1. [John XXI, Pope?] Petrus Hispanus [Gresel, Jakob; Letourneur, Jean; Lefèvre d'Étaples, Jacques; Clichthove, Josse van; Bussche, Hermann von dem; Gratius, Ortwin]:

Tractatus logicales Petri Hispani cum commentario Versoris iam denuo recogniti et noviter diligentissime castigati, minus idoneis tam textus quam commenti plerisque in locis ubi percommode tieri potuit reiectis aut immutatis, utilioribus quoque ac magis adolescentum ingenio accommodatis ubi opere precium visum est obiter insertis atque annexis ad communem utilitatem omnium dialectice studiosorum. & presertim tyronum logices Corneliane diatribe in Agrippinensi Colonia M.CCCC.XV.

[Impressi [...] Colonie, in officina [...] Quentell [...] 1515, decimo quarto Calendas Februarias].

One volume, 21.6 cms. x 15 cms. in binding, 612 unnumbered pages, quarto in 4s and 6s, gatherings signed A-E6 F4 G-N6 O4 P-S6 T4 U-Z6 a-d6 e4 f-l6 m4 n-q6 r4 s-x6 y4 z6 '7'6 Aa-Dd6 Ee4 Ff6 Gg4. Including final blank. Letterpress diagrams, four woodcut illustrations, at sigs. D2 recto, G1 recto, and H3 recto (three squares of opposition - to the same design, but small differences indicating different woodblocks being used), and K1 recto (Tree of Porphyry, with depictions of student and professor). Woodblocks appear to be recognised Quentell material (see e.g. ISTC iv00242200 (1499)). Browning, some soiling. Bound in 16th-cent. pigskin, spine with endbands and three further raised bands on split cords. Filletting and panelling in blind to front cover, lattice-work to back cover. Letters 'sumule' [i.e. Summulae] stamped in blind at top of front, further tooling in blind throughout. Brass cornerpieces, clasps and central bosses intact. Slight loss and cracking to binding at head and tail, some cracking to top joint, binding very well preserved. One endpaper at end remaining, others removed. Inscription to front pastedown, "sum ex libris Joan: Michaelis Bernhardtii: ludisnodorator in Zillisheim" (see below). Label of Max Cointreau (1922-2016). Frequent 16th-cent. marginalia and penwork in red (rubrication) up to Y4 recto. Later annotations and pen trails (Bernhardt's and later 18th-cent.), to text, pastedowns, endpaper and final blank. Presented in a modern box.

Unlocated, illustrated edition of the Summulae logicales, a standard medieval textbook of logic which has been attributed to Pope John XXI (1215-1277). The edition contains previously unpublished material. The copy also has a remarkable binding, and an impressive manuscript gloss, and rubrication. The publication is stated to be for the students of the Thomist Cornelian philosophy course at the university of

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Cologne. It was produced in a period when the institution was at the centre of a heated controversy over the burning of Jewish books, and its contributors include a prominent figure in that dispute. The editor of our book was the Cologne philosophy professor Jakob Gresel (1483-1552).

The original treatises are presented with the standard commentary (1473) of Jean Letourneur (Johannes Versor) (d. c.1485). The editor inserts his own notes. He also adds introductions to logic by the contemporary scholars Josse van Clichthove (1472/3-1543) and Jacques Lefèvre d’Étaples (1455-1536), which were previously printed all together in Paris, 1505/6 and 1513.

For a guide to Gresel's own additions, we turn to a letter by the humanist, scholar, and regular employee of the Quentell press, Ortwin Gratius (1475-1542), dated 1515, which is included in the book. Gratius draws attention to Gresel's additions to Peter of Spain's tract three, which is on the subject of antepredicaments. The editor has added new text diagrams - 'trees' - and notes, which are titled as 'rules'. On examination, we see Gresel's additions on some 31 pages here, with diagrams to 16 of these. Gresel's new text is concerned particularly with categorising the names of things. There is analysis of the names of planets, different living creatures, plants, herbs, metals, weather and optical phenomena, foods, medicines, numbers, weights and measures, human dignities and statuses, different types of diseases, and more. The content suggests that Gresel shared with humanists an interest in vocabulary and names. For authorities, Gresel cites the Cretan philosopher George of Trebizond (1395-1486), and the schoolteacher and humanist Johannes Murmellius (1480-c.1517). Interestingly, in the process of identifying Gresel's new additions - by comparing with another edition of the Summulæ with Versor's commentary, Cologne, Quentell 1499 - we observed many variations in the rest of the text, suggesting that the professor made wider interventions and decisions, beyond adding tables and notes. As part of the process of producing the edition, Gresel also includes two pages of errata (Correctorium operis). An epigram on the editor, by the humanist Hermann von dem Bussche (1468-1534), concerns Gresel's work of making palatable to his students the study of dialectic, “with the dense and barbaric errors” of the text. Gresel's overall efforts should perhaps be studied with an eye to this impetus.
The book was published in the midst of the Reuchlin controversy, which had a huge effect at the university of Cologne. The Dominican friars of Cologne, in alliance with a Jewish convert to Catholicism called Johannes Pfefferkorn (1469-1523), had advocated a terrible policy of burning Jewish books. The enemies of bookburning had enlisted the prominent Hebraist Johannes Reuchlin (1455-1522) to their cause. The issue was followed throughout Europe, and drew in the Pope himself. Amongst the makers of our book, Gresel has been identified as on the side of Reuchlin, as has Bussche, Gresel’s panegyrist. Gratius, on the other hand, supported the Cologne Dominicans. He was the main target of the Letters of Obscure Men (1515-1519), a collection of scathing satires which achieved considerable popularity and made him infamous throughout Europe. Bussche was one of the writers there against Gratius! It is interesting to see the adversaries printed together here.

The visually outstanding feature of our volume is its extraordinary binding. It is very unusual to find a book of this period on the market with, still in place, a binding with all its metal furniture, besides its clasps. Present in much of the book also is decoration in red ink and, also in red, a manuscript gloss, written in a clear 16th-century hand. The penwork incorporates flourishes and decorations to the initials and colouring to the woodcut illustrations. The gloss added in red ink appears to be academically highly competent. The decoration and the glossing seem to be by the same person because they cover the same pages. It is fascinating to see how the craft of a traditional rubricator has apparently been adopted by a scholar. The book then has, from later, an anonymous ownership note of 1690, and inscriptions of Johann Michael Bernhardt of Zillisheim near Mulhouse (Alsace), possibly a teacher, who records his purchase of the book in 1692, and uses the volume for noting expenditures. The book passed again into new hands in 1709. Subsequent (18th-century) owners, occasionally writing in French and including marginal pen trails, may be juvenile. These later uses add to the sense that the volume is a very lucky survivor.

Please find an overall guide to contents below:


Not in VD16. Not in OCLC. Not found in any of the reference material cited below. No comparable editions located (VD16 and USTC show no editions of this title from the Quentell press from after 1499).


I am very grateful to Georg Kastl of Henry Sotheran Ltd. for examining the annotations of Johann Michael Bernhardt, and to Roger Gaskell for his advice on issues of format and imposition.


[ref: 3707] £24,000
FOURTEENTH-CENTURY PHILOSOPHICAL ENDPAPERS

2. Biel, Gabriel [Petrus Lombardus] [Steinbach, Wendelin]

Repertorium generale et succinctum: verumtamen valde utile atque necessarium contentorum in quatuor collectoriis super quatuor libros Sententiarum.

[Colophon: Lyon] [Jean Clein] [1519, 24 Sept.]

Two volumes, c.30 cms. x c.21 cms. in binding, folio, fols. [198]; [256]. Vol. II bound with the two blanks, A+8 and the final leaf BBB6. First title-page with letterpress in red, with woodcut illustrated border featuring putti, a grotesque and vegetation, and with large woodcut device of Jean Clein at centre. Woodcut decorated initials. Text printed in two columns, with printed side-notes. Four section-titles, blank with simple title. Light to medium spotting and browning, some worming, particularly to top of title-page and headline at beginning, and to blank gutters (worming in text otherwise almost entirely confined to a single hole straight through the second vol.) Bound in early vellum, fore-edge cover extensions, separate strip of vellum pasted over each spine, titles to spines and to bottom edges, edges mottled red (ties removed, tearing to vellum). Endleaves to vol. I comprise an almost complete bifolium, single leaf 290 x 160 mm, written space originally c. 235 x 152 mm, written in double columns of 53 lines in two sizes of a rounded Italian gothic bookhand, ruled in plummet, two initials in red and blue with purple and red penwork respectively, paragraph marks alternately in red and blue, small initials touched in yellow, horizontal catchword on verso of one leaf; outer margins trimmed with loss of part of outer column of text (Italy (quite possibly the south), late 14th century). The text identified as Giles of Rome, ‘Theoremata de esse et essentia’ (see below). Inscriptions and stamps: 1. [Dns] Gaspar Liccus 2. Cappuccini di S. Effrem [vol. II: de Napoli]. 3. Ilchester C.S.S.R. Bibliotheca Mt. St. Alphonsus, N.Y. Shelf labels of this last, also library borrowing pockets with borrowing cards(!) Vol. II also with pencil inscription of F.R. Reux[?]

Copy with fourteenth-century philosophical endpapers, of an early edition of this important work of the leading scholastic philosopher of the eve of the Reformation

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Biel's work is a commentary on the standard textbook of medieval theology, the four books of ‘Sentences’ of Peter Lombard (c.1096-1160). Martin Luther knew it well, and his annotated copy (Lyon, Clein, 1514) is still extant. He wrote his treatise on free will in strong part against him. Biel includes here what became a separate treatise ‘on the power and utility of money’, where, in an important statement of a modernising ‘just price’ theory, he tries to dissociate the economics of commerce from the morality of theology, and argues that ‘just price’ is determined by supply and demand rather than by moral theology. He holds that the merchant is a necessary member of society contributing to its material well-being. Biel's influence was important in the sixteenth-century Jesuit school of Salamanca. A forward, Tübingen 1501, is written by his standard editor, and former pupil, Wendelin Steinbach, and two poems are provided by the Tübingen professor, and humanist, Heinrich Bebel (1472-1518).

Early provenance evidence for our copy shows its being in southern Italy, where, indeed, the book may have been bound, and perhaps the philosophical manuscript produced which was later used for endpapers. The first title-page to each volume has the inscription of Gaspar Liccus. This may be Gaspar Liccus (d.1619), a learned priest of Palermo. He wrote plays, on the martyrdom of St. Christina and the creation of the world (published), and (unpublished) on the martyrdom of St. Catherine. The subsequent owner of the volumes was the Capuchin monastery of St. Ephrem in Naples. This community was founded in 1572 and suppressed in 1863. An early lay member was Jeremiah of Wallachia (1556-1625), beatified in 1983. Incunabula from this monastic library can now be found at the University of Glasgow, and at the Bodleian in Oxford. With the monastery's suppression, our book was sent to America, to the Redemptorist seminary for priests-in-
training of Ilchester in Maryland, which was founded in 1868. In 1907, the student-priests of Ilchester were transferred to a seminary in Esopus, New York, called Mount St. Alphonsus, and our volumes went too. That institution was closed in 2012 (although it had ceased to be a seminary in 1985).

The *Theoremata de esse et essentia* (‘Essays on being and essence’) - from which endleaves in volume I are made - was composed between 1278 and 1285. It comprises 22 chapters, of which, in our endpapers, we have headings and some text from numbers eight, nine and ten, and some text from chapter seven. It may have been a reasonably rare work in the Middle Ages, overlooked (then as now) in favour of other books of this leading philosopher, who was also archbishop of Bourges. The 20th-century editor, Edgar Hocedez, remarked on the rarity of manuscripts. Giles’ text was printed in Leipzig (1493, 1495), Venice (1503) and Bologna (1522), and a short commentary on it appeared in Kraków, 1513.

Jean Clein (Johannes Schwab) (c.1466-1530), our printer, came from Germany to Lyon in around 1490. In our colophon, as in other publications, he calls himself “the German” (Alemannus). Between 1493 and 1498 he was foreman in the workshop of Jean Trechsel of Lyon (d. 1498), who had himself come from Mainz. Clein was to marry Trechsel’s widow.


[ref: 3633 ] £2800

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MATHEMATICS AS A DISCIPLINE DISTINCT TO PHILOSOPHY

3. [Catena, Pietro]:

*Universa loca in logicam Aristotelis in mathematicas disciplinas hoc novum opus declarat.*

Venetiis in oficina Francisci Marcolini. 1556


An attractively presented mathematical publication, this book is important in the history of the development of mathematics as a discipline autonomous to philosophy. The author (1501-1576) was a predecessor to Galileo as reader in mathematics at the university of Padua.

The author shows that Euclidean mathematics has, in logical and epistemological terms, a distinctness to Aristotelian logic, and that mathematical demonstrations do not conform to traditional philosophical ones. This was a contribution to a ‘question on the certitude of mathematics’ that was engaging leading scholars at Padua at this time. This was Catena’s first printed work in this debate.

For his demonstrations, Catena makes excerptions from the philosopher Porphyry of Tyre (233-305), and from Aristotle’s logical works, which have mathematical relevance. He provides them with commentary and with interesting geometric and algebraic illustrations. He considers the properties of integers, and (18) the geometric properties of straight lines. He engagingly heads his treatment of these last, “On those things which we cannot control” (tr. Swetz).

[ref: 3689] £1400
THE NATURE OF LOGIC (ATTACK ON A FAMOUS PHILOSOPHER)

4. Petrellla, Bernardino:

[...] Quaestiones logicae. De intentione philosophi in secundo post: De medio demonstrationis potissimae, De speciebus demonstrationis.

Patavij, apud Iacobum Iordanum, ab Aquila. 1571.

First edition. One volume, 15.7 cms. x 10.6 cms. in binding, octavo, fols. [4] 51 [1]. With final blank. Roman and italic letter. Woodcut printer’s to title-page (eagle on orb flanked by two serpents), woodcut initial ‘C’ used twice, typographical decoration to second leaf recto, to sig. b8 recto. Light age-yellowing, light waterstaining, bound in recent vellum over boards. Reader’s mark to sig. c1 verso, initials ‘BP’ to final leaf recto.

Attack on the logical work of the key Renaissance philosopher Giacomo Zabarella (1533-1589) by the Padua philosophy professor Bernardino Petrella (1529-1595). The author addresses the nature of logic, starting from first principles. He evaluates Aristotle’s intentions in his writing, and proceeds by studying the functioning and types of logical demonstrations. The book started a long-running dispute which animated the philosophy faculty at the University of Padua. At the time of this book’s publication, Zabarella’s writings had not yet been printed, but were circulating in manuscript amongst students.

Petrella’s work has unfortunately come off the worse in the fight. A nineteenth-century commentator noted his “arid subtlety, the lengthiness of his distinctions, the weakness of the reasoning”. The historian Eugenio Garin (1909-2004) felt that Petrella’s philosophical method was ultimately “a vicious circle, an abstract debate concerning separate ideal forms”, concerning “reduction into elements that already existed” (both quotations in my translation). This was nevertheless an illuminating confrontation which helped define logic in the period.

The copy carries initials on the final blank which are the same as the author’s. Perhaps this is not a coincidence.

USTC 847922. CNCE 27872. Adams P 851. OCLC shows outside Italy the Cambridge copy described in Adams, and a copy at the Sachsische Landesbibliothek (Dresden).


[ref: 3705 ] £950
ENCOUNTER WITH WALKING VEGETATION ON THE MAGELLAN EXPEDITION

5. Balbi, Antonio:

In disputationes ex philosophia. Praefatio.

Romae, apud Aloysium Zannettum 1604 (no earlier than June).

One volume, 16.9 cms. x 12.2 cms., octavo, pp. 7 [1]. Title-page with small woodcut device of two putti, one with wreath. Woodcut decorative initial to p. 3. Light browning, foxing and spotting or soiling. Stab-stitched, apparently only glued into 19th/earlier 20th-cent. boards, from which it is separating (these boards are likely first binding or replacing wrappers).

Oration given as an introduction to philosophical disputations, which, we know took place in 1604 at the Jesuit college in Rome. The orator addresses the question of whether plants and roots have senses, and shows the lively spirit of enquiry at this important institution at the centre of Roman intellectual life. Balbi refers to a report on the plant life encountered on the circumnavigatory voyage of Ferdinand Magellan (1480-1521). In his telling, the voyagers came upon a fertile island in a vast sea. They cut leaves from trees there. These then ran away from them with something that resembled feet. One of the leaves was put on a food platter and observed to stay alive for eight days, going around the edge of the plate, as if in journey or flight or seeking a hiding place.

Attending the speech was Cardinal Pamphilj, who is referred to on pages 6 and 7. This is Girolamo Pamphilj (1544-1610), who was made a cardinal in June 1604. Pamphilj is remembered for having been a close friend of the founder of the Oratorians, (St.) Filippo Neri (1515-1595).

SBN: IT\ICCU\RMLE\038274 (six (Italian) locations). OCLC adds Folger Shakespeare Library, Bibliothèque Nationale, and Bibliothèque Mazarine.

See the related items (in SBN) IT\ICCU\RMLE\058760 (which confirms Pamphilj attending) and IT\ICCU\RMLE\038272 (which gives location). On the account from the Magellan expedition, which was given by Antonio Pigafetta, see H.E.J. Stanley, ed. and tr., The first voyage round the world, by Magellan (London, 1874), 119. The island mentioned is Palawan in the Philippines. My thanks to Dr. Surekha Davies for her kind instruction on sources for Magellan. On Pamphilj see his page on the ‘Catholic Hierarchy’ website https://www.catholic-hierarchy.org/bishop/bpampg.html (accessed 24 May 2021), also Salvador Miranda, ‘The Cardinals of the Holy Roman Church’, https://cardinals.fiu.edu/bios1604.htm#Pamphilj (also accessed 24 May 2021).

[ref: 3706] £950

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6. Kottounios, Ioannis [Cottunius, Johannes]:


Patavii [Padua], impensis Francisci Bolzettae 1651.

First edition. One volume, 20.8 cms. x 15.8 cms. in binding, in quarto, pp. [8] 442. Recto of first leaf an etched and engraved pictorial title-page featuring female personifications of Physics, Metaphysics and Mathematics, signed Jo. Georg. Woodcut initials, letterpress diagrams and tables to five pages. Light browning and foxing, bound in 17th-cent. pigskin over boards, decorated and filletted in blind, IHS device to centre of covers, clasps intact, all edges blue (binding slightly rubbed, cracked and chipped, some worming to front pastedown and endpaper but very good). Remnants of old paper label to head of spine, pencilled library notes (including note “dubl.”) to front pastedown, an old pen note “54” to front free endpaper. Inscriptions to frontispiece of Collegium Lodron Rupertina (Salzburg), stamps of K.K. Studienbibliothek Salzburg: Alois Josef Hammerle (DBS-53a).

An attractive copy of this rare, illustrated handbook to Aristotelian logic by the scholar Ioannis Kottounios (1572-1657), who was born in Verroia in Macedonia. The work includes commentary on Aristotle’s Categories (169-351) and Posterior Analytics (352-442). Kottounios studied at the Greek Catholic college in Rome and then medicine and philosophy at the university of Padua, where, as a professor, he was later himself to start a college for Greek students. At Padua, he took over the chair of his teacher, the celebrated philosopher Cesare Cremonini (1550-1631). He was also a professor at Bologna.

Our copy of this guide to logic was early in the library of a seminary for priests in Salzburg, the Collegium Lodron Rupertinum. This had been founded by Archbishop Paris Lodron (1586-1653), who set up the city’s university. Lodron came from the Trentino region in northern Italy and was himself educated at Bologna. The copy was later accessioned into another library of Salzburg archdiocese.

Some very interesting stated facts of Kottounios’ life include that he was ransomed by Tatar brigands, that he may have studied in Tübingen under the philhellenic Martin Crusius, and that a copy of a work of his was presented to Louis XIV by the Cretan priest Antonios Boumboulis,
in the hope, shared by others, that the French king would launch an expedition to liberate Greece. We have unfortunately been unable to obtain a copy of the source article for these last claims, which are set out in Wikipedia.


[ref: 3681 ] £1650
"WHAT THE GREAT MAN HADN'T THE TIME TO DEVELOP"

7. [Descartes]:

Meditations metaphysiques touchant l’opération de Dieu dans l’ordre de la nature. Ou l’on explique d’une manière claire & methodique les plus importantes verités de la Metaphysique: Comment Dieu opère dans les esprits & dans les corps, & quelles sont les voies qu’il emploie pour executer les desseins éternels de sa divine Providence sur tous les êtots qu’on a de coutume d’attribuer à la nature, & au miracle.

A Rotterdam, chez Reinier Leers 1690.


Uncommon volume of metaphysical meditations which follow the mechanical philosophy of the universe associated with René Descartes (1596-1650). “They explain what the great man hadn’t the time to develop” (p.[3]). Subjects include the creation of the world; human thought; truth; sensations; free will; relations of souls and bodies; life force; miracles.

This book of anonymous authorship has been catalogued both as by the philosopher Nicolas Malebranche (1638-1715) and by his disciple François de Lanion (‘the Abbé Lanion’) (1650-1709), who were both authors of works with comparable titles. Investigation has found neither of their books to be this text and we similarly note that this is not the work with similar title by René Fédé (1645-1716). What all of these works - and ours - have in common is that they reflect the great influence of the work of the same name by Descartes.

STCN 057786844. Not in Barbier. OCLC shows copies outside European mainland at: UCLA; British Library, Manchester, Oxford.

The text compared with Malebranche, Meditations chrétiennes et metaphysiques (edition of Lyon 1699), Lanion, Méditations sur la metaphysique (Cologne 1683), Fédé, Méditations metaphysiques ([n.pl.] 1683).

[ref: 3453 ] £650

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8. [Spinoza] Hakvoord, Berend:

*De schole van Christus, behelzende zes en zestig lessen. Waar in de gansche belydenis der gereformeerde godsdienst, beknoptelij voorgesteld; en volgens der draad van de Heidelbergsche Catechismus diudelijk verklaard en uit de H. Schrift bevestigt word [...] In dezen derden druk, van den auteur zelfs vermeerderd; en door een veel netter order bekwaam-gemaakt [...]*

t’Amsterdam, by Aard Wolsgrein, boekverkoper op de Hoek van de Blommarkt agter t’Meisjes Weeshuis. 1693 [frontispiece dated 1692].

One volume, 16.9 cms. x 10.6 cms. in binding, octavo, pp. [8] 440 [20]. Etched and engraved frontispiece, dated 1692. Light browning, frontispiece slightly stained, in a contemporary binding of parchment over boards, edges mottled red, titled to spine, end pastedown with an old price (£-15) and some extra paper residue at bottom, front pastedown with bookplate, designed by Anton Pieck (1895-1987), of Fritz Michael Meyer, Herengracht 79, Amsterdam.

Important third edition of ‘The school of Christ’, a catechism for the Dutch Reformed church which surreptitiously contains ideas of the radical, banned philosopher of the early Enlightenment, Baruch Spinoza (1632-1677). In this expanded edition, the author has included almost all of the illicit content that the book was to have. The book was condemned at the Dutch Reformed Synod of Overijssel (1707-8). It was thereafter published in censored versions. Berend Hakvoord (c.1660-1730) was a schoolmaster and bookseller, and elder of the church of Zwolle in the northeastern Netherlands. In his book he follows a strategy, pursued by contemporary writers and editors, of secretly inserting controversial text, sometimes practically verbatim.

“By the time it was reissued in its third edition in 1692 [sic. - i.e. 1693], [our catechism] already contained passages, buried among everything else, denying that angels, devils and other ‘spirits’ exist, deeming the notion that comets are supernatural signs a ‘heathenish belief’, and discussing Creation and the human soul in a style readily susceptible to a Spinozist reading [...] Scrutiny [at the
Synod of 1707] quickly revealed numerous suspect passages, most of which had already appeared in the third edition of 1693 [...] A variety [...] when considered individually, might seem odd [...] but when [...] viewed together, the only conceivable inference is that [Hakvoord] was infiltrating a secret philosophy lightly veiled as Christianity” (Israel).

Hakvoord's present publisher, Aert Wolsgryn, was an active vendor of Spinozist books too. Hakvoord's radical pronouncements even included that the Bible’s purpose “is not to convey truth ‘in a scientific manner, explaining things as they are in their nature, but rather as they seem to the senses, according to the notions of the common people” (id.)

Provenance: from the library of the German Jewish businessman and fashion designer Fritz Michael Meyer (1902-1991). Meyer moved from Germany to the Netherlands in 1933, fleeing the Nazi regime. In 1943, his Dutch company was liquidated and he and his family went into hiding. His business flourished in the Netherlands after the War. In Berlin, he had been a founder of the Makkabi Jewish boxing club.

STCN 69379719. This, and De Joode (cited below), show overall four copies, including the present, which is the only not in the Netherlands. One copy of the four (Deventer Athenaeumbibliotheek H470) has, uniquely, an extra bifolium comprising a prefatory letter to elders of the church of Zwolle.