


Phone: 323 333 4140
weberbks@pacbell.net

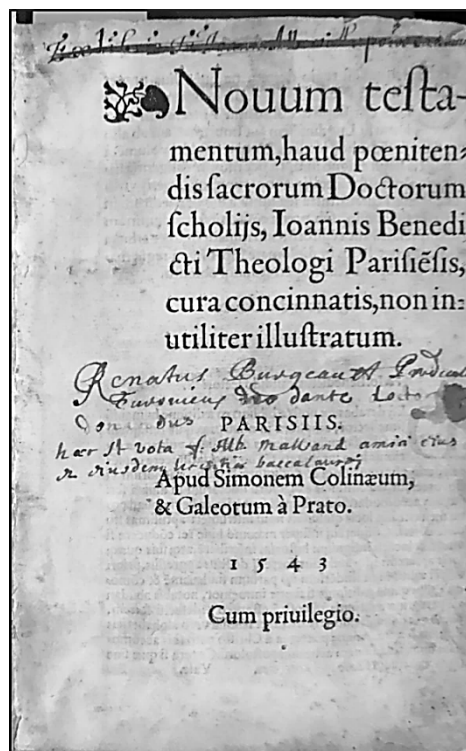
List June 2017

1] BEMBO, Pietro (1470-1547). *Delle Lettere ... Primo volume. Di nuovo riveduto et corretto de Francesco Sansovino. Con la giunta della Vita del Bembo, descritta per il medesimo.* Venetia, 1560. 1 of 2 vols. Small 8vo. [viii], 155 ff. Title vignette. Original vellum; spine punctured, front inner joint separated. Mild waterstains. Ownership signature on title of D---. Hercolay. As is.

Early edition. Comprised of twelve books of the letters from Bembo, the great Italian humanist, to various figures in the Church. First published in 1548, with a second part issued in 1550, followed by third and fourth parts issued in 1552.



2] BENOIT, Jean (1484?-1573). *Novum Testamentum, haud poenitendis sacrorum Doctorum scholiis, Joannis Benedicti ... cura concinnatis, non inutiliter illustratum*. Paris: Apud Simonem Colinaeum, & Galeotum à Prato, 1543. ¶ 2 parts in 1 volume. [Title of second volume: Divi Pauli epistolae, non vulgaribus doctorum scholiis illustratae.] With the privilege page (title verso) to Galliot du Préé and Antoine Vincent. 8vo. Signatures: [7A]-[7AA]⁸ [7AAA]⁴ a-z⁸ [z⁸ blank]; A-S⁸, T⁴. Collation: [20], 183,



[1]; 140, [8] ff. Fine woodcut initial letters, index; margins trimmed. Original full vellum, manuscript spine title on label, four original leather ties present. Provenance: Title inscribed, I: Manuscript line obscured with ink on upper margin of title, "Renatus Burgeautt Prad---[?] / F----- Jno[?] dante doctor-- / Jonandus[?] / har ... vota ... Alb. [Alberti] Malliand amiri ... / r risdem[?] ... baecalauroi??? ; II: "Ex Libris Fr. Joannis Alberti Thupoise[!] Cadomaei." Front pastedown: L'abbe Robert. Rear pastedown: Fr. S.ai incl. Francat[?] / A. Baillie. Early marginalia [trimmed] pt. II, ff. 82(v), 83(r), 85(r). Very good.

\$ 1,850

First edition with the scholarly notes of Jean Benoit, who received his doctorate in theology in 1531 from Navarre. A third edition was issued in 1563.

"Comme Arthur Fillon, Jean Benoit eut pour berceau la petite ville de Verneuil qui, aujourd'hui, fait partie du département de l'Eure. Après avoir assez longtemps enseigné les belles-lettres à Paris, il entra à Navarre, en 1524, pour y suivre les cours de théologie. Il approchait de la cinquantaine, lorsque, en 1531, il reçut les insignes du doctorat. En 1543, il publiait le Nouveau-Testament avec des scolies ou notes marginales. Nous avons en entre les mains la troisième édition, revue et augmentée, qui est de 1563." – Féret.

Alternative title: Nouum Testamentum : haud poenitendis sacrorum Doctorum scholijs, Ioannis Benedicti Theologi Parisie[n]sis, cura concinnatis, non inutiliter illustratum. Second part has title: Divi Pauli Epistolae, non vulgaribus Doctorum scholijs illustratae.

Provenance: Fr. Joannis Alberti Thupoise[?] Cadomaei – L'abbe Robert – A. Baillie.

See: Renouard, P. *Bibliographie des éditions de Simon de Colines, 1520-1546* p. 381; Schreiber, Fred, *Simon de Colines: An Annotated Catalogue of 230 Examples of his Press, 1520-1546*. Salt Lake City: Brigham Young University Library, 1995, no. 200; Euan Cameron (ed.), *The New Cambridge History of the Bible: Volume 3, From 1450 to 1750*, Cambridge University Press, 2016; Pierre Féret, *La faculté de théologie de Paris et ses docteurs les plus célèbres ...: XVIe ...* Paris, Librairie Alphonse Picard et Fils 1901-1910. Vol. II, pp. 196-7.

"Figures" in the Bible Including "De Diablo"

3] [Bible] **Rampegollo, Antonio de [Antonius de Rampegollis [or] Anthonium de Rampegolis]**. *Figurarū[m] biblie opus cō[n]ducibile & putile Qua[m] in eo om[n]es materie c[on]tente: p[er] clarissimū[m] vī[r]ū[m] Anthoniū[m] de Ra[m]pegolis: ordinis sancti Augustini in Bibliam studiose applica[n]tur*. Regina celi / Sue sanctissima / Maria mater Dei / Porta paradise. Argentine [i.e. Strasbourg]: Joannem Knobloch, [1516]. ¶ Small 8vo. Collation: AA¹², BB⁸, A-Z⁸, Aa-Jj⁸. Foliation: [20], cclvi ff. Title printed in red and black, large woodcut title vignette of the virgin Mary holding the baby Jesus at her breast

surrounded by four angels, 3 small woodcuts, woodcut initial letter. Original full blind-stamped calf, raised bands, two later black leather gilt-stamped labels; rebacked mounting earlier labels, seemingly preserving originally used manuscript [ca. 15th century or earlier] sheets used as pastedowns, manuscript title[?] applied to bottom edge [near spine]. Bound very tightly. Manuscript inscriptions on title obscured with ink. Fine.

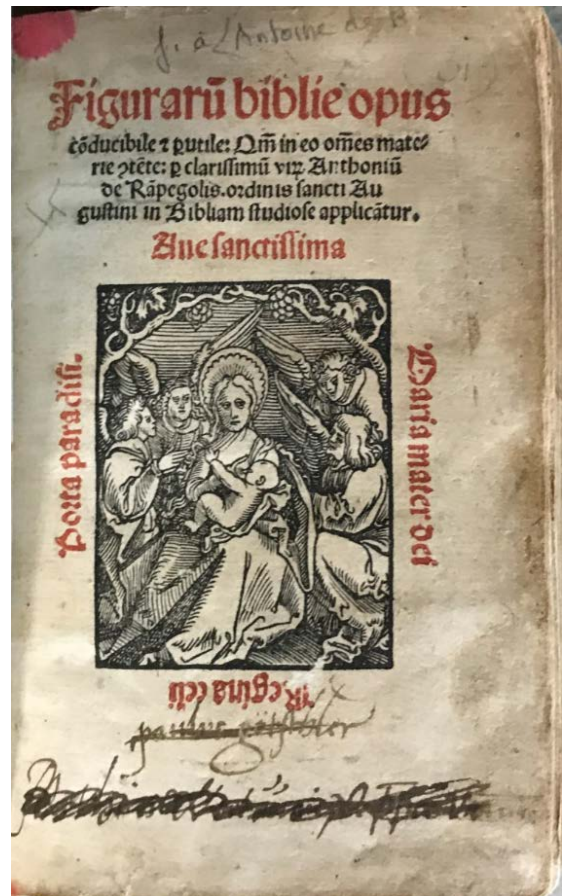
\$ 1,500

Early sixteenth century edition of this text from the theologian Antonio Rampegollo printed in Strasbourg by Johannes Knobloch I (d.1528). Knobloch started printing as early as 1497 and was responsible for much of the printing and publishing in this town for the rest of his life, then his son Johannes Knobloch II, continued the business. The text for this edition was previously printed in Cologne by Cornelius von Zierickzee [1505 and 1511]. Perhaps it is significant to point out that the German Reformation, initiated by Martin Luther, began with his Ninety-five Theses issued in 1517, just after this work being printed.

“De Diabolo”: The extensive section [ff.69-78] on the devil discusses his place in the Bible, exorcism, and witchcraft.

Thus the title suggests “Figures of the Bible” it really means Biblical theology or themes. The book contents (as taken from the “index”) includes: Abstinencia

[abstinence], Accidia [apathy], De Adulatione [flattery], Amicitia [friendship], the Apostles, Ascencio [Ascension], Avaricia [greed], De Beacitudine [Blessed, happiness], De Charitate [charity], Confessio [confessions], Conscientia [awareness/conscience], Compunctio [compunction], Detractio [Detraction], Diabolous [diabolical], Divitie, Ecclesia [Church], Elemosyna, Fides Christinana [Christian faith], Bratia, Bula, De Humana conditione [human condition], Humilitate [humility], Infernus [Inferno/Grave], Justicia, Lachryma [crying], Luxuria [self-indulgence – desire – lust], Maria virgo [Virgin Mary], Misericordia [compassion], Mundus [world], Oratio, Passio Christi [Passion of Christ], Patientia [patience], De Parentibus [parents], de Paupertate [of poverty], Penitetia [patience], Perseveratia, Predicatio, Recidivum, Religio, Resurrectio [resurrection], Sacerdos [priest], Scriptura sacra [Sacraments], Superbia [pride], Temptatio [Temptations], etc.



Antonio Rampegollo (Antonius de Rampegolis, Antonius Rampegola) (sec. 14.-15.), Augustinian theologian and Genoese orator, intervened at the Council of Constance in 1414.

Full title: *Figurarum biblie opus conducibile & putile Quam in eo omnes materie contente: per clarissimum virum Anthonium de Rampegolis: ordinis sancti Augustini in Bibliam studiose applicantur.*

Embellished with 3 Engraved Maps and 6 Engraved Plates

4] Caesar [Julius Caesar]. C. *Julii Caesaris quae extant ex emendatione Jos. Scaligeri.* Lugduni Batavorum: Ex officina Elzevieriana, 1635. ¶ 12mo. [xxiv], 561, [67] pp. Engraved title with a globe and gryphon above set within a decorative border, 3 folding multi-page engraved maps (including Gall, the imperial Roman territory – Europe, North Africa and the Middle East – and Spain – Hispaniae), 6 full-page engr. portrait of Julius Caesar's image on a coin and views [of fortifications, bridge and more], woodcut headpieces, initial letters; top margin trimmed (minor loss). Modern quarter dark brown calf, gilt-tooled spine, black morocco spine label, marbled boards, all edges gilt. Near fine.

\$ 800

Re-issue of the first edition, also favorably noted by Willems [with the siren on the head of the dedicatory page and the pagination error of 238 misnumbered as 248]. "One of the neatest and rarest Elzevier editions, and greatly sought after. A less fine reprint of the same date is distinguished by having the right page, 149." – Ebert, *Universal bibliography*. (1837), I, (English ed.), no. 3273. Willems gives details on the issue points, also describing a second edition with 526 pages instead of the 561 herein. The copies I have read about contain 5 engravings (6 are present here). "Il y a deux réimpressions sous la même date. La première, qui est admirablement exécutée, copie ligne pour ligne l'édition originale; elle se reconnaît à la sirène qui est en tête de l'épître dédicatoire, et à la page 238 cotée par erreur 248." – Willems.

This work comprises Cais Julius Caesar's commentaries on the Gallic and Civil Wars of 100-44BC, including the campaigns in Gaul (France), Africa and Hispaniae (Spain).

☼ Brunet, I, 1455; Friedrich Adolf Ebert, *Allgemeines bibliographisches Lexikon*, Volume 1, Leipzig, (1821), no. 3273; Graesse, II, 7; Édouard Rahir 409; Alphonse Willems, *Les Elzeviers*, 420.

5] Cicero, Marcus Tullius (106 BC - 43 BC). *Opera Philosophica in duas partes divisa, in sections Apparatus Latinae locutionis respondents distincta, & annotationibus variisque lectionibus ad marginem, opera Alexandri Scot...* Accesserunt Dionysii Lambini & Fulvii Ursini emendationum rationes. [WITH]: *Philosophicorum Librorum pars secunda*. Lugduni: Joan. Pillehotte, 1589. ¶ Two parts in one. 12mo. 779, [1]; 236, [1] pp. Waterstains to upper section (visible pp. 1-24). Original full vellum, manuscript spine title. Title applied (ink?) top bottom edge. Very good.

\$450

Early pocket edition of Cicero's philosophical works edited by the noted Alexander Scott.

Scott, Master of Arts and "Juris utriusque Doctor," was born at Kinninmonth. ... Yielding to the penal laws, he went to France. In 1580 he edited at Lyons the Letters of Cicero. This was followed by various editions of the *Apparatus Latinae elocutionis*. ... In 1593 appeared the *Universa Grammatica Graeca*. Its success was great, and it passed through many editions in succession, completely superseding the institutes of Nicholas Clenard. Scott finally edited the collected works of Cicero, published in 8 vols. by J. Pillehotte in 1606. About the year 1589 Scott married the sister of Jean Pillehotte, who had amassed a large fortune. We next hear of him as Director of the Schools of Carpentras in 1594. Between 1604 and 1608 Scott presided at the Town Council of Carpentras as principal judge of the town. Nothing could stop his literary activity, and in 1601 he brought out the *Vocabularium utriusque Juris*, and in 1606 edited the complete works of Cujas. – William Forbes-Leith, *Pre-reformation Scholars in Scotland in the XVIth Century: Their Writings and Their Public Services*, Glasgow: MacLehose, 1915, pp. 89, 90.



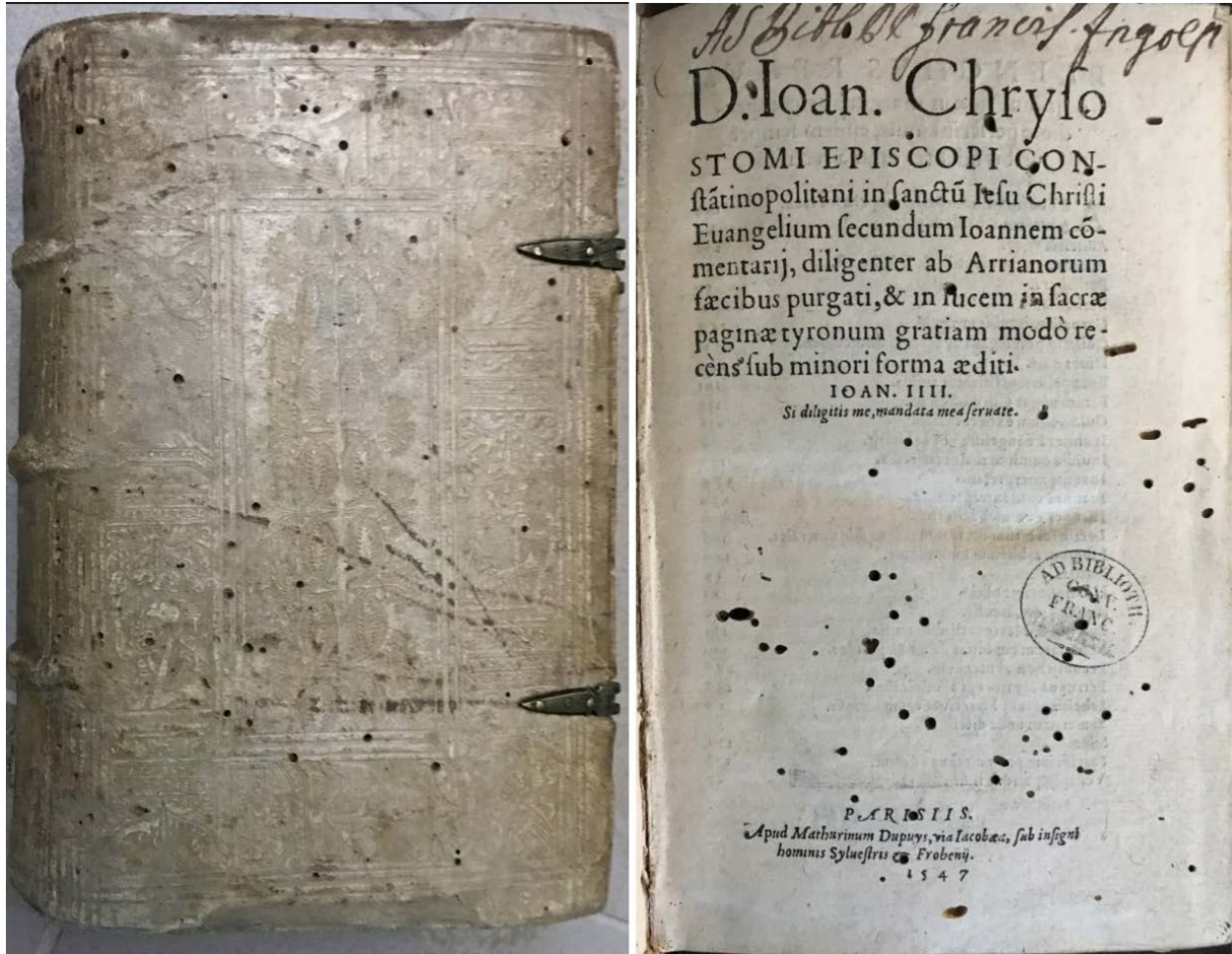
6] Cicero, Marcus Tullius (106 BC - 43 BC). *De officiis*; *M[arci]. T[ullii]. Ciceronis libri III: Item, De amicitia: De senectute: Paradoxa: & De somnio Scipionis. Doctissimorum virorum annotations, quibus in his loci obscuriores explicantur. Ad haec liber de Senectute, & de Somnio Scipionis à Theodoro Gaza in Graecam linguam conversus. Omnia, variis atque optimis quibusque collatis exemplaribus, diligentissimè castigata.* Lugduni [Lyon]: Apud Haeredes Gulielmi Rovillii, 1608. ¶ Small 8vo. 288, [29] pp. Woodcut printer's device on title, woodcut initial letters, printed marginalia, index; considerable wear to extremities (with loss of type, especially to front), some leaves toward rear are soiled, considerable curling or corner folds to many pages (front and back). Original full vellum; covers torn and detached (lacks spine), early ink manuscript applied to top-edge and fore-edge (identifying the book author-title). Rubber stamp of the St. Hyacinth Seminary, Granby, Massachusetts [now the Granby Preparatory Academy] 1927. Old ink manuscript on title of Pelegrini[?] Arnandus[?] (faded) from an early owner – with related 6-line inscription at rear (with some loss) – inscription on front e.p. showing “die 24 Mers ... 1608.” A very rare edition. As is.



\$ 175

Collected pocket edition of the principle works of Cicero, printed by Guillaume Herederos de Roville of Lyons. *De officiis*, the author's moralistic writings, leading historically to the assassination of Caesar and himself soon thereafter. "Laelivus, sive de Amicitia dialogus" appears pp. 178-213. *De Amicitia* (On Friendship); Cato Maior de Senectute (Cato the Elder on Old Age); Stoic Paradoxes; *Somnium Scipionis*, or, "The dream of Scipio," is the sixth book of Cicero's *De re publica*, being a fictional dream involving the Roman general Scipio Aemilianus; at rear "Voces Aliquot annotatae ex Officiis, Mar. Tullii. Ex praefatione."

No copies located on WorldCat or Copac.



Homilies on the Book of John

7] Crisóstomo, Juan, Santo [Chrysostom, John] (ca. 344-407). *D. Ioannis Chrysostomi Episcopi Constantinopolitani in sanctu Iesu Christi Euangelium secundum Joannem comenarii, diligenter ab Arrianorum faecibus purgati, & in lucem in sacrae paginate tyronum gratiam modo recens sub minori forma aediti.* Joan III. [with]: ... Marcum & Lucam. Paris: Apud Mathurinum Dupuys... Sylvestris & Frobenii, 1547. ¶ Two parts in one. Small 8vo. 283, [1], 79 ff. Woodcut initial letters, printed marginalia, index. Original full historiated pigskin with brass clasps, manuscript spine title. Stamp on title: Ad Biblioth[èque]. Conv. Franc., with related manuscript inscription at head of title. AS IS: heavily wormed throughout. Very rare (no copies located).

\$ 750

Part of the commentaries, or homilies, on the Bible, this part being the Book of John, the fourth Gospel, and including, in the second part, the Books of Mark and Luke. Another part printed separately (not present here), contains commentaries on the book of Matthew [pagination [8], 276ff.].

John Chrysostom, c. 349 – 407, Archbishop of Constantinople, was also a prolific writer and his homilies are well known. “Chrysostom’s extant homiletical works are vast, including many hundreds of exegetical homilies on both the New Testament (especially the works of Saint Paul) and the Old Testament (particularly on Genesis). Among his extant exegetical works are sixty-seven homilies on Genesis, fifty-nine on the Psalms, ninety on the Gospel of Matthew, eighty-eight on the Gospel of John, and fifty-five on the Acts of the Apostles.” – Wikip. & *Catholic Encyclopaedia*.

WorldCat records 2 copies of the second part only: Red de Lectura Pública de Euskadi, Spain; Universitat de Barcelona. CRAI, Spain.

8] Cypriano [Cypriano Soarez; Cyprian], Bishop of Carthage (c.200-285 AD). *De Arte rhetorica libri tres, ex Aristotele, Cicerone et Quintiliano praecipue deprompti. Auctore Cypriano Soario sacerdote Societatis Iesu.* Parmae: Seth Viottum, 1565. ¶ Small 8vo. collation: a, A-L8, M4; foliation: [8], 85, [7] ff. Title vignette, large woodcut initials, index; worming through leaf 37 (top margin) and from f. 81-end (outer margin). Original full vellum, lacks ties; stained, torn wrinkled. As is.

\$ 150

This edition not in WorldCat. Cyprian was well known for his erudite rhetoric.



9] DORTOMAN, Nicolas (c. 1530-1590?). *Nicolai Dortomanni ... Libri duo: de causis & effectibus Thermarum Belilucanarum paruo intervallo à Monspeliensi urbe distantium.* Lugduni: Carolum Pesnot, 1579. ¶ Two parts in one. Small 8vo. [16], 218, [38] pp. 2 woodcut illustrations (pp. 41, 45), LACKS folding plate (supplied in facsimile), index; lightly waterstained and foxed. Original full vellum, leather ties (one missing). Very good. Scarce.

\$ 150

First edition of one of the important early supporters of late Middle Ages medicinal bath therapies.

Nicolas Dortoman (c.1530-1590?), a Dutch Protestant from Gelderland, who was in his day a celebrated physician, a scientist whose opinions and diagnoses counted in both the opinion of his peers and other great persons. Dortoman took

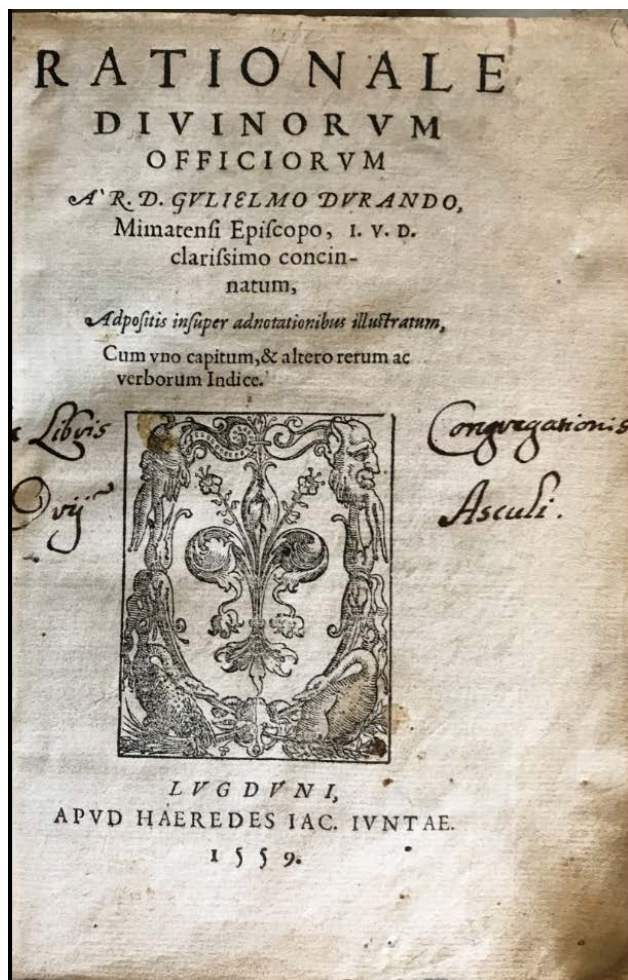
his medical degree from Montpellier and became the successor at their Faculty of Medicine to Antoine Saporta (1574). Since 1584 he was physician to Charles IX and took part in the autopsy of Henry III after his assassination in 1589.

The studies gathered here make it possible to better measure the importance of Dortoman, his interests in medicine and hydrotherapy. The work is a demonstration of the expansion of thermal theory at the end of the Middle Ages, linked to increased attendance of medicinal baths, driven by a renewed concern by the public for physical well-being and health maintenance.

Dortoman was one of the first Representatives in France to support a return to an ancient way of life and by the emergence in the 14th century in Italy, of a therapeutic conception of the baths and thus contributed an important influence on the emergence of the balneum in France.

See: Hugh Redwald Trevor-Roper, *Europe's Physician: The Various Life of Sir Theodore de Mayerne*, New Haven: Yale University Press, 2006, p. 25.

Printed by Junta



10] DURANDO, Guielmo [Guillaume Durand], Bishop of Mende (ca.1230-1296). *Rationale Divinorum officiorum* a R.D. Gulielmo Durando, Mimatensi Episcopi, I.V.D. clarissimo concinnatum, adpositis insuper adnotationibus illustratum, cum uno capitum, & altero rerum ac verborum indice. Lugduni [Lyon]: Haeredes iac. Juntae, 1559. ¶ Small 8vo. [43], 483 ff. Later vellum with title mounted on spine. Title inscribed by early owner "Ex libris Ovii – Congregationis Asculi." Additional ownership signature of F.W. Hyne-Davy. FFEP with early manuscript Latin inscription.

\$ 1,250

The *Rationale divinorum officiorum*, a liturgical treatise written in Italy before 1286, on the origin and symbolic sense of the Christian ritual. It presents a picture of the liturgy of the 13th century in the West, studied in its various forms, its traditional sources, and its relation to the church buildings and furniture. With

Martène's *De antiquis Ecclesiae ritibus* it is the main authority on the medieval Western liturgies. It has run through various editions since its first publication in 1459.

This copy with frequent ink marginalia throughout in an early hand, presumed from the "Asculi" origin [see title]. Though there are numerous short entries, the more substantial ones are found on leaves: a⁵(v), βⁱ(r), blank facing f. 1, 82, 91(v), 95, 101(v)-102(r), 108(v), 100-101(r), 131(v), 134, 140(v)-141(r), 164(v)-165(r), 169(v), 178-179(v), 190-191, 202(r), 204(v)-205(r), 273(r), 295, 331, 338(v), 346, 363(r), 372(r), 385(r), 394(r), 435(v)-436-437(r), 447(v)-448(r)-449, 453-454(r), 458, 466-467(v). Additional leaves have minor marginalia and others are underlined in ink, though not offensive. The comments of the owner, shown throughout, are fine early extant notations giving the owner's thoughts and understanding of the text.

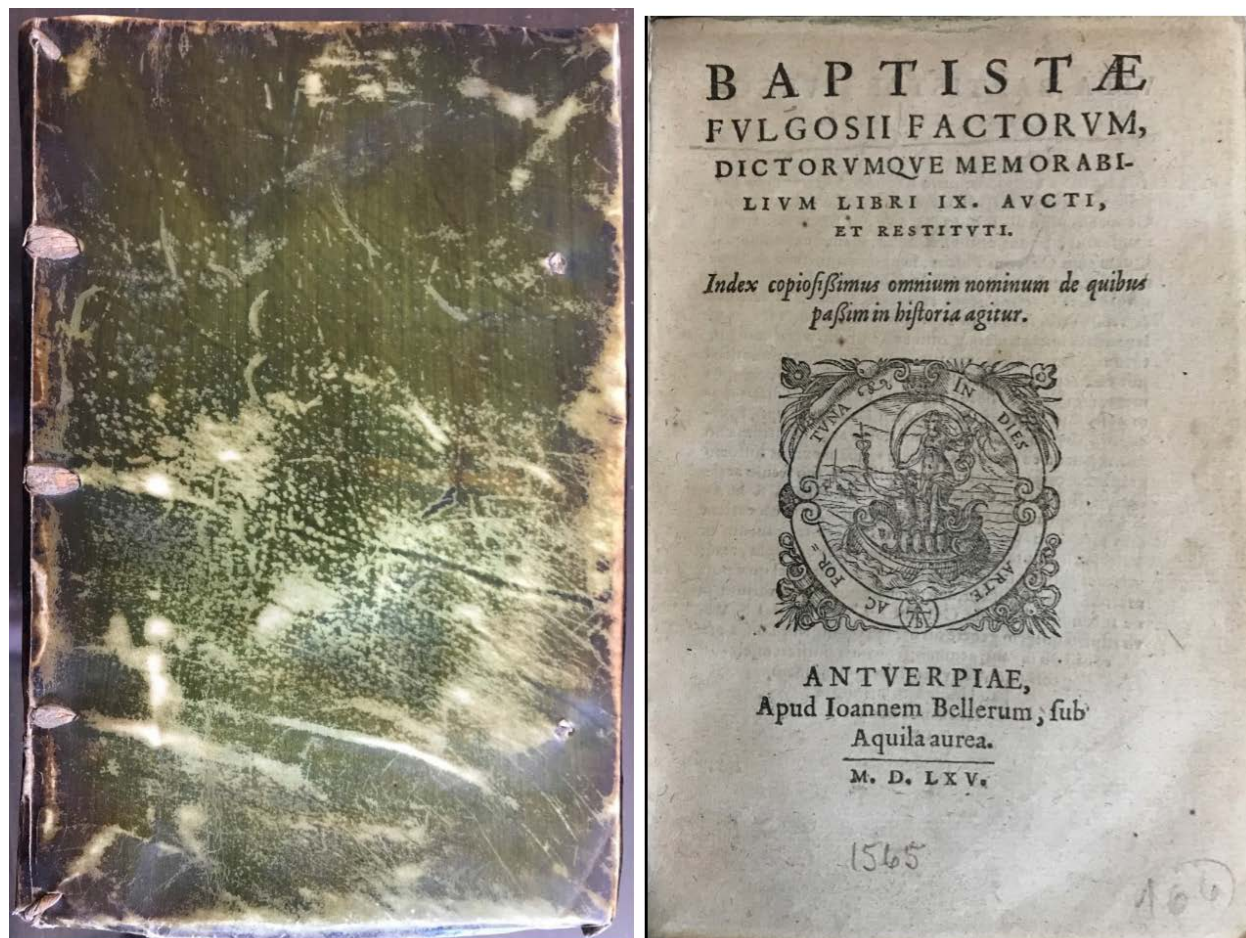
PROVENANCE: I: Ex libris Ovii – Congregationis Asculi – II: Reverend Frank Walter Hyne-Davy was vicar of Nether Wallop. See: *Journal of the British Archaeological Association*, 1944, p.30.

Durand "was born at Puimisson, near Béziers, of a noble family of Languedoc. He studied law at Bologna, with Bernardus of Parma, and by about 1264 was teaching canon law with success at Modena. Pope Clement IV, another Frenchman, called him to the pontifical court as a chaplain and auditor of the palace, and in 1274 he accompanied Clement's successor, Pope Gregory X, to the Second Council of Lyons, the constitutions of which he helped draw up. As spiritual and temporal legate of the patrimony of St. Peter, he received in 1278, in the name of the pope, the homage of Bologna and of the other cities of Romagna. Pope Martin IV made him vicar spiritual in 1281, then governor of Romagna and of the March of Ancona (1283). In the midst of the struggles between Guelfs and Ghibellines, Durandus successfully defended the papal territories, both by diplomacy and by arms. Pope Honorius IV retained him in his offices, and although elected bishop of Mende in 1286, he remained in Italy until 1291. In September 1294 he was present at Orleans at the Provincial Council presided over by Simon, Bishop of Bourges. In 1295 he refused the archbishopric of Ravenna, offered him by Pope Boniface VIII, but accepted the task of pacifying his former provinces of Romagna and the March of Ancona. In 1296 he withdrew to Rome, where he died. His tomb is in the church of Santa Maria sopra Minerva." – Wikip.

See: William A. Pettas, *A History and Bibliography of the Giunti (Junta) Printing Family in Spain, 1526-1628. This Work Covers the Junta (Giunti) Press and the Imprenta Real in Burgos, Salamanca and Madrid, With a Brief History of the Several Giunti Presses in Venice, Florence and Lyon, And A Bibliography of the Press of Juan Bautista Varesio in Burgos, Valladolid and Lerma*. Oak Knoll, 2005. William Pettas, *The Giunti and the Book Trade in Lyon*. In: *Libri, tipografi*,

biblioteche. *Ricerche storiche dedicate a Luigi Balsamo. Biblioteca di bibliografia italiana*, 148. Firenze: I. Olschki. 1997.

See: Thibodeau, Timothy M., trans. *The Rationale Divinorum Officiorum of William Durand of Mende: A New Translation of the Prologue and Book One*. New York: Columbia University Press, 2007 (2010).



Recorded the Extraordinary – One of the World's Early Encyclopedias

11] FREGOSO, Battista (1453-1504). *Factorum, Dictorumque Memorabilium libri IX. aucti, et restituti. Index copiosissimus omnium nominum de quibus passim in historia agitur*. Antuerpiae: Apud Ioannem Bellerum, sub Aquila aurea., 1565. ¶ Small 8vo. [48], 798 pp. Woodcut title vignette, with an added extensive index of proper names, woodcut initial letters. Original full green vellum; heavily rubbed and darkened. With four manuscript pages at rear entitled, "Historia Lúdoñico"[?]; marginalia (minor) p. 129. Very good. Rare.

\$ 750

Latin translation by Camillus Gilinus of the Italian original, which was never printed. Printed by Jean Beller (1526-1595). The work is a record of

extraordinary events, or “memorable incidents”, in history from the lives of famous men: Johannes Gutenberg and Christopher Columbus are both mentioned on page 634. “The anecdotal material is organized under eighty-nine headings, such as: On Majesty, On Fortitude, On Poverty, On Piety against Parents, On Military Stratagems, On Unusual Kinds of Death, etc. The work is an imposing encyclopedia of historical elementary materials of the kind that we find in the *Vita Tamerlani* of Enea Silvio and his successors.” – Eric Voegelin, David L. Morse, William M. Thompson, *History of Political Ideas: Renaissance and Reformation*, 1998, p. 54.

“... Fregoso’s text is the likely source for the humanist Girolamo Morlini’s story of a young girl’s transformation in a Neapolitan convent ... This particular episode of spontaneous female-to-male sex change became an exemplary case and was routinely cited in both scientific and literary texts which discussed this marvel of physiology.” – Suzanne Magnanini, *Fairy-tale Science: Monstrous Generation in the Tales of Straparola* ... 2008. p. 58.

Battista Fregoso (1450-1504) was the 40th Doge of the Republic of Genoa. He was educated by Raimondo Soncino, studying the humanities. He also studied the use of weapons. He was forced to flee to France, devoting himself to the study of writing and letters. When he did return home he was unable to regain his title. He was then banned again never to return.

☼ Brunet II 1422; Graesse II 645.

A “curious Treasury of benedictions, exorcisms, charms, &c.”

12] Gelasius de Cilia [Gelasio di Cilia] (1654-1721). *Locupletissimus Thesaurus: continens Varias & selectissimas Benedictiones, Conjuraciones, Exorcismos, Absolutiones, Ritus, Administrationem Sacramentorum, aliorumque Munerum Pastoralium, Ad Utilitatem Christi Fidelium, & commodiorem usum Parochorum, omniumque Sacerdotum, tam Saecularium, quam Religiosorum Curam habentium.* Ratisbonae: Rädlmayr, 1756. Eighth edition. Small 8vo. 774,



[10] pp. Head and tail pieces. Handsomely bound in full black morocco, gilt rule surround, corner fillets, raised bands, gilt spine compartments, all edges gilt. Ownership signature of the Ecclesio Parochialis in Wolterdingen [Germany], 1757. Lovely copy.

\$ 750

Contains a widely ranging series of benedictions and rites: “Gelasius de Cilia, in the curious Treasury of benedictions, exorcisms, charms, &c., gives several in which the *titulus* is introduced; for instance in the exorcism of the *charta*, or written charm, efficacious against demons and spectres, which commenced with a cross placed, like the little crucifix on the cross found at Clare... In the Benediction against Tempests we find the sentence – ‘Jesus Nazareus Rex Judeorum, - Titulus triumphalis benedicat et custodiat nos ab omnibus malis;’ and in the solemn Exorcism of persons bewitched (‘contra omnia malefica’) the demon was adjured ‘per triumphalem titulum,’ which is directed to be written on the forehead of the sufferer.” – p. 67. “Gold pectoral cross found at Clare Castle, Suffolk.” *The Archaeological Journal: Published Under the Direction of the ...*, Volume 25. London, 1868.

Regarding exorcisms, Clement XI objected to some in current use: “Some of the formulas, in fact, were coarsely vituperative in the highest degree. The demons were addressed as infernal beasts, vile filth of hell, stinking dung and other contemptuous epithets, and were threatened that their meat and drink should be fire, hail, snow, ice, sulphur, pitch, absinth, rosin, lead, the venom of serpents, etc.” – Henry Charles Lea, *Chapters from the Religious History of Spain Connected with the Inquisition*, Philadelphia: Lea, 1890, p. 425.

13] GUALFREDUCCI, Bandino (1565–1627). *Bandini Gualfreducci Pistoriensis è Societate Iesu Hieromeniae siue sacrorum mensium pars posterior* [- prior]. ... Romae: apud Iacobum Mascardum, 1625. ¶ Volume 2 of 2. 16mo. 472 pp. First 4 leaves wormed, with some loss. Original full blind-stamped pig skin over boards (including portrait impressions), with paper backing and manuscript title applied, two brass clasps, edges faintly blue. With manuscript and stamp of Soc. Jesu. Brig. – Bibl. Coll. S.J. Brigae, 1825; “Collegii Societatis Jesu Moguntiae”.

\$ 235

Being a pocket collection of verses in praise of every saint whose celebration is celebrated by the church during every day of the year [here July-December]. An additional volume was issued in 1622 containing the January-June segment.

“Gualfreducci, gesuita, nato nel 1565 a Pistoia, su ammesso nella società di diciannove anni, professò per qualche tempo rettorica, e su in appresso domandato del P. generale per segretario delle lettere latine. Negli ultimi giorni della vita tirirossi nella casa del suo ordine a Roma, e vi morì il 5 marzo 1627. Si hanno di esso: I. *Heiromenia seu sacri menses*, Roma, 1622, 1625, in 12mo.

È una raccolta di versi in lode d'ogni santo la di cui festa viene particolarmente celebrata dalla chiesa nel corso dell'anno. II. *Variorum carminum libri sex*, 1622, ... Tale un volume abbraccia, tra gli altri scritti, una traduzione in versi dell' *Edipo re* di Sofocle. III. *Sigeris*, tragedia... 1627, in 12mo. Questa produzione è seguita da alcuni altri scritti nel genere drammatico. IV. *Oratio de Passione Domini* ... 1641, 12mo, sermone recitato nel 1606 alla presenza del papa Paolo V." – *Biografia universale antica e moderna. Supplimento, ossia ...*, Volume 9, Venice, 1841.



Provenance: Soc. Jesu. Brig. [Bregae?] – Collegii Societatis Jesu Moguntiae. [See: Magontiacy or Maguncia?].

Bandino Gualfreducci (1565–1627) was born at Pistoia, joined the Jesuits, and for a time taught rhetoric in his Order at Rome. Later he became Latin Secretary to the General of the Order.

See: HUTTON, James, *The Greek Anthology in Italy to the Year 1800*. Cornell Studies in English, volume 23, page 258.



14] Haymon of Auxerre (d.865); Haymo Halberstattensis* (formerly attributed to) [Haymon of Halberstadt] (ca.778-853); Johannes Trithemius (1462-1516). *D. Haymonis Episcopi Halberstatensis Homiliae in Evangelia dominicalia: per totius anni circulum, & de Sanctis quibusdam praecipuis, nunc recens excusae, & à multis, quibus prior aeditio operarum incuria scatebat, erroribus ac mendis restitutae, Cum indice.* De autore testem vide Joannem Trithemium. Paris: Mauricii Menier, 1555. ¶ 16mo. 393 ff. Woodcut initial letters; some curling of leaves, some dust soiling & chipping to final leaf. Old full calf, raised bands, rebacked; extremities worn. Rubber stamp on final leaf: Collegium et Seminarium St. Hyacinth – Granby, Mass. – Fund anno 1927; earlier signature on title of “Cornelio Januce[scucci]”.

\$ 500

These Homilies on the Gospels have apparently some question as to their authorship. They were printed by Maurice Mernier in Paris. The title page of this work points to Haimo of Halberstadt, but Eduard Riggenbach has given proof that the similarly-sounding Haymon of Auxerre is the true author.

From a misunderstanding, in particular, of Jean Trithème, this work was long confused with another homonymous religious figure of the Carolingian era, Haymon of Auxerre, who died ca. 865. An abundant amount of work was attributed to him, including commentaries on biblical texts. That equivocation was lifted in particular by the Swiss theologian Eduard Riggenbach (1861-), a professor at the University of Basle, with his book, *Die älteste lateinischen Kommentare zum Håbråerbrieff*, Leipzig: A. Deichert, 1907. Presently the prevailing position is that, “Haymon d’Halberstadt semble n’avoir exercé

aucune activité.” – André Rayez. See also: Ian Levy, *The Letter to the Galatians*, Grand Rapids, MI: William B. Eerdmans, 2011: “For many years Haimo of Auxerre’s biblical commentaries had circulated under the name of Haimo of Halberstadt and were so classified in Migne’s *Patrologia Latina* (116-18). However, in 1907 Edward Riggenbach examined these editions and concluded that the commentaries could not have been written by the German bishop of Halberstadt but rather by the French monk of Auxerre.” – Levy, p. 38.

“Certainly, personalities and works such as those of Haimo and Remigius of Auxerre deserve full attention. The former, confused for centuries with Haimo of Halberstadt, had been a pupil of a well-known grammar teacher of Irish origin, Murethac (and something of his teaching must have remained also in this way of handling problems). Haimo remained then permanently at Auxerre as a teacher... To Haimo, as far as the Old Testament is concerned, are attributed at least the commentaries on the Song of Songs and on Isaiah.” – Claudio Leonardi, “Old Testament Interpretation in the Church from the Seventh to the Tenth Century,” in: *Hebrew Bible / Old Testament. I: From the Beginnings to the Middle Ages (until 1300)*..., edited by Magne Sæbo, Magne Sæbø, Göttingen, Vandenhoeck & Ruprecht, 2000, p. 194.

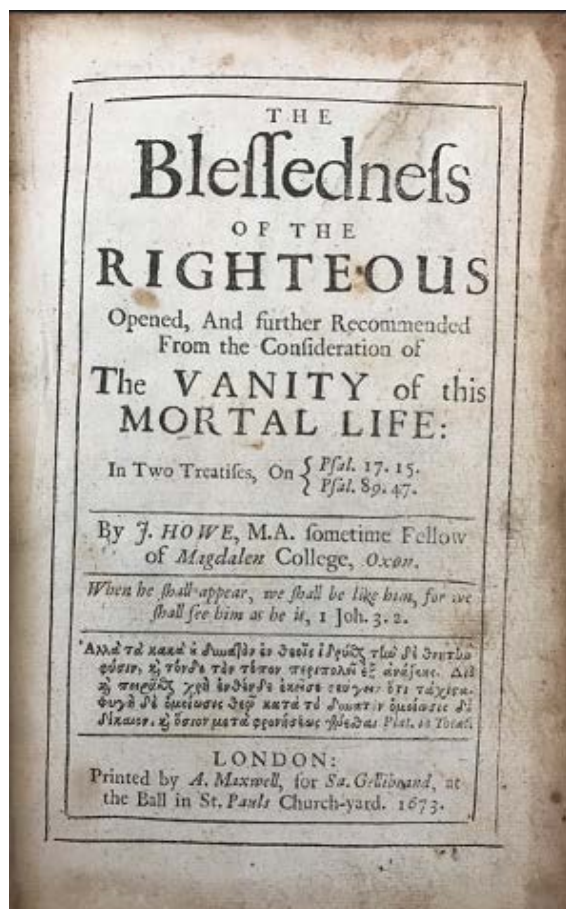
Haymon of Auxerre (d.865), was a member of the Benedictine Abbey of Saint-Germain d’Auxerre, and authored numerous Biblical commentaries and theological texts. See: Shimahara, Sumi, *Haymon d’Auxerre, exegete Carolingien*, Turnhout: Brepols, 2013. Series: *Collection Haut Moyen Age*; 16.

*Formerly attributed to: Haymon of Halberstadt also known as Haymon de Fulda (Latin: Haimo Halberstatensis), German, of the Carolingian period, born about 780, died on 26 March 853. He was a Benedictine monk, then became bishop of Halberstadt in 840 and remained there till his death. Listings on WorldCat only show the Bishop of Halberstadensis as author (i.e., no reference to Haymon of Auxerre).

Johannes Trithemius (1462-1516), was a German Benedictine abbot and polymath active during the German Renaissance as a lexicographer, chronicler, cryptographer and occultist. He had considerable influence on the development of early modern and modern occultism. Brann states that “Trithemius arcanelly foresaw the coming of the Protestant revolt” with his words, “A large religion sect will arise, the destruction of the ancient religions.”

Provenance: Cornelio Janucescucci [this signed name confirmed from the signature of another book signed by him, date unknown] – St. Hyacinth Seminary, Granby, Massachusetts [now the Granby Preparatory Academy] 1927.

See: André Rayez, [article] «Haymon d'Halberstadt (saint), bénédictin et évêque, † 853», *Dictionnaire de spiritualité*, vol. 7, col. 97; Noël L. Brann, *The Abbot Trithemius (1462-1516): The Renaissance of Monastic Humanism*, Brill, 1981; Klaus Arnold, *Johannes Trithemius*, Würzburg, 1971; F. J. Steele, *Towards a spirituality for lay-folk: the active life in Middle English religious literature from the thirteenth century to the fifteenth*. 1995.



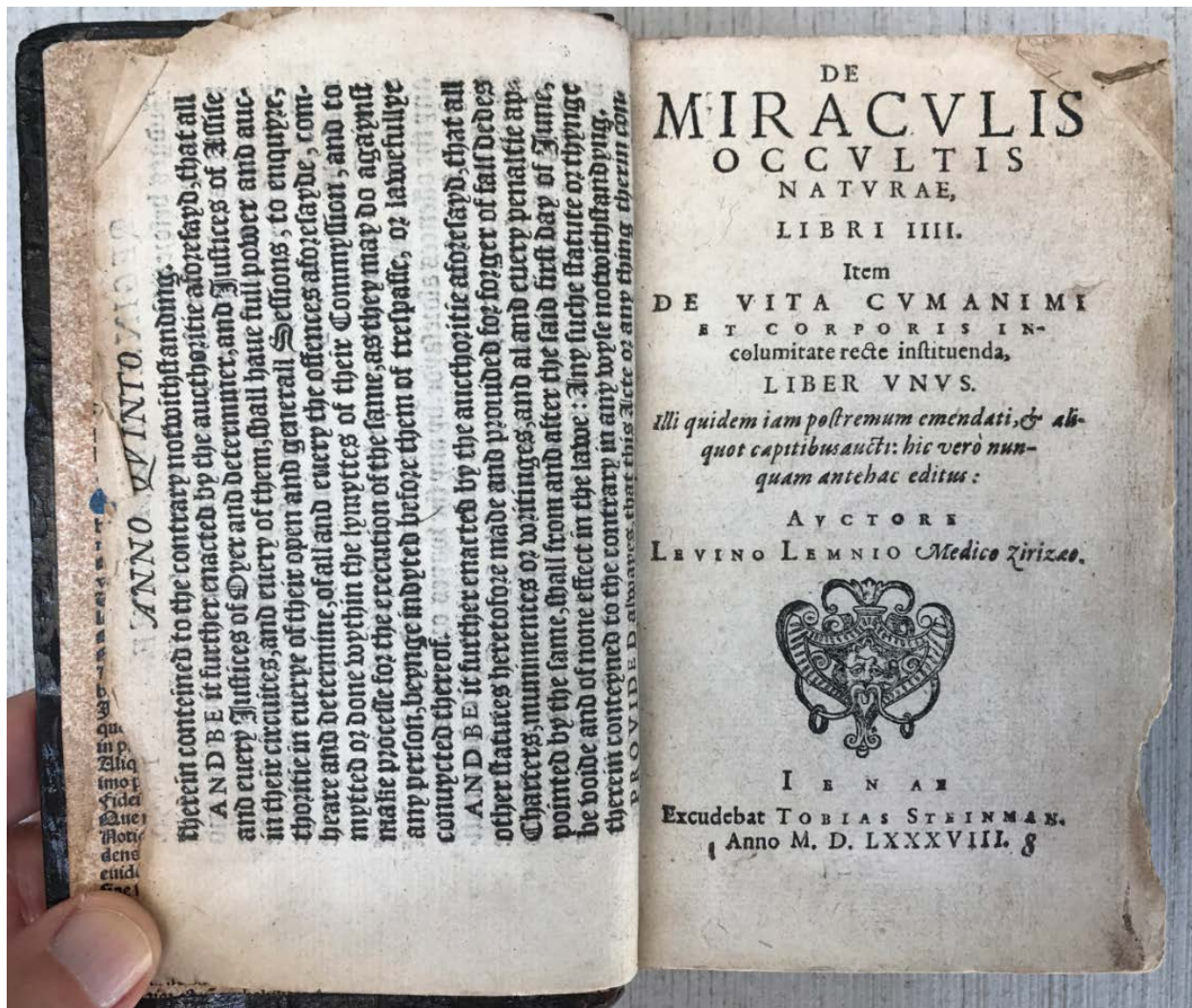
15] HOWE, John (1630-1705). *The Blessedness of the Righteous Opened, and further recommended from the consideration of the vanity of this mortal life: in two treatises, on [bracket] Psal. 17, 15, Psal. 80, 47.* London: Printed by A. Maxwell, for Sa. Gellibrand, 1673. ¶ Two parts in one. 8vo. [24], 514; [12], 92 [of 96] pp. “The vanity of this mortal life; or, of Man, Considered only in his present state.” (96 pp.) has special title page. Original full mottled paneled calf; badly worn. Lacks 2 final leaves, binding pitted, corner showing, joints well worn, spine thread-bear, etc. Ownership signatures of John Dale, April 28, 1711; “Ex Dono. Sarah Browne.” As is.

\$ 75

“Howe (John), a learned English nonconformist divine, born at Loughborough in Leicestershire, of which place his father was minister, in 1630. The latter being afterwards ejected by archbishop Laud, on account of his

connecting himself with the Puritans, removed with his son to Ireland, where they continued till the rebellion in that country obliged them to return to England, when they settled in Lancashire... Dr. Calamy says, that ‘he was one of the great abstractedness of thought, a strong reasoner, and one that had a very penetrating judgement, which carried him as deep into a subject as most men ever went that handled it... There is an uncommon depth of thought in several of his works.’” – *Encyclopaedia Londinensis, Or, Universal Dictionary of Arts, ...* 1811. p. 435.

☼ Wing H3016.



Book of Secrets by a Student of Vesalius

16] Lemnius (Lemmens), Levinus (1505-1568). *De Miraculis Occultis Naturae, Libri IIII. Item de vita cum animi: De Vita cum animi et corporis incolumitate recte instituenda Liber unus. Illi ... iam postremum emendati, et ... aucti: hic ... nunquam antehac editus.* Jenae: Excudebat Tobias Steinman, 1588. ¶ Small 8vo. [xvi], 868 [i.e. 871], [72] pp. With woodcut vignettes and initials, dedication to Paschasius Oenius, index; front leaves wormed at upper corner various through D5 (without loss), lower margins worn down [thumb-sized] at front [through D5] and rear [Ccc1-Nnn8], with added worming from the same point to rear, all confined to lower corner. Original full calf, raised bands, later maroon gilt-stamped spine label; neatly rebacked, with early printed leaves serving as endleaves. Housed within a [later] sturdy box and slip-case, with quarter calf spine and raised bands, gilt-stamped spine label. Good.

\$ 950

Early edition of the author's *Secrets of Nature*. "His *Occulta naturae miracula*, a book of secrets, is his best-known work. It ran through many editions and was widely translated from Latin. It drew on classical sources, particularly Aristotle. Lemnius was influenced, too, by the "airs, waters, places" doctrine from the Hippocratic Corpus. The work attempted to reconcile natural philosophy as found in classical sources with Christian doctrine, particularly on generation and reproduction, while emphasizing extraordinary aspects. His humoral theory was complex, with phlegm being divided into four, and the other humours also being subdivided. ¶ He is credited with first mentioning in this work of staining of bone, with madder root. In the same work he gives credence to the theory of maternal impression; his theory of teratology connects the Aristotelian theory of generation with birth defects. He contributed to demonology, with Johann Weyer, by suggesting that mental illness and disturbance could be physically caused, rather than being a result of outside influence. He also credited Solomon with the invention of the magnetic compass." – Wikip.



Lemnius – box & binding

"His, *De Miraculis Occultis Naturae* (first edition, Antwerp (1559) considers the signs, sources and causes of the several wonders of nature. The book attempts to explain these by observation and reasoning but was aimed to demonstrate and glorify the vastness and perfection of God's Creation, with man as the summit, paying due tribute to the leading role of the soul. Tellingly, chapter xi is entitled 'The soul of man comes not from the parent's seed but is infused by

God'..." – consult Horstmanshoff, Manfred, Helen King, and Claus Zittel [see below] for further discussion of this text].

Lemnius (1505-1568), Dutch physician and divine of Zierikzee, called "the hygienist of the century," studied medicine at the University of Leuven and under Vesalius at Padua, and was a friend of Rembert Dodoens and Konrad Gesner. He traveled to Switzerland and England. Though not free of superstition, Lemnius believed that food, exercise, medicine, and education had a greater influence on the human mind and body than the stars. In this work he also discusses the proper preparation of food, wines, adulteration, proper building of dwellings, as well as government responsibilities concerning safe drinking water and meat supplies, and the speedy burial of the dead.

☼ Caillet 470; Durling 2774; Fritz Ferchl, *Chemisch-pharmazeutisches bio- und bibliographikon*, (1937), 308; Osler 3209 (1581 ed.); Neville II, p. 48 (1593 ed.); Partington II, p. 113; Waller 10896 (1581 ed.); Wellcome (another ed.). See: Thorndike, *History of Magic and Experimental Science*, VI, pp. 393-94; Brian Keith Hall, *Bones and Cartilage: developmental and evolutionary skeletal biology*, 2005, p. 433; Paul Fleury Mottelay, *A Bibliographical History of Electricity and Magnetism*, 1922, p. 5; Horstmanshoff, Manfred, Helen King, and Claus Zittel, eds., *Blood, Sweat and Tears: The Changing Concepts of Physiology from Antiquity into Early Modern Europe*, Leiden: Brill, 2012, p. 423.

17] [LUCIFER] Helena Petrovna BLAVATSKY (1831-1891), & Annie BESANT (1847-1933). *Lucifer; a Theosophical Magazine, designed tto "bring to light the hidden things of darkness"*. Volume VI March-August 1890. London: Theosophical Publishing Society, 1890. Small 4to. [iv], 528 pp. A few text figures, double-page plate (between pp. 238-9); outer margin pp. 11-12 + 221-222 trimmed, pp. 351-2 margin torn with piece missing, staining to pp. 348-9, occasional pencil marginalia (such as pp. 42, 135, 178-9, 181, 187, 525. Original black buckram, gilt spine title. Pencil mark on rear pastedown, "Ancestry Vol. II[?]" – also the person who contributed the marginalia. Very good. Rare.

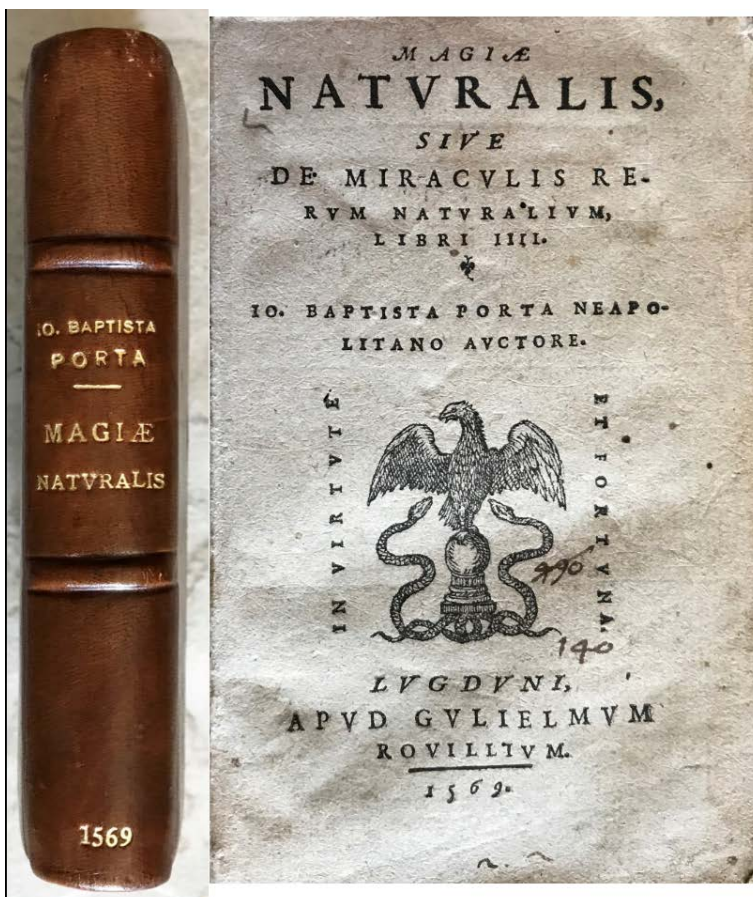
\$ 250

The chief magazine of the Theosophy Society which was established in 1875 by Helena Petrovna Blavatsky, Colonel Henry Steel Olcott, William Quan Judge, and others. They purport to be "seekers of the Truth." They were initially interested in the occult, Cabala, etc. They were also fully invested in the study of Eastern religions and ideology. With the passing of Blavatsky in the following year there was a schism that served to divide the group.

Helena Petrovna Blavatsky (1831–1891) was a highly controversial Russian occultist, spirit medium, and author who co-founded the Theosophical Society in 1875. She gained an international following as the leading theoretician of

Theosophy, the esoteric religion that the society promoted. She founded this magazine, *Lucifer*, trying to debunk paranormal phenomena and raising philosophical discussions. She also founded the Theosophical Publishing Company when other publishers would not publish her work (much as did the Richard Burton Society for the Arabian Nights at the same time). She dies after succumbing to the prevailing influenza epidemic during the winter of 1890-1. ¶ Annie Besant (1847-1933) was also very controversial, further involved in women's rights, and supported both Irish and Indian self-rule. She met Blavatsky in 1890 and soon partnered with her for this publication. She became President of the Theosophical Society in 1907. She was a prolific writer and very influential in her circle.

Some of the contributing articles: Black magic in science; Thomas A. Edison – by Nizida; Evolution; Some of the Follies connected with “Spiritualism”; The Grand Paradox – by Thos. Williams; Hermetic Notes; Sir Edwin Arnold on Japanese Buddhism; The Letters of Johann Caspar Lavater to the Empress Maria Feodorovna, the wife of the Emperor Paul I, of Russia; Mesmerism; The Occult Side of some Everyday Habits – by G.A.H. Johnston; Pistis-Sophia - ; Raising the Devil; Talismanic Magic – by F.L. Gardner; The Vedantic Philosophy – by U.L. Desai, etc.



18] PORTA, Giambattista della (ca. 1535-1615). *Magiae Naturalis, sive de Miraculis Rerum Naturalium, libri IIII*. Lugduni [Lyon]: Apud Gulielmum Rovillum, 1569. Small 8vo. [1]-344 pp., [4] ff. Index; marginal worm trails showing on the final 4 leaves. Somewhat modern quarter calf, and endleaves. Very good. RARE.

\$ 1,850

Very early edition.¹ Porta's work was first issued in four books, 1558, and expanded up to XX books (1589), written first at the age of fifteen. Dedicated to Philip II of Spain. "From 1574 to 1580 Della Porta was repeatedly interrogated by inquisitors, and the publication of his writings

¹ Another edition of 1561 printed in Lyon by Roullius [283 pages], making this 1569 issue the second printed in Lyons, as determined via WorldCat.

was prohibited. Jean Bodin, in his *Démonomanie des sorciers* (1580), accuses Della Porta of being a ‘poisonous sorcerer’ and goes on to attack Agrippa. Among the various followers of Paracelsus, Jacques Gohory, denounced Della Porta. As Massimo L. Bianchi has recently demonstrated, Della Porta was up to date on Paracelsus’ ideas, although perhaps only through his followers. As if this were not enough, Thomas Erastus, a Protestant critic of Paracelsism, spoke out against Della Porta as well – which leads one to believe that the last two accusations were also reactions against his chemical experiments. This onslaught forced Della Porta, at the height of his fame, to cease published for several years.” – Zambelli, p. 28.

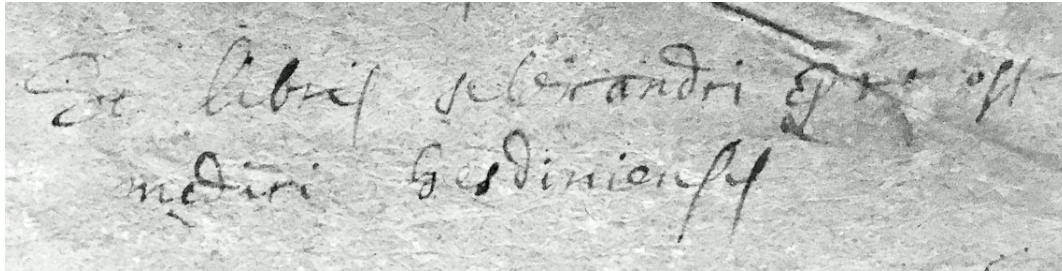
“*Natural Magic* was revised and considerably expanded throughout the author’s lifetime.” The text contents include: I: natural phenomena; II: medicinal preparations; III: alchemy, metallurgy, glass; IV: optics, a chapter on the camera obscura (the first known full description).” – [See full S.E.P. essay in next description] *Stanford Encyclopedia of Philosophy*.

“Porta’s first book, published in 1558 as *Magiae naturalis*, was a treatise on the secrets of nature, which he began collecting when he was fifteen. The secrets are arranged in four books, and the conception implied in the title is that natural magic is the perfection of natural philosophy and the highest science. This small collection of secrets constituted the basis of a twenty-book edition of the *Magiae naturalis* published in 1589, which is Porta’s best known work and the basis of his reputation. It is an extraordinary hodgepodge of material representing that unique combination of curiosity and credulity common in the late Renaissance. But combined with the author’s insatiable desire for the marvelous and apparently miraculous is a serious attempt to define and describe natural magic and some refined application of both mathematical and experimental techniques in science.” – DSB, XI, pp. 96.

Giambattista della Porta, noted Neapolitan mathematician and natural philosopher, overshadowed only by Galileo in the work of Renaissance science, had a wide range of scientific and literary interests. There are demonstrated by his numerous published works. His most famous and best remembered are those on natural magic, optics, refraction and the telescope. He was also a member of the outstanding literary academy of Naples, Altomare, and the founder of the Accademia de’ Secreti (Secrets of Nature). Later, he became a member of the famous Accademia dei Lincei, as well as other lesser known literary academies in Naples. His dabbling in pseudo-scientific and occult sciences caused his works to be banned by the Inquisition in 1592, which was lifted in 1598. Thorndike points out that Della Porta was either adept at escaping “serious molestation or punishment by submission or by influence in high places.” – Thorndike, v.6, p. 156.

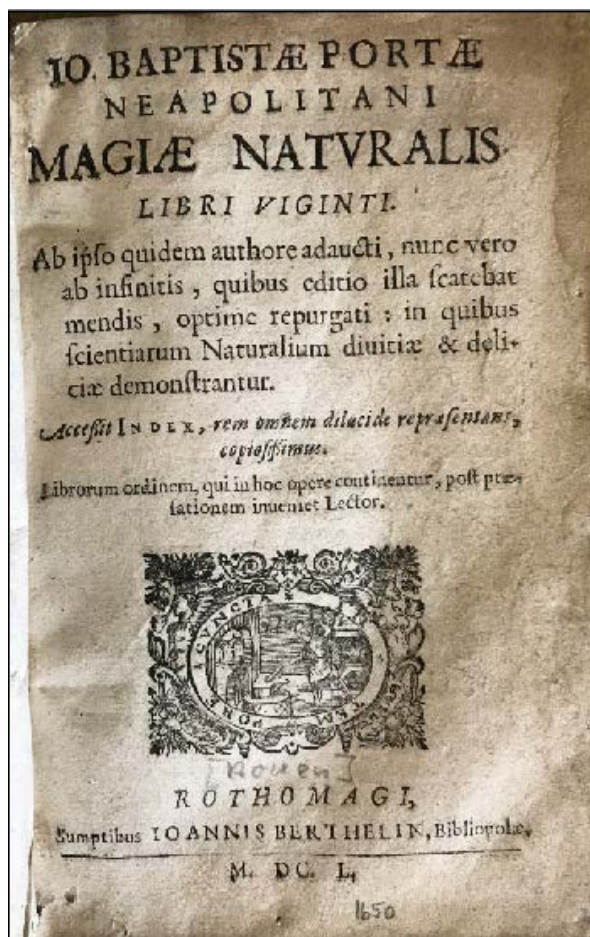
☼ See [most referring to 1558 first ed.]: Brunet IV, 826; Cascoigne, 1627; DSB; Duveen p. 481 (1651 ed.); Ferguson, II, p. 216; Mottelay, pp. 72-75; Partington, II, p.

17; Poggendorff, II, p. 505; Riccardi, II, p. 310; Ronalds Library, p. 408; Wellcome, I [not mentioning this ed.]; Wolf, *History of Science*, I, pp. 544-545. See: Lynn Thorndike, *A History of Magic and Experimental Science*, volume 6, p. 156; Paola Zambelli, *White Magic, Black Magic in the European Renaissance*. Brill, 2007.



Porta - ownership inscription

Natural Magic



19] PORTA, Giambattista della (ca. 1535-1615). ... *Magiae Naturalis libri viginti; ab ipso quidem authore adaucti, nunc vero ab infinitis, quibus editio illa scatebat mendis, optime repurgati : in quibus scientiarum naturalium diuitiae & deliciae demonstrantur : accessit index, rem omnem dilucide repraesentans, copiosissimus ...* Rothomagi [Rouen, France]: Sumptibus Ioannis Berthelin, 1650. ¶ Small 8vo. [14], 662 pp. [complete] [note: 147-148 and 629-630 omitted in pagination, as originally printed]. Woodcut headpiece, initial letters, illustrations & figs. [pp. 283, 285, 286, 288, 389, 397, 399, 410, 553, 554, 573, 575, , 576, 577, 580, 583, 584, 592, 608, 609; light line of waterstaining showing in a few signatures. Original full vellum with unusual four brass corner pieces (apparently later) pieces with rivets; vellum soiled, large gash in spine exposing inner lining. Early ownership inscription “Ex Libris selorandri [?] ---off medcin Gesdinienoff[?]” applied to front endleaf. Internally very good.

\$ 2,000

Early Latin edition of the full text of the author's expanded text containing XX books. The work was later translated into English (1658). The contents of the twenty books are (translated here): 1) Of the causes of wonderful things; 2) Of the generation of animals; 3) Of the production of new plants; 4) Of increasing household stuff; 5) Of changing metals; 6) Of counterfeiting gold; 7) Loadstone;

8) Of Strange Cures; 9) Of Beautifying Women; 10) Distillation; 11) Perfuming; 12) Of Artificial Fires; 13) Of Tempering Steel; 14) Of Cookery; 15) Of Fishing & Hunting; 16) Of Invisible Writing; 17) Of Strange Glasses; 18) Of Statick Experiments; 19) Of Pneumatick Experiments; 20) Of the Chaos.

“From 1574 to 1580 Della Porta was repeatedly interrogated by inquisitors, and the publication of his writings was prohibited. Jean Bodin, in his *Démonomanie des sorciers* (1580), accuses Della Porta of being a ‘poisonous sorcerer’ and goes on to attack Agrippa. Among the various followers of Paracelsus, Jacques Gohory, denounced Della Porta. As Massimo L. Bianchi has recently demonstrated, Della Porta was up to date on Paracelsus’ ideas, although perhaps only through his followers. As if this were not enough, Thomas Erastus, a Protestant critic of Paracelsism, spoke out against Della Porta as well – which leads one to believe that the last two accusations were also reactions against his chemical experiments. This onslaught forced Della Porta, at the height of his fame, to cease published for several years.” – Zambelli, p. 28.



“*Natural Magic* was revised and considerably expanded throughout the author’s lifetime.” The text contents include: I: natural phenomena; II: medicinal preparations; III: alchemy, metallurgy, glass; IV: optics, a chapter on the camera obscura (the first known full description).

“A large part of Porta’s philosophical speculation is contained in the two versions of his *Magia naturalis* (1558, 1589), crystallized in the persona of the natural magus. Porta seeks to avoid all religious topics, as well as even the remotest hint of ceremonial magic; other than in the third book of Heinrich Cornelius Agrippa of Nettesheim’s (1486–1535) *De occulta Philosophia*, for instance, there are no instructions for prayers, fasting, or invocations (Klaassen 2013). Porta’s magic is thus less a way to improve one’s own mind or to communicate with divine forces, and more a means to manipulate objects and human beings with crafty tricks. Porta developed this secular approach to magic in the face of ecclesiastical prosecution, for it seems that he was condemned for exercising ceremonial magic (Zambelli 2007). Porta’s magus is a decidedly male figure who unites the physical dexterity of the trickster, the experience of the alchemist, the erudition of the humanist, the astrologer’s command of mathematics, and the intuitive knowledge of the psychic medium in order to embody a superhuman, ideal man capable of manipulating everything and everybody. The magus must be talented, rich, educated, and hard-working; magic is the most noble part of philosophy for Porta (*Magia* 1558: bk. 1, ch. 2). Instead of a priest or metaphysician in quest of the divine—as in Pico della Mirandola or John Dee—(Harkness 1999), Porta’s magus is thus depicted as an *artifex* (a craftsman or mastermind) who knows how to manipulate the natural and occult properties of certain bodies. Here, the attractive power a magnet exercises on iron is taken as a paradigm: the speculation is that *all* bodies have an inherent property to attract certain other bodies (Copenhaver 1991, 2007). According to Porta, these qualities are occult because their workings cannot be grasped by our intellect. Yet he infers that occult properties derive from formal, not material causes—partly because a very small quantity of matter often may have an enormous effect (*Magia* 1558: bk. 1, ch. 8).

“Magic is therefore a specific science of natural objects (animals, herbs, stones), the servant or minister of nature; in Porta’s characteristic definition of natural magic, just as a peasant prepares the soil to help nature produce its marvelous effects, so the natural magus prepares matter in a special way to allow its natural (but nevertheless occult) properties to appear. Structurally, this magic is a form of applied Platonist metaphysics—in Ernst Cassirer’s words, an emanatist form of physics (“*emanatistische Form der Physik*” Cassirer 2002 [1926]: 128). In reasoning highly reminiscent of Marsilio Ficino’s (1433–1499) cosmology in the *De via coelitus comparanda* and the *De amore*, Porta maintains that in the strict hierarchical order of Creation the transcendent forms are directly affiliated with God; they are projected into the world in various manifestations, first into the Angels (or daemons), subsequently into the soul, and ultimately into qualities (*qualitates*) via the elements, again of

celestial origin, as their instruments shape matter (*Magia* 1558: bk. 1, ch. 4).

578 MAGIÆ NATVR. LIB. XVII.

conciñabimus. In prima linea sunt puncta sagittæ, in secunda quadrata, linea ad quam, ex sagittæ multiplicatione, scilicet longitudo AE est 72 pedum, si ad partes reducimus, multiplicando per 30 veniunt 2160: multiplicabo per partes sagittæ AC sexaginta proueniunt 129600. In tertia linea sunt radices prædicti numeri, scilicet lineæ ordinatæ, addendo igitur 129600 quatuor nullas, erunt 129600000. Ex quibus radix quadrata erit 36000, duarum postremarum ciffarum altera decimas partes pedis dicit, altera decimas vnus decimæ, hoc modo 360.0.0.0. Sic erit prædicta tabella

Puncta sagittæ.	Multiplicatio sagittæ cū linea ad quam	Radix quadrata	Decimæ partes	Decimæ decimarum partium.
60	129600	360	0	0
61	131760	362	9	8
62	133920	365	9	3
63	136080	368	8	9
64	138240	371	8	1
65	140400	374	7	6
66	142560	377	5	
67	144720	380	4	2
68	146880	383	2	4
69	149040	386	0	5

DE CATOPTRICIS.

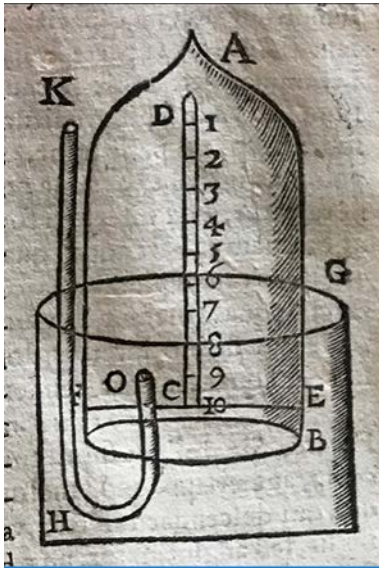
Puncta sagittæ.	Multiplicatio sagittæ cū linea ad quam	Radix quadrata	Decimæ partes	Decimæ decimarum partium.
70	151200	388	8	4
71	153360	391	6	1
72	155520	394	3	6
73	157680	397	0	8
74	159840	399	7	9
75	162000	402	4	8
76	164160	405	1	6
77	166320	407	8	2
78	168480	410	4	6
79	170640	413	0	8
80	172800	415	6	9

His peractis, accipio radicum differentias maiores ad minimas: Sunt. n. ex 160. 0. 0. ad 415. 6. 9. Eligatur pedis mensura, ad quam distantiam speculum construere volumus, sit AB, quam in 30. partes diuido, ac capio 20. partes, scilicet duas tertias, lineam ei addo ad angulum rectum, scilicet B. & sit BC, quam in 55 partes diuido, partem vnā in decem diuido, & vnā istius in alias decem, & sunt decimæ decimarum.

“Porta’s tacit refusal to acknowledge the Aristotelian border between sub- and supralunar worlds in cosmology is a salient feature in his account of the hierarchy of being. This erosion of boundaries easily leads to the assumption that the seemingly erratic movements of objects in the sublunar sphere are actually less random than they might appear, because they are governed by secret, divine principles. Conversely, the direct causal nexus between divine powers and created forms accounts for those objects’ potential to operate in seemingly miraculous, but actually natural, ways (*Magia* 1558: bk. 1, ch. 5). Centrally related are the doctrine of universal animation and the belief that the superior celestial influx is mirrored in material objects; these forces may be channeled at will into inferior creatures on earth.

“Knowledge of such procedures allows the magician to exercise considerable power in ordering and disposing bodies to reveal new and amazing features. Generally, an object’s visible traits, or signatures, are indicative of its occult powers and those powers’ relationship to other

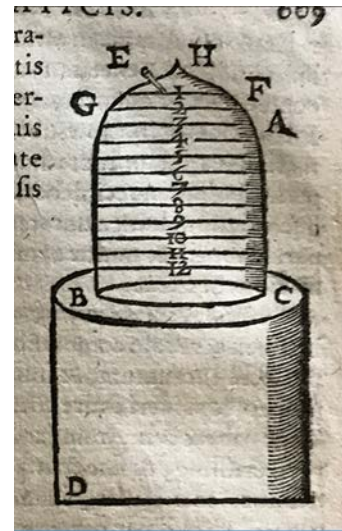
objects, both higher and lower in the hierarchy of being. This idea is also central to Porta's doctrine of physiognomonics...



“All things in the universal hierarchy of being are moved by the (irrational) forces of attraction and repulsion they feel for one another. Porta provides an impressive description of the macrocosmic animal, the male and female aspects of which mingle in a harmonious and well-coordinated way, which he expeditiously plagiarized (*Magia* 1589: bk. 1, ch. 9; Ficino 1989 [1489]: lib. 3, ch. 26). At a deep level—and in a characteristic form of circular reasoning—the cosmology of natural magic thus depends on the workings of a decidedly erotic cosmology itself modeled on human forms of sexuality (Kodera 2010).

“Porta’s magic is parasitically dependent on manipulating the affective structures of love and hatred that bind together the universe. The principle of universal affective correlations formed the backbone of Renaissance natural magic in general. Porta credits this doctrine to Empedocles (*Magia* 1558: bk.1, ch. 9), who held a reputation as a magus amongst Porta’s contemporaries (Kingsley 1995). These ideas were not only embraced by many of the preternatural philosophers, but were already found in the preface of the *De mirabilibus mundi* ascribed to Albertus, one of Porta’s favorite sources for many of his more eccentric *segreti*

(such as those mentioned in footnote 1 of this article). The postulation of an affective structure permeating the whole of creation from top to bottom was vital to account for the phenomenon of action at a distance (*actio in distans*), which Aristotle had expressly ruled out in his *Physics* (7. 2, 244a14–245b5, see Henry 2008). A side effect of this universal connectedness of all things is that the world as a whole becomes animated (Hankins 2007). The magician capitalizes on the natural forces of love, hate, attraction and repulsion inherent to the universe to act as a matchmaker, and he produces marvelous offspring: many of the magus’ activities are akin to husbandry. (Again, this is an idea also found in Ficino’s *De vita*). Porta’s *Magia* 1589 (bk. 2 and 3) contains long chapters on the production of monsters in the vegetable as well as animal worlds.



“A central topic for Porta is various technologies for attaining vision of the miraculous. He supplies numerous recipes for drugs and magical lamps designed to distort our perceptions, (*Magia* 1589: bk. 8, ch 2), some of which also have a strong theatrical orientation, including his witches’ unguent, lenses, telescope and camera obscura) (Reeves 2008). For the most part, Porta’s mirrors were not subjects for speculation, as they had long been in metaphysics, theology, magic and the divinatory arts. Neither were they tools to produce “objective or scientific data” (Daston and Galison 2007; Smith 2009). Porta’s experiments with lenses and mirrors (such as the improved form of the *camera obscura*) fit more coherently into the perspective described above: these devices function as generators of marvels, with the objective of stirring spectators’ imaginations (Dupré 2007; Thielemann 2009). The resulting images take on a form of existence that, like a phantasm, is halfway between “real” and “imaginary” (Gigioni 2011).

“In the next section, we see some of the more inconvenient aspects of Porta’s theory of magic discussed here—its circular reasoning and anthropomorphism—reappear in Porta’s ideas on physiognomonics (Simon 1980; Védrine 1986).” – *Stanford Encyclopedia of Philosophy*.

“Porta’s first book, published in 1558 as *Magiae naturalis*, was a treatise on the secrets of nature, which he began collecting when he was fifteen. The secrets are arranged in four books, and the conception implied in the title is that natural magic is the perfection of natural philosophy and the highest science. This small collection of secrets constituted the basis of a twenty-book edition of the *Magiae naturalis* published in 1589, which is Porta’s best known work and the basis of his reputation. It is an extraordinary hodgepodge of material representing that unique combination of curiosity and credulity common in the late Renaissance. But combined with the author’s insatiable desire for the marvelous and apparently miraculous is a serious attempt to define and describe natural magic and some refined application of both mathematical and experimental techniques in science.” – *DSB*, XI, pp. 96.

Giambattista della Porta, noted Neapolitan mathematician and natural philosopher, overshadowed only by Galileo in the work of Renaissance science, had a wide range of scientific and literary interests. There are demonstrated by his numerous published works. His most famous and best remembered are those on natural magic, optics, refraction and the telescope. He was also a member of the outstanding literary academy of Naples, Altomare, and the founder of the Accademia de’ Secreti (Secrets of Nature). Later, he became a member of the famous Accademia dei Lincei, as well as other lesser known literary academies in Naples. His dabbling in pseudo-scientific and occult sciences caused his works to be banned by the Inquisition in 1592, which was lifted in 1598. Thorndike points out that Della Porta was either adept at

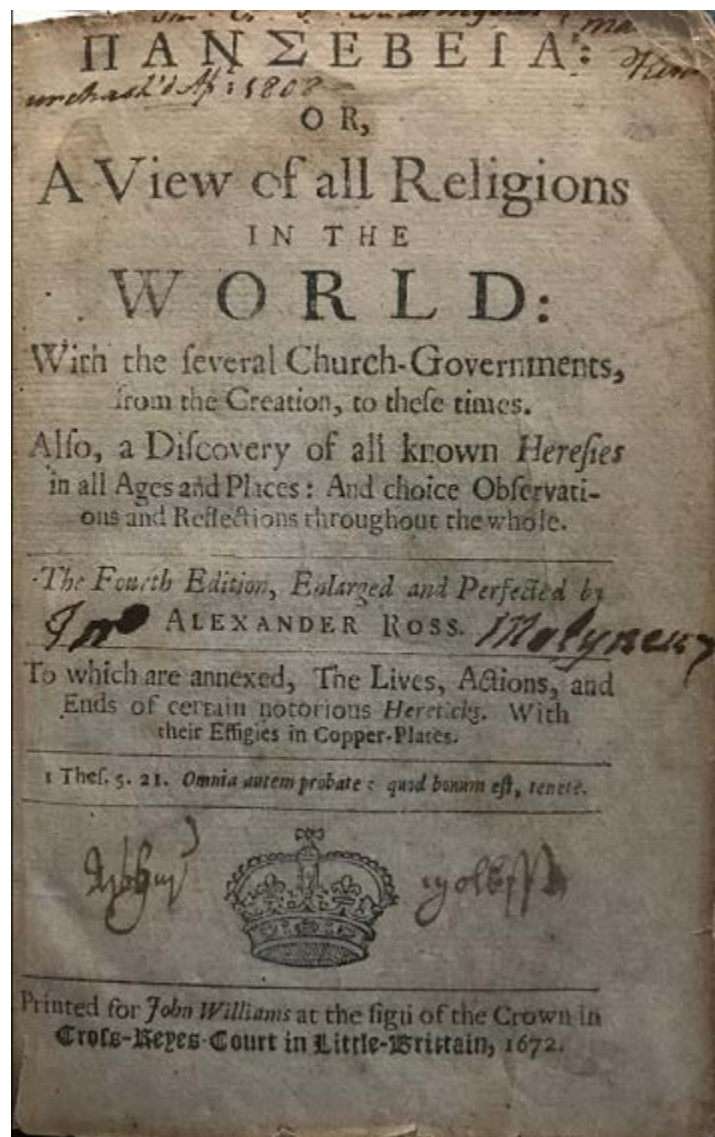
escaping “serious molestation or punishment by submission or by influence in high places.” – Thorndike, v.6, p. 156.

☼ See [most referring to 1558 first ed.]: *DSB*; Duveen p. 481 (1651 ed.); Mottelay, pp. 72-75; Partington, II, p. 17; Poggendorff, II, p. 505; Wellcome, I [not mentioning this ed.]; Wolf, *History of Science*, I, pp. 544-545. See: Lynn Thorndike, *A History of Magic and Experimental Science*, volume 6, p. 156; Paola Zambelli, *White Magic, Black Magic in the European Renaissance*. Brill, 2007; Steven P. Marrone, *A History of Science, Magic and Belief: From Medieval to Early Modern Europe*. New York: Palgrave Macmillan Education, 2015, pp. 202-204; Kristie Macrakis, *Prisoners, Lovers, and Spies: The Story of Invisible Ink from Herodotus to al-Qaeda*. Yale University Press, 2014.

Locations: Aberdeen University; Cambridge University; Glasgow University; Warburg Institute.

*With 17 Engraved Plates of
“Heretics”*

20] ROSS, Alexander (1591-1654); **John Davies** (1625-1693) (trans.). [Greek] *Pansebeia: or, A view of all religions in the world: with the several church-governments, from the creation, to these times. Also, a discovery of all known heresies in all ages and places: and choice observations and reflections throughout the whole. The fourth edition, enlarged and perfected by Alexander Ross. To which are annexed, the lives, actions, and ends of certain notorious hereticks. With their effigies in copper-plates.* [London]: Printed for John Williams at the sign of the Crown in Cross-Keyes-Court in Little-Brittain 1672. [First word of title transliterated from Greek characters]. **BOUND WITH:** *Apocalypsis. Or, the Revelation*



[sic] of certain notorious advances of Heresie: ... translated out of the Latine by J.D. London: J. Williams, 1671. ¶ FOURTH EDITION. 2 volumes in 1. [3-32], 544, [8] pages, [1] leaf of plates; [24], 78, [2] pp. illustrations, portraits (Thomas Muntzer, John Mathias, John Buckhold, Bernard Knipperdoling, Herman Sutor, Theodorus Sartor [portrait with puncture effecting verso, II, p. 38], David George, Michael Servetus "consecrated to the avenging flames", Arrius Alexandrinus, Mohomet, Balthazar Hubmor, John Hut, Lodowick Hetzer, Melchior Hofman, Melchior Rinck, Adam Pastor, Henry Nicohlas), initial letters, Leaf 3A1 is blank except for signature-mark "Aaa", index; lacks frontispiece (supplied in photocopy) [A1], occasional ink marginalia [check marks or 'X' marks], with pp. 118-119 defaced somewhat, lower corner pp. 423-4 removed. Upper margin closely trimmed (some minor loss to running heading). Original full calf, rebaked; rubbed. Multiple ownership signatures on title (with ink inscription on upper margin) and p. 280: Jn. Molyneaux of St. Catharines Book, 1746.

\$ 200

Fourth edition. A remarkable early work on comparative theology. The work gives early accounts of the religious beliefs found in Asia and Europe, as well as a smaller sections relating to Africa and America. Among the narrative are religious accounts of and various related topics (positions in the church, death, knights, idolatry of the gentiles, Gods, festivals, rites, etc.): Arabians, Babylon, Chinese [Chinois], Egypt, Ethiopians, Florida, Jacobites, Japan, Jews, Mexico, Persia, Philippines, Quakers, Roman Church, Satan, Sumatra, Tartars, etc.

"A.M. Fairbairn (d.1912), first Principal of Mansfield College, Oxford, wrote, 'superstitious and absurd though he be, Alexander Ross, by his "Pansebeia", did more to bring about a scientific knowledge and enquiry into religions and religious ideas with the causes of the rise, growth, and difference, than the whole brood of men like Collins and Morhan and Cubb' ('History of religion', The Contemporary Review 48 (September 1885) 439-46, p. 440)." – *Christian-Muslim Relations...*

Note: The first edition of "Apocalypsis" (London, 1655) was published as part 2 of the second edition of Ross's "Pansebeia" (Wing R1972). It was translated by John Davies from "Apocalypsis insignium aliquot haeresiarcharvm" (Lvgdvni-Batavorvm, 1608), which in turn was from a Dutch original, "Growelen der vornemsten hooft-ketteren" (Leyden: H.L. van Haestens, 1607) attributed to Hendrick Lodevik van Haestens. Cf. D. Clément, *Bibliothèque curieuse*, t. 9. – Cambridge University.

☼ Wing R1945.

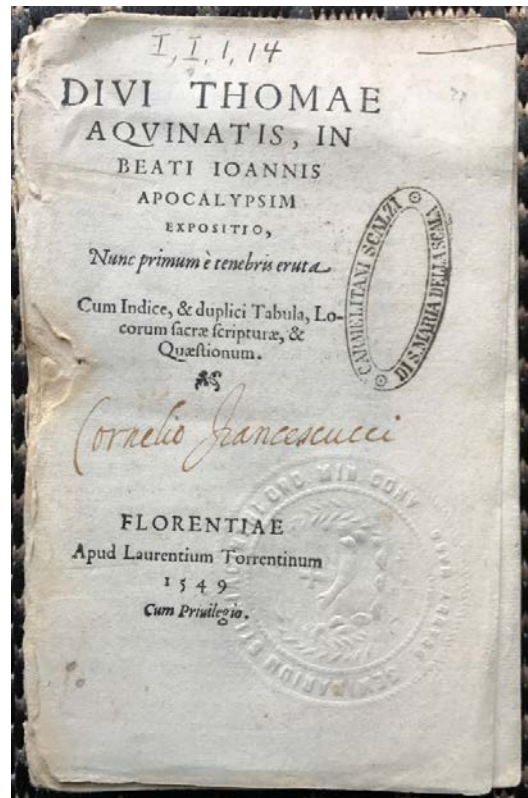
☼ See: *Christian-Muslim Relations. A Bibliographical History Volume 8. Northern and Northern and Eastern Europe (1600-1700) (History of Christian-Muslim Relations*, Edited by David Thomas ... Brill, 2016, p. 319.

The Apocalypse of St. John

21] Saint Thomas Aquinas [S. Thomae Aquinatis] (1225?-1274). *Divi Thomae Aquinatis, in Beati Ioannis Apocalypsim expositio, Nunc primum è tenebris eruta; Cum Indice, & duplici Tabula, Locorum sacrae scripturae, & Quaestionum.* Florentiae: Apud Laurentium Torrentinum, 1549.

Small 8vo. [xvi], 654, [82] pp. Woodcut initial letters, index, questions [in facs.]; some in marginalia applied to 12 pages at front. Note: signature Z in photocopy facs. Disbound; preserving only half the original

vellum binding. Provenance: early signature on title of “Cornelio Janucescucci” – black rubber stamp on title of Carmelitani Scalzi / di S[anta]. Maria della Scala [church, Rome, Italy (built 1593-1610)] – rubber stamp (applied to extent fragmented vellum cover) of St. Hyacinth Seminary, Granby, Massachusetts, with several blind-stamps: “St. Hyacinth Seminarium...” As is.



\$ 200

Editio princeps of Thomas Aquinas' commentary on the Apocalypse of Saint John.

“A third anonymous 13th-century Apocalypse commentary is known by its opening words *Vox Domini*. Although published among the works of Thomas Aquinas, it is now believed to be by a Franciscan rather than a Dominican...” – Ian Boxall, *Patmos in the Reception History of the Apocalypse*, Oxford University Press, 2013, p. 92.

Provenance: Cornelio Janucescucci – Roman church: Carmelitani Scalzi / di Santa Maria della Scala – St. Hyacinth Seminary, Granby, Massachusetts [now the Granby Preparatory Academy].

Belonged to Jean D'Aranthon d'Alex, Bishop of Geneva (1620-1695)

\$ 500

Alfaw PRIMA *Bractes p. 100*
ledunibus
SECUNDÆ
PARTIS SVMMÆ
THEOLOGICÆ
SANCTI THOMÆ
AQVINATIS,

*Ad Romanæ recognitionis exemplar no-
uissimè in Gallijs multò quàm antea
tersor, atque accuratior edita.*



PARISIIS,
Sumptibus MATHVRINI HENAULT, viâ
Clopinianâ, è regione pariz Nauarræ.

M. DC. XXXVIII.

*Ex Libralitate sive Bazaris Baranton ex h
quod p. 100 lectory h. p. 100 p. 100*

See: Ross, James F., "Thomas Aquinas, Summa theologiae (ca. 1273), Christian Wisdom Explained Philosophically," in *The Classics of Western Philosophy: A Reader's Guide*, (eds.) Jorge J. E. Gracia, Gregory M. Reichberg, Bernard N. Schumacher. Oxford: Blackwell Publishing, 2003. p. 165.

Annotations by Erasmus

23] Suetonius Tranquillus, Caius (69-approximately 122); **Desiderius Erasmus** (1466/7-1536). *C. Suetonij Tranquilli XII Caesares: item I.O. Baptistae Egnatii Veneti De Romanis principibus libri III. Eiusdem Annotationes in Suetonium. Annotata in eundem, & loca aliquot restituta per D. Erasmum Roter.* Lugduni [Lyon]: Seb. Gryphium, 1556. ¶ Small 8vo. Pagination: 473, [23] pp. Signatures: a-z⁸, A-H⁸. Printer's device on the title page, woodcut initials, printed marginalia; editor's name on title and p. 2 are lined out in ink, three small worm holes from title-page. Nineteenth century quarter gilt-ruled calf, red paper board boards. Early ink name on title of "Carolus ..." and occasional marginalia (pp. 58, 61, 62, 80-83 [heavy notes] – in the same hand. Very good.

\$1,000

Beautifully printed early pocket edition printed by Sebastianus Gryphius (1493-1556), of Suetonius' most famous work and one of the few of his texts that survive, with excellent annotations by Desiderius Erasmus of Rotterdam. Commonly known as *The Twelve Caesars*, the work contains a set of twelve biographies of Julius Caesar and the first eleven emperors of the Roman Empire [Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, Titus, Domitian]. It is a primary source for the study of Roman history.



The first edition of Suetonius with Erasmus' annotation was issued in 1533.

☼ Baudrier, Henri L., *Bibliographie lyonnaise*, VIII, p. 284; Gültlingen V, p. 215: I369; *French Books III & IV: Books published in France before 1601 ... edited by Andrew Pettegree, Malcolm Walsby*, Leiden: Brill, 2012, 87100.

Locations: BYU (lacks everything after p. 340 and title is damaged); NYPL.

24] Tertuliano, Quinto Septimio Florente [Tertullien; Tertullianus] (155-225); Claude Saumaise [Claudius Salmasius] (1588-1653). *Q. Sept. Florentis Tertulliani Liber de pallio. Claudius Salmasius recensuit, explicavit, notis illustravit.* Lutetiae Parisiorum [Paris]: Sumptibus Hieronymi Drovart, 1622. ¶ Small 8vo. [16], 64; 452, [84] pp. 2 woodcut title vignettes on 2 title-pages, index. Disbound. Rubber stamps of the St. Hyacinth Seminary, Granby, Massachusetts. As is.

\$ 50

An important analysis by the classical scholar Claudius Salmasius of, *De Pallio*, the book of Tertullian, of Carthage, himself considered the greatest Christian theologian of his time. “His erudition, especially in philology—he knew Hebrew, Arabic, Syriac, Persian, and Coptic, as well as Greek and Latin—led to invitations from several universities, and in 1631 he became professor at Leiden [a chair formerly held by Joseph Scaliger, and laid vacant since 1609]. There he remained, except for a year (1650–51) at the Swedish court.” – *Encyclopaedia Britannica*. Sandys writes that when young Salmasius showed promise as a classical scholar, and his great find in 1607 of the “celebrated MS of the *Anthologia Palatina* of Constantine Cephalas” warranted an edition, which he promised Scaliger to undergo, but he never did the work. His merit was shown in other work and yet Sandys also points out his shortcomings as a scholar who demonstrated a lack of knowledge, being “ignorant of the most common trades of Dijon or Leyden.” Further, after his appointment at Leyden “he studied authors of minor importance only, such as Scylax, Cebes, Simplicius, and Achilles Tatius...” – Sandys, II, pp. 285, 309.

Printed by Jerome Drouart (1555?-1636).

“It is unknown exactly when the pallium was first introduced. Although Tertullian wrote an essay no later than 220 CE titled *De Pallio* (“On the Pallium”), according to the *Liber Pontificalis*, it was first used when Pope Marcus (died 336) conferred the right to wear the pallium on the Bishop of Ostia, because the consecration of the pope appertained to him; Pope Symmachus did the same for St. Cæsarius of Arles in 513, and in numerous other references of the sixth century, the pallium is mentioned as a long-customary vestment. It seems that earlier, the pope alone had the absolute right of wearing the pallium; its use by others was tolerated only by virtue of the permission of the pope. We hear of the pallium being conferred on others, as a mark of distinction, no earlier than the sixth century. The honour was usually conferred on metropolitans, especially those nominated vicars by the pope, but it was sometimes conferred on simple bishops (e.g., on Syagrius of Autun, Donus of Messina, and John of Syracuse by Pope Gregory I.” – Wikip.

Sir John Taylor Coleridge's Copy with his Inscription

25] Virgil [P. Vergilius Maronis] (70-21 B.C.). *Opera*. Leiden: Elzeviriana, 1636. ¶ 12mo. [40], 411, [43] pp. With elaborate engraved title-page and fold out map, index; map joint repaired, title with puncture hole mended (minor loss on recto). Early full light brown calf with elaborate gilt decorative covers, marbled endleaves, all edges gilt; rebacked with original spine laid down. Title with manuscript: "Tempecata Ducant." Inscribed by J. T. Coleridge, Eton College, July 5th, 1815, "given him by E.J.[?]" Inscribed to Coleridge, "J.D. Coleridge given to him by his father, J. F. Coleridge, 65 Torrington Sq., London,... England." Note: John Duke Coleridge was the eldest son of Sir John Taylor Coleridge. John Duke Coleridge became Lord Chief Justice of England.

\$ 450

Second issue of the fine 1636 Elzevier pocket edition of Virgil, Daniel Heinsius (1580-1655) and dedicated to his son Nicholaus Heinsius.

Provenance: The copy of Sir John Taylor Coleridge (1790-1876), English judge and nephew of the poet Samuel Taylor Coleridge.

☼ Gustaf Schlegel Berghman, *Catalogue raisonné des impressions elzéviriennes de la Bibliothèque Royale de Stockholm*, 2167; Copinger #4545; Guillaume François De Bure, *Bibliographie instructive ou Traité de la connoissance des livres ...*, Volume 7, #2684; Thomas Frognall Dibdin, *Bibliomania*, p. 526; Dibdin, *Bibliographical Decameron*, III, p.408; Schweiger III, p. 1169; Alphonse Willems, *Les Elzeviers*, 450. See: Wilhelm Sigmund Teuffel, Wilhelm Wagner (trans.), *A History of Roman Literature, vol. I: The Republican period*, London, 1873, p. 430.

See: Edmund Goldsmid; Alphonse Willems, *A complete catalogue of all the publications of the Elzevier presses at Leyden, Amsterdam, the Hague and Utrecht : with introd., notes, and an appendix containing a list of all works, whether forgeries or anonymous publications, generally attributed to these presses*. Edinburgh: Privately printed, 1886-1888.

"The adages of Greek antiquity..."

26] Zannetti, Bartolomeo, printer (fl. 1607-1621). *Selecta Epigrammata ex Florilegio et alia quaedam ex veteribus poetis comicis potissimum, Latino item Carmine conversa*. Romae, Apud Bartholomaeum Zannettum, 1608. ¶ 16mo. Pagination: 363, [5] pp. Collation: A-Z⁸. Greek and Latin text, partial index. Woodcut title vignette, initials letters, tailpieces; some worming at gutter (pp. 330-362). Original full vellum, manuscript spine title. Early multiple-lined inscription to ffeep, at end signed "Jo. Nicolaus..." Very good.

\$ 450

Early pocket anthology of Greek poetic epigrams and proverbial wisdom. The book is divided initially into six parts, each with the Greek and Latin versions of the epigrams. *Varia* follows the sixth part – becoming *Sententiae ex Veter. Poetis*, followed by a section devoted to Menander (c. 342/41 – c. 290 BC) *Sententiae Monostichae*, ending with *Fragmenta*. "The adages of Greek antiquity are sown broadcast over the remains of philosophers, sophists, dramatists, prose writings, and poets." – "Proverbs, Ancient and Modern," *The Quarterly Review*, vol. 125, 1868, p. 221.

Some selected persons or topics:
Homer (p. 91). Birds (Volucres p. 87),
Hesoid (p. 98), Hercules (p. 268),
Julius Caesar (p. 247), medicine (p. 189), nemesis (pp. 234, 236), Pindar (p. 52), Tantalum (a Greek villain) (p. 221), etc.

☼ See: Hoffmann, S.F.W.,
Bibliographisches Lexicon der gesamten Litteratur der Griechen und Römer, I, Leipzig: Nauck, 1830, p. 109; Hoffmann, 1838 ed., p. 173; [Boissonade] *Catalogue des livres composant la bibliothèque de feu M. J. Fr. Boissonade* ... Paris, 1859, no. 2109.

