

## REFORMATION-ERA RESOURCES AT LA SIERRA UNIVERSITY

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While helping to complete the conversion of La Sierra University's card catalog to an online database, I came across a collection of rare books in our vault, which had apparently never been cataloged. Further investigation revealed that, first, these rare books dealt almost entirely with the Reformation and, second, that there were a number of other sixteenth- and seventeenth-century books on the Protestant Reformation in our rare-book collection which, though already cataloged, had not received much notice. The twenty-six volumes here described may be of some interest to scholars of the Reformation.

The majority of these books are found in standard bibliographies and reference works on the period, but three (#1, #2, and #7) were not in any work I was able to consult.<sup>1</sup> The reference works are as follows:

Aland	Aland, Kurt. <i>Hilfsbuch zum Lutherstudium</i> . 2d ed. Berlin: Bertelsman, 1957. While not providing bibliographic detail on the level of Benzing and Kuczynski, Aland provides references to the location of the most current critically edited texts of Luther.
Benzing	Benzing, Josef. <i>Lutherbibliographie. Verzeichnis der gedruckten Schriften Martin Luthers bis zu dessen Tod</i> . Bearbeitet in Verbindung mit der Weimarer Ausgabe unter Mitarbeit von Helmut Claus. Baden-Baden: V. Koerner, 1965.
Kuczynski	Kuczynski, Arnold. <i>Verzeichnis einer Sammlung von nahe zu 3000 Flugschriften Luthers und seiner Zeitgenossen</i> . Niewkoop: B. de Graaf, 1960. Reprint of the edition Leipzig, 1870-1874.
STC	Pollard, A.W. <i>A Short-title Catalogue of Books Printed in England, Scotland, &amp; Ireland and of English Books Printed Abroad, 1475-1640</i> . Reprint. London: Bibliographical Society, 1969-1976.
Wing	Wing, Donald. <i>Short-title Catalogue of Books Printed in England, Scotland, Wales, and British America, and of English Books Printed in Other Countries, 1641-1700</i> . 2d ed. New York: Index Committee of the Modern Language Association of America, 1972- .

<sup>1</sup>I was not able to consult Hans-Joachim Köhler's catalog of Reformation pamphlets, currently in process (*Bibliographie der Flugschriften des 16. Jahrhunderts* [Tübingen: Bibliotheca Academica Verlag, 1991- ]).

I have divided these books into three groups: those dealing with the German Protestant Reformation (#1-10, mostly sixteenth century), the English Protestant Reformation (#11-18, mostly seventeenth century), and the Catholic reaction to the Reformation (#19-26, mostly sixteenth and seventeenth centuries).<sup>2</sup> Some books were difficult to place, but I considered the thematic unity useful for purposes of discussion, i.e., #8-10, English translations of Luther, and #20, a pamphlet written by one of Luther's teachers, who died early in the Reformation. Within each group the books are listed by date of publication.

Two eighteenth-century works have been included (#17-18, Sir Isaac Newton's book on the prophecies of Daniel, and #25, a French translation of Paolo Sarpi's history of the Council of Trent), since they were written by seventeenth-century authors and are characteristic of the Reformation interest in biblical interpretation and current church reform.

Nearly all of the sixteenth-century works, as far as I have been able to tell, were collected by Dr. William Landeen, former president of La Sierra College and a scholar in Reformation history. Others, as an investigation of library records and the books themselves revealed, traveled a variety of courses *en route* to La Sierra University. I have included detailed notes on the history and provenance of individual copies where I have been able to discover them. This is more than a matter of bibliographic interest; it is a reminder that books exist not only at the time of their creation and at the present time, but through all the years between as well, touching many lives in their passage through the centuries. The most obvious examples in the present list are #16 (owned by a Bible teacher at Walla Walla College early in this century) and #17 (once in the reference library of the Pacific Press of the Seventh-day Adventist Church). Most of the Reformation pamphlets have at least some notes or underlining, perhaps by their original purchasers, and in many cases reminiscent of annotations I have seen in present-day scholars' libraries.

The bibliographic descriptions are generally modeled on Philip Gaskell's directions.<sup>3</sup> Some notes on the limits of typography:

[n] and other letters in parentheses indicate expansion of abbreviations in the text.

ñ indicates n-with-overscore, *not* the Spanish letter ñ.

ê indicates e-with-overscore.

ſ indicates long "s."

// indicates a slanted hyphen-pair (used as we would use a hyphen today).

<sup>2</sup>I have deliberately avoided the term "Counter-Reformation" here as it generally applies to Catholicism after the Council of Trent, and three of these Catholic works predate the Council.

<sup>3</sup>Philip Gaskell, *New Introduction to Bibliography* (Oxford: Oxford University Press, 1972).

/ indicates a slash, used as punctuation (much like a modern period or line break).

| indicates a line break.

Underlining indicates text of a different color (usually red).

*Italics* indicate text in italics.

**Bold face** indicates text in gothic (does not include bolded subheadings).

### *Section A: The German Reformation*

#### 1. Luther, Martin, 1483-1546.

Ein Sermon von der Be//|trachtung des hailigen leydens Christi/ |  
Doctor Martini Luther zu | Wittenberg.

Collation: 4° A<sup>6</sup> [\$4 signed; -A1].

Title page has woodcut showing the Crucifixion surrounded by four panels (grapes, flowers, and birds, probably ornamental).

No colophon.

Aland 408. Not in Benzing or Kuczynski.

Comment: The book is undated and may be a later reprint of the sermon in question, which was reprinted numerous times. A label on the binding attributes it to 1519, but many editions were printed in later years.

#### 2. Karlstadt, Andreas Bodenstein von, 1480-1541.

Von gerueychtem | Wa|f|fer und Saltz: | Do. Andreas Carl | ſtat Wider  
den | unuerdienten | Gardian | Franciſcus Seyler.

Colophon: Getruckt als manzalt nach Christus geburt | M D XX.

Collation: 4°: A-D<sup>4</sup> [\$3; -A1; D4 blank].

[16] leaves.

Ornamental woodcut border around title.

Comment: Andreas Bodenstein von Karlstadt, a fellow instructor of Martin Luther's at Wittenberg, was one of the most influential publicists of the Reformation. During the period of 1518-1525, he was second only to Luther himself in the number of works and editions printed. This pamphlet, a polemic against the Catholic practice of blessing water and salt, dates from shortly before the height of Karlstadt's influence.<sup>4</sup>

<sup>4</sup>See *Oxford Encyclopedia of the Reformation*, s.v. "Sacramentals," for a discussion of the practice of blessing various items (Hans J. Hillerbrand, ed. [New York: Oxford University Press, 1996]). Peter Matheson discusses Andreas Karlstadt at some length in chap. 2 of *The Rhetoric of the Protestant Reformation* (Edinburgh: T. & T. Clark, 1998).

### 3. Luther, Martin, 1483-1546.

Auff das ubirchriſt|lich | ubirgeyſtlich. und ubirkunſt//|lich buch  
Bocks Emfzers zu | Leypczick Antwortt | D.M.L. | Darynn auch  
Murnarrs ſeynſ | gefelln gedacht wirt. | Lieber Bock ſtoſz mich nit.

Colophon: Gedruckt zu Wittembergt durch Johan: Grunenbergt | Nach  
Christ geburt / Tausent funff hundert und eyn und zwentzigſten Jar.

Collation: 4°: A-K<sup>4</sup> [\$3, -A1].

[40] leaves.

No illustrations.

Aland 190. Kuczynski 1422. Probably Benzing 868, but identification not certain.

Some marginal notes in a probably sixteenth-century hand.

Comment: One of Luther's responses to Hieronymus Emser (1478-1527), a noted Catholic controversialist of the time, whose writings and influence did not outlast his death. Probably connected with the controversy over Luther's *An den christlichen Adel*.

### 4. Von Hutten, Ulrich, 1488-1523.

DIALOGI | HVTTENICI | *novi, perquam | feſtini* | BVLLA, *vel*  
*Bullcida.* | MONITOR *primus.* | MONITOR *ſecundus.* |  
PRAEDONES. | [Around woodcut of a man in armor: VLR. AB |  
HVTT. GERM. | LIBERT. | PROPVG NAT. ] | IACTA EST ALEA.

No colophon.

Collation: 4°: A-H<sup>4</sup>T<sup>6</sup> [\$3; +I4; -A1; G3 misigned E3].

Not in Kuczynski.

Comment: This is written as a dialogue with five speakers, listed as "*Libertas Germana, Bulla, Huttenus, Franciscus, & nonnulli Germani.*"

Ulrich von Hutten was one of the major figures on the political side of the Reformation. A German humanist and neo-Latin poet, he was mostly interested in German nationalism, but his politics and Luther's theology reinforced and confirmed each other. Von Hutten made extensive use of classical models, reintroducing the dialogue form into the pamphlet literature of the Reformation.<sup>5</sup> After 1520 he wrote mostly in German rather than Latin; this 1521 Latin dialogue on Leo X's bull is, therefore, somewhat of an aberration. The typography of this book is done after Italian models rather

<sup>5</sup>*Oxford Encyclopedia of the Reformation*, s.v. "Pamphlets" and "Hutten, Ulrich von." James V. Mehl discusses some aspects of Ulrich von Hutten's use of humor in "Language, Class, and Mimic Satire in the Characterization of Correspondents in the *Epistolae obscurorum virorum*," *SCJ* 25 (1994): 289-305.



than German; the use of Julius Caesar's motto, "The die is cast," on the front cover further reinforces the impression that perhaps it was directed to Italian readers rather than German.

### 5. Luther, Martin, 1483-1546.

Antwortt | deutſch | Mart. Lu//|thers auff | König Henrichs von  
| Engelland buch. | Lügen thun myr nicht/ | Warheyt ſchem ich  
nicht/

Colophon: Gedruckt zu W. Hemberg / durch | Nickell Schyrlentz /  
| M.D. XXii.

Collation: 4°: A-F<sup>4</sup> [\$3; -A1, E3].

[24] leaves.

Very ornate woodcut border around title.

German translation of Aland 280. Benzing 1228. Not in Kuczynski.

Heavy underlining and other marks by a previous owner, probably sixteenth century.

Previous owners:

Bookplate inside front cover, showing red and white helmet and shield.

Purple ink stamp inside front and back covers: "Lib | <v>end |  
V.G." in a circle.

Comment: Luther's response to the treatise *In Defense of the Seven Sacraments* by King Henry VIII of England.<sup>6</sup> The Reformer's spirit shows clearly in the last sentence: "Es soll disiem Evangelio das ich Marti Luther predige habe, weychen und unterligen Bapst, Bischoff, Pfaffen, Münch, Könige, Fürsten, teuffel tod, sund, und alles was nicht Christus und ynn Christo ist, dafür soll sie nichts helffen."

### 6. Luther, Martin, 1483-1546.

Ein Brieff D. | Mart. Luthers / von | den Schleichern vnd Win/ | ckel  
predigern. | Wittemberg. | M D XXXII.

Colophon: Gedruckt zu Wittemberg | durch Nickel Schir//|lentz.

Collation: 4°: A-C<sup>4</sup> [\$3; -A1; C4 blank].

[12] leaves.

On the title page, four woodcuts: Judith with the head of Holofernes,

<sup>6</sup>For a discussion of the pamphlet war sparked by Luther's exchange with Henry VIII, in which none of the parties came off well, see Neelak Serawlook Tjernagel, *Henry VIII and the Lutherans: A Study in Anglo-Lutheran Relations from 1521 to 1547* (St. Louis: Concordia, 1965), 17-33.

David just after beheading Goliath, and two court scenes showing a dinner and a dance respectively.

Aland 772. Kuczynski 1745. Benzing 2993 (possibly 2994).

Comment: Letter addressed to Eberhard von der Tannen.

**7. Luther, Martin, 1483-1546; Jonas, Justus, 1493-1555.**

SVM//|MARIA D. MAR. | LVTHERI IN | P[al]mos, Daudis e  
germa. latine red//|dita per | IVSTVM IONAM. | VITEBERGAE |  
M. D. XXXIII.

Colophon: AD LECTOREM I. IONAS. | SVMMARIA ita translata  
[unt, ut | permittente DOC MARTI//|NO, quib[us]dam locis  
[entent, & res, de | quibus author [entit, pro piis lectoribus |  
prolixius [int tradite. | Impre[ss]um Viteberge per Iohannem | Vveifs.  
D M XXX III.

Collation: A-M<sup>8</sup>N<sup>4</sup>O<sup>8</sup> [\$5; -A4, B4, C4, D4, I5, K4, K5, L4, M4, N4, O4;  
B2 missigned A2; leaves A8 and O8 removed]

[106] leaves.

Title page bordered in an ornate woodcut showing Saints Peter and Paul, the symbols of the four evangelists, God the Father, and two cherubs.

Probably a translation of Aland 595. Benzing 3055.

Ownership signature on top of title page: Ex bibliorhem S. oafham  
Ligarij Molgi <mrhi >  
[Alas, mostly illegible]

Previous owners:

Note inside back cover: "Lacks blanks A8 + O8 | 7/22/72 LBS.  
Fredericksburg, Va, | 5.14." Probably from 1972 just before Dr. Landeen  
purchased this book.

Handwritten marginal notes in Latin, partly cut off by subsequent  
trimming in a rebinding. At the beginning of the commentary on each  
Psalm someone has written the opening line in Latin. The hand(s)  
involved is (are) probably sixteenth century.

Comment: The Reformation rapidly became not just a German  
movement, but one which concerned all of European society. Luther  
addressed himself to the international community of scholars and clerics  
(who were not yet fully distinct) as much as to the people of Germany.  
This required presentation in languages known outside of Germany.

Justus Jonas was primarily an administrator rather than a scholar. A  
German humanist initially in favor of Erasmus's moderate approach, he

served as Dean of Theology at Wittenberg during the tumultuous years from 1523 to 1533. His output as a translator was considerable and included vernacular translations of Luther's *De servo arbitrio* and Melancthon's *Loci Communes*, as well as translations from German into Latin, such as this commentary on the Psalms. The colophon assures the reader that the translation was done with Luther's permission and filled out with additional material presumably not in the German edition.

**8, 9. Luther, Martin, 1483-1546.**

A | COMMEN-|TARIE OF M. DOCTOR | MARTIN LVTHER VPON  
THE EPISTLE | of St. Paule to the Galathians, firſt collected and gathered  
word | by word out of his preaching, & now out of Latine faith-|fully  
translated into Engliſh for the vnlearned. | *Wherein is ſet foorth moſt  
excellently the glorious riches of Gods | grace & power of the Go ſpell, with the  
difference bewene the Law & | the Go ſpell, and ſtrength of faith declared: to the  
ioyfull comfort and | confirmation of all true Chriſtian beleuers, eſpecially ſuch  
as inward-|ly being afflicted and griued in con ſcience, doe hunger and thir ſt |  
for iuſtification in Chriſt Ieſu. For who ſe cauſe moſt | chiefly this booke is  
tran ſlated and printed, | and dedicated to the ſame. | [...]* | Diligently reuiſed,  
corrected, and newly imprinted againe | by Thomas Vautroullier dwelling  
within the | Blacke friers by Ludgate for | William Norton. | 1588.

Collation: 4° : A<sup>6</sup>B-2P<sup>8</sup> [\$4; -A1].

[6], 296 folios.

Preface by Edwinus London, 1575.

Text in Gothic type; marginal notes and biblical quotations in Roman.

Woodcut on the title page shows an ornate wreath around an anchor with text ANCHORA SPEI.

Woodcut at end of book, head with florals and initials "T. V.," probably a printer's device.

STC 16968. Translation of Aland 228 or 229.

La Sierra University has two copies of this book. Copy 1 has leather page tabs added at the start of the commentary on chapters 2 (f. 42) and 3 (f. 92); tabs once existed for chapters 4 (f. 178), 5 (f. 231), and 6 (f. 275) but have been torn out or removed over the years. Copy 2 has no sign of tabs, but lost about one-half of its margin height due to trimming during rebinding, which removed most of the running headers and foliation.

Previous owners, #8 (copy 1):

Signature on title page: Will<sup>m</sup> Short | Ejus Liber | 1744.

Signature on title page: Lockier | 1784.

Signature on title page: Edw<sup>d</sup> Wade 1804.

Signature on title page: Edw<sup>d</sup> Wade | His Book | 1807 [name and date crossed out].

Previous owners, #9 (copy 2):

Signature on title page: Rector de Radwei [name removed by trimming].

Signature opposite front cover: Jno. D. Ellis.

#### 10. Luther, Martin, 1483-1546.

A COMMEN- | TARIE OF M. DOCTOR | MARTIN LVTHER VPON  
THE | EPISTLE OF S. PAVL TO | THE GALATHIANS: | First  
collected and gathered word by word out of his prea- | ching, and now out  
of Latine faithfully tranſlated | into Engliſh for the vnlearned. | *Wherein  
is ſet forth moſt excellently the glorious riches of Gods grace, and | the power  
of the Goſpell, with the difference betweene the Law and the Goſpell, & the  
confirmation | of all the Chriſtian beleeuers, eſpecially ſuch as inwardly  
being afflicted and grieued in conſcience do hunger and thirſt for  
iuſtification in Chriſt | Ieſu. For whoſe cauſe, moſt chiefly this booke is  
tranſlated | and printed, and dedicated to the ſame. | [...] | LONDON, |  
Imprinted by RICHARD FIELD dwelling in Great Woodſtreete. 1616.*

Collation: 4<sup>o</sup>: A<sup>4</sup>B-2P<sup>8</sup> [\$4, -A1, A4; 2C4 missigned 2E4].

[4], 296 f.

Preface: Edwinus London, 1575.

STC 16973.

Extensive handwritten notes opposite the title page.

Previous owners:

Signature on title page: Ralph Good price.<sup>7</sup>

Comment: This edition appears to have been typeset directly from the 1588 version, or one very similar to it. For the most part, the two books are line for line identical, and even occasional variations late in a quire are kept within that quire. It is unlikely that the two were printed from the same type, since there are minor but consistent changes in spelling, and an occasional variation in typeface.<sup>8</sup> The title page and closing woodcuts are identical, with the exception of the removal of the initials "T.V." from the

<sup>7</sup>It is unclear if Ralph's name was Mr. Goodprice, or if he was commenting on his ease in purchasing the book, but the former appears more likely.

<sup>8</sup>Printers rarely kept type standing between editions of a book because few had enough type to set up an entire book at once, according to Philip Gaskell (*New Introduction to Bibliography* [Oxford: Oxford University Press, 1972], 116-117).

closing woodcut, and may represent reuse of the same blocks.

The recurring printing of Luther's commentary on Galatians (9 translations listed in STC from 1575 to 1626, a full quarter of his works published in England) shows considerable interest in his ideas on justification.<sup>9</sup> Note that these copies continued to be used in the eighteenth and nineteenth centuries.

### *Section B: The English Reformation*

#### 11. Wilson, Thomas, 1563-1622.

A | CHRISTIAN | DICTIONARY. | Opening the signification of the chiefe Words | *disperfed generally through Holy Scriptures of* | the Old and New Testament, tending to | increase Christian knowledge. | *Whereunto is annexed, a Parti- cular Dictionary* | For the REVELATION of S. Iohn. | For the CANTICLES or Song of Salomon. | For the Epistle to the HEBREWES. | *The fecond Edition.* | *Augmented by Addition of diuers thou sands of Words,* | Phrases, and Significations, and by explication of the Leuiti- call Rites: Also, of moft difficult and ambiguous speeches, | with farre more profitable Annotations then before. | *By Tho. Wil son, Mini ster of the Word at S. Georges in Canturbury.* | [...] | LONDON, | Printed by William Iaggard, dwelling in Barbican. 1616.

Collation: 12° : A<sup>8</sup>π<sup>8</sup>B-3I<sup>8</sup>3K<sup>6</sup> [\$4; -A1, A2].

872 p.

First two supplementary dictionaries each begin with a woodcut including the English royal arms. Woodcut of a head surrounded by floral pattern repeats on pp. 583, 688, 704, 717, 747, 755, 784, and 813, suggesting that a single block was reused multiple times during the printing process.

Frequent marginal notes in several hands. Considerable marking, notation, and underlining of words.

Previous owners:

Signature inside front cover: ffor M<sup>r</sup> William Thomas in Bristoll.

Signature in front endpapers: John L. Folcrofte.

Signature on title page: Jo: Thoma[s].

Comment: This is the second edition of the earliest alphabetically organized English dictionary of the Bible. Dictionaries, indexes, concordances, and many other tools of modern scholarship were first developed for preaching and the study of religion.<sup>10</sup> Thomas Wilson must

<sup>9</sup>Cf. A. G. Dickens for a useful summary on the impact of Luther and the doctrine of justification by faith on the English (*The English Reformation* [New York: Shocker, 1964], 59-62).

<sup>10</sup>Richard H. Rouse and Mary A. Rouse, *Preachers, Florilegia and Sermons: Studies on the*

have found this useful in the preparation of the three or four sermons he preached each week.

Note that the William Jaggard who printed this book also printed the Shakespeare First Folio in 1621. However, the edition of the *Christian Dictionary* which overlapped with the Folio's printing and provided Charlton Hinman with some valuable clues is the third edition, not the second, which is the one in La Sierra's possession.<sup>11</sup>

## 12. Taylor, Thomas, 1576-1633.

A | COMMENTARIE | UPON THE EPISTLE | of Saint Paul written to  
| TITVS. | Preached in Cambridge by Thomas Taylor, and now  
publiſhed for the further | use of the Church of God. | REVIEWED BY  
THE AVTHOR, | and enlarged with ſome notes, and beſides the addition  
of many | hundreths of places of Scripture, with an Alphabe-|ticall table  
of the cheife and moſt obſeruable | points contained in the | Booke. | [...]  
| PRINTED BY CANTRELL LEGGE, PRIN-|ter to the Uniuerſitie of  
Cambridge. 1619.

Collation: 4° : π-2π<sup>4</sup>A-3A<sup>8</sup>3B<sup>4</sup>3C<sup>2</sup> [\$4; -π1, π4, 2π4, 3B4, 3C2, 3C3, 3C4]  
[16], 751, [15] p.

No illustrations.

STC 23826.

Previous owners:

Illegible signature on title page.

Bookplate inside front cover: standing lion, bearing a halberd, on a masonry crown; beneath are ornate initials KH. Probably eighteenth century.

Comment: The Reformation involved not only discussions among academics, but the extensive communication of the new doctrines to the common folk. Preachers employed both the spoken and written word in the endeavor, and frequently published collections of their sermons.<sup>12</sup>

A question of the later Reformation (for instance, the early seventeenth century in England) was what form the new Protestantism would take after the split with Rome. Thomas Taylor was a Puritan, part of the wing of the English church which believed that practice and ritual, as well as doctrine,

*Manipulus Florum of Thomas of Ireland* (Toronto: Pontifical Institute of Mediaeval Studies, 1979).

<sup>11</sup>For details, see Charlton Hinman, *The Printing and Proof-reading of the First Folio of Shakespeare* (Oxford: Oxford University Press, 1963), 1:20.

<sup>12</sup>A practice observed as late as the 1960s in the Seventh-day Adventist Church, judging by the printed sermon pamphlets in the collections of the La Sierra University Heritage Room. The custom appears to have been replaced by audiotaping of sermons and more lately by videotaping.

needed to be purified of any lingering traces of Roman practices. Hence he was known for both Puritanism and anti-Catholicism.<sup>13</sup>

### 13. Fisher, Ambrose, d. 1617.

A | DEFENCE | OF THE | LITVRGIE | OF *The Church of England*, | OR | *Booke of Common Prayer*. | *In a dialogue betweene NOVATVS, AND IRENÆUS.* | BY | *Ambrose Fisher*, sometimes of | TRINITIE Colledge in | CAMBRIDGE. | [...] | LONDON; | Printed by *W.S.* for *Rupert Milbourne* in | *Pauls Church-yard* at the signe of | the Greyhound. 1630.

Collation: 4° : π-2π<sup>4</sup>A<sup>4</sup>-2R<sup>4</sup>[\$2; +B3, C3, D3, E3, F3, G3, H3, J3, R3, X3, Z3, 2J3, 2R3; 2H3 missigned as H3]

309 p. Woodcut border on title page, done in red and black.

STC 10885.

Previous owners:

Almost illegible signature inside front leaves:

R<..>r<.>ra<..> M<..>h<..>a<.>h.

Bookplate inside front cover: Catharine F. Boyle (probably nineteenth century).

Comment: The book is dedicated to Sir Robert Filmer, otherwise known for his theory of the divine right of kings, who had custody of the manuscript and arranged for its publication after the death of the author. Ambrose Fisher appears to have been raised a Puritan but gone over to the Anglican school while a student at Cambridge. The dedication describes this as the first defense of the entire Book of Common Prayer against Puritan assaults, but Fisher also covers the Anglican use of the apocryphal books of the Bible and several other issues which divided them from the Puritans.

In the dialogue, Novatus presents the Puritan view, while Irenaeus defends the Anglican status quo.<sup>14</sup> Readers will remember that both names come from early church history, where Irenaeus was a loyal defender of Christianity and Novatus one of the early schismatics. This marks a stage in the Reformation where both sides were looking to the practice and history of the early church for examples, as well as in the Bible. An interesting typographic device is that Novatus speaks in roman type, with emphasized words indicated in italic, while Irenaeus speaks in gothic type, with emphasized words indicated in roman.

<sup>13</sup>*Dictionary of National Biography*, (London: Oxford University Press, 1937-1939), s.v. "Taylor, Thomas."

<sup>14</sup>John F. H. New provides a useful discussion of the various differences between Puritans and Anglicans (*Anglican and Puritan: The Basis of Their Opposition, 1558-1640* [Stanford: Stanford University Press, 1964]).

## 14. Lynde, Humphrey, 1579-1636.

ULIA DEVIA: | THE | BY-WAY: | Mis-leading the *weake* and *vn-* | *stable* into *dangerous paths* of Error, | by colourable | *shewes* of Apo- | *cryphall Scriptures*, vnwritten | Traditions, *doubtfull* Fathers, | ambiguous *Councillis*, and | pretended Catholike | *Church* | Discovered By HVMFREY LYNDE, Knight | [...] | LONDON, Printed by Aug. M. for ROB MIL- | BOVRNE, and are to be | sold at his | shop at the Grayhound in *Pauls* | Churchyard. 1630.

Collation: 12<sup>o</sup>: A<sup>12</sup>a-b<sup>12</sup>B-2F<sup>12</sup>2G<sup>6</sup> [\$5; -A1, S2, 2G5]

[72], 684 p.

Occasional ornamental woodcuts.

STC 17095.

Previous owners:

Signature inside front cover: Rob<sup>t</sup> Marriott.

Comment: Theological debates were often carried out in pamphlet exchanges, which last for years; this is part of one such exchange. Sir Humphrey Lynde had published a book called *Via Tuta* ("The Safe Way") in 1628, extolling the Protestant view; several Catholic responses inspired him to publish a more direct attack. Both *Via Tuta* and *Via Devia* were translated into French and published in 1645; the Reformation was still at this time an international affair, with ideas crossing national boundaries.<sup>15</sup>

## 15. Andrewes, Lancelot, 1555-1626.

THE | PATTERN | OF | CATECHISTICAL DOCTRINE | AT LARGE: | OR | A Learned and Pious Exposition | Of the Ten COMMANDMENTS, | With An INTRODUCTION, Containing the Use and Benefit of Catechizing; the generall Grounds of | Religion, and the truth of Christian Religion in particular; | proved against ATHEISTS, PAGANS, | JEWS, and TURKS. | By the Right Reverend Father in God | LANCELOT ANDREWS, late Bi|shop of | WINCHESTER, | perfected according to the Authors own Copy, and | thereby purged from many thousands of Errours, | Defects, and Corruptions, which were in a | rude imperfect Draught formerly published, | as appears in the Preface to the Reader. | [...] | LONDON, | Imprinted by Roger Norton, and are to be | sold by George Badger, | at his Shop in S. Dunstons Church-yard in Fleet Street. | Anno Dom. 1650.

Collation: 2<sup>o</sup>: tp π-2π<sup>4</sup> A-3V<sup>4</sup>3X<sup>2</sup> [\$2, -3X2; 3H2 missed 3H].

<sup>15</sup>For complete details and names of the authors and books involved in this exchange, see the *Dictionary of National Biography*, s.v. "Lynde, Sir Humphrey."



[34], 530, [2] p.

Ornamental woodcuts pp. 191, 399, 427, and 520.

Each commandment's exposition begins with a floral woodcut and enlarged initial.

Wing A3147.

Previous owner:

Presentation plate inside front cover: Presented to Fulton Memorial Library, La Sierra College, by Mrs. J. G. Gjording.

Comment: Lancelot Andrewes was one of the foremost divines of England, highly thought of by three royal courts and most of his contemporaries, as prelate, preacher, and writer, and known for his principles and scholarship. He published little in his lifetime, being too busy with preaching and church administration, but many works bearing his name were published after his death.<sup>16</sup> A noted reference source describes this particular one as "his ideas put into shape by others."<sup>17</sup> The Preface to this book gives a fairly full description of the process, and begs the reader's indulgence for printers' errors.

16.

POPERY | Not Founded on | SCRIPTURE: | OR, | The TEXTS which  
 PAPISTS | cite out of the BIBLE, for | the Proof of the Points of | **Their**  
**Religion,** | EXAMIN'D, | And shew'd to be alledged without Ground. |  
 LONDON. | Printed for **Richard Chifwell,** at the Rose and Crown | in  
 St. *Paul's* Church-Yard. MDCLXXXVIII.

Title enclosed in double rules.

4<sup>o</sup>: A<sup>4</sup>(A2+ç1)B-F<sup>4</sup>G<sup>2</sup>H-N<sup>4</sup>O<sup>2</sup>P-S<sup>4</sup>T<sup>2</sup>V<sup>4</sup>-2G<sup>4</sup>2H<sup>2</sup>2I-2N<sup>4</sup>2O<sup>2</sup>2P-2R<sup>4</sup>2S<sup>2</sup>2T-  
 2X<sup>4</sup>2Y<sup>2</sup>2Z-3L<sup>4</sup>3M<sup>2</sup>3N-3T<sup>4</sup>3V<sup>2</sup> [missing 3X-4S]4T-4Z<sup>4</sup>5A<sup>2</sup>5B-5M<sup>4</sup>5N<sup>2</sup>5O-  
 5R<sup>4</sup>5S<sup>2</sup>5T-5Y<sup>4</sup>5Z<sup>2</sup>6A-6L<sup>4</sup>.[§2; -A1, A2, G2, O2, T2, 2H2, 2O2, 2S2, 2Y2, 3A2,  
 3M2, 3V2, 5A2, 5Z2].

[6], 5-880, [48] p.

Wing P2924B.

This book was originally issued as a series of twenty-five separate parts, each with its own imprimatur ranging from 2 February 1687 [1688 NS] to 3 December 1688. The signatures, however, indicate that they were intended to be bound as a single book, for which a title page, preface, and

<sup>16</sup>Peter McCullough discusses the posthumous editing of Andrewes's work ("Making Dead Men Speak: Laudianism, Print, and the Works of Lancelot Andrewes, 1626-1642," *The Historical Journal* 4 [1998], 401-424).

<sup>17</sup>*Dictionary of National Biography*, s.v. "Andrewes, Lancelot." A perusal of the complete article is most rewarding.

table of contents were supplied. Most of the parts are treatises attempting to refute one or another of Bellarmine's views.

The La Sierra copy is missing pp. 489-640 (quires 3X-4S), which compose two two-part tracts dealing with "Satisfaction" and "Purgatory."

Previous owners:<sup>18</sup>

Signature on title page: Jenkin Owens.

Signature opposite title page: O. A. Johnson.

Bookplate inside front cover: A. C. Harder.

17, 18. Newton, Isaac, 1642-1727.

OBSERVATIONS | UPON THE | PROPHECIES | OF | DANIEL, |  
AND THE APOCALYPSE | OF St. JOHN. | In TWO PARTS. | By Sir  
ISAAC NEWTON. | LONDON, | Printed by J. DARBY and T. BROWNE in  
*Bartholomew-Clofe* | [...] | M.DCC.XXXIII.

Collation: 4<sup>o</sup> : A-2S<sup>4</sup>2T<sup>2</sup>; [\$2, -1, S1, 2R2, 2T2]

vi, [2], 323, [1] p.

La Sierra University Library has two copies.

Previous owners, #17:

Bookplate inside front cover: Pacific Press Publishing Association Library.<sup>19</sup>

Comment: Newton's interest in biblical prophecy is less well known than his scientific activities. This book is mentioned in the *Dictionary of National Biography* as "a historical exegesis, unmarked by any mystical short-circuiting of the rational process or direct communication from the godhead."<sup>20</sup>

### Section C: *The Catholic Reaction*

19.

Gabrielis Biel | sacre the|osophie lice[n]//|tiati no|tre tempestatis  
p[ro]fundi|fimi | sacri | canonis mi|ffe tam my|stica q[ue] littera//|lis

<sup>18</sup>O. A. Johnson (1851-1923) was a Bible teacher at Walla Walla College early in the twentieth century; A. C. Harder (1889-1983) was an Adventist elder in the third quarter of the twentieth century. Many books from both their collections are in the La Sierra University library. Johnson in particular had a considerable collection of early Adventist tracts.

<sup>19</sup>When the Pacific Press moved from Oakland, California, to Nampa, Idaho in 1984, La Sierra University—then part of Loma Linda University—acquired a large portion of its library. I remember cataloging some of the last few items from the donation in 1996.

<sup>20</sup>*Dictionary of National Biography*, 10:81. R. S. Westfall discusses Newton's interests in prophecy (*Science and Religion in Seventeenth-century England* [New Haven: Yale University Press, 1958], 215-216).

expo[si]tio : iamia[m] f[um]ma cu[m] dili | gentie iteru[m] atq[ue] iteru[m] reui f[a]  
[et] | correcta : nihil de prioribus | omi[ss]is : aliquibus tu[nc] | in colu[m]nis  
: tu[nc] in mar | ginibus additis : q[ui] | bus facilius ea q[uam] nitit[ur] overscored]  
lector in // | venire pot[est]

Colophon: Gabrielis Biel sacre canonis mi[ss]er tam lit[er]alis q[ue] my[st]ica  
expo[si]tio / iamiam diligentiori | modo qua[m] huc u[er]q[ue] calcothypis  
notulis : a ma[gn]o | gistro Jacobo Pforzense Ba[si]lee co[m]mendata : | octauo  
Kale[n]das marcias. anno partus virginie | millesimo quingentesimo decimo<sup>21</sup>  
/ felici ausp[er]a / ta est fine.

Collation: 2° : A-2<sup>8</sup>2K-2L<sup>6</sup>1<sup>8</sup>2<sup>6</sup> [\$5; -A1, 2K5, 2L5, 25; R4 missed R2;  
26 blank]

cclxix, [xii] folios

Illustrated with several small woodcuts of the Crucifixion.

Comment: The colophon and a note in Lecture 19 (“datu[m] Ba[si]l .1510.  
decimo kalen[dis] Februariis”) indicate a date in 1510 OS (1511 NS), but a note  
from Dr. Landeen states that this edition was printed in 1512. It seems barely  
possible that a lecture given in January could result in the entire book being  
typeset by late February. Thus the 1512 date seems reasonable.

The book is printed in a style very similar to that of medieval  
manuscripts, which was generally used in the half-century or so following the  
invention of printing and must have been old-fashioned by the time of  
publication. This is an example of the world soon to be shattered by the  
Protestant Reformation.

One interesting note: this is the only work I have ever seen dated in the  
style “in the year of the virgin birth”; the more usual style is *anno domini*.

## 20. Von Staupitz, Johann, 1460/69-1525.

Vo[n] der liebe got | tes ein wu[n]der hübsch un | derrichtung / beschriben  
durch D. Johan Stau | pitz / bewert unnd approbiert durch D. | Martinum  
Luther / beyde Augu[st]iner ordens /.

Colophon: Getru[ck]t zu Basel durch Adam | Petri / Anno M. D. xx.

Collation: 4° : A-C<sup>4</sup>D<sup>6</sup> [\$3; +D4; -A1]

18 leaves, unnumbered.

Woodcut on title page portraying the Trinity with Jesus on the cross,  
supported by the Father, with the dove of the Spirit descending from the  
clouds.

<sup>21</sup>February 22, 1510 OS/1511 NS.

Ornamental woodcut surrounding title page.

Kuczynski 2560.

Comment: Johann von Staupitz, the ecclesiastical superior and spiritual advisor of the young Martin Luther, was influential in the Reformer's early career, encouraging him to take a doctorate in theology and later releasing him from his vows of obedience during the debate in Augsburg so he could defend himself more effectively. While some of Staupitz's views (notably his emphasis on God's initiative in the election of the believer) influenced Luther, Staupitz grew increasingly dissatisfied with his pupil and remained on the Catholic side of the growing split in the church until his death a few years after this pamphlet was written.<sup>22</sup>

21. 1521, Hessus, Simon, fl. 1521.

Argument diſes biechleins. | Symon Hessus zeigt an Doctori Martino Lu|ther urſach / warumb die Lutheriſche biecher vo[n] den Colo//|nien fern un[d] Louanien fern verbrent worden ſein / dañ | Martinus hat das begert iñ einem biechlein / dar|iñ er urſach ſagt mit .xxx. articklen im [m overscored] geiſts//|liche[n] Recht begriffen / warumb er dem | Bapſt ſeine Recht zu Witten//|berg verbrennt hatt. | Auch eyn | newer zuſatz inn|etlichen articklen begriffen. | Frag und antwort Symonis Hessi/| und Martini Lutheri/ newlich mit//|einander zu Worms gehal//|ten/nit unlieplich | zuleſen.

Collation: 4° : A-F<sup>4</sup>G<sup>6</sup> [\$3 signed; +G4; -A1]

[30] leaves.

Not in Kuczynski. Similar to Kuczynski 1020 and 1021, but includes a dialogue between Luther and Simon Hessus at Worms which is not in those editions, titled: Dialogus nit unluſtig zuleſen / newlich von Mar/|tino Luther / und Simone Hesso /| zu Worms geſchehen.

The two works were obviously printed together, since the last page of the first and the first page of the second are printed on opposite sides of leaf F1, and the signature numbering is continuous throughout.

Extensive marginal notes in Latin, apparently by a Protestant reader, in a sixteenth-century hand.

22.

CATECHISMVS | EX DECRETO | CONCILII | TRIDENTINI | AD PAROCHOS. | PII V. PONT. MAX. | IVSSV EDITVS. | Parmae, Typis Eraſmi Viothi. | *Ex licentia Superiorum*. 1588.

<sup>22</sup>Oxford Encyclopedia of the Reformation, s.v. "Staupitz, Johann von."

Collation: 8° : π<sup>8</sup>A-2K<sup>8</sup>; [\$4 signed; -π1; R4 missigned S4]  
500, [28] p.

Preface headed: ALDVS MANUVTIVS LECTORI, and dated Venice, 1575.

Previous owner:

Blue oval ink stamp on title page: BIBLOTH. CAT SUITH.

Explication in the order: Apostle's Creed, Sacraments, Decalogue, Lord's Prayer.

Comment: This is the first illustrated Catholic catechism, and very professionally done. Each chapter starts with an illustration. The section on the Apostles' Creed shows the apostle traditionally responsible for each clause, and each sacrament, commandment, and section of the Lord's Prayer has an illustration of the action or quality discussed in the chapter. There are also a good index and table of contents at the rear of the book.

### 23. 1609, Smith, Richard, Bishop of Chalcedon, 1566-1655.

THE PRVDENTIALL | BALLANCE OF | RELIGION, | Wherin the  
Catholike and Proteſtant religion are | weighed together with the weights of  
| Prudence, and right Reaſon. | [...] | Printed vvith Licence. 1609.

Collation: 8° : a<sup>8</sup>e<sup>8</sup>1<sup>8</sup>A-2K<sup>8</sup> [\$5 signed; -e4, e5, i4, D3, D5, Q4, X5, Z5, 2a3, 2A5, 2B5, 2C5, 2D5, 2E5, 2F5, 2G5, 2H5, 2I5, 2K5, 2L5, 2M5, 2N5, 2O5, 2P5]  
[48], 598 p.

STC 22813

Previous owners:

Initials on title page: W.B.

Marginal note at end: Librte Jacobus Holdforth est AD 1632.

Richard Smith was a prominent English Catholic, who studied under Cardinal Bellarmine at the English College in Rome, and had a varied career as teacher, writer, and administrator. This book was written while he was in Paris with a group of other Catholics writing anti-Protestant literature for English consumption. Later Smith was chosen as the Papal vicar-apostolic for England and Scotland, and became much involved in resolving disputes among Catholics in England. His career does not seem to have been a success, due to his ability to provoke controversy among the Catholics and conflict with the English government; his term lasted only a few years, after which he retired to a convent in Paris.<sup>23</sup>

<sup>23</sup>For the full story, see the *Dictionary of National Biography*, s.v. "Smith, Richard, Bishop of Chalcedon."

## 24. 1686.

THE | HISTORY | OF | **Monastical Conventions** | AND | Military  
 In|stitutions | With a SURVEY of the | COURT of *ROME*. | OR, | A  
 De|scription of the Religious and Mili|tary Orders in *Europe, A|sia, and*  
*Africa*, for above | twelve hundred years, being a brief Account of | of  
 their In|stitution, Confirmation, Rules, Habits, and manner of Living; the  
 Qualification of their | Institutors, and the time of their re|spective In|sti-  
 |tutions, extending to either sex, &c. Together | with a Survey of the  
 Court of *Rome*, &c. in all | the Great Offices, and Officers Eccle|sias|tical  
 | and Civil dependent thereon ; as al|so the Cere|monies of the  
 Con|fistories, Conclave and | those that have been used in the Creation  
 of | Cardinals; Election of the High-Bi|shop or Pope, | and his  
 Triumphant Coronation Proce|ssion, and | that of his taking Possession  
 of the *Lateran* Church in *Rome* ; with what is ob|served in his | Sickne|ss,  
 and the manner of Solemnizing his Fu|neral Ob|sequies; with many  
 other things wor|thy of Note, according to what has been re|corded by  
 Candid Authors of divers Nations, and faithfully Collected | by *J.S.* |  
 LICENSED *May* 11. 1686. | *London*, Printed for *H. Rhodes* next door to  
 the | *Swan-Tavern* near *Bride-Lane* in *Fleet-street*. 1686

Collation: 12<sup>o</sup>: A-I<sup>12</sup> [\$5 signed; -A1, A2, C4, F5; F5 possibly lost signature due to trimming]

197 p. plus [4] p. of advertisements.

Title page woodcut showing the course of a monastic life, the fall of Jerusalem to the Crusaders, and a Pontifical procession to the Lateran church.

Wing S66.

Comment: After reading the title, there is scarcely any need to explain the book's contents. The authorship is uncertain; an examination of Wing reveals several authors with the initials "J.S.," but none who can be positively identified as our author. While it is possible that this book was published as part of James II's campaign in favor of Catholicism, it appears more likely that it was simply published for those curious about foreign countries and ceremonies (several similar books by "J.S." do not reveal a consistent interest or ideology).

## 25, 26. Sarpi, Paolo, 1552-1623.

HISTOIRE | DU | CONCILE | DE | TRENTE, | ECRITE EN  
ITALIEN | PAR FRA-PAOLO SARPI, | de l'Ordre des Servites; | ET  
TRADUITE DE NOUVEAU EN FRANÇOIS, | AVEC DES NOTES  
CRITIQUES, HISTORIQUES ET THEOLOGIQUES, | PAR PIERRE-

FRANÇOIS LE COURAYER, | [...] | Suivant l'*EDITION d'AMSTERDAM de 1736*. | Avec Privilège. | TOME PREMIER | A BASLE | Chez Jean BRANDMULLER & FILS | M. DCC. XXXVIII

HISTOIRE | DU | CONCILE | DE | TRENTE, | *ECRITE EN ITALIEN* | PAR FRA-PAOLO SARPI, | de l'Ordre des Servites; | *ET TRADUITE DE NOUVEAU EN FRANÇOIS*, | AVEC DES NOTES CRITIQUES, HISTORIQUES ET THEOLOGIQUES, | PAR PIERRE-FRANÇOIS LE COURAYER, | [...] | Suivant l'*EDITION d'AMSTERDAM de 1736*. | Avec Privilège. | TOME SECOND | A BASLE | Chez Jean BRANDMULLER & FILS | M. DCC. XXXVIII

t. 1: 4<sup>o</sup>:  $\pi^2(-\pi 2)2\pi^4 a-i^4 A^4-4S^4$ ; [\$3, -4S3]

[5] leaves, *i*, ii-lxxv, *i*, 1 2-696 p.

t. 2: 4<sup>o</sup>: tp A-5O<sup>4</sup>

[1] leaf, 1-844, [4] p.

Extensive index in t. 2 (pp. 793-844).

Comment: Paolo Sarpi was a Venetian scholar with a considerable enmity toward the Curia and the Jesuits. His history of the Council of Trent included major attacks on the *Index* of prohibited books, and was soon listed on the *Index* itself.<sup>24</sup> This French edition was published in the Protestant city of Basel, either for the Protestant market or to be sold to French buyers during one of the repeated Jansenist controversies of the eighteenth century.

<sup>24</sup>For a discussion of Sarpi's role in helping Venice fight the last Papal interdict of 1605, see John Julius Norwich, *A History of Venice*, 512-517. An extensive discussion of the Venetian press, Sarpi, and why his books were published mostly outside of Venice can be found in Elizabeth L. Eisenstein, *The Printing Press as an Agent of Change: Communications and Cultural Transformations in Early Modern Europe* (Cambridge: Cambridge University Press, 1974), 1:412-414.



Figure 1. Martin Luther, *Ein Sermon von der Betrachtung des hailigen leydens Christi*, title page showing the Crucifixion (#1).





Figure 2. Martin Luther, *Summaria in Psalmos*, trans. Justus Jonas, 1534, title page (#2).



Figure 3. Martin Luther, *Ein Brieff* . . . , 1532, title page. The faint "1532" under the "MDXXXII" has been penciled in by a later hand (#6).

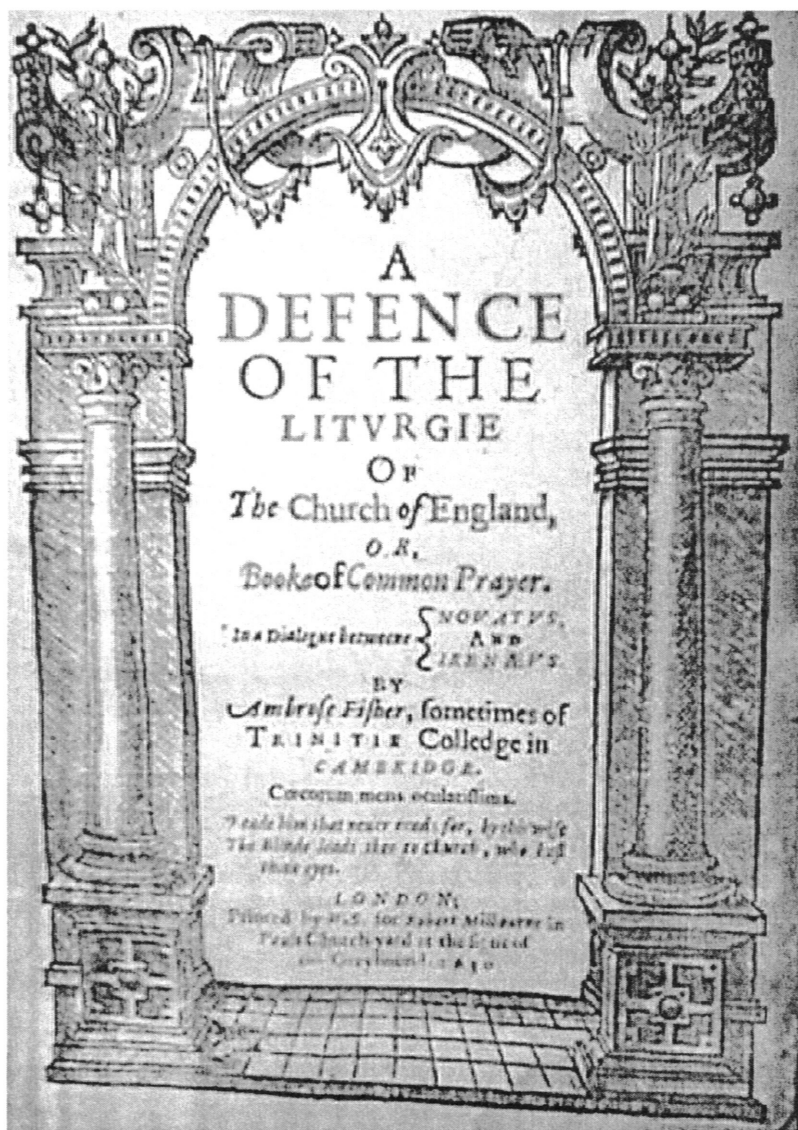


Figure 4. Ambrose Fisher, *A Defence of the Liturgie of the Church of England*, title page showing red and black printing (#13).

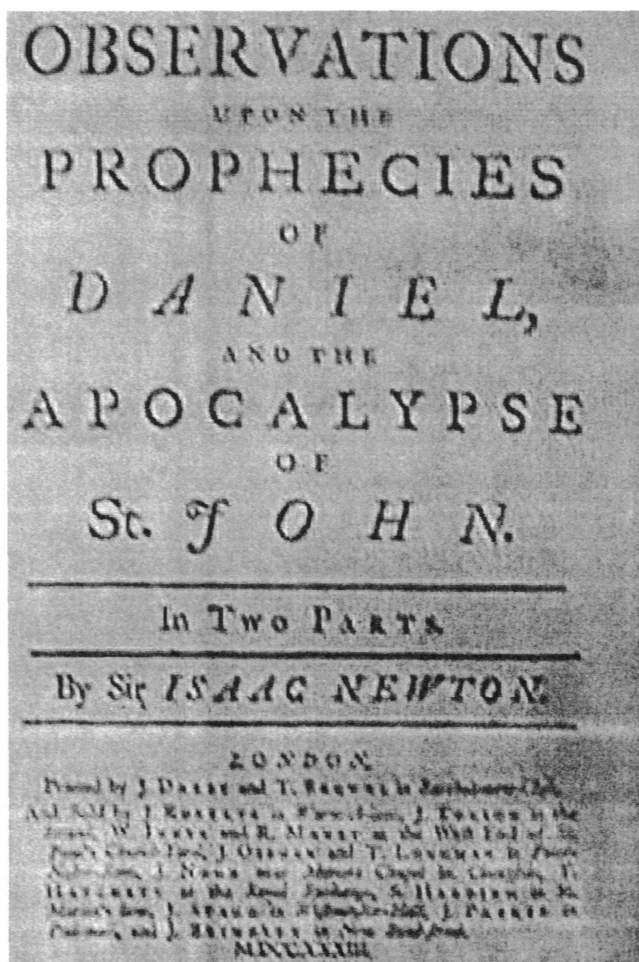


Figure 5. Isaac Newton, *Observations upon the Prophecies of Daniel, and the Apocalypse of St. John*, 1730, title page (#17).



Figure 6. Johann Staupitz, *Von der liebe Gottes ein wunder hübsch vnderichtung*, 1520, title page showing woodcut of the Trinity (#20).