

August, 2017

Trent and its discords





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Nobody is unaware that the Council of Trent is a milestone in Western history because of the consequences of the reactions inside and outside Catholicism, within and outside Religion, to its vehement dogmatic, political and penal determinations. In this dossier we have collected a brief sample of both contemporary works that were collecting the activity of the Council and works that stood out in some of the subjects where the discord occurred, especially the presentation of the word of the Lord and the superposition of Catholic canon law over civil order.

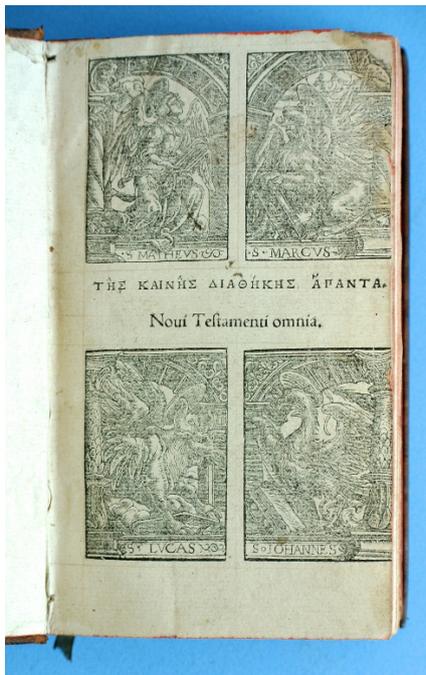
As always, we trust it is to your liking.

Pamplona, August 16, 2017

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1538 Bible. NT. Greek. [Desiderius Erasmus (1467-1536); Thomas Platter (1499-1582)]

First Thomas Platter issuing of the Erasmian Greek New Testament.

One of the most active agents in the spread of Humanism and Reformation in their earliest days was the book merchant Johann Wattenschnee (circa 1455, ca. 1540). After working at Lyon and Paris, he was settled in Basel, first as

ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ἌΡΑΝΤΑ [Tes Kaines diathekes hapanta]. Noui Testamenti omnia.- [Colofón:] Basileae: per Thomam Plattervm, anno MDXXXVIII [i.e. 1538] Mense Martio.

8°, (155x90mm); [8], 382, [2] h.; sign. i-viii, a-z8, A-Bb8 (viii and Bb7, blank); four woodcuts within title-page with icones of the four evangelists; xylographic capitals and borders; great woodcut, motto 'Durum patiencia frango', of the bookseller and publisher Johann Schabler (Johann Wattenschnee), in Bb8v.

Full skin XVIIIth c. binding; decorated ribbed back with red morrocan label; gauffered border in boards; golden fillet in board edges; red stained edges; bookmark preserved. Title-page fore margin too short affecting woodcuts, with top tip broken; slight traces of old moisture in lower margin of the first three signatures and in outer margin from V4 to Aa2; very little contemporary notes in ff. 233, 235 and 236. Very clean (not washed), complete of the exhortation of Johann Oekolampad, the two blank leaves, viii and Bb7, and Schabler's device, something of which is often lacking.

Prov.: Armorial exlibris glued over pastedown endpaper, 'Godard'; handwritten exlibris in XVIth c. letter, which we are unable to decode, in last leaf verso, Bb8v.

Refs.: Darlow & Moule, 4611; Reuss, p. 34, 13^a.



bookseller and later as publisher, with the name of Johann Schabler.

As publisher, Schabler produced most of his catalog with Johann Bebel, since 1523 when, with the printing press newly opened, he commissioned him to print the third of the versions (1522) corrected by Erasmus of the Greek New Testament. For the title-page design, Schabler tasked to Urs Graf (ca. 1485-ca. 1528) four alle-

goric woodcuts of the four evangelists. And, to play as introduction to the New testament, he include the appeal for individual reading of the Sacred Scriptures made by the theologian of the Reformation, Johann Oekolampad, who had been sheltered in Basel in 1522. *Tes Kaines diathekes hapanta* thus printed was published in 1524, being followed by two reprints in 1531 and 1535, also by Bebel.

In this last year, Thomas Platter, who had settled in Basle four years before (after leaving Zurich due to the death of Zwingli, of whom he had been a sort of secretary), acquired his citizenship. Since his arrival, Platter had been working simultaneously as a teacher in the *Pedagogium* by the intercession of Oekolampad, and as proofreader for Herbagius. But since he had seen that printers gained money!,¹ he formed a printer society with Balthasar Ruch (Balthasar Lasius), Ruprecht Winter and Oporinus (Jean Herbst) with the presses and types they bought to Cratander (that who had protected Oekolampad when he came to Basel in 1522) when he close his business. From their presses came out, amongst others, several works by Vives, Galen and Aristotle, as well as the first edition of *Christianae religionis Institutio* by Calvino and the correspondence between Zwingli and Oekolampad.

At the end of 1537, shortly before the plague arrived in the city, Platter, after a fight with Lasius, left the firm. When they broke up, the materials were distributed (rejecting an offer from Bebel, who wanted to buy the workshop) and Platter, contracting a large debt, bought a couple of houses, set up his own workshop in one of them and began to print by order: “Plusieurs personnes me donnèrent de l’ouvrage, between autres messire Wattenschnee, Frobenius, Episcopus, Hervagius ... J’imprimais pour le compte d’autrui.”²

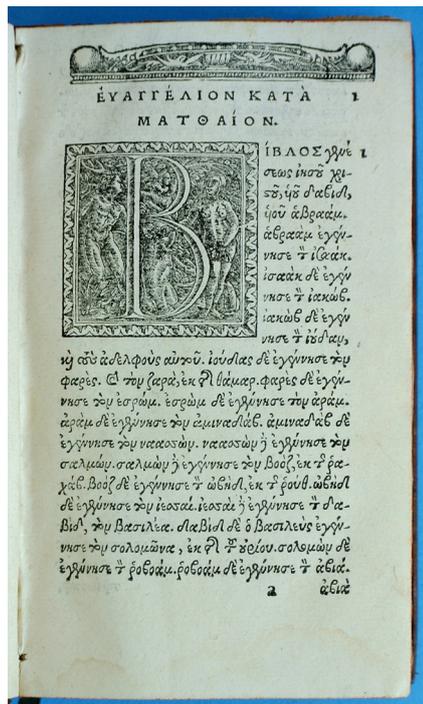
The commission of the first of these people,

1 Between the editions of the wellknown autobiography by Platter, we have chosen the beautiful French edition from 1862 by Flick in Geneva, *La vie de Thomas Platter écrite par lui-même*. See p. 110.

2 *Ibid.*, p. 116.

Wattenschnee, was precisely to replace Bebel in the production of the *Tes Kaines diatbekes hapanta*,³

3 Although someones say Bebel was alive until 1550 (because his name appeared in the title-page of a reprinted work by Aristotle), the fact is that there are not news about him beyond 1538. Neither attention should be paid to the records in which the engravings are attributed to Hans Holbein, nor to those who indicate that the final device belonged to the bookseller Johann Walder.



so that, with the same woodcuts of the four evangelists and the same initial capital showing Adam and Eve in the paradise carved by Graf – which Bebel had been employing and which was probably owned by Wattenschnee / Schlaber, Platter produced, in early 1538, the first of his New Testament editions in Greek with Schlaber’s device at the end.



It could be presumed that the fact that Platter quoted Schabler at the top of the list of his first clients implies that the New Testament was the first book he printed alone. Unfortunately, his production does not allow us to make a precise chronology to prove it, because the same colophon of the *Tes Kaines diathekes hapanta* of March 1538 appears in ten further of his imprints, since Platter followed the mercantile practice of dating them in March and August to take them to the corresponding annual fairs of Franckfurt that were celebrated in the beginning of April and September.⁴ So-

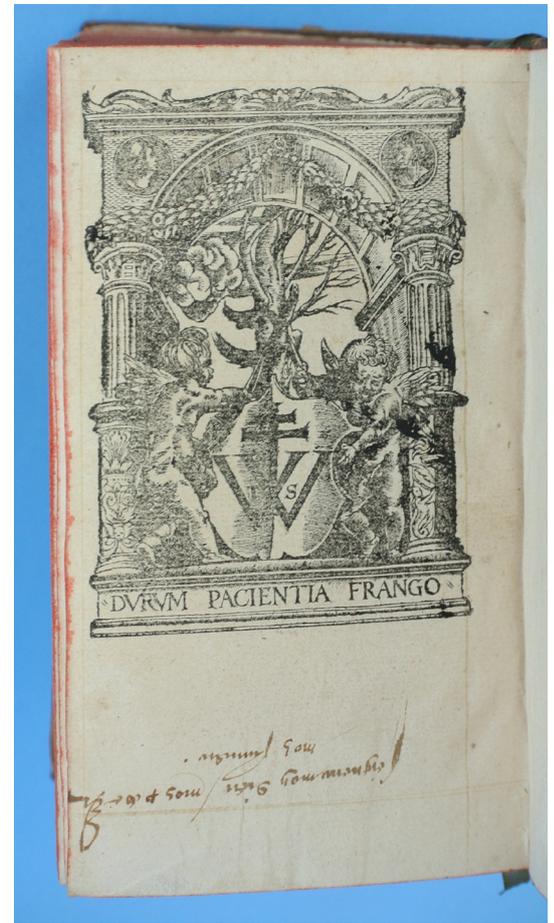
⁴ About Franckfurt fair, a modern clasics is Peter Weidhaas: *Zur Geschichte der Frankfurter Buchmesse*. Frankfurt am Main: Suhrkamp, 2003.



mething that he had already done with Lasius in the almost 30 titles they had printed in common: all its colophones are dated in March or August of 1536 or 1537.⁵

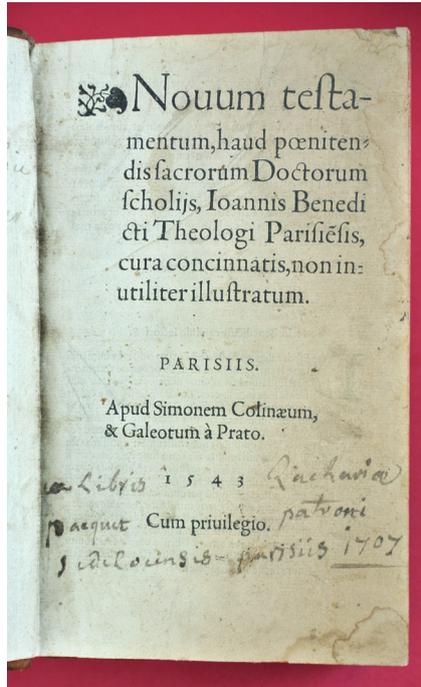
The copy we offer is well complete of the Oekolampad exhortation, which is often lacking as he was one of the authors whose work was totally condemned in the *Tridentine Index* of 1564, and earlier in those of Leuven, 1550, and the *Pauline*, 1559, in which it was noticed that Platter was an author of which the complete work was prohibited and a printer dedicated to publish books wrote by heretics.

⁵ Production figures according to our own count (we can supply them), which are higher than what is usually said.



1543 Bible. NT. Latin. [Jean Benoit (1483-1573) ; Simon de Colines (ca 1480-1546)]

Beautiful edition unknown by Simon, Van Eys, and Hurter. Not recorded by Darlow & Moule.



Beautiful imprints of the Gospels and the Epistles of St. Paul with the Apocalypse of St. John, with commentaries by Jean Benoit, from the workshop of Simon de Colines, who is

Nouum testamentum, haud poenitendis sacrorum Doctorum scholijs, Ioannis Benedicti Theologi Parisie[n]sis, cura concinnatis, non inutiliter illustratum.- Parisiis: Apud Simonem Colinaeum, & Galeotum à Prato, 1543.- [Sigue:] Divi Pauli Epistolae, non vulgaribus Doctorum scholijs illustratae.- Parisiis: Apud Simonem Colinaeum, & Galeotum à Prato, 1543.

Two works bounded in 1 vol., 8° (163x97mm).- NT: [20], 183 l.; sign.: [1leaf]-[2 leaves]8, [3 leaves]4, a-y8, z7.- *Epistles*: 140, [8] l.; sign.: A-S8, T4; capital woodcuts and margin apostilles; colophon 'Totius Novi Testamenti, finis. 1543.' in verso of f. siii of the second work.

Full skin binding from 1735; ribbed backs with red moroccan label; triple fillet gauffered boards; red stained edges. Very slight chafing in head and lower front tip. Title-page and first folios of the first work and last folios of the second, somewhat browned. Upper tip of second work, f. 99, restored. Clean and fresh specimen if it weren't of some traces of old moisture in margins at the beginning of the first work and, sporadically, in the upper margin towards the middle of the volume. Handwritten note about binding in front free end-paper dated in 1735. Body without marks, annotations nor underlined, except for the exlibris and a handwritten amendment of a phrase in f. 7r. of the Gospel according to Matthew.

Prov.: Handwritten exlibris dated 1707; exlibris, XVIth. c. letter, ;Andreas Fabry?, in f. 183v.; handwritten exlibris in second work title-page, 'Pacquet'.

Refs.: *Bibles Paris*, 4401; Renouard, *Colines*, p. 381. No en Darlow & Moule.

sued both together, composing the entire New Testament – as is justified by the second work colophon, 'Totius Novi Testamenti finis' –, as separately – as different specimens can attest.

In a task similar to that developed by Robert Estienne, Benoit, professor of Theology at La Sorbonne, had collated the text of the Vulgate

Bible with ancient Greek and Hebrew manuscripts and inserted throughout the text multiple annotations in the form of apostilles, both to indicate where there were variants between the sources, as well as to introduce explanations that would help to understand the meaning of different passages. And, similar to what happened

ned to Estienne, his comments were also pursued and his version would end up included in the Index of Forbidden Books, although much later.¹

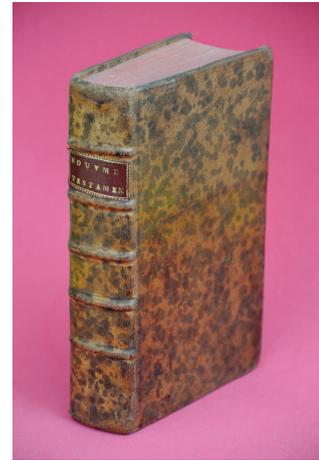
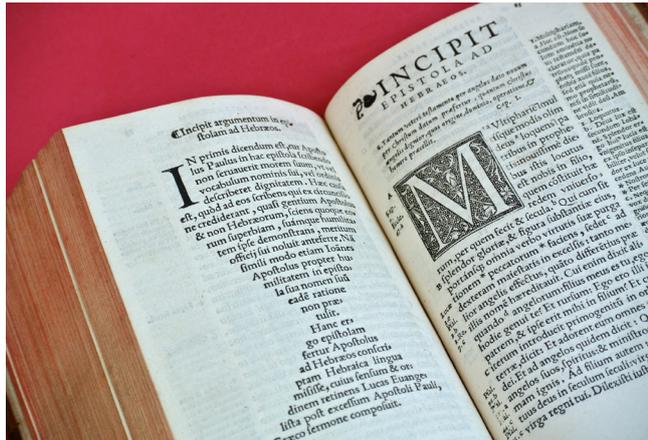
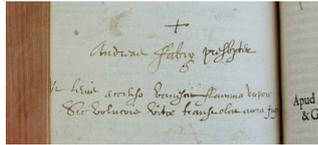
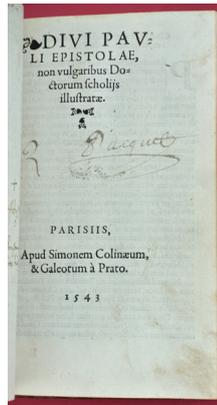
The result of his work was printed in 1541 by Simon Colines for the bookseller Galiot du Pré (thanks to the privilege he shared with Antoine Vincent), in an in-folio volume with the title of *Biblia sacra iuxta vulgatum quam dicunt additionem, a mendis [...] repurgata, atque ad praeceptorum [...] exemplariorum normam [...] restituta...* But just as the ‘Bible of Benoit’ would not be reprinted until 1549 (in Paris, by Carola Guillard), what Colines really did two years later was to print this separate edition of the New Testament we offer, sharing printing expenses with du Pre. It is not, however, a reproduction of the text with annotations collected in the 1541 Bible, but, as Benoit himself warns in the notice to the reader, the content of this edition of 1543 was revised and expanded, especially in clarifications to the Gospels, as indeed can be confirmed from the first paragraph of the Gospel of Matthew if both editions are checked.

Benoit continued his work on his annotations and, in 1549, he published a ‘seconde edition’ of the Bible, the aforementioned printed by Carola Guillard, with all the changes and new annotations. The numerous subsequent editions of both, the complete Benoit Bible, and his separate New Testament will follow the contents of that ‘second edition’.

1 The first interdict we have found for Benoit’s Bible appears at the Sandoval Spanish Index, in 1612. Instead, the inter-diction of Estienne’s Bible was already published in the first Index of Lovaina and Spain, half a century before.

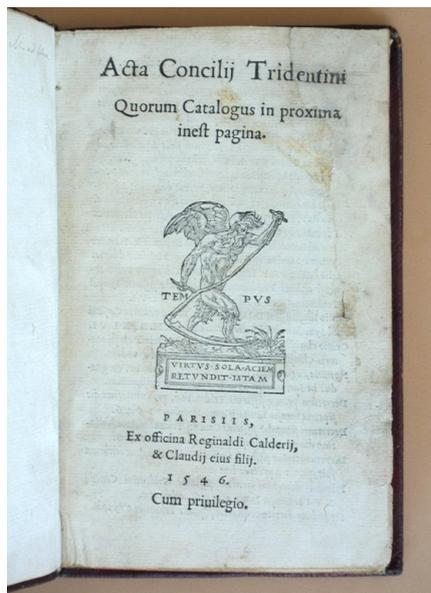
Unknown to most bibliographers, nor mentioned by Simon, van Eys or Darlow, nor does Hurter collect it in his *Nomenclator literarius theologiae catholicae theologos*.²

² See, t. III, c. 72.



1546 Council of Trent (1545-1563)

First Catholic publication about the development of Council of Trent meetings



Acta Concilij Tridentini. Quorum Catalogus in proxima inest pagina.- Parisii: Ex officina Reginaldi Calderij & Claudij eius filij, 1546.

8°; (158x98mm); [128] p.; sign.: A-H8; rinter woodcut device in title-page, motto 'Tempus. Virtus sola aciem retundit istam'; woodcut capitals.

Full red leather XVIIIth c. binding; spine with gilt decoration and gilt engraved label; boards with triple fillet gilt borders with five-pointed stars at angles; gilt fillet in board edges; gilt edges: bookmark preserved. Tittle-page tip crashed and recomposed, with some letters handly reinforced with ink, and partially remargined. Slight fracture of 1 cm. in upper spine, sutured. Slight moisture trace in the upper margin of the first nine leafs, without affecting.



Prov.: No data.

Refs.: Calenzio, *Esame*, p. 123-125, y *Documenti*, p. 439; Kuttner, 20; Le Plat, *Canones*, p. xxix.



The issues to be dealt with in the lengthy Council of Trent (1545-1563) had, from the outset, a combat of ideological propaganda developed through printed means that the authorities of the Catholic Church had not foreseen. It all started with the initial *Admonitio*, due to the British bishop Reginald Pole and readed by the Secretary of the Council,

Angelo Masarelli, in the session of January 7, 1546 – the second of the Council. The *Admonitio* excited to modify the Worldly customs to transform them into others which offered a virtuous example,¹ with so great self-criticism

¹ (Latin original) "... he resolved and decreed urge everyone, and each of the faithful gathered in Trento, as this encourages them, to seek to mend the evils and sins so far commit-

ted, and come forward with fear of God, without condescending to the desires of the flesh (...) and because it is necessary that bishops be blameless, sober, chaste, and very attentive to the government of their homes; he also exhorts them to take care of all things of sobriety at his table, and of moderation in his delicacies. Otherwise, as is often the case at the table there are useless conversations, to read the divine Scripture at the time of it. Also each to instruct to their families, and teach them not to be litigious, vain, unwrapped, ambitious, proud, blasphemers, nor given to pleasures; in order to flee

that was quickly spread from the margins of the Council because it constituted a public reconnaissance of the moral relaxation which had emerged. The *Admonitio*, immediately distributed by printers from all over Europe as a small brochure – at least in Rome, Paris, Venice, Lyon and Krakow, also ran as part of larger texts with the interventions and decisions issued from the First sessions of the Council.

The initiative of those first compilations of the work of the Council, however, proceeded neither from its heart nor from Rome, but came from those who favored the Reformation. As soon as the decrees emanating from the first sessions began to be known, they began to publish them accompanied by strong criticisms, resulting that the Roman Church thus lost the first publicity battle at the hands of those against whose postulates the Council was enabled.

Perhaps for this reason, in order to avoid the only information transferred from the decisions of the Council was which was accompanied by relentless criticisms of its content, in the summer of 1546 appeared in Paris, printed by Claude and René Chaudière, these Records that we offer, *Acta concilij tridentini, Quorum Catalogus in proxima inest pagina*, where were faithfully collected the orations of the first four sessions, those held until June, and their decrees. It was the first text published and disseminated with the content of the Council without Reformation critiques be-

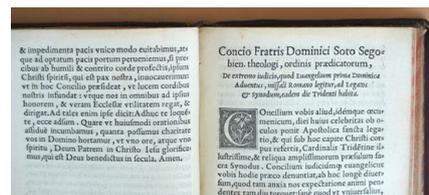
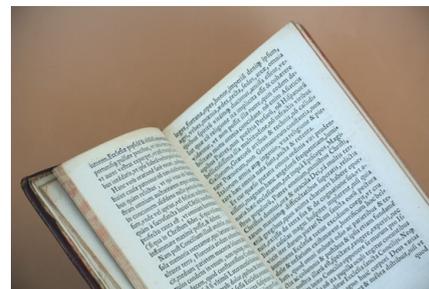
the vices and embrace the virtues, to manifest in his clothes, dressing, and other acts, the honesty and modesty corresponding to the God's ministers."

cause its Catholic origin, and was also the first up to date collecting the decrees emanated from the third and fourth sessions. But it was apocryphal.

Behind them, at summer's end, another publication appeared, which would be the most widespread criticism from the Reformation against what was decided in that first stage of the Council, namely *Acta Concilii Tridentini Anno MDXLVI celebrati: Vnam cum Annotationibus pijs, & lectu dignissimis. Concilij Tridentini sententijs iudicarunt: per Philippum Melanctonem*, firstly published in Basel, which included the critical annotations to the approved decrees written by Francisco de Enzinas, the Spanish reformer whose brother would be burned in Seville next year of heretic.

The apocryphal (and already partial) character of the first record from Catholic origin, and the tremendous diffusion of the works from Protestant source provoked someone's felt the need to ask to Emperor of the Holy Empire for help them in order to publish in October 1546, printed in Antwerp by Martín Nuncio, the authorized compilation which was titled almost identical as the apocryphal, *Acta concilii Tridentini quorum catalogus in sequentibus habetur paginis*. Perhaps for this reason there are numerous sources that confuse both imprints as if they were only one and the same.

As typographical curiosity, the mark in the title-page of this apocryphal record that we offer is that used by Simon de Colines, who worked both for Henri Estienne – with whose widow he married, as well as with Guillaume



Chaudière - who was married to his stepsister, who kept Colines printing press when he died that same year of 1546 in which, shortly after, this record was printed. Thus, this record is also one of the first works in which Chaudières used the Colines device, as they had announced they would do when taking charge of his types and letters. ²

² See Philippe Renouard: *Bibliographie des éditions de Simon de Colines, 1520-1546, par Ph. Renouard, avec une notice biographique.* - Paris: E. Paul, L. Huard et Guillemin, 1894, p. 449-450.

1547 Ambrogio Catarino [Lancelotto Politi] (1483-1553) ; Domingo de Soto (1495-1560)

Two Dominicans fighting each other. The dispute about the state of grace.



F. Ambrosii Catharini Politi episcopi Minoriensis. Interpretatio noni cap. synodalis decreti de iustificatione.– Venetiis: apud Gabrielem Iolium de Ferrariis, MDXLVII [1547]. [Encuadernada con:] Apologia fratris Dominici Soto Segabiensis, Theologi Ordinis Praedicatorum Qua Reuerendo patri Ambrosio Catharino de certitudine gratiae respondet.– Venetiis: [Niccolò Bascarini], 1547 [Colofón: Venetiis: apud Nicolaum de Bascharinis, MDXLVII]

Two works bounded together, 4° minor (157x104 mm.).- *Interpretatio noni cap...*: [54] h.; sign.: A-M4, N6; two different Giolito printer marks, the first in title-page and the last in verso of f. N6; colophon.- *Apologia...*: 8°, 32 l.; sign.: A-D8; title-page with a woodcut of Domingo de Soto shield; capitals woodcuts.

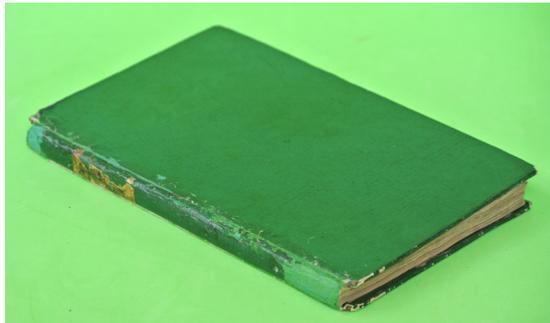
XIXth. c. green patent cardboard binding. Handwritten note in first work title-page, 'Extat quoduem in Comment. Eplan. ad Rom 1°.' Saved spine lacking around 1 cm. in head and 3 cm. in the foot; rubbed tips; ink stains in lower tips of leaves Hii-Hiv. Nevertheless, a good example.

Prov.: Handwritten exlibris in the first work title-page, 'Collegii Societ Jesu Bruxellis 1665'.

Refs.: For Catarino: Bongì, *Giolito* I, p. 148; for Soto: Palau, 320091.

Factitious volume with two imprints belonging to the dispute between the Dominicans Ambrogio Catarino and Domingo de Soto on the decree *De Justificatione*, approved at the sixth session of the Council of Trent, January 17, 1547.

The theological differences that existed around the possibility that a believer might be certain to be in state of grace, one of the points of friction between Lutheran and Catholic theologians, were not settled with the *De Justificatione* decree. Basically because there were also discrepancies between the Catholics themselves,



as was evident when, after their approval, both Ambrogio Catarino and Domingo de Soto immediately published two works commenting on the decree in which they held opposing interpretations about what had been agreed.

Soto published in Venice his work *De Natura et Gratia*, commentary on the eighth and ninth decrees of the Council, where he doubted that the final assertion contained in the ninth, *De Justificatione*, meant that the Christian can know with certainty of faith that he is in God's grace, because, for him, such a thing was not possible with that degree of certainty. But, at the same time, Ambrogio Catarino published the first of the works appearing in this volume, *Interpretatio nomi cap. Synodalis decreti de iustificatione*, where for the same point dealt with by Soto, held the opposite: what the Council said was that a Christian could harbor fears about his state of grace, but not that he was obliged to have them, so that in consequently, if a Christian had not incurred weaknesses, his own faith was the necessary and sufficient guarantee to know himself in state of grace.

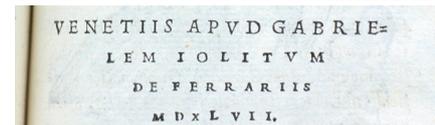
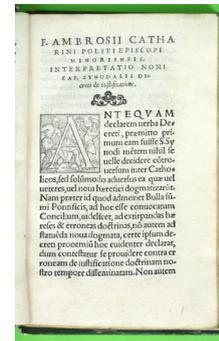
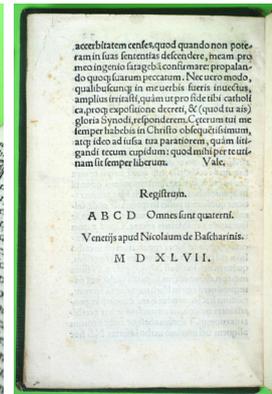
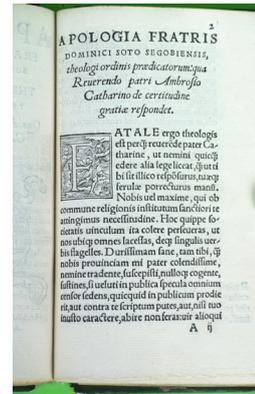
In any case, when Catarino read Soto's work after having published his own text, he believed that the Spaniard was criticizing him in his positions, for which he wrote another work, *Defensio catholicorum qui pro possibili certitudine praesentis gratiae diserverunt*, attacking him in a bad way.

It was then that, in order to respond to Catarino's two texts, Soto published his *Apologia*, the second of the works contained in this volume, in its first edition. A text in which,

unusually, he used a mordant familiarity to go dismantling one by one the arguments of Catarino returning them demolishingly as an unsustainable and continued contradiction.¹

The *Apologia* of Soto - who died years later in Italy during the third session of the Council, would be reprinted on multiple occasions throughout the century, almost always in joint edition with his treatise *De Natura et Gratia*.

¹ About Catarino-Soto dispute, see Jesús Olazarán, "La Controversia Soto-Catarino-Vega sobre la certeza de la gracia", in *Estudios eclesiásticos* 16 (1942) 61: 145-183; Jesús Olazarán, "Escritos de la controversia Soto-Catarino-Vega", in *Estudios eclesiásticos* (1964) 148: 98-132, and Vicente Beltrán de Heredia: *Domingo de Soto, o.p., estudio biográfico documentado*.- Salamanca: Biblioteca de teólogos españoles, 1960, p. 175-205.



1551 Bible. NT. Greek. Latin. [Robert Estienne (1503-1559)]

The origin of the Gospels in numbered verses.

Great provenance for this copy of the Robert Estienne's first Genevese issuing of the New Testament.



ἌΡΑΝΤΑ ΤΑ ΤΗΣ ΚΑΙΝΗΣ διαθηκης [Haranta ta tēs kainēs diathēkes]. Novum Jesu Christi D.N. Testamentum, cum duplici interpretatione D. Erasmi, & Veteris interpretis: Harmonia item Euangelica, & copioso Indice.- [Genève:] Ex officina Roberti Stephani, M D LI. [1551]

Vol. 1 of 2.- 8°, (138x95mm); v. 1: [2], 3-463, [1] h.; sign.: a-z8 aa-zz8 aaa-mmm8 [mmm8, blank]; printer mark on title-page, motto 'Noli altum sapere'; latin and greek types; three columns printing, with Greek in the middle.

Contemporary vellum binding, with wings and visible seams; spine labeled 'graeco latin novum testa . . .'; shoulder originally stitched to binding with a fragment of a miniated parchment. Minimal imperfections in hinges and front wing. Very clean copy (not washed) except title-page, with extraordinary margins; whitout annotations, marks (except for an old drop of 1 cm in yyyyy-yiiii) or underlining with the exception of those in the title-page and the manually correction of two printing errata on pii, qii and rii sheets, to convert the printed ΜΑΤΤΗ heading into the correct MARCVM. Handwritten exlibris and figures In title-page; printing date manually (and erroneously) modified. Minimum 1 cm. moisture trace in upper margin of a dozen pages.

Prov.: From the private library of John Lesley, scottish bishop of Ross, with his handwritten exlibris in down title-page, 'Jo. Leslai Epi. Rossensis', and from the library of Antoine de Lamare, with his fantastic etched exlibris –worn, glued over front board verso, 'Antonij de Lamare, D. de Cheneuarin', presided over by the head of a unicorn, with the motto at the foot 'εν τούτω νική' ('This deliberate victory') and the complete explanation about the blason printed under it within the plate; also his handwritten signature 'Antonij de Lamare', in top title-page.

Refs.: Brunet, V, 737; Darlow & Moule, 4623; Lelong, *Bib. Sacrae*, I, p. 478-479; Renouard, *Estienne*, p. 78-79.

Since its title-page does not mention a place of impression, for some time it was defended that Robert Estienne had printed this New Testament, like those of 1546, 1549 and 1550, in Paris and that, fleeing to Geneva in early 1551, he carried it

with him just without the title-page only. However, the difference in types and the absence of the decorative elements existing in those previous editions made suppose, first to Antoine Renouard and then to Armstrong, that this edition was ra-

ther the result of the work that he could do once he could count with presses in his new Geneva workshop.¹

¹ See, Antoine Augustin Renouard: *Annales de l'imprimerie des Estienne; ou, Histoire de la famille des Estienne et de ses éditions.-*

bles will reproduce henceforth, with the manner of remembering the quotations to be made of it, with a mental frame of reference for its teachings: Matthew, 10, 12; John, 3, 23 ...

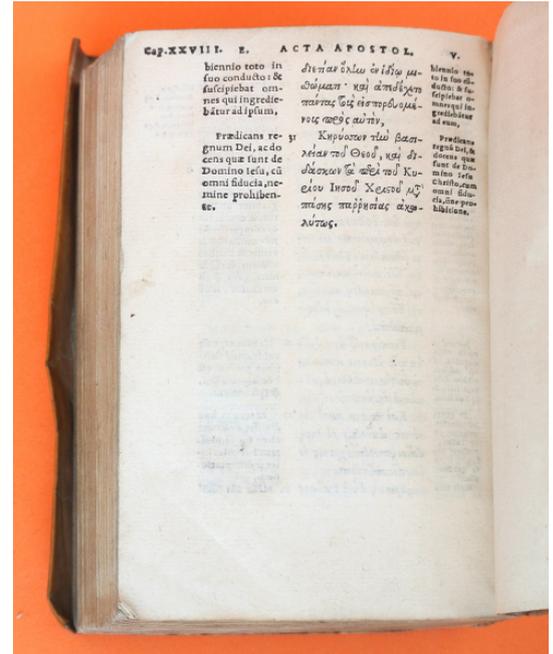
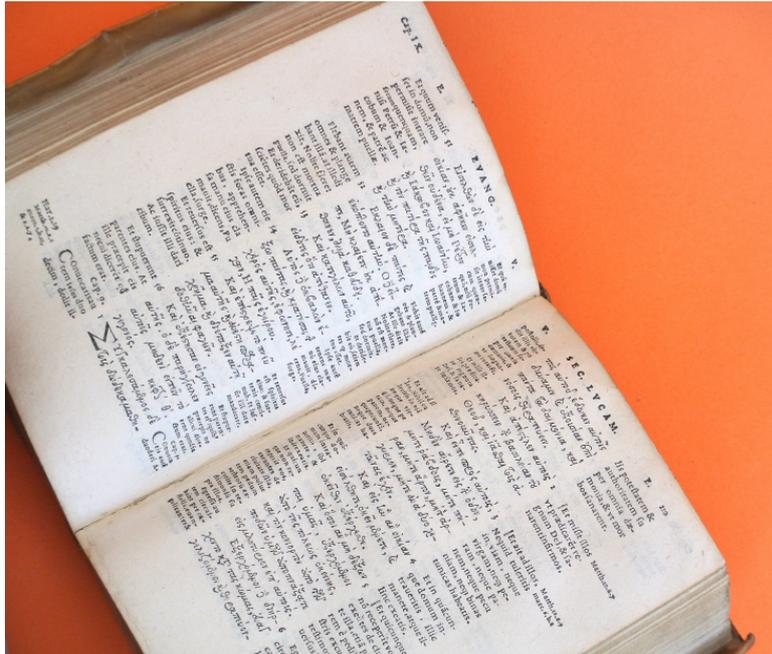
Renouard, so devout of the sacred books editions in Greek that he consecrated them the beginning of the four volumes catalog of his private library, said that this was the Estienne imprint most difficult to obtain. In fact, he could never

hold any copy. This difficulty was also advocated by Brunet in his *Dictionnaire* since its first edition.

This beautiful copy of the first volume (the second, which we lack, includes the *Epistles* of St. Paul and the *Apocalypse* of St. John, without mention of date or place of publication) was owned by the Scottish bishop John Lesley (1527-1596), probably acquired in exile, between 1593, the date of his appointment as Bishop of Ross with which

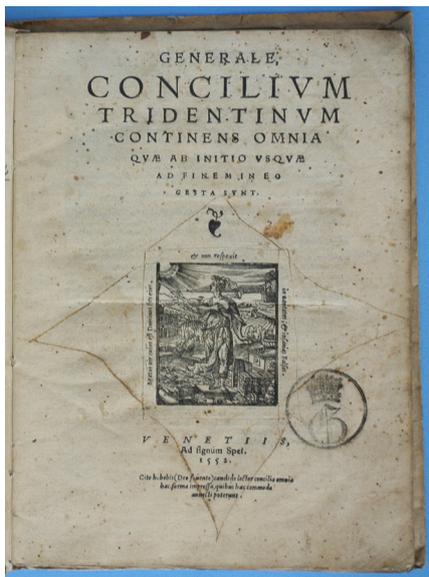
he signs, and 1596, in which he died. Later it belonged to the celebrated bibliophile of Rouen, Antoine de La Mare de Chesne-Varin (1590-1670), as it is credited by his magnificent exlibris (here with crashes).²

² See A. Poulet-Malassis: *Les Ex-libris français depuis leur origine jusqu'à nos jours : notes sur leur usage et leur curiosité : facsimilé du plus ancien des ex-libris français connu*, 1874, p. 10.



1552 Council of Trent (1545-1563)

The Venetian Compilation



Despite of its printing date, the ‘standard copy’ of this publication known as *Venetian Compilation* does not contain, however, any decree of those approved in its second period, 1551-1552; only all the discourses, canons and decrees of the first period, and some preliminary interventions of the second.

We speak of ‘standard copy’ because, ta-

Generale, Concilivm Tridentinvm continens omnia qvæ ab initio vsqvæ ad finem in eo gesta svnt.- Venetiis: Ad signum Spei, 1552.

Great 8°, (207x158 mm.).- [56] l.; sign.: A-E8, Ee8, F8; printer mark in title-page, showing the Hope, motto ‘Beatus vir, cuius est Dominus spes eius, & non respexit in vanitates, & insanias Falsas’; woodcut capitals.

XVIIIth c. cardboard binding with half-endpapers; manuscript label. Dumped spine; inner rear joint open; oxidation points and ink line in form of star enclosing the printer mark in title-page; tear with loss of paper without affecting in fore-margin of A2; damp stain, accused in some folios; small gallery - prior to binding - without affecting, in inner margin from B3 to E3, which continues as a point to the end; rust oxidation point in verse of D7, which also has the lower tip crashed; some scattered annotations; old ink scribbles in blank verses of E8 and F8. However, a reasonable copy.

Prov.: Circular crowned stamp exlibris, which seems to be from XVIIIth c., which we are unable to attribute.

Refs.: Calenzio, *Documenti*, p. 447-448; Calenzio, *Essame*, p. 133-135; Graesse, II, p. 245; Le Plat, *Canones*, p. xxx.

king into account the different variants that are among the copies preserved, it seems that its printer intended to print an ‘in progress’ publication, prepared to grow with the development of the Council. All of them coincide in presenting the same first initial body, A-E8, Ee8, which ends with the oratio of December 13, 1551, *De Christiana professione*, by the Augustinian Leonardo d’Arezzo. From there, the different specimens present additions with different contents always issued by the same printing press.

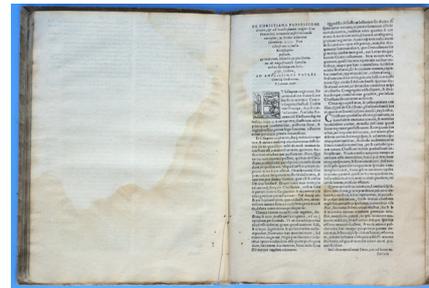
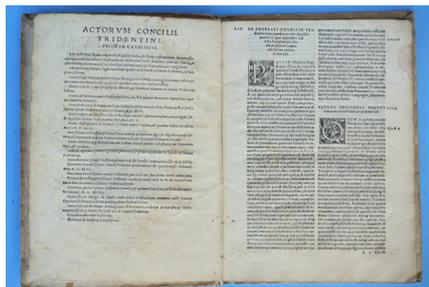
In the specimen we offer the addition is an

8-page signature F8 with the oratio *De Circumcisione Domini*, pronounced by the Carmelite Eberhard Billick (ca. 1499-1557), which is preceded in F1 by the *oratio* to Cardinal Crescencio pronounced by the Theologian Paolo Passota in June 1551. This composition of the signature, which coincides, for example, with the copies hold by Biblioteca Comunale di Trento and by Biblioteca Nazionale Vittorio Emanuele III, is because Billick’s *oratio* was also widespread with its own title-page. So that, in the specimens destined to be joined in the compilation, the title-page and

its verse in F1 appear to have been replaced by the oratio to Cardinal Crescencio. There are other specimens with other *oratio*s – sometimes in their place, sometimes in addition, like that offered by Francisco Heredia on the All Saints' day of 1551 (sign. A-B4) and / or that by the prior of the monastery of San Marcos Trento, Mariano Rocca.

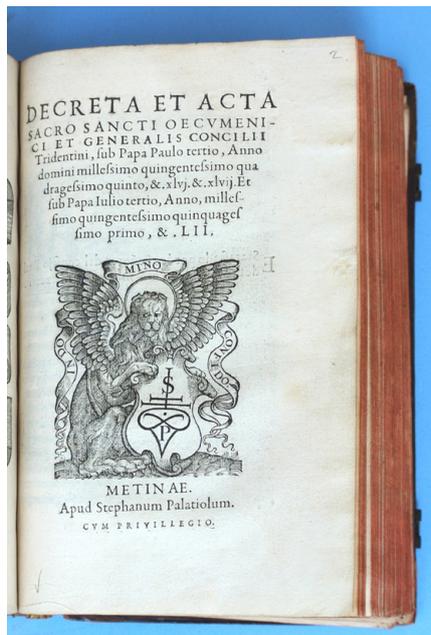
A most interesting aspect of the collections of records published during the Council is the often unnoticed detail that some of the terms used in the decrees of the first sessions were modified in the final official publication, with the agreed decrees being altered in those points. In fact, when one compares the texts published before 1564 – which mostly come from the copies given to the bishops in the Council itself, it is evident they match in the apocryphal records of the summer of 1546 (our ref. C-0262, within this dossier), in the *Acts* authorized by the emperor of October 1546, in the *Brescia compilation* of 1547, in those included by Carranza in the Salmantine editions of his *Summa* in 1549 and 1551 (our ref. C-0586, within this dossier), in this *Venetian compilation* of 1552 and in the *Medina del Campo compilation* of 1554 (our ref. C-0586, within this dossier). But, however, in the *Bologna compilation* of 1548 (promoted by Angelo Massarelli) and in the final official publication, printed by Paulo Manuntio in Rome in 1564, the drafting of the decrees appears altered. For example, in the first decree of June 17, 1546, when speaking about original sin and the original situation of righteousness and holiness of Adam, it was said 'in qua positus fuerat', in the 1548 edition and in the last official of 1564 happened to remain 'in qua constitutus fuerat' (which in some later editions is altered until an 'in qua creatus fuerat').

Would it be the doctrinal intervention of the Secretary of the Council, Massarelli?



1551 & 1554 Bartolomé de Carranza (1503-1576) ; Council of Trent (1545-1563)

The only complete edition of Carranza's Summa Conciliorum besides the only edition of Medina del Campo compilation



Summa Conciliorum et Pontificum a Petro vsq[ue] ad Iulium Tertiu[m] succinctè complectens omnia, quae alibi sparsim tradita sunt. Per F. Bartholomaeum Carranzam Mirandensem ... nunc denuo per ipsummet recognita, & aucta. Novissime restituta sunt quae ante hanc aeditionem mutila et lacera circumferebantur.- Salmanticae: excudebat Andreas de Portonarijs, 1551. [Encuadernado con:] Decreta et acta Sacro Sancti oecumenici et generalis Concilii Tridentini, sub Papa Paulo tertio, Anno domini millesimo quingentesimo quadragessimo quinto, &. xlvi. &. xlvij. Et sub Papa Iulio tertio, anno millesimo quingentesimo quinquagesimo primo, &. LII.- Metinae: apud Stephanum Palatiolum, [1554] [Colofón: Vallisoleti: apud Franciscum Cordubensem, M.D.LIIII.].

Two works bounded in one volume; Great 8°, (209x142mm).- *Summa...* [62], 695, [2] p.; sign.: *6, aa-cc8, A-Z8, AA-VV8, XX6; two different Portonarijs printer marks in title-page, motto 'In virtute oculi et manus' and, in XX6v.; woodcut capitals.- *Decreta...* [3], [1 blank]., 9-131 l.; sign.: A4, B-Q8, R3 (A4, blank); date in colophon; printer mark, motto 'In Domino Confido'.

Full skin binding, restored at the end of the XVIIIth c. or early XIXth, preserving the XVI boards, which are beautifully decorated with an embossed architectonical blind of decorated borders and ornaments; red stained edges; legend 'S. Council' handwritten over fore-edge. Old moisture trace in the first two signatures of the first work. The rest is cool except for some sporadic antique underlining, another ancient moisture trace at the top tip from p. 649, and an unhappy spot of ink on the lower tip between pp. 429-569 that has devoured the paper producing losses in that margin. The appearance of the binding seems that when it was restored, a too narrow spine was so tightly adhered to the body shoulder that over the time has caused so much tension in the body and hinges, that it has broken them. Front board is dropping and both the first three and the last three leaves of the volume have suffered rips in the inner margin. [After many doubts, we have decided to keep the binding as it is, pricing it lower so that its future owner can restore it as he deems most appropriate].

Prov.: In front endpaper verso, 'Diolo el doctor Molina'; two handwritten exlibris in first work title-page, 'Del Col. de Santº de la Comp.ª de Ihs de Baeza', and 'Del colegio de la compañía de Jesus de baeca'. It seems to be the same copy auctioned by Steward, Wheatley & Adlard in London, October, 25, 1827.

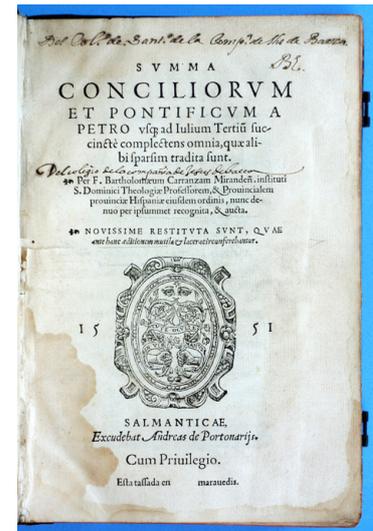
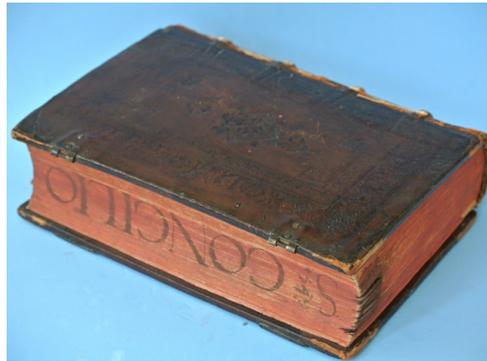
Refs: To *Summa...*: Palau, 44988; Ruiz Fidalgo, *Salamanca*, 356.- To *Decreta...*: Marsá, *Valladolid*, 307; Palau, 69496; Pérez Pastor, *Medina*, 105.

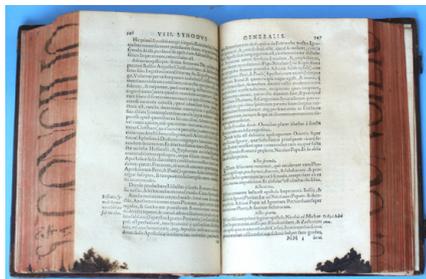
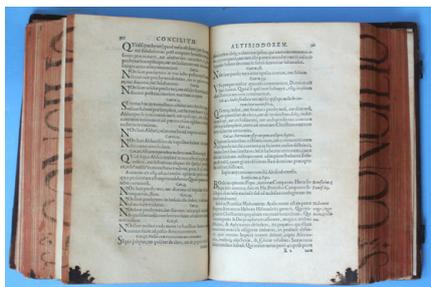
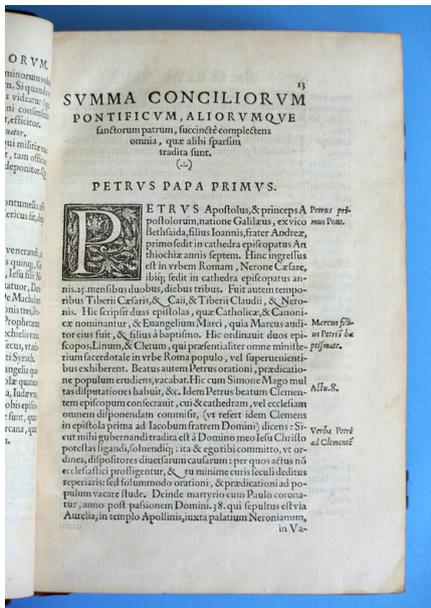
Before the second suspension of the Council of Trent and along its third sessions period, the complete set of canons and council decrees accepted by the Catholic Church up to that moment only could be available if the two works bounded in this volume were assembled. The first, the 1551 edition of *Summa Conciliorum* by the Dominican theologian Bartolomé de Carranza, which is the only complete of all its editions printed in Europe in the sixteenth century. The second is the *Medina del Campo compilation* (Medina del Campo, 1554), a compilation of all the decrees emanated from the first two sessions periods of the Council of Trent, the only edition of the only work published throughout Europe with this complete contents before the Council finally concluded its sessions ten years later, in 1563.

The *Summa Conciliorum* Salamancan edition of 1551 is the most complete and interesting of all published in the sixteenth and seventeenth centuries, because all editions printed outside Spain reproduced the content of the first edition, that of Venice, 1546, which not only had gaps, but also spurious texts that Carranza had taken from erroneous sources, such as the Pseudo-Isidorian *False decretals*.¹

The 1546 Venetian edition of the *Summa* was the result of the readings he made in Trent from the beginning of 1545 – while waiting as an imperial theologian to end the problems there were delaying the opening of the Council. And, when six months after its beginning

¹ About Carranza's *Summa conciliorum* editions, the variations of their contents and their sources, see Gonzalo Martínez Díez: *La colección canónica hispana*. - Madrid: CSIC, 1966, 3 v.; v. 1, pp. 26-29.





it was abruptly suppressed in 1547, Carranza returned to Spain and worked on the revision of his book with the result that in 1549, at the same time the 1546 initial version was reprinted in Venice, a second revised edition came to light in Salamanca, printed by Portonaris workshop, where everything relating to Toledo councils was amended, the contents of the last three pages of the Venetian edition were removed, the canons from the Council of Trent until March 1547 were added, and a very explicit valuation about the canons he considered desirable to renew for the reform of the Church was included: “No one, even like Christian has only the name, can refer without tremendous pain the calamities that strike the Church.”²

A curious detail of this edition of Salamanca, 1549, is the Carranza consideration of the opening session as the first of the Council, following what was collected in the 1548 *Bologna compilation*,³ a pattern that, however, *Venetian*

compilation printed in 1552 (see our ref. C-0979, within this dossier) did not followed.

But, without being satisfied, after the non-revised Venetian text was published again, now in Paris in 1550, Carranza brought to Portonaris press a third revised and enlarged version which they printed in Salamanca in 1551 – this which we are offering, in which, after the consultation of new manuscripts and original sources, he completed the remaining gaps of the Toledo councils, publishing the decrees corresponding to councils XIII to XVII in their entirety because unknown to the world.

The 1551 edition thus became the first edition of *Summa Conciliorum* collecting all the preserved canons promulgated by all the councils. The first and only. Because the success of the initial Venetian edition in Europe meant that all the European editions – more than 30 in the next century and a half, followed that pattern, without incorporating the corrections and innovations contributed in the Salamanca editions. In bringing this about, it had to see that the *Summa* was not reprinted in Spain until

2 Pp. 427-489 in this edition.

3 The copy of Biblioteca Casanatense in Roma is authenticated by Angelo Massarello, the Council secretary.

XVIIIth c. because between 1553 and 1559 its author played different assignments in England and the Low Countries, and because in 1559 he fell in misfortune: he was arrested by Inquisition accused of Lutheranism, being banned from publishing his works, and he spent the next 18 years locked up – subjected to the lengthy process that so much literature has generated, in which he suffered the relentless persecution to which he himself had subjected others in England.



The Medina del Campo Compilation

The Council of Trent, provisionally suspended in 1547 and resumed in 1551 under the pontificate of Julius III, did not officially publish any results of that second sessions period. Something surprising after 1546, because the decision to publish the records of the sessions had been taken – as exemplified by *Bologna Compilation*, to avoid so much the protestants were who first spread them and also the catholic apocryphal editions, whose literality was not controlled (see our ref. C-0262, within this dossier). But if this

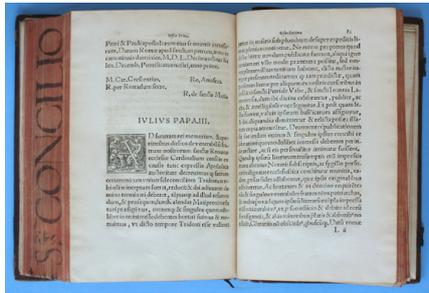
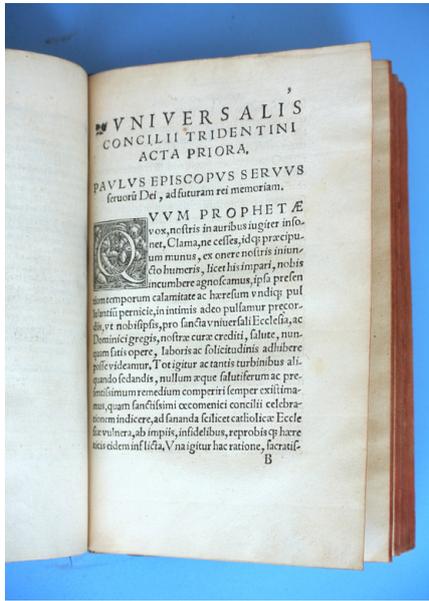
abandonment draws our attention, it still calls it more the classics of the Tridentine bibliography – Le Plat, Calenzio, Kuttner ..., do not mention that, nevertheless, the decrees of the second period were spread in printed form immediately, albeit with a singularly local production: exclusively with Spanish imprints, some of which circulated throughout Europe.

In fact, when we talk about the successive compilations of the Tridentine decrees, we move from the so-called *Venetian compilation* of 1552 (our ref. C-0979) to the 1563 *Brescia compilation*, which opened the door to several editions – completes like her, throughout 1564, just until the official edition of Rome was published.⁴ Faced with this jump, in between, there were printed in Spain at least five compilations accounting in time the conciliar decisions in its second sessions period.

The origin of those compilations had to be located in Saragossa, in 1553. It had been a year since the Council had been suspended for the second time, with no sign of when it might be resumed because the war between the Emperor and the Elector of Saxony had reached the Tyrol and

⁴ Related with the first sessions period, there were two compilations before Venetian one. The first in 1547, with the Emperor authorization, *Acta concilii Tridentini*; *accessit jam recens V sessio facta 13 januarii 1547.*- Antverpiae: excudebat Martinus Nutius, 1547, [82 fol.], of which some copies have as supplement one non-paged signature L8 (in Arabics, not in Latin) with the content of the sixth session, and another non-paged signature M2, with the decree *De Beneficiis ecclesiasticis*, and some copies are supplemented instead with a double signature A-B8. The second compilation, promoted by the Council secretary, was printed in 1548 in Bologna –the *Bologna compilation*– by Anselmo Giacarello with the title *Decreta sacro sancti oecumenici et generalis Concilii tridentinis*. Both of them they did not included the *oratio*, but only the *Decreta*.





threatened the territory of Trent. Apparently, when the Spanish prelates returned to Spain, Prince Philip (II) exhorted them to spread the result of that second conciliar period, and in the summer of 1553 the bishop of Huesca, Pedro Agustín, gave to Miguel Capilla, a Saragossan bookseller, a handwritten copy of the text of the decrees approved in the sessions held in 1551 and 1552.⁵ The bookseller commissioned his impression to the workshop with which he usually worked, that of Agustín Millán, dedicating the edition to the inquisitors of Aragon, Acisclo Moya de Contreras and Arias Gallego (who in the following years were appointed bishops and as such would subsequently attend the third Council sessions period). As a result of this commission, *Acta Concilii Tridentini abd eius reductione per Iulium Tertium Pontificem Maximum* was published.

A few months later, in early 1554, the text

⁵ See José Lupercio Panzano: *Anales de Aragón desde el año mil quinientos y quarenta....*- Zaragoza: por Pasqual Bueno, 1705, pp. 488-489.

was reprinted in Alcalá de Henares by Atanasio de Salzedo – keeping the dedication to the Aragonese inquisitors, with the title changed to *Canones et decreta sacrosancti oecumenici et generalis concilii Tridentini*. And the same year was published also in Alcalá de Henares, this time by Juan de Brocar, as *Generale Concilium Tridentinum continens omniae quae ab eius reductiones per Iulium Tertium pontificem maximum usque ad finem in eo gesta sunt*. It was suggested that other imprints had also been produced with the same text in Calahorra, Segovia, Seville and Toledo, but if true, everything indicates that no copies of them have arrived to our day.⁶

But meanwhile the Zaragoza edition had been protested by the Dominican Juan de Regla, who had also participated in the Council and who claimed that the printed text differed from the agreed one. By the intervention of both the prosecutor and the civil authorities, it was eventually ordered the remotion of all those editions.

Faced with those withdrawn imprints which collected exclusively the texts of the second sessions period, just after the Zaragoza edition by Millan was published, Francisco del Castillo, the scribe of Prince Felipe, requested and obtained in 1553 a privilege for the printing and sale in Castile the decrees and canons of the Council. With the privilege in his hands, he prepared an edition in which he compiled the agreements of every held sessions, from its beginning in December 1545 until its second suspension in

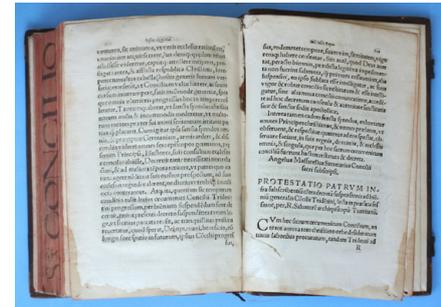
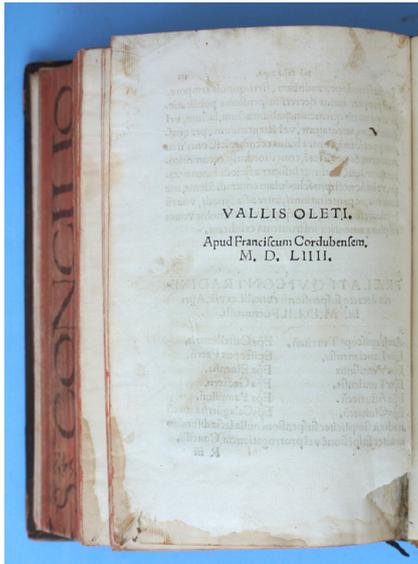
⁶ *Ibidem*. Doubt is endorsed with the fact that at this time there were not printing presses neither in Calahorra nor in Segovia.

April 1552. And if the delay of almost a year in publishing it had made possible the appearance of the two Alcalá imprints – unlike Zaragoza, Alcalá belonged Castile Kingdom, its publication in 1554 meant that, thanks to the remotion of the previous editions and to his privilege for a decade, no one else could print in Castile the texts from the Council until 1563. But since the privilege do not granted in the Kingdom of Aragon, Antoni Sanahuja printed in Valencia, in 1554, *Sacrosancti Tridentini Concilii Generalis Decreta omnia, hactenus promulgata, ab eius scilicet exordio, in cum usque diem, quo eius suspensio in-*

dicta fuit, another volume that, even covering all sessions of the first two periods of the Council, offering an incomplete content. In this way, the record printed in Medina del Campo and that printed in Valencia⁷ became the only publications with the joint content – although complete only in Medina Compilation, of the Council of Trent first two sessions periods.

By the time, the privilege period gave to *Medina del Campo Compilation* had expired and its content had just become obsolete: the Council had resumed in 1562, had culminated in 1563, and in 1564 the official Record was published with the complete contents of the three sessions periods. But until that time, there was only one way to keep abreast of all the council decrees throughout the history of the Catholic Church: to bring together in one volume, as in this one, the 1551 edition of the *Summa Conciliorum* by Carranza and the *Decreta* of 1554 printed in Medina del Campo (Valladolid).

⁷ Two copies only of Valencia edition are recorded, those held by Biblioteca Nacional de España and Universidad de Sassari.



1569 Bible. NT. Latin-French ; Benoist, René (1521-1608)

Third known copy of the forbidden New Testament printed by Gabriel Buon



Le Novveau Testament de Nostre Seignevr Iesvs Christ, Latin & Francois, selon la version commune, chacune version correspondante l'vne a l'autre, verset à verset. Auec annotations & expositions des lieux les plus difficiles: & principaleme[n]t de ceux qui ont este deprauez & corro[m]pus par les heretiques de nostre te[m]ps. Par M. Rene Benoist, Angeuin Docteur regent en la faculté de Theologie à Paris.- A Paris: Chez Gabriel Buon, 1569.- [Follows:] Les Epistres de S. Paul. Les Epistres catholiques de S. Iacques, S. Pierre, S. Iean & S. Iude. L'Apocalypse ou reuelation de S. Iean. Le tout en François & Latin, selon la version commune. Auec annotations & expositions des lieux les plus difficiles: & principalement de ceux qui ont este deprauez & corrompus par les heretiques de nostre temps. Par M. Rene Benoist, Angeuin Docteur regent en la faculté de Theologie à Paris.- A Paris: Chez Gabriel Buon, 1569.

8° minor, (120x78mm.); [9], 2-386, [1], 388-655, [17] l.; sign.: *8, A-Z8, Aa-Bb8, Cc2, Dd-Zz8, Aaa-Qqq8 [wrong signatures, Qqq2 was omitted]; printer mark in title-page, motto 'Mecum porto omnia mea'; four small woodcuts alluding the four evangelists in the verse of each Gospel previous leaf; from leaf 387 (Dd), with its own title-page, 'Les Epistres...'; typographical ornaments at the begining and the end of each part; printed in two columns with apostilles.

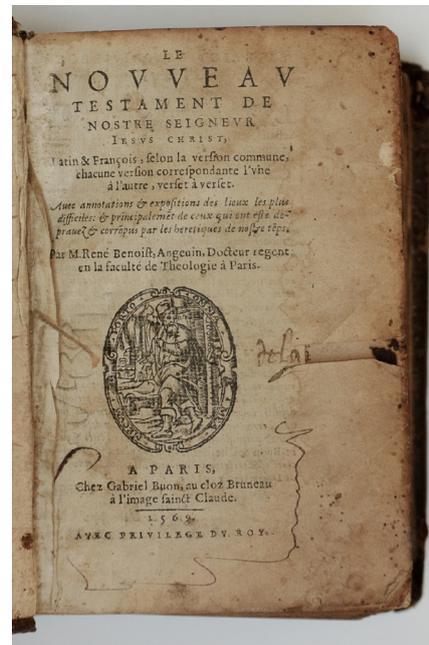
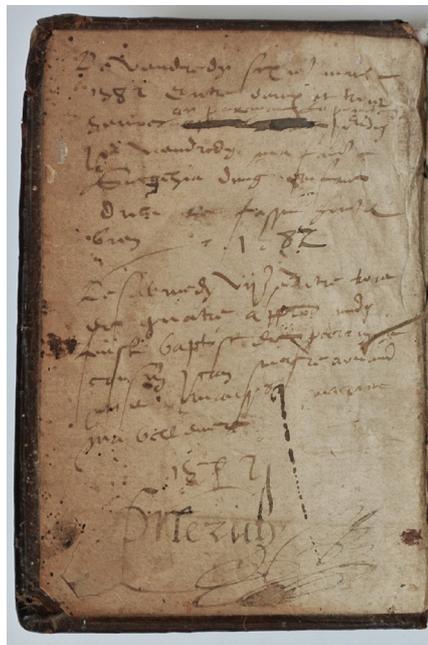
Rigorously contemporary full leather binding, made between 1569 and 1582, arranged originally without free end papers and with an inner vellum backing spine to reinforce it; embossed boards with three borders with flowers in the inner angles and supralibris in the center; spine with three seen nerves and two hidden; red stained edges. Spine is unabashedly restored from a vertical fracture due to the volume width; head lost; drill point in the front board; tips opened. Title-page and last leaf verse darkened by their contact with the tonned pastedown end papers which had been bound in origin without free end papers. Small piece of paper cutout on top title-page. Great old moisture traces in the first 40 leaves and from 105 to 181; 1 cm. ripping without loss in the lower margin of *iijj; upper tip of fol. 55 lost by burn, with slight affection. Doodles in verse of last folio and rear pastedown end paper. Paper tonned; some dirty pages. Some scattered spots. Well complete of the two indexes.

Prov.: Large handwritten exlibris in front board verso, dated 1582, we have been unable to read.

Refs.: Chambers, *French Bibles*, p. 403; Pettegree, *French*, I, 5546; Van Eys, *NT*, 134.

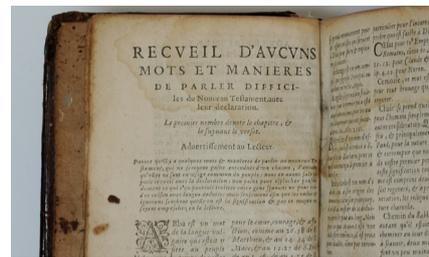
In 1525, the Sorbonne promulgated a ban on the printing of vernacular Bibles, which had full effectiveness until the promulgation of the royal Edict of Moulins in 1566, which included the granting of printing permits between the subjects of 'real domain'. Nevertheless, from the 1550s onwards, many printing presses throughout France began to produce counterfeit copies of Genevian Protestant bibles in French, because the Genevian presses were getting full the market. In order to counteract the 'bad influence' of those Protestant versions, René Benoist, professor at the same Faculty of Theology in Paris, but a member of a group of Catholics worried about that unforeseen consequences of the prohibition, made a translation of the Bible into French addressed to the Catholic audience.

The translation was published in 1566 by Sebastien Nivelles, Gabriel Buon, Nicolas Chesneau and Michelle Guillard, each with its name, under the protection of a royal privilege granted the year before to the first three. But Benoist found that in April 1567 the Sorbonne forbade his translation under the consideration that it was but an amalgam of the different Genevan bibles. As Benoist demanded what passages should be corrected and the Sorbonne refused answering, the printers, accompanying Benoist's translation with the Latin text of the vulgate, reprinted both the complete Bible in volumes in 1568 and, separately, the New Testament in 1568 and 1569, introducing vocabulary modifications to replace the more "Genevan" terms. In any case, the Sorbonne did not stand still: in 1572 Benoist was expelled from Faculty and in 1575 they obtained from the Pope the express

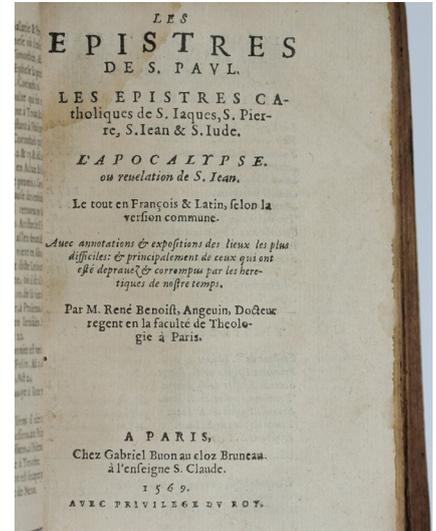
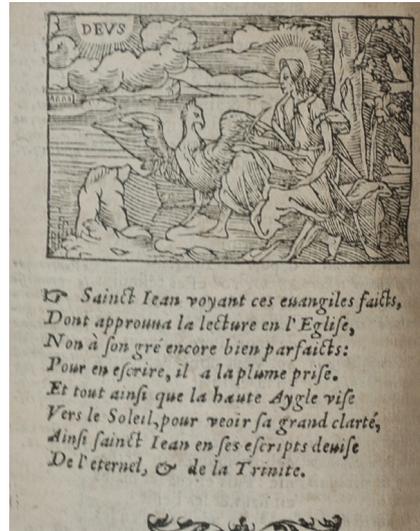


prohibition of the translation of Benoist under pain of anathema and excommunication.¹

As for the New Testament, the peculiarity of the editions with the French version of Benoist made by these printers was the inclusion of an



¹ For the quarrel between René Benoist and La Sorbonne, see Dominique Barthélemy: *Critique textuelle de l'Ancien Testament*. - Fribourg: Editions Universitaires, 1986-2016, 5 vols., v. 2, pp. 44- 47, and, specially, Émile Pasquier: *Un curé de Paris pendant les guerres de religion: René Benoist, le pape des Halles (1521-1608)*. - Paris: Picard, 1913.



explanation of those New Testament terms and forms of speech that might be incomprehensible because they were no longer in common use. Thus, in a previous chapter the different meanings of the word 'soul', or the meaning of Alleluia, Baptist, Blasphemy, Letter, Colony, Christ, Scandal, Exorcist, Generation, Hosanna, Idol, Church, Prepuce, Praetorium, Prophet, Sacrifice, Testament, Viper or Virtue, among many others, were included.

It may be added that if copies of the in 4^o edition of the Benoist Bible (in two, or three volumes according to the New Testament as one of them) are rare, the independent editions of the New Testament in 8^o are still much more,

since for having been printed for more popular classes, the more intense use they had along with the lesser care received has resulted in that almost no copies have arrived to our days.

Thus, Van Eys in 1900 only located two copies of this issuing mentioning Gabriel Buon workshop, one in the library of the Société Biblique de Paris (now Bibliothèque de la Société de l'Histoire du Protestantisme Français), and another, incomplete, held by Cantonal Library of Zurich, which, however, today, does not appear in its catalog. So the known preserved specimens would be limited to the first, to the existing at the Université de Liège, and to this we are offering.



1569 Bible. Spanish. [*Biblia del Oso*. Casiodoro de Reina (ca. 1520-1594), trans.]

Truly rare copy including the Annotations, of the 1st edition of the first complete translation of the Bible into Spanish



La Biblia, qve es, los Sacros libros del Vieio y Nvevo Testamento. Traslada-da en español.- S.I: s.n. [but, Basel: Samuel Apiarius for Tomas Guarino], M.D.LXIX. [1569]. [Colophon:] Anno del Señor M.D LXIX. en Septiembre.

8°, (243x184 mm.).- [30], 1438 col., [1] p. blank, 544 col., 508 col. [i.e. 506, goes from c. 476 to c. 479], [2] p., [1] p. blank, [6] p.; same erratum in the columns numbering as in Wiffen copy: 501-502 instead of 533-534, 504 i.o. 540, 436 i.o. 636, 451 i.o. 651, 729-730 i.o. 829-830, and 849 i.o. 894; sign.: []1, †-†8, ***-***6, A-Z8, Aa-Yy8, AA-RR8, a-q8, α-α3; Samuel Apiarius printer mark with the bear reaching the beehive; great xylographic plate about Ezekiel prophecy in verse of f. †; xylographic vignette about the death of Tyro in f. †5 verso; printed in two numbered columns; apostilles. Blank leaf that very few copies have after the title-page, absent; blank leaf α4 before *Annotations*, absent.

XVIIIth c. full calf binding; gilt ornamented ribbed spine, engraved label; gilt board edges; blue marbled fore-edges. Handwritten note in second front free end paper, probably by Weigel (see provenance), identifying the work from Engels, Fournier and Simon. Rubbed boards; joints, head an foot losses completed in tinted jpanese; antique reinforcement in title-page verso bottom; small rip in f. † bottom margin; several water moisture traces in different places along the book, mostly slight; frequent punctual underlining of words in red or blue pencil and some scattered calls from different eras; ink stain in bottom tip of Nnii; some scattered spots (unpleasant that in f. nvj, see photo). When the book was bound in XVIIIth c., the text-block was minimally guillotined (between 2,5 and 5 mm., according to the crease of the upper tip of f. lii in Corinthians), but maintaining uncutted the fore-margin of the title-page to save a XVth c. handwritten text. To protect this bigger margin, the binder made the boards with extended fore-edges. To contribute to this protection and reduce the risk of its break-down, we have reinforced (2016) title-page fore-edge with jpanese.

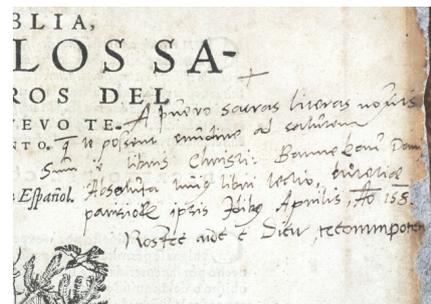
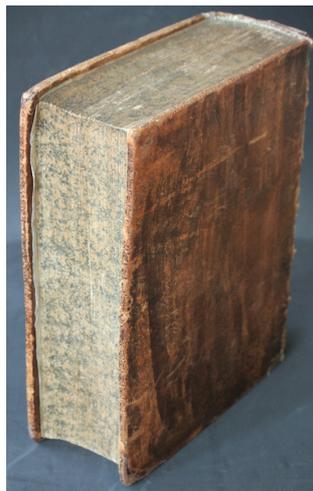
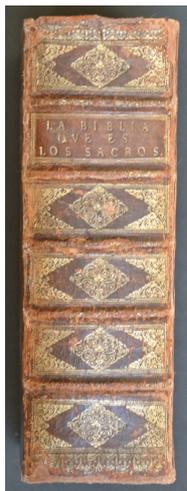
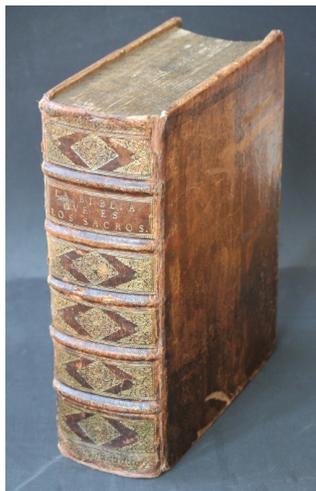
Prov.: Handwritten exlibris in title-page, dated 1582; small label in front endpaper verso of the private library of the Leipzigs auctioner, bookseller, publisher and bibliophile, Theodor Oswald Weigel (1812-1881), son of the also bookseller, Johann August Gottlob Weigel.

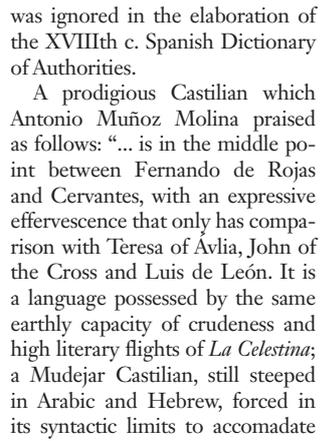
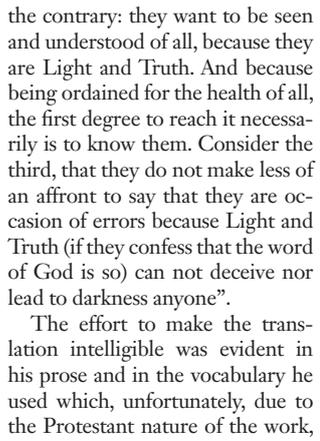
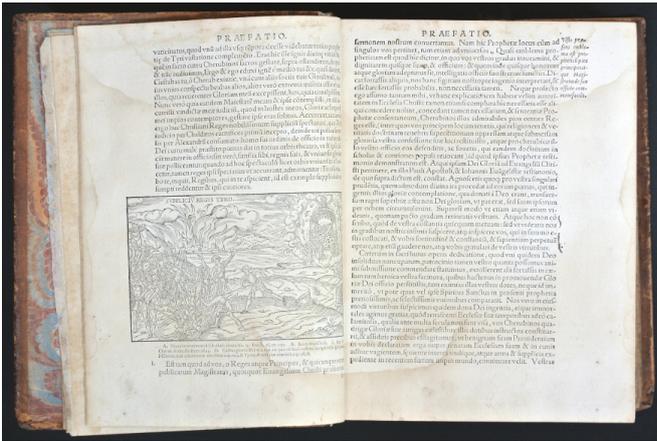
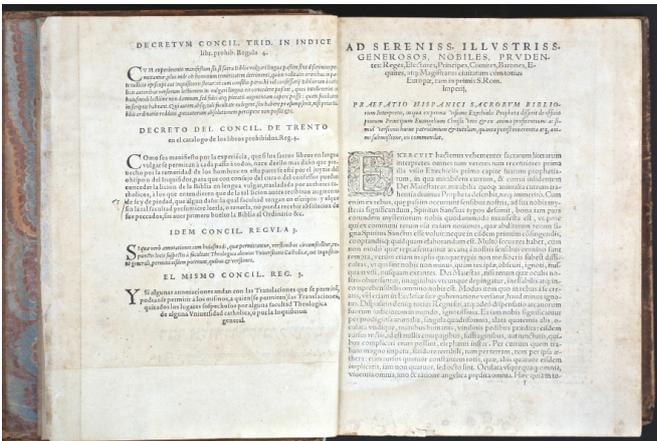
Refs.: Darlow & Moule, 8472a; Rodriguez de Castro, I, p. 464-468; Salva, II, 3847; Simon, p. 496-503; Wiffesiana, 333a.

Casiodoro de Reina, author of this beautiful translation, pointed out in the *Amonestación del intérprete* (Reminder of the interpreter) that precedes it that “the work has lasted us for twelve years.” Being thus, he had to begin it in the same dates in which he fled from the hieronical monastery of San Isidoro of the Field of Seville next to its companions in the reformed faith.

Beyond the milestones it brings to be the first complete translation of the Bible in Spanish and to be a Protestant version, the *Bear Bible* is celebrated for the quality of the language used by Casiodoro de Reina, praised by all and sundry, hand in hand with his great desire of both to expand and enable intelligible the reading of the Scriptures.

Regarding that the Bible could be read in vernaculars, Reina reasoned: “Whence it is necessary for them to conclude that to prohibit the Divine Scripture in the vulgar tongue can not be done without a singular injury to God, and an equal injury to the health of men, which is the pure work of Satan and of those who are under his mandate. Look at the second, which makes very shameful also the same Word of God in saying that the mysteries it contains are not to be communicated to the common people. Because the superstitions and idolatries all with which the devil has demented the world, and diverted it from the knowledge and worship of his true God, always brought this pretext of false reverence (...). The mysteries of the true Religion are





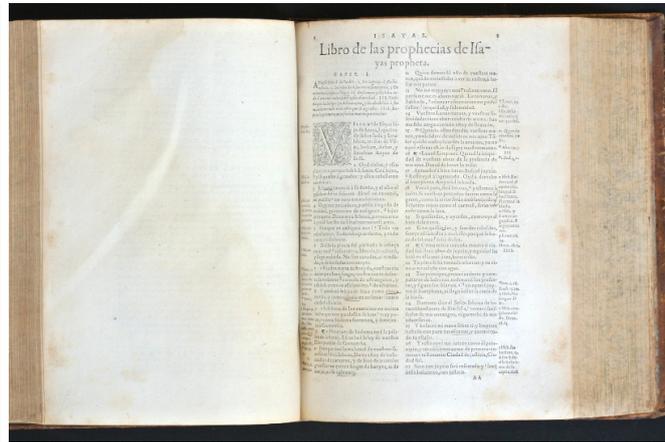
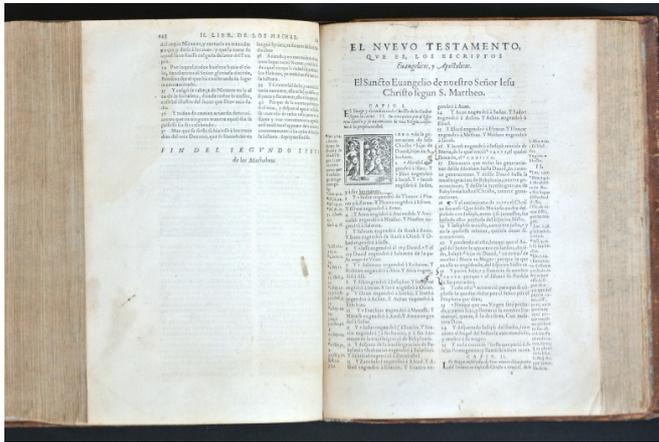
the contrary: they want to be seen and understood of all, because they are Light and Truth. And because being ordained for the health of all, the first degree to reach it necessarily is to know them. Consider the third, that they do not make less of an affront to say that they are occasion of errors because Light and Truth (if they confess that the word of God is so) can not deceive nor lead to darkness anyone”.

was ignored in the elaboration of the XVIIIth c. Spanish Dictionary of Authorities.

A prodigious Castilian which Antonio Muñoz Molina praised as follows: “... is in the middle point between Fernando de Rojas and Cervantes, with an expressive effervescence that only has comparison with Teresa of Avlia, John of the Cross and Luis de León. It is a language possessed by the same earthly capacity of crudeness and high literary flights of *La Celestina*; a Mudejar Castilian, still steeped in Arabic and Hebrew, forced in its syntactic limits to accommodate

The effort to make the translation intelligible was evident in his prose and in the vocabulary he used which, unfortunately, due to the Protestant nature of the work,

was ignored in the elaboration of the XVIIIth c. Spanish Dictionary of Authorities.



PREFACION DEL PRIMER TRADVTOR
DEL LIBRO.

Muchas grandes cosas han sido enseñadas así por la Ley y por los profetas, como por los que después vinieron, a cada una de las cuales con razón se debe dar al Pueblo de Israel la suma de la alabanza acerca de la Doctrina y Sabiduría; de donde los lectores no solo se podrán hazer doctos y sabios; (à sí mismos, y a sus hijos) si así lo desearan, podrán tambien alcanzar para aprovechar a bien en los oficios, así por palabras como por escrituras. Del numero de aquellos que se han escrito, es el primero de la Ley, y de los otros libros que de los Padres fueron dados, adquiriendo (de la ley) de estos grande habilidad, para poder tambien el exercir algo de lo que a la Sabiduría y Doctrina toca; para que los oficios, y los que son dados a estas cosas con esta manera de hazer y de conservar aprovechar mas en el estudio de la Ley. Aun lo que es necesario, que las cosas se hagan con benevolencia y atención; y nos perdones, si en algunas palabras de las que aueos trabajado de interpretar, no ouieremos alcanzado del todo la fuerza de ellas. Porque las mismas palabras dichas en la Lengua Hebrea, no tienen la misma fuerza quando son trasladadas en otra lengua. Y no solamente estas (es a saber, las de este libro) mas aun las demás, y aun la misma Ley, no tienen pequeña disimilitud y diferencia, quando en la propia lengua, son pronunciadas. Viendo yo en Egipto en el año de treinta y ocho del Rey Ptolomeo Energetes, y auiedo estado allí un poco de tiempo, habiendome exemplo de no pequeña erudicion y pareciendome ser muy necesario, puse algun trabajo diligencia, y trabajo en el, para trasladar este libro en otra lengua. Porque cierto en el espacio de tiempo pasé hartas vigiliat, y puse harto estudio para que este libro acabado, para que los que en el deshecho desean aprender, pasen su vida conformando sus costumbres con la (divina) Ley.

FIN DE LA SABIDVRIA DE IE-

itself to the cadences, and repetitions, and exaggerations of the biblical language. It is a language of peasants, gardeners, manual workers, with a magnificent precision in the names of natural things and trades; and it is also a tongue still very brazen, very sensual, not subjected to the suffocating monotony of orthodoxy, to sterilization dictated by fear, to the hypocrisy of conformity. It is a tongue to be recited, toned, and sung aloud; to express rage as wildly as erotic desire; and also the blackness of sorrow and the extremes of pain. Translated by Casiodoro de Reina, *Book of Job* or *Ecclesiastes* are, without a doubt, two of the greatest works of poetry and wisdom in Spanish. And the Song of Songs has a mighty joyful joy for which I believe there is not comparison in our language.”¹

1 Antonio Muñoz Molina: "La obra maestra escondida", in *El*

And in case this prodigious Castilian was not enough, so as to make it clear, Reina strove to accompany the translation with explanations in the margins, “so that all our annotations are, or different interpretations in the ambiguous places, as above We have declared, or Hebraism - where it is absolutely absurd in Spanish, or declaration of Hebraism where it is something difficult. The annotations that concern the declaration of things, we keep them in order to print apart - when we understand that our study pleases the Church of the Lord, or to put them together with the text in another impression, if the Lord was served with our attaining her. In which we have put, we went something scarce at the beginning of the impression, and even in the middle, because we thought to put those that

País, July 26 2014. Supp. *Babelia*.



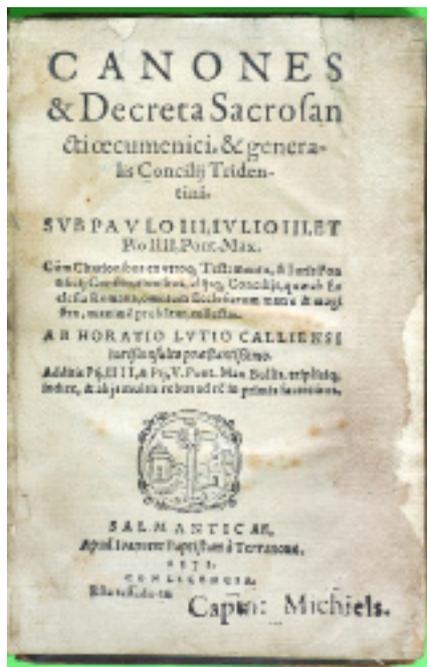
we left at the end of the book. But when we saw that the volume grew more than we thought at the beginning, we agreed to overcharge a little more, although everything was very little to satisfy our desire and whatever it took to record everything that had difficulty. It was part of this fault or shortness to have drawn the margin for the annotations so small that many times it was not enough in the difficult places to receive everything that in the text was already indicated with his letter to be annotated. And so the place was marked in the text and without annotation in the margin. This lack we supply with making put at the end of the book the annotations that did not fit in its own places.”

There are very few copies, just over half a dozen around the world, of this first edition in the first state which were complete with the *Annotations*, like this we offer. Therefore are even rarer those that arrive at the market.



1571 Council of Trent (1545-1563) ; [Orazio Luzi (1541-1569)]

First Spanish issue of the Orazio Luzi's edition of the Trent Canons. Only one other specimen recorded.



It is almost certain that the definitive census of Tridentine canons and decrees editions made throughout Europe is not yet closed to date. The countless Spaniards had their precise explanation in the general license granted by Philip

Canones & Decreta Sacrosancti oecumenici, & generalis Concilij Tridentini. Svb Pavlo III, Ivlio III, et Pio IIII, Pont. Max. Cum Citationibus ex vtroq;... collectis. Ab Horatio Lvlio Calliensi...- Salmanticae: Apud Ioannem Baptistam à Terranova, 1571.

8°; (146x95 mm.)- [8], 1-84, [1], 86-272 h.; sign.: †-†8, A-Z8, Aa-Mm8; woodcut in title-page; woodcut capitals apostilles; colophon.

XVIIIth c. full leather binding. Head and foot losses; restoration for consolidation on parts of the back, tips and hinges; gilt from spine and label, loss; title-page and first leaves reinforced on different dates; antique moistures; three handwritten contemporary notes on margins; tip of p. 242, crashed with non affecting loss.

Prov.: Engraved exlibris from the second half of XVIIIth c., etched by Louis-Joseph Fruijtiers [1713-1783], glued on front board verso, 'de la Biblioth: du Captn Michiels' whose Ovidian motto was 'Medio tutissimus ibis'; handwritten with XIXth c. letter exlibris in second front endpaper verso, 'J F Vandevelde en Anveres(?) 96'; stamp exlibris in down title-page 'Captn: Michiels'.

Refs.: Ruiz Fidalgo, *Salamanca*, 784

II on July 12, 1564, where he said that "...having sent us his Holiness the decrees of the said holy council printed in authentic form, Nos, as a Catholic king, and obedient and true Son of the Church, wanting to satisfy and to correspond to the obligation in which We are ... We accept and receive the said Sacrosanct Council, and we want that in these our Kingdoms it be kept, fulfilled and executed ... And so We commission and order Archbishops, Bishops and other Prelados, and Generals, Provincials, Priors, Guardians of the orders, and all others to whom this touches and falls under their responsibilities, to make



publish and publish in their churches, districts and dioceses, and in other parts and places where it were convenient, the Holy Council ... “

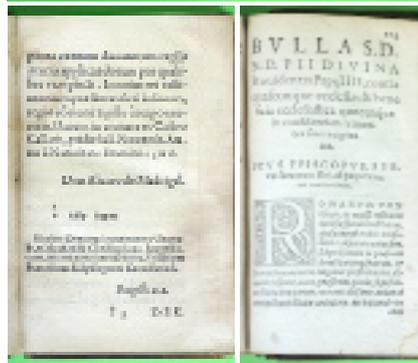
The order was immediately followed, and before the end of the year the result of the Council had already been published by at least eleven different Spanish presses in Alcalá de Henares (2), Barcelona, Granada, Valencia, Valladolid (2), Zaragoza and, of course, Salamanca (2), in some cases with several issues before the end of the year. One of the two workshops that they did it in Salamanca was Terranova press, who even included in his edition the letter to the readers with which the printer Paulo Manuncio opened the first Roman official edition. All of them were reproductions of the official Roman version without variations. However, seven years later, after four editions, Terranova published in 1571 a new version.

Terranova chosen version on this occasion was the Orazio Luzi (1541-1569) edition, which Ziletti was printing in Venice since 1566. It is possible that its production was an assignment, but if it was not, with this election, Terranova would have shown a keen commercial outlook, since Luzi's would become in next decennials one of the presentations of the Council results most widely spread by a lot of presses of all Europe. In favor of the assignment, on the other hand, it must be considered that the edition of Luzi's version had a Spanish but no Castilian authorization to be printed, as it is recorded by Terranova in his issuing.

This is the first curious aspect: that being a Salamanca imprint it displays a license given by Alvaro de Madrigal, viceroy of Sardinia, granted

in November of 1566 to the typographer Vincenzo Sembenino, whom Nicholas Cañelles, canon of Celler (i.e. Cagliari, Sardinia) and at this time bishop of Bosa,¹ had called down from

¹ See Guido Mancini Giancarlo: “La Civilización de Cerdeña bajo la dominación de Aragón y Castilla”, *BICC*, 4, 1948: 342-354, p. 350, and Francisco de Vico: *Sexta parte de la Historia general de la Isla, y Reyno de Sardenia.*- Barcelona: Lorenzo Deu, 1639, f. 60r.



Brescia to establish the first printing press in Sardinia, and whose second or third print was an abridged version of the Luzi's edition of the Tridentines canons and decrees.

Taking its license, and even the description of the city of Trento included by Ziletti, the Terranova edition offers three classes of additions in front of the Sardinian edition whose privilege uses: several Bulls and motus proprios by Pío V, a most complete text of the canons, and a triple index of topics, titles and chapters. All indications are that Terranova used the license given to Cañelles, but taken the content from the Ziletti 1569 edition, the last revised by Luzi, who died that year.

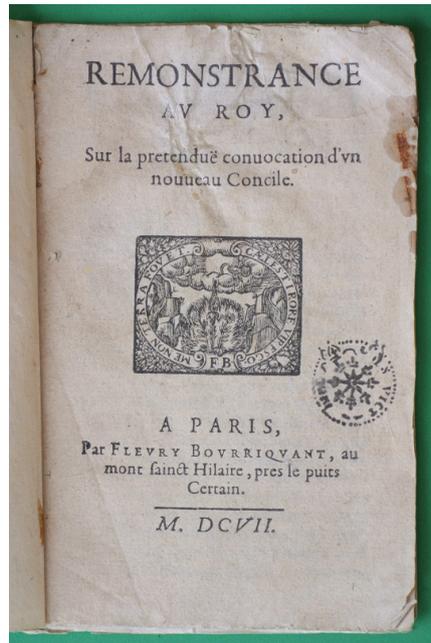
A second detail making this edition more curious is its rarity, since we do not locate more copies in Europe and America than the holded in Monastery of Montserrat library. There is also another issuing dated 1573, which we do not know if it is a remaindered with a new title-page or a new impression (because we have seen only a record), although it seems the second, due its pagination errata from page 80 on.

The specimen we offer belonged to the captain of Admiralty JG Michiels,² from where it became (it seems that in 1796) the property of the librarian, professor and chancellor of the University of Leuven, Jean François Van de Velde (1743-1823), being sold in Ghent, in the auction, in lot 2523 of the 14,435 integrating the auction of his library.³

² Benjamin Linnig: *Bibliothèques et ex-libris d'amateurs belges aux 17e, 18e et 19e siècles.*- Paris: H. Daragon, 1906, p. 54-55.

³ *Catalogue des livres rares et précieux, au nombre de 14435 lots, De la Bibliothèque de feu monsieur Jan-François Van de Velde...*- Gand: F. de Geosin-Verhaeghe, 1831, 2 v, v. 1, ref. 2523.

1607 By a Parisian lawyer



Among the discords raised by the Council of Trent were those provoked in the civil field, both by exciting confrontations with their intolerance in religious beliefs, and by their involvement in situations such as marriage, editorial production, previous Clergy obedience to the Pope before than to princes, etc., thereby affecting in different ways the various civil ordinan-

Remonstrance au Roy, sur la pretendue conuocation d'un nouveau Concile.- A Paris: Par Fleury Bovriquant, MDCVII [1607]

8°, (155x100mm.); 29, (3) p. [las últimas 3, blancas]; A-D4 [D3v y D4, blancas]; marca tipográfica en portada, lema 'Me non terra fovet. Caelesti rore viresco'.

XIX c. marbled paper covers; previous owner stamp on title-page; small stain from fore-margin title-page which goes reducing until p. 13. Well complete of its last blank leaf.

Prov.: Antique stamp on title-page we are unable to attribute.

Refs.: Barbier, 4, 297a, y Lelong, *BHF*, 1, 7516 (both for the other issuing).

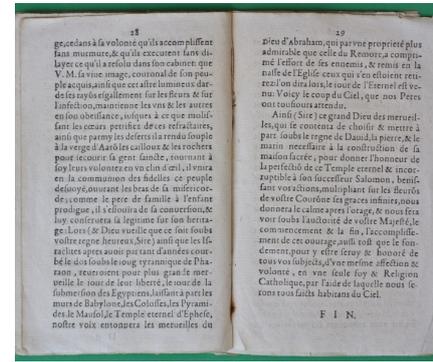
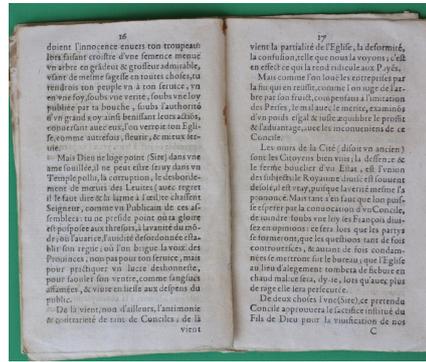
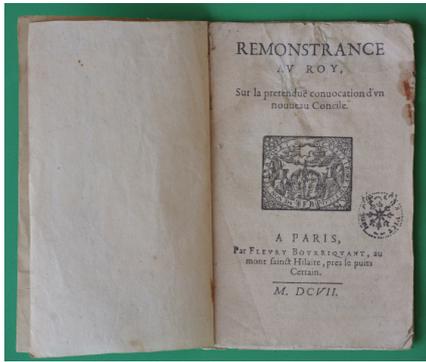


ces of different countries.

In the case of France, where the dispute of Gallican freedoms was latent, the Council came to support the Roman option against the Regalism options which advocating for, either a coexistence of Christian religions or a schism such as in England, both under the ecclesiastical subjection to the royal authority, in a tension

that remained for almost a century with continuous controversial outbreaks. In fact, Council of Trent was not published (approved) in France, except by the Assembly of the French Clergy in 1615 and only to be executed in the diocesan level they could manage.

One such outbreak occurred in 1607 when, in the spring, Guillaume Ribier anonymously



published his *Discours au Roy* [Henry IV], calling for a French council to approve a schism to bring together all the Christians of France in the same Catholic non Roman faith, in a free Gallican Church, being immediately replicated from positions of tolerance, first by a lawyer - in this brochure, and later by others, such as the king's advisor, François d'Amboise (see our ref. C-0263 within this dossier), and, from Papist Catholicism, by the archbishop of Aix in his *Renvoy du Discours de l'union contre la publication du Concile de Trente*.

Although this upturn of the Gallicanism controversy had a brief development (March-June 1607) it had enough echo so that Paolo Sarpi, who years after wrote the *History of the Council of Trent*, not only took an interest in it, but also translated the Ribier speech into Italian with the answer that the same author gave to the retort of the archbishop of Aix, publishing the two in an

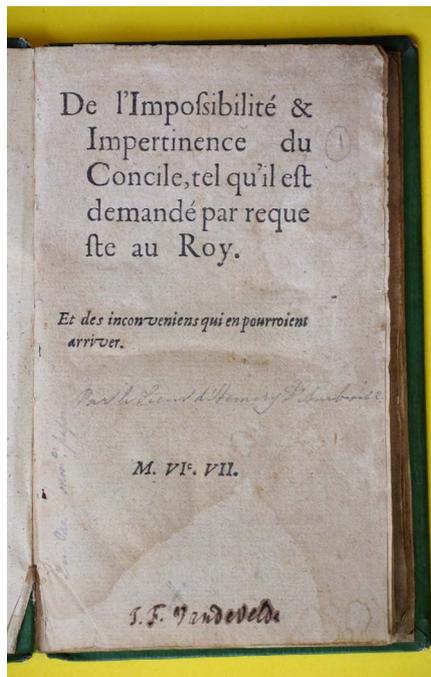
imprint very rare nowadays.

As for the position defended in the brochure we offer, the anonymous lawyer who wrote it recognized that it was up to the King, as Son of the Church, to defend religion and unite the French in one faith, but considered that a National council was not the solution because, given the vehemence of all parties, it would generate more disputes than reconciliations and possibly would end with a Pope of his own, like the Greek church. Our lawyer, in the end, defended that it was better to trust in God since He was who "repaired and illuminated" his Church and, meanwhile, in France, retain her confidence in the edict of Nantes of 1598 (which abolished the persecution of Protestants) to maintain freedom of conscience.

A bibliographic curiosity of this anonymous reply to Ribier is that the same year of 1607 was published with two different titles: as *Res-*

ponse au Discours fait au Roy, pour l'assembly d'un nouveau concile, without press mention, and as *Remonstrance au Roy, sur la presdite convocation d'un nouveau Concile*, printed by Fleury Bourriquant in Paris, issuing to which corresponds the copy that we offer.

1607 François d'Amboise, sieur d'Hemery (1550-1620)



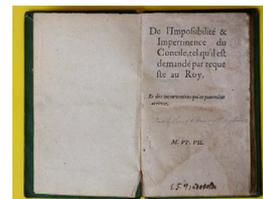
De l'Impossibilité & Impertinence du Concile, tel qu'il est demandé par requête au Roy. Et des inconueniens qui en pourroient arriver.- [S.l.: s.n.], MVTCVII [1607].- [Sigue:] Extraict de plusieurs articles du Concile de Trente, contraires aux droicts des Roys de France, Libertez de l'Eglise Gallicane, Priuileges & Exemptions des Chapitres, Monasteres & Communautez.- [S.l.: s.n.], MDCXV [1615]

Two libels bounded in one volume., 4° minor.- *De l'impossibilité...*: (165x98mm.), 64 p.; sign.: A-H4.- *Extraits...*: (157x101mm.), 30 p.; sign.: A-D4 [D4, blank]; apostilles.

XIXth. c. green patent cardboard binding. Spine loss; back board detached; handwritten notes on first work title-page; second work with short bottom margins, and some pencil calls; dog-eared copies; binding volume.

Prov.: Handwritten exlibris on fistwork title-page, of the Leuven University librarian, professor and chancellor, Jean François Van de Velde (1743-1823).

Refs.: 'L'Impossibilité...': Barbier, 2, 905c; Lelong, *BHF*, 1, 7517 (solo ediciones posteriores que atribuye a su hermano Adrian d'Amboise, teólogo).- 'Extraict...': Lelong, *BHF*, 1, 7526.

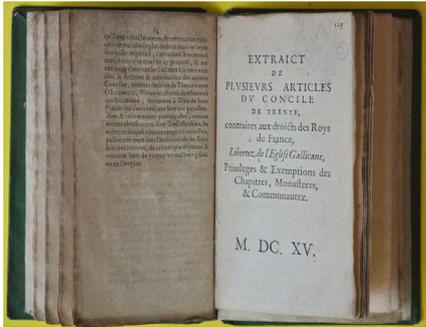
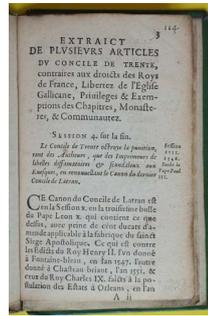
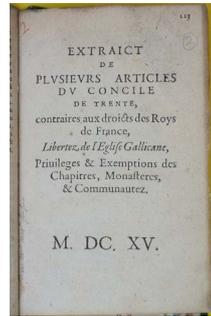
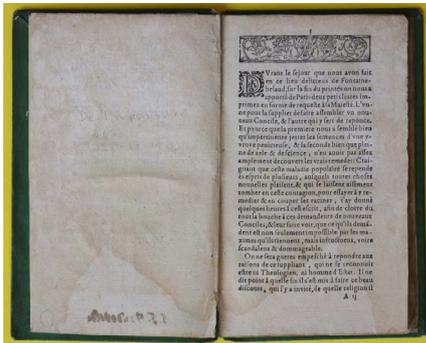


When in 1607 Guillaume Ribier proposed anonymously in his *Discours au Roy* the convocation of a Gallican council in which a schism from the Roman church could be decided, he was immediately replicated from papist Catholicism by the archbishop of Aix in *Renvoy du Discours de l'union contre la publication du Concile de*

Trente, and also from tolerance positions at least by an anonymous lawyer (see our ref. C-1049 within this dossier), by François d'Amboise, who did so with the brochure whose first edition is included in this volume, and by a Councillor of the Parliament of Paris, Gaston de Grieu.

If in his *Discours* Ribier he had advocated resol-

ving the religious disputes of France, disregarding what was agreed upon at the Council of Trent, Amboise objected it, taking the opportunity to criticise on the lack of arguments by the archbishop of Aix in his replica. For Amboise, Ribier's speech was pernicious and such a Gallican council a danger. His position was rather that the King should

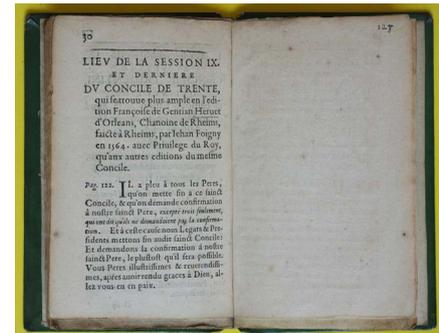
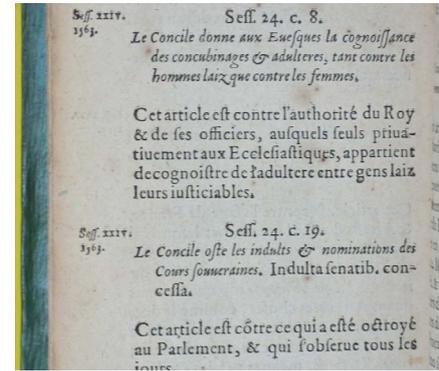


third sessions period of the Council of Trent, interrupted almost 10 years ago.

The Amboise authorship of this brochure can be identified in the edition of 1615 – not in this, the first from 1607, nor in those from 1608 and 1609, where the Faculty of Theology of Paris doctors said in their approval that it was “composed by Monsieur D’Amboise, Chevalier sieur d’Hemery, Conseiller du Roy en son Conseil d’Estat...”¹

The second of the brochures contained in this volume, *Extrait de plusieurs articles du Concile de Trente, contraires aux droitz des Roys de France, Libertez de l'Eglise Gallicane, Privilleges & Exemptions des Chapitres, Monastères & Communautéz*, is an anonymous relation prepared for the debates on the same subject, developed eight years later, in the *États généraux de France*, assembled in 1615, enumerating and detailing the concrete issues in which the assumption of the Trent agreements, approval which then was named ‘publication’, im-

¹ *Deux traités de ce tems. Le 1. est de l'impossibilité & impertinence du Concile (...). Le 2. est un discours sur l'Histoire de l'Eglise ancienne, & Etat des Gaules (...).* Paris: De l'imprimerie de François Huby, 1615

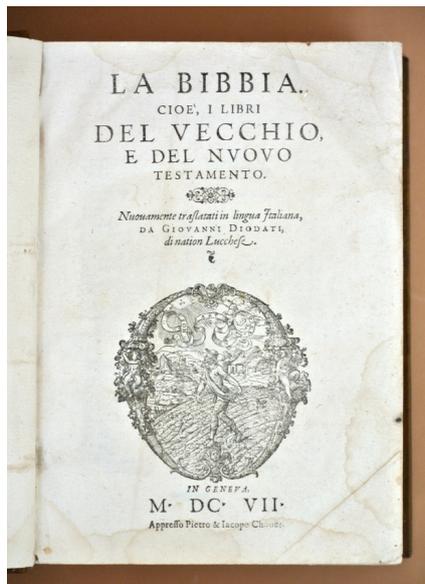


maintained the balance with the agreements from Trent, without reforming the edict of Nantes. In his argument, he also took the opportunity to strongly criticise the Genevan version of Poissy's Colloquium, the attempted approximation of Catholics and Protestants carried out by Catherine de Médicis in 1561, whose failure was decisive not only for the beginning of the first French War of Religion but also to activate the convocation of the

plied to change the existing regulations in France, some of which had been established precisely to incorporate the agreements of the less papist Council of Constance, celebrated 200 years ago. The *États généraux* rejected the approval of the Trent results, but one of their classes, the one of the Clergy, did so in their particular Assembly of the French Clergy in the same year.

1607 Bible. Italian. [Bibbia, cioè... ; Giovanni Diodati (1576-1649), trad.]

*First Calvinist translation of the Bible into Italian. Diodati's Bible.
Unique preserved copy with the mention to Chouet workshop?*



The printing of this first complete Protestant Bible in Italian language, translated by the theologian and professor of the Geneva Academy Giovanni Diodati, is attributed to Jean (II) de Tournes (1539-1615) because all the copies preserved include on the title-page the typographic mark of a peasant sowing the ground,

La Bibbia. Cioè, I libri del Vecchio e del Nvovo Testamento. Nuouamente traslatati in lingua Italiana, da Giovanni Diodati, di nation Lucchese.- In Geneva: Appresso Pietro & Iacopo Chouet, M. DC. VII. [1607]

4°, (255x178mm.); (4), 847, (3), 3-178, (4), 4-314, (2) p.; sign.: [2], A-B8, C-Z4, a-zz4, AA-ZZ4, AAA-MMM4, aA-yY4, zZ-zZ2, aAa-zZz4, AaA-QqQ4, RrR-RrR2 [zZ2 and RrR2, blank]; Tournes family printer mark in title-page, motto 'Son art en Dieu'; from aA1, with their own half-title and title-page: 'I Libri Apocrifi', and from aAa1, 'I Libri del Nvovo Testamento'; Old and New Testaments with apostilles, but not in Biblical apocrypha.

Magnificent binding keeping its original sewing, nerves, heads and end-papers, with new both boards, and morocco tobacco cover; silent ribbed spine; dry gaufered filets in spine and boards. Original poor quality paper, showing scattered acidity and oxidations; moisture traces; some thin galleries on margins with no affection; little burn (5mm.) in upper margin of p. 5 which goes reducing along five leaves before and behind; little crash with loss (8 mm.) in pp. 123-130 fore-margin, non affecting; 1/3 rear end-paper crashed and loss. Cleared of marks, calls, underlining and notes.

Prov.: So fuzzy exlibris with acquisition date, 'Aquistate nel montepollulanco 1652, 60 s, (signed)'.
Refs.: Bingen, *Philausone*, 126; Draudius, *Exotica* 1611, p. 176. [For other issuings, Darlow & Moule, 5598; Haym, 4, p. 274; Paitoni, V, p. 39-42].

a brand that belonged to the family lyonnaise printing press – where his father Jean Tournes had already used it in 1561 for the title-page of *La Bible qui est Toute la sainte Escriture, à sauoir le vieil et nouueau Testament*, and that Jean (II) de Tournes had also employed, at least, in his edition of the *Alliances généalogiques des rois et princes de Gaule* of 1606.

In addition, although in the majority of the

surviving copies of this first edition of the *Bibbia* does not appear the names of the printer and the place of impression, in some of them figure Geneva and, among these, a few include the mention 'In Gineua, appresso Gio. Di Tornes'.

However, in this copy there is a surprising mention 'In Geneva: Appresso Pietro & Iacopo Chouët, MDCVII' that neither Haym men-

tions, nor do it Paitoni, Darlow & Moule, Brunet or Graesse, nor other classics.

Hunting for testimonies alluding to this issuing, we have only been able to find, with quite effort, three. The earliest and contemporary, dates from 1610, when Georges Draudius mentioned Jacques Chouet as the printer of the Bibbia in the first edition of his *Bibliotheca exotica*, repeating it again in its enlarged edition of 1625. We have to go several centuries later to find that, in 1945, Bustamante, in the printed library catalog of the University of Santiago de Compostela which he led, mentioned Chouet as the printer of the copy without press mention they possess, possibly taking it from Draudius.¹ And finally, Nicole Bingen, in 1994, among the about 50 Bibbia copies she located, indicated that in one of the four copies held by Biblioteca nazionale of Firenze, call number Rare Guicc. 1.5.4, appeared the names of Chouet brothers.²

However, at present, the automated Florentine library catalog does not reflect any copy with such a call number, nor does indicate that mention for any of the four copies the library hold nowadays. And in the follow-up we have done about other copies in the libraries catalogs through all Europe and North America we have only been able to locate one record where the name Chouet appears as the press, one appearing in the Vatican Library catalog. But since the mention is written in French and



1 See t. I of the volumes dedicated to XVIIth c. books.

2 Nichole Bingen: *Philausone (1500-1660): répertoire des ouvrages en langue italienne publiés dans les pays de langue française de 1500 à 1660.* - Genève: Librairie Droz, 1994, ref. 126.

only alludes to one of the brothers, ‘A Genève, par Pierre Chouët’, we are inclined to consider that this information is more an attribution than a very mention present on the title-page of any of the seven copies they own.³ We lack data, therefore, to corroborate the existence of other copies with the same press mention such appears in our copy, the same which was arranged in the first (and contemporary) bibliography which recorded this *Bibbia*.

By checking preserved copies, it can be seen that the first bifolium has two patterns. One in which the tip of the aldina vine leaf upper the printer mark in the title-page looks to the right, and another one where it points to the left side. Also that the ornaments following the word ‘Testament’ in the title-page and at the base of [2]r, are switched between the two patterns. In addition, the border printed above the biblical quotation in [2]v is different. And, finally, that

³ We made contact with Vatican Library trying to ensure this press mention, but we have not received yet an answer.



even using the same types the composition has little displacements.

Within the first variant, the most widespread, the preserved copies that only indicate date of print are overwhelming majority. Between them, those that bear the mention ‘In Geneva’ are exceptional. And it is of extreme rarity this we offer, bearing the mention ‘In Geneva, M. DC. VII. Appresso Pietro & Iacopo Chouët.’ All the (few) copies of the second variant, they carry the same mention ‘In Geneva, Appresso Gio. Di Tornes. – a bar – M. DC. VII. (Note, *Gineva* instead of *Geneva*, and the date at the end, rather than in the middle).⁴

In any case, all the copies of both variants, have the same text-block. And if one studies the lettering and the typographic embellishments used, it can be seen that four different sets of

⁴ This last has been called Variant A by Italian ICCU catalogue, who calls Variants B and C to the first two cases of our first variant, leaving no-called the issuing we are offering because it seems to lack in all from the more than 60.000 Italian libraries whose holdings are recorded in ICCU.

capital letters were used and that all had been used in works previously printed at Tournes press, some as early as 1561. It should be noted also that several of the borders that adorn the work were carvings that had been used by the Chouet brothers since taking over the printing press they had inherited from their uncle Jacques in 1606. These borders can be seen, for example, in the 1606 edition of *De vita et obitu clariss. Viri, D. Theodori Bezae Vezelii*. And, along with it, it can be seen that at least one of those four sets of capital letters used in the *Bibbia*, one employed by Tournes press at least until 1602 (i.e. their third edition of *Chronique de Savoye*), was also used by Chouet brothers press not only before the *Bibbia* edition, in *De vita et obitu clarissimi viri D. Theodori Bezae Vezelii*, 1606, for example, but also later in *In divi Pauli apostoli Epistolam priorem ad Timotheum*, 1609, for example.

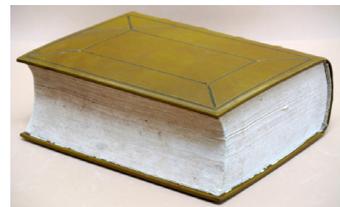
Thus, the presence in Diodati’s Bible of ty-



pes and borders used by two different presses allows to defend the thesis of a shared edition, even in the materials used – logical, in a work of these dimensions, between Tournes press and Chouët press. In support of this collaboration and the protagonism of the Chouët press it would be added that Diodati will commission to Chouët press in 1641 the impression of the revised second edition of his translation of the Bible, and that, in 1700, the then holders of both workshops ended up constituting a publishing consortium whose foundations could therefore be placed in their original link both with the Reformed Church and with this first *Bibbia* edition in 1607.

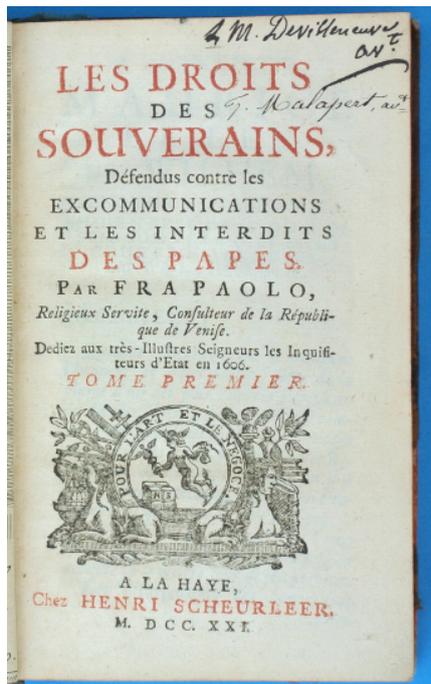
On the content, it is to be noted that the incorporation of the *Apocryphal Books* into the edition could be a late decision since, unlike Testaments, they neither carry apostilles nor are reflected in the preliminary volume index.

This copy we offer came to us with a mustard-colored suede binding in which, not only large areas of the spine, boards and tips had been left without skin, but also that which was preserved, there was lost the flower (see pictures). In these circumstances, we took the decision to provide the volume with new boards and a new skin, in tobacco morocco, keeping their sewing, nerves, heads and original guards, and reproducing in the binding the embossed decoration that could be divined in the remains of the original, in a work magnificently realized in its whole by the bookbinding artist Jesús Pagola.



[1607] 1721 [Attributed to] Paolo Sarpi (1552-1623)

First edition of this classic against Pope temporal power, originally attributed to Paolo Sarpi



When this first edition of *Les droits des souverains* was published, it was made from a manuscript whose authorship was attributed to Paolo

Les Droits des souverains, Défendus contre les excommunications et les interdits des papes. Par Fra Paolo, Religieux Servite, Consulteur de la République de Venise...- Tome premier [-second].- A La Haye: Chez Henri Scheurleer, MDC-CCXXI [1721]

2 vols., 12°, (160x97 mm.).- Vol. I: [22], 531 p.; sign.: [2], *-10, A-Y12, Z2.; engraved portrait 'Fra Paolo Sarpi... Jak Houbraken Fecit'.- Vol. II: [2], 359, [73] p.; sign.: [2], A-N12, O6, P-S12, T6; two inked title-page black and red in both volumes, with variants of the same printer mark in each volume; false title-pages in Italian and French in both volumes; from p. 325 of T. II, 'Bulle d'excommunication et d'interdit contre les Venitiens, Qui donna lieu à Fra Paolo Sarpi D'en faire voir l'injustice & la nullité, par les Réflexions contenuës dans les deux Parties de cet Ouvrage'.

Contemporary full mottled calf binding; ornamented spine with raised band and double label; gilt board fore-edges; red stained edges. Head, tail and tips quite rubbed, with losses. Crispy text-block, with the exception of a little stains in three pages of volume 1. Handwritten note (XIXth c. letter) in fore-margin of p. 317 of volume 1; Maxims and sentences taken from the text pencil handwritten in volume 1 end papers.

Prov.: Handwritten exlibris of previous owners, 'Malapert' and 'Villeneuve'.

Refs.: Bianchi, 2, p. 392; Conlon, 1, p. 460; Graesse, VI-I, p. 273.

Sarpi, and thus was accepted in the criticism he received in the Parisian *Journal des Sçavans* in September 1724. Although as early as 1760 Grisellini made it clear that Sarpi was not the author, the attribution has persisted because several editions maintained the name of Sarpi in the title-page and because the text was included in different editions of Sarpi's complete works (making Graesse and, more recently, Conlon, for example, were entrusted). It was also hel-

ped because as the text was put aside, relieved of scholarly interest as if proving not to be a Sarpi's work were argument enough to close the interest about its content, the bibliographic interest about it also suffered.

The work, of unknown author, had circulated in XVIIth c. through Italy by manuscripts with some variants, but whose title remained always as *Consolazione della mente nella tranquilita' de coscienza*. Its content could not be more

controversial since, in the first part, it was debated whether the Pope and the Church have the capacity to excommunicate, in what cases and if the excommunication could be appealed. About who had more authority, the Pope or the Council. About if a prince or a free republic could be deprived of their states by excommunication. Whether excommunication was compatible with ecclesiastical freedom and whether this freedom was only of the Church or it could be extended to its pastors. If a prince could demand tithes from the clergy, if he had the right to judge criminal ecclesiastics and, finally, if there is papal infallibility. Throughout the debate the Council of Trent is invoked in many occasions. Sometimes to criticise his decrees, not few to criticise the Pope for being the first to not abide by them.

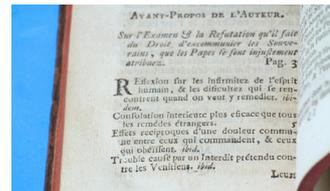
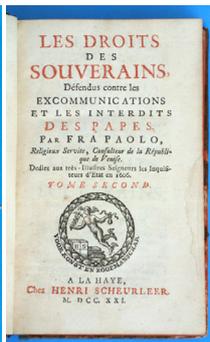
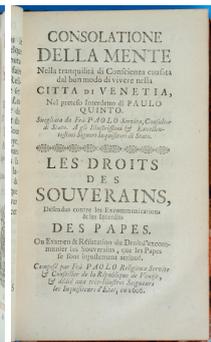
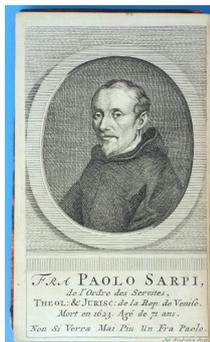
The second part, however, is devoted to the practical application of the theory developed in the first, to refute and deny any ability of the Pope to influence or to decide about Republic of Venice matters: from his claims to make papal protection prevalent for the clergy members who committed crimes, to his efforts to control the maritime commercial traffic accession to the Venetian Gulf.

This late publication of a manuscript of the previous century came possibly from Jansenist quarters who were fought very hard both to refute the Romanism and temporal power of the Pope, and to defend themselves from the Unigenitus Bull which Clement XI had therefore issued against them in 1713, which was well received by Louis XIV interested on to persecute

them because they went beyond the Gallican debate and discussed the powers of the sovereigns.

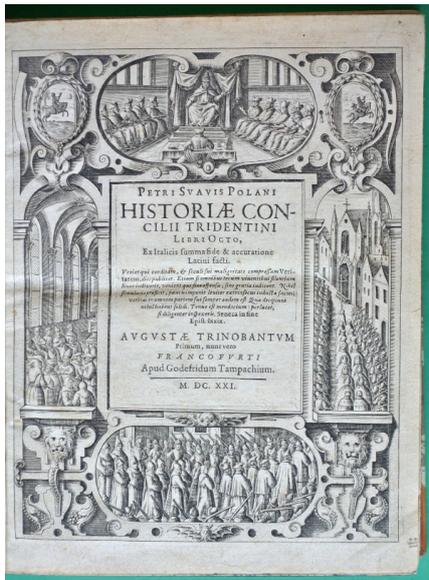
The work was printed with parallel versions in Italian and French possibly perhaps because

of that initial conviction of being by Paolo Sarpi mind or, perhaps, so that it could also circulate and be read in Italy.



[1619] 1621 Paolo Sarpi (1552-1623)

Very early edition of the most widespread and persecuted *History of the Council of Trent*



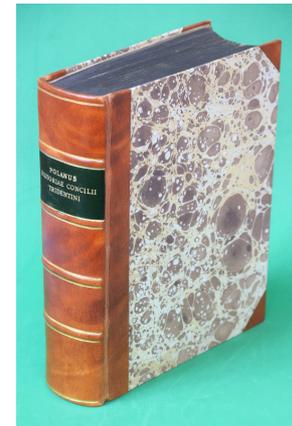
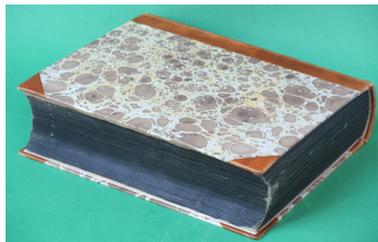
Petri Svavis Polani Historiae Concilii Tridentini Libri octo, Ex italicis summa fide & accuracione latini facti (...) Augustae Trinabantum Primun, nunc vero, Francofvrti: Apud G. Tampachium, MDCXXI [1621]

(214x167mm.); [12], 924, [26] p., [1]h.; sign.:)::(-)::(4,)::()::(-)::()::(2, A-Zzzzz4, Aaaaaa-Dddddd4 [Dddddd4, blank]; engraved title-page; printed in two columns; apostilles.

Modern half binding with corners and marbled paper; spine with raised bands and label; ink stained edges; antique end papers remained. Front free end-paper handwritten with two XVIIth c. different letters, with commentaries about Sarpi and pointing main content. Some carefully made contemporary underlines and calls in a dozen of scattered pages. Very good condition.

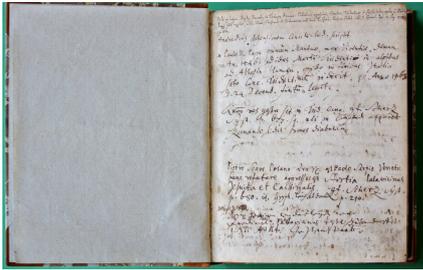
Prov.: No data.

Refs.: Bianchi, II, p. 357; Graesse, VI-I, p. 272.



The dispute between the Republic of Venice and the Pope in the early sixteenth century, heightened when Rome sought to save two priests who committed a crime in Venice from their criminal prosecution by trying to enforce her 'criminal exclusivity' over the 'Church people' - as had been decreed by the Council of Trent, was one of which most expentancy generated throughout Europe. The reason was that the Venetian Republic was the only 'state' in the Italian peninsula which

was ostensibly opposed to the exercise of the temporal power of the Pope by the Roman Curia, which resulted of the utmost interest both in 'schismatic England' and in French quarters so Galicans as Huguenots; among the Geneva reformers and in the different German confessions. And who ended up being champion of this dispute against Rome was Paolo Sarpi, whom was visited during the following fifteen years by envoys from all those surroundings.



One of the intellectual axes on which Sarp centered the dispute was not of theological type, but a political one. And one of his main arguments was that the Council of Trent had a so strong character of power struggle in the Curia, that theological debate was subordinated to its conquest, which put in question the religious truth of the accorded decrees. This approach to the development of the Council of Trent, of which he gave account to those who met with him, brought special attention to Anglicans, who persuaded him to write this history, putting themselves at his disposal to publish it. The result of their perseverance was the printing in London, in 1619, hidden under the anagram of Pietro Soave Polano, of the *Historia del concilio tridentino, nella quale si scoprono tutti gli artifici della Corte di Roma*.¹

The success of the work was dazzling. The first London edition in Italian was followed,

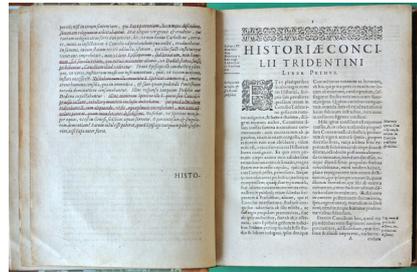
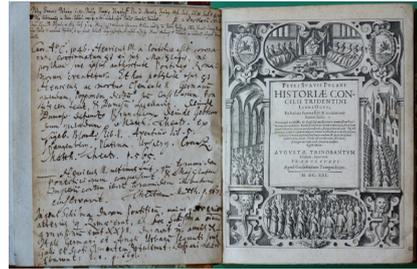
1 A good summary of the vicissitudes of this History until its publication in England, which saves many readings, in Francesca Balliana: *L'anticlassicismo sarpiano nella prosa letteraria del primo Seicento*.- Thesis.- Università degli Studi di Padova, 2016, pp. 7-30.

within following two years, in 1620, with London editions of its translation into English² and into Latin,³ and its translation in Frankfurt into German,⁴ which were followed by new prin-

2 Pietro Soave Polano: *The historie of the Council of Trent : Containing eight bookes. In which (besides the ordinary actes of the Council) are declared many notable occurrences, which happened in Christendome, during the space of fourtie yeeres and more. And, particularly, the practises of the Court of Rome, to binder the reformation of their errors, and to maintain their greatnesse*.- London: Robert Barker, and Iohn Bill, 1620.

3 Petrus Suavis Polani: *Historiae concilii Tridentini libri octo*.- Augustae Trinobantum, 1620.

4 Petrus Soavem Polanum: *Ausführliche Historie und Beschreibung des Concilii zu Trient*.- Franckfurt am Main: Gottfried Tampachen, 1620.



tings in 1621 of both Latin version (our) and of German – both also printed in Frankfurt, and by the first editions in French – printed in Genève, translated from the Italian version by Giovanni Diodati,⁵ the Calvinist theologian who had made also the first translation of the entire Bible into Italian a few years earlier (see our C-1001, within this dossier), and in Dutch, this latter printed in The Hague.⁶

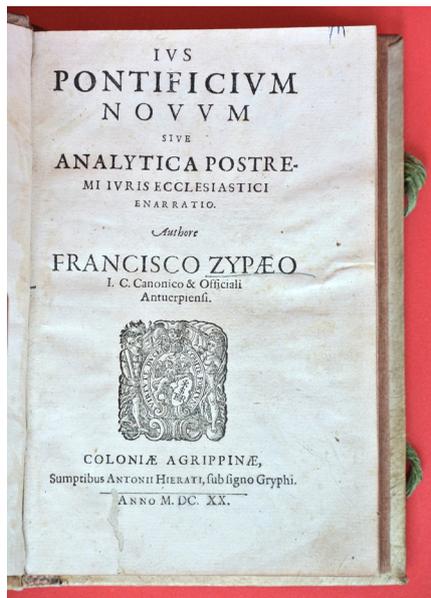
5 Pietro Soave Polano: *Histoire du Concile de Trente*.- Genève: Estienne Gamonet, 1621.

6 Petrus Suavis Polanus: *Historie des concilium van Trente, t'Eerste de Deel Ontdeckende d'Artificien des Roomschen hofs*.- 's-Gravenhaghe: Aert Meuris, 1621



1620 Franz van den Zype (1578-1650)

First edition



First *Ius pontificium novum* edition, the first work published by the great defender of the post-Trinitarian pontifical right in the Netherlands, Franz van den Zype, author of the fundamental *Notitia juris Belgici*.

Appointed as juriconsult to the bishopric of Antwerp shortly after his doctorate, Van den Zype participated as an expert about which was

Ius pontificium novum sive *Analytica postremi ivris ecclesiastici enarratio*. Authore Francisco Zypaeo I.C. Canonico & Officiali Antuerpiensi.- Coloniae Agrippinae [i.e. Köln]: Sumptibus Antonij Hierati, sub signo Gryphi, Anno M.DC.XX [1620].

8°, (187x120mm); [12], 457, [39] p.; sign. †6, A-Z8, Aa-Hh8 [Hh7 y Hh8, blank]; printer mark in title-page, motto 'Virtute duce comite fortuna'.

German style contemporary binding in very good state; artistic gauffered boards with silk (crashed) bows; red stained edges; paper toned in different degrees; little gallery in title-page and two more leaves, anciently sutured.

Prov.: Engraved exlibris dated 1654 glued over title-page verso, 'Antonius Biderman'.

Refs.: *Biographie Nationale* (of Belgium), XXVII, cc. 475-480; Dekkers, *Bibliotheca belgica juridica*, p. 198.



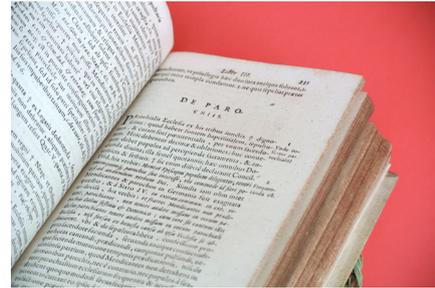
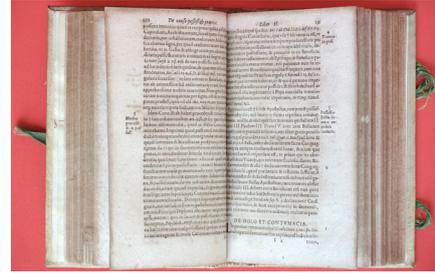
the prevailing law in disputes between civil and ecclesiastical authorities provoked by the tridentine decrees, referred from the prosecutions by the actions of the clergy to divorce

authorization, or from cases punishable by the church and not by civil authorities until immunity by right of asylum. The authority of his arguments would be invoked in numerous oc-

casions causing that his work was reedited in 1624 and in 1641.

For Van den Zype, this new canon law, which he called *pontifical*, was complementary to the *Corpus juris canonici*, and consisted of the later pontifical constitutions, the decisions of the Council of Trent, the (ecclesiastical) uses and customs, and the practice.

About the contributions by Van den Zype can be seen Jacques Britz: *Code de l'ancien droit Belgique, ou histoire de la jurisprudence et de la legislation.*- Bruxelles: A. van Daele, 1847, 2 v., spec. vol. 1, pp. 186-190, and latest Léon Verbeek: 'Franciscus Zypaeus; bibliogr. mise au point par Marie-Thérèse Lenger', in *Archives et bibliothèques de Belgique*, XLVII (1976) 3-4: 545-605.



Quoted bibliographies:

- Barbier, Antoine-Alexandre (1872-1879), *Dictionnaire des ouvrages anonymes*.- 3me. ed.- Paris: Paul Daffis, 4 v.
- [*Bibles Paris*] Delaveau, Martine et Hillard, Denise (comps.) (2002), *Bibles imprimées du XV^e au XVIII^e siècle conservées à Paris: catalogue collectif*.- Paris: Bibliothèque nationale de France.
- Bongi, Salvatore (1890-1895), *Annali di Gabriel Giolito de' Ferrari, da Trino di Monferrato, stampatore in Venezia*.- Roma: Presso i principali librai, 1890-1895, 2 v.
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