



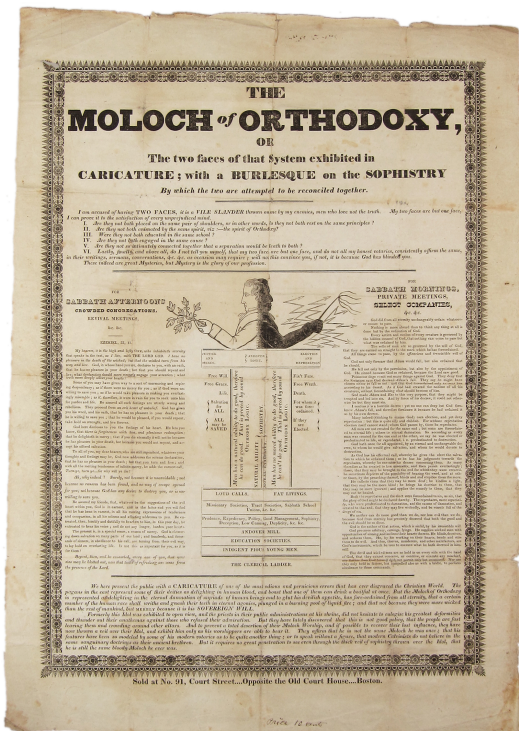
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## ELECTRONIC LIST 1 : RELIGION

To order or inquire further about any of the materials below, please contact Will Baker by email at [will@wcbaker.com](mailto:will@wcbaker.com) or by phone at (203) 752-7410. All items are subject to prior sale.

1. [Anti-Calvinism]. THE MOLOCH OF ORTHODOXY, OR THE TWO FACES OF THAT SYSTEM EXHIBITED IN CARICATURE; WITH A BURLESQUE ON THE SOPHISTRY BY WHICH THE TWO ARE ATTEMPTED TO BE RECONCILED TOGETHER [caption title]. Boston: Sold [by Wells and Lilly] at No. 91, Court Street, [1826]. Broadside, approximately 21½ x 15¼ inches (printed area approximately 18¼ x 13¼ inches), printed in three columns with a table, image, and ornamental borders. Small contemporary price inscription in lower margin, early folds, small chip affecting upper-left corner of border, a few additional minor tears (not affecting text or image), toning and mild foxing. Good to very good.



A large and elaborate Boston broadside attacking Andover Theological Seminary for “two-faced” Calvinism. The author prints his Moloch, a Janus-like portrait half in light extending an olive branch, half in shadow wielding a whip and casting thunderbolts, between the orthodoxy “for Sabbath afternoons[,] crowded congregations, revival meetings, &c. &c.” and the orthodoxy “for Sabbath mornings, private meetings, select companies, &c. &c.,” the former using language of free will and grace, the latter of “Fix’t Fate” and “Free Wrath.”

Andover Theological Seminary was founded early in the Unitarian Controversy of 1805-1835, during which “orthodox” Calvinist Congregationalists split from their more liberal Congregationalist peers, who were tending toward Unitarian theology. After the appointment of leading liberal preacher Henry Ware to the Hollis Chair at Harvard in 1805, Harvard’s Calvinist faction left the college and founded Andover Seminary as an orthodox alternative for the

training of ministers in 1807 (making it the oldest graduate institution in the U.S.). It immediately began grappling with questions of how to represent Calvinism in its full harshness to 19<sup>th</sup>-century audiences holding gentler and more nuanced worldviews than their Puritan forebears.

The author of the present broadside found their efforts disingenuous. From the concluding paragraphs:

The pagans in the east represent some of their deities as delighting in human blood, and boast that one of them can drink a boatful at once. But the Moloch of Orthodoxy is represented as delighting in the eternal damnation of myriads of human beings and to glut his devilish appetite, has fore-ordained from all eternity, that a certain number of the human race shall writhe and gnash their teeth in eternal agonies, plunged in a burning pool of liquid fire; and that not because they were more wicked than the rest of mankind, but merely because it is his SOVEREIGN WILL. Formerly this Idol was exhibited to open view, and the priests in their public administrations at his shrine, did not hesitate to eulogise his greatest deformities and thunder out

their anathemas against those who refused their admiration. But they have lately discovered that this is not good policy, that the people are fast leaving them and crowding around other altars. And to prevent a total desertion of their Moloch Worship, and if possible to recover their lost influence, they have now thrown a veil over their Idol, and exhibit him only as his worshippers are able to bear it. They affirm that he is no longer the same Moloch he was once; that his features have been so modeled by some of his modern votaries as to be quite another thing; or to speak without a figure, that modern Calvinists do not believe in the same sanguinary doctrines as their ancient brethren. But it requires no great penetration to see even through the thick veil of sophistry thrown over the Idol, that he is still the same bloody Moloch he ever was.

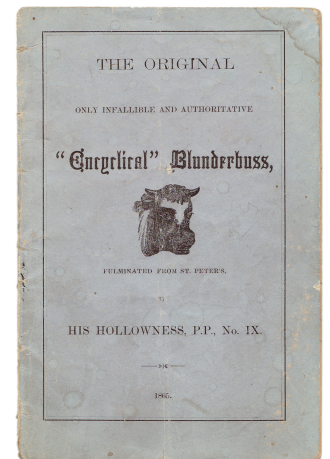
Rare, with OCLC locating two copies, at the American Antiquarian Society and the New-York Historical Society. SOLD

2. [Anti-Catholicism]. **ENCYCLICAL BLUNDERBUSS : ENCYCLICAL LETTER OF PEP, PIP, POP, PAP, PUP, PIUS THE IX. FORTE-PIANISSIMO. PROMULGATED FROM THE PONTINE POOLS OF PAPALDOM. JANUARY 12<sup>th</sup>, 1865.** [S.l.: s.n.], 1865. 13 pp. including in-text cuts of a bull and an ass. Original pictorial wrappers. Early vertical fold, light dampstains affecting wrappers and upper-outer of most leaves (not touching text), small closed tears at head of front wrapper. Good.

An alliterative American anti-Catholic spoof of papal bulls, taking special aim at the current Pope, Pius IX.

OCLC records three copies. Rare.

\$125



3. [Black Churches in New Orleans]. [AUTOGRAPH LETTER, SIGNED, “FANNY,” CONTAINING ACCOUNTS OF AFRICAN AMERICAN CHURCH SERVICES IN NEW ORLEANS]. [New Orleans, ca. 1870's]. Approximately 10 x 7½ inches. 3-6 pp. on three leaves (first leaf lacking), approximately 1400 words. Early folds, minor toning, minor chipping at edges, not affecting text. Very good.

The image shows a handwritten letter on three leaves. The handwriting is in cursive and appears to be from the late 19th century. The text describes a woman's visit to two African American churches in New Orleans. The first leaf is missing, but the narrative continues on the subsequent pages. The letter is signed 'FANNY' and contains detailed accounts of church services, including descriptions of the architecture, the people, and the religious practices. The handwriting is clear and legible, with some minor corrections and insertions.

A northern white woman's detailed Reconstruction-era account of African American worship at two churches on a Sunday morning in New Orleans. The first leaf of the letter is lacking, but the narrative of the visits is clearly present in full. Despite notes of condescension and repeated confessions to finding parts of the worship “ludicrous,” the author seems to express empathy and genuine concern for her hosts – as well as an ear for the dialect she encounters.

The author makes her first visit to a Free Will Baptist church with her companion, Eddie. As she waits for the service to begin, Fanny speaks with a “nice respectable looking woman,” who inquires, “you ain’t done been down here long, has you in dis city?” Fanny replies that she has recently come from the North, “felt interested in the colored people, and thought I should like to observe some of their religious services.” “Bress God for dat,” says the woman, “We’ve had stormy times when de voting was going on, me and my man set up all night mos’ two weeks watchin’ night and day cos’ they said they’d burn the church,” possibly referring to the violent Colfax Riot of 1873. During the service, the minister delivers the Gospel

lesson of the Parable of the Supper of the Lamb, followed by a meditation on the sufferings of Christ, which Fanny records in dialect, together with congregants' responses of "groans, little shrieks, exclamations, and ejaculations." The timing of some of these responses – particularly one following the preacher's embellishment of the multitude calling on the children to throw rotten eggs at Jesus on the road to Calvary – elicit increasingly uncomfortable reactions from Eddie, who finally stuffs a handkerchief in his mouth to keep from laughing. Fanny writes that, for her part, she "would not for the world have hurt their feelings by any semblance of amusement."

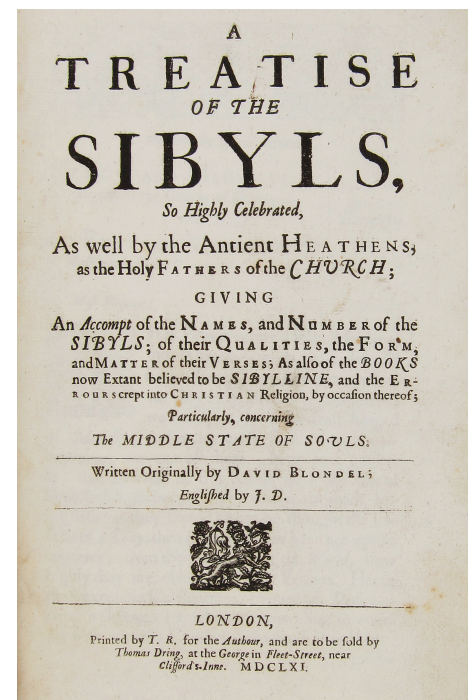
"The performances at the Methodist church were still more peculiar." Fanny records the name of this church's pastor as the Reverend Scott Chinn, who served at several Methodist Episcopal churches in New Orleans during the late 1860's and 1870's. Chinn (1802-1882) was a native of Lexington, Kentucky, who, despite being born into slavery, learned to read at a young age and became a celebrated preacher during his adolescence. Scott was relocated to New Orleans in 1849 and at the close of the Civil War was elected deacon and elder in the mixed-race Methodist Episcopal Church, of whose black congregations he became distinguished as an early leader. Fanny visits his church with a new companion, Sophia, who has attended services there before (and may herself be a member). As the Rev. Chinn preaches on the lesson of Naaman at the River Jordan with growing pitch and eloquence on the meaning and beauty of the word, "wash," Fanny describes "two sisters" going "off into what I thought fearful convulsions, but Sophia whispered me not to be alarmed, that it was 'the power!'" She then observes the dramatic transformation of "very dressy young mulatto girl," in a state of religious ecstasy: "jumping and leaping in the air in a perfectly rigid state... Two sisters rushed forward and tried to steady her, but did not attempt to stop the jumping, after three or four minutes of going as hard and high as she could spring, and constant spasmodic cries of 'Oh! My soul, bress de Lord' Hallelujah, &c. she sank down exhausted – and lay across the seat – perfectly motionless, and seeming hardly alive for a long time."

"I assure you my emotions were not all those of the ludicrous – I could have wept at some outbursts of their rude eloquence. Brother Chin for instance in speaking of leprosy said 'We are all covered with leprosy, how could we help it? Dey can't expec much of us as yet. We've been in slavery so long, we only jes' come out of it,' &c. &c. They sang with a will I assure you – it did me good to hear some of their wild sort of chantings..."

A densely-packed outsider's view of black charismatic Christian worship in the post-Civil War South, providing insights into both it and the limits of comprehension among well-meaning whites of that era. **SOLD**

4. Blondel, David. A TREATISE OF THE SIBYLS, SO HIGHLY CELEBRATED, AS WELL BY THE ANTIENT HEATHENS, AS THE HOLY FATHERS OF THE CHURCH; GIVING AN ACCOMPT OF THE NAMES, AND NUMBER OF THE SIBYLS; OF THEIR QUALITIES, THE FORM AND MATTER OF THEIR VERSES; AS ALSO OF THE BOOKS NOW EXTANT BELIEVED TO BE SIBYLINE, AND THE ERROURS CREPT INTO CHRISTIAN RELIGION, BY OCCASION THEREOF; PARTICULARLY, CONCERNING THE MIDDLE STATE OF SOULS. London: Printed by T. R. for the Authour, and are to be sold by Thomas Dring, at the George in Fleet-Street, near Clifford's-Inne, 1661. Expertly rebound in antique-style calf, paneled in blind, raised bands, gilt morocco label. Original binding's armorial bookplate of "Henry Peirse of Bedall in Yorkshire Esq" retained in front pastedown. Minor toning and occasional minor foxing. Near fine.

First edition in English (issue with Dring imprint), after the original French edition, published as DES SIBYLLES CELEBRÉES... in 1649. An important work of 17<sup>th</sup>-century scholarship denying the authenticity of the Sibylline oracles and the soundness of the Catholic practice of prayers for

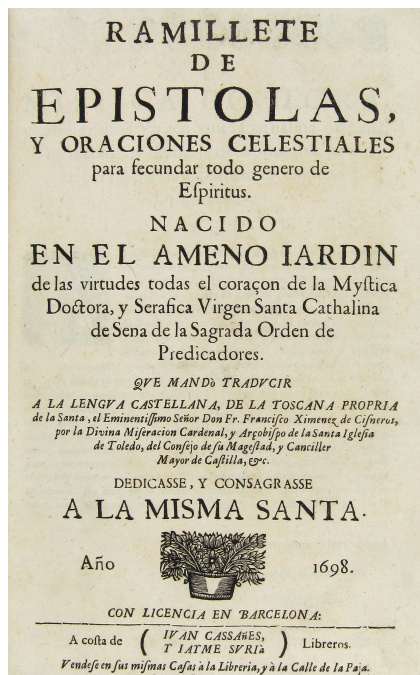


the dead. David Blondel (1591-1655) was a French Calvinist clergyman and professor of history at Amsterdam, later praised by Voltaire, Diderot, and other leading voices of the French Enlightenment. In the present work, Blondel examines the ORACULA SIBYLLINA cited by early Church Fathers as ancient pagan anticipations of Christ and evidence for certain Christian eschatological views. The ORACULA comprised twelve to fourteen books believed to record utterances of the Sibyls of ancient Greece, women associated with religious shrines who spoke in frenzied states as channels of the gods. The writings in question began experiencing renewed interest during the mid-16<sup>th</sup> century, when manuscripts were rediscovered and printed for the first time in Basel and Paris. This coincided with Reformation-era controversies on the Catholic doctrine of Purgatory, which the Sibylline Oracles seemed to support. In his investigations, Blondel found strong evidence for the ORACULA to be later Christian forgeries, whose acceptance he discusses here as an example of human propensity for error, even among revered early Christian writers. Caillet 1235 (original edition).

ESTC R223826. Wing B3220A.

\$700

5. [Saint Catherine of Siena]. RAMILLETE DE EPISTOLAS, Y ORACIONES CELESTIALES PARA FECUNDAR TODO GENERO DE ESPIRITUS. NACIDO EN EL AMENO IARDIN DE LAS



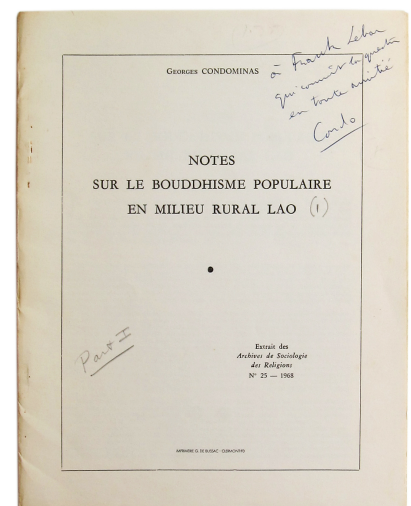
VIRTUDES TODAS EL CORAÇON DE LA MYSTICA DOCTORA, Y SERAFICA VIGEN SANTA CATHALINA DE SENA DE LA SAGRADA ORDEN DE PREDICADORES. . . Barcelona: Juan Cassañes y Jayme Suriá, 1698. [20],476,[28] pp. Printed in two columns. In Spanish. Half title. Contemporary three-quarter sheep and marbled boards, gilt spine rules, gilt leather label, edges speckled in red. Early alphanumerical inscriptions in pastedowns. Binding scuffed and rubbed, internally fine.

Early Spanish edition of the letters and prayers of St. Catherine of Siena. St. Catherine (1347-1380), virgin and Doctor of the Church, is known for her life of profound asceticism and mystical experience, her diplomatic efforts on behalf of Popes Gregory XI and Urban VI at the end of the tumultuous 1370's, and her brilliant intellect. Despite her youth and lack of formal education, her writings are considered both theological masterpieces and classics of Tuscan literature. The letters and prayers here were translated into Castilian from the original vernacular Tuscan on order of Spanish Cardinal and Grand Inquisitor Francisco Jiménez de Cisneros (1436-1517).

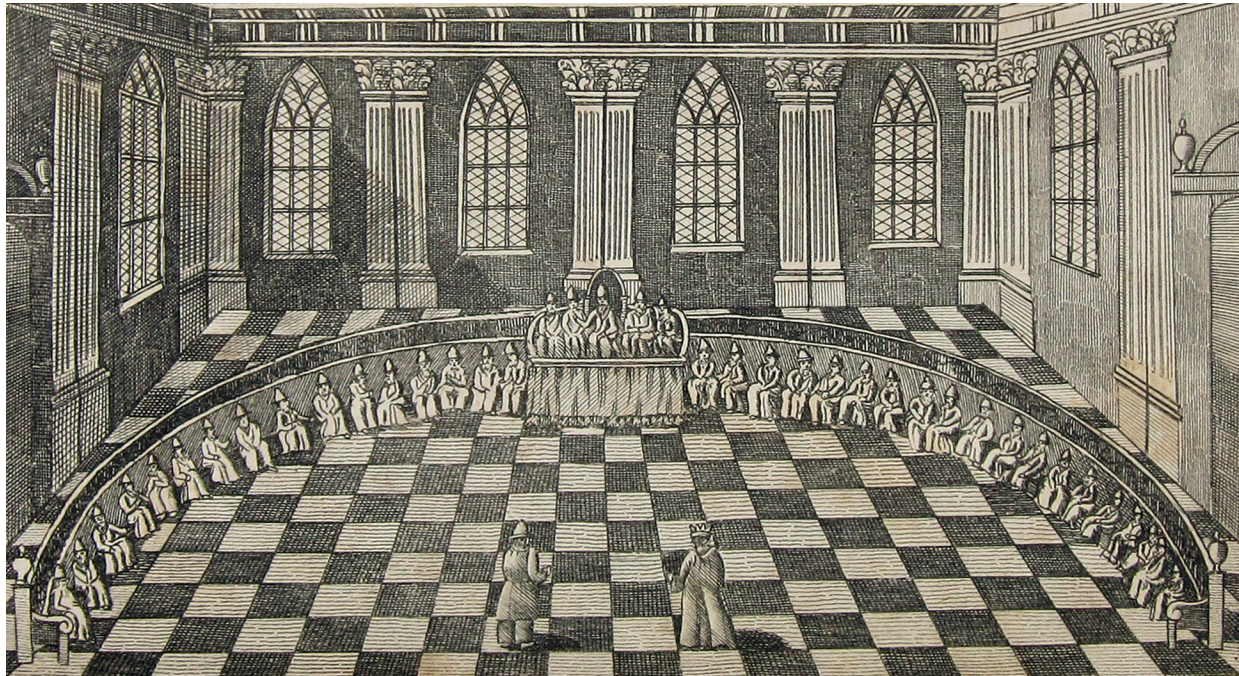
\$200

6. Condominas, Georges. NOTES SUR LE BOUDDHISME POPULAIRE EN MILIEU RURAL LAO [two volumes, complete]. Clermont-Ferrand, France: Imprimerie G. de Bussac, 1968. Two volumes. 81-110; 111-150 pp. including one in-text map plus [20]pp. of photographic plates and map on [2]pp. In French. Original printed wrappers, stapled. Signed and inscribed by the author to Yale anthropologist Frank LeBar. Minor wear to covers, else fine.

Offprints of articles in ARCHIVES DE SOCIOLOGIE DES RELIGIONS, Nos. 25 and 26. Photographically illustrated two-part article on popular Buddhism in rural Laos, by important French cultural anthropologist George Condominas (1921-2011). SOLD



7. Cross, Jeremy L.; [S. S. Jocelyn [ill.]. **THE TEMPLAR'S CHART, OR HIEROGLYPHIC MONITOR; CONTAINING ALL THE EMBLEMS AND HIEROGLYPHICS EXPLAINED IN THE VALIANT AND MAGNANIMOUS ORDERS OF KNIGHTS OF THE RED CROSS; KNIGHTS TEMPLARS; AND KNIGHTS OF MALTA, OR ORDER OF ST. JOHN OF JERUSALEM. DESIGNED AND DULY ARRANGED, AGREEABLY TO THE MODE OF WORK AND LECTURING. BY JEREMY L. CROSS, K.R.C. K.T. K.M. &c. TO WHICH ARE ADDED, LESSONS, EXHORTATIONS, PRAYERS, CHARGES, SONGS, &c.** New-Haven: Published and sold by the author [et al.]; A. H. Maltby & Co., Printers, 1821. 12mo. [2],vi,10-157 pp. including engraved half title, engraved frontispiece, and musical notation in pp. 111-156, plus 21 leaves of plates (1-20 numbered), complete. Later speckled paper over boards, gilt leather label. Moderate foxing throughout. Very good.



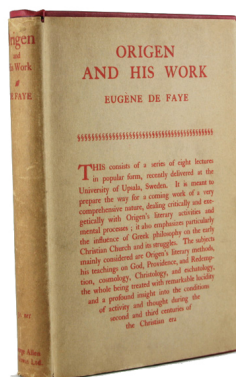
Rare first edition of the first illustrated guide to the organization, rituals, and symbolism of the Masonic Knights Templar for the General Grand Encampment of the United States, by the influential Masonic author and lecturer Jeremy Ladd Cross (1783-1860). The work follows on the success of Cross's pioneering 1820 publication of Masonic emblems, **THE TRUE MASONIC CHART**, with a monitor for the specifically Christian "knighthood" orders associated with Freemasonry in the U.S.

Following ritual manuals, lessons, constitutions, and lists of officers for the orders is a large selection of songs, many with musical notation, and plates of symbols, ritual schematics, and Biblical and allegorical scenes, including Paul's shipwreck on Malta.

The frontispiece, a depiction of Constantine's vision of the cross blazing in the heavens, is an early copper engraving of Simeon Smith Jocelyn (1799-1879) of New Haven. Jocelyn is evidently the illustrator of the all of the plates in the volume (taking the place of Amos Doolittle, who engraved the plates of the **TRUE MASONIC CHART**). Around the time of the **TEMPLAR CHART**'s publication, Jocelyn enrolled at Yale to train as a Congregationalist minister. Successfully ordained, in the 1830's Jocelyn abandoned the engraving trade to dedicate himself completely to antislavery and African American educational causes, becoming a major leader in the latter.

\$800

8. De Faye, Eugène; Fred Rothwell (trans.). **ORIGEN AND HIS WORK**. London: George Allen & Unwin, 1926. [1926]. 192 pp. Publisher's red cloth in original printed dust jacket. Jacket lightly worn and toned. Near fine in a very good dust jacket.

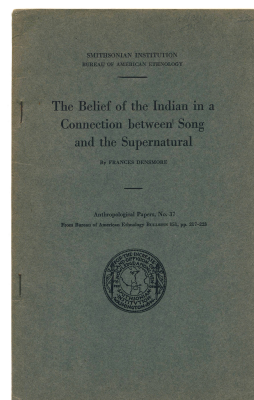


First edition in English. A series of eight lectures on Origen delivered at the University of Uppsala in Sweden and first published in French in 1925. The text, which was originally intended to "prepare the way for a coming work of a very comprehensive nature," deals "critically and exegetically with Origen's literary activities and mental processes" and emphasizes the influence of Greek philosophy on the early Church and its struggles. The work includes chapters on Origen's literary methods, cosmology, Christology, eschatology, and teachings on the doctrine of redemption. Rare in the dust jacket. \$75

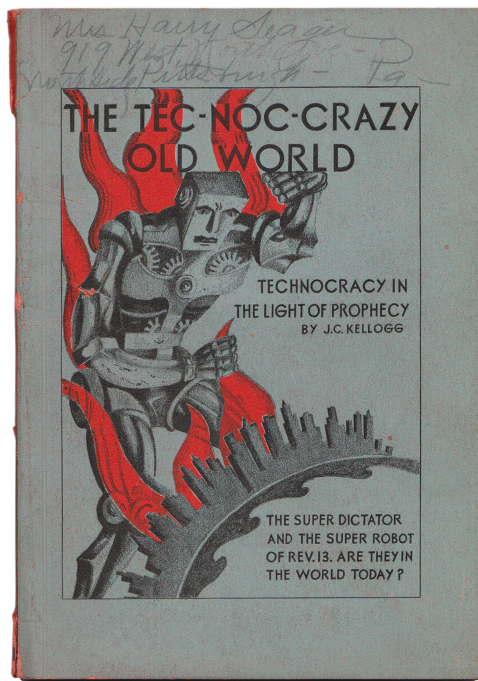
9. Densmore, Frances; [Smithsonian Institution Bureau of American Ethnology]. **THE BELIEF OF THE INDIAN IN A CONNECTION BETWEEN SONG AND THE SUPERNATURAL. . . SMITHSONIAN ANTHROPOLOGICAL PAPERS, NO. 37 FROM BUREAU OF ETHNOLOGY BULLETIN 151. . . .** Washington, D.C.: Government Printing Office, 1953. Original printed wrappers, stapled. Near fine.

Offprint of pages 217-223 of BULLETIN 151, an article by pioneering woman ethnomusicologist Frances Densmore (1867-1957), with substantial content on "dream songs."

SOLD



10. Kellogg, J. C.. **THE TEC-NOC-CRAZY OLD WORLD : TECHNOCRACY IN THE LIGHT OF PROPHECY**. Tacoma, Washington: Whole Gospel Crusaders of America, [1933]. 57 pp., including portrait

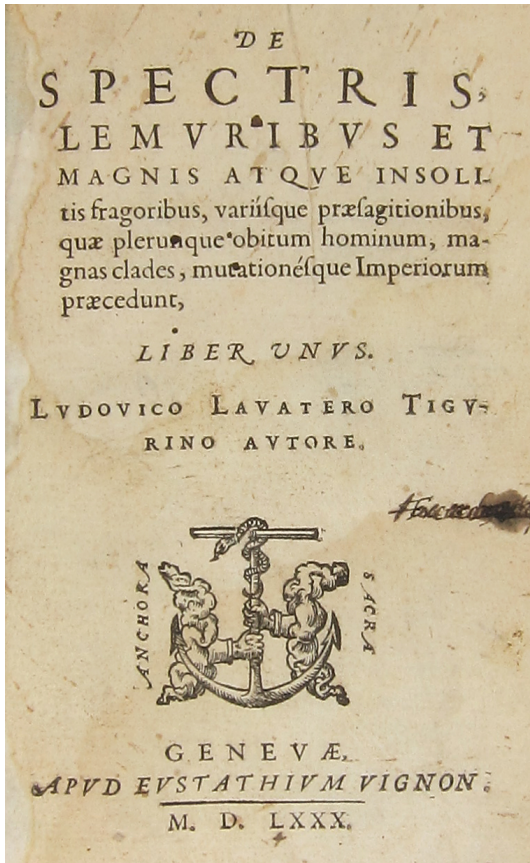


frontispiece of the author in cowboy garb. Original pictorial wrappers. Imprint pasted over with printed Wheeling Gospel Tabernacle (Wheeling, West Virginia) label. Early pencil ownership inscription at head of front cover, else near fine.

The Rev. Jay C. Kellogg (1893-1961), "the Cowboy Evangelist," was a popular Depression-era preacher and author of several eschatological tracts published in in the early 1930's. A former Wobbly and anarchist, he appears to have converted to Evangelical Christianity during the late 1920's and became associated with Aimee Semple McPherson, for whom he substituted at the Angelus Temple in 1932 (notoriously attracting an enthusiastic audience of 3000 hooded members of the Ku Klux Klan at one revival service that year). In the present work, Kellogg prophesies that the New Deal has begun to usher in a communistic techno-dystopia that will prove to be the apocalypse of Scripture. The cover features a robotic Art Deco Beast rising above a city in flames on its cover, accompanied by the caption, "THE SUPER DICTATOR AND THE SUPER ROBOT OF REV. 13. ARE THEY IN THE WORLD TODAY?"

SOLD

11. Lavater, Ludwig. *DE SPECTRIS LEMURIBUS ET MAGNIS ATQUE INSOLLITIS FRAGORIBUS, VARIISQUE PRAESAGITIONIBUS, QUAE PLERUNQUE OBITUM HOMINUM, MAGNAS CLADES, MUTATIONESQUE IMPERIORUM, PRAECEDUNT, LIBER UNUS. LUDOVICO LAVATERO TIGURINO AUTORE.* Geneva: Eustache Vignon, 1580. [16], 213 pp. In Latin. 19<sup>th</sup>-century plain paper-backed marbled boards. 19<sup>th</sup>-century German booksellers label in front pastedown. Small early inscription, crossed out in early ink, in title page, not affecting text, occasional early underlining and marginal notes. Two-inch vertical crease at head of title leaf, with half-inch closed tear at edge (tear not affecting text), faint dampstaining in first 24 leaves. Very good.



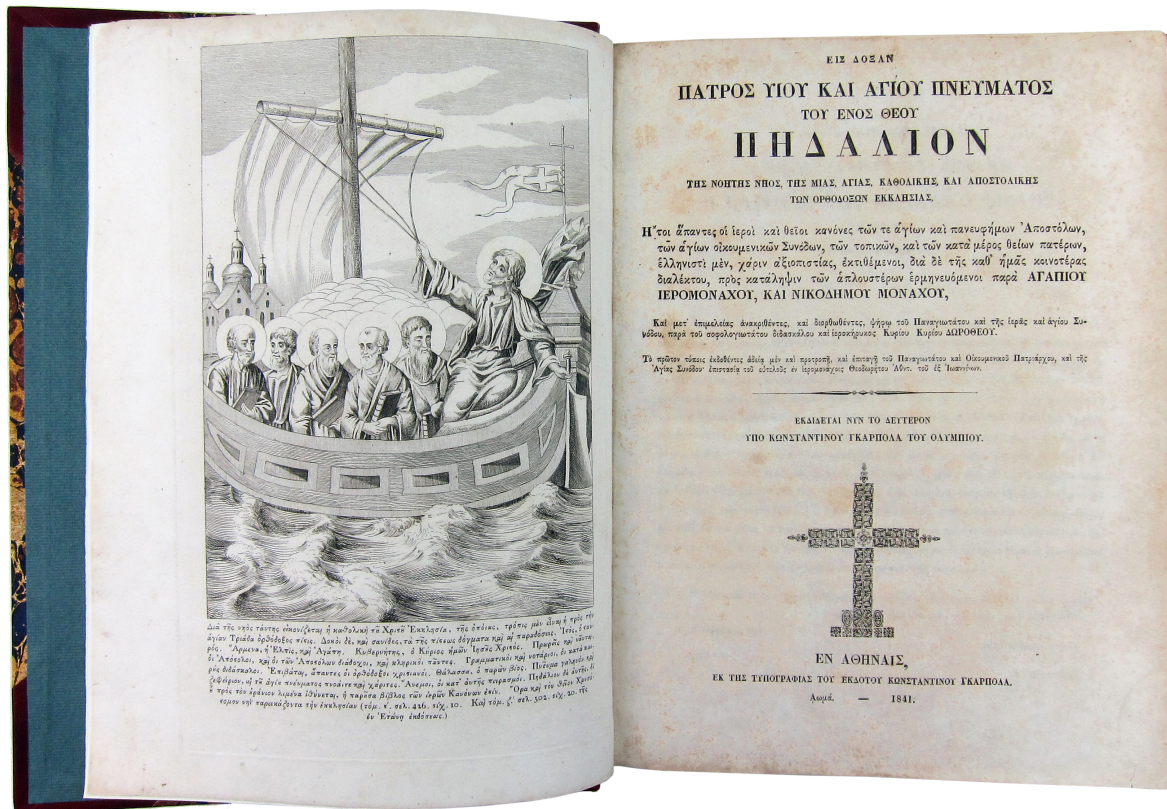
Early Latin edition, after the first edition, in German, of 1569 and the first Latin edition of 1570. Known in English as “Of Ghostes and Spirites Walking by Nyght, and of Strange Noyses, Crackes, and Sundry Forewarnings, Whiche Commonly Happen Before the Death of Menne, Great Slaughters, & Alterations of Kyngdomes,” from the 1572 English translation, this work is one of the most important demonological works of the Reformation era, profoundly influential in Elizabethan literature. The author, Ludwig Lavater (1527-1886), was a Zwinglian Swiss theologian and minister based in Zurich. In the 16<sup>th</sup> and 17<sup>th</sup>-century Protestant world, new questions had surfaced regarding the nature of ghostly apparitions—particularly their origins. In the Catholic understanding, ghosts were generally thought to be spirits of the dead on leave from Purgatory. With their rejection of the doctrine of Purgatory, Protestant philosophers and theologians were compelled to search for new answers. One (fairly unpopular) position was taken by Reginald Scot in his *DISCOURSE UPON DEVILS AND SPIRITS*, appended to his 1584 work, *DISCOVERIE OF WITCHCRAFT*, in which he argued that because the age of miracles had ceased long ago apparitions must be no more than the products of human imagination or trickery. The dominant view in Protestant theology (if still not quite the popular mind), however, came to be what Lavater expressed here in *DE SPECTRIS*. Lavater argued that, while many apparitions may be indeed be products of false perception, ample evidence of

real supernatural visitations had existed from biblical and classical antiquity to the present day. He concluded, however, that these phenomena are not the spirits of the dead but in fact agents of Hell (and perhaps occasionally Heaven) that will sometimes take human spiritual form. He relates examples of these phenomena throughout the work, together with a taxonomy of less-human specters such as Lamiae, Larvae, and Lemures and a variety of mythical creatures.

In his introduction to the 1929 Oxford edition of *GHOSTES AND SPIRITES* (edited with May Yardley), J. Dover Wilson demonstrates the clear influence of Lavater’s views—and possibly of his book, directly—on Shakespeare in the shaping of the dialogues surrounding the ghost of Hamlet’s father. In *TAMMUZ PAN AND CHIRST : NOTES ON A TYPICAL CASE OF MYTH-TRANSFERENCE AND DEVELOPMENT* (Chicago, 1912), Wilfred H. Schoff discusses the influence of Lavater’s “strange compilation of wonder stories” on the Elizabethans and traces the path of the “Dead Pan” story in English literature from *DE SPECTRIS* through Spencer, Milton, and Elizabeth Barrett Browning.

Caillet 6237 (“curieux et rare”). Dorbon-Ainé 2509 (first edition). Graesse, pp. 81, 134. Rosenthal 1885. Thorndike VI, pp. 530-32. \$1500

12. Saint Nicodemus the Hagiorite [i.e. St. Nicodemus of the Holy Mountain]; Agapius the Hieromonk. ΕΙΣ ΔΟΞΑΝ ΠΑΤΡΟΣ ΥΙΟΥ ΚΑΙ ΑΓΙΟΥ ΚΑΙ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ ΤΟΥ ΕΝΟΣ ΘΕΟΥ ΠΕΔΑΛΙΟΝ ΤΗΣ ΝΟΗΤΗΣ, ΤΗΣ ΜΙΑΣ, ΑΓΙΑΣ, ΚΑΘΟΛΙΚΗΣ, ΚΑΙ ΑΠΟΣΤΟΛΙΚΗΣ ΤΩΝ ΟΡΘΟΔΟΞΩΝ ΕΚΚΛΗΣΙΑΣ. . . [“. . . THE RUDDER (PEDALION) : OF THE METAPHORICAL SHIP OF THE ONE HOLY CATHOLIC AND APOSTOLIC CHURCH OF THE ORTHODOX CHRISTIANS. . ."]. Athens: Konstantin Gkarpola, 1841. Folio. [14],484 pp. plus two plates (frontispiece and church plan). In modern Greek. Expertly rebound in antique-style three-quarter calf and marbled boards, spine gilt. Frontispiece clean, remainder of contents moderately foxed. Very good.



First edition printed in Greece (and second overall) of the classic work of Eastern Orthodox canon law, assembled and edited by the monks Agapius and Nicodemus of Mount Athos at the close of the 18<sup>th</sup> century. The largest published compilation of Orthodox canon law sources in its time, PEDALION collected and provided commentary on the canons of the Holy Apostles, the first seven Ecumenical Councils, regional synods through Carthage, and numerous Church Fathers.

As Greek printing on Greek soil was suppressed by the Ottoman authorities during the lives of Nicodemus and Agapius, their first manuscript was sent to Leipzig for publication. There, the hieromonk Theodoret made various unauthorized additions to the editors' commentaries, which were corrected in the present edition on the order of Patriarch Neophytos Doukas. This new edition was printed twelve years after Greek independence by Athens publisher Konstantin Gkarpola, who dedicated it to the brothers Zosimas (Zosimades), leading benefactors of the Greek Enlightenment and independence movement.

PEDALION represents one of several important contributions by Nicodemus the Hagiorite (1749-1809) to the Eastern Orthodox Church in the modern era. An accomplished theologian, committed ascetic, and influential mystic, Nicodemus played a major role in the revival of Patristic literature and ancient and medieval Christian practices, including Hesychasm, an intensive spiritual discipline centering on the Jesus Prayer and closely associated with the monks of Mount Athos. He was canonized in 1955.

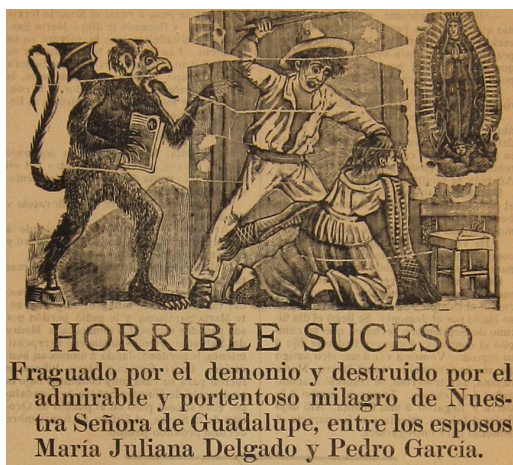
The book includes a detailed floor diagram of an Orthodox church, borrowed from the EXOMOLOGETARION of Chrysanthos of Jerusalem, and an attractive allegorical frontispiece showing Christ at the helm of a boat. The accompanying caption reads (in Greek, with the following translation supplied in the first English-language edition of 1957):

This ship symbolizes the Catholic Church of Christ. Its keel represents the Orthodox Faith in the Holy Trinity. Its beams and planks represent the dogmas and traditions of the Faith. Its mast represents the Cross; its sail and rigging represent Hope and Love. The Master of the vessel is our Lord Jesus Christ, whose hand is on the helm. The mates and sailors are the Apostles, and the successors of the Apostles, and all clergymen, secretaries and notaries, and occasional teachers. The passengers comprise all Orthodox Christians. The sea symbolizes present life. A gentle and zephyr-like breeze signifies whiffs and graces of the Holy Spirit wafting the vessel on its course. Winds, on the other hand, are temptations baffling it. Its Rudder, whereby it is steered straightforwardly to the heavenly harbor is the present Book of the Holy Canons.

Surprisingly scarce in major institutions. OCLC record twelve copies.

\$2250

13. [Posada, José Guadalupe]. **HORRIBLE SUCESO : FRAGUADO POR EL DEMONIO Y DESTRUIDO POR EL ADMIRABLE Y PORTENTOSO MILAGRO DE NUESTRA SEÑORA DE GUADALUPE, ENTRE LOS ESPOSOS MARIA JULIANA DELGADO Y PEDRO GARCÍA.** Mexico City: Antonio



Vanegas Arroyo, [ca. 1900]. Halfsheet, approximately 11¼ x 8 inches, printed recto and verso. In Spanish. Woodcut illustration, 3½ x 5½ inches, and ornamental border in recto. Toning, ¾-inch marginal closed tear, not affecting text, else fine.

News halfsheet illustrated by legendary Mexican printmaker José Guadalupe Posada (1852-1913), from the press of celebrated Mexico City publisher Antonio Vanegas Arroyo (1850-1917). Guadalupe's wood engraving depicts the "horrible event" of the past September at Ocotlán, in which the Virgin of Guadalupe came to the aid of a virtuous, long-battered woman whose husband had secretly sold her to a demon six years earlier, and whom the demon had now come to collect at a mountain monastery. Hearing her weeping and prayers, the Virgin assumed the woman's identity while

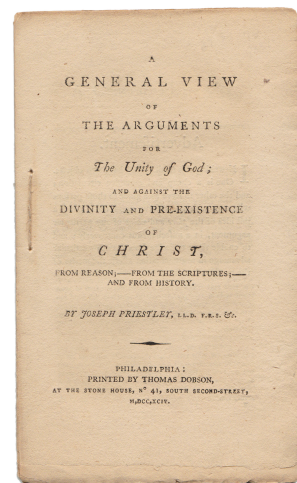
she slept and presented herself to the demon, who, when he realized he had been tricked, let out a frightful roar. A striking piece, rare, and in excellent condition despite the fragility of its paper.

\$400

14. Priestley, Joseph. **A GENERAL VIEW OF THE ARGUMENTS FOR THE UNITY OF GOD; AND AGAINST THE DIVINITY AND PRE-EXISTENCE OF CHRIST, FROM REASON; - FROM THE SCRIPTURES; - AND FROM HISTORY.** Philadelphia: Printed by Thomas Dobson, 1794. 24 pp. Original self-wrappers, stitched. Minor foxing and soiling, else fine, untrimmed and partially unopened.

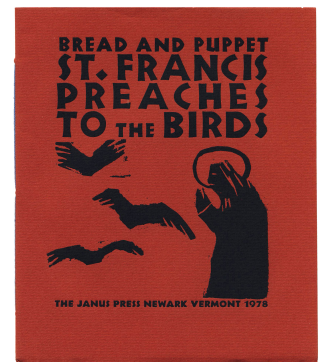
First separate American edition of a key tract in American Unitarianism. Joseph Priestley (1733-1804), best known as the discoverer of oxygen, was an important English scientist, political philosopher, theologian, and dissenting clergyman. He emigrated from England in 1794 due to increasing religious pressure there and settled in Philadelphia, where he played a central role in the founding of the first American church to call itself "Unitarian." The DAB calls Priestley "the chief early protagonist of the Unitarian movement in the United States." Evans 27554.

\$150



15. [Schumann, Peter]; [Bread and Puppet]. **ST. FRANCIS PREACHES TO THE BIRDS.** Newark, Vt.: The Janus Press, 1978. Square 12mo. [23] pp. of Masonite relief-cut images and captions (not printed directly from the blocks). Original red pictorial wrappers, stitched. A fine copy.

First trade edition of the touching picture book created by Peter Schumann for Bread and Puppet Theater, issued in celebration of the 800<sup>th</sup> birthday of St. Francis of Assisi. **SOLD**



16. [Seven Deadly Sins]. **TRACTATUS UTILIS DE SEPTEM PECCATIS MORTALIBUS.** [Paris]: Denis Roce, [ca. 1499-1509]. Small octavo. [21] pp. on [12] ff. ([a]-bi) including illustrated title page. In Latin. Antique-style full calf, stamped in blind, gilt spine title. Mild dampstain in lower gutter, faint dampstain in outer margins of first few leaves. Very good.



Rare treatise on the seven deadly sins, attributed by some to Johannes Nider (ca. 1380-1438), Dominican priest and author of *FORMICARIUS* (1435-37), one of the most influential and earliest printed books discussing witchcraft.

The brief, pocket-sized work, likely to have been kept on one's person as a "useful" guide, enumerates and contemplates the seven deadly sins - here, "gula" (gluttony), "luxuria" (lust), "avaritia" (avarice), "superbia" (pride), "invidia" (envy), "ira" (wrath), and "accidia" (i.e. acedia). Acedia, a spiritual listlessness associated with distraction, apathy, and resentment, was the famous "noonday Demon" of St. John Cassian and a topic discussed by many fellow Desert Fathers; it concludes and occupies the largest portion of the work.

The title page bears the pictorial metalcut publisher's device of French printer and bookseller Denis Roce with the motto, "ALAVENTURE TOUT VIENT APONIT [sic] QUI PEUT ATENDRE." The mark (Polain 162, Renouard 1005, Silvestre 451) was in use during the 1490s and first decade of the 1500s; Polain notes that the plate remained intact until about 1509.

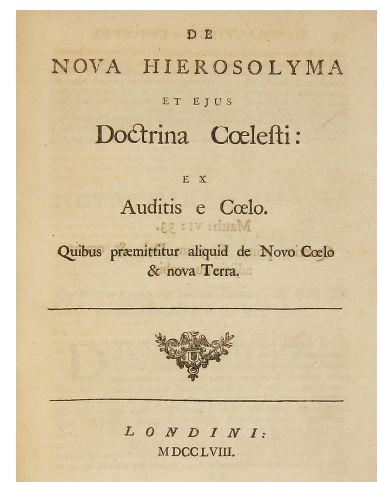
OCLC lists a single copy, at the Bibliothèque Nationale.

**SOLD**

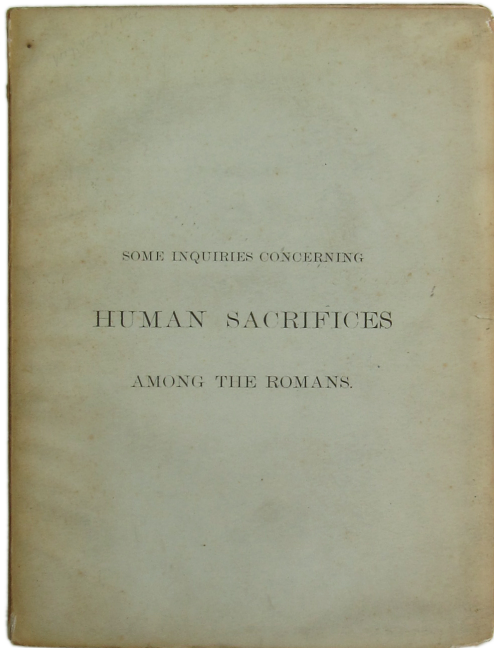
17. [Swedenborg, Emanuel]. **DE NOVA HIEROSOLYMA ET EJUS DOCTRINA COELESTI: EX AUDITIS E COELO. QUIBUS PRAEMITTITUR ALIQUID DE NOVO COELO & NOVA TERRA** ["THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE..."]. London: [Printed by John Lewis], 1758. Quarto. 156 pp. In Latin. Modern vinyl, raised bands, spine lettered in gilt. Final errata leaf not present, as usual. Some light underlining in pencil, occasional light foxing, else near fine.

First edition of one of the foundational documents of Emanuel Swedenborg's vision for a new Christianity, containing its fundamental doctrines. Published anonymously and printed in London by John Lewis in an edition of 1000 copies.

ESTC T135860. Hyde 1210. Caillet 10476 (French edition). Scarce. **\$800**



18. [Thayer, Thatcher; Thomas Babington Macaulay; Robert Peel; Philip Henry Stanhope (Viscount Mahon)]. **SOME INQUIRIES CONCERNING HUMAN SACRIFICES AMONG THE ROMANS : PRECEDED BY A REPRINT OF THE CORRESPONDENCE BETWEEN MR. MACAULAY, SIR ROBERT PEEL, AND LORD MAHON UPON THE SAME SUBJECT.** [Providence]: Printed, not published [for] Sidney S. Rider, 1878. 90 pp. Original printed wrappers. Institutional blindstamp and withdrawal inkstamp of American Antiquarian Society in title page. Wrappers moderately rubbed and worn, lightly chipped along yapped edges, rear wrapper unevenly sunned. Contents clean. Very good.

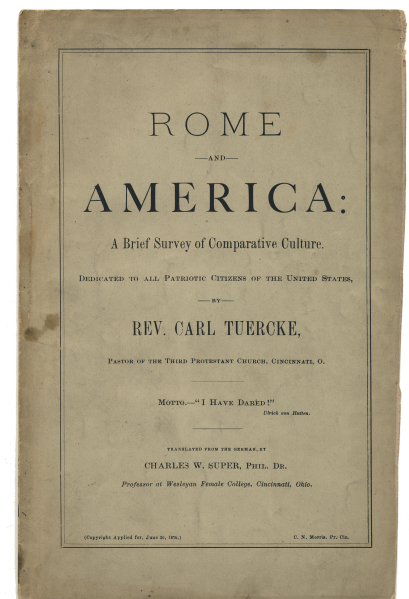


A scarce copy of an unusual investigation, reprinting and commenting on the 1847-1848 correspondence between Macaulay, Peel, and Stanhope printed in London in 1860 under the title, **WERE HUMAN SACRIFICES IN USE AMONG THE ROMANS?** Stanhope had introduced the topic to Macaulay and Peel after reading a passage in Johann Karl Ludwig Gieseler's recently published **COMPENDIUM OF ECCLESIASTICAL HISTORY**. Gieseler had cited Lactantius to argue that, as late as the third century C.E., an annual human sacrifice to Jupiter Latialis was made in Rome. Macaulay disagreed with Gieseler's translation (particularly of the particle, "siquidem") and dismissed the notion as being as "absurd" as Father John MacHale's recent assertion that the "English Government starved two millions of [the Irish] last year." Peel, while skeptical of Gieseler's assertion, took issue with Macaulay's specific arguments against him.

The Rev. Thatcher Thayer (1811-1894), a Congregationalist minister in Newport, Rhode Island, revisits the conversation in the present work with the thoughtful, detailed scholarship for which he was celebrated by his peers. He concludes that propitiatory human sacrifice among Romans indeed persisted into the early Christian era and notes its importance in understanding the origins of the Church and the brutality that saturated its world. His exasperation with Macaulay's pompous historicism is palpable: "we are more ready to believe the rhetorician Lacantius than the rhetorician Macaulay, and listen more complacently to the jingle of the latter's lays than to his judgment of the morals of ancient Rome" (p. 87). \$90

19. Tuercke, Rev. Carl; Charles W. Super (trans.). **ROME AND AMERICA: A BRIEF SURVEY OF COMPARATIVE CULTURE.** Cincinnati, Oh.: C. N. Morris, 1875. 16 pp. Original printed wrappers. Wrappers a bit soiled, else near fine.

From the library of Dr. Ephraim M. Epstein, first President of the University of South Dakota, bearing his bookplate. A polemic "Dedicated to all Patriotic Citizens of the United States" by the pastor of Cincinnati's Third Protestant Church on the dangerous influence of the Roman Catholic Church. Delivered at Cincinnati in May, 1875, and translated from the German. \$90



20. Warner, Ferdinando. AN ILLUSTRATION OF THE BOOK OF COMMON-PRAYER, AND ADMINISTRATION OF THE SACRAMENTS, AND OTHER RITES AND CEREMONIES OF THE CHURCH OF ENGLAND. . . . London: Printed for the Proprietors, and sold by James Hodges, 1754.

Folio. [684] pp. plus four plates (including frontispiece), as called for. Contemporary speckled calf, gilt rules, raised bands, gilt leather label. Modern bookplate in front pastedown and small monogram inkstamp in frontispiece leaf recto and title page, earlier inkstamp of Cornwall House in front free endpaper. Front joint split at head of spine, some edgwear to binding, reinforcement of front hinge in clear tape, minor worming in lower margin of first twelve leaves. Contents bright and clean. Very good.

Scarce first collected edition, complete with four plates. The plates depict St. Paul's Cathedral, worshipers at the Church of St. Margaret at Westminster Abbey, the Last Supper, and the Baptism of Jesus. Issued in weekly parts between 1752 and 1754 "as that the common people could purchase it with ease, and neither the price nor size might affright them from pursuing it," the book was intended to provide a detailed explanation of Anglican liturgy through extensive historical and theological annotation of the 1662 Book of Common Prayer. The DNB describes the author, Ferdinando Warner (1703-1768), an Anglican minister based in London and later Surrey, as "much esteemed as a popular preacher, and his writings show him to have been a man of wide learning and more than ordinary ability."

DNB 59, p. 393. ESTC T154488. OCLC lists eleven copies worldwide. \$800

