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. The reference works are as follows:

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<th>Author</th>
<th>Title</th>
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1 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). 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. 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.
ʃ indicates long “s.”
// indicates a slanted hyphen-pair (used as we would use a hyphen today).

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.

Section A: The German Reformation

1. Luther, Martin, 1483-1546.

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

Collation: 4° A6 [$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 gerueychten | Wa/ser und Saltz: | Do. Andreas Carl| tat Wider| den | unuerdienten | Gardian | Francius Seyler.

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

Collation: 4°: A-D4 [$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.4

3. Luther, Martin, 1483-1546.
Auff das ubirchri[j]lich | ubirge[j]tllich. und ubirkun[ß]/|lich buch
Bocks Em[j]zers zu | Leypczick Antwort | D.M.L. | Darynn auch
Colophon: Gedruckt zu Wittemberg durch Johan: Grunenbergt | Nach
Christ geburt / Tausent funff hundert und eyn und zwentzig/ten Jar.
[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.

DIALOGI | HVTTENICI | novi, perquam | fes[iui] | BVLLA, vel
Bullcida. | MONITOR primus. | MONITOR secundus. | PRAEDONES. | [Around woodcut of a man in armor: VLR. AB |
HVTT. GERM. | LIBERT. | PROPVGNAT. ] | IACTA EST ALEA.
No colophon.
Collation: 4°: A-HIß [$3; +I4; -A1; G3 missigned 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. 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

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
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 s|chem ich nicht/

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

Collation: 4º: A-F⁴ [$3; -A1, E3].


Very ornate woodcut border around title.


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.⁶ 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.


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

Collation: 4º: A-C⁴ [$3; -A1; C4 blank].


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

⁶For 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.


Comment: Letter addressed to Eberhard von der Tannen.

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

SVM/|MARIA D. MAR. | LVThERI IN | Psalms, Dauidis e germa. latine red/| dita per | IVSTVM IONAM. | VITEBERGAE | M. D. XXXIII.

Colophon: AD LECTOREM I. IONAS. | SVMMARIA ita translata sunt, ut | permittente DOC MARTI/| NO, quibusdam locis sentient, & res, de | quibus author sentit, pro piis lectoribus | prolixius int tradite. | Impresum Viteberge per Iohannem | Vvejs. D M XXX III.

Collation: A-M⁴N⁴O⁸ [$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.


Ownership signature on top of title page: Ex bibliorhem S. oajham 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 Melanchthon’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 | COMMENTARIE 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 unlearned. | *Wherein is set forth most excellently the glorious riches of God’s grace & power of the Gospel, with the difference beween the Law & the Gospel, and strength of faith declared: to the iovery full comfort and confirmation of all true Christian believers, especially such as inwardly being afflicted and grieved in conscience, doe hunger and thirst for justification in Christ’s law. For who can be most chiefly this booke is translated and printed, and dedicated to the same. [*...*] Diligently revised, corrected, and newly imprinted again by Thomas Vautroullier dwelling within the Blacke friers by Ludgate for William Norton. | 1588.


[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: Willm Short | Ejus Liber | 1744.

Signature on title page: Lockier | 1784.
Signature on title page: Edwd Wade 1804.
Signature on title page: Edwd 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 COMMENTARIE OF M. DOCTOR | MARTIN LUTHER UPON THE | EPISTLE OF S. PAUL TO | THE GALATHIANS: | First collected and gathered word by word out of his preaching, and now out of Latine faithfully translated into English for the unlearned. Wherein is set forth most excellently the glorious riches of Gods grace, and the power of the Gospel, with the difference between the Law and the Gospel, & the confirmation of all the Christian believers, especially such as inwardly being afflicted and grieved in conscience do hunger and thirst for justification in Christ. For who can, most chiefly this booke is translated and printed, and dedicated to the same. [...] LONDON. Imprinted by RICHARD FIELD dwelling in Great Woodstreet. 1616.

Collation: 4°: A4-B2P8 [$4, -A1, A4; 2C4 missigned 2E4].
[4], 296 f.

STC 16973.

Extensive handwritten notes opposite the title page.

Previous owners:
Signature on title page: Ralph Good price.7

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.8 The title page and closing woodcuts are identical, with the exception of the removal of the initials “T.V.” from the

7It 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.

8Printers 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.⁹ Note that these copies continued to be used in the eighteenth and nineteenth centuries.

Section B: The English Reformation


A | CHRISTIAN | DICTIONARY. | Opening the signification of the chiefe Words | dis/per/ed generally through Holy Scriptures of | the Old and New Testament, tending to | increase Christian knowledge. | Whereunto is annexed, a Particular Dictionary | For the REVELATION of S. John. | For the CANTICLES or Song of Salomon. | For the Epistle to the HEBREWES. | The Second Edition. | Augmented by Addition of divers thousands of Words, Phrases, and Significations, and by explication of the Leuitic call Rites: Also, of most difficult and ambiguous speeches, | with farre more profitable Annotations then before. | By Tho. Wilson, Minister of the Word at S. Georges in Canterbury. | [...] | LONDON, | Printed by William Iaggard, dwelling in Barbican. 1616.


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' William Thomas in Bristoll.
Signature in front endpapers: John L. Folcrofte.
Signature on title page: Jo: Thomas.

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.¹⁰ Thomas Wilson must


¹⁰Richard 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.11

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 | hundredths of places of Scripture, with an Alphabeticall table of the cheife and most obseruable | points contained in the | Booke. | [...]
| PRINTED BY CANTRELL LEGGE, PRINTER to the Univeritie of Cambridge. 1619.

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.12

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,


12A 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.  


Collation: 4° : π-2π^4 A^4 -2R^4[$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. 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.


14 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]).

**ULIA DEVIA**: | THE | BY-WAY: | Misleading the **weake** and **vn-stable** into dangerous paths of Error, | by colourable shewes of Apo-| cryphall Scriptures, vnwritten Traditions, **doubtfull** Fathers, | ambiguous Counsell, and | pretended Catholic | 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°: A12-2F12 [S5; -A1, S2, 2G5] [72], 684 p.

Occasional ornamental woodcuts.

STC 17095.

Previous owners:

Signature inside front cover: Robt 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.¹⁵


**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 Bishop of | WINCHESTER, | perfected according to the Authors own Copy, and | thereby purged from many thousands of Errors, | 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. Dunfians Church-yard in Fleet Street. | Anno Dom. 1650.

Collation: 2°: tp π-2π⁴ A-3V*3X² [S2, -3X2, 3H2 missigned 3H].

¹⁵For complete details and names of the authors and books involved in this exchange, see the Dictionary of National Biography, s.v. "Lynde, Sir Humphrey."
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.16 A noted reference source describes this particular one as “his ideas put into shape by others.”17 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 ’hew’d to be allledged without Ground. | LONDON. | Printed for Richard Chi[j]well, at the Ro[se] and Crown | in St. Paul’s Church-Yard. MDCLXXXVIII.

Title enclosed in double rules.

4º: A4(A2+ç1)B-F*G*H-N*O*P-S*V*T2V4-2G*2H*2I-II-I2O*2P-2R*2S*T-T2X*2Y*2Z-3L*4M*3N-N*3T*3V2 [missing 3X-4S]4T-4Z*5A*5B-5M*5N*5O-5R*5S*5T*5Y*5Z*6A-6L*4[$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


17 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:
- Signature on title page: Jenkin Owens.
- Signature opposite title page: O. A. Johnson.
- Bookplate inside front cover: A. C. Harder.


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-Clo/e [...] M.DCC.XXXIII.

Collation: 4°: A-2S42T3; [S2, -1, S1, 2R2, 2T2]
La Sierra University Library has two copies.

Previous owners, #17:

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.”

Section C: The Catholic Reaction

19.

Gabrielis Biel s[acre the sophe lici[n]|tiati nostr]e tempestatis

18O. 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.

19When 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.


  / felici auj]pia / ta est fine.
Collation: 2° : A-2\$2K-2L61\$26 [$5; -A1, 2K5, 2L5, 25; R4 missigned 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] .1510. decimo kalen[ds] Februarias") 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.
Colophon: Getructt zu Basel durch Adam | Petri / Anno M. D. xx.
Collation: 4°: A-C\$D6 [$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.

21February 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.22


Collation: 4° : A-F4G6 [$3 signed; +G4; -A1]


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 Era|m Viothi. | Ex licentia Superiorm]. 1588.

22Oxford Encyclopedia of the Reformation, s.v. “Staupitz, Johann von.”
Collation: 8°: $^8$A-2$^8$; [$4$ signed; $-\pi$1; R4 missigned S4]
Preface headed: ALDVS MANUVTIVS LECTORI, and dated Venice, 1575.
Previous owner:
   Blue oval ink stamp on title page: BIBLIOTh. 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 with Licence. 1609.
Collation: 8°: $^8$A-2$^8$ [$5$ 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.  

23For 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 Institutions With a SURVEY of the COURT of ROME. OR, A Description of the Religious and Military Orders in Europe, Asia, and Africa, for above twelve hundred years, being a brief Account of their Institution, Confirmation, Rules, Habits, and manner of Living; the Qualification of their Institutors, and the time of their respective Institutions, extending to either sex, &c. Together with a Survey of the Court of Rome, &c. in all the Great Offices, and Officers Ecclesiastical and Civil dependent thereon; as also the Ceremonies of the Conferences, Conclave and those that have been used in the Creation of Cardinals; Election of the High-Bishop or Pope, and his Triumphant Coronation Procession, and that of his taking Possession of the Lateran Church in Rome; with what is observed in his Sickness, and the manner of Solemnizing his Funeral Obsequies; with many other things worthy of Note, according to what has been recorded 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°: A-I² [S5 signed; -A1, A2, C4, F5; F5 possibly lost signature due to trimming]

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'ÉDITION 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 FRANÇAIS, | AVEC DES NOTES CRITIQUES, HISTORIQUES ET THEOLOGIQUES, | PAR PIERRE-FRANÇOIS LE COURAYER, | [...] | Suivant l'ÉDITION d'AMSTERDAM de 1736. | Avec Privilège. | TOME SECOND | A BASLE | Chez Jean BRANDMULLER & FILS | M. DCC. XXXVIII

t. 1: 4°: $\pi^2(-\pi^2)2\pi^4-\pi^4A^4-4S^4$; [S3, -4S3]
[5] leaves, i, ii-lxxv, i, 1 2-696 p.
t. 2: 4°: tp A-5O^4

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. 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.

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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 Psalms*, trans. Justus Jonas, 1534, title page (#2).
Figure 3. Martin Luther, *Ein Brief...,* 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 underrichtung*, 1520, title page showing woodcut of the Trinity (#20).