

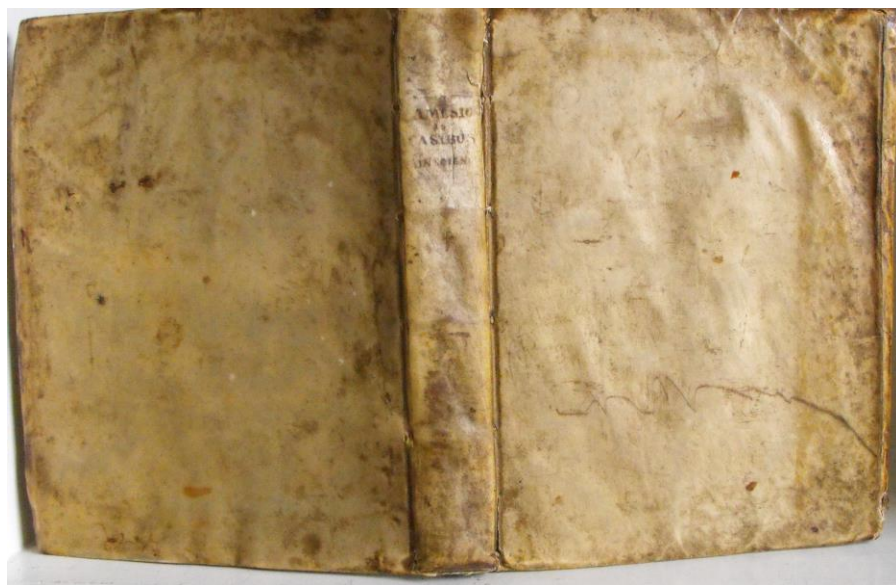


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THEOLOGY AND RELIGION
INCLUDING ITEMS RECENTLY CATALOGUED
11 MARCH 2020 PRICES IN POUNDS STERLING; POSTAGE EXTRA

1 AMES (William): *Guiljelmi Amesii de Conscientia et Eius Jure. vel Casibus. Libri*

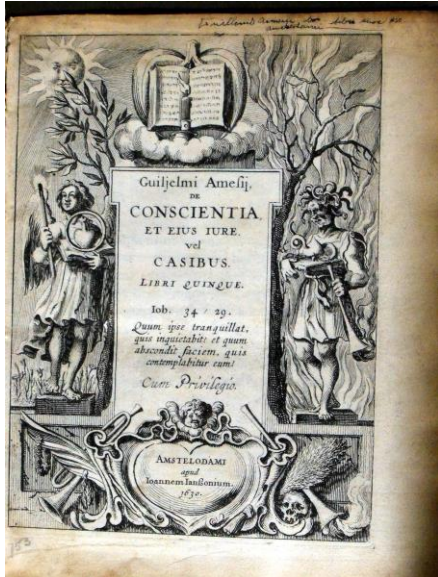


Quinque. Amstelodami apud Ionnem Tanssonium, 1630. FIRST EDITION. Small 4to, 192 x 151 mms., pp. [viii],324 [325 - 334 "Paraensis," 335 - 336 index], including engraved title-page, contemporary vellum (soiled; rear hinge severely cracked with interior of spine exposed, upper front joint split, base of spine chipped. With two contemporary inscriptions (?purchase information) on verso of front free end-paper,

and on the top margin of the title-page, in a neat hand, "Guillillami Asmesii [?bo] liber suos 1630/ Amstelodami," with the letters in square brackets marked out. There is an additional ownership inscription on the rear paste-down end-paper, "Henderson/ Flaccus 1693/ Burkely [sic] Manor/ Sheffield." A marginal note appears in the lower margin of page 2. perhaps in the same hand as that on the title-page. I have not been able to confirm that this is Ames's autograph, and the handwriting is more in the style of the 20th century than the 17th century

£2000

The English-born theologian, university lecturer, and Puritan divine William Ames (1576 - 1633) studied at Christ's College, Cambridge, but his non-conformity led him to an academic and clerical career in the Dutch Netherlands. He became Professor of theology at



the University of Franeker in 1622 and remained there until his death in 1633. During this period, he produced his so-called magnum opus, *Medulla Theologiae* as well as the present book, both of which made him famous. His biographer, Keith L. Sprunger records in his *ODNB* entry, that *De Conscientia* “pleaded for less doctrinal wrangling and more zeal for ‘life and practice ... conscience and its concerns’.



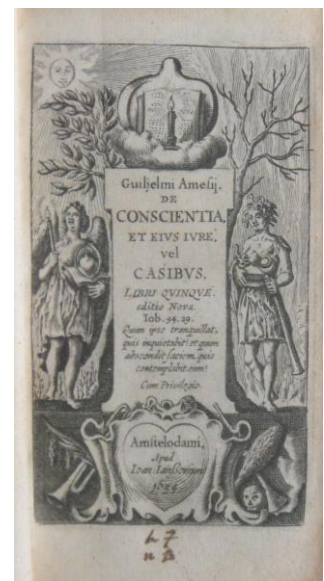
Franeker needed more daily puritanical ‘observance’. During his years as professor Ames often called for a ‘reformation’ to deliver professors and students from love of stage plays, oaths, dicing, masking, swearing, heavy drinking, and Sabbath breaking; instead, they would all work for personal godliness. He warned: unless the godly party acted decisively, the university motto might just as well be

changed from *Christo et ecclesiae* (‘for Christ and church’) to *Bacchus et Bacchantibus* (‘for Bacchus and the Bacchant’)....” Sprunger, in his various works on Ames and Puritanism, especially in New

England in the 17th century, underscores the importance of Ames’s writings in the emigration of English Puritans to and in America. See these works by Sprunger: *The Learned Doctor William Ames* (1982); *The Auction Catalogue of the Library of William Ames* (1980); and “William Ames and the Settlement of Massachusetts Bay” (*The New England Quarterly*, 1966).

2 AMES (William): Guiljelmi Amesii de Conscientia et Eius Jure. vel Casibus. Libri Quinque. Amstelodami Apud Ioan. Ianssonium 1654. Small 12mo, 133 x 68 mms., pp. [x], 450, [20], including engraved title-page, later calf (early 18th century); bookplate removed from front interior board, but a very good copy. **£300**

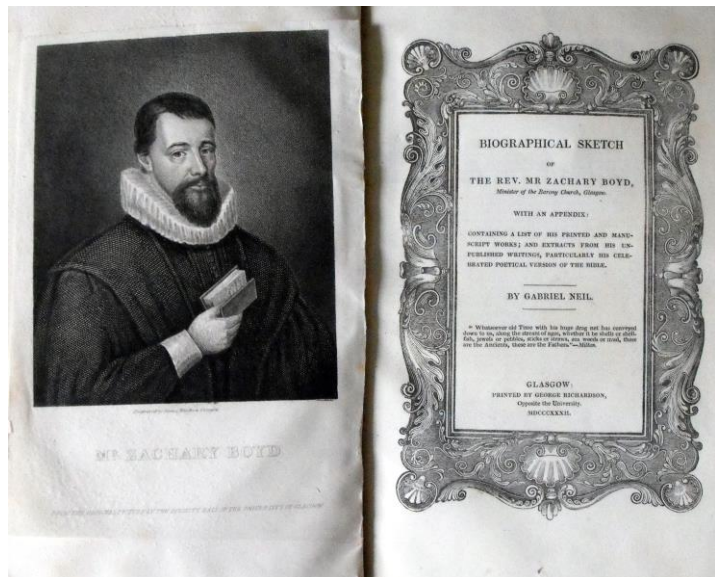
The English-born theologian, university lecturer, and Puritan divine William Ames (1576 - 1633) studied at Christ's College, Cambridge, but his non-conformity led him to an academic and clerical career in the Dutch Netherlands. He became Professor of theology at the University of Franeker in 1622 and remained there until his death in 1633. During this period, he produced his so-called magnum opus, *Medulla Theologiae* as well as the present book, both of which made him famous. His biographer, Keith L. Sprunger records in his *ODNB* entry, that *De Conscientia* “pleaded for less doctrinal wrangling and more zeal for ‘life and practice ...



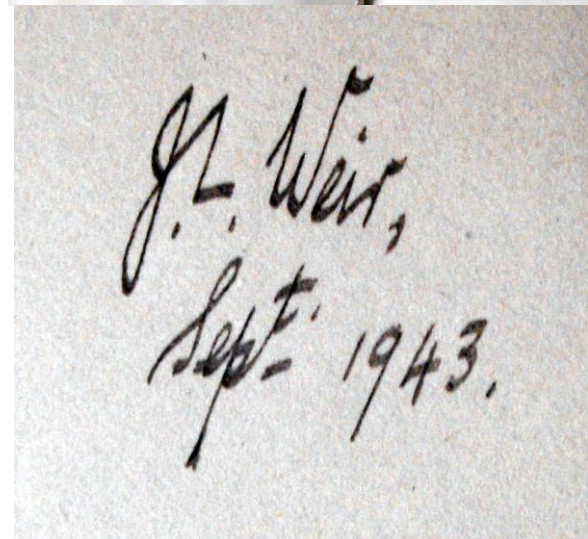
conscience and its concerns’. Franeker needed more daily puritanical ‘observance’. During his years as professor Ames often called for a ‘reformation’ to deliver professors and students from love of stage plays, oaths, dicing, masking, swearing, heavy drinking, and Sabbath breaking; instead, they would all work for personal godliness. He warned: unless the

godly party acted decisively, the university motto might just as well be changed from Christo et ecclesiae ('for Christ and church') to Bacchus et Bacchantibus ('for Bacchus and the Bacchants')...." Sprunger, in his various works on Ames and Puritanism, especially in New England in the 17th century, underscores the importance of Ames's writings in the emigration of English Puritans to and in America.

3 BOYD (Zachary). Neil (Gabriel): Biographical Sketch of the Rev. Mr. Zachary Boyd, Minister of the Barony Church, Glasgow; With an Appendix: Containing a List of his Printed and Manuscript works; and Extracts from his Unpublished Writings, particularly his Celebrated Poetical Version of the Bible. By Gabriel Neil Glasgow: Printed by George Richardson, Opposite the University, 1832. FIRST EDITION. Tall 8vo, 226 x 140 mms., pp. [3] 4 - 16, xlviiii, title-page in engraved border, engraved portrait of Boyd mounted on verso of leaf before title-page, several manuscript and pictorial

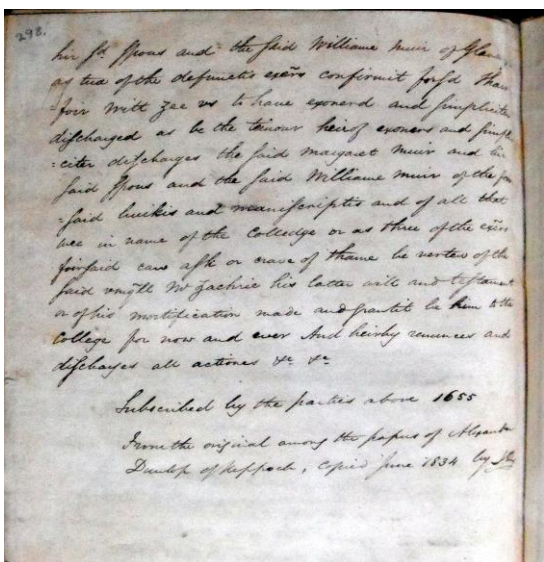


embellishments, including a manuscript bifolium, written on one side only and tipped in on second leaf of prelims, about a marriage contract, facsimiles of Boyd's autograph between pp. xxxii and xxxiii, taken from another book, and a manuscript titled "Discharge by the College of Glasgow to Mrs. Boyd" on last blank leaf; manuscript note on rear pastedown end-paper about the text; the ownership inscription "J. L. Weir, / Sept. 1943", which denotes the ownership of John Lowe Weir (1912-1994), long-time Keeper of Manuscripts at Glasgow University Library, on recto of front free endpaper; contemporary quarter roan, boards, paper label on



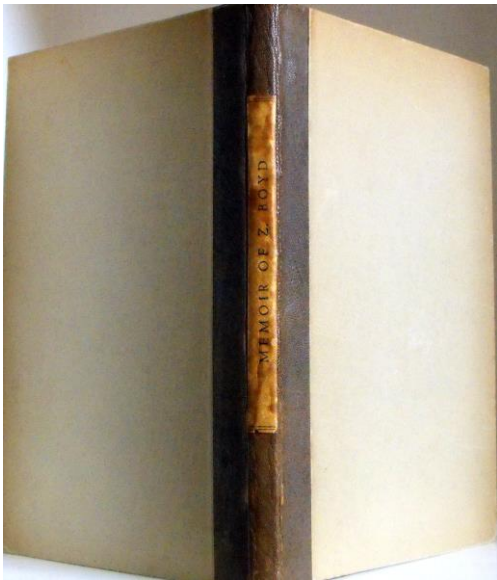
spine; a very good copy. **£850**

Zachary Boyd (1585-1653) was a generous benefactor to the University of Glasgow, a prolific poet, and a most influential Scottish minister in his day (*Oxford DNB*). The several embellishments in this copy of Neil's *Biographical Sketch of the Rev. Mr. Zachary Boyd* -- which verge on being describable as an "extra-illustrated" volume -- are of varying status. The facsimile of Boyd's hand, for example, an excerpt from a poetical MS, is not of much interest, as it can be found in another well-known source: another book by Gabriel Neil, his



edition of Zachary Boyd's work *The Last Battle of the Soul in Death* (1831), p. 403. But the two-page manuscript headed "Discharge by the College of Glasgow to Mrs. Boyd", found on the last blank leaf of the volume on offer, is a piece of which I have found no other surviving text, whether manuscript or printed. I did a variety of searches, including several with spelling variants (e.g., Zachary and Zacharie, Mure and Muir). Nor do the *Oxford DNB* articles on two of the central figures in the manuscript, Zachary Boyd himself and James Durham (1622-1658), make any mention of this "Discharge" text.

Durham, interestingly, married Boyd's wife soon after Boyd died, which, even more interestingly, Boyd had famously predicted and complained heatedly about just before his death, on which see Donald John MacLean, *James Durham (1622-1658) and the Gospel Offer in its Seventeenth-Century Context* (2015), p. 71.



The "Discharge" MS pertains to Boyd's estate and bequests, and both James Durham and Boyd's widow Margaret, daughter of William Mure of Glanderston, are mentioned by name in it, the widow being mentioned several times, usually by her maiden name. Of marked interest are the passages that give some detail as to the fate of Boyd's books and manuscripts, especially in relation to his "relict" (his widow) and his "College". Margaret appears to have retained such books "as we allowed the relict to keep for her own use".

It has not gone unremarked in the annals of Scottish history that Margaret Boyd married James Durham on December 14 of the same year that her first husband, Zachary Boyd, died. Durham was himself, interestingly, a figure of some importance in the country at the time: "An intellectually gifted and diligent man of great personal piety, he quickly became one of Scotland's leading ministers" (*Oxford DNB*).

OCLC locates copies in Glasgow, Edinburgh, Strathclyde, Edinburgh University, BL, NLS; Columbia, NYPL, Princeton, South Carolina, Arizona State.

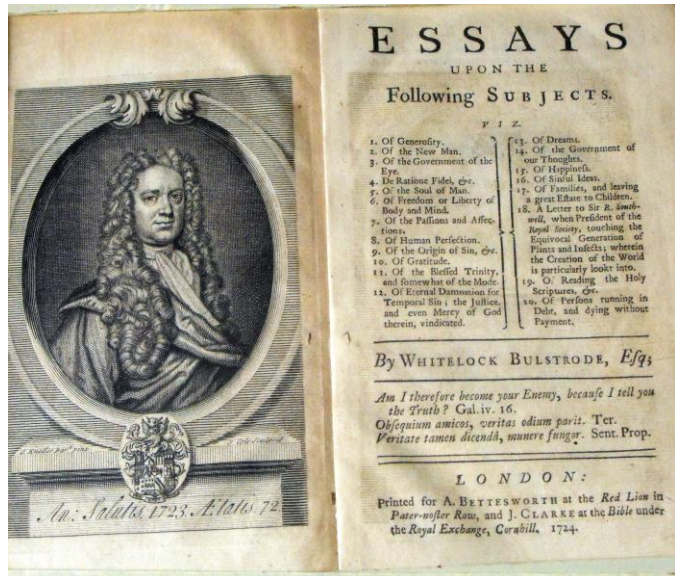
PREVIOUS OWNERS: ROGER SENHOUSE AND MICHAEL FOOT

4 BULSTRODE (Whitelocke): Essays upon the Following Subjects. Viz. 1. Of generosity. 2. Of the New Man. 3. Of the Government of the Eye. 4. De Ratione Fidei, &c. 5. Of the Soul of Man. 6. Of Freedom or Liberty of Body and Mind. 7. Of the Passions and Affections. 8. Of Human Perfection. 9. Of the Origin of Sin, &c. 10. Of Gratitude. 11. Of the Blessed Trinity, and somewhat of the Mode. 12. Of Eternal Damnation for Temporal Sin; the Justice, and even Mercy of God therein, vindicated. 13. Of Dreams. 14. Of the Government of our Thoughts. 15. Of Happiness. 16. Of Sinful Ideas. 17. Of Families, and leaving a great Estate to Children. 18. A Letter to Sir R. Southwell, when President of the Royal Society, touching the Equivocal Generation of Plants and Insects; wherein the Creation of the World is particularly lookt into. 19. Of Reading the Holy Scriptures, &c. 20. Of Persons running in

debt, and dying without Payment London: Printed for A. Bettesworth...and J. Clarke..., 1725. FIRST AND ONLY EDITION. 8vo, 200 x 120 mms., pp. [ii], xviii, 264 [265 adverts, 266 blank], engraved portrait, contemporary red sheepskin, with ornate gilt border on each cover, but with early reback; front joint starting to cracked, corners very worn, no label; at one time, probably an attractive binding at one time, but a rather botched repair.

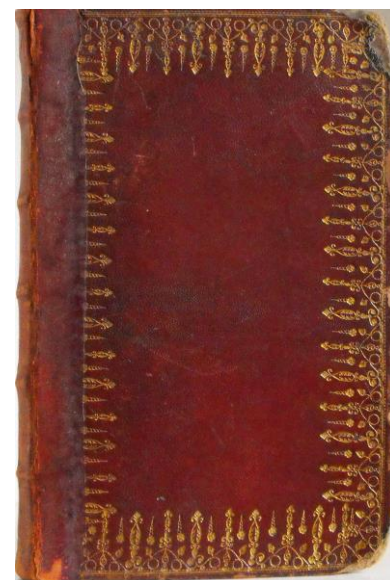
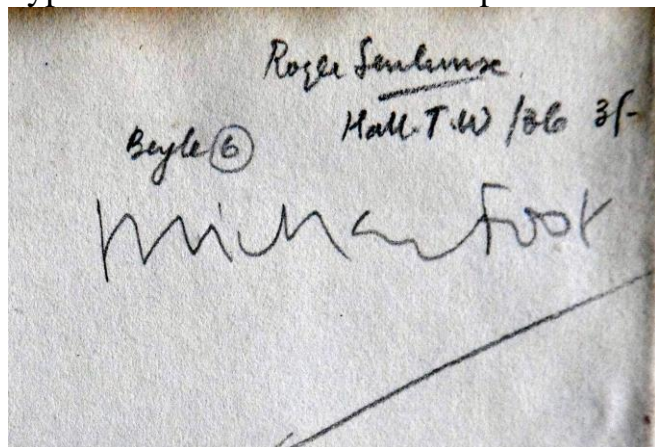
£500

The autographs of both Roger Senhouse (1899-1970) and Michael Foot (1913 - 2010) appear

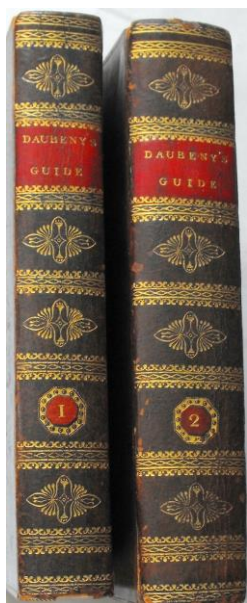


on the recto of the front free end-paper. Senhouse was a publisher, writer, and member of the Bloomsbury Group, notorious or famous also as the last lover of Lytton Strachey (1880-1932). His books have been appearing on the market for decades. Foot is, of course, the Labour politician, who was Secretary of State for Employment in Harold Wilson's second government. He became leader of the Labour party on 10 November 1980 and led the party into the general election of 1983 on a manifesto describe as "the longest suicide note in history" by Gerald Kaufman.

Whitelocke Bulstrode (1652 - 1724) was called to the bar in 1702, but he is probably better-known for his writings and his work as an administrator. His first published work was on the transmigration of souls, a curious but popular topic, in early modern theology, or at least with Cathars and the Alawi. However, it is clear from the essay on the Soul of Man in this collection that he regarded the hypothesis as an elaborate metaphor.



5 DAUBENY (Charles): A Guide to the Church, in Several Discourses; to which are added, Two Postscripts; The Frist, To those Members of the Church who occasionally frequent other places of public worship; the second, To the Clergy, addressed to William Wilberforce, Esq. M. P. London: Printed for T. Cadell, Jun. and W. Davies..., 1798. FIRST EDITION. 8vo, 230 x 137 mms., pp. xv [xvi blank], 488.



UNIFORMLY BOUND WITH:

DAUBENY (Charles): An Appendix to the "Guide to the Church:" In which the Principles advanced in that work are more fully maintained; in Answer to Objections brought against them by Sir Richard Hill, Bart. In his Letters address to the Author, under the Title of "An Apology for Brotherly Love." London: Printed for J. Hatchard...and F. & C. Rivington..., 1799. FIRST EDITION. 2 volumes in 1. 8vo, 230 x 137 mms., pp. vii [viii blank], 344, [2], 345 - 644 [645 - 653 Index, 654 blank, continuous collation and pagination, with separate title-page for volume 2 and several contemporary annotations in ink. Two volumes, uniformly

bound in contemporary calf, gilt borders on covers, spines ornately gilt, red morocco labels; very slight wear to spines, but generally an attractive set, with the contemporary armorial bookplate of William Thomas Parr Brymer (d. 1852) on the front paste-down end-paper in each volume.

£350

Charles Daubeny (bap. 1745 - d. 1827) made little secret of his high church principles, which were steadfastly affirmed in these two books. They were much admired by Anglicans in Britain and by Episcopal churchmen in America and Scotland.

Copies of both books are numerous in UK libraries, but rather less common in north America. For the Guide, ESTC T85232 locates copies in the College of William and Mary, General Theological Seminary, Saint Mark's Library, Iowa, Virginia, and Washington and Lee. For the Appendix, T85305, copies in General Theological Seminary, Saint Mark's Library, Harvard, Iowa, and Washington and Lee.

6 DIONYIUS THE CARTHUSIAN. D. Dionysii Carthusiani, in quatuor Evangelista Enarrationes, Praeclare admodum, & ab eruditissimis optimisque viris quamdivitissime desideratae, atque nunc ex altera: eaque diligentissim ad archetypum recognitione, sublatis

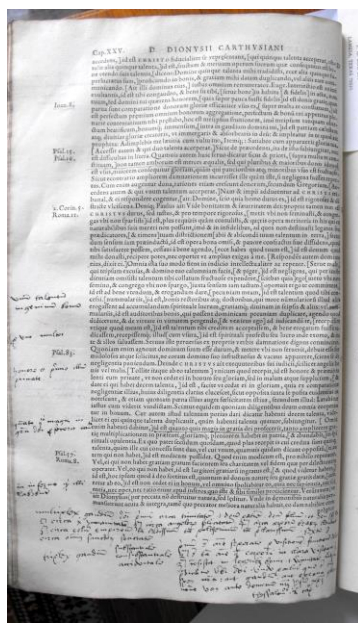
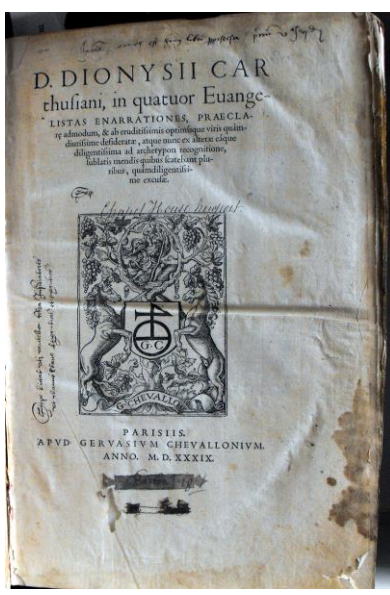
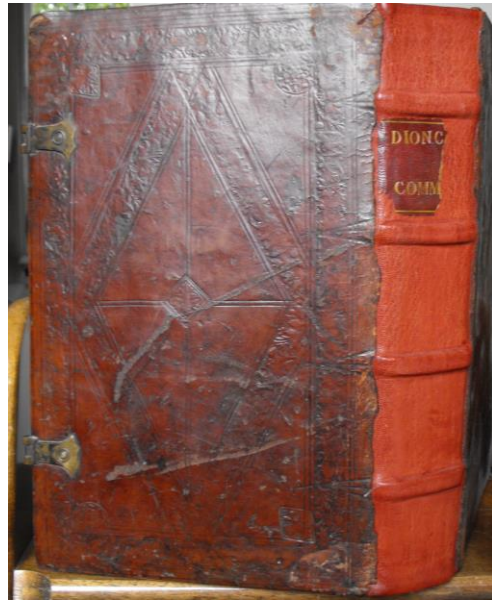
mendis quibus scatebant pluribus quam diligentissime excusae. Parisiis. Apud Gervasium Chevallonium. 1539. Folio, 335 x 212 mms., foliated [10], 381 [= 379], engraved vignette on title-page with publisher's initials in centre and "Chapel House Newport" above the vignette, contemporary annotation on title-page and numerous marginal annotations also in a contemporary hand, paste-



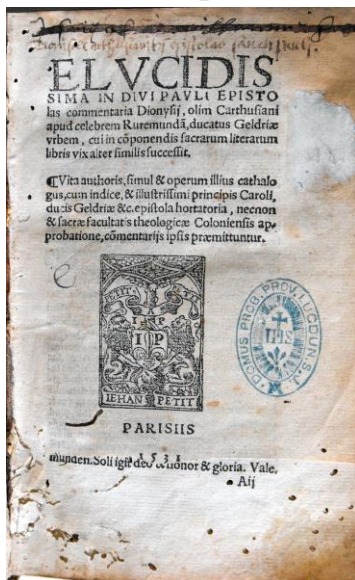
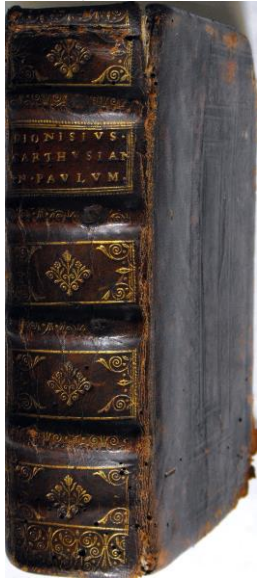
down end-papers from printers' waste in red and black (probably pre-1500), contemporary calf, bordered and panelled in blind with a lozenge in blind within the border, remains of clasps, foully rebaked in totally unsympathetic style, title-page with stains, fore-margins of first 7 leaves very slightly stained

£1750

Denis the Carthusian (aka Denys van Rijkel [1402/1403 - 1471] was educated at the University of Cologne and entered the Carthusian order in 1425. An astonishingly prolific author, he began his commentary on the Bible with the Psalms and extended it to the whole of the Old and New Testaments; this commentary on the first four books of the Bible is perhaps his best-known New Testament commentary. Denis' knowledge of theology was said to more comprehensive than that of any other theologian on his time or before, and one of his 16th century editors, Petrus Blomevenna, said of him "he who reads Denys reads everything."



7 DIONYSIUS CARTHUSIANUS. Elucidissima in divi Pauli Epistolas commentaria Dionysis, olim Carthusiani apud celebrem Ruremunda, ducatus Geldriae urbem cui in



componendis sacrarum literarum libris vix alter similis successit. Vita authoris, simul & operum illius cathalogus, cum indice, & ... Caroli, ducis Geldriae &c. epistola hortatoria, necnon & sacrae facultatis theologicæ Coloniensis approbatione, co[m]mentarijs ipsis præmittuntur. Paris [apud Petrum Gaudoul], 1531. 8vo, 164 x 103 mms., foliation irregular, but no missing leaves, [28], 394 [i.e. 392] leaves, or, ff. 1-290, 293-394, a few contemporary marginal comments, portion of contemporary sheepskin binding remaining part of boards, but with later 18th century rebacked, spine ornately gilt in compartments, morocco label; lower portion (38 mms.) of imprint cut

from title-page (date retained, but publisher missing) with consequent loss of text on verso, early library stamp with holy monogram, IHS, on title-page as well as Petit's printer's device, ink name obscured on title-page, wormed throughout, fairly severely in first few leaves, but almost entirely in the margins, occasional staining, front hinge cracked, top of spine chipped, corners very worn; a well-used copy.

£950

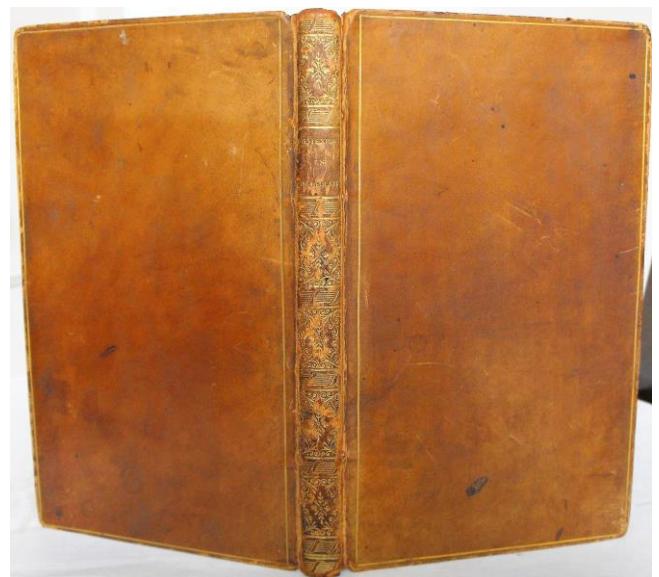
Dionysius the Carthusian (1402/03 - 1471), the Flemish or Rhenish theologian, was as industrious as he was pious, and this early commentary on the life of St. Paul is like many of his works a compilation. The work was edited by Petrus Blomevenna (1436 - 1536).

Referenced by: Adams, D592.

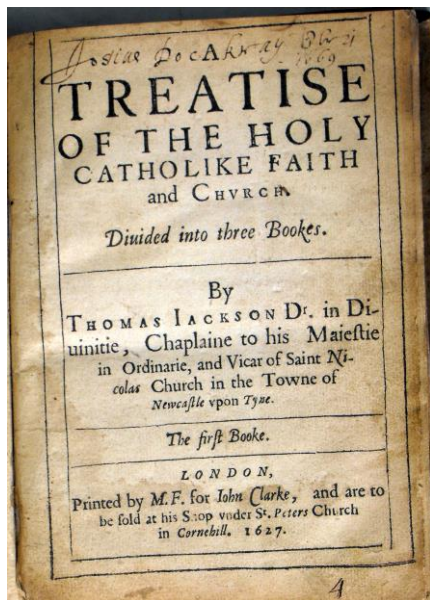
8 FORBES (Duncan): Reflexions On the Sources of Incredulity With regard to Religion. Edinburgh: Printed for G. Hamilton and J. Balfour, 1752. Small 8vo (in 4s), 157 x 91 mms., pp. [ii], 122, bound in later 18th century calf, gilt border on covers. spine gilt, morocco label; one preliminary leaf removed, front joint slightly cracked (but firm), top and base of spine very slightly chipped, spine rubbed with some loss of gilt, but a good copy, with an ink inscription on recto of leaf preceding title-page, probably early 20th century, but possibly earlier.

£250

This work by Duncan Forbes (1685 - 1747), President of the Court of Session in Scotland, was published in 1750 shortly after his death and was reprinted several times. William Warburton in a letter of 1750 regarded the work as a "little jewel... I knew and venerated the man [as]one of the greatest that ever Scotland bred, both as a judge, a patriot, and a Christian."



9 **JACKSON (Thomas):** A Treatise of the Holy Catholike Faith and Church. Divided into three Bookes. The first Booke. London, Printed by M. F. for John Clarke..., 1627. FIRST EDITION. Small 4to, 177 x 127 mms., pp. [xxiv], 206, contemporary vellum, with title in ink on spine; stab-holes visible at inner margin, text slightly cracked at F4, vellum soiled. With the pencil inscription "G. Woodfield/ Newton/ Near Rugley/ March 29th 1931" on the front paste-down end-paper, ink inscription "Josias Docakray 18 April/ 1669" on top margin of title-page and on verso of title-page, "Will. Ross Book/Anno: dom 1684."

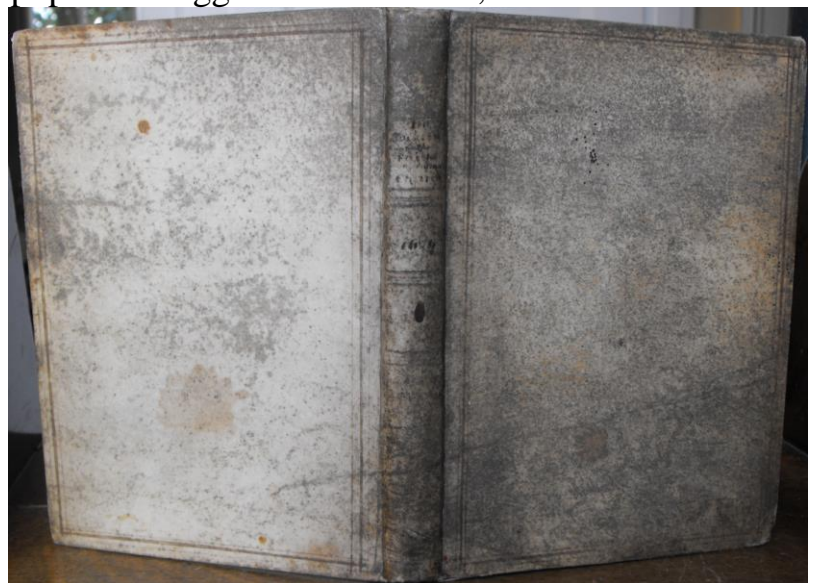


£650

The inscription on the title-page of this copy is that of Josias Dockray (d. 1683), scholar and vicar, whose surname is sometimes given as Dockwray. He was the son of Robert Dockray, Headmaster of the prestigious Giggleswick School, in the village of Giggleswick, North Yorkshire, in the early

seventeenth century. Josias was a pupil at Giggleswick himself, and won the Shute

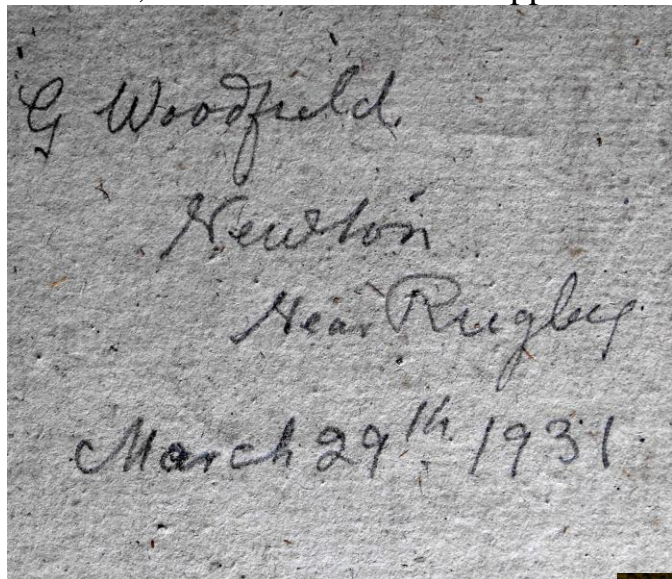
Exhibition, worth five pounds, a substantial sum for a student at the time (E. A. Bell, *History of Giggleswick School*, 1912, p. 66). From Giggleswick he went to Christ's College in the University of Cambridge, gaining his B.A. (1655/6), M.A. (1665), and later LL.D. (1673). According to Christ's College records, he was the incumbent of Lanchester, Durham, early in life, but was ejected in 1662, for being an "intruder", in other words, for not being legitimately



entitled to hold the church appointment. Presumably this was due to views of his that held some hint of dissent. (Jackson's views, too, had him in trouble with various authorities.) Dockray "conformed" afterwards, however, becoming the long-time Vicar of Newburn in Northumberland (John Peile, *Biographical Register of Christ's College, 1505-1905*, Vol. 1, 1910, p. 547). Newburn is now considered part of Newcastle upon Tyne, and today Josias Dockray is remembered as a Newcastle worthy, a generous benefactor who "made provision in his will to endow a charity to educate six boys in his parish". In his will, surprisingly, he required the six boys to wear red-coloured uniforms, in order to commemorate "the murder of Sir Edmund Godfrey," for whose gruesome death he, along with many others, blamed the Catholics (<http://familyrecords.dur.ac.uk/nei/NEI_exhib_local_guide.htm>). Dockray's 1669 inscription in the book at hand and the later Ross inscription from 1684 together tell us something of the fate of Dockray's library: at least part of his library appears to have not stayed with Mary Dockray, his childless widow, nor did it all go to the parish, but instead at least some of it seems to have gone, within months of his death, into private hands. Such

specific bibliothecarial evidence is scarce for this philanthropical Cantabrigian Geordie. Neither the CUL catalogue nor the ESTC record any books with his provenance.

Jackson (1579 - 1640) published this as Book 12 of his commentaries on the Apostles Creed; parts two and three were published posthumously in his collected works. He began the commentaries in 1613. In the address to the reader he records that the book was written for students in Pembroke College, Oxford, at the request of the master. Jackson was a neo-Platonist, notable both for his opposition to the doctrine of transubstantiation and to the

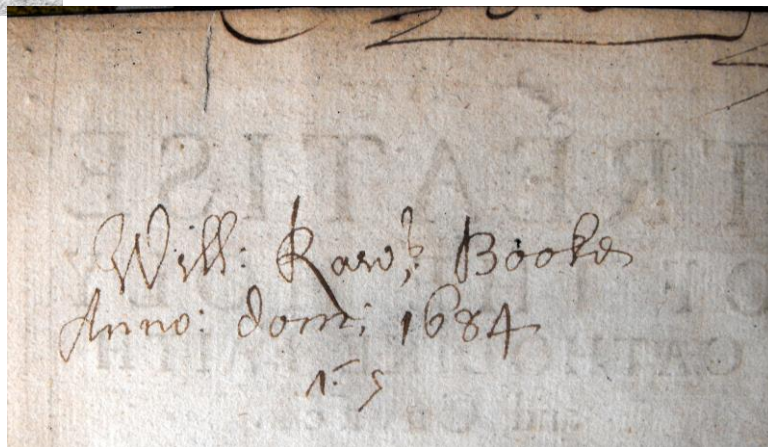


views of John Calvin. The recent work of scholars such as Sarah Hutton, David William Dockrill, and James Bryson shows a resurgence of interest in Jackson's philosophical Platonism. See, for instance, Bryson's full-length study, *The Christian Platonism of Thomas Jackson* (2016), about which this has been said: "Although Thomas Jackson (1579-1640) is recognized by scholars as the most important theologian of the Laudian church, hitherto there has been no comprehensive study of his philosophical theology. The reason for Jackson's neglect is

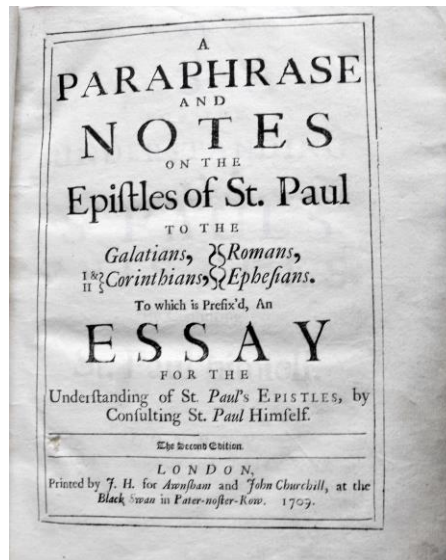
that scholars have been puzzled by the sources, character and influence of his Christian Platonism. From a close and comprehensive reading of his magnum opus ... this book shows how Jackson regards the Platonic tradition as an essential and perennial resource for the Christian theologian, anticipating and informing central aspects of Christian theological speculation and belief"

(<<http://www.peeters-leuven.be/boekoverz.asp?nr=10377>>).

STC (2nd ed.), 14319.



10 LOCKE (John): A Paraphrase and Notes on the Epistles of S. Paul to the Galatians, Corinthians, Romans, Ephesians. To which is



Prefix'd, An Essay for the Understnading of St. Paul's Epistles, by Consulting St. Paul Himself. The Second Edition. London, Printed by J. H. for Awnsham and John Churchill..., 1709. 4to, 238 x 181 mms., pp. [iv], xxiv, 142, [2]; [4],

107 [108 blank]; 58, [2]; [4], 43[44 blank]; 60, with, as ESTC records, “each epistle, and the 'Essay', [having] separate titlepage, pagination and register; the 'Essay' numbered in Roman, titlepage dated: 1707; titlepage to Romans dated: 1707; titlepage to I Corinthians dated: 1706; titlepage to II Corinthians dated: 1706; titlepage to Galatians has "The third edition" and is dated: 1708; titlepage to Ephesians dated: 1707.” Bound in contemporary calf, with very worn corners, joints cracked, top and base of spine worn, and generally in poor condition. **£500**

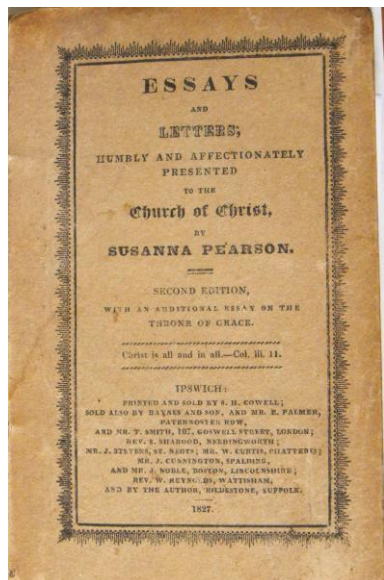
In his commentary of this work, Jacob Donald Chatterjee writes, “The study of John Locke’s theological thought has yet to be combined with the growing historical research into the apologetic uses of Christian antiquity in the post-1660 Church of England. This article addresses this historiographical lacuna by making two related arguments. First, I contend that Locke’s Paraphrase and Notes on the Epistles of St. Paul (1705–7) marked a definitive shift in his critique of the appeal to Christian antiquity. Before 1700, Locke had primarily contested these references to the precedent of the early Christian church by making a narrowly philosophical case against arguments from authority in general. However, the controversial reception of Locke’s theological writings in the 1690s compelled him to develop historical arguments in the Paraphrase against the witness of the church fathers. Secondly, I argue that Locke’s repudiation of the witness of Christian antiquity was a primary motivation for the diverse responses to the Paraphrase by early eighteenth century Anglican writers, such as Robert Jenkin, Daniel Whitby, William Whiston, Winch Holdsworth, and Catharine Cockburn.”

Chatterjee, Jacob Donald. 2021. “Christian Antiquity and the Anglican Reception of John Locke’s Paraphrase and Notes on the Epistles of St Paul, 1707–1730”. *Locke Studies* 20 (January), 1-36.

11 MORGAN (Thomas): A Collection of Tracts, Relating to The Right of Private Judgment, the Sufficiency of Scripture, and the Terms of Church-Communion; upon Christian Principles: Occasion'd by the late Trinitarian Controversy. And now revised and published all together; With a Preface: By the Author. London: Printed for John Osborn and Tho. Longman..., 1726. FIRST EDITION. 8vo, pp. xxxi [xxxii Contents], 488 [489 Errata, 490 adverts], slightly later 18th century panelled calf, morocco label; corners a little worn, but a very good copy. With the 20th century Ex Libris bookplate of John Raymond Capper on the recto of the front free end-paper and "Levenside" in an 18th century hand on the front paste-down end-paper, possibly Levenside House near Dumbarton. **£500**

The Trinitarian Controversy alluded to on the title-page had its most emphatic statement in the 18th century in Samuel Clarke's *Scripture Doctrine of the Trinity*, published in 1712. Morgan regards the concept of the trinity as unsubstantiated in the gospel and injurious to true religious principles. In this volume, he prints various "letters" to other authors engaged in the controversy, including John Cumming, Richard Blackmore, and Daniel Waterland. Another issue of this work in 1726 adds the names of S. Candler and S. Billingsley to the imprint.

12 PEARSON (Susanna): Essays and Letters, Humbly and Affectionately Presented to the Church of Christ. Second Edition, with an Additional Essay on the Throne of Grace.



Ipswich: Printed and sold by S. H. Cowell; sold also by Baynes and Son, and Mr. E. Palmer, Paternoster Row, and Mr. T. Smith, 107, Goswell Street, London; Rev. S. Sharood, Needingworth; Mr. J. Stevens, St. Neots; Mr. W. Curtis, Chatteris; Mr. J. Cunnington, Spalding, and Mr. J. Noble, Boston, Lincolnshire; Rev. W. Reynolds, Wattisham, and by the Author, Bildestone, Suffolk, 1827. 12mo, 170 x 105 mms., pp. viii, [5] - 224, original printed boards, with title within border on front covers, rear cover blank, paper label on spine, uncut; spine slightly defective and flaking, but a good to very good copy, with the following inscription on the front paste-down end-paper: "The Gift of / the Author's / Mother / to the Book / Society / Burnett / Vestry Chapple." **£250**

Tony Copsey, in his *Suffolk Writers from the Beginning until 1800: A Catalogue of Suffolk Authors with Some Account of Their Lives and a List of Their Writings* (2000), has entries on Susanna Pearson and her husband George Pearson. He calls the latter a "Baptist minister", and says in 1816 "they came to Bildeston in Suffolk and were members of the church at Wattisham" (p. 384). The only work Copsey lists for Susanna is *Essays and Letters* from 1827; he lists no locations and is not specific about different editions. *The Spiritual Magazine; or, Saints' Treasury*, (March 1827), p. 315, regarded the work with "unqualified approbation."

WorldCat locates copies in BL, Bodleian; and Puritan Reformed Theological Seminary in Grand Rapids, Michigan. No copy of an earlier, or first, edition traced; and no later copies either.

**EXTREMELY RARE AUTHORIAL PRESENTATION COPY
FROM THE DISCOVERER OF OXYGEN**

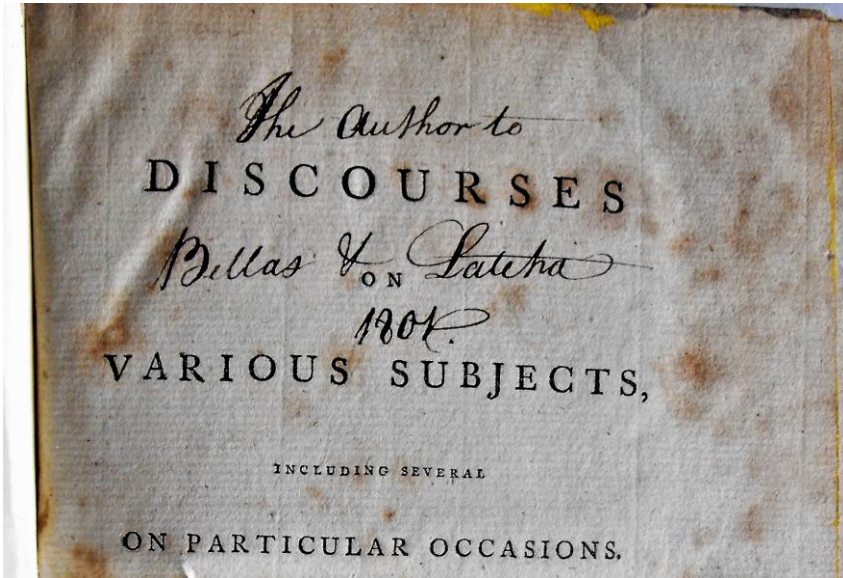
13 PRIESTLEY (Joseph): Discourses on Various Subjects, including several on Particular Occasions. Birmingham, Printed for the Author, by Pearson and Rollason...,

1787. FIRST EDITION. 8vo, 212 x 129 mms., pp. xvi, 464 [465 - 468 adverts], recent full plum calf, gilt spine, red morocco label; some foxing of text. Inscribed on title-page, "The Author to / Bellas & Latitia / 1801", apparently in the hand of the first-named of the two recipients. **£4500**

Joseph Priestley (1733-1804) published these discourses -- mostly sermons and essays on theological matters -- while living in Birmingham, and in them engaged in a certain amount of controversy about monotheism. He must have had a

copy of the book with him in his home in the village of Northumberland, Pennsylvania, as it was there that he was in 1801. The first recipient named in the inscription is Priestley's young friend and sometime amanuensis Hugh Bellas (1780-1863), later in life an attorney-at-law, and the lawyer for the local Unitarian congregation.

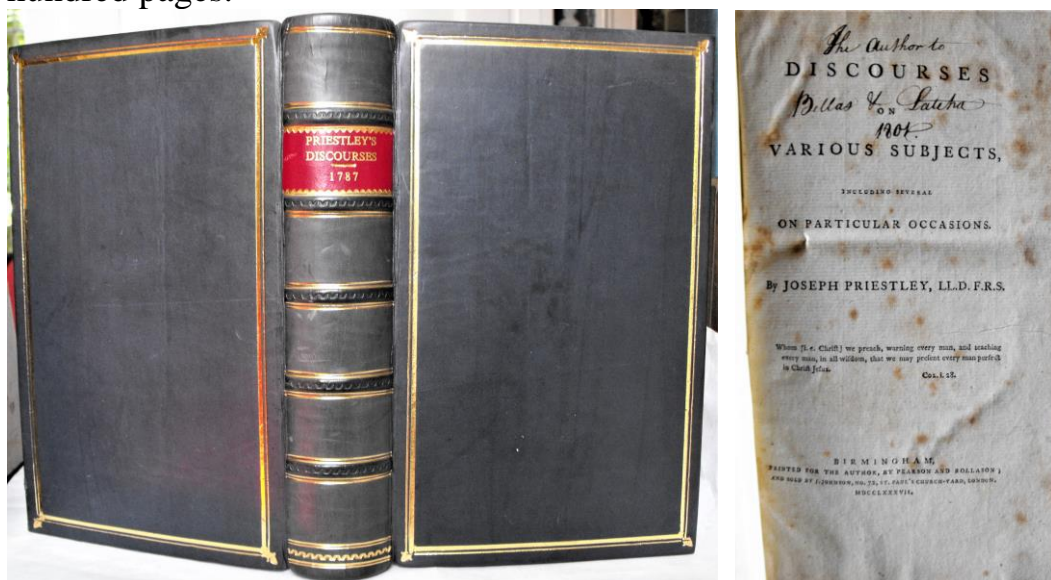
Bellas was also one of the earliest biographers of Joseph Priestley, as his vivid memoir of Priestley's life in America from 1796 to his death in 1804, printed by Dr Sprague in the mid-nineteenth century, is regarded as a valuable account of the last years of the great scientist's life (William B. Sprague, ed., *Annals of the American Unitarian Pulpit* [1865], pp. 305-308). In it, Bellas refers in fact to the year in the inscription here, 1801, as follows: "In the autumn of 1801, Northumberland suffered severely from fevers; and Dr. Priestley, among others, was prostrated for some weeks. During his illness, I happened to reside in the same house with him, and heard his expressions of resignation to the Divine will, which were uttered in such a tone and so frequently as to be exceedingly affecting" (p. 306). Earlier in the memoir, Bellas speaks of the close relationship he had not only with Priestley but with Priestley's books: "In 1796, at the age of sixteen, I was employed as an apprentice in a store which the Doctor frequented. From the close of that year until the autumn of 1803, I was in the practise, with but little interruption, of borrowing from him miscellaneous books. As he perceived my ardour in acquiring knowledge, and was always on the alert to aid the improvement of young men, he uniformly treated me with great



kindness and indulgence when I called upon him. During the period of about seven years, I saw and conversed with him, I suppose, upon an average, once every two weeks” (p. 305).

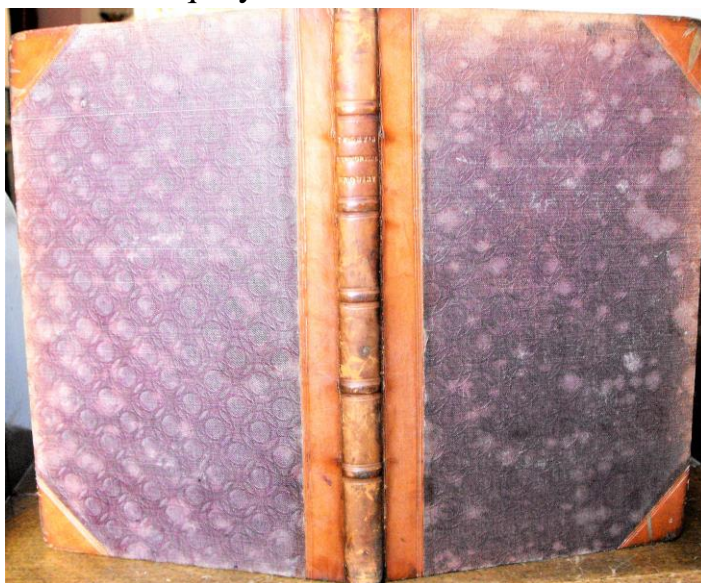
Who is the second named recipient, “Latitia”? Did Priestley simply misremember the name of Hugh Bellas’s wife? Her name was actually Esther. Another possibility is that Hugh’s sister, or some other female relative known to Priestley, is referenced here.

Crook TR/58. ESTC T32018 records no presentation copies at all (to anyone) of Priestley’s Discourses on Various Subjects (1787). The ESTC records two presentation copies of other books Priestley gave to his young friend Hugh Bellas -- these are Letters to Mr. Volney (Philadelphia, 1797), 28 pages in length, and Observations on the Increase of Infidelity (Philadelphia, 1797), 179 pages in length -- both held by the Library Company of Philadelphia. The presentation volume on offer is by far the most substantial -- at nearly five hundred pages.



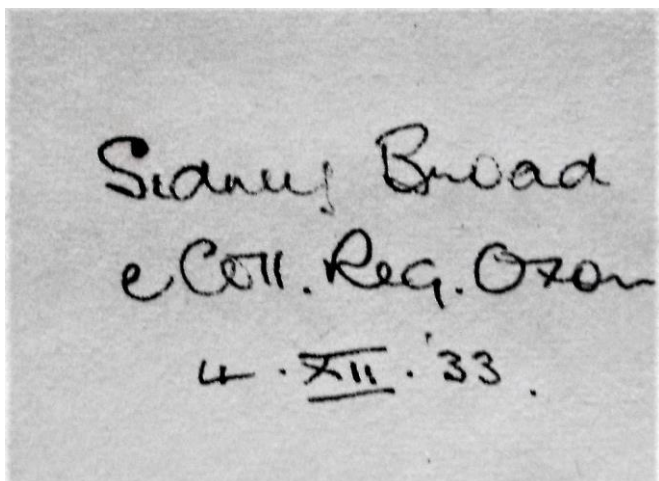
BOUND IN CALCUTTA

14 PUSEY (Edward Bouverie): An Historical Enquiry into the Probable Causes of the Rationalist Character lately predominant in the Theology of Germany. To which is prefixed, A Letter from Professor Sack upon the Rev. H. J. Rose’s Discourses on German Protestantism; Translated from the German. London: Printed for C. & J. Rivington..., 1828. FIRST EDITION. Tall 8vo, 216 x 131 mms., pp. [vii] viii - xvi, xv [xvi blank], 186, contemporary half calf, title in gilt on spine, contemporary cloth in a Venn diagram design, and a binder’s ticket for Martin of Calcutta on the rear paste-down end-



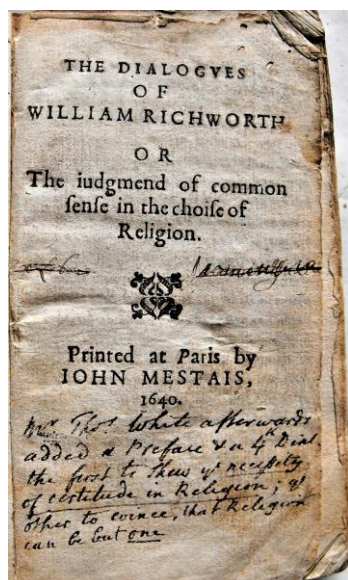
paper A very good copy, with the autograph and date of Sidney Broad, Coll. Reg. Oxon (Queen's College, Oxford), 12. Xii. 33 9 probably 1833) on the recto of the second front free end-paper. £150

Pusey (1800 - 1882) spent over a year in Germany studying theology, the results of which are found in this book. “. He was encouraged to do this by his German friends who were very critical of the recently published lectures by Hugh James Rose on the same subject.



Pusey consequently wrote more sympathetically. This, coupled with his rather obscure style, led to his being widely misunderstood. Whereas Rose had attributed the condition of German theology to the lack of credal formularies and episcopal government which protected the English church, Pusey attributed it to what he confusingly called 'dead orthodoxism', the aridity of Lutheran scholasticism, a phenomenon which he also detected in the Church of England. He consulted Newman and produced a 'Second part' in 1830, defending himself against suspicions of rationalism. Dissatisfied with the work himself, he withdrew it from sale a few years later. This did not prevent charges of early liberalism being made from time to time in his later life, and in his will he directed that the book should never be reprinted. It did not, however, damage his prospects” (ODNB).

15 RUSHWORTH (William): The Dialogues of William Richworth. Or The iudgment [sic] of common sense in the choice of Religion. Printed at Paris` by John Mestais, 1640

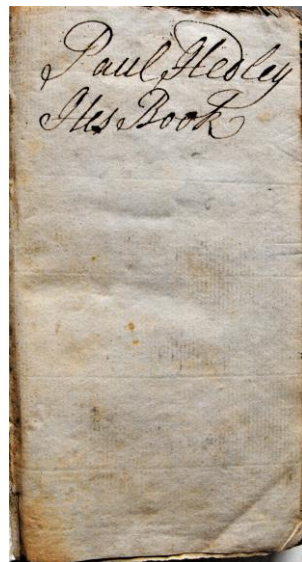


FIRST EDITION. 12mo, 141 x 70 mms., pp. [vi], 133, 136 - 582, contemporary vellum boards, later quarter brown morocco reback; leaf a4 slightly defective at margins, title-page slightly frayed with contemporary note, a few other leaves slightly worn, but a reasonably copy, with the autograph “Hen. Butter” on the front paste-down end-paper, and “Paul Hedley/His Book” on the top margin of the recto of the front free end-paper; Butter’s autograph appears contemporary or slightly later and Hedley’s, 18th century. The contemporary inscription on the title-page reads “Mr. Thos. White afterwards added a Preface & a 4th Dial. the first to shew ye necessity of certitude in Religion; & other to evince, that Religion can be but one”.

£600

The Roman Catholic priest and religious controversialist William Rushworth [Richworth; alias Robinson], William [alias Charles Rosse] (c. 1594–1637) studied to become a Catholic priest at the English College of Douai, where he went by the name Charles Rosse. He was also an accomplished mathematician, and he recorded that “my natural genius led me to physic and mathematics, in both which I should have had some insight, if a more serious calling had not diverted me. God's will be done; my life is solitary, my companions books, my liberty retiredness, so that how I should be cured of this infirmity I well know not, but refer all to his blessed will.” *ODNB* says of this, his only book, that after his death in 1737, he had left “a manuscript dealing with his 'more serious calling', theology. This is a tract in

the form of three dialogues between an uncle and his nephew in which they discuss the controversial issue as to whether God's revelation to man was revealed through scripture alone or also through tradition. The work is a defence of the Roman Catholic position that attaches great importance to tradition; it also, interestingly, pleads for a plain manner of reading the *Bible* as



opposed to seeing it as a theological puzzle to be solved by specialists. The manuscript was edited by Rushworth's friend and fellow controversialist Thomas White and published at Paris under the title *The Dialogues of William Richworth, or, The Judgment of Common Sense in the Choise of Religion* (1640). A reprint appeared in 1648, and in 1654 White prepared a new extended edition which involved adapting the style, writing a new preface, and adding a fourth dialogue. Rushworth's work was the starting point of a long controversy in the following decades. His book became quite famous with many protestant replies by theologians such as John Tillotson, Matthew Poole, William Chillingworth, Lucius Falkland, and Henry Hammond. Some of Rushworth's critics were answered by White in his *An Apology for Rushworth's Dialogues* (Paris, 1654) and by John Belson, who belonged to Thomas White's circle of friends, in his *Tradidi vobis* (London, 1662).”

FINE HERING BINDING

16 WHITBY (Daniel): A Paraphrase and Commentary on the New Testament. In Two Volumes. The First, containing The Four Gospels, and the Acts of the Holy Apostles. The Second, All the Epistles, with a Discourses of the Millennium. To which is added, A Chronology of the New Testament. A Map, and Alphabetical Table of all the Places Mentioned in the Gospels, Acts, or the Epistles. With Tables to each, Of the Matters contained, and of the Words and Phrases explained throughout the whole Work. The Second Edition. London: Printed by W. Bowyer, for Awnsham and John Churchill, at the Black Swan in Pater-Noster-Row. 1706. 2 volumes. Folio, 313 x 193 mms., pp. [xvi],xlviii, 720

[721 - 732 indexes]; [viii], xl, 742 [743 - 748 Chronological Index, 749 - 789 tables and indexes, 750 blank], folding engraved map between pages 748 and 749 in volume 2, handsomely bound circa 1830 by Hering, with the stamp, "Bound by Hering/ 9 Newman Street" on the verso of the front free marbled end-paper in each volume, contemporary plum morocco with a lozenge on each cover, surrounded by 90 degree triangles with acorn motif and the gilt arms of John Lumly Savile, Eighth Earl of Scarborough, within lozenge, with large gilt armorial shield within large lozenge on covers, gilt spine, gilt dentelles, all edges gilt; some occasional foxing and slight staining to some margins from the gilding process, but a fine and attractive set, with the Rufford Abbey bookplate on the verso of the leaf preceding the title-page in each volume; binding a bit sunned and faded. **£1500**

Whitby (1737/8 - 1726) published this work in part in 1700, followed by a second volume in 1703. An anti-Catholic Arminian, Whitby found his work unacceptable in many quarters, but it was frequently reprinted in the 18th century.

Ramsden, London Book Binders, 1780 - 1840 (1987), page 81.

