

DEVOTION
LITURGY
THEOLOGY



QUARITCH



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REGLES
ET INDULGENCES
DE LA CONFRÉRIE
DES AGONISANS;

Erigée dans l'Eglise Abbatiale de RR.
PP. Bénédictins de Besançon, dont
l'Anniversaire solemnel se fait chaque
année le 1^{er}. Dimanche de Carême.

*Avec la permission de Mgr. de Moncey nommé à
l'Evêché d'Autun. & Grand Vicaire de l'Illus-
tre Chapitre Métropolitain, le Siege vacant.*

Avec les Prières pour les Agonisans & la Bulle
où l'on verra les Indulgences accordées à cette
Confrérie par N. S. P. le Pape Clement XI.



A BESANÇON,
Chez J. M. COUCHE', Imprimeur de
l'Université.

Avec Aprobation des Supérieurs.



ASSISTED DYING

1. [AGONIZANTS.] Règles et indulgences de la confrérie des agonisans, erigée dans l'église abbatiale de RR. PP. Bénédictins de Besançon, dont l'anniversaire solemnel se fait chaque année le 1^{er} dimanche de Carême ... Avec les prières pour les agonisans ... *Besançon, Jean-Mathieu Couché, [1769].*

8vo, pp. 60; woodcut skull and crossbones to title; slightly toned in places; very good in contemporary calf, spine lettered in gilt, marbled endpapers, red edges; old repairs to spine ends and corners. £450

Very rare set of rules for male and female members of a confraternity of Agonizants established at the Benedictine abbey in Besançon, in the east of France.

'The last moment of our life is decisive for our eternity: it will be happy or unhappy; this final moment unites us with God or separates us from him' (*trans.*). So opens the preface here, before describing how members of the confraternity, 'at the mournful sound of the bell', would rush as a group to help the dying with their prayers.

Following the text of the 1719 papal bull establishing the confraternity come its rules, indulgences granted to its members, liturgical texts in facing Latin and French for pre- and post-mortem, and meditational reflexions on the end of life. Five supplementary statutes appear at the end, the latest dated July 1769. Jean-Mathieu Couché (1708–1782) served as printer to the archbishop of Besançon as well as to the city's university.

No copies traced in the UK or US. CCfr records a single copy, at BM Besançon.

THE FIVE HOLY WOUNDS

2. [AMULET.] With the Five Holy Wounds and various invocations. *Probably Germany, 15th century.*

Manuscript on vellum, in Latin, single leaf (c. 160 x 110 mm), illustrated and written to recto only in two columns; the left-hand column with a depiction of the Five Holy Wounds in red, orange, blue, and gilt, with roundels bearing the monograms 'IHS' and 'MA' at head and foot in gilt on blue grounds within red and gilt frames; the right-hand column with 29 lines of text in brown ink in a neat Gothic hand, one three-line and seven two-line initials in red, red line fillers; verso blank; inner margin creased and with small sewing holes from binding, central vertical crease where once folded, small loss to blank lower corner, some dampstaining, especially at head where blue colour has run, some adhesions to blank verso. **£2500**

A remarkable devotional amulet or lucky charm carrying a depiction of the Five Holy (or Sacred) Wounds, monograms for Jesus and Mary, seven Latin invocations, and part of Psalm 22.

'Though the Passion narratives of the Gospels expressly record only the opening of the Lord's side, the piercing of His hands and feet ... is attested in the Resurrection appearances ... Devotion to the Five Wounds developed in the Middle Ages, especially under the influence of St Bernard's love for the humanity of Christ and His Passion, and was fostered by the stigmatization of St Francis of Assisi. Preference was soon given to the wound in the side from which the Church and the Sacraments, especially Baptism ('water') and Eucharist ('blood'), were said to have sprung, and which led gradually to the cult of the Sacred Heart. In the 14th and 15th centuries prayers to the Five Wounds became numerous in popular religious literature' (*Oxford Dictionary of the Christian Church*).

'As a renewable source of Christian empowerment, textual amulets promised safe passage through a precarious world by means of ... scriptural quotations, divine names, common prayers, liturgical formulas, Christian legends and apocrypha' (D. Skemer, *Binding words: textual amulets in the Middle Ages*, 2010, p. 1).

The text here seeks various blessings upon the reciter, in the form 'Benedictio ... sit super me': from the most blessed Trinity; from God the Father and all the saintly angels; from the Holy Spirit and all the blessed martyrs and confessors; from Jesus Christ and all his apostles; from the Blessed Virgin Mary and all her virgins; from St Barbara and all the saints (both male, 'sanctorum', and female, 'sanctarum'); and from the Holy Catholic Church. The text ends with part of Psalm 22.4, 'Nam et sy ambulauero in medio umbre mortis no[n] timebo mala q[uonia]m tu mecu[m] es' (For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me), followed by 'D[omi]ne Deus meus Amen'. St Barbara is numbered among a group of saints known as the Fourteen Holy Helpers, devotion to whom began in the Rhineland in the fourteenth century for the supposed efficacy of their intercession against diseases and other misfortunes; Barbara's assistance was sought as a protection against thunderstorms and fire.

The inner margin clearly shows that this leaf was once sewn into a binding, most likely within a devotional volume of some kind.





Benedictio bte barba
et et omni scorum et
sctam dei sit sup me

Benedictio ecclesie
sancte catholice
sit super me

Amen et sy ambula
bre moribus no timebo
morla qm tu mien
et dno dno meo

Amen

CHANTS FOR URSULINE NUNS

3. ANTIPHONAL. Manuscript service book. [Liège?, c. 1715].

Manuscript on paper, in Latin with some French, 4to (215 x 170 mm), pp. 210, [13]; some errors in pagination, a few loose inserts, 4 engravings; text neatly written in a single hand in brown and red ink, music on four-line red staves, a few additions in other hands; some wear to lower inner margins at beginning, a little finger-soiling; overall very good in eighteenth-century calf, marbled endpapers; worn, old repair to spine; ownership inscription to front endpaper 'A l'usage Mere Caterine Joseph de Ste Barbe 1715'. **£1600**

An attractive early eighteenth-century manuscript antiphonal, illustrated with contemporary devotional engravings, apparently compiled by and for a convent of Ursuline nuns.

The text comprises Latin chants and prayers for Vespers throughout the liturgical year, beginning with 'Vespres depuis la purification jusque aux advents'. St Ursula appears several times, and pp. 193–208 are devoted to the antiphons, hymns, and prayers sung and recited on her feast day. Other saints featuring here include St John the Baptist, St Peter, St Hyacinth, St Gorgonius, St Ambrose, St Augustine, St Stephen, St Joseph, St Joachim, and St Anne.

The inserted engravings include depictions of the Transfiguration, Jesus appearing to two apostles, and the Virgin Mary as Our Lady of Loreto, seated upon the Holy House borne by angels.

Provenance: with the ownership inscription of a nun, Catherine-Joseph de Sainte Barbe.



V. Domine exaudi orationem meam

R. Et clamor meus ad te veniat

Oremus

Deus, qui ^{de} Beate Mariæ Virginis utero, Verbum tuum, Angelo nuntiante, carnem suscipere voluisti: presta supplicibus tuis; ut qui vere eam genitricem Dei credimus, ejus apud te intercessionibus adjuvemur. per eundem Christum Dominum nostrum **R.** Amen

A. L'Anoniation on dit

per eundem Dominum nostrum Jesum Christum tout au

Com. des Saints

AN. Ecce Dominus veniet & omnes Sancti ejus cum eo

& erit in die illa lux magna Alleluia

V. Ecce apparebit Dominus super nubem candidam

R. Et cum eo sanctorum millia

Oremus

Conscientias nostras, quæsumus Domine, visitando purifica ut veniens Iesus Christus Filius tuus, Dominus noster cum omnibus sanctis paratam sibi in nobis inueniat mansionem.

Prudentes virgines, aptate vestras lampades

ecce Sponsus venit exite obviam ei

V. Adducentur regi virgines post eam

R. Proxime ejus afferentur tibi

Oremus

Da nobis quæsumus Domine Deus noster, sanctarum Virginum & Martirum tuarum, Vrsulæ & sociarum ejus, palmas incessabili deuotione venerari: ut quas diuina mente non potuimus celebrare, tuis obsequiis: in Christum Filium regnat in vnitâte omnia sæcula

Domine exaudi orationem meam. Et clamor meus

ad te veniat **Benedicamus**

um & clamor meus ad te veniat

Benedica Domino **R.** Deo gratias
Fidelium animæ per Misericordiam Dei requiescant in pace **R.** Amen

PROCESSIONAL PROCEDURE FOR JUBILEE YEAR

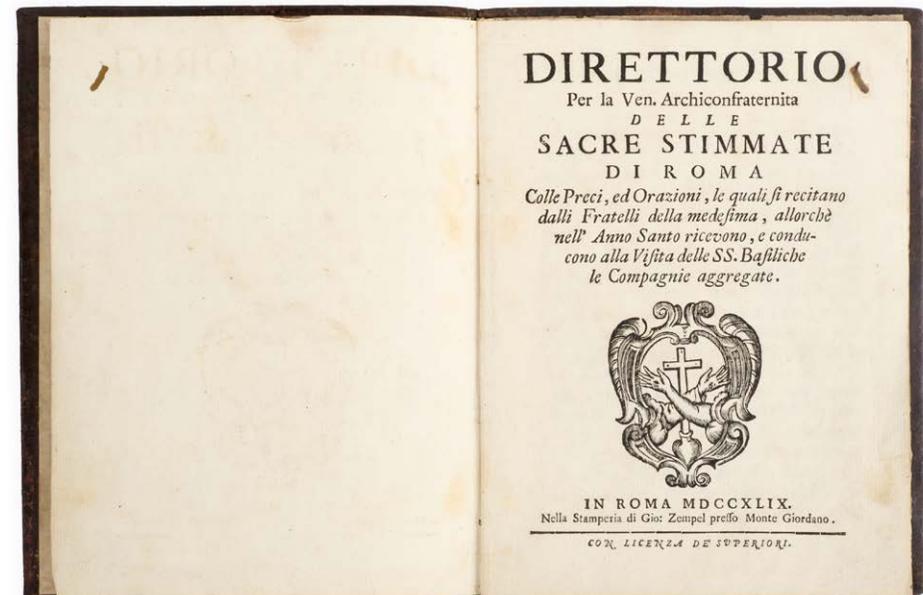
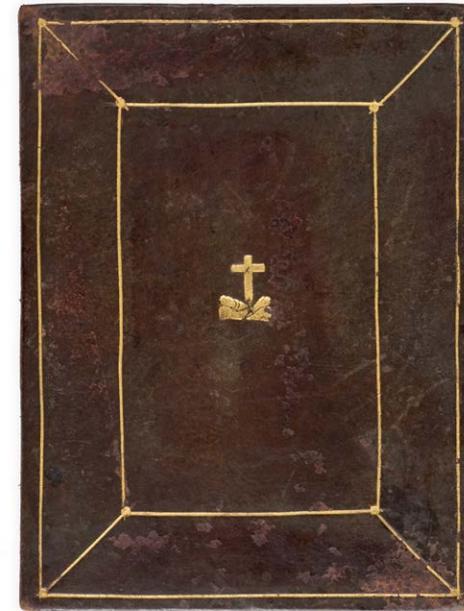
4. [ARCHCONFRATERNITY OF THE HOLY STIGMATA, ROME.] *Direttorio per la ven. archiconfraternita delle sacre stimmate di Roma colle preci, ed orazioni, le quali si recitano dalli fratelli della medesima, allorchè nell' anno santo ricevono, e conducono alla visita delle SS. basiliche le compagnie aggregate. Rome, Giovanni Zempel, 1749.*

4to, pp. [4], 3-14; woodcut Franciscan emblem to title; wormtrack to upper outer corners throughout, a little marginal finger-soiling, otherwise good; bound in contemporary calf over thick boards, covers filleted in gilt to a panel design, central gilt Franciscan emblem; rubbed, a little worming to pastedowns; modern ink and pencil note to p. 13. £400

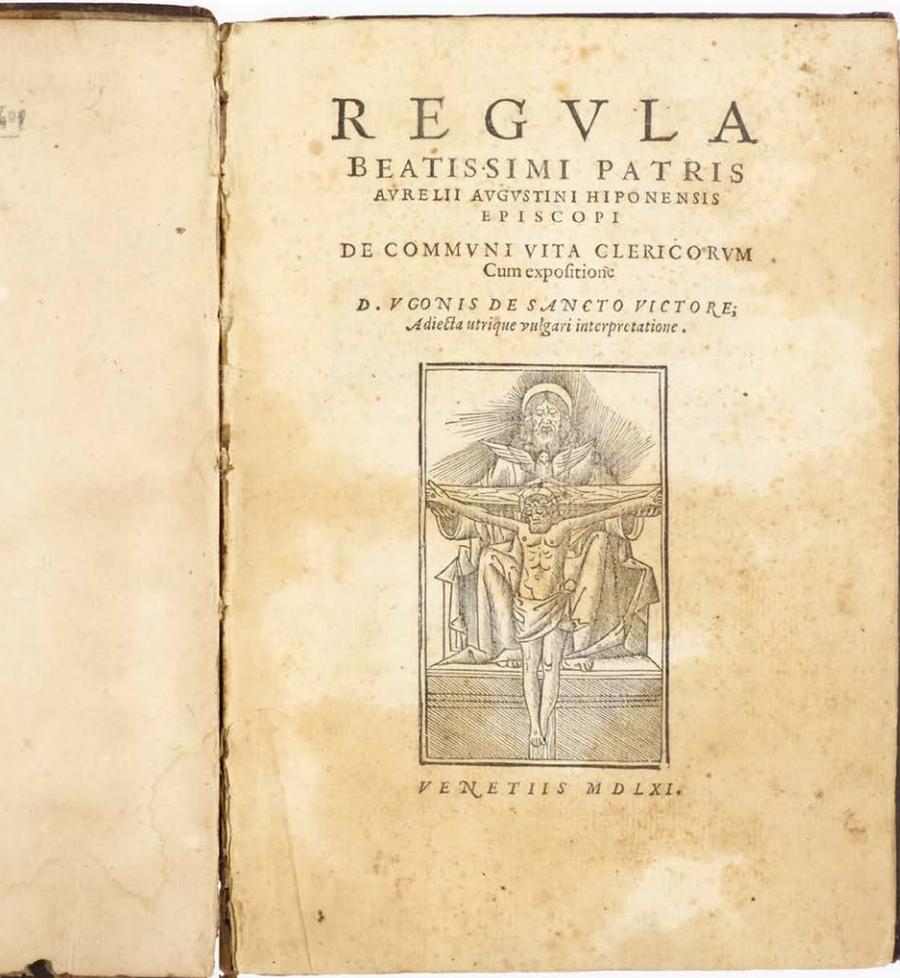
A seemingly unrecorded manual for members of the Franciscan Archconfraternity of the Holy Stigmata in Rome, published in 1749 in anticipation of the Jubilee year 1750 proclaimed by Pope Benedict XIV, the title and binding bearing the Franciscan emblem.

The *Direttorio* details the procedure and liturgy to be followed by the brothers of the confraternity when leading members of other associated societies on a procession round Rome's basilicas, and opens with a description of how these members should be received. The processional programme occupied two days: on the first the company would proceed from the city gate to the Church of the Holy Stigmata of St Francis for Mass, before retiring to the confraternity's hospice for the night; and on the second day it would visit the Basilica of Saint Paul Outside the Walls, the Archbasilica of Saint John Lateran, the Basilica of St Mary Major, and finally St Peter's Basilica. The requisite chants, prayers, psalms, and litanies are all supplied, and the rubrics detail, for example, which altars and chapels should be visited and where the procession would pause along the way.

No copies traced on OCLC or OPAC SBN.



DUAL-LANGUAGE RULE



5. **AUGUSTINE, *Saint*.** Regula beatissimi patris Aurelii Augustini Hiponensis episcopi de communi vita clericorum cum expositione D. Ugonis de Sancto Victore; adiecta utrique vulgari interpretatione. Venice, Bernardino Fasani for the Canons Regular of the Lateran, April 1561.

4to, ff. 80 (several errors in foliation); woodcut of the Trinity to title-page, woodcut initial; title-page slightly loose with a few closed tears to inner margin, some oil-staining, especially at the beginning, occasional light foxing; in seventeenth-century calf, double gilt fillet border to covers, spine gilt with five raised bands, edges gilt, marbled endpapers; worn, some losses to spine, some wear to corners and edges and abrasions to covers, upper hinge split; typescript note pasted to front free endpaper (see below). **£550**

Very rare Venetian edition of the famous monastic Rule of St Augustine, with commentary attributed to Hugh of Saint Victor, in the original Latin with interspersed Italian translation.

The oldest monastic rule in the Western Church, written c. 400, the Rule of Saint Augustine was extremely influential and widely adopted from the twelfth century onwards. It comprises only eight chapters, on the purpose and basis of common life, prayer, moderation and self-denial, safeguarding chastity and fraternal correction, the care of community goods and treatment of the sick, asking pardon and forgiving offences, governance and obedience, and observance of the rule. The text of the rule is here accompanied by the twelfth-century commentary thereon long attributed to the eminent theologian Hugh of Saint Victor (c. 1096–1141), now believed to have been produced in the Victorine school rather than by Hugh himself. It was a medieval bestseller and was translated into numerous vernaculars: an Italian translation is found in several surviving manuscripts. According to the colophon, this edition was published by Bernardino Fasani at the expense of the Canons Regular of the Lateran.

Provenance: the typescript note by Herwich Raeymaekers explains that this volume belonged to his uncle Florent Primis (1882–1954), and that he gave it to Willem Lourdaux (1923–1988), Leuven professor of medieval history.

EDIT16 CNCE 3420; USTC 811471. **No copies traced in the US, and only 1 in the UK (BL).**

MANUAL FOR NORMAN PRIESTS

6. [AVRANCHES.] Manuale Abrincense, autoritate illustrissimi ac reverendissimi D.D. Josephi-Francisci de Malide, Abrincensis episcopi, editum. *Avranches, François le Court, 1769.*

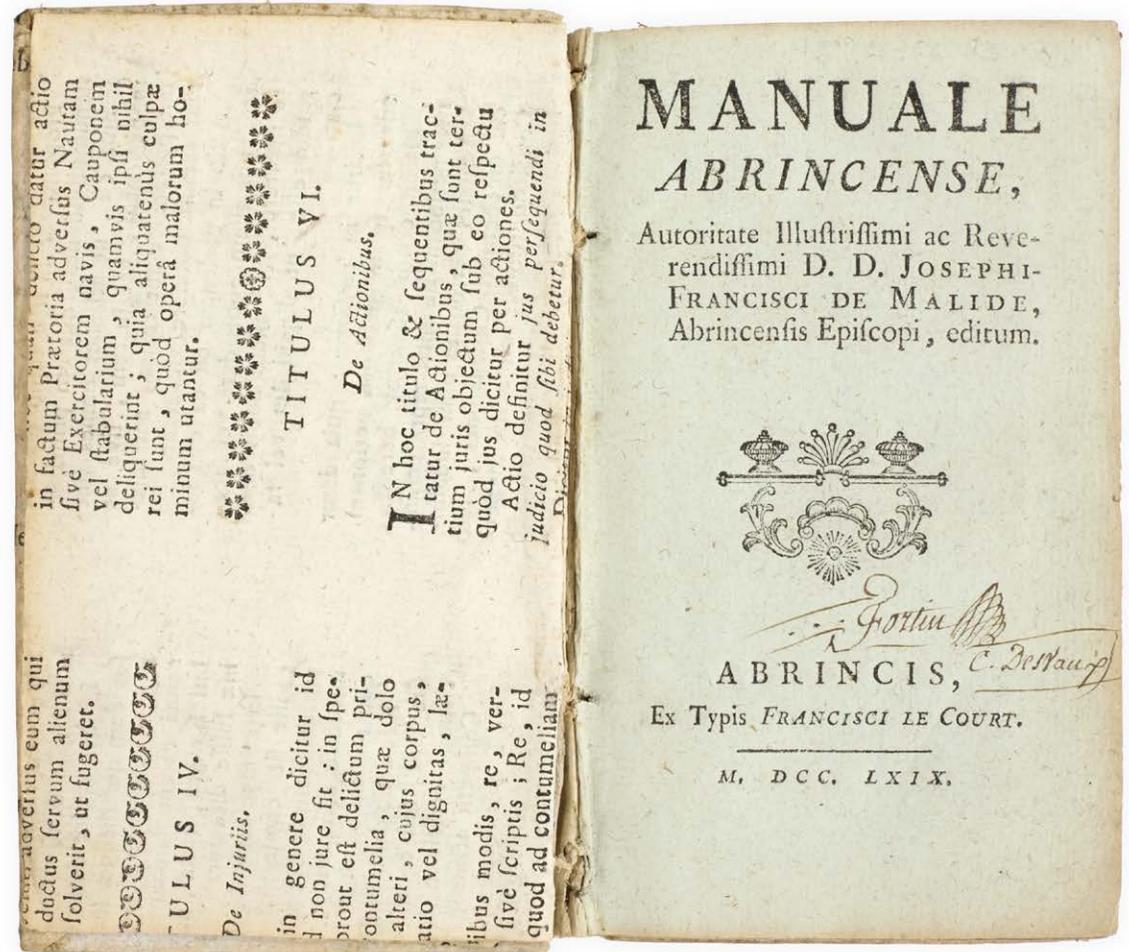
12mo, pp. [4], 189, [3]; text in Latin and French, the first two leaves printed on pale blue paper, headpieces; small hole at foot of p. 105, short tear at head of p. 147, slight marginal paperflaw to p. 181, some light dampstaining to lower margins; good in contemporary vellum, some printed text to covers, endpapers comprising printed waste from an eighteenth-century edition of a legal text (headline: *Institutionum liber IV*); slightly marked, tears to front pastedown; contemporary ownership inscriptions to title 'Fortin' and 'C. Desvaux', nineteenth-century inscription to title verso 'Justine Lorient'.

£350

Rare provincially printed liturgical manual issued by Bishop Joseph-François de Malide (1730–1812) for priests serving in the diocese of Avranches in Normandy.

The *Manuale* provides procedural instructions and requisite texts in Latin and French for administering the sacraments, beginning with Baptism, including recommended procedure in cases of 'monstrous births' where the newborn exhibited two heads or two chests, for example. The section on Penance and absolution follows, and then on administering the Eucharist to the sick, incorporating a set of questions to be posed by the priest and responses to be given by the recipient. The chapter on Extreme Unction directs the priest to anoint the dying person's eyes, ears, nose, tongue, hands, chest, and feet, and covers times of plague and recording last wills and testaments. The final section is on Matrimony, noting that the priest can abstain from blessing the marriage bed if he fears any scandal.

No copies in the US on OCLC. Library Hub records 2 copies in the UK (BL, Lambeth Palace).



BARNABITE SERVICES

7. [BARNABITES.] *Vesperae quae cantantur solemniter a clericis regularibus S. Pauli, in ecclesia SS. Blasii et Caroli de urbe.* D. Augustinus A.D. 1693 Lagettus F[ecit]. [Rome, 1693 and later].

Manuscript on paper, in Latin, folio (330 x 225 mm), pp. [2], 12, [2], 13-18, [2], 19-20 + blanks; neatly written in brown and red ink in one principal hand and two later hands, two columns per page; title within elaborate architectural frame in green, pink, blue, and gold with Barnabite device, decorative initials and tailpieces in gold, red and green, headings in green heightened with gold; old repair at foot of p. 12, textblock split between pp. 16 and 17, some foxing and marginal dampstaining and soiling, a few small wax drops; otherwise good in contemporary brown morocco, covers richly gilt with Barnabite device to centre and corners, gilt edges, marbled pastedowns; some wear to spine, corners, and edges, a little rubbing to covers. £2750

A finely executed manuscript comprising texts to be sung at vespers by the Clerics Regular of Saint Paul – better known as the Barnabites – in the church of Santi Biagio e Carlo ai Catinari in Rome, bearing signs of adapted use over time.

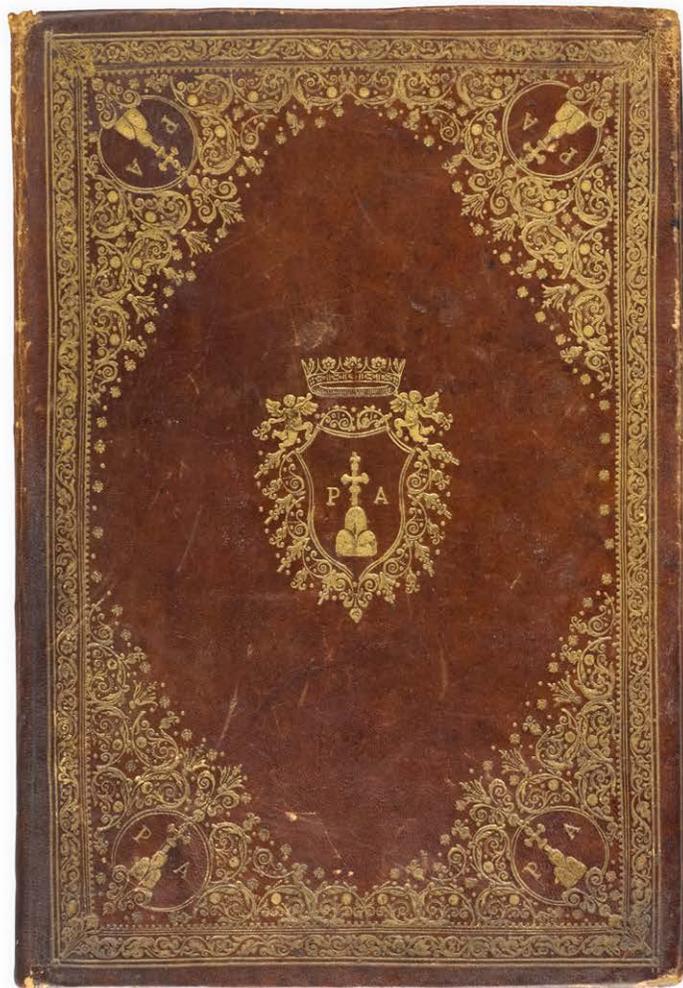
The Barnabites were founded at Milan in 1530 by Antonio Maria Zaccaria, taking their name from their church of St Barnabas. Their rule provided for the study of St Paul's epistles and for educational and missionary work. A church dedicated to St Blasius (Armenian bishop and physician martyred in the early fourth century) and to St Charles Borromeo (Archbishop of Milan, canonised in 1610) was commissioned by the Barnabites and funded by the Milanese community in Rome, construction beginning in 1611. It is one of a number of great seventeenth-century preaching churches built by Counter-Reformation orders in the Italian capital.

The services found in our manuscript, are, in order of appearance: Christmas Day (25 December); the Circumcision of Christ (1 January); Epiphany (6 January); Easter Sunday; the feast of the Ascension; Pentecost; Corpus Christi; the feast of the Conversion of St Paul (25 January); the feast of Saints Peter and Paul (29 June); the Commemoration of St Paul (30 June); the Assumption of the Blessed Virgin Mary (15 August); All Saints (1 November); the feast of St Charles Borromeo (4 November); St Cecilia's day (22 November); the beatification of Alexander Sauli (23 April); the feast of St Fidelis of Sigmaringen (24 April); the feast of St Anne (26 July); and the feast of St Blasius (3 February).

Most notable here is the insertion of a leaf for St Alexander Sauli (1534–1592), known as the 'Apostle of Corsica', who was beatified in 1742 (and later canonised in 1904). Sauli joined the Barnabites at an early age, becoming the order's provost-general, and taught at the university of Pavia. He served with distinction as bishop of Aleria in Corsica. A later hand has added a prayer on the same page to the German Capuchin friar St Fidelis of Sigmaringen (1577–1622), canonised in 1746. Other indications of our manuscript being updated over time include a slip pasted at the foot of p. 19, over a tailpiece, carrying a prayer to the fourteenth-century Carmelite Andrea Corsini.

The title-page features a remarkable architectural border incorporating caryatids and cherubs. It is dated 1693 and signed by one 'Augustinus Lagettus', who was clearly responsible for the decoration of the manuscript, and probably also for the calligraphy.





6. Die VI. Ianuarij.

IN EPIPHANIA DOMINI AD VESPERAS.

Antiphona.
Ante luciferum genitus.
 & ante saecula Dominus
 Saluator noster hodie
 mundo apparuit. *Psalm.*
 Dixit Dominus. *Añã* Ve-
 nit lumen tuum Ierusalem. & gloria
 Domini super te orta est. & ambula-
 bunt Gentes in lumine tuo. alleluia.
Psalm. Confitebor. *Añã* Apertis the-
 sauris suis, obtulerunt Magi Domi-
 no aurum thus. & myrrham. alleluia.
Psalm. beatus vir. *Añã* Maria. & flumi-
 na benedicite Domino: hymnum di-
 cite fontes Domino. alleluia. *Psalm.* La-
 udate pueri. *Añã* Stella ista sicut
 flamma coruscat. & Regem regum
 Deum demonstrat: Magi eam viderunt.
 & magno Regi munera obtulerunt.
Psalm. Laudate Dominum om-
 nes gentes.

Capitulum. Ita dicitur.
SVirge illuminare Ierusalem.
 quia venit lumen tuum. &
 gloria Domini super te orta est.

Hymnus.
CRudelis Herodes. Deum
 Regem venire quid times?
 Non eripit mortalia.
 Qui regna dat caelestia.
 Ibant Magi. quam viderant
 Stellam sequentes praeviam.
 Lumen requirunt lumine.
 Deum fatentur munere.
 Lauacra puri gurgitis
 Coelestis Agnus attrigit:
 Peccata quae non detulit.
 Nos abluendo sustulit.

Novum genus potentiae.
 Aquae rubescunt hydriae.
 Vinumque iussa fundere.
 Mutavit unda originem.
 Iesu. tibi sit gloria.
 Qui apparuisti Gentibus.
 Cum Patre. & almo Spiritu
 In sempiterna saecula. Amen.

Reges Tharsis. & insulae munerum.
 offerent. *R.* Reges Arabum & Sa-
 ba dona adducent.

Ad Magnificat. Antiphona.
 Magi videntes stellam. dixerunt ad-
 invicem: Hoc signum magni Regis
 est: eamus. & inquiramus eum. &
 offeramus ei munera. aurum. thus.
 & myrrham. alleluia.

Oratio.
Deus. qui hodierna die Vnige-
 nitum tuum Gentibus stella
 duce reuelasti: concede propitius.
 vt qui iam te ex fide cognouimus.
 usque ad contemplandam speci-
 em tuae celsitudinis perducamur. Per
 eundem Dominum.

Capitulum. Ita dicitur.
SVirge illuminare Ierusalem.
 quia venit lumen tuum. &
 gloria Domini super te orta est.

Hymnus.
CRudelis Herodes. Deum
 Regem venire quid times?
 Non eripit mortalia.
 Qui regna dat caelestia.
 Ibant Magi. quam viderant
 Stellam sequentes praeviam.
 Lumen requirunt lumine.
 Deum fatentur munere.
 Lauacra puri gurgitis
 Coelestis Agnus attrigit:
 Peccata quae non detulit.
 Nos abluendo sustulit.

Novum genus potentiae.
 Aquae rubescunt hydriae.
 Vinumque iussa fundere.
 Mutavit unda originem.

7.

In Epiphania Domini.

In secundis Vesperis.
Antiphona.
Ante luciferum genitus. & ante
 saecula Dominus Saluator no-
 ster hodie mundo apparuit. *Psalm.* Di-
 xit Dominus. *Añã* Venit lumen tuum
 Ierusalem. & gloria Domini super te
 orta est. & ambula bunt Gentes in lu-
 mine tuo. alleluia. *Psalm.* Confitebor.
Añã Apertis thesauris suis obtule-
 runt Magi Domino aurum. thus. &
 myrrham. alleluia. *Psalm.* Beatus vir.
Añã Maria. & flumina benedicite
 Domino: hymnum dicite fontes Do-
 mino. alleluia. *Psalm.* Laudate pueri.
Añã Stella ista sicut flamma corus-
 cat. & Regem regum Deum demō-
 strat: Magi eam viderunt. & mag-
 no Regi munera obtulerunt. *Psalm.*
 In exitu Israel de Aegypto.

Capitulum. Ita dicitur.
SVirge illuminare Ierusalem.
 quia venit lumen tuum. &
 gloria Domini super te orta est.

Hymnus.
CRudelis Herodes. Deum
 Regem venire quid times?
 Non eripit mortalia.
 Qui regna dat caelestia.
 Ibant Magi. quam viderant
 Stellam sequentes praeviam.
 Lumen requirunt lumine.
 Deum fatentur munere.
 Lauacra puri gurgitis
 Coelestis Agnus attrigit:
 Peccata quae non detulit.
 Nos abluendo sustulit.

Novum genus potentiae.
 Aquae rubescunt hydriae.
 Vinumque iussa fundere.
 Mutavit unda originem.

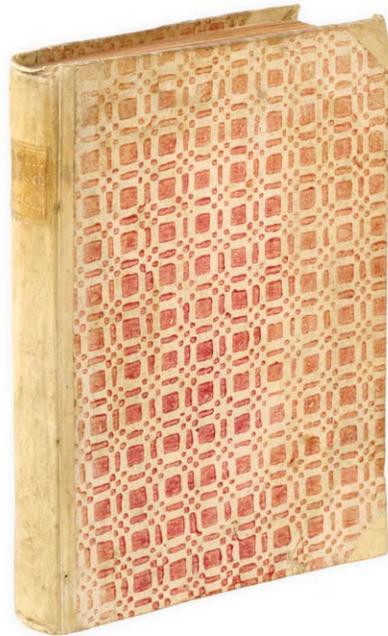
Iesu. tibi sit gloria.
 Qui apparuisti Gentibus.
 Cum Patre. & almo Spiritu.
 In sempiterna saecula. Amen.

*Reges Tharsis. & insulae mune-
 ra offerent. R. Reges Arabum. &
 Saba dona adducent.*

Ad Magnificat. Antiphona.
 Tribus miraculis ornatum die sancti
 colimus: hodie stella Magos duxit
 ad praesepium: hodie vinum ex
 aqua factum est ad nuptias: hodie
 in Iordane a Ioanne Christus bap-
 tizari voluit vt saluaret nos. alleluia.

Oratio.
Deus. qui hodierna die Vnige-
 nitum tuum Gentibus stella
 duce reuelasti: concede propitius.
 vt qui iam ex fide cognouimus vi-
 que ad contemplandam speciem
 tuae celsitudinis perducamur. Per
 eundem Dominum.

*Si Epiphania venerit in Iordane. in
 y Vesperis sit Communio. Domini
 uice infra Oct. Antiphona.*
 Remansit puer Iesus in Ierusalē.
 & non cognouerunt parentes eius.
 existimantes illum esse in comitate.
 & requirebant eum inter cognatos.
 & notos. *R.* Omnes de Saba veni-
 ent. alleluia. *R.* Aurum. & thus de-
 ferentes. alleluia. *Oratio.*
Vora quae sumus Domine. sup-
 plicantis populi celesti pieta-
 te prosequere: vt quae agenda sunt
 videant. & ad implenda quae viderint
 conualescant. Per Dominum.



BELLARMINE'S BIOBIBLIOGRAPHY

8. BELLARMINE, Robert. De scriptoribus ecclesiasticis liber unus. Cum adiunctis indicibus undecim, et brevi chronologia ab orbe condito usque ad annum M.DC.XII ... *Rome, Bartolomeo Zannetti, 1613.*

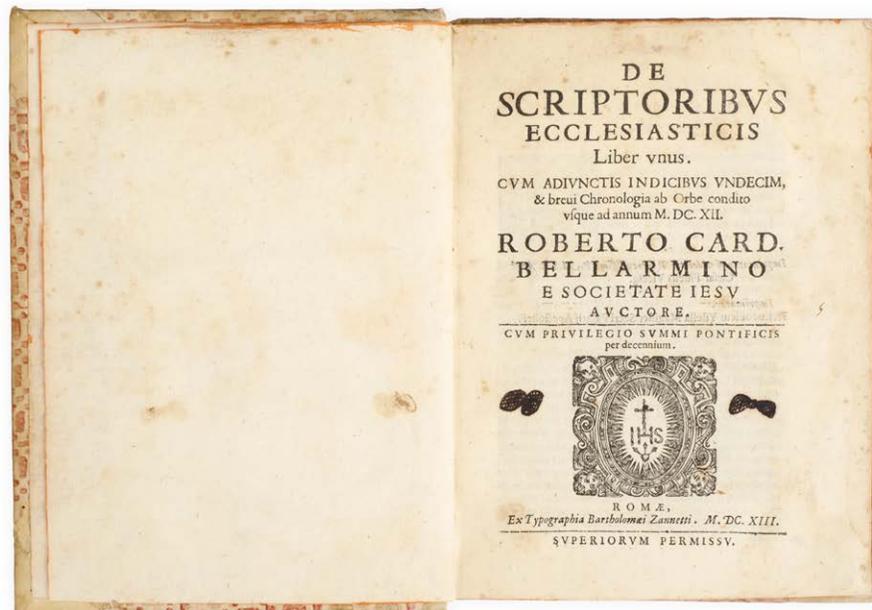
4to, pp. [12], 258, [14 (index)], 37 (tables), [3 (errata and colophon)]; woodcut Jesuit device to title, initials, tailpieces, device of Francesco Zanetti to last leaf; some foxing and browning; good in eighteenth-century half vellum, red patterned paper sides, spine lettered in gilt, red edges; slight wear to extremities and rubbing to covers; inscription to title crossed through in ink. **£350**

First edition of a remarkable biobibliography of 'ecclesiastical writers' by the great Jesuit theologian and controversialist, Robert Bellarmine (1542–1621), one of the most important figures of the Counter-Reformation.

The entries run from Moses (dated to 2483 BC) to Martín de Azpilcueta (1492–1586) via King David, the Evangelists, the Church Fathers, Bede, Anselm, Thomas Aquinas, Petrarch, Jean Gerson, Thomas à Kempis, Marsilio Ficino, John Fisher, and Thomas More. The useful indexes guide the reader to, for example, expositors on the scriptures, writers against heretics, scholastic theologians, orators, poets, and historians.

The chronological table at the end, running from AD 1 to 1612 has a whole column devoted to heresies through history, positively jammed with text from the opening of the sixteenth century. On p. 35 we find the following entry, for example: 'Martin Luther the German heresiarch, and father of heresiarchs, began to disturb the Church in the year 1517 and disturbed it until 1546 when he died miserably; he taught very many errors' (*trans.*). Editions appeared at Lyon and Cologne in the same year, a testament to the work's success.

Sommervogel I, 1226; USTC 4026683. Library Hub records 4 copies in the UK (BL, Cambridge UL, All Souls Oxford, Lincoln Cathedral).



SWEET-SMELLING WHALES, GOD'S FINGERS, AND AN ARMY OF DRUNKS

9. **BESSE, Pierre de.** Conceptions theologiques sur tous les dimanches de l'année, preschées en divers lieux par Me Pierre de Besse ... À Monseigneur le reverendissime Cardinal du Perron. Tome premier. *Paris, Nicolas du Fossé, 1609.*

[bound with:]

–. La royale prestrise c'est à dire des excellences, des qualites requises, et des choses defendues aux prestres ... À Monsieur Deheere doyen de St Aignan d'Orleans. *Paris, Nicolas du Fossé, 1610.*

Two works in one vol., 8vo, pp. [24], 1050, [70]; [64], 724 (*i.e.* 726), [48], [2 (blank)]; both works with engraved title-pages by L. Gaultier and engraved portraits of the dedicatees, woodcut initials and headpieces; chip to fore-edge of 3G4 of first work, marginal paperflaw to 2M2 of second work touching side note, some marginal dampstaining, some light toning and foxing, occasional other small marks; overall very good in seventeenth-century calf, covers with double gilt fillet border and gilt centrepiece of the Instruments of the Passion, five raised bands to spine, one compartment lettered in gilt 'Dimanches et Prestrisse D. B.', the other compartments with alternating gilt 'IHS' and 'MA' devices; some losses to spine, upper joint split, wear to corners and edges; ownership inscriptions to first title 'Pierre Mazeau' (rubbed; also to front pastedown and p. [24]) and 'Elie Le mineur', nineteenth-century bookplate of René Fage; marginal marks and occasional words picked out in a seventeenth-century hand. **£1500**

Very rare first editions of two works by the noted French priest and preacher Pierre de Besse (1567–1639), in a contemporary devotional binding.

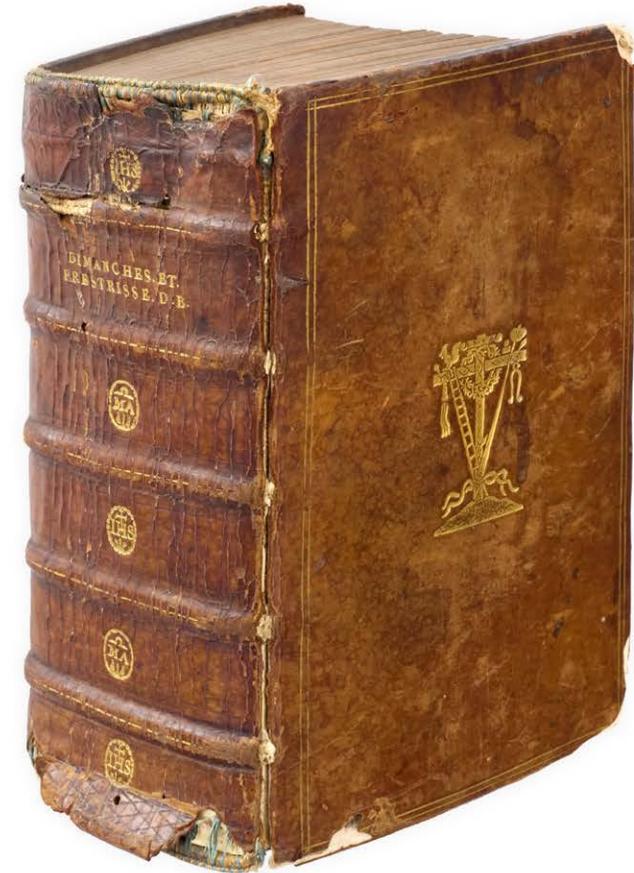
After obtaining his doctorate in theology from the university of Paris, Besse quickly gained fame as a preacher, reaching the heights of prédicateur to the Prince de Condé and to King Louis XIII. His sermons and writings enjoyed a great vogue, running through numerous editions and translations.

The first work here contains twenty-four sermons running from Trinity Sunday to the twenty-fourth Sunday after Pentecost. The topics covered range from Adam's clothes, the adoration of images, and sweet-smelling whales, to bad company, God's fingers, evil people's prayers, and an army of drunks. Flatterers are compared to war trumpets, mankind to fish, and defamers to Cerberus. Small wonder people enjoyed hearing Besse preach. A second tome appeared in 1611. In the second work, Besse turns to the priesthood, examining, in four parts, the priestly office, the internal and external 'perfections' required of priests, and what they should at all costs avoid – no drunkenness and gluttony, no fighting or carrying of arms, no lewdness or swearing, etc.

The binding bears a stamp of the Arma Christi to the covers, while the spine carries repeated symbols for the names of Jesus and Mary.

I: USTC 6000791; **no copies traced in the UK and only 1 in the US (Brigham Young University).**

II: USTC 6018002; **only 1 copy recorded in the UK (BL) and none in the US.**



1669. Mar. 10.

**CONCEPTIONS
THEOLOGIQVES
SVR TOVS LES
DIMANCHES DE
L'ANNEE.**

Preschees en diuers
lieux.

Par M. Pierre de Besse,
Doct. en Theol., Aumos-
nier et Predicat. ordi-
de M. le Prince de Conde.

A MONSIEUR
LE REVERENDISSIME
CARDINAL DV PERRON.

Tome Premier.

A PARIS,
Chez Nicolas
du Fosse rue S.
Iacques au vase
d'or.

Avec privilege du Roy. L. Jantier sculp.

Elie Le mineur.



*Voicy les rares traitz d'un Prestre ausy parfait
Dont l'Eglise de Dieu puisse estre decoree:
De Heere en a fourny le patron et l'idee,
De Besse la descript, et Jantier la pourtraite.*



A

TRES-NOBLE, ET
tres-vertueux M^e Nicolas De-
heere Aumosnier, du Roy,
Doyen de S. Aignan d'Or-
leans, & Prieur de S. Iean de
Geneue.



MONSIEVR,

CET ouvrage
nouveau, taillé chez
les Peres, & dressé
dans les saintes Es-
critures, tout à pieces
rapportees, comme un trophée de la Prestrie,
sortant maintenant en public, relevé de bel-
les conceptions, marche de vostre part, &
s'adance sous vos enseignes. Je luy ay don-
né ce conseil, son merite, cette hardiesse, & les
à iij

FRANCISCAN PENITENT NUN

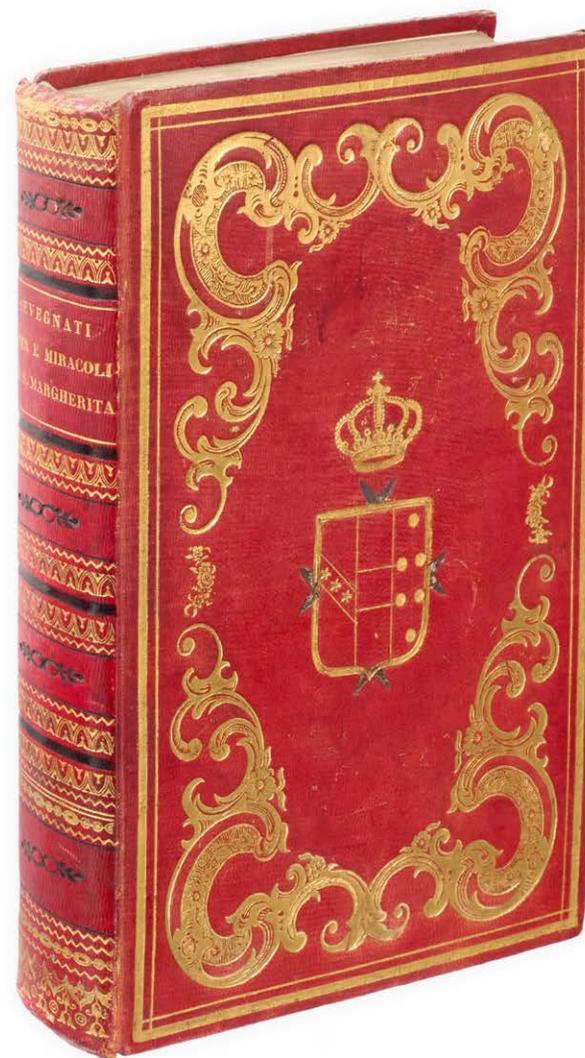
10. BEVEGNATI, Giunta. *Leggenda della vita e dei miracoli di S. Margherita di Cortona* scritta in lingua Latina dal di lei confessore Fr. Giunta Bevegnati dell' ordine de' Minori e traduzione Italiana con annotazioni di Fr. Lodovico da Pelago dello stesso ordine. *Rome, tipografia Monaldi, 1858.*

8vo, pp. [8], vi, 591, [1]; slightly toned; very good in contemporary red morocco, gilt border and frame to covers, spine lettered and decorated in gilt, edges gilt, pink endpapers embossed in blind with a foliate design; a little wear to extremities and covers; gilt central arms to covers of the Grand Duchy of Tuscany (Habsburg-Lorraine). **£375**

Uncommon edition of the life of St Margaret of Cortona (1247–1297), originally written in Latin by her Franciscan confessor Giunta Bevegnati, and published with the Italian translation and notes of Fra Lodovico da Pelago at Lucca in 1793. This edition follows that published at Lucca, each page with the Italian and Latin text at head and foot respectively, and with Lodovico's learned annotations at the end of each chapter.

The daughter of a farmer, Margaret suffered in her youth from an unsympathetic stepmother. She spent nine years as the mistress of a knight of Montepulciano, with whom she had a son, but after his murder was turned away from her father's house and sought help from the Franciscans. After joining the Third Order of St Francis, 'Margaret devoted herself to nursing the sick poor, first in her own house and later in a community which she founded at the Spedale di Santa Maria della Misericordia at Cortona. Her personal austerities were extreme: a starvation diet and little sleep, the wearing of haircloth in expiation ... But in obedience to a revelation she undertook to call others to repentance ... her reputation, fostered by cures believed miraculous, attracted visitors from other parts of Italy and even further afield' (*Oxford Dictionary of Saints*). Fra Giunta Bevegnati's text 'is almost entirely taken up with her revelations, and was mainly dictated by Margaret herself, in obedience to her directors' (*Catholic Encyclopedia*).

No copies of this edition traced in the UK; 3 found in the US (St Bonaventure University, University of Saint Mary of the Lake, Washington Theological Union).



ANNOTATED BY AN ITALIAN PROTESTANT SYMPATHISER

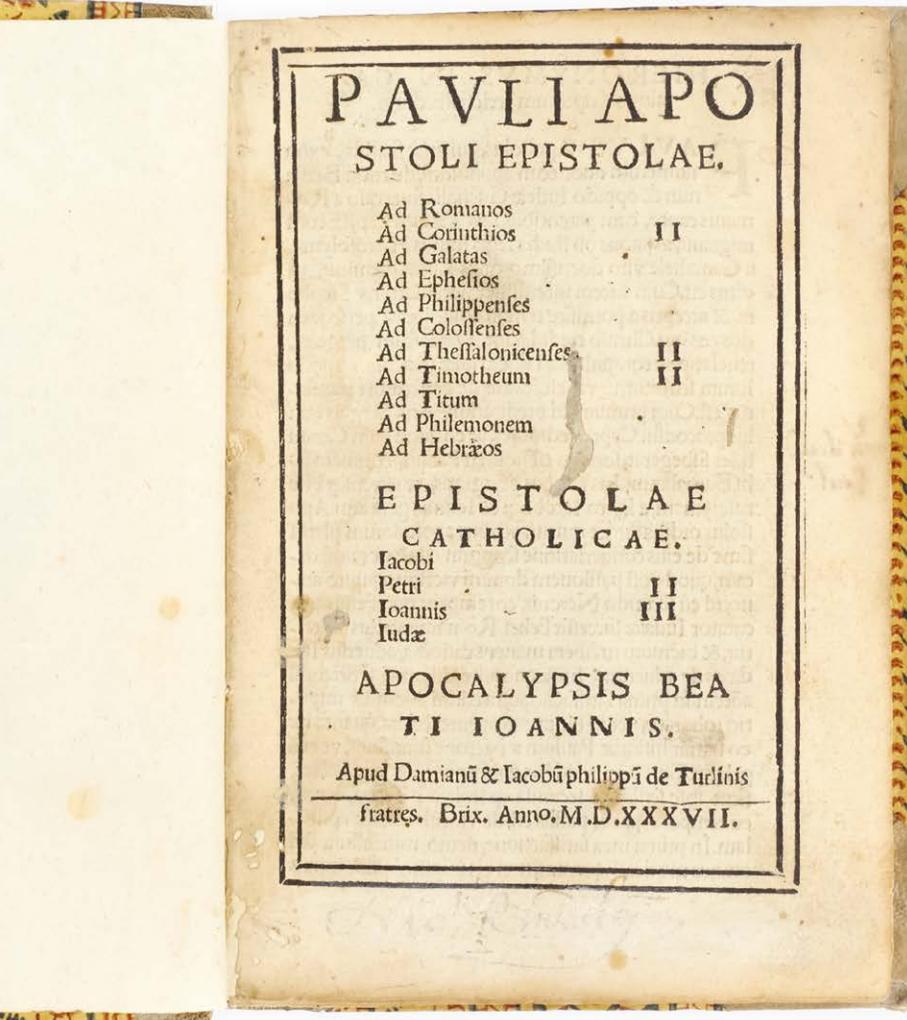
11. [BIBLE, New Testament.] Pauli Apostoli epistolae ... Epistolae Catholicae ... Apocalypsis Beati Ioannis. Brescia, Damiano and Giacomo Filippo Turlino, May 1537.

8vo, ff. 112; title and colophon within double ruled border, large metalcut to f. 2v (*see below*), woodcut initials, woodcut device to colophon; some worming to title-page and following 2 leaves (old repairs) touching some words and the metalcut, some worming to final 3 leaves (old repairs), some light dampstaining and creasing to corners, erasure at head of last page; otherwise good in twentieth-century half vellum, decorative printed paper to covers; repair to foot of spine; cancelled contemporary ownership inscription ?Nicholo Benedetti to foot of title, several contemporary marginalia to first quire (*see below*), armorial bookplate 'Ex libris Familiae Vinciorum' (*i.e.* the Vinci family) to front pastedown. £2500

Scarce Brescia edition of the Epistles of St Paul, St James, St Peter, St John, and St Jude, and of the Book of Revelation, in the Vulgate version, with a remarkable metalcut depicting St Peter and St Paul holding a Holy Shroud bearing the face of Christ, owned by an Italian Protestant-sympathiser.

The annotations in the margins of the first quire are of interest, particularly in relation to the cancelled early ownership inscription at the foot of the title (?Nicholo Benedetti). The attention reserved exclusively to the Epistle to the Romans, a text explicitly concerned with the problem of salvation as deriving from faith alone or works, chimes with the contested reading of such text in the years preceding the Council of Trent: in the preface to his German translation of Romans, Luther had hailed this epistle as 'the most important piece in the New Testament. It is purest Gospel. It is well worth a Christian's while not only to memorize it word for word but also to occupy himself with it daily, as though it were the daily bread of the soul'. Our early reader underlines and repeats in the margin the phrase 'Virtus Dei in salutem...' (f. 3v), indicating an emphasis on the belief in salvation by faith alone.

Additionally, the *lectio* '...de filio suo qui factus' in Rom. I, 1 is cancelled and supplanted in manuscript with '...de filio suo qui genius...', reflecting Erasmus' choice of translation as published in his *Novum Testamentum* since 1516. The Council of Trent sanctioned the old Vulgate as the only accepted version, rejecting Erasmus' theologically important innovations. The early annotator of this text may perhaps have felt it necessary to cancel his name from a book which carried evidence of Erasmian parallel reading, and of engagement in one of the most central religious controversies of the age.



Rava writes at length on the metalcut: 'This image, extremely curious and interesting, of a primitive and even archaic character (particularly noticeable in the almost Byzantine face of Christ on the shroud) belongs to the style of sets of images of the "Passio Christi" and "Horologium devotionis" engraved with a technique called "schrottblatt" in Germany around the middle of the fifteenth century ... The appearance of an image of this kind in a book printed in Brescia in 1537 is something completely unexpected. The image is framed by a border composed of four blocks of different provenance: the upper block of enlaced pinnacles is found very frequently in Venetian books of the first quarter of the sixteenth century; on the left, a fragment of a very fine Venetian border of the fifteenth century decorated with sirens, birds, does etc. among acanthus scrolls; on the right, ornaments on a black ground emanating from a central rosette [found in other books printed in Brescia] ... the lower block, a fragment of a black ground border, decorated with cornucopiae, scrolls, and acanthus leaves, is probably Milanese' (Rava, *Supplement à Max Sander: Le livre à figures Italien de la Renaissance* (1969), p. 118, *trans.*) He also describes two repeated initials, showing God blessing and a pope, as primitive in style.

The 'index' at the end lists Epistle and Gospel readings for the year from Advent to All Saints, as well as for the feasts of Apostles, Martyrs, Confessors, and Virgins, for the dedication of a church, and for marriages, according to Parisian and Roman use.

EDIT16 CNCE 6001; USTC 802779; Sander/Rava 5467a. Not in Darlow & Moule. Only 1 copy traced in the UK (Bodleian) and 2 in the US (Folger, UCLA).

ARGVMENTVM IN EPI
STOLAM PAVLI AD
ROMANOS.

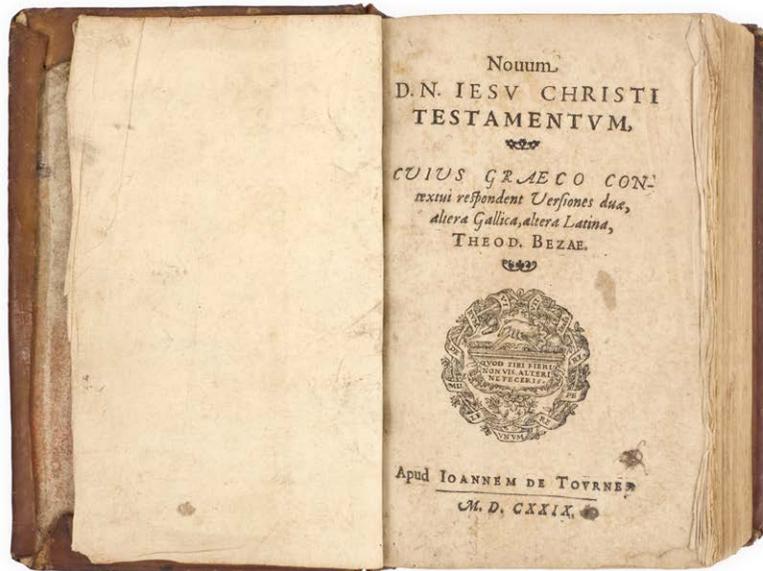
Romani, sunt partis Italiae. Hi praeventi sunt a falsis apostolis, & sub nomine domini nostri Iesu Christi, in legem & prophetas erant inducti. Hos reuocat Apostolus ad veram & euangelicam fidem, scribens eis a Corintho, per Phœbem ministram ecclesiae Cenchreensis.



EPISTOLA PAVLI APO
STOLI AD ROMANOS. CAPI.

AVLVS SERVVS Iesu Christi, vocatus apostolus, segregatus in euangeliū dei, quod an̄ promiserat per prophetas suos in scripturis sanctis de filio suo qui factus est ei ex femine David secundum carnem, qui praedestinatus est filius dei in virtute secundum spiritum sanctificationis, ex resurrectione mortuorum Iesu Christi domini nostri, per quē accepimus gratiam & apostolatum ad obediendum fidei in omnibus gentibus pro nomine eius, in quibus estis & vos vocati Iesu Christi, omnibus qui sunt Romae, dilectis dei vocatis sanctis, gratia vobis & pax a deo patre & domino nostro Iesu Christo. Primum quidē gratias ago deo meo per Iesum Christum pro omnibus vobis, quia fides vestra annunciat in vn̄uerso mundo. Testis enim mihi est deus, cui seruo in spiritu meo in euangelio filii, quod sine intermissione memoriam vestri facio semper in orationibus meis, obsecrans si quo modo tandem aliquando prosperum iter habeam in voluntate dei, veniēdi ad vos. Desidero enim videre vos, ut aliquid impartiar vobis gratiae spiritualis, ad confirmandos vos, id est simul consolari in vobis per eam quae inuicem est, fidem vestram atq; meā. Nolo autem vos ignorare fratres, quia saepe proposui venire ad vos (& prohibitus sum usq; adhuc) ut aliquem fructum habeā in vobis, si cut & in ceteris gentibus, Graecis ac barbaris, sapientibus, & insipientibus debitor sum, ita quod in me pro-

B



IN FRENCH, GREEK, AND LATIN

12. [BIBLE, New Testament.] Novum D. N. Iesu Christi testamentum, cuius Graeco contextui respondent versiones duae, altera Gallica, altera Latina, Theod. Bezae. [Geneva], Jean de Tournes, 1629.

Two parts in one vol., 8vo, pp. [2 (title)], [2 (blank)], 622, [2 (blank)]; 444; text in three columns, woodcut printer's device to title, initials, headpieces; losses to lower corners of pp. 177–228 of second part affecting some text, occasional small marginal wormtracks and chips, some light marginal dampstaining, foxing and browning, a few marks, title and last leaf a little creased; otherwise good in contemporary English calf, blind double fillet border to covers, four raised bands to spine, modern red morocco lettering-piece; some wear to extremities and abrasions to lower cover; seventeenth-century inscription to front flyleaf 'Na: Clutterbuck est', armorial bookplate of William Phelps. £375

Uncommon trilingual New Testament, a reprint of the edition published by de Tournes in 1628.

'The French text is the Geneva version. The Latin is Beza's translation. The Greek is a mixed text, entered by Reuss among *Editiones Stephano-Plantiniana*e ... Texts printed in three columns, the Greek in the middle, the Latin in the inside, and the French in the outside column' (Darlow & Moule).

Provenance: a Nathaniel Clutterbucke matriculated at Pembroke College, Oxford in 1651.

Cf. Darlow & Moule 1439. OCLC shows only 1 copy in the US, at Brigham Young University. Library Hub records 3 copies in the UK (BL, John Rylands, Philipps House).



READINGS AND MUSIC FOR EASTER

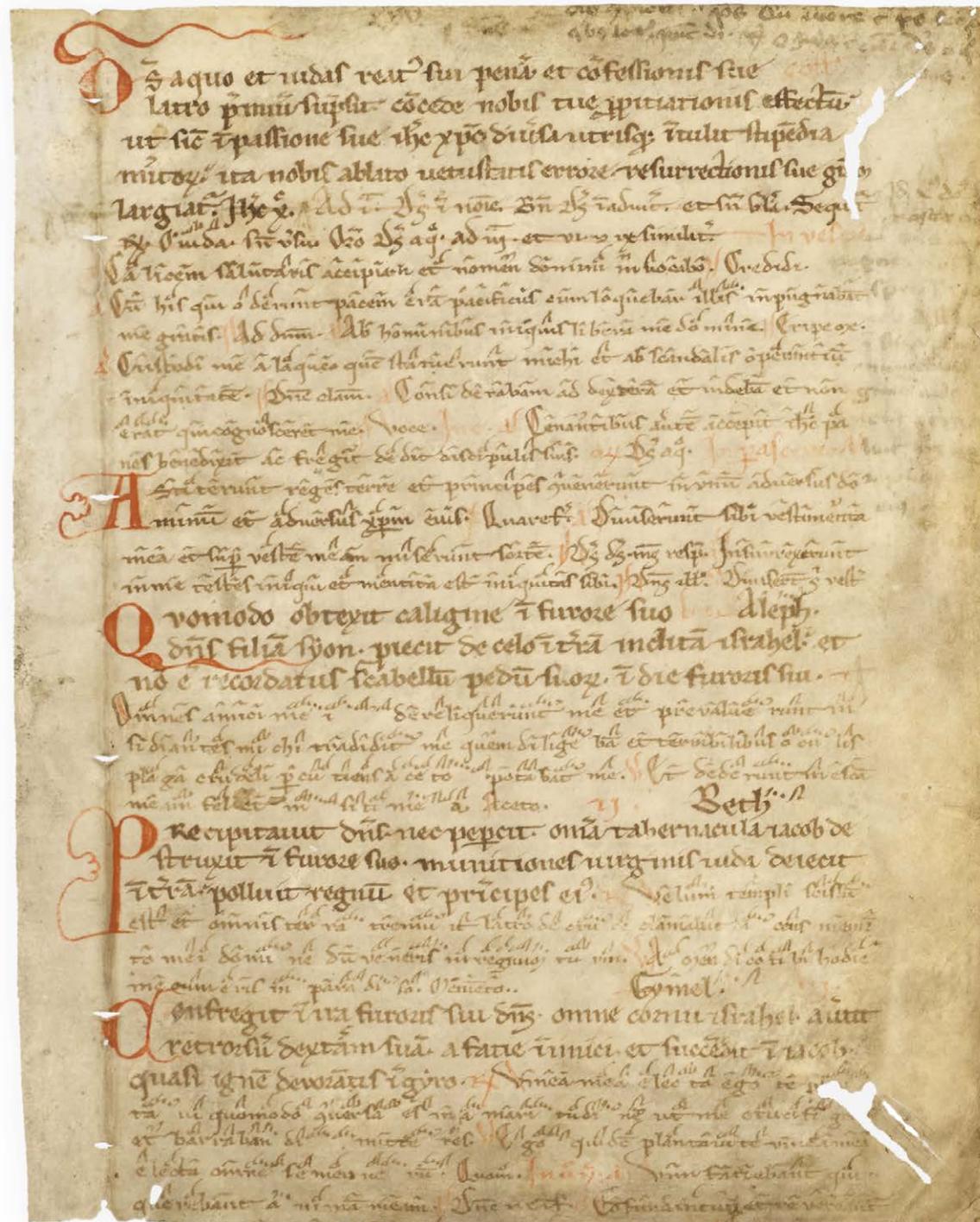
13. BREVIARY, in Latin, with neumes, from the Temporal, with parts of the services for Maundy Thursday, Good Friday, the second Sunday of Easter, and the following Sunday. *Germany, 2nd half of 13th century.*

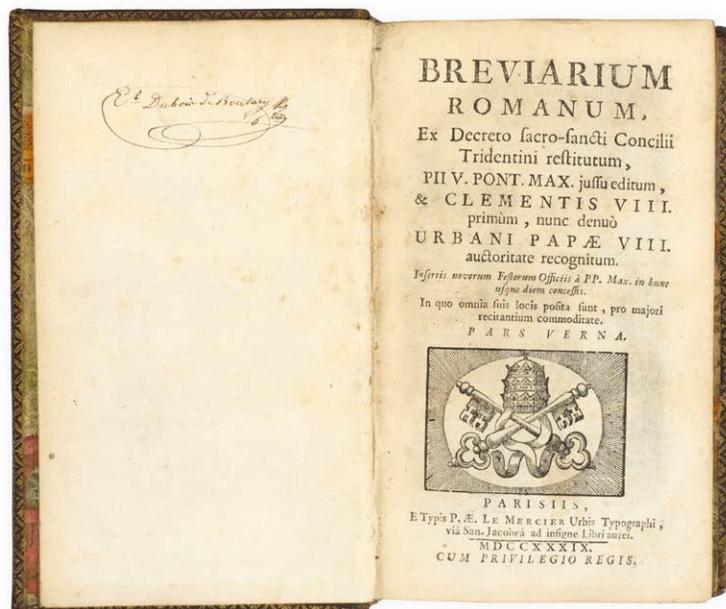
Two partial vellum leaves (not consecutive, numbered 'LXV' and 'LXXII' at head), each c. 195 x 160 mm, single columns of 37 lines written in two sizes of gothic script, brown ink, numerous two- and one-line initials in red, rubrics, capitals touched in red, St Gall neumes; recovered from use in a binding with consequent wear and soiling, wormtracks to corners of both leaves touching parts of text, small loss to one corner of second leaf, recto of second leaf rubbed affecting legibility, slight cockling; some sixteenth-century marginalia, also a later note to second leaf dated 26 September 1667. **£750**

Two leaves from a breviary with readings and chants for part of Holy Week and Eastertide, the chants with musical notation in the form of St Gall neumes.

The distinctive *mise-en-page* presents the readings in a bold hand, in darker ink, with initials in red with decorative, wavy flourishes, and the notated chants in a smaller hand, in lighter ink, with red rubrics. The readings found here come from Lamentations 2.1-3, Augustine on Psalm 63, Maximus of Turin's sermon 29, and Gregory the Great's homily 14.

The marginalia are evidence of adapted use over time: eight lines have been written in the margin beside the section for *Dominica I post octavas Paschae* supplying a reading from 1 Peter 2.21–22, for example.





WITH CHINOISERIE ENDPAPERS

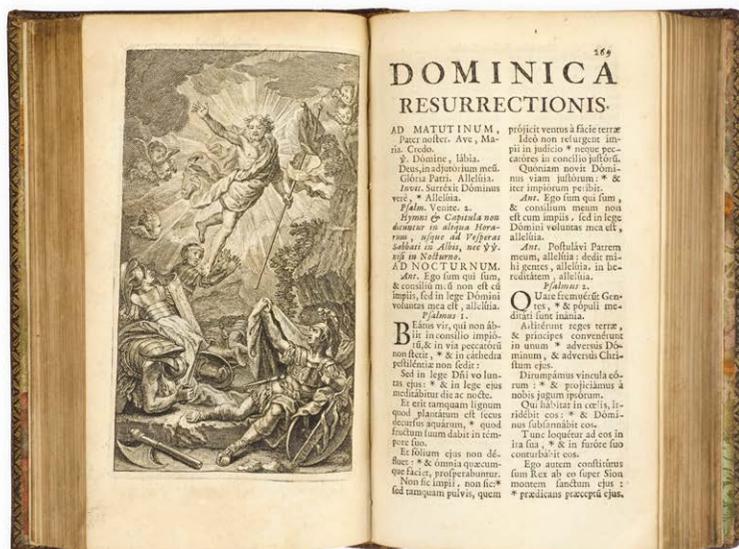
14. [BREVIARY.] Breviarium Romanum, ex decreto sacro-sancti Concilii Tridentini restitutum, Pii V Pont. Max. jussu editum, et Clementis VIII primum, nunc denuo Urbani Papae VIII auctoritate recognitum ... Pars verna [aestiva, autumnalis, hiemalis]. Paris, Pierre-Gilles Le Mercier, 1739.

Four parts in four vols, 12mo; *Verna*: pp. [30], 538, CCXVI, [4], 4, with 4 plates; *Aestiva*: pp. [30], 526, CCXVI, [4], 4, with 4 plates; *Autumnalis*: pp. XLVIII, [6], 468, CCXVI, [4], 4, 3, [1 (blank)], with 3 plates; *Hiemalis*: pp. [30], 528, CCXVI, [4], with 4 plates; woodcut Papal device to title-pages, small cancel slip pasted to second title; tears without loss to first three leaves of vol. 2, some light foxing and toning, occasional small marks; very good in contemporary calf, gilt dentelle border to covers with flower and heart tools, spines gilt in compartments, lettered and decorated in gilt, gilt turn-ins, edges gilt, gilt and coloured brocade endpapers signed by Johann Köchel (see below); small loss at head of spine of vol. 1, small wormhole at foot of lower joint of vol. 4, some wear to joints and extremities; ownership inscription to vol. 1 endpaper 'Dubois de Boutary'. **£1500**

A sumptuously bound set of the Roman Breviary as approved by Pope Urban VIII, printed by Pierre-Gilles Le Mercier (1698–1773), official printer to the city of Paris, arranged in four parts for spring, summer, autumn, and winter, and illustrated with fifteen plates.

A plate of King David opens each part, the other plates including depictions of the Resurrection, the Ascension (signed J. Sauvé), Pentecost, the Trinity, the Last Supper, the Assumption of the Virgin, All Saints, the Annunciation, the Nativity, and the Adoration of the Magi (signed S. Thomassin).

The beautiful gilt brocade endpapers, coloured with splashes of orange, crimson, violet, and aquamarine, are by Johann Köchel of the Bavarian city of Fürth; the front endpapers to *Pars hiemalis* bear his name. Floral and foliate patterns are intermingled with Chinoiserie designs: a lady on horseback, a man with a book seated beneath a canopy, two men enjoying a drink, a lady serving food, a man with a fan and a cockatoo, pagodas, and baskets of fruit (Haemmerle, *Buntpapier* no. 80, pl. 90, dated to c. 1720).





IN A POLISH BINDING REUSING 16TH-CENTURY TOOLS

15. CALAMATO, Alessandro. L'Espettatione dell'incarnato verbo, overo prediche sopra le domeniche dell'Avvento, e feste occorrenti ... opera profittevole a predicatori, & ad ogni stato di persone. Con l'aggiunta del doloroso spettacolo della passione, e morte di Christo nostro signore, della prattica per aiutarre a ben morire, e delle sentenze scelte latine, appropriate alle prediche di tutto l'anno ... *Venice, presso i Giunti, 1653.*

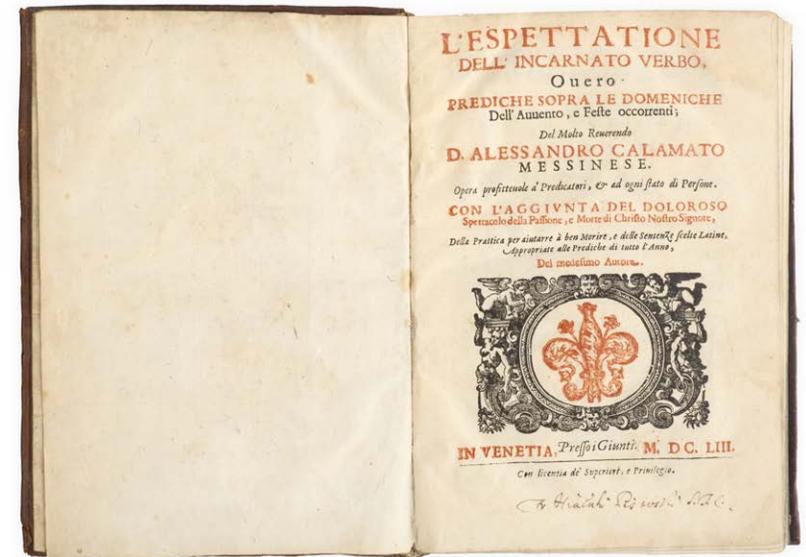
Four parts in one vol., 4to, pp. [4], 345, [3 (index)]; title in red and black with woodcut Giunta device, text in two columns, woodcut initials, *Doloroso spettacolo, Prattica per aiutare a ben morire, Sententiae selectae* with own divisional titles, full-page woodcut to p. [4], small woodcuts to pp. 119, 185, and 221, **all seemingly reusing sixteenth-century woodblocks**; small marginal wormholes to first and last few leaves, a few marginal paperflaws and small marks, some dampstaining; otherwise very good in contemporary sheep, covers tooled in blind to a panel design with rolls depicting the four Evangelists (dated 1573), central oval stamp to upper cover depicting St Hyacinth kneeling before the Virgin and Child, central stamp to lower cover showing St Francis receiving the stigmata, three raised bands to spine, blue edges; small wormtracks to upper joint and lower board, rubbed, a few marks; ownership inscription at foot of title 'Fr Hiac[i]n[t]hi Pisolvski S.J.L.' **£1950**

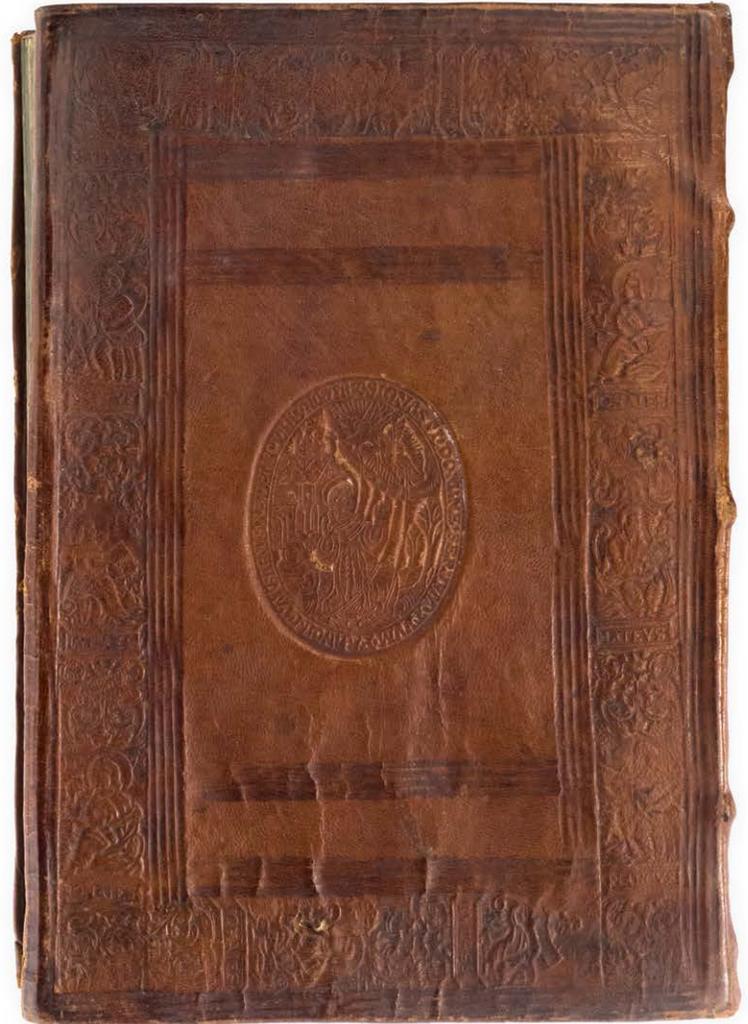
Later edition of a compendium of four works by Alessandro Calamato (d. 1648), a priest from Messina in Sicily, **in an unusual Polish(?) devotional binding with stamps depicting St Hyacinth of Poland and St Francis of Assisi.**

First printed in 1639, the text begins with eleven sermons delivered between the first Sunday of Advent and the feast of St John the Evangelist, prefaced with a full-page woodcut of the Nativity. Meditations on the Passion of Christ and the compassion of the Virgin Mary follow, opening with a woodcut depicting the Agony in the Garden, Christ's arrest, and his trial before Pilate. The third part comprises advice for those attending the sick and dying, beginning with a woodcut of the Entombment, and the volume ends with a substantial collection of extracts from the Church Fathers and other writers on a variety of subjects, arranged in alphabetical order from 'amor Dei erga hominem' to 'Virginitas', intended to assist with sermon writing, the divisional title bearing a woodcut of the Virgin Mary holding a book and the infant Jesus.

The central stamp here to the upper cover depicts the apparition of the Virgin and Child before the Polish Dominican and missionary St Hyacinth (d. 1257), with Mary's words to the saint 'Gaude lacinte quia orationes tue grate sunt filio meo' on a scroll. The stamp to the lower cover shows St Francis of Assisi (c. 1181–1226) receiving the stigmata from Christ on the cross, with lines running from the five holy wounds to Francis's hands, feet, and chest; the surrounding legend reads 'Signasti domine servum tuum Franciscum signis redempcionis nostrae'. **We have been unable to trace other examples of these stamps**, although the subject and overall style of the decoration may indicate a Polish origin. Highly unusually for a mid-seventeenth-century volume, the tools date from significantly earlier: the roll-tooled borders carrying portraits of Matthew, Mark, Luke, and John are in fact dated 1573.

No copies of this edition traced in the UK or US.





CATECHISMUS MAJOR

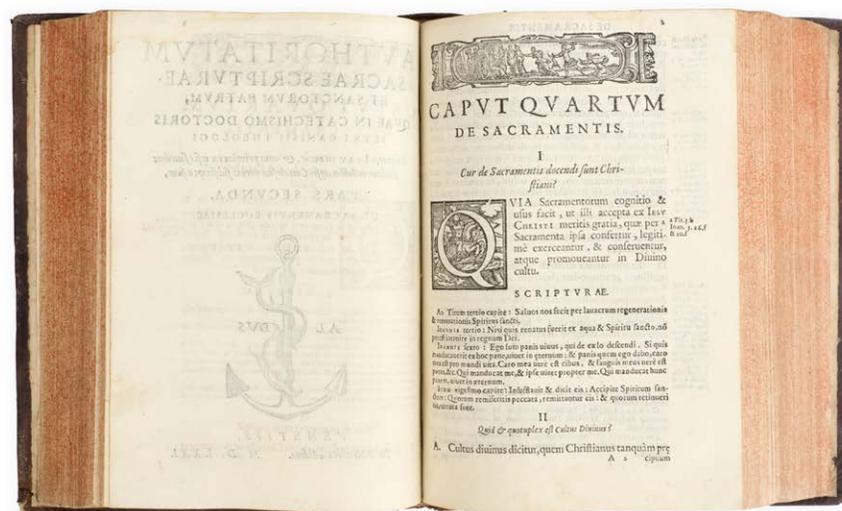
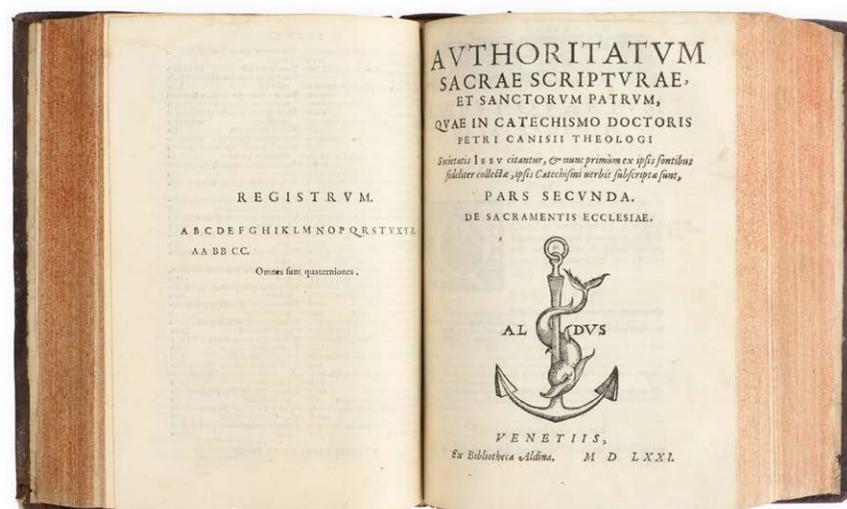
16. CANISIUS, Peter; Petrus BUSAEUS, editor. *Authoritatum sacrae scripturae, et sanctorum patrum, quae in Summa doctrinae Christianae doctoris Petri Canisii theologi Societatis Iesu citantur, et nunc primum ex ipsis fontibus fideliter collectae, ipsis catechismi verbis subscriptae sunt, pars prima [–tertia]. Venice, 'ex bibliotheca Aldina', 1571.*

Three parts in one vol., 4to, ff. 186, [21 (index, register)], without final blank; 179, [25 (index, register)]; 130, [14 (index, register)]; woodcut Aldine device to titles, woodcut initials; small marginal paper repairs to part 1 title-page and 2B8 and part 3 c7, occasional light marginal dampstaining (especially at end) or toning; overall good in contemporary calf, spine in compartments with red morocco lettering-piece, red edges; some wear to spine ends and corners, abrasions to covers, slightly whitened. £375

Aldine edition of Canisius's famous *Catechismus major* edited and expanded by the Dutch Jesuit Petrus Busaeus (1540–1587). The first Busaeus edition, in four parts, was published at Cologne in 1569–70.

Born in the Low Countries, Canisius (1521–1597) joined the Jesuits in 1543 and, with great difficulty, established the first house of the Society in Germany, at Cologne. 'From 1549 onwards he was working in Bavaria, Vienna and Prague, preaching and lecturing against Protestantism ... A vigorous exponent of the Roman Catholic, and especially the Jesuit, position, he compiled a number of catechisms of which the chief was *Summa doctrinae christianae* (or *Catechismus major*), published in 1554 with 211 questions and answers. Over 130 editions have since been issued ... To him, more than to any other, was due the remarkable success of the Counter-Reformation in the south German lands. He was canonized in 1925 and ... declared to be a Doctor of the Church' (*Oxford Dictionary of the Christian Church*). Sommervogel describes the *Catechismus major* as enjoying 'une vogue incroyable'. Busaeus joined the Jesuits at Cologne and subsequently taught theology and Hebrew at the university of Vienna. The three parts here cover faith, hope, and charity; the sacraments; and sin.

Adams C516; Ahmanson-Murphy 1084; Renouard, p. 211; Sommervogel II, 440.



COLLECTED CAROLS

17. [CAROLS.] Noels et cantiques nouveaux, où l'on voit l'histoire de ce qui a précédé, accompagné et suivi la naissance de Jesus-Christ, jusqu'au retour de l'Egypte ... Metz, Jean Antoine, 1732.

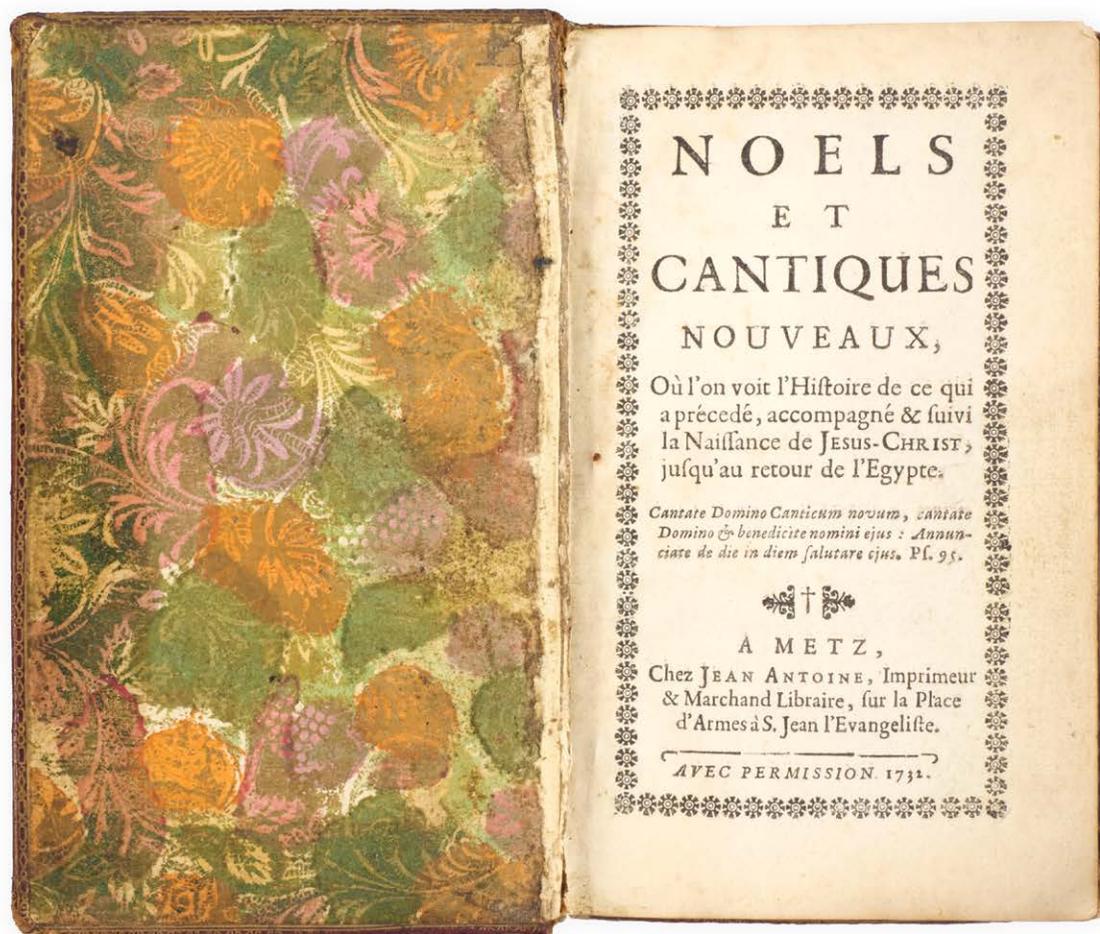
8vo, pp. 119, [1 (blank)]; title within frame of type ornaments, head- and tailpieces; occasional light marks, somewhat toned; good in contemporary red morocco, gilt border and fleurs-de-lys cornerpieces to covers, spine in compartments lettered and decorated in gilt, gilt edges, coloured gilt brocade endpapers; some wear to spine, joints and corners, small abrasions to covers, wanting front free endpaper. £575

Very rare collection of carols and canticles celebrating Christ's nativity, printed at Metz in northeast France.

The collection includes songs on the marriage of the Virgin Mary, the Annunciation, the Visitation, the birth of John the Baptist, the birth of Jesus, the adoration of the shepherds and Magi, the Circumcision and Purification, the massacre of the innocents, and the flight from and return to Egypt. There are numerous carols for Christmas Day itself, including one with lines alternating in French and Latin; some are specific to Metz, such as 'Hommages des Messeins à la crèche du sauveur'.

The dedication takes the form of a letter of thanks from the poor of Metz to Henri Charles du Cambout, 3rd Duke of Coislin (1665–1732), in his capacity as the city's bishop. Cambout was a member of the Académie française and inherited the outstanding library of his great-grandfather Pierre Séguier. Numerous acts of charity originating from him are referred to here: the establishment of refuges for girls, seminaries, and hospitals; the repair of churches and monasteries; the construction of homes for soldiers; and the release of prisoners. His ill health is also referred to, and he died a matter of weeks after this volume was published.

No copies traced in the UK, and only 1 in the US (Yale).



MARIAN BIOGRAPHY

18. **CATTANI DA DIACCETO, Francesco.** La vita dell'immacolata et gloriosissima sempre vergine Santa Maria madre di Dio et signor nostro Giesu Christo ... Al serenissimo signore il S. Cosimo de Medici Gran Duca di Toscana ... *Florence, Bartolomeo Sermartelli, 1570.*

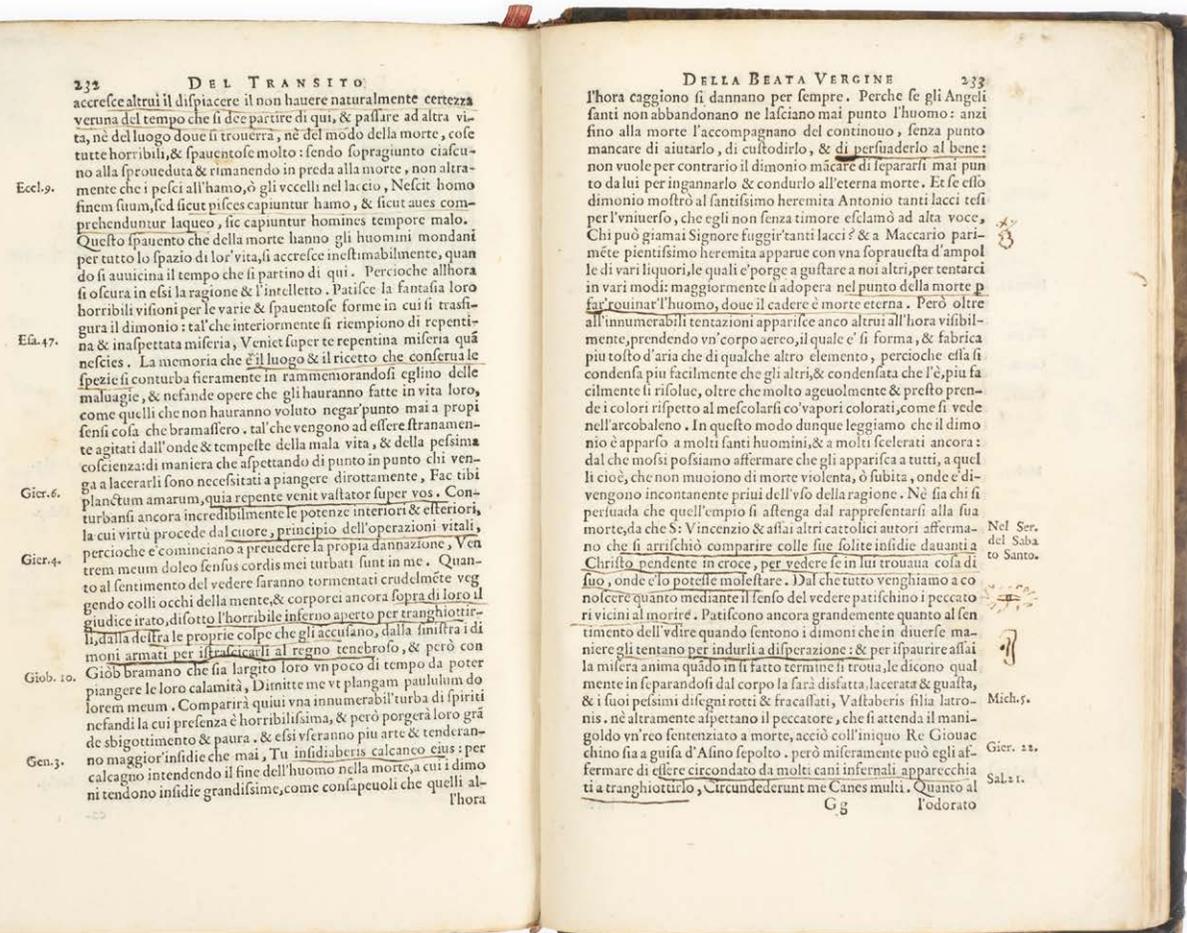
4to, pp. [8], 260, [4]; woodcut device to title, woodcut initials; foot of title-page stained and worn where paper covering inscription partially removed, marginal worming particularly to lower margins often extensive but never affecting text, some dampstaining and foxing; in nineteenth-century green roan-backed boards with marbled sides, spine decorated in gilt with red morocco lettering-piece, decorative patterned endpapers; some wormholes to joints and wear to extremities; seventeenth-century inscription at foot of title-page (partly obscured) 'Addi 21 dicembre 1639 in firenze questo libro ...', ink stamp 'Bibliothèque Capucins Toulouse' to p. [3], occasional early marginalia and underlining. £450

First edition of a life of the Virgin Mary by Francesco Cattani da Diacceto (1531–1595), bishop of Fiesole and grandson of the noted Florentine Neoplatonist philosopher of the same name, dedicated to Cosimo I de' Medici, the first Grand Duke of Tuscany.

Cattani arranges his biography in nineteen chapters from the Virgin's birth to the Assumption via her marriage to Joseph, the birth of Christ, the flight into Egypt, the wedding at Cana, and the Resurrection, emphasising Mary's greatness, compassion, and patience. Cattani also wrote lives of Christ, St Dominic, and St Catherine de' Ricci.

Where Cattani discusses the senses at pp. 233–4 our annotator has drawn marginal pictures of an eye, ear, nose, mouth, and hand; he has also attempted to render flames on p. 235.

EDIT16 CNCE 10332; USTC 819782. OCLC records 2 copies in the UK (BL, John Rylands) and 3 in North America (California State, Smith College, University of Toronto).



Nel Ser. del Saba to Santo.

Mich. 5.

Gier. 12.

Sal. 21.

Gg Todorato

A PIOUS SOCIETY OF GIRLS

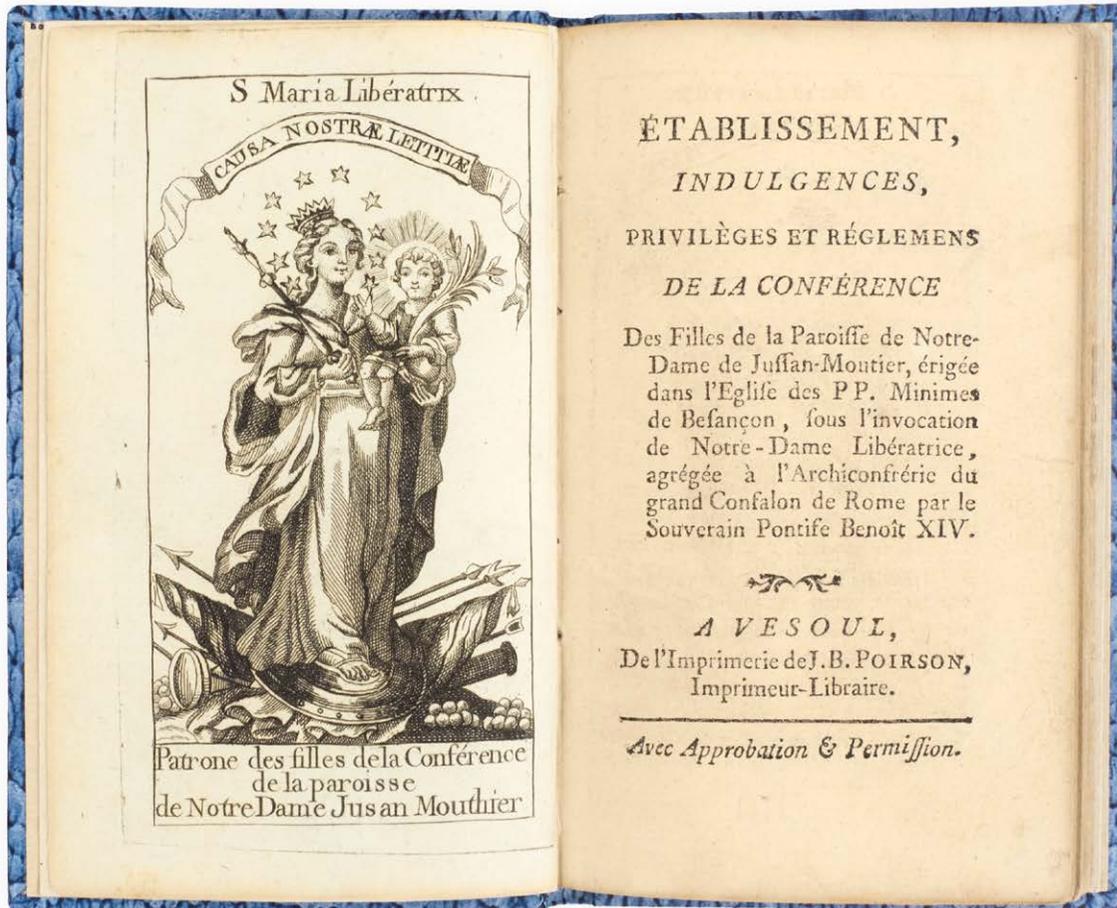
19. [CONFÉRENCE DES FILLES.] Établissement, indulgences, privilèges et réglemens de la conférence des filles de la paroisse de Notre-Dame de Jussan-Moutier, érigée dans l'église des PP. Minimés de Besançon, sous l'invocation de Notre-Dame Libératrice, agrégée à l'archiconfrérie du grand Confalon de Rome par le souverain pontife Benoît XIV. *Vesoul, Jean-Baptiste Poirson, [1776].*

12mo, pp. 71, [1 (blank)]; with engraved frontispiece of 'S. Maria liberatrix'; very small marginal hole to title-page, toned, a little light foxing; very good in recent blue paste paper boards by Boichot, printed paper label to spine. £650

Very rare work, provincially printed, on the history and regulations of a pious society of girls established at the Minim church in Besançon, in the east of France, in 1750. The society was proposed by the Minim curate of Notre-Dame de Jussan-Moutier in order to promote piety among the youth of his parish, and in 1755 it became associated with the Confalon fraternity of penitents in Rome, thereby enjoying its indulgences and graces. The engraved frontispiece here depicts the society's patroness, the Virgin Mary under the title of Our Lady of Deliverance.

The text here informs us that the girls were to assemble on Sundays, and certain feast days associated with Christ and the Virgin Mary, at quarter past one in the afternoon, their meetings lasting ordinarily no more than one hour. After an opening prayer, the rosary was recited by two choirs, followed by readings from the catechism and from a 'book of piety', meditations, and a closing prayer. Instructions then follow on the admission and death of members, on the saying of Masses, and on the election and duties of various office holders (director, treasurer, counsellors, mistress of postulants, readers, singers, nurses etc.). The virtues to be practised by the girls are described, including chastity, mortification ('to repress bad inclinations'), and charity towards 'poor or rich, annoying or nice', and the volume ends with a collection of spiritual maxims (e.g. 'God alone has the right to ask for our hearts, he alone is worthy of possessing it'). Rather than being printed in Besançon itself, this work was printed at Vesoul, thirty miles or so to the north.

No copies traced in the UK. OCLC records 1 copy only in the US (University of Dayton).



IN DECORATIVE PAPER WRAPPERS

20. [CONFRATERNITY OF THE HOLY SACRAMENT.] Règlements et prières de la confrairie érigée en l'honneur du très-saint sacrement, dans l'église paroissiale de St Paul et St Donat de Besançon. *Besançon, Jacques-François Couché, [1780].*

12mo, pp. 90; woodcut of a monstrance and angels to title verso; very slight dampstaining to upper outer corners, short, closed tear at foot of p. 49; very good, stab-stitched in contemporary decorative printed paper wrappers; some wear to edges and creasing, signs of repair with glue; preserved in a black morocco clamshell box by Boichot, spine lettered in gilt, transparent upper cover. **£850**

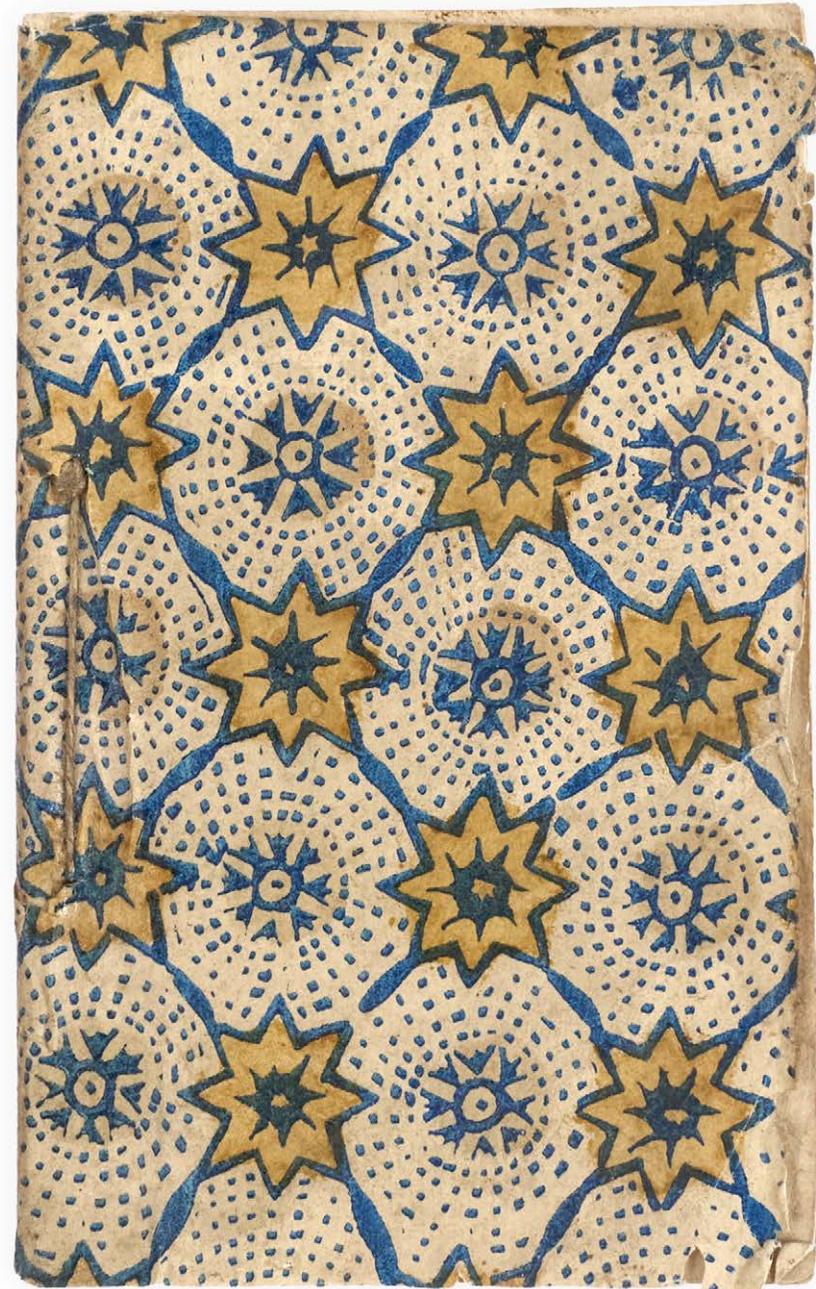
Apparently unrecorded pocket-sized manual for the male and female members of a confraternity devoted to the Holy Sacrament established in 1780 in the church of St Paul and St Donatus at Besançon.

The text opens by describing the Eucharist as 'the most worthy object of the veneration and homage of all creatures', and 'the most precious gift that the God of mercies has given to mankind'. According to the regulations, the confraternity was open to 'persons of any age, sex, state, and condition', and members were expected to take part in processions, accompany the Eucharist when carried to the sick, pray for other members and offer them help and consolation, celebrate Masses for the dead, elect officers (including a secretary to keep a catalogue of members), and pay a fee upon admission.

The second part of the volume contains various acts (of faith, adoration, humility, thanks, love, contrition, hope, and charity); meditations for each of the eight days of the octave of the feast of the Blessed Sacrament (on Christ as God, king, master, father, judge, friend, husband, and physician), each ending with several resolutions (to break bad habits, find a spiritual director etc.); and the litany of the Eucharist.

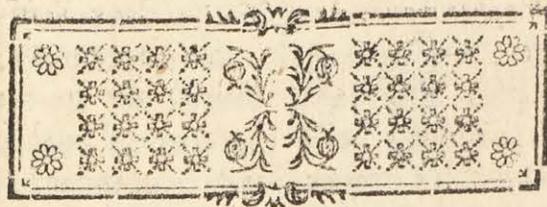
The text beneath the woodcut to title verso has spaces left blank to be filled with the name of the member of the confraternity.

No copies traced on OCLC or CCfr.





*LE Billet d'Adoration de
pour la Confrairie
du très - Saint Sacrement de la
Paroisse de St. Paul & de St. Donat
de Besançon, est depuis
heures à heures le
de chaque mois.*



*RÈGLEMENS
ET PRIERES
DE LA CONFRAIRIE
érigée en l'honneur du Très-
Saint Sacrement, dans l'Eglise
paroissiale de St. Paul & St.
Donat de Besançon.*

✠ A divine Eucharistie, appelée
L le St. Sacrement par excel-
lence, est l'objet le plus digne
de la vénération & des hommages de
toutes les créatures. Elle est le don
le plus précieux que le Dieu des misé-
ricordes ait fait aux hommes; elle est

UNRECORDED RULES

21. [CONFRATERNITY OF OUR LADY OF LORETO.] Réglemens et statuts de la confrérie de Lorette ... *Besançon, Jean-Mathieu Couché, [1777].*

12mo, pp. 64, 61-88; woodcut of Notre-Dame de Lorette to title verso, woodcut of the Crucifixion to p. 23; loss to blank corner of D1, a little foxing at end; very good in later vellum, gilt-lettered red morocco spine label; covers a little marked. £850

Apparently unrecorded set of regulations governing a confraternity devoted to Our Lady of Loreto established in Besançon in 1703, whose members were directed to honour the Virgin Mary, to pray for the dead, and to display charity towards one another.

The confraternity was open to all those of irreproachable character, admission fees being dependent on age (3 livres for the under 20s, 24 livres for those aged between 45 and 50, for example). Certain officers were to be elected and a general assembly was to be held on the octave of the nativity of the Virgin; members were to contribute towards the cost of printing notices and purchasing candles, giving 4 sols per annum for the upkeep and decoration of the confraternity's chapel, sacristy, and ornaments; to hold Masses for the dead; and to help members who fell into poverty.

The duties of the officers are explained – the secretary was to record deliberations, donations, and correspondence, for example – and various indulgences are detailed for burying the dead, administering to the sick, housing pilgrims, setting sinners on the right path, making peace with one's enemies etc. The Seven Penitential Psalms and litanies are followed by a remarkable catalogue of several hundred members of the confraternity, arranged by *dixaine*, giving the year of the admission of each, the latest date being 1777. The text ends with the procedure for admitting members, foundational documents, and prayers to the Virgin and for Confession and Communion.

No copies traced on OCLC or CCfr.



OWNED BY TWO NUNS

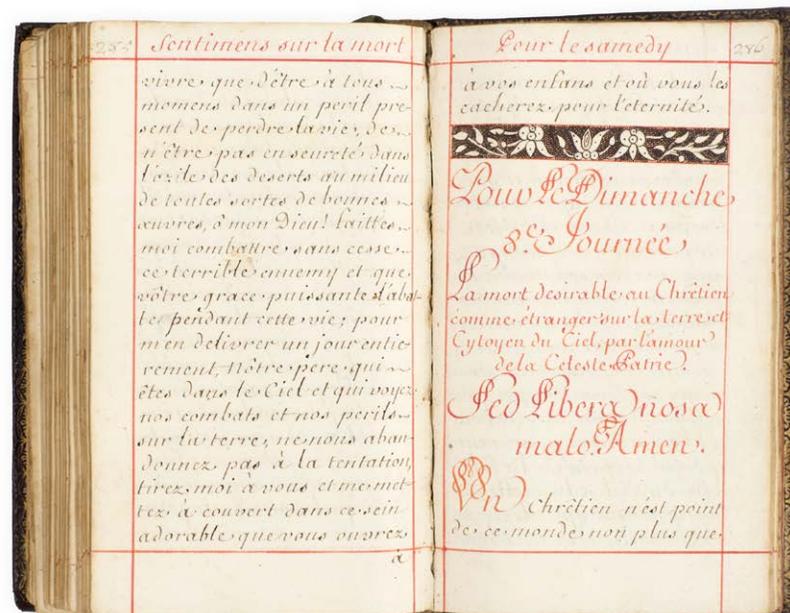
23. [DEATH.] 'Recueil de considerations prieres et preparations pour la mort avec tous les passages de l'ancien et nouveau testament sur nos fins dernieres'. [Normandy, early 1700s].

Manuscript on paper, in French, small 8vo (14 x 8.5 cm), pp. [8 (title and blanks)], 5, [2 (blank)], 6-83, 83-301, [19]; very neatly written in pale brown and red ink in a single hand within red ruled frames, some decorative head- and tailpieces, prayers added in a second hand to pp. 218–220 and to last 2 pp., 2 engraved emblematic plates tipped in facing pp. 153 and 209; title leaf on stub, textblock slightly split between pp. 46 and 47, pp. 65–78 slightly loose and projecting at fore-edge, a little worming to inner margins, occasional light marks; overall very good in contemporary black calf, five raised bands to spine, one lettered in gilt 'Prepar a la mort', skull and crossbones stamp in blind to five spine compartments and to corners of covers (impressions faint), gilt turn-ins and edges, marbled endpapers; wormhole at head of upper joint, a little wear to extremities, somewhat rubbed; inscriptions to front free endpaper (in three hands) 'Sr Elisabeth Eleonor De Matignon 1720', 'du prieuré de notre dame et Bernard de Thorigny', and 'Sr Therese Virginie Mequin'. £1650

A poignant devotional manuscript on preparing for death, in an appropriate sombre binding decorated with a skull and crossbones tool, formerly in the possession of two nuns.

The manuscript opens with a collection of passages from the Old and New Testament relating to death. These are followed by reflections on hearing Mass; advice on preparing for and accepting death; acts of contrition for sins, condemning one's past life and resolving to better spend the remainder of one's days; and passages on placing one's hope, trust, and love in God, and on the sacrament of extreme unction. A second part supplies prayers for an eight-day period of devotions, as well as reflections on Christ's sacrifice. The two engraved emblematic plates, signed Landry and titled 'Omnia spernit' and 'Amor omnia rectificat', appear to be from a French edition of Otto van Veen's *Amoris divini emblemata*.

The names of two nuns appear at the front with a note indicating that they were members of the priory of Bernardines in the town of Torigny, Normandy. Torigny is the home of the princely Château des Matignon; Sister Elisabeth Eleonor de Matignon, whose name appears here with the date 1720, was a member of this notable family.



C Diuinis humanisq[ue] dignū
consp[ect]ibus p[re]clarissimū
opus super quattuor nouissi-
mis cui **Speculū mortaliū**
titulus p[re]fertur A reuerendo
p[re] Magistro nicholao denisse
p[re]lato p[ro]uinciali francie su-
per fratres de obseruantia vul-
gariter nuncupatos editum.
ac cōmunis vtilitatis oīum in-
tuitu congestum / vigilantissi-
maq[ue] p[ro]uidētia ac impensis
honesti viri **Magistri martini**
moxi rothomagi ad diuī Lau-
di limina cōmorantis impres-
sioni traditum. Hoc nostre sa-
lutis anno **Millesimo quingē-**
tesimo sexto.

ON DEATH AND WHAT COMES NEXT

24. DENISSE, Nicolas. Diuinis humanisq[ue] dignū[m] consp[ect]ibus p[re]clarissimū opus super quattuor nouissimis cui Speculū[m] mortaliū titulus p[re]fertur a reuerendo p[at]re magistro Nicholao Denisse ... editum ac cōmunis utilitatis o[mn]iū intuitu congestum ... Rouen, Martin Morin, 15 February 1506 [1507].

8vo, ff. [127] (of 128, wanting the final leaf with colophon and verses to recto and printer's device to verso); title in red and black with bicolour line fillers, woodcut initials, text in two columns, margins ruled in pale red ink; old repairs to inner margin of title-page verso, a few small chips to edges, small marginal wormhole to last few leaves, some toning; overall very good in modern stiff vellum, title and date in ink to spine; boards bowed, some staining to pastedowns; a few sixteenth-century marginalia, underlining; sixteenth-century inscription to last page 'Istius voluminis simplex ... usus conceditur a reuerende patre provinciali fratri Michaeli Labite', modern bookplate of Arthur Mullin. **£1650**

Rare edition of the *Speculum mortaliū* of the Franciscan theologian **Nicolas Denisse** (d. 1509), printed at Rouen by Martin Morin (d. 1522).

Denisse divides his text into four parts: on death (identifying three kinds: inevitable, desirable, and terrifying); on the last judgement; on the punishment of the damned; and on the glory of the blessed. The volume ends with various related questions and answers e.g will everyone rise at the last judgement from where they were buried; will women rise or only men; will angels serve as judges; do the damned hate God; can men become angels? A Parisian edition of the *Speculum mortaliū* was issued by François Regnault in the same year.

From Orbec in Normandy, Morin trained as a printer in Paris before working for Guillaume Le Talleur, Rouen's first printer, whom he succeeded in 1490/1. He issued several liturgical books for the English market, and produced university texts in association with booksellers in Caen and Angers.

USTC 111296. **No copies traced in the US.** Library Hub records 2 copies (BL, Edinburgh University), to which USTC adds a further 2 (Bodleian, Stonyhurst College).

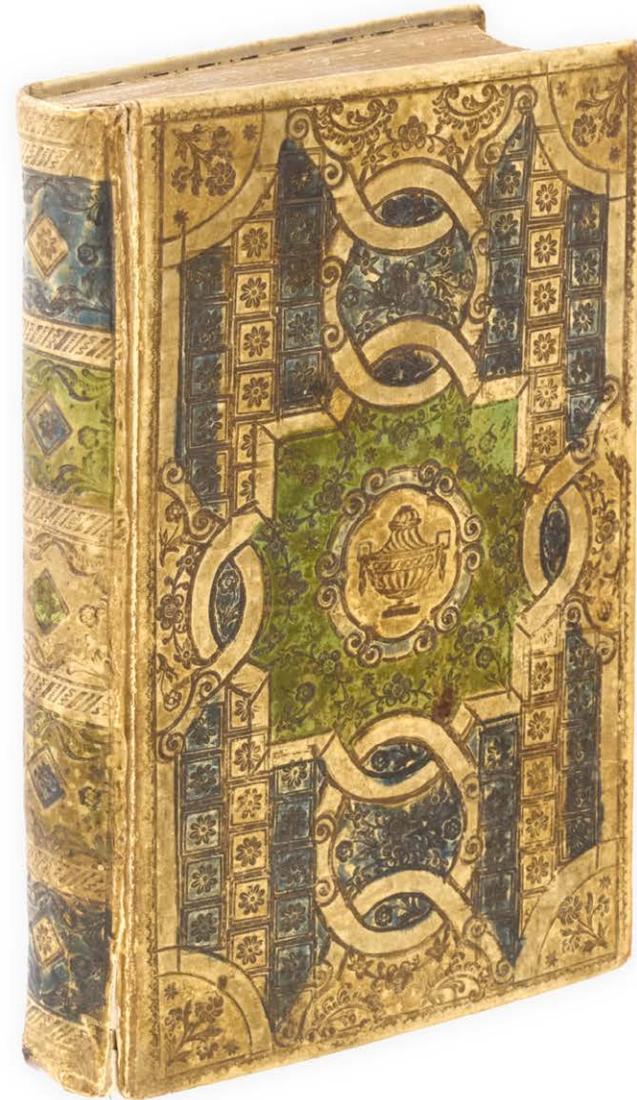
BAUERNEINBAND

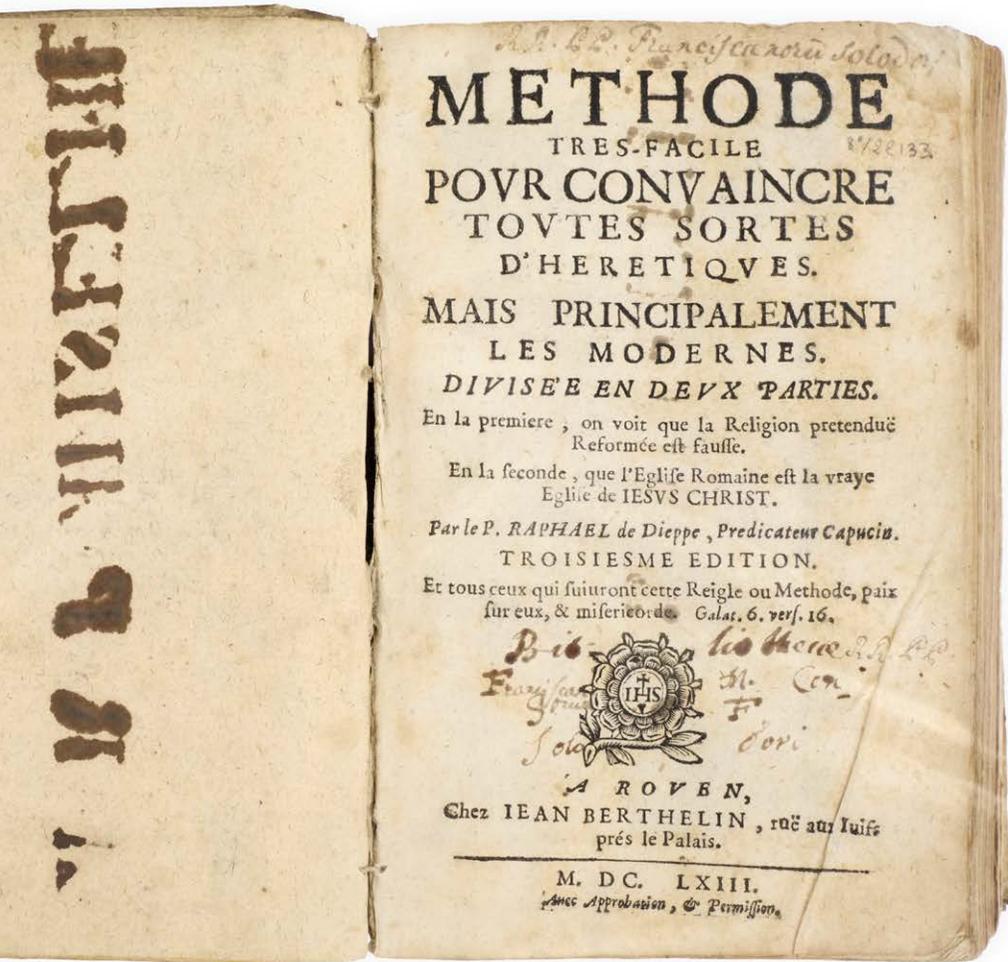
25. [DEVOTION.] Kern Christlicher Andachten, das ist Geistreiches aus den auserlesensten und kräftigsten Morgen- Abend- Mess- Beicht- Communion- und andern täglichen Andachtsübungen abgefasstes Gebethbuch, allen in Gott lebenden Seelen zum Nutzen und mehrerem Eifer zusammen getragen. *Breslau, Johann Franz Kreutzer, 1792.*

8vo, pp. [6], 296; engraved frontispiece of Christ on the cross, title in red and black, title and text within frame; some dampstaining to frontispiece and final quire, slight split at head between pp. 2 and 3, small wax drops to p. 45, slightly toned; otherwise good in contemporary vellum over boards, elaborately tooled in gilt to a geometric design with interlaced bands and floral tools, central classical vase to covers, painted in blue, green, and yellow, edges gilt with a little gauffering, decorative printed paper pastedowns; small chips at foot of spine, upper joint slightly split at head and foot, a few small marks, slightly rubbed; ownership inscription to front free endpaper 'Anna Lachnitt in Dingelstäel 1873', devotional Marian image to rear pastedown. **£750**

A seemingly unrecorded edition of a compendium of prayers and devotional exercises, in a characteristic contemporary Bauerneinband.

The prayers include several to specific saints: Sebastian, Roch, Dominic, Laurence, Florian, Mary Magdalene, Barbara, Apollonia, Ottilia, and Catherine.





HARASSING HERETICS – PRINTED BY A CALVINIST

26. DIEPPE, Raphael de. *Methode tres-facile pour convaincre toutes sortes d'heretiques. Mais principalement les modernes. Divisee en deux parties. En la premiere, on voit que la religion pretendue reformee est fausse. En la seconde, que l'eglise Romaine est la vraie eglise de Iesus Christ ...* Troisieme edition. *Rouen, Jean Berthelin, 1663.*

8vo, pp. [11], 2-23, [26], 2-687, [15], [2 (blank)]; woodcut rose with IHS to title, woodcut initials, head- and tailpieces; foxing, sometimes heavy, and light dampstaining, a little creasing to some corners; good in contemporary limp vellum, title in ink to spine; cockled, a few marks; inscriptions to title of the Franciscan friars of Solothurn ('Solodori') in Switzerland, 'A R. P. Anselme' inscribed to upper cover and to front free endpaper, inscription to front pastedown noting that 'Roger Maistre de l'Artillerie et Commissaire des munitions et mines pour le Roy à Philipsbourg' gave this book to 'P. Anselme Gemers(?) Cordellier Vicaire' in June 1670. **£450**

Third edition (first 1640) of this **Catholic attack on Protestant doctrine by the Capuchin friar Raphael de Dieppe (1588–1648), printed, curiously, by a Calvinist.**

In the first part Dieppe accuses Protestant ministers of having no mission, of twisting the word of God to fit their designs, of being incapable of explaining the foundations of the Reformed Church, of unjustly condemning Catholic doctrines, of marrying after taking vows of chastity, and of adhering to heretical principles. From attack, Dieppe then switches to defence, justifying the Catholic stance on the infallibility of the Church, transubstantiation, the Mass, Communion, praying to saints and angels, devotion to images, and Purgatory.

The Rouen printer Jean Berthelin (1616–1672) was a Calvinist, and the nephew by marriage of Charles Drelincourt (1595–1669), Protestant minister of Charenton.

No copies of this edition traced in the US. Library Hub records a single copy, at Jesus College Oxford.

HOLY HEARTS

LA DEVOTION
AV TRES-S. COEVR
E T
AV TRES-SACRE' NOM
DE LA B. V. MARIE.

Contenant deux Offices dressés en l'honneur de ce tres-digne CœVR, & de ce NOM tres-auguste.

Avec un Discours qui precede, declarant l'Origine & le Fondement de cette Devotion.

Par le P. JEAN EUDES Prestre de la Congregation de IESVS & MARIE.



A CAEN,
Chez JEAN POISSON.
M. DC. LXIII.

27. EUDES, Jean. La devotion au tres-s. coeur et au tres-sacré nom de la B. V. Marie. Contenant deux offices dressés en l'honneur de ce tres-digne coeur, et de ce nom tres-auguste. Avec un discours qui precede, declarant l'origine et le fondement de cette devotion ... *Caen, chez Jean Poisson, 1663.*

12mo, pp. [4], 306; woodcut of a heart incorporating busts of Christ and the Virgin Mary to title, initials, head- and tailpieces; G3 a cancel (stub of cancelland visible), leaf N3 bound out of order; blank upper margin of title-page cut away, loss to blank corner of L8, some light dampstaining; good in contemporary panelled calf; loss at foot of spine, some splitting to joints and wear to corners, covers rubbed and marked. **£500**

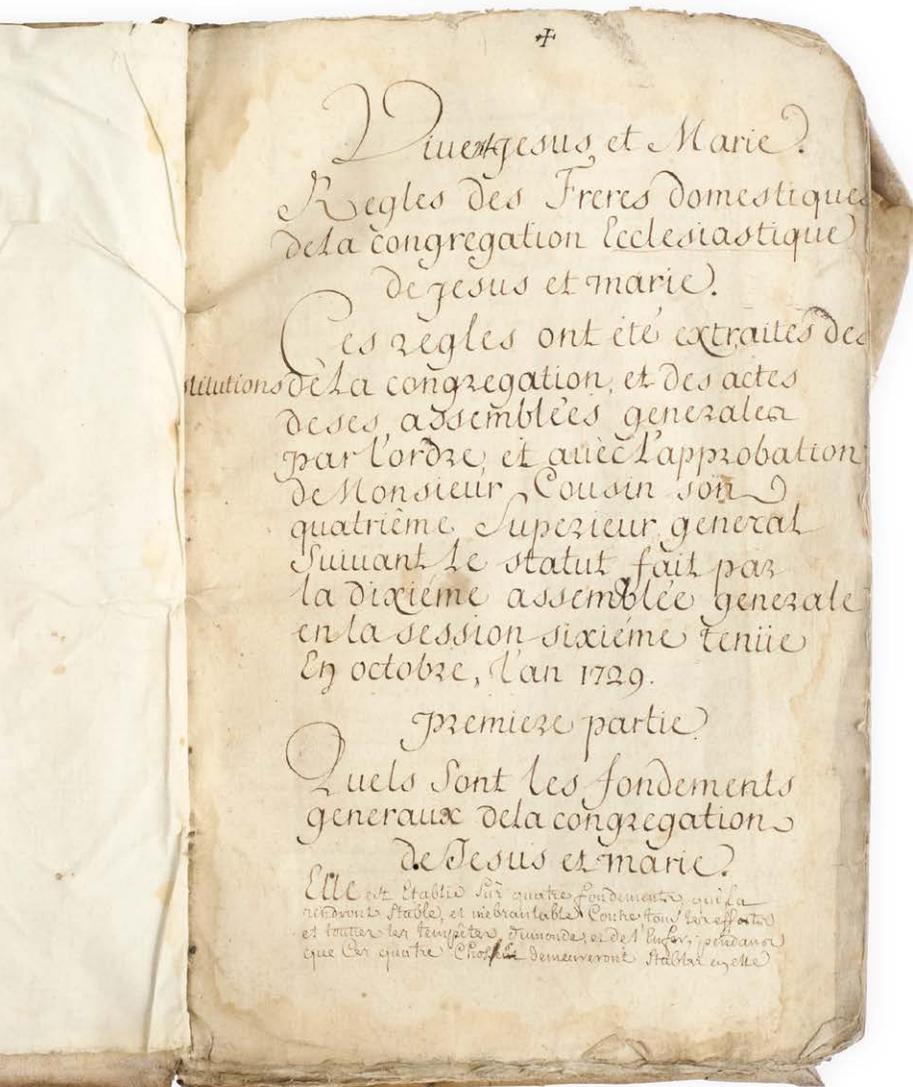
Rare edition (first apparently 1654) of a devotional work by St Jean Eudes (1601–1680), founder of the Eudists.

Eudes studied under the Jesuits at Caen before joining the Oratorians. 'In 1641 he founded the Order of our Lady of Charity, dedicated to the heart of Mary, to care for fallen women ... In 1643 he withdrew from the Oratory and founded at Caen the Congregation of Jesus and Mary, dedicated to the hearts of Jesus and Mary, an association of priests whose object was to conduct seminaries ... Eudes shares with St Margaret Mary Alacocque the claim to have initiated devotion to the Sacred Heart of Jesus. He sought to give it a theological foundation and wrote several offices of the feast. He also fostered devotion to the heart of Mary, introducing in his congregation a feast in its honour in 1648' (*Oxford Dictionary of the Christian Church*).

Here Eudes begins by justifying particular devotion to the heart of Mary, and explains seven ways to pay honour to it. Then come two Offices with Masses, the first 'of the very holy heart of the blessed Virgin Mary', the feast of which was held on 8 February, and the second of the holy name of the Virgin, celebrated on 22 September. Salutations to the hearts of Jesus and Mary follow, together with litanies and hymns, and the work ends with several approbations and permissions by French archbishops and bishops, by the vicars apostolic of China and Canada, and by the doctors of theology at the university of Paris.

Brunet II, 1092 (citing an edition of 1643); USTC 6075581. **No copies traced in the UK or US.**

EUDIST INSTRUCTIONS



28. [EUDISTS.] 'Vive Jesus et Marie. Regles des freres domestiques de la congregation ecclesiastique de Jesus et Marie. Ces regles ont été extraites des constitutions de la congregation, et des actes de ses assemblées generales par l'ordre, et avec l'approbation de Monsieur Cousin son quatrième superieur general suivant le statut fait par la dixième assemblée generale en la session sixième tenue en octobre, l'an 1729'. [Northwestern France, c. 1730].

Manuscript on paper, in French, small folio (290 x 200 mm), pp. [60]; neatly written in brown ink in a single hand, c. 40 lines per page, extensive marginal notes (slightly trimmed) to p. [32], occasional corrections; some light marginal dampstaining and cockling, a few small marginal chips, one small wormhole, else good; crudely stab-stitched in contemporary limp vellum wrappers, single tie to upper fore-edge; loss at foot of spine, stained and worn, text-block projecting at fore-edge and head. £850

A most interesting manuscript detailing the regulations governing the brothers of the Congregation of Jesus and Mary, an ecclesiastical society dedicated to the education of priests in seminaries and to missions, founded at Caen in Normandy in 1643 by Jean Eudes (1601–1680).

After explaining the four foundations upon which the Congregation is based, to render it 'unshakeable' against 'the tempests of the world and of Hell', as well as its 'spirit', the text turns to the qualities expected of the brothers. It then provides guidance on practising humility ('Never disdain what one is given to eat as vile, simple, poor, and ill prepared ... recalling that we deserve to be eternally tormented with hunger and thirst with the damned'); obedience; poverty; chastity; sobriety (cider is permitted but jams and sugar are not); modesty; and simplicity ('be simple like doves'). Some of the advice is clearly directed at children, such as prohibitions against shouting or running around for no reason, staring at people (especially women), and enticing dogs and cats into one's room. Passages then follow on being truthful in one's speech and promises, and on silence. Further notes have been added on p. [32] regarding devotional practice on particular days of the year, at the bottom of the page and down the entire outer margin.

The second part comprises regulations governing 'les frères domestiques' (no eating in one's room, no leaving the windows open at night, no reading in bed by candlelight etc.) as well as rules for specific office holders. The porter is forbidden from nattering to women; the cook is instructed to serve food with a knife and fork, not with his fingers and hands; the nurse is directed to ensure that rooms are kept clean and equipped with pious images and flowers; and the gardener is counselled to grow herbs and flowers but not 'vain curiosities or fashions'. Considerable attention is paid to the proper care of barrels of cider.

The 'Monsieur Cousin' mentioned in the title is Pierre Cousin, Superior General of the Congregation from 1727 until 1751.

FORERUNNER OF THE REFORMATION

29. [FABRI, Johannes.] Tractatus de ruine ecclesie planctu. Pforzheim, [Thomas Anshelm, c. 1503].

Small 4to, pp. [16]; text in Latin and German; paragraph marks supplied in red, some underlining in red; inner margins repaired, some cockling and light dampstaining; otherwise good in twentieth-century boards covered with a fragment from a medieval manuscript (see below); boards slightly bowed. £3500

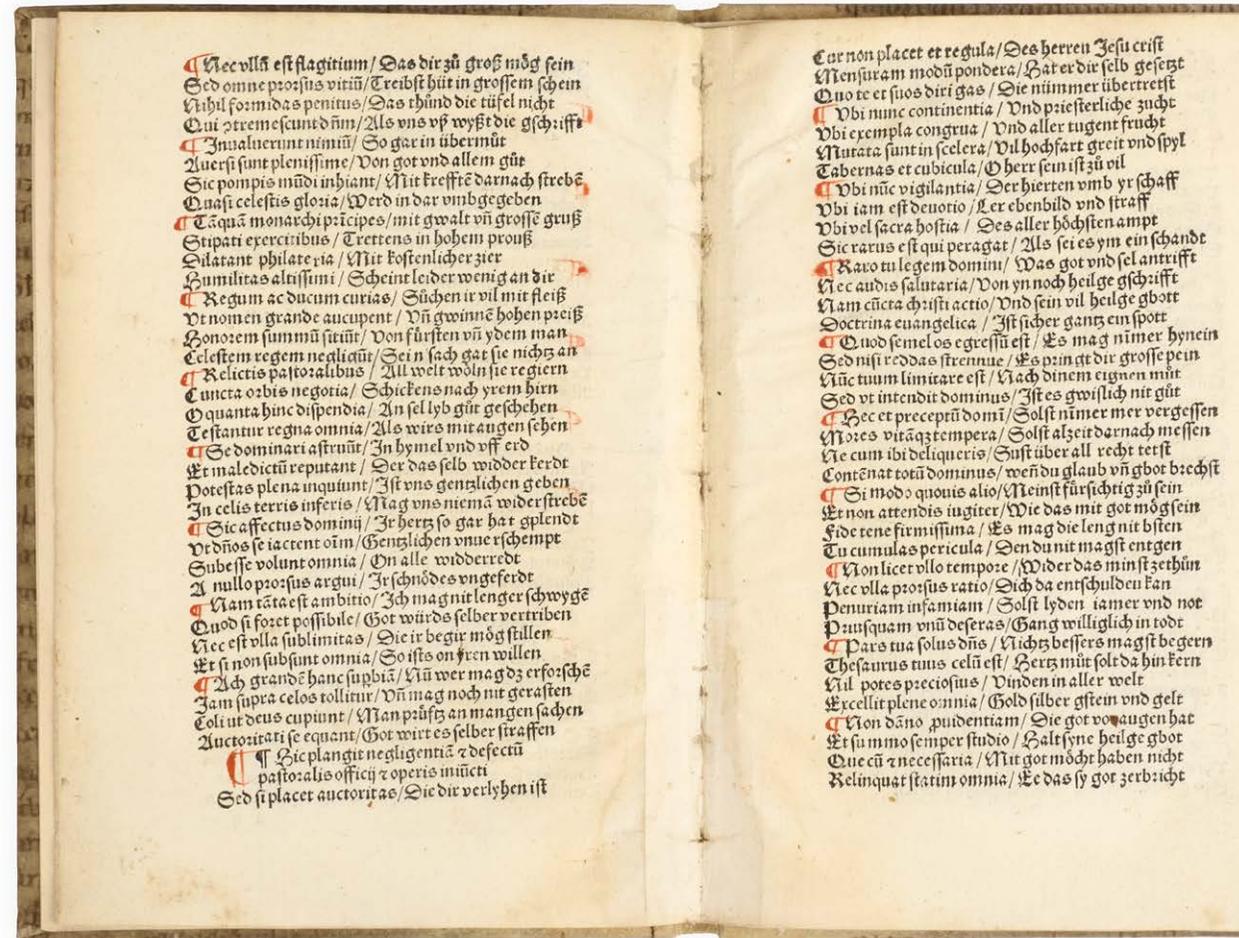
Scarce edition of a remarkable bilingual poem lamenting the decline of church discipline by the Alsatian poet and musician Johannes Fabri.

Fabri was a *Magister artium* from the university of Heidelberg and composed 'Barbaralexen' – verses in alternating Latin and German, as here – and German songs. In this, his most successful work, Fabri laments the worldly and immoral life of the clergy, in what has been seen as a forerunner of the Reformation. First published in Memmingen in c. 1488–91, the text is arranged in several parts, bemoaning, for example, the clergy's neglect of their pastoral duties; their greed, simony, and lust; and their blindness and insensibility in the face of moral dangers. It urges them to look to the example of the saints and the primitive Church, to turn from the world to God, and reminds them of their religious duties.

Thomas Anshelm studied at the university of Basel before embarking upon his career as a printer, which took him from Strasbourg to Pforzheim, to Tübingen, and then to Hagenau. He was a friend of the humanist Johannes Reuchlin, and briefly employed the young Philipp Melanchthon as a proofreader.

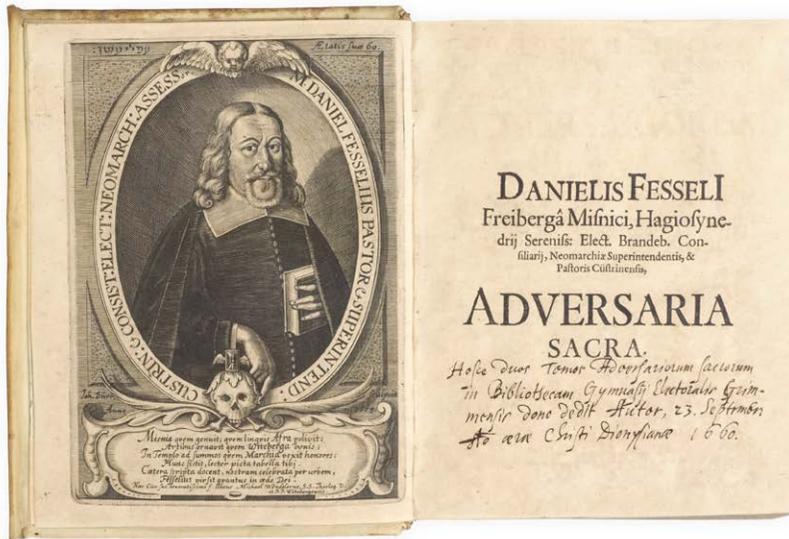
The fragment employed in the binding contains part of the text of St Augustine's commentary on St John's Gospel (Tractatus VI.11–12) written in a fine Carolingian hand from an Italian manuscript of the first half of the twelfth century.

Goff P749; ISTC ip00749000; VD16 F248. No copies in the UK recorded in ISTC, and only 2 in the US (Huntington, Newberry).



1
**Tractatus De ruine
ecclesie planctu**

rapunt. corumpunt. colube n
rapunt. n. dilamant. Ergo raptore
non sunt membra colube. n. apud uos
fuit ut unus raptor. quare manet
baptismus qui e dedit accepit. non
coluba. quare non baptizatis. apud
uos ipsos. post raptos adulteros.
et ebriosos. post auaros. apud uos.
ipsos. iniustis membra colubescit.
Sic de honestatis coluba uram. ut ei
membra uulturina faciat. Quid g
fit. quid dicunt. in alio boni. in
ecclia catholica. ubi enim solus alit.
Sed forte unum coanimo hoc dico.
et hoc postea sequetur. Et ibi erit
dicunt. quia sunt boni et mali. Na
si dixerint solos bonos habere. cre
dant illis. et subscribent. apud nos
dicant. nisi sci. nisi. casti. sobrii. non
adulteri. n. feneratori. n. fraudatore.
non pium. n. uinolanti dicant. n. eni
attendunt linguas ipsorum. Sed tango
quod apud uos. Cum. uos uos sint. et
sint. et uob. sicut et uos. et uob. in
catholica. et illi. ne uos. n. nos. co.
n. uos. n. uos. n. uos. n. uos. n. uos.



PRESENTED BY THE AUTHOR

30. FESSEL, Daniel. Adversariorum sacrorum libri V quibus aliquot mille S. Scripturae tam veteris quam novi instrumenti loci obscuri illustrantur, difficiles et intricati explicantur, apparenter pugnant conciliantur, dubii et controversi ventilantur et deciduntur ... [with:] Tomus II librum VI, VII, IIX, IX, & X continens ... Wittenberg, Hiob Wilhelm Fincelius, 1650–1660.

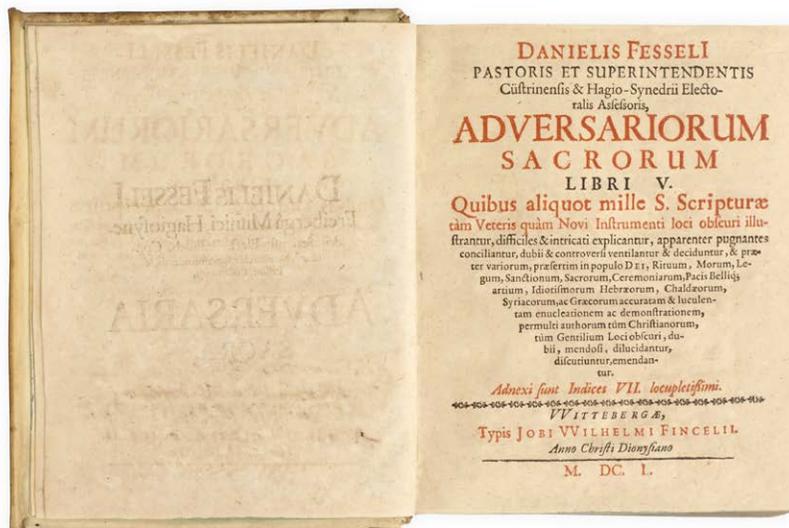
Two vols in one, 4to, pp. [50], 495, [113], with engraved frontispiece portrait of Fessel, title in red and black; [56], 560, [84]; passages in German, Greek, Hebrew, Arabic, and Syriac; small slip pasted to imprint of second vol. changing the date from 1658 to 1660 (dedication dated 1660); browned, otherwise very good in contemporary vellum over boards, title in ink at head of spine, yapp edges; spine dusty (label visibly removed at foot), some marks to covers; ink inscription to half-title of first vol. 'Hosce duos tomos Adversariorum sacrorum in Bibliothecam Gymnasij Electoralis Grimmensis dono dedit autor, 23 Septembri anno aerae Christi Dionysianae 1660'. £500

First edition of a remarkable work of Biblical and linguistic scholarship by the German Lutheran theologian Daniel Fessel (1599–1674), this copy presented by him to the library of the school at Grimmen in northern Germany in 1660, the year of publication of the second volume.

The text is intended to clarify difficult passages in the Old and New Testaments both linguistically and historically, paying particular attention to ancient rites, customs, laws, ceremonies, and warfare, for example. There are passages throughout in German, Greek, Hebrew, and Syriac, the first volume including indexes of words in all but the first of these. The prefatory verses include lines in Arabic by Johann Ernst Gerhard (1621–1668) of Jena. A tiny cancel slip to the second title-page corrects the misprinted publication date.

Fessel studied at Wittenberg, subsequently serving as a preacher in Berlin, a pastor in Frankenberg, and a superintendent in Küstrin. The handsome frontispiece portrait of Fessel here is by Johann Dürr, with verses by the Wittenberg theologian and philosopher Michael Wendeler (1610–1671).

USTC 2012786 and 2558437; VD17 1:050845F and 1:050835Z.



THE DEVOUT LIFE

31. FRANCIS DE SALES. Introduction à la vie devote du bien-heureux François de Sales, evesque et prince de Geneve; instituteur de l'Ordre de la Visitation de Sainte Marie. Reveue par l'autheur avant son deceds. Et augmentée de la maniere de dire devotement le chapelet, et de bien servir la Vierge Marie. Derniere edition. Paris, Jean Hénault, 1648.

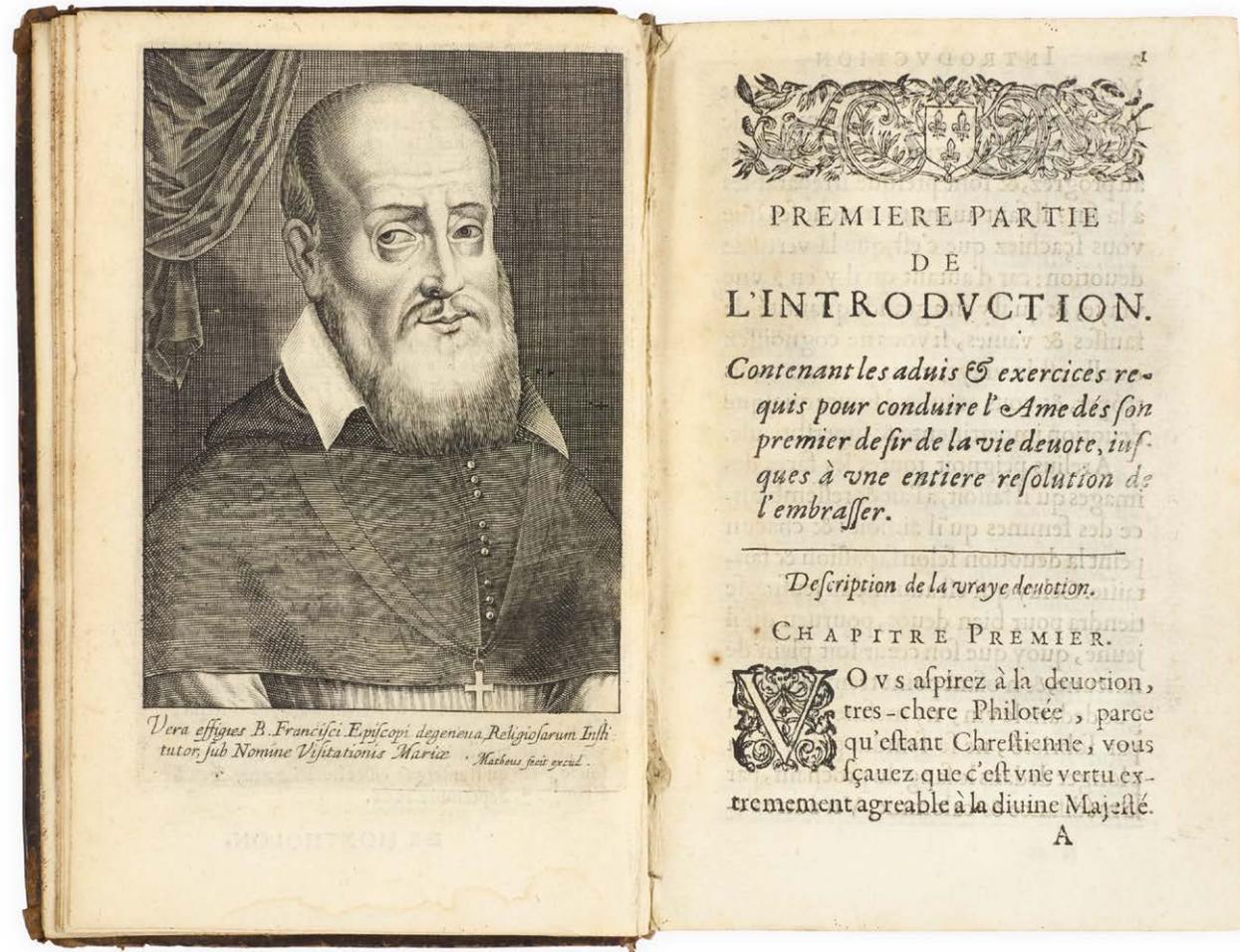
8vo, pp. [16], 576, [8]; copper engraved portrait of Francis de Sales facing p. 1, woodcut initials and headpieces; some light marginal dampstaining and toning; overall very good in contemporary calf, double gilt fillet border to covers, spine in compartments lettered and decorated in gilt, marbled pastedowns; wear to spine ends, corners, and edges, some abrasions to covers; early ink inscriptions to title 'a l'usage des religieuses de l'hotel Dieu et charité de Suvre' and 'Houel'. **£500**

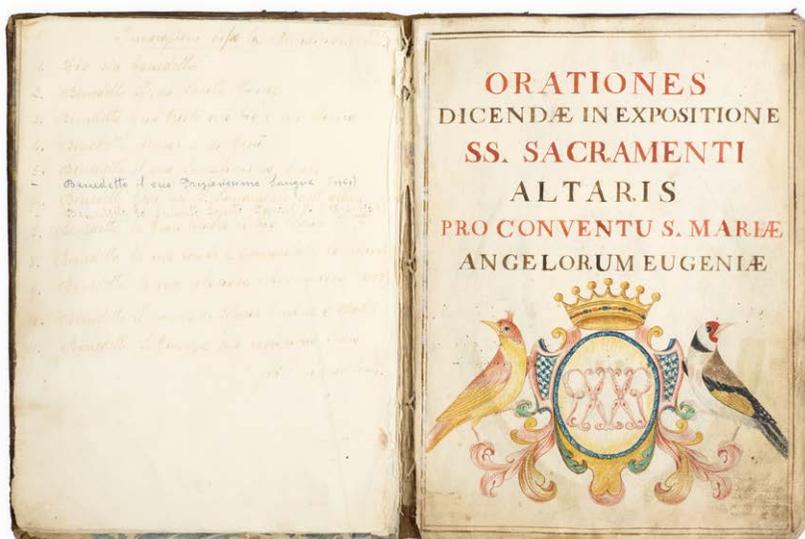
A seemingly unrecorded edition of the famous *Introduction to the Devout Life* by Francis de Sales (1567–1622), bishop of Geneva, cofounder of the Visitandines, and one of the leaders of the Counter Reformation, with an engraved portrait of him.

The *Introduction* 'is one of the earliest guide books of its period for people living in the world. It grew out of the spiritual direction which Francis gave to his cousin's wife, Mme de Charmoisy. It deals, in a style full of imagery, with the practical problems of people of social standing and their obligations, but its teaching is of universal application. The first edition appeared at Lyons in 1609, but Francis frequently revised it until 1619, the date of the definitive edition' (*Oxford Dictionary of the Christian Church*).

Several 1648 Parisian editions appear on OCLC but none with the imprint of Jean Hénault, son of Mathurin, printer to the university of Paris, and type founder.

Provenance: a community of nuns in Suèvres, in the Loire Valley.





'LORD MAKE OUR EMPEROR NAPOLEON SAFE'

32. [FRANCISCANS.] Orationes dicendae in expositione SS. Sacramenti altaris pro conventu S. Mariae Angelorum Eugeniae. [Northern Italy, 1787 and later].

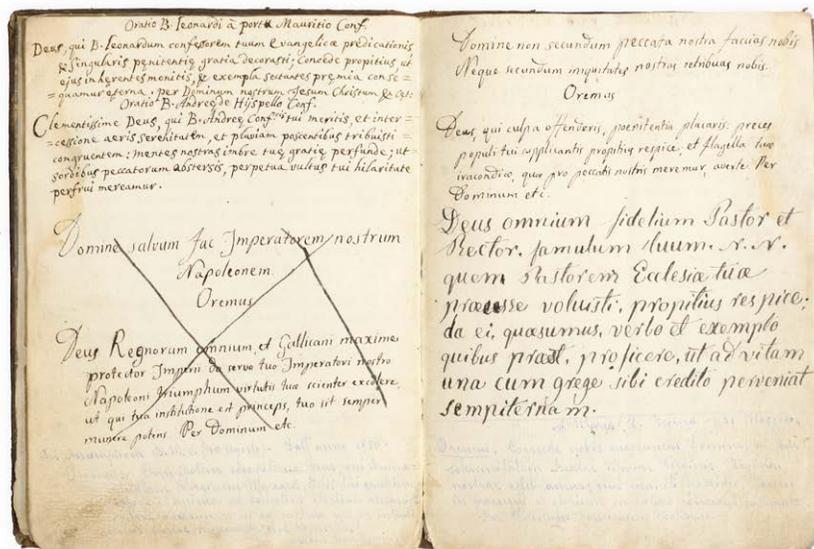
Manuscript on paper, in Latin, with some later additions in Italian, 4to (245 x 185 mm), pp. [18]; title in red and black, coloured armorial below with monogram, coronet, and two birds as supporters, rubbed inscription to bottom corner 'Fr Petrus Maria a Nolis scripsit pinxitque ... anno ... 1787'; coloured full-page drawing to title verso of a monstrance amid clouds within frame decorated with shells and vines; the first 14 pp. neatly written in a single hand in red and black, with initials in blue and red, each page within decorative border, thereafter written in several later hands; small chip to fore-edge of first leaf, some finger soiling and staining to corners and edges, some wear to lower outer corners; overall good in late eighteenth-century calf; somewhat rubbed and worn. **£1250**

An intriguing devotional manuscript compiled for a northern Italian Franciscan convent dedicated to Santa Maria degli Angeli, with a full-page image of a monstrance, and with evidence of the tumultuous impact of the Napoleonic era.

A rubbed note to the title-page states that the manuscript was 'written and painted' by the friar 'Petrus Maria a Nolis', his name suggesting that he was from Noli on the Ligurian coast, to the west of Genoa. Following prayers for the Eucharist and the Immaculate Conception comes a prayer for 'S. Theonesto', undoubtedly the early Christian martyr Theonestus of Vercelli in Piedmont, located between Turin and Milan.

In the subsequent prayers we find numerous members of the Order of Friars Minor: the Spanish Franciscans St Peter of Alcántara, St Didacus of Alcalá, and St Paschal Baylón; and (added in a later hand) the Italian Franciscans the Blessed Leonard of Port Maurice, beatified in 1796, and Andrea Caccioli of Spello.

A prayer 'pro rege' has a later note written beside it reading 'carolus emanuel', surely a reference to Charles Emmanuel IV of Savoy, King of Sardinia-Piedmont from 1796 until 1802; in 1798 he was forced to cede his northern Italian territories to the French, retiring to Sardinia. A boldly written prayer for Napoleon ('Lord make our emperor Napoleon safe') praying for his 'triumph' on p. [16] has been very deliberately struck through. Further evidence of the unrest of the period can be found on the final page, with **prayers for times of war, disease, and civil unrest**. There is also a prayer for electing a pope; this likely relates to the extended period of *sede vacante* between the death of Pius VI in 1799 and the election of Pius VII in 1800. Further prayers at the end are dated 1950, and a list of invocations facing the title has an entry dated to 1964.





V Panem de Coelo praestitisti eis **Tem. patē.** alleluja
R Omne delectamentum in se habentem.
V Ostende nobis Domine misericordiam tuam.
R Et salutare tuum da nobis.
V Domine exaudi orationem meam
R Et clamor meus ad te veniat.
V Dominus vobiscum
R Et cum spiritu tuo.

De SS. Sacramento

Deus, qui nobis sub Sacramento mirabili, passio-
 nis tue memoriam reliquisti: tribue, quaesiu-
 mus, ita nos Corporis & Sanguinis tui sacramen-
 teria venerari, ut redemptionis tuae fructum in
 nobis jugiter sentiamus. Qui vivis & regnas.

De Immacul^a Conceptione.

Deus, qui per immaculatam Virginis Concepti-
 onem dignum Filio tuo habitaculum prepa-
 rasti: quaesumus, ut, qui ex morte ejusdem Fili-
 sui pravisam eam ab omni labe praeservasti, nos quo-
 que mundos ejus intercessione ad te pervenire
 concedas.

De S. Theonisto.

Praesta, quaesumus Omnipotens Deus, ut in-
 tercedente beato Theonisto martire tuo, &
 a cunctis adversitatibus liberemur in corpore,
 & a pravis cogitationibus mundemur in men-
 te.

NORBERTINE MEDITATIONS, PRINTED AT AN ABBEY

33. HERLET, Friedrich. *Solitudo Norbertina, sive exercitia spiritualia, omnibus clericis, saecularibus, et regularibus, curata vel simplicia beneficia obtinentibus perquam utilia; maxime tamen Canonicis Regularibus S. Ordinis Praemonstratensis accommodata ... [Obermarchtal], typis Marchtallensibus, per Joan. Georg. Schultermeyer, 1698.*

12mo, pp. [48], 496, [18 (index)]; initials, headpieces; a few letters of title obscured through adhesion to endpaper, small marginal hole to X12, some light foxing, a few marks, some creasing to corners at end; good in contemporary calf, rebaked, title and date in gilt to spine, marbled endpapers; some wear to corners and edges; gilt red morocco label 'Ex libris W.A. Foyle Beeleigh Abbey' to front pastedown. **£450**

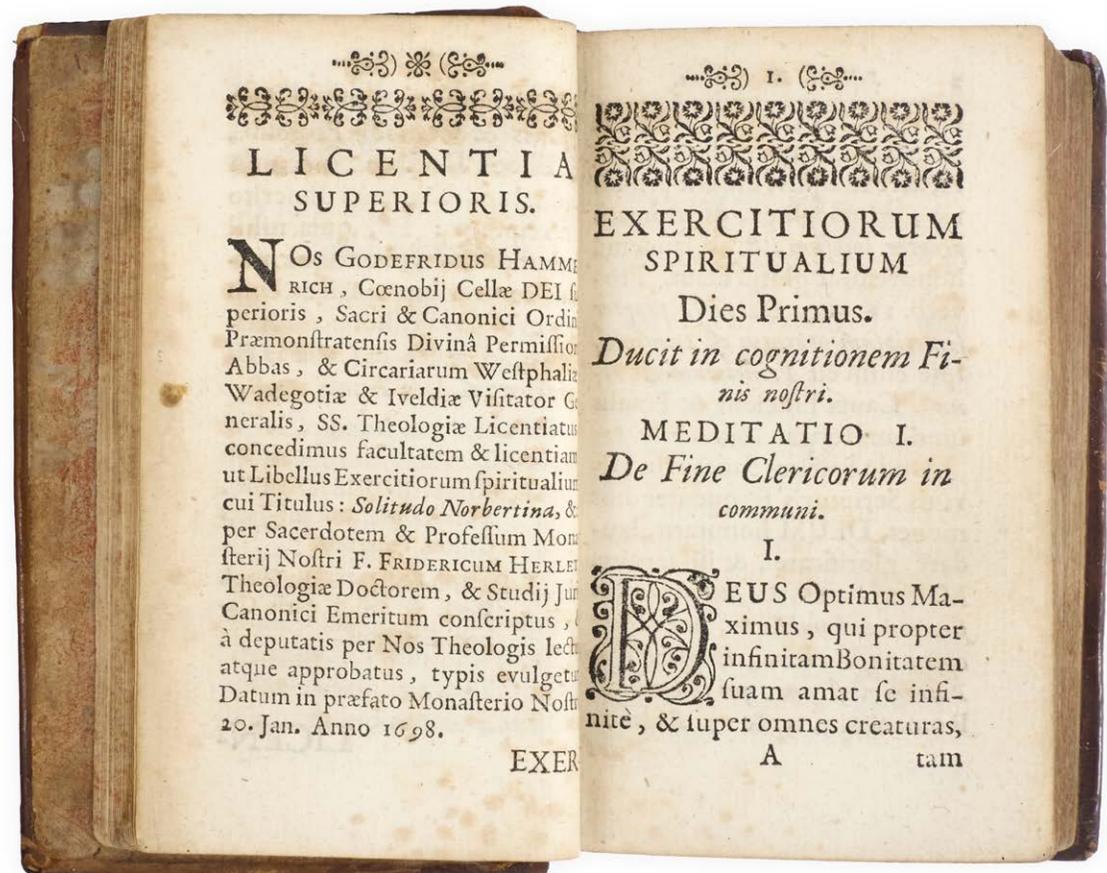
Rare first edition of a collection of spiritual exercises by the Premonstratensian canon Friedrich Herlet (1644–1718), printed at Marchtal Abbey in Obermarchtal, southern Germany.

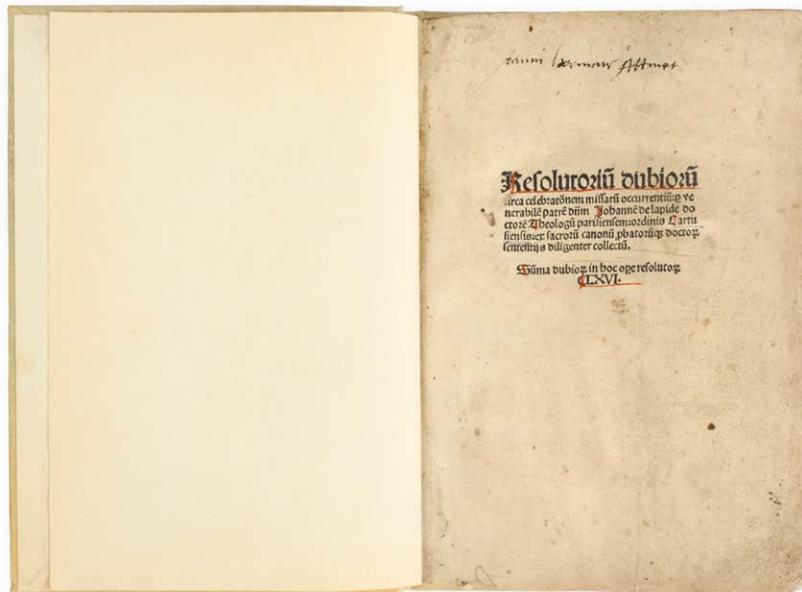
The bulk of the text comprises eight days' worth of meditations, covering: clerical purpose, in particular that of the Premonstratensians; qualities required of members of the order, including purity of heart and charity; death, judgement, and hell; celebrating the Mass; singing God's praises; preaching and exemplary conversation; and the avoidance of sin through mortification of the body, and the shunning of temptations and leisure. Three further meditations are appended, for prelates, monastic officials and temporal administrators, and parish priests.

Herlet was a doctor of theology and canon law and served as an advisor to the bishop of Würzburg. He joined the Premonstratensians at the age of forty, entering the abbey of Oberzell, where he rose to the rank of sub-prior; he later served as provost of the Premonstratensian nuns at Unterzell. The *Solitudo Norbertina* is his best-known work, a synthesis between Jesuit method and Norbertine spirituality.

Provenance: William Foyle (1883–1963), co-founder of Foyles bookshop, who purchased the former medieval monastery of Beeleigh Abbey, Essex, in 1943.

No copies traced in the UK. OCLC records a single copy in the US, at St Norbert College.





RESOLVING MUDDLES ON MASSES

34. HEYNLIN, Johann. *Resolutoriu[m] dubioꝝ* circa celebrat[i]onem missaru[m] occurrentiu[m] p[er] venerabile[m] patre[m] d[omi]n[u]m Johanne[m] de Lapide ... Su[m]ma dubioꝝ in hoc op[er]e resolutor[um] LXVI. *Strasbourg, Martin Flach, 1494.*

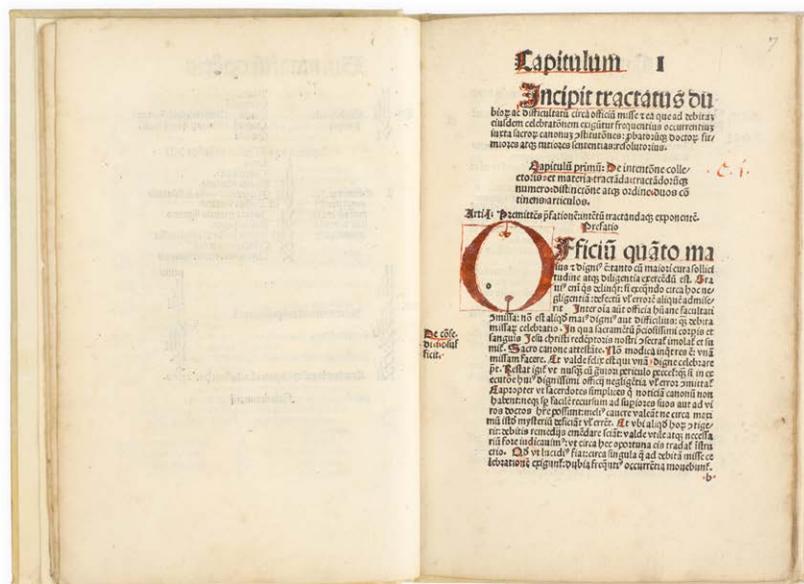
Small 4to, pp. [64]; capitals highlighted in red and underlining in red to first half, large initial O supplied in red ink to p. [13]; small wormholes and small marginal tears to first 4 leaves, repair to corner of f. [27], small losses repaired to inner margin of last leaf, a little light foxing; otherwise good in twentieth-century vellum boards, title in ink to spine; contemporary ownership inscription at head of title 'Joanni Hormair attinet', contemporary marginal note to p. [28], manicule to p. [41]. **£2850**

First Strasbourg edition of this work on the celebration of Masses by the German humanist and theologian Johann Heynlin (d. 1496), boasting on the title-page that it resolves no fewer than 66 queries on the subject.

Heynlin taught at Basel and Paris and is perhaps best known for helping to establish the first printing press in the French capital in 1470. In 1487 he retired to the Carthusian monastery in Basel and it was here that he composed the *Resolutorium*; it was first printed there in 1492 and proved extremely popular; ISTC records 27 editions printed across western Europe up to 1500.

The text is arranged in ten chapters with queries and answers on: suitable ministers, convenient places, and appropriate times for celebrating Mass; the equipment required; the ceremonies to be observed both in action and word; bread and wine and their consecration; and the various divisions of the Mass. The contemporary marginal note to p. [28] relates to seven points on which a priest should examine their conscience before celebrating Mass.

BMC I 153; Bod-inc H-075; Goff J361; ISTC ij00361000 (recording 4 copies in the UK and 7 in the US).



Capitulum

III Qualiter et in quibus seipsum probare et examinare debeat.

Sol. Primum et ante omnia debet cum diligentia conscientiam suam discutere et examinare: presertim a prima confessione debite facta. Si interea ne incidere in excommunicationem: irregularitatem vel suspensionem: aut aliquid aliud huiusmodi impedimentum. Secundo diligenter prospicere debet si ne interea aliqua mala peccata mortalia commiserit. Si ne aliqua bona ad que obligatus omiserit: vel negligenter proluerit. Tercio si aliqua huiusmodi inuenit: an ex toto corde de istis doleat. et ea propter deum que offendit restituet. Quarto an habeat firmum propositum emendandi vitam suam: et ab omnibus mortalibus cauendi in futurum propter deum. Quinto an intendat omnia profiteri ante accessum ad celebrationem. et iuxta arbitrium confessionis pro eis satisfacere. Sexto vitam habeat rectam fidei debita intentione et conatu ad debite et deuote celebrandum. Septimo an debita diligentia in discussione et examinatione predictorum adhibuerit. Nec diligenter animaduertat sacerdotes cubinari: lufores: crapulosi: ebriosi: et alij similes in daminabili statu viuere. Penitentibus studiosè qualiter ad celebrandum accedant: et que eos vltio diuina expectet.

Dubium III Quanta requiratur diligentia in examinatione predicta: ut sufficientes reputetur et debita.

Sol. Tanta requiritur quantum quis faceret in magno et arduo negotio pro magna et ardua re lucranda: aut graui incommodo vitando: iuxta possibilitatem humane fragilitatis. Unde si quis huiusmodi diligentiam in conscientie sue examinatione non fecerit: indigne ad istam sacramenti celebrationem atque summum accessum: quod imparaturus. et ita dñici corporis et sanguinis reus iudicabilis.

V Quomodo possit quis esse aut fieri certus quod debita et sufficienter diligentia in praedicta discussione fecerit.

Sol. Ex hoc non recipitur evidens certitudo cum illa absque diuina reuelatione haberi non possit: sed exigit solam certitudinem moralem sicut in alijs agibilibus humanis potest quod ex probabili conjectura post examinationem de debita diligentia facta: satis scire et certus esse an debita diligentia fecerit vel non fecerit in discussione praecedenti. et hoc sufficit. quemadmodum etiam dicitur in super capitulo. ij. articulo. ij. de certitudine

VI

essendi absque peccato mortali.

VI In quo consistat debita et sufficienter conscientie purgatio.
Sol. Talis consistit post debitam examinationem factam in peccatorum presertim mortalium et aliorum impedimento si quod per discussionem inuenerit fuerit totali et omnino da remore et vel expulsiōe. Ad quam expulsiōem tria proprie requiruntur. Primum est vera et perfecta contritio et peccatorum detestatio: pro qua quis deo quem offendit reconciliatus. Secundum est pura et integra confessio. Tercium est recta ac debita absolutio. Non enim sufficit quod accedens ad celebrandum sit per contritionem reconciliatus deo: sed exigit quod etiam sit reconciliatus ecclesie. ut digne suscipiat sacramentum unitatis ecclesie: quod sit per absolutorem qui preceperit confessionem. Et ideo si quis post mortale commissum quicquid contritus fuerit: accedat ad celebrandum absque confessione et absolutioe mortaliter peccatum nisi occurrat casus qui in dubio sequenti tangat.

VII Quid agendum si quis non possit habere copiam confessoris.

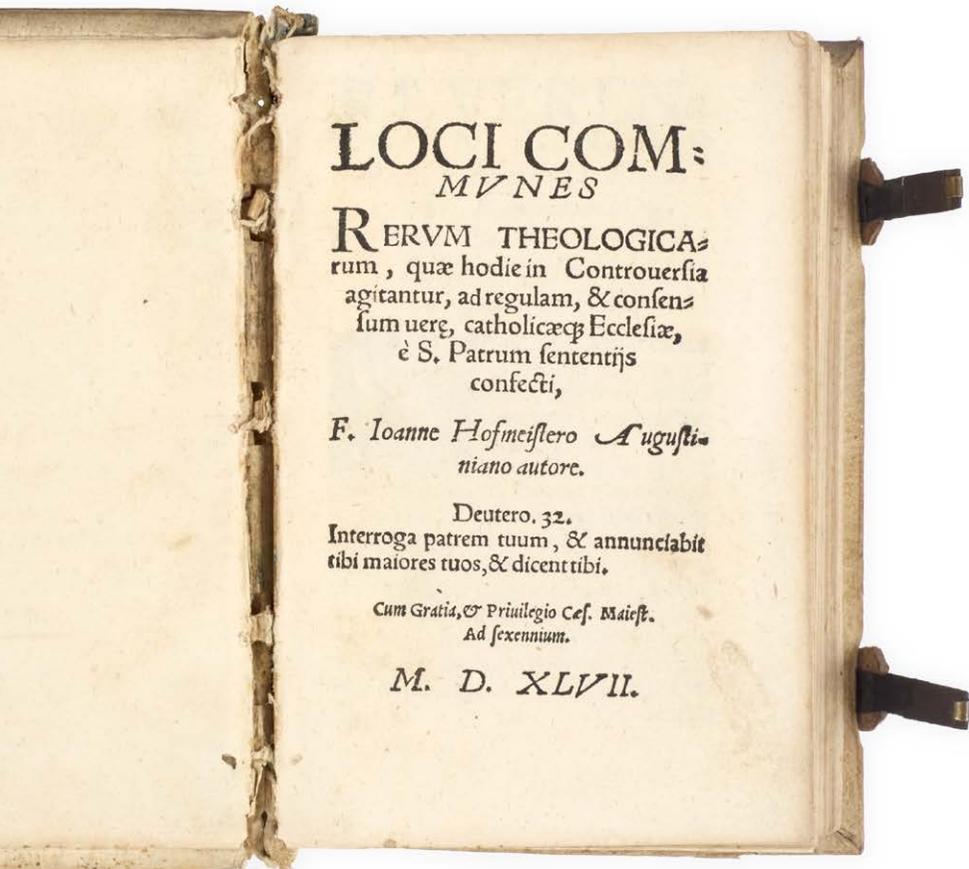
Sol. Si possit absque scandalo differre celebrationem differat quousque habuerit confessorem. Si non imminet scandalum nisi statim celebret: tunc cum debita contritione et voluntate restituendi tempore oportuno celebret ut scandalum euitet. Si tamen ex negligentia sua restitit confessor quem habere potuisset si debita diligentia fecisset: specialiter peniteat.

Dubium VIII Quibus ornamentis conscientia celebraturi debeat esse adornata: ut digne et debite possit celebrare.

Sol. Necessarium est ut digne celebraturus accedat ornatus recta fide: debita intentione et sufficienter conatu ad debite reuerentiam et digne celebrandum. Decens est etiam ut decoratus sit humilitate: castitate: iusticia: et ceteris virtutibus que per vestes sacerdotales significantur.

IX Utrum celebraturus teneat dicere horas canonicas ante missam celebrationem.

Sol. Talis ad minus dicere teneat ante celebrationem matutinas: alioquin mortaliter peccat. Ad alias autem horas canonicas non teneat ante missam sub peccato mortali: nisi aliquid specialiter constitutum vel approbata consuetudo cum ad hoc obliget. **Mibi** hominum gravium videtur ut etiam prime ante celebrationem dicat. In ceteris attendenda est consuetudo ecclesie cathedralis vel re-



ADVERSARY OF LUTHER

35. HOFFMEISTER, Johann. *Loci communes rerum theologicarum, quæ hodie in controversia agitantur, ad regulam, et consensum veræ, catholiceque ecclesiæ, e S. Patrum sententijs confecti ... (colophon:) Ingolstadt, Alexander Weissenhorn, 1547.*

8vo, ff. [8], 205, [2 (errata)]; woodcut initials; short closed tear to fore-edge of f. 204; a very good, clean copy in blind-tooled pigskin over wooden boards, three raised bands to spine with remains of old paper labels, two brass clasps and catches; diagonal cut to lower cover, some wear and small wormholes to joints, front hinge split. **£500**

First edition. In the dedication to the present work, Hoffmeister (1509–1547), one of Luther’s resolute adversaries, and Vicar General of the Augustinians in Germany, explains that there are people who wish, *bono fortasse zelo*, to find the truth for themselves and who hope that it may be possible from so many controversies to decide what is true and pious. ‘They are too self-confident and become entrapped in wretched errors; for this reason I think it often happens that deprived of correct instruction they lean, as one says, against a collapsing wall.’ Hoffmeister aims to provide the support they need and observes that by following the Holy Fathers men have evaded the chimaeras which beset them.

After the dedication there follows a short preface by Vincent of Lérins, a Frenchman, in a more robust and militant register, entitled ‘Against profane innovations’. Then Hoffmeister provides a *catalogus patrum* of some forty patristic authorities from whom he cites opinion, and throughout his text places in the margin the name of the authority on whom he is there relying. Virtually all his paragraphs have one or more references to patristic texts with chapter and page cited, taking points which may have been in dispute and setting out the Catholic position with support from the Fathers or sometimes from the decisions of a Council.

USTC 673368; VD16 H 4269. **Library Hub records a single copy, at the BL;** OCLC finds 7 copies in the US.

MUSIC ADDED IN MANUSCRIPT

36. [HOSPITAL SISTERS OF THE MERCY OF JESUS.] Ceremonial des religieuses hospitalieres de la misericorde de Jesus de l'ordre de Saint Augustin. Premiere partie. Rouen, Jacques Le Boullenger, 1685.

[bound with:]

–. Rituel des religieuses hospitalieres de la misericorde de Jesus de l'ordre de Saint Augustin. Seconde partie, contenant les ceremonies des processions annuelles, des vêtures, professions, visites des superieurs, et inhumation des religieuses. Rouen, Jacques Le Boullenger, 1686.

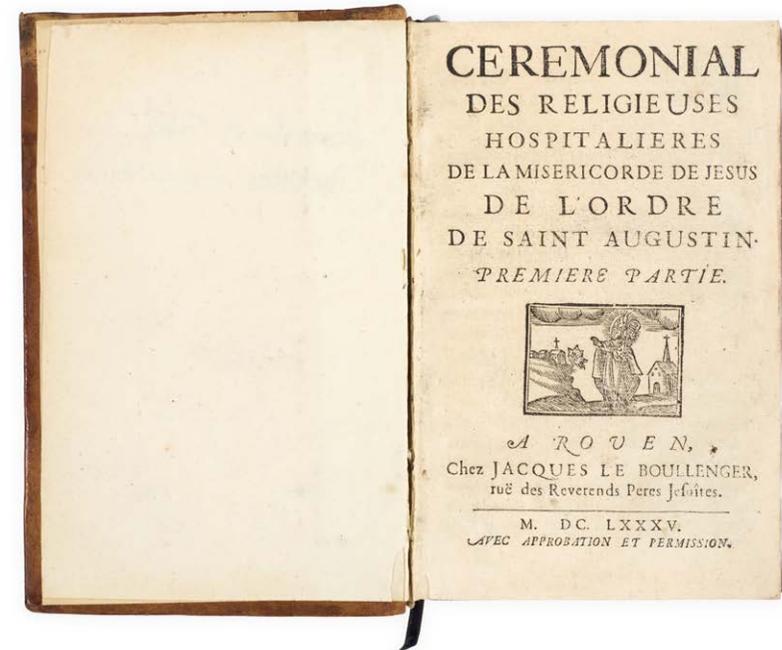
Two parts in one vol., 8vo, pp. 148, [4]; 136; in French and Latin; woodcut of bishop to titles, initials, head- and tailpieces; small hole to N3 of *Rituel*, a few wax stains; overall good in nineteenth-century marbled sheep, gilt-lettered green morocco label to spine; some wear to extremities, old repairs at head of spine and to one corner; the *Rituel* has: music added in manuscript to printed staves on pp. 5-22, 57-59, 106, 107, 109, 116, and 126, slips with manuscript music and text pasted to pp. 23, 27-29, 31, 32, 38, 39, 41-43, 46-51, 53, 100, 101, 128, and 129, pp. 35-36 excised and replaced with manuscript leaf; 18-pp. manuscript table of contents and supplement in nineteenth-century hand bound in at end. **£950**

Rare manual detailing the ceremonies and rituals to be observed by the Augustinian Hospital Sisters of the Mercy of Jesus, with musical notation added in manuscript, numerous nineteenth-century adaptations to the second part, and a manuscript index and supplement.

The Hospital Sisters traced their origins to thirteenth-century Dieppe, in the diocese of Rouen, and combined the contemplative life with care for the sick and needy.

The first part here gives guidance on divine office and Mass, singing and organ music, confession, processions, liturgical books, setting up convents, and electing a superior. There are prayers too, for rain, good weather, and the conversion of heretics, for example. **Many of the musical sections in the second part have been updated in the nineteenth century by pasting slips over the original printed text, evidence of changing practice among the Hospital Sisters over time.** The manuscript leaves bound in at the end, also nineteenth-century, provide a handy table of contents as well as supplementary Latin hymns and psalms.

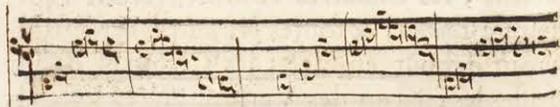
We have traced only 1 copy in the UK (BL) and 2 in the US (Newberry Library, University of Notre Dame).



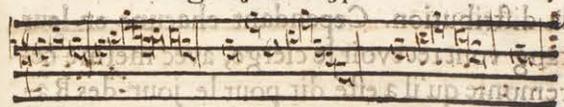
la distribution. Cependant chacune en leur rang vont recevoir le cierge, avec même cérémonie qu'il a été dit pour le jour des Rameaux.

A la fin les Chantres disent *Gloria Patri*, & la distribution faite, elles commencent l'Antienne *exurge*, qui se chante à la manière prescrite. Apres l'Oraison *exaudi quæsumus Domine*, & le Verset *procedamus in pace*, on commencera la Procession, où chacune tiendra son cierge en dehors; lors les Chantres au dessus du Pulpitre entonneront l'Antienne *Adorna*: l'Officiere de semaine portera l'Image de la Sainte Vierge; & le surplus se pratiquera, comme il est dit pour les Processions. Lors qu'on rentrera au Chœur les Chantres entonneront le Répond *obtulerunt*, & en diront seules les Versets, le Chœur debout en face; ensuite on commencera la Messe, durant laquelle on tient les cierges allumés, jusques apres l'Evangile.

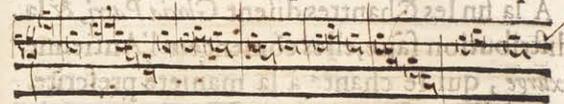
Antienne.



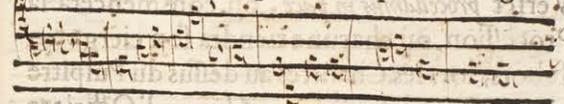
Adorna thalamum tuum Sion, & suscipe



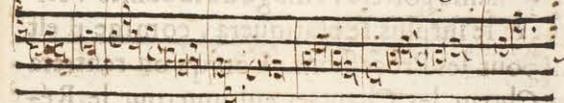
Regem Christum, amplectere Mariam qua



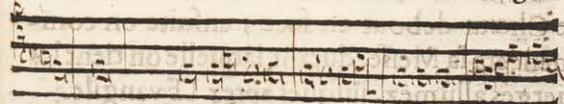
est cœlestis porta. Ipsa enim portat Regem



gloria. Novi luminis substitit Virgo addu-



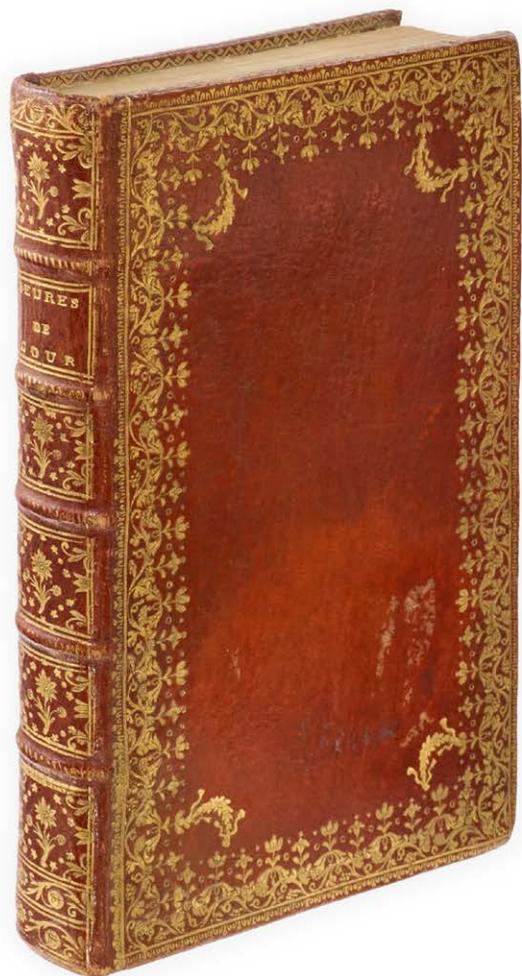
cens in manibus filium ante Luciferum ge-

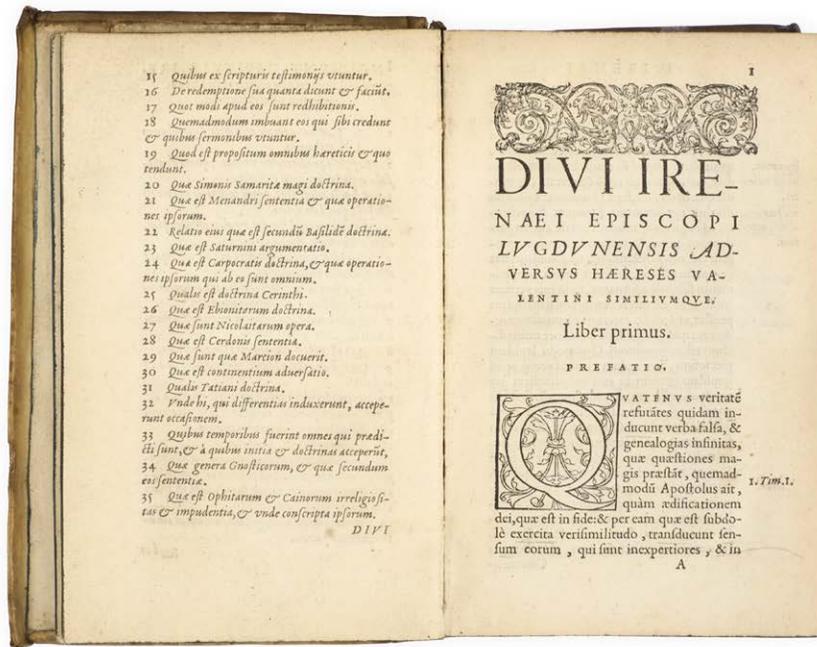


nitum: quem accipiens Symeon in ulnas suas



prædicavit populis Dominum esse





'THE FIRST GREAT CATHOLIC THEOLOGIAN': EDITED BY ERASMUS

38. IRENAEUS. Opus eruditissimum divi Irenaei episcopi Lugdunensis, in quinque libros digestum, in quibus mire reteggit et confutat veterum haereseon impias ac portentosas opiniones, ex vetustissimorum codicum collatione qua[n]tum licuit Des. Erasmi Roterodami opera emendatum ... Paris, Oudin Petit, 1563.

8vo, ff. [8], 368, [28 (index)]; woodcut device to title, woodcut initials and headpieces; some marginal toning and dampstaining; good in seventeenth-century stiff vellum, yapp fore-edges, title in ink at head of spine, edges blue; some staining to spine and covers, upper joint split at head, front hinge split; washed inscription to title, bookplate of Jean François Foppens to front pastedown, inscriptions of Charles Daman (1839) and H. Daman (1868) to front free endpaper; long manuscript note to f. [6]v (washed). **£1200**

Jean François Foppens's copy of Erasmus's pioneering edition of Irenaeus' *Against Heresies*, first published at Basel by Johann Froben in 1526.

Irenaeus (c. 130–c. 200) served as bishop of Lyon. 'His theological writing grew out of his work as a missionary and pastoral bishop in an era when Gnosticism was a serious threat to the Church. His principal treatise, the 'Adversus omnes haereses' ... is a detailed attack on Gnosticism, and especially on the system of Valentinus. Part of it is preserved in Greek, but the whole text survives in a literal Latin version ... As sources Irenaeus appears to have drawn upon Justin and Theophilus of Antioch, and he was himself drawn upon regularly by subsequent heresiologists ... Irenaeus is the first great Catholic theologian ... he opposed Gnosticism ... by emphasising the traditional elements of the Church, especially the Episcopate, Scripture ... and the religious and theological tradition' (*Oxford Dictionary of the Christian Church*). Erasmus much admired Irenaeus; in his introductory epistle he hopes that some new 'Irenaei' might rise to bring peace to his troubled times.

Oudin Petit, grandson of Jean, served as printer to the university of Paris. Four years after the publication of this work, however, he was stripped of the title on account of his Protestantism, in spite of the backing of the faculties of medicine and canon law. In 1572 he fell victim to the Saint Bartholomew's Day massacre, assassinated by thugs in the pay of his father-in-law Jacques Kerver.

Provenance: with the bookplate of the Belgian historian Jean François Foppens (1689–1761), best known for his *Bibliotheca Belgica* (1739), a catalogue of Belgian authors and their works.

Adams I155; USTC 153450.



SCHEMAS FOR SERMONS

39. JEAN DE VINCELLES. *Sermones vademecum* de tempore et de sanctis per figuras utiles. [Strasbourg, Johann Prüss, c. 1487–92].

Small 4to, pp. [460]; capital spaces; slight marginal worming at beginning, some repairs to gutters and margins mostly at beginning and end, occasional light marginal dampstaining, some headlines slightly trimmed; overall very good in nineteenth-century half marbled calf, marbled boards, gilt-lettered green morocco label to spine; some wear to extremities and spine label, abrasions to lower cover; early ownership inscription to title-page 'Presbiteri Martino Ornelio(?) dono dedit religiosus ... Seraphinus Durowski Ord. Predicat.', others dated 1594 ('Matthias ...') and 1630; near contemporary notes in a small hand to title-page and last page. **£3000**

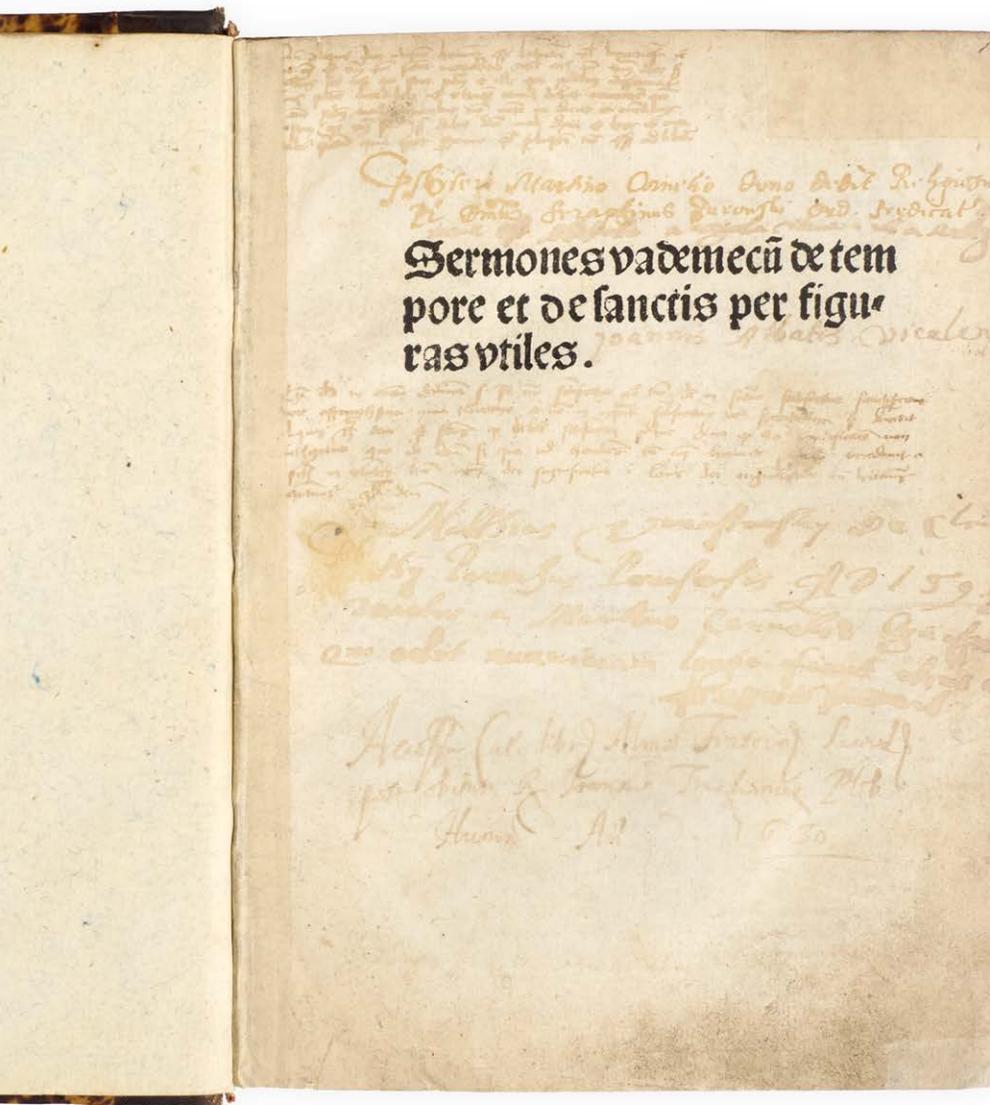
One of only two incunable editions (the other also by Prüss) of this aid for preachers by the Benedictine abbot and doctor of canon law Jean de Vincelles (d. 1436).

Jean served as prior of Cluny Abbey and then abbot of the monastery of Saint-Claude. He attended several important Church councils, giving the opening sermon at the Council of Constance in 1414, and preaching at the Council of Basel in 1431. The *Sermones vademecum* is a collection of schemas for sermons, intended for the use of preachers for Sundays, feasts, and saints' days throughout the liturgical year. While visually attractive, one wonders how easy it actually was to sermonise according to such a scholastic and logical framework. Indeed, Jean's biographer in the *Dictionnaire de Spiritualité* describes the process – albeit from a modern standpoint – as 'just as tiresome as it is artificial'. The work must have met with some success among clerical clientele, however, given that Prüss issued two editions of it.

The German-born printer, publisher, and bookseller Johann Prüss (d. 1510) acquired Strasbourg citizenship in 1490 and ran two shops, one next to the cathedral. His published output ranged widely, encompassing Bibles, theological and homiletic works, classics, and humanistic writings.

The manuscript notes to the last page include references to leprosy and deformity. The ownership inscription to the title-page places this copy at one time in the hands of a Dominican preacher.

BMC I 128; Goff J442; ISTC ij00442000, recording **only 2 copies in the UK (BL, York Minster) and 3 in the US (Boston Museum of Fine Arts, California State, Loyola University).**



Dominica prima

diuinitatis. et presertim se sociando bonis. Unde Hiero. Qui malus est in bonu conuertitur. si boni exempla seceretur. xxxij. q. i. ca. ff. Sed nota qd vertitur a peccato dimittes peccatu. sed conuertitur. i. totus omnino vertitur ad bonu festinans. vel vertitur dolens de crimine. conuertitur dolens de omni criminis varietate. de pe. dist. vij. c. ff. in princ.

ad me per

Affectu rectu	ad	celestia	Desideranda seminanda occupanda
Affectu veru		spualia	
Affectu scdm		subbia	

vt

Interior	cor dirigatur	ad deum
Exterior	lingua sequat	verbum
Uterior	manu psequat	et factum

ne

Cor	malo studio	deturpetur
Os	cu turpiloqo	vulneretur
Manu	cu vano octo	pigrinetur

Pro primo Esa. xlv. Couert. mini ad me et salui eritis. s. ad me deum. qz illi si peccauero. licet me tradere satbane. iuxta Jero. xvi. q. i. c. alta.

Pro secundo Jo. viij. Si quis sitit. veniat ad me et bibat. qui credit in me flumina de ventre eius fluent aque viue. s. doctrine. Unde Grego. Culpā me comittere vehemēter existimo. si ea que p timore dei omnipotentis sunt suggerenda siluero. xij. q. ij. c. cum deuotissime in princ.

Pro tertio Mat. xi. Venite ad me omnes qui laboratis et onerati estis. s. vt layci sed nō vt clerici. qz pebdolor inqt Ambro. Quid aut ego vos arguo. cum me possitis vno sermone conuincere. Conuincor em ego cum in hac parte clericos magis vobis video negligentes. viij. q. i. c. penul.

In toto corde si

Deuotione opis	p	culpā criminalem
Diminutione pnis		pnam integram
Interruptione rpnis		pseuerantā feriale

vt ab oi

Crimine	caueamus	futuro
Peccamine	peniteam	comisso
In bono regimie	psistamus	duraturo

ne

Corruamus	indeuim	ruinosum
Retineam	desideriu	criminosum
Interrupam	exercitiu	virtuosum

Pro pmo iij. Re. viij. Dñe deus qui custodis pactu et misericordiam seruis tuis. qui ambulat corā te i toto corde suo. s. sine lapsu. Unde Grego. Clerici ab oibus illicitis et cor et linguā et corpus. deo actorē cōseruent. xxxij. di. c. si qui.

In quadragesima

Pro secundo ps. In toto corde me exquirit. ne repellas me a mandatis tuis. s. penitentē. Un. omne peccatu bonus deus indulget. si qd ex toto corde peniteat. xxxij. q. iij. c. actione.

Pro tertio Lu. x. Diliges dñm deū tuū ex toto corde tuo. et ex tota aia tua. et ex totis viribus tuis. s. sine interrupōe. Unde Grego. Semen homo iactat in terrā cū cordi suo bonā intentionē inserit. sed nocte ac die surgit. qz in aduersa et spera pfiat. et sic semp. de pe. di. ij. c. dum sanctā. ante me.

Dominica prima in xl.

Non in solo pane viuunt homo. Mat. iij. Deutro. viij. In verbis pmissis tria tanguntur.

scz

Appetitus	naturalis	impulsiuus
Cibus	spualis	refectiuus
Finis	vitalis	cōseruatiuus

Un

Alimentu	est parandū	panis materialis
Ad subiectu	portandū	hois vel aialis
Ob pfectu	repositandū	vite naturalis

qz

Appetit	afficit	fame
Cibus	reficit s nō sufficit	solo pane
Finis	perficit	viuēdi pspirare

Pro pmo ps. Ut exbilaret facie in oleo. et panis cor hois pmet. s. discreti et nō fatui. Un Hiero. Non rōnabiliter hō dignitatem amittit. q vel ieiunū charitati. s. suūpius. vt vigilias pferit sensus integritati. de cōse. di. v. c. nō mediocriter.

Pro secundo Esa. lviij. frange esurienti panē tuū. s. ei debitū. Unde Ambro. Esurientiū panis est quē tu detines. nudoz vestimentuz est qd tu recludis. miseroz redemptio est et absolutio pecunia quā tu in terram defocis. xlviij. di. c. sicut bi. in fi.

Pro tertio Ro. vi. Qd em mortuū est pctō mortuū est semel. qd aut viuunt deo. s. vt bonus religiosus. Un. Monach⁹ mundus est mortuus. deo aut viuunt. xvi. q. i. c. placuit. ij.

nō in solo pane

materialis ex frumēto	cū padio degustam⁹
sacralis a sacramento	in sacrificio adoramus
celestis in celo	p pmo expectamus

qui

Uisu	cernitur	ventrem satians
fide	creditur	mentem impugnans
In fine	prebēdit	animā lerticans

scz

Hūana refectione	sed pri	proficit ventri
Diuina fruitione	mus	sed nō sufficit
		nec aie aliū appetenti

'GOD SPEAKS TO US IN GOOD BOOKS'

40. [JESUS CHRIST.] *Recherches curieuses et morales sur la naissance de Jesus-Christ.* Paris, Jacques le Febvre, 1684.

[bound with:]

[VIRGIN MARY.] *Eloge de la Sainte Vierge, tiré de ces paroles qu'elle a dites d'elle-mesme ...* Paris, Christophe Journal, 1683.

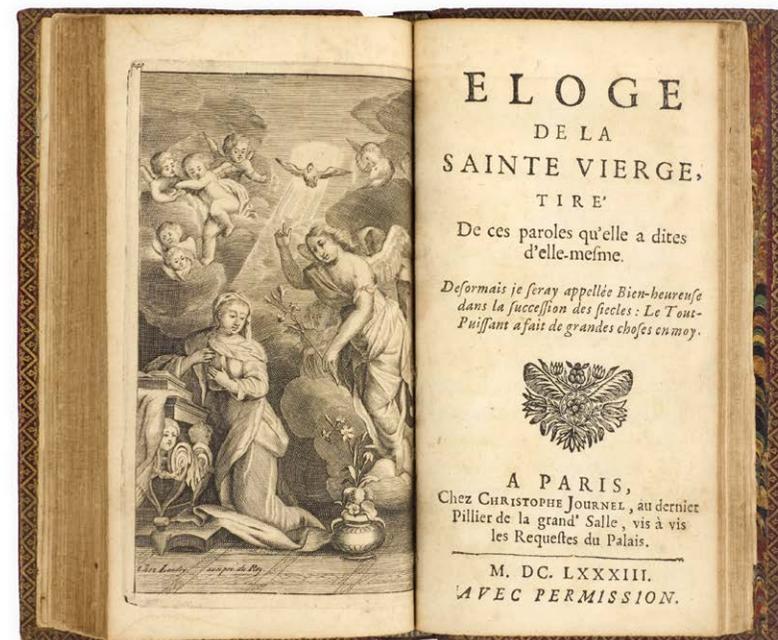
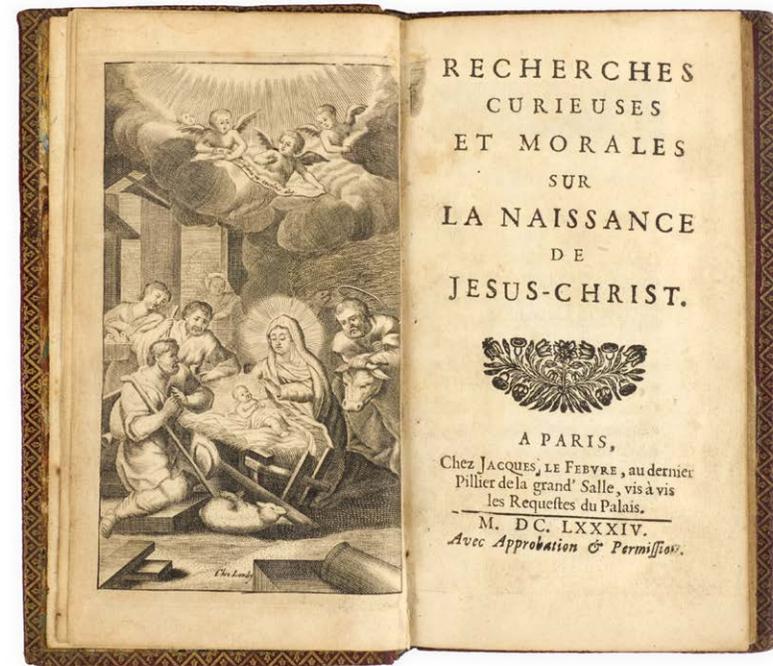
Two works in one vol., 12mo, pp. [14], 177, [1], with engraved frontispiece of the Nativity; [2], 43, [1 (blank)], with engraved frontispiece of the Annunciation; woodcut initials, head- and tailpieces; some light foxing and toning, small offset to first title from frontispiece; very good in contemporary red morocco, broad gilt dentelle border to covers, spine lettered and decorated in gilt with five raised bands, gilt board edges and turn-ins, gauffered edges, marbled endpapers; small loss at head of spine, some wear to corners, small loss to corner of rear free endpaper. £475

Rare first editions of two devotional works, with engraved frontispieces by Landry, and in an attractive contemporary binding.

The first comprises eight guided meditations on the birth of Christ, encompassing, for example, the mysteries of the incarnation; the fall of man; the simplicity of the shepherds and piety of the Magi; Mary's meditations on the nativity; Christ's desire to be born into poverty; Christ as saviour, master, and judge; the nativity and the Jews; the zeal of Joseph; and the purity of angels. The anonymous preface notes that 'we speak to God through prayer, God speaks to us in good books'.

The second work, a eulogy to the Virgin Mary, carries a preface by the publisher: 'I do not know how this work was taken from the hands of the author, but I know that it came into mine by particular good fortune. I have often witnessed how no one started the manuscript without reading it until the end, and its being read is sufficient reason for wishing to print it.' As well as being a printer-publisher, Christophe Journal also sold presses and printing equipment.

No copies of either work traced outside France on OCLC.



WITH CONTEMPORARY MARGINALIA

41. JOHN OF DAMASCUS; John CASSIAN. Τα του μακαριου Ιωαννου του Δαμασκηνου εργα. Beati Ioannis Damasceni opera. Item Ioannis Cassiani eremitae non prorsus dissimilis argumenti libri aliquot quorum omnium tam huius quam illius elenchum versa pagina, singulorum autem argumenta in praefatione reperies. *Basel, Heinrich Petri, September 1559.*

Folio, pp. [36], '1047' [recte 995], [1]; text in Greek and Latin; woodcut device to title-page and last page, woodcut initials, woodcut diagrams to pp. 22, 138, and 185; first quire coming loose, leaf β2 loose and worn, a little worming at beginning and end, occasional light foxing and toning, last page dusty; otherwise good in contemporary reversed calf over wooden boards, gilt centrepiece to covers, rebaked in the eighteenth century, four raised bands to spine, gilt-lettered red morocco label, 'Damasc. Graecol.' written in ink to fore-edge; worn, losses to covers, spine split at head; marginal annotations in a sixteenth-century hand to 157 pp. up to p. 431; ink stamps of 'Holy Cross Abbey Library Sligo' to front pastedown and title-page. **£1500**

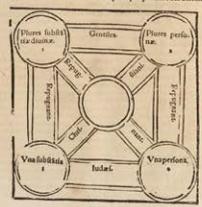
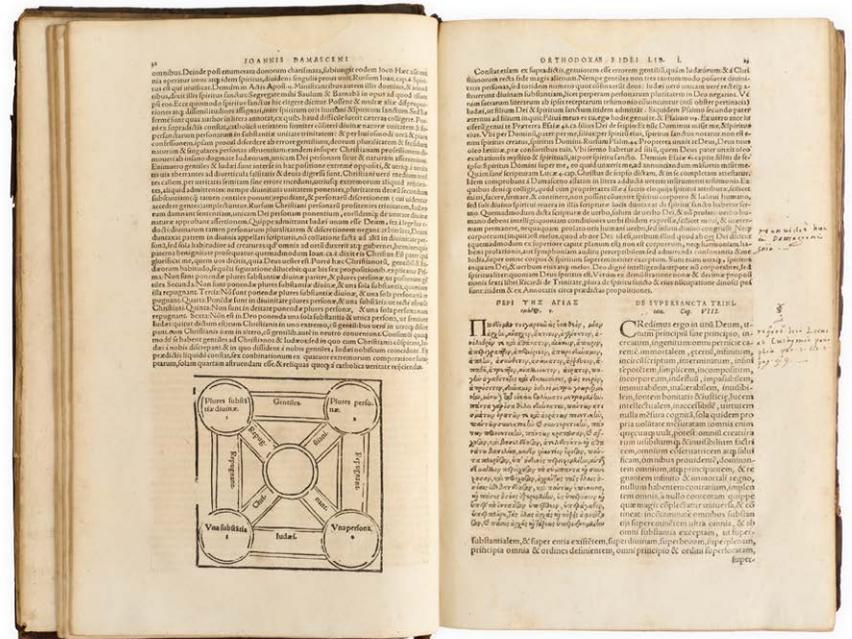
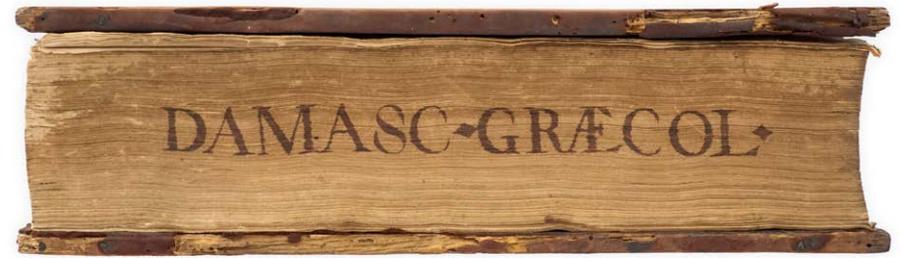
An attractive edition of works by the Greek theologian John of Damascus (c. 675–749) and the Scythian monk John Cassian (c. 360–c. 435), with interesting marginalia by a contemporary reader.

The volume begins with John of Damascus's most important work, *De fide orthodoxa*, 'a comprehensive presentation of the teaching of the Greek Fathers on the main Christian doctrines, especially the Trinity, Creation, and the Incarnation; the Sacraments, Mariology, images, and other subjects are also treated' (*Oxford Dictionary of the Christian Church*). The text is accompanied by the extensive commentary of the Flemish theologian Josse van Clichtove. John's other works collected here deal with Christ, heresies, the hymn known as the Trisagion, disputes between Christians and Saracens, dialectic, and Christian martyrs.

Cassian's works follow, beginning with his famous *Institutes*, written to help establish a monastery on the Egyptian model. Arranged in twelve books it opens with discussion of clothing, prayer, and rules of monastic life, before considering eight vices and their remedies, including gluttony, fornication, anger, sadness, and pride. The twenty-four *Conferences* follow, presented as sermons by various Egyptian hermits; topics covered here include desires of the flesh, the murder of saintly people, evil spirits, free will, friendship, penitence, dreams and nocturnal emissions, and mortification.

The elegantly written annotations in this copy show a close reading of John of Damascus's writings. They contain references to the works of various Church Fathers and to books of the Bible, and display a particular interest in the Holy Spirit, the Word of God, angels, the Moon, incarnation, baptism, Christ's cross, the Eucharist, the Book of Wisdom, and sin. The *Sermo de defunctis* is especially heavily annotated.

Adams J266; USTC 695810; VD16 J 522.



... de principio operum...
da Veni tu sacerdos...
Sed et in Apoc. c. 6. v. 3. Jul. 4. 1928.
JOHANNIS DAMASCENI

... Gregorius itaque qui Dialogos...
... nostris dicitur, veteris Romae episcopus...
... ut ferunt sacra facientibus...
... angelus socium se addidit...
... precibus ad misericordem, animabus...
... propitium Dominum habuit, ut Traiano...
... regem peccata dimitterentur...
... festum uox diuinitus allata, audita est...
... in hunc modum dicens: Preces tuas audiui...
... et ueniam Traiano dotti tuo deinceps...
... pro impio hostium mihi ne offeras...
... Tellatur autem offensam & occidit...
... totus, miraculum hoc germanum &...
... refutabile. Ecce exemplum hoc est, quam...
... quod de Palconilla traditur. Hec enim...
... iunius, nepe idololatrie, & nullus...
... ter id criminis reo erat. Ille uero multo...
... etiam martyres non raro condempnit...
... Mitrabilis est Dominus, & mirabilia...
... sunt opera tua, misericordiam tuam in...
... effabile recte glorificamus: undique...
... enim ad misericordiam propensius...
... feruisque tuis uarias occasiones salutis...
... fraternae dilectionis, solidique pietatis...
... dei erga te prebes, docens per famulos...
... tuos nos inuicem mutuis beneficiis de...
... bere profequi: qualia sunt propitiatio...
... nes & holocausta, hymni, plaurorum...
... cantus, & preces. Nec id temere...
... frustra. Nam cum errare nescias, ad fac...
... iendumque sis facilis, & misericordiam...
... tribuas pro omnibus, que in gloria tuam...
... offerunt, quomodo inutile erit aliquid...
... quod in nomine tuo fuerit factum? Quo...
... circa ne quis existimet fratres et patres...
... charissimi, si que in fide offerunt Deo...
... non receptura multiplicem retributio...
... nem. Quemadmodum enim qui se rotam...
... uentilinguere ut alio precio oleum...
... uultu ingere, prior ipse uinget opor...
... tere est undionis, & sic postea in...
... gulariter amonitio in moribus qui pro salute...
... proximi, adhibito studio aliquid fa...
... cit, primi sibi, deinde & proximo pro...
... cit, primi sibi, deinde & proximo pro...
... def. Non enim intuitus est Deus, iuxta...
... diuum Apostolum, neq. ullus operis ob...
... litur. Insuper & Athanasius in sermone illo...
... uenit concilio, quem in aerem depo...
... natur inhumatus, ne omiseris oleum & ceram,

Gregorius Damasus...
... in vita s. Egidij...
... Sed et in Apoc. c. 6. v. 3. Jul. 4. 1928.

... de sermo...
... Damasceni...
... Defunctis...
... Sermo de Defunctis...
... 418

... chrum accendere: Accepta enim Deo...
... sunt, plurimamque secum referunt retri...
... butionem. Oleum enim & cera, holo...
... caustum est: in uentem autem hostia ob...
... latio, precatur est. Quod uero in pau...
... peres collocatur beneficium, omnis...
... bonae retributionis augmentum. Itaque...
... pro defuncto oblaturus, eundem seruet...
... scopum, quem qui pro parulo filio...
... adhuc imbecillo & infante. Interim e...
... nim dum puer egrotat, affert ceram, o...
... leum, et thymiam in templi Domini...
... magna fide, & accendit patris nomine...
... Neque enim puer hoc faceret, nisi pos...
... set, ut ignorer diuine regenerationis...
... constitutiones. Sic cogit etiam eum...
... qui in Domino mortem obijt, & posse...
... & affert ceram, oleum, & cetera que...
... in redemptionem offerri solent. Quod si...
... hac ratione & fide obtulerit, eius gratia...
... non undique diuina gratia priuabitur...
... Apollolitem Dei predicatorum &...
... magistri sacrificiorum curatores, alijque...
... patres sacro afflati numine, & partici...
... pes uirtutis animum excedere facien...
... tis, secundum quod fas erat, & acce...
... ptum Deo, diuino ore annunciarunt...
... orationes sacras & preces & psalmos...
... annuariarias que defunctorum me...
... morias, & quaeuicque usque in ho...
... die diem gratia benignissimi Dei...
... augentur, incrementum que accipiunt...
... ab ortu solis usque ad occasum...
... & a septentrione & meridie in glori...
... am & laudem Dei Domini domini...
... rum, & regis regnantium. Insuper...
... ait aduersarius: Si haec ita se habent...
... saluabuntur omnes, & aberrabit nul...
... lus. Valde bene, & de ueniam. Quid...
... enim aliud fuit, uult, perit, delide...
... rat, & in quo alioita gaudet & letatur...
... optimus Dominus, quam ne quis in mu...
... neribus suis excidat? Num angelis...
... honorem & coronas has preparauit...
... Num ut caelestes mentes saluaret, in...
... terra comparuit? Et ideo ex incor...
... rupta uirgine incarnatus, & mortalis...
... docuit, passionem que ac mortem gu...
... stauit. Num angelis dicit: Venite be...
... nedicti patris mei, regnum uobis pra...
... e. Non potes hoc dicere & contradictor...
... Quis enim generale...
... in praesentibus Damasceni...
... in praesentibus Damasceni...

... Andreas Resandus...
... in vita s. Egidij...
... Sed et in Apoc. c. 6. v. 3. Jul. 4. 1928.

Sed et in Apoc. c. 6. v. 3. Jul. 4. 1928.
... Andreas Resandus...
... in vita s. Egidij...
... Sed et in Apoc. c. 6. v. 3. Jul. 4. 1928.

DEVOTION IN DENTELLE

42. [LA TOUCHE-LOISY, Jacques-Ignace de.] Avis salutaires, d'un philosophe Chrétien, distribués pour chaque jour du mois, et traduits d'un manuscrit Latin qui a pour titre, Christianae philosophiae medulla opus asceticum. Autore Theophilo Rauraco. Paris, chez Prault père, 1740.

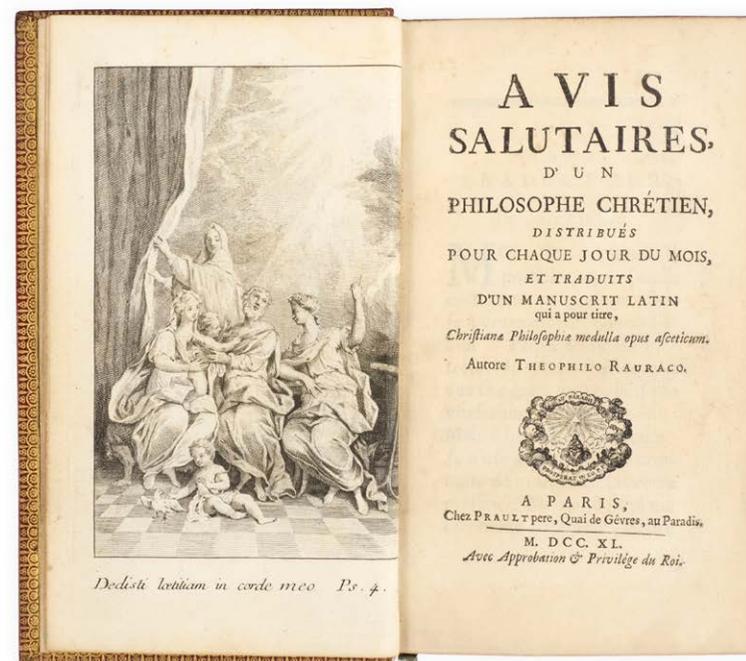
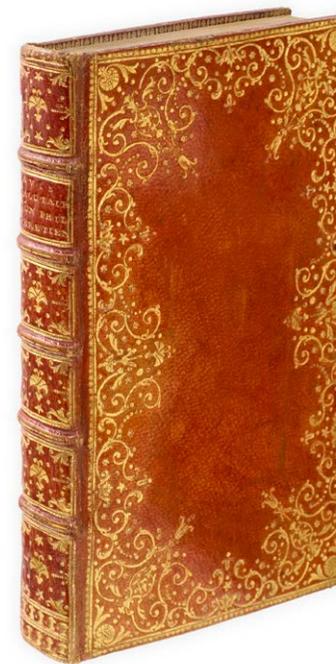
8vo, pp. [8], iv, [4], 344; with engraved frontispiece; vignette to title, initial, head- and tailpieces; light dampstaining to upper margins at beginning, some toning to last quire; very good in slightly later red morocco, gilt dentelle border to covers, five raised bands to spine with compartments decorated and lettered in gilt, gilt turn-ins and edges, printed patterned endpapers with gilt stars and dots on a white ground (*see below*); very light wear to extremities, a little rubbing to covers; partly erased ownership inscriptions in French to front endpaper dated 1799 and 1861, armorial bookplate of Rudolf von Gutmann (1880–1966) to front pastedown; pencil notes to endpapers attributing the binding to Dérome. £950

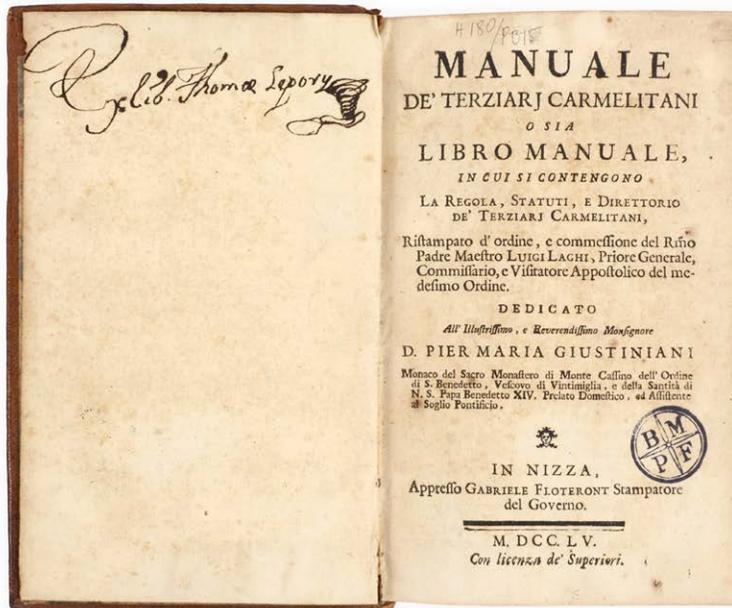
Rare first edition of a devotional work by the French artist, philosopher, and man of letters, Jacques-Ignace de La Touche-Loisy (1694–1781), with an engraved frontispiece depicting allegories of faith, hope, and charity, in a handsome near-contemporary dentelle binding.

The text comprises thirty days' meditations, presented in the form of a dialogue between a Christian philosopher and his pupil, and encompassing, *inter alia*, solitude, piety, purity of heart, humility, the death of the just, providence, pleasures and pains, the contemplation of death, worldly errors and prejudices, and the sweetness of grace.

The attractive binding is described in a pencil note as 'reliure Dérome'. Jacques-Antoine Derome was an early participant in the dentelle style which emerged in the 1740s, and which, in the hands of his son Nicolas-Denis (Derome le jeune), became a family speciality. Antoine-Michel Padeloup was also an early pioneer of the style, and it is worth noting that the particular so-called 'caged bird' tool employed within the design here, with the bird facing right, is ascribed to Padeloup (see Barber, *Waddesdon Manor Printed Books and Bookbindings* I, p. 365, tool CB2). The handsome gilt endpapers are likely by the Augsburg manufacturers Joseph Friedrich Leopold or Johann Michael Munck (see Kopylov, *Papiers dorés d'Allemagne*, nos 123–126).

No copies traced in the UK. OCLC records only 1 copy in North America (Thomas Fisher Library).





CARMELITE MANUAL

43. [LAY CARMELITES.] Manuale de' Terziari Carmelitani o sia libro manuale, in cui si contengono la regola, statuti, e direttorio de' Terziari Carmelitani, ristampato d'ordine, e commissione del Rmo Padre Maestro Luigi Laghi ... Nice, Gabriel Floteront, 1755.

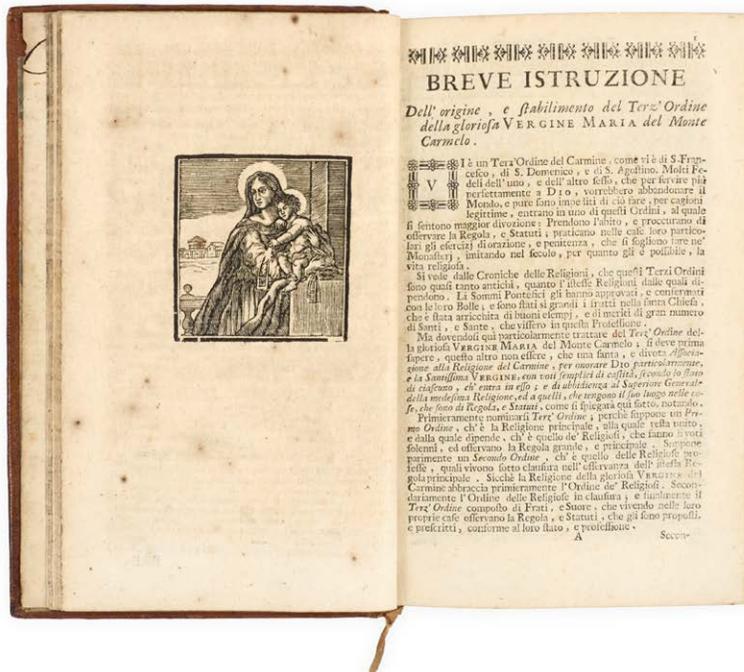
8vo, pp. xv, [1], 124, 392; text in Latin and Italian; woodcut of Virgin and Child facing p. 1, initials, head- and tailpieces; some browning and spotting; else good in contemporary speckled calf, spine gilt with red morocco lettering-piece, marbled edges and endpapers; extremities worn, some abrasions to covers; contemporary ink inscription facing title 'Ex lib. Thomae Lepory', circular ink stamp to title and p. 23 'BMPPF' (Propaganda Fide), shelfmark label to front pastedown. **£450**

Rare manual for members of the Third Order of Our Lady of Mount Carmel, issued by the Carmelite Prior Luigi Laghi, and printed in Nice.

The small woodcut at the opening of the text depicts Our Lady of Mount Carmel and the infant Christ holding devotional scapulars. The first part covers the rules, statutes, and ceremonies governing Tertiary Carmelite brothers and sisters, while the second provides guidance on, for example, spending the day virtuously, mental prayer, reading, conversation, and assisting the sick and dying.

A native of Switzerland, Gabriel Floteront deserted from the army of the Kingdom of Sardinia and became a printer in Nice. Abjuring Protestantism, he set up on his own with Jesuit backing, printing works in Latin, Italian, French, and the Niçard dialect, and served as printer to the bishop of Nice.

No copies traced in the UK or US.



WITH THE ARMS OF PHILIPPE I, DUC D'ORLÉANS

44. [LITURGY.] L'Office de la Semaine Sainte, selon le Messel et Breviaire Romain; avec la concordance du Messel; et Breviaire de Paris. De la traduction de M. de Marolles, abbé de Villeloin. Ensemble l'explication des sacrez mysteres representez par les ceremonies de cet ordre. Par Fr. Daniel de Cigogné, de l'ordre de Saint François. *Paris, par la Compagnie des libraires associez au livre de la Semaine Sainte, 1700.*

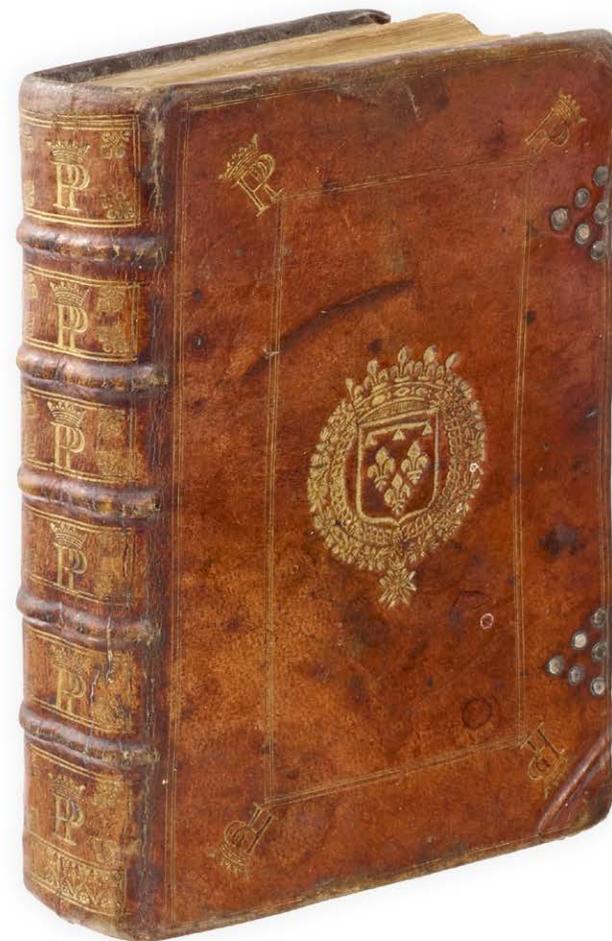
8vo, pp. [16], 752; with 4 full-page engravings (pp. 26, 154, 308, 558), woodcut initials, headpieces; quires Y–Ddd projecting slightly from textblock at fore-edge and head, slight staining to inner margin of title, small marginal tears to pp. 267–8 and 565–6, occasional small stains, a few quires browned; otherwise good in contemporary red morocco, triple gilt fillet border and frame to covers, central arms of Philippe I, duc d'Orléans (*cf.* Olivier 2561.1), crowned PP monogram to corners (*cf.* Olivier 2562.10), five raised bands to spine, each compartment decorated in gilt with crowned PP monogram and corner fleurs-de-lys, metal catches to lower fore-edge, clasps to upper fore-edge wanting, edges gilt, marbled endpapers; boards slightly bowed, corners worn, some marks to covers; ownership inscriptions to front free endpaper 'Ce livre appartient a mademoiselle Dolives lainnai demurant a la reu neuve' and (in the same hand) 'Ce livre appartient Madame de Bollen'. **£1250**

Uncommon edition of the offices for Holy Week in parallel French and Latin, in an attractive binding bearing the arms and monogram of Philippe I, duc d'Orléans (1640–1701).

The French translation is by Michel de Marolles (1600–1681), abbot of Villeloin, prolific translator, and collector of old master prints. Accompanying commentary is provided by the Franciscan friar Daniel de Cigogné. The full-page copper-engravings depict Christ's entry into Jerusalem, the Last Supper, the Agony in the Garden, and the Resurrection.

Philippe I, duc d'Orléans, was the younger brother of Louis XIV and the founder of the House of Orléans. His first wife was Henrietta of England, sister of King Charles II, although he preferred male lovers, notably the Chevalier de Lorraine. He was a courageous soldier, serving with distinction in the Spanish Netherlands. His son by his second marriage, Philippe II, served as regent for the young Louis XV.

Only 1 copy traced in the UK (University of Aberdeen), and 4 in the US (Morgan, NYPL, Saint Norbert College, Villanova).





POUR LA MESSE

DU JOUR DES RAMEAUX.

Station à Rome dans l'Eglise de saint Jean de Latran.

Cet Introite avec les Oraisons & l'Epistre font mention des travaux de nostre Seigneur, & parlent de la charité & de la mansuetude qu'il a montrée pour nous en souffrant.

Introite.

Introitus.

Seigneur, ne permettez point que vostre secours s'éloigne de moy; regardez, s'il vous plaît, à ma défense: délivrez-moy de la gueule du lyon, & empêchez que je ne sois blessé par le choc des lycornes (cruelles.)

Mon Dieu, mon Dieu, tournez sur moy vostre regard, pour quoy m'avez-vous délaissé si loin de mon salut, & pourquoy n'avez-vous point presté l'oreille à mon cry vehement? Seigneur n'éloignez point de moy vostre secours.

Priens.

Dieu Tout-puissant, qui avez permis que nostre Sauveur se soit re-

Domine, ne longè faciās auxiliū tuū à me, ad defensionem meam respice, libera me de ore leonis, & à carnibus unicornium humilitatem meam.

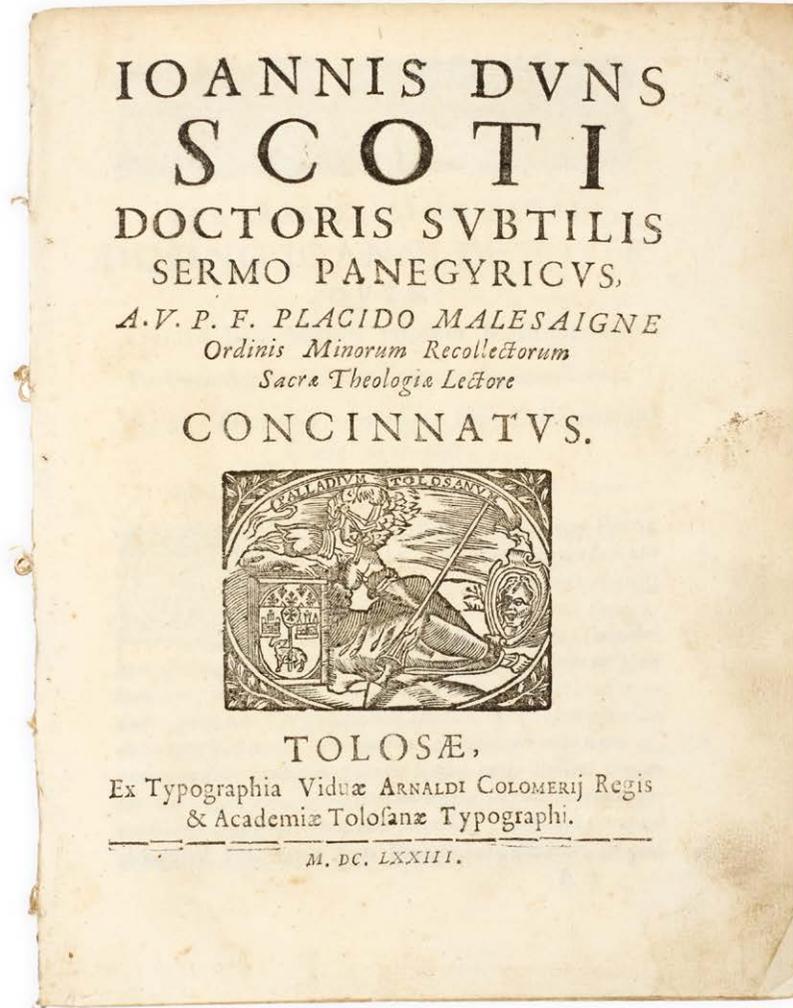
Psal Deus, Deus meus, respice in me, quare me dereliquisti? longè à salute mea verba delictorum meorum.

Domine, ne longè, &c.

Orémus.

Omnipotens sempiternus Deus, qui

MARIAN DOCTOR



45. MALESAIGNE, Placide. Ioannis Duns Scoti doctoris subtilis sermo panegyricus, a V. P. F. Placido Malesaigne ordinis minorum recollectorum sacrae theologiae lectore concinnatus. *Toulouse, ex typographia viduae Arnaldi Colomerii regis et academiae Tolosanae typographi, 1673.*

4to, pp. 30, [2 (blank)]; woodcut device to title, initials and headpieces; some light soiling to title and occasional marks to margins; overall good; disbound. **£450**

A seemingly unrecorded sermon in praise of the great Scottish philosopher-theologian John Duns Scotus (c. 1265–1308) by the Franciscan Recollect friar Placido Malesaigne, printed at Toulouse by Louise Colomiez.

Malesaigne's interesting eulogy focuses on Scotus's defence of the doctrine of the Immaculate Conception of the Blessed Virgin Mary, 'a doctrine that he was the first well-known theologian to defend' (*Oxford Dictionary of the Christian Church*). 'Most of the great schoolmen, including St Albert, St Bonventure, and St Thomas Aquinas, declared against the belief on the grounds that in every natural conception the stain of original sin is transmitted and that, as Mary was conceived in the natural way, she was not exempt from this law. In opposition to the Paris theologians the contrary opinion was defended by Duns Scotus at Oxford and later in Paris, and in his wake the Franciscans became its proponents as the Dominicans, following St Thomas, its opponents' (*ibid.*). Indeed, Scotus was dubbed not just *Doctor Subtilis* but also *Doctor Marianus*.

Malesaigne concludes that Scotus's relationship with the Virgin Mary was threefold: Mary taught, and Scotus listened; Mary was impugned, and Scotus fought in her defence; Mary triumphed, and Scotus won the laurels. Little appears to be known of Malesaigne other than what is detailed herein: that he was a teacher of theology, a preacher, and a confessor, and that his uncle, the dedicatee, was Jean de Boyer, prior of the charterhouse at Bordeaux.

Louise Colomiez (*née de Valvinière*) married the Toulousain printer-publisher Arnaud Colomiez in 1648, succeeding him in 1666. Printer to the king, and to the town, clergy, and university of Toulouse, she remained active until 1676.

No copies traced on OCLC or CCfr.

CHURCH CHRONOLOGY

46. MARCEL, Guillaume. Tablettes chronologiques, contenant avec ordre l'état de l'église en orient et en occident; les conciles generaux et particuliers; les auteurs ecclesiastiques; les schismes, heresies, et opinions qui ont esté condamnées. Pour servir de plan à ceux qui lisent l'histoire sacrée ... Par G. Marcel, avocat au parlement. Nouvelle edition, revue et corrigée. Paris, Esprit Billiot, 1709.

8vo, pp. [104]; with engraved folding 'Explication des notes' and engraved frontispiece preceding title, woodcut initials, head- and tailpieces, ruled in red throughout; occasional light marks, notably to K3r; overall very good in eighteenth-century calf, spine in compartments, lettered and decorated in gilt, red edges; somewhat worn and marked; remains of old label at foot of spine. £275

Later revised edition of this chronological work on the history of the Eastern and Western Church, from the birth of Christ to the 1600s, by the Toulousain historian and librarian Guillaume Marcel (1647–1708), first published in 1682.

The text is arranged by century and subdivided therein into sections devoted to popes, patriarchs, heresies and schisms, and ecclesiastical writers. The folding plate before the title-page explains the somewhat bewildering multitude of symbols employed within e.g. to designate a cardinal, a Benedictine monk etc.; an 'h' is used to label someone deemed 'mechant'. There is a whole section at the end on sects inspired by Luther, and on antipopes.

The remarkable frontispiece depicts the Church as a female figure wearing a papal tiara and clasping the Eucharistic host and cup, two keys, and a cross, striking down book-bearing heretics with thunderbolts before an audience of admiring prelates.

Only 1 copy traced in the UK (Cambridge UL) and 2 in the US (Universities of Missouri and San Francisco).



EXPLICATION DES NOTES.

Les lettres qui sont à la marge de chaque page servent à distinguer les matieres. Voyez l'instruction qui suit immédiatement la preface.

Cette marque signifie la valeur des conciles suivant la diversité de ses situations. Un Concile est tenu po. bon quand elle regarde — la droite C. pour reprove quand elle regarde la gauche C. Ces deux marques adossées... C. signifient qu'un Concile est en partie approuvé et en partie reprove.

Cette Croix mise apres le C. Les points Cardinal. marque la presence des Legats du Pape si vous exceptez les Conciles generaux jusqu'à celui de Latran. où elle se trouve quoy que les Papes n'y aient point assiste.

Religieux de l'ordre de S. Augustin. Religieux de l'ordre de S. François. Religieux de notre Dame de Mont Carmel. Religieux de la Compagnie de Jesus. Expositeur de la 3^e Ecriture. Qui a Ecrit contre les Heresies. A Ecrit sur des choses spirituelles. Predicateur. Casuiste. Qui a Ecrit sur le droit Canon. Chronologue. Historien. Philoſophe. Mathematicien. Orateur. Poete.

Qui a Ecrit sur diverses matieres. Qui n'a point perseveré dans les bons sentimens. Mechant. id. depose. Iq. quitte. Cette etoille marque que cet endroit de l'histoire est douteux et sujet aux dissertations parmi les ſçavans. Mort. m. mort environ. ne se trouve que dans l'ordre alphabet. et marque qu'une chose ne se trouve point ailleurs.

Théologien.



UNRECORDED LITHOGRAPHED MISSAL

47. [MARY, Georges.] *La Sainte Messe. Paris, Georges Mary, 26 Rue Chaptal, [1892?].*

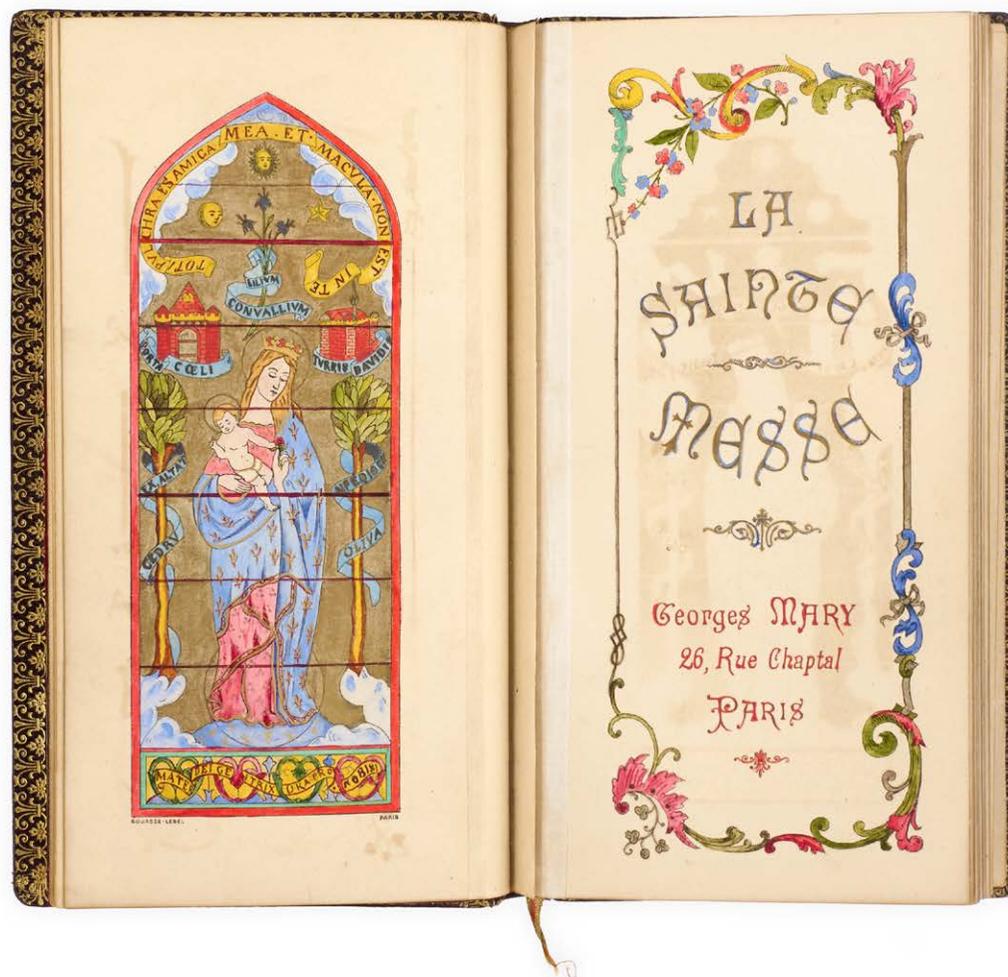
Tall 12mo, pp. XXXIV; with frontispiece of the Virgin and Child ('Bouasse-Lebel Paris'), lithographed text within decorative frames, hand-coloured and gilded; some offsetting to frontispiece and title; very good in original dark brown morocco, spine lettered and decorated in gilt, gilt turn-ins and edges, red watered silk doublures; some wear to extremities and abrasions to upper cover; ownership inscription to last page 'Emilie Baré 1892, 11 Mai 1893', her initials in gilt to front doublure, hand-drawn and coloured IHS Christogram and manuscript 'Souvenirs' to blank leaves following text, silk marker with initials 'E.B.' loosely inserted. £550

A seemingly unrecorded, beautifully lithographed and hand-coloured Missal in the style of a medieval manuscript produced by the Parisian lithographer and supplier of artists' colours, Georges Mary.

The volume opens with a frontispiece of the Virgin and Child in the style of a stained glass window, signed by the Parisian publishers Bouasse-Lebel. Georges Mary worked initially with his father Louis Elisée Mary, operating on his own from the early 1890s.

This volume was given as a gift to Marie Adrienne Jeanne Emilie Baré of Ronsoy in northern France in 1892. An elegantly written and framed set of 'Souvenirs' at the end records that she was born and baptised in 1882, and received her First Communion and Confirmation in May 1893.

We have been unable to locate any copies on OCLC or CCfr.



et qui
a parlé
par les pro-
phètes. Je
est croi-
se qui est une
prophetas. **C** sainte, catho-
unam sanctam que et apos-
catholicam et a- tolique. **C**ez
postolicam **C** e confesse un
clesiam. **C**onfi- seul baptême
teor unum bap- pour la remis-
tisma in remis- sion des pé-
onem peccato- chés, et j'at-
rum. et expec- tends la ré-
resurrectionem surrection
mortuorum et vi- Des morts, et
tam venturi la vie du sié-
culi. **A**insi-
soit-il.
Amen.

V. Le Sei- **v.** Domi-
gneur soit nus vobis-
avec vous. cum.
R. Ayez **R.** Et cum
votre esprit. spiritu tuo.

PRIERE
Pendant l'Offertoire.

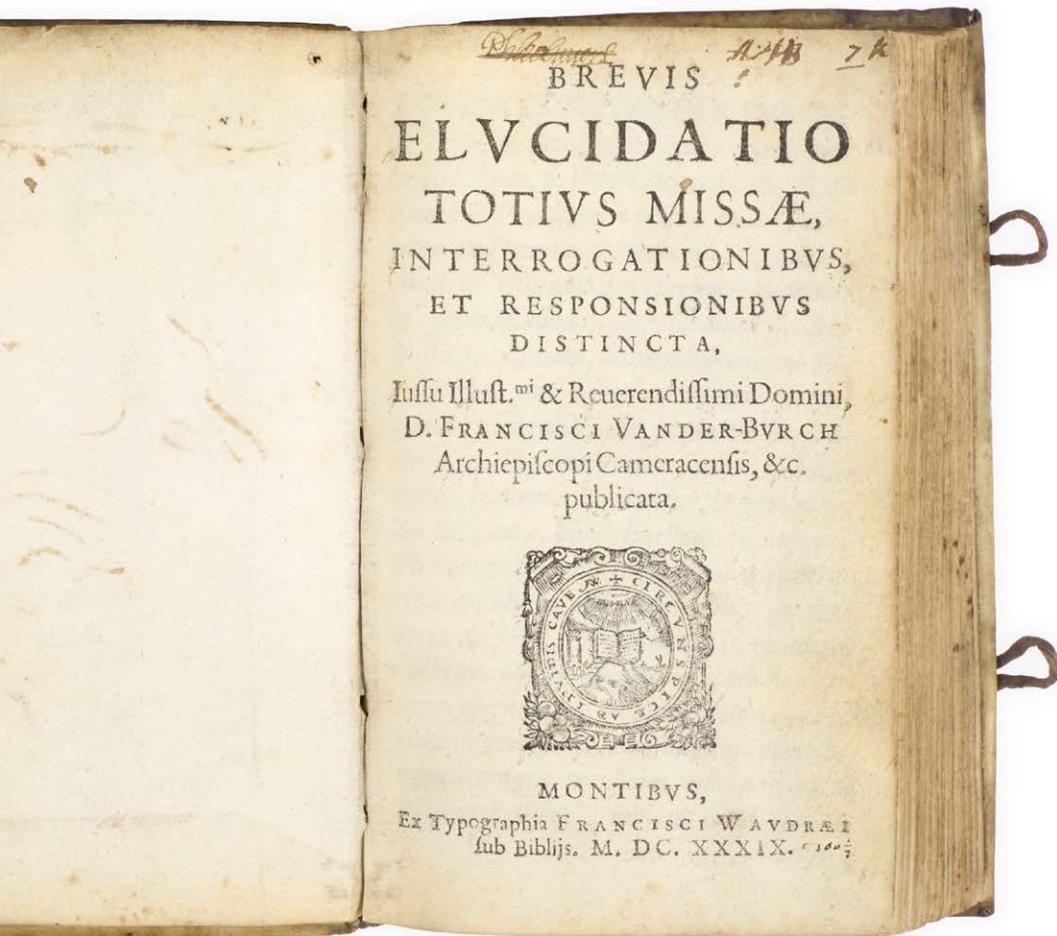
Dieu infini-
ment saint, Dieu
tout puissant
et éternel, et
quelque indi-
gne que je sois de paraître
devant vous, j'ose vous
présenter cette Hostie par
les mains du prêtre,
avec l'intention
qu'à eue Jésus-Christ
mon Sauveur

nom que
lum: votre
adveniat réque
regnum arrive.
luin: que votre
fiat volun- volonté soit
tas tua faite sur la
sicut in ca- terre comme
elo et in terra au ciel. Don-
Panem nez nous au-
nostrum jour'hui no-
quodiamum tre pain quo-
da nobis ho- tidien pardon-
die, et dimi- nez nous nos
te nobis de- offenses com-
bita nostra me nous par-
sicut et nos donnons à ce-
dimittimus ux qui nous
debitoribus ont offensés, et
nostris; et ne pas laissez
nos iuducas surcom-
in tentatio- ber à la ten-
nem. tion.
Mais

dési- **S**ed
vrez libera
nous du nos
mal. **A**insi- a malo.
soit-il. **A**men.

Dieu ces divines
espères, dont
la séparation
représente la
mort de votre Fils, puissent,
par leur réunion, représenter
et opérer notre union pré-
sente avec vous.

Agneus **D**eus
de Dieu **D**eus
qui effacez les tollis peccata
péchés du mundi.
monde, ayez misere-
pitié de nous. nobis
Agneus **D**eus
de Dieu **D**eus
qui effacez qui tollis
les péchés peccata
du monde, mundi.
ayez pitié misere-
de nous. nobis.



MONS MANUAL ON THE MASS

48. [MASS.] Brevis elucidatio totius Missae, interrogationibus, et responsionibus distincta, iussu ... D. Francisci Vander-Burch archiepiscopi Cameracensis, etc. publicata. *Mons, François Waudré, 1639.*

8vo, pp. [4], 235, [1 (blank)]; woodcut device to title, initials, tail-piece; small marginal stain to pp. 219–20, pp. 227–34 bound in the wrong order, slightly toned; good in original vellum over boards, two loops to lower fore-edge; some staining to spine and covers, catches wanting; several ownership inscriptions to front free endpaper including 'H.J. Cuvelier', 'V.S. Van der Vevien ... 1812', 'Ant. Van Bellingen Antverpium 23 Maii 1872' (Antoine Joseph van Bellingen (1806-1882)), a few ink inscriptions to title. **£375**

First edition, second issue(?), of a catechism on the Mass published at Mons in Belgium by order of François van der Burch (1567–1644), archbishop of Cambrai.

The questions and answers contained herein cover, for example, the dress of the celebrants, the introit, the offertory, the washing of hands, the Canon of the Mass, and the Lord's Prayer.

The publisher François Waudré (1586–1652) had a colourful career: not just a printer and publisher, he owned a paper mill, sold horses, wine, and lace, and rose to the rank of captain in the Spanish army.

Rousselle describes the first edition as having a slightly different title and 295 pages but also notes exemplars such as ours.

Cf. Rousselle, Bibliographie montoise 213; USTC 1120626. No copies traced in the UK or US. The British Library and Ushaw College have copies with 295 pp.

TWO IMPORTANT FOURTEENTH-CENTURY THEOLOGIANS

49. MATTHEW OF KRAKÓW. Incipit dialogus rac[i]onis et co[n]scientie an expediat vel debeat quis raro vel freque[n]ter celebra[r]e vel [com]municare nup[er] editus p[er] magistru[m] Matheu[m] de Cracouia sacre theologie professorem. [With:] **HEINRICH VON LANGENSTEIN.** Exposit[i]o venerabil[is] m[a]g[ist]ri Henrici de Hassia super orationem d[omi]nicam; Exposit[i]o eiusde[m] sup[er] Aue Maria; Speculu[m] anime. [Cologne, Ulrich Zell, not after 1470].

Small 4to, pp. [116]; capital spaces with capitals supplied in red, paragraph marks in red, small capitals highlighted in red, some underlining; small loss to one upper corner, a few small marks; a very good copy on thick paper in nineteenth-century half sheep, marbled boards, red and green morocco gilt-lettered spine labels, three fore-edge tabs; some splitting to upper joint and wear to extremities; marginal annotations to 25 pp., running headlines to the second part, 3 manicules, and a note to the last page all in the same contemporary hand, engraved book label of 'Georgius Kloss M.D.' to front pastedown. **£5500**

Four works by two important fourteenth-century theologians, Matthew of Kraków (d. 1410) and Heinrich von Langenstein (d. 1397), the latter's appearing here for the first time, issued by Cologne's proto-printer Ulrich Zell.

Matthew of Kraków (d. 1410) was a renowned scholar and preacher who taught theology at Prague and Heidelberg before becoming bishop of Worms. His *Dialogus* considers whether it is better to worship and take communion occasionally or often. Cast as a dialogue between Conscience, who is held back by shame over the sinfulness of man, and Reason, who urges trust in God's merciful acceptance of true contrition, the text argues in favour of frequent communion and the spiritual benefits to be derived therefrom. The work circulated widely in manuscript, and the first edition was printed at Mainz, being attributed to Gutenberg. Heinrich von Langenstein (d. 1397) taught at Paris and Vienna and wrote works on astronomy and the Western Schism, as well as ascetical and polemical treatises. Collected here are his expositions on the Lord's Prayer and Hail Mary, and his ascetic mirror of the soul.

Ulrich Zell (fl. 1465–1503) learned printing from Fust and Schoeffer in Mainz. 'The c. 180 products of his press are mainly small-format editions of classical, humanist, theological, and didactic texts' (*Oxford Companion to the Book*).

The marginal annotations to the first work – including plenty of *nota benes* – display an interest in the Eucharist, the celebration of Mass, devotion, temptation, sin, signs of a good conscience, music and singing, and the vice of curiosity. A note at the end refers to Thomas Aquinas.

Provenance: Georg Franz Burkhard Kloss (1787–1854), doctor, bibliographer of Freemasonry, and collector of incunabula.

BMC I 185; Bod-inc M-150; Goff M368; ISTC im00368000, recording **only 2 holding libraries in the UK** (BL, Bodleian) and 5 in the US.

Incipit dialogus rac[on]is et co[n]scientie an expediat vel debeat quis raro vel frequenter celebra[r]e vel om[n]icare nup[er] editus p[er] magistru[m] matheu[m] de cracouia sacre theologie professorem // **I**ncipit Prologus

Multorum tam clericorum q[uam] laycoru[m] querela est no[n] modica. occupatio grauis. et questio dubiosa. quod se habere debeant in celebrando vel dicando. Quod videlicet accedere. Quod accedere. moti vel dispositi esse debeant. aut quibus motibus vel in dispositi bus abstinere debeant. Et an melius sit sumere corpus cristi frequenter. aut raro. De tam vili et multis quodammodo necessaria materia sepe iter ro gans pluries interrogatus audiu i varia et re spondi. Nec tamen adhuc sic quietus fui quin se pe discepte et litige in me ipso. Jam volo accedere. iam nolo. hinc retrahor. illinc retrahor. nunc spe diuine misericordie dico. ut faciam. nunc timore misere co[n]scientie aut districti iudicij terreor. ut di mitta. Et ita nescies quid deo magis placeat. q[uo]d michi magis expediat. vereor me sepius accede du[m] abstinendu[m] est. et dum accedendum e[st] obmittit p[ri]mo quicquid tam diu disputabo tecum. dubito quod ipsa disputacone tempus transiet. vel aliud impedi mentum occurrat. negligo et licet aut huius dubijs

Grave est dñe q̄ ad mensam tuam mundo corde
a innocentibus manibus non venim⁹ sed gravi⁹
est si de peccatis metumus a sacrificium non ed
dimus. **Conscientia** Mirabiliter agis mecum
q̄ inde michi accedendi causam elicis. Vnde ego
traho abstinenti motuum. Et ubi suadebam eē
de accessu periculum: tu michi de abstinento eq̄
lis vel maioris periculi a peccati terrorem indu
cis. Delectabile est autem sic vinci ubi eruditē
timor qui penam habet a tam consolatoria fidu
tia ministratur. Optime persuasiones ad acceden
dum. **Racō** Ex quo tibi placent persuasiones
huiusmodi accipe a istam. nōne magis periculo
sum est eum abstinere q̄ accedere qui pluā signa
habet secundū deo placere q̄ primum **Consciē**
entia Effet omnino **Racō** Ille autē de quo ca
sum posui multa signa habet circa celebracōnem
vel communionem deo placere. **Primū** quia de⁹
posuit in potestate hominis q̄ si vult potest susci
pere deum suum quasi diceret. ecce coram te sum
in me nō deficit. tecū ero si me hñe volueris. **Secūdo**
q̄ dedit ei bonā voluntatem non peccandi a con
missa emendandi. **Tercō** quia dedit ei desideriu
cōionis a amabilē p̄sentie ihu xpi fonte dulcedis
sūt a gr̄e. **Retō** q̄ delicia ihu xpi sūt eē cū filijs ho
minū ut dicit p̄ salomonē a cui dubiū q̄i ex deli
cijs gēndj cum filijs hominum de⁹ instituit hoc

*Non hinc sum
in fide ut accedat*

venerabile sacra mentū ut nedum spūalem sed
a corpalem sui p̄sentiam exhibet. quanta autē
igrantudo quāta pueritas dñis delicijs nō daē
locū miserabiliter denegat. **Vide** nūc si tot ha
beas signa quibus deo cōionem displicere agno
scas. **Consciētia** Ego nullum scio nisi scrupu
lū cōsciētie de peccatis nondū emendatis vel ne
min⁹ disposita accedā vel aliquā negligētiā cō
mittā a sic nouū peccatū inauram. **Qualiter**
p̄pter scrupulum cōsciētie de peccatis sit p̄termi
tenda sacra cōio. **Racō** Et si certa peccata
haberes: nonne magis dignū est ut dimitteres
peccata p̄pter sacramentū ut illud posses accipe
q̄ q̄ p̄pter peccata cōionem obmitteres. **Con**
sciētia Effet vūq; nā a peccata eēt dimitteda
et si si sacramentū non esset institutum. **Racō**
Optime dicitis quāto magis ergo dimitteda sūt
p̄pter affectuōnem tāi boni. **Si** vero habes scru
pulū vel dubiū: habes itez quid facias. ut scz
doleas de q̄to hoc est ex culpa tua. cōfitearis sal
tem ad cautelā a ad satisfaciendū submittas te
pure iudicō boni confessoris si copiam ei⁹ habes
vel paratus sis ad hoc q̄ p̄mū potestatem habē
qui te dirigere valeat in hoc casu. **Si** autē credis
aut times te indispositam: iterum habes quid fa
cias ut viz te q̄to cōiō disponē studiose coneris
Si times de negligētiā committenda adhibe

*Non d. frangendo
no accedat ipse d.*

MINIM MANUAL

50. [MINIMS.] *Rituale sacri ordinis minimorum Sancti Francisci de Paula. Hac novissima editione in quatuor partes distributum, et multis pernecessariisque accessionibus locupletatum. Paris, Sébastien Cramoisy, 1643.*

8vo, pp. 227, [4 (index)], [1 (blank)]; with engraved frontispiece portrait of Francis of Paula and an engraved vignette of him to title, title and text in red and black, text in double columns, woodcut initials and tailpieces; small tears and chips to fore-edges of frontispiece and title-page, small wax stains to pp. 171–2, toned, a little spotting and foxing; in contemporary red morocco, covers with ornate gilt border and frame with dentelle centre- and cornerpieces, central oval overlays lettered in gilt 'charitas', five raised bands to spine, compartments tooled in gilt, gilt edges, marbled pastedowns; some wear to joints, edges and corners, a little worming at foot of spine, a few small marks and abrasions to covers; eighteenth-century ownership inscriptions of Caesar Bastide, Auguste Heyrau, and Claude Gillibert to front endpapers, modern booklabel 'Bibliotheque Bastide' to front pastedown. **£950**

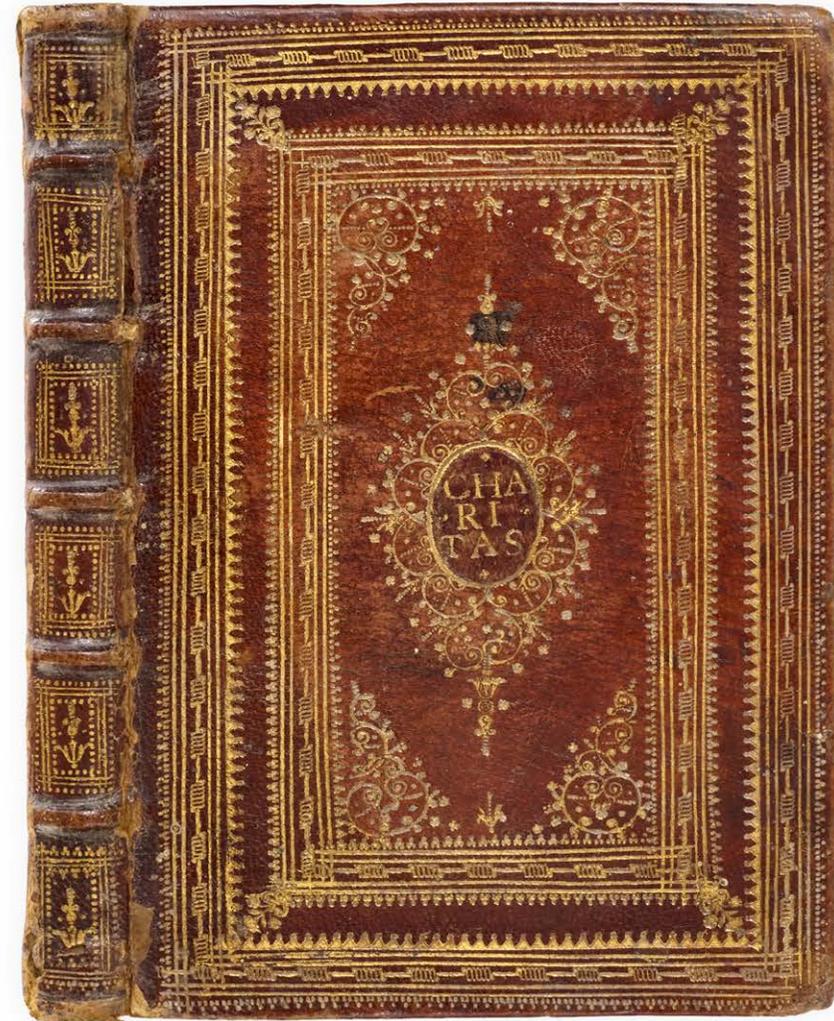
An apparently unrecorded edition of a Ritual for members of the Order of Minims, illustrated with two portraits of the Order's founder Francis of Paula (1416–1507), and handsomely bound with the Order's motto ('charitas') lettered in gilt to the centrepieces.

As the title states, the text is divided into four parts, the first covering various offices and processions; the second, the admission and profession of novices; the third, blessings and absolutions; and the fourth, visiting the sick and burying the dead. The frontispiece is signed by the French engraver Nicolas Auroux (d. 1676).

This edition was issued by the great Parisian printer-publisher Sébastien Cramoisy (1584–1669), printer to the king and head of the Imprimerie royale, friend of Richelieu, and director of both the Compagnie du navire and the Compagnie des usages, which specialised in the printing and sale of liturgical books. He printed much for the Jesuits in support of the Counter Reformation.

The inscriptions to the front endpapers record that this volume passed from the Minim friar Caesar Bastide to his fellow friar Claude Gillibert in 1754.

This edition not traced on OCLC or CCfr.



RITVALE
SACRI ORDINIS
MINIMORVM

SANCTI FRANCISCI DE PAVLA.

*Hâc nouissimâ editione in quatuor partes
distributum, & multis pernecessarijsque
accessionibus locupletatum.*



S. FRANCISCVS DE PAVLA.
*Minimus pro matre placuit fili. et imperium
percontationis non auites. Eccl. 23.*

PARISTIS,

Apud **SEBASTIANVM CRAMOISY**, Architypogra-
phum Regium, viâ Iacobarâ, sub Ciconijs.

M. DC. XLIII.

DE LICENTIA SUPERIORVM.



S. FRANCISCVS DE PAVLA Sacri Ordinis Minimorum institutor.

Nic. Auroux fecit.

De sacramento

Et tunc tertia die probetur panni
cylus. et locus frons bene cum
sale et aqua lauetur. et aqua in focum
vel in fornacem fundatur.

Cautele huius sacramenti.

Primo ca

ueat sacerdos ne alii
quibus puer confirmatus
firmetur. quia hoc sacramen-
tum est irreuerabile. cum impmat
characterem idelicet sicut et bap-
tismus. Et etiam quia magna in-
iuria faceret sacramento quod istud
reiteraret. cum per hoc prima confir-
matio iudicatur nihil esse. De
cuius caueat confirmandus ne
bis procurare scienter se faciat.

Secundo caueat confirmandus ne
bis procurare scienter se faciat.

Tercio caueat ne vxor teneat
in confirmatioe viri vel mari-
tus sui. vel e contrario propter tra-
hebendam cognationem spiritualem.

Quarto caueat confirmandus ne
quod impedit matrimonium contrahendum
et conjugale actum. Nam tales
debent abstinere ab iniuicem usque
ad mortem ipsorum. et sic separari
debent a thoro. licet non absoluantur
a vinculo matrimonii usque
ad mortem.

Quinto caueat
ne quis filium proprium teneat. quia
etiam per hanc cognationem spiritualem

conjuges. non tamen in matrimonium di-
rimens. sed tamen grauiter puniuntur
coniuges. Sicut caueat ne
soror fratrem vel e contrario teneat.
quia sufficit inter tales vinctum
cognationis carnalis. Si
tamen fieret nihil impedit. sed tamen
honestum est abstinere. Nam turpe
est audire si frater vocaret
sororem in hoc casu materem vel
e contrario. Alii tamen cognati. ut
patrucles fratrucles auunculi
patrini etc. bene possunt tenere con-
firmandos nepotes et alios.

Quinto caueat confirmandus
ut non accedat istud sacramen-
tum nisi confessus. si est confessus alii-
cuius mortalis peccati. ne ponat
obice gratie quas suscipitur esse
in hoc sacramento. Quamquam tamen
est ex vi sacramenti. suscipit ip-
sum sacramentum. non tamen esse sa-
cramenti. s. gratiam.

De sacramento
eucharistie.

Accipite et
comedite. Dat. xvi
et de ps. di. ii. panis

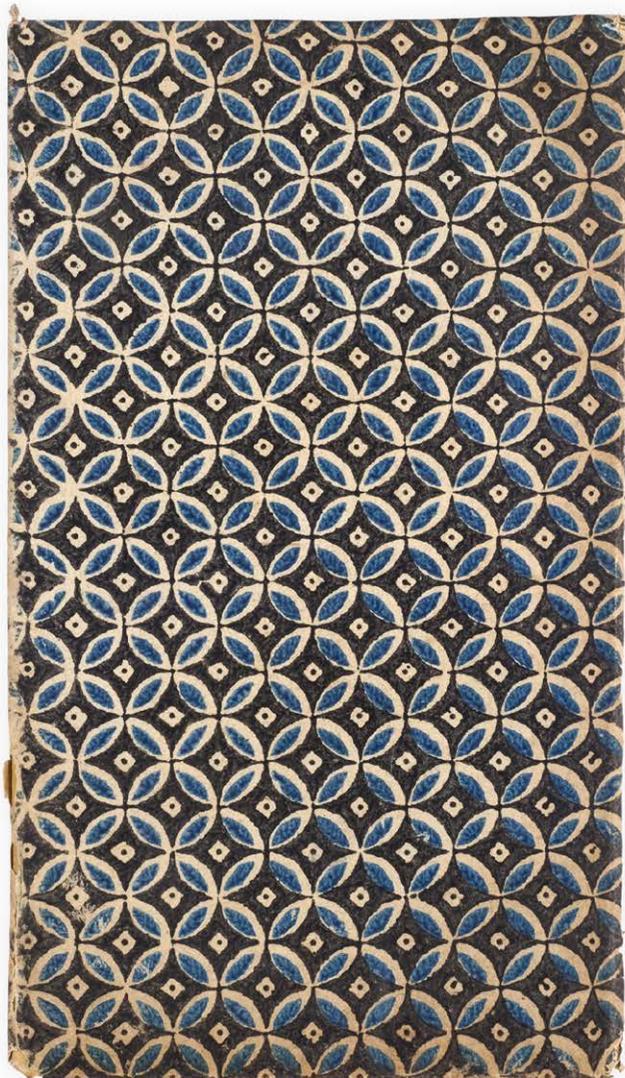
quia suscitatur a peccatis per
baptismum. et confirmatum in gratia
per confirmationem. ne laborantes
in via peritis vite in certamine
spirituali deficiat. oportet enim habere
refectio cibo spirituali. alioquin

Eucharistie

saluatore testante. Si dimis-
si ieiunium fuerint deficiet in via.
Dat. xv. Ideo post duo sa-
cramenta sequitur tertium. s. vena-
bilis eucharistia. quod est ci-
bus animarum non strax. iuxta il-
lud Ioh. vi. Nisi manducaueris
carne etc. Ne igitur omittatur
sed frequenter sumatur a fide-
libus. hortatur saluator in verbis
permissis dicens. Accipite et co-
medite. Et recte ordo est ut per
baptismum et per confirmationem
sumatur hoc venerabile sacramen-
tum ab adultis. Legimus siquidem
quod submersis egyptiis in ma-
ri rubro. transiitque mari per di-
cto filium israel nouum pascha in azy-
mo pane fecerunt in deserto. sic
nos submersis demonibus in
baptismo cum peccatis nostris in
deserto huius mundi pascha no-
uum in azymis sinceritatis et ve-
ricitatis huius sanctissimi panis
facere debemus. Circa vero
hoc sacramentum excellensimum
tria sunt consideranda. Primo
quod de substantia ipsius. Secundo
credenda ipsius. Tercio cautele.

De primo sciendum est circa hoc
sacramentum quod quattuor sunt de
substantia sui necessaria. Pri-
mum est ordo sacerdotalis. Nul-
lus enim potest hoc sacramentum
perficere nisi sacerdos. vnde n-

laicus nec angelus bonus pos-
test hoc conficere. Quia non ha-
bet quod presbyter super actum conse-
crationis huius sacramenti nisi
ordinatus in sacerdote. non enim
meritis scitatis. sed autoritate
officii et misterij sacerdotum
hoc sacramentum perficit. Iuxta illud
Romani in meritis prescrantis sed
in verbis conficit sacerdos. Et
quod patet error illoz qui dicunt
quod si laicus presferret verba cano-
nis super panem triticum perficeret
sacramentum. quod omnino est falsum.
Nec debet quem mouere illa
historia que refertur de quibusdam
pastoribus laicis. qui addiscerent
verba canonis et consecrationis
in ecclesia a sacerdote tempore consecra-
tionis plata. ipsi etiam venientes
ad greges suos super panem tri-
ticum eadem verba. et statim ap-
paruit puer pulcherrimus. Ibi
enim non fuit caro christi sicut est in
hoc sacramento a sacerdote confecto
etc. sed ibi fuit miraculose ex pro-
missis diuina quodam figura et
species carnis diuine forma-
ta. nec ille puer erat verus christus
deus et homo habens animam sic est in
sacro isto per sacerdotem confecto
ubi realiter est christus cum diuini-
tate et humanitate et anima sua si-
cut nunc est in celo. Nec etiam il-
la caro illius pueri adoranda fu-



ADVICE TO A NUN LEAVING THE CLOISTER

52. [NUN.] Operetta di un sacerdote a conforto e guida di sua sorella vergine sposa di G. C. *Padua, 'nel seminario', 1810.*

12mo, pp. 84; a little light foxing; very good; nineteenth-century card wrappers covered dust-jacket-style in printed decorative paper; some wear to spine and corners, slightly rubbed; small Marian devotional image loosely inserted. **£450**

Very rare anonymous work of spiritual guidance, comprising a priest's consolation and advice to a nun leaving the cloister and entering the world.

The text gives direction on daily actions, remaining faithful to Christ, prayer, and patience. An interesting footnote to pp. 28–29 provides a list of 'books for spiritual reading': the Psalms translated by Martini, lives of Christ and the Virgin Mary by Massini and Micheli, Thomas à Kempis etc.

No copies traced in the UK; OCLC records only 1 copy in the US (University of Wisconsin).

THE PHILOCALIA

53. ORIGEN. Origenis Philocalia, de obscuris S. Scripturae locis, a SS. PP. Basilio Magno, et Gregorio Theologo, ex variis Origenis commentariis excerpta ... Omnia nunc primum Graece edita, ex bibliotheca regia, opera et studio Io. Tarini Andegavi, qui et Latina fecit et notis illustravit. Paris, Pierre de Forge, 1619.

4to, pp. [24], 736, [22 (index)], [2 (blank)]; leaves of quire 4A bound in wrong order; woodcut vignette to title, woodcut initials and headpieces, text in double columns of parallel Greek and Latin; Zachariae ... De mundi opificio contra philosophos disputatio, Anastasii ... De hominis creatione a Deo, and De amina celebres opiniones with divisional titles; small stain to p. 352, small worm tracks to lower margins of pp. 453-466, a few spots, some light dampstaining; overall very good in seventeenth-century limp vellum, yapp edges, title in ink at head of spine with modern paper label; somewhat cockled and marked; title-page with ink inscription 'Collegii Cadom. Soc. Jesu', blue ink stamp 'Bibliothèque grand seminaire Caen' (repeated on p. 101), and accession number in blue ink.

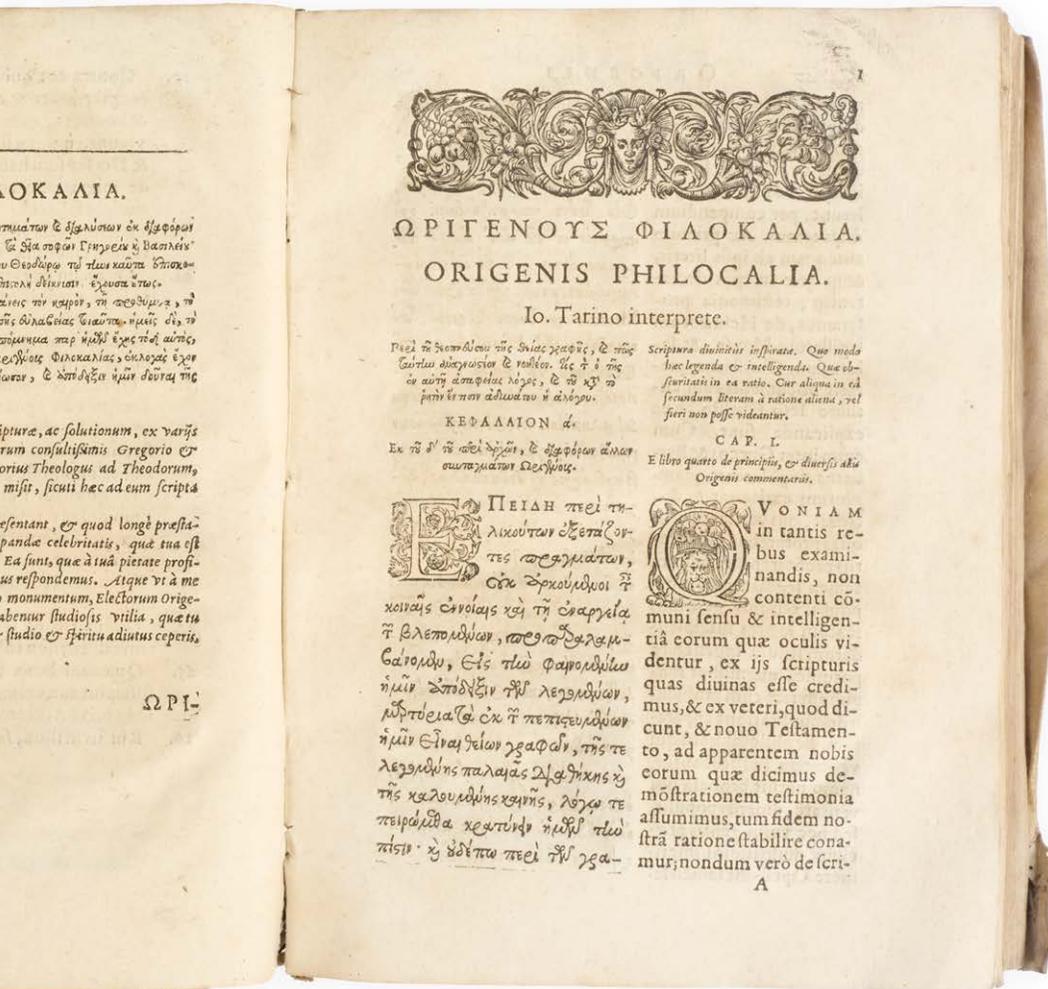
£400

Jean Tarin's important dual language edition of an anthology of Origen's writings, known as the Philocalia, the compilation of which is credited to Basil the Great and Gregory of Nazianzus.

The wholesale destruction of the writings of Origen of Alexandria (c. 185-c. 254) 'which followed upon the warfare waged against his opinions shortly after his death, has caused a special value to attach to the Philocalia as preserving to us in the original much of Origen's work which would otherwise have been entirely lost, or would have survived only in the translations of Rufinus. Moreover, even his great and comparatively popular work against Celsus depends for its text solely on a manuscript of the thirteenth century, so that we have a cause for gratitude in the preservation of a large part of it in the Philocalia. But apart from its textual importance, this collection deserves attention as forming an excellent introduction to the study of Origen. Much of his best thought is here presented to us, arranged under various important heads; and we are guided to the appreciation of his theological standpoint by two of the strongest intellects of the century after his own' (G. Lewis, The Philocalia, 1911, preface).

Jean Tarin (1590-1666) served as rector of the university of Paris and held a chair in Greek and Latin at the Collège de France. This edition of Origen includes three further Greek texts with Tarin's facing Latin translation: Zacharias Scholasticus' De mundi opificio, a dialogue directed against the Neoplatonists; De hominis creatione by Anastasius of Sinai (d. c. 700); and De anima celebres opiniones by the eleventh-century Byzantine philosopher Michael Psellos.

USTC 6002141.



THE FLIGHT INTO EGYPT

54. OTTINGER, Joseph. Die flucht in egibten land, Maria miest antretten, Jesus ihr liebstes kind, von feintes hendt zurettten. Fuite en Egypte. Bey J. Ottinger. [Strasbourg, late 18th century].

Copper engraving (c. 290 x 170 mm), with engraved text at foot, small areas cut out and backed with coloured and metallic paper; light foxing and toning but overall very good; in a nineteenth-century gilt frame (c. 310 x 195 mm), metal hoop at head, manuscript note pasted to back 'La Fuite en Egypte. Image avec vêtements en papiers de couleur. Gravée par F. [sic] Ottinger à Strasbourg. Epoque Louis XV'; a little worn. **£800**

An attractive depiction of the Flight into Egypt by the Strasbourg-based artist Joseph Ottinger, using his characteristic *découpé* and collage techniques to add colour and indeed sparkle to the image.

The Virgin Mary, seated on the back of a donkey, has been given an orange dress, a deep blue coat, and a golden halo; the baby Jesus has pale green swaddling clothes; and Joseph sports a deep blue coat and a yellow cloak with an orange collar. The angel bidding the party on its way has golden wings and a pale green skirt. The battlements and roofs of the distant Jerusalem have been highlighted with yellow and gold paper as if catching the sun.



die flucht in egibten land, Maria miest antretten,
Jesus ihr liebstes kind, von feintes hendt zurettten.
Fuite en Egypte
bey J. Ottinger



ECCE HOMO

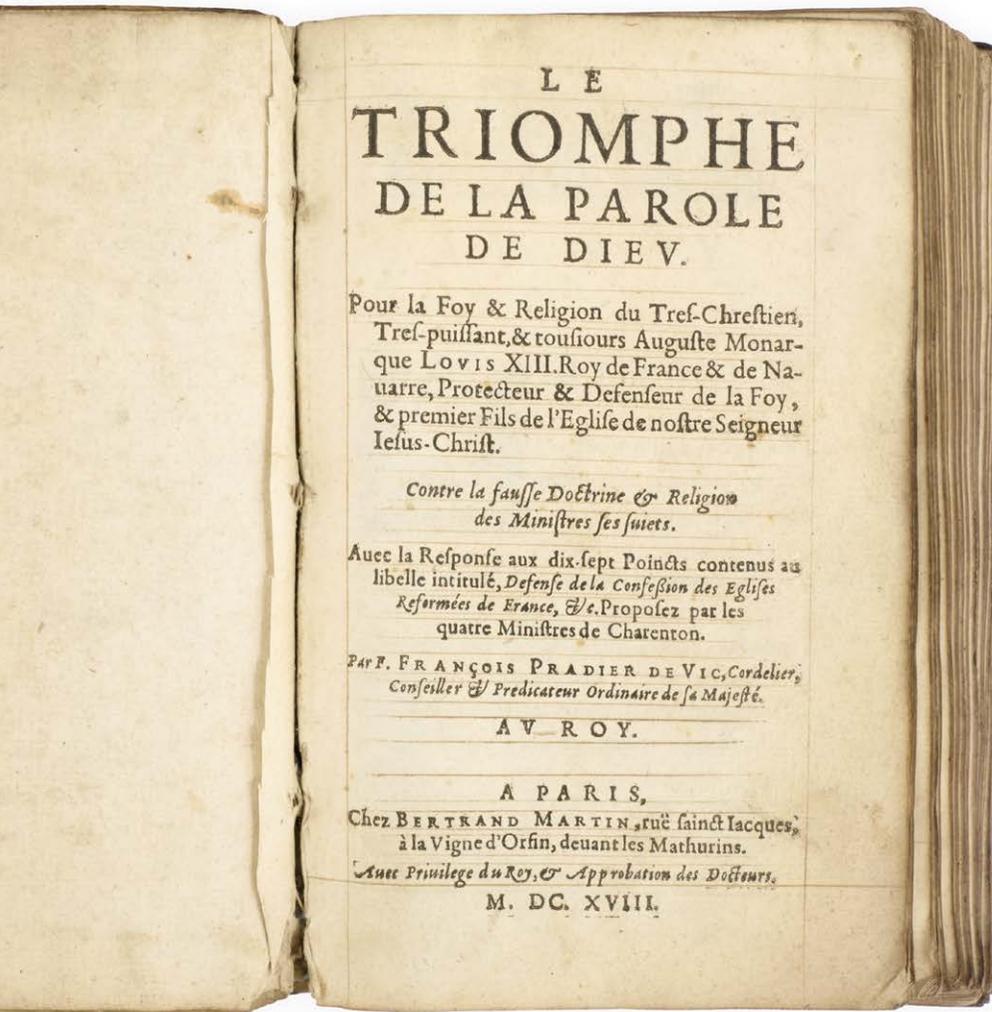
55. OTTINGER, Joseph. Hier ist das ewig leben, dös sich in bitterm tott, ganz willig hat ergeben, O Jesu liebster Gott. Ecce homo. Bey J. Ottinger. [Strasbourg, late 18th century].

Copper engraving (c. 300 x 190 mm), with engraved text at foot, small areas cut out and backed with coloured and metallic paper; some light staining and toning but overall good; in a nineteenth-century gilt frame (c. 325 x 215 mm), metal hoop at head; pins at back rusty, some staining to backing. **£600**

A striking depiction of a scourged Jesus, bound and crowned with thorns, by the Strasbourg-based artist Joseph Ottinger, using his characteristic *découpé* and collage techniques to add colour and highlights to the image.

The scene here is from John 19:5 when Pilate brings forth Jesus to a crowd demanding his crucifixion with the words *Ecce homo*. Jesus' robe, described by John as purple, is here rendered in orange and deep blue, while his halo and heart are in shimmering gold. He is placed within an interesting architectural setting, beneath an elaborate canopy, flanked by candles and angels, standing upon a tiled floor.

ATTACKING HUGUENOT DOCTRINE



56. PRADIER DE VIC, François. Le triomphe de la parole de Dieu. Pour la foy et religion du tres-Chrestien, tres-puissant, et tousiours auguste monarque Louis XIII roy de France ... Contre la fausse doctrine et religion des ministres ses suiets. Avec la response aux dix-sept poincts contenus au libelle intitulé, *Defense de la confession des eglises reformées de France, etc.* proposez par les quatre ministres de Charenton ... Paris, Bertrand Martin, 1618.

8vo, pp. [16], 431, [1 (privilege)]; woodcut initials and headpieces, borders ruled in pale red throughout; small hole at foot of a3, some light dampstaining, occasional marks and creases; good in contemporary limp vellum, gilt border and frame to covers with fleurs-de-lys cornerpieces and central laurel wreath, spine in compartments with gilt fleurs-de-lys, gilt edges; fore-edge of upper cover worn, somewhat stained and cockled, some losses to pastedowns; inscription to front free endpaper 'Pour Gaud du Mesnil Berard de la Chaize Escuyer fait en l'année 1683', a few MS corrections to text. **£500**

Very rare first edition of a work of Catholic controversy by the Franciscan friar and preacher François Pradier de Vic, a reply to the Huguenot minister of Charenton, Pierre Du Moulin, who had sought to defend the French reformed confession of faith against its Jesuit detractors in his *Defense de la confession* of 1617.

Here Pradier de Vic attacks Protestant doctrine on a number of points: the invocation of saints; the representation of the Trinity in art; the veneration of saints' images; the presence of the body and blood of Christ in the Mass; the Pope as the successor to St Peter; the conduct of divine service and prayer in 'intelligible language'; Christ's death and passion; sin; the sacrament of marriage and the celibacy of priests; the reverence due to relics; the baptism of infants; the sovereign power of the Roman Church on points of faith; the Virgin Mary; the reading of Holy Scripture; works of supererogation; Purgatory and papal pardons and indulgences; and the spiritual and temporal rights of sovereigns. Little appears to be known of the author. This work followed his *De la volonté de Dieu* of the previous year, a defence of the real presence in the Eucharist.

Provenance: a Gaud du Mesnil-Bérard de La Chaise was baptised in 1672 at Saint-Louet-sur-Sienne.

We have been unable to trace any copies outside France.

PRAGUE PRAYERBOOK

57. [PRAYERS.] Christ-Catholischer Gottseeligkeit andächtige Verrichtungen, bestehende in Morgen- Abend- Mess- Beicht- und Communion-Gebethern ... Prague, Johann Norbert Fitzky, 1733.

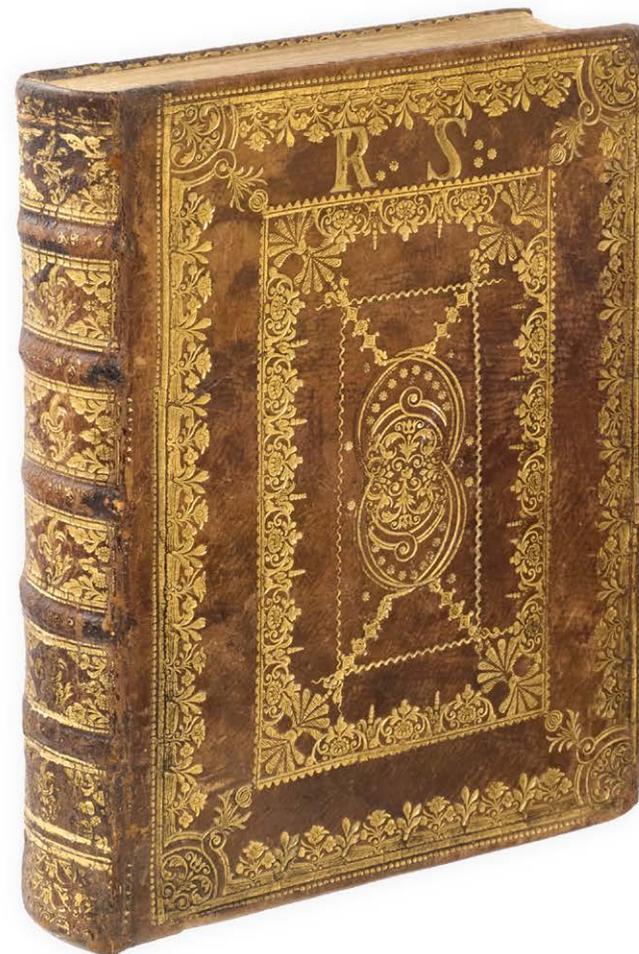
4to, pp. [4], 366, [4]; browned, occasional marks, a few short marginal tears; else good in eighteenth-century calf, covers richly gilt to a panel design, with foliate and floral tools, cornerpieces, and composite two-lobed centrepieces, spine gilt in compartments, gilt edges, paste paper endpapers; some wear to spine and repairs to corners; initials 'R. S.' in gilt to upper cover, German inscriptions mentioning 'Theresia Schätlin' to rear endpaper dated 1776 and 1784. **£950**

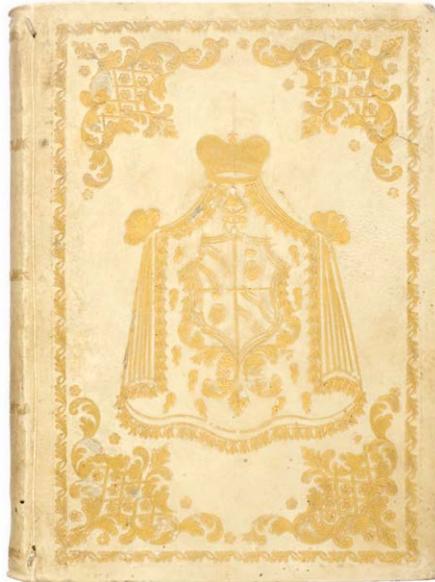
A very rare Jesuit prayerbook published in Prague by the Polish-born printer Johann Norbert Fitzky (d. 1745), in a distinctive Bohemian binding.

Fitzky issued this volume during his time as factor of the Jesuit printing house in Prague (1727–1736). The imprint reads 'in der Clementinischen Buchdruckerey der Gesellschaft Jesu durch Johann Nobert Fitzky Factoren', indicating that it was printed in the magnificent Clementinum, a complex of buildings now housing the National Library of the Czech Republic. The Jesuits remained there until their suppression in 1773. Fitzky would later work for the archbishop of Prague's printing house (1739–1745).

The prayers featured here include, as one might expect, several by and to Ignatius of Loyola and Francis Xavier.

OCLC records 1 copy only, at the BnF.



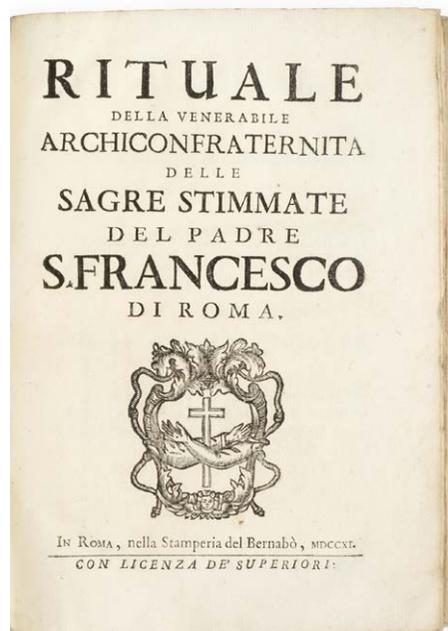


RICHLY BOUND ROMAN RITUAL

58. [RITUAL.] Rituale della venerabile Archiconfraternita delle Sagre Stimate del padre S. Francesco di Roma. *Rome, nella stamperia del Bernabò, 1711.*

4to, pp. [12], 223, [1 (blank)]; woodcut Franciscan device to title, woodcut initials, head- and tailpieces; a little light foxing, occasional browning; good in eighteenth-century vellum over boards; gilt border and cornerpieces to covers, with large central gilt arms of the Caetani family, edges sprinkled red and green; a few small wormholes to spine, some small abrasions to covers, boards slightly bowed, a little worming to pastedowns. **£800**

Uncommon revised second edition (first 1669) of the Ritual of the Archconfraternity of the Sacred Stigmata of St Francis in Rome (established in 1594), in an attractive binding bearing the arms of the noble Caetani family.



The text is divided into five books. The first describes the duties of the confraternity's officers, including the readers of the martyrology, choristers, and superintendent of the dead. The second comprises a collection of general rules, covering, for example, genuflection, the use of candles, readings, reciting litanies, relics, Masses, spiritual exercises, attending the sick, and so on. The third and fourth books deal with the confraternity's oratory and church: the celebration of various offices and feasts, the profession of novices, discipline, displaying the Eucharist and the blood of St Francis etc. The final book is devoted to processions to different churches on particular days and during jubilees, and accompanying the dead for burial.

Only 1 copy traced in the UK (Lambeth Palace), and 4 in the US (Illinois, Notre Dame, Saint Bonaventure, UCLA).

UNRECORDED, WITH A MANUSCRIPT PRAYER FOR NAPOLEON

59. [ROUEN.] L'Office de la semaine sainte à l'usage du diocese de Rouen. Avec des prieres pour la Confession et la Communion, les Pseaumes de la Pénitence; et les litanies des Saints. *Rouen, François Oursel, 1742.*

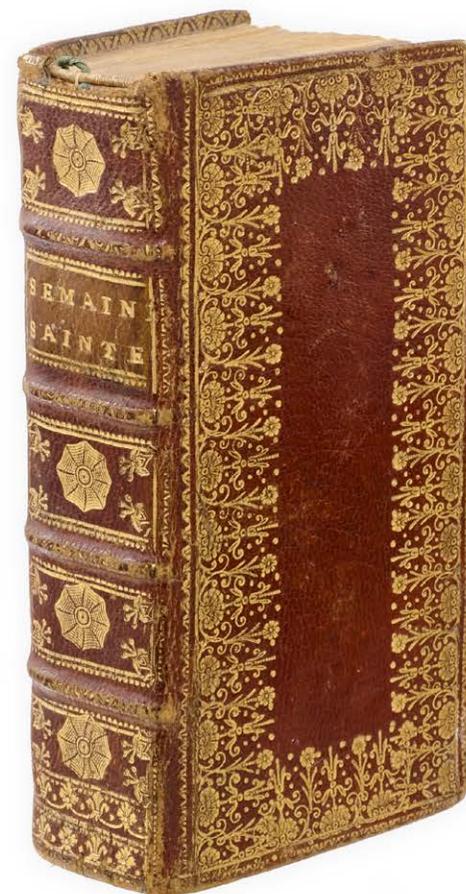
12mo, pp. 24, 424, 75, [1 (blank)], xvi, [2 (blank)]; illustrated with 11 half-page woodcuts, woodcut arms to title, woodcut initials and tailpieces; lower outer corner of H1 worn, small hole to foot of O3, a little light foxing; very good in contemporary red morocco, gilt dentelle border to covers, spine gilt in compartments with gilt lettering-piece, gilt and marbled edges, marbled endpapers; a little wear at head of spine and lower joint, extremities slightly rubbed; marginal annotation to p. 333, MS note on slip of paper tipped in to p. 337, 4 pp. of manuscript notes at end (*see below*). **£475**

A seemingly unrecorded edition of a prayerbook for Holy Week, illustrated with woodcuts and with a tipped-in manuscript prayer for Napoleon, in an attractive binding.

The woodcuts appear at the major divisions of the text and depict scenes from Christ's Passion and Resurrection, as well as King David kneeling in prayer. A woodcut tailpiece to p. 173 shows a female saint holding a shroud bearing the face of Christ.

The manuscript prayers at the end comprise the *Stabat Mater* and *Interveniat pro nobis*. The tipped-in note at p. 337 (prayer on Good Friday 'pour le roy') prays for the French empire ('Gallicanum ... imperium') under Napoleon ('famulus tuus rex noster N. '), which dates it to post-1804.

No copies traced on OCLC or CCFr.



§2 Exp. de l'Office du Dim. des Ram.
leur de JESUS-CHRIST, qui n'a
point trouvé d'adouçissement. Dou-
leur d'autant plus grande, qu'elle ve-
noit du peu de fruit, qu'il prévoyoit
que les hommes retireroient de sa
mort, ou plutôt du mépris criminel
qu'ils en feroient, en ne cherchant
pas à s'en appliquer les mérites.

Dans la Secrete, & la Postcom-
munion, on demande au Seigneur une
solide piété, l'exemption totale du
vice, l'accomplissement de nos justes
desirs, enfin une ferme constance à sui-
vre JESUS-CHRIST, qui a voulu
se charger de toutes nos langueurs, &
n'a rien épargné pour nous sauver,
& nous faire sentir que de notre côté,
nous devons tout faire pour devenir
agréables à ses yeux.



L'OFFICE DU DIMANCHE DES RAMEAUX.

A MATINES.

PATER NOSTER. AVE MARIA.

Y. **D**OMINE, labia mea ape-
ries,

R. Et os meum annun-
tiabit laudem tuam. Ps. 50. y. 16.

Y. Deus, in adjutorium meum in-
tende,

336 Le Vendredi Saint
aum tuam clementiam in viam
salutis attingat: ut, te donante,
tibi placita cupiat, & tota virtu-
te perficiat. Per Dominum nos-
trum. R. Amen.

Pour tous les Ordres de l'Eglise.

O Remus, & pro omnibus
Episcopis, Presbyteris, Dia-
conibus, Subdiaconibus, Aco-
lythis, Exorcistis, Lectoribus,
Oratoribus, Confessoribus, Virgi-
nibus, Viduis: & pro omni po-
pulo sancto Dei.

Oremus. Flectamus genua.

R. Levate.

O Mnipotens sempiternus Deus,
caelus Spiritu tuo corpus
Ecclesie sanctificatur, & regnat:
exaudi nos pro universis ordi-
nibus supplicantes: ut gratia tua
manere, ab omnibus tibi grati-
bus fideliter serviat. Per Do-
minum nostrum. R. Amen.

Pour le Roy.

O Remus, & pro Christianis-
simo Rege nostro N. ut Deus
& Dominus noster subditas illi
faciat omnes barbaras nationes
ad nostram perpetuam pacem.

à la Messe.

337

respice ad Galliarum benignus
imperium, ut famulus tuus rex
noster N. cum populo sibi subiecto
tibi semper devotione famu-
latur, quatenus invincibili po-
tente tua dono protegi mereamur.
per Dominum. amen

R. Amen.

Pour les Catéchumenes.

O Remus, pro Catechume-
nis nostris: ut Deus & Do-
minus noster adaperiat aures pra-
cordiorum ipsorum, janua-
que misericordiae: ut per lava-
crum regenerationis accepta rem-
issione omnium peccatorum,
& ipsi inveniantur in Christo Je-
su Domino nostro.

Oremus. Flectamus genua.

R. Levate.

O Mnipotens sempiternus deus,
qui Ecclesiam tuam novam
semper prole fecundas: auge fi-
dem & intellectum Catechume-
nis nostris: ut renati fonte bap-
tismatis, adoptionis tuae filiis
aggregentur; Per Dominum
P

OF MONKS AND MIRACLES

60. RUFINUS AQUILEIENSIS. *Historia monachorum* in Aegypto, parts of chapters 10, 14, and 15. *Italy?, late 12th century.*

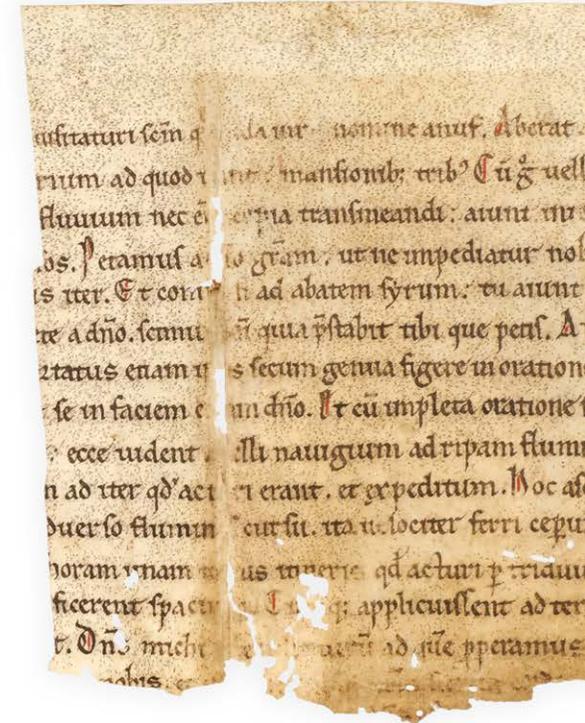
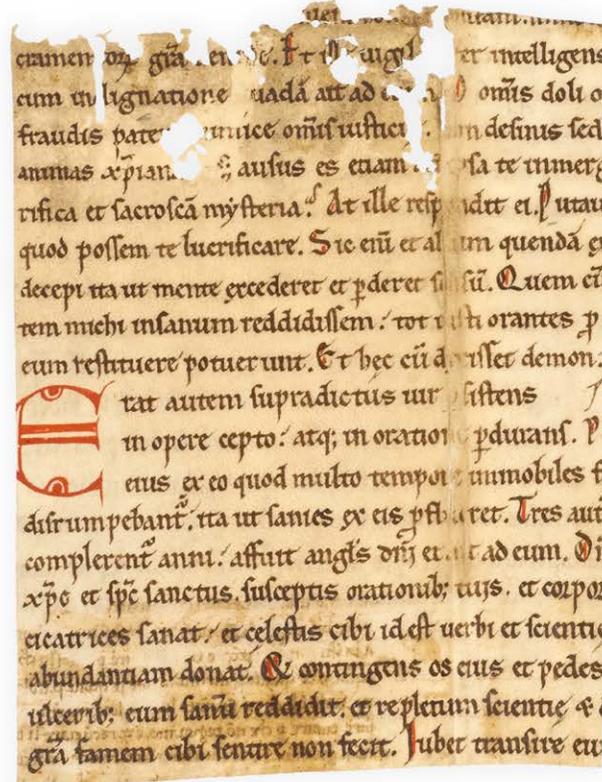
Two small vellum fragments from the same manuscript, single columns, in a romanesque hand, capitals highlighted in red; I: c. 125 x 105 mm, remains of 15 lines to recto and 15 to verso; II: c. 135 x 105 mm, remains of 19 lines to recto and 19 to verso, three-line initial 'E' (*Erat autem supradictus vir*) in red to recto; recovered from use in a binding, some losses due to worming, some light staining and offsetting, versos rubbed with some loss of text, especially the first fragment. **£750**

A remarkable mix of travelogue and hagiography, the *Historia monachorum* is a collection of stories and miracles relating to a pilgrimage through Egypt undertaken in 394–395 by seven monks from Rufinus' monastery. In the original Greek and in Rufinus' Latin translation it was one of the most popular and widely disseminated works of monastic hagiography during Late Antiquity and the Middle Ages.

The monk and translator Rufinus (c. 345–411) was born near Aquileia in the northeast of Italy and studied at Rome, where he befriended St Jerome. About 373 he went to Egypt where he visited the monks of the desert and studied at Alexandria; then in 381 he was in Jerusalem, where he co-founded a monastery on the Mount of Olives. Following the outbreak of the controversy over the teaching of Origen, he returned to Italy in 397. He was especially important as a translator of Greek theological works into Latin, at a time when western knowledge of Greek was in decline.

The first fragment here, from chapter 10, narrates how some monks were miraculously carried across a river in a boat, after praying for God's assistance, thereby accomplishing a journey of three days in a mere one hour.

The second fragment is from chapters 14 and 15; in the first the priest Eulogius denies communion to monks with evil and fornication on their minds; in the second we read firstly of a priestly blacksmith throwing a red-hot iron into the face of the devil disguised as a beautiful woman, and then of a man with bleeding feet cured by an angel, who healed his ulcers and filled him with knowledge.



INSTRUCTIONS

SUR

LA DÉVOTION AUX SACRÉS CŒURS

DE

JESUS ET DE MARIE,

*Avec des Pratiques, des Prières, & des
Offices propres de cette Dévotion,*

Dressées par l'ordre de Monseigneur PAUL
D'ALBERT DE LUYNES, Evêque de
Bayeux, pour les Fidèles de son Diocèse.



A C A E N,

Chez J. C. PYRON, seul Imprimeur-Libraire
du Roi, de l'Université & de la Ville.

M. D C C. L.

Avec Approbation & Permission.

MANUAL OF A PIOUS WEAVER

61. [SACRED HEART OF JESUS AND MARY.] Instructions sur la dévotion aux sacrés coeurs de Jesus et de Marie, avec des pratiques, des prieres, et des offices propres de cette dévotion, dressées par l'ordre de Monseigneur Paul d'Albert de Luynes, evêque de Bayeux, pour les fidèles de son diocèse. *Caen, Jean-Claude Pyron, 1750.*

12mo, pp. xxii, 284, [7], [1 (blank)]; text in French and Latin; woodcut to title of two flaming hearts, one pierced with a dagger, within a crown of thorns, initials, head- and tailpieces; some light marginal dampstaining at beginning, some creasing to corners; very good in contemporary limp vellum; somewhat cockled, a few small wormholes and marks, some wear to corners; inscription in ink to title verso 'Ce livre appartient à Jacques Nicolas Garvais compa. tiserant de la par. Saint Germain rue grande couture premier decembre 1791'. **£400**

Second edition (first 1749) of a **devotional manual for members of two confraternities in the town of Caen in northwestern France**: an association of the Sacred Heart of Jesus established at the church of the general hospital in Caen in 1732; and another devoted to the Sacred Heart of Mary, set up in the same church in 1739. The manual was issued by order of Paul d'Albert de Luynes (1703–1788), bishop of Bayeux and a member of the Académie française, and printed by Jean-Claude Pyron (1706–1786), printer to the town and university of Caen.

Both confraternities were open to men and women, and were not restricted to people of a 'particular profession or art'. The manual provides devotional instruction, explaining what members should do each day, week, month, and year, alongside meditations and reflections, salutations, acts of piety, prayers, litanies, little offices of the Sacred Heart, and sections on Mass, confession, and communion.

This copy belonged in 1791 to one Jacques Nicolas Garvais, a weaver and likely a member of one or both confraternities. He seems to have lived in Lisieux, just to the east of Caen, where there was a parish of St Germain and a rue Grande Couture.

No copies traced in the UK or US. CCfr finds a single copy, at the BnF.

METHODE

ADMIRABLE

POUR AYMER, SERVIR ET
honorer la glorieuse Vierge Marie
nostre Aduocate.

Avec les Exercices pratiquables con-
firmes par les apparitions faites
à ses deuots.

Le tout enrichy de plusieurs beaux & me-
morables Exemples.

De l'Italien du R. P. ALEXIS DE SALO,
Predicateur Capucin.



A TROYES

Chez NICOLAS OUDOT, rue N. Dame
au Chapon d'or couronné. 1669.

AVEC APPROBATION.

MARIAN METHOD

62. SALÒ, Alessio da. Methode admirable pour aymer, servir et honorer la glorieuse Vierge Marie nostre advocate. Avec les exercices pratiquables confirmez par les apparitions faites à ses deuots. Le tout enrichy de plusieurs beaux et memorables exemples. De l'Italien du R. P. Alexis de Salo, predicateur Capucin. Troyes, Nicolas Oudot, 1669.

12mo, pp. [43], [1 (blank)], 5-512; woodcut of Jesus and Mary to title-page; small marginal tears to title, loss to corner of N8 touching a few words, some toning and slight foxing, some creasing to corners; good in contemporary limp vellum, title in ink to spine; a little cockled and marked, rear hinge partly split; small label ('Ex libris G.H.') to front pastedown, oval blue ink stamp to title (touching woodcut). **£500**

A seemingly unrecorded edition of a popular work of Marian devotion by the Capuchin preacher and prolific writer of ascetic and devotional treatises, Alessio da Salò (1558–1628), first published in Italian at Brescia in 1608, and in French at Lyon in 1615.

Salo describes five 'privileges' granted by the Virgin Mary to the devout, including making them worthy of eternal life; various 'conditions' required of her worshippers, such as purity of heart, genuflections, and reciting the rosary; and adorations associated with Mary's crown of twelve stars.

The text includes numerous moral 'exemples' of those faithful or otherwise to the Virgin: we read of a condemned man saved from death, a converted thief, a repentant prostitute, a woman damned to run naked through the streets, devils disguised as monks, two girls saved from poverty, a scribe preferring to lose his sight for one glimpse of the Virgin, a monk who spent 360 years listening to a bird sing, a mule adoring the Eucharist, and a church tower bowing almost to the ground. Several saints feature, including Francis, Anthony, Bridget, and Catherine of Siena.

The Troyes publisher Nicolas Oudot (1616–1692) is best known for issuing the famous *Bibliothèque bleue*.

Not traced on OCLC or CCfr.

LUTHERAN TURNED CATHOLIC

63. STAPHYLUS, Friedrich. *Apologia D. Friderici Staphyli, cuius praecipua argumenta sunt, de vero germanoque scripturae sacrae intellectu, de sacrorum bibliorum in idioma vulgare translatione, de Lutheranorum concionatorum consensione.* Iam recens Latinitate donata, opera F. Laurentii Surii Carthusiani. *Cologne, heirs of Johann Quentel and Gerwin Calenius, 1561.*

8vo, ff. [28], 206, [2]; woodcut arms of Emperor Ferdinand I to title, 7 large engraved historiated initials; some light marginal dampstaining and creasing to corners; very good in near contemporary limp vellum, yapp fore-edges; loss to lower corner of upper cover, some cockling, a few marks, lower hinge split; blue ink stamp of the 'Bibliothèque grand séminaire Caen' and their accession number to title-page, the same stamp to ff. 101r and 102r, paper shelfmark labels at head of spine and inside upper cover. **£475**

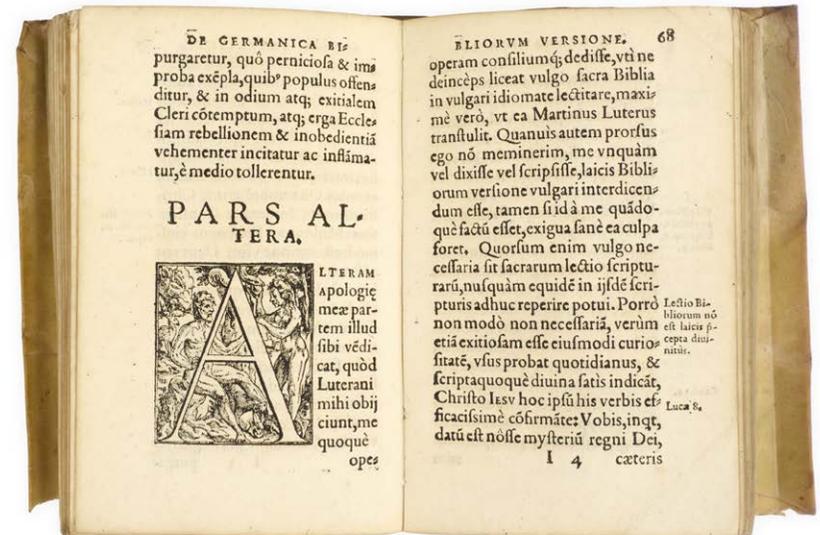
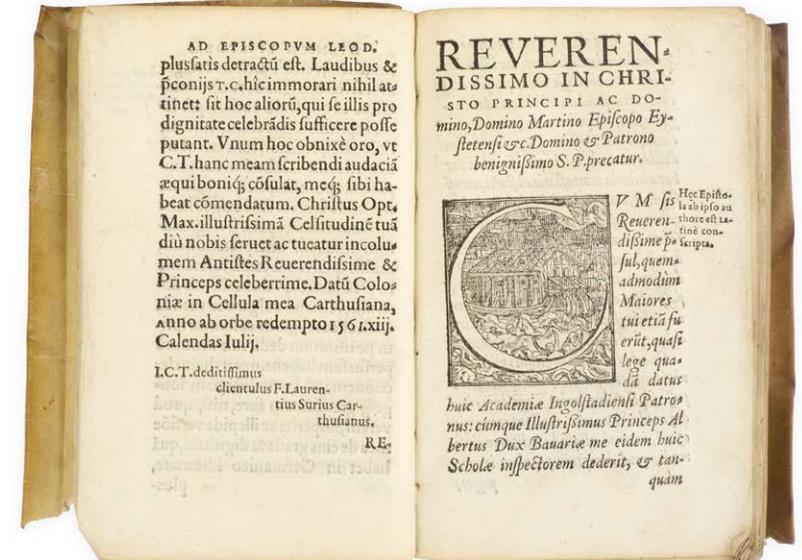
First Latin edition of a controversial work by the German Lutheran turned Catholic, Friedrich Staphylus (1512–1564), translated by the Carthusian hagiographer Laurentius Surius (1522–1578) from the German original, which had appeared under the title *Christlicher gegenbericht an den Gottseligen gemainen Layen* at Ingolstadt earlier the same year.

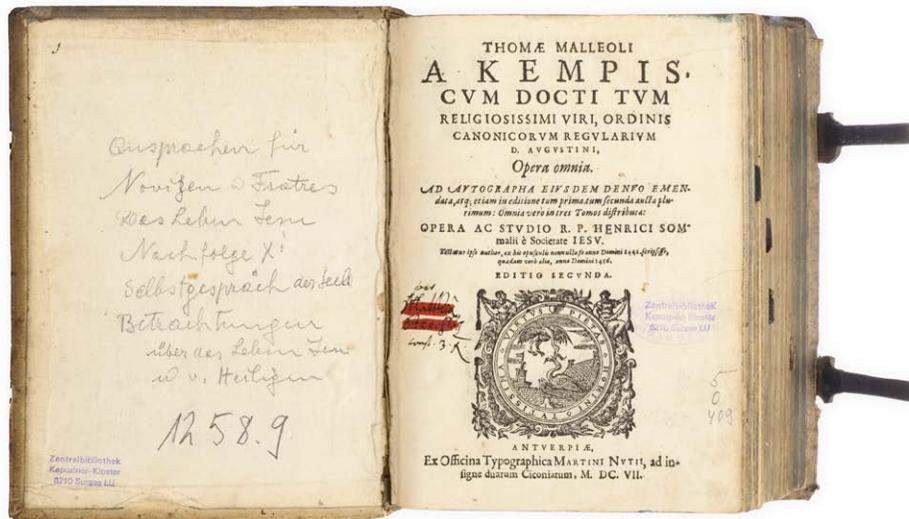
The three parts of the *Apologia* discuss the true understanding of the word of God and the Gospels, the translation of the Bible into German, and matters of Lutheran controversy. Staphylus, a student of Melanchthon and professor of theology at Königsberg University, was educated in the Protestant religion but had over time become very firmly Catholic, resigning his professorship in 1548. In 1555 he was appointed a member of the imperial council by Ferdinand I and acted as one of the Catholic collocutors at the Diet of Worms, where he spoke against Melanchthon.

'Staphylus's importance as a theologian and controversialist lies in the special nature of his conversion in the context of the doctrinal disputes within the Reformation. It does not represent a conscious act of decision, but rather a process in a time when confessional differences were only just emerging and becoming institutionalised. Staphylus was not an orthodox Lutheran, but rather a humanist-influenced theologian who agreed with the Protestant message of salvation and above all with Melanchthon's theological views, and who only felt compelled to take a confessional stand when the Reformation became institutionally separated from the Catholic Church ... Staphylus's radical turning away from Melanchthon was a scandal for the Reformation movement ... [and he] was therefore referred to as Judas Iscariot ... Staphylus's propagandistic writings were subsequently intensively received in the context of controversial theology and challenged Protestant theologians to defend their beliefs' (*Deutsche Biographie*, trans.).

The volume contains several attractive historiated initials, those to f. [7]r and f. 67v depicting Noah's ark and Adam and Eve, for example.

USTC 612415; VD16 S8573. **Only 2 copies traced in the UK (Edinburgh University, Lambeth Palace) and 3 in the US (University of Illinois, University of Pennsylvania, Yale).**





THE WORKS OF À KEMPIS

64. THOMAS À KEMPIS; Henricus SOMMALIUS, editor. Thomae Malleoli a Kempis cum docti tum religiosissimi viri, ordinis canonicorum regularium D. Augustini opera omnia. Ad autographa eiusdem denuo emendata ... opera ac studio R. P. Henrici Sommalii e Societate Iesu ... Editio secunda. *Antwerp, Martin Nutius, 1607 [1606].*

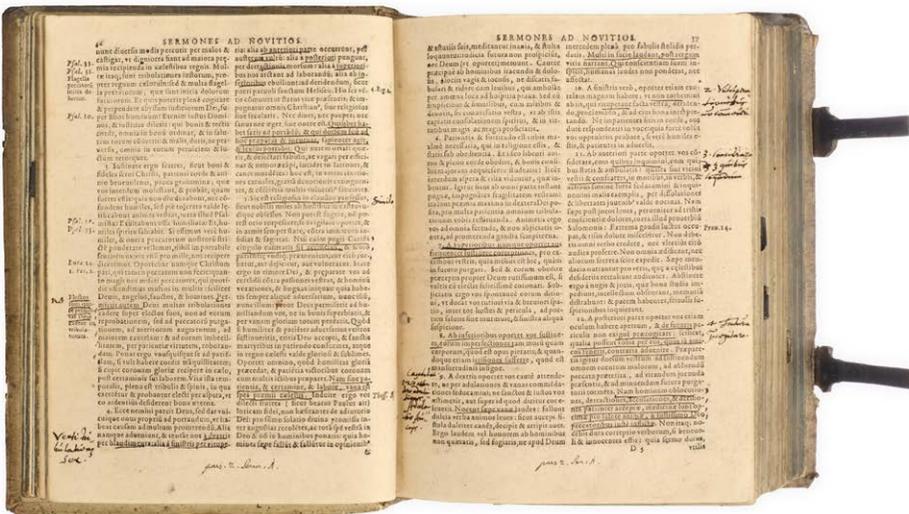
Three vols in one, 4to, pp. 879, [1]; divisional titles to each part; engraved portrait of à Kempis facing p. 3, woodcut device to titles, woodcut initials and tail-pieces; browning to some quires, occasional marginal dampstaining; overall very good in contemporary pigskin over bevelled wooden boards, covers tooled in blind to a panel design with rolls incorporating heads in medallions and floral splays, two brass clasps and catches, edges blue, four fore-edge tabs, spine lined with calf, three raised bands, gilt-lettered red morocco label, paper shelfmark label at foot; wear to extremities, covers rubbed, stain to upper cover; early ownership inscription to title 'Matthia Starchle(?)', ink stamps to title and front pastedown of the Zentralbibliothek Kapuziner-Kloster Sursee; marginal annotations in two early hands to c. 130 pp., manuscript notes at foot of engraved portrait, some underlining. **£450**

The collected works of the great ascetical writer Thomas à Kempis (c. 1380–1471), including his famous manual of spiritual devotion *The Imitation of Christ*, edited by the Jesuit priest Henricus Sommalius (1534–1619), illustrated with a fine portrait of the author.

À Kempis was educated at Deventer at the school of the Brethren of the Common Life. In 1399 he entered the house of the Canons Regular at the Agnietenberg near Zwolle. 'Here he lived for almost the whole of the rest of his life, writing, preaching, and copying MSS, and widely sought after as a spiritual advisor. His writings, though of many different kinds – ascetical, homiletic, poetical, biographical etc. – are all pervaded by the devotional spirit' (*Oxford Dictionary of the Christian Church*).

The engraved portrait depicts à Kempis surrounded by books. The marginal annotations in this copy display an interest in the author's life and in the life of Christ, and a close reading of à Kempis's sermons.

Sommervogel VII, 1378; STCV 6620168; USTC 1003432.





EFFIGIES THOMÆ DE KEMPIS
 Canonici Regularis S. Augustini ad vivum.

in monasterio anno 1517. ut folio 29. vel 71. ut folio 28. mensis anno 1517. et alio 30. ut folio 29. vel 71. ut folio 29.

QVÆ IN TOTO OPERE
 THOMÆ MALLEOLI A
 KEMPIS CONTINENTVR.

TOMO PRIMO.

1. Sermones ad novitios triginta.
2. Sermones ad Fratres novem.
3. Sermones sex & triginta, editioni prime additi.

TOMO SECUNDO.

Opuscula varia authoris in duas partes distributa. Prima parte majora opuscula, parte vero secunda minor continentur.

PARTE IGITUR PRIMA.

1. De imitatione Christi libri 4.
2. Soliloquia anime.
3. Hortulus Rosarum.
4. Vallis Liliorum.
5. De tribus tabernaculis.
6. De disciplina claustralium.
7. De fidei Dispensatore.
8. Hospitale pauperum.
9. Dialogus Novitiorum.
10. Spiritualia exercitia Religiosorum duplicia.
11. Doctrina iuvenum.
12. De vera cordis compunctione.
13. De solitudine & silentio.

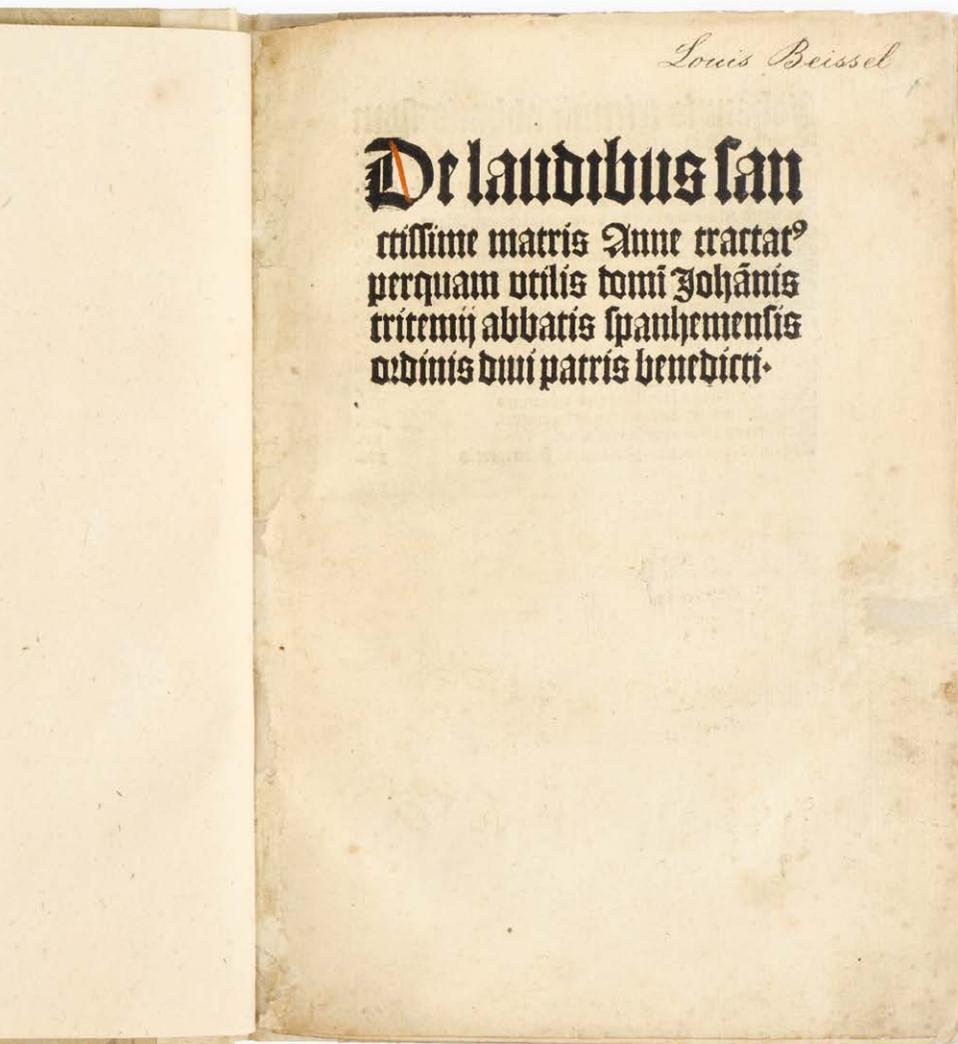
PARTE VERO SECUNDA.

1. De recognitione propria fragilitatis.

2. Epitaphium seu Enchiridium Monachorum.
3. Manuale paruulorum.
4. De eleuatione mentis, ad inquirendum summum bonum.
5. Alphabeticum paruuum Monachi in schola Christi.
6. Consolatio pauperum & infirmorum.
7. Orationes plurimæ admodum pie atq; deuote.
8. De Mortificatione sui ipsius.
9. De Humilitate.
10. De Vita bona & pacifica.
11. Vita boni Monachi.
12. Hymni & Cantica spiritualia valde pia.

TOMO TERTIO.

1. De vita Christi meditationes.
2. Vita B. Lidenuigis Virginis, que admiranda patientia exemplum extitit.
3. M. Gerardi Magni & Domini Forentij vite, qui fuerunt parentes & auctores Religiosorum, qui vno Fratre nuncupantur.
4. Vita discipulorum utriusque, scilicet



HONOURING ST ANNE

65. TRITHEMIUS, Johannes. De laudibus sanctissime matris Anne tractat[us] perquam utilis domi[ni] Joha[n]nis Tritemii abbatis Spanhemensis ordinis divi patris Benedicti. Leipzig, Melchior Lotter, [c. 1497?].

Small 4to, pp. [48]; capital spaces, dedicatory letter dated 1 July 1494; some marginal repairs to first leaf (not touching text), some browning, a few light marks; otherwise good in twentieth-century half vellum over marbled boards; large capitals supplied in red ink, smaller capitals and paragraph marks highlighted in red, modern pagination in blue crayon; contemporary marginal note to p. [43], nineteenth-century ink ownership inscription to title-page 'Louis Beissel'. **£4750**

An attractive incunable edition of a devotional work on St Anne by the German Benedictine abbot and polymath Johannes Trithemius (1462–1516). The first edition was printed at Mainz by Peter von Friedberg in July 1494; this is one of four Melchior Lotter editions recorded on ISTC.

The cult of St Anne, mother of the Virgin Mary, was extremely popular by the end of the Middle Ages, and would become an object of special attack by Luther and other reformers. Trithemius joined the Benedictine monastery of Sponheim in 1482 and just a year later was elected its abbot. 'He rapidly brought about its reform, collecting a library of MSS which soon made it one of the most famous in Europe ... for his last ten years he presided over the Scottish abbey of St Jakob at Würzburg. His writings include many useful historical compilations, e.g. *De Viris Illustribus Germaniae* (1495); works on natural science and magic, e.g. *Steganographia* (pub. 1606); and some fine sermons' (*Oxford Dictionary of the Christian Church*).

Here Trithemius encourages the faithful to venerate St Anne and her feast day, and attacks those who impugn her. He discusses the holiness of her life, how she conceived the Virgin Mary without sin, how she is honoured by God and the saints, and how she can help us in times of adversity; he explains the manner in which she should be venerated with prayers and devotions, narrates her miracles, and ends with a plea for fraternity. Verses to St Anne round off the work, both by Trithemius himself and by other notable humanists, including Conrad Celtis, Rodolphus Agricola, and Rutgerus Sycamber. The end matter also includes the *Rosarium de Sancta Anna* by the jurist and poet Jodokus Beissel – was the 'Louis Beissel' whose name is inscribed on the title-page perhaps a descendant?

Bod-inc T-243; GW M47540; ISTC it00446100. **No copies in the US recorded on ISTC and only 1 in the UK (Bodleian).**

Quod beata mater anna potens

fit apud dei deo te inuocantibus subuenire. **C**apit. x

Ancta et beatissima dei parentis mater anna cum sit in regno celoz dei filio ac genitrici eius meritis et charitate quam proxima non est dubitandum quin potens sit nostris miseris impetrare auxilium: si tamen deuotio mentis nostre in eam sedulo seratur. Non potest non esse piissima: que matrem misericordie in suo utero portauit. Quam pia quam potens. quam propitia sit ad humanas miseras repelendas: tot per se sunt testes: quot eius deuoti reperiunt cultores. Potens enim est in palatio summi imperatoris: quam deus supplicentem exaudire pro sua reuerentia: et quicquid postulauerit concedit sine mora. Ille de auctoritate et potentia eius dubitet: qui nescit eam genuisse reginam angeloz. Ille de pietate beatissime matris hesitet: qui saluatorem mundi de sanguine eius nobilissimo processisse ignorat. Potens est et deo quam proxima: pia est nostrisque necessitatibus inclinata. Credite mihi fratres quia certus sum. quod deus per eius merita multa hominibus beneficia solet concedere: ut memoria eius in honore discant iugiter habere. Confidenter itaque ad preces patronas accedite: sedulis eam precibus pulsate: quia potens est uobis impetrare veniam: potens est uos perducere ad eternam uitam. Nihil deest ei quod necessitatibus nostris potest proficere: nihil non habet quod nos potest iuuare: cui semper adest facultas ut possit: pietas ut uelit. Nihil ergo dubitemus fratres: nihil hesitemus: quoniam nobis adesse certa suffragia: si non desit fides firma. De quacumque tribulatione ad eam clamauerimus promptum inueniemus auxilium: si nomini eius deuotus impendamus officium. Cupitis scire fratres quid uobis prestare ualeat hec sanctissima mulier? Audite. Anna tristitia fugat: carnis libidine exterminat: paupertatem subleuat: infirmitates curat: aduersa mitigat: contraria sedat: uicia eliminat: uirtutes plantat: ingenium illuminat: affectum purgat: crimina relaxat. Quisquis igitur in bonis studiis fortunam habet contrariam: quisquis tempestatem huius peregrinationis sentis aduersam: sanctam annam deuotis precibus inuoca sedulis: matrem orationibus pulsa: et inuenies consolationis inopinate remedia. Ipsa enim est miseris tutum refugium: egris certum remedium: desolatis indeficiens solacium. Quid dubitas eam accedere: que et potens et uoluntaria est te iuuare? Nihil a te terrenis requirit: non aurum: non argentum: sed cor tantum in deum et sanctam annam deuotione porrectum. Quid ergo formidas? Quid fluctuas?

Crede mihi non est tribulatio: non angustia: non necessitas que ante facies anime possit subsistere. Quicquid te grauat. quicquid molestat. quicquid bone uoluntati aduersatur. refer ad annam: et pro gloria dei liberabit te. Impossibile est eam non obtinere omne quod uoluerit. Rex celorum eius est: non poterit quicquam dulcissime anime sue denegare. Mater dei filia eius est: non frustra facies ad deum fundere potest. Tota celestis patrie curia annam diligit ut matrem ueneratur ut dominam: si quid a deo postulauerit: omnium sanctorum preces uotue concurrent. Beatus homo qui annam continua deuotione ac sedulis precibus habuerit aduocatam.

Quod sancta mater anna ut piissima

ad uocata in maximo a nobis honore sit habenda. **C**apit. xi.

Quanto honore quamque reuerentia beatissima anna sit a nobis honoranda ex iam dictis sufficienter perpensimus. quando in celesti patria ab ipso summo deo et omnibus sanctis. tantis et quidem ineffabilibus precibus laudibus honoratur. Nam si illi summe patrie ciues in summa iam tranquillitate constituti eam ut dominam potentissimam uenerant et diligunt: quam magis nos miseri in multis adhuc tribulationibus positi: eam ut piam patronam inuocare et honorare oportet. Enimvero cum maxima reuerentia a nobis colenda est: pro cuius patrocinio omnia mundi labentis mala securi possumus euadere. Et uere dignis quam ueneranda laudibus mater: que redemptionis nostre ortum: suo clausu sub pectore portauit. Merito inquam honoranda est: que nobis dei genitricem sine macula peperit: pro qua dei filius modo saluator aduenit. Sicut ergo beatissimam dei parentem ueneramus et colimus: quam nobis redemptorem homo immaculata peperit: ita et annam honorare nos decet quam matrem nobis saluatoris sine culpa effudit. Nisi matrem haberemus: unde filia prouenisset? Nemo dubitet: nemo fluctuet: nemo cogitationibus iniquis estuet: quia nisi anna fuisset sanctissima: in matrem genitricis dei non fuisset electa. Decebat autem eam que dei matrem erat paritura omni sanctitate fulgure decorata: quia genitrix non cuiuslibet uirginis erat futura: sed illius que inter creaturas dei puras humanas purior sanctior uel nulla potuisset inueniri. Erat ergo beatissima anna ad hoc officium digna et dei dono: erat digna ex uite merito: erat etiam digna ex legis testimonio. Digna inquam fuit dei genitricem parere: que dei super omnia nouerat amare: que legem eius sine offensione didicerat custodire. Non fuit sanctior illa in israel: que tantis a deo credatur honorata meritis. Concepit sterilis de semine: sed absque macula seminis. Concepit inquam sine macula culpe et peperit: anna maris: deuota sanctissima: beata dei genitricem. Quis dicitur

IMMACULATE CONCEPTION OF THE B.V.M.

66. TRITHEMIUS, Johannes. De purissima et immaculata [con]ceptione virginis Marie. Et de festiuitate sancte Anne matris ei[us]. [Nuremberg, Peter Wagner, after 17 Sept. 1497].

4to, pp. [15], [1 (blank)]; large woodcut of St Anne to p. [2], capital spaces; stain to fore-edge of first leaf from tab, a couple of small chips to edges, slightly toned; very good in twentieth-century drab blue boards; nineteenth-century bibliographical note to title-page, a few contemporary marginal marks and underlining. **£5500**

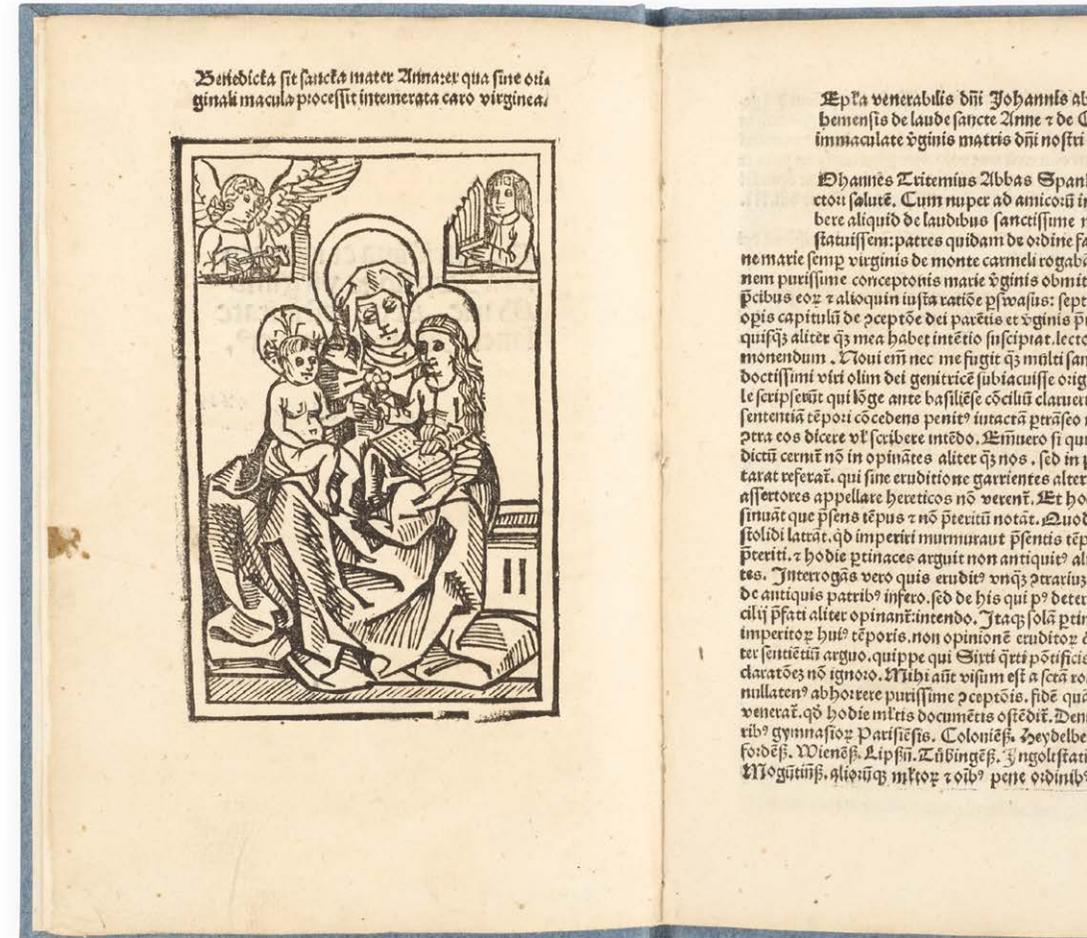
Only edition of a defence of the immaculate conception of the Virgin Mary, drawn from chapter 7 of Trithemius' *De laudibus sanctissimae matris Annae* (1494), with a woodcut showing St Anne with the Virgin and Child.

The belief that the Virgin Mary was free of original sin from the moment of her conception has a long and varied history and was not without controversy. While St Thomas Aquinas, and hence the Dominicans, opposed the belief 'on the grounds that in every natural conception the stain of original sin is transmitted and that, as Mary was conceived in the natural way, she was not exempt from this law' (*Oxford Dictionary of the Christian Church*), it was strongly defended by Duns Scotus, and hence the Franciscans, in opposition to the Paris theologians.

The related end matter here is most interesting. First comes a revocation (dated 16 September 1497) by the Dominican preacher Jean Veri apologising to the theology faculty of the university of Paris for a controversial sermon preached on the feast of the Immaculate Conception in the diocese of Rouen, and retracting three propositions made therein, which are described as 'false, impious, and offensive to pious ears'. Then follows a statement by the Paris theology faculty on the subject (dated 17 September 1497), and the text ends with a list of 82 Doctors of Theology 'adhering to the purity of the immaculate conception of the Virgin Mary', including Benedictines, Cistercians, Dominicans, Franciscans, Augustinians, and Carmelites.

Trithemius joined the Benedictine monastery of Sponheim in 1482 and just a year later was elected its abbot. 'He rapidly brought about its reform, collecting a library of MSS which soon made it one of the most famous in Europe ... for his last ten years he presided over the Scottish abbey of St Jakob at Würzburg. His writings include many useful historical compilations ... and some fine sermons' (*ibid.*).

BMC II 465; Goff T437; ISTC it00437000. ISTC records only 17 holding libraries, of which **only 1 in the UK (BL) and 2 in the US (LoC, Morgan Library).**



medicōe opibusq; inuētis r p ihesu chrisſtī mifericōdie viſce-
 ra cuiſq; matris intemeratē v̄gis charitatē obteſtamur. Ita
 pio veſtro officio r diuina auctoritate noſtris ymo potius di-
 ue marie hoſtibus fortiter reſiſtite. veſtris eos finibus abigite
 es mulctatos expellite. vt religioſa pp̄li chriſtiani in gl̄ioſiſſi-
 mam dei genitricem vnicam humani generis ſpecialeſſimam pa-
 tronā et matrem. et pietatis et charitatis deuotio magis ac
 magis ſoneatur augetur et accendatur. Quem proculdubio
 pienuſſimo ei⁹ filio dño noſtro redeptori ihesu chriſto ſacruſſi-
 gratiſſimā atq; iocundiſſimam r huic quoq; cui⁹ curam geri-
 tis populo fructuoſiſſimam. Datū parisiis in p̄ggregate de ge-
 nerali apud ſanctum Naturnum tam ſollēniter celebrata An-
 no dñi Milieſimo quadringēteſimo nonageſimo ſeptimo. die
 decimaſeptima meſis ſeptembris.

Nota Magiſtroꝝ Statuto ſactatis theologicę
 ſtudij Pariſieſi. Punitati Immaculate p̄ceptiſis
 v̄ginis marie adherentiū.

Berengari⁹ mercatoris ſcan⁹	Petr⁹ domille canonic⁹ parti-
ſactatis r canonic⁹ Rotho-	ſienſi.
magiſſ	Johannes blanbaton.
Guilhelmus Burgenſi.	Thomas bicot.
Stephanus Grandes.	Goſfridus bonſart.
Petrus ſucarabilis archidia-	Johannes ſtandon.
conus Rothomagenſi.	Gilbertus ſermeo.
Johannes quintini penitētia	Martinus merſlit.
ri⁹ r canonic⁹ ecclie pariſieſi	Johannes pammus
Petrus falconis.	Alanus poſſier.
Petrus Marcij.	Ludonicus pinelle.
Stephanus Kabathe.	Guillerimus capel.
Johannes Roaulum.	Ludonicus galdi.
Johannes Cordur.	Petrus de fontenago.
Laurencius harrell.	Nicolaus columbi.
Johannes Bernhart.	Guillerimus de ymerci.
Petrus folluf.	Petrus volean.

Petrus richardi.	Helias prior
Michael Laſoroffe.	Stephanus byllandi
Michael harrauff.	Egidius ſeronelli
Wenterius audacas.	Nicolaus laſoique
Karolus de gunda.	Symon capuulle
Franciſcus de ſugaudia.	Ordinis minorum
Religioſi r primo ordinis	Johannes gallo
Sancti Benedicti.	Theobaldus guardianus
Johannes Lunnes prior ſan-	Johannes petri
cti poirchiani.	Johannes picardi
Jacob⁹ Punnant prior por-	Natalis limgaſet
tis monachorum.	Petrus loyſon
David ſaublan prior. ſ. lūpi.	Johannes barel
Hugo ſeſchenall prior. ſ. boum	Henricus banymille
Julianus prior. ſ. gart	Ordinis auguſtini
michael burulli abbas ſ. culpu	Nicolaus hale
Petrus angerrant prior. r̄ij	Petrus ambianſi
Symon lego prior cluniacenſi	Petrus gerardi
Ordinis ciſterciēſi ſ. uo	Johannes deſſauilla
Bernhardi.	Guillerimus de ſum
Abbas Karoli loci.	Stephanus
Abbas de frigido Monte.	Sampſon boniel
Abbas de. B. vouchillis	Ordinis carmelitarum
Ordinis p̄monſtraſi.	Michael pam
Jacobus Bechemont abbas	Bernhardus ſtephanē
yuonis.	Stephanus noimāni
Ordinis predicatōum.	Menaldus de roſterij
Johannes coſſart.	Robertus de vallibus
Gerardus Rudati.	Ordinis Seruorum
Matheus Mangonis	Archangelus florencij
Johannes poyada.	Summa. lxxij. doctores
Johannes hodemite	ſacre theologie Pariſieſi ſ. de-
Julianus de bolendino	rigore promou.
Johannes ſoumel	
Johannes clereye	

FOR YOUNG WOMEN IN URSULINE SCHOOLS

67. [URSULINES.] Formulaire de prieres, pour passer saintement la journée, à l'usage des demoiselles pensionnaires des religieuses Ursulines, et utile à toutes personnes pieuses ... Nouvelle edition, revue et augmentée. Caen, chez P. Chalopin, 1784.

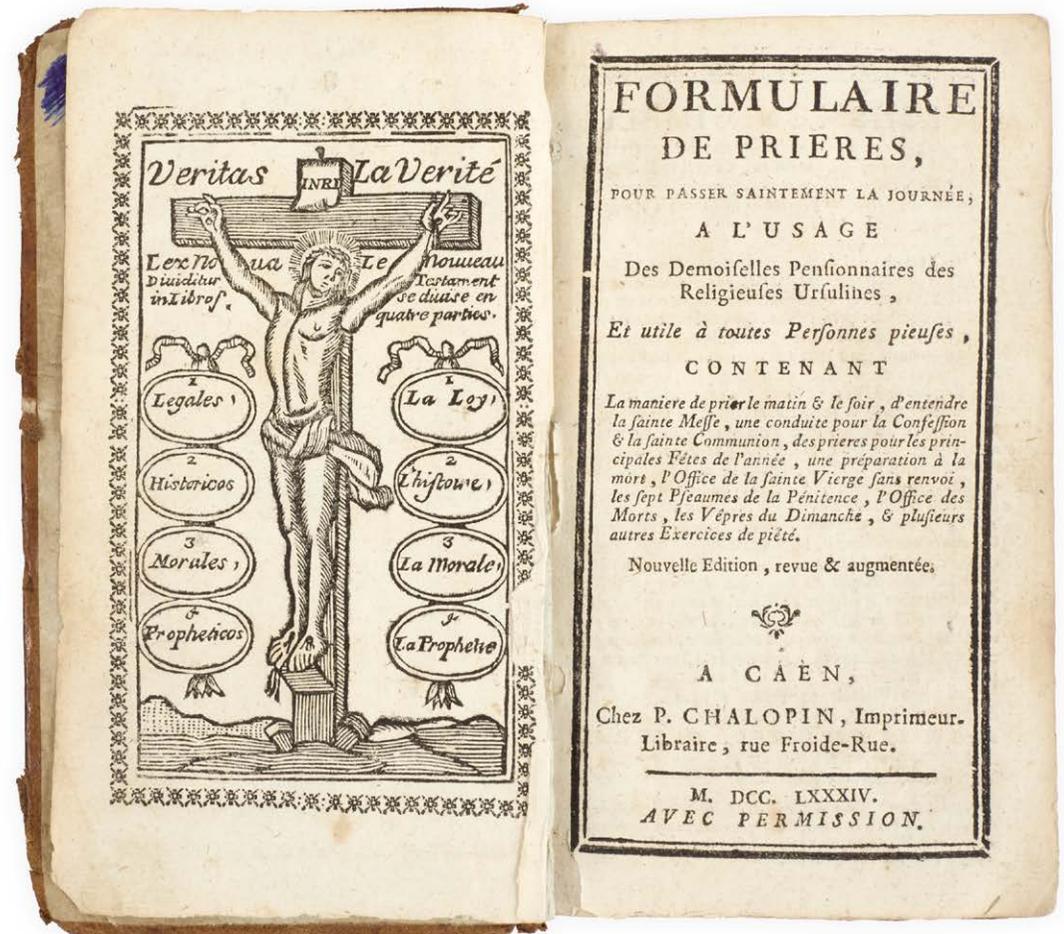
12mo, pp. [16], 527, [1]; woodcut frontispiece of Christ on the cross; frontispiece partly detached, small holes to inner margin of title-page, some dampstaining to fore-edges; else good in contemporary calf, remains of lettering-piece to spine; some wear to head of spine, corners, and edges, some abrasions to covers; ownership inscription of Bernard Marigny with Latin prayers to blank recto of frontispiece. £475

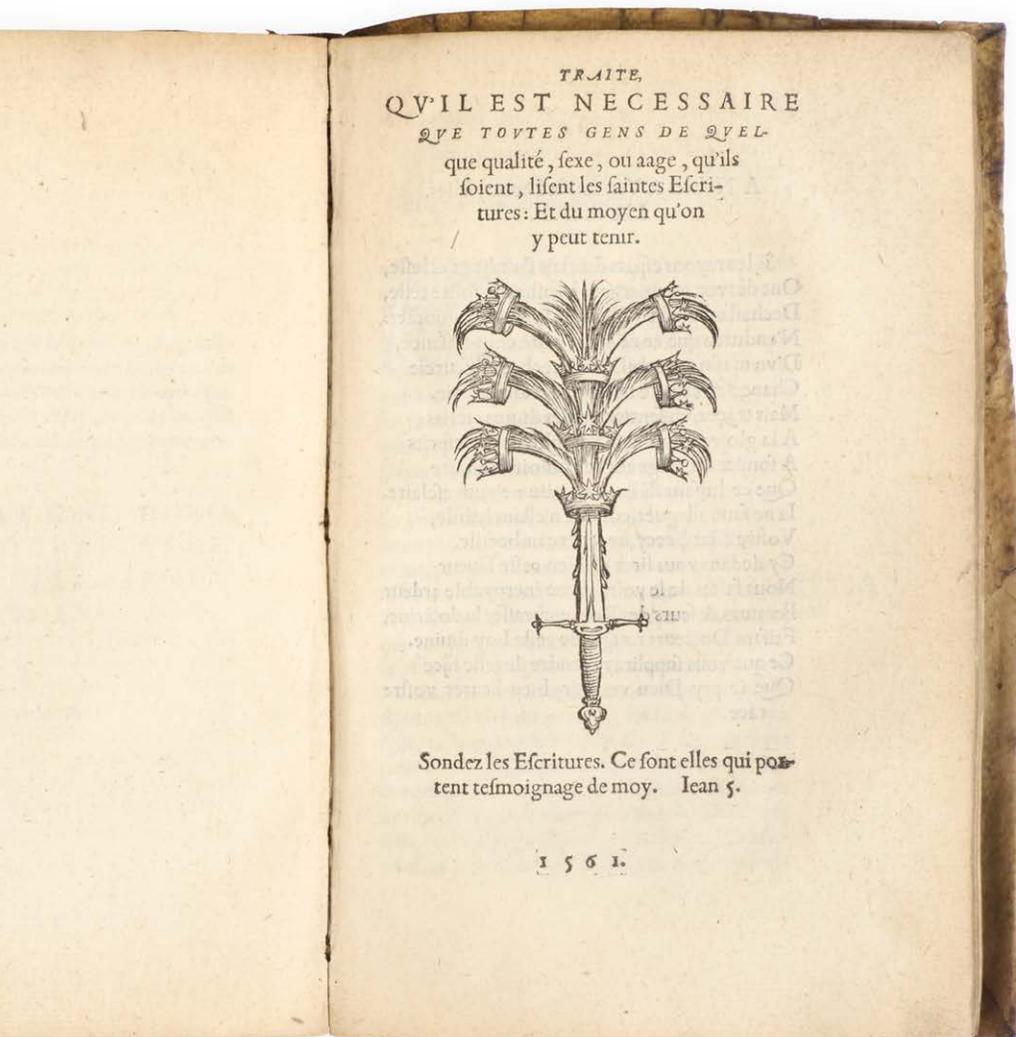
An apparently unrecorded edition of a devotional manual intended for the use of young women schooled in Ursuline convents.

Founded at Brescia by Angela Merici in 1535, the Order of Saint Ursula is 'the oldest and most considerable teaching order of women in the Roman Catholic Church ... In 1612 Paul V allowed the Ursulines of Paris solemn vows and strict enclosure, and convents were erected on these lines, following a modified form of the Rule of St Augustine. From this time the pastoral work of the order developed into the institutional form of schools for girls, especially in 17th-century France, where Ursulines became noted for their educational work' (*Oxford Dictionary of the Christian Church*).

The text comprises daily prayers, exercises, meditations, devotions, litanies, and offices in French and Latin, alongside advice on spending one's time wisely. The Caen printer Pierre Chalopin – who operated from the chilly sounding rue Froide-Rue – was granted permission to print 3000 copies of this book over a period of six months ('Permission simple' to title verso).

No copies of this edition traced in the UK or US; not on CCfr.





ENDORISING BIBLE READING BY BOTH SEXES

68. [VIRET, Pierre, *attributed.*] *Traité* qu'il est necessaire que toutes gens de quelque qualite, sexe, ou aage [*sic*], qu'ils soient, lisent les saintes escriptures: et du moyen qu'on y peut tenir. [*S.l., s.n.,*] 1561.

[*bound after:*]

IGNATIUS OF ANTIOCH. Του εν 'αγιοις 'ιερομαρτυρος Ιγνατιου αρχιεπισκοπου Αντιοχειας, επιστολαι. Sancti martyris Ignatii Antiochiae archiepiscopi, epistolae. *Paris, Guillaume Morel, 1558.*

[*and:*]

-. Epistolae Ignatii Antiochiae episcopi. Polycarpi episcopi Smyrnensis. Martialis apostoli. *Paris, Guillaume Morel, 1561.*

Three works in one vol., 8vo, ff. 36; pp. [4], 147, [9] (K3-4 misbound following title); pp. [8], 141, [1], [2 (blank)]; woodcut devices to title-pages, initials; some toning, a few margins dusty, occasional creasing to corners; very good in contemporary limp vellum, residual remains of ties; split to upper joint, slightly cockled and marked, front hinge split; ownership inscriptions of 'Carolus Lummsiden' inside upper cover and at head of title (*see below*), a couple of neat marginalia in his hand. **£2500**

An extremely rare endorsement of Bible reading by both sexes and all levels of society, published on the eve of the French Wars of Religion and attributed to the Swiss Reformer Pierre Viret (1511–1571), bound with the letters of Ignatius of Antioch in a volume with notable Scottish provenance.

Replete with quotations from the Bible and the Church Fathers, and references to the early Church, the *Traité* champions the reading of the Holy Scriptures by the laity in general, with specific reference to 'girls, mothers, and widows', courtiers, judges, soldiers, doctors, and labourers. It stresses the importance of access to vernacular Scripture and encourages reading through the entire Bible over the course of a year, noting that devotees of chivalric romances can surely find the odd hour for such a profitable endeavour. The author also discusses faith, heresy, what it means to be a Christian, and good and bad priests, and laments living in such troubled times when Bibles are consigned to the flames.

MIRACULOUS ABBESS

69. [WIVINA, *Saint.*] Het leven ende mirakelen van de H. Wivina, eerste abdisse en fondaterse der edele en vermaerde abdye van Grooten Bygaerden ... *Brussels, Emmanuel de Grieck, [1722?]*.

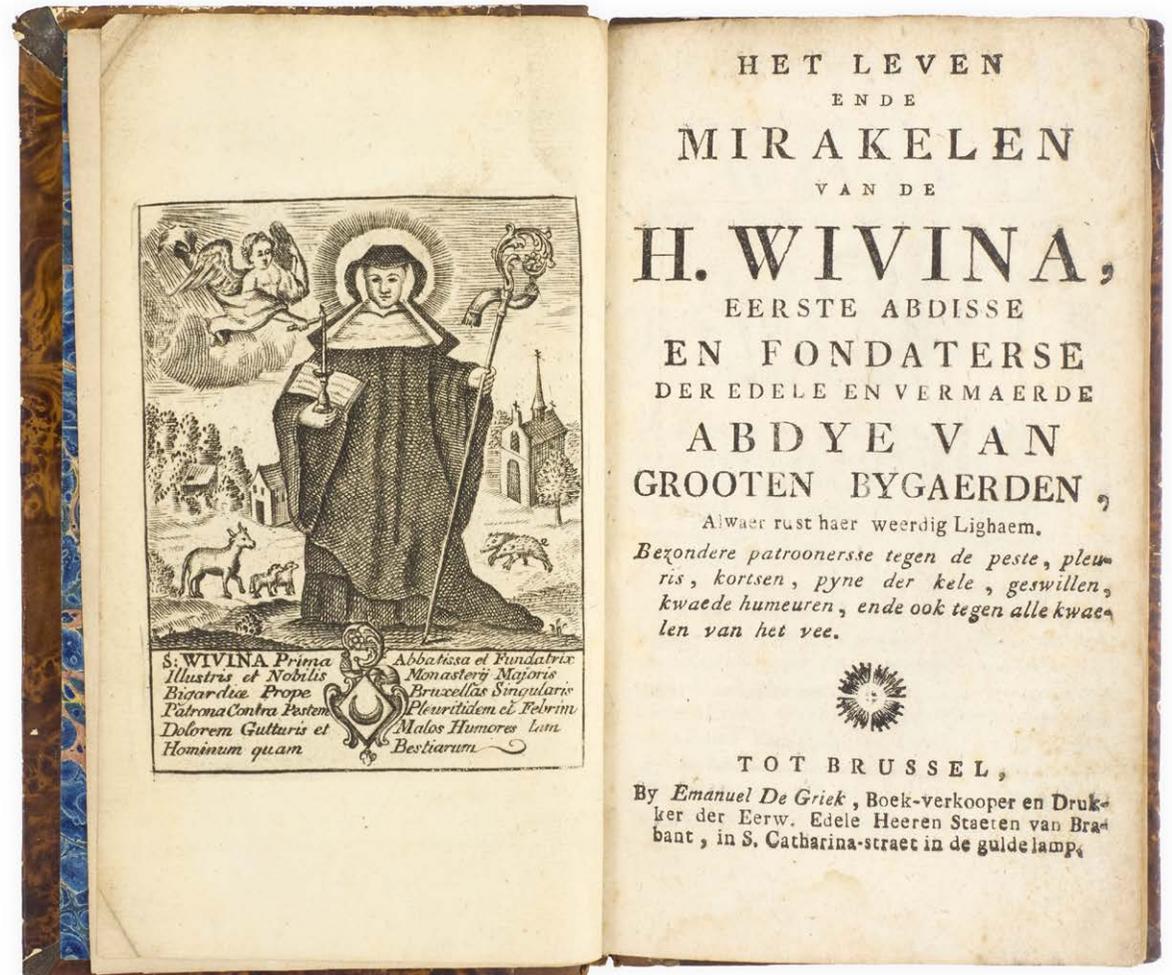
8vo, pp. 60; with engraved frontispiece portrait; bound without pp. 61-62 ('Het broederschap van de H. Wivina') and table of contents; preface and approbation dated 1722; closed tear to foot of pp. 11-12, some light marginal dampstaining; good in nineteenth-century calf-backed boards with marbled sides, spine gilt, marbled endpapers; some wear to extremities and light marks. £250

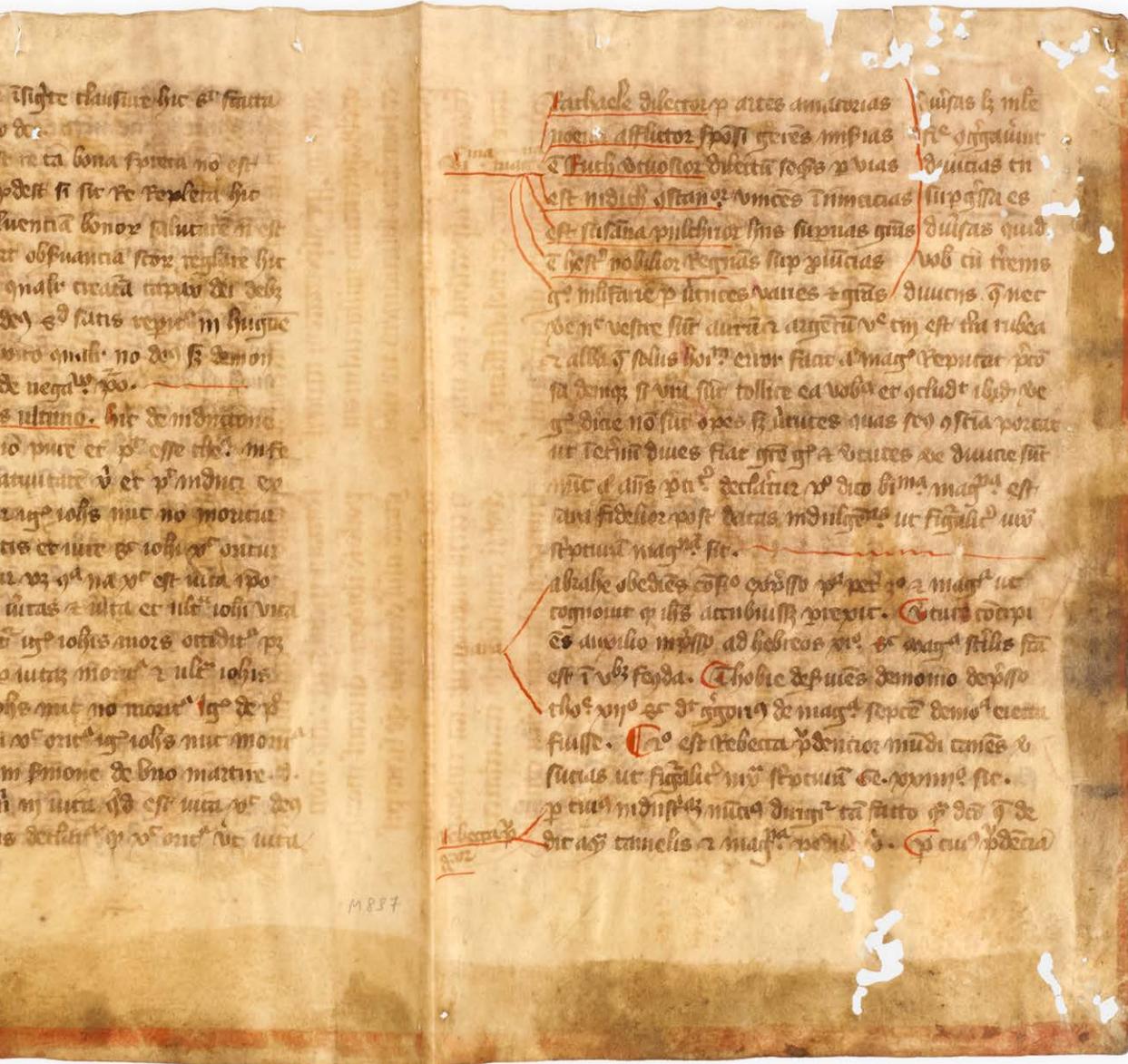
Very rare life of St Wivina (d. 1170), albeit bound without the last two leaves containing the rules of a confraternity established in her honour and the table of contents. The title-page describes her as 'special patroness against the plague, pleurisy, shortness of breath, pain of the throat, indigestion, bad tempers, and also against all diseases of cattle', and the attractive engraved frontispiece shows her in the garb of an abbess.

'A Fleming of noble birth, as a young woman she decided to be a nun: one of her suitors called Richard fell ill when she refused him. Restored to health by her prayers and counsel, he went his way, while at the age of twenty-three she became a hermit in a wood near Brussels called Grand-Bigard, with one companion. She also took her psalter with her, which survives at Orbais (Brabant). After a while her solitude was much disturbed by curious visitors, but one of them, Count Godfrey of Brabant, offered her land and endowment for a monastery. She ruled it as abbess, helped by monks from nearby Afflighem. The convent prospered in spite of accusations by some of her nuns that she lacked discretion in austerities. She refuted these accusations and died with a high reputation. Her tomb became a place of pilgrimage with many cures reported' (*Oxford Dictionary of Saints*).

According to CERL, Emmanuel de Griek served as bookseller and printer to the States of Brabant from 1718 to 1744.

STCV 12927174. **No copies traced in the UK, and only 1 in the US (Johns Hopkins).**





BIBLICAL WOMEN

70. [WOMEN IN THE BIBLE.] Compendium of religious texts. *Likely France, c. 1400.*

Manuscript on vellum, in Latin, bifolium (page size 215 x 145 mm), pp. [4], neatly written in brown ink, 24 lines per page, some underlining and bracketing in red, red paragraph marks, some capitals highlighted in red, blank space for two-line initial on p. [4]; recovered from use in a binding with consequent staining and wear, worming touching a few words, parts of text to pp. [2]–[3] obscured by old glue, some cockling, some offsetting from another manuscript (*see below*). **£950**

An intriguing manuscript fragment containing an unidentified miscellany of texts, likely intended for sermonising or religious instruction.

Our text opens with discussion of virtues in relation to various female figures from the Bible *viz* Rachel, Naomi, Ruth, Judith, Susanna, and Esther. Ruth is described as ‘virtuosior’, Judith as ‘constantior’, and Esther as ‘nobilior’, for example. Passages follow on Sarah (with mention of Abraham and Tobias), Rebecca (with reference to her prudence, and to Jacob and Isaac), Rachel, and Naomi.

The text that follows covers the wickedness of man (interested in gain rather than in the good and the just), the resurrection of the dead, and cloistering, and our fragment closes with discussion of ‘non moritur’ in John 21.23, suggesting this as a theme on the feast of St John.

In addition to Biblical texts, there are quotes from Bernard of Clairvaux and from Hugh of Fouilloys’s *De clastro animae*.

The offset text is from a twelfth-century manuscript of Athanasius Alexandrinus Evagrius Antiochensis, *Vita B. Antonii Abbatis*, chapter 52.



MMXXV