



New Acquisitions October 2020

Bernard Quaritch Ltd

LE JEUNE
PHILOSOPHE,
O U
L E T T R E S
D E F L O R I V A L
E T
D E S O P H I E.



—
M. DCC. LXXIV.

1 [ANON]. Le jeune philosophe, ou lettres de Florival et de Sophie. [Paris?], 1774.

12mo, pp. [vi], iv, 5-264; sporadic light foxing, but largely clean; in contemporary sheep, spine gilt with gilt-lettered label; binding worn.

£285

Only edition of this rare epistolary novel, published anonymously, telling the tale of a young philosopher through the correspondence of Florival, Cécicour, Sophie, and Julie, clearly attempting, as did so many other works of the time, to ride on the success of Rousseau's *Émile*, published some twelve years previously. The author hopes in his preface that, while the novel may not be better done than others, its aim is at the very least more moral; the love story that will hold the reader's attention is better when it relinquishes centre stage, or at least shares it with 'la saine morale, et l'aimable philosophie'.

The author remains unidentified.

Conlon 74: 272; OCLC records copies at Cambridge, Oxford, and Halle.

GHOSTBUSTER

2 ANTOINE, Antoine. Les histoires merveilleuses, ou les petits peureux corrigés, ouvrage destiné à prémunir les enfans contre toute idée d'apparitions, de revenans, de fantômes, et à leur inspirer le courage nécessaire dans les événemens qui paraissent surnaturels ... *Paris, Pierre Blanchard, 1813.*

18mo, pp. 162, with engraved frontispiece ('Mr le curé va faire entrer le revenant'); a little light foxing; very good in contemporary half calf over marbled boards, gilt-lettered green morocco spine label, label at foot of spine lettered in gilt 'Prix'; upper joint split but firm, light wear to extremities; printed prize label dated 1815 tipped in at front.

£350

Rare first edition of this entertaining work aimed at dispelling superstitious fear of ghosts and phantoms among young 'scaredy-cats', by the educational writer Antoine Antoine de Saint-Gervais (1776–1836).

Antoine begins by stating that the philosopher John Locke suffered from superstitious fear of the dark on account of ghost stories recounted to him by a servant as a child. If Locke ('un esprit aussi supérieur') was thus affected by such tall tales, Antoine remarks, then what hope for the rest of us?

What follows is a set of stories designed both to entertain and to explain apparently supernatural phenomena. In the first part, the children and governess of Monsieur and Madame de Verseuil are scared out of their wits by seemingly ghostly goings-on in their Gothic château in Normandy, which turn out to be



M^r le Curé va faire entrer le revenant.

HIS MERV

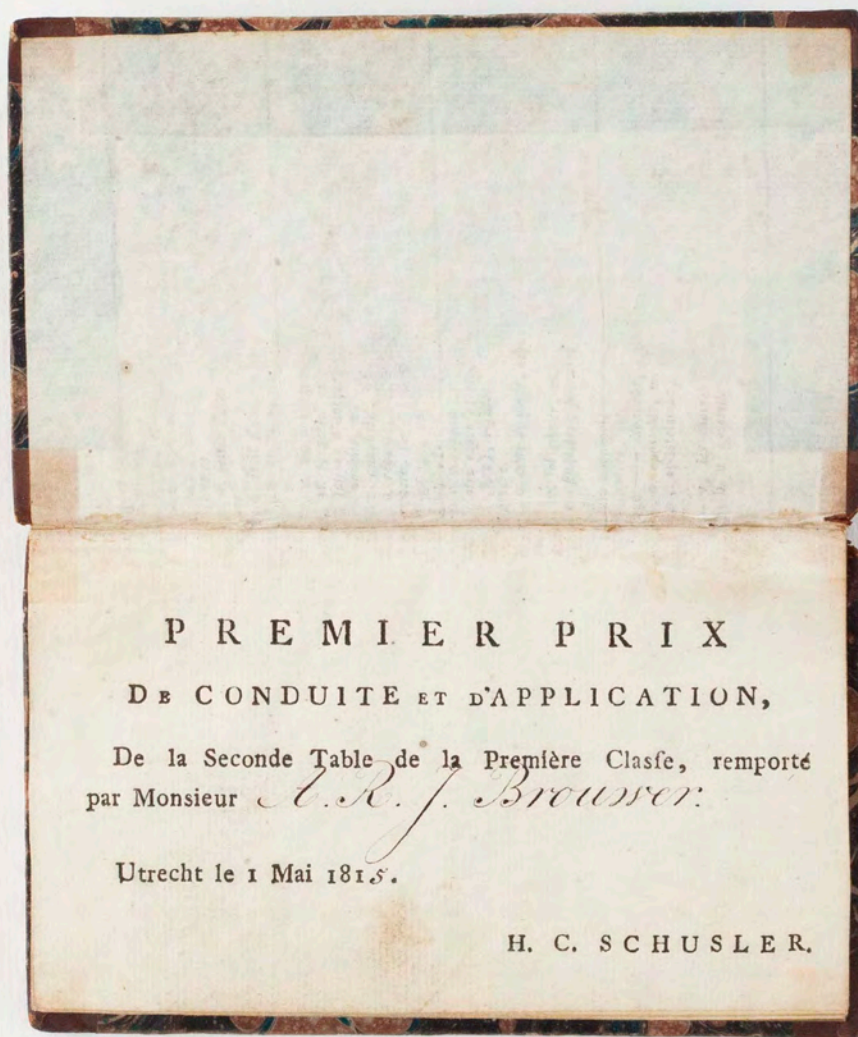
LES PETITS

DESTINÉ A PRÉMU
D'APPARITIONS
ET A LEUR INSP
LES ÉVÉNEMEN

PAR
Auteur des IV

Ce livre est
Ne doit point

A LA LIBR
DE PR
Palais royal



nothing more than the work of bats. Monsieur de Verseuil encourages his children to question the evidence of their senses and to analyse the causes behind the phenomena they experience, and warns of the harmful effects produced by fear. Further 'spooky' stories are exchanged and rationalised, before the young Cécile confidently announces to her mother that 'there are no ghosts and that all phantoms exist only in the frightened imagination that produces them', and the children are proclaimed 'petits intrépides' instead of 'petits peureux'.

A printed label, completed in manuscript, at the beginning of the volume records that this copy was awarded to one A.R.J. Brouwer by H.C. Schusler, at Utrecht on 1 May 1815, as first prize for 'conduct and application'.

OCLC finds only one copy, at the BnF. Gumuchian records only the second edition of 1818 (359).

ARISTOTLE ON PSYCHOLOGY

3 ARISTOTLE. Aristotelis Stagyrity libri tres de anima: cu[m] singulor[um] epitomis hactenus no[n] impressis. Eiusdemq[ue] Parva na[tura]lia: cu[m] Aver. Cordubensi fidiss[im]o interp[re]te: ac apostillis M. Anto. Zimaræ ph[ilosoph]i [con]sumatiss[imi] ... *Pavia, Giacomo Pocatela, 1520-1521.*

3 parts in 1 vol., 8vo, ff. 192; 7, [1 blank]; 92; title in red within ornate woodcut frame, woodcut initials, diagrams within text, woodcut printer's device to f. 192r; colophons to parts 1 and 3 dated 11 January 1521 and 3 October 1520 respectively; quire F misfolded and bound out of order, a little marginal damp-staining, occasional light foxing, a few small marks; very good in contemporary calf tooled in blind to a panel design; rebaked, some wear to corners, edges and covers, some worming to endpapers; inscription at head of title 'Ad usu[m] f[rat]ris Lactantii de Saignano' (crossed through), at foot of title 'Bibliothecae Conv[en]tus Jesus M[ari]ae Fogiae'; inscription to rear endpaper 'Vincenzo Stardacchio 1828'.

£2000

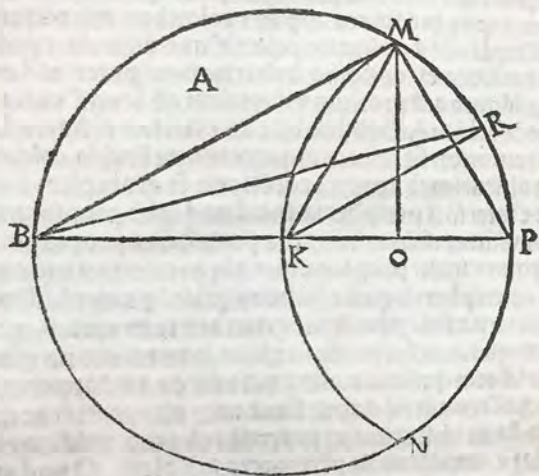
Scarce edition of Aristotle's two important works on psychology, the *De Anima* and *Parva Naturalia*, with commentary by Averroes, edited by the Italian philosopher Marc Antonio Zimara (c. 1470–1532), printed here with the short pseudo-Aristotelian work *De physionomia*.

'Aristotle investigates psychological phenomena primarily in *De Anima* and a loosely related collection of short works called the *Parva Naturalia*, whose most noteworthy pieces are *De Sensu* and *De Memoria* ... The works in the *Parva Naturalia* are, in comparison with *De Anima*, empirically oriented, investigating, as Aristotle says, "the phenomena common to soul and body" (*De Sensu* 1, 436a6–8). This contrasts with *De*



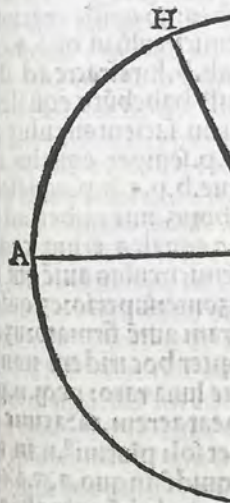
Liber Tertius

angulum ad circuli peripheria incident. a. l. z si quid de
in oriente aut occidente austro refraçtio fiat semicircu
lus assumantur circuli ab orizonte qui super terram fit
fit autem supra semper minor circulo: minimum autem
cum in meridie fuerit austrus. Sit enim in oriente pri
mo cuius. h. z refracta sit. k. m. ab. h. z planus erectum
fit in quo. a. quod a trigono i quo. h. k. m. circulus igit



decisio erit sphere qui maximus sit in quo. a. differt eni
nihil si quodcumque eorum que super. h. k. fm trigonuz
l. m. h. erectum fuerit planum: que igitur ab his: que
h. l. ducte linee in hac ratione non constituentur semi
circuli in quo. a. ad aliud z ad aliud signum: quoniam
eniz que. l. h. signa data sunt: z que. l. m. data vtriusque
z que. m. h. quare z ratio eius que. m. h. ad. m. l. Sup
data

dataz igitur peripheria ta
n. m. quare decisio periph
ad eaz que. m. n. periph
ro in eode plano no consti
nea que. d. b. z descendat
b. maior aut que. m. h. ea
gulus refractio cont: sub n
eius qui. m. k. h. trigoni. z
b. in qua. z. v. fit qd qd. d.
quid. z. ad. k. h. que. b.
ad. m. copulent que. m. p.
que que a. k. linee incidit
h. z q. b. ad. k. p. z que. d.
noze: aut ad maiore ea q. p.
Eandem ergo rone. h. k. z.
qua qda que. d. b. z. que



Edmē

Anima ... [in which] Aristotle wants to know whether all psychological states are also material states of the body ... *De Anima* proceeds at a higher level of abstraction than the *Parva Naturalia* ... [being] more alert to general philosophical questions about perception, thinking, and soul-body relations' (Christopher Shields, 'Aristotle's Psychology', *The Stanford Encyclopedia of Philosophy*).

Having studied under Agostino Nifo and Pietro Pomponazzi, Marc Antonio Zimara taught at Salerno, Naples, and Padua. He is especially noteworthy for his attempts to resolve the most debated contradictions between the teaching of Aristotle and that of Averroes. The Pavian printer and publisher Giacomo Pocatela (Jacob Paucidrapius de Burgofranco) collaborated with Lucantonio Giunti the elder of Venice.

OCLC shows only 3 copies, at the Bibliothèque Mazarine, University of Montreal (without part 2), and University of Chicago (first part only).

ELOGIO
DI
NICCOLÒ MACHIAVELLI

LONDRA

1794.

4 [BALDELLI, Giovanni Battista].
Elogio di Niccolo' Machiavelli. *Londra*, 1794.

8vo, pp. 116; occasional spotting aside, clean and crisp throughout; in contemporary vellum-backed *carta rustica*; light wear to upper cover, but a very good, wide-margined copy.

£325

Uncommon first edition of this speech in praise of Machiavelli, given to the Reale Accademia Fiorentina on 7th August 1794 by the Florentine soldier, politician, and historian Giovanni Battista Baldelli Boni (1766–1831).

Baldelli was an opponent both of Napoleonic and of Austrian involvement in Italy, having been a supporter of the *ancien régime*. His speech on Machiavelli was prompted by the inauguration in the church of Santa Croce of Machiavelli's funerary monument a few years previously, amidst a revival of interest in the philosopher, and it attempts to provide a moderate liberal defence of Machiavelli's thought. The Italian revolutionary Ugo Foscolo called Baldelli 'L'unico che abbia degnamente parlato di sì grand'uomo'.

OCLC records 6 copies in North America, at Newberry, Chicago, Texas, Alberta, UC San Diego, and Kansas. ESTC adds copies at the British Library, Cambridge, and Boston Public Library.

5 CHOUL, Guillaume du, and Gabriele SIMEONI (translator). Discorso della religione antica de Romani, insieme un'altro discorso della castrametatione ... di detti Romani ... illustrati di medaglie & figure, tirate de i marmi antichi, quali si trovano à Roma, & nella Francia. Lyons, Guillaume Rouillé, 1571.

[bound with:]

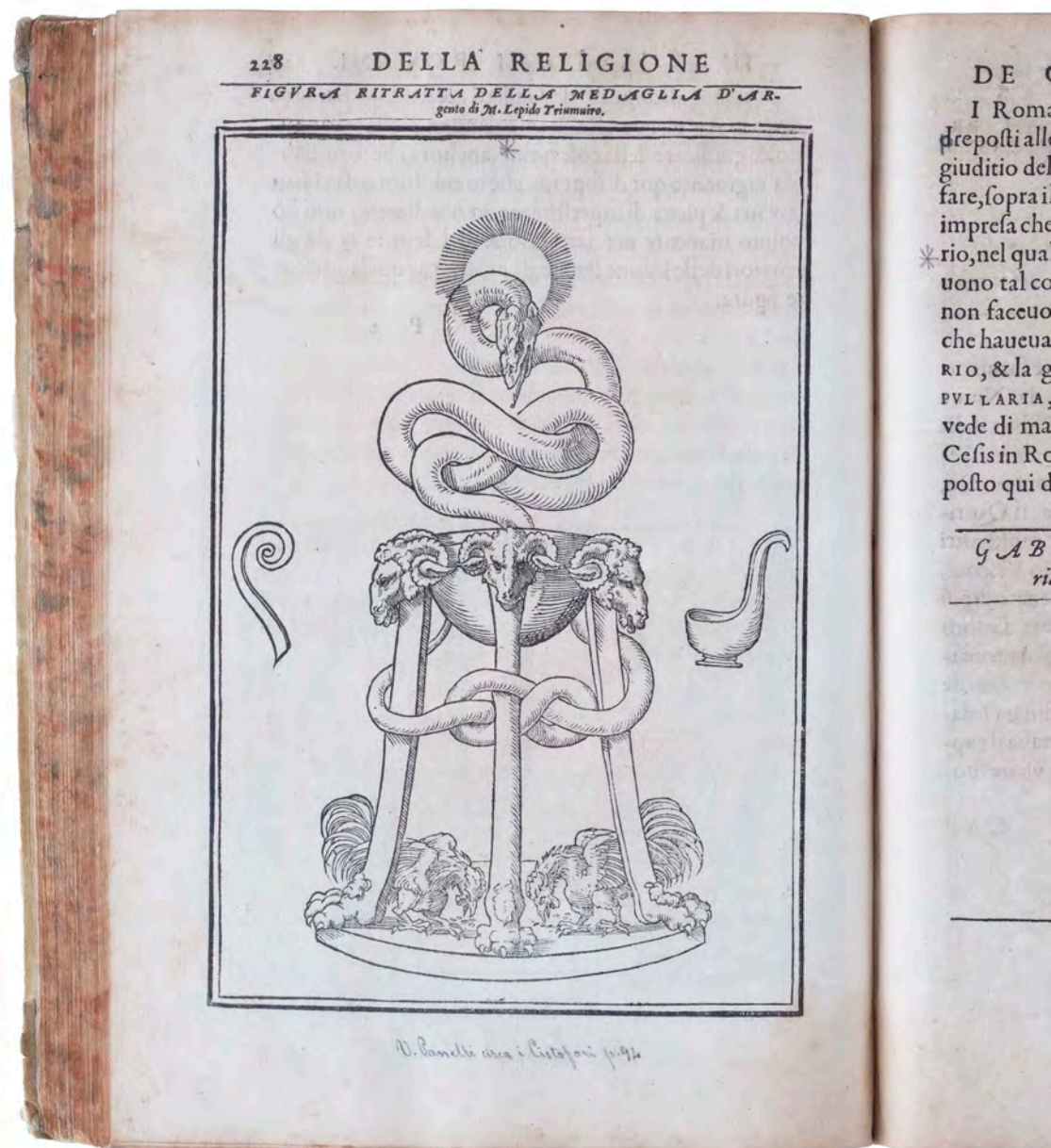
CHOUL, Guillaume du, and Gabriele SIMEONI (translator). Discorso sopra la castrametatione et disciplina militare de Romani, con i bagni & essercitii antichi de Greci & Romani. Lyons, Guillaume Rouillé, 1569.

2 works in 1 vol., 4to, pp. 1: 296, [8], 2: [8], 145, [7]; with 2 large folding plans, numerous woodcut illustrations (of which many full-page) in text; toned, old repaired tears to plans and title; nevertheless a good copy, bound in contemporary Italian vellum, spine lettered in gilt; losses at extremities and to upper spine, splits and marks to lower board, pastedowns renewed; twentieth-century bookplate of Henry Whiteley to upper pastedown.

£850

The two principle works of du Choul, fifth editions, with woodcut illustrations. First published in French in 1555 and 1556, du Choul's discourses were innovative in their use of sources other than the ancient authors, notably studying the author's collection of Roman coins, of which over five hundred are illustrated. Though surely intended for the Italian market, Simeoni's translations were published by Rouillé at Lyons, first appearing within a year of the French editions and retaining the woodcuts attributed to Pierre Eskrich.

USTC 116074 & 130104; cf. Mortimer 180 & 181 (French editions); not in Adams.



Per la figura d'vna Pila antica che si vede qui di sotto, Giove è accompagnato della sua Aquila, & Giunone dal suo Pagone, doue è Nettuno col suo tridente, & presente al sacrificio insieme con Mercurio, col suo caduceo, & col Cappello chiamato Galero da i Latini.

FIGURA D'UNA PILA ANTICA ritratta d'un marmo di Roma.



Varietà dell' Aquila sulla testa di Giove.

Vedesi anchora in di molte medaglie, tanto di Consoli, come d'Imperatori, che l'Aquila è posta sopra la facetta di Giove, altroue che ella porta il suo simulacro o figura sulla testa, & in altri luoghi le teste di Giove & di Giunone sopra le due alie.

HAD

BRONZO. * * * BRONZO.



L. COTTA.

ARGENTO.

AVGVSTO.

ARGENTO.



Et ben che la cappella di Giunone fosse (come è detto) nel tempio di Giove, nòdimeno haueua anch'ella il suo tempio à parte, come si vede nella medaglia di bronzo d'Augusto, doue è il tempio di Giunone arricchito dinanzi di quattro colonne Doriche, & nel fregio è tale iscrizione, I VNONI, con il nome de maestri di zecca.

AV

CENSORED ERASMUS

6 **ERASMUS.** Des. Erasmi Rot. operum tertius tomus epistolas complectens universas quotquot ipse autor unquam evulgavit, aut evulgatas voluit, quibus praeter novas aliquot additae sunt et praefationes, quas in diversos omnis generis scriptores non paucas idem conscripsit. *Basel, ex officina Frobeniana, 1540 (colophon 1541).*

Folio, pp. [12], 1213, [3]; woodcut device to title and final page, capital spaces with guide initials, some passages in Greek; some wormholes, in particular to first few quires and at end; overall very good in contemporary calf over wooden boards, covers roll-tooled in blind to panel design, brass catches and remains of clasps, red edges; old reback (worn), boards wormed, lower board split but leather holding; sixteenth-century censor's inscription to title, eighteenth-century inscription below, numerous sentences and passages within text crossed through in brown ink on a total of 92 pages.

£1100

The third volume (of nine) of the first collected edition of the works of Erasmus, published by Hieronymus Froben, **censored by the librarian of St Maximin's Abbey in Trier, Germany, by order of the Abbot, in accordance with the decrees of the Council of Trent.**



cesserit, mihi laudis aliquid postule, nec si fecus reprehendi possim, fata uiam inuenient. Ceterum quod in Becium schedis affixis ludunt, multis modis mihi displicet. Primum exemplum periculosum est, quod in quemuis illico possit recidere. Deinde quid stultius, quam eos prouocare, quos non possis coercere? Postremo quid minus decorum Germanis, qui bus præcipua laudem olim peperit bellica uirtus, quam anonymis libellis pugnare, quorum interim suspicio multos grauat innocentes, cum aduersariorum causam reddant etiam meliorem. Vt armis rem gerere, nisi cum urget necessitas, non est mei consilij: ita libellis pugnare, nimis ineptum, nec satis uiris dignum iudico. Magis illud ad rem pertinebat, circumspicere rationem aliquam, qua sine tumultu totum hoc negotium possit componi. Nunc Lutherus eos prouocat, qui etiam si mala causam haberent, quod ego non iudico, ne possint quidem opprimi. Et interim bonas literas degrauat inuidia, in quas crabrones hos immittit, uix tolerabiles, etiam cum res illis male succedunt. Quis autem feret gestientes uictorias? Aut ego nihil uideo, aut alio tendunt quam ad Lutherum. Musarum aciem expugnatum properat. Non recusauero uideri uanus, nisi res ipsa mihi fidem arroget. Bene uale. Louanij idus Decemb. Anno M. D. XX.

BRASMYN N. VIRO PRÆPOTENTI S. D.

AR. clarissime, celsitudinis tue literæ nos offendunt occupatissimos literarum laboribus, & reddite sunt per hominem prolixus ignotum, cuius nullam faciebat mentionem epistola. Et tamen uaticini erat illi à me faciendæ, quod se prædicaret à prædonibus alicubi spoliati. Has ob causas nunc breuius rescribo, breui per Fucaros scripturus copiosius, si quid dabitur ocsi, aut si id te uelle sensero. Librum iam ante sex menses acceperam per duos Bohemos, tamen nondum uacauit perlegere, ac de dissidio mihi sat diligenter scripserat Ioannes Slehta. Quæ sane res non mediocriter excurauit animum meum, qui semper fasces cum omni pacis concordiaque inter mortales omnes, si fieri possit, tum maxime inter Christianos. Quam enim deus iuxta Prophetæ testimonij, regnare gaudet in latitudine populis, cumque uideamus Christianæ religionis pomeria usque adeo contracta in arcum, quis non discrucietur animo, hoc ipsum quod superest, tot opinionum morbis, tot morum corruptelis esse uisctatum, tot sectis diuisum atque distractum? Egi super hac re non nihil cum cardinale Campegio, uiro nec in docto, nec inhumano, cum apud nos esset, ac post cum nuncio quodam pontificio. Vterque sat benigne respondit, bonam spem ostendens faciendæ concordia. Mihi maiorem etiam spem facit huius Leonis nostri electus ac pacis cupidissimum ingenium, si modo suo mallet uti ingenio, quam quorundam affectibus obsecundare, qui nec illius dignitati mea sententia consulunt, & publicam orbis utilitatem suis priuatis commotis possident. Porro quod à me ceu regulam quandam petis, cui scribis plus autoritatis fore apud tuos, quam si Romanus pontifex obubret sua fulmina me iam dudum abhorretem à negotio, cui nec autoritate par sum, nec eruditione, magis etiam deterret. Et haud scio, an ullo queas argumento me magis alienare ab eo ad quod conaris inuitare. Quis enim ego sum, ut de aliena fide pronunciem, aut decernam aliquid præter id quod decreuit ac sequitur ecclesia catholica? Quod si mihi constaret perperam aliquid decretum esse ab ecclesia Romana, fortasse rogarem, aut reuerterer admonerem, si daretur occasio, absistam ut mihi quicquam decernendi fiduciam arrogem. Ego studiis meis nihil aliud conatus sum, quam ut bonas literas penes sepultas apud nostrates excitare, deinde ut mundum plus satis tribuentem iudaicis ceremonijs, ad ueræ & Evangelicæ pietatis studium expellerem. Postremo ut studia theologicæ scholastica, nimium prolapsa ad inanum quæstionum argutias, ad diuinæ scripturæ fontes reuocarem. Nihil unquam assueui, semperque fugi dogmatizantem personam, præsertim in ijs quæ iam essent inter articulos nostræ religionis receptæ. Tamen si fateor quædam esse definita per theologos quosdam, quæ, mea quidem sententia, poterant absque iactura pietatis Evangelicæ relinquij in medio. Quod igitur scribam, uir optime, non habeo, quod optem, habeo. Optarem enim primum ipsam omnem regionem sibi coniungi Christiana concordia, deinde cum ceteris omnibus extra controuersiam habere pacem ac societatem perfectam. Ac iam quidem, si non maxima, certe optima regni pars agnoscat publicam ecclesiæ concordiam. Ad hæc, pro digressam. Nihil latius facionem, etiam uulgus istius, ut audio, exaceratur. Superest sola

Pygæ

peragendi factio reconcilianda. Eius rei consicienda bonam uideo spem, si per uos, Pontificem ac principes aliquot, ad eruditos aliquot spectatque integritatis uiros, negotium hoc deferatur, exclusis ab hoc albo istis, qui nulli negotio sese non admiscunt, cum longe alio profitentur: non quod illos oderim, si modo præstarent quod profitentur, sed ex his uideremus passim existere, qui sic clamoribus, tumultibus & adulationibus agunt ipsi uidentur. Pontificis negotium, ut mea quidem sententia, nemo magis officiat Pontificis dignitati. Sic enim uociferantur, ut idiotis etiam putentur insanire. Nec ulli magis affectibus populi commendantur Lutherum, quam qui odiosissime uociferati sunt in Lutherum. Hi tamen nescio quid, & ob id omnem mouent lapidem, quo regnum suum stabiliant. Hos igitur ab hoc arbitrio uelim omnino semoueri. Quod si res ageretur, mansueti ac moderati rationibus, sperari fore, ut & Leo Pont. auerteret laudem clementis pastoralis, & ista laudem uel fructum potius obedientie Christianæ. Nec enim ulli modo probandi sunt, qui Romanum Pontificem, uel exacerbant cõuicijs, uel oblatrationibus tradunt. Etenim si Petrus merito obiurgat eos, qui glorias, hoc est, uiros publicæ potestate præditos aspernantur, etiam si sint ethnici, quanto minus impetendus est, cui primam autoritatem deferunt omnes ferme ecclesie? Neg enim iam dispuo, unde illi delata sit hæc autoritas, certe quædam odij olim multis presbyteris adhuc equalibus obigebatur Episcopus, ne schisma nasceretur, ita nunc ex omnibus Episcopis expedit deliquitum Pontificem, non solum ad excludenda dissidia, uerum etiam ad temperandum tyrannidem aliorum Episcoporum, si quis forte suos opprimeret, ac principum prophatorum. Neg uero nescio, quæ uulgo querela accenditur de sede Romana. Sed quem admodum in conspectu est statim credere, quod sperantur rumore populari ita uideatur iniqui quicquid Romæ geritur imputare Romano Pontifici. Multa geruntur illo in seculo, nec enim unus potest omnia cognoscere, multa in illo inuito & reluctante. Atque ut nunc sunt res huiusmodi, si Petrus ipse Romæ præsidet, congeruntur opinor, ad quædam cõnuere, quæ nequaquam probaret in animo suo. Sed hæc utroque habent, longe plus ageretur moderatis precibus, aut rationibus, aut blandis quæ reliquæ quam obtreccionibus, aut scriptis amarulentis. Quod si hoc merentur nostra commissa, ut mundus magno tumultu caligetur: & si necesse est ut ueniat scandala, certe ego curabo, ne per me ueniat. Me nullus habebit, neque magistrum erroris, neque ducem tumultus. Quod libri Lutheri apud uos habentur in manibus, uti scribis, non admodum doleo, si modo sic legantur ab istis, quem admodum à me legi solent. Si quid inest boni, decerpot siquid mali, transito. Nec in præsentia dicam, quid de hoc uiro sentiam. Tantum illud dicam, maximam huius tragediæ partem, natam esse ex immoderata cupiditate quorundam Theologorum, maxime Dominicanorum & Carmelitarum, de quibus in præsentia me piget plura scribere. Vnū illud dicam, si Leo sciret, quæ nos uidemus aut audimus, aut protulit me fallit mea de illo opinio, aut haberet illis pro sua sedulitate non optimam gratiam. Cum Lutheri mihi nihil intercedit præter Christianam amicitiam. Quod uti uerissimū est, ita sapenimero sum testatus. Ego nec autor illi sum, nec patronus, nec actor, nec iudex. Nec eadem scriplimus, opinor, nec eodem modo. De spiritu illius nolo, nec meum est, ferre sententiam. Nec illius admodum multa legi, uidelicet meis studiis abunde distentus. Nihil illius unquam nec impugnauit, nec defendi, tantum alicubi in illo desiderari plusculū mansuetudinis Evangelicæ, nec tamē probauit sæuitiam ac tumultum illorum, qui libris illius nondum lectis itulissimè uociferabatur apud populum, alinum, grauem, supitem, hereticum, antichristum, pestem orbis identidem illum appellantes, cū interim nec doceret horum meliora, nec resellerent: nec aliud effecerunt suo tumultu, quam ut plures emerent, ac libentius legerent Lutheri libros. Nunc Bulla prodita, quæ nec ipsa potuit animos populi à Lutheri alienare, quanquam supra modum terribilis est, coniurati quidam fodere istam populi, semper illius nomen cum meo coniungunt in cõcionibus publicis, quo uideret me degraui inuidia communi, quem ob id hostem iudicant, quod alicubi scripserim, ego non recte facere, qui sic argutis Scotis incubunt, ut non attingat fontes diuinæ sapientie, quod aliquoties à Thoma dissentia in annotationibus meis, quod admonuerim adulescentes non esse pelliciendo ad uincula uitæ monasticæ, priusquam et sibi noti sint, & intelligant quid sit religio, quod admonuerim uerā pietatem non esse sitam in cæremoribus, sed in affectibus animi, quod defendam bonas literas, quibus illi iam olim indixerent bellum.

Cum

The imperial abbey of St Maximin is considered one of the oldest monasteries in western Europe, its foundation attributed to St Maximin of Trier in the fourth century. One of the abbey's sixteenth-century librarians has zealously censored this volume of Erasmus's letters, writing on the title-page: 'Ex libris imperialis monasterii S. Maximini per F. Nicolaum Petreum Nanclianum Lotharingum eiusdem coenobii professum sacerdotem immeritumque bibliothecarium iussu reverendi in Christo patris ac domini D. Rexneri abbatis iuxta SS. Concilii Tridentini decretum ab erroribus ac mendis repurgatis atque correctis.' Particularly heavily censored passages include Martin Luther's letter to Erasmus of 1519 and Erasmus's reply, a letter from Johannes Oecolampadius, and Erasmus's epistles to Cardinal Albert of Brandenburg, Thomas More, and Paul Volsius.

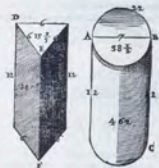
A later owner has left a most interesting inscription at the foot of the title-page remarking on the censorship of this copy, comparing it to a palimpsest: 'iam opera Erasmi palimpsestis similia sunt, o admirabile fatum!'

Binding: the rolls comprise four scenes: 'Peccatum' (Adam, Eve and serpent, dated 1536), 'Iustificatio' (Resurrection), 'Satisfactio' (Crucifixion), and 'Signum fidei' (figures kneeling before a cross).

Adams E309; VD16 E 1865; USTC 635467.



harai 164; al qual numero aggiungi due volte 8 & 3, cioè 77, e te ne risulterà 241: e tanti piedi quadrati è la superficie universale di detto Cilindro. Et se tu moltiplicherai 38 & 3 per il medesimo 15, te ne verrà la grossezza del detto Cilindro. A B C, che sarà 485 piedi soli.



3 Dischi di nuovo vno esempio di vna colonna a faccie, che sia D E F, terminata da due triangoli uguali, & di lati, & di angoli, & dare l'inter dritta longhe, & che medesimamente siano fra loro uguali, che da Cretel se chiamano Trijoni; il che noi forse potremmo dire colonna ristretta a casi triangolari, & sia ciascuno dei lati del triangolo piedi 6, & l'altezza di detta colonna sia piedi 12. La grossezza adunque di detto triangolo di lati uguali, sarà, per quello che si disse al dicionario prima capitolo, 15 & 4, & il suo ambio sarà 18. Moltiplica adunque la prima cosa 18 per 12, & harai 216; al qual numero aggiungi due volte 15 & 4, cioè 31 & 4, & harai 247 & 4, e tanti piedi quadrati è lo universale ambio della detta colonna. Et se tu moltiplicherai 15 & 4 per esso 12, te ne verrà 187 & 4, etanta è la grossezza di essa colonna a tre faccie D E F.

4 Et vna colonna quadrangolare, se ella sarà da per tutto ad angoli retti, non si misurerà in altra maniera, che come un solo più lungo per vn verso, che per l'altro, come si insegnò nel capitolo passato.

864

Ma se le baje di dette colonne saranno irregolari, come fino i corpi di quattro lati diversi, parato lo stesso della baje, secondo che si disse al cap. 31, bisogna fare le altre cose nel modo che hora si si è dato. Come che ci sia proposto vna colonna a quattro faccie disuguali, che sia G H I, le baje della quale sono di quattro lati, ma dua uguali, & dua disuguali i lati uguali della quale sono 4 piedi, il lato minore lo stesso di quelle quattro faccie, per il medesimo cap. 31, piedi 17 & 3, & il suo giro sarà piedi 18. Moltiplica adunque 18 per 17, e te ne verrà 306; al qual 196 aggiungi due volte 17 & 3, e te ne risulterà la universale superficie della detta colonna a quattro faccie, che sarà piedi 512 & 3. Et se tu moltiplicherai 17 & 3, per il medesimo 17, te ne verrà 292 & 3, e tanti piedi è la grossezza G H I della detta colonna.

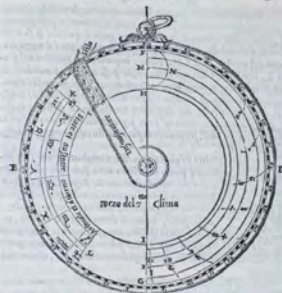
5 Tacciamo finalmente, per maggior chiarezza, del misurare le altre colonne di più diversi angoli, di diminuire la colonna di 5 faccie K L M; la altezza della quale sia piedi 10, & ciascun lato delle 5 faccie sia piedi 6. Sarà dunque la circonferenza 30 piedi, & lo stesso 93 & 4, secondo quello che si insegnò al cap. 24, passato. Moltiplica adunque la prima cosa 30 per 10, & harai 300; al qual numero aggiungi due volte 93 & 4, cioè 187 & 4, & harai 487 & 4, che sarà l'universale quantità della superficie. Moltiplica di nuovo 93 & 4, per esso 19 dell'altezza, & harai 935 & 4, e tanti piedi soli è la sua grossezza. Il medesimo corrispondentemente farai di tutte le altre simili, qualunque esse si sieno. Nè bisogna che tu ti maravigli, se alcuna volta il numero de' piedi della superficie sarà maggiore del numero de' piedi di essa grossezza: imperochè in ogni piede cubico si trovano esser 6 piedi quadrati.

6 Da quelle cose primieramente si cana la misura di diversi corpi solidi, che par che sieno parti delle sopradette, & simili colonne, si con-

K L M

Apparecchiate queste cose in questa maniera, insegniamosi fare, per esempio, il proporzionale Oriuolo veramente alla detta altezza di polo di gr. 48, & min. 40.

Sia dunque in vn proposto piano tondo disegnato il cerchio A B C D: il centro del quale sia E, & il diametro da capo a piede a piombo sia A E C. Dividi dipoi il vno & l'altro mezzo cerchio, A E C, & A D C in 90 parti fra loro uguali: tirati di nuovo d'intorno a detto centro due cerchi, il più da dentro de' quali sia F G, che con essi A E C la linea sia loro due intervalli, nello intervallo di dentro de' quali s'ovano partirti da per tutto con le loro linee i detti 90 gradi, & nell'altro accomoderai i loro propri numeri dal punto C verso A distribuendoli da ogni parte. Quindi per i conseguenti punti il mezzo diametro E B in tre parti uguali da di sopra delle quali sia F H. Et dal centro E, per quanto è l'intervallo E H disegnerai vn cerchio, che sia H I, che termini vn certo orbe, entro parte di Cielo col cerchio F G: la parte sinistra del quale orbe accomoderai in quello modo che si fece alle divisioni di esso regolo. Annoterà dal punto C verso A, le altezze intermedie di ciascun segno, che sono nella prima passata Tavola, che occorrono dal Solstizio d'Inverno fino a quel di State: & da ciascun termine di dette altezze tira a linee rette verso il centro E, che non passino mai in luogo alcuno il cerchio H I: le prime delle quali s'ovano K & L: in pale le quali tu potrai disegnare ti i primi capi de' Segni, si le decine, & cinque di detta gradi, con i loro propri gradi & faccetti, insieme co' caratteri de' Segni, distribuendoli secondo l'ordine di ciascuno, & secondo l'ingegno tuo; Come pare che t'imo stia la figura che segue.



Le quali cose apparecchiate in questo modo, annoterà ciascun numero della seconda Tavola di sopra, dal punto C andando per il D verso la A; & posta vna testa del regolo al centro E, farai punti apparenti a tutti i termini de' numeri, dove il regolo intersecherà i propri archi de' detti segni, secondo la corrispondenza di esse hore, hauendo tirate in cerchio linee inclinate le decine de' detti segni, dove ne harai di bisogno. Tirerai poi vn cerchio, che passi per i tre punti, che seranno hora per hora a ciascun hora dopo la diretta G I, come sono quei punti, che nell'vno tropico & nell'altro, & nel Equinotiale ancora, seranno a' suoi affiggiati all'ora 11, & essi farai di quelli della 10, & essi successivamente; & lo farai, come è detto, con linee ad arco, mediante le sfilte, hauendo ritrovato di qua & di là i loro cerchi a' quali cerchi, o archi accomoderai il vno numero delle hore inanzi & dopo al cerchio dello Equinotiale M N, distribuiti della diretta G I (che chiameremo sempre la Meridiana) passando per i versi A, come se

S S 3

7 **FINÉ, Oronce.** Opere ... divise in cinque parti, aritmetica, geometria, cosmografia, e orivoli, tradotte da Cosimo Bartoli ... et gli specchi, tradotti dal cavalier Ercole Bottrigaro ... nuovamente poste in luce. Venice, Francesco Franceschi, 1587.

4to, ff. [8], 81, [1 (blank)], 84, 126, 88, 18, [2]; woodcut printer's device to title, woodcut initials and numerous woodcut diagrams and illustrations in text, letterpress tables of which many folding, several errors in foliation; occasional light foxing, one single small wormhole to blank outer margin of first few leaves, old repair to outer margin of *6, *8, and A2; nevertheless a very good copy in contemporary vellum over boards, spine lettered directly in gilt; lower board slightly soiled.

£2750

First Italian edition of the works of Finé. Among the most influential scientific scholars of the sixteenth century, over three decades at the Collège Royale Oronce Finé (1494–1555) made considerable contributions to various branches of mathematics, from geometry and arithmetic to astronomy and geography, including cartography. The woodcuts are copied from those designed by Finé for *Protomathesis* (1532), the first collected edition of his works, and continued to be used until 1670.

USTC 829603; EDIT16 19063; Adams F459; Mortimer 187.

FLOWERS OF VIRTUE
ONLY ONE OTHER COPY KNOWN

8 [FIOR DI VIRTÙ.] Fior di virtù istoriato utilissimo a' fanciulli, e ad ogni fedel cristiano. Con una lode in rima alla gloriosa Vergine Maria. Di nuovo ristampato, e con diligenza ricorretto. *Bologna, Nella stamperia del Longhi, [c. 1760s?].*

Small 8vo, pp. 90, [2, blanks]; with 36 woodcut vignettes in the text; title within woodcut typographic frame; sporadic light foxing, corners of a few pages worn, last quire loose, but a very good copy in a later binding reusing old *carta rustica*, spine reinforced with marbled paper.

£375

Extremely rare edition of the *Fior di virtù*, a celebrated work on virtues and vices, illustrated by 36 charming popular woodcuts, specifically printed for the moral instruction of children.

Traditionally attributed to Tommaso Gozzadini (1260–1330), the *Fior di virtù* first appeared in manuscript form in the early fourteenth century in Bolognese vernacular, later followed by numerous printed editions and translations which continued to be published well into the nineteenth century, often reusing old woodblocks. It consists of 40 chapters, ‘each of which discusses a particular virtue or a vice by drawing a comparison with an animal, citing Classical and medieval authors for moral explanations, and providing an *exemplum* (or story) that illustrates the chapter’s moral point’ (British Library, online).

ICCU records only one copy, at the Biblioteca dell'Archiginnasio in Bologna; no copies recorded on OCLC, which lists only two other eighteenth-century Bologna editions, each recorded in a single copy at the Morgan Library.



Esempio .

DI questo Vizio dell' Invidia si legge nel Testamento Vecchio, che vedendo Caino, che tutte le cose di Abel suo Fratello andavano prospere, e continuamente ogni giorno moltiplicava di bene in meglio, perchè riconosceva i beneficj ricevuti da Dio, l'uccise con un bastone per invidia, essendo i due primi Fratelli, che mai fossero al Mondo, e questo fu il primo sangue, che si spargesse su la Terra.

Dell' Allegrezza . Cap. 8.

Allegrezza, che è effetto d'amore, secondo Prisciano, è per riposo di animo, e contentamento di cuore, rallegrarsi in alcuna diletta- zione. Gesù figliuolo di



Esempio .

S I può appropriare la Virtù della nostra allegrezza al Gallo, il quale si rallegra, e canta secondo le ore, per movimento d' allegrezza naturale del suo cuore, dì, e notte, disponendo la sua allegrezza in vita, con modo, e ordine di ragione. Salomone dice: Non è dilettezzazione sopra l' allegrezza del cuore. Ancora dice: Il cuore allegro fa fiorire la vita dell' uomo, e la tristezza dissecca le cose. Non ti rallegrare dell' male

male d'alcuno,
fai come vadan
contrarj. Senec
ti esaltare nelle
pere, e nelle co
ti turbare.

Esemp

DELL' Alleg
ge nelle V
ti Padri, d' uno
va nome Larga
le portando G
more a Gesù C
divozione deli
dare al Santit
cro, e andato
ciando, e abbi
Santo Sepolcro
nite lagrime,
per grande alle
de morto : on
che erano pre
dendo che fosse
mandarono per
i quali vedendo
che era morto
intendere li suc
perchè causa er
fecero aprire,
scritto nel suo
Ne parole : G
dolce amore :
dici intendend
di questo, giud
era morto d'

i benefizj, e rendergli. Ancora dice: Chi rende male per bene, il male non si partirà mai di casa sua. Plato dice: Merita perdere il servizio di quello il quale lo fa, facendosi pregare, e facendolo con tristo volto, cioè mormorando; e quando ancora si pente d' averlo fatto, e lo rimprovera.

Dell' Astinenza. Cap. 36.

Astinenza (secondo Tullio) è raffrenare il suo appetito, e temperarsi in tutte le cose.



Si può comparare la Virtù dell' Astinenza all' Asino Selvatico, il quale non beve mai acqua, che non sia chiara; e se va al Fiume, e vede l' acqua torbida, egli stà per due, o tre giorni, che non beve,

aspettando, che l' acqua sia chiara. Nella somma de' vizj si legge dell' Astinenza, come Iddio fece la bocca all' uomo più piccola, che agli animali irrazionali, e questo fece acciò egli fosse astinente della gola. Salomone dice: chi è astinente moltiplicherà la vita. S. Basilio dice: Come al Cavallo si pone il freno, così conviene frenare la volontà della gola. Varro dice: L' Astinenza è la guida delle virtù.

Esempio.

Dell' Astinenza si legge nelle Istorie antiche, come cavalcando il Magao Alessandro Imperadore per il Deserto di Babilonia, mancò la Vertovaglia, e per non trovarsi da mangiare, molti già se n' erano morti di fame. Onde uno de' suoi Cavaglieri, avendo trovato un certo vaso d' Api, con entro del miele, appresentò innanzi ad Alessandro, acciò ne volesse mangiare, Ma quando esso Imperadore l' ebbe in ma-

mano, lo gittò in un gran Fiume, dicendo: Non voglia Iddio, che io viva, e mojoano quelli, che sono in mia compagnia; Allora molti de' suoi si gitarono nel Fiume per avere qualche parte di quel miele, e varj si annegarono, per non potersi sostenere dalla debolezza; Passando poi innanzi trovarono Abitazioni, ondè l' Imperadore ebbe, con tutta la sua Compagnia, tutto quello, che gli abbisognava per mangiare, e per bere.

Della Gola Cap. 37.

Gola, quale è vizio contrario all' Astinenza (secondo Tullio) è disordinata volontà di mangiare, e bere.



Si può assomigliare il vizio della Gola all' A-

voltojo, il quale è un' Uccello tanto goloso, che anderebbe cento miglia per mangiare una carogna, e però siegue li Soldati; quando appare alcun segno di Battaglia. Del vizio della Gola si legge nella Somma de' vizj, che tutti li mali procedono dalla Gola, imperciocchè offusca la memoria, distrugge il senno, consuma l' intelletto, corrompe il sangue, accieca gli occhi, indebolisce lo spirito, inebria la lingua, induce a lussuria, inferma il corpo, sminuisce la vita, e tutte le infermità derivano da quella. Salomone dice: Quello, che ama la vanità, e la gola, sempre starà in miserie, chi ama il vino, non diverrà mai ricco; Ancora dice: il vino, e le femmine fanno errare i Savi; Ancora dice: non guardare nel bichiero, se vuoi bere soavemente. Il troppo vino morde più che un serpente. S. Isidoro dice: Invano si affatica contro gli altri vizj, quello che non raffrena la gola, perchè dove è il vizio della

A
FATHER'S LEGACY
TO
HIS DAUGHTERS.
BY THE LATE DR GREGORY,
OF EDINBURGH.
The SECOND EDITION.
L O N D O N :
Printed for W. STRAHAN ; T. CADELL, in the
Strand ; and W. CREECH at Edinburgh.
MDCCLXXIV.

10 GREGORY, John. A Father's Legacy to his Daughters ... the second Edition. *London, W. Strahan and T. Cadell, and Edinburgh, W. Creech, 1774.*

Small 8vo, pp. x, [2], 132; with half-title; light offsetting; a very good copy in nineteenth-century half calf with marbled sides, spine gilt-ruled in compartments, gilt red morocco lettering-piece in one, another lettered directly in gilt, very lightly rubbed; nineteenth-century engraved armorial bookplate of Lord Napier with pencil shelfmark, signature N marked 'Napier' in ink.

£275

'Second edition' of Gregory's Legacy to his Daughters, published immediately after the first. Written following the death of the author's wife in 1761, the text was not intended for publication, rather to provide posthumous guidance for his two daughters, whom he brought up 'in a philosophical simplicity' (ODNB) endorsed by his friend Elizabeth Montagu. The year following his death in 1773, however, it was published by his son James with considerable commercial success, with numerous editions, translations, and piracies printed in quick succession.

Though professing to consider women 'companions and equals' to the male sex (p. 6), Gregory proposes a conservative view of the role of women, dismissing as 'folly' the notion that they might garner respect 'by conversing with us with the same unreserved freedom as we do with one another [and] by resembling us as nearly as they possibly can' (p. 42), and he advises that 'it is your interest to keep yourselves sacred from all personal freedoms' (p. 43).

'His concern for his daughters' reputations in the world led him to advocate caution and prudence; thus he advised them to conceal their learning and wit, advice that was scornfully dismissed as a system of dissimulation by Mary Wollstonecraft in *Vindication of the Rights of Woman*.' (ODNB).

ESTC T226582 (Edinburgh, NLS, and Smith College only).

'T'WAS when old DARKER dyed Sirs for ever blefs his Name,
 The Poor he fed,
 With daily bread,
 Will Foxites do the same?
 Then a Polling we will go, &c. &c.
 His Enemies affembled a moft tremendous Clan,
 All Pares's blood
 With Harry Wood
 And Fofter in the Van.
 And to Polling they did go, &c.
 Like thorough Prefbyterians falfe colors they did bear,
 But all their zeal
 Could not conceal
 Their Legs which yellow were.
 And a Polling they did go, &c.
 Their trick at length fucceeded, their man they made with eafe,
 Their project gain'd
 No more they feign'd
 But Fox drank on ther Knees.
 And a Polling they did go, &c.
 The time at length is come again and now my honeft Boys,
 If you be true
 To antient blue
 You'll fhew them where it lies.
 And to Polling you will go, &c.
 They now pretend to tell you, they'll hide the fmother'd embers,
 If you agree
 (Their fcheme you fee)
 To fend their own two Members.
 But to Polling we will go, &c.
 Thus far we'll meet them fairly old ASHBY they fhall make,
 But Mr GREY
 Muft needs give way
 The next turn we muft take.
 And a Polling we will go, &c.
 'Tis true in Monofyllables no knowledge he did fhew,
 When on the vote
 His fingle note
 Was Aye inftead of No.
 And a Polling we we will go, &c.
 But fince that time he has improv'd and fhewn his *bottom true*,
 His conduct now
 We muft allow
 Is FAIR and EQUAL too.
 And a Polling we will go, &c.
 But will you honeft Lefter Lads your King defert in need?
 And will you fend
 A faft fworn friend
 To Fox and factions Creed?
 Sure a Polling we will go, &c.
 MACNAMARA is a Gentleman no Duke nor Lord can fway,
 A friend to PITT
 With worth & wit
 Have at you Mafter GREY.
 For a Polling we will go, &c.
 Then never fear thefe GREY GEESE that hifs in factions train,
 For Geefe they fay
 Are Foxes Prey
 And have but little brain.
 So a Polling we will go, &c.

ELECTION BALLAD

11 [LEICESTER.] 'Twas when old DARKER dyed Sirs for ever blefs his Name ...' Untitled election ballad with the above first line, circulated on the occasion of the General Election of April 1784 and directed against the Whigs and in particular against Booth Grey, the Duke of Portland's brother-in-law and one of the sitting MPs. [Leicester? 1784.]

Small folio broadside (310 × 187 mm); a fine copy, partly untrimmed.
 £125

Sole edition. For ten years John Darker and Booth Grey had represented the borough of Leicester in Parliament, Darker as the corporation's candidate, Grey supported by an independent party and the Duke of Rutland. In the General Election of April 1784, however, after two years of constitutional deadlock at Westminster, the mould of local politics was broken and national divisions took on a new importance. Both the corporation and the Duke of Rutland backed ministerial candidates, John Macnamara and Charles Lorainne Smith, Darker having died two months before. There was to be no place for the Whiggish Grey who had supported the North-Fox coalition ('Tis true in Monosyllables no knowledge he did shew, / When on the vote / His single note / Was Aye instead of No').

... will you honest Lester Lads your King desert in need?
 And will you send
 A fast sworn friend
 To Fox and factions Creed?
 Sure a Polling we will go ...

ESTC shows only three copies (British Library, Bodleian, and Yale), curiously ascribed to the poisoner John Donellan who was executed in 1781; *History of Parliament, 1754-1790*, I, 322-4.

12 **MERCURIALE, Girolamo.** De arte gymnastica libri sex, in quibus exercitationum omnium vetustarum genera, loca, modi, facultates, & quidquid denique ad corporis humani exercitationes pertinet. Venice, [Lucantonio II] Giunta, 1587.

4to, pp. [12], 308 [*i.e.* 312], [26], [2 (blank)]; woodcut printer's device to title and colophon, woodcut initials throughout, numerous woodcut illustrations, of which many full-page; an excellent, bright copy in contemporary Dutch limp vellum, yapp edges, manuscript lettering in ink to spine; ink ownership inscription of Gerard Heersiens, dated 1748, to title, earlier ownership inscription very carefully erased from title.

£2750

Third edition of **'the first illustrated book on gymnastics'** (Morton). A physician occupying senior posts in the medical faculties of Padua, Bologna, Rome, and Pisa, Girolamo Mercuriale (1530–1606) draws heavily on accounts of ancient exercise to argue for its medical benefits, being the first to study the effects of specific physical activities on different ailments, prescribing the correct methods, frequencies, and durations of exercises.

'The first book on exercise and health and an important source for the study of gymnastics among the ancients' (Norman), *De arte gymnastica* was first published in 1569, reappearing in 1573 with the woodcut illustrations by Cristoforo Coriolano used here and in subsequent editions until the late seventeenth century; it 'was the first complete text on gymnastics and stresses the importance that all forms of exercise have in maintaining good health. Relying



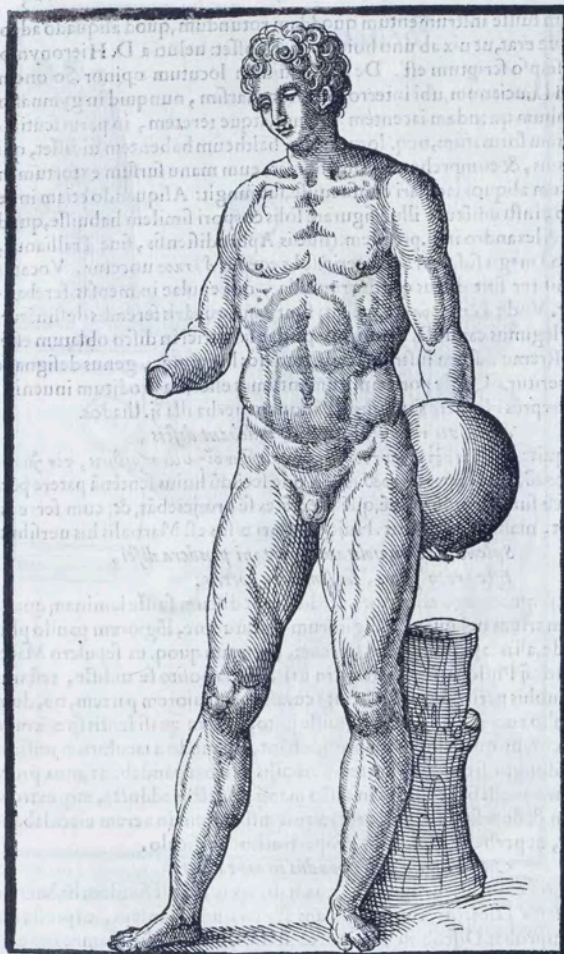
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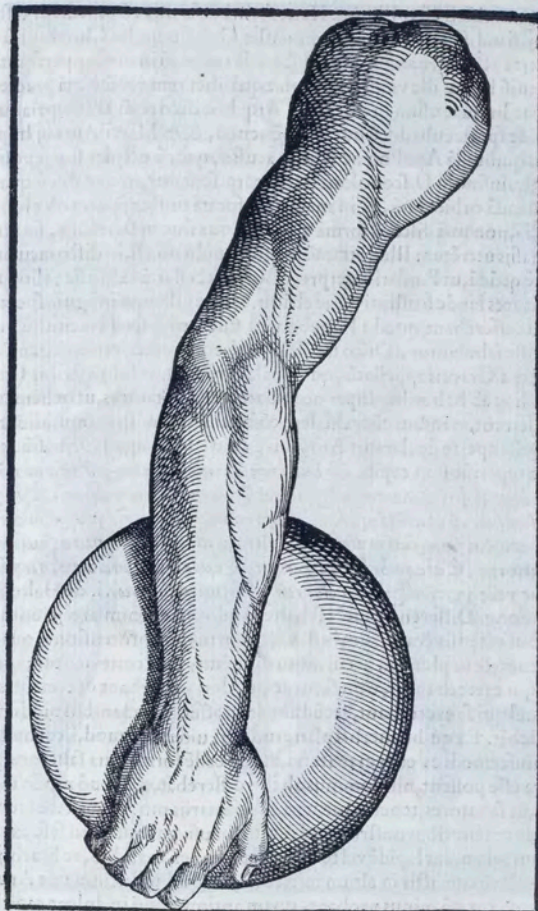
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quod ite ostendit alterius discoboli brachiū Lapideū hodie in magni Tusciae ducis aedibus Pittis uocatis seruātū, ex qbus similiter discū ei-
culādi modū intelligere licet, ut prudēter nos monuit doctissimus Pe-
trus Victorius aetatis nostrae ornāmētū, q brachij figurā ad nos misit.



Harum statuarū similes alias duas discobolorū fuisse uerisimile est,
quarum unā ex aere Myronem praeclarissimum statuariū fixisse,
a Quintiliano celebratam; aliā Tauriscum pictorē illustrem excel-
lenter

heavily on ancient practices, this work is an excellent compendium of the physical therapy of earlier times. Mercuriale describes ancient gymnasia and baths and discusses mild exercises such as dancing as well as more strenuous pursuits such as wrestling and boxing. He also gives full consideration to the health benefits of proper exercise and concludes with a section of therapeutic exercises. The book contains many excellent woodblock illustrations of wrestling, boxing, and other sports' (*Heirs of Hippocrates*).

USTC 842192; EDIT16 28045; Wellcome 4226; cf. Morton 1986.1; cf. Norman 1495; cf. Mortimer 302; see Eimas, *Heirs of Hippocrates* (1990).



LVCTATORES

A Tota haec fac
ni mirū in mo
mo de art, xxi
rum distortio
tae in illis exe
tes, uictoria a
Antheū, & C
exercentur
a Theseo Ath
referunt. tert
bitū acquirere
rabant, & to
ossa aliqua fr
B dam pacto ab
Hoc tamen a
athleticā, quā
rū & sanitati
de augetur, a
periculum in
pore Galeni
tractionem
rē, & magis u
ac utilis uale
modo luctan
litum scribit
significat tot
C in gymnasio
ratae perage
cratistae uo
Galenum lib
hic innuit Pl
bri de ludo p
quo agemus
lutatoriū nu
sefe deijcere
tatorio humi
conuoluent
clarissime m
qui sub Val
gno ui occup

IL CATALOGO

O D A

AL TIPOGRAFO

GIAMBATISTA BODONI

DI

VINCENZO MISTRALI.

CRISOPOLI

MDCCCVII.

CELEBRATING BODONI THROUGH HIS WORKS

13 MISTRALI, Vincenzo. Il catalogo. Oda al tipografo Giambattista Bodoni. *Crisopoli (i.e. Parma), [Bodoni,] 1807.*

4to, pp. 11, [3], [2, blanks]; a very good, clean copy, stitched in later plain cream wrappers.

£275

First edition of a celebratory poem in praise of Giambattista Bodoni (1740–1813) and his work as a printer.

In his poem, Vincenzo Mistrali (1780–1846), later governor of the Duchy of Parma, means to celebrate Bodoni by providing a ‘catalogue’ of the authors whose works were printed by him. Among the various names, some plainly stated while others disguised under metaphors, we find Horace (‘L’alto signor della Romana cetra’), Virgil, Catullus, Tibullus, Propertius, Ovid (‘Quei di Sulmona dai non pari amori’), Sallust, Tacitus, Anacreon, Callimachus (‘geloso è ancora della stellata chioma’), Theocritus, Homer (‘il sommo vate’; Mistrali refers to the edition of Homer in preparation at the time, dedicated to Eugène de Beauharnais, viceroy of Italy, and published in 1810), Ariosto, Tasso, Dante, and Petrarca.

The work was also printed in the same year in a variant with Roman numbering, with the text within a printed frame, and with ‘Dalla Tipografia Omerica’ given as the printing press (no priority given).

Brooks 1025; De Lama II, pp. 177-178.

Se di tue note non s'adornan prima
 » Le donne, i cavalier, l'arme, gli amori,
 Le audaci imprese celebrate in rima,
 L'ire, i furori.

Di tue maestre carte il gran Torquato
 Lieto è già da molt'anni, e or più non cura
 Le Tosche leggi, che in l'umano stato
 Diergli aspra cura. ⁽¹²⁾

Freddo oppressor dell'impeto celeste,
 Negletto giaccia quei che ardì primiero
 Frenar le voci, che al sentir son preste,
 Figlie del vero.

Quei certo in sè chiudeva un'alma vile,
 Cui novo immaginar non fu concesso:
 Insolito linguaggio a idea simile
 Fia ognor permesso. ⁽¹³⁾

Quel Grande ⁽¹⁴⁾ io attesto, che li regni inferni
 Tentò, e le sedi che son scala al Cielo,
 E in Ciel pur giunse, e là vide gli eterni
 Star senza velo.

Anch'egli or gode ricantar suo metro
 Su le carte, che Parma a lui diè in dono:
 Tien Beatrice il guardo a' versi dietro,
 L'orecchio al suono.

Lei segue Laura umilmente altera;
 Francesco ⁽¹⁵⁾ è al fianco suo, che ancor sospira:
 Essa gli parla, e non, qual pria, sì austera
 Le luci gira.

Questo Cantor d'Amore eterno e solo
 Di tue cifre, o BODONI, anch'ei s'onora,
 E a lui ricordan quelle cifre il suolo
 Diletto ancora. ⁽¹⁶⁾

NAPOLEON'S FALSE 'FRUGALITY'

14 [NAPOLEON.] La frugalità repubblicana di Bonaparte e degli altri generali ed agenti francesi comprovata colle sue proprie lettere tradotte dal francese ... *Milan, presso Pirota e Maspero Stampatori-Libraii in Santa Margarita n. 1127, 1799.*

8vo, pp. 16, extra-illustrated with an engraving showing the evolution of Napoleon's clothing; uniformly lightly waterstained throughout, nevertheless a good copy, in modern decorated boards, preserving contemporary plain blue paper wrappers inside; contemporary ownership inscription of Giovanni Calcamugli to front wrapper.

£675

First edition, very rare, of a denunciation of the excesses and abuses perpetrated by Napoleon and his Generals in Northern Italy, and particularly in Milan, during the French occupation.

The anonymous author aims at exposing the duplicity of the French invaders, who in their public announcements, letters, and edicts proclaimed modest and frugal customs, but in practice acted as tyrants and despots. For example, although in his official letters Napoleon, and later his deputy, who installed themselves in the Ducal Palace (today the Royal Palace), requested that all high ranking officers should eat together and that only a single course was to be served each meal (a large one, to make up for the absence of a second course, but nevertheless followed by a dessert), in reality many officers demanded lavish individual meals for themselves and their friends. The cap on expenses which the French initially set ended up more than doubled; table cloths, furniture, and silverware was forcibly 'borrowed' from local noble families and never returned, and when, after numerous complaints, the

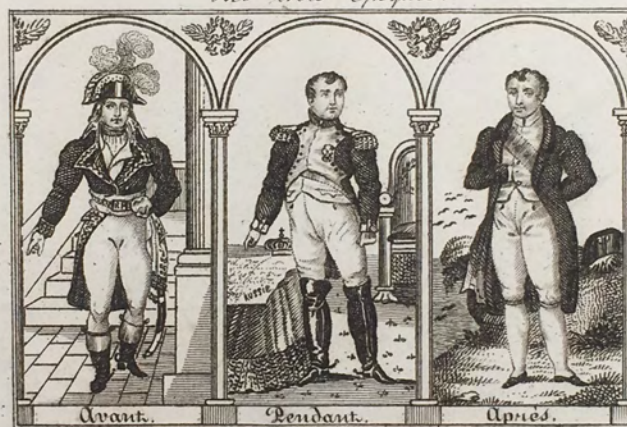
French promised to return the stolen goods it was discovered that most of the silverware had been melted down; Serbelloni Palace was requisitioned for Napoleon's wife, and all its staff put at her disposal. Ultimately, in a letter addressed to generals Joubert and Championnet, Reveiller Lepaux and Lagarde admitted that despite all the edicts and attempts to put a stop to the abuses, Italy was still ravaged by unscrupulous characters, members of the revolutionary army who were milking the country of its wealth, and threatened that the generals would be held personally accountable if such abuses were not stopped.

The book soon became very popular and was reprinted many times, with at least three more editions published in the same year. 'This book which proves with their [the French] own documents how false their alleged frugality was, with which they covered their robberies, has now been published for the third time...' (*Gazzetta universale*, no. 84, 1799 (*our translation*)).

The engraving printed by Gramain (Paris, Rue de Petit-Lion St. Sauveur no. 12) entitled 'Les trois Epoques', showing the evolution of Napoleon's clothing 'avant', 'pendant' and 'après' the empire, **is unique to this copy and we have been unable to locate it anywhere else.**

OCLC finds a single copy at UCLA, bound within a collection of Italian pamphlets on French politics.

Les trois Époques.



Paris chez Gramain, Rue du Petit-Lion S. Sauveur N. 12.

15 **PETISCO, José Miguel.** *Compendio della vita del ven. servo di dio il fratello Antonio Alonso Bermejo, professo celibe del Terz' Ordine del serafico padre San Francesco, e fondatore dell' insigne ospitale dell' arcangelo San Michele della Nava del Re. Venice, Sebastiano Valle, 1792.*

8vo, pp. xvi, 215, [1 blank], with 2 engraved plates; woodcut initials, head- and tail-pieces; a little offsetting from plates, light marginal damp stain at end; very good in contemporary *carta rustica* sprinkled with green and brown ink; very slightly worn.

£275

Scarce first edition of this biography of the Franciscan Tertiary Antonio Alonso Bermejo (1678–1758), translated from the unpublished manuscript of the Spanish Jesuit scholar José Petisco (1724–1800) by his fellow Jesuit Juan José Tolra (1739–1830), and illustrated with two striking plates.

Born in Nava del Rey, Spain, Bermejo joined the Third Order of St Francis in his youth, taking the name Hermano Antonio. In 1705 he withdrew to the hospital of San Miguel in his native town, becoming one of its greatest benefactors with the bequest of his considerable fortune. Numerous miracles were attributed to Antonio, and images of him circulated widely after his death. The frontispiece here shows him with a gangrenous sore on his left cheek, allegedly caused by a relative who beat him after he had assigned all his wealth to San Miguel. The second plate depicts Antonio 'overcoming natural repugnance and licking the most disgusting wounds'. Numerous attempts were made to secure his beatification, without success.

Petisco was a notable classical and biblical scholar. In his preface here he describes how he overcame a crippling illness, 'una nera ipocondria', by writing this biography of Antonio.

Sommervogel VI, 622 and VIII, 91. **No copies traced in the US.** **OCLC records only 3 copies** (BL, LMU Munich, Complutense University of Madrid).





Ven. Fratello Antonio Alonso Bermejo Edificatore ed Infermiere perpetuo dell' Ospitale di S. Michele nella Nava del Re morto in età di 80 anni li 14 Nov. 1758.

COMPENDIO DELLA VITA

DEL VEN. SERVO DI DIO

IL FRATELLO ANTONIO
ALONSO BERMEJO,

Professo Celibe del Terz' Ordine del Serafico Padre San FRANCESCO, e Fondatore dell' Insigne Ospitale dell' Arcangelo San MICHELE della Nava del Re.

Scritta in Ispagnuolo dal Sig. Abbate

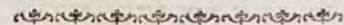
DON GIUSEPPE MICHELE PETISCO,

E tradotta in Italiano

DA UN DIVOTO DEL VENERABILE



IN VENEZIA MDCCXCII.



PRESSO SEBASTIANO VALLE
CON LICENZA DE' SUPERIORI.

16 [PIEN, Ignatius]. Petri Mallei Dialogus primus, quo ostenditur, Constitutionem Unigenitus a tota Christi Ecclesia acceptatam. Tyrnau, Friedrich Gall, 1727 [bound after:] Prologomena in Scripturam Sacram. Tyrnau, Friedrich Gall, 1727.

Two works in one vol., 8vo, pp. [38], [2] blank; [70], [2 (blank)], 42; woodcut Jesuit device on title-pages, woodcut headpieces; sporadic light foxing, but largely clean and fresh; in contemporary calf, boards tooled in gilt, spine decorated in blind; some wear, but still an attractive copy.

£485

Rare Tyrnau printing of this dialogue by the Belgian Jesuit Ignatius Pien (1681–1763) writing in support of the anti-Jansenist papal bull *Unigenitus*, which condemned 101 propositions taken from Quesnel's *Réflexions morales* as blasphemous and heretical. Louvain, where Pien taught, had long been seen as a centre of Jansenism, although it might be more accurate to describe it as the centre of the disputes between Jansenism and Jesuit orthodoxy. The university as an institution finally accepted *Unigenitus*, and its attendant submission to Roman authority, in 1715, two years after its issue, and again in 1717 and 1719. In the present work, Pien presents a dialogue between Petrus, Critobulus, and Cato, to argue that the entire Church should accept *Unigenitus*; this was, as the Sorbonne's rejection of it in 1716 showed, not a given.

Bound with this is an unattributed and apparently unrecorded introduction to the Scriptures, which cites authors as diverse as Spinoza and Grotius in its description of the essence of Scripture, the origins of the canon, the use of the Bible against early heresies, the apocrypha, biblical translations, and the reading of the Bible.

Dialogus: Sommervogel VI, 728/3; OCLC records no copies of any edition outside Continental Europe, and none of the present printing outside Slovenia (we have located one copy at the BSB); *Prologomena*: not in OCLC. We have found no other issues of this text, nor any further copies of this printing.





17 RAIMONDI, Eugenio. Delle caccie ... libri Quattro, aggiuntovi'n questa nuova 'mpressione il quinto libro della villa. [Naples, Lazzaro Scoriggio, 1626].

4to, pp. [52], 635, [1 (blank)]; title copper-engraved and 21 full-page copper-engravings printed in text (of which 8 duplicates); bound without bifolium a2.3 (dedication, *see below*); tear repaired to a4 (with no loss); a good copy very lightly washed, bound in early twentieth-century limp vellum, spine lettered in red and black ink.

£2500

Second edition, expanded and extended, with a new series of striking venatic plates. The series of plates (attributable to Nicolas Perrey, who signs the title), showing composite scenes of hunters pursuing animals from birds and fish to lions and elephants, is wholly new, replacing the woodcut illustrations of the first edition of 1621. The engravings were reused in 1630, though the pruning and ploughing plate (p. 471) would be omitted from the later edition. In addition to the expansion of the first four books, the second edition is for the first time accompanied by a fifth book 'della villa', on the management of agricultural estates.

Copies seem to exist in three states: with a four-page dedication to Prince Maurizio of Savoy, dated 20 May; with a two-page dedication to Fabrizio Caraffa, duke of Andria; and, as here, with neither. Westwood & Satchell note that 'in some copies ... the title-page is undated and the last page blank': this is most likely the case in all copies, the comment perhaps arising from difficulty finding the imprint (located beneath the imprimatur on the last preliminary leaf).

USTC 4007210; Cerasoli pp. 441-2; Lipperheide Tf 9 (3022); Schwerdt II, p. 123; Wellcome I, 5317; Westwood & Satchell, p.174.



DELLA CACCIA DELL'OCHE.

Cap. XXXV.

GRan tempo fù, che l'Oche furon in grandissima stim' appref-
so l'Imperio Romano; poiche scriuono gli Hiftorici, che
l'Oche co' l'oro strepito liberaro' l'Capitolio dalla prefa de' Galli,
& perciò furon' honorate, &

Fù all' hora quando hauea gli ardori

Così quei, che se si serue l' vero

V eduto non hauria d'Indie d'Eoi

A luri durs' i trionfanti Eroi.

Ma per che sempre lung' honor prescritto,

Giunt' alle ingrate man nulla diuene,

L'Oche, e' hebbero già publico vitto

Furono spinte a solitarie arene

Onde di queste, altre volan diritto

A Battre, e a gl' Indi, altre misera spene

Nodrisce, poiche pauentando l' volo

Cibo si fan dell' Ebraismo stuolo.

Hann' vn itupendissimo gouerno nel volare, & molto prudente; poiche quelle che vanno l'ali spiegando per l'aria, sott'alta cura, con la voce danno à loro medesime segnali di fuggire, spinte però da vn graue, & interno timore. Quest' uccello hà due nomi, & anco più nomi; mà due particolarmente son' i suoi veri nomi, cioè Anitra, Ocha, & Gauarello. Ocha, & Anitra quando sono vecchi, & Gauarello, quando sono gioueni. Dimorano nelle parti Oltramontane, & l'Estate figlian' alle ripe de' fiumi, & in terra fann' i loro nidi: & son' animali da acqua, & perciò non possono sentire caldi, & per consequenz' amano sempr' i freddi. Et per questo si vede, che da noi fanno ritorno nel principio del mese di Dicembre, & vi dimorano' n'fin' alla fine di Febraro; onde poi ritornan' al loro viaggio, & paese. E perciò volendoli leuare la strada, acciò ve ne retti gran quantità morte: farai appò qualche fiume, o à qualche palude, o lago, vn fossato lungo' intorno a 25. cauezzi, largo 15. brazza, & tanto concauo, che vi sia vna spina di acqua: oue sia post' vna rete mappata dalla banda del fosso verso' l' fiume, o lago, che tēga tutta la fossa; accociadola sopra le cāterio- li, s'it' in terra, come s'è detto de' Tordi. Et per l'ombra della rete vi vuol' esser' vna tirata d'alberi appress' dipoi al tēpo del Natale, o più presto, come ti piacerà, metterai nella predetta fossa quat- tro, o sei, o dieci Anitre domestiche, che vi s'iano nott'e giorno, le quali haueranno da essere del medesimo colore, dell'Oche fel- uatiche; & vi getterai melica, ouer sagina'n quantità per le do- mestiche, e per le seluatiche. Volendo poi uccellare, s'ian' accom- modate

Le Oche libera-
ro il Capitolio
dalla prefa de'
Galli, & furono
honorate appò
Romani.

Oche per qual
causa volano di-
uerlamente.

Oche sono pru-
denti nel volare.

Oche quanti no-
mi ella habbia,
& perche,
Oche oue dimo-
rano, & fanno i
loro nidi.

Oche quando fa-
no ritorno nell'
Italia.

Diuersi modi di
prender le Oche,

THREE GREEKS AND A TURK
WALK INTO A MARKET...

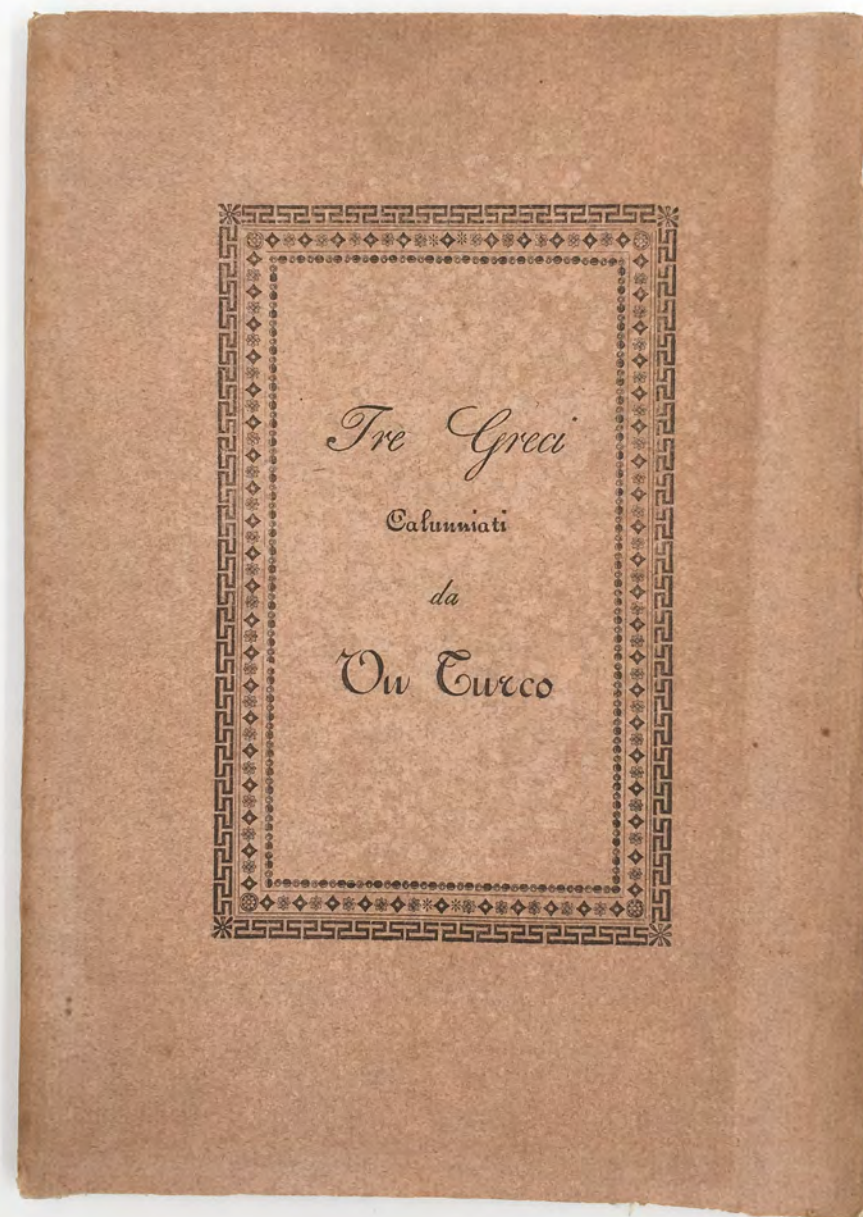
18 SAVELLI, Raffaele. *Tre Greci calunniati da un Turco al Tribunale Pontificio di Pesaro. Difesa. Pesaro, Annesio Nobili, 1825.*

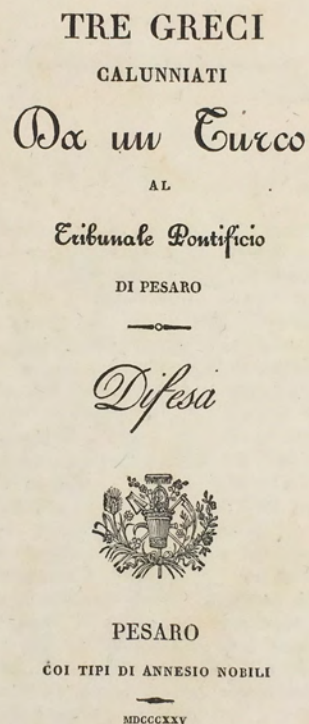
8vo, pp. 56; a beautiful copy, bound in the original printed wrappers, title within typographic frame to upper cover, top and lower edges roughly trimmed.

£350

Extremely rare, first and only edition of the opening statement of the defence lawyer of three Greek merchants accused of fraud by a Turkish dealer.

The Greek merchant Attanasio Sguero of Calarites, travelling with his fellow countryman Giorgio Bocio, arrived in Ancona with the intention of attending the famous fair of Senigallia, a port town on the Adriatic coast of the Marche region, in Italy. After leaving his merchandise with the Greek brothers Demetrio and Attanasio Papateodoro, who were acting as local middlemen, Sguero set off to the fair with the intention of selling or exchanging 1060 Turkish gold sequins (*zecchini*) which he had with him. A buyer for the coins is eventually found in the form of a Turkish merchant named Beytulla' Kucca, and, having agreed on a quantity of leathers to trade for the coins, the two parties meet at the fair for an Armenian moneychanger from Constantinople called Apel to authenticate and value the coins on behalf of the Turkish merchant. After careful examination, Apel sets aside 657 sequins 'of the best quality' for the Turkish merchant, who puts them in a bag and takes them with him, in return for 100 pounds of leather for each 10 sequins. The same day the Turkish merchant shows them to another dealer and they both





agree that the sequins are of the highest quality. The problem arises a few days later, when the Turkish merchant claims the gold sequins have turned into silver ones. He therefore sues Attanasio Sguro, who is arrested with the Papateodoros, has his house searched and his properties confiscated.

The lawyer of the Greek merchants proclaims the innocence of his clients based on the fact that the coins were examined by an expert chosen by Kucca, who declared in front of witnesses that they were of excellent quality. Furthermore, the coins allegedly turned into silver only after the Turkish merchant had sold them on to another merchant from Ancona who, after eight days, discovered they were made of silver and, assuming they were fake, pressured the Turk to press charges against the three Greeks. However, even if the coins had in fact 'changed', the lawyer claims, it was known that gold plated silver coins were valid currency in Greece at the time, and therefore the coins could not be described as fake.

Finally, the lawyer asks for all charges against the defendants to be dropped, and the immediate release of Sguro and of his merchandise, but not before pointing his finger at the man he believed to be the real culprit: the unnamed local Italian merchant to whom the Turk had sold the sequins, who was either a liar, or the real fraudster, who likely saw an opportunity to gain financially from the tensions between Turks and Greeks arising from the Greek War of Independence.

OCLC records only one copy, in Switzerland. ICCU records one copy in Italy.

Barelli, *Gli opuscoli in prosa della Biblioteca Salita dei Frati di Lugano 1538–1850*, no. 1000.

PACIFIC PANORAMA

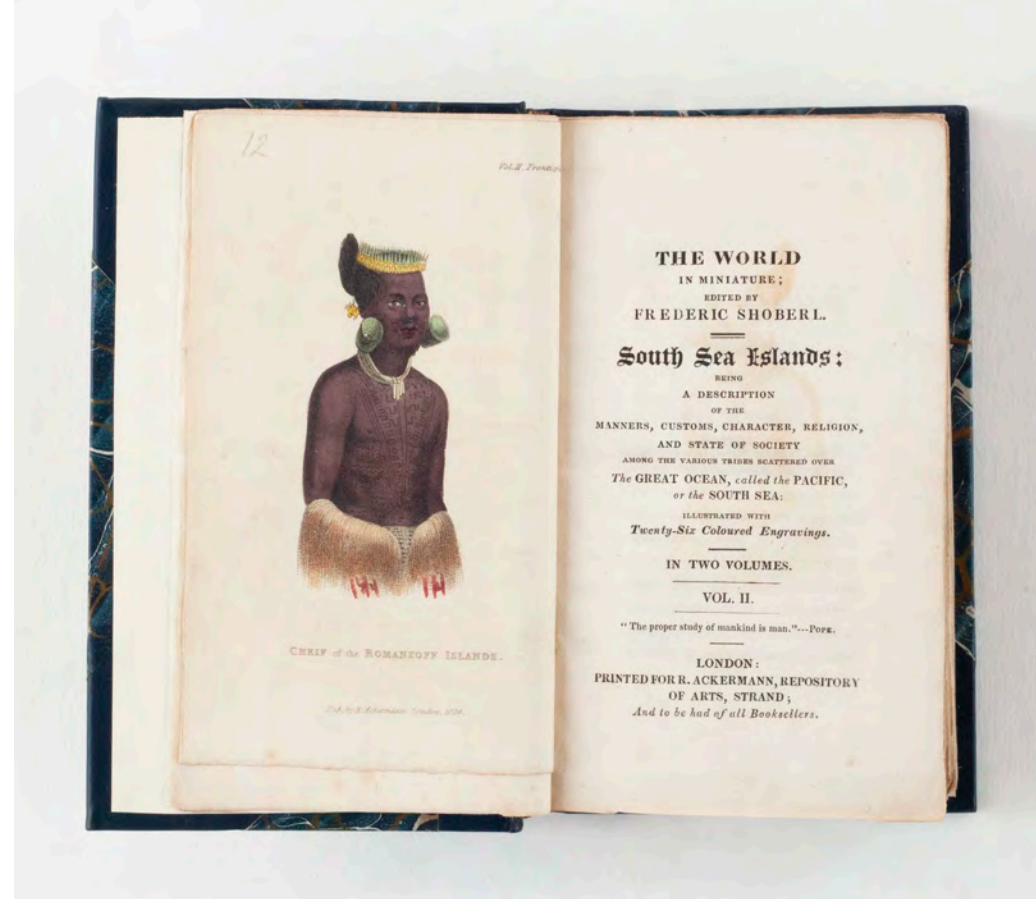
19 SHOBERL, Frederic, editor. The world in miniature ... South Sea islands: being a description of the manners, customs, character, religion, and state of society among the various tribes scattered over the great ocean, called the Pacific, or the South Sea ... *London, printed for R. Ackermann, [1824].*

2 vols, 12mo, pp. [2], xvi, 320, 18 (publisher's ads), with 11 coloured plates; [2], 325, [1 blank], with 15 coloured plates; a little offsetting from plates; a very good uncut copy in recent half dark blue calf over marbled boards, spines decorated in gilt with red morocco lettering-pieces; contemporary faint pencil floor plan of house to rear endpaper of vol. 2.

£400

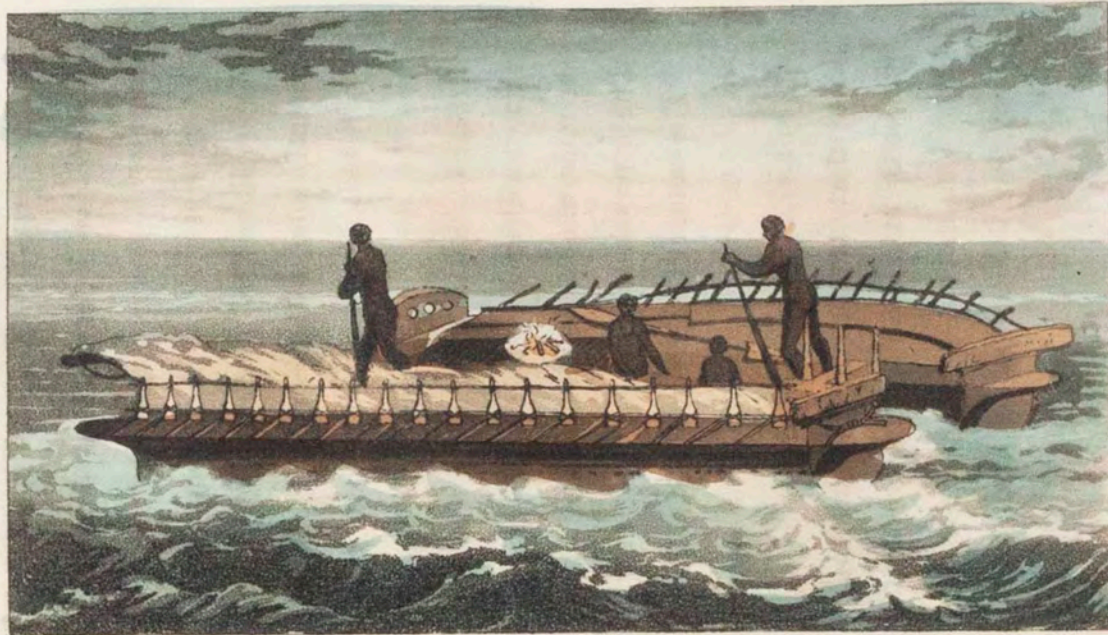
First edition of this delightful work on the islands of the Pacific Ocean, illustrated with 26 handsome coloured plates, published in Frederic Shoberl's series *The world in miniature*. 'There is not perhaps any portion of the globe', opens the Preface, 'that presents, at this moment, a spectacle so full of interest to the contemplative mind as the islands scattered over the vast ocean which intervenes between the Asiatic and American continents.'

Based on the voyages of James Cook, William Mariner, Archibald Campbell, and Otto von Kotzebue, the text covers the Friendly Islands (Tonga), Sandwich Islands (Hawaii), Marquesas, Easter Island, Society Islands (Tahiti), Fiji, New Zealand, Radack (Marshall Islands), Caroline Islands, New Caledonia, New Hebrides, and Pitcairn Island. The final chapter discusses the mutiny on the *Bounty* and the subsequent history of the mutineers. The plates comprise striking portraits of indigenous islanders, showing traditional dress and tattoos, as well as scenes of a Tongan dance, a Hawaiian temple, and a New Caledonian double canoe.



Shoberl (1775–1853) had a long association with Rudolph Ackermann. The aim of their *World in miniature* series 'was, in the words of the "Advertisement" in *Illyria and Dalmatia*, to increase the store of knowledge concerning the "various branches of the great family of Man", not only for adults, but also keeping in view "the instruction and amusement of the juvenile student"' (Abbey).

Abbey 6 (p. 15); Bagnall 5157; Colas 2732; Ferguson 985.



DOUBLE CANOE of NEW CALEDONIA.

Pub. by K. Schickmann, London, 1874.

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STAY ALERT, SAVE LIVES

20 SISSAUD, Claude. Discours sur les preservatifs de la peste par M. Claude Sissaud docteur en medecine et professeur en l'université de cette ville d'Orange. *Avignon, François Mallard, [1720].*

4to, pp. 16; woodcut arms to title, head-piece; a little marginal spotting; very good; stab-stitched; a few contemporary corrections to text in brown ink.

£350

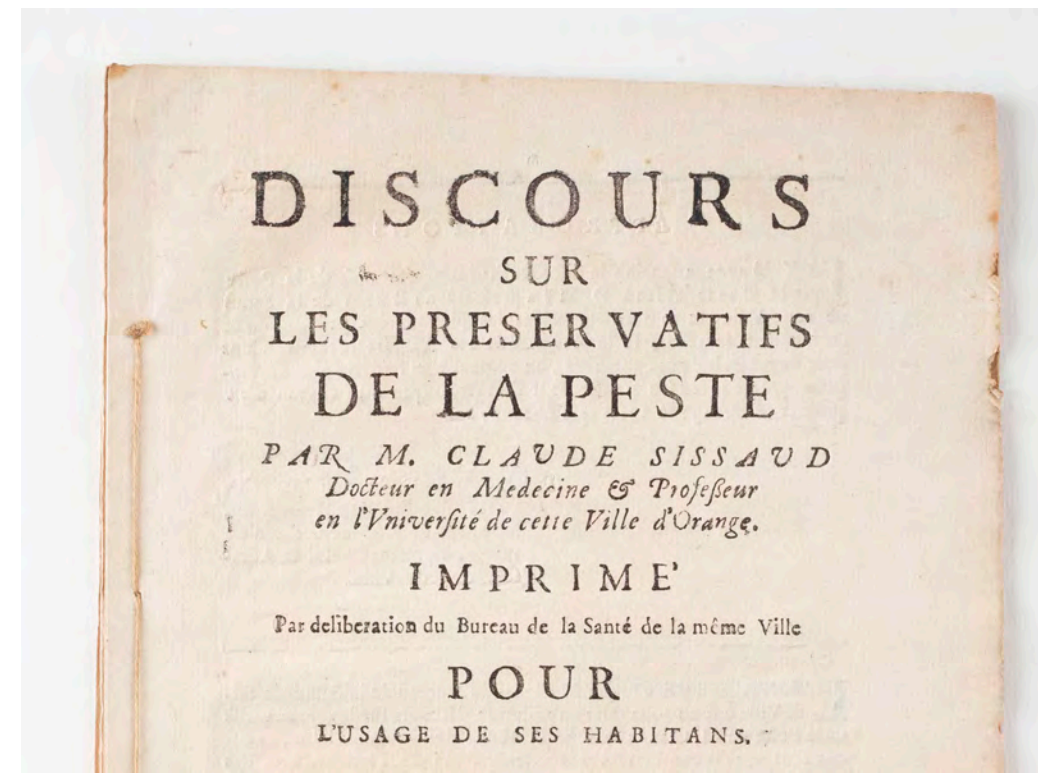
A rare pamphlet advising the inhabitants of the town of Orange, in the south of France, on preventing the spread of plague from nearby Marseille, by the doctor and university professor Claude Sissaud. The Great Plague of Marseille was the last major outbreak of bubonic plague in western Europe, claiming 100,000 lives in the city and surrounding areas.

Sissaud begins his *Discours* with advice to local officials: forbid contact with affected regions, keep the town clean, look after the poor, keep accurate figures on infection and death rates, quarantine, dispose of the dead swiftly, and put measures in place to prevent civil unrest.

To Orange's inhabitants, Sissaud recommends keeping their houses tidy (in particular removing cobwebs), reducing contact with animals, changing and cleaning their clothes frequently, and avoiding crowds. He gives detailed dietary advice, permitting lamb, poultry, ham, sausages and anchovies accompanied by capers, basil, vinegar and citrus fruits, for example, but advising against beef, vegetables, dairy products, garlic, onion and mustard. Light white wines and tisanes are recommended. Sissaud's lifestyle advice includes keeping on working, but not to excess, avoiding idleness, getting regular

sleep, controlling one's emotions, and cutting back on sex. He provides recipes for purifying perfumes, and instructions for their application around the house and on clothes, recommends cleaning anything brought into the home, and suggests covering the nose with a sponge dipped in vinegar and *eau de vie*. He recommends the use of chocolate, and while doubtful about the benefits of smoking, does not wish to deprive smokers of their pleasure.

No copies traced in the UK or US. OCLC locates only one copy, at the Universidad Complutense de Madrid; CCfr finds copies at the Bibliothèque Inguimbertaine and BM Avignon only.





A BINDING ODDITY

21 TOLOMEI, Claudio. Delle lettere... libri VII. Con nuova aggiunta ristampati, et con somma diligenza da molti errori corretti. *Venice, Altobello Salicato, 1572.*

8vo, ll. 296, [7], [1, blank]; woodcut map of Monte Argentario to f. 190 verso; a very good copy, clean and crisp, with outer edge untrimmed, bound in contemporary limp vellum, slightly soiled, outer corner of front board slightly gnawed, fourteenth-century manuscript fragments used as spine lining; contemporary note in Greek at head of title, lengthy contemporary inscription in Latin and Greek to verso of title; contemporary underlining, reading marks and a few short annotations to c. 180 pages; contemporary manuscript index of relevant passages to verso of rear endpaper; ownership inscription dated 1662 (name erased) and purchase note to title.

£650

New, enlarged edition (first published in 1547) of a collection of over 350 letters by Claudio Tolomei (1492–1556) to some of the most notable personalities of the time. **A very interesting copy, with some contemporary manuscript notes, and unusually bound leaving the outer edge untrimmed.**

Tolomei, a philologist, diplomat, poet, and clergyman, who served at the court of Ippolito de' Medici in Rome, and of Pier Luigi Farnese in Piacenza, before being appointed Sienese ambassador to France, corresponded with some of the main figures of the literary and political world of his time on a wide variety of subjects, including philology, politics, architecture and literature.

bona ac
sapientia, prudentia, scientia
Intellectus, ars,

bona Corporis
sanctas, pulchritudo, vires,
celeritas, proceritas.

bona fortuna
Nobilitas, diuicia, honores
Potentia,

Semper officio moueri maxie debemus, et
recte facere quouis euentu, ut officij
fructus sit ipsum officium, et amplius primum
Virtutis theatrum conscientia; quod si vel gloria
vel alia prima consequuta fuerint, ea in laudem
depulanda erunt, sin secus acciderit, satis erit
conscientiam nostram probasse deo, ut xpo dicitur
et dixit xpi, et parolam. 260

2
DELLE LETTERE
DI M. CLAUDIO
TOLOMEI
LIBRO PRIMO.

A M. GIO. BATTISTA GRIMALDI.



Io non conofceffi l'ineftimabil cortesia de l'animo uostro, hauerei certamente gran timor d'effet tenuto da voi per difcortefe: c'hauendomi con tanta gentilezza domandate alcune de le mie lettere volgari, io che fempre defidero compiacervi e feruirvi, fono ftato cofi villano, che ve l'ho negate. La qual rustichezza tato par, che fi faccia maggiore, quanto che voi inuaghito de le cose Toscane a bello et virtuoso fin me le domandate, e via piu s'accrefce l'error mio, confiderando, c'hauendomi voi cotanto honorato col defiderar di leggerle, e col riporle intra'l numero di molti altri nobili e illuftri fpiriti, liqua li per li gradi della uirtu fon faliti al tempio della gloria, io certo non fol difcortefe, ma ingrato mi fon dimoftrato verso tanta voftra cortesia e amore. Ma voi (mi rendo certo) mi fcuferete benignamente, e humanamente interpretarete ogni cosa, ch'effendo voi ben chiaro, come nien

an Opperte til xuf ty Soudre m. 2. gres 4 8
Post 02-06
DELLE
LETTERE
DI M. CLAUDIO
TOLOMEI
LIBRI VII.

CON NVOVA AGGIVNTA
ristampati, & con somma diligenza
da molti errori corretti.



In Vinegia, Presso Altobello Salicato,
M D LXXII.

This collection includes letters to Aretino, Paolo Manuzio, Lodovico Domenichi, Luigi Alamanni, Francis I, Girolamo Ruscelli, Vittoria Farnese, Margaret of Parma, Gabriel Cesano (to whom Tolomei addresses a long letter with the map of Mount Argentario, described as the most suitable place to build a city), Aurelia Petrucci, Dionigi Atanagi, Catherine de' Medici, Annibal Caro, Camilla Saracini, Olimpia Tolomei, and Giulia Gonzaga, among many others. Particularly interesting is a long letter to Bernardino Ochino (1487–1564), at that time exiled in Geneva, where he had fled following accusations of heresy, on the subject of his conversion to Protestantism.

Very unusually, while the top and lower edges have been trimmed, **the binder has left the outer edge completely uncut, giving the volume an almost square shape**, most likely with the specific intention of allowing more space for manuscript annotations.

22 VAUGEOIS, J., compiler. 'Regles d'eloquence, panegyrique de Ciceron, analyse sur l'art poetique d'Horace, compendiu[m] de rhetorique, epigrammes sur divers sujets, lieux remarquables tirés des meilleurs poetes'. Paris, 1717.

Manuscript on paper, in French and Latin, 8vo (170 x 115 mm), ff. [1], 127, with 5 engraved plates; neatly written in dark brown ink in a single hand, with occasional corrections, up to 26 lines per page; a little damp staining to corner of first plate, a very few light marks; very good in contemporary calf, spine gilt in compartments with label lettered 'Regle d'eloquenc', marbled endpapers; some splitting to joints, a little wear to extremities and covers; 'ex libris J: Vaugeois Parisiis a[nn]o 1717' inscribed to front free endpaper.

£400

A most interesting manuscript compendium devoted largely to rhetoric but also including religious and classical verse, composed by one J. Vaugeois as a student in Paris in the early eighteenth century.

An opening essay in praise of Cicero is followed by an interesting work on eloquence apparently aimed at budding lawyers and preachers, discussing different genres of rhetoric with reference to classical writers and the Church Fathers. This is followed by an analysis of Horace's *Ars poetica*, a collection of 78 quotations on eloquence drawn from 'the best orators', and a Latin work on rhetoric.

The manuscript continues with a collection of religious verses on, for example, the nativity, the Eucharist, Christ on the cross, and St Martin, as well as prayers to the Guardian Angel, St Peter, St Catherine etc. Vaugeois throws in other verses too e.g. on fire, drought and rain, sleep, and the signs of the zodiac, as well as a few enigmas.



The volume ends with passages mostly drawn from Virgil and Ovid arranged under headings such as 'labyrinthis descriptio', and a few stories in French e.g. on the Roman baths and Augustus.

The manuscript includes an interesting selection of five engraved plates, by Gantrel and A. Boudan, showing St Scholastica (foundress of the Benedictine nuns), the Virgin Mary, the Guardian Angel, and Saints Cyricus and Julitta.



S. MARIA A CORDE illi simillima quæ in Cæsar augu-
tano Societatis IESV Collegio asseruatur quâ S. PIGNAT-
eiusdem Societatis Fundator a primo suæ conversionis die
usque ad senium in pectore semper gerabat ad Cor per
illam se a Deo ubique miris modis adiutum testatur
Iuxta exemplar Romæ Incisum

Compendiaria
collegii celceaci
regii accurata
collectio

priusquam ^{totum aggrediar} hinc
corpus, de periodo dicam breuiter, quod esse
græcis desumptum a ^{prop.} ^{trisi} et nomine
ὅλος significat circuitum uerborum.
Est ^{periodus} continuatio suæ circumscriptionis
quoddam uerborum seu membrum plenam
sententiam reseruentium. breuiter dfo dictio
hæc pium et finem et magnitudinem ex se
conspicua facit. exemplum præbet Cicero.
si quantum in agros locisque desertis audaciæ
tum in foro ac iudiciis impudentia uoluit,
non minus in caa cecidit Cecina. Soli Igu-
lei impudentia, quam tum in ci facienda
cessit audacia.

20. Et ptes periodi membrum scilicet et
incitum. membrum est pæse periodi maior
quod componit ptem periodi, incitum est
pæse periodi minor etiam membro.
tria sunt hæc præpendere, incitum, mem-
brum



COOK FOR KIDS
OWNED BY 'NEITHER A QUEEN NOR A PRINCESS'

23 [VOYAGES.] Le Cook de la jeunesse, ou extrait des voyages les plus récents dans les régions éloignées. Orné de figures ... Avignon, Ét. Chaillot, 1808.

2 vols, 12mo, pp. 176, [2], with 3 folding engraved plates; 177, with 2 folding engraved plates; small loss to blank corner of vol. I p. 61, a few light marks; very good in contemporary tree patterned calf, spines gilt with red morocco lettering- and numbering-pieces, edges sprinkled blue; extremities slightly rubbed, small abrasion to upper cover of vol. I; juvenile pencil inscriptions in French to front pastedowns; a handsome copy.
£600

Scarce Avignon edition of this charming collection of voyages for children, replete with tales of shipwreck, savage animals, and human sacrifice, **with a lovely, cheeky inscription to the endpapers by an early female reader.**

As one would expect from the title, the second volume is entirely devoted to the voyages of James Cook, encompassing New Zealand, Jakarta, Unalaska, and the Hawaiian Islands. The first volume contains accounts of the voyages of George Roberts to Cape Verde, William Snelgrave to the Kingdom of Dahomey, and John Byron to Patagonia, the Falklands, and the Islands of Disappointment, as well as descriptions of Sierra Leone, the Sahara, and Tahiti. The collection ends with an account of a fight between a boa constrictor and a tiger in Ceylon. The five engraved plates depict a walrus hunt, an encounter with giant Patagonians, a Tahitian funeral, a Maori war canoe, and a view of Unalaska.



Toupapow ou cimetière d'Othahiti.

Lorsq
rir, ses
sa perte
tions. C
bord d
aspersi
une esp
toit, q
a soin
massue
lui ser
diverse
qu'à
Les fe
leur s
et éta
qu'ell
vre ;
pleur
leur
mais
plusi
proc
tout
port

A young girl has written the following on the endpapers of both volumes:

'Ce livre appartient à sa maitresse, qui n'est ni reine ni reine princesse, si vous voulez savoir son nom, regardez dans ce petit ron[d] - curieuse, tu ne le sauras pas'

(This book belongs to its mistress, who is neither queen nor princess, if you wish to know her name, look in this little circle - nosy girl, you won't find out!).

This edition not in Forbes, *Hawaiian National Bibliography*. OCLC finds only one copy in the US, at the University of Chicago; not on Library Hub.

CARING FOR THE INCURABLE

24 [WOMEN'S CHARITY.] Reglemens de la Compagnie des dames unies pour le secours des pauvres incurables de la paroisse de Saint Nizier de Lyon. *Lyon, P. Valfray fils, 1747.*

8vo, pp. [2], viii, 37, [1]; woodcut arms to title; very good in contemporary mottled calf, spine gilt, marbled endpapers; some wear to spine and joints, small wormhole at foot of upper joint.

£550

Rare set of regulations for an association of women devoted to the care of poor invalids in the city of Lyon. Founded in 1677, and issued with its first regulations the following year, the Compagnie des dames unies had by the 1740s become less active, prompting the issue of this *Reglemens* to breathe new life into the society.

With St Elizabeth of Hungary as its patron, the association was open to Christian women from all backgrounds, with no limitation on numbers. The *Reglemens* divides the parish of St Nizier into twelve quarters, assigning at least two 'dames infirmières' per quarter, who were to visit the incurable sick, ideally every month, to deliver alms, fresh linen, shirts, and coal (in winter), and to pray and read with them. These 'nurses' were only to visit those with significant and permanent illnesses unable to access the city's hospitals i.e. those suffering from dropsy, paralysis, blindness, or crippled in some way; in addition they were permitted to visit women in need who had just given birth. The 'sisters' of the association were to meet regularly to discuss, for example, the quality of meat and soup offered to the poor, and any abuses to the system. There were to be three office holders: a director, a treasurer (to look after

REGLEMENS

DE LA COMPAGNIE

DES DAMES UNIES

POUR LE SECOURS

DÉS PAUVRES INCURABLES

DE LA PAROISSE

DE SAINT NIZIER DE LYON.



A L Y O N ,

De l'Imprimerie de P. VALFRAY Fils, Imprimeur
ord. du Roy, & de son Eminence. 1747.

Avec Approbation & Permission.

purchases of wheat, wine, meat etc.), and a secretary (to keep records of the sisters and poor in their care). As an encouragement to new members, the *Reglemens* opens with a papal brief by Benedict XIV granting plenary indulgences to women joining the association.

No copies traced in the UK or US. OCLC finds only 2 copies, both in France (BnF and BM Lyon).

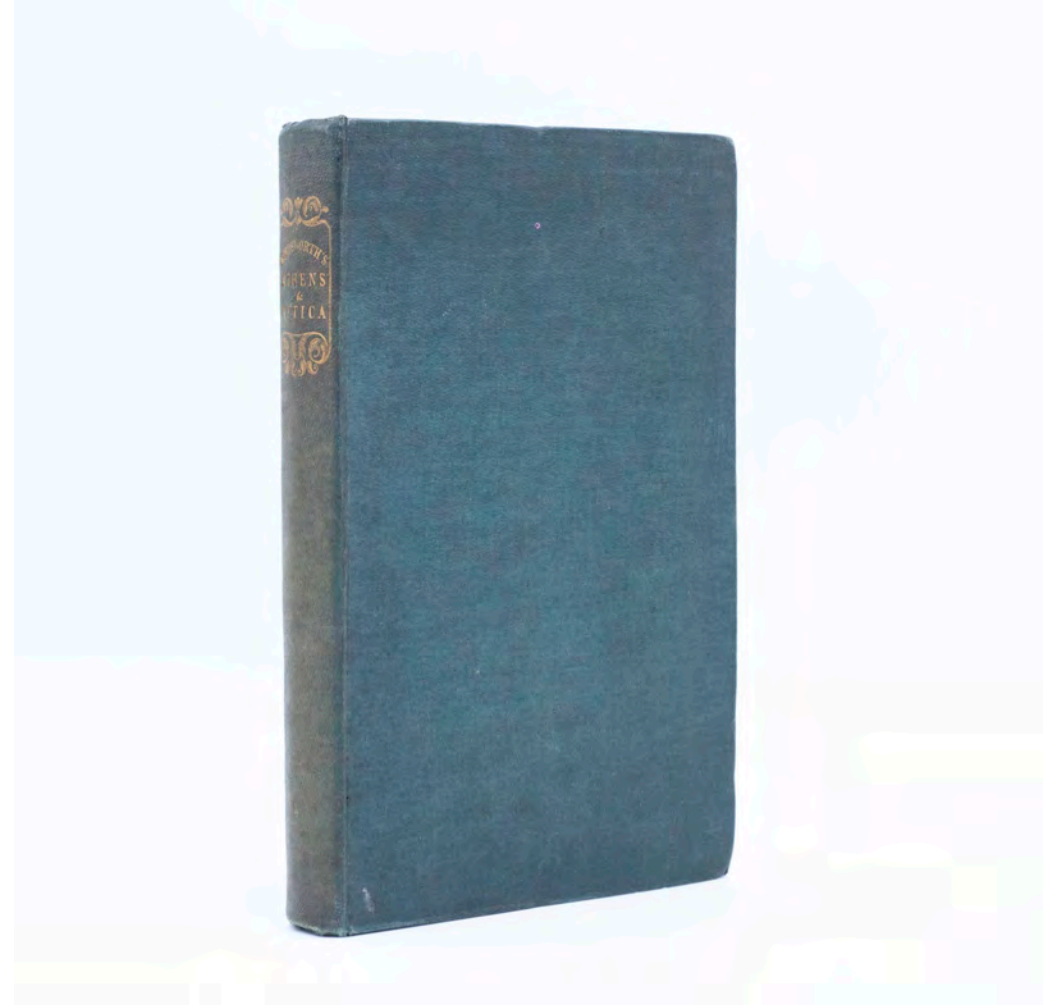
25 WORDSWORTH, Christopher. Athens and Attica: journal of a residence there. *London, John Murray, 1836.*

8vo, pp. xii, 285, [1 blank], [8, publisher's advertisements dated August 1836]; with 3 lithographic plates, a folding map of Attica, a folding plan of Athens, and a folding plate with Greek inscription; numerous passages in Greek (some with conjectural text printed in red); foxing to plates, a few light creases; overall very good in original dark green cloth, gilt cartouche and lettering to spine, yellow endpapers; a little wear to corners, light marks to lower board; initials 'R.W.' beneath crest inked to front pastedown.

£200

First edition, a nice copy in the original cloth. Nephew of William Wordsworth, Christopher (1807–1885) was an outstanding classical scholar, a fellow of Trinity College Cambridge, headmaster of Harrow School, and bishop of Lincoln. *Athens and Attica* resulted from his travels to Greece in 1832 and 1833.

'During a prolonged visit to Greece and the Ionian Islands [Wordsworth] made a conjecture as to the site of Dodona which was later corroborated. He was the first Englishman to be presented to King Otho. Passing over the heights of Mount



Parnes in deep snow, he and his party were attacked by brigands; Wordsworth was injured in the shoulder by a stiletto, but managed to escape capture' (*ODNB*).

The plates show Athens from the Academy, the Pnyx from the Areopagus, and the Acropolis from the Pnyx.



C. R. Cockerell, R. A. del

L. Haghe Lith.

ATHENS, FROM THE ACADEMY.

J Murray, Albemarle Street, 1836.

Das R. Haghe Likh^{te} to the King



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