi Eschulani cum textu**

**Joannis Baptiste Lapuani**

**Jacobi Fabri Stapulensis**

**Theodosij de Spheris cum textu**

**Michaëlis Scoti questiones**

**Petri de Aliaco Cardinalis Dōnes**

**Roberti Vinconiensis Compendium**

**Theodosij iterum de spheris cum textu**

**Tractatus de Sphera solida**

**Theorice planetarum conclusiones cum expositione**

**Lampani Tractatus de Sphera**

**Eiusdem tractatus de computo maiori**

**Joannis de monte regio in cremonēsem disputatio**

**Theorice Textus cū Joānis Baptiste Lapuani expōne**

**Ptolomeus de Speculis**

**Theorica Planetarum Joannis Cremonensis: pluri-  
mum faciens ad disputationem ioannis de monte re-  
gio: quā in alijs hactenus impressis non reperies.**

*Ad Via. Mon. Manij. Por. Carr. 8<sup>o</sup> min. con.*

- XX) 310j Sacro Bosco JOHANNES de SACRO BOSCO  
(fl1230 ) (Francesco Capuano Di Manfredonia fl  
15th century)

*Sphera mundi nouit[er] recognita : cu[m] co[m]me[n]tarijs  
[et] authorib[us] in hoc volumine co[n]te[n]tis v3*

**Cichi Eschulani cum textu. Ioannis Baptiste Capuani. Jacobi Fabri Stapulensis. Theodosii de spheris cum textu. Michaelis Scoti questiones. Petri de Aliaco cardinalis q[uaesti]ones. Roberti Linconiensis Compendium. Theodosij iterum de spheris cum textu. Tractatus de sphaera solida. Theorice planetarum conclusiones cum expositione. Campani Tractatus de sphaera. Eiusdem tractatus de computo maiori. Joannis de monte regio in cremone[n]sem disputatio. Theorice textus cu[m] Joa[n]nis Baptiste Capuani exp[ositi]one. Ptolomeus De speculis. Theorica planetarum Joannis Cremonensis, plurimum faciens ad disputationem ioannis de monte regio, qua[m] in aliis hactenus i[m]pressis non reperies.**

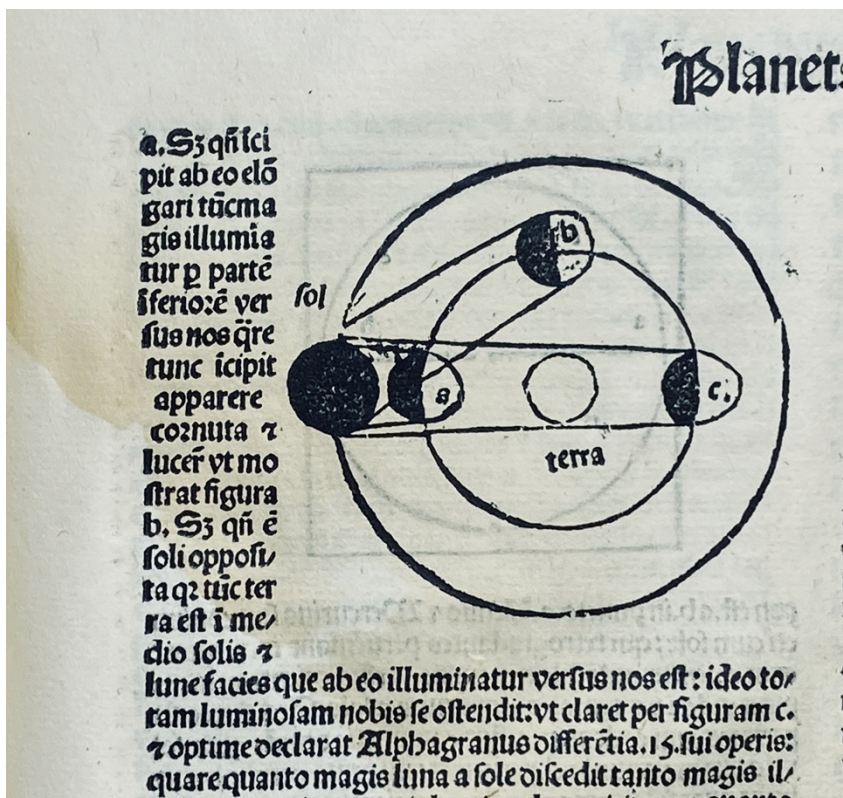
Venetijs: Luce antonij de giu[n]ta ...,1518. Price \$7,500

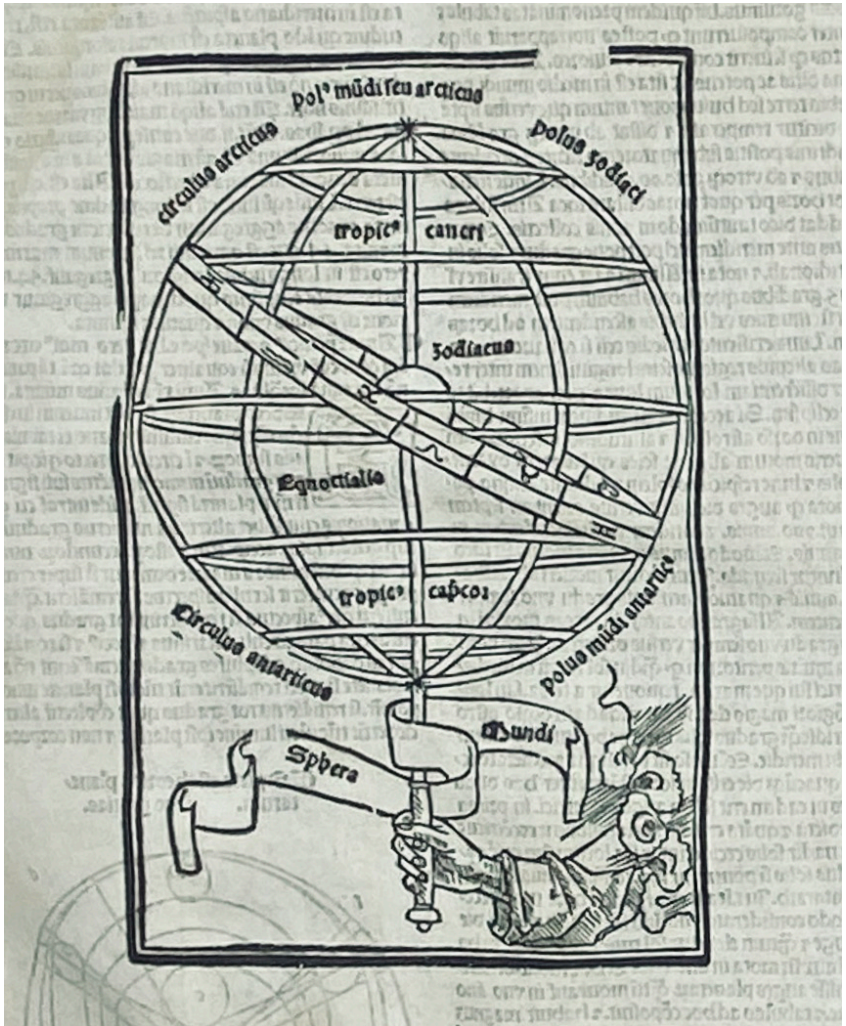
Folio. 32x21 cm. signatures: A<sup>6</sup>, B-z<sup>8</sup>, Aa-Ff<sup>8</sup>, Gg<sup>6</sup>. This copy is bound in full contemporary vellum. Inner joints have been repaired there is worm tracks at the fold, the free endpaper has an ownership mark of the old hand. There is water staining throughout, but hardly browned. It has a modern box of cloth over boards .

**The text below is quoted from:**

Shank, Michael H. "Setting up Copernicus? Astronomy and Natural Philosophy in Giambattista Capuano Da Manfredonia's 'Expositio' on the 'Sphere.'" *Early Science and Medicine*, vol. 14, no. 1/3, 2009, pp. 290–315.

"As I illustrate below in preliminary fashion, Capuano's *Expositio* of the Sphere is considerably more significant, both on its own terms and in relation to Copernicus, than the modest earlier scholarship on him has realized.<sup>6</sup> It reveals a late-fifteenth-century university master grappling with the motions of the Earth and their physical consequences, freely mingling natural philosophical arguments with the astronomical material he was teaching. While commenting on Sacrobosco's elementary text of the mathematics curriculum, Capuano also brings together salient arguments from the *Physics* and *De Caelo* commentaries of the previous century, including the possibility of mixed circular motions and of combined rectilinear and circular motions. When Capuano examines hypothetically the arguments for the motions of the Earth, he of course discusses its rotation, a familiar hypothesis in fourteenth-century natural philosophy. Surprisingly, he also attempts to refute a hypothetical two-fold motion of the Earth. Although Capuano defends the Earth's immobility, his commentary significantly enriches our understanding of academic discussions of astronomy at the time of Copernicus.





The number, quality, and specificity of these resonances suggest the hypothesis that Capuano's commentary on the Sphere may have served as a sparring partner for Copernicus, who is notoriously silent about his debts to con temporaries. These intriguing echoes are probably not coincidental, for this text is certainly connected to Copernicus's circle, and prob ably to Copernicus himself.

A fragmentary version of Capuano's commentary on Sacrobosco first appeared in a 1499 Venetian astronomical compendium, which also reprinted his Peurbach commentary. His title in that edition suggests that he

was still teaching at Padua as a layman. By the time Capuano had revised his commentary on the Sphere in 1505, he had become an Augustinian canon.

In later editions, he mentions a lunar eclipse of 15 August "in the current year of 1505," which "we saw with all the associates and fathers" (36va).<sup>3</sup> This is evidently a reference to members of his order, to which he had introduced the mathematical sciences, teaching for at least twelve years, presumably in the Veneto.<sup>4</sup> The revised version of the commentary on the Sphere (with a new preface) did not appear until the astronomical compendium of 1508. At least two editions of both commentaries appeared in 1518 and two more in 1531. Capua no's commentary on Sacrobosco was perhaps the longest of the genre until Christopher Clavius's a century later.



### A Few Thematic and Dialectical Resonances between Capuano and Copernicus

Most of these issues show intriguing parallelisms to the front matter and the cosmological sections of Copernicus's *De revolutionibus*, Book I. Most generally, the common outlook between Capuano and Copernicus is obvious. Like Regiomontanus, these two contemporaries see astronomy as a discipline at the apex of the sciences and one with physical consequences. They do not hesitate to use and to resolve, for their own purposes, arguments in natural philosophy. In addition, they both understand astronomy as causal.<sup>44</sup> I now turn to some dialectical parallels between Capuano and Copernicus.

At one level, my suggestion that Copernicus appears to be answering Capuano is trivial. Since Copernicus argues against the set of all defenders of a central, stationary Earth, he is implicitly arguing against every member

of the set, hence against Capuano.

As I hope to show, however, the issues that Capuano brings up in this one treatise are sufficiently unusual, specific, and numerous to cast doubt on the hypothesis that the similarity is coincidental. In *De revolutionibus*, I, after summarizing the main arguments for the centrality of the Earth and against its daily rotation (chap 44) Copernicus opens the manuscript of Book I with a reference to the "studies that deal with the godlike circular motions of the world" and lists among the topics in it

"the causes of the other phenomena of the heaven" (This passage was omitted in the 1543 edition); The Manuscript of Copernicus' *On the Revolutions*:

Facsimile, Completer 7), Copernicus in chapter 8 specifically takes on the arguments against the motion of the Earth.

Instead of dealing piecemeal with the natural or unnatural character of such a rotation, he steps back to make a meta-point: if the Earth rotates, its motion is natural. Naturalness of motion will characterize whichever body is moving, whether the *primum mobile* or the Earth. Recall that one of Capuano's arguments for keeping the Earth stationary was that, if it moved, "there is no specifying that by which the Earth can move." (33vb)

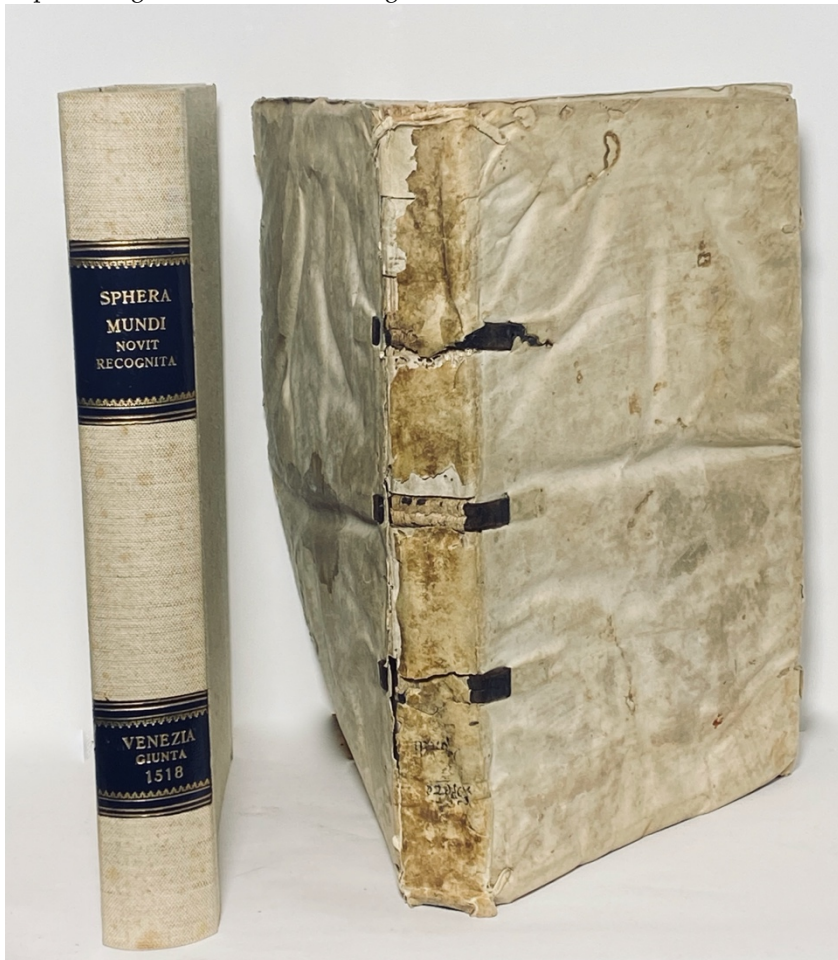
Here, Copernicus's appeal to its natural motion sounds like a direct answer to Capuano. In short, there is no independent criterion of natural motion, only a choice of options: either the heavens stand still and the Earth rotates, or the heavens rotate and the Earth stands still. In either case, the motion of the moving body and the immobility of the stationary one are natural; the question at hand is the determination of which body is in motion. In the process, Copernicus alludes to his own apocalyptic scenario if the heavens move by raptus.<sup>45</sup> Capuano had already rehearsed the arguments for the greater nobility of rest for the heavens and the greater ease of motion for the smaller body (the Earth), only to refute them. Copernicus adopted them.

Still in Chapter 8, Copernicus discusses the motion of comets (6r), and air. This passage caught the attention of Jamil Ragep, who was puzzled by its apparent uniqueness in the Latin tradition.<sup>46</sup> Significantly, Capuano had also discussed comets in the context of the raptus of the celestial spheres, not surprisingly perhaps, since the motion (or lack thereof) of the elements belongs to the problem of the motion (or lack thereof) of the Earth (30va). Copernicus uses raptus or its cognates three times in *De revolutionibus* I, 8 (6r-6v).

As we have seen, Capuano had argued that a sphere could move with mixed circular motion and elemental bodies could move with combined circular and straight motions. The availability of such arguments helps to explain Copernicus's own appeal to mixed straight and circular motion (6r-v) and his rapid march through the traditional natural philosophical problem of a rotating Earth in *De revolutionibus* I, 8. Although such arguments are scattered throughout fourteenth-century natural philosophy, we do not know precisely how they reached Copernicus. In Capuano's revised commentary on the Sphere, they were not only readily available, but also put to work in a combined astronomical and physical context. Copernicus put similar arguments to work for the elements, arguing that the apparent rectilinear rise and fall of the latter exhibit a compound of circular and rectilinear motion.<sup>47</sup>

But it is the matter of requiring more than one motion of the Earth that is most striking. In *De revolutionibus* I, 9, Copernicus's argument resonates with the framework of Capuano's discussion, which Copernicus has turned on its head. Having argued in *De revolutionibus* I, 8 that the mobility of the Earth is more probable than its immobility, in the first sentence of Chapter 9, Copernicus asks, "whether several motions are appropriate for it" (7r).<sup>48</sup> The immediate leap to the plural strikingly echoes Capuano's argument rooted in *De caelo*, II,

14. After sketching his theory of gravity,<sup>49</sup> Copernicus explores the consequences of making the Sun and Earth trade places and motions: "if the [yearly circuit] is transformed from solar into terrestrial, immobility being conceded to the Sun, the risings and settings of the zodiacal signs and the fixed stars, by which they become morning and evening stars, will appear in the same way." On the force of this fundamental observational equivalence, Copernicus goes on to assert a stronger one:



*"Also the stations, retrogressions, and progressions of the wandering stars will be seen to be not their own motion, but the Earth's, which they transform into their appearances. Finally, the Sun itself will be thought to own the center of the universe...."*

These assertions are a direct denial of Capuano's observational claim, which was probably rooted in the objections of De caelo II, 14 and of Aquinas's

commentary on it, that the stars would exhibit "changes and turnings." If Copernicus had read the work, the incompatible premises in Capuano's argument, generated by the juxtaposition of the simple motion of the fixed stars with the added assumption of "diurnal and zodiacal" motions, must have stood out when Copernicus tested the consistency of his insight.

Strikingly, the passage in Capuano that immediately follows this discussion turns to the order of the planets, and discusses extensively the place of Mercury and Venus in relation to the Sun: "In this question, it will be a matter first of the order of all the spheres; second, and more specifically, of the Sun, Venus, and Mercury."<sup>5</sup>

Precisely this problem, on Bernard Goldstein's convincing interpretation, motivated Copernicus's move to heliocentrism by causing him to rethink the order of the planets—the subject of *De revolutionibus* I, ch. 1 0.52

Not least, Copernicus evidently agreed with Capuano that giving the Earth only diurnal and zodiacal motions could not save the phenomena. Accordingly, he spent the better part of *De revolutionibus* I, 1 1 offering two derivations of the third motion he ascribed to the Earth. Copernicus's motion of "declination" keeps the Earth's axis pointed in the same direction on an annual basis and also accounts for the precession of the equinoxes. Equally significant, immediately thereafter, the manuscript includes material omitted in the printed text, to the effect that Philolaus and Aristarchus probably saw the motions of the five planets as more consistent with the mobility than the immobility of the earth "although they were not moved by the reason that Aristotle alleges and criticizes."<sup>53</sup> This is a direct allusion to *De caelo* II, 14, the very passage that informs the arguments of Aquinas and Capuano.

The significance of Capuano's treatise lies less in the specific views he presents, many of which were scattered throughout late-medieval natural philosophy, than in his collection and linkage of them in a detailed commentary on the *Sphere*, the basic elementary text of the mathematical curriculum. In recasting Aristotle's argument against multiple motions of the Earth, Capuano called the two hypothetical motions "diurnal" and "zodiacal." In so doing, he effectively raised the possibility of the Earth's being a planet—not simply a body rotating at the center of the universe, but a body with the traditional motions of the Sun. In Capuano's commentary on the *Sphere*, written by a Paduan master whose path he may have crossed in Padua, Copernicus could conveniently find a range of recent and detailed arguments against the motion of the Earth. By 1543, he had formulated arguments that look like answers to them.

But was Copernicus answering Capuano? , Copernicus very likely knew about Capuano through the controversy with Alessandro Achillini. His studies in Bologna (1496-1500) overlapped with Achillini's tenure and publication of *De orbibus* (1498).<sup>54</sup> A new piece of evidence increases the likelihood of his familiarity with Achillini's work. *De orbibus* contains several mysterious citations from Averroes's *Epitome of the Almagest*, previously



thought to be available only in Arabic and Hebrew.<sup>55</sup> Equally intriguing, Copernicus cites this work, calling it Averroes in Ptolemaica paraphrasi, when discussing a possible transit of Mercury (De revolutionibus, 8v), the topic of one of Achillini's quotations. **Second**, if Copernicus did not know about Capuano through Achillini in Bologna, he is likely to have heard about his commentaries (the commentary on Peurbach competed with that of Brudzewo, who was probably Copernicus's teacher in Cracow).



**Third** ,Copernicus and Capuano easily could have met: Copernicus's years in Padua (1501-03) are bracketed by the years in which Capuano was publishing in the Veneto and presumably teaching his fellow canons there. Not least, Capuano's *Expositio of the Sphere* was known in Copernicus's circle. The Stockholm,Royal Library, copy of the 1518 Venice Giunta astronomical compendium containing Capuano's two works is inscribed to "Ioachimo Rhoetico."57

L.A. Birkenmajer believed that Copernicus gave the volume to Rheticus (see his *Stromata Copernicana* (Cracow, 1924), 320-21); Andr? Goddu is skeptical ("Copernicus's Annotations: Revisions of Czartoryski's 'Copernicana,'" *Scriptorium*, 58 (2004), 202-226, 207-08).

The volume (106A, Fol. RAR) contains annotations in several hands, at least one of which (Goddu's Plate 39), in my view, strongly resembles Copernicus's (166r).

Evidence and Interpretation: Studies on Early Science and Medicine in Honor of John E. Murdoch (2009)JSTOR, [www.jstor.org/stable/20617787](http://www.jstor.org/stable/20617787)].

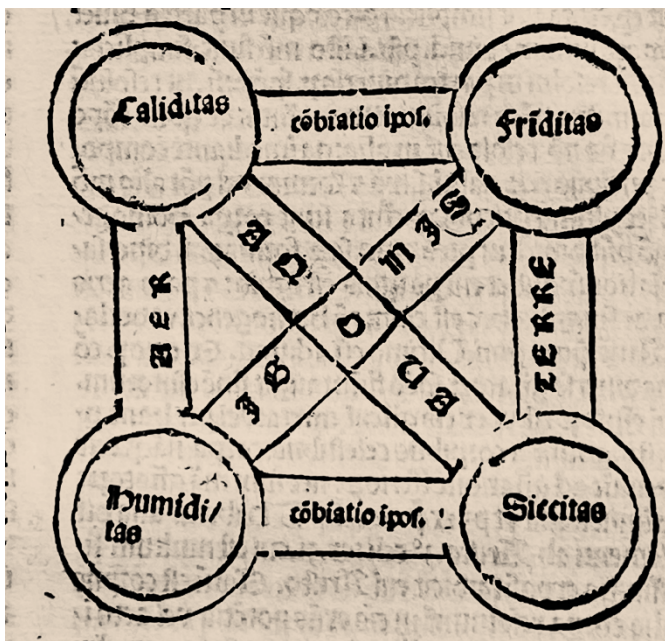
Houzeau / Lancaster I, 1642. EDIT 16 CNCE 29259. STC 597. Essling 1975. -

Not in Adams. 1) Shank, Michael H. (2009), "Setting up Copernicus?"

*Astronomy and Natural Philosophy in Giambattista Capuano da Manfredonia's Expositio on the Sphere*, *Early Science and Medicine*, 14 (1-3): 290-315, doi:10.1163/157338209X425597

2) Boner, Patrick J. (2010), *Change and Continuity in Early Modern Cosmology*, *Archimedes Series*, 27, Springer, p. 14, ISBN 94-007-0036-9

3) L Thorndike, *The Sphere of Sacrobosco and its Commentators* (Chicago, 1949).





**Eyn Sendbrieff** ko  
der Edel vnd Ernest Francisus von  
Sickingen / seynem Schwebel / dem  
Edlen vnd ernuesten Juncker  
Dietheren vß Henschuchsbeym  
zu vnterrichtung etlicher Ar  
tikel Chyffliches glau  
bens / fürstlingen  
zu geschickte  
hatt .

**Missus Hartmuts**  
von Cronenberg an Francisca  
von Sickingen .

**Wittenberg**  
Anno M. D. xxij.

XXI) 178j Sickingen ,Franz von Sickingen (1481-1523)

**Eyn Sendbrieff soo der Edel vnd Ernuest Franciscus von Sickingen seynem Schweher dem Edlen vnnd ernuesten Juncker Diethern vo[n] Henschuchssheym zu vnterrichtu[n]g etlicher Artickel Christliches glaubens kurtzlingen zu geschickt hatt. Missiue Hartmuts von Cronenberg an Franciscu[m] von Sickingen.**

Wittenberg: [Johann Rhau-Grunenberg], 1522. Price \$1,800

Quarto, 20 x 15 cm. ° A-B4 C2, disbound.

Letters by lesser known Reformation figures, the first representing the only known document by its author taking a position on the issues raised by the Reformers, the second a letter directed to Sickingen, urging him to represent the Lutheran cause before Emperor Charles V Letters by lesser known Reformation figures, the first representing the only known document by its author taking a position on the issues raised by the Reformers, the second a letter directed to Sickingen, urging him to represent the Lutheran cause before Emperor Charles V.

VD-16; S-6316.

**W**arhafftige **A**bleinüg  
**v**nd **v**erantwortung vnser von  
**G**ottes gnaden Weiganden Bischouen zu Bam  
 berg woid dz vnfüglich vñ vngründig außschreib vñ schmach  
 büchlein/ so der Hochgeborn Fürst Marggraff Albrecht zu  
 Brandenburg/ gegen dem Hochwürdigem Fürsten/ Herrn  
 Melchion Bischouen zu Würzburg vnsern besondern  
 lieben herrn vñ freünd vnd vns/ auch die würdige vn  
 sere Thumbcapittel vnter de dato Montags  
 nach Palmarū den 27. tag des Monats  
 Marcij/ dieses lauffenden 53. jårs im  
 ducß außgehn lassen/ zu rettüg der  
 warheyt/ auch vnser vnd vns  
 sers Thumbcapittels  
 Ehre vñ glimpffs  
 wie hernach  
 volgt.



XXII) 948g Weigand of Redwitz Bishop of Bamberg 1476-1556

**Warhafftige Ableinu gynd verantwortung vnser von Gottes gnaden Weiganden Bischouen zu Bamberg wid' dz vnfüglich vñ vngründig aussschreibdē vñ schmachbüchlein :so der Hochgeborn Fürst Marggraff Albrecht zu Brandenburg/ gegen dem Hochwirdigen Fürsten/ Herrn Melchiorn Bischouen zu Wirtzburg : vnsern besondern lichen herrn vñ freünd vnd vns/ auch die wirdige vnserere Thumbcapittel vnter d dato Montags nach Palmar den 27.tag des Monats Marcij/ dieses lauffenden 53.jars im druck auss gehn lassen .**

Nürnberg : Gabriel Hein, 1553      Price \$1,100

Quarto:7 X 5 inches, signatures: A-K4. This is a disbound pamphlet Weigand of Redwitz became a canon in Bamberg in 1490. He made a pilgrimage to Jerusalem. In 1520, he was the senior pastor of Kronach. Among his congregation was the reformer Johannes Grau, who had to flee to Wittenberg after he married the daughter of a citizen of Kronach. During his time as bishop, Weigand acted against Luther's followers and removed Lutheran clergy from office. However, under the restraining influence of his veteran advisor John of Schwarzenberg, he was less radical than some of the people who had elected him would have liked.

At the time Weigand was appointed bishop, Adrian VI was Pope and Charles V was Emperor. During his reign, the Peasants' War raged in the area. Over 70 manors and several monasteries were destroyed. Weigand attempted to resolve the conflict diplomatically. When military intervention appeared unavoidable, he turned to the Swabian League. The cathedral chapter also favoured intervention by the Swabian League. When the troubles began, the chapter had more rights than ever before, but now existential questions about their position were being posed. Although some of the canons may have sympathized with the Protestant faith, the demands of the peasant, which implied disempowering the canons, met with fierce resistance. The commander of the League's forces, Georg, Truchsess von Waldburg, was a loyal, but also ruthless military leader. Weigand's supporters were rewarded with properties confiscated from wealthy families in Bamberg. After the revolt was suppressed, Weigand, unlike some other feudal rulers, did not impose draconian punishments on the rebels. However, some rebel leaders were beheaded in the marketplace. During the Second Margrave War, near the end of his reign, the Protestant Margrave Albert III Alcibiades of Brandenburg-Kulmbach invaded... He ceded almost half of his territory. To secure his claims, Albert occupied the key central cities Forchheim and Bamberg. Albert Alcibiades had made many enemies with his bellicose behaviour and was defeated in 1553. He died in exile in 1557.  
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