



THE JESUITS

A SHORT LIST

1. **ALEMBERT, Jean Lerond d'.** An account of the destruction of the Jesuits in France. *London, printed for T. Becket and P.A. de Hondt, 1766.*

12mo, pp. viii, 232; a little occasional light foxing, but a very good copy in contemporary calf, gilt red morocco lettering-piece to spine; extremities a little worn; bookplate of Charles Stirling.

£200

First edition of the first English translation of this controversial text by d'Alembert, the great French mathematician, scientist, philosopher and editor of the *Encyclopédie*. Following the expulsion of the Jesuits from France in 1764, d'Alembert's *Sur la destruction des Jésuites* appeared anonymously in Geneva, on the advice of Voltaire, in 1765. In it he tried to show that the Society, in spite of its scholarly and educational achievements, had destroyed itself through its excessive desire for power.

ESTC T86359.

2. **[ANON.]** Lettera ad un amico che contiene come una risposta generale a tutte le ragioni, che in sostanza furono addotte nella stampa d'un certo libro con la data di Fossombrone, che ha per titolo Lettere dell' Abate N. N. Milanese ad un prelado Romano, apologetiche della Compagnia di Gesù contra due libelli intitolati Riflessioni sopra il memoriale presentato da PP. Gesuiti alla santità di Papa Clemente XIII ... e appendice alle riflessioni. *Lugano, nella stamperia privilegiata della suprema superiorità Elvetica nelle prefetture Italiane [i.e. Venice, Giuseppe Bettinelli], 1761.*

8vo, pp. 116, [4 (errata and final blank leaf)]; title within border of type ornaments; some light foxing, a very good uncut copy in contemporary plain wrappers, title inked to spine; a few marks.

£150

Scarce anonymous anti-Jesuit reply to Francesco Antonio Zaccaria's 1760 *Lettere dell' Abate N. N. Milanese*. Zaccaria's work was a defence of the *Memoriale* presented by Lorenzo Ricci (the last Superior General of the Jesuits before their suppression) to Clement XIII in 1758 against the attacks of Urbano Tosetti in his *Riflessioni di un Portoghese sopra il Memoriale*.

Sommervogel VIII, 1401. COPAC finds only one copy at the British Library; OCLC finds two US copies at Harvard and the University of Chicago.

PLEADING FOR THE JESUITS SUPPRESSION

3. **[ANON.]** Tres humbles representations [sic] aux Cardineaux [sic] assemblés au Conclave pour l'élection du Pape sur l'expulsion des Jesuites. Par una [sic] Societé de fidelles Zelés pour le bien de l'Eglise, & la tranquillité de l'Europe. [*France*], 1769.

Manuscript on paper in French (and occasionally Latin), with printed title-page, large 8vo (260 x 190 mm), pp. [2 (title page)], 95, [1 (blank)]; elegantly written in brown ink in a single hand with very few corrections; a few small stains to pp. 9-12, first few leaves slightly bumped at fore-edge, otherwise very good; stitched into near contemporary decorative paper wrappers; some loss to spine, worn; note to front free endpaper 'très mauvais [crossed through] méchant'.

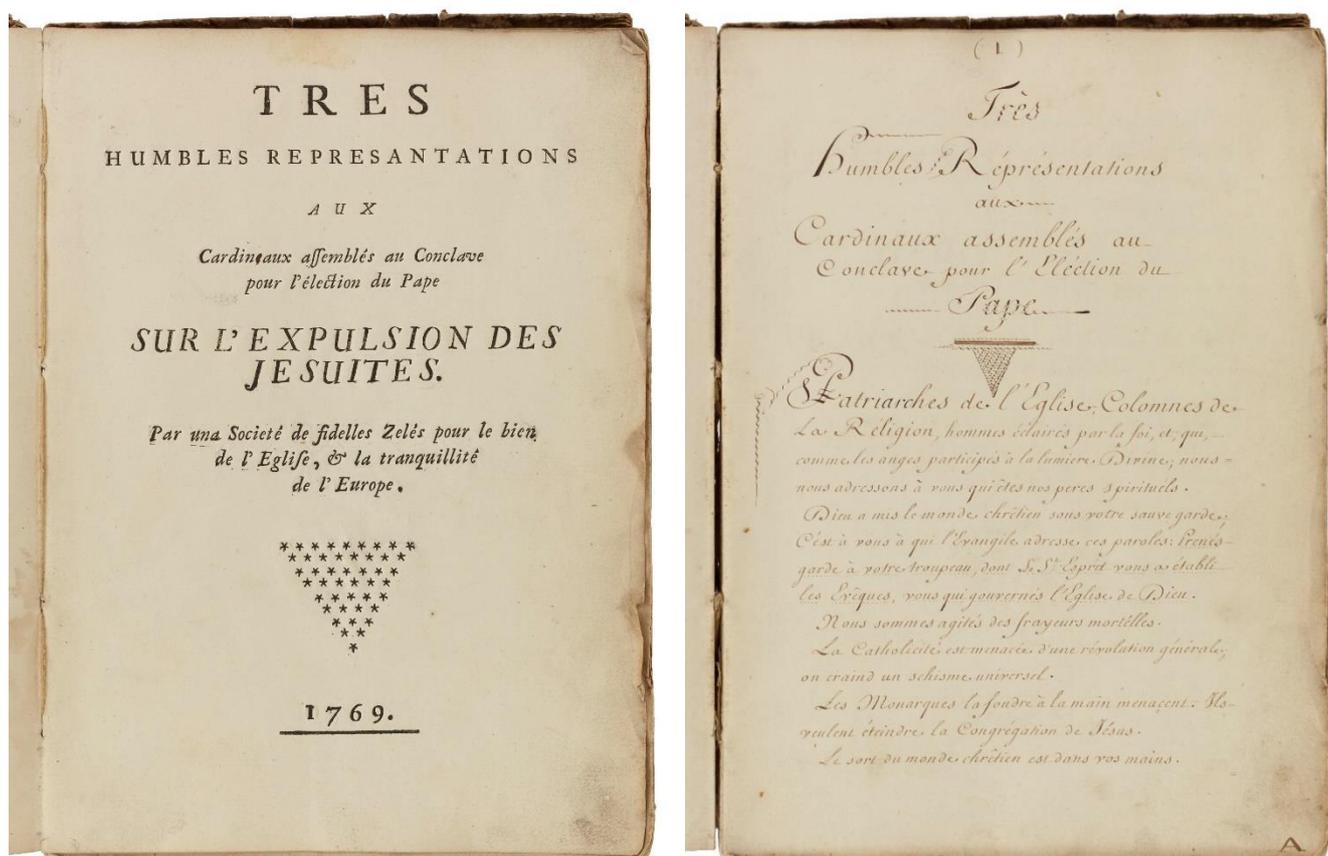
£650

An apparently unpublished virulent attack on the Jesuits and plea for their suppression, addressed to the cardinals gathered in Rome to elect a new Pope in succession to Clement XIII. The anonymous authors – who describe themselves as a 'société de fidèles zélés' – lament the Jesuits' widespread renown, power and influence, and are fierce in their criticism. The Jesuits are characterised as ambitious trouble makers, driven by hate, pride and greed, with no fixed principles and no respect for kings, with enormous wealth accumulated

to the ruin of others, and as morally corrupt, with ‘maximes perverses’ encouraging theft and murder. Their educational programme, involvement in the controversies over Chinese rites and with the Jansenists (‘guerre ridicule’), and the very name of the Society are subjected to attack. Ignatius of Loyola, Claudio Acquaviva, Luis de Molina, Francisco Suarez, and Antoine de Lavalette are all criticised, among a host of other Jesuit writers and thinkers. The authors’ take on ‘la morale des Jesuites’ is summarised in 35 points, and the Society accused of creating the most corrupt of times and of leading Christians ‘à l’enfer’.

The authors laud the kings of Portugal, France, and Spain for banishing the Jesuits from their territories (reserving particular praise for Louis XV’s humanity and fairness) and implore the cardinals to finish the job and destroy the Society once and for all: ‘le sort du monde chrétien est dans vos mains’, they write. The cardinals would, in May 1769, elect Pope Clement XIV, who, a few years later, would fulfil the wishes of this manuscript’s authors.

We have been unable to locate any other copies of this text. It features in the 1839 Parisian sale catalogue *Catalogue des livres rares, précieux, singuliers et curieux ... de la bibliothèque de M. M**** as item 3018, where it is described as: ‘Manuscrit d’une très belle écriture sur papier. Le titre seul est imprim.’



JESUIT NEO-LATIN VERSE WITH NOTABLE PROVENANCE

4. **BARGIOCCHI, Giovanni Battista.** *Epigrammata sacra, moralia, et demonstrativa.* Rome, Giovanni Battista Robletti, 1644.

8vo, pp. [xii], 316, [8]; woodcut initials and tail-pieces; title-page chipped at inner margin with the loss of a letter, the leaf laid down and firm, occasional very mild foxing and browning; a very good copy in modern quarter calf, marbled boards, edges sprinkled red; contemporary ownership inscription to head of title ‘[Dom]us Probat. Ludg. Soc. Iesu’ (i.e. the Jesuit novitiate in Lyon), and contemporary note ‘R[everen]di Patris Guillelmi de Lange Roma redeuntis donum factum Patri Matthaeo Compain’ at foot.

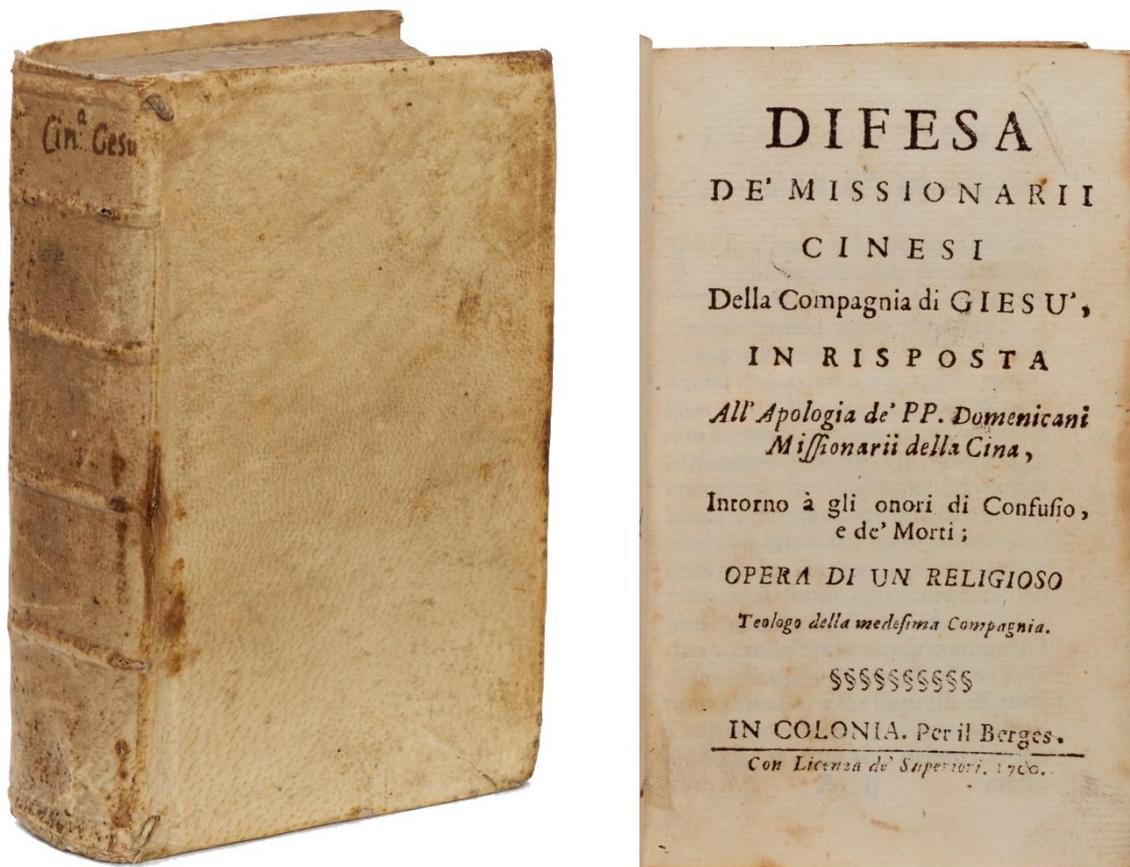
£850

Scare first edition of this collection of Jesuit neo-Latin verse by Bargiocchi (1589-1664). Many of the poems carry an instructive and entertaining moral: On a young girl who wanted to join the army; On a boy in Japan who took live coals from the fire with his bare hands; The woman who served up a dog instead of venison; On the monkey that incubated an egg; How in an earthquake in Antioch a dead woman was found still suckling a child; On Bernini's bronze statue of Pope Urban VIII and mortality.

Provenance: Matthieu Compain (d. 1675) was a bibliophile Lyonese Jesuit who founded and furnished a library at the Jesuit novitiate house of Saint-Joseph in Lyon, as well as being a notable collector of medals and bronzes. His brother Pierre was a banker in Rome. Guillaume de Lange (d. 1670), who gave the book to Compain, was Provincial of Lyon 1662-5.

Sommervogel I, 902. No copies on COPAC; OCLC lists two copies only in the US, at Chicago and Fordham.

DEFENDING THE JESUITS OVER CHINESE RITES



5. **[BENEDETTI, Giovanni Battista.]** Difesa de' missionarii cinesi della Compagnia di Giesù, in risposta all'apologia de' PP. Domenicani missionarii della Cina, intorno à gli onori di Confusio, e de' morti; opera di un religioso teologo della medesima Compagnia. *'In Colonia. Per il Berges'*, 1700.

Small 8vo, pp. 553, [6]; insignificant damp stain in fore-margin of a few leaves, short worm-track in lower margin of a dozen leaves (not affecting text); a very good copy in contemporary vellum; slightly rubbed and soiled.

£1500

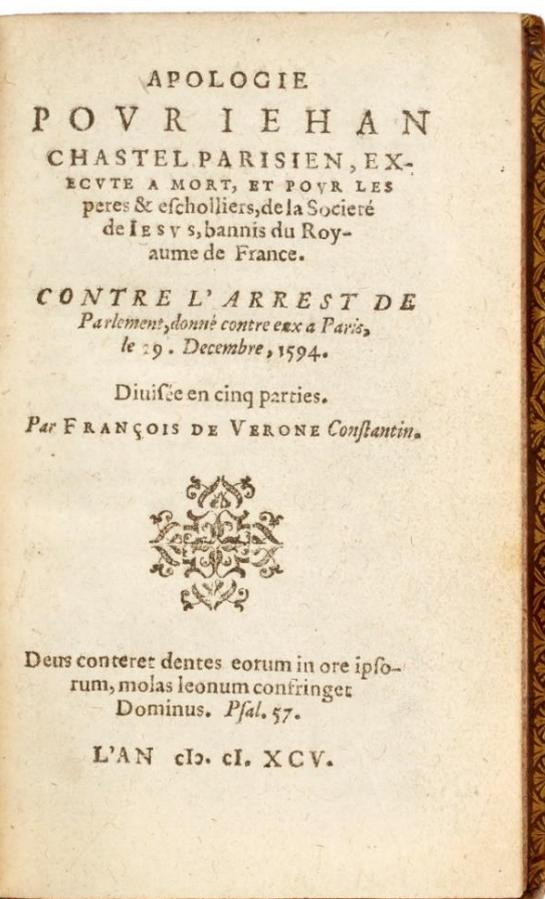
First edition of this substantial defence of the Jesuit position in the Chinese Rites Controversy. It is a rebuttal of Noël Alexandre's *Apologia de Padri Domenicani missionarii della China* (published, also under a false Cologne imprint, in both French and Italian in 1699); Alexandre, an eminent theologian at the Sorbonne, led the attack against the Jesuits in France.

In essence the Rites Controversy had its origins in the accommodation made in the late 16th century by Matteo Ricci to traditional Chinese religious practices and customs; an allied issue was the 'Term Question', whether the use of the Chinese terms *T'ien* and *Shang-ti* for God could be employed in a Christian context. After 1600, when the China mission ceased to be the exclusive preserve of the Jesuits, their policy was increasingly questioned by other missionary orders (notably the Dominicans), who argued that the Jesuits condoned superstition, even idolatry, and as such compromised the Christian message and the true ends of the missions in China.

1700, the date of publication, was an especially disputatious year in the Controversy, marked notably by the formal censure of the Jesuits by the Sorbonne and the Jesuits' appeal to the Chinese Emperor to define the nature of the Rites (he assured them that the Rites were not religious but civic and social, but the Jesuits' resort to his opinion only added to their opponents' conviction that the Society was more inclined to follow the Son of Heaven than the Vicar of Christ: see J. S. Cummins, *A Question of Rites* p. 235).

Cordier, *Sinica* 877; Sommervogel I, 1301; Streit VII, 2065.

6. **[BOUCHER, Jean.]** Apologie pour Iehan Chastel Parisien, execute a mort, et pour les peres & escholliers, de la Societé de Iesus, bannis du royaume de France. Contre l'arrest de Parlement, donné contre eux a Paris, le 29 Decembre, 1594. Diuisée en cinq parties. Par François de Verone Constantin. [*Paris?*], 1595.



8vo, pp. [xii], 243 (i.e. 253), [3]; ornament to title-page, initials; light damp stain to lower corner of D1, small burn mark to I5, printed slip correcting one line of verse pasted to p. 243; a very good copy bound in 17th-century calf, five raised bands, spine richly gilt with gilt lettering-piece, gilt border to covers, gilt edges and turn-ins, marbled endpapers and edges; upper joint slightly cracked at top, extremities a little rubbed; bookplate removed from front pastedown, ink note facing title.

£600

First edition of Boucher's pseudonymous apology for Jean Châtel's attempted assassination of Henri IV, described by the author as an 'acte heroique'. Boucher (1548-1644) was prior and rector of the Sorbonne and an active member of the Catholic League who openly incited violent revolt against Henry III and Henry IV, refusing to accept the latter's conversion to Catholicism. The *Apologie* was written during his exile in the Netherlands. On 27 December 1594, the nineteen-year-old Châtel attacked Henri IV with a knife in the chamber of his mistress Gabrielle d'Estrées, cutting the king's lip and breaking a tooth. While Châtel was publicly tortured and dismembered, an enquiry discovered that he had studied with the Jesuits at the Collège de Clermont. The Jesuits were quickly accused of supporting Châtel's attempted regicide; Père Guignard, the Jesuits' librarian in Paris, was publicly executed and the Jesuits were expelled from France by parliamentary decree. In addition to defending Châtel, Boucher deplors the actions against the Jesuits and encourages a new attempt on Henri's life.

A second edition of the *Apologie* appeared in 1610 following Henri's assassination by François Ravailac, and a Latin translation, entitled *Jesuita Sicarius*, was published in 1611.

Adams B2569; Brunet V, 1146. COPAC records four copies (British Library, Cambridge University Library, LSE, Merton College Oxford).

CRACKING DOWN ON THE JESUITS OF BRITTANY

7. **[BRITTANY.]** Decreto del parlamento di Brettagna de' 23 Dicembre 1761. Cui si premette il requisitorio del signor procurator generale del medesimo parlamento de' 7 Dicembre 1761. E si aggiunge l'avviso ai vescovi congregati in Parigi in Dicembre a motivo de' Gesuiti. *Lugano [i.e. Venice, Giuseppe Bettinelli], 1762.*

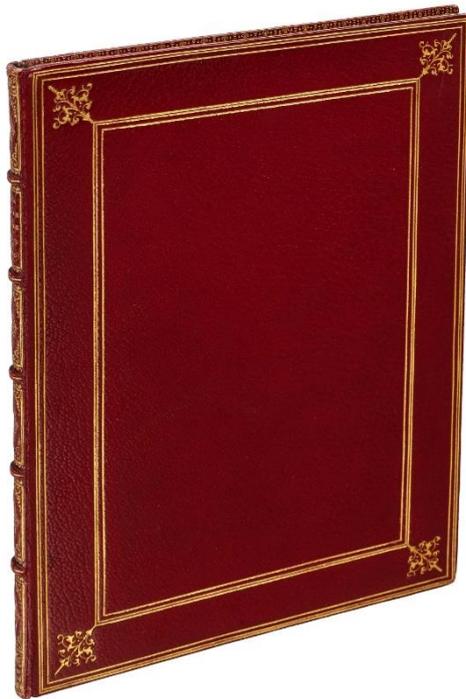
8vo, pp. 32; title within border of type ornaments, engraved title vignette and tail-piece; a very good uncut copy in contemporary wrappers.

£150

Very rare Italian translation of the 1761 decree of the parlement of Rennes ordering the burning of a number of Jesuits works and prohibiting their printing and sale, imposing restrictions on Jesuit teaching, and ordering those in possession of the works of certain Jesuit authors (e.g. Molina) to bring them to the court. Rennes was one of the first parlement to follow the anti-Jesuit example set by that of Paris, which in August 1761 had issued a decree calling for the dissolution of the Society and the closing of its colleges. Rennes' promptness owed much to Louis-René Caradeuc de la Chalotais, the procureur général for Brittany, an ardent opponent of the Jesuits, whose memoirs on their constitutions contributed to the Society's suppression in France. The second part is an anti-Jesuit warning to the French bishops assembled at Paris by Louis XV in December 1761 to consider the Society's constitutions.

We can find no copies on OCLC in UK or US institutions.

JESUIT-INSPIRED EMBLEMS BY CALLOT



8. **[CALLOT, Jacques, and François RENNEL.]** *Vie de la mere de Dieu representée par emblesmes.* [Nancy, Antoine Charlot, c. 1628-9].

4to, ff. [iv], 26, etched Latin title below letterpress title in French, with 26 emblematic etchings by Callot printed on rectos only, heading above each in Latin and a Latin distich and its translation into a French quatrain below; a few spots and some light soiling on title, one or two isolated spots elsewhere, neat repair in blank lower margin of E1, but an excellent copy in late nineteenth-century red morocco gilt, gilt edges, by Riviere.

£5500

First edition of this beautiful emblem book, one of two illustrated by Callot (the other being *Lux claustris*). The etchings are here in the first state, without numbering.

Paulette Choné convincingly established the place of printing, printer and date of the work, and also identified François Rennel as the author of the text (the initials 'F. R.' appear at the end of the preface; see P. Choné, *Emblèmes et pensée symbolique en Lorraine (1525–1633)*, Paris, 1991, p. 725 ff.). The *Vie de la mere de Dieu*, with its allusive Marian symbolism showing the influence of Maximilian van der Sandt (Sandaeus), should therefore be seen in the context of lay Jesuit-inspired observation in Nancy: 'Sandaeus's *Theologia Symbolica*, or his small series of sermons expounding comparisons of the Virgin with flowers, precious stones, mountains, stars and birds, were the companion books of the Jesuits who directed the pious laity in their confraternities. François Rennel, who conceived Callot's emblem books, and Callot himself, were influential members of such a Jesuit congregation in Nancy. The first works by Sandaeus must have made a vivid impact; his inspiration, his sophisticated poetry and metaphorical vocabulary show a close affinity to the extreme delicacy of the *Vie de la mere de Dieu* and *Lux claustris*' (P. Choné, 'Lorraine and Germany' in *The German-language emblem in its European context: exchange and transmission*, Glasgow Emblem Studies 5, ed. A. J. Harper and I. Höpel, pp. 1–22 at pp. 5–6).

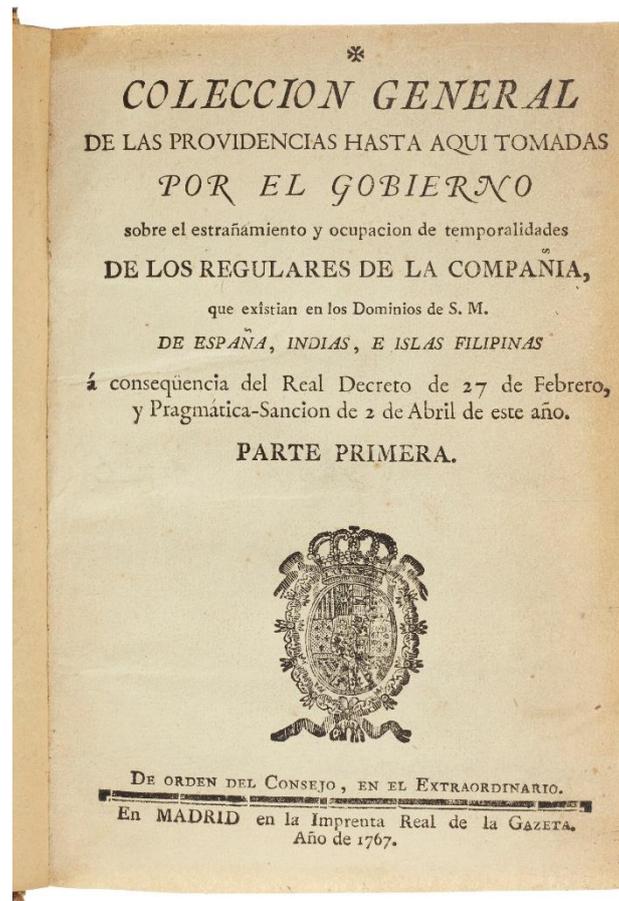
Vie de la mere de Dieu subsequently appeared in an undated but closely similar Nancy edition, François Langlois's Paris edition of 1646 in quarto, and Benoit Audran's undated Paris edition in oblong octavo (Adams, Rawles & Saunders F.136, F.134 and F.135 respectively).

Provenance: Sir Henry Hope Edwardes, 10th Baronet (1829–1900), with his bookplate.



Adams, Rawles & Saunders F.137 (wrongly calling for headings in both Latin and French). See also Landwehr, *Romanic* 197, and Praz 294. OCLC records five locations in Europe (Bibliothèque nationale, Lyon, Paris Mazarine, Paris Sainte-Geneviève and Rome) and five in the US (Harvard, Huntington, Illinois, SMU and Stanford). Not found in COPAC.

**A COMPLETE SET OF THIS RARE WORK ON THE SUPPRESSION
OF THE JESUITS IN SPAIN AND ITS COLONIES**



9. **Colección general de las Providencias** hasta aqui tomadas por el Gobierno sobre el estrañamiento y ocupacion de temporalidades de los Regulares de la Compañía, que existían en los dominios de S.M. de España, Indias, e Ilas Filipinas á consecuencia del Real Decreto de 27 de Febrero, y Pragmática-Sancion de 2 de Abril de este año. *Madrid, Imprenta Real de la Gazeta, 1767-1784.*

Five vols bound in one, 4to, pp. I: 104; II: 91, [1 (blank)]; III: 24, 135, [1 (blank)]; IV: 144; V: [4 (title, verso blank, 'introduccion'), 74; woodcut Spanish royal arms on each title, head- and tail-pieces; some light offsetting, bound without final blank leaf V, K2, occasional light damp staining (mostly affecting the final volume and more heavily on the last 7 leaves); early twentieth-century Spanish tree sheep, spine gilt in compartments, contrasting red and blue gilt morocco lettering pieces in two, blue sprinkled edges, marbled endpapers; extremities lightly bumped and rubbed, otherwise a very good copy; *provenance*: Law Library of Los Angeles, California (bookplate on upper pastedown).

£7500

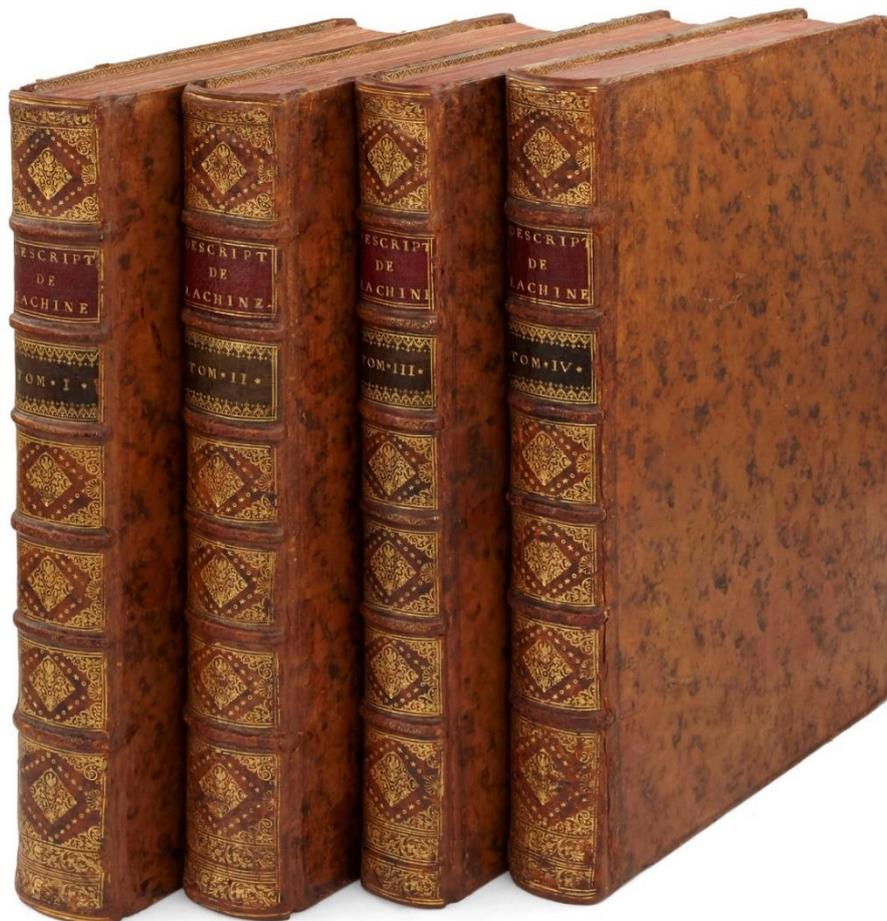
A rare and complete set of this important series of orders, decrees and circulars referring to the aggressive expulsion of the Jesuits from Spain and its territories in the East and West Indies, the Philippines and the Americas, following the Royal Decree of 27 February 1767. The Spanish authorities used the 'Hat and Cloak Riots' which took place in Madrid during March 1766 as a pretext for the expulsion of the Jesuits from Spain and, although there were obvious social and economic reasons for the discontent, the Jesuits and their allies were blamed for the rioting and publication of various squibs, lampoons and attacks on the administration. A 'Consejo en el Extraordinario' was established to institute an inquiry, and on the strength of the indictment made against the Jesuits, the Consejo proposed their banishment, the seizure of their property, and the prohibition of any written correspondence with them. On 20 February 1767 the 'Junta especial' met to examine the resolution, passed it with the consent of King Charles III, and in April of the same year invested provincial and colonial commissioners with the power to expel the Jesuits from all Spanish territories.

The first three volumes of the Colección are dedicated to the enactment of the initial legislation, and volumes IV and V relate to the consequences and aftermath of that legislation, recording and discussing the distribution of the possessions of the resident Jesuits, their colleges, libraries, churches, sacred vestments, etc. There appear to have been two editions of the first three volumes published, both issued in Madrid by the Imprenta Real de la Gazeta between 1767 and 1769, which can be distinguished by the differing paginations (*cf.* Palau). After the publication of the third volume in 1769, a further two volumes appeared in 1774 and 1784, under the slightly different title *Colección general de las providencias tomadas sobre el estrañamiento y ocupacion de temporalidades de Regulares de la extinguida orden de la Compañia, que exístian en los dominios de S.M.* Through its detailed listing of Jesuit establishments throughout the Spanish empire, the work provides a valuable account of the order and its colleges, seminaries, and other institutions throughout Spain, Mexico, Spanish America and the Philippines.

Sabin notes that ‘A complete series consists of five parts, which are rarely found together’. Certainly, apart from this, the only other complete set of the work that we can trace in Anglo-American auction records since 1950 is the Puvill-Parreño set, sold by Swann in 1978 and again in 2009.

Palau 56516 (describing the first three vols in both forms, but misleadingly referring to this edition as ‘otra edición en cinco partes’); Sommervogel XI, 53; see also Medina, *Hispano-Americana*, 4228 (vols I-III in the longer edition with vols IV-V) and Sabin 14304 (vols I-III in the longer edition).

AN ENCYCLOPEDIA SURVEY OF CHINA – THE BEAUTIFUL STREETER COPY



10. **DU HALDE, Jean Baptiste.** Description géographique, historique, chronologique, politique, et physique de l'empire de la Chine et de la Tartarie chinoise, enrichie des cartes générales et particulières de ces pays, de la carte générale & des cartes particulières du Thibet, & de la Corée, & ornée d'un grand nombre de figures & de vignettes gravées en taille-douce. Paris, P. G. Le Mercier, 1735.

Four vols, folio, pp. [iv], viii, lii, iii, [i], 592; [iv], iv, 725, [1]; [iv], iv, 564, 'ix' (i.e. p. 565, as usual), [2], [1, blank]; [iv], ii, 520, with 64 engraved plates (see below), including 43 maps (the majority folding), 10 city plans, 9 double plates, one portrait of Confucius and one sheet of music, by Delahaye, Desbrulins, Fonbonne after Humblot, Lucas, Le Parmentier and others; engraved and woodcut initials, head-pieces and vignettes; titles printed in red and black; a beautiful copy, bound in contemporary mottled calf, spine richly decorated gilt in compartments, red and green morocco lettering-pieces; ends of spine and joints skilfully repaired; from the collection of Frank Streeter (sold by Christie's New York on April 16-17, 2007, lot 168), with his bookplate to front pastedowns.

£32,000

First edition of Du Halde's 'encyclopaedic survey of China' (Lust), compiled from the unpublished and printed works of 27 Jesuits, which 'became the standard authority on matters Chinese for much of the eighteenth century' (Marshall & Williams p. 84).



The work of the French Jesuit Jean Baptiste Du Halde (1674-1743) 'must be regarded as monumental. Its strength lies in the vast amount and variety of interesting details, which must have given its readers an impression of the magnificence of the Chinese empire, and the wide range of achievements of the Chinese people in literature, science, philosophy and art' (Löwendahl).

It is also notable for the chapter detailing Bering's 1728 voyage through the eponymous straits (volume IV, pp. 452-458), illustrated by a double-page map ('Carte des pays traversees par le Capne. Beering depuis la

ville de Tobolsk jusqu'a Kamtschatka', bound between pp. 452 and 453) which is 'the first printed map of part of present Alaska' (S.I. Schwarz and R.E. Ehrenberg, *The Mapping of America*).

Alden 735/87; Cordier, *Sinica* 45 (listing the contents in detail); Lada-Mocarski 2; Laures 606; Löwendahl 394; Lust 12; Sommervogel IV, 35; Streit VII, 3205. Cordier and Sommervogel call for four plates in vol. III, as in our copy; a fifth plate ('Figure de la croix avec laquelle les Chrêtiens de la Chine ont accoutumé de se faire ensevelir') is present in some copies.

ANTI-JESUIT ANNUAL

11. **Giornale Gesuitico** o sia estratto delle opere che si pubblicano contro i Gesuiti. Si aggiungono le novità più interessanti della medesima compagnia. Tomo I. per servire all'anno 1759. *Naples, Sebastiano Paletti, 1760.*

8vo, pp. [vi], 5-104, [4 (blank)]; dedication signed Canagerio Van-Ommia; a very good uncut and partly unopened copy, stab-stitched without wrappers.

£150

Rare first volume of a total of three published between 1760 and 1762, providing extracts from anti-Jesuit writings published in the year 1759. The preface boasts that no expense or labour has been spared in sourcing the rarest works 'que fanno strepito nell'Europa'. Extracts from thirteen works in French, Latin, Italian, German, and English are included, and the *Gionarle* ends with a roundup of Jesuit news from Rome, Naples, Modena, Lucca, Narni, Subiaco, Venice, Vienna, Metz, Madrid, Lisbon, Paris, Avignon, Geneva, The Hague, Amsterdam, London, and Peking.

No copies on COPAC; OCLC finds three in the US (Berkeley, Catholic University of America, University of Pennsylvania).

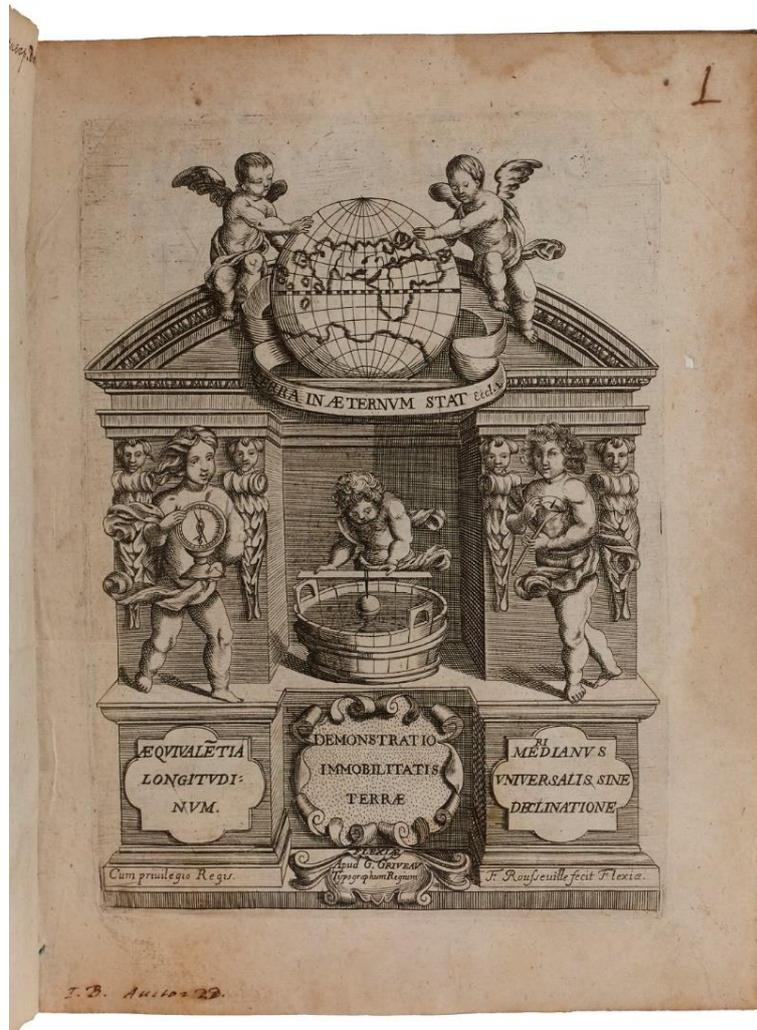
PROOF OF THE EARTH'S IMMOBILITY. PRESENTED BY THE AUTHOR.

12. **GRANDAMI, Jacques.** Nova demonstratio immobilitatis terrae petita ex virtute magnetica. *La Flèche, George Griveau, 1645.*

4to, pp. [viii], 170 (*recte* 160), with additional engraved allegorical frontispiece by F. Rousseuille, seven engraved plates (comprising nine figures), one folding, and 24 engravings in the text (two repeated from one plate); occasional marginal dampstaining and a few spots; a very good copy in contemporary vellum; frontispiece inscribed at foot 'I. B. Auctor D[ono] D[edit]' in contemporary hand, printed title inscribed at head 'Domûs Professae Soc: Jesu Antuerpiae', front free endpaper with inscription 'Musei SS. in Domo professâ Soc. Iesu Antwerp. Dedit Bibliothecae ejûsdem Domûs R. P. Papebrochius 1682'; contemporary handwritten list, on paper, of 11 books (this the first) pasted to upper cover.

£12,000

Presentation copy of the first edition of this rare and richly illustrated Jesuit anti-Copernican tract by Jacques Grandami (1588-1672), rector of the Jesuit colleges of Bourges, Rennes, La Flèche, Tours and Rouen, and the Order's Visitor for France. Here Grandami argues: no magnetic body rotates around its poles; the earth possesses magnetic properties as shown by Gilbert; therefore the earth does not rotate around its poles. 'In the aftermath of the trial of Galileo in 1633 and the banning of the Copernican doctrine, the Jesuit order was called upon to provide a scientific defence of the geocentric system. This charge they fulfilled – sometimes with enthusiasm, sometimes with hesitation, but always with ingenuity ... [In this work] a number of experimentally-inspired cherubs demonstrate this magnetic proof of the earth's immobility' (*Jesuit Science in the Age of Galileo*, p. 16).



According to the inscriptions in this copy, it was presented by the author to an unidentified recipient, 'I. B.', and subsequently given to the library of the Jesuit *domus professae* in Antwerp by Daniel Papebroch in 1682. Jesuit professed houses were fewer in number than the colleges, being intended for those who had completed their studies and been assigned to apostolic ministries, and were situated in large cities. Papebroch (1628-1714) was an important Flemish Jesuit hagiographer and Bollandist.

Baranowski 1391; Cinti 115; Ekelöf 120; Gartrell 216; Sommervogel III, 1668; *Wheeler Gift* 120.

JESUITS IN JAPAN

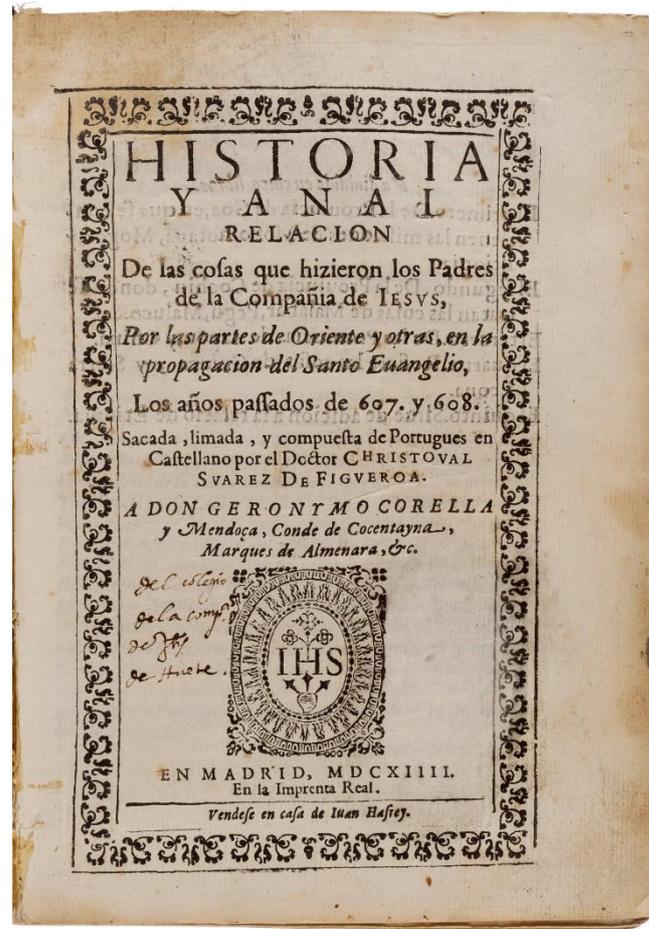
13. **[GUERREIRO, Fernão.]** *Historia y anal relacion de las cosas que hizieron los padres de la compañía de Jesus, por las partes de oriente y otras, en la propagacion del santo evangelio, los años passados de 607 y 608. Sacada, limada, y compuesta de portugues en castellano por el Doctor Christoval Suarez de Figueroa. Madrid, la Imprenta Real, 1614 (colophon: 1613).*

Small 4to, pp. [xvi], 566, [2, colophon]; a little light browning or foxing, stain on p. 457 obscuring a few letters, a few marginal damp-stains towards end; contemporary limp vellum, a little marked and cockled; inscription to title 'Del colegio de la compa. de Ihs de Huete'; a very good, sound, honest copy, preserved in a cloth box.

£4750

First Spanish edition. An important narrative, compiled by a Portuguese Jesuit, of the progress of the Jesuit missions overseas – India and South-east Asia, Japan, West Africa, Ethiopia – in the years 1607 and 1608. The Portuguese original appeared in 1611.

Pages 173-347 relate to Japan. ‘Aside from the usual descriptions of conversions and persecutions, the materials on Japan contain details on Mount Fuji, on the journey from Osaka to Nagasaki, and on some smaller places rarely mentioned in earlier writings’ (Lach III p. 318).



Cordier, *Japonica* 259; Palau 109894; Sommervogel II, 1292, III, 1915; Streit V, 183.

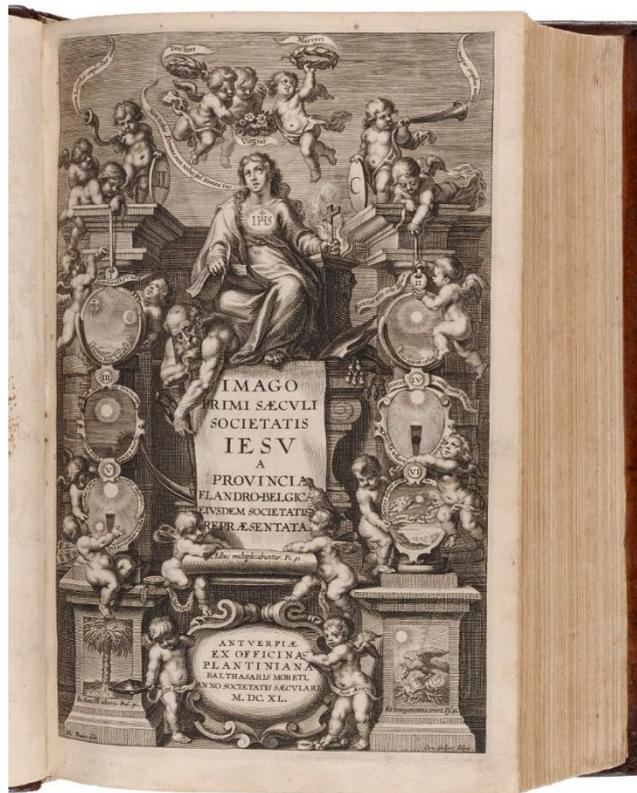
STUNNING CELEBRATION OF THE JESUIT CENTENARY

14. **Imago primi saeculi Societatis Iesu** a provincia Flandro-Belgica eiusdem societatis repraesentata. Antwerp, ex officina Plantiniana Balthasaris Moreti, 1640.

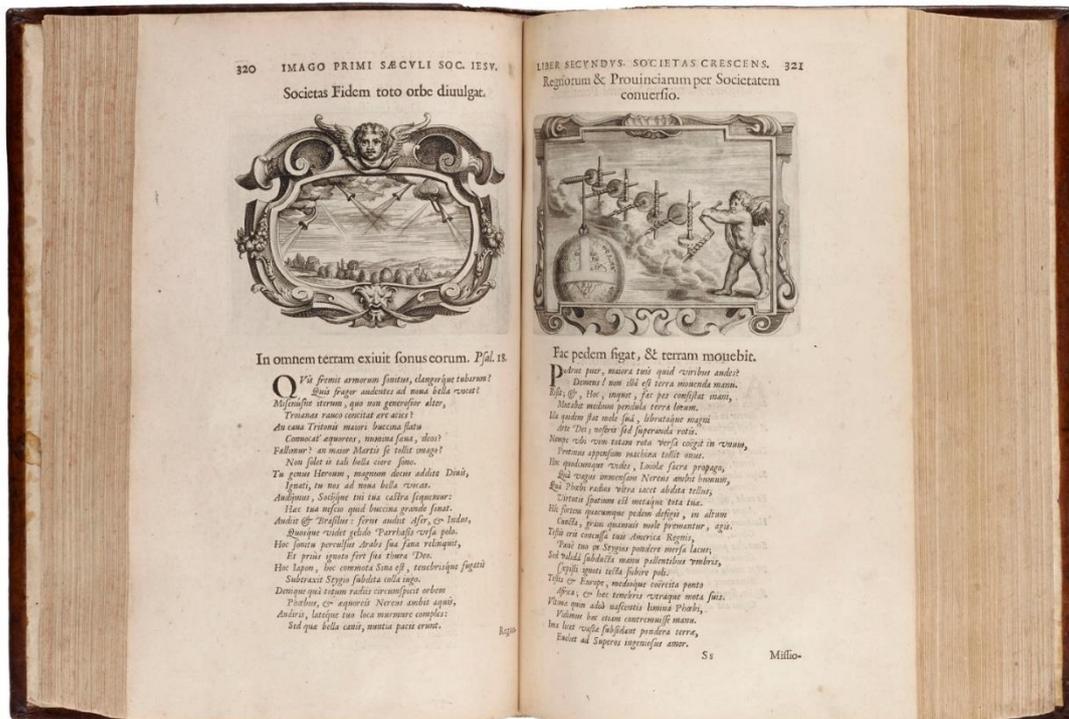
Folio, pp. [viii], 952, [22], [2 blank], with 126 engraved emblems; half-title, engraved title page, initials and tail-pieces, printer's device at end; occasional light damp staining to blank lower margins most noticeably towards the end, occasional spots and light marks, small hole to S4 touching one letter, light brown stain to Ooo3; a very good copy in 17th-century polished calf, spine richly gilt in compartments, gilt lettering-piece, gilt board edges; a few abrasions to covers, a few neat restorations; armorial bookplate of Cuyppers of Brabant with motto 'iure non vi' (by Robert Whitehand) and ex libris plate of Franco Bandini to front endpapers.

£3500

First edition of 'the celebration of celebrations, the triumphal arch erected by the Jesuits of the Flemish-Belgian province for the victories of Ignatius and also for the greater glory of God' (Praz p. 185), and one of the typographic masterpieces of the Plantin Press. The *Imago* gives an impressive account of the missionary activities of the Jesuits in all corners of the globe during their first century. When published 'critics accused the Society of hubris, and some cautious voices from within the order itself expressed misgivings about the boastful tone of the work. But what made the *Imago* such an adept propagandist flourish was the fact that it was based on an irrefutable reality: that for the young Society of Jesus, as one illustration in the *Imago* put it, *unus non sufficit orbis* – one world was not enough' (J. Wright, *The Jesuits*, 2004, p. 43). A Dutch translation appeared in the same year.

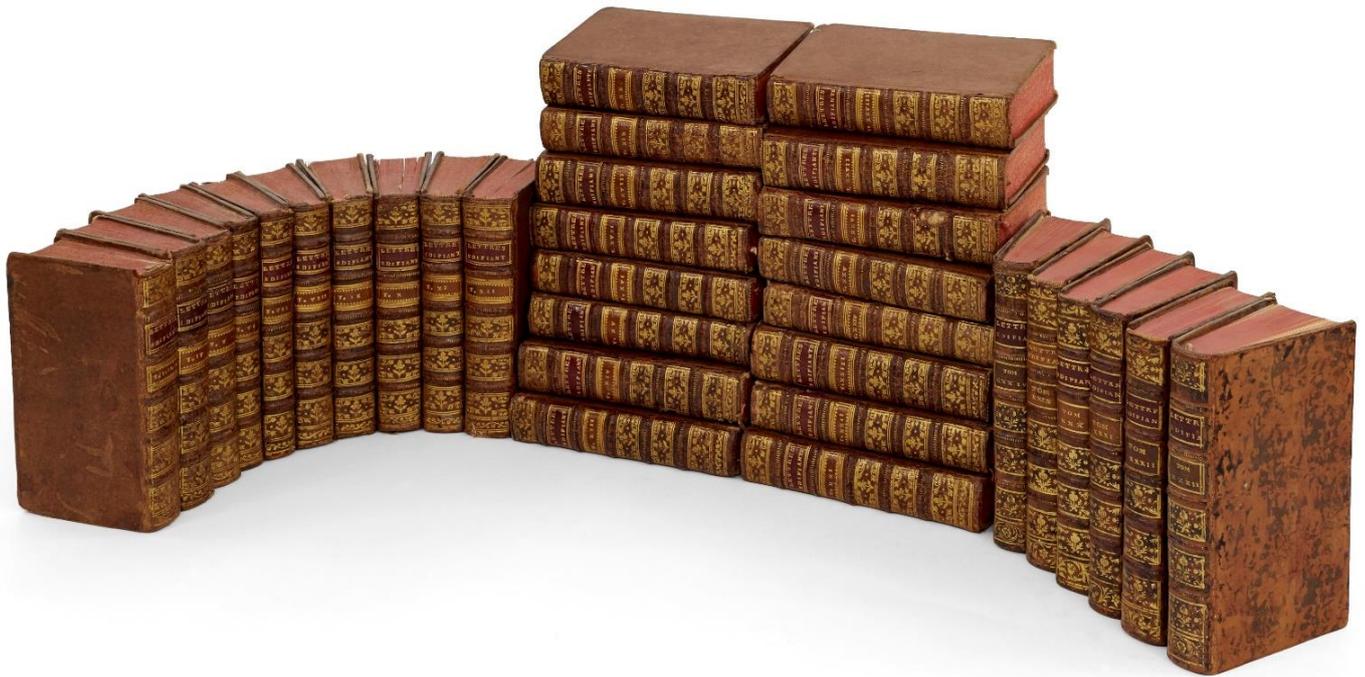


The *Imago* was conceived and edited by Jean Bolland (1596-1665) in response to a plea issued by Jean de Tollenaer, the Jesuit provincial of Flanders, for ideas to mark the centenary of the Society receiving papal approval in 1540. Bolland devised the mixture of text, poems and emblems, in six books, tracing the birth, progress, works, sufferings, and glory of the Society, the final book being devoted to the province of Flanders. It was composed and printed within the space of eight months. Among the superbly engraved emblems by Cornelius Galle, three depict a hemispherical world map, including one on page 321 'where an angelic figure lifts by cranks the suspended earth' (Shirley).



Alden II, 640/104; Landwehr, *Low Countries* 264; Praz p. 380; Shirley, *The Mapping of the World* 352; Sommervogel I, 1625-6; Streit I, 481.

**‘THE MOST VALUABLE 18TH-CENTURY SOURCE ON JESUIT ACTIVITIES IN FRONTIER
REGIONS THROUGHOUT THE WORLD’**



15. **Lettres édifiantes et curieuses** écrites des missions étrangères, par quelques missionnaires de la Compagnie de Jésus. Paris, [variously:] Jean Cusson, Nicolas le Clerc, Jean Barbou, P.G. le Mercier, Boudet, Marc Bordelet, H.L. Guerin, L.F. Delatour, Rualt, De Hansy, Charles-Pierre Berton, 1702-1776.

34 vols bound in 32 (vols I-III bound together), 12mo in 12s or 8s and 4s; vol. XXVIII without the errata leaf called for by Paltsits; illustrated with 36 plates (mostly folded, many being maps, 2 with hand colouring), without the portrait of Antoine Verjus in vol. VIII and the map of Paraguay in vol. XXI, engraved title vignettes, head- and tail-pieces, initials; occasional light foxing or browning, very occasional marks, closed tears (without loss) and old repairs to some of the folding plates, vol. I title trimmed at bottom with some loss below date and bottom half of last leaf torn away (repaired) with some loss of text, small loss to blank lower outer corners of leaves Aa4 and Bb2 in vol. V, some loss to right-hand and bottom edge of ‘Carte des Nouvelles Philippines’ in vol. VI, bottom portion of plate of Chinese inscriptions in vol. X detached with some loss, small hole to title-page of vol. XV touching imprint; vols I-XXVIII uniformly bound in contemporary calf, spines richly gilt in compartments with two lettering-pieces, red edges, marbled endpapers, vols XXIX-XXXIV in very similar, slightly taller, bindings of mottled calf; some wear to extremities and chipping to heads and tails of spines, occasional abrasions to boards and occasional minor worm tracking to boards and joints; overall a very good, clean and handsome set.

£16,000

A very rare complete first edition set of the enormously significant *Lettres édifiantes et curieuses*, ‘the most valuable 18th-century source on Jesuit activities in frontier regions throughout the world’ (*Hill Collection of Pacific Voyages*) and a monument to Jesuit missionary and scientific zeal. As Sabin remarks, ‘a set comprising the first edition of each volume is of uncommon rarity’. While Paltsits notes that ‘to the bibliographer these volumes present one of the greatest problems in the whole field of Jesuitica’, our set appears to match all the first editions he describes, with the exception that our vol. I (of 1702, with the title *Lettres de quelques missionnaires de la Compagnie de Jésus. Ecrites de la Chine, & des Indes Orientales*) has no printer identified on the title-page (like the copy at the Bibliothèque nationale de France).

This monumental series began under the editorship of Charles le Gobien, who, when charged by the Jesuit superiors with providing a history of Jesuit missions and news from China, adopted an epistolary format.

Published annually, then biennially, then more irregularly, each volume comprised recent missionary missives, in no particular temporal or geographical order, addressed to those inside and outside the Society, regarding Christianity's progress, as well as 'curious' matters of medicine, science, natural history, technology, geography and cartography, giving the *Lettres* its broad appeal. Le Gobien was succeeded by Jean-Baptiste du Halde, a great proponent of Jesuit science as a means to winning imperial favour in China, who in turn was succeeded, after a six year gap when disruptions in overseas trade prevented letters getting through to France, by Louis Patouillet. The publication of volume XXVIII in 1758 was followed by the tumultuous years that witnessed the Society's suppression in Portugal, France, Spain and Italy, and yet the *Lettres* re-emerged under the editorship of Nicolas Maréchal in 1773 (the same year that the Jesuit order was universally dissolved by papal brief), advancing to a 34th and final volume in 1776.

An appreciation of the richness of the contents of the *Lettres* can be gleaned from a perusal of the plates, which include Kino's map of the Californian peninsula, the Ginseng plant, a map of the Amazon river, Jesuit missions in Madurai, a flying lizard and squirrel, and four Jesuits martyred at Tonkin.



Provenance: contemporary inscription 'Domus probationis Parisiensis Societatis Jesu ad usum novit' to title of vol. I and similar inscriptions to titles of vols II-XXVIII, placing these volumes formerly in the library of the Parisian Jesuit novitiate. 'Aninard avocat Aix-en-Provence' to flyleaves of vols I and V.

Sabin 40697; Sommervogel III, 1514, IV, 34-35, V, 536, VI, 353-354. See V.H. Paltsits *Contributions to the bibliography of the 'Lettres édifiantes'* (1900).

KIRCHER'S CHINA



16. **KIRCHER, Athanasius.** *China monumentis qua sacris quàm profanis, nec non variis naturae & artis spectaculis, aliarumque rerum memorabilium argumentis illustrata, auspiciis Leopoldi primi ... Amsterdam, Jan Janszoon van Waesberge and Eliza Weyerstraet, 1667.*

Folio, pp. [xiv], 237, [11]; with passages in Arabic, Chinese, Greek, Hebrew, Sanskrit, and Syriac; with additional engraved title, portrait of Kircher, two double-page maps, 23 plates (including Yy2, omitted from list on **4v), and 58 engraved illustrations within text, engraved initials and tail-pieces; extra-illustrated with five 18th-century engraved views of China printed for John Bowles and Son at the Black Horse in Cornhill, London, and with a leaf bearing Chinese characters in manuscript facing p. 165; lightly browned, some foxing to engraved title and title, short chip and closed tear to margins of engraved title and some splitting at inner margin, closed tear at head of second (folded) plate and to lower margin of Aa2; overall a very good copy in 19th-century half black roan over green boards, title gilt to spine; upper joint split at head, some wear to joints and corners, some abrasions at board edges; inscription of B. Coxe, dated 10 June 1887, to front free endpaper. **£6000**

First edition of this landmark work on China by the German Jesuit polymath Kircher (1602-80). Cordier describes this edition as 'plus belle' than the pirated reprint published in the same year by Meurs. Waesberge and Weyerstraet subsequently issued Dutch (1668) and French (1670) translations. Kircher's text is divided into six parts, comprising a study of the Nestorian inscription found in China in 1625; travels to China, including Marco Polo; the arrival of idolatry from the West; the natural and artificial curiosities of China; the architectural and mechanical arts of the Chinese; and Chinese writing, including a comparison of the alphabet with the Egyptian.

‘Having begun in the late sixteenth century, the Jesuit missions [to China] were well established by Kircher’s time, and he himself was a rejected volunteer for service there. Nothing, therefore, was more natural than he should compile a book of their findings, combined with his own perennial researches in religion and linguistics, and issue it in a splendidly illustrated folio. *China monumentis*, while one of his least original works, was in many ways his most significant historically, being the first publication of important documents on oriental geography, geology, botany, zoology, religion and language. Kircher admits in the preface that his main concern was to preserve the fruits of his colleagues’ efforts ... Foremost among his sources were Johann Adam Schall; Bento de Goes, who in 1602 had left from the Jesuit station in Agra, north India, to find a land-route to China and seek the fabled land of Cathay; Kircher’s former pupil Martin Martini, appointed mathematician to the Chinese Imperial Court and author of *Novus atlas Sinensis* (1655); and the trio of intrepid explorers Johann Grueber, Michael de Boym and Heinrich Roth, who all returned to Rome in 1664. Grueber ... was an accomplished draughtsman and supplied the originals for many of *China’s* topographical engravings. Boym provided those of Chinese flora, and transcriptions of Chinese characters that enabled Kircher to publish the first vocabulary of the language. Roth, who travelled with Grueber, had already become adept in Sanskrit, of which he compiled a dictionary. Here again, Kircher’s *China* included the first reproduction in the West of the Sanskrit alphabet and grammar ... In order to fit the civilizations of the East into his picture of mankind’s history, Kircher had to assume that they had derived, since the Flood, from the West ... As a confirmed Egyptophile, he naturally found most of the evidence pointing in that direction. Chinese script, he decided, was originally designed on pictorial principles, hence must be a descendant of Egyptian hieroglyphs. The impressions of Indian and Chinese religion which the missionaries brought back suggested that idolatry and polytheism were well-nigh universal in the East. This again suggested the practices of Egypt and the countries whose religions had derived from Egypt. In his two favourite fields, then, comparative religion and language, Kircher saw every evidence of an Egyptian origin; and so Noah’s recalcitrant son Ham was again invoked as the founder of Chinese civilization.’ (Godwin, pp. 56-7).



Cordier *Sinica* 26; Sommervogel IV, 1063; Streit V, 2335.

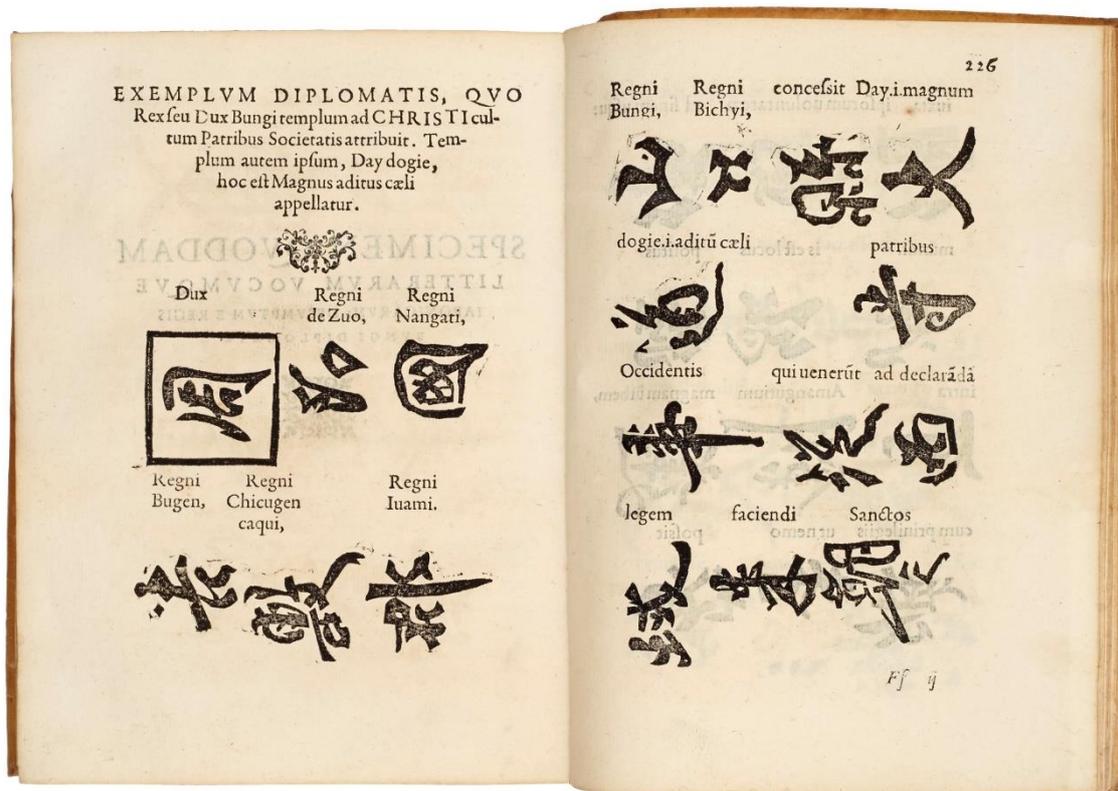
EARLIEST DETAILED HISTORY OF JESUIT MISSIONS IN THE EAST

17. **[MAFFEI, Giovanni Pietro and Emanuel ACOSTA.]** *Rerum a Societate Jesu in oriente gestarum volumen. In quo haec ferme continentur. De rebus Indicis ad annum usque ... MDLXVIII, commentarius Emmanuelis Acostae Lusitani, recognitus, et Latinitate donatus. De rebus Indicis ad annum usque MDLXX, epistolarum liber I. De Japonicis rebus ad annum usque MDLXV, epistolarum libri V. Omnes ... recogniti, et in Latinum ex Hispanico sermone conversi. Ad calcem operis, epistolae duae seperatim additae sunt, de LII, e Societate Jesu, pro fide Catholica nuper occisis. Accessit etiam specimen quoddam litterarum vocumq[ue] Japonicarum ... Naples, Orazio Salviani, 1573.*

4to, ff. 236, [2]; woodcut printer's device on title, woodcut initials, and woodcut Japanese characters in the text (*vide infra*); some faint dampstaining towards end of volume; a very good copy in contemporary limp vellum with remains of ties, later manuscript title on spine; slightly discoloured and cockled; *provenance*: inked-out early ownership inscription and unidentified armorial blindstamp on title.

£9,000

Third and best edition of the earliest detailed history of the Jesuit missions in the East, especially Japan. Included for the first time in this edition are five pages of Japanese characters in printed facsimile, 'Specimen quoddam litterarum vocumque Japonicarum; desumptum e regis Bungi diplomate' (ff. 225–8), which reproduce a letter by the daimyo of Bungo (Kyushu), Otomo Sorin, permitting the Jesuits to build a church on his land in 1552; this letter was not included in the two previous editions (Dillingen, 1571; Paris, 1572). As Alden notes, the present 1573 Naples edition also includes material on the martyrdom of Inácio de Azevedo and other Jesuits en route to Brazil (ff. 229–236). Some copies of this edition have a variant title-page with the imprint 'in aedibus Decii Lachaei'.



Acosta, a Portuguese Jesuit, taught at Coimbra, where he had unrivalled access to the letters from the Jesuits in the East that form the basis of his history. His manuscript, written in Portuguese, was sent to Rome and translated into Latin by Giovanni Pietro Maffei, a Jesuit novice and skilled Latinist, who had been selected by the Jesuits to prepare an official history of their eastern mission. Maffei added to Acosta's work what is in fact the overwhelming bulk of the present book, devoted entirely to Japan and entitled 'De Japonicis rebus

epistolarum libri quinque' (ff. 73–224), which was based on letters sent from the Jesuits working in the region. Among the letters used by Maffei are Xavier's celebrated report of November 1549 from Kagoshima and two from the Japanese convert Paul (who accompanied Xavier), one from Goa in 1548, the other from Kagoshima in 1549.

Alden 573/27; Cordier *Japonica*, 59 (listing the contents); Laures 138 (imprint not specified; two copies: Sophia, Ueno); Sommervogel V, 294–5; Streit IV, 958. OCLC records five copies in the US (Cleveland, Columbia, Folger, Minnesota and Rutgers). COPAC records the British Library copy only.

CHINESE RITES

18. **[MAMIANI DELLA ROVERE, Luigi Vincenzo.]** *La verità, e l'innocenza de' missionarj della Compagnia di Giesú nella Cina. Difesa contro un libello intitolato Apologia delle risposte date dal procuratore dell' eminentissimo signor cardinal di Tournon alli cinque Memoriali del padre Provana contro le Osservazioni di un' autore anonimo.* [N.p., n.p., 1710].

4to, pp. 172; title fore-edge a little frayed, small water stain to lower inner margin of first 3 quires and to outer upper margin of final leaf, small closed tear to fore-edge of p. 119, else a very good copy in contemporary marbled paper; a little faded, neat repairs.

£550

First edition of this rare spirited defence of the Jesuits in the Chinese Rites Controversy. Mamiani (1652-1730) spent his early career as a missionary in Brazil, evangelising the Kiriri people and producing a catechism and grammar of their language. On his return to Europe in 1701 he honed his skills as a controversialist in the debate surrounding the Jesuits' missionary activity in China. *La verità* is the product of a tract war between Mamiani and Giovanni Jacopo Fatinelli, the procurator of cardinal de Tournon (papal legate to China). When the Jesuit father Joseph Antoine Provana was sent to Rome by the Chinese emperor Kangxi, he presented the Pope with five 'memoriali' setting out the crisis facing the mission in China and requesting help. These were refuted by Fatinelli, prompting Mamiani to enter the fray in Provana's, and the Jesuit missionaries', defence. *La verità* concludes with a substantial appendix, 'Sommario de' documenti citati nell' antecedente difesa' giving the text of numerous letters and testimonies pertinent to the controversy.

Cordier *Sinica*, 906-7; Sommervogel V, 455. Not on COPAC; three copies in the US recorded on OCLC (University of Chicago, Harvard, and Newberry).

ONE SOURCE OF LAUDER'S MILTON IMPOSTURE

19. **MASEN, Jacob.** *Sarcotis. Carmen. Auctore Jacobo Masenio S. J. Editio alterna cura & studio J. Dinouart. Coloniae Agrippinae et venit Parisiis apud J. Barrou ... 1757.*

[bound with:]

MASEN, Jacob. *La Sarcothée. Poème traduit du Latin du R.P. Masenius de la Compagnie de Jesus. Par M. l'Abbé Dinouart. A Londres [Paris?] et se vend à Paris, chez J. Barou ... 1757.*

Two vols bound in one, 12mo in eights and fours; *Sarcotis*, pp. [2], 108; *La Sarcothée*, pp. 192, [4, index of names and errata], with half-title; fine copies in contemporary tan morocco, gilt (minor wear to corners), book label of the Bibliotheca Lamoniana and circular stamp 'L' on page 3.

£750

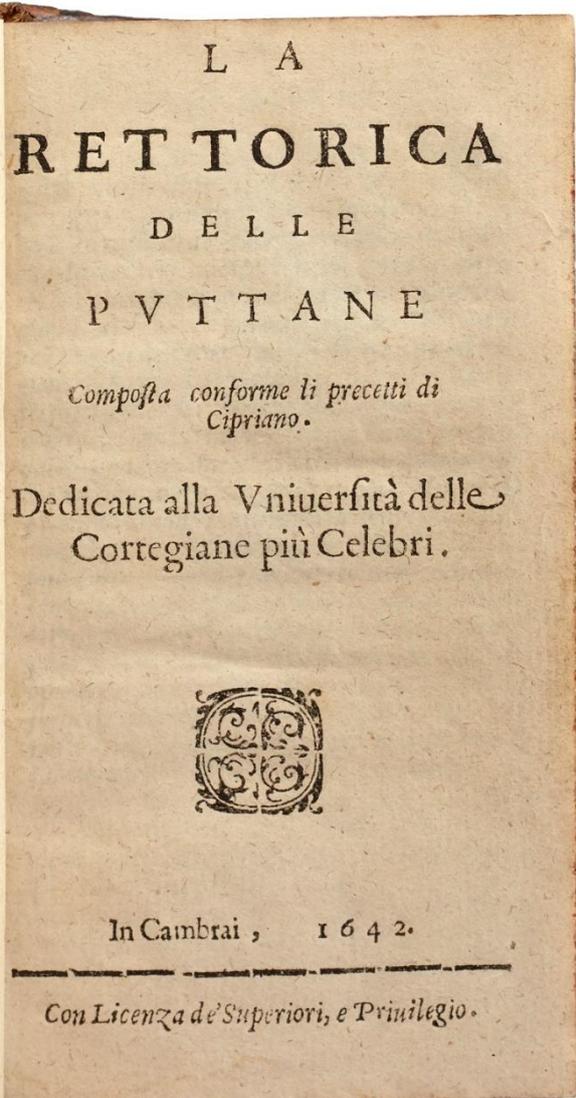
Reprint and French translation of *Sarcotis* (1654) published at the end of the Lauder controversy when interest in the scarce neo-Latin texts that Milton had supposedly plagiarized produced a demand for copies.

Jacob Masen (1601-1681) was a German Jesuit poet and playwright, and *Sarcotis* was an epic on the fall of man, first published in the collection *Palaestra eloquentiae ligatae* (Cologne, 1654). Lauder first made his claim that parts of the plan and many passages in *Paradise Lost* were borrowed from *Sarcotis* in five articles in the *Gentleman's Magazine* in 1747. The passages that he quoted bore a striking resemblance indeed to passages in Milton's poem, not surprisingly as he had interpolated lines from William Hog's Latin translation of *Paradise Lost*. Using the same technique he widened the field to examples from Grotius, Staphorstius, Fox and others, but, although suspicions were expressed almost at once, these obscure neo-Latin poems were not readily available to critics. Exposure came when John Douglas, afterwards Bishop of Salisbury, demonstrated that the supposedly plagiarized lines had been interpolated from Hog.

Both *Sarcotis* and *La Sarcothée*, which includes 'Observations' on Maenius, Milton, and Lauder, were published under the auspices of l'Abbé Joseph Antoine Toussaint Dinouart. Despite the differing imprints the two title-pages are almost identical, including a small vignette of a printing house operated by putti, and both volumes clearly came from the same press, probably in Paris.

THE RHETORIC OF WHORES : SATIRISING JESUIT EDUCATION

20. **[PALLAVICINO, Ferrante.]** *La rettorica delle puttane. Composta conforme li precetti di Cipriano. Dedicata alla università delle cortegiane più celebri. 'Cambrai' (but Venice), [no printer], 1642.*



12mo, pp. [ii], 138, [4, blank]; faint damp stain at foot of last few leaves, upper margins occasionally trimmed a little close, a few light stains, but a good, crisp copy in eighteenth-century Italian mottled sheep, spine gilt; slightly rubbed, joints cracked but holding, some minor restoration.

£7500

Extremely rare first edition, fourth variant (variant 'V'), of a classic of seventeenth-century erotic literature, the masterpiece of the celebrated satirist Ferrante Pallavicino (1615–1644). Published anonymously in Venice with a fictitious Cambrai imprint, *The rhetoric of whores* is a ferocious anti-Jesuit work in which the 15 lessons of the standard Jesuit rhetoric textbook, Cipriano Suarez's *De arte rhetorica*, are turned into lessons given by an experienced old prostitute to her young disciple.

'More than any of his other books, *The rhetoric of whores* demonstrates why Pallavicino was the only Italian author of his epoch capable of a coherent vision that integrated satire, scepticism, and naturalistic morality Although Pallavicino claims in his introduction to be writing a morality tale about the false lures of commercial sex, he fooled no one, least of all the Inquisitors of the Holy Office. It is obvious that the "artificial lies", "deceptions" (*inganni*), and "wickednesses" (*ribalderie*) of the courtesan were also the principal ingredients in a Jesuit education By systematically pursuing the parallels between rhetorical persuasion and erotic seduction, Pallavicino demonstrates how the high art of rhetoric has the same instrumental character as the lowly deceptions of the prostitute' (Edward Muir, *The culture wars of the late Renaissance: skeptics, libertines and opera*, 2007, pp. 90–94).

Following several scurrilous, and often obscene, satirical attacks on the Roman Curia and Pope Urban VIII, Pallavicino had been arrested in Venice in 1641 but managed to be released from prison after only six months thanks to the help of powerful friends. After the publication of *La rettorica delle puttane* in 1642, Pallavicino

was forced to flee Venice and seek refuge in Bergamo; in 1644 he was lured to France by the prospect of becoming Richelieu's historian but, arriving in Avignon, he was betrayed by one of his companions, arrested by the Vatican authorities and subsequently beheaded.

Immediately banned after its publication and the majority of copies suppressed, today the work is extremely rare. In her bibliography of Pallavicino, Laura Coci lists four different variants of the first edition (called, in order, 'L', 'B', 'P' and 'V'), with a total of only eight copies recorded. Examples of variant 'V' can be found at the Vatican Library and the Bibliothèque nationale (for a complete census, see Laura Coci, 'Bibliografia di F. Pallavicino', in *Studi seicenteschi*, vol. XXIV, 1983, pp. 221–306, at pp. 250–251, and F. Pallavicino, *La retorica delle puttane*, ed. L. Coci, Parma, 1992, pp. 133–135).

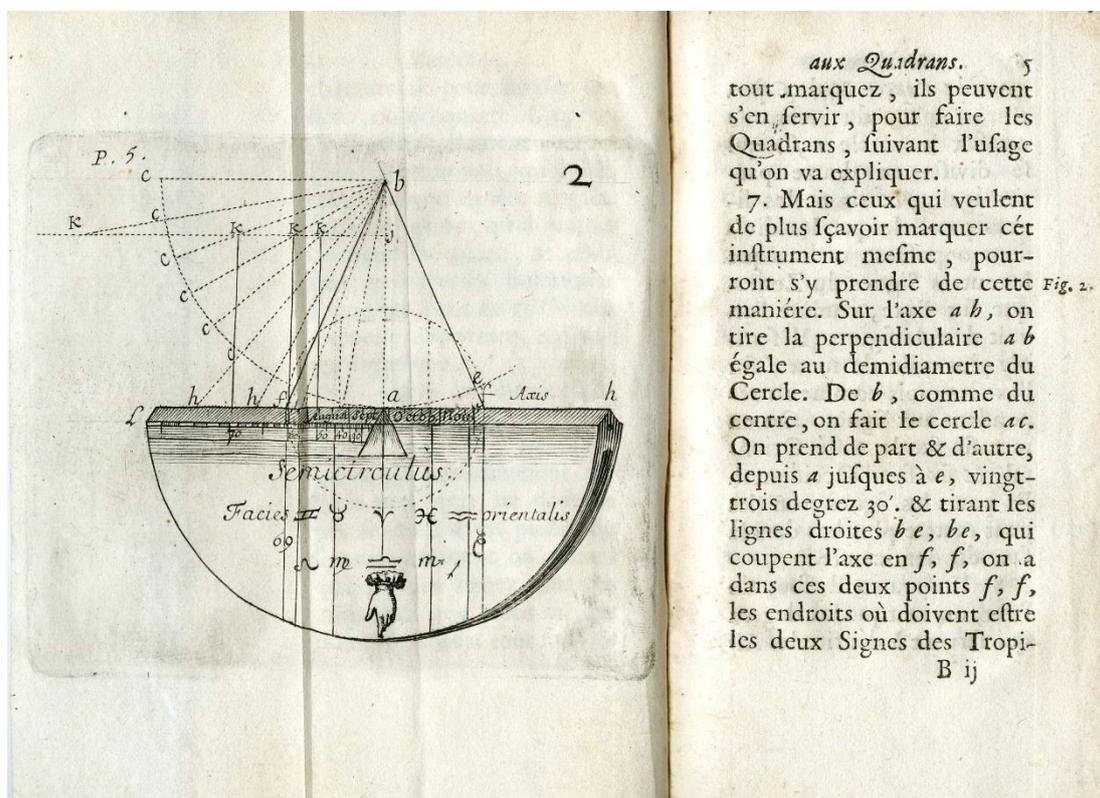
Gay III, 1012.

21. **PARDIES, Ignace Gaston.** Deux machines propres a faire les quadrans avec tres-grande facilité. Paris, Sebastien Mabre-Cramoisy, 1673.

12mo, pp. [x], 58, [1], [3 blank], with 7 engraved (3 folding) plates; a very few small marks; a very good copy in contemporary panelled dark calf, gilt spine; spine rubbed, some abrasions to covers, corners a little worn; Macclesfield library bookplate and embossed blind stamp at head of first three leaves.

£450

First edition of a description of two scientific instruments invented by the French Jesuit and mathematician Pardies (1636-73), who taught philosophy and mathematics at Paris. One is a machine to trace sundials even on irregular surfaces, the other an optical device. Paradies had first discussed these matters in general terms in his first work *Horologium thaumanticum duplex*. The *Deux machines* was extremely popular, running to five editions. 'Pardies deserves a place in the history of physics for having intervened in the debate on the ideas of Newton and of Huygens at certain decisive moments' (*DSB*). He corresponded with both men, and also with Leibniz.



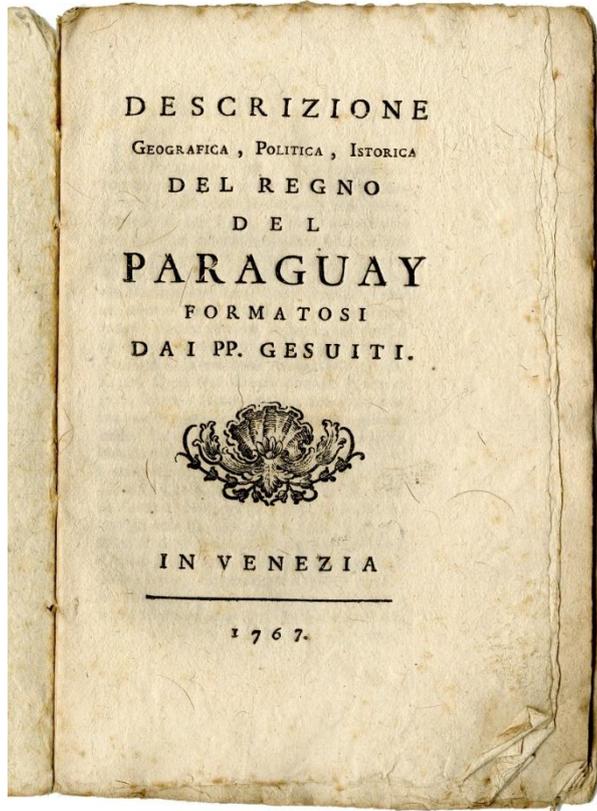
Sommervogel VI, 203.

CRITICISM OF THE JESUITS IN PARAGUAY

22. **[PARAGUAY.]** Descrizione geografica, politica, istorica del regno del Paraguay formatosi dai PP. Gesuiti. Venice, [n.p.], 1767.

8vo, pp. XXX, [2 (blank)]; woodcut vignette to title; a little light foxing; a very good uncut copy in contemporary plain wrappers; numbers inked in old hand at head of upper wrapper.

£300



First edition of this anonymous anti-Jesuit description of Paraguay, published in the same year that Charles III of Spain decreed the exile of the Jesuits from the Spanish possessions in America, an edict forcefully carried out by the governor of La Plata. Among much interesting detail on the state of Paraguay at the time, the author accuses the Jesuits of abusing their power and wealth to make the indigenous population dependent upon them, concluding that if the native population had become more civilised during their presence in the country then it was due to the 'greed, rapacity and usurpation of the missionaries'.

'The Jesuit Reductions of Paraguay, one of the most singular and beautiful creations of Catholic missionary activity, have contributed more than any other factor to fix the name of Paraguay in history. They have been the object alike of the most sincere admiration and the bitterest criticism.' (*Catholic Encyclopedia*).

Sabin 58517; Streit III, 865. No copies are recorded on COPAC.

'THE FIRST EXAMPLE OF FRENCH PROSE AS WE KNOW IT TODAY' (PMM)

23. **[PASCAL, Blaise.]** Les provinciales ou les lettres par Louis de Montalte, a un provincial de ses amis, & aux RR. PP. Jesuites: sur le sujet de la morale; & de la politique de ces peres. 'Cologne, Pierre de la Vallée' [i.e. Amsterdam, Elzeviers], 1657.

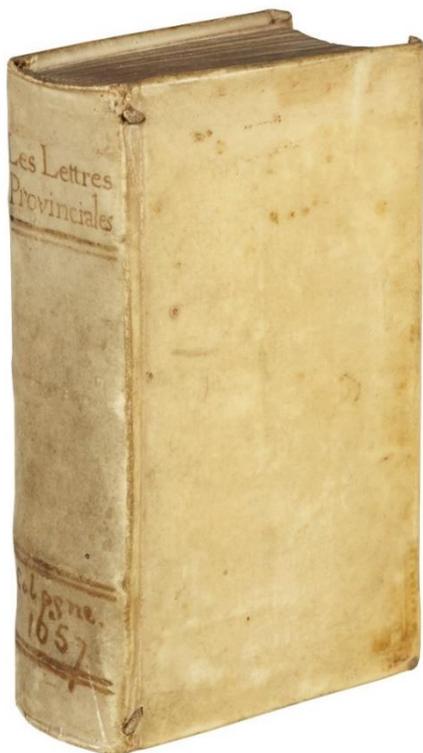
12mo, pp. [xxiv], 398, 111, [1 blank]; the odd mark, residue of wax seal to rear endpaper; an attractive, unsophisticated copy in contemporary vellum, yapp edges, ink titling to spine; contemporary ownership inscription (G. Vanvianen) to second free endpaper with a partially crossed out and faded note to the head of the page, pencil manuscript ownership inscription to first free endpaper initialled by Cosmo Gordon (1886-1965).

£2000

First 12mo edition, first Elzevier edition, first issue, published in the same year as the first complete edition, in quarto, printed in Paris. Elzevier's quickly established itself as the standard edition.

'The *Lettres Provinciales*, as they are called, are ... perfectly finished in form, varied in style, and on a subject of universal importance ... [Pascal] will always be chiefly remembered as a moralist, more especially as the great apologist for Jansenism, the seventeenth-century French ascetic movement of reform inside the Roman Catholic Church ... At the end of 1655, the movement had been much under attack from the Jesuits, and Pascal was persuaded to write a rejoinder ... [his] counter-attack took the form of a brilliant exposure of the casuistical methods of argument employed by the Jesuits ... Pascal's weapon was irony, and the freshness with which the

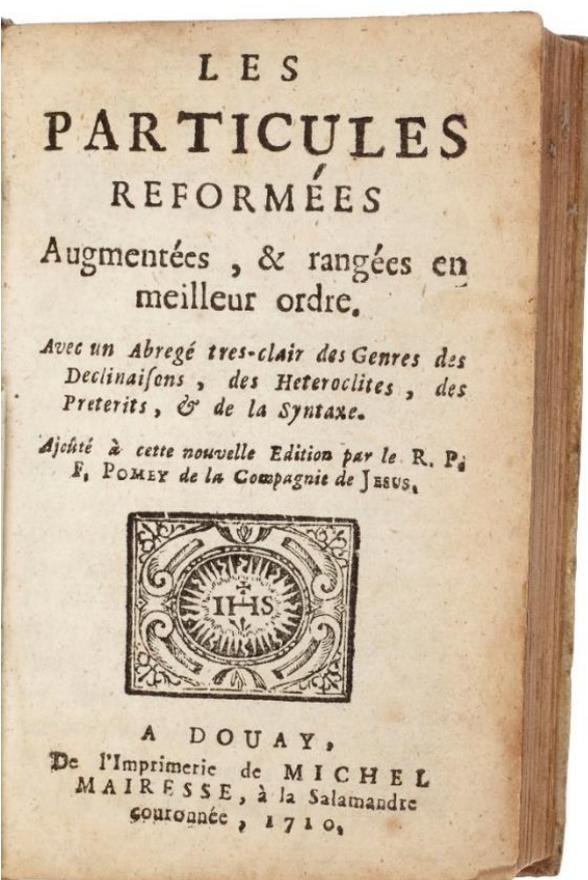
gravity of the subject contrasts with the lightness of the manner is an enduring triumph. The vividness and distinction of his style recalls the prose of Milton at its best.' (*Printing and the Mind of Man*).



Brunet IV 395-96; Copinger 3497; Maire II p. 168-170; Willems 1218. See PMM 140.

UNRECORDED EDITION

24. **POMEY, François-Antoine.** *Les particules reformées augmentées, & rangées en meilleur ordre. Avec un abrégé tres-clair des genres des déclinaisons, des heteroclités, des preterits, & de la syntaxe. Ajoûté à cette nouvelle édition par le R.P. F. Pomey de la Compagnie de Jesus. Douai, Michel Mairesse, 1710.*



12mo (in 12s and 6s), pp. [vi], 340, [14, table of contents]; Jesuit device to title, head- and tail-pieces; lightly toned, a few spots, headlines occasionally trimmed a little close, a few words crossed through in ink and a few notes to pp. 266-277; a very good copy in 18th-century stiff vellum; some loss to head of spine, tail of spine slightly split and chipped; 'C. Bévenot' inscribed on front free endpaper.

£300

An apparently unrecorded Douai edition of Pomey's popular, frequently reprinted French-Latin grammar and dictionary-cum-phrasebook. Pomey (1618-73) was a Jesuit teacher of humanities and rhetoric who served, from 1644, as Préfet des basses classes at the Collège de la Trinité in Lyon. Perhaps best known for his *Dictionnaire royal des langues françoise et latine* (1664) and *Pantheum mythicum* (1659), Pomey was one of several important lexicographers to occupy the Préfet's post. Dictionaries were indispensable pedagogical tools for the Jesuits, who believed, like Erasmus, that knowledge of words was an essential precursor to knowledge of things. Pomey's *Particules* was intended to facilitate a mastery of spoken and written Latin in young students. Michel

Mairesse (1649-1719) was an important Douai printer who became imprimeur du roi in 1680. His significant output included theological texts, mathematical, logical and grammatical works, and collections of decrees.

Not in Sommervogel; not on COPAC or OCLC.

25. **[PORTUGAL.]** Dimostrazione dell'ossequio, e rispettosa venerazione, avuta dai ministri di sua santità versa la sagra persona, ed i ministri di sua maestà fedelissima sincerissimo ragguaglio di quanto ha preceduto, e accompagnato l'espulsione del signor cardinale Acciaiuoli dal Portogallo e la partenza del signor commendatore Almada da Roma. *Venice, Antonio Zatta, 1760.*

4to, pp. 184; device to title; very occasional small marks; a very good copy in contemporary marbled paper wrappers, paper label with inked title to spine; some loss to spine, a little faded.

£150

Scarce controversialist work relating to the Jesuits' expulsion from Portugal, comprising text attributed to the pro-Jesuit cardinal Luigi Maria Torregiani accompanied by a refutation in the form of critical notes attributed to the anti-Jesuit Francisco de Almada e Mendonça, Portuguese envoy to the Vatican and cousin of the Marquis of Pombal. Cardinal Filippo Acciaiuoli, apostolic nuncio to Portugal, was expelled from the country on Pombal's orders for intervening on the Jesuits' behalf.

COPAC records a single copy at the British Library; OCLC notes one US copy at Fordham University Library.

26. **[PORTUGAL.]** Lettera circolare di sua maestà fedelissima a S.A.R. l'arcivescovo di Braga primate con cui gli trasmette copie dell'ordine regio al cancelliere del Tribunale delle Suppliche per il sequestro di tutti i beni, &c. spettanti a' padri Gesuiti del regno. Del sommario degli errori empj, e sediziosi insegnati da' medesimi Gesuiti a' rei giustiziati, e che tentarono di spargere anche tra i popoli di questi regni. Della rappresentanza fatta dal giudice del popolo, e della casa de' XXIV. in seguito del decreto emanato fin sotto li 9. decembr. 1758. Ed altro concernente il medesimo processo, &c. *Lisbon, Michele Rodrigues, 1759.*

8vo, pp. 53, [3 (blank)]; a very good crisp and clean copy, loose in contemporary plain wrappers.

£180

Very scarce collection of important documents relating to the expulsion of the Jesuits from Portugal, including translations of José I's letters to the Archbishop of Braga and to Pedro Gonçalves Cordeiro Pereira, chancellor of the Casa de Supplicação, regarding the confiscation of all property belonging to the Jesuits in the Portuguese empire and the arrest of members of the society, as well as a summary of 'Jesuits errors' (p. 11-40). This is one of three Rodrigues editions (all with different pagination) to appear in 1759, this being the rarest.

We have been unable to trace any institutional copies of this edition outside Italy.

27. **[PORTUGAL.]** Risposta alla lettera scritta da un Gesuita sul discuoprimiento della congiura formata contro il re di Portogallo. *Lisbon [i.e. Venice, Pietro Bassaglia], 1760.*

8vo, pp. 61, [3 (list of books sold by Pietro Bassaglia in Venice, last leaf blank)]; title within border of type ornaments, engraved initial; light marginal foxing, small loss to blank corner at head of penultimate leaf, a very good uncut copy in contemporary plain wrappers, remains of paper label to spine.

£150

An anonymous anti-Jesuit contribution to the literature surrounding the attempted assassination of José I of Portugal, written in reply to the Jesuit Antoine Cavallery, professor of Theology at Toulouse. The powerful

Portuguese minister the Marquis of Pombal, an arch opponent of the Society for two decades, implicated the Jesuits in the assassination attempt and in 1759 José I became the first European monarch to expel the Jesuits from all his domains and confiscate their properties. Two other editions of the *Risposta* were published in Venice and Lugano in the same year as this one.

cf Sommervogel II, 928 (Lugano edition). We have been unable to find any copies in UK or US libraries on OCLC.

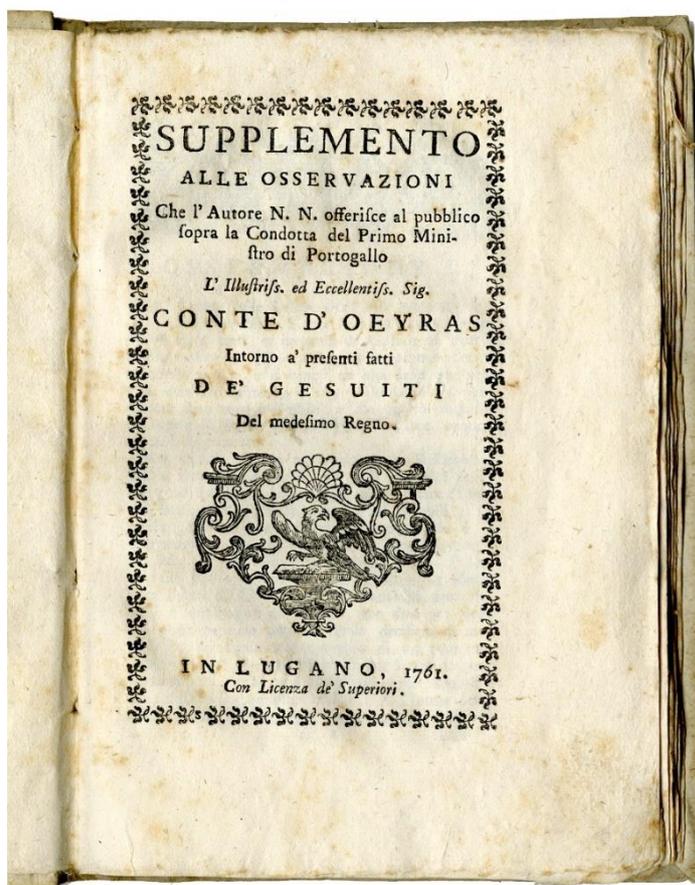
28. **[PORTUGAL.]** Supplemento alle osservazioni che l'autore N. N. offerisce al pubblico sopra la condotta del primo ministro di Portogallo l'illustriss. ed eccellentiss. sig. conte D'Oeyras intorno a' presenti fatti de' Gesuiti del medesimo regno. *Lugano [i.e. Venice, Giuseppe Bettinelli], 1761.*

8vo, pp. 96; title within border of type ornaments and with woodcut vignette, head-piece; a little light foxing; a very good uncut copy in contemporary plain wrappers, title inked to spine.

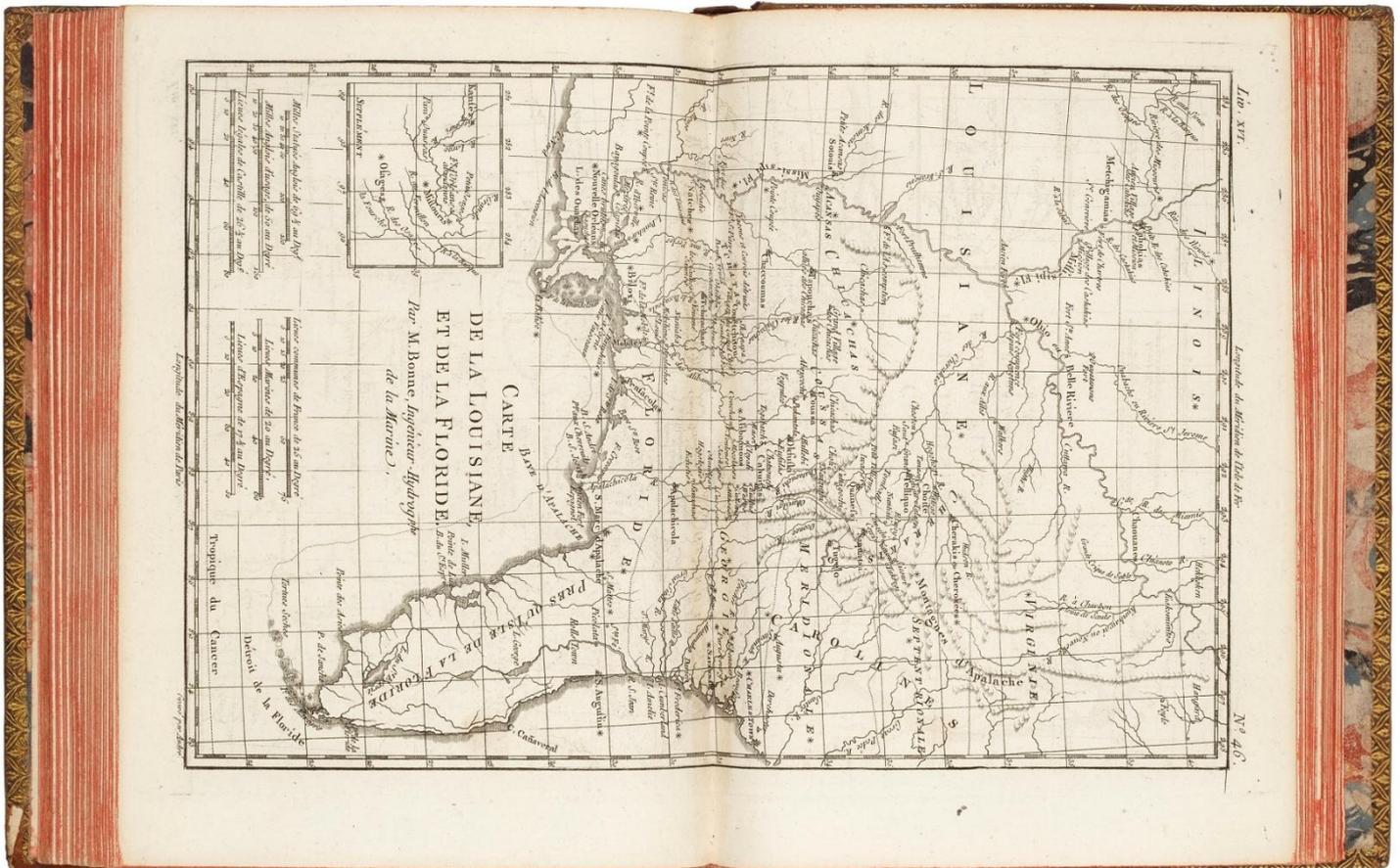
£150

A rare anonymous attack on the *Osservazioni* attributed to the Jesuit Francesco Benincasa regarding the conduct of the Marquis of Pombal towards the Jesuits in Portugal. The author argues, contrary to Benincasa, that the expulsion of the Society from Portuguese territory was not down to the personal hatred of the powerful Pombal but rather to the Jesuits' own actions. He attacks the Jesuits' harmful influence in Portugal, Uruguay and Paraguay, their ambition and misconduct, and the ignorance of their teaching, and defends the actions of the King of Portugal and of Pombal against them.

cf Sommervogel I, 1305 for the *Osservazioni*. Only the British Library copy on COPAC; OCLC notes two copies in the US (University of Pennsylvania and Loyola).



OUTSPOKEN CONDEMNATION OF EUROPEAN COLONIZATION



29. **RAYNAL, Guillaume Thomas.** *Histoire philosophique et politique des établissements et du commerce des européens dans les deux Indes.* Geneva, Jean Leonard Pellet, 1780.

Five vols, 4to, comprising the text in four vols, pp. xvi, 741, [1, errata]; [iv], viii, 485, [1, errata]; xv, [i, blank], 629, [1, errata]; [iv], viii, 770, [1, errata], [1, blank], with a portrait and four plates, half-titles present, small flaw in a few lower margins of vol. IV; and an atlas, pp. [iv], 28, with 50 maps and 23 tables, half-title inlaid by binder; contemporary calf, spines gilt, some light wear, slight cracks in joints, but an excellent set.

£7500

Pellet's superior quarto edition (he also published an octavo edition in the same year) containing the definitive version of the text, including for the first time extensive contributions by Diderot and other *philosophes*.

Raynal (1713-96) 'was a renegade Jesuit and former editor of the *Mercure de France*. He was, however, despite the radicalism of much of the *Histoire*, only a moderate reformer ... [and] an unlikely author of what was to become not only the most outspoken condemnation of European colonization, but also one of the most powerful critiques of the *ancien régime* itself, a work which, in the words of one of its fiercest critics, had aroused in all its readers a new brand of fanaticism: "the fanaticism of liberty". The final version of the *Histoire*, which appeared in 1780 in Geneva, was not, however, wholly or even largely Raynal's own work. It contained, in addition to the original 1772 text, extensive contributions by a number of the lesser and greater *philosophes*: Pechmeja, Deleyre, Dubreuil, Valadier, Saint-Lambert, Lagrange and Diderot's future biographer Naigeon, among others. The original text now provided little more than a narrative structure for a series of striking juxtapositions which transformed the work into an *Encyclopédie* on the political, intellectual and social implications for Europe of colonization. The most original, the most radical and sustained of these contributions were by Diderot. They were also far more uncompromising in their anti-colonialism than the more moderate and reconciliatory tones of Raynal's original text. Raynal himself became, in effect, the champion of an anti-colonial movement very much *malgré lui* ... The *Histoire* is simultaneously a celebration

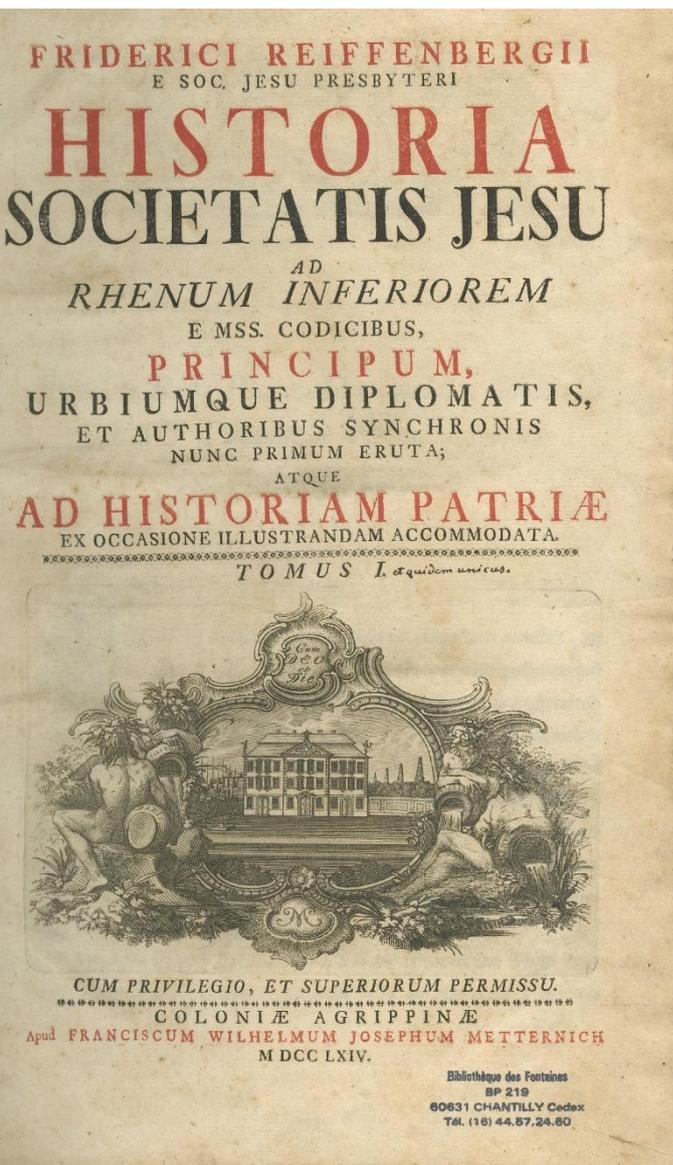
of the humanizing, civilizing effects of international commerce and a condemnation of the European colonizing venture.’ (Pagden, *Lords of all the World* pp. 163–8).

Horace Walpole enjoyed this ‘amusing’ and ‘fine’ work, writing to Lady Ailesbury: ‘It tells one everything in the world, how to make conquests, invasions, blunders, settlements, bankruptcies, fortunes, etc.; tells you the natural and historical history of all nations; talks commerce, navigation, tea, coffee, china, mines, salt, spices; of the Portuguese, English, French, Dutch, Danes, Spaniards, Arabs, caravans, Persians, Indians, of Louis XIV and ... women that dance naked; of camels, gingham and muslin; of millions of millions of livres, pounds, rupees, and gowries; of iron, cables, and Circassian women; of [John] Law and the Mississippi; and against all governments and religions. This and everything else is in the two first volumes. I cannot conceive what is left for the . . . others’. (*Correspondence*, ed. Lewis, XXXIX, pp. 167-8).

Einaudi 4648; Sabin 68081. This edition not in Goldsmiths’ or Kress.

JESUITS OF THE LOWER RHINE

30. **REIFFENBERG, Friedrich von.** *Historia Societatis Jesu ad Rhenum inferiorem e MSS. codicibus, principum, urbiumque diplomatis, et authoribus synchronis nunc primum eruta; atque ad historiam patriae ex occasione illustrandam accomodata.* Tomus I [all published]. *Cologne, Francis Wilhelm Joseph Metternich, 1764.*



Folio, two parts in one vol., pp. [xl], 644 [*recte* 646]; 156, [14]; title in red and black with engraved vignette, engraved arms of dedicatee to p. [v], head- and tail-pieces; light browning; a very good copy in 19th-century quarter green morocco over dark marbled boards, gilt title to spine, marbled endpapers; some rubbing to spine, a few abrasions to covers, some scraping to board edges; ticket to front pastedown ‘Bib. Coll. Pictav. S. J.’ (i.e. the Jesuit college at Poitiers), library ink stamp to foot of title-page and last page.

£650

First edition of Reiffenberg’s history of the Jesuits in the lower Rhine region, based on printed and manuscript sources, and covering the period 1540 to 1626. Intended as a much larger work, this first volume is all that was published, as the publication ground to a halt after Reiffenberg’s premature death in 1764. According to Sommervogel a manuscript continuation survives at Cologne. The second part of the *Historia*, entitled *Mantissa diplomatum*, is of particular interest as it consists of previously unpublished manuscript material, including a number of letters by the renowned Dutch Jesuit Peter Canisius.

Sommervogel VI, 1619; VD18 11222344. Only the British Library and Oxford copies on COPAC; OCLC finds four in the US (Boston College, Georgetown University, Saint Louis University, Woodstock Theological Center).

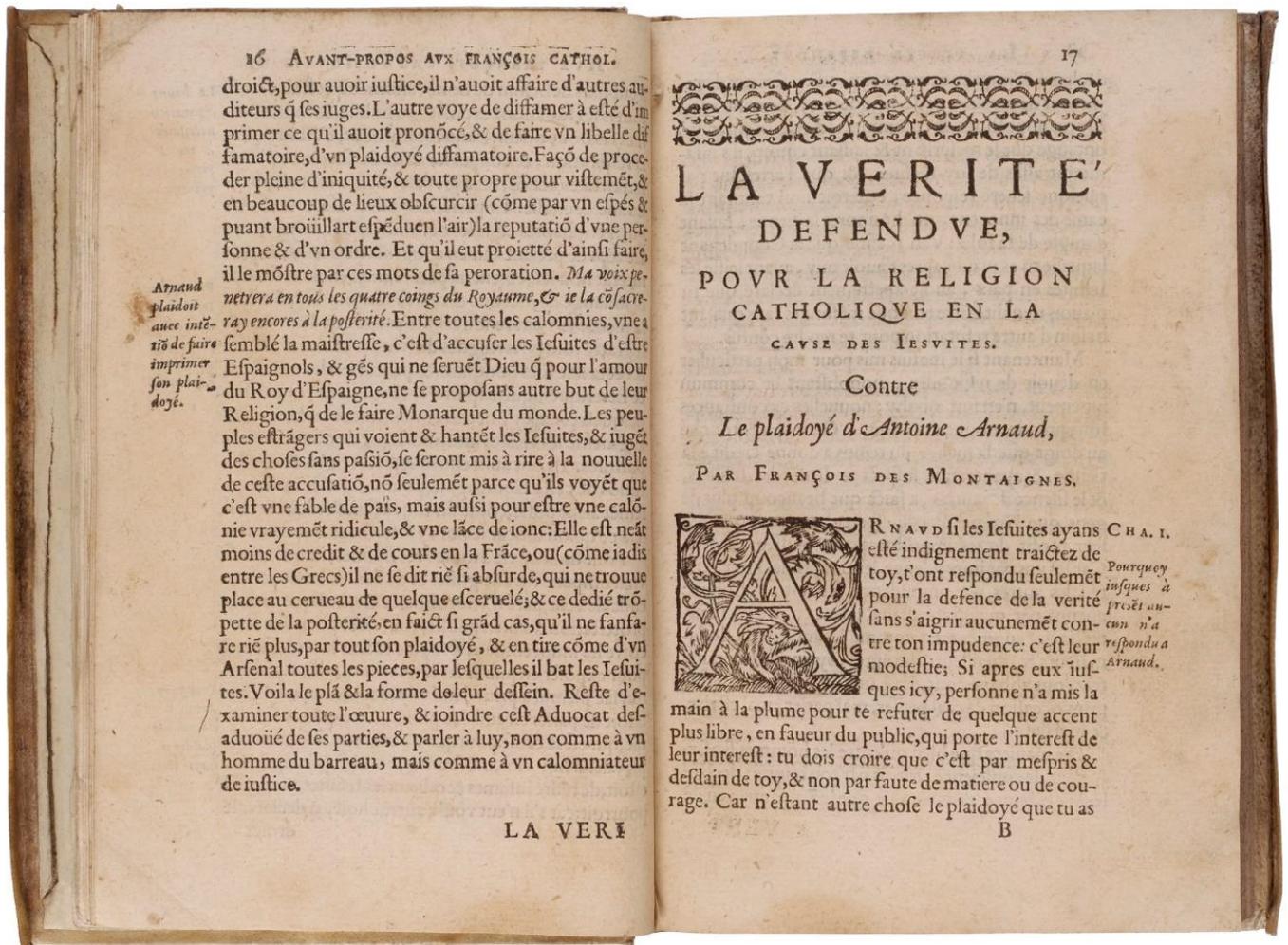
JESUIT DEFENCE AGAINST ARNAULD

31. [RICHEOME, Louis.] La vérité defendue pour la religion catholique. En la cause des Iesuites, contre le Plaidoyé d'Antoine Arnaud, par François des Montaignes. *Toulouse, Veuve de Jacques Colomiez, 1595.*

8vo, pp. 287, [17]; woodcut device to title; a few light spots and marks, small tear to title fore-edge, light creasing to corners of first few leaves, short tear to foot of E7; but a very good copy in late nineteenth-century vellum, blue spine label lettered in gilt (slightly chipped), yapp edges; boards a little bowed, a few marks; notes in 17th-century hand to foot of p. 258-9, ownership inscription of D. Rosset to title, bookplates of Jean-François Sacase (1808-84) and M. Riviere to front pastedown.

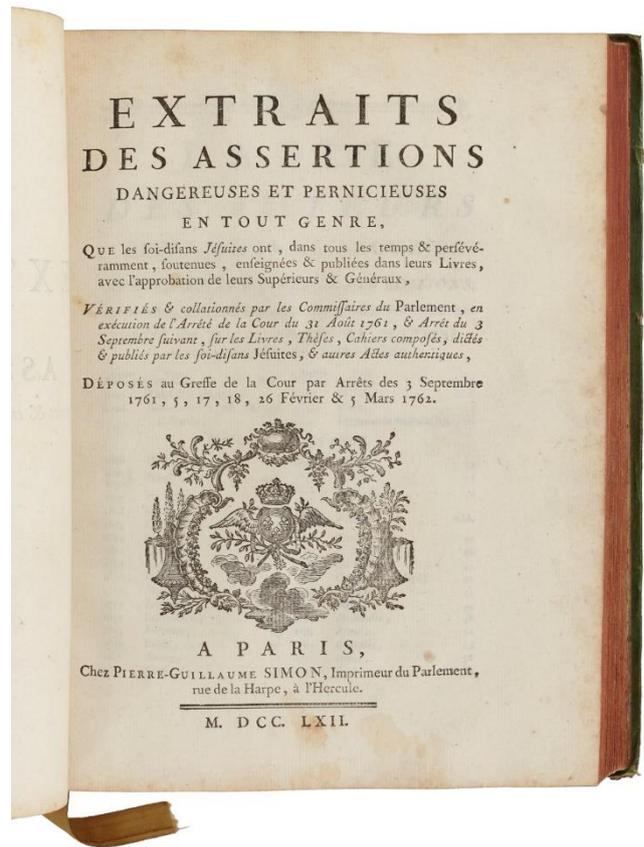
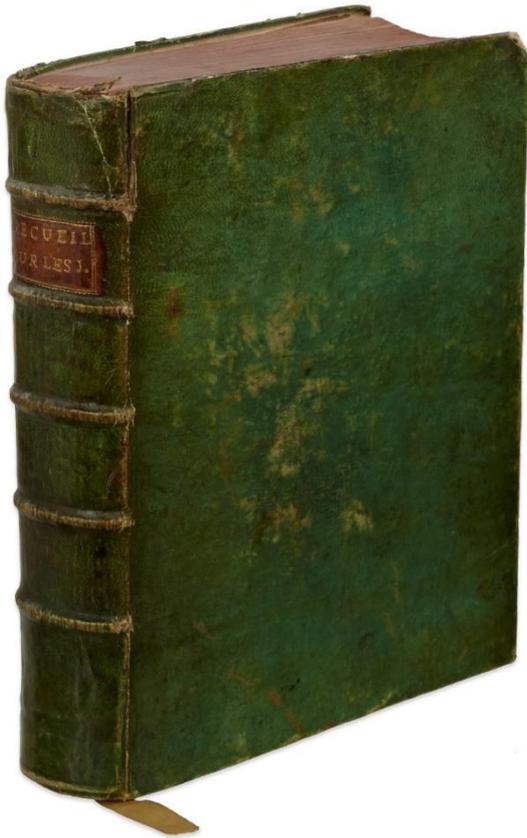
£1500

First edition of Richeome's vindication of the Jesuits against the charges made by Antoine Arnaud in his famous defence of the University of Paris in 1594. Richeome (1544-1625), known as the 'French Cicero', was one of the leading French Catholic controversialists of his age and played a crucial role in overcoming prohibitions against the Jesuit order in France. In *La vérité defendue* he constructs a history of the Society of Jesus from its foundation, highlighting its achievements in education and the work of Jesuit missions in Japan, the Far East, America, and Brazil. The work was translated into Latin the following year.



Adams D329; Sommervogel VI, 1816. Rare: OCLC records only three copies (Cambridge University Library, Folger Shakespeare Library, College of the Holy Cross).

MARSHALLING EVIDENCE AGAINST THE FRENCH JESUITS



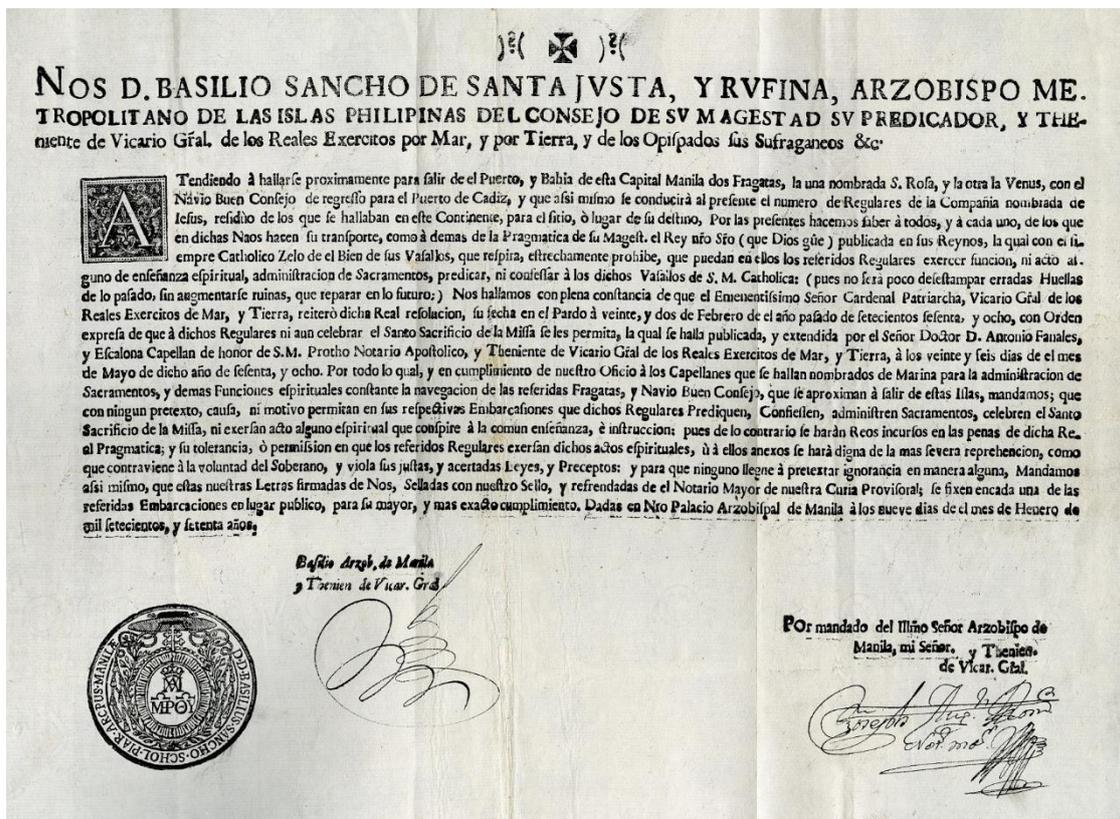
32. [ROUSSEL DE LA TOUR, Claude Pierre GOUJET, and Abbé MINARD, editors.] Extraits des assertions dangereuses et pernicieuses en tout genre, que les soi-disans Jésuites ont, dans tous les temps et persévéramment, soutenues, enseignées et publiées dans leurs livres, avec l'approbation de leurs supérieurs & généraux, vérifiés et collationnés par les commissaires du parlement, en exécution de l'arrêté de la cour du 31 Août 1761, et arrêt du 3 Septembre suivant, sur les livres, thèses, cahiers composés, dictés et publiés par les soi-disans Jésuites, et autres actes authentiques, déposés au greffe de la cour par arrêts des 3 Septembre 1761, 5, 17, 18, 26 Février et 5 Mars 1762. Paris, Pierre-Guillaume Simon, 1762.

4to, pp. [iv], viii, 542; half-title, woodcut vignette to title, tail-pieces; a few spots else a very good copy, bound with 32 related items (arrêts, declarations, extracts from registers of parlements, edicts, letters patent, sentences) in contemporary green vellum, red morocco spine label lettered 'Recueil sur les J.'; short split at head of upper joint, corners a little worn, covers slightly rubbed; contemporary manuscript list of contents to front free endpaper and occasional annotations in the same hand.

£1500

First edition of this systematic selection of Jesuit writings intended to demonstrate the many dangerous ideas endorsed by the Order, arranged under headings including probabilism, simony, blasphemy, sacrilege, magic, astrology, idolatry, perjury, homicide, and regicide. The compilation went through several editions and provoked a *Réponse* in 1763 from the French Jesuit Jean Nicolas Grou. The present copy, accompanied by the separately printed resumé *Maximes de la morale des Jésuites, prouvées par les extraits de leurs livres ... ou table analytique des assertions dangereuses et pernicieuses*, is found in a volume which forms a remarkable dossier of official measures and the marshalling of evidence against the French Jesuits in the years 1761 to 1763. Most of the additional 30 items were also printed in Paris by Pierre-Guillaume Simon, but a few were published at Rouen and Soissons. The contemporary French annotations to some of the contents of the volume appear to have been made by a member of the legal profession, who clearly followed the Jesuits' fate closely in the years running up to the Order's suppression in France in 1764.

JESUITS' EXPULSION FROM THE PHILIPPINES



33. **SANTA JUSTA, Basilio Sancho de.** Manuscript letter from the Archbishop of Manila, Basilio Sancho de la Justa Santa, to the Bishop of Campomanes, Don Pedro Rodriguez regarding the accompanying decree to be posted on ships carrying Jesuits expelled from the Philippines. *Manila, 13 January 1770.*

Manuscript letter in ink (310 x 200 mm), pp. 4, approximately 29 lines, p. 3 with 5 lines of writing and signature, and p. 4 date, and note stating that the decree mentioned in the letter is enclosed; folded in quarter for sending.

[bound with:]

SANTA JUSTA, Basilio Sancho de. Nos D. Basilio Sanche de Santa Justa, y Rufina, Arzobispo Metropolitano de las Islas Philipinas del consejo de su magestad su predicador, y theniente de Vicario Grál, de los Reales Exercitos por Mar, y por Tierra, y de los Opispados sus Sufraganeos etc. [*Manila, no printer, 9 January 1770*].

Folio broadside, (310 x 420 mm); an excellent copy on watermarked paper, folded vertically twice, and three folds matching those of the letter horizontally; with stamped seal of Basilio Sancho and signed by Basilio Sancho de Santa Justa and another official.

£5750

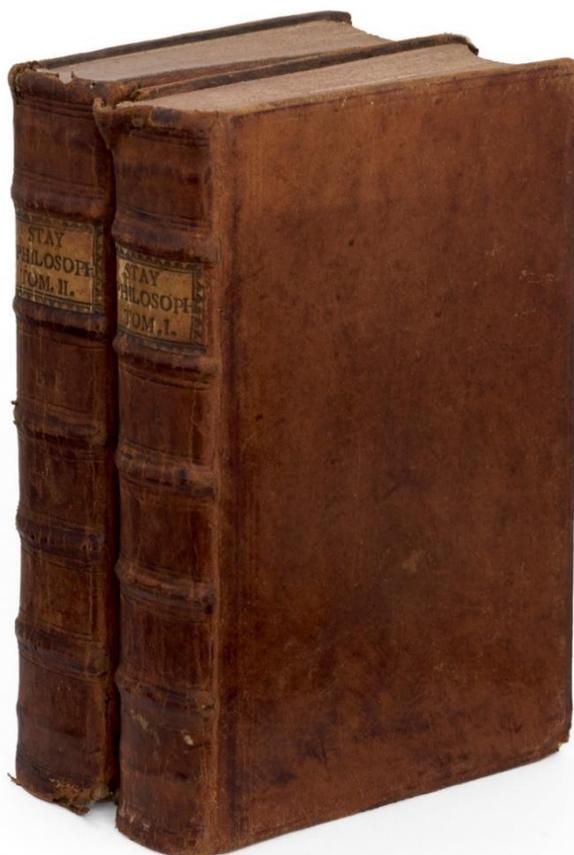
This letter from the Archbishop of Manila and accompanying copy of the decree to be posted on the *Santa Rosa and Venus* ships were sent to Don Pedro Rodriguez de Campomanes (1723–1802), a financial minister on the Council of Castile in Spain. The decree instructs that the broadside be nailed up in a public place on the ships and ordered that the Jesuits were forbidden from preaching, saying Mass, or taking confession while aboard the ship. The King of Spain had put Campomanes in charge of investigating the March 1766 “Hat and Cloak Riots” that occurred in Madrid. He had found the Jesuits to be directly responsible for the unrest and

shortly afterwards the expulsion of the Jesuits and confiscation of Jesuit property in Spanish territories was ordered. The Jesuits were to be replaced with priests under the direct control of Spanish bishops.

The Aragonese Archbishop of Manila, Basilio Sancho, arrived in Manila in 1767. In 1768 the order for the expulsion of the Jesuits reached Manila and between 1768 and 1771 he oversaw the expulsion of 143 Jesuits from the Philippines who were sent to Cadiz on various ships. The ships mentioned in this letter and decree are the *Venus*, with 24 Jesuits aboard, and *Santa Rosa*, with 68 Jesuits aboard, which left Manila on the 20th and 23rd of January 1770.

Not in Palau. Not in OCLC or CCPBE.

WITH IMPORTANT CONTRIBUTIONS BY BOSCOVICH



34. **STAY, Benedict and Roger Joseph BOSCOVICH.** *Philosophiae recentioris ... versibus traditae libri X ... cum adnotationibus, et supplementis P. Rogerii Josephi Boscovich S. J. Rome, Niccolo and Marco Pagliarini, 1755, 1760.*

Two vols, 8vo, pp. xxxiv, [2], 434; [2], xii, [4], 504, [4], with six folding engraved plates; contemporary inscription of the Philosophical Faculty, Bamberg, and later stamps of the Augustinian convent, Münnerstadt with shelf mark on titles; very good copies in contemporary sheep, spines and corners a little worn.

£2250

Rare first edition of the first six books (of 10, see below) of Stay's 'elegant Latin verses on Newtonian philosophy' (*DSB*), with extensive notes and several important supplements by the Jesuit polymath Boscovich (1711-87).

'It was during his career as a professor in Rome that Boscovich began the task of annotating the work of Benedict Stay, a scholar from his native Dubrovnik. Taking as his model Lucretius's *De rerum natura* Stay

wrote in verse of Descartes' and Newton's philosophy. He had composed this poem in Dubrovnik as a young man of 24 and sent the manuscript to Boscovich in Rome. It was published in Venice in 1745, but later, when the poet, as a reputed Latinist, had been called by Benedict XIV to hold a university post in Rome and was appointed Professor of Eloquence, he revised his poem and prepared it for a new edition. This consisted of ten books with over 24,000 lines of verse. Boscovich wrote long and elaborate notes to the poem, and the first volume appeared in 1755. These notes are highly valuable philosophical and scientific material: Stay's work served Boscovich as a stimulus to what ultimately amounted to some thirty disquisitions on metaphysics and the philosophy of mathematics' (Whyte p. 41).

Included in the form of supplements are extensive and highly important notes by Boscovich on dynamics, time and space, infinitesimal calculus, gravitational theory, the theory of sound, cometary theory, the libration of the moon, tidal theory, etc., many of which still little studied. 'Boscovich had been severely criticised by later writers for choosing to publish some of his original scientific work in the notes to Stay's poem ... Commenting on a passage from Stay (1760, pp. 498-504) which had indeed suffered this fate [of remaining undisturbed for over a century] and which was concerned with the form of the cells of bees, James Whitbread Lee Glaisher (1848-1928) observes (1873, p. 112): "It thus appears that Boscovich discussed the whole topic with completeness, penetration, and ... accuracy. Had his remarks been published in a work better known and more accessible to naturalists, a detailed refutation of Réaumur and Koenig [by Glaisher] a hundred and thirteen years later would have been rendered superfluous"' (R. W. Farebrother, *Fitting Linear Relationships: a History of the Calculus of Observations 1750-1900*, p. 21).

Boscovich died in 1787 and a third volume, containing the final four books of Stay's poem, was published posthumously in 1792. Published over a period of almost four decades, the three volumes are hardly ever found together. A number of institutions hold single volumes only.

Whyte p. 218.

HEAVEN AND HELL GLIMPSED BY RUBENS' ENGRAVER

35. **SUCQUET, Antoine.** *Via vitae aeternae iconibus illustrata per Boetium a Bolswert. Antwerp, Martin Nutius, 1620.*

8vo, pp. [xvi], 875, [21]; with an emblematic engraved frontispiece and 32 engraved emblematic plates by Boetius a Bolswert; a very good copy in contemporary vellum, soiled, ties perished; nineteenth-century ownership inscription in the lower margin of the title (Joseph Haskell, 1844) and Haskell's dedication inscription to his 'beloved wife Anna Carolina' dated 1857 in the rear free end-paper.

£1200

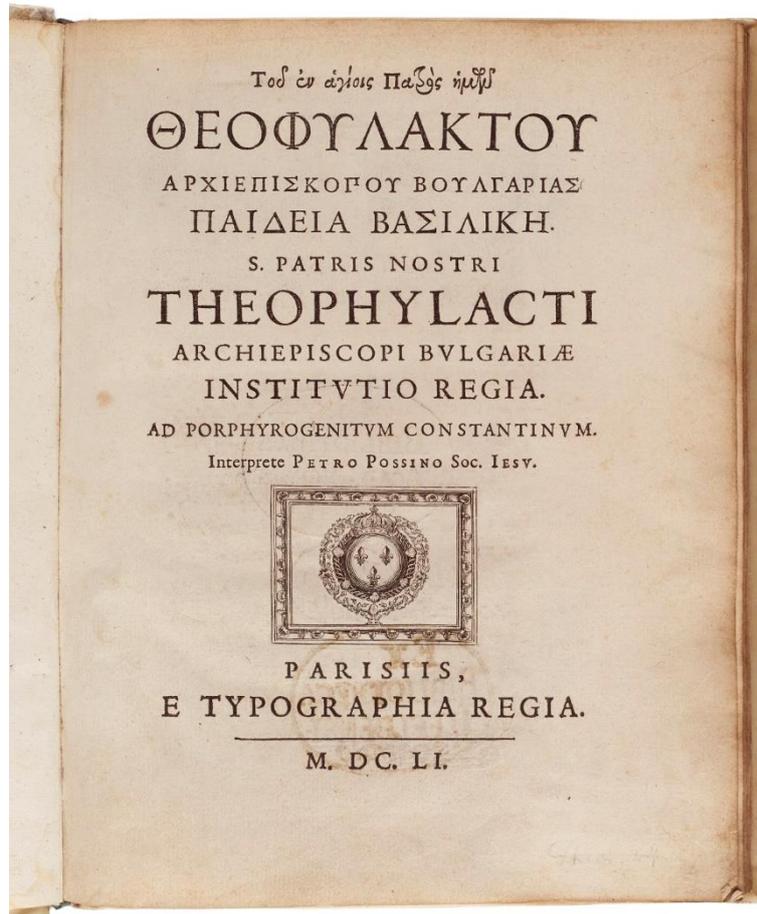
First edition, a very clean, attractive copy, of an emblem book which unites the spiritual meditations and practices of the Belgian Jesuit Antoine Sucquet (1574-1627) with fine emblematic illustrations devised by the great baroque engraver Boetius a Bolswert (c. 1580-1633), called by Praz 'the illustrator of the sentimental and ecstatic states of the soul'. Boetius a Bolswert's exquisite refinement gives here, again in Praz's words, views of Hell and glimpses of Heaven. Man's worse drives are iconized in satyrs, ghouls, harpies, werewolves, semi-human lizards, his progress towards eternal life ever hindered by the multifarious and rapacious beast within. With his brother Schilte, Boetius was among the most



sensitive and felicitous engravers to render Rubens' drawings. Sucquet's emblem book was extremely successful, with 177 editions in Latin within a decade, and many vernacular translations.

Brunet V, 577; Sommervogel VII, 1690; Praz p. 506.

**EDITIO PRINCEPS OF A MEDIEVAL SPECULUM PRINCIPIS
DEDICATED TO 'NEW CONSTANTINE' LOUIS XIV**

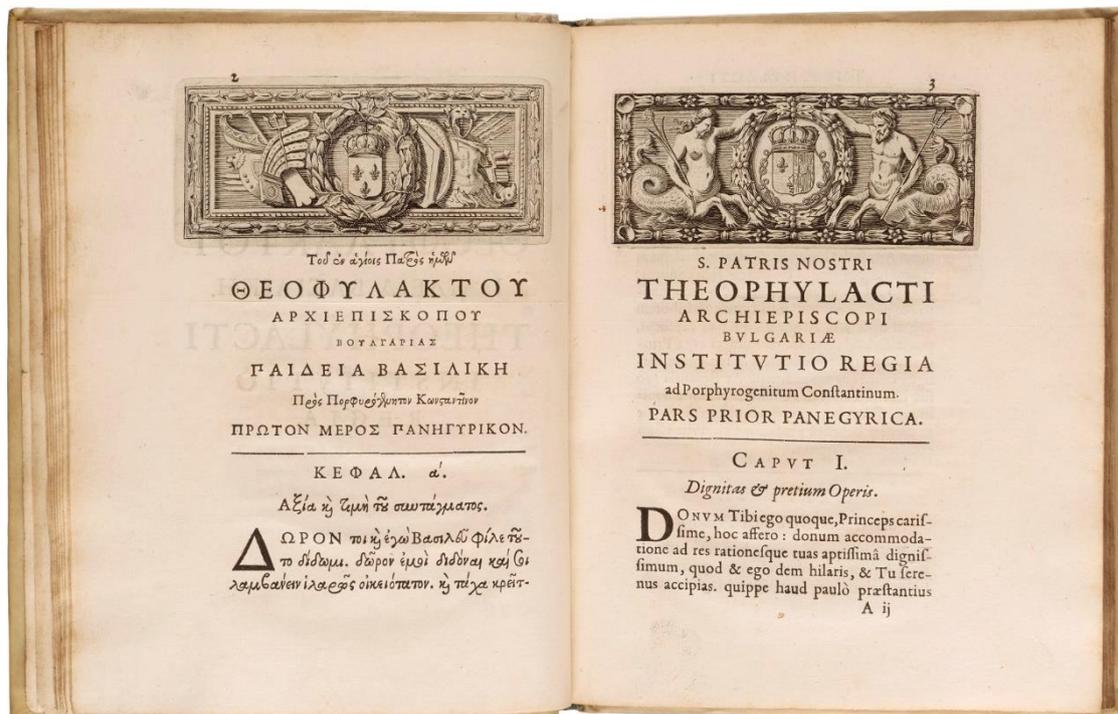


36. **THEOPHYLACTUS, *Archbishop of Bulgaria* (Pierre **POUSSINES**, editor).** Paideia basilike. Institutio regia. Ad Porphyrogenitum Constantinum (Greek and Latin edition) interpr[ete] Petrus Possinus. *Paris, Typographia Regia, 1651.*

4to, pp. [xvi], 99, [1]; printed in Greek and Roman types, with 5 engraved head-pieces depicting French coats of arms, engraved printer's device on the title; a very good, crisp, wide-margined copy in contemporary stiff vellum, flat spine decorated in gilt, gilt morocco lettering-piece; head of spine with a small restoration; old German library (Gottingen and Ilfen) stamps and release stamp to the verso of the title, large engraved exlibris of the bookseller Jacques Desbordes on the front pastedown.

£3000

First edition of a Medieval Mirror of princes written around 1085 by the Archbishop of Bulgaria for his pupil, the future Byzantine co-emperor Constantine Doukas, son of Emperor Michael VII. The medieval source is here published for the first time, in the original Greek, accompanied by the translation into Latin by the editor Pierre Poussines (1609-86), a French Jesuit and scholar responsible for bringing to the attention of the Western public other Byzantine texts such as Anna Comnena's writings. Poussines dedicates this bilingual edition to the young Louis XIV, then thirteen, implying an ambitious ideal succession: 'so that from Constantine we might have Louis'.



A first, ‘panegyrica’ part, concerned with the celebration of Constantine’s life and deeds, is followed by the more substantial ‘paraenetica’ part, a veritable educational handbook for the prince in thirty chapters ranging from the legitimate use of authority to the description of princely virtues, the hallmarks of a tyrant, the happy consequence of a just reign, the distinction between friends and flatterers, a comparison between the state and a ship, the marshalling of both physical strength and military forces.

CUNCOLIM MARTYRS

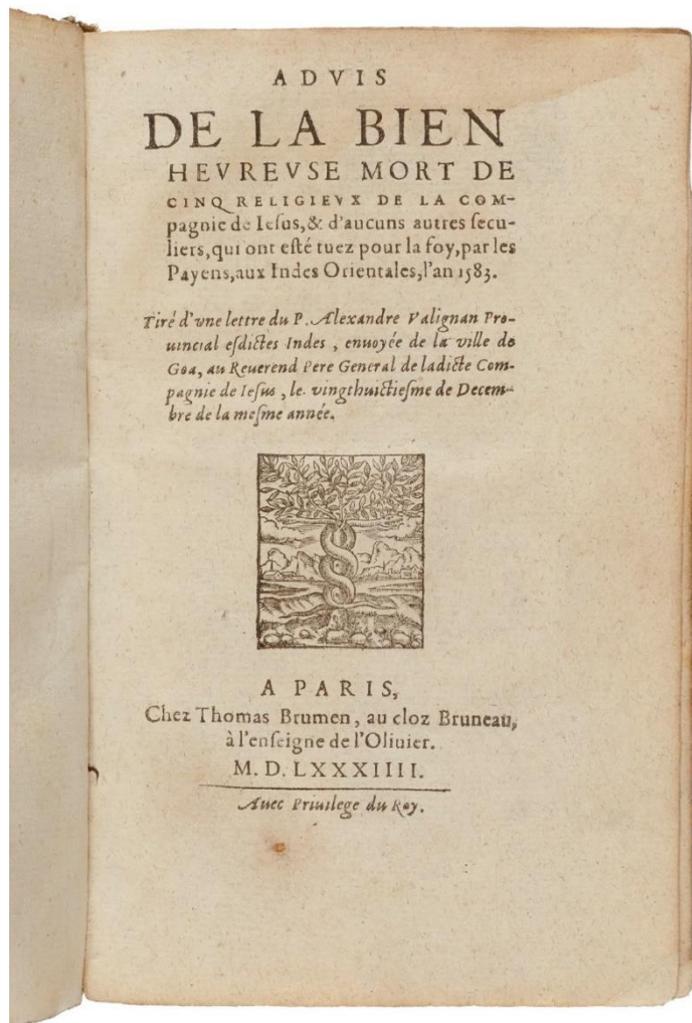
37. **VALIGNANO, Alessandro.** *Advis de la bien heureuse mort de cinq religieux de la Compagnie de Iesus, & d’aucuns autres seculiers, qui ont esté tuez pour la foy, par les payens, aux Indes Orientales, l’an 1583. Tiré d’une lettre du P. Alexandre Valignan ... enuoyée de la ville de Goa, au Reuerand Pere General de ladicte Compagnie de Iesus, le vingthuitiesme de Decembre de la mesme année. Paris, Thomas Brumen, 1584.*

8vo, ff. 14, [1 (blank except for type ornament to recto)], without the final blank; engraved vignette to title, head-piece; very faint damp stain to upper margins, small loss to lower blank inner corner of f. 14 and loss to lower portion of final leaf (neither touching text) both neatly repaired; a very good copy in contemporary limp vellum, remains of ties to lower cover; spine reinforced with paper, some cockling and a few marks.

£5500

Very rare first edition in French of the letter sent by the Italian Jesuit missionary Alessandro Valignano (1539-1606) in late December 1583 to Claudio Acquaviva, the Society’s Superior General, reporting on the deaths of five Jesuit missionaries in the village of Cuncolim in the district of Salcete in Goa, west India, including Rodolfo Acquaviva, Claudio’s nephew and superior of the Salcete mission. The work was published in Latin and Italian in the same year.

Accompanied by Alphonsus Pacheco, Peter Berno, Anthony Francis, and Francis Aranha, Acquaviva travelled to Cuncolim to erect a cross and select ground for building a church. The local population was understandably hostile to the Jesuits after earlier punitive expeditions to destroy their shrines and temples, in which Pacheco and Berno had played an active part, and on 15 July 1583 Acquaviva’s party was set upon by the Hindu villagers and killed with scimitars, spears, arrows, and lances, their bodies being cast into a well. The Portuguese layman Gonçalo Rodrigues and fourteen native Christians were also killed.



For over two centuries Goa was the major training centre for Jesuits received and educated in the Far East and the principal reception centre for recruits from Europe. The martyrdoms reported in the *Advis* did nothing to stem the number of European Jesuits travelling to India, which increased decade by decade until the late 1620s.

BM STC French p. 241; Sommervogel VIII, 404; Streit IV, 1031; USTC 12214. Only the British Library and New York Public Library copies recorded in the UK and US. We have traced no copies in auction records.

EARLY DUBROVNIK PRINTING

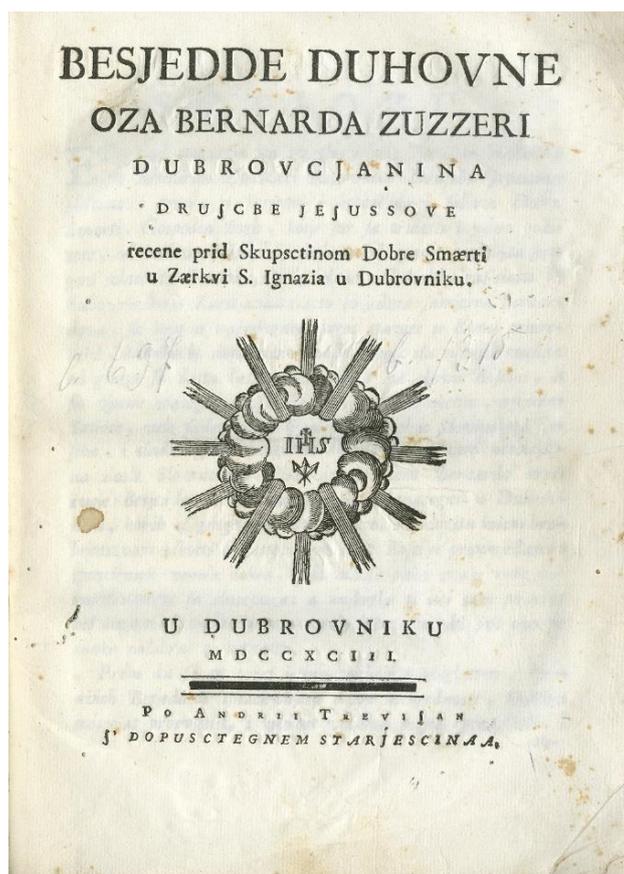
38. **ZUZORIĆ, Bernard.** *Bešjedde Duhovne oza Bernarda Zuzzeri Dubrovčanina Drusobe Jesusove recene prid skupstinom dobre smaerti u zaerkvi S. Ignazia u Dubrovniku* [*Spiritual discussions by Bernard Zuzoric of Dubrovnik, of the Society of Jesus, spoken before the Confraternity of the Good Death in the Church of St. Ignatius in Dubrovnik*]. *Dubrovnik, Andrea Trevisan, 1793.*

4to, pp. xxiv, 424; worm tracking to inner margins throughout and occasionally elsewhere touching a few letters, loss at fore-edge with some loss of text to K3, L1, L3, M1, M3, O3 and O4, occasional marks and light foxing, some quires loose; nevertheless a good uncut copy in original blue drab wrappers; upper cover coming loose, spine worn, some worm tracking.

£450

First edition of a collection of sermons by the Croatian Jesuit Bernard Zuzorić (1683-1762). The Jesuit College in Dubrovnik had been established in 1658, but Zuzorić became a novitiate in Rome. Although the praise of his superiors led him towards a professorship of rhetoric, he abandoned his studies to return to the Croatian mission. The present volume, of sermons delivered before the Confraternity of the Good Death in

the newly completed church of St Ignatius in Dubrovnik (built 1699-1725), is testament to the fluidity of his oratory and contains six cycles of 23 sermons, plus nine on the feast-day of St Francis Xavier.



The printer Andrea Trevisan, of Venetian origin, was successor to Carlo Antonio Occhi, who had set up Dubrovnik's first press in 1783. Occhi's 'stamperia privilegiata' soon folded, and Trevisan began printing in around 1789. Most of the early works of the Dubrovnik press related to the Society of Jesus, but this is among the first by a Croatian author.

Sommervogel VIII, 1542. Together OCLC and KvK find only four copies, at National Library of Croatia, McMaster, Staatsbibliothek Berlin, and Tübingen.

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