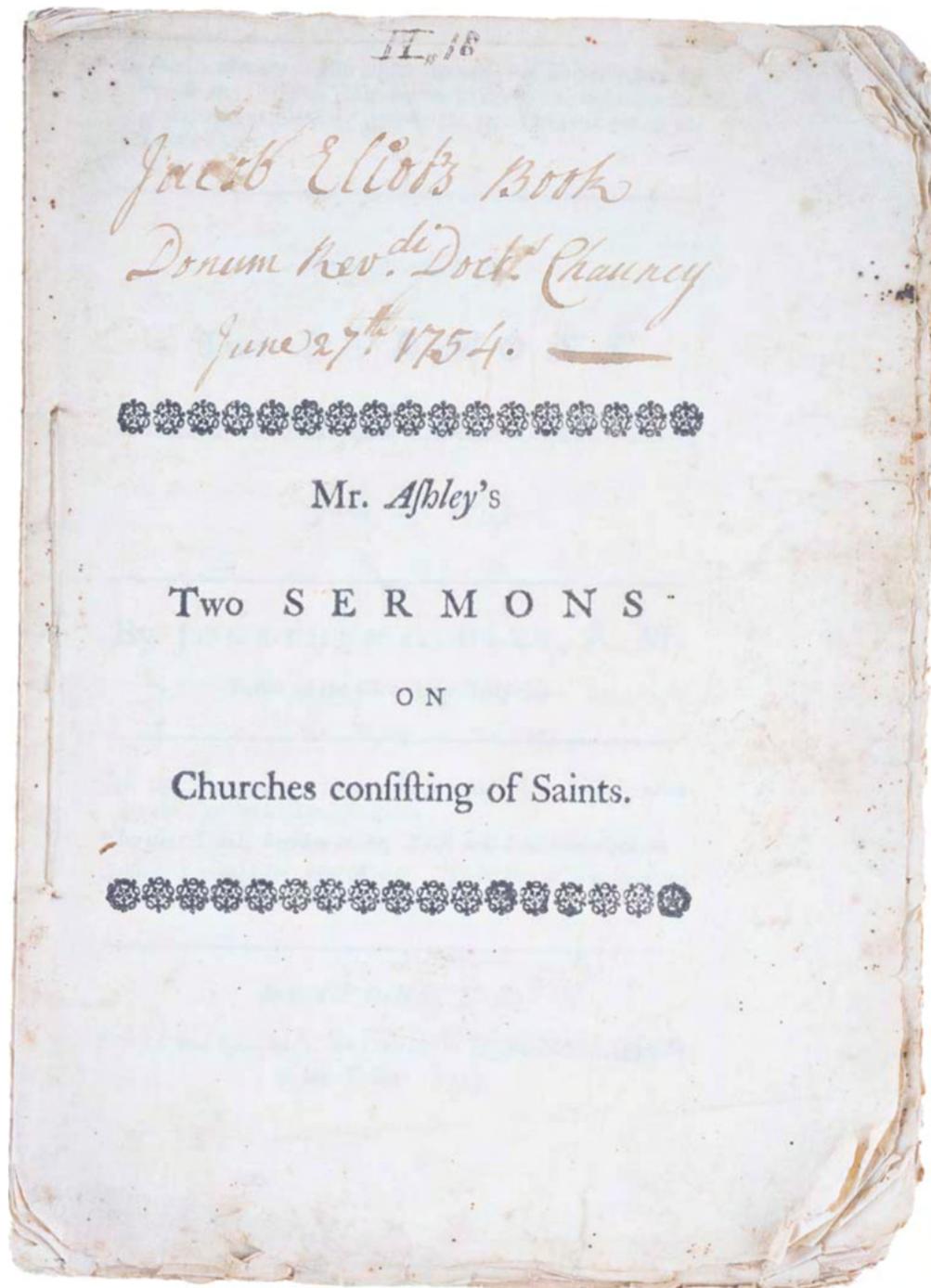


BERNARD QUARITCH LTD



Sequitur PROSERPINE RAPTUS *Rapta Proserpina descendit esse animarum docet Salust. Philof. Idei Div. et Munde unde Plato αἰθεραστοῦ ἀφαιρέσει πρηνὴν αὐτοῖς ἐρεῖται ὑφ' ἑρῆας. Proserpina vero propter matris Cereis luctum lamentabatur in sinerib' edebatur. Hinc Proserpina rapti. frequet in liquid*
DIANA VENERIS DOLO 7 CERES FACIBVS AB IPSA ACCENSIS AD QVAERENDAM FILEAM E SICILIA DISCEDIT BUNGIS ALATIS DRACONIBVS INPECTA 8NALADVM CH
C. Audouin del. P. Barth
AD 9. APANVM FLVIVM CONFVGIENTE. *In arduis Nazarmis.*

NEW ACQUISITIONS - MAY 2021



THE 'OLD LIGHTS' OF BOSTON

1. **ASHLEY, Jonathan.** A humble Attempt to give a clear Account from Scripture, how the Jewish and Christian Churches were constituted, and what Sort of Saintship is necessary in order to be a Communicant at the Lord's Table. Endeavoured in two Sermons, preached at Deerfield, on the Lord's Day, June 24, 1753... *Boston: N.E. Printed and sold by S. Kneeland ... 1753.*

8vo, pp. [4], iv, 26, [2 (blank)], with a half-title; headpieces of printer's tools, woodcut tailpieces; pale dampstain to outer margin, but a very good copy, entirely uncut, stitched as issued; ownership inscription to title-page 'Jacob Eliot's Book / Donum Rev^{di} Doct. Chauncy June 27th 1754'. £600

First and only edition, scarce, of two sermons by Jonathan Ashley (1712–1780), minister at Deerfield (MA). **This copy was presented by Rev. Charles Chauncy (1705–1787), known as 'Old Brick', pastor of the First Church of Boston, to Rev. Jacob Eliot (1700–1766), a minister in Connecticut.**

Chauncy, great grandson of a Harvard president, had become assistant minister at the First Church, the city's oldest and most important Congregational church, in 1727, shortly after his graduation from Harvard, and he remained in the pulpit there for sixty years. In the 1740s, Chauncy was the chief antagonist of Jonathan Edwards in his opposition to the Great Awakening. A friend of Samuel Adams and the Sons of Liberty, Chauncy later used his prominence to preach in favour of the Patriot cause during the Revolution. Eliot (Harvard class of 1720) and Ashley were likewise opponents of the Revivalists. In 1742 Eliot was visiting Boston and spent an evening discussing the matter with Chauncy, as he recorded in his diary; their relationship was clearly going strong a decade later. Chauncy also knew Ashley (who later took an opposite position on the Revolution), a long letter from whom is in the collection of the Massachusetts Historical Society. Evans 6957.

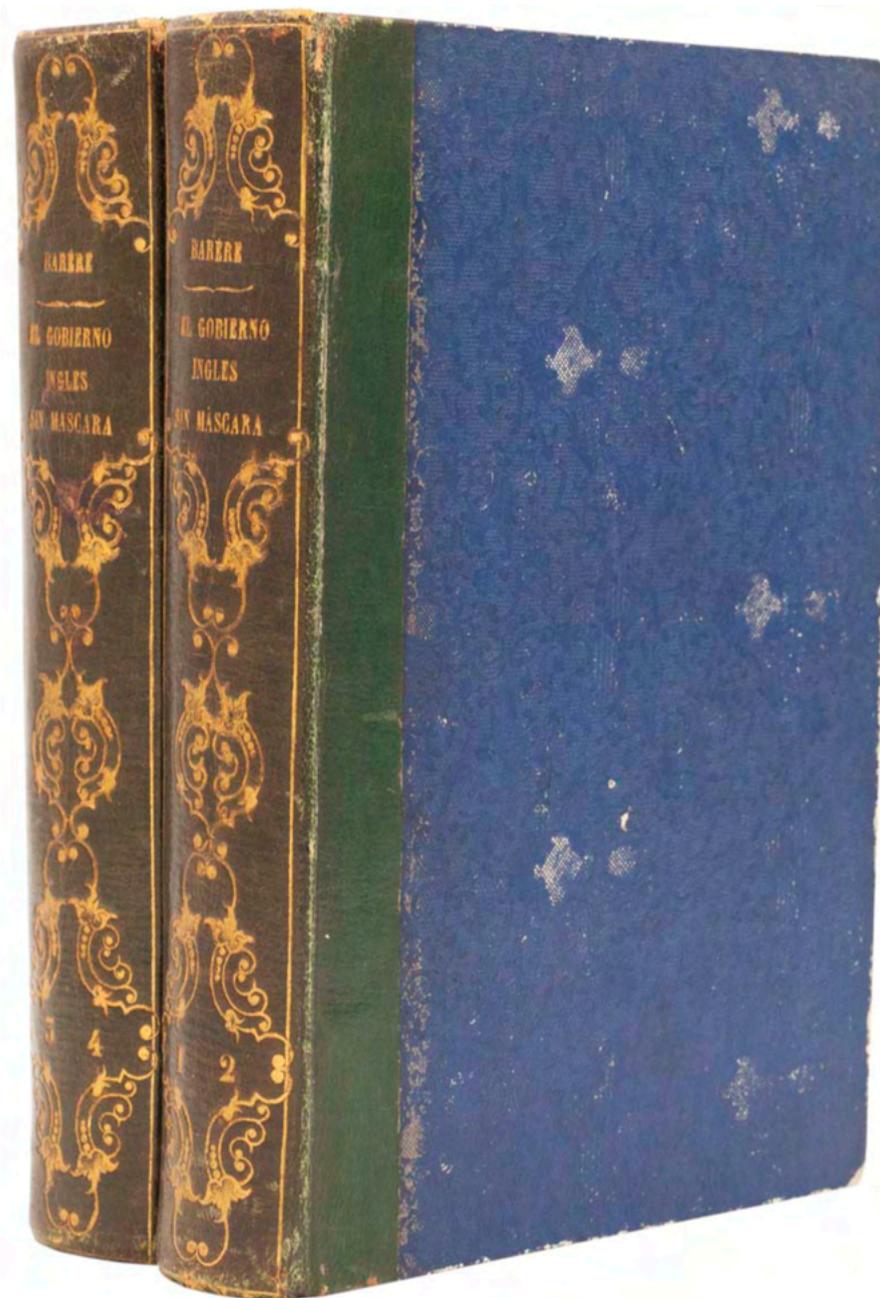
'FREEDOM OF THE SEAS' AND SPANISH GEOPOLITICS

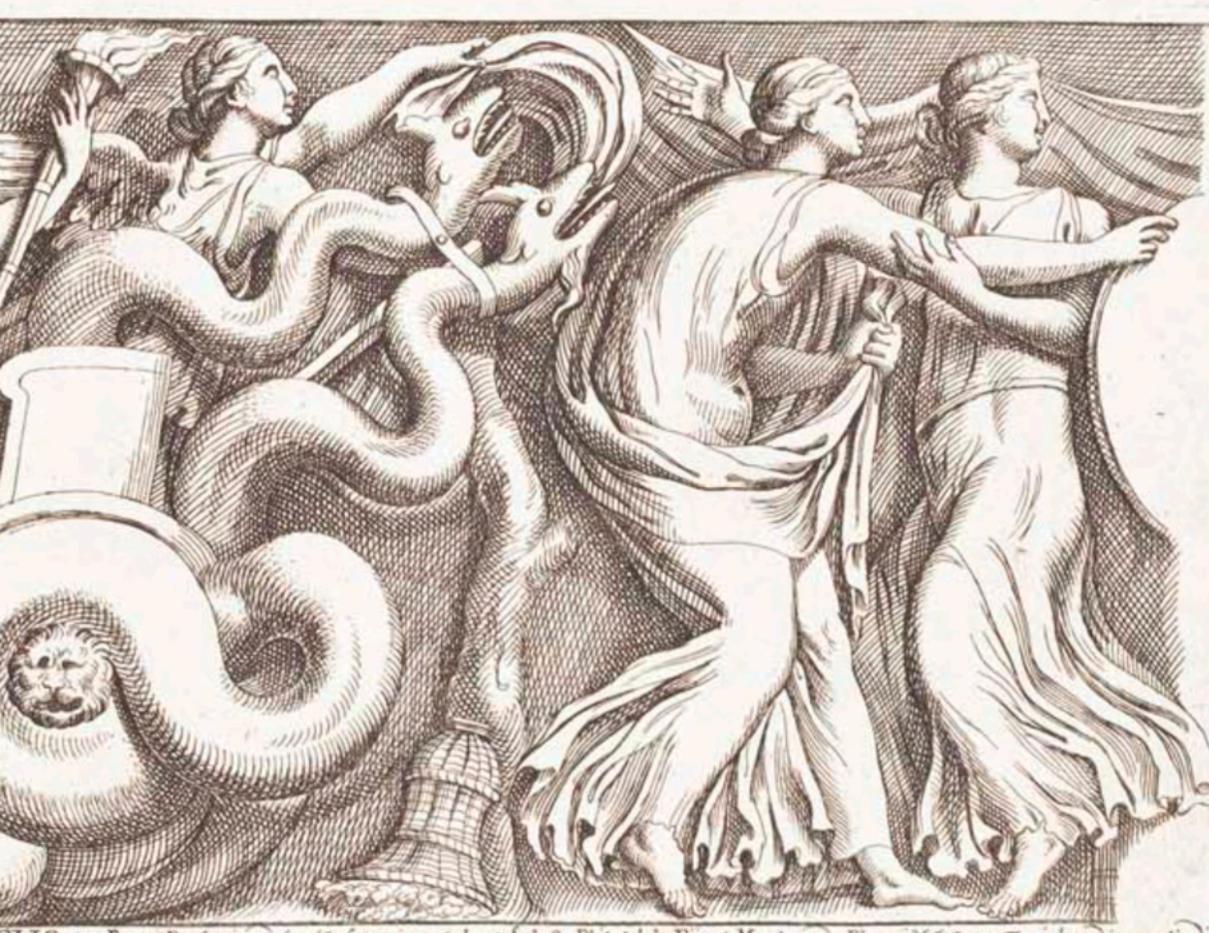
2. **BARERE DE VIEUZAC, Bertrand.** Libertad de mares ó El gobierno inglés sin máscara. Traducida y comentada con el epigrafe de preservativos contra el monopolio y oligarquía inglesa por el Dr. D. Manuel Maria Gutierrez. *Madrid, D. Palacios, 1841.*

4 parts in 2 vols; very mild foxing, a very good copy in contemporary green quarter morocco, flat spines decorated and lettered in gilt, blue embossed paper to sides; edges a little rubbed. **£300**

First edition thus. Bertrand Barère de Vieuzac's work *On the Freedom of the seas* had originally appeared as a pamphlet in 1798, a weapon in the Anglo-French war. It was the first instance of the linguistic use linking the slogan 'freedom of the seas' with the specific question of neutral right, and it caught on. Manuel Maria Gutierrez' work is not a mere translation, increasing the mass of the work twofold, through a commentary and a preface aimed very specifically at placing the arguments within the context of Spanish economy, and Spanish geopolitics.

Palau 24148. Not in Einaudi or Goldsmiths'





ADMIRABLE ANTIQUITIES

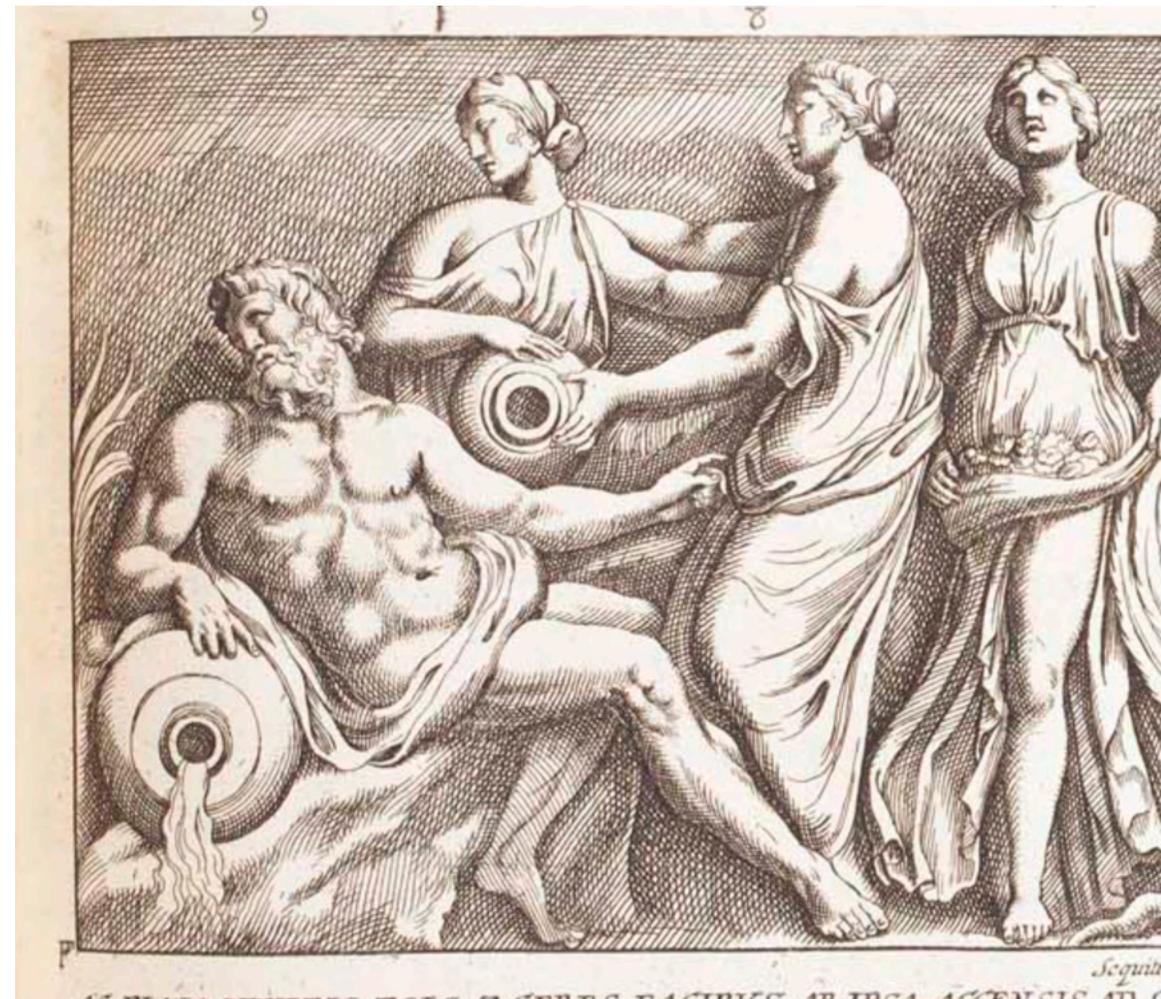
3. **BARTOLI, Pietro Santi.** Admiranda Romanarum antiquitatum ac veteris sculpturae vestigia anaglyphico opere elaborata ex marmoreis exemplaribus quae Romae adhuc extant in capitolio aedibus hortisque virorum principum ad antiquam elegantiam a Petro Sancti Bartolo delineata incisa ... notis Io. Petri Bellorii illustrata ... Rome, sumptibus ac typis edita a Joanne Jacobo de Rubeis, restituit auxit Dominicus de Rubeis, 1693.

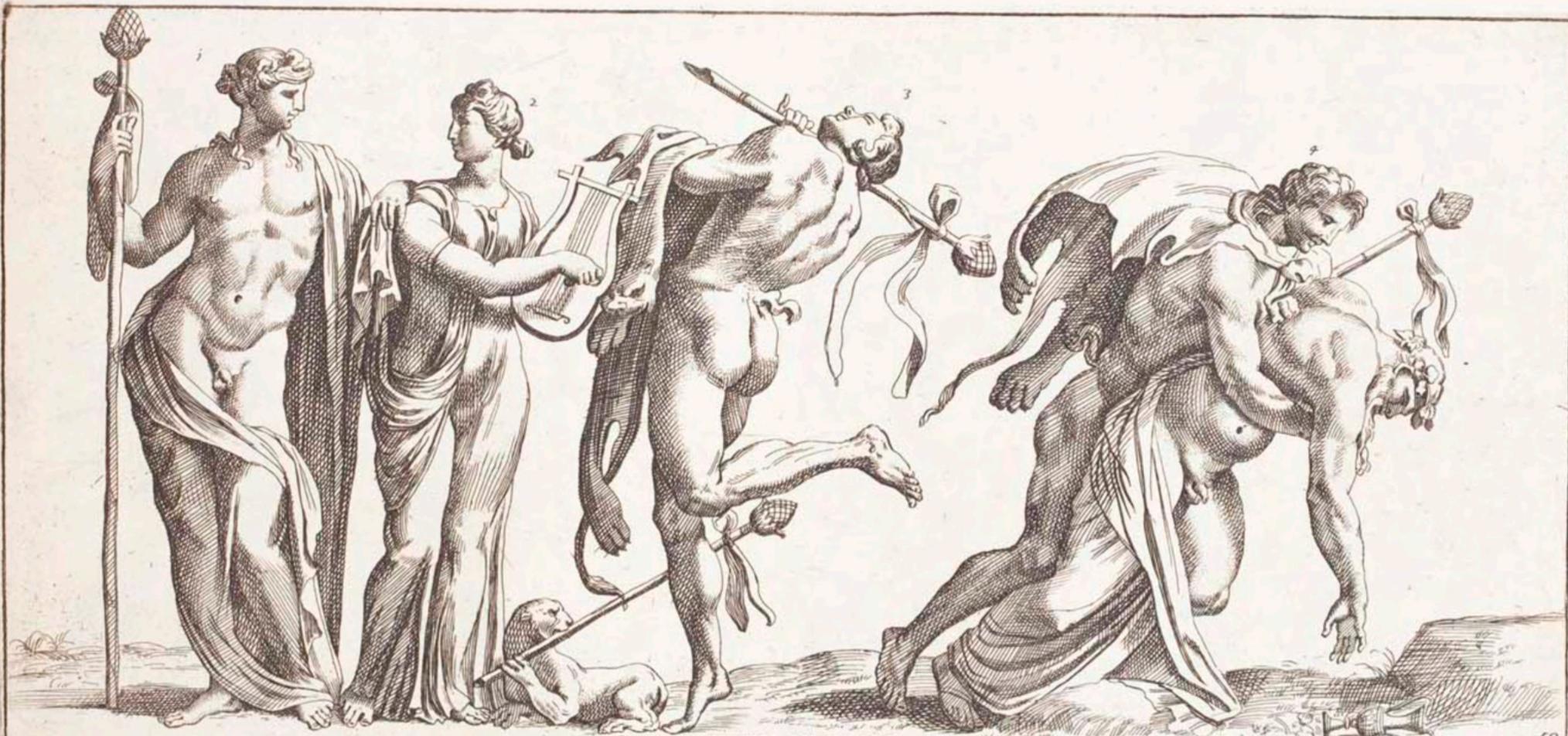
Oblong folio (410 x 510 mm approx.), comprising 84 numbered plates (including title and dedication to Flavio Chigi); some creasing and spotting to title, light marginal foxing, a few short closed marginal tears; overall very good in recent speckled half calf, marbled boards, spine in compartments, decorated and lettered in gilt. **£2500**

Revised edition (first c. 1685, with 81 plates) of this stunning record of ancient Roman sculpture by the engraver and painter Pietro Santi Bartoli (1615–1700), pupil of Poussin, antiquary to Christina, Queen of Sweden, and ‘indefatigable engraver of Roman monuments’ (*Grove Art Online*), with text supplied by the biographer and critic Giovanni Pietro Bellori (1613–1696). This edition differs considerably from the first, with thirty-three new plates replacing thirty-one from the original issue. The work was extremely popular, selling in large numbers well into the eighteenth century.

The sculptures here represented depict scenes from ancient Roman life (e.g. sacrifices and processions, charioteers and hunters, weddings and funerals) as well as from Greek and Roman mythology (including the Trojan War, Iphigenia at Aulis, the birth of Venus, Perseus and Andromeda, Bacchic revels, the abduction of Persephone, and Cupid and Psyche). They come from numerous sites across the city, including the gardens of the Villa Medici and Vatican, Palazzo Barberini, Villa Doria Pamphili, the Forum of Nerva, and Palazzo Farnese.

Brunet I, 759; Cicognara 3607.





SILENORVM CHORVS unde Silli.

In horis Burghesis

BACCHVS LYRISTI SEV MUSAE EIVS ALTRICI NITITVR LVDVNT IUVENES SILENI AETER SALTANS FERVLAM QVATIT VNDE NARΘIKOΦΟΡΟΙ AL TER EPIΣTA
 TAM PAPPoSILENV M EBRIV M SVSTINET Nota Iuvenes Silenos de quibus Orpheus in hym. vulgō faunos suo nomine et nos in hīce tabulis appellauimus. Io Isaac de Rubens formis Romae ad Templi Pacis cū Pyru S.P.

ORIENTAL CAUTIONARY TALE

4. 'BEAUHARNOIS, Félicité' [*pseudonym for Joseph FIÉVÉE?*]. Zoraïm, ou les aventures d'un musulman; traduit de l'Anglois, par la c. Félicité Beauharnois, auteur de la Dot de Suzette. Paris, chez la cit. Dhotel, libraire, an VII^{me} [1799].

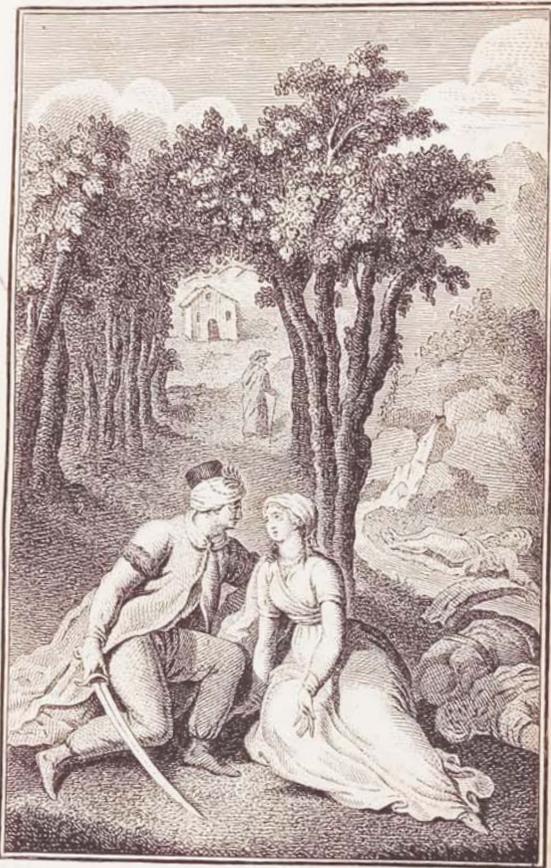
12mo, pp. 150; with engraved frontispiece; first sig. and frontispiece loose, occasional light marks; overall a good uncut copy in contemporary marbled wrappers (leaves from bookseller's catalogue used as pastedowns); spine perished, some rubbing to covers, remains of paper label to covers. £2500

Very rare (only one copy traced) cautionary tale against ambition and vengeance, set in the Ottoman world and penned during the French Revolution, possibly by the gay writer and secret agent Joseph Fiévée.

The action takes place during the reign of the fifteenth-century Ottoman Sultan Mehmed II, known as the Conqueror. The eponymous hero, Zoraim, is the son of one of Mehmed's most trusted officers, Ibrahim, and follows his father into the Sultan's service. But Zoraim's happiness is quickly blighted by his own ruthless ambition and by that of those around him: his beautiful but scheming wife Ozaim seduces his best friend Nadir leading to the death of both, while Zoraim is forced to flee to Damascus after betraying Mehmed for his own advancement. Here his father Ibrahim attempts to turn him towards virtue, but Zoraim's ambition drives him into the service of Mehmed's son Selim. When Selim is defeated, Ibrahim is forced into exile and Zoraim, having lost everything, sets off to find him. Wandering near Mount Lebanon, Zoraim stumbles upon a young woman being attacked, and kills her assailants. Ozelie, as she is called, introduces her saviour to her father, a Christian Frenchman named Solignan, who after long years of service in the navy and enslavement in Alexandria, has found peace with his daughter in an isolated hut. Once reunited with his father, Zoraim and Ozelie are married, in spite of their different religious faiths, with Zoraim concluding that only virtue and nature bring happiness, not ambition. The frontispiece depicts the couple's first encounter, with Ozelie's assailants lying dead beside them, and her father in the background.

While the title claims that the tale was translated from the English, we have been unable to find a corresponding work on ESTC, and it is likely this statement is a conceit. Neither have we been able to trace a Félicité Beauharnois, which appears to be a pseudonym. *La Dot de Suzette* is a novel by Joseph Fiévée (1767–1839) which appeared anonymously in 1798; Fiévée is thus a candidate for *Zoraim's* authorship. The Parisian publisher, citoyenne Dhôtel, was active between 1798 and 1804.

Not on OCLC, CCfr, or Library Hub. KvK finds only one copy, at the Biblioteca comunale Domenico Fava.



*O mon libérateur s'écrie-t-elle, je vous dois la
vie, je vous dois l'honneur, je vous dois tout.*

ZORAÏM,
OU
LES AVENTURES
D'UN
JEUNE MUSULMAN;
TRADUIT DE L'ANGLAIS,
PAR LA C. FÉLICITÉ BEAUHARNOIS,
Auteur de la Dot de Suzette.

Je plains l'ambitieux qui n'est pas insensible.
CHÉNIER, dans *Timoléon*, acte I, scène 1.

A PARIS,
Chez la cit. D'HOTEL, libraire, au
cabinet littéraire, rue de la Loi,
nos. 39 et 1264.

AN VII^{me}.

ΤΗΣ ΚΑΙΝΗΣ
ΔΙΑΘΗΚΗΣ
ΑΠΑΝΤΑ.
NOVUM
TESTAMENTUM.



LONDINI:
Ex Officinâ JACOBI TONSON &
JOHANNIS WATTS.
M DCC XXX.
CUM PRIVILEGIO.

HEAVILY ANNOTATED

5. [BIBLE - GREEK NEW TESTAMENT.] Της
Καινης Διαθηκης Απαντα. Novum Testamentum.
Londini, Ex Officina, Jacobi Tonson & Johannis Watts.
1730.

12mo, pp. [8], 378, with an engraved frontispiece; title-
page printed and red and black; Greek text in two
columns throughout; interleaved with blanks and
consequently bound in three volumes, in contemporary
reversed calf, tooled in blind, morocco labels; spines
worn and dry, bookblock of the first volume split;
internally a fine copy, extensively annotated in two(?)
contemporary hands in English, Latin and Greek on the
blanks in the first and second volumes, ownership
signature of David Williams. £1600

Third Tonson & Watts edition of the Greek New
Testament, the text as edited by Michael Maittaire (first
published 1714). Thomas Jefferson owned a copy of this
edition, sold to the Library of Congress in 1815.

This copy, bound with interleaved blanks for notes, has been heavily annotated in Matthew and Mark, the beginning of John, and Romans, with original biblical commentary both linguistic and theological, e.g. for the former (on John XX.17): ἀναβεβηκα. The aorist is often put for the present tense, as also the preterperfect. The sense is here I do not yet ascend, so that you may after have opportunities of conversing &c with me; and for the latter (on John I.17): 'The Law was given by Moses, who was Gods Minister, by whom the Law wch reveal wrath was given to the Jews, but Grace & Truth by Jes. Christ. Grace in opposition to the Condemnatory Curse & Sentence of the Law, the Letter killeth but the Spirit giveth Life. Grace of pardon and Reconciliation & grace for the Remission of Sin. Truth in opposition to the Types, Shadows & Ceremonies of the Legal Administration'. Unusually, some of the interpolations are written as if from Christ's perspective: 'my young disciples taken not from the Schools or Academies, as perhaps those of John or the Pharisees might be, but from their fishing trades & suchlike must not presently be put to such severe tasks for which they are not yet strong enough, least they should be discouraged & fall from me.' Some, like this last, are signed 'W', presumably Williams; others 'C'.

be sometimes abused to the oppression of their fellow subjects, it does not follow from hence that we are obliged to be at the command of every one, but he seems to mean, that if any small violence should be offered us under the pretect of Authority, we should be willing to do more than our duty, rather dispute:

Cap. 6.
 1. Ελεημοσύνην. alii legunt Δίκαιοσύνην un-
 Mis: veterimis, Patrum qz authoritate. Est
 autem Hebraeis Iustitiam. idemqz, iuste et
 recte vivere, quod generaliter in tribus dicitur, iustitia,
 Spectatum. de Eleemosyna, precibus et ieiunio.

Ver. 3:
 Haec enim deus operibus, quae lege prohibita
 sunt, sequuntur quae praecipiantur, ne ab hominibus
 ista iniquantur, ut non minus, interdum magis
 exosa sunt. C:

Suba nonibus Synago: pro rebus omnibus
 quibus tanquam proconiibus publicis
 homines utuntur, ad suam liberalitatem
 ostendendam.

Haec oratio compendium est omnium quae
 a deo comprecanda aut deprecanda sunt.

αρχιερεσι, καταδύσει
 εις τας υδρας συ
 34 Εγώ ὁ ἰσχυρὸς
 εἰμὶ καὶ ὁ θεὸς ὁ
 35 Μὴτε ἐν τῷ γῆ-
 πιδίῳ ἐστὶ ἢ ποσὶν
 τὸ εἶς ἡγεσόμεθα,
 ἐστὶ τὸ μεγαλῶσαι
 36 Μὴτε ἐν τῷ κ
 εἰμὶσθε, ἐπὶ δὲ δὴ
 πείρα ἰδὲτε ἢ μὴ
 37 Ἐγὼ ὁ ἰσχυρὸς
 καὶ ὁ θεὸς ὁ
 38 Ἡκούσατε, ὅτι
 Ὁρθάντων ἀπὸ θεοῦ
 ἰδίῳ ἀπὸ θεοῦ.
 39 Εγὼ ὁ ἰσχυρὸς
 ἀπιστίας τῷ συννεῖ
 40 Καὶ τὸ φιλοφ
 διδάσκει, καὶ τὸ χι
 41 Καὶ ὅτι οἱ αἰ
 μίλιον ἐν, ὅτι αἱ
 42 Τὸ αἰνῶν
 43 Ἡκούσατε, ὅτι
 Ἀγαπήσατε τὸ πνεῦμα
 44 Εγὼ ὁ ἰσχυρὸς
 45 Ὅτι οἱ ἰσχυροὶ
 46 Ἐγὼ ὁ ἰσχυρὸς

The endpapers include more general material, including a short essay on moral laws, which 'have their foundation in the Reason and Nature of things, & therefore their Obligation will never cease', and an explanatory list of the 'offices & Conditions of men' in the Bible, from Judges and Publicans to Sadducees, who 'Denied the Resurrection of the Dead, the being of Angels, & the existence of the Spirits or Souls of men departed. They were a very ill-nature sort of men, churlish & morose ... even to each other ...' Elsewhere we find that 'The Name of Publican, whose offic it was to gather the Tribute, was very grievous [sic] to the Greeks & Romans, for they made unlawful Exactions. He is a Publican, a Whirlpit, a Gulph of Rapine.'

Although the specific David Williams responsible for the annotations has not yet been identified, from their tenor he is possibly an Independent or involved in the Welsh Methodist revival, plausibly David Williams of Watford (1709-1784).

λογος 1:2: Jesus is called so, because God
 6 speaks to us by Him & makes known his Will to
 7 us by Christ as we make known our Mind
 8 to one another by our words. — As our words
 9 are the conceptions & Image of our Minds,
 10 so Christ is the Express Image of His
 11 Father's Person, & was begotten of the
 12 Father, even as our words are begotten
 13 of our Minds. For these Reasons He
 14 is so often in scripture stiled the
 word or λογος. :

ΕΝ ΑΡΧΗ
 ΗΝ Ο ΛΟΓΟΣ
 ΚΑΙ Ο ΘΕΟΣ
 ΚΑΙ Ο ΖΩΝ

2 Οὗτος
 3 Πάντα δι' αὐτοῦ
 4 καὶ χωρὶς αὐτοῦ ἐγένετο
 5 ἢ οὐκ ἦν τὸ πρῶτον αὐτὸ
 6 ἔτι οὐκ ἦν τὸ πρῶτον αὐτὸ
 7 καὶ τὸ πρῶτον αὐτὸ
 8 καὶ τὸ πρῶτον αὐτὸ
 9 καὶ τὸ πρῶτον αὐτὸ
 10 καὶ τὸ πρῶτον αὐτὸ
 11 καὶ τὸ πρῶτον αὐτὸ
 12 καὶ τὸ πρῶτον αὐτὸ

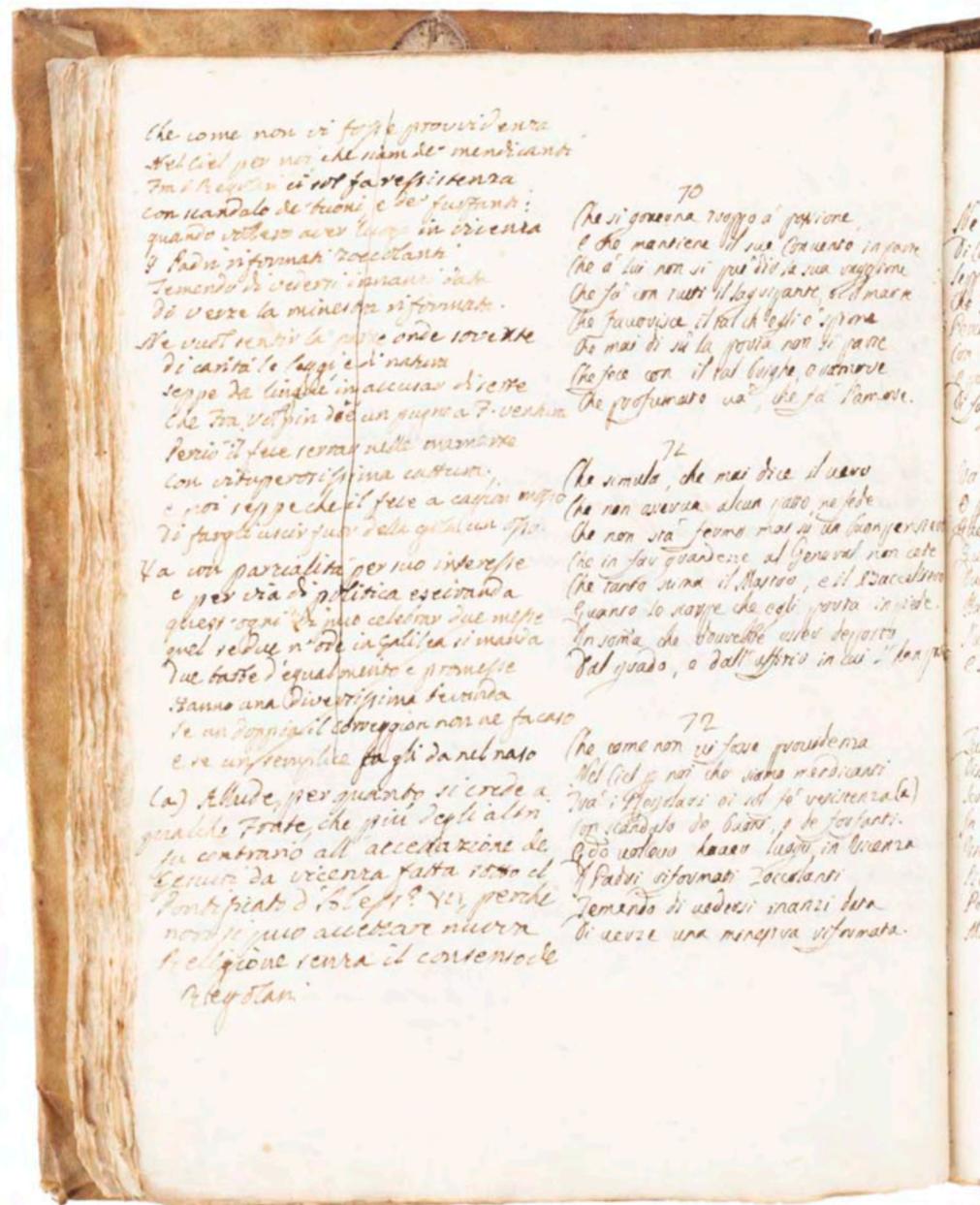
6. **CHIESA, Sebastiano.** Capitolo fratesco. [Italy, probably Emilia, seventeenth century.]

Manuscript on paper, 4to, ff. [276]; written in brown ink in a fine Italian seventeenth-century cursive hand, running titles, very ample margins often filled with extensive annotations in a contemporary hand; in very good, fresh condition, bound in contemporary stiff vellum; soiled, paper label on spine partly perished. £1750

Unpublished seventeenth-century Italian poem in sixteen cantos in ottava rima. Sebastiano Chiesa's *Capitolo fratesco*, or *dei frati* according to other sources, was apparently entrusted by the dying author to a friend, and enjoyed wide circulation and acclaim in manuscript form in the seventeenth and eighteenth centuries.

The *Capitolo* is an irresistible Boccaccio-esque narrative which portrays the monastic life, rendering the everyday vicissitudes of friars with lively satirical anecdotes and producing a less-than-flattering portrayal of the author's own habit. Another, shorter version of fourteen cantos is also known. Our copy contains the longer, complete version in sixteen cantos, complemented by additional octaves and annotations that were meant as keys to the understanding of names and locations veiled by the author under pseudonyms. The author is known to have produced a manuscript with such additions himself (Pezzana, *Vita di Fr. Ireneo Affò*, pp. 356 ff.). Little is known about Sebastiano Chiesa (1602–1666). He describes himself as from Reggio, and authored verse in the vernacular under the name of 'Accademico Occulto' or 'Accademico Lepido'. It was the *Capitolo*, though, which drew the most praise for over a century: for the novelty of the idea, for the fun and variety of the stories, and for the ease of the style.

Melzi III, p. 150; Piantanida III, 2907 ff.; Quadrio, *Storia della poesia* II, p. 328.



(a) Varca marittima e
quel luogo dove si cala e per-
ta l'urca in latino d'eta
Calcatorium qui per l'au-
tore s'intende. Una d'istria
che di cono l'aba quasi la:
cabra; e gli antichi usavano
Varianij e protonij ne-
gri e labrove che dall'au-
tore chiamavano casa crinaria
Luginaria, Teana &

(b) Baste per tutto io che
votre se d'iori della trameria
Citta d'arinto il bellissimo
e Logio che della medesima
nel 7^o flor s'intende da Le-
lio Rodigino anteq: Cell.
lib. 21 cap. 25 Chiribuy
Ecaid Caput Grecis d'etij
inter duo maria Ionium
et egeum quasi spectante
experta

Canto

Et si aggiunge il verso ho fatto un manto
Alla Melina di color calare
E nel choro un fuggito y il canto
Un libro e le feste, un y le feste
crea una Capella al R. larso:
fatto un apparato y la sacra uare
e una pilla y l'acqua benedicta
che prima nasce deorsus a una veduta

Ho fatto accomodare in heresia
con un tuon scorgarorio il mio lavalle
Reche alle usche di bucadaria (a)
Pria si la uaria de questo cuore di quello
e vi si suspirava y la uia
Ho fatto accomodare l'organo caduto
e prui i contrabassi, ed mi ve uia

Ho fatto fare un quadro a San Nicola
che prima serve il muro con l'ipocri
Metto accorato e d'una guancia d'una
Vecchio pu che le pitece di Louiso (b)
Ho foudino di loro, o di l'anzuta
Il loco spca meo che ix tuos crines
Alla obaba di quei d'ano Perorate
spiega rudo in suo bono, e bucare

Letimo

Non povero d'ora d'isua un tal Mauchera (a)
Perche il fauce suo Mauro l'abro ano:
Non fare fur' d'iman laure le spese
di colui a' celei che tutti ano:
Non si fero d'ogni mistico amore
Nel suo pario d'ora d'esperin de fano:
Non fece nochi in prejavat comiti
Ma Lunajero di lghavri, et ai bardi:

Ma che a me non tocca il disappire
di altri altrari, e vicario me stelo
Dio ch'è emuenato a me togriare
Il luogo in fin de bono y il lasso
Apprendo il clauso e osaricse
Dormitorio in mille parti sevo
C'ha ultrave, et acquarave il redo
Acid la pioggia non si calga in lasso

Co quest'ano ancor io ci ritorno
Vello suo una golla nell'orto
Apprus la cucina un piccol' forno
E allonare un Dormitorio orto
Meditare il clauso intorre, insone
D'isuar il clauso che in cima è morto
C'ha de piu non s'ano i porti arcori
A uno y v'anglioti i facidoti

(a) Si nomi espreffi in
quest'ocacia son tutti fin-
ti fuor che gto dell'ul:
tutto sotto del quale viene
il R. Giacinto manara se
suitta che avea notizia di
quanti banditi erano in Ro-
magna, e quando, essendo
a l'ore gli capitava no
siguiri facilmente li brattua

Carlsruhe.
 Im
 Saale des Bürger-Vereins
 wird
 Sonntag den 1. Juni
 LUDWIG WINTER unter Mitwirkung des Herrn G. OESER
 eine
GROSSE SOIRÉE
 der
ägyptischen Magie
 veranstalten.

ERSTE ABTHEILUNG:
Darstellung scheinbarer Zauberei
 gegeben von
Herrn G. Oeser.
 In dieser Abtheilung werden ganz neue Kunstproduktionen dargestellt wie
 Raum es nicht gestattet, die einzelnen von Herrn G. Oeser ausgeführten Escan-
 wandlungen etc. näher zu bezeichnen, so werden sie bei der jedesmaligen Dar-
 stellung in Voraus benannt werden.

ZWETTE ABTHEILUNG:
 Die
Wunder der natürlichen Magie
 in humoristisch-poetischem Gewande
 nach einer
 neuen Darstellungweise gegeben von Ludwig Winter

- Programm:*
1. Das Fest der Genien, oder das unterbrochene Gastmahl.
 2. Die Metamorphose des Bacchos.
 3. Die geheimnisvolle Druckerei, oder die grosse Metamorphose.
 4. Moderne Liebe, oder Vergoldung durch Galvanismus.
 5. Die Macht der Zauberische Reproduction
 6. Die bezauberte Pyramide der Isis.
 7. Das sympathetische Verrispondenz der Genien
 8. Der chinesische Gefernste Transport.

Die Zwischenakte werden durch gut besichtigte Orchester an-
ENTRITTS- PREISE.
 Numerirte Sperrsitze 48 kr. Zweiter Rang (Gallerie) 48 kr.
 Erster Rang (Parterre) 30 kr. Billets für Kinder 18 kr.
 Billets zum ersten und zweiten Range, so wie Kinderbillets sind in der Buch-
 handlung und Abends an der Kasse zu haben; Billets zu den numerirten Sitzen
 in der Holtzmann'schen Buchhandlung und zwar bis Nachmittags 5 Uhr
 zu haben, da nur so viele Plätze zu Sperrsitzen eingerichtet werden können.
Der Saal wird um halb sieben Uhr geöffnet. Anfang

Letzte Vorstellung!
 Mittwoch den 11. Juni
 wird
 im Saale des Bürger-Vereins
 LUDWIG WINTER unter Mitwirkung des Herrn G. OESER
 seine letzte
SOIRÉE
 der
ägyptischen Magie
 veranstalten.

ERSTE ABTHEILUNG:
DARSTELLUNG SCHEINBARER ZAUBEREI
 gegeben von
Herrn G. Oeser.
 In dieser Abtheilung werden ganz neue Kunstproduktionen dargestellt werden; da der Raum es nicht ge-
 stattet, die einzelnen von Herrn G. Oeser ausgeführten Escanotagen, Verwandlungen etc. näher zu bezeichnen,
 so werden sie bei der jedesmaligen Darstellung von denselben in Voraus benannt werden.

ZWETTE ABTHEILUNG:
 Die
Wunder der natürlichen Magie
 in humoristisch-poetischem Gewande
 nach einer
 neuen Darstellungweise gegeben von Ludwig Winter.

- Programm:*
1. Das verzauberte Kind.
 2. Das Fest der Genien oder die magische Reproduction.
 3. Das Wunder durch die Liebe oder die sympathetischen Früchte.
 4. Die magische Exkursion in die Luft oder die geheimnisvolle Attraction durch unsichtbare Macht.
 5. Die Feierstunde der Geister.
 6. Die neckenden Genien.
 7. Die Huldigung der Genien.

ENTRITTS- PREISE.
 Numerirte Sperrsitze 48 kr. Zweiter Rang (Gallerie) 48 kr.
 Erster Rang (Parterre) 30 kr. Billets für Kinder 18 kr.

Billets sind in der Holtzmann'schen Buchhandlung und Abends an der Kasse zu haben.
Der Saal wird um halb sieben Uhr geöffnet. Anfang halb acht Uhr.

7. [CIRCUS.] WINTER, Ludwig, and G. OESER. Eine grosse Soirée der ägyptischen Magie. Karlsruhe, F. Gutsch & Rupp [for Ludwig Winter] 'im Saale des Bürger-Verreins', Sunday 1 June [1845?].

Broadside (438 x 268 mm); 43 lines of varying types; a little spotting, right margin creased with a few short tears (not affecting print) and somewhat dust-stained, nonetheless a good copy. [offered with:]

—. Letzte Vorstellung! ... letzte Soirée der ägyptischen Magie. [Karlsruhe,] F. Gutsch & Rupp [for Ludwig Winter] 'im Saale des Bürger-Verreins', Wednesday 11 June [1845?].

Broadside (373 x 248 mm); 35 lines text of varying types; even foxing, crease to lower corner and small chip to one edge, a very good copy. Together £175 + VAT in UK

Broadside programmes for two performances of pseudo-Egyptian magic at Karlsruhe. Each evening consists of two parts, the first an 'entirely new production' by G. Oeser, the second 'the wonder of natural magic' by Ludwig Winter with orchestral entr'actes.

Though the advertisement for Oeser's performances are the same, the acts listed for Winter on 11 June are entirely new. With the same printers and such close dates, it is surprising how visually different the broadsides are.

SERCIZIO

amaramente si pen-
so peccato .
e mio Gesù : vi offe-
Anime del Purgato-
e pene , bestemmie ,
, che patiste nel ri-
ella notte lasciato in
ue' crudeli ministri ,
er loro vi maltratta-
a piacer loro vi offe-
le guise .



PER

QUOTIDIANO.

21



PER IL MERCOLEDI.

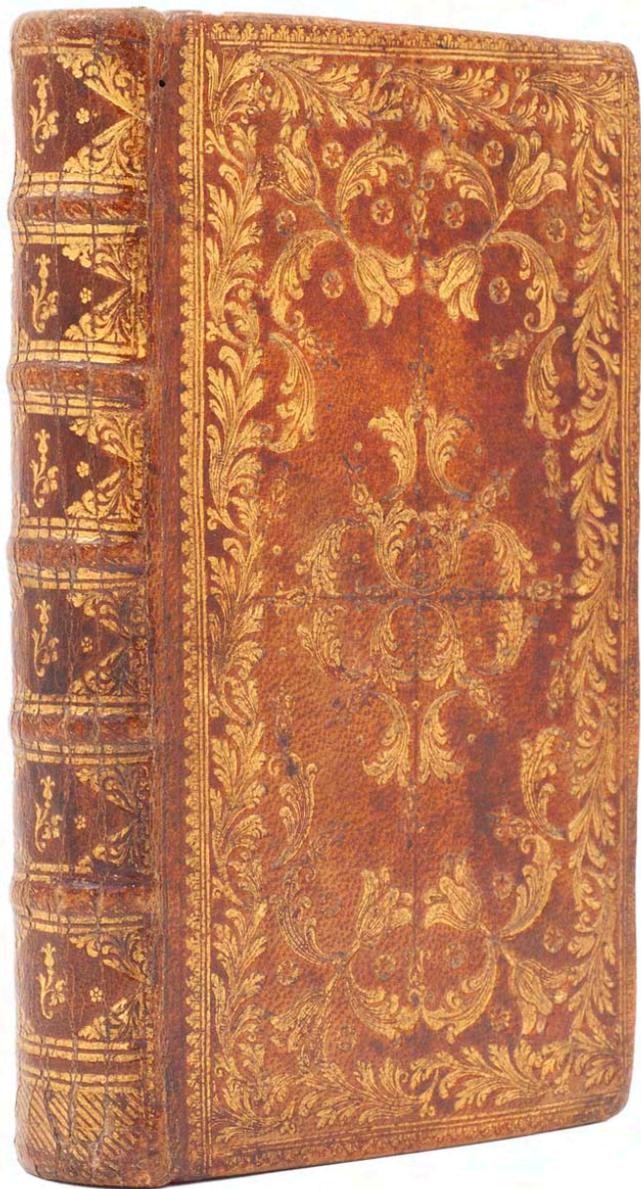
A mabile mio Gesù : vi offe-
risco per l'Anime del Pur-
gatorio quelle tre falsissime ac-
cuse , che vi diedero i maligni
Giudei nel presentarvi al Tri-
bunal di Pilato ; cioè che Voi
eravate un seduttore de' popo-
li ;

8. [DEVOTION.] Sagre offerte alla passione di nostro Signore Gesu Cristo con varie orazioni. Si aggiungono i Pensieri cristiani per ciascun giorno del mese. Rome, [Zempel,] 1773.

8vo, pp. 442, [blank]; with engraved frontispiece and 14 engraved scenes, text enclosed within typographical framing; occasional light spotting, but a very good copy in contemporary gilt morocco, gilt panelled spine, sides richly gilt with foliate motifs, all edges gilt; a little rubbed around the edges. £700

Rare first edition of a devotional work in Italian and Latin printed in Rome. It is complemented with fine engravings, most notably the frontispiece, which shows a heroic Jesus resurrected holding the cross in a classically outlined body. A subsequent slighter edition was published twenty years later.

IT\ICCU\UM1E\030492. A single copy recorded in Italy on ICCU (Terni library), and a single copy outside Italy by OCLC (Case Western).



SAGRE OFFERTE
ALLA PASSIONE
DI NOSTRO Signore
GESÙ CRISTO
CON VARIE ORAZIONI
SI AGGIUNGONO I
PENSIERI
CRISTIANI
PER CIASCUN GIORNO
DEL MESE



ROMA 1773
All'Inseana d'Onero
Con Lic. de. Sup.

GRANDIOSE GARDENS

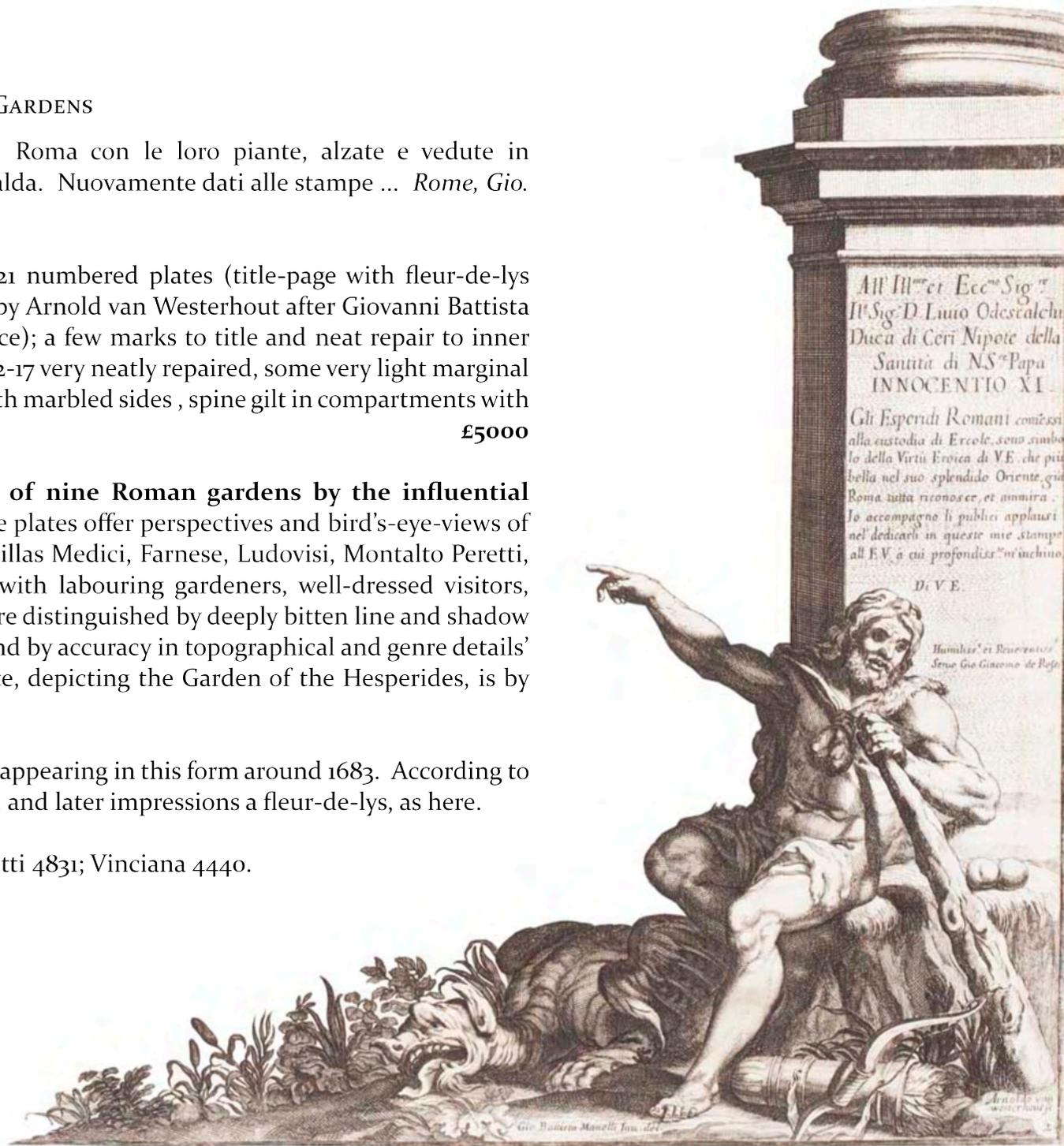
9. **FALDA, Giovanni Battista.** Li giardini di Roma con le loro piante, alzate e vedute in prospettiva, disegnate ed intagliate da Gio. Battista Falda. Nuovamente dati alle stampe ... Rome, Gio. Giacomo de Rossi, [early eighteenth century?].

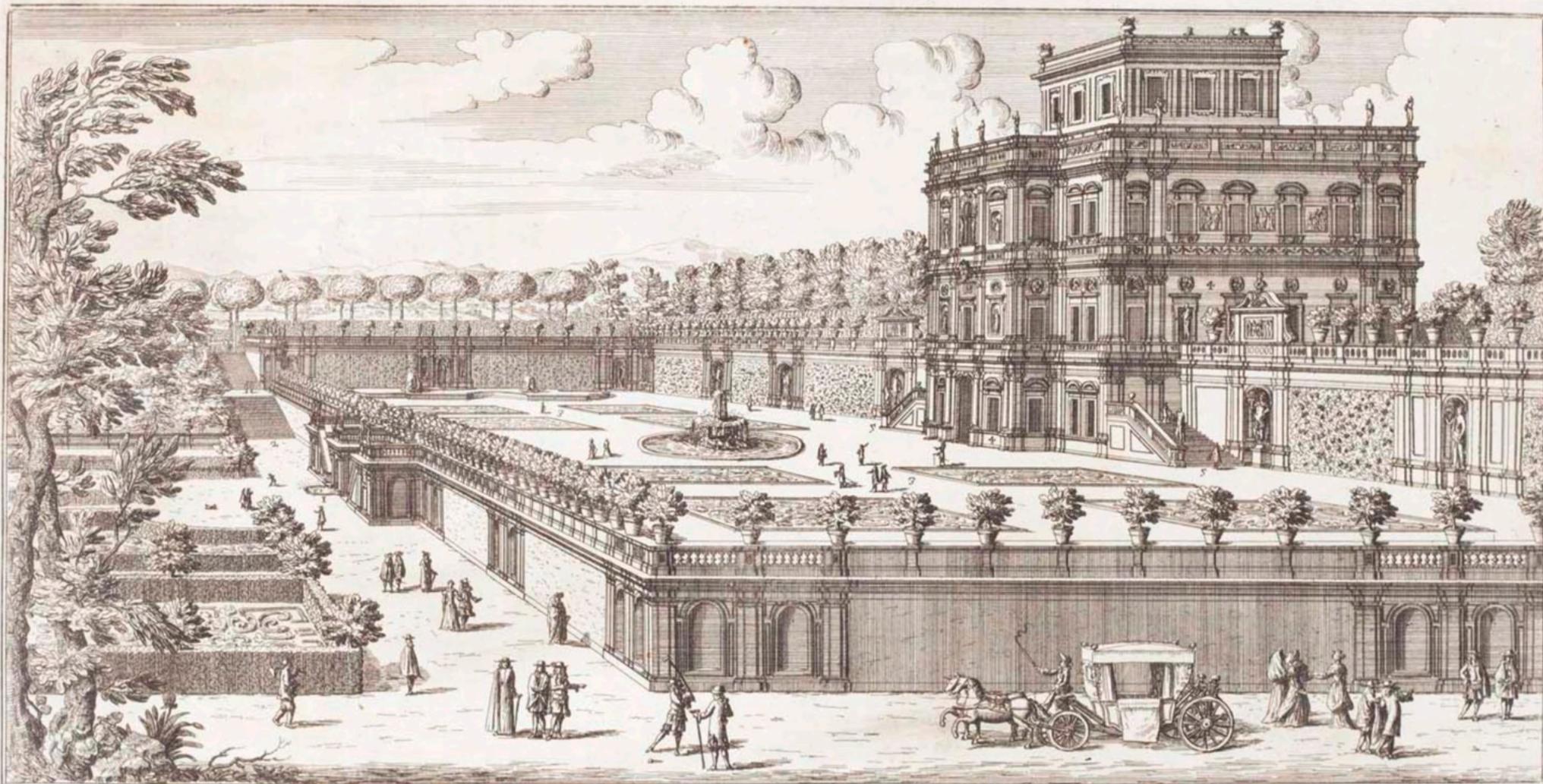
Oblong folio (385 x 500 mm approx.), comprising 21 numbered plates (title-page with fleur-de-lys watermark, dedication to Livio Odescalchi engraved by Arnold van Westerhout after Giovanni Battista Manelli, and 14 views by Falda and 5 by Simone Felice); a few marks to title and neat repair to inner margin, some worming to blank outer margins of pll. 2-17 very neatly repaired, some very light marginal damp-staining; overall very good in recent half calf with marbled sides, spine gilt in compartments with red morocco lettering-piece. **£5000**

A later impression of these magnificent plates of nine Roman gardens by the influential engraver Giovanni Battista Falda (1643–1678). The plates offer perspectives and bird's-eye-views of the gardens of the Vatican and Quirinal, and of the villas Medici, Farnese, Ludovisi, Montalto Peretti, Borghese, Celimontana, and Pamphili. Populated with labouring gardeners, well-dressed visitors, barking dogs, and ornate carriages, Falda's etchings 'are distinguished by deeply bitten line and shadow in the manner of Jacques Callot and Israël Silvestre, and by accuracy in topographical and genre details' (*Grove Art Online*). The magnificent dedication plate, depicting the Garden of the Hesperides, is by Arnold van Westerhout (1651–1725).

The plates were originally published in the 1670s, first appearing in this form around 1683. According to RIBA, earlier examples have a pascal lamb watermark, and later impressions a fleur-de-lys, as here.

Berlin Katalog 3492; Kissner 133; Olschki 16895; Rossetti 4831; Vinciana 4440.





SECONDO PROSPETTO PER FIANCO DEL PALAZZO CON DIVERSA VEDVTA DEL GIARDINO DEL BEL RESPIRO DELL' ECC.^{MO} SIG. PRENCIPE PAMPHILIO.

1. Fontana di Venere nel primo piano del Giardino.

Architettura del Cavalier Algardi.

4 Veduta di sotto e per fianco del Palazzo ornato di Statue et bassirilievi

2. Scala che porta al secondo e terzo piano.
Simon Felice del. et inc.

3. Giardino secreto de fiori et agrumi con fontane e Teatro ornato di Statue nel secondo piano.

5. Scale che conducono al terzo piano di sopra del Palazzo e Giardino.

G. Luc. Rossi le stampa in Roma alla Pace con Priv. del S. Pont.

TRAITÉ
D'AGRICULTURE,

CONSIDÉRÉE tant en elle-même que dans
ses rapports d'économie politique.

AVEC les preuves, tirées de la comparaison de
l'Agriculture, du Commerce & de la Navi-
gation de la France & de l'Angleterre.

PAR M. DE FRESNE.

PRINCIPES sur lesquels on doit établir la
répartition des impôts & des dépenses pu-
bliques, pour encourager la Culture & le
Commerce, dans la situation où la France
se trouve.

TOME PREMIER, SECONDE PARTIE.

*Impositions, Dépenses & Economies des
Villes.*

Arts, Spectacles, Commerce de luxe & d'hos-
pitalité, seconde source de notre richesse.

Tout ce que la Guerre peut donner, le Commerce le donne:
Les Peuples, au lieu d'être ennemis, font amis.

A PARIS,

Chez } DE BRAY, Libraire, au Palais Royal, Galeries de
bois, N° 235.
Les Libraires qui tiennent des Nouveautés.

Il se trouvera incessamment dans les Capitales.

M. DCC. LXXXVIII.

Avec Approbation & Privilège du Roi.

'ECO-SYSTEM' AND URBAN REVOLUTION

10. FRESNE, François Ebaudy de. *Traité d'Agriculture*. Considérée tant en elle-même que dans ses rapports d'économie politique. Avec les preuves, tirées de la comparaison de l'Agriculture, du commerce & de la navigation de la France & de l'Angleterre. Principes sur lesquels on doit établir la repartition des impôts & des dépenses publiques, pour encourager la culture & le commerce, dans la situation où la France se trouve ... Paris, De Bray, 1788.

3 vols, 8vo, pp. I: [10], xcvi, 143, [1], [4], II: [6], 350, [2], viii, [2], III: [4], xxxi, [1], 492, x, [errata leaf]; with 2 large folding tables and 4 engraved plates; small hole in the blank portion of the Avis, burned through by the wax seal of which there remains trace, with no loss, leaves faintly browned with some occasional light staining; a very attractive copy in contemporary quarter sheep and marbled boards, spines ruled and lettered in gilt; some wear to the edges; nineteenth-century bookplates (C. Prenat) to pastedowns. £2000

First edition, scarce, of a work of exceptional scope and clarity, projecting the 'ecological' vision of a new economy pivoting on entirely renewed urban planning. De Fresne's purpose is to 'build the foundations of a new economic plan', capable of re-balancing the relationships between towns and countryside. 'According to De Fresne, French agriculture was suffering from the undue extent of corn-growing, and an excessive consumption of fodder in large towns ... He advocates the extension of pasture lands, and a more developed production of cattle and consumption of meat' (Palgrave). In order to achieve a revolution in land output and solve

TABLEAU DE COMPARAISON DE L'AGRICULTURE DE FRANCE ET D'ANGLETERRE.

l'objet de ce TABLEAU est de fixer la proportion qui doit régner entre les Terres qui consomment les Engrais & celles qui les renouvellent, entre les Champs & les Pâturages, la première de toutes les proportions économiques.

Première disposition de l'égalité entre les Champs & les Pâturages, sur l'étendue de huit lieues.

Anciens labours	Anc. Jachères ou terres de Repos	Bois
Anciens Pâturages		Bois

Vers la fin du dernier siècle, la France & l'Angleterre avoient autant de Pâturages que de Terres labourées.

Ce Tableau est plus détaillé à la fin du second Volume. En le lisant après dix-septième Chapitre du premier tome, on aura une idée générale du Plan.

C'est de cette disposition que les Anglais & les Français sont partis, les premiers pour augmenter les Pâturages, & les autres les Labours.

Seconde disposition de la Culture de France.

Anciens labours	Anc. Jachères ou terres de Repos	Bois
Nouv. labours	Anciens Pâturages	Bois
Nouv. Jachères		Bois

Voyez le commencement du premier Volume.

Seconde disposition de la Culture d'Angleterre.

Anciens labours	Anciennes Jachères	Bois
Anciens Pâturages	Nouveaux Pâturages	Bois
		Nouveaux Pâturages

Voyez le commencement du second Volume.

Troisième disposition de la Culture de France.

Anciens labours	Anciennes Jachères	Bois
Nouveaux labours	Anciens Pâturages	Bois
Nouvelles Jachères	Réduits	Bois

Troisième disposition de la Culture d'Angleterre.

labours	Nouveaux Pâturages	Bois
Anciens Pâturages		Nouveaux Pâturages

Quatrième disposition, aujourd'hui la plus générale en France.

Anciens labours	Anciennes Jachères	Bois
Nouveaux labours	Anc. Pâturages réduits	Bois
Nouvelles Jachères	Nouv. labours Nouv. Jachères	Nouv. Pâturages

Quatrième disposition, aujourd'hui la plus générale en Angleterre.

labours réduits	Nouveaux Pâturages	Bois
Anciens Pâturages		Nouv. Pâturages

the problem of subsistence, De Fresne adopts a much higher perspective, and spends a large part of his work planning what he sees as **an exceptional and very necessary urban revolution**: Paris must rely much more on waterways and new canals for freight and people transport – the number of horses employed for road transport would thus be easily halved. Indeed, one day very soon, he envisages, air balloons could be marshalled to ease urban transport. The city should widen its roads and complement all of them with walking pavements as well as drains to improve hygiene. Architecture is also recruited in De Fresne's plan: taller town houses with flat roofs and tanks for the collection of water needed by the household are advocated. Underpinning the renewal of the entire economic body is a robust public investment in services: cheap transport like regular 'buses', paid for by introducing fees for private carriages; good-quality performances attracting wealth-creating tourism; the protection of the exclusivity and desirability of the French wines 'brand'. De Fresne's all-round, eco-systemic approach to what was essentially, at the time, perceived as an agricultural output problem, stands as one of the most far-reaching, prophetic visions of the Enlightenment.

Some counterfeits exist which do not bear the *avis* with the wax seal, as the author himself learned early on.

Fussell, p. 159; Musset 1849; Palgrave I, p. 673. 2 copies in the UK (BL, LSE); OCLC records only 3 copies outside Continental Europe (Chicago, Princeton, Sydney).

RECUEIL
PRÉCIEUX
DE LA
MAÇONNERIE
ADONHIRAMITE.

CONTENANT les Catéchismes des quatre premiers Grades, l'Ouverture & Clôture des différentes Loges, l'Instruction de la Table, les Santés générales & particulières, ainsi que les devoirs des premiers Officiers en Charges;

ENRICHIE d'une infinité de Demandes & de Réponses symboliques, de l'Explication des Emblèmes & d'un grand nombre de Notes aussi curieuses qu'utiles.

DÉDIÉ AUX MAÇONS INSTRUITS.

Par un CHEVALIER de tous les Ordres Maçonniques.



A PHILADELPHIE,
Chez PHILARETHE, rue de l'Equerre
à l'A-plomb.

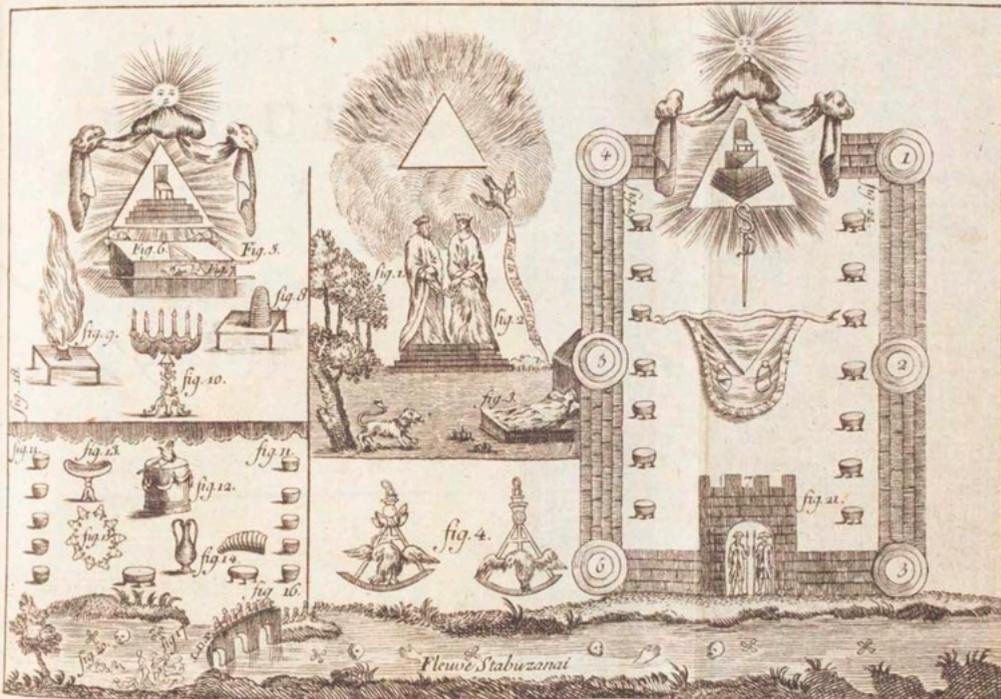
M. DCC. LXXXV.

FREEMASONRY FOR WOMEN

11. [GUILLEMAIN de Saint-Victor, Louis.] Recueil précieux de la Maçonnerie Adonhiramite. Contenant les Catéchismes des quatre premiers grades, l'ouverture & clôture des différentes loges [*part ii*: – contenant les trois points de la maçonnerie ecossoise, le Chevalier de l'Orient, & le vrai Rose-Croix, qui n'ont jamais été imprimés...], dédié aux maçons instruits, par un chevalier de tous les ordres maçonniques. 'Philadelphie' [Paris], 'Philarethe', 1785. [bound with:]

[—.] [(*Half-title*:) Manuel des franchises-maçonnes, ou] La vraie maçonnerie d'adoption, précédée de quelques réflexions sur les loges irrégulières & sur la société civile, avec des notes critiques & philosophiques, et suivie de cantiques maçonniques, dédié aux dames, par un chevalier de tous les ordres maçonniques. 'Philadelphie' [Paris], 'Philarethe', 1785.

2 works in one vol., the first in 2 parts, 12mo, pp. 1: i: [4], iv, 115, [1 (blank)], ii: [4], 148, [4], 2: [4], [5]-98; with a folding frontispiece to pt. ii, woodcut ornaments throughout; a very good copy in early nineteenth-century green half morocco with green diced paper sides, borders filleted in gilt, spine gilt in compartments with centre-pieces and lettered directly in gilt, marbled edges, marbled endpapers; lightly rubbed and bumped, a slight crack to lower board. £275



Two popular texts, recording rituals for female Freemasons in pre-Revolutionary France. The two works present standardized rites for the Adonhiramite Masons, an order established to allow women to participate in masonic activities while still excluded from the Freemasons themselves, by forming 'adoptive lodges' under the guardianship of another lodge. Though the subject of debate, Allen concludes that Adonhiramite Masonry was established in France not long after the arrival of Freemasonry in the first half of the eighteenth century, and estimates a peak of approximately one hundred adoptive lodges and five thousand sisters in the years immediately before the revolution (p. 803).

La vrai maçonnerie was first published in 1779 and the *Recueil précieux* in 1781, and both frequently reprinted throughout the 1780s, most often with the false imprint 'à Philadelphie, chez Philarethe, rue de l'Equerre, à l'A-plomb'. Allen notes that, 'Because of its wide circulation – fifteen editions in just ten years – Guillemain de Saint-Victor's compilation became a standard reference' (p. 805).

Cf. Caillet 4848 for an edition of 1786; cf. Allen, 'Sisters of Another Sort: Freemason Women in Modern France, 1725-1940' in *The Journal of Modern History* 75, no. 4 (December 2003), pp. 783-835.

12. **HAWTREY, George Procter.** *Caramella*. A story of the lotus eaters up to date. *Bristol, J. W. Arrowsmith, London, Simpkin, Marshall, Hamilton, Kent and Co., [1899].*

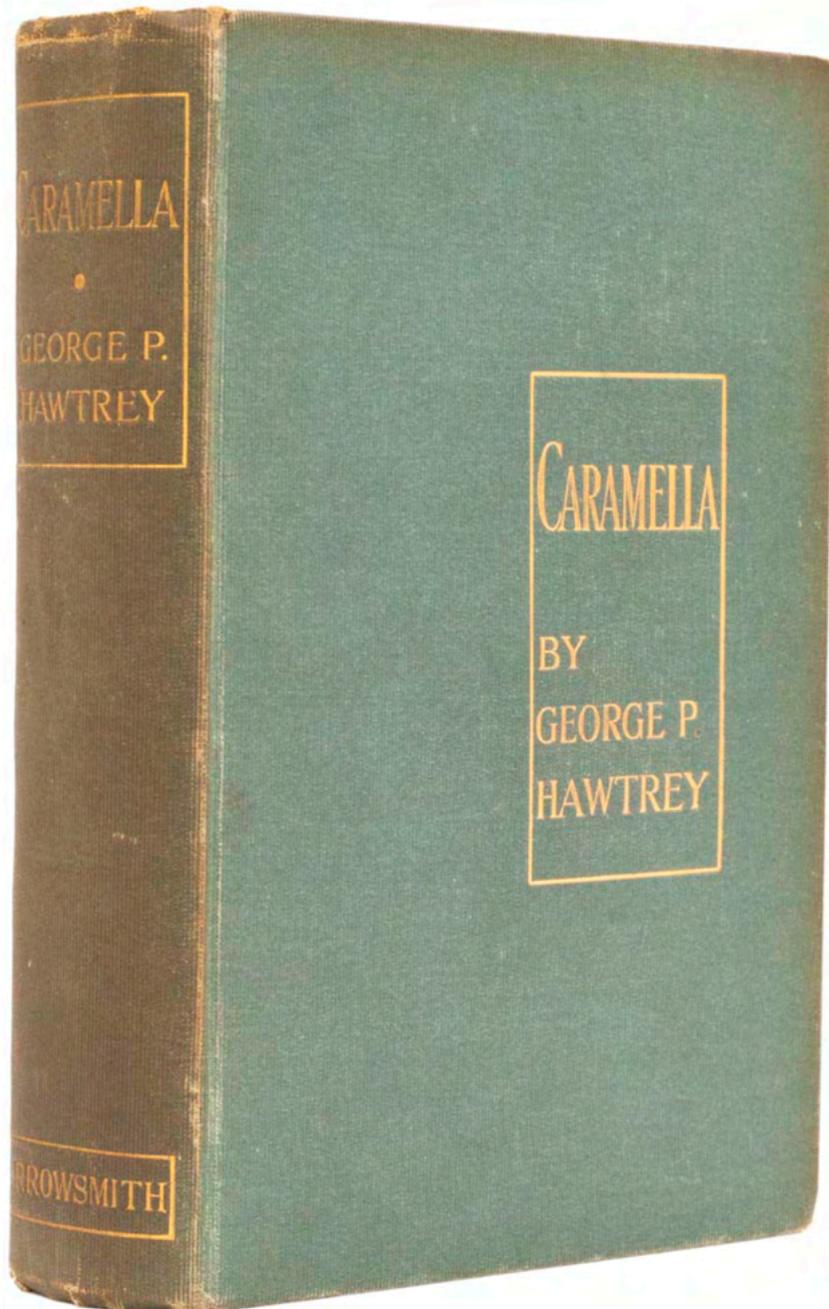
8vo, pp. 426, [2 (advertisements)]; occasional light marking but otherwise a very good clean copy; in publisher's original green cloth, gilt lettering, corners and head and foot of spine slightly worn but in good condition. £240

First edition of this utopian novel exploring the bliss of Caramella.

Caramella is a land visited by Odysseus who sent crew members ashore, where they consumed the lotus fruit and became addicted, 'forgetting all thoughts of return' (Odyssey IX). In Hawtreys novel, this fruit makes Caramella an island of utopian bliss, in which little work is required: 'the fruit-gatherers struck for a three hours' day, and of course claimed an hour for dinner in the middle'. This utopian world is used as a contrast to European society. *Caramella* thrives under a system of paper money separated from gold reserves – this removes the need for national debt or taxation as money is simply printed as required. Inflation is apparently unknown. Additionally, Hawtreys uses the island to attack militarism. The Caramese disdain soldiers, who are not received in polite society, as 'the very idea of strife was utterly repugnant to the national character'.

The army provides the antagonist and is opposed by Jack Fanshawe, an able but indolent young man who journeys to Caramella after being cast out by his family. Jack is viewed as a workaholic in the blissful ease of Caramella, and rapidly rises to become the President's secretary. He discovers plans for a coup, and foils them, securing the island and annexing it to the British Empire. The writing style is continually funny and colloquial: when Jack queries that 'the Caramese army is divided into two portions,—the real and the imaginary', he is told 'Efficient and non-efficient are the usual terms'.

OCLC finds three copies only in the UK and one in the US; Library Hub (Copac) finds one further copy in Oxford.



OF THE MOST REVEREND FATHERS OF THE MOST HOLY ROMAN CATHOLIC ARCHBISHOPRIC OF MANILA

SERMONES VARIOS,

PREDICADOS

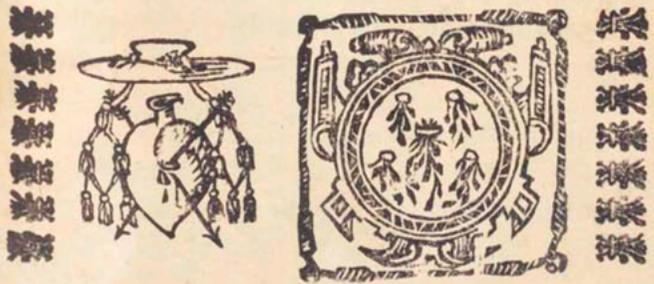
EN ESTA CIUDAD DE MANILA

POR EL ILLVSTRISSIMO SENOR D. F.
BALTASAR de HERRERA. Religioso antes
del Orden de S. Augustin, y despues de los
Descalzos de S. Francisco.

OBISPO ELECTO DE LA NVEVA
Caceres en estas Islas Philipinas.

DEDICADOS

A LA REYNA NVESTRA
Señora Doña MARIANA DE
AVSTRIA.



En Manila en la Impren:a de la Compañia de IESVS,
por Santiago Dimatangso. Año de 1675.

RARE FILIPINIANUM, PRINTED ON RICE PAPER

13. **HERRERA, Baltasar de.** Sermones varios, predicados en esta ciudad de Manila ... dedicados a la Reyna nuestra señora doña Mariana de Austria. *Manila, Imprenta de la Compañia de Jesus por Santiago Dimatangso, 1675.*

4to, ff. [8], 219, [3]; woodcut devices to title-page, woodcut initials; printed on rice paper, consequently slightly browned and rather fragile, with occasional marginal tears; gathering P loose and brittle, with losses to P1 and P4; withal a good copy in contemporary limp vellum, ties wanting; *marca de fuego* of the Franciscan Convento de Guadalupe (Morelia, Michoacán) to lower edge, one (or two) further unidentified *marcas* to upper edge. £1450

First edition, a collection of sermons by the Franciscan missionary and bishop of Nueva Cáceres (now part of Naga) in the Philippines. Herrera entered the Dominican order in 1625, and after a period in South America arrived in the Philippines in 1642; some years later he transferred to the Franciscans.

As with other works from the Jesuit press in Manila, *Sermones varios* is printed on now-fragile rice paper; at an early stage this copy made the trans-Pacific voyage to Mexico, where it was branded with the stamp of the Convento de Nuestra Señora de Guadalupe de Valladolid (now Morelia).

OCLC records five copies: BN Mexico (with three *marcas de fuego*), BUAP Mexico, BN Chile, Hamburg, and BN Spain.

Medina Manila 99; Palau 114046.



OMAN, THE GULF, AND IRAQ

14. **HEUDE, William.** *A voyage up the Persian Gulf, and a journey overland from India to England, in 1817. Containing notices of Arabia Felix, Arabia Deserta, Persia, Mesopotamia, the Garden of Eden, Babylon, Bagdad, Koordistan, Armenia, Asia Minor, &c. &c. ... London, printed by Strahan and Spottiswoode for Longman, Hurst, Rees, Orme, and Brown, 1819.*

4to, pp. x, 252, with four aquatint plates by T. Fielding; some foxing to title and plates, and a little spotting and toning elsewhere; overall very good in contemporary calf, marbled endpapers; rebaked with remains of old spine label, some wear to covers and corners, rear free endpaper missing; pencil inscription to front free endpaper 'Wm Wth Heude'. £3500

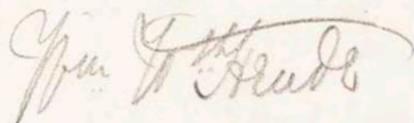
First edition of a work which takes its place among the classics of European travel literature on Oman, the Gulf, and Iraq, this copy apparently formerly in the possession of the author's son.

Heude was a lieutenant in the East India Company's Military Establishment at Madras. He left Bombay in October 1816 and reached Constantinople in April of the following year. Although his journey seems to have been made for private reasons, it took place at a time when the East India Company was making determined efforts to increase its share of the Gulf trade with India. Heude visited Muscat and the interior, before sailing up the Gulf to Basra and travelling on up the Shatt al-Arab and the Euphrates.

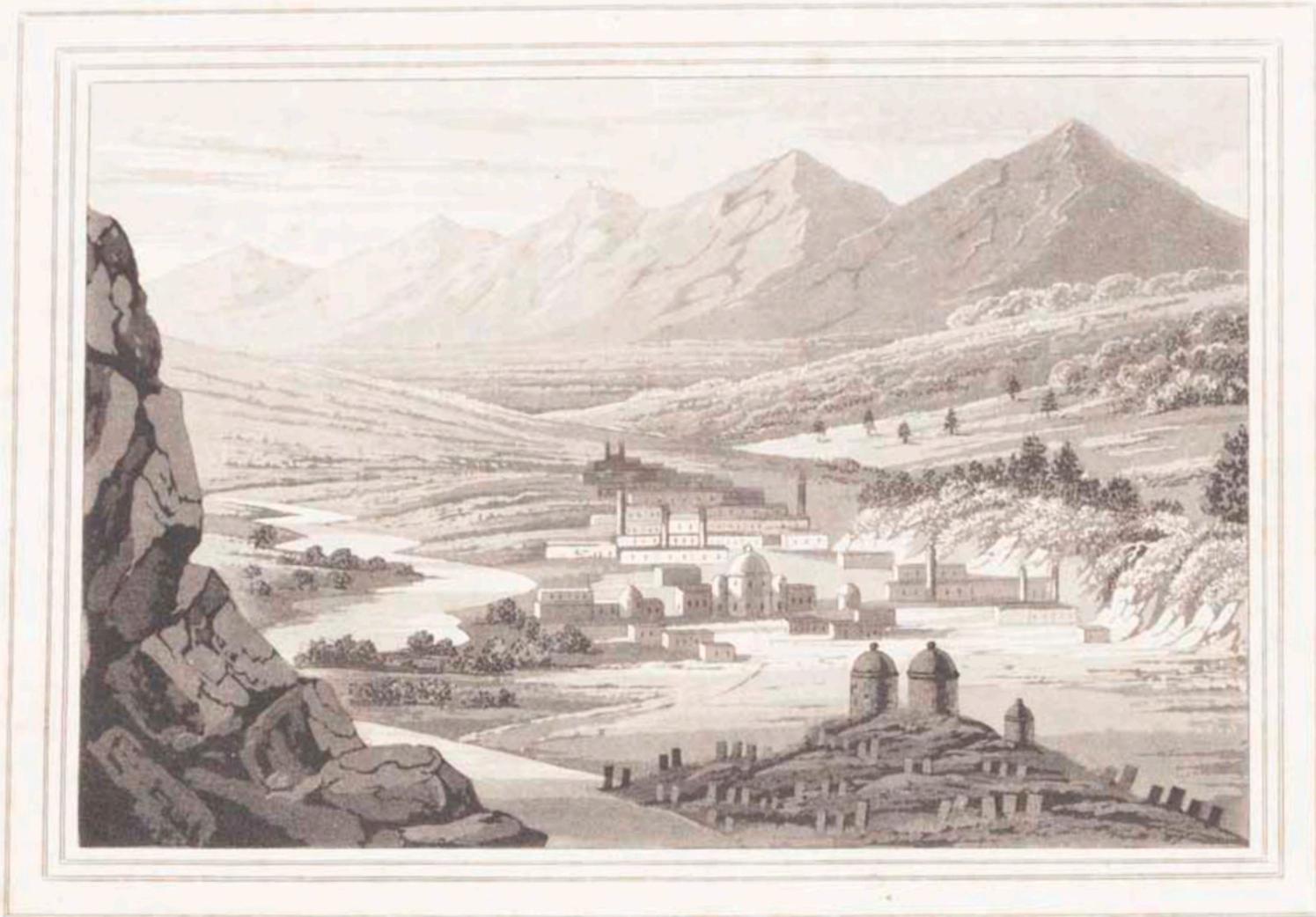
The handsome plates provide views of 'Sulimaney, the Capital of Kurdistan' (Sulaymaniyah); 'Korna, in the Garden of Eden' (Al-Qurnah); 'Opening into the Valley of Sulimaney'; and 'Remarkable tombs in Kurdistan'.

Heude was born at Rouen in 1789 and died in India in 1825. He was related to the Wentworth family and dedicated *A Voyage* to William Wentworth-Fitzwilliam, fourth Earl Fitzwilliam (1748-1833), the extremely wealthy Whig statesman. Heude had one son, William Wentworth Heude (1820-1872), a Surgeon-Major in the Madras Army, and it seems likely that the pencil signature on this copy belongs to him.

Blackmer 811 ('rare ... An interesting account, especially of the overland journey through the mountains of Kurdistan'); Wilson p. 96; not in Abbey.



Wm Wth Heude



Engraved by C. H. Walling

Salimancy, the Capital of Turkestan.

1559 9 George Lord Talbot, summoned to Parliament, *vita Patris, ob. 18. Nov. Anno 1590.**

1590 10 Gilbert Lord Talbot, summoned to Parliament, *vita Patris, ob. 1616.**

1616 11 Edward Talbot, Brother of Gilbert, *ob. S.P. 17. Feb. 1618.*

1618 12 George Talbot, great Grandson of Sir John Talbot, Knight, second Son of Sir Gilbert Talbot, Knight, who was third Son of John Talbot, the second Earl of Shrewsbury, succeeded Earl Edward his Kinsman, and died unmarried Anno 1630.

1630 13 John Talbot, Nephew of George, *ob. 8. Feb. 1653.*

1653 14 Francis Talbot, ^{Papist} slain in a Duel, ^{by D. of York, Bred?} *16. March 1667.*

1667 15 Charles Talbot, now Earl of Shrewsbury, Son and Heir to Francis, Created Marquis of Alton, and Duke of Shrewsbury, 30. April, 1694. Anno 6. Gul. & Mar. Lord Chamberlain. *15 Apr. 1710. L. Tr. of July 1714. both before & after 2. Ann's Death.*

1705. He mar. Adalaida D. to — O. 17. 1710
 Patriot of Bologna (a strang. woman) He dying without Issue, Gilbert Talbot would have succeeded to Earldom, had he not been in Orders abroad whereupon his Brother George enjoys that Honour but doth not sit in Parli. *This —*

— Geo. Talbot ob. Dec. 12. 1733.

Son. G. a Minor Succ. him.

ANNOTATED THROUGHOUT

15. **HEYLYN, Peter.** Help to English History, Containing a Succession of all the Kings of England, the English Saxons, and the Britains; the Kings and Princes of Wales, the Kings and Lords of Man, and the Isle of Wight. As also of all the Dukes, Marquesses, Earls and Bishops thereof ... London, Printed by Benj. Motte, for J. Nicholson, G. Conyers, J. and B. Sprint, and Tho. Ballard, in Little-Britain, 1709.

12mo, pp. [2], 633, [3]; woodcut illustrations of coats of arms throughout; section titles dated 1706; the odd ink stain, nevertheless a very good copy, bound in contemporary panelled calf, rubbed at edges, front hinge cracked but holding, head- and tailcaps slightly chipped; extensive contemporary and near contemporary annotations to front pastedown, recto of front flyleaves, blank verso of last two leaves, verso of rear flyleaves, and on over 150 pp. of text.

£1250

A heavily annotated copy of Peter Heylyn's (1599–1662) hugely popular chronology of the Church and Nobility of England, first published in 1641 as *Ἡρωλογία Anglorum* under the pseudonym Robert Hall (an advertisement regarding which can be found on the verso of the title).

- 1618 37 Nicolas Felton. Pious, Charitable
 1627 38 John Buckeridge.
 1631 39 Francis White, Bishop Almoner.
 1638 40 Mat. Wrenn, Dean of the Chappel.
 1667 41 Ben. Laney, Conf. 1666. Bishop of Peterb.
 thence transl. to Lincoln. 1663. lastly to Ely.
 1675 42 Peter Gunning, transl. from Chichester *Presb.*
 1684 43 Francis Turner, tr. from Rochester, Aug. 23.
 depriv'd for not taking the Oaths. & Plotting.
 1691 44 Simon Patrick, tr. from Chichester, and
 confirm'd July 21. 1707 at 88. Good
 1707. 45 John Moor. July

1715 46 W. Fleetwood formerly Chapl. to K. W.
 & R. A: an Ingenious & Moderate Man
 ob: 4. Aug. 1723 at Totnam Aetat 67

1723. 47 Th. Grosvenor.

ob. 83. Ob. May 1738.

1738 48. Dr. Rob^t. Butts from Norwich
 Sr. Tho. Gooch Baron.
 Dr. Mathew Marston. EXE.

The present copy is updated, corrected and expanded at various points in what appear to be two different hands. The annotators have not only updated the chronology with entries up to 1750, but have also added entire new lists to the front and rear endleaves and blank verso of a few leaves, including chronologies of the Deans of Salisbury, Secretaries of State under James I up to 1641, Secretaries of State after the Restoration, Lord Chamberlains, Lord Treasurers from 1608 to 1641, and from 1660 to 1692, and a list of Judges active in 1736. Furthermore, various entries, particularly in the bishops section, have details added regarding their education, date of death, and, more interestingly, character, sometimes with rather scathing remarks; comments on the nature of some of the archbishops of Canterbury include 'Learned but rapacious' (Robert Kilwardby), 'learned but litigious' (Simon Mepeham), 'prudent, eloquent' (Simon Sudbury), 'valetudinary' (William Whittlesey), 'prudent and magnificent, loyal' (John Morton), 'learned, honest, too modest to be Pope' (Reginald Pole), and 'advocate of learning' (Matthew Parker). Other bishops are described as 'rapacious', 'rich', 'poor', 'learned but haughty', 'virtuous', or 'wicked', with Adam Orleton, bishop of Winchester, labelled 'a vile Rebel and murderer'. Similarly, various Kings, Queens, noblemen and noblewomen have details added regarding their ancestry, line of succession, circumstances of death ('slain by a wild boar', 'beheaded' etc.), physical characteristics (e.g. 'Dr Halliwell says she was just 5 foot 9 inches tall', in regards to Elizabeth I), and character.

ESTC N17458, listing a single copy in the UK (National Trust) and three copies in the US (Harvard, Illinois, North Carolina).

Bishops of NORWICH.



Az. 3 Mitres, with their Labels
Or.

Simonist at first, built many churches

- 1088 24 Herebert Lofinga, L. *Changood at last*
 1120 25 Everardus *of whom nothing is. but died 1150*
 1151 26 Gul. Turbus, a Norman, *much the same*
 1177 27 John Oxford *Loyall learned prudent a good B. build*
 1200 28 John Grey, L. Chief Justice *learned prudent*
Moray or great scholar. to occasion of Dep. of Edward, a
Worthy favourite of unworthy K. John. Both were learned
Vacavit sedes Annos 7.

- 1222 29 Pandulphus, the Pope's Legate.
 1226 30 Tho. de Blundeville.
 1236 31 Radulphus.

Vacavit sedes Annos 3.

- 1239 32 Gul. Raleigh, tr. to Winton.
 1244 33 Water de Sufeild *Charitable*
 1253 34 Simon de Wantam.
 1268 35 Roger de Skerwing.
 1278 36 Gul. Middleton *built his church, burnt by Chappin*
 1288 37 Radul. Walpoole, tr. to Ely.
 1299 38 John Salmon, L. Chanc.
 1325 39 Robert Baldock, Lord Chancellor.
 1325 40 Will. Ayermy, Ld. Keeper, and L. Tr.
 1337 41 Ant. de Beck, *(poison'd by his Servants)*
A heretic not retained to Court of Rome
 1723. 75. So. Leng. B. Norm. *learned & good scholar*
M^r. Whiston.

- 42 Gul. Bateman, died at Avignon.
 1354 43 Tho. Percy. *a Gent. born, a Repairer.*
 1370 44 Henry Spencer *valiant & victorious ag^t Robt. &c*
 1408 45 Alexander, Prior of Norwich.
 1416 46 Richard Courtney, died in Normandy *Excellent.*
 1416 47 John Wakering *keep. of P. Seal. Learned prudent pious.*
 1426 48 Guilielmus Alnwick, tr. to Lincoln.
 1436 49 Tho. Brown, he was at the Council of Basle *prud. Const.*
 1445 50 Walter Hart *prud. & maintain'd 12 Students at Camb.*
 1472 51 James Goldwel, Principal Secretary of
State & Dnd. & a Repairer.
 1499 52 Tho. Jankd *not firm.*
 1500 53 Richard Nix *of ill report, but however a build.*
 1536 54 Gul. Rugg, alias Reppes *D. D. in Cambridge*
 1550 55 Thomas Thistleby, *Bishop of Westminster. D. of*
Cambridge translated to Ely.
 1554 56 John Hopton *D. D. at Ox. Hon^{or} of old Chap. to 2. Mar.*
 1560 57 John Parkhurst *of Exeter. Hon^{or} Maria. Pious. D. D. Ox.*
 1575 58 Edm. Freke, translated to Worcester.
 1584 59 Edm. Scambler. *B. of Peterb.*
 1594 60 Gul. Redman *Wain. scoldr of 3rd Coll. Lib.*
 1602 61 John Jegon *Mr. of Bonhol Coll.*
 1618 62 John Overal *R. Professor in Camb. D. Paul, a Schoolman*
 1619 63 Sam. Harinet, tr. to York. *Mr. of Pom. Hall Cam*
 1628 64 Fr. White, Almoner, tr. to Ely. *B. Carlisle learned*
 1632 65 Richard Corbeta *Poet*
 1635 66 Matthew Wren, Dean of the Chappel, tr.
to Ely.
 1638 67 Richard Montague, Bishop of Norwich,
 died 1641.
 1641 68 Joseph Hall, Bishop of Exeter, tr. to Norm
 1660 69 Edward Reynolds, conf. Jan. 13.
 1676 70 Anthony Sparrow, tr. to this See from Exe-
ter, Nov. 12.
 1685 71 William Lloyd, transl. from Peterborough,
 confirm'd July 4. *depriv'd for refusing the*
Oaths to King William and Queen Mary,
Feb. 1. 1690.
 1691 72 John Moore, conf. July 5. F 6 OX.
 1709 73 Cha. Frimnell *hansl. to wine.*
 1721 74 Tho. Green *Suc. Aug. 19.*
 1723 75 So. Leng *Const. Nov. 3. ob. Oct 26. 1727.*

Mr. Baker.
Rob. Butts.
Blanc. D. Good.
 1727. 76
 1733. 77
 1738. 76

Table

108. m. la priere & l'action de graces sont les propres exercices des chretiens. f. 312
109. m. l'adoration de dieu & d'ieu. f. 316.
110. m. ic. dans l'eucharistie véritable adorateur. f. 320.
111. m. De la bonne conscience. f. 325.
112. m. De la mauvaise conscience. f. 328.
113. m. la main de dieu n'est point favorable en ce monde. f. 337.
114. m. jeus annonce de nouvelles Beattitudes. f. 337.
115. m. sur la 4. ^e , 5. ^e & 6. ^e Beattitudes evangeliq. ^{es} . f. 342.
116. m. sur les deux dernieres Beattitudes. f. 345.
117. m. ic. dans l'eucharistie est un exemple d'humilité. f. 349.
118. m. ic. s'est fait l'exemple des renoncemens les plus difficiles et de la plus heroiq. ^e patience. f. 353.
119. m. ic. n'a propose dieu mesme. a imiter. f. 358.
120. m. Du jugement universel. f. 362.
121. m. l'estat dans lequel ic. viendra juger le monde. f. 367.
122. m. la sentence des pepruues. f. 372.
123. m. la gloire des saints dans le ciel. f. 377.
124. m. bonheur des ss en la vision de dieu. f. 383.
125. m. l'importance d'un bon choix pour la salut. f. 387.
126. m. jeus predit la Ruine de toutes choses. f. 392.

CANOVACCIO FOR THE PULPIT

16. [HOMILETIC.] Meditations de la seconde annee. [France, c. 1700.]

Manuscript on paper, 8vo, pp. [xii], 596, [4 blank]; early eighteenth-century French hand, brown ink, approximately 18 lines to a page, running titles, contemporary pagination; a very good specimen in contemporary vellum, leather ties; binding a little shaken and worn, one tie perished. £750

Apparently unpublished set of meditations for the Sundays in the Liturgical year running from the seventh to the twenty-fourth week after Pentecost, shedding light on tools and practices in the homiletic art. Themes range from reflections on the Eucharist, to consideration on mortality, on values, on grace, on human capacity for redemption. The meditations are often prompted by the Gospel of the day, lending strength to the notion that this book is a cleric's personal tool for delivering semi-impromptu homilies: an aide-memoire, a structured repertoire of themes and examples made more convenient by a detailed table of contents.

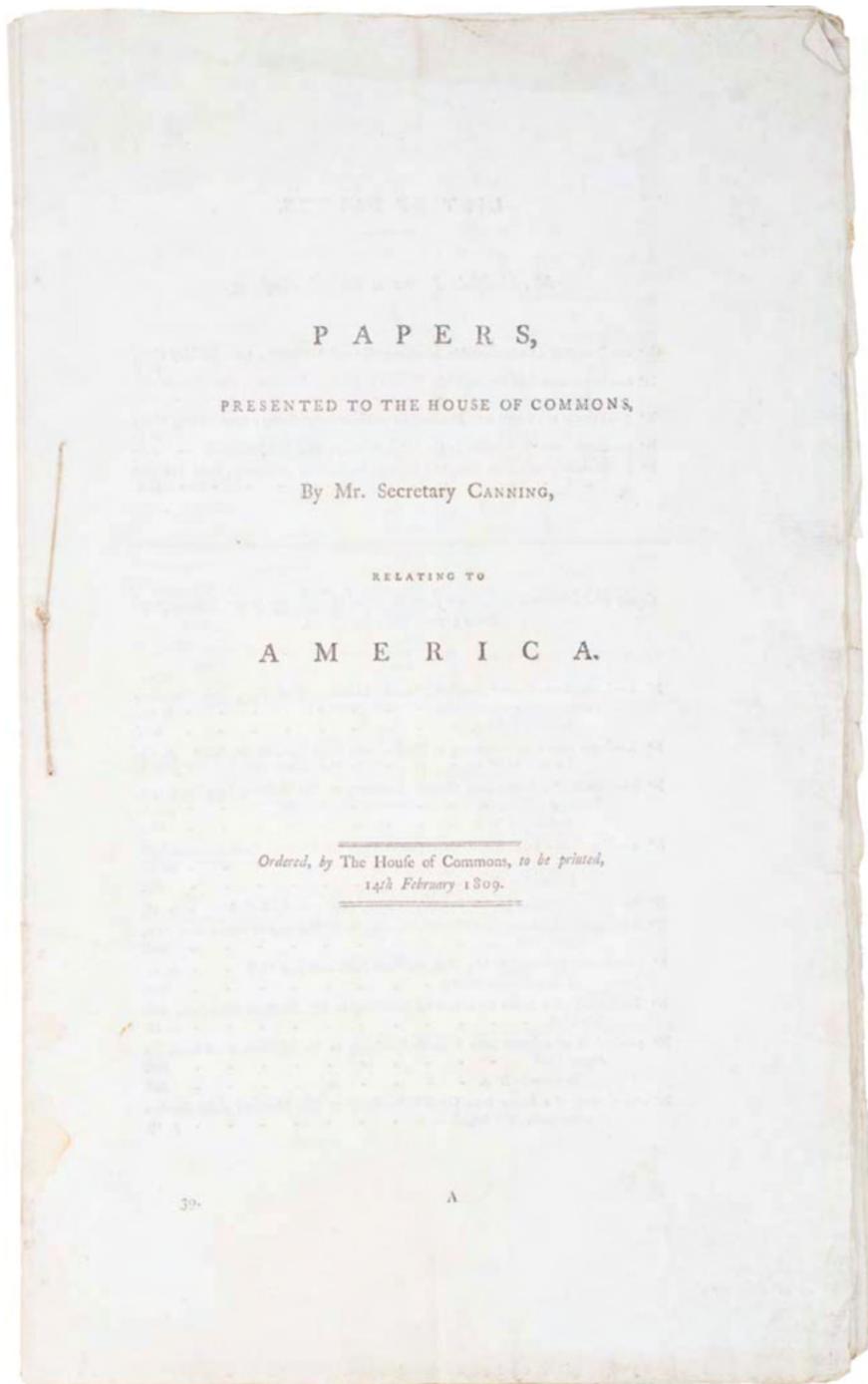
comment orons nous négliger les occasions de pratiquer les oeuvres de miséricorde, chacun selon notre estât, et les moyens que Dieu nous en donne? sur quels autres filtres prétendus nous obtenir pour nous mériter la Divine miséricorde, après l'avoir fait de fois déniee au prochain.

3^e p. enfin remarquons cet trait admirable de l'amar du sauveur pour les siens. il se tient redevable de tous les biens qu'on leur a fait. C'est à moy-même d'ora bit, un jour que vous l'avez fait. il compte aussi que tous les secours qu'on leur denie lors leurs besoins, on les refuse à sa propre personne. il est donc juste que s'il reconpense Divinement les services rendus à un Dieu, et qu'il punisse de même un Dieu les duretés qu'on a eü pour luy. ouij seig^{ne} reconnois votre bonte.

dans l'apreciation qu'elle fait des actes de miséricorde, entre les fidelles, et vostre equité dans la rigueur dont vous chatiez l'obmission volontaire de ces charitables secours. je veus que l'un et l'autre soient désormais les plus forts motifs qui m'attachent à servir mes freres de tout mon pouvoir, et qui me fassent veiller seüvement aux rencontres favorables d'exercer les oeuvres de miséricorde ou corporelle ou spirituelle.

pour le 14^e Dimanche. le chretien n'est qu'a seurs christ, en servant les hommes.

1^o le verbe incarné declare hautement que
 nul ne peut servir a deux maîtres, soit a le
 soit



PRELUDES TO WAR

17. [JEFFERSON, Thomas, James MADISON, *et al.*] Papers, presented to the House of Commons, by Mr. Secretary Canning, relating to America. Ordered, by the House of Commons, to be printed, 14th February 1809. [London, 1809.]

Folio, pp. 40, [4 (blank, but with a docket-title to the final verso, numbered '39' at the foot)]; a little dusty but a fine copy, entirely uncut, stitched as issued, central crease where once folded. £250

First edition, rare, comprising correspondence of 1807-8 between James Madison, General Armstrong, and Thomas Pinckney, the US minister to Great Britain; as well as a message to the Senate and House of Representatives from the outgoing president, Thomas Jefferson; and a report committee on the implications of the latter on foreign relations.

Jefferson's message, dated 8 November 1808, alludes to some of the flashpoints that would soon motivate the War of 1812 such as the *Chesapeake-Leonard* affair of 1807, the impressment of American sailors by the Royal Navy, and the effective refusal of US neutrality in the ongoing conflicts between England and France, decrying the 'belligerent measures, which, in defiance of laws which consecrate the rights on Neutrals, overspread the ocean with danger'. Going further, the committee concludes that 'There is no alternative but war with both nations'. 'The question for every citizen now is, whether he will rally around the Government of his choice, or enlist under foreign banners? Whether he will be for his country or against his country?' By an amusing palaeographic error, the President's signature is rendered here as 'J.H. Jefferson', rather than 'Th. Jefferson'.

The election of November-December 1808 saw Madison elected in succession to his fellow Democratic Republican Thomas Jefferson, running against the Federalist Charles Pinckney (elder brother of the Minister named above).

VOYAGE
DE
SYRIE
ET DU
MONT-LIBAN.

CONTENANT

La Description de tout le Pays compris sous le nom de Liban & d'Anti-Liban, Kesroan, &c. ce qui concerne l'Origine, la Créance, & les Mœurs des Peuples qui habitent ce Pays : la Description des Ruines d'Heliopolis, aujourd'hui Balbek, & une Dissertation historique sur cette Ville ; avec un abrégé de la Vie de Monsieur de Chasteuil, Gentilhomme de Provence, Solitaire du Mont-Liban ; & l'Histoire du Prince Junés, Maronite, mort pour la Religion dans ces derniers temps.

Par Monsieur DE LA ROQUE.

TOME I.



A AMSTERDAM,

Chez HERMAN UYTWERF,
Libraire près de la Bourse, 1723.

THROUGH SYRIA AND LEBANON

18. LA ROQUE, Jean de. Voyage de Syrie et du Mont-Liban. Contenant la description de tout le pays compris sous le nom de Liban et d'Anti-Liban, Kesroan, etc. ... la description des ruines d'Heliopolis ... avec un abrégé de la vie de Monsieur de Chasteuil ... Tome I [- II]. Amsterdam, Herman Uytwerf, 1723.

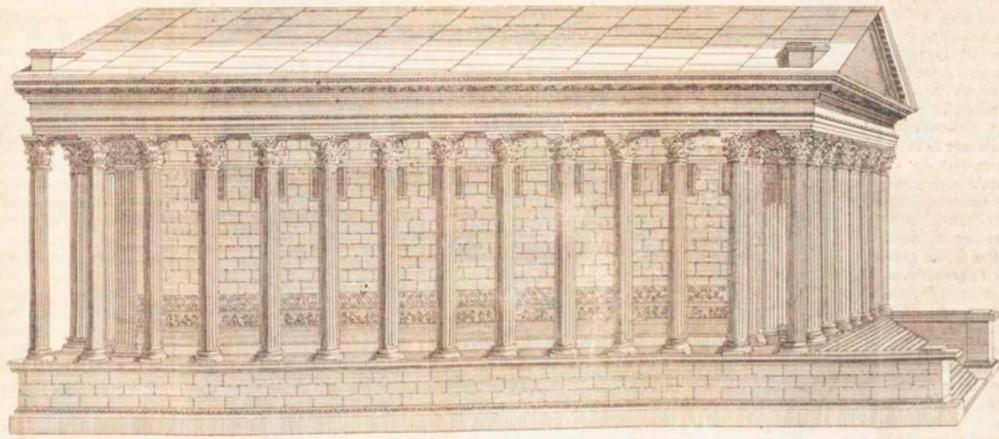
2 vols in one, 12mo, pp. I: [12], 280, II: 270; with 8 engraved plates (some folding) in the first vol. and one in the second; titles in red and black; engraved initials; some spotting and browning; overall very good in contemporary sprinkled calf; expertly rebaked to style, with gilt decoration and lettering-piece; some wear to covers; early inscription in ink 'Muysson' to front free endpaper. £1500

Second edition (first Paris 1722) of La Roque's account of his first journey to the Arab world, undertaken in 1689 when he visited Syria and Lebanon. The son of a Marseille coffee merchant, La Roque (1661-1745) was a journalist, traveller, and one of the founders of the Académie de Marseille. Here he describes local customs and geography, the ancient ruins at Baalbek, the Maronites, and the French hermit François de Chasteuil.

Syrie
 admiration dans
 fort que pour
 arant la supen
 s, ou le peris
 tout le pour
 railles.
 it compoite
 , sçavoir don
 ur la longue
 e, & autant
 Celles-cy forme
 nce de colonn
 spice du Tem
 l a déjà été
 ôter qu'elles
 bates, qui for
 egré. Toutes
 sur un grand
 stal continu,
 y dont on a p
 trente degre
 t les mêmes
 longueur qui
 galerie, ou
 ente quatre
 sur trois tois
 ons que le bu
 rieurs du Te

Elevation en Perspective d'un côté extérieur du Temple de Balbek.

T. 1. Pag. 118



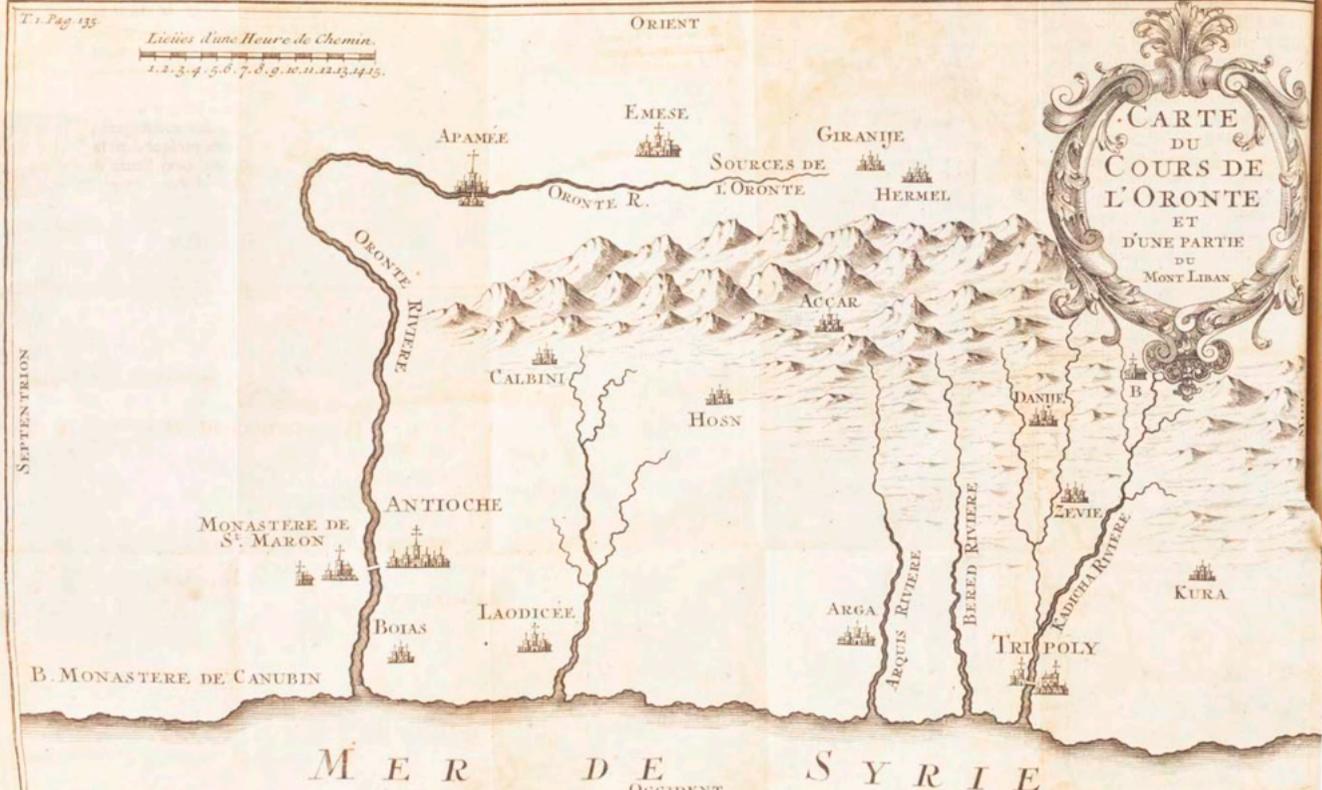
The handsome plates depict the Lebanese cedar tree, the Temple of Bacchus at Baalbek, various ancient Greek coins, the course of the Orontes River, and the seal of the Maronite patriarch.

La Roque also travelled down the Red Sea as far as Yemen, and to Palestine. He is perhaps best known for his *Voyage de l'Arabie heureuse* (1715), with its famous description of coffee.

Cf. Atabey 674 (first edition).

T. 1. Pag. 135

Lieues d'une Heure de Chemin.
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15.



du Mont-Liban
 fort curieux & intelligent
 & nous avons remonté
 source, que nous avons tr
 mal palcée dans Plin
 source est non seulement
 hors des montagnes, m
 trouve presque dans la pla
 te ou cinq lieues de di
 Mont-Liban, entre l'Or
 Midy, & à un éloignem
 derable de toutes les n
 qu'on peut appeller Am
 selon même que Plin e
 leurs.
 Au reste cette autorité
 la plupart des Géographe
 décrit l'Oronte. Ils placen
 ce près d'Heliopolis, dor
 terminent aussi la position
 te idée : ils mettent Emel
 à-fait sur les bords de ce fle
 ils tombent dans d'autres
 qui seront aisées à compren
 à corriger par le moyen de
 du véritable cours de
 viere depuis sa source ju
 mer, que nous avons dressé
 beaucoup d'attention, le
 Maronite dont j'ay parlé, &

autem abstrahit non quod in tuo in se de substantia
 Cuncta est, Ita dicitur homo a seculi albus abstrahit est
 Concreta non autem dicitur homo est albedo.

Respondeo tertio si duo sunt species sunt
 pro natura essentia et in se similitudine quod non potest una
 habere quod sunt essentialiter constitutio diuisa spiritus
 constitutio diuisa spiritus.

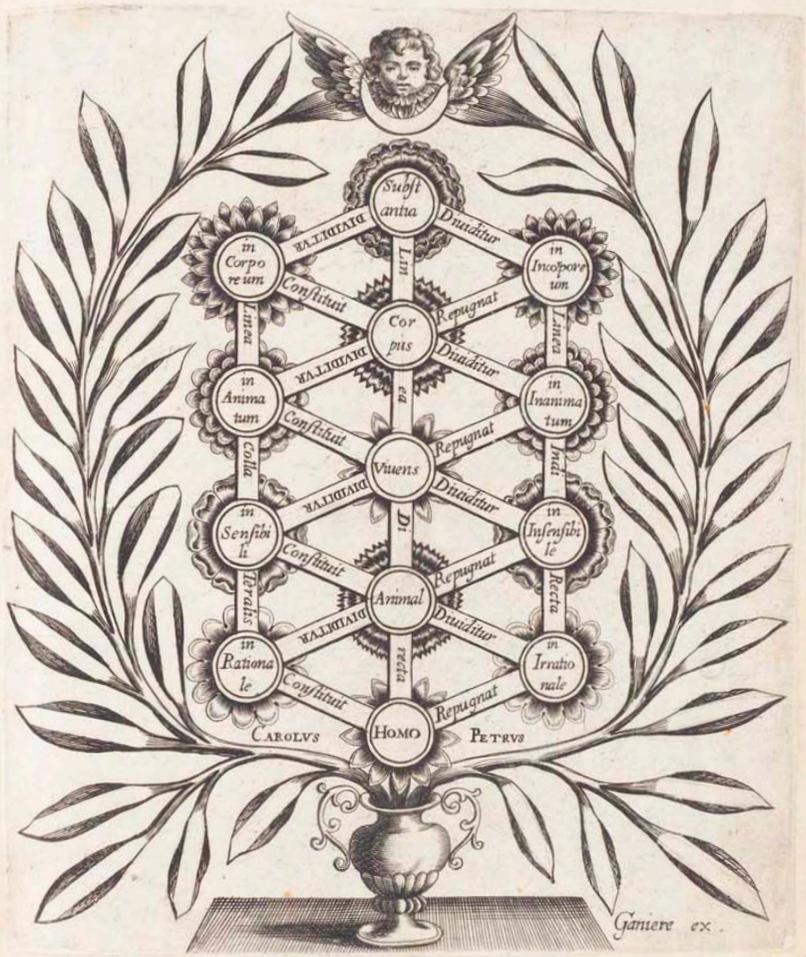
Respondeo quarto si duo spiritus acci-
 dentales sunt spiritus sunt duo accidentales sunt
 duo sunt spiritus post diuisa species accidentaliu
 Constitui.

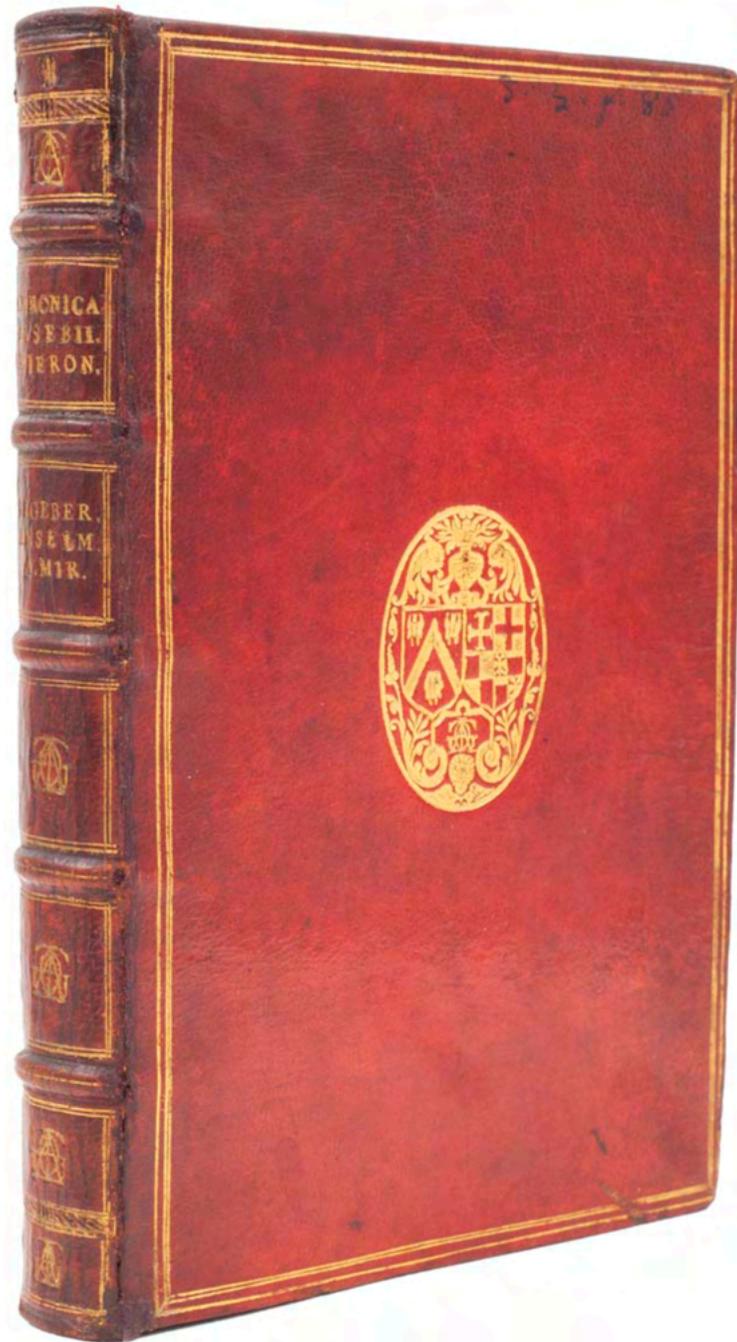
Respondeo quinto nihil multum
 betaver quod multum de hanc quod concluditur natura
 ponit spiritus de substantia constitutay ponit hanc
 ay aliquid modo in diuisa accidentaliu spiritibus.

**Ceterum nulla species, nullum
 genus, nulla differentia,
 nullum proprium, nullum a-
 ccedens, unum est tale, et tale nisi fun-
 damentalius tantum a parte rei, dicitur autem, ta-
 le, formaliter proprie conceptum in quo multa con-
 ueniunt, sicut per sua et substantia et sicut per sua ac-
 cidentia fundantur. Constitui uniformi et eodem sicut
 idem qui essentialiter vocantur sicut sunt eorum qui acci-
 dentales et eorum qui primarij et eorum qui secundarij man-
 cupantur, proprie quod hanc radiceque per dicitur dist-
 ingui secundum et logicis et metaphysicis licet et ali-
 qua eorum distinctione. Tunc potest ab eo facile int-
 elligi qui dicitur generalem, spirituales et. Constitui et
 illud in significando modum, et significata illius hanc
 cognouit.**

Intelligentur Insuper superiora
 de omnia salubri et de signum auctoritate quod a porphyrio
 noui habet.

arbor perph
 ysiana.





UNIVERSAL HISTORY
FROM DE THOU'S LIBRARY

20. **LE MIRE, Aubert (editor).** *Rerum toto orbe gestarum chronica a Christo nato ad nostra usque tempora. Auctoribus Eusebio Caesariensi episcopo, B. Hieronymo presbytero, Sigeberto Gemblacensi monacho, Anselmo Gemblacensi abbate, Auberto Miraeo Bruxell. aliisq[ue]. Omnia ad antiquos codices mss. partim comparata, partim nunc primum in lucem edita ... Antwerp, apud Hieronymum Verdussium, 1608.*

4to, pp. [88], [8], '120' (i.e. 420), [4 (index)], with main title and three divisional titles; woodcut devices to three of the titles, initials, tail-pieces; slight paper flaw to A2, slightly toned; very good in contemporary red morocco, triple gilt fillet border to covers, spine gilt in compartments, direct lettered in two, all edges gilt; a little worming at foot of spine, some wear to joints, corners and edges; from the library of Jacques Auguste de Thou, with his gilt arms impaling those of his second wife Gasparde de la Chastre to covers, and gilt monogram to spine compartments, '3. C. P. T. 3. F. 85' inscribed in ink to front pastedown and upper board. **£3750**

First edition of this collection of chronicles, covering sixteen hundred years of world history from the birth of Christ to its publication, composed by the ecclesiastical historian Aubert le Mire of Brussels, this copy from the library of Jacques Auguste de Thou.

R E R V M
TOTO ORBE GESTARVM
C H R O N I C A

A Christo nato ad nostra usque tempora.

AVCTORIBVS
EVSEBIO CÆSARIENSI EPISCOPO
B. HIERONYMO PRESBYTERO
SIGEBERTO GEMBLACENSI MONACHO
ANSELMO GEMBLACENSI ABBATE
AVBERTO MIRÆO BRVXELL. ALIISQ.

Omnia ad antiquos codices mss. partim comparata,
partim nunc primùm in lucem edita.

Operâ ac studio eiusdem

AVBERTI MIRÆI, Canonici & Scholarchæ Antwerp.



ANTVERPIÆ
APVD HIERONYMV M VERDVSSIVM.
ANNO M.DC. VIII.

The volume opens with Eusebius of Caesarea's chronicle to the year 329 AD, with St Jerome's supplement to 381. This is followed by Sigebert of Gembloux's medieval *Chronicon* covering the period between 381 and 1112, with additions up to the year 1225 by Anselm of Gembloux and others. The final part comprises Le Mire's own chronicle ('ex vetustis scriptoribus') from 1200 to 1608, ending with an index directing the reader to passages relating to, for example, Jerusalem and Rhodes, numerous emperors, kings and popes, religious and military orders, plagues and earthquakes, and the invention of printing, which is discussed at length under the year 1440. A pupil of Justus Lipsius, Le Mire (1573–1640) enjoyed a successful ecclesiastical and diplomatic career, and wrote prodigiously, particularly on monastic orders and Belgian history.

Provenance: Jacques Auguste de Thou (1553–1617), friend of Montaigne, president of the Parlement de Paris, historian and book collector, served as canon at Notre Dame and played a central role in the life of the French church. He was one of the negotiators of the Edict of Nantes, and spoke against the principles established in the Council of Trent on behalf of the Gallican Church. His library numbered around thirty thousand books and was famed as the most splendid of its time. After de Thou's death, it was acquired by the Marquis de Ménars, then sold to the Cardinal of Rohan in 1706 and inherited by the Cardinal's nephew, the Prince of Soubise.

Le Mire is known to have corresponded with de Thou, and may well have visited de Thou's library during his diplomatic mission to France in 1609, when he found time to tour numerous notable Parisian collections.

USTC 1003327.



1850S MACAU

21. [MACAU.] Album with sketches of Macau. *Macau, Sri Lanka, England, 1844-1930s.*

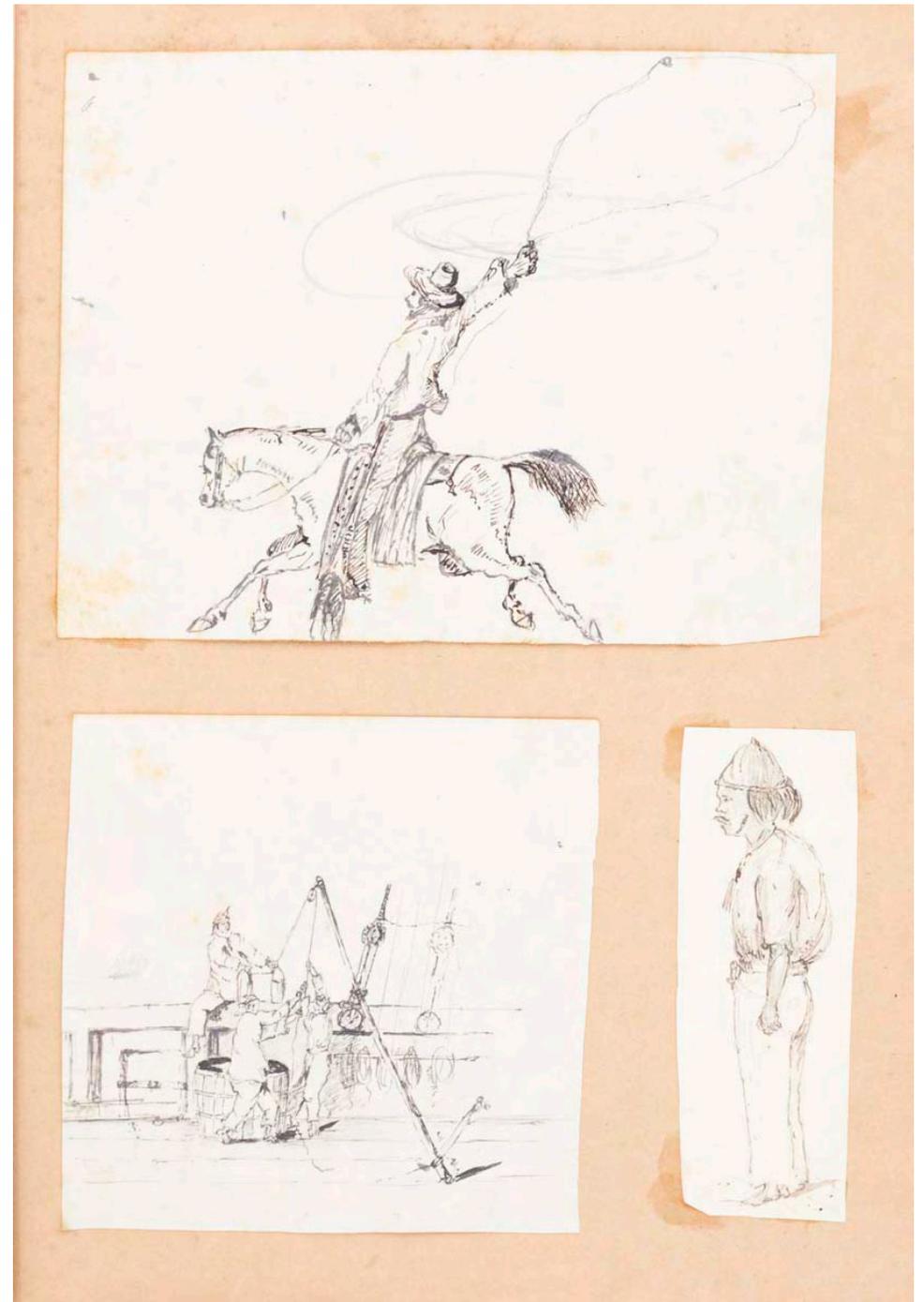
Folio album (365 x 270 mm approx.) of 58 leaves (many blank) containing: 44 sketches pasted in, mostly in pencil and ink, a few captioned and dated 1844 and 1850; 24 black and white family photographs, 1916-29; a few newspaper cuttings relating to weddings, 1925-33; a few other loose items; some drawings evidently removed, some light foxing; overall good in nineteenth-century half sheep over cloth boards; spine perished, worn and marked. £2500

An interesting album with spirited drawings by an anonymous English artist, depicting people and places in and around Macau in 1850.

Among several notable landscapes and coastal views is one showing the Praia Grande seen from the north, with Penha Hill and chapel in the background, a popular view at the time, painted, for example, by George Chinnery. Another sketch made at sea, showing a rowing boat carrying a figure shielded from the driving rain by an umbrella, with three-masted sailing ships and the coastline beyond, is captioned 'Opium station at Macao', a reminder of the importance of the local opium trade, and drawn only a few years after the termination of the First Opium War. A further view shows 'Macao Castle June 1850', seemingly the Guia Fortress.

There are numerous pictures of the local Chinese population, including litter-bearers, fishermen and sailors, a blacksmith, a farmer with cows, a man repairing a sail, figures with parasols, and men playing draughts. Some Portuguese colonists also feature: a man on horseback with a lasso, a soldier, three monks singing, and riders dragging away a dead bull in a bullfighting arena. A boar hunt is depicted in four sketches, featuring elephants and horses.

The album also includes one Sri Lankan scene, captioned 'Royal Colombo & Galle Mail', showing two locals struggling with horses harnessed to their mail coach, and a delightful watercolour of the north coast of Cornwall dated July 1844.





MARIAN MIRACLES

22. [MARIAN DEVOTION.] Histoire de l'image miraculeuse de Notre-Dame de Messine. Avec l'origine, les regles et les privileges de la confrerie érigée en son honneur. Ensemble la description du troisieme jubilé de 50 ans de l'invocation de la Ste Vierge, sous le titre de Notre-Dame de Messine, à Mons en Hainaut, qui se solemniserà pendant huit jours, à commencer le 9 Août de la présente année 1772. Mons, J.B. Varret, [1772].

12mo, pp. 58, [2 (blank)]; woodcut of Mary and infant Jesus to verso of half-title, title within border of type ornaments, woodcut initial and tail-piece; small loss to corner of half-title, closed tear to lower margin of A6, a few light marks; overall very good, stab-stitched in original drab wrappers; spine perished, some chips to covers; later ink stamps inside lower cover. £550

Very rare first edition of this work promoting a miraculous painting of the Virgin Mary, known as 'Notre Dame de Messine', housed in the parish church of the district of Bertaimont in the city of Mons, Belgium.

The *Histoire* begins with a brief history of the painting, depicting the Virgin Mary and infant Jesus with a nun of the Order of Saint Basil kneeling before them (here reproduced in the woodcut frontispiece). Brought to Mons from Messina in Sicily by a pilgrim in the early seventeenth century, the image was installed in the church of St Nicholas in 1622. Various miracles worked by the painting from that time – verified by doctors of medicine and theology and signed off by the archbishop of Cambrai – are then detailed: men and women cured of paralysis in their legs and arms; children cured of kidney complaints; a nun cured of sciatica; a lady cured of ulcers; and a soldier cured of a mortal bullet wound.

The text then turns to the 'Confrairie de Notre-Dame de Messine', a society of lay brothers and sisters established in 1626, encouraging men and women to join, praising the Virgin with reference to the Church Fathers, and detailing the society's rules (e.g. daily prayers to the Virgin, annual confession of sins, participation in masses and processions, offering comfort to those in spiritual and bodily need) and the various indulgences granted to its members.

The programme for a week-long jubilee celebration in August to mark the 150th anniversary of the installation of the image ends the work, including a curious description of the proposed procession, to be led by the town's children armed with drums and trumpets, followed by various floats depicting scenes from the Virgin's life, and ending with a company of grenadiers, with the local population invited to attend with torches.

OCLC finds only one copy, at the University of Dayton; not on Library Hub (Copac).



NOTRE - DAME
DE MESSINE,

PRIEZ POUR NOUS.

HISTOIRE DE L'IMAGE MIRACULEUSE DE NOTRE-DAME DE MESSINE.

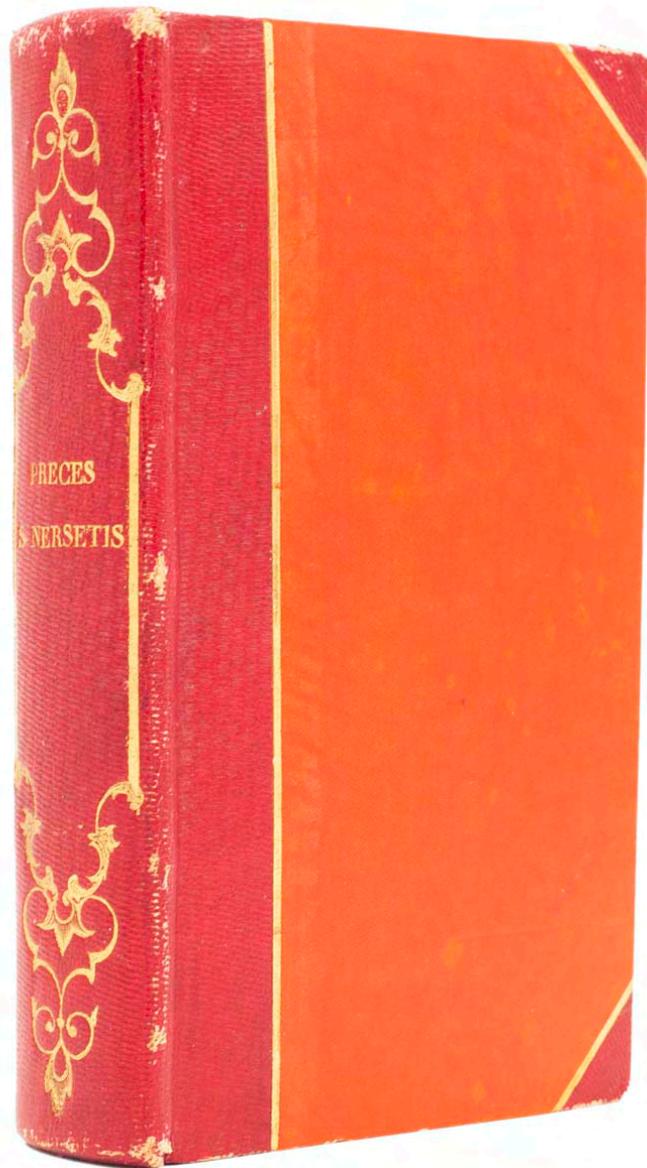
*Avec l'Origine, les Regles &
les Privilèges de la Confrerie
érigée en son honneur.*

ENSEMBLE

La Description du Troisième
JUBILE' de 50. ans de l'Invo-
cation de la STE. VIERGE,
sous le titre de NOTRE-DAME
DE MESSINE, à Mons en
Hainaut, qui se solemnifera
pendant huit jours, à com-
mencer le 9. Août de la pré-
sente année 1772.



A MONS, Rue de la Clef,
Chez J. B. VARRET, Imprim.
Avec App. obations.



TWENTY-FOUR PRAYERS IN TWENTY-FOUR LANGUAGES

23. [NERSES IV.] *Preces sancti Nersetis Clajensis Armeniorum patriarchae, viginti quatuor linguis editae. Venice, 'in Insula S. Lazari', 1837.*

12mo, pp. [6], 434, with engraved frontispiece portrait, engraved title, engraved headpiece; 2 uncut corners folded in; contemporary straight-grained morocco with cloth sides, borders ruled in gilt, spine tooled and lettered directly in gilt, edges gilt, ribbon page-marker; a little rubbed at extremities, corners slightly bumped, nonetheless a very good, bright copy; *provenance*: J. Vicander, Stockholm, 1885 (ink ownership inscription to front free endpaper). £275

Fourth edition of the prayers of Nerses IV, the twelfth-century Catholicos of Armenia, printed in twenty-four languages at San Lazzaro degli Armeni, a major centre of Armenian culture and printing in the Venetian lagoon since the early eighteenth century. Besides Armenian and European tongues, this attractive volume prints Semitic and Oriental languages in several scripts, among them Hebrew, Arabic, Ottoman Turkish, Persian, Syriac, and Chinese.

Brunet IV, col. 859.



Basilio de *Vercatis inc.*
S. Nerses Clajensis

Մ. Աղբաղապարտ

FRÆS
Sancti
Nersis Clajensis
Armeniorum
Patriarchæ.
viginti quatuor linguis
EDITÆ

Denetis
In Insula S. Lazari
1837

皇皇聖神真天主自天覆
 河晚聖饕使聖洗之恩照
 我等聖神熱火煉我心亦
 如降臨火形如舌履我頂
 矜憐爾所造者我大罪人

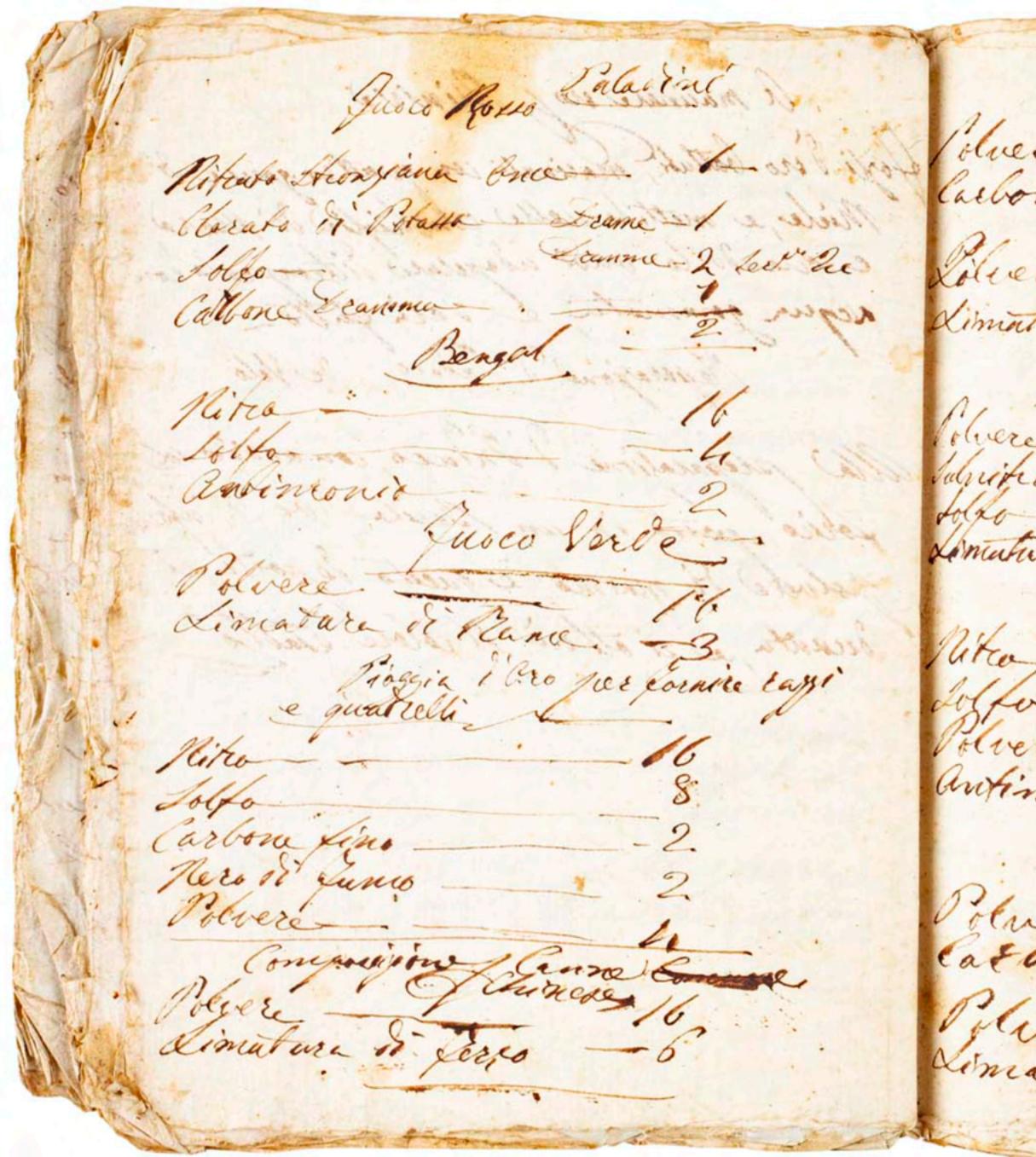
復活升天以成救贖之功
 記憶罪人亦如右盜一般
 矜憐爾所造者我罪人
 天主聖父

A PAINTER'S NOTES ON COLOUR-MAKING

24. **PAGANI, Giovanni Guglielmo.** Ricette per stemperare colori. [Northern Italy, mid-nineteenth century.]

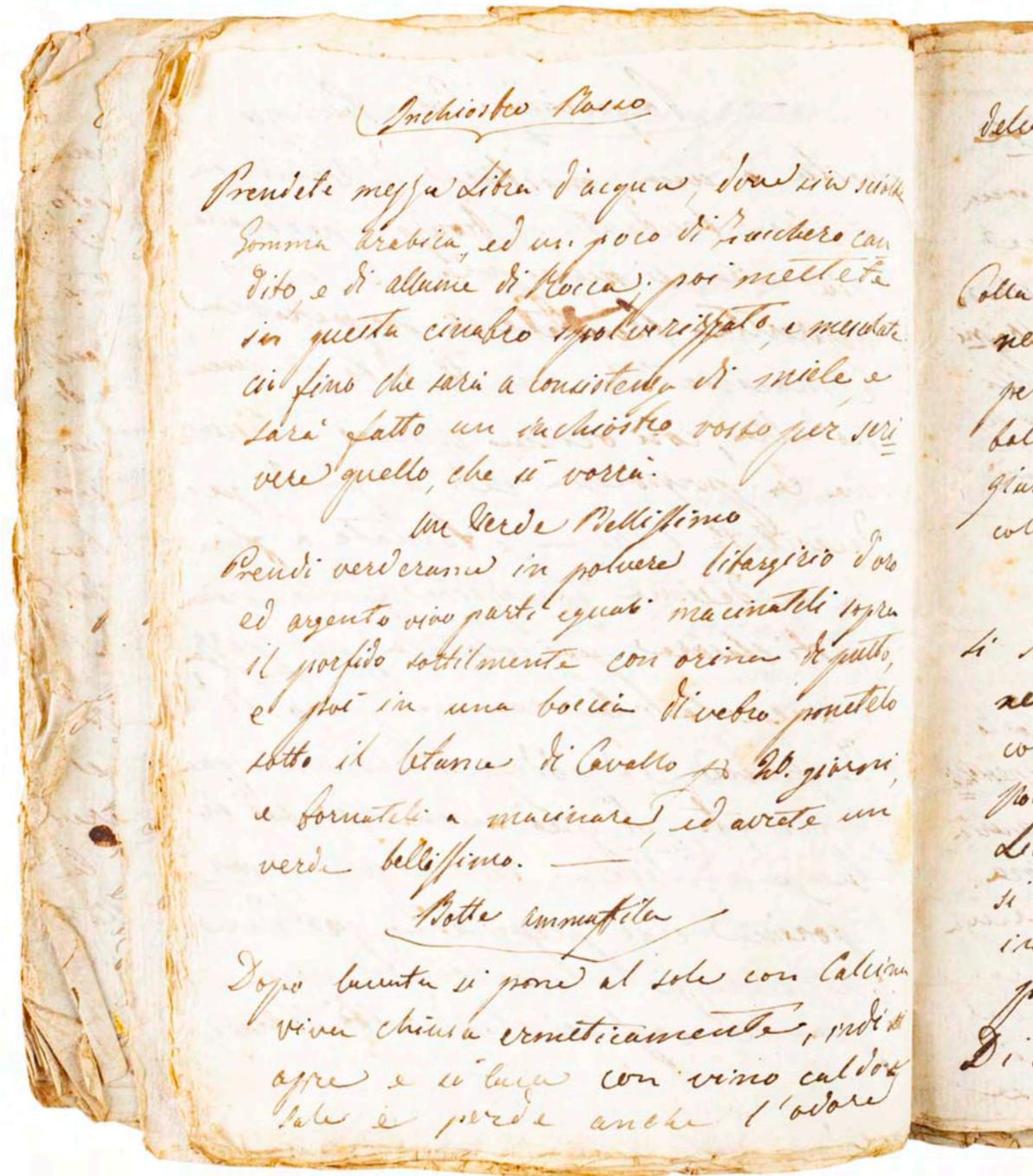
Manuscript on paper, large 8vo, pp. [56]; written in brown ink, approximately 20 lines to a page, by two early nineteenth-century hands, or possibly one hand at different times; large tear to one page but with no loss to text, some smudges; unbound, preserved in a modern portfolio. £1750

Remarkable unpublished manuscript notebook containing recipes for the production of colours which belonged to the Italian painter Giovanni Guglielmo Pagani (1801-1882). Written in an idiosyncratic, very personal hand, and therefore meant no doubt for the painter's own eyes only, this handbook gathers the painter's successful experiment in obtaining colours, varnishes and dyes. Pagani studied at Brera and asserted himself as a successful painter, obtaining a Professorship at the Collegio Guastalla in Monza in 1864. In 1873 he set up a school of art within the city's goldsmiths' guild, specialising in draughtsmanship.



Until the invention in 1841 by American painter John Rand of the collapsible tin paint tube and the development of a range of pre-mixed colours in a convenient and portable medium, painters needed to grind pigments in order to prepare their paints, and adapt them to the material of the support. Pagani's notes are of exceptional rarity – though painters might have noted the names of their hues of choice, it is very unusual to be able to read specific recipes. The notebook reveals careful and meticulous experimentation in obtaining several shades of red ('dark', 'scarlet', 'liquid', 'velvet'...), green, purple, yellow, gold (including 'superb gold') and blue (including a 'very rare liquid blue' and 'imitation of lapis lazuli'). Ingredients and quantities for colours and finishing varnishes are precisely listed.

It was in Pagani's time that new colours and enhanced versions of established pigments began emerging with regularity (cobalt blue in 1807, viridian 1838, cadmium yellow in 1820, cerulean blue in 1860, and similarly synthetic ultramarine, zinc white). Problems remained of course, notably in pigment toxicity as with emerald green. The main driver for this enrichment of the range was a huge increase in demand for textile dyes for clothing. Pagani himself devotes ample space to step-by-step instructions for the dying of wool and linen. Other related and useful tips are also noted, like how to make wax seals that don't require the heat of fire.



Inchiostro Rosso

Prendete mezza Libbra d'acqua, dove vi sia sciolta
Somma Arabica, ed un poco di Zucchero can-
dito, e di allume di Rocca, poi mettete
in questa cinabro ~~triturato~~ e macinato
al fine che sarà a consistenza di miele e
sarà fatto un inchiostro rosso per scri-
vere quello, che si vorrà.

Verde Bellissimo

Prendi verd'erame in polvere litargio d'oro
ed argento vivo parti eguali macinali sopra
il porfido sottilmente con orina di gatto,
e poi in una boccia di vetro ponetelo
sotto il campano di Cavallo per 24 giorni,
e formatelo a macinare, ed avrete un
verde bellissimo.

Botte Immacolata

Dopo lavata si pone al sole con Calce
viva chiusa ermeticamente, indi si
apre e si lava con vino caldo
sale e perde anche l'odore

FREE WILL AND PROVIDENCE
THE EARLY FRAMING OF A PHILOSOPHICAL ISSUE

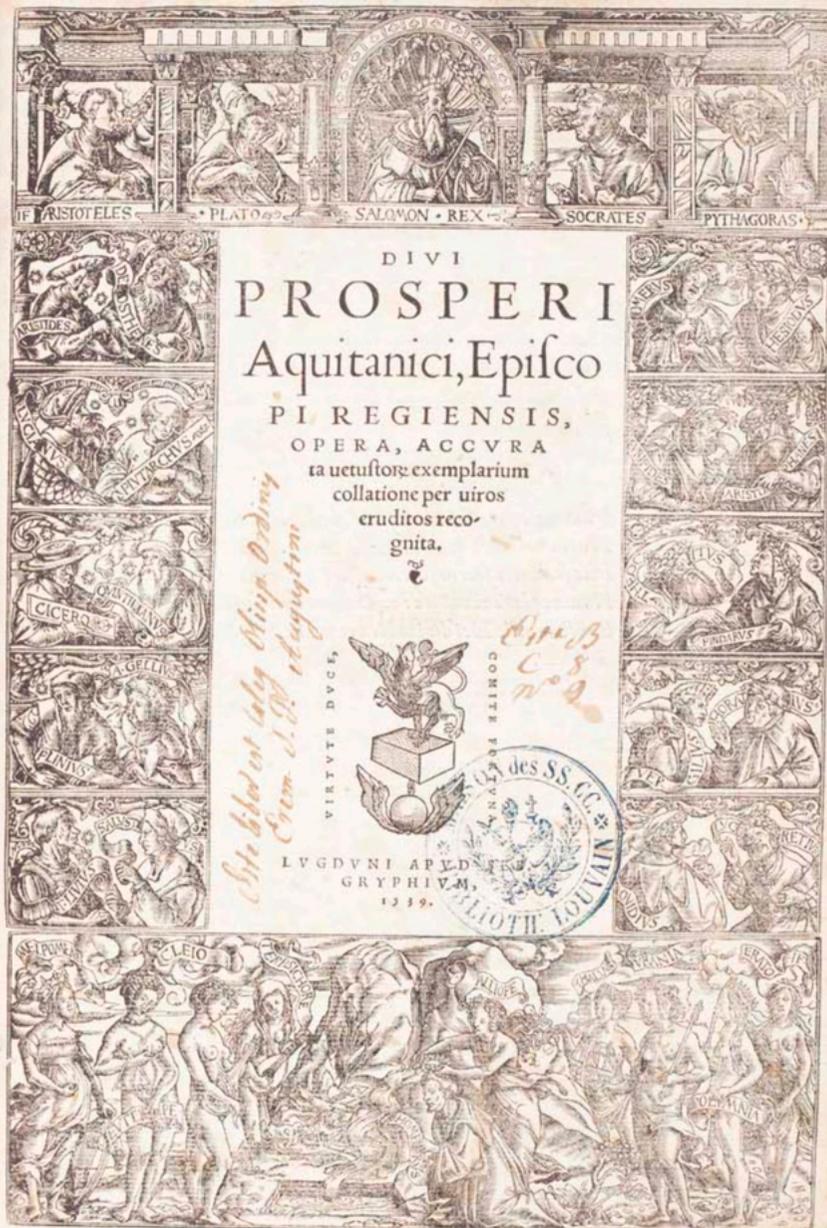
25. **PROSPERUS AQUITANUS (Prosper of Aquitaine).** Opera. Lyons, S. Gryphius, 1539.

Folio, pp. [x], 499, [1]; bound without blank *6; woodcut printer's device to title and at end, title within elaborate woodcut border signed I.F. illustrating Homer, the Muses and Greek philosophers; a very clean, good copy in eighteenth-century Portuguese mottled sheep, panelled spine gilt in compartments, gilt lettering-piece, edges speckled red; some worming to the spine, extremities rubbed, corners worn, some abrasions to sides; contemporary or near-contemporary monastic inscriptions to title (Augustinian College in Lisbon; a further Augustinian institution); nineteenth-century Louvain clerical library stamp to title; modern bookplate (Dr. E. Vandenberg) to upper pastedown. **£1000**

First edition of the collected works of the Early Christian author Prosper of Aquitaine (390-465), a disciple of St Augustine and the first continuator of Jerome's *Universal Chronicle*.

Human freedom is a foremost theme in the whole of Prosper's work, framed around the Augustinian topics of grace and free will. Although a layman, a notary who from Aquitaine moved to Rome to practice the legal profession at the highest level to become Pope Leo's adviser, Prosper engaged deeply with the philosophical and theological issues of his day, particularly the coexistence of Providence and freedom of choice. From Augustine and Prosper onwards, Western thinkers have contended with this problem for centuries: a dialectic which has produced an exceptional and lasting philosophical legacy.

Adams P 2168; Baudrier VIII, 126; Gültlingen (Gryphius) 520; Pettegree FB 83993.



Pinet ad Collegium s. Augustini Lisbonense.

D. PROSPERI AQUI-
TANICI, EPISCOPI REGIEN-
SIS, AD EXCERPTA, QVAE DE GENVE-
NSI CIVITATE SVNT MISSA,
RESPONSIONES.

CAMILLO ET THEODORO VENERABILIBUS
 PRESBYTERIS, PROSPER.



LIBRIS beatæ memoriæ Augustini Episcopi, quorum titulus est, de Prædestinatione sanctorum, quædam sanctitatē uestram uel insolita, aut minus clara, mouerunt, quæ ad humilitatē meam, de contextu disputationis excerpta, misistis: ut quo intellectu, uel quo iudicio ea acceperim, nosceretis: quasi plus in me, quàm in uobis ad hæc introspicenda esset ingenij: ac non magis in hoc examine uestræ facultatis debueritis exercere mensuram: & si aliqua uos morabatur obscuritas, decurrere ad patrem luminum, à quo descendit omne datum optimum, & omne donum perfectum, & à quo datur spiritus sapientiæ & intellectus: ueruntamen præceptis uestris obsequium meum non subtraham, & adiuuante domino, qui sapientiam præstat paruulis, de capitulis istis, quid cum sanctis & eruditis fratribus sentiam, breuiter indicabo, petens, ne, ubi est simplicitas obedientiæ, præsumptionem esse putetis doctrinæ. De excerptis itaque hæc prima proposuistis: in quibus uerba sunt Sancti Augustini Episcopi.

DVBIVM PRIMVM.

Iacob dilexi, Esau odio habui. Ad hoc perduxit ratiocinationem, ut dicerem: Non ergo elegit Deus opera cuiusquam quæ ipse daturus sit, sed fidem elegit in præscientiâ. Ut quem sibi crediturum esse præsciret, ipsum elegerit, cui sanctum spiritum daret: ut bona operando etiam uiam æternam consequeretur. Nondum diligentius quæsieram, nec adhuc inueneram, qualis esset electio gratiæ.

DVBIVM II. In uerbis eiusdem.

AC deinde subiunxi: Quod ergo credimus, nostrum est: quod autem bona operamur, illius est, qui credentibus dat spiritum sanctum. Profecto non dicerem, si iam scirem etiam ipsam fidem inter Dei munera reperiri, quæ datur in eodem spiritu: utrunque nostrum est propter

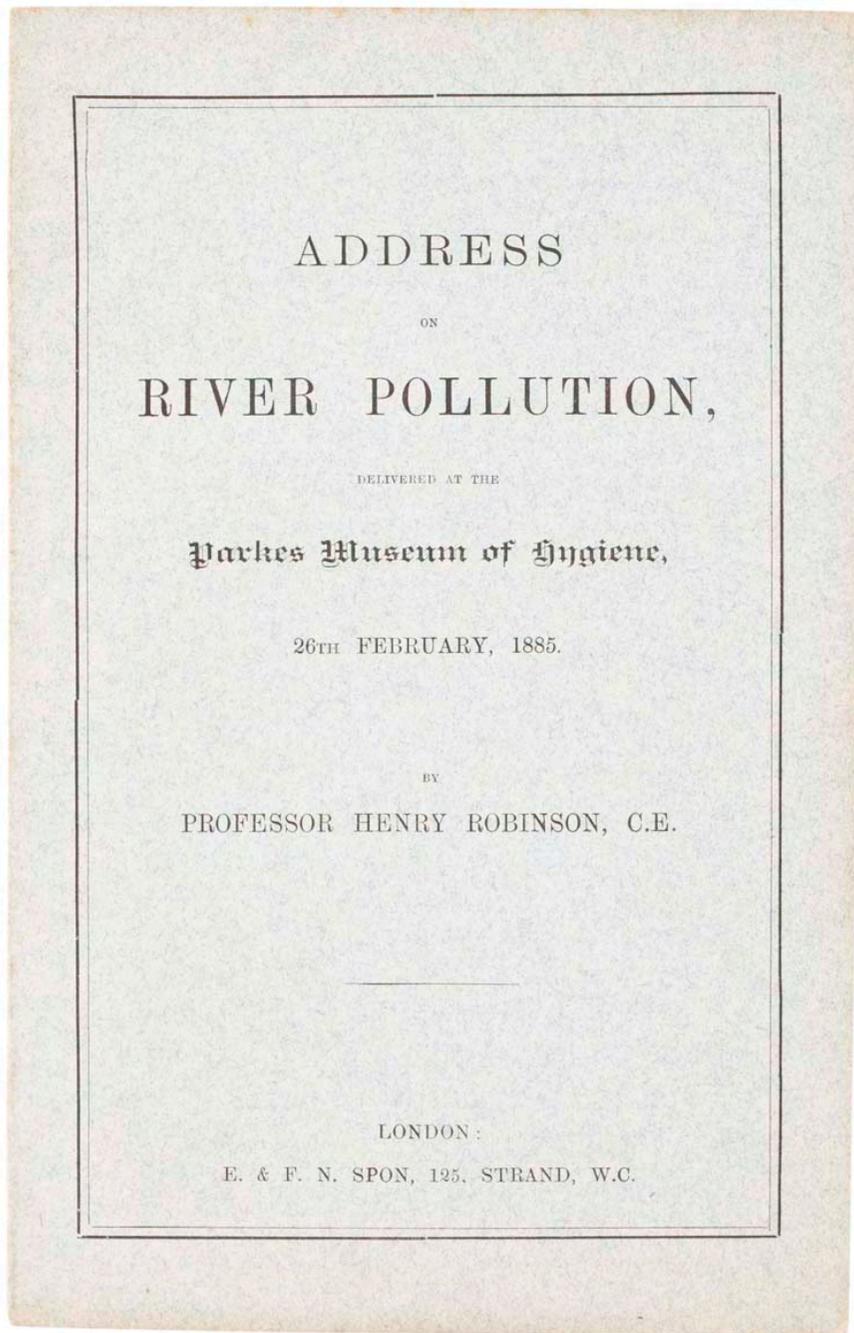
A propter arbitrium uoluntatis: utrunque tantum datum est propter spiritum fidei & charitatis.

DVBIVM III. In uerbis eiusdem.

AC per hoc quod etiam postea dixi: quia necque uelle possumus, nisi uocemur: & cum post uocationem uoluerimus, non sufficit uoluntas nostra, & cursus noster, nisi & Deus uires credentibus præbeat, & ducat, quod uocat. Ac deinde subiunxit: Manifestum est ergo non uolentis, necque currētis, sed miserētis Dei esse quod bene operemur. Omnino uerissimum est, sed parum de ipsa uocatione disserui, quæ sit secundum propositum Dei. Non enim omnium qui uocantur talis est, sed tantum electorum.

RESPONSIO AD HAEC TRIA.

IN HIS tribus capitulis, licet diuisa sint à disputatione corpora, & eo ipso obscuriora sint facta, quod & præcedentibus, & medijs, & subsequētib; non cohærent: intelligo tamen quod unam atque eandem causam scriptor exequitur: de eis loquens, qui dicebant eum primo conuersionis suæ tempore meliora sensisse se, quando æstimabat, quod fides, qua Christiani sumus, non esset ex gratia, nec ex dono haberetur Dei, sed esset ex ipso homine, & ex arbitrij libertate. Modo autem errare eum, quia assereret ipsam etiã fidem, Dei esse donum: & ad hanc quoque pertinere quod dictum est: Quid autem habes quod non accepisti? Neque rectè eum nunc electionem Iacob ad propositum Dei referre, quam prius ad præscientiam retulisset. Ad hanc ergo obiectionem respondet, se, antè quàm cognosceret gratiæ ueritatem, & antè quàm regendæ præponeretur ecclesiæ, in hac opinione ignoranter errasse: sed in ipso episcopatus sui exordio, sanctæ memoriæ Simpliciano Mediolanensi antistite, de Iacob electione & de Esau reiectione consultò, totam quæstionem ad hos geminos pertinentem, sagaciorè diligentia uentilasse: & omnibus ratiocinandi uiribus hoc indubitatè agnouisse, quod electionem gratiæ nulla merita humana præcedant: & quod fides, unde incipiunt omnia merita, donum sit Dei: ne gratia non sit gratia, si aliud quid eam, propter quod tribuatur, antecuenit. Itaque in eo quod dictum est, Iacob dilexi, ostensum esse quid homini donaretur: & in eo quod dictum est, Esau autem odio habui, ostensum esse quid homini deberetur. Hoc autem se in libro Retractionum secundo suo opere studiosè recognouisse. Et cum omnes opiniones suas censoria grauitate discerneret, istam, quam obtrectatores eius eligunt, improbasse, quam ante Pelagianæ hæresis ortum futuro errori amicam esse præuidit, & reuelata sibi gratiæ ueritate reiecit. Quæ igitur ratio est, ut hanc uiri huius professionem non approbemus, qua nos ad castigandas opiniones nostras, si quas fortè imprud



POLLUTION: FOR AND AGAINST

26. **ROBINSON, Henry.** Address on River Pollution, delivered at the Parkes Museum of Hygiene, 26th February, 1885. *London, E. & F.N. Spon, [1885].*

8vo, pp. 36; an excellent copy, stab-stitched in blue printed wrappers as issued; a little foxing and dust-staining around the edges of the lower wrapper. £325

First and only edition of an address on early environmental legislation, and the ensuing debate, at the Parkes Museum of Hygiene. Professor Robinson's address, after a brief outline of attempts to legislate against polluting rivers since 1863, discusses the ineffective Rivers Pollution Prevention Act 1876 and proposed amendments, and considers the balance to be struck between the conservation of rivers and the interests of industry. The responses, while broadly in agreement, show all-too-familiar equivocation, with suggestions that proposed standards of water purity are too stringent; that difficulties in enforcement obviate the need for legislation; that regulations cannot be applied generally and that guidance is preferable to legislation; and even that pollution is beneficial to rivers.

Professor Henry Robinson (1837–1915) was a practicing engineer and Chair of Civil Engineering at King's College London from 1880 to 1902. Several of his addresses were published, with interests extending beyond sewerage to railways, electricity, hydraulic power, and water-supply.

Library Hub (Copac) finds five copies in the UK (BL, NLS, Radcliffe, Rothamsted, Wellcome), to which OCLC adds BPL, CUL, and TCD. We have not been able to trace any copies at auction.

CARNESTOLENDAS
DE
ZARAGOZA,
EN SVS TRES DIAS.

COMPUESTAS
POR EL LICENCIADO
Antolinez de Piedrabuena,
natural de la Villa de
Madrid.

CON LICENCIA:

En Çaragoça, Por AGVSTIN VERGES.
A los Señales. Año 1661.

A costa de Iusepe Alfay, Mercader de Libros.

27. [RUIZ, Benito.] 'Antolínez de PIEDRABUENA' (*pseud.*). Carnestolendas de Zaragoza, en sus tres días. *Zaragoza, Agustín Verges for Jusepe Alfay, 1661.*

8vo, pp. [iv], 132; large engraved device of Alfay, the publisher/bookseller, on verso of the title; some neat marginal repairs to title and a few other leaves, upper margins trimmed a little close, small stain on third leaf; modern marbled green sheep, spine gilt; from the library of Raymond Caizergues, with his pencil mark on rear free endpaper. £3750

First and only edition, very rare, of this satirical picaresque novel, published under a pseudonym and attributed to a Dominican friar, Benito Ruiz. Among other things, the novel contains the description of the three-day Carnival festival held in Zaragoza in March 1660. The author sketches the feast in detail, conveying all the elements and colours of the seventeenth-century event: costumes, dances, comic battles and tournaments, decorated boats, fancy horse-carriages, triumphal carts, noises and chanting.

Judging from the extant works recorded under this pseudonym, the author lived in Zaragoza. He also wrote an allegorical novel of some success, based on the 'dream' literary device: *Universidad de amor y escuelas del interés. Verdades soñadas o sueño verdadero.*

Vicente Salvá did not own a copy of this book, but in his catalogue (item 1939, note) recalls having seen one and describes it.

M. Jiménez Catalán, *Ensayo de una tipografía zaragozana del siglo XVII* (1925), p. 292. The National Library of Spain holds two copies; the only other copy found in OCLC is at Pennsylvania State.



APROBACION DE Fr.
Raymundo Coronas, Superior
de S. Domingo.

DE orden del señor
D. Diego Geroni-
mo Sala Vicario Gene-
ral deste Arzopispado,
he visto este libro, y no
he hallado en él cosa
que sea contra nuestra
Santa Fe, ni buenas cos-
tumbres ; por lo qual
juz-

COLOURED PAPER IN IMITATION OF MOROCCO

28. [STERNE, Laurence, and Joseph Pierre FRENAIS (*translator*).] *Voyage sentimental, augmenté de l'histoire de deux filles très-célebres dans le monde ... Nouvelle edition. 'A Londres' [but probably Paris], 1782.*

2 vols, pp. I: [viii], 208, II: [iv], 211; an excellent copy in a contemporary French binding of blue paper over boards, five of six compartments of spine covered with onlays of yellow or dark pink paper and tooled in gilt, three of these compartments further onlaid with contrasting ovals of paper in the same colours, covers decorated with a border of gilt fillets and corner fleurons, gilt inner dentelles, bright pink paste paper pastedowns, pink silk markers; spines slightly wormed (more heavily along joints), minor wear to extremities, but otherwise in remarkably fine, unfaded condition. £1600

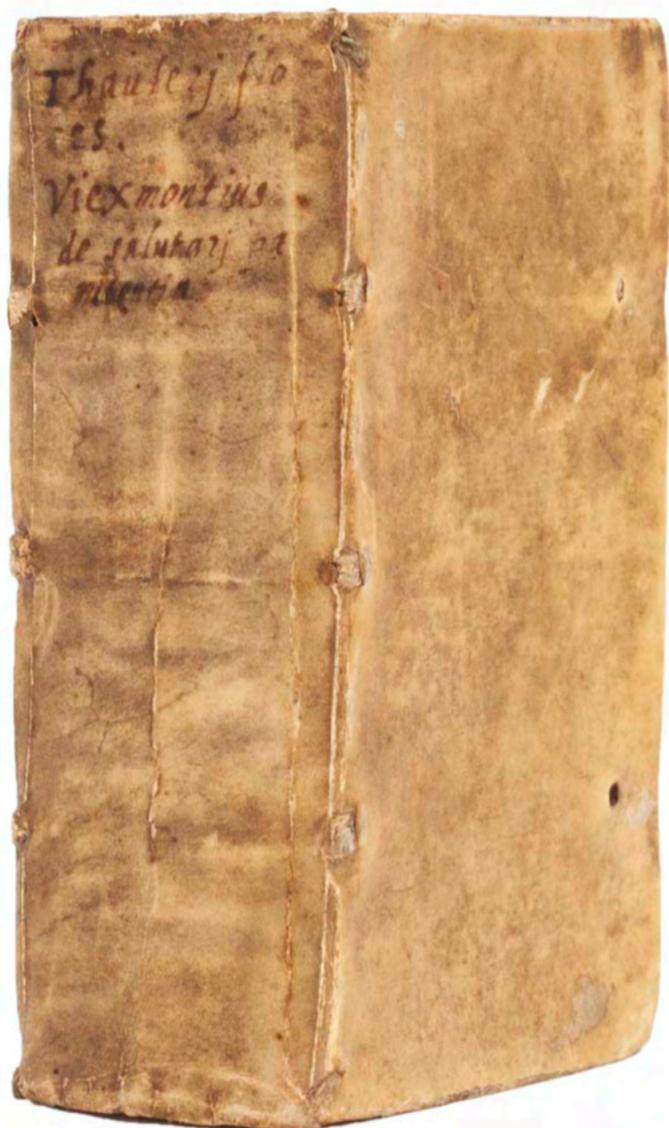
Scarce early edition of Sterne's *A sentimental journey through France and Italy* as translated by Joseph Pierre Frénais (first published 1769), here preserved in a charming and rare example of a coloured paper binding tooled to simulate morocco.

Appended here for the first time are the anonymous *Histoire de Madame R ... appelée ci-devant la comtesse de L ...* (vol. II, pp. [87]–145) and *Histoire de Justine* (vol. II, pp. [147]–209).

It is an open question whether such bindings as ours were genuine attempts to present the bibliophile with a cheaper option than morocco or calf. While the cost of materials must have been lower, the man-hours involved can hardly have been fewer. Probably as important was the element of novelty that they offered.

ESTC T14822.





FROM THE LIBRARY OF A SCOTTISH CATHOLIC DIVINE

29. TAULER, Johann. Flores, de veris virtutibus, collecti et latinitate donati à D. Antonio Hemertio canonico regulari. Eiusdem tractatus brevis, de praeparatione ad bonam mortem. Köln, in officina Birckmannica [heirs of Arnold Birckmann] sumptibus Arnold Mylius, 1588. [bound with:]

VIEXMONT, Claude de. Brevis institutio de salutari poenitentia peccatoris. Antwerp, Jean Bellère, 1586.

2 works bound in one vol., 12mo, pp. 1: 318, [2], [4, blanks], 2: [24], '370', (i.e. 360); small woodcut vignette to first title; both works lightly toned throughout, as usual; small marginal restoration to L4 of second work, affecting one printed marginalia integrated in manuscript, nevertheless very good copies, bound in contemporary vellum, vestigial ties, manuscript title to spine; from the library of Robert Turner (*see below*), with inscription recording the legacy gift of this volume to the Jesuit College of Ingolstadt ('Collegii Societ. is Jesu Ingolstadii a.d. 1601. Ex bibliotheca et donatione D. Roberti Turneri'). £2500

First edition, very rare, of a moral work on how to live righteously and how to prepare for a good death, based on the somewhat Neoplatonic sermons of Strasbourg-born Dominican mystic Johann Tauler (c.1300–1361), a disciple of Meister Eckhart. Bound with it is a similarly rare edition of a manual of penance (first published in 1575) by the Parisian theologian Claude de Viexmont, professor of theology at the College of Navarre.

Collegij Societ. Jesu Ingolstadt a. 1607

D. IOANNIS
THAVLERI
FLORES, DE VERIS
VIRTUTIBVS, COLLECTI
& latinitate donati à D. AN-
TONIO HEMERTIO
canonico regulari.

Eiusdem tractatus breuis, de præpara-
tione ad bonam mortem.



VI. COLONIAE,
In officina Birckmannica, sumpti-
bus Arnoldi Mylij.
Anno M. D. LXXXVIII.
Cum priuilegio Sac. Cæs. Maiest.

*Ex Bibliotheca et donatione
D. Roberti Turnerij.*

This copy is from the lost library of Robert Turner (d. 1599), Catholic divine of Scottish descent, seemingly close to Edmund Campion. Turner was born at Barnstaple, Devon, from a Scottish family. He was educated for a time at Exeter College, Oxford, and at Christ's College, Cambridge, where he matriculated in 1567, but appears to have left both universities without a degree. Like many other Catholics at the time, Turner decided to leave his country and family and in 1572 went to Douai, where he became professor of rhetoric at the English College, and was ordained priest in 1574. In 1576 he went to Rome, and taught classics for several years at the German College. Turner claims to have been a pupil of Edmund Campion, but whether at Oxford (Campion was at St John's College from 1558 to 1564), Douai (Campion also arrived there in 1572), or Rome is unclear. Although closely associated with the Society of Jesus, he was never himself a member of the Society. 'After a time in Rome Turner was appointed prefect of studies at the college of Eichstätt in Bavaria. It seems that he was very active in the Roman Catholic cause and travelled on various missions. On the recommendation of Cardinal William Allen, founder of the English seminary colleges of Douai and Rheims, he was appointed professor of eloquence and ethics at the University of Ingolstadt and received the degree of DTh in 1586, later becoming rector of that university. He was a member of the privy council of William Wittelsbach, duke of Bavaria, but, incurring the duke's displeasure, he retired for a time to Paris. He returned to Germany about two years later and was made a canon of the diocese of Breslau in Silesia. Later he was appointed Latin secretary to Ferdinand Habsburg, archduke of Austria, by whom he was held in some esteem. He died at Graz in Styria on 28 November 1599.' (ODNB).

Viexmontius Sp 187, 632

BREVIS
INSTITVTIO
DE SALVTARI
Pœnitentia Peccatoris.

AUCTORE.

Claudio Viexmontio Parisiensi.

A. R. in Christo Patre & Domino, D.
Martino Rythouio, Hyprensiū Epi-
scopo apprimè commendata.



ANTVERPIAE,
Apud Ioannem Bellerum ad insigne
Aquilæ aureæ.

M. D. LXXXVI.

Turner was a very prolific author, sometimes under the pseudonym 'Obertus Barnestapoliū' (from his birthplace). Among his works, many of which were published in Ingolstadt, various are connected with Campion and his ideas. Turner was also the author of a biography of Mary, Queen of Scots, *Maria Stuarta, Regina Scotiae, Dotaria Franciae, Haeres Angliae et Hyberniae, Martyr Ecclesie, Innocens à Caede Darleana* (Ingolstadt, 1588), published the year following her beheading, in which he represents her as an innocent woman persecuted only for her faith. A collected edition of his works was posthumously published in 1609 at Ingolstadt and, in an even more complete version, in 1615 at Cologne.

The Jesuit College of Ingolstadt, founded in 1556 and active until the suppression of the Order in 1773, played an important part in the Counter-Reformation while also being a major centre of education with strong ties to the University of Ingolstadt; in fact, many of its members taught at that university, and the faculties of Arts and Theology were both under the direct control of the Jesuits.

This volume is an apparently unique witness to the otherwise lost library of a major intellectual and religious figure of the Counter-Reformation, while being also important evidence of the close association Turner had with the Society of Jesus. It is plausible that Turner left his entire library (or at least a substantial portion of it) to the Jesuit College of Ingolstadt, but we have been unable to locate any another books with a similar inscription or from his library.

OCLC shows no copies of the first work in the US; Library Hub Discover (Copac) finds a single copy in the UK, at the National Trust.

1: Adams T 274; USTC 626470; VD16 J-780 and 781. 2: BT 4767; USTC 406738; not in Adams.

NOUVEAU
CATECHISME

DRESSE' SUR LA DOCTRINE
& les Expressions de la Constitution
UNIGENITUS.

*En faveur de ceux qui se soumettent
à cette Bulle.*

Mittet illis Deus operationem erroris
ut credant mendacio; ut iudicentur
omnes qui non crediderunt veritati,
sed consenserunt iniquitati.

*Dieu leur envoyera un esprit d'erreur si
efficace, qu'ils croiront au mensonge;
afin que tous ceux qui n'ont point crû
la vérité, & qui ont consenti à l'iniqui-
té, soient condamnés. 2. Epître aux
Theſſal. ch. 2. v. 11. 12.*

Rochias

M. DCCXXI.

SATIRICAL CATECHISM

30. [UNIGENITUS.] Nouveau catechisme dressé sur la doctrine et les expressions de la constitution Unigenitus. En faveur de ceux qui se soumettent à cette bulle ... [S.l., s.n.], 1721.

12mo, pp. [18], 83, [5]; text with side notes and footnotes; G4 misbound before G3, small loss to blank inner margin of last leaf, a very few light marks; very good in contemporary vellum, double fillet border to covers, spine in compartments lettered in ink, red edges; a little worming to joints and hinges; contemporary inscription 'Rochias' to title. £300

A rare satirical Jansenist catechism attacking the 1713 papal bull known as *Unigenitus*, in which Clement XI had condemned 101 propositions in Pasquier Quesnel's *Réflexions morales sur le Nouveau Testament* as blasphemous and heretical. The composition of this *Nouveau catechisme* appears to have been prompted by Cardinal Noailles' partial acceptance of the bull in late 1720.

CHAPITRE XI.

De l'Ecriture Sainte.

D. QU'est-ce que l'Ecriture sainte?

R. C'est la parole de Dieu écrite, & contenuë dans les Livres saints.

D. Doit-on recommander à tout le monde de lire cette parole de Dieu, & de s'en instruire?

R. Non; car cette lecture n'est pas pour tout le monde (a), & ce seroit mal faire que de mettre les Livres saints entre les mains des Laïques.

D. Est-ce que les Laïques ne doivent point la lire?

R. Non.

(a) S. Thomas (1. part. qu. 1. art. 9.) dit expressément le contraire, & avant lui on ne voit rien de plus souvent inculqué & répété dans S. Augustin, dans S. Chrysostome, & dans les autres Peres que le zele qu'ils inspirent à tous les Fideles, & aux plus simples mêmes pour la lecture de l'Ecriture sainte. Ils regardoient la négligence qu'on avoit pour cette lecture comme une des principales causes du dereglement & du relachement des Fideles; il est bien triste, pour ne pas dire scandaleux, de voir leurs maximes condamnées, & de trouver dans la Constitution un langage si contraire au leur,

E 4 D. Pourquoi

PROP. LXXX.
Celle, la lecture, de l'Ecriture sainte, entre les mains même d'un homme d'affaires & de finances, marque, qu'elle est pour tout le monde.

In his introduction, the anonymous author states that in spite of being attacked by the most enlightened individuals and bodies, and being shown to be opposed to the doctrines of the Church, many still regarded Unigenitus as an article of faith. Since the bull's supporters would not listen to reason, he here presents them with a new catechism based upon its contents, a new religion of the bull so to speak. They should either accept this catechism, presenting 'a doctrine entirely opposed to that of the Catholic Church', he explains, or reject Unigenitus outright.

Divided into fifteen chapters, covering God and divine power, grace, predestination, faith, hope and charity, fear, penitence, holy scripture, the Church, excommunication, and persecution, the *Nouveau catechisme* presents some startling conclusions: God cannot save those he wishes; man does not need Christ's grace; faith is not required for salvation; the impious can reach God; reading of the Bible should be discouraged; abuses do not exist within the Church; and persecution in the name of God is justified.

No copies in the UK or US on OCLC; not on Library Hub. Not in Barbier.

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