



FRANCISCANS

THE LEGACY OF ST FRANCIS

QUARITCH

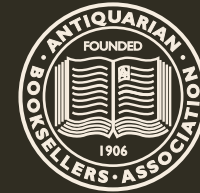


Franciscans

The Legacy of St Francis

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Left: item 35

FRANCISCANS

THE LEGACY OF ST FRANCIS

QUARITCH

Introduction

St Francis of Assisi died 800 years ago, on the night of 3 October 1226. In the centuries that followed, the Franciscan orders, including the Poor Clares and a very large body of tertiaries, reached out from the hills of Umbria to Asia and the Americas, and began building an extraordinary legacy. They recruited in great numbers amongst men and women of all social ranks across the world, who came to include prominent scholars, preachers, mystics, polemicists, and missionaries. Our catalogue marks this anniversary by gathering together books and manuscripts that stand as particular witnesses to this enduring legacy.

Scholastic masterpieces such as John Duns Scotus's *Sentences*, Lenten sermons by Olivier Maillard, and a social commentary by Jacques Du Bosc proclaiming the dignity of women show the power of the Franciscans' theology and preaching, and their impassionate involvement in issues of their era.

The practical realities of Franciscan life are shown in the materiality of our items: portable thirteenth-century Bibles were apt for friars who required biblical texts while traveling across Europe to preach; marginalia and provenance marks offer glimpses into conventual libraries and individual readers; a copy of Antonius de Vercellis's sermons bears the annotations of Fr. Andrea Alamanni – said to have been Machiavelli's deathbed confessor – while a copy of Alciati's unexpurgated *Emblemata* records its daily use in the convent of Santissima Annunziata in Parma; classical, historical, and emblem books were systematically studied, annotated, and preserved in friaries across Europe.

Printed records of Capuchin missions in Brazil, a specialized Turkish grammar for friars in Istanbul, and nineteenth-century Chinese mission reports illustrate the global missionary endeavours of the orders, while a devotional guide for enclosed Poor Clares in exile, visual records of a Grey Sister convent, and debates surrounding mendicant poverty open windows on cloistered life for women as well as men.

Franciscan affective spirituality, discipline, and devotion are juxtaposed with other (Dominican, Jesuit) models of Christian fellowship, and the Franciscan response to Protestantism is exemplified both at the highest levels of clerical hierarchy and at the most modest – yet most widely pervasive – plane of popular devotion.

Please join us in exploring how the Franciscan legacy was lived, recorded, debated, and transmitted through the medium of books.

*Barbara Scalvini
and all at Quaritch*

The First Account of the Capuchin Mission to Maranhão, Brazil

1. **ABBEVILLE, Claude d'.** *Histoire de la mission des peres Capucins en l'isle de Maragnan et terres circonvoisines ou est traicte des singularitez admirables & des meurs merueilleuses des Indiens habitans de ce pais avec les missives et advis qui ont este envoyez de nouveau ... Paris, François Huby, 1614.*

8vo, ff. [8], 395, [17], with engraved title and 7 engraved illustrations; woodcut initials; slight worming from quire 2N onwards (touching some letters and illustrations), some light damp-staining and toning, small tear to f. 290; overall very good in contemporary vellum, paper label with title to spine (slightly chipped); slightly marked and cockled; armorial bookplate to upper pastedown. **£20,000**

Second edition, enlarged and revised from the first edition published earlier the same year, of the first written account of the Capuchin mission to Maranhão, an island on the coast of Brazil, of which this is the earliest mention (Sabin). 'The narrative of the journey, and all the events, is the principal printed French source that exists about this tentative colonization of the north of Brazil. [...] Claude d'Abbeville gives us valuable information concerning the religion and "astronomy" of the Tupis, not to be found in any other writings' (Borba de Moraes).

In 1612 the mission, composed of the French Capuchins Yves d'Evreux, Arsène de Paris, Ambroise d'Amiens, and Claude d'Abbeville, accompanied Daniel de la Rivardière's expedition to settle Maranhão. Relations between the French and the local Tupi people were good and the Capuchin mission initially successful. Arsène and d'Abbeville soon returned to France accompanying six important Tupi, portraits of whom, in European dress, can be found in this account. The Tupi ambassadors caused a sensation in Paris, where curious crowds flocked to see them and 'the *Histoire de la mission* seems to have been printed very quickly in order to take advantage of the presence in Paris of the six Tupi from Maranhão ... It appears that the first edition was soon out of print, and a second was printed. This was published with the misprints corrected, and a more extensive index was compiled and printed in 35 pp. in double cols' (Borba de Moraes, *trans.*).



Indis Sol splendet, splendescunt Læta Gallis.



Q. 96.



en l'Isle de Maragnan.

90

Je ne pourrois iamais vous faire entendre le contentement que nous ressentions, de ce que nous auions le bonheur de voir de nos propres yeux l'accomplissement des promesses que ce grand Dieu auoit faictes, d'eleuer vn signe es Regions lointaines, disant luy-mesme par son Prophete, *Eccleuabo ad gentes manum meam, & ad populos exaltabo signum meum*, Voicy i'eleuay ma main aux Gentils, & exalteray mon signe aux peuples. Mais combien de louanges & actions de graces luy rendions nous, de ce que sa Diuine Majesté auoit daigné parmy tant de peuples, se seruir de nous pour aller planter ses armes dans l'host de ceux qui iusques là auoient esté rebelles à ses saintes loix, & où iamais personne n'auoit entrepris (au moins n'estoit venu à bout) de planter & arborer ce Signe triomphant, ainsi qu'en ce iour remarquable il fut exalté à l'Isle de Maragnan, au grand contentement de tous?

La Croix estant plantée, comme il est dit, l'Isle fut aussi beniste, pendant que du fort & de nos vaisseaux on tiroit force canonades en signe de resioissance.

M. j.



'It is the most important text – along with that of Yves d'Evreux – not only on the French attempt to colonise the island of Maranhão, but above all for the precious information it provides on "the admirable singularities and the marvellous manners of the local people"' (Duviols, *trans.*). D'Abbeville relates the mission's outward voyage, the arrival in Maranhão, the death of Father Ambroise and the Capuchins' activities on the island. He also adds detailed descriptions of the region, including the animals, birds and fish found there, as well as chapters on the customs, laws, wars, and history of the Tupi people. His account ends with the return voyage to France, their arrival and welcome in Paris, and the ensuing festivities.

The missionaries, with the six Tupi ambassadors, 'landed at Le Havre after a stormy crossing and were given a great reception, with a procession, gun salute, visit to the Governor and acclamation by the crowd. There were similar festivities in Rouen. But the greatest excitement was in Paris. A hundred priests greeted the Tupinambá party at the city gates and escorted it to the Capuchin church for a mass attended by a galaxy of French nobility. The Tupinambá marched in the procession wearing their feathers and holding clubs. The Parisians were wild with curiosity: people poured in from the countryside, and the excited crowd burst the gates of the Capuchin convent housing the Tupi. The Tupinambá were taken to the Louvre to visit King Louis XIII, and their leader made a speech in Tupi. But the inevitable European diseases struck these Americans – the sixty-year-old Carypira caught influenza and died, and two of his companions died soon after. They were buried in Franciscan habits. But the three survivors received the full panoply of French official hospitality. They were taken for baptism in the Capuchin church in the Faubourg Saint-Honoré, wearing long soutanes of white taffeta buttoned down the front with silk buttons and with small valois collars, and carrying tall hats with white plumes. Each carried a fleur-de-lys as a symbol of submission to the French. King Louis and his mother the Regent Marie de Médicis acted as godparents, and the Archbishop of Paris officiated. The leading Tupinambá was christened Louis-Marie, and he made a speech of acceptance. The three were then taken to the convent of Sainte-Claire to satisfy the curiosity of its nuns, who were desperate to see the exotic strangers' (Hemming, *Red Gold*, p. 206).

Alden 614/25; Borba de Moraes, p. 5–7; Duviols 29; Leclerc, *Bibliotheca Americana* 1570, 'Un ouvrage aussi important que rare'; Rodrigues 1; Sabin 4; Streit II 2376.

A 'Gift to Friends of Jerusalem' from a Franciscan Tertiary after a Pilgrimage

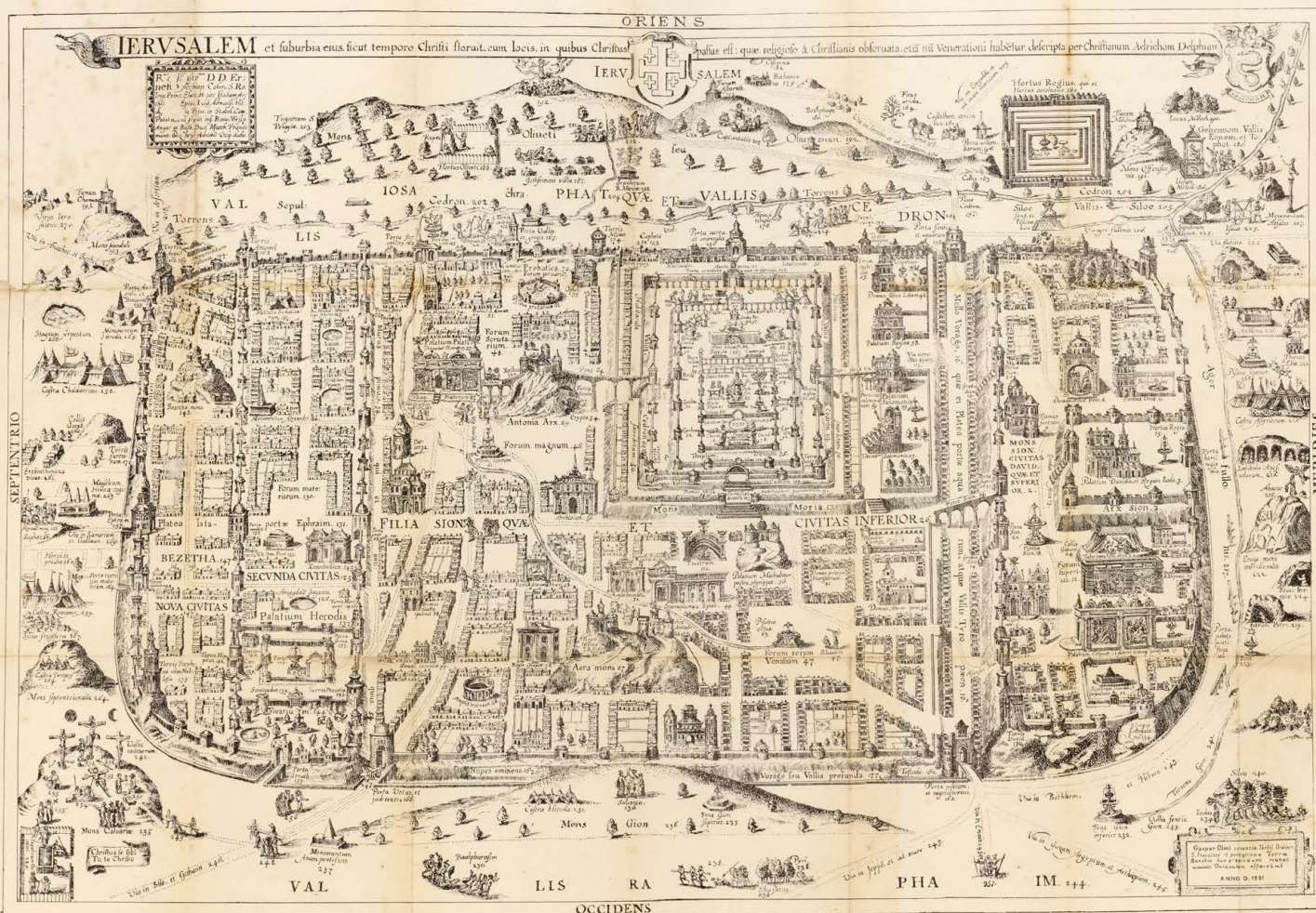
2. ADRICHEM, Christian van; Francesco BALDELLI, translator. Gerusalemme e suoi dintorni ai tempi di Gesù Cristo. Mappa e descrizione istorica di Cristiano Adricomio ... colla giunta d'una trattazione sul sepolcro e transito della SS. Vergine del canonico L. Grassi ... Genoa, Tipografia arcivescovile, 1882.

8vo, pp. vii, [1, blank], 165, [1, blank], [2, index, blank], with half-title, large folding map at end; offset to half of half-title, variable foxing throughout (heavier to first and final leaves), withal a good copy with the original printed wrappers laid down, printed in orange, black, yellow, blue, and green; some staining, a few short closed tears to lower cover. **£200**

Scarce first edition thus of Baldelli's sixteenth-century translation of this guide to Jerusalem for pilgrims by the Dutch cartographer Christian van Adrichem, instrumental in popularising the Stations of the Cross, and the basis for maps of the Holy Land well into the eighteenth century. The caption in the folding map points to this edition having been, at least in part, the post-pilgrimage endeavour of a Franciscan tertiary.

The Catholic priest Adrichem (1533–1585) was expelled from his native Delft in the wake of the Reformation and died in Cologne, where his biblical atlas *Theatrum terrae sanctae et biblicarum historiarum* was printed in 1590. Although he had never visited Jerusalem, the work includes a detailed plan of the city and its surroundings in the time of Christ, including over 250 numbered locations of biblical significance described at length in the text. Pictured are, *inter alia*, the palaces of David, Solomon, Herod, and Agrippa, and the Temple (also depicting a High Priest), as well as Golgotha and the Via Dolorosa. Adrichem encourages readers to follow the Way of the Cross without leaving home, making an interior pilgrimage of sorts 'within the temple or the chamber of the imagination' (p. 67, *trans.*).



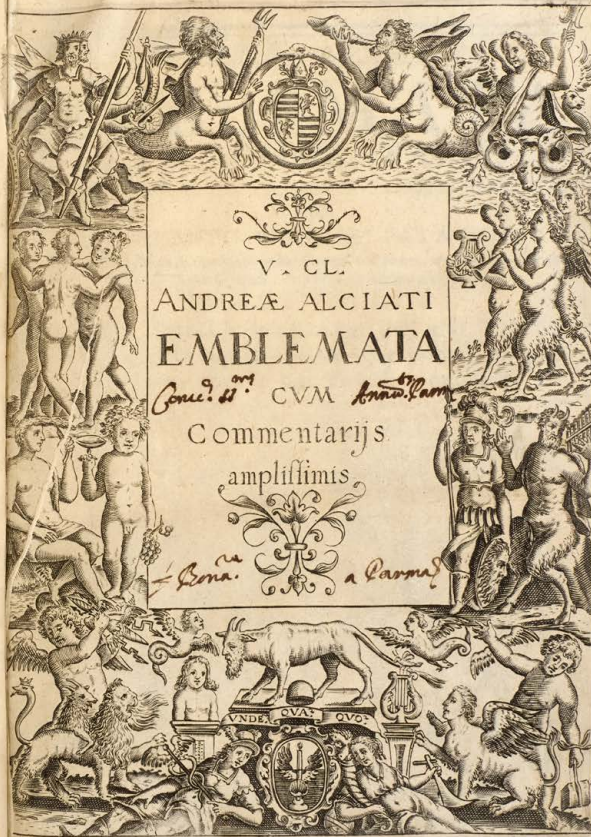


The present edition reissues Baldelli's Italian translation of 1594 (*Vero ritratto della città di Gierusalemme*), which in the foreword is described as having fallen into obscurity, being unknown to Mazzuchelli. The publication of this edition was prompted by the discovery of a copy of Baldelli's translation at a convent in Florence and adds a work on the death of the Virgin by Luigi Grassi, author of an 1872 history of bishops and archbishops of Genoa.

The engraved folding map bears a caption in Latin dated 1881, which differs from the caption found in the sixteenth-century editions, stating '**The Siena-born Franciscan Tertiary Gaspare Olmi, pilgrim to the Holy Land, offered this precious gift to the friends of Jerusalem**'. The tertiary Gaspare Olmi, who is recorded as the author of some other devotional texts, thus appears to have been the prompting force or the sponsor of this publication, after a pilgrimage to the Holy Land.

OCLC finds three copies in the US (Harvard, Illinois, Yale), and none in the UK. Not in Library Hub.

Unexpurgated Emblems in a Franciscan library



3. **ALCIATI, Andrea; Joannes THULIUS, editor.** *Emblemata cum commentariis Claudii Minois I.C. Francisci Sanctii Brocensis, & notis Laurentii Pignorii Patavini novissima hac editione in continuam unius commentarii seriem congestis ... Padua, [(colophon:) Lorenzo Pasquato for] Pietro Paolo Tozzi, 1621.*

4to, pp. LXXX, 1003, [1], [2, blank]; without the second final blank Rrr8; with copper-engraved title-page printed to a1, 2 unnumbered and 212 numbered emblematic woodcuts, each printed within woodcut border, woodcut Tozzi device to title, large woodcut Pasquato device to colophon, woodcut initials and tailpieces; very occasional light foxing, pale damp-stain to upper margin of a few leaves, nonetheless a very good copy; bound in contemporary vellum over boards, manuscript lettering to spine; most of spine later reinforced in vellum, neat repairs to hinges; seventeenth-century ownership inscription 'Conventus Sant^{ma} Annu^{ta} Parma | F. Bonaventura a Parma' to engraved title and p. XXV, ink stamp of the Franciscan Convent of Santissima Annunziata in Parma to title verso ('C. Ss. A. P.'), nineteenth-century printed shelf-label (obscuring earlier manuscript shelf-label) to front pastedown, nineteenth-century note to rear pastedown 'lire ital. 15'. **£1250**

First 'magisterial' edition (Manning, p. 116), **much expanded from the 1618 Padua edition and considered to be the most comprehensive version of Alciati's**

***Emblemata*, with 212 emblematic woodcuts devised by Pignoria, including the formerly expurgated emblem LXXX depicting a defecating woman; yet with early monastic provenance.**

This scholarly edition is the first to include all 212 of Alciati's emblems with accompanying woodcuts, originally devised for the 1618 Tozzi edition by Lorenzo Pignoria and newly edited by Joannes Thulius (1590–1630), 'Alciato's most diligent editor' (Manning, p. 45). The existing commentaries by the jurist Claude Mignault, the Spanish philologist Francisco Sanchez de las Brozas (1573), and the historian and antiquary Lorenzo Pignoria (1618) have been combined to produce an edition of more than a thousand pages. In contrast to the 1618 edition, Thulius includes the 'offensive' Emblem LXXX, so the numbering now 'differs from Plantin's edition of 1573 and 1574 ... the eightieth emblem of Plantin's edition becomes the eighty-first in the Paduan one, and so on' (Praz, pp. 25–26). It has also been suggested that this emblem resulted in Alciati's *Emblems* being prohibited in Spain unless expurgated (Green, p. 255).

Νῦν, καὶ μνήσιν ἀπὸ τῶν ἀφ' ἧς ταῦτα τῶν φρον.
Sobrius esto, & memineris non temere
credere: hæc sunt membra mentis.

EMBLEMA XVI.



NE credas, ne (Epicharmus ait) non sobrius esto:
Hi nervi humane membra mentis erunt.
Ecce oculata manus, credens id, quod videt: ecce
Pulegium antiquæ sobrietatis olus:
Quo turbam offensa sedauerit Heraclytus,
Mulserit & tumida seditione grauem.

COMMENTARI I.

REPERITUR habet se manus oculata; sed
complex illud quod aliud potius
representat quam pulegium: elegantius
multo habet editio Rouilliana. Sanctus
epigraphen Emblematis Latinè apponit.

Sobriè viuendum, & non temerè credendū.
Dv o. hæc præcepta cuius: honesti stu-
dio traduntur, nimirum ut sobrietatem
amet, & credulitatem leuem & temerariā
vitet: quam ad rem duabus (suo more)

notis



MIRARIS nostrum quod carmine diceris Otus,
Sit vetus à proavis cum tibi nomen Otus.
Aurita est, similes & habes cœu nocturna plumas,
Saltantemque, auceps mancipas aptus auem.
Hinc farnos, capiti & faciles, nos dicimus Otus:
Hoc tibi conueniens tu quoque nomen habe.

COMMENTARI I.

STYLVS antio bardocucullo te-
nus, autem otida sequitur, quam mani-
bus prehendere satgit. Est autem Otus (vt
refert Plinius lib. 10. cap. 21.) avis buboe
minor, nocturne maior, auribus plumis emi-
nentibus; unde & nomen illi. Quidam I au-
tē Afionem vocant: similitudine aliā as-
paratā, & quodam genere saltanti. Ca-
pitur haud difficulter, vt nocturne, intus
in aliquo circumuente altero.
LOCATVR Alciatus in quendam O-
thonem, vocando eum Otum, id est, stul-
tum, ob vocabuli similitudinem. Porro de
Otio sic scribit Aristoteles lib. 8. de natura
anim. cap. 12. Otus iocunde similis est, pu-
lis circiter aures emittentibus præstitus
vultu

11.

Otus gē.



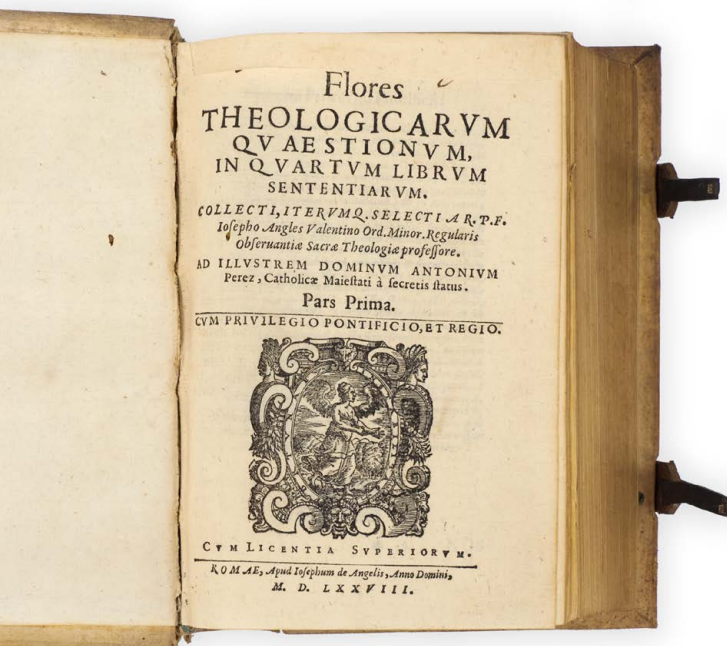
PVE tenus mulier, succincta latrantibus infra
Monstrorum catulis, Scylla biformis erat.
Monstra putantur auarities, audacia, raptus:
At Scylla est, nullus cui sit in ore pudor.

COMMENTARI I.

Provenance:

For the use of one Fra Bonaventura at the Franciscan convent of Santissima Annunziata in Parma, and later in the convent library, which eventually contained some fifteen thousand volumes; the library was likely partially dispersed when the convent was suppressed in 1866, though the friars returned in 1880.

USTC 4005734; Green, Alciati 152; Landwehr, Romanic 99; Praz, p. 251. See Manning, The Emblem (2002), pp. 116–117.



Meeting the needs of post-Tridentine Franciscan Pastors

4. **ANGLÉS, José.** Flores theologicarum quaestionum, in quartum librum sententiarum. Collecti, iterumq. selecti ... Pars prima [- secunda]. *Rome, Giuseppe de Angelis, 1578.*

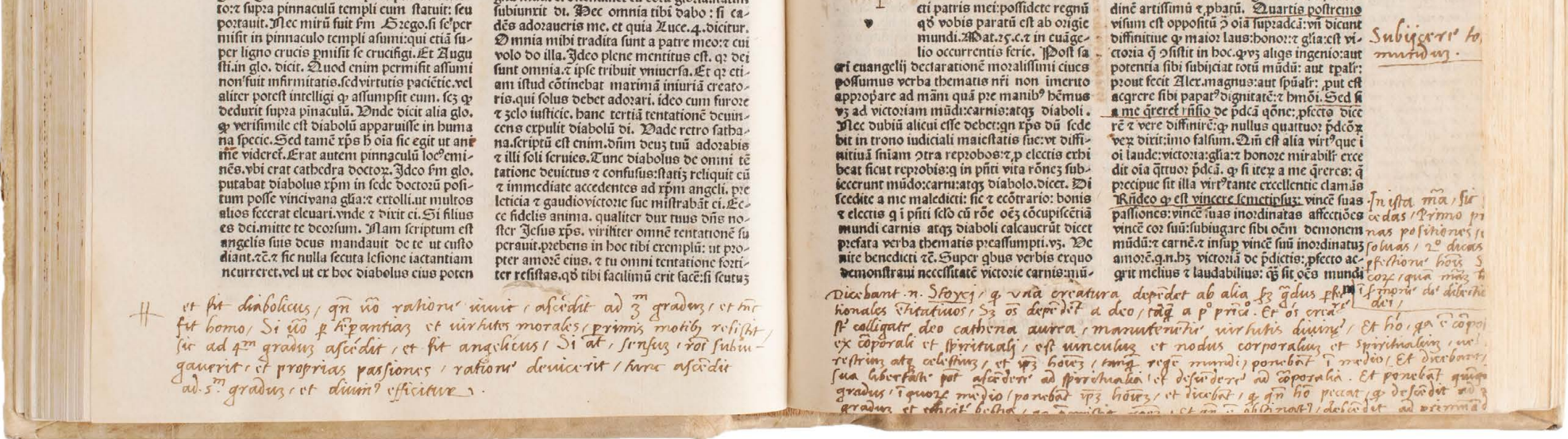
Two vols, 8vo, pp. [28], 664, [62], [2, blank]; 639, [60], [5, blank]; woodcut device to titles and colophons, initials; old inscriptions cut from heads of title-pages, a little wear to fore-edges of some leaves from clasps; a very good, clean copy in contemporary German blind-tooled pigskin over wooden boards, brass clasps and catches; rubbed, a few light marks, flyleaves wanting. **£750**

Scarce second edition (first Cagliari, 1575–6) of an exhaustive compendium of theological questions compiled by the Spanish Franciscan Anglés (d. 1586), Bishop of Bosa in Sardinia.

The first part is devoted to the seven sacraments of the Catholic Church viz baptism, confirmation, the eucharist (including transubstantiation), penance (including contrition and confession), anointing the sick, holy orders, and matrimony (including bigamy, adultery and divorce, and impediments to marriage such as consanguinity). In the second part Anglés considers the keys to heaven, indulgences, excommunication, church discipline, restitution, contracts, resurrection, the last judgement, blessedness, and the torments of the damned.

EDIT16 CNCE 1896; USTC 809510. **OCLC records only one copy in the US** (University of Southern California) **and two in the British Isles** (Cambridge University Library, University College Dublin).





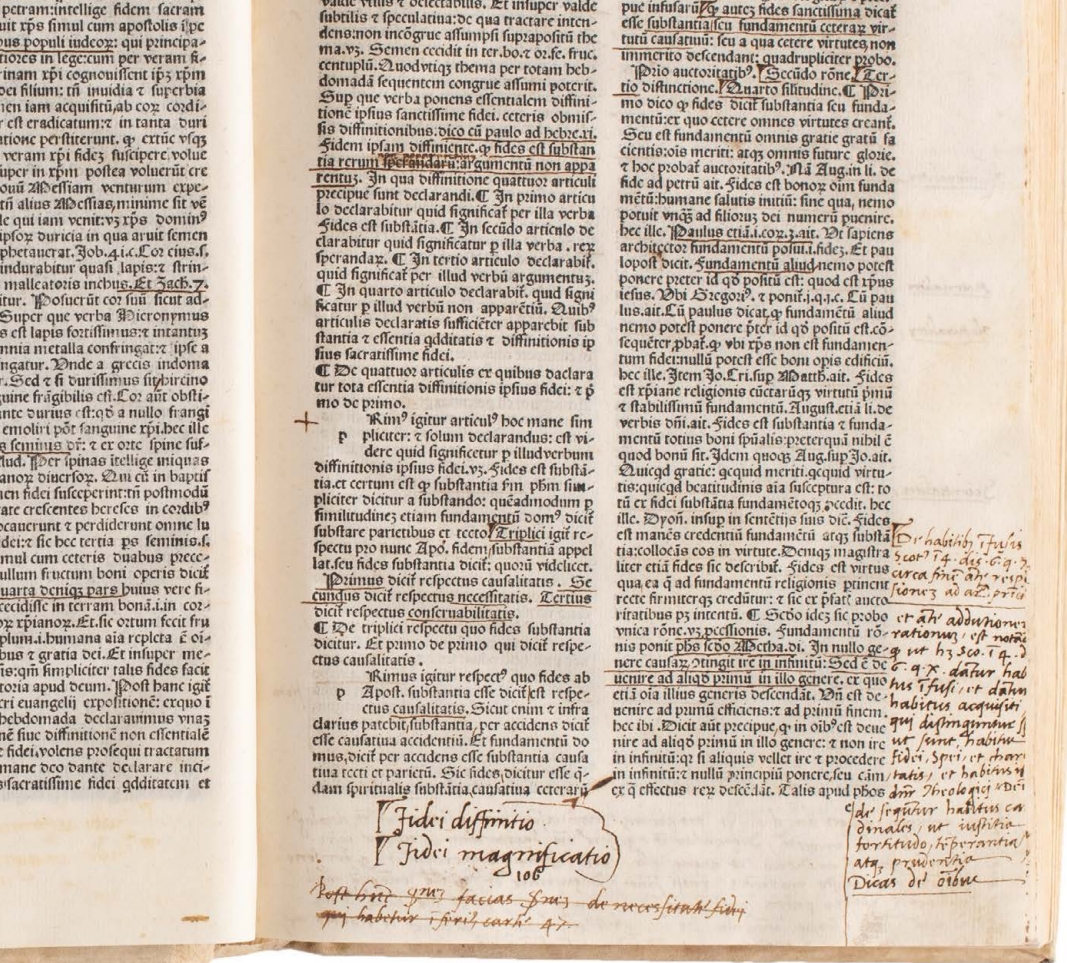
Written and Annotated by Franciscans Perhaps Machiavelli's Last Confessor?

5. ANTONIUS de Vercellis. Sermones quadragesimales de XII mirabilibus Christianae fidei excellentiis [with additions by Ludovicus Brognolo]. Venice, Johannes and Gregorius de Gregoriis, de Forlivio, [for Alexander Calcedonius], 16 February 1492/93.

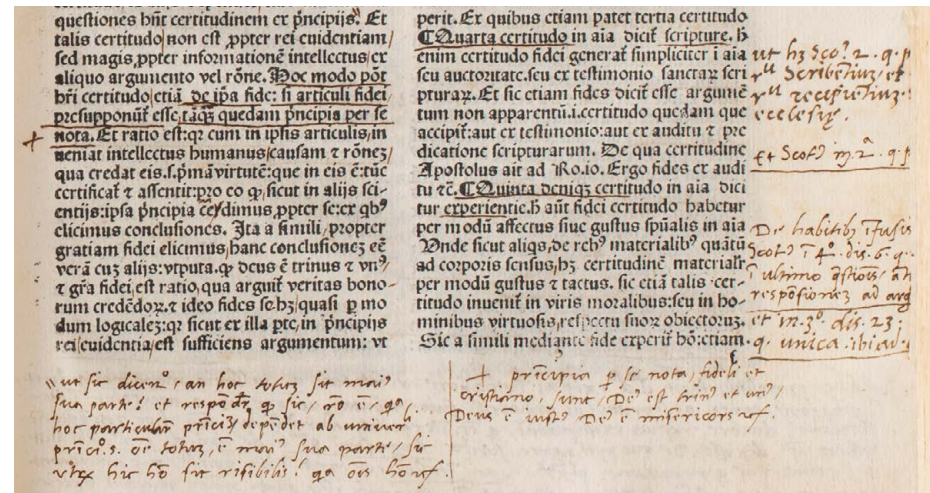
4to, ff. 263, [5], text printed in Gothic letter in two columns, woodcut printer's device to colophon; loss to a few words in title and in corresponding lines of verso due to ink corrosion following a strike-through, minute wormhole to the lower margin of ff. 80–120, repairs to lower margin of ff. 235–240 following burn, involving some loss of text to three lines in ff. 235 and 236; otherwise a very good copy, in seventeenth-century vellum over boards (reusing a leaf from a fifteenth-century(?) choirbook), manuscript titling to spine; copious marginalia in more than one contemporary hand throughout (on c. 360 pp., a few marginalia trimmed); contemporary ownership inscription of Fr. Niccolò Bonaccorsi of Lucca ('Ad usum fratris Nicolai Bonaccursii Lucensis'; 'Accipe aureum atque divinum opus') to title; near-contemporary gift, ownership and loan inscription of Fr. Niccolò Bonaccorsi ('Nicholao de Luca'), Fr. Andrea Alamanni, and Fr. Francesco de Emperio ('Hic liber concessus fuit per fratrem Andream Alamanum ad usum fratris Francisci de Emperio – Nam a fratre Nicholao de Luca largitus fuerat'); further note of loan on f. 145r (same meaning); monastic(?) ownership mark 'S. C.' to top edge. **£8500**

A remarkable copy of the first edition of Antonius de Vercellis' sermons, owned and annotated by three contemporary Franciscans, one of whom, Andrea Alamanni, may be the confessor who administered Machiavelli's last rites.

More than one hand is at work in annotating this copy, and the early ownership history reveals a strict Franciscan connection: at first owned by Niccolò Bonaccorsi of Lucca, the book was then gifted to Andrea Alamanni, and eventually loaned to Francesco de Emperio. The annotations are detailed and wide-ranging in subject: citations from the Church Fathers are interestingly complemented by quotations from Classical authors; a close analysis of the sermons is conducted with references to Duns Scotus; and an examination of what constitutes certainty references Aristotle's logic, as well as Pythagoras. Considerable attention is devoted to form and to standards of rhetoric. Manicules and underlinings occur on every page, evidencing a thorough reading, and the last blank is taken up by a manuscript index of subjects of special interest to the readers.

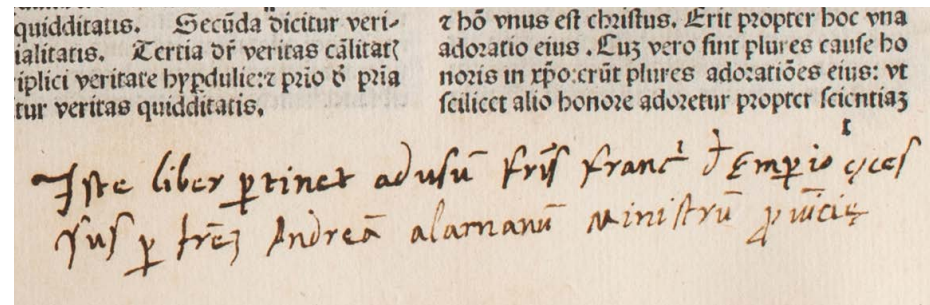


Antonius de Vercellis was one of the most prominent Franciscan homiletic authors of the Quattrocento, his sermons often included in anthologies alongside St Bernardinus, Caracciolo, and Caetano. Regarding Andrea Alamanni's identity as Machiavelli's last confessor, this connection and a more general Franciscan connection with Machiavelli have been explored by Giuliano Procacci ('Frate Andrea Alamanni confessore del Machiavelli?' *Dimensioni e problemi della ricerca storica* 2, (1993)). Procacci notes that he was cousin to the well-known author Luigi Alamanni, dedicatee of Machiavelli's *Vita di Castruccio Castracani*; he notes Alamanni's claim to have been present at Machiavelli's deathbed and to have heard his last confession, and that he adamantly 'had only a world of good to say' about the controversial writer.

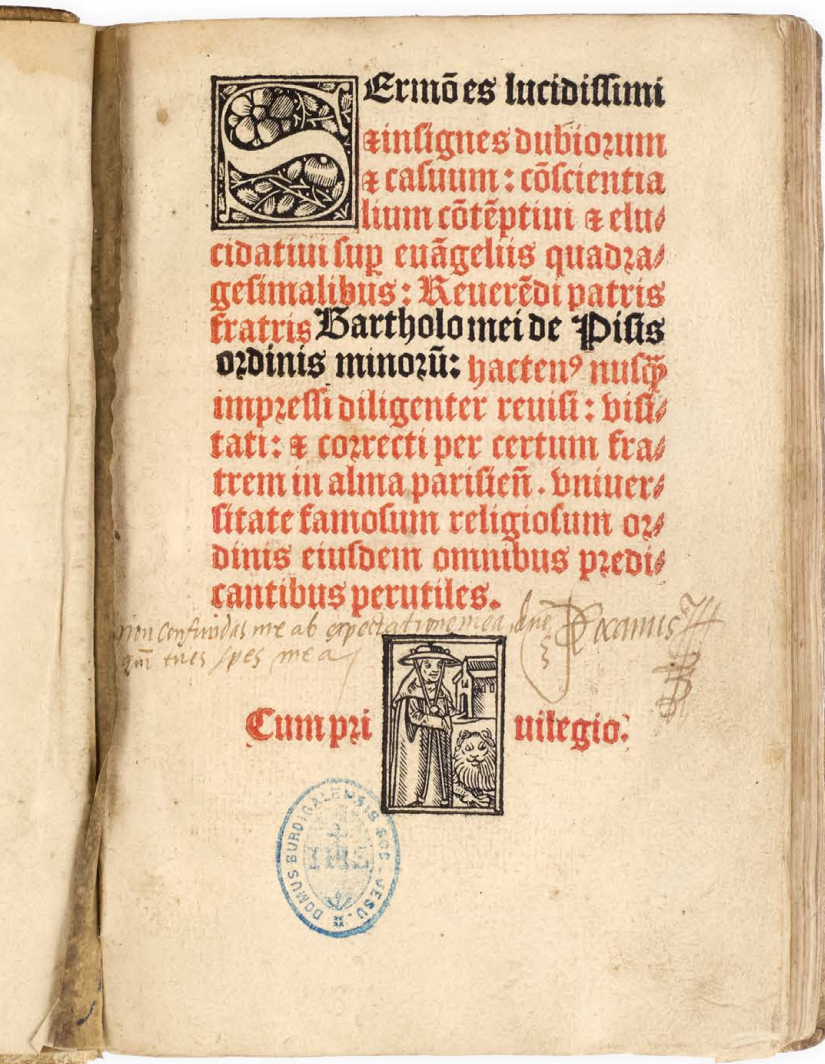


This episode, like several others linked with attempts to emphasise Machiavelli's religious piety, lacks concrete evidence; moreover, as last rites generally rely on arrangements made by third parties *in extremis*, it might well have reflected the family's concerns more than Machiavelli's own will. Nevertheless this witness, as well as other episodic occurrences of Machiavelli's direct or indirect reference to Franciscan homiletic and social practices, contributes to a body of questions that is still offering ground for academic research into the writer's thought.

Hain 15949*; IGI 717; BMC V 343; GW 2260; Goff A-918; CIBN A-473; BSB-Ink A-644; Bod-Inc A-357; ISTC ia00918000.



St Francis as a Mirror of Christ by a Franciscan scholar at Paris



6. **BARTHOLOMEW of Pisa.** Sermo[n]es lucidissimi et insignes dubiorum et casuum, co[n]scientia lium co[n]tēptiui et elucidatiui sup[er] euāgelis quadragesimalibus reuerēdi patris fratris Bartholomei de Pisis ordinis minoru[m] hacten[us] nusq[ue] impressi diligenter reuisi, visitati, et correcti per certum fratrem in alma parisiē[se] universitate famosum religiosum ordinis eiusdem omnibus predicantibus perutiles. *Lyon, Romain Morin, 3 February 1519.*

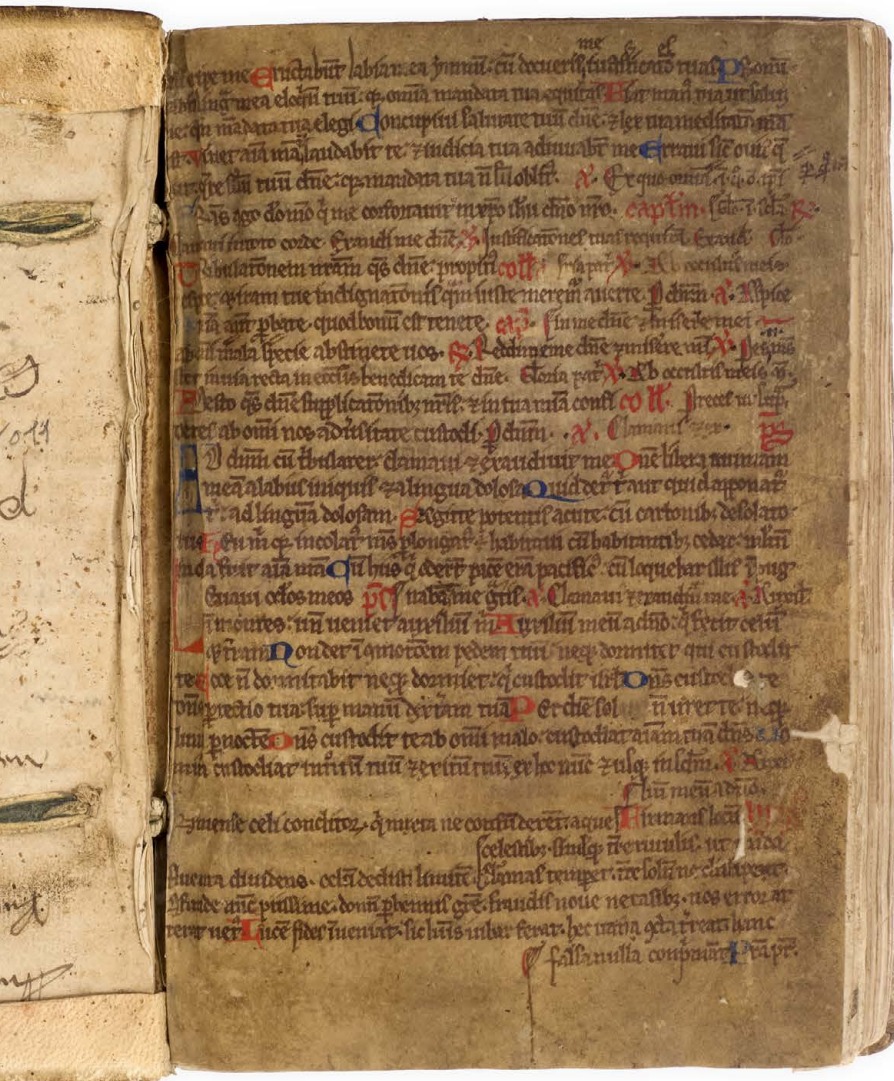
8vo, ff. cxv, [3]; title in red and black with woodcut initial and small woodcut of St Jerome with lion, text in two columns, woodcut initials; occasional light damp-staining, a few small marks; a good copy in sixteenth-century vellum over paste-boards, nineteenth-century label to upper cover with title and imprint in manuscript, flyleaves comprising leaves from a thirteenth-century Latin Breviary (see below); a little worming to spine, somewhat worn and rubbed; early ownership inscription to front flyleaf 'Sum a Jehan Rousselot', another to title ('Plocanus?'), oval blue ink stamp 'Domus Burdigalensis Soc. Jesu' (the Jesuits of Bordeaux) at foot of title, inscription to last leaf 'Fr. Petrus Bellever.'; a few early corrections to the table of contents at the end. **£2250**

Rare edition of forty-five sermons for Lent and Easter by the Franciscan friar Bartholomew of Pisa (d. c. 1401), printed in Lyon by Romain Morin.

From a Pisan noble family, Bartholomew lectured at Bologna, Padua, Pisa, Siena, and Florence, also preaching for many years with

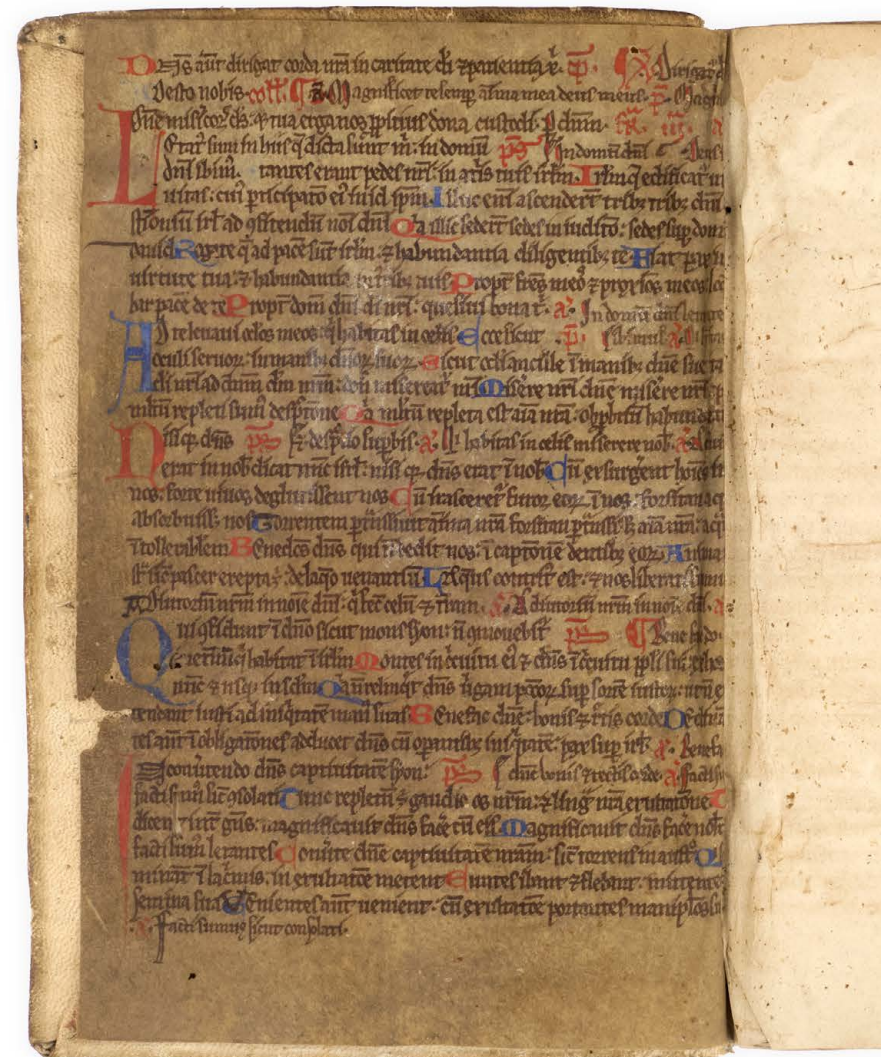
great success in different Italian cities. He is best known for his *Liber Conformitatum*, drawing parallels between the lives of Christ and St Francis.

These sermons, running from Ash Wednesday to Easter, range widely, encompassing, *inter alia*, women's dress, the devil and temptation, buying and selling, dismissing servants, human afflictions, and telling lies. The useful table at the end points the reader to all manner of questions discussed in the sermons e.g. is God more just than merciful?; should parents indulge their children?; can the devil reveal the future?; should the truth always be told?; was Christ's sacrifice sufficient medicine for mortal sin?; is the active life better than the contemplative one?; do prayers help the dead?; is it a greater miracle to resuscitate the dead bodily or spiritually?; should we always be thinking about death?; how can the small Eucharistic host hold Christ's larger body?; would it have been better for Christ to prove his resurrection through reason rather than the senses?



The endpapers here comprise two almost complete leaves from an attractive small Latin Breviary written in France in the first half of the thirteenth century, with initials in alternating blue and red. The front flyleaf, for example, bears the text of Psalms 121-125 with antiphons.

French Vernacular Books 56043; von Gültlingen III, p. 232: 1; USTC 155433. No copies traced in the US; only one copy found in the UK, at the BL.





Carrying the Bible in the Middle Ages With Evidence of Medieval Franciscan Ownership?

7. BIBLE, in Latin. Genesis to Apocalypse, with the prologues attributed to St Jerome and the Interpretation of Hebrew names. *France (Paris), mid-thirteenth century.*

538 leaves (151 × 112 mm), plus two medieval flyleaves at beginning and three at end, apparently complete, collation difficult due to binding but gatherings apparently mostly of about 20–24 leaves, written in double columns of 47–50 lines in a small gothic bookhand (Interpretation of Hebrew names in three columns), dark brown ink, ruled in plummet, with 109 historiated initials and 35 illuminated initials of varying size in full colours and burnished gold and with branching extensions, two-line chapter initials alternately in red and blue with contrasting penwork flourishing, chapter numbers (inset into the text) and running-titles in alternating red and blue letters, capitals touched in red, rubrics, some contemporary and later marginal annotations in plummet and ink, list of books of the Bible on verso of front flyleaf in a fifteenth-century hand, sixteenth-century foliation (erroneous); trimmed at head with occasional loss of uppermost extremities of illuminated initials, some occasional cockling and light marginal soiling, small holes in two leaves (ff. 491, 498) with loss of a few words, small slits (sometimes repaired) apparently where marginal tabs removed, but generally in excellent, fresh condition preserving pricking in some outer margins; late sixteenth-century German red silk over pasteboards, painted in gold, large oval armorial stamp on upper cover (now very worn and difficult to read), remains of ties, edges gilt; extremities worn and frayed; preserved in a cloth case. **£120,000**

A handsome example of a thirteenth-century portable Bible manuscript, with an historiated initial marking the beginning of each book; from the libraries of Leander van Ess and Sir Thomas Phillips.





Text:

The text follows the usual order for standardised 'Paris' Bibles and contains the 'new' prologues such as the prologue to the Apocalypse beginning 'Omnes qui pie ...' (attributed to Gilbert de la Porrée). The manuscript has been carefully corrected throughout: the corrector, writing in plummet in the lower margins, has copied out passages for insertion; these have then been written out in ink in a contemporary hand and marked for insertion into the relevant position in the text. Apparently in a different hand, also in plummet but in French, are

occasional directions to the illuminator: beneath the full-height initial depicting David and Goliath on f. 91^v, for example, is the note, at the foot of the page, '[...] le gaient de fonde'; further directions occur on ff. 225^r and 240^v.

Illumination:

Two different artists (or ateliers) are evident in the historiated initials. Responsible for the large initials and many of the smaller ones is a distinctive and skilful artist who is not readily identifiable with any of the workshops defined by Robert Branner (*Manuscript painting in Paris*, 1977). His style is somewhat *retardataire*, with fine, carefully modelled heads in light brown ink (often with prominently highlighted chins), rather Romanesque facial profiles, a generally sober palette and details such as black shoes adorned with a row of small white dots, a feature found more commonly in the work of an earlier generation of artists (for example Master Alexander, active c. 1215–1230). Some of the smaller initials are apparently the work of a different artist: the rather squat figures have thin arms and the heads are delineated in black ink. The Genesis initial (f. 5^r), of nine compartments instead of the more usual seven, has extensive scrolling foliage at head and foot, amidst which a tiny deer reclines and a greyhound pursues a plump leporid creature.

Contents:

Prologue (ff. 1^r–4^v); Genesis (ff. 5^r–22^v); Exodus (ff. 22^v–38^v); Leviticus (ff. 38^v–49^v); Numbers (ff. 50^v–65^v); Deuteronomy (ff. 56^r–70^r); Joshua (ff. 70^r–80^r); Judges (ff. 80^r–90^r); Ruth (ff. 90^r–91^v); 1 Kings (ff. 91^v–106^r); 2 Kings (ff. 106^r–116^r); 3 Kings (ff. 116^r–129^r); 4 Kings (ff. 129^r–141^r); 1 Chronicles (ff. 141^r–152^v); 2 Chronicles (ff. 152^v–166^v); 1 Ezra (ff. 167^v–171^v); Nehemiah (ff. 171^v–177^v); 2 Ezra (ff. 177^v–183^r); 3 Ezra (ff. 183^r–184^v); 4 Ezra (ff. 184^v–193^v); 5 Ezra (ff. 193^v–195^v); Tobit (ff. 195^v–199^v); Judith (ff. 199^v–204^r); Esther (ff. 204^r–209^v); Job (ff. 209^v–221^r);

Psalms (ff. 221^r–246^r); Proverbs (ff. 247^r–255^r); Ecclesiastes (ff. 255^r–258^r); Song of Solomon (ff. 258^r–259^r); Wisdom (ff. 259^r–265^r); Ecclesiasticus (ff. 265^r–281^r); Isaiah (ff. 281^r–300^v); Jeremiah (ff. 300^v–322^v); Lamentations (ff. 322^v–324^v); Baruch (ff. 324^v–327^v); Ezekiel (ff. 327^v–348^r); Daniel (ff. 348^r–357^r); Hosea (ff. 357^r–360^r); Joel (ff. 360^r–361^v); Amos (ff. 361^v–364^r); Obadiah (ff. 364^r–364^v); Jonah (ff. 364^v–365^v); Micah (ff. 365^v–367^v); Nahum (ff. 367^v–368^v); Habakkuk (ff. 368^v–369^v); Zephaniah (ff. 369^v–371^r); Haggai (ff. 371^r–371^v); Zechariah (ff. 371^v–375^r); Malachi (ff. 375^r–376^v); 1 Maccabees (ff. 376^v–389^v); 2 Maccabees (ff. 389^v–398^v); Matthew (ff. 398^v–412^r); Mark (ff. 412^r–421^r); Luke (ff. 421^r–435^r); John (ff. 435^r–445^v); Romans (ff. 446^r–451^r); 1 Corinthians (ff. 451^r–456^r); 2 Corinthians (ff. 456^r–459^v); Galatians (ff. 459^v–461^r); Ephesians (ff. 461^r–463^r); Philippians (ff. 463^r–464^r); Colossians (ff. 464^r–465^v); 1 Thessalonians (ff. 465^v–466^r); 2 Thessalonians (ff. 466^r–467^r); 1 Timothy (ff. 467^r–468^v); 2 Timothy (ff. 468^v–469^v); Titus (ff. 469^v–470^r); Philemon (f. 470^r); Hebrews (ff. 470^r–474^r); Acts (ff. 474^r–487^v); James (ff. 487^v–489^r); 1 Peter (ff. 489^r–490^r); 2 Peter (ff. 490^r–491^r); 1 John (ff. 491^r–492^v); 2 John and 3 John (f. 492^v); Jude (ff. 492^v–493^r); Apocalypse (ff. 493^r–499^v); Interpretation of Hebrew names (ff. 500^r–538^v).

Provenance:

1. Certain features of the manuscript may support an English connection: the unusual inclusion of the apocryphal Ezra books, for instance, and the arrangement of the Interpretation of Hebrew names in three columns. The style of some of the historiated initials arguably points more to England than to France.
2. Medieval ownership inscription, erased and partly cut away, on second front flyleaf 'Biblia iste est de ... ad usu[m] fr[at]ris berna[rdi] ... hiemia[?]', perhaps a Franciscan friar: a later medieval inscription reads 'ordinis sac. minorum de observancia gar[...]'.
3. Evidently in a German noble collection by the late sixteenth century, to judge by the binding.
4. The German biblical scholar and bibliophile Leander van Ess (1772–1847) of Darmstadt, his MS 118.
5. Sir Thomas Phillipps (1792–1872), his MS 503, purchased from van Ess in 1823.
6. John Walter Hely-Hutchinson (1882–1955); his sale, Sotheby, 12 March 1956, lot 80, to Maggs.
7. Small circular ownership stamp 'CR' (Constantin Radoulesco?).
8. Acquired from Hellmut Schumann of Zurich in 1969; thence by descent.

A Friar's Travel Companion

8. BIBLE, in Latin, Exodus 36.2–38.12. France, first half of 13th century.

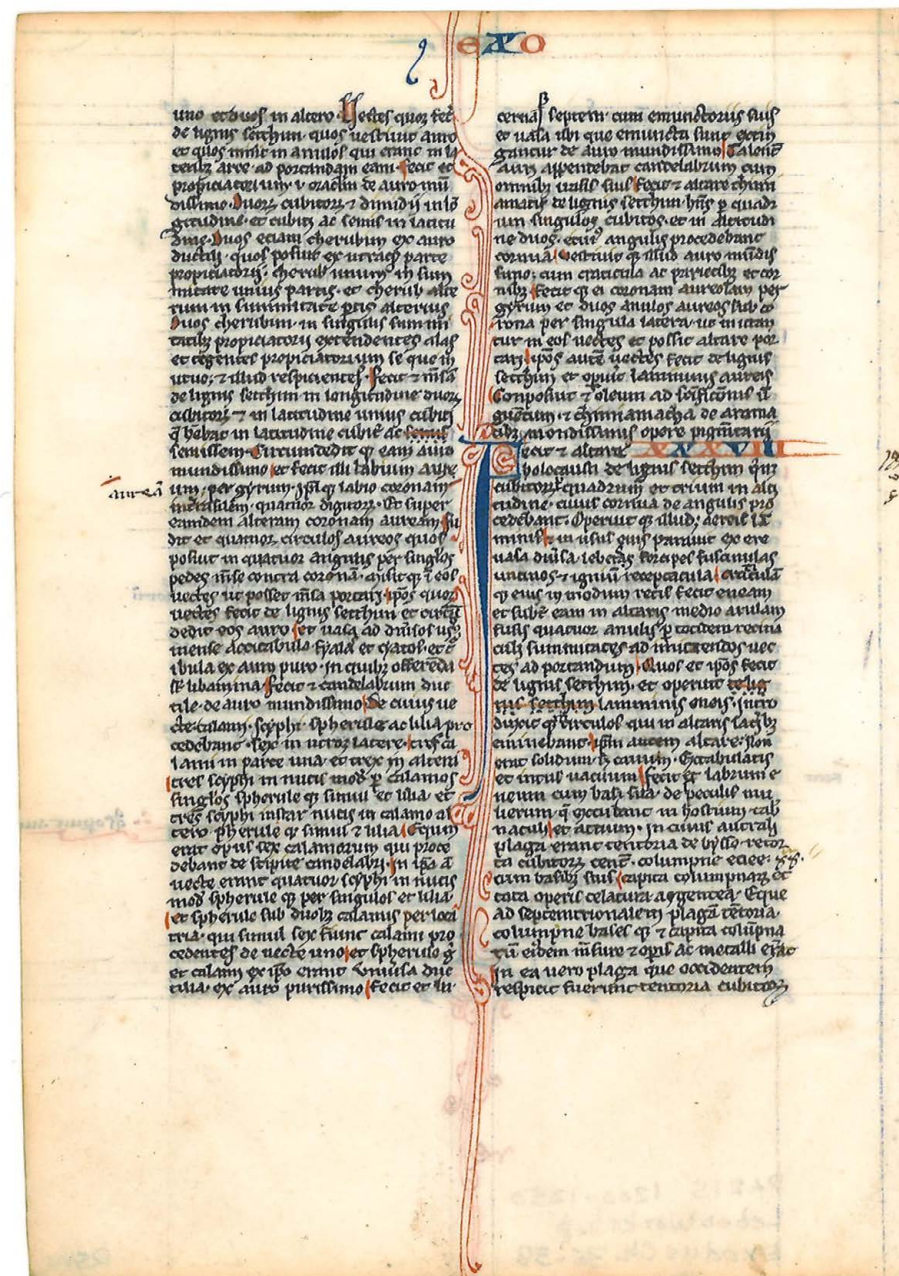
Vellum leaf, c. 146 × 103 mm, double columns of 50 lines written in a very small gothic hand in black ink, ruled in plummet, two initial 'F's (*Fecit*) in blue with red penwork flourishing and long marginal extensions, running-titles ('EXO', 'DUS') and chapter numbers in alternating blue and red letters, capitals touched in red; a few tiny pinprick holes; modern pencil note to recto; very good. £100

A leaf on very thin vellum with several chapters of Exodus from a small single-volume thirteenth-century Latin Bible.

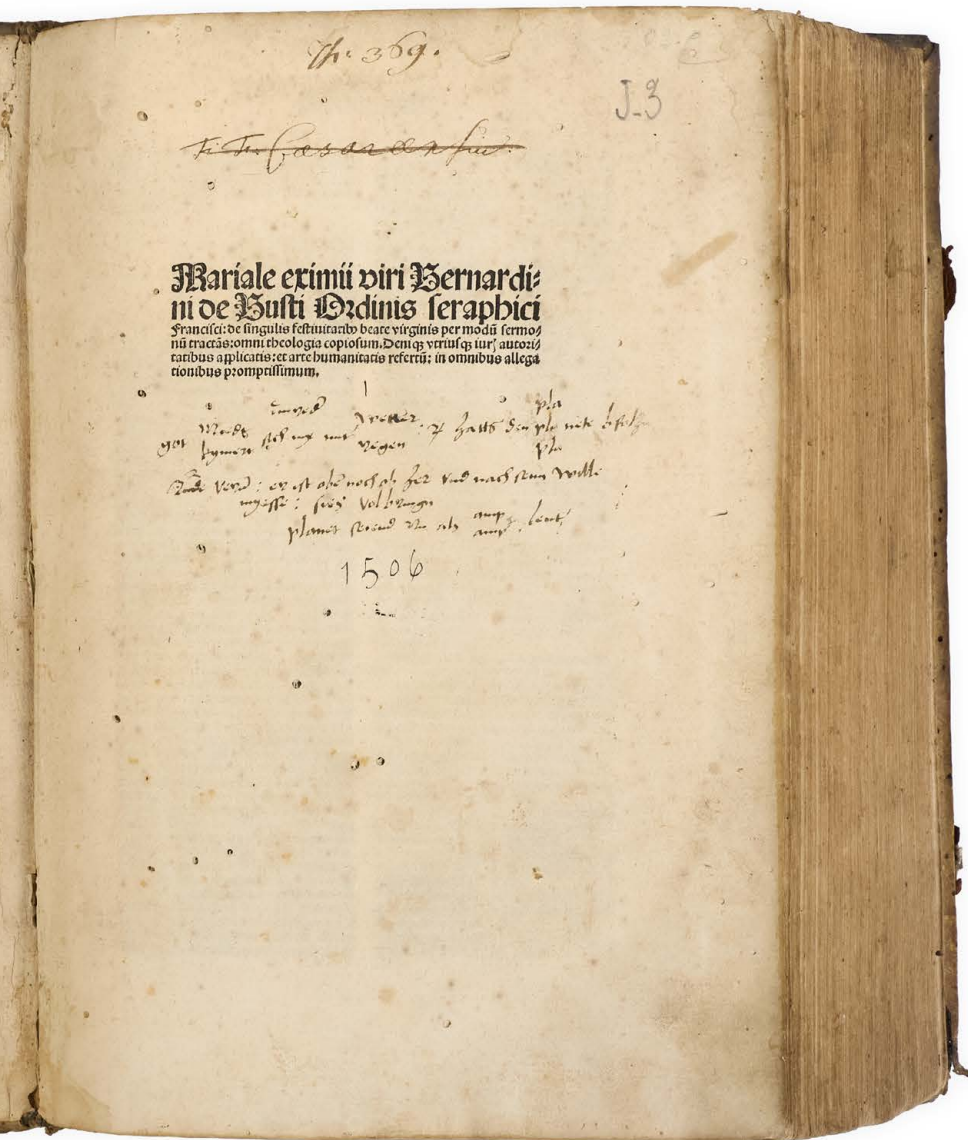
Bibles such as these – with the order and names of the biblical books standardised and with the short prologues ascribed to St Jerome, divided into numbered chapters, in small format, on thin vellum, two columns per page, with headings and initials in red and blue – were absolute bestsellers. Developed in Paris in the late twelfth or early thirteenth century, these Bibles 'were produced in such

huge quantities between about 1240 and about 1280 that copies served the needs of all the rest of the Middle Ages' (De Hamel, *A history of illuminated manuscripts*, p. 120). Their success is often associated with Franciscan and Dominican friars who used them on their travels preaching throughout Europe. Their resemblance to modern Bibles is striking: 'it is hardly possible to find another object which was so new in 1200 and which is still made with so little modification today' (*ibid.*).

The text here comprises a detailed description of the construction of the tabernacle and its sacred furniture by the artisan Bezalel, according to God's instructions to Moses. We read of the tabernacle's curtains, boards, pillars, table, altar, cups, bowls, and candlesticks, as well as of the Ark of the Covenant. A modern pencil note to the recto suggests this leaf was written in the so-called Leber workshop, a thirteenth-century Parisian atelier.



Franciscan Mariology



9. BUSTI, Bernardino de'. Mariale ... de singulis festivitibus beate virginis per modum sermonum tractans: omni theologia copiosum. ... [(Colophon:) *Hagenau, Heinrich Gran for Johann Rynmann in Augsburg, 1 March 1506.*]

Folio, ff. [353]; A⁸ B⁶ a⁸ b–i^{8/8/6} k–p^{8/6} q–r⁸ s–t⁶ v–z^{8/6} aa⁸ bb–nn^{8/6} oo⁸ pp–vv^{8/6} xx–zz⁸ &&1–7, with medial blank B6 at end of table but without final blank &&8; tear to head of inner margin of n3 and small tear to foot of inner margin of z6, small stain on c2, occasional light damp-staining, minor worming to first nine and last three quires, overall a very good copy; bound in contemporary south German blind-stamped pigskin over bevelled wooden boards, spine with manuscript lettering and nineteenth-century gilt sheep lettering-piece, traces of two clasps to fore-edge; binding a little rubbed and wormed; sixteenth-century annotations in Latin and German to c. 284 pp., inscription dated 1588 to front pastedown (partly excised) with a quote from the Psalms, seventeenth-century inscription 'FF Caesareensium' to head of title with their inventory number 'Nr 369', nineteenth-century note to front pastedown 'Duplum Bibliothecae regiae Monacensis'. **£3500**

A volume of Observant Franciscan sermons devoted to the Virgin Mary, with extensive contemporary annotations, from the Bavarian monastery of Kaisheim and in a contemporary German pigskin binding.

'Bernardino da Busti, a disciple of Michele Carcano and one of the most important Italian Observant preachers during the closing decades of the fifteenth century (entering the order in 1475), nowadays is valued predominantly for his influential *Mariale de Singulis Festivitibus Beatae Virginis Mariae* (63 sermons that together form a large mariological treatise)' (Roest, p. 77). First printed in Milan in 1492 and expanded for the 1493 edition, Bernardino's work promoted the cult of the Immaculate Conception (still a matter of vigorous debate) and argued against (Jewish) usury. Unlike most fifteenth-century sermonisers, both Busti and Michele Carcano referenced classical writers and philosophers in their sermons, implying that they preached in Milan to a more educated audience.

This copy is richly annotated by an early German reader in both Latin and German. The annotations range from a single word on a page to notes covering all four margins, often writing sideways or upside down around the margins, noting the date 1541 several times (for example on dd1^r). He uses manicules with a long pointing finger, often mentions St Anna (Mary's mother) and Jews, and notes some of the biblical

Handwritten notes at the top of the left page, including 'Dars' and 'V'.

Dars

V

aus cogitatio versabat circa salutatiois no-
uitatem: a seculo non est auditus q' aliq' re-
mina ab angelo sit vocata gra plena. vel bi-
dicata: ideo talis nouitas x'p'oz q'dammodo
eam turbauit et in admirationem duxit.
Un' p'p' rauent: vbi sup' ait. Venerat an-
gel' in specie blandus. in f'mone terribilis.
buana p'feres: diuina reprimet. vñ z virgi-
ne qua leuiter sollicitauit vñ: turbauit au-
ditus. Et Aug'. in f'mone de annunciatione
inqr. Post ill' benedictiois plagiu' terret
q' nouitate x'p'oz. Tercio sua cogitatio
sabat circa sua indignitate. q' indigna se re-
putabat tali visione z salutatioe. Un' Berni.
vbi s. ait. Nimir' indigna angelica saluta-
tione reputabat: z forsitan in mere talia me-
ditatio reuoluebat. Un' Berni v' veniat ad
me sic salutatio angel' dñi: Quarto ei' cogi-
tatio versabat circa dei bonitate q' rata erat
q' p' ipam humanu' gen' saluare z redimere
disponeret. Un' illi inqr Berni. vbi s. Inue-
nisti quod ante te inuenire nemo potuit: gra-
tiam q' apud dei: dei et homi' pacem mori-
delinctor' z vice repararem. Et Hieronym' in
f'mone ad Eusto. ait. Hec est q' dedit an-
gelus gl'am: dei ter' sine vicio: vñ o' dñe
et morbo disciplina. Ista igit q' tunc in cor-
de suo reuoluebat noluit statim redere: s' co-
gitabat q'lis esset illa saluatio: seruus illud
psalmi potest dicere. In redendo nūq' celer esse
memoro. Un' p'p' rauent. vbi s. inqr. Lito
nāq' r'ndere facit: et huane cogitatio x'p'o
poderis emagim' z iudici p'marturi. z Berni
ardus vbi s. ait. Turbata est s' non p'p'ur-
bata. q' g' turbata est tunc verecundia g'nal. q'
nō p'urbata for' rituditinis. q' tacuit z cogi-
tauit prudēcie. Turbat' s' in inqr. p'ba: et nō
sunt locut'. Logitauit dies ante q's. Sic brā
x'p'o turbata ē. z nō est locuta: sed cogitauit
qual' esset illa saluatio. z sequit' in euang'lio
p'dicto angelica p'ortatio. nā dicit. Ne
timeas Maria. s. de salutatioe insolita. cui'
cā subdit. Inuenisti em' gram ap'd dei. s. nō
solū p' se p' toto humano generi. In h'
autē cognoscat angel' bon' a malo. q' ange-
lus bon' qñ apparet in p'ncipio rectet in me-
dio p'ortat. in fine q'o leuificat. z lo' angel'
lus q' gine b'ndictam in p'ncipio teruit qñ
ipa turbata fuit. In medio p'ortauit qñ dñi
uit qñ cā dei filio grauidā reliquit. Angelus
q' mal' qñ in angelū lucis se transfigurat
p'mo dederat. In medio diuersis reatōis
bus mltis turbat. In fine q' mltū p'rtat
Iste q' angel' cogitēs q' cogitatio x'p'is x'p'as
bat circa q'nto: angelica. at ille r'ndit p'io ad
q'ntat salutatioē dñi at sic timeas maria. sup' q'
dicit Berni. Timeas maria. nūb' b'ndicti vel

Extensive handwritten notes at the bottom of the left page, including 'Dars' and 'V'.

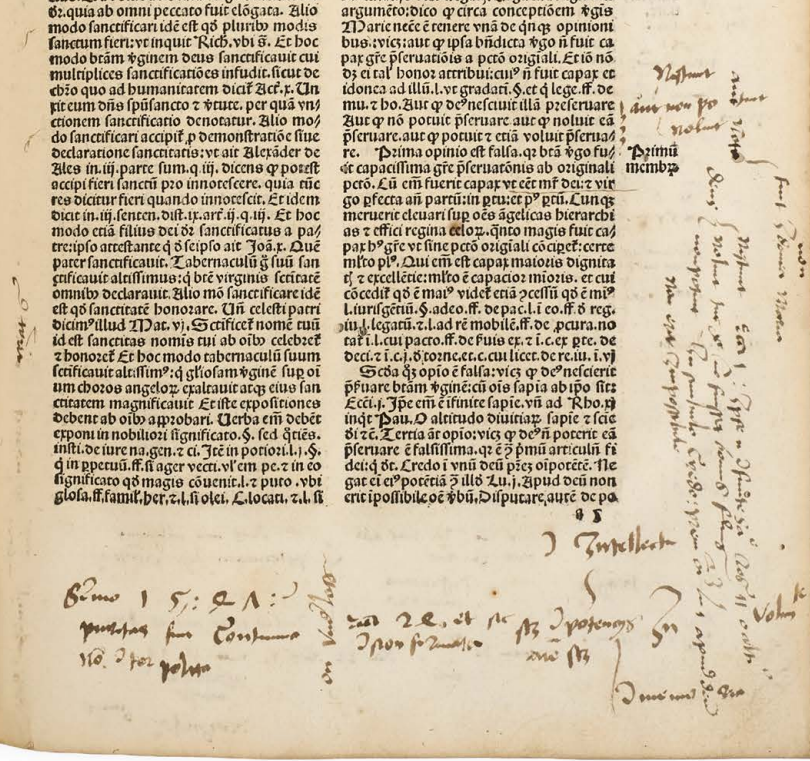
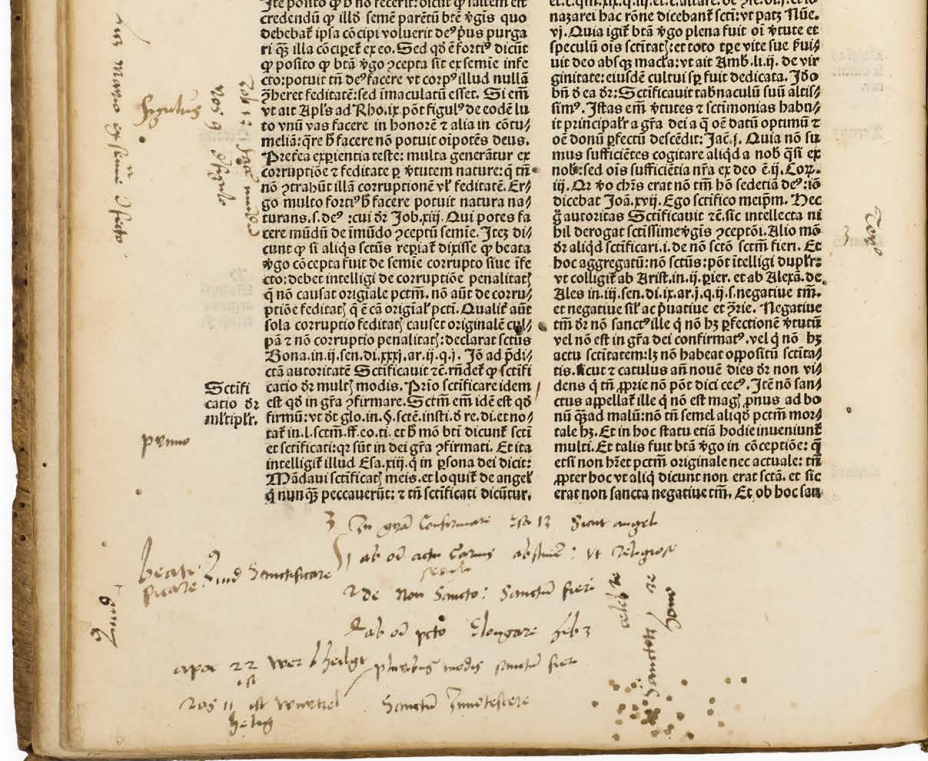
Handwritten notes at the top of the right page, including 'Bermo. III. De Annuciatioe Marie'.

Bermo. III. De Annuciatioe Marie

ma natura credidit: Ille pro natura dubita-
uit. hec integre ra ordine q'suit. Ille q' d' de
impel lenio expleus ad fidē n' accessit. hec ad fidē
sine creptu p'currit. hec mirabat' d' p'ru x'
gialitue de p'ceptu dubitabat p'ugali. tūc
p'p' q' x'p'o n' dubitauit de facto s' m' q'suit
de mō. Un' Berni. vbi s. ait. Nō dubitat x'p'o
de facto: s' modū q'ntē z ordinē. nō ei q'ntē an-
fiat: s' quō fiat. Et Berni. sup' Luc. d'r. Nō d'
effectu x'p'o dubitauit: s' accomodauit affe-
ctū: s' iposidit obsequiū. Neq' ei nō crede-
re angelo maria debuit neq' tā temere vsur-
pare diuina. vñ dicit. Quō fieri uidet: Tem-
perato: ē ista r'ntio q' x'p'a sacerdot'. Hec
ait. Quō fieri uidet: Ille r'ndit. Un' Berni.
Negat ille credere. z q' fidei adhuc aliu'
q'ntauro: Ista se facere p'fecit. nec dubitat
esse faciendū q' quō fiat inqr. legere em'
Lucia. Ecce x'p'o p'cepit z p'ner filiu'. is
credidit furuz. s' quō fieret ante nō legere
Nō em' quādamodū fieret v' p'phere canro
fuerat reuelatū. Tancū em' mysteriū nō bo-
mis fuit sed angel' ore p'mēdi. Decille
Sedū ē ar q' r'ntio modis p' aliq' mult'
er filiu' generare. aut ipialit' sic fit i bap-
tismo v' in p'ueritōe ad fidē. Iura illi. j. Lo-
r'ntū. vñ. In chio iesu p' euāgelium ego vos
genui. Aut naturalit'. de viro v' fit cōter.
Aut sup'nat'ali. op'atioe spissit' sine viro
dicit' q' beata x'p'o. Quō fieri istud angeli d'i
id est. quō intelligis tu q' istū filiu' debeam
generare. Si dicis q' spūalit'. q' scrie me'
filiu' spūal'. magnū q' d' e' r'ntale filiu' spūalē
dicis: tū nūb' ad me p'uenit. q' d' m'ca fua
stantia nūb' habebit. Si q' intelligis q' na-
turalit' generabo: q' volūtas ad te fit q' de
Ioseph spūso meo ipm d'bea generare: gau-
debo q' d' de r'ntabili. p'le. s' tū dolebo de p'
dia q' g'ntare. Si autē intelligis q' sup'na-
turalit' z diuina x'p'ure generabo: gaudebo
q' d' de p'le r'nta magnifica z de x'p'ure p'ler-
uata. Un' Berni. sup' Matt. d'r. ait i p'ona
x'p'is. Cū dñs r'nt' p'le me sciat vortē cē
ancille sue v'z: nō cognoscere q' lege q' ordi-
ne sibi placebit' illd' faciā. Si me oportu-
erit frāgere vortē v'ralē parā filiu' z gaude-
bo de filio: z dolebo de p'posito. Fiat autē vo-
lūtas. Si ar q' x'p'o p'cipit z x'p'o parā
q' d' v'z s' sibi placuerit ipso sibi ei nō erit
f'ntatam vere q' r'p'etie humilitatē ancill'
leue. Sedo angel' modus sibi exposuit
q' s' s' spūalit'. nō naturalit'. sed sup'nat'
turalit' z mirabilit' filiu' generat' dices. Quō
fieri istud tē. vbi Berni. rauent. ait. Inre-
gaur Zacharias angelū z punit' fuit. In
rogationū diuersitat' cā p' diuersa Deco

Extensive handwritten notes on the right page, including 'Bermo. III. De Annuciatioe Marie'.

Extensive handwritten notes at the bottom of the right page, including 'Bermo. III. De Annuciatioe Marie'.



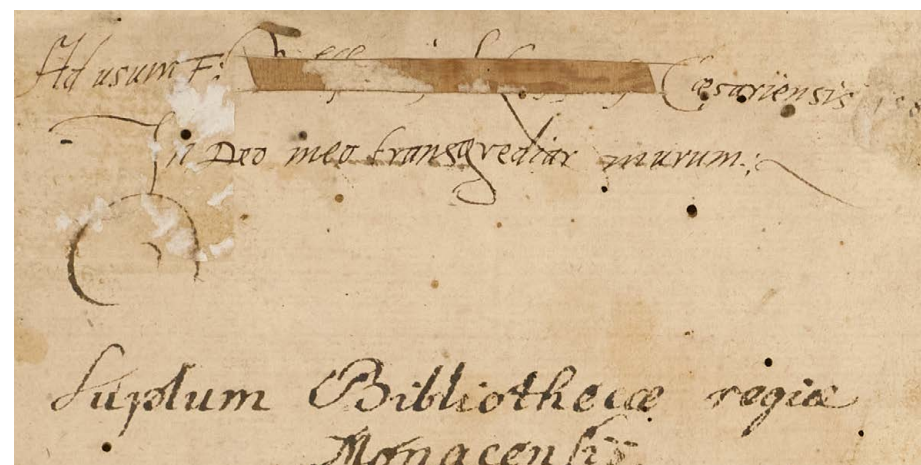
references, along with keywords from the text and the occasional piece of historical context ('Tempore Justiniani', in the time of Justinian, for the second sermon on the Purification of Mary; ii4'). Many of the notes provide diagrams of the author's rhetorical structure or themes, though some merely translate a word or phrase into German.

Provenance:

The Cistercian monastery of Kaisheim (Bavaria), with the ownership inscription of a particular Kaisheim friar to front pastedown dated 1588 (partly excised) and a later institutional inscription to head of title. The volume then passed, presumably during the time of secularisation, to the Hofbibliothek in Munich, and eventually sold as a duplicate (not identified in any of the nineteenth-century auctions of duplicates).

Library Hub finds only two copies in the UK (BL, St Paul's Cathedral), to which OCLC adds two in the US (Huntington, St Bonaventure).

VD16 B 1913; USTC 675128. See Roest, *Franciscan literature of religious instruction before the Council of Trent* (2004).



Thirteenth-century Endleaves: a Franciscan's Homilies

10. BROICKWY VON KÖNIGSTEIN, Antonius. Concordantiae breviores, omnium ferme materiarum ex sacris bibliorum libris, non solum divini verbi co[n]cionatoribus, verum etiam studiosis om[n]ibus summo p[er]utiles ac necessariae ... Aeditio secunda, quae nunc ... sententias omnes ... complectitur. *Cologne, Peter Quentel, 1530.*

[bound with:]

GIES, Emmerich. Autoritates allegabiles totius Veteris et Novi Testamenti, in alphabeticum ordinem summa diligentia redactae ... Aeditio secunda, quae nunc sine ulla abbreviatione sententias omnes ad longum complectitur. [*Strasbourg, Johann Herwagen the Elder,*] 1526.

Together two 8vo works bound in one volume; *Broickwy*: ff. [232], title within ornamental woodcut border, woodcut initials and headpiece; minor damp-stain in lower outer corners of first few leaves, but a very good copy; *Gies*: ff. [135]; minor soiling and staining on title, but an excellent copy; bound together in **contemporary German blind-stamped calf** over pasteboard, covers tooled to an off-centre panel design, the panel filled with four vertical strips of a single floral roll, spine with three double bands, remains of two pairs of ties, endpapers formed from two leaves of a thirteenth-century manuscript (see below), endguards formed from fragments from different medieval manuscripts (one a copy of Gregory IX, *Decretals*), old paper label on spine bearing manuscript shelf-mark; slightly rubbed and scratched, short closed crack in upper joint, two small wormholes at foot of spine. **£4500**

I. Rare second edition (first, 1529) of this popular Bible concordance for the use of preachers, in a well-preserved contemporary binding.

Antonius Broickwy von Königstein (c. 1470–1541, also Broich, Bruich, Brakwy) served as guardian of various Franciscan friaries (Brühl, Koblenz, Nijmegen) and was probably a cathedral preacher at Cologne. The present edition of his *Concordantiae breviores*, which went through seven editions between 1529 and 1550, promises a text purged of all abbreviations. It also includes a dedicatory letter to the Lutheran Count Ludwig von Stolberg-Wernigerode not present in the first edition.

II. Rare first and only edition of this alphabetically organised compilation of adducible Biblical phrases. It is divided into three sections: the Old and New Testaments and the Psalms. Like Antonius Broickwy's work it would have been a useful tool for preachers. Little appears to be known about the author.



Manuscript waste:

The endpapers of the present volume are formed from two well-preserved leaves from an early and well-written manuscript of Lucas de Bitonto's *Sermones* (Germany, mid-thirteenth century); each approximately 195 x 150 mm, double columns written in a small and neat gothic bookhand, dark brown ink, 47 lines, ruled in plummet, three-line initials in blue with penwork flourishing in red, rubrics, biblical passages underlined in red crayon (perhaps by a slightly later hand), a few marginal annotations and a manicule; lightly soiled and stained, folded where stitched into binding, but in very good condition preserving prickings in outer margins.

Lucas (also called Lucas Bituntinus or Lucas Apulus) was a Franciscan preacher active in the 1230s and 1240s. The Franciscan chronicler Salimbene de Adam calls him 'scholasticus et ecclesiasticus et litteratus homo et in Apulia in theologia eximius doctor'. He is possibly to be identified with the 'magister Luca' named in papal letters of 1220 as provincial minister of the oriental province. His sermons, perhaps written c. 1240, were ostensibly designed to function as a model sermon collection and as an instructional aid for friars training at the study houses of the order.

The first leaf here contains part of the following sermons: 'Numquid oblivisci potest mulier' (on Isaiah 49,15); 'Si in preceptis meis ambulaveritis' (on Leviticus 26,3); and 'Misereor super turbam' (on Mark 8,2, here designated 'in rogat[i] onib[us]') (Schneyer, *Repertorium* IV p. 57, nos. 108–110).

The second leaf contains part of 'Estote prudentes et vigilate' (on 1 Peter 4,7) and 'Cum venerit paraclytus, quem ego mittam vobis' (on John 15,26, here designated 'Sermo ewangelii') (Schneyer, *Repertorium* IV p. 58, nos. 117–8).

Provenance:

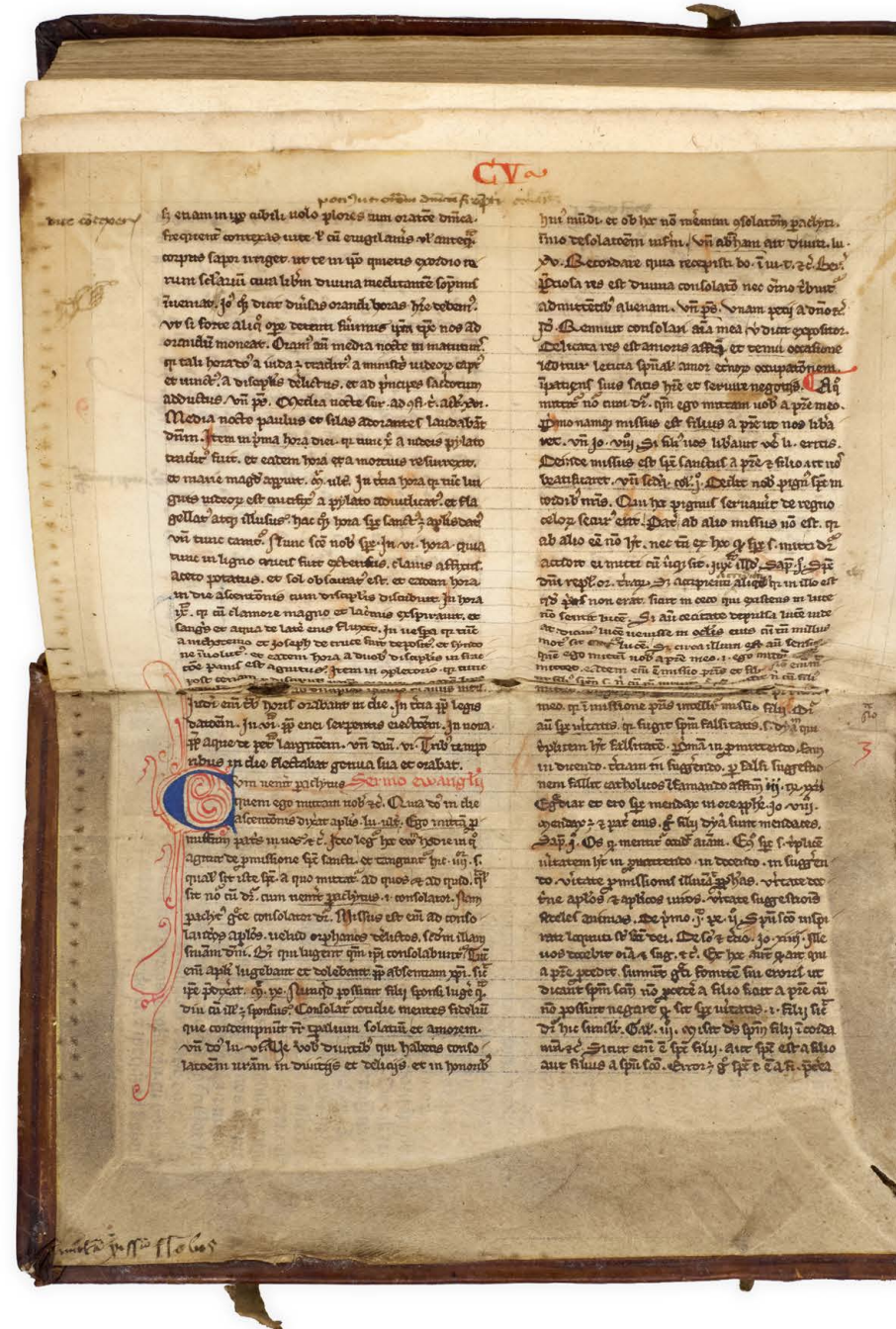
1. 'F[rater] Joannis Embricani[?] Dominicani' (sixteenth-century ownership inscription on front fly-leaf).

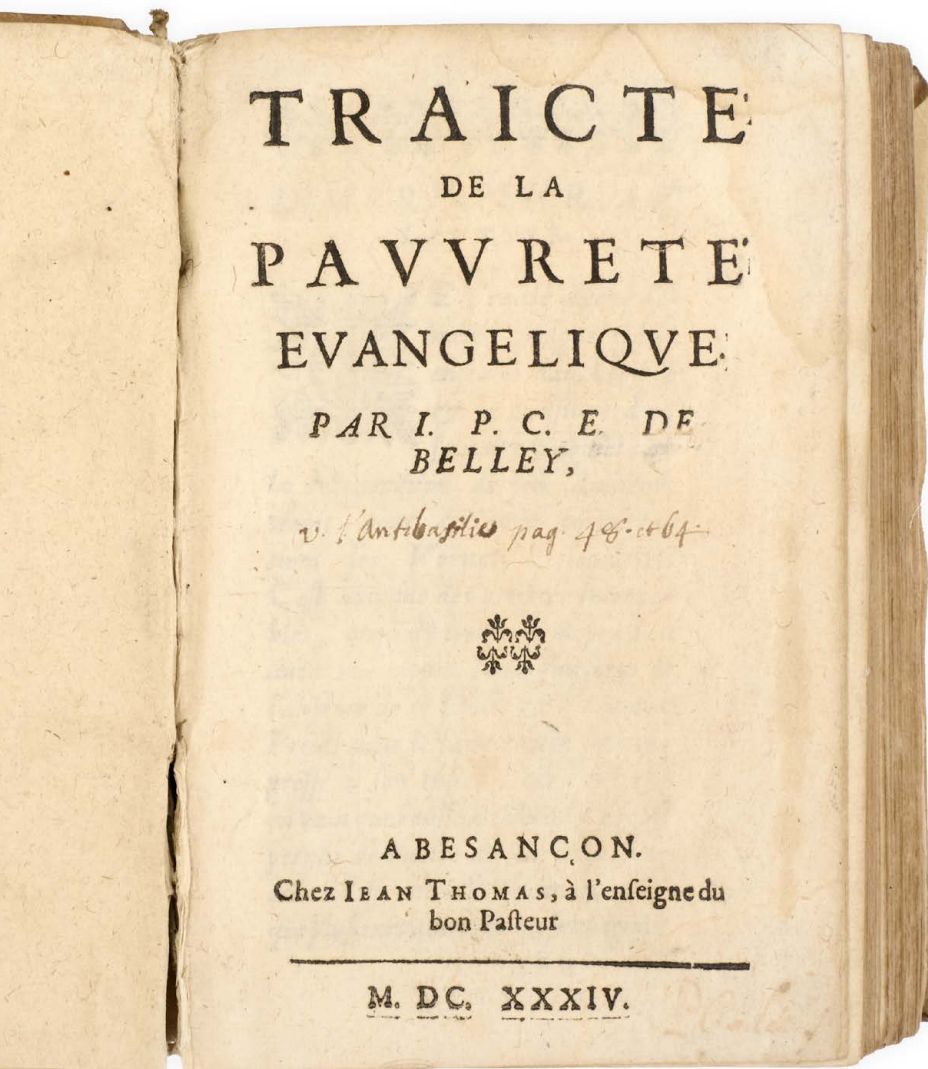
2. 'Bertoldus Trauelinā past[or] Jarok[?]' (sixteenth-century ownership inscription on title of first work).

I. VD16 B 8361. **OCLC finds no copies in the US. Library Hub records a single copy, at Birmingham University.**

II. USTC 613985; VD16 G 1960. **OCLC finds no copies in the US. Library Hub records a single copy, at Lincoln Cathedral.**

For the manuscript leaves see Rasolofoarimanana, 'Luc de Bitonto, OMin, et ses sermons', in *Preaching and society in the Middle Ages: ethics, values and social behaviour. Proceedings of the XII Medieval Sermon Studies Symposium* (Padua, 14–18 July 2000), ed. Gaffuri and R. Quinto, Padua, 2002, pp. 239–247; and E. Sutcliffe, 'Medical knowledge in thirteenth-century preaching: the sermons of Luca da Bitonto', in *Journal of medieval history* vol. 49 (2023), pp. 45–71.





Lady Poverty contested

II. CAMUS, Jean-Pierre. Traicté de la pauvreté evangelique. Par I. P. C. E. de Belley. 'Besançon, chez Jean Thomas, à l'enseigne du bon pasteur' [Paris, Gervais Alliot and Robert Bertault], 1634.

8vo, pp. [9], [3, blank], '390' (i.e. 386), [2, errata]; numerous errors in pagination and catchwords, woodcut initials, headpieces; small abrasion to title-page, light marginal damp-staining at beginning, some marginal worming to pp. 81–100 and 151–160, some creasing towards the end; a good copy in contemporary vellum, title in manuscript to spine and top edge, printer's waste to hinges; upper hinge split, lower cover cockled and stained; later seventeenth-century ownership inscription to front endpaper 'Dumoulinet Des Tuilleries', occasional later seventeenth-century marginal annotations in French, with note to title and notes in Latin to last page and rear endpapers in the same hand.

£575

Uncommon first edition of this polemical work by Jean-Pierre Camus (1584–1652), bishop of Belley, renowned preacher, and prolific novel writer, published with a false Besançon imprint, and with a foreword by the fictitious printer 'Jean Thomas'.

From the 1620s onwards Camus did not shy from penning works critical of the regular clergy, whom he accused of considering themselves above secular clerics, of evading the authority of bishops (such as himself), of refusing to get their hands dirty, and of accumulating the Church's wealth; he even had a run-in with Cardinal Richelieu on the subject.

During a stay in Besançon in 1632, Camus was accused by a Capuchin monk of falling into the same error as the thirteenth-century theologian William of Saint-Amour, who had so strenuously opposed the rise of the mendicant friars. Piqued by the comparison, Camus penned two tracts: the *Traicté de la pauvreté évangélique* and *Traité de la désappropriation claustrale*. In the former he argued that nothing prevented secular clergy and lay persons from practising 'evangelical poverty' with greater perfection than monks and mendicants, despite not taking vows to this effect, while in the latter he claimed that renouncing private property was not enough to render regulars 'poor' in an evangelical sense.

Correctly anticipating the regular clergy's resultant wrath and recourse to the king, Camus employed a fake Besançon imprint for both works – a knowing nod to the city in which they were composed. They were in fact printed in Paris by Gervais Alliot and Robert Bertault, as the authorities (not so easily fooled) soon discovered.

The occasional marginalia (one dated 1697) include a note on reconciling the opinions of Aquinas and Bonaventure, while the Latin annotations at the end refer to Geoffroy bishop of Châlons and Gerald of Wales.

Five copies traced in the UK (BL, NLS, Advocates Library, Durham University, Middle Temple) and two in the US (Cornell, Syracuse). USTC 6809540. See Bernard de Vregille, 'Un imprimeur fantôme à Besançon: Jean Thomas, 1634', *Revue française d'histoire du livre*, 1997, vol. 96–97, pp. 315–328.

pour moy j'en
voit pas ou est la
Difficulté de l'opinion
et ces deux saints
puisque leurs opinions
quoique différentes dans
le forum reviennent
à la même. Car la
Conduite n'est pas moins
l'usage de leurs conuents
de leurs meubles et des
provisions qu'ils font
que les Jacobins, et a
quoy sert la propriété
dit Jean XXII. quand
on en de pare l'usage
aussy rejette l'il ex
propre du domaine
direct pour la souuer
des Cordeliers, dont il
se retenoient l'usage
et ne seroit pas
bien voulu que
voilà soit la leur
volonté. v. les holl.
vision et l'imagin.
v. 9. inf. p. 227.

lation de l'Historien, qui parle neant-
moins comme tesmoin oculaire,
et ces deux saints ayant veu les contrats, & les monu-
mens, & documens dont il parle. Pour moi tandis que ie me ran-
ge ici du costé de saint Bonauen-
ture adioustant plus de foi à ses opus-
cules que j'ai leuës qu'à ces contrats
que ie n'ai veus que dans le recit de
l'Historien que j'ai nommé, ie me
trouue d'autre part en peine à adiu-
ster ce qu'il dit de cette sorte de Pau-
ureté qui reiette mesmes les immeu-
bles en Commun, avecque ce qu'es-
crit saint Thomas sur ce sujet. C'est
pourquoi ie remets cet accord à ceux
qui s'essayent d'accommoder les Do-
cteurs Angeliques & Subtil en des
questions de plus grande importance,
estimant qu'ils trouueront mieux que
que moi le nœud de celle-ci.

Cependant que S. Thomas estime
que la Pauureté, qui, retenant en
Commun le domaine ou la propriété
des Conuents & des meubles, re-
jette les immeubles & les Reuenus
stables, soit la plus propre & con-
uenable aux Ordres qui s'addonnent

à la vie meslée d'action & de contem-
plation qui est celle des Apostres: S.
est-ce que de grands Personnages
pour ceste mesme sorte de Cloistrier
preferent celle qui possède en Com-
mun des rentes moderees. Ceux-
font le Cardinal Cajetan sur la som-
me de S. Thomas, Soto sçauant Do-
minicain, & Viguerarius.

Quant au Ferrarius qui a l'explique
la Somme contre les Gentils du Do-
cteur Angelique voici son auis en ces
termes. En ce temps où la charité e-
refroidie & les Ordres Mendians mu-
tipliez, en sorte qu'à peine peuuent
ils tirer l'entretien de leur vie qu'à
uecque de grandes distractions & so-
licitudes, qu'ils retirent de la cōten-
plation & de l'Estude, il semble pl-
conuenable qu'ils ayent des posses-
sions en Commun, dont ils puissent
auoir leurs necessitez, sans auoir re-
cours à la mendicité.

Mais qu'est-il besoing d'all-
chercher des Docteurs Particuliers
quand le saint Esprit parle par
bouche d'un Concile Oecumenique
Celui de Trente ne témoigne-t'il pas



Spiritual Fruits Granted

12. [CAPUCHINS.] Diploma conferring 'privilegium maximum'. *'Bojonii'*, 22 October 1779.

Single sheet (30 × 43 cm), recto with 10 lines of engraved text, completed with 5 lines in manuscript, surrounded by an elaborate engraved border with Capuchin seal embossed in blind within cartouche at foot, verso blank except for a few faint contemporary manuscript notes; a little soiling and creasing otherwise good; small label with monogram 'VM' pasted to bottom right corner of recto. **£450***

An attractive diploma issued by Erhard von Radkersburg (1714–1798) in his capacity as Minister General of the Capuchins to one Nicolas Homont and his family, granting them the spiritual benefits of the devotions and good works undertaken by the order.

The diploma entitles Homont – as well as his mother, brothers and sisters ('Matri nec non Fratribus et Sororibus') – to the spiritual fruits accruing from Masses, prayers, vigils, penances, pilgrimages, meditations, and charitable works undertaken by the Capuchin order, in accordance with powers granted to this effect to the Franciscans by the fourteenth-century Pope Urban V. The document was issued by Radkersburg – an Austrian who served as Capuchin Minister General between 1773 and 1789 – during one of his general visitations in October 1779.

The remarkable engraved border depicts St Francis of Assisi, with stigmata, kneeling before the Virgin, along with several other Franciscan friars.





NOS FR. ERHARDUS A RADKERSPURGO TOTIUS ORDINIS
FF. MIN. S. FRANCISCI CAPUCCINORUM MINISTER GENERALIS L.L.

*Domine Nicolae Monacho & Matri meae non
fratribus & sororibus concedimus hoc
privilegium maximum in Nomine Domini*

Juxta licentiam, et facultatem Officio nostro concessam ab Urbano felicis recordationis Papa V. alijs:
que Summis Pontif. tenore presentium illos in spirituali nostre Religionis filios cooptamus, &
illos participes facimus omnium Missarum, Sacrificiorum, Officiorum, Orationum, Obedien-
tiarum, Vigiliarum, Penitentiarum, Austeritatum, Peregrinationum, Meditationum, Piarum
in Deum affectionum, Silentii, Proprie voluntatis abnegationum, caeterorumque bono-
rum operum, quae (Dei gratia opitulante) in Ordine nostro promoveri soleant.

In quorum fidem has manu nostra Subscriptas Sigillo majori Officii nostri muniti jussimus
Datum in Conventu nostro Bojoni in Quarta non. Julii 1719 =

24. 22. 4bris 1719 =

Fr. Erhardus qui signat



A Franciscan at the Council of Trent

13. CASAL, Gaspar do. *Axiomata christiana ex divinis scripturis & sanctis patribus. Coimbra, João da Barreira and João Alvares, 1550.*

4to, ff. [vi], 196, [6]; woodcut arms of John III of Portugal to title, woodcut armillary sphere on verso, woodcut initials; occasional light browning, barely noticeable gnawing along the fore-edges in a few quires, but a very good copy on thick paper; bound in seventeenth-century stiff vellum, edges stained blue, remains of paper library shelfmarks on spine; ownership inscription of Giovanni Antonio Delfini (see below) on title, and of Giacomo Soranzo, dated 1724, on the front free endpaper. **£2500**

First edition of Gaspar do Casal's major work of theology, which informed his participation in the Council of Trent, from the library of another participant in the Council.

The Augustinian Casal (1510–1584), Professor of Theology at Coimbra, had been appointed as royal preacher and preceptor and confessor to the heir by John III. He distinguished himself for his fine philosophical mind and was appointed to attend the Council of Trent in the second and third sessions, 1552 and 1561, as bishop and theologian of the King of Portugal. There he expounded especially on the doctrine of the Eucharist and the Real Presence in the Mass.

This copy eloquently speaks of the atmosphere of dialogue and reciprocal influence among exponents of Catholic orthodoxy at Trent. It bears the ownership inscription of Giovanni Antonio Delfini (1506–1561), another prominent friar (Vicar General), professor at Bologna and Inquisitor, who had been invited to the Council in 1545 by Paul III.

IOANNI TER-

TIO ORTHODOXÆ FIDEI
EGREGIO ZELATORI PORTUGALLIÆ,
& Algarbiorum, citra & ultra mare in Afri-
ca. & cæt. Regi potentissimo Frater
Gaspar Doctor Theologus, Ere-
mitarum Sancti & magni
Augustini professus,
Suus cōcionator
indignus.

PERPETVVM REGNVM: ET VITAM FORLIGEM.



IRANDUM NON ERAT,
Rex potentissime, quod priscis tempori-
bus, dum spiritalis nequitia velut leo a-
perire per suos ministros aduersus Christi
Saluatoris nostri fideles rugiebat, eos à cōiūctu politico
ad aspera quæq; montium sub tetrīs antris habita-
cula, crebrescentibus minis, exquisitissimis martyri
generibus (quæ horret continuū humana fragilitas)
pellens: quando cunctis populis Christi sacratissimi ve-
nerandissimum nomen odiosum erat, Iudeis quidem
scandalum, Gentibus autem stultitiam: & recenseccle-
sia eo nomine congregata, tyrannides timens treme-
bunda latitabat: dum adhuc illud propheticum in cor-
pus Christi mysticum implebatur. Quare fremuerunt

Philæ.

Axiomata Christiana

Ex diuinis scripturis, & sanctis patribus, cum ecclesiasticis, tum etiam Scholasticis, per Reuerendū Patrem fratrem Gasparem, ordinis eremitarū sancti Augustini, Doctore Theologū, ac Regiū concionato re indignū, Nunc nūc nouiter collecta, opus hactenus desideratū aduersus hæreticos, antiquos, & modernos.



CONIMBRICAE.
Apud Ioannem Barrerium, & Ioannem
Aluarum Typographos Regios.

M. D. L.

Jo: delphin

There 'he attended the opening of the first session, and then participated as a consultant in the preparation of the decrees of the fourth, fifth and sixth sessions, dedicated in particular to the Holy Scripture, definition of the nature of original sin and justification. In Trento [he] spoke on 26 June 1546 on justification and on 27 January 1547 on the Sacraments, reaffirming the thesis of justification through grace, and earning the attention and esteem of all the Council fathers. This is demonstrated, for example, by the fact that, at the close of the first part of the council, in Bologna on 15 May 1548 the pontifical legates granted him a certificate of praise for the work carried out in favour of the cause of the Church. From 1550 to 1558 [he] was regent in the convent of S. Francesco in Bologna, and in this role he always appears present at the congregations of the convent for the period in question. In 1551 he returned to Trento, on the occasion of the reopening of the second part of the council, and on 23 December he spoke on the mass, focusing in particular on the value of the Eucharist' (DBI, *trans.*).

The gift of this book may well have been a token of the encounter between the two theologians. Delfini's views, though more pugnaciously anti-Lutheran than Casal's (see his *Opus eximium* of 1552), were rooted in the same outlook as the one prospected in the *Axiomata*.

The book's illustrious line of ownership continued when it became part of the library of Giacomo Soranzo (1686–1761), the renowned Venetian bibliophile and statist.

Anselmo 267; USTC 343277; Wilkinson, *Iberian Books* 2824.

Ad Gal. 2.
Lib. 1. cap. 5.

nō tota Christianæ fidei
Paulus ipse tantus, ac talis
gelium suum conferre eun
dicaliter, reprobis effice
quis alius poruit quicquam
sultis apostolis ecclesiæ leg
cter sed vere dico. Nemo
contra Faustum ait. Dist
excellencia canonicæ auth
cōfirmata ten:poribus po
& propagationes ecclesiæ
sublimiter constituta, cui
lectus. Ibi siquid velut abl
cere, author huius libri nō
dex mendosus est, aut inte
ligis. Nota verbum, Ap
poribus.

Gratianus dis
x't male, Decres
ta'es epistolæ: in
tercanonicas feri
pturas annomes
rario dist. e. in
canonicis.

Admirandus est
Gratianus: tum
in eo quod fins
ditum quia sub
figmentū confir
mare auduit.

Hic Gratianus admiror
studio motus, inania garri
si diuinas, inter canonicas
gratiosius lubentiusq; aud
dicto confirmavit: quo dixi
ecclesiarum catholicarum
scripturarum solertissimus
quatur: inter quas sane sint
re, & ab ea alij meruerunt a
inquam hominē, tum in eo
inuentum, ex Augustino co
minus fecerit Augustinus v.

Too ill to be a Poor Clare

A Widowed Educationalist steeped in Franciscan Spirituality

14. COLIN, Hyacinthe. *Vie de la venerable servante de dieu Marie Lumague veuve de M. Pollalion, gentil-homme ordinaire du roy, institutrice des Filles de la Providence, sous la conduite de S. Vincent de Paul, morte en odeur de sainteté en 1657. Avec les pieces justificatives ... Paris, Claude-Jean-Baptiste Hérissant, 1744.*

8vo, pp. xxii, 227, [3], [2, blank]; with engraved frontispiece portrait by Roy, woodcut initials, head- and tailpieces; occasional tiny wormholes to blank margins, a few spots; a very good copy in contemporary calf, triple gilt fillet border to covers, spine gilt in compartments with black morocco lettering-piece, red edges, marbled endpapers; slight wear to corners, a few small marks to covers; ownership inscription to front endpaper 'Ce livre est du mon[as]tere de la visitation Ste Marie de Nancy', juvenile drawing of a face to rear blank. **£500**

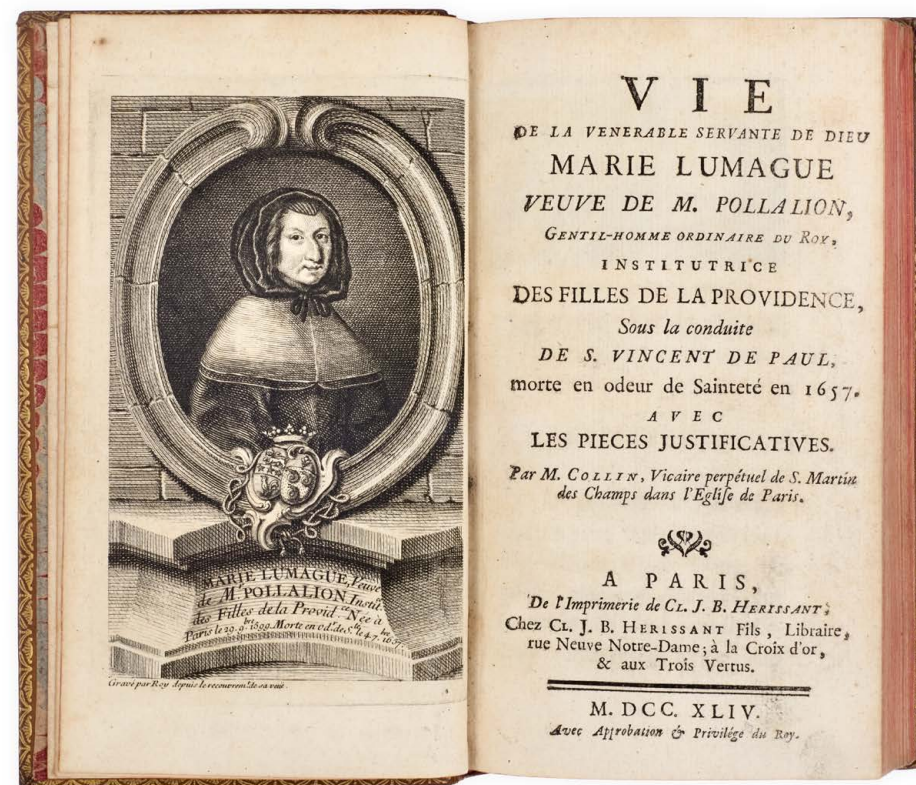
Uncommon first edition of this biography of the educational philanthropist Marie de Lumague (1599–1657) by the cleric and orator Hyacinthe Colin (d. 1754).

Born into a noble family, Marie joined a Capuchin monastery in her youth but was obliged to leave on account of her weak health. After her brief marriage to François de Pollalion, she began her educational career as tutor to one of the daughters of the duchess of Orléans. In 1630, prompted by Vincent de Paul, she established the sisterhood known as the Filles de la Providence, whose members undertook to educate the children of the poor in the country. Marie 'directed that they should be thirty-three in number, and distributed them in the villages of the environs of Paris. Her own means were soon exhausted by the enterprise, but private charity came to the rescue, and Anne of Austria, taking the institution under her protection, presented it in 1651 with a mansion in the suburb of Saint-Marceau' (McClintock and Strong).

Colin's biography was perhaps written in support of Marie's potential beatification; the final chapter describes miracles attributed to her.

Provenance: formerly in the library of the Visitandine nuns of Nancy.

Only one copy recorded in the UK (Bodleian) and four in the US (Christendom College, DePaul University, St Mary's Seminary, University of San Francisco).



PRIMI PRINCIPI
DELLA
GRAMATICA TURCA
AD USO

DEI MISSIONARI APOSTOLICI DI COSTANTINOPOLI
COMPOSTI

DA COSIMO COMIDAS DE CARBOGNANO
COSTANTINOPOLITANO

CAVALIERE AURATO DELLA S. SEDE, E INTERPRETE DEL REGIO MINISTERO
DI S. M. CATTOLICA IN COSTANTINOPOLI

DEDICATI

ALL'EMINENTISSIMO E REVERENDISSIMO PRINCIPE
IL SIGNOR CARDINALE

LEONARDO ANTONELLI

VESCOVO DI PALESTRINA

E PREFETTO DELLA SACRA CONGR. DI PROP. FIDE.



IN ROMA MDCCXCIV.

NELLA STAMPERIA DELLA SAC. CONGR. DI PROP. FIDE
CON LICENZA DE SUPERIORI.



Turkish Grammar for Franciscans in Istanbul

15. COMIDAS DE CARBOGNANO, Cosimo. Primi principi della gramatica Turca ad uso dei missionari apostolici di Costantinopoli ... Rome, stamperia della Sac. Congr. di Prop. Fide, 1794.

4to, pp. 12, 730; title in red and black with woodcut device, text in Roman and Arabic script, tail-pieces; a little light foxing; very good in near contemporary half vellum over marbled boards; some wear to corners and edges, abrasions to boards; small ink stamp to half-title and title. **£1500**

The first complete Ottoman Turkish grammar published in Italian, compiled by the Catholic Armenian dragoman Cosimo Comidas de Carbognano (translator to Count de Ludolf, minister of the Two Sicilies to the Ottoman Porte in the late 18th century) and published by the Sacra Congregatio de Propaganda Fide. This grammar was written for the use of Franciscan missionaries in Istanbul, who sought to convert the Greek, Armenian, and Jewish residents of the city, as imperial edict banned them from proselytising Muslims.

Following the grammar come five charming dialogues presented in three columns (Turkish in Arabic script, Turkish in transliteration, and Italian). These comprise lively conversations between a husband and wife (including an argument over earrings); a father and son (the former advising the latter to be a good Catholic); a student and a teacher (who discuss an armillary sphere); two travellers (who discuss their journeys); and two friends (lamenting that only money is held in esteem). The work ends with Turkish translations of several short Latin fables 'raccolte da Marquardo Guido'.

Atabey 266.

D I A L

iri in Turco , e in Ita

per uso degli studenti

اولکی مک Evvelki m

قری ایله ق kary ila

اراسنده arasynd

بوگون او bu gün ev

کلوب بنی اراد gelip ben

my ?

بلی سنی beli seni c

اوغلی ارادی oghlu arad

دخی بر dahà b

کمه کلمدی kimse gèlm

خیر بن chair , be

کمه کورم kimse gò

طوغرو doghru

سویلیمى lejimni ?

شمیدی başl şindi başl

اولش lar : söz

N

te, e caricato: e allora significa repetizione, come *من بو* *sen bu kkeremi ban-à ejle*, fa a me questo piacere, sì a me, e non agli altri: *بن سنی سورم* *ben senü severim*, io amo te, sì amo te, e non gli altri.

Il Preterito dell' Infinito quando è posto cogli Affissi di possessione, e colla Preposizione *ایله* *ile, ila, yla*, si pronunzia colla penultima breve *ایله طاندم* *ben seni jördüğüm ile tanydın*. Lo stesso però non dee dirsi del Participio passato in *دیگم* *digim, düğüm*, *دیغم* *dyghym*, o *dughum*, ancorche nella voce non sia affatto differente dal Preterito dell' Infinito.

Quando le voci Arabe terminano in consonante raddoppiata, e si accoppiano col verbo *ایتهك* *etnekt*, allora per rilevarle si ascrive nella pronunzia una di quelle consonanti alla prima sillaba del Verbo *ایتهك* *etnekt*, come *زانیتم* *zan-netdın*, mi son immaginato; *ردایتدم* *red-detdım*, ho reso. Così ancora quando succede all' Infinito, o ai Nomi terminati in *ق*, o *ك* una parola, che cominci per vocale, si cambia per miglior suono il *ق* in *gh*, e il *ك* in *j*, come *sevmèj istèrim*, *acmàgh istèrim*, *kajjygh içiün*, *kürèj içiün*; eccetto però le monosillabe.

DIA-

DIALOGHI

familiari in Turco, e in Italiano composti dall' Autore
per uso degli studenti della Lingua Turca.

اولکی مکالمه

Evvellè mülkaleme

DIALOGO I.

قری ایله قوجه

kary ila kojia

Tra il marito,

اراسنددر

arasyndadyr.

e la moglie.

بوگون اوچه كسه

bu gün evè kınse

Oggi è venuto nes-

كلوب بی ارادی

gelip beni arady-

suno in casa per

my?

cercarmi?

بلی سنی دایمك

bèli seni dajymyn-

Si Signore, il

اوغلی ارادی

oghlu arady.

mio nipote vi ha

cercato.

دخی بر غیری

dahà bir ghàjry

Non è venuto

كسه كمدی

kınse gèlmedimi?

nessun altro?

خیر بن غیری

chair, ben ghàjry

Non Sig., io non

كسه كوردم

kınse gòrmedim.

ho veduto altro.

طوغروسنی

doghrusunü sòj-

Volete, che vi dica

سویلیمی ادملر

lejimmi? adamlar

la verità? Gli uomini

شمدی باشقه

şimdi başkà olmuş-

presentemente si

اولش لر سوز

lar: söz

sono scambiati: pro-

N n n n

met-

PSYCHOLOGIÆ
ECLECTICÆ
ELEMENTA
AD USUM STUDIOSÆ JUVENTUTIS
ACCOMMODATA
AUCTORE
PATRE ODOARDO
DEL GIUDICE
ORDINIS MINORUM DE OBSERVANTIA
IN EPISCOPALI PERUSINO S. BASILII COLLEGIO
PHILOSOPHIÆ PROFESSORE.



PERUSIÆ MDCCXCH.

EX TYPOGRAPHIA CONSTANTINIANA.

Superiorum Adprobatione.

Applicato alla Libreria di Amelia da
F. Bernardino da Filattino. Compr. Tomi 3.
Riservato al Puso. 1466

What is the Mind? a Franciscan's Theory

16. DEL GIUDICE, Odoardo. *Psychologiae eclecticae elementa ad usum studiosae juventutis accommodata. Perugia, Constantiniana, 1793.*

8vo, pp. 285, [3, including errata]; a very good copy in contemporary half vellum and marbled boards, early nineteenth-century inscription on the title. **£295**

First edition, very rare, of this compendium on the theory of the human mind for students, written by the Franciscan, Odoardo del Giudice.

His account tackles contemporary philosophies, such as materialism, in ample footnotes, which include detailed responses to many thinkers of the Enlightenment, such as Bayle and Holbach.

Very rare: OCLC records only three copies outside of Italy (BNE, Saint Bonaventure University, and Chicago), and a few of the second edition, published in altered circumstances in 1825.

Franciscan Eschatology

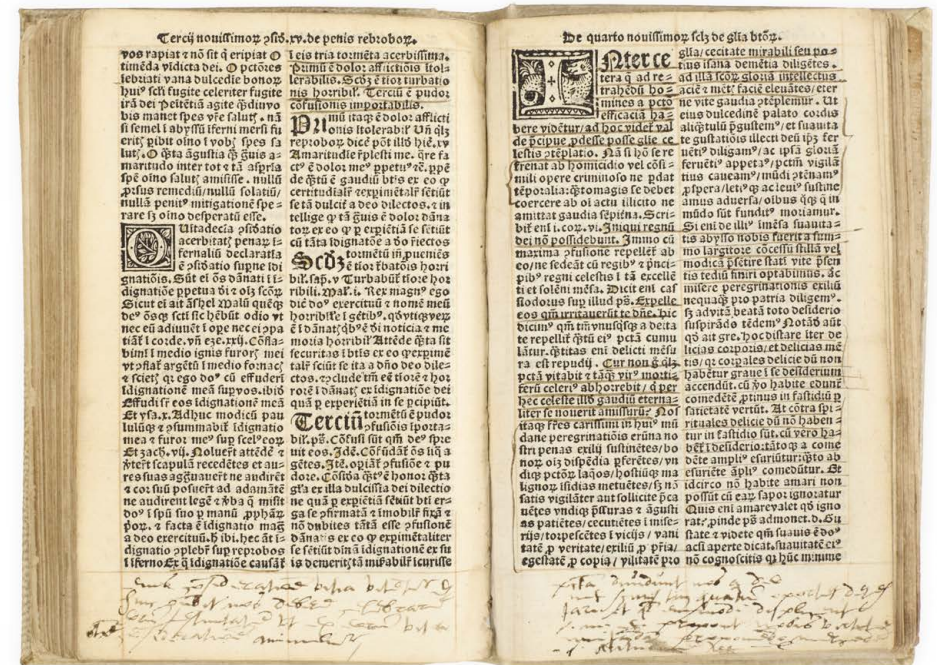
17. DENISSE, Nicolas. Divinis humanisq[ue] dignu[m] conspectibus preclarissimum opus super quattuor novissimis cui Speculu[m] mortalium titulus prefertur a reverendo p[at]re magistro Nicholao Deniise ... editum ac co[m]munis utilitatis o[mn]ium intuitu congestum ... Rouen, Martin Morin, 15 February 1506 [1507].

8vo, ff. [127] (of 128, without the final leaf with colophon and verses to recto and printer's device to verso); title printed 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 manuscript 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 reverende patre provinciali fratri Michaeli Labite', modern bookplate of Arthur Mullin.

£1650

Rare edition of the *Speculum mortalium* of the Franciscan theologian Nicolas Denisse, printed at Rouen by Martin Morin.

Denisse (or Denyse, d. 1509) 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 mortalium* was issued by François Regnault in the same year.



From Orbec in Normandy, Morin (d. 1522) 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.

No copies traced in the US; we have located only three in the UK (BL, Edinburgh, Stonyhurst College), plus a fragment (Bodleian).

USTC 111296.

Divinis humanisq[ue] dignu[m] conspectibus preclarissimum opus super quattuor novissimis cui *Speculu[m] mortalium* titulus prefertur A reverendo p[at]re Magistro nicholao deniise p[re]lato p[ro]vinciali francie super fratres de observantia vulgariter nuncupatos editum. ac communis utilitatis o[mn]ium intuitu congestum / vigilantissimi mag[ist]ri p[ro]videntia ac impensis honesti viri Magistri martini mori cothomagi ad divi Lau di limina comorantis impres sioni traditum. Hoc nostre sa luti anno Millesimo quingē esimo sexto.

The Dignity of Women

18. DU BOSC, Jacques. *L'honneste femme, divisée en trois parties. Reveue, corrigée et augmentée en cette dernière édition ... Lyon, Antoine Cellier, 1661.*

12mo, pp. [24], 575, [1, blank]; with additional engraved title 'L'honneste femme victorieuse des passions', woodcut basket of flowers to letterpress title, initials, head- and tail-pieces; some damp-staining at beginning, occasional light foxing and toning, light creasing to last few leaves; good in contemporary calf, spine in compartments lettered and decorated in gilt, edges sprinkled red; small loss and wormhole at head of spine, some wear to corners and slight rubbing to covers. **£450**

Very rare Lyon edition of Du Bosc's famous 'feminist' work. Du Bosc (1600–1669) was a Franciscan cordelier best known in his time for his anti-Jansenist polemics and for his three works on women, of which *L'Honneste femme* was the most influential. First published in 1632 (with fifteen essays),

it went through thirteen editions in France alone, as well as translations into Dutch and English; a second part appeared in 1634 and a third in 1636. As the title-page here notes, the work was 'reviewed, corrected and enlarged', the first part growing to eighteen essays, as here, opening with 'On reading'.

'To Du Bosc's way of thinking, the *honnête* or "respectable" woman's role in society is not only that of mother and wife; she is primarily a member of a social elite who embodies the art of pleasing through her politeness, urbanity, and conversation' (Nell and Wolfgang). *L'Honneste femme* is in effect a justificatory conduct book for this new role for women, though Du Bosc sees his role more as an advisor to a prince than a priest to a sinner.



L'ONNESTE
FEMME,
DIVISE'E EN
TROIS PARTIES.

*Reueuë, corrigée & augmentée en
cette dernière Edition.*

Par le R. P. D U B O S C, Religieux
Cordelier, Conseiller & Predica-
teur ordinaire du Roy.



A L Y O N,

Chez ANTOINE CELLIER, en rue
Merciere, à l'Image S. Antoine.

Avec Permission. 1 6 6 1.

'Jacques Du Bosc treats women as reasonable and moral beings able to think critically, if educated, and to make moral choices on their own ... Du Bosc claims, as did François de Sales before him, that pious women did not need to retreat to the convent but could participate fully in secular polite society without endangering their virtue ... His *honnête femme* is a purely social being free from domestic cares. Thus, Du Bosc focuses his treatise exclusively on the development of women's "intelligence" and "moral judgment." He proposes a way for elite women to perfect the self for social interaction through the practices of reading, reflection, and conversation. In appealing to women's reason, Du Bosc does not "prescribe laws" for women, as most writers of the period did, but reasons with them, examining the pros and cons of all aspects of social life. Following Montaigne and Marie de Gournay and anticipating Descartes, Du Bosc argues for women's equality with men based on their shared reason and virtue' (Introduction, Nell and Wolfgang). In this edition the whole work is dedicated to the Duchesse d'Aiguillon, Richelieu's favorite niece, formerly known as Madame de Combalet.

No copies of this edition traced in the UK or US. See *L'Honnête Femme: the Respectable Woman in Society and the New Collection of Letters and Responses by Contemporary Women*, by Jacques Du Bosc, ed. and trans. Sharon Diane Nell and Aurora Wolfgang (2014).

Joannis duns Scoti Doctoris subtilissimi Ordinis
Minorum, in scdm sententiarum scriptum.

¶ Creationē rerū inſinuans ſcriptura deū eē
 creatorē initiūq; ipſis atq; oīum viſibiliū vel
 inuiſibiliū creaturaz in primoꝛdio ſui oſtēdit
 dicēs. In principio creauit de' celū ⁊ terram
 Ibi etenī ꝑbis ꝑſoꝛſeꝑſū deū aſſumit in
 vno principio a deo creatore mundū factū re
 fert: elidēs erroꝛē quorūdā plura ſine princi
 pio fuiſſe principia opinantiū. Plato namq;
 tria initia eſtimauit. Deū. ſ. exemplar: ⁊ materi
 am: ꝑſam increataz ſine principio: ⁊ deum
 quaſi artificem non creatorem ꝛc.

[illegible]

mo p intellectū ⁊ volūtātē est in actu tā i
tione necessarij ad talē actū. ¶ 2^o ⁊ 3^o q^ui
p lapiaz dispositiua vel disponētē ⁊ amo
aur. n. ista sūt appropata vbo ⁊. f. aut ut
proptā. q^ui fm vitatē fū cōia trib. ⁊ ita ⁊
fū. p^{ri}me rōnis fōmales credid. si fū ⁊ fū
p respectū rōnis ad creaturas: q^ui fm ipm
spectū rōnis ad disposita. q^ui aliq^ui respectū
us alicui psonē diuiz: q^ui ē ipzōbat. dist. i
dono. ⁊ ol. ⁊. 7. p^{ri}mi d^{ic} vbo. ¶ 2^o q^ui dicit
cis q^ui nō sūt in pie fū ⁊ in vbo ac si vna pfor
ret ad pductionē. vt ēē ⁊ Aliq^ui ac si vna
vbu hoc vere vitatē est q^ui q^uod ē in ea ca
fū ⁊ ⁊ in ipso ē: q^ui at in ea nō ē nec in ipso
post. ¶ Nouit oia dē in seipso nouit ⁊ in filio
sūt in eoz scia vnuq^uisq^ue eoz simul videt
alibz vbi ibidē positis v^o velle manifeste.
lius ē in vbo q^ui intellectū p^{ri}is: ⁊ p^{ri}is nō
us q^ui in intelligentia p^{ri}is. ¶ 2^o q^ui d^{ic} ibi v^o
ficiū d^{ic} intellectōne centialis videt falsū.
rō agēdi alicui actiōne nō manētē in agēte
actiōne: sicut calidū inquirū calidū nō p^{ri}ne
q^ui recipit in passioz fū im itū intellectōe
rō gignēdi vbu ⁊ ita gignitio nō actio fū
manēs ipsi p^{ri}is: q^ui terminus gignitiois nō
p^{ri}is. q^ui intellectō essentialis q^ui ē rō gignēdi
nō p^{ri}ificat vbo p^{ri}ducto. ¶ Q^uod ē d^{ic} d^{ic} de
sit speculatiua ipzōbatū est supra in p^{ri}er
scia theologia: vtrū sit speculatiua vel p^{ri}
clusiōis practice resolūtiō in principia p^{ri}
cipia speculatiua sicut p^{ri}elones specula
p^{ri}ia speculatiua: ⁊ non in p^{ri} p^{ri}ctica. ¶ Q^ui
ideo posuerūt p^{ri}bi dē necessario p^{ri}duce
q^ui negauerūt in eo sapiam. pcedētē dispos
ponētē: ⁊ amozē affectatē esse p^{ri}ductū. ¶
q^ui volitio centialis fūe vt in trib^o fūe vt
vt in pie nō ē necessario alterius a se. n^o bⁱ
vult volūtas diuina necessario ēt si p^{ri} ipso
principiū p^{ri}ductiū ad ita: q^ui rūc neces
ret ad creaturā q^ui inuēniētiēs maximū

The great Franciscan Subtle Doctor Annotated by Franciscans

19. DUNS SCOTUS, John. Scotus novissime cum emendatissimo codice Parisino castigatus. Additis responsionibus ad argume[n]ta locis suis, et annotationibus opinionum diversoru[m] doctoru[m], ac et[iam] textuum co[m]me[n]torum Aristotelis in marginibus. Nec non textu magistri sententiarum appositio titulis questionum. Et cum tabula. [*Venice, Bernardino Viani for Andrea Torresano, 26 August 1503.*]

Three parts (of six), folio, ff. 2–28 (lacking first leaf with 'Tabula Scoti' to recto and 12 lines to verso), 138, 84; text in double columns, capital spaces with guide letters, a few initials somewhat crudely supplied in pale red, blue, and brown ink; first and last page toned, various marginal repairs, loss to head of first leaf of part II (repaired, touching two lines to verso), some small wormholes, occasional marks; otherwise a good copy; recased in the late nineteenth century in an Italian vellum ledger binding, three leather straps across spine and half of covers with parchment lacing, 'Anno 1473' in manuscript to front cover; some marks to covers and wear to straps; eighteenth-century ownership inscription at foot of first leaf 'Ex libris Mariae Teresiae Daragonis', inscription to front endpaper 'John E. Murdoch Florence Jan. 1956'; marginal annotations in Latin in several sixteenth- and seventeenth-century hands to c. 330 pp. (some slightly cropped at outer margins), manicules throughout, late nineteenth-century inscription 'Venetiis M.CCCC.LXXIII' at foot of last page (imitating type, *see below*). **£2750**

Uncommon edition of Duns Scotus's commentary on the first two books of Peter Lombard's *Sentences*, edited by his fellow Franciscan Philippus Bagnacavallus, with very interesting annotations by a number of sixteenth-century and later scholars.

John Duns Scotus (1265/66–1308) ‘was one of the most important and influential philosopher-theologians of the High Middle Ages. His brilliantly complex and nuanced thought, which earned him the nickname “the Subtle Doctor,” left a mark on discussions of such disparate topics as the semantics of religious language, the problem of universals, divine illumination, and the nature of human freedom’ (*Stanford Encyclopedia of Philosophy*). Charles Sanders Peirce considered him one of the profoundest metaphysicians that ever lived. Scotus’s commentary on the *Sentences* – known in its fullest version as the *Ordinatio* – is his greatest work and contains much of his most important and original thinking.

£2750

11. mē d' v' mōm mē d'
 Zcigo
 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 8

This copy contains marginal annotations in four distinct sixteenth- and seventeenth-century hands, alongside numerous well-drawn manicules, the most consistent being in an elegant and very clear sixteenth-century Italian script.

One annotator – clearly a preacher – has written the following remarks in the capital spaces at the opening of two sections: ‘note well this question as it is excellent for preaching especially on happiness and enjoyment’ (book I, f. 15^r); ‘this question is sufficient for an entire sermon’ (book I, f. 19^r *trans.*).

Another of the annotators employs the same tactic, writing in the capital spaces as follows: 'note well what is said here since it is truly beautiful and useful' (book I, f. 47^r *trans.*); 'this question is very clever and excellent for disputing with an adversary and defending oneself' (book I, f. 50^v); 'this question can serve for a sermon on the incarnation of the Son of God and the sending of the Holy Spirit at Pentecost' (book I, f. 77^v). The same annotator marks numerous questions in book II as 'praiseworthy', 'moral', and 'useful'.

The marginalia display intellectual engagement with various topics tackled by Scotus, including the senses and understanding; divine essence; the practical nature of theology; univocity; heat and cold; magnitude; causality; sickness and health; repugnance; indivisibility; and form and image. There are several annotations on motion, and a long footnote to discussion of whether an angel has a distinct natural knowledge of the divine.

A nineteenth-century owner has curiously tried to pass this copy off as an incunable, adding a false colophon with the date 1473 in Roman numerals in passable imitation of print. The same date appears in Arabic numerals on the front cover and title.

Provenance:

John Emery Murdoch (1927–2010), American historian of science and Harvard professor; his marginal annotations in red ink appear beside discussion as to whether an angel can be moved from place to place by continuous motion.

Only one copy traced in the UK (Wellcome) and two in the US (Harvard, UCLA).
 EDIT 16 CNCE 17853; ISTC id00383200; USTC 827868.

[illegible]

Classical Education in German Franciscan Establishments



20. FLORUS, Lucius Annaeus; Johannes STADIUS, *commentator*. De gestis Romanorum, historiarum lib. IIII. Et seorsum in eos commentarius Ioannis Stadii ... in quo obscura in lucem proferuntur, obmissa supplentur, inversa restituuntur ... una cum variarum lectionum & castigationum rationibus ... *Cologne, Johann Gymnich, 1583.*

[bound with:]

CICERO, Marcus Tullius. Epistolae ... selectiores, in certa genera redactae, ita ut non sine singulari studiorum fructu, scholis proponi possint. *Lemgo, Konrad Grothe, 1587.*

Two works in one vol., 8vo, *Florus*: pp. 149, [3], 265, [23]; *Cicero*: ff. [38] (of 40); A–E⁸ (without E7–8, likely blank); woodcut printer's devices to titles and part titles (*Cicero* title partially coloured), woodcut initials; *Florus* title stained, occasional light staining elsewhere, upper outer corner of *Florus* D4 torn (not affecting text), a few margins chipped, leaf E2 detached; nonetheless good copies; bound in contemporary blind-tooled vellum, an outer roll-tooled checkerboard frame with small fleurs-de-lys stamps in centre, initials I V (now obscured) and the date 1590 lettered in black to front cover, narrow yapp fore-edges (now flattened), remains of two pairs of ties, edges stained blue; front free endpaper torn, binding rather worn with a few small holes; inscription of Johannes Voss to front free endpaper dated 15[9]2, inscriptions of Nicolaus Voss to title and front free endpaper verso dated 1604, later seventeenth-century inscription 'Conventus ad Olivas' and eighteenth-century inscription 'Conventus Randeradensis' to title-page, modern private collector's bookplate to front pastedown, contemporary annotations to c. 12 pp. of *Florus* and to c. 21 pp. of *Cicero*.

£950

A pirated edition of *Florus* bound with a seemingly unrecorded printing of a selection of Cicero's letters, the latter from the Westphalian town of Lemgo, an annotated copy in a contemporary binding for Johannes Voss.

The first press at Lemgo was established in 1559 by Bernhard Copius, Rector of the Gymnasium and an early proponent of Ramist pedagogy in Germany. The press was run by Franz Grothe from 1565 and then by his son Konrad, who here signs the preface and whose heirs continued to produce books into the seventeenth century. The letters of Cicero have been arranged here by subject, with headings to reflect the contents; 'Hortatoria seu suasoria', 'Monitoria et mandatoria', 'Responsoria ad consolationem', the latter containing Cicero's reply to his friend Servius's letter lamenting the death of Cicero's daughter Tullia.

Johann Gymnich of Cologne first pirated Stadius' *Florus* in 1579, taking the commentary from the Plantin edition of 1567 (Voet 2226); it is likely this second piracy in 1583, however, which led to criticism by Stadius' son Hieronymus in his preface to the Plantin edition of the following year.

The annotations consist of dense notes on just a few passages of the text, likely the result of schoolroom note-taking, adding context to the passages, and providing both interlinear translations into German and a few Latin synonyms to aid understanding.

Provenance:

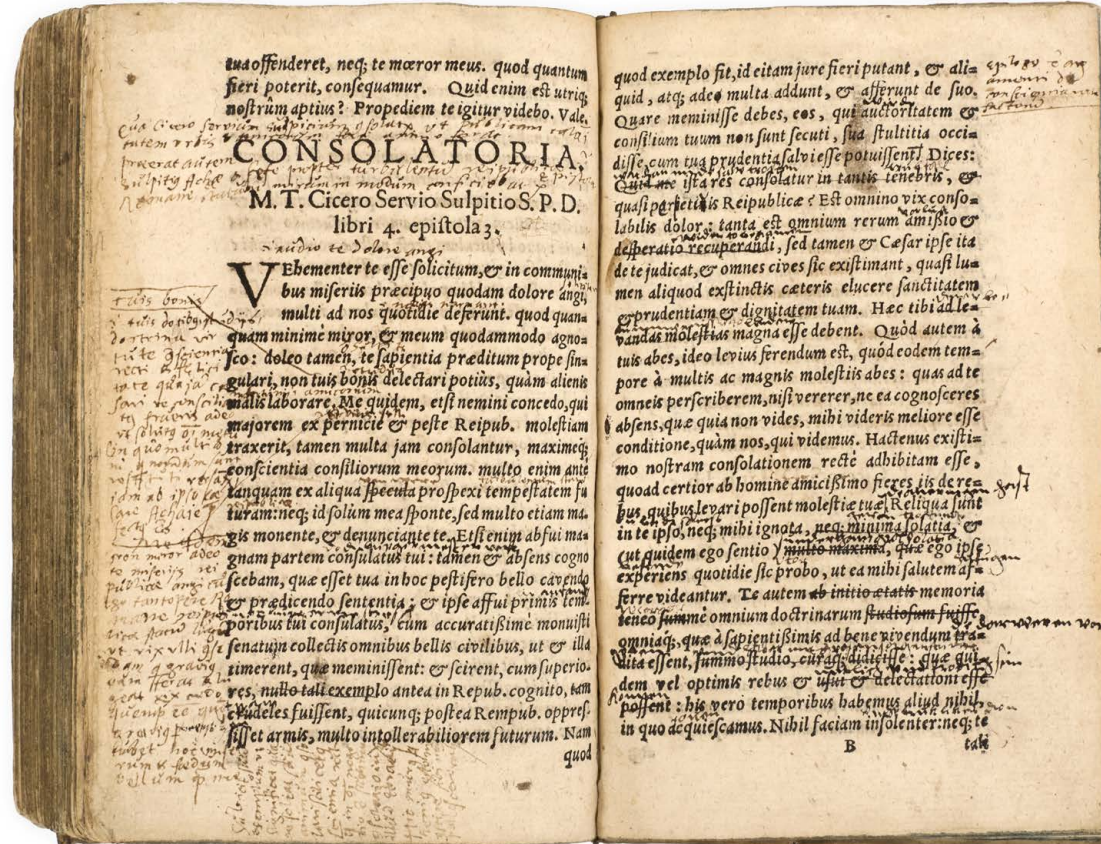
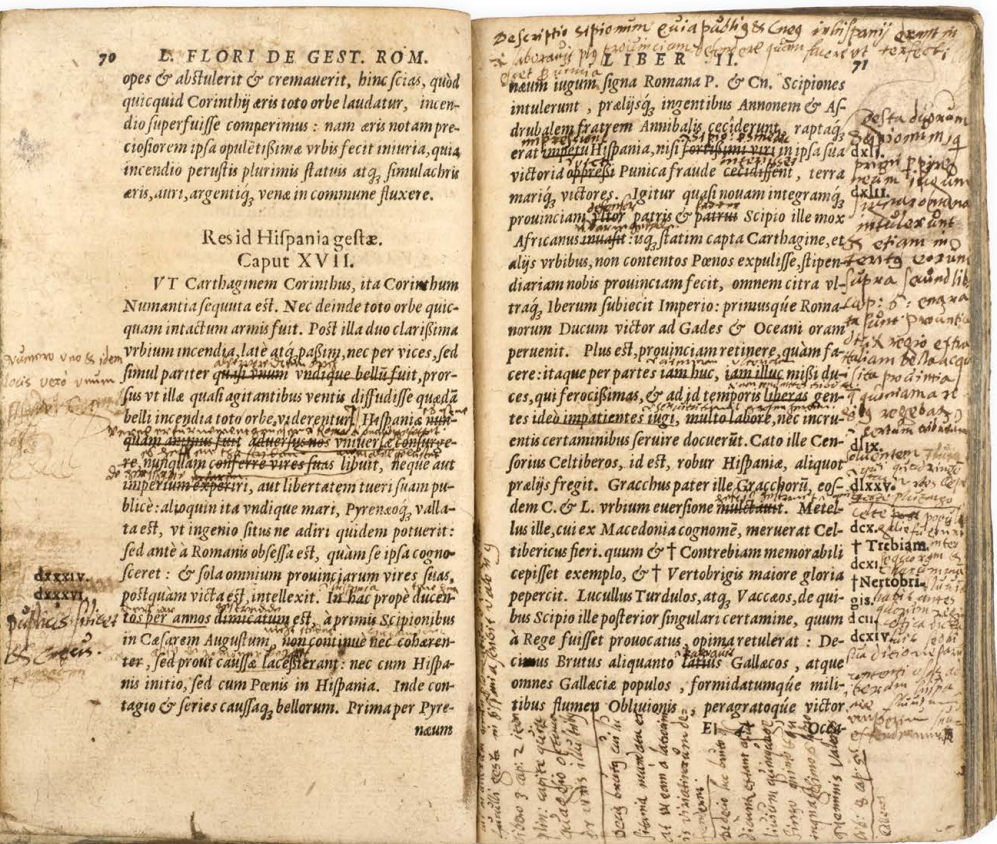
1. Johannes Voss, his initials on binding and inscription to front free endpaper.
2. Nicolaus Voss of Osnabrück, a present from his brother Herbort in 1604 (perhaps the sons of Johannes Voss?).

3. The Franciscan Recollect convent Ad Olivas, in Cologne, was active from 1589 until 1802; the wing containing the library was constructed in 1682.

4. The Franciscan Recollect convent of Randerath (Heinsberg, North Rhine-Westphalia) was active from 1633 to 1802.

We have located three copies of Florus in the US (Columbia, Dartmouth, Yale), and two in the UK (both in Oxford, Bodleian and Wadham). **The Cicero appears unrecorded**; we have not traced it in USTC, VD16, OCLC, or KVK.

Florus: USTC 671395; VD16 F 1712.



Unrecorded Minim Manual

21. [FRANCIS of Paola, Saint.] I tredici venerdì del glorioso S. Francesco di Paola di nuovo riordinati, e in miglior' forma ridotti, con altre pie orazioni nel fine, per uso delle persone devote. *Fano, Andrea Donati, 1756.*

12mo, pp. [2], 60, [2]; with copper-engraved portrait of St Francis of Paola and a page of engraved prayers bound in at the beginning; woodcut ornament to title; slightly browned, text block split but holding between pp. 36 and 37; a good copy in contemporary *carta rustica*, boards covered with green patterned paper, red patterned paper pastedowns; rubbed. **£450**

A seemingly unrecorded edition of prayers, meditations, and hymns for the thirteen Fridays in honour of St Francis of Paola, founder of the Order of Minims, printed in the Italian city of Fano on the Adriatic coast.

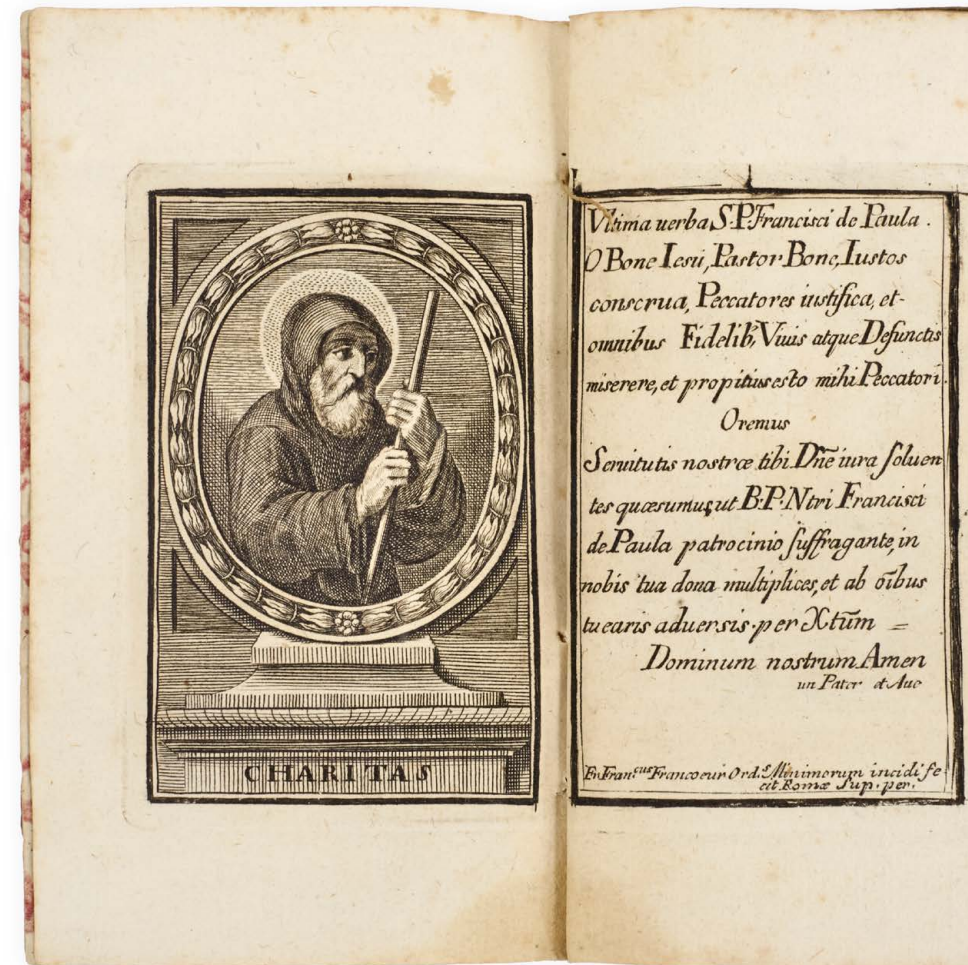
Francis (1416–1507) was 'renowned for his holiness throughout Italy and beyond its frontiers, and many miraculous cures were attributed to him. His fame was such that Louis XI of France, in terror of death after an apoplectic fit, sent for him; while his son, Charles VIII, kept him near him as

his spiritual director and built him two monasteries' (*Oxford Dictionary of the Christian Church*).

Francis established the practice of the thirteen Fridays himself, in honour of Christ and the twelve Apostles, reciting thirteen *Pater Nosters* and as many *Ave Marias* on each Friday. This devotion was adopted by his followers in the run up to the saint's feast day on 2 April. Each Friday focuses on a particular virtue of Francis, from his humility to the celestial favours obtained by him. Several additional devotions to the Virgin Mary and to St Anne can be found at the end.

The fine engraved portrait, showing the saint with his motto 'charitas' below, and facing engraved page of prayers was printed at Rome at the instigation of the Minim friar Franciscus Francoeur.

No copies traced on OCLC or OPAC SBN.



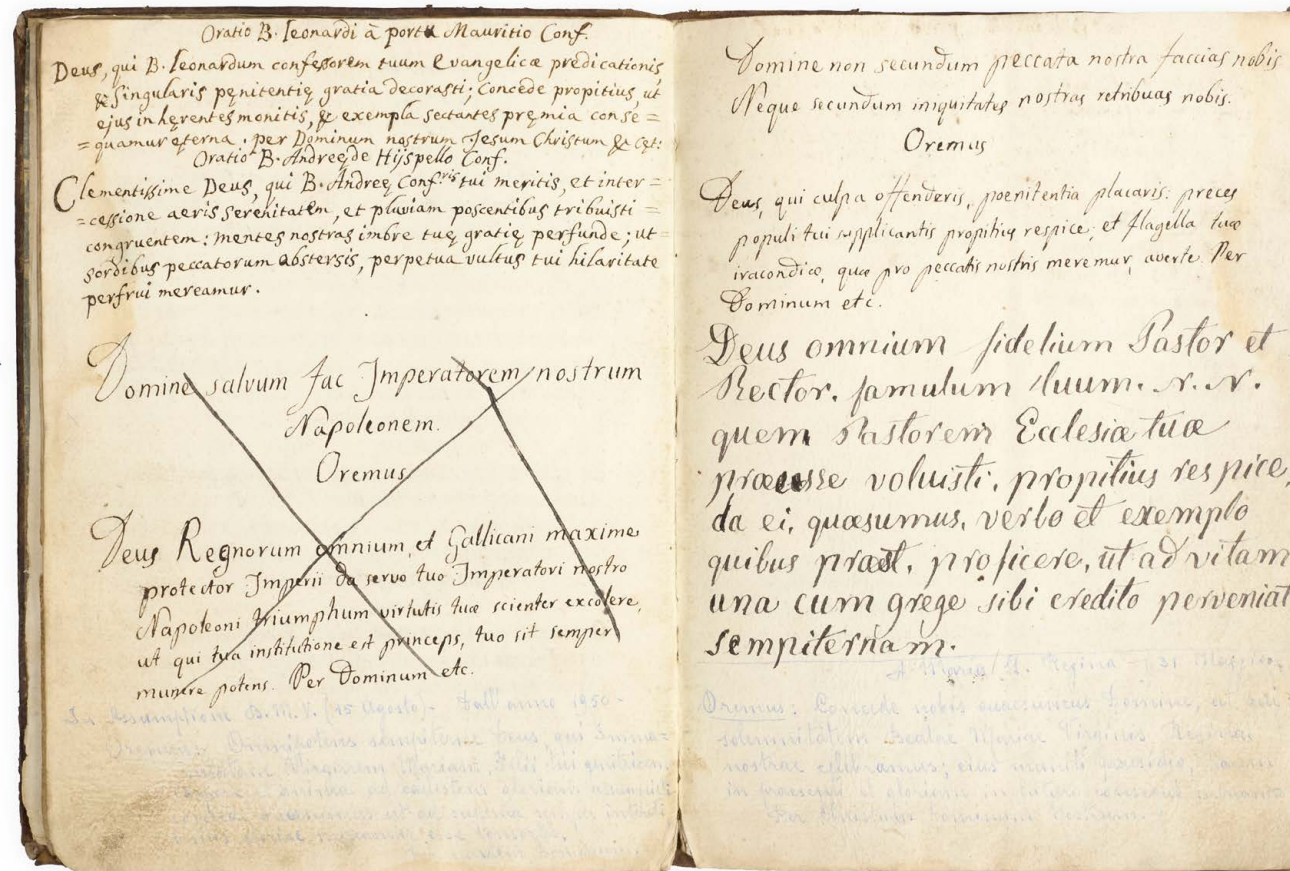
Franciscans through the Storms of History 'Lord Make Our Emperor Napoleon Safe'

22. [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 × 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 in good condition 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.



ORATIONES
DICENDÆ IN EXPOSITIONE
SS. SACRAMENTI
ALTARIS
PRO CONVENTU S. MARIE
ANGELORUM EUGENIÆ



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



V Panem de Cœlo præstitisti eis *Tem. pacis.*
R Omne delectamentum in se habentem
V Offende 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

D^eus, qui nobis sub Sacramento mirabili, donis tue memoriam reliquisti: tribue, quæmus, ita nos Corporis & Sanguinis tui sacramenta venerari, ut redemptionis tue fructum nobis jugiter sentiamus. Qui vivis & regnas.

De Immaculâ Conceptione.

D^eus, qui per immaculatam Virginis Conceptionem dignum Filio tuo habitaculum præparasti: quaesumus, ut, qui ex morte ejusdem sui prævisa eam, ab omni labe præservasti, nos quoque mundos ejus intercessionem ad te pervenire concedas.

De S. Theonisto.

P^ræsta, quaesumus Omnipotens Deus, ut, præcedente beato Theonisto martyre tuo, a cunctis adversitatibus liberemur in corpore & a pravis cogitationibus mundemur in mente.

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.

The Importance of Plainchant

IL CANTORE ECCLESIASTICO



23. FREZZA DALLE GROTTI, Giuseppe. Il Cantore ecclesiastico breve, facile, ed essatta notizia del canto fermo per istruzione de' religiosi minori conventuali, e beneficio commune di tutti gl'ecclesiastici ... *Padua, Stamperia del Seminario (Giovanni Manetti), 1698.*

4to, pp. '166' [i.e. 164], [6, index], [2], [2, errata], with an additional woodcut title-page, and a woodcut of the 'Guidonian hand' before the errata leaf; typeset musical examples throughout; headline and pagination occasionally shaved, else a good copy in nineteenth-century half red morocco; early eighteenth-century ownership inscription to title of Giuseppe Maria Baldrati of Ravenna, vicar general and later minister general of the Frati minori conventuali.

£1250

First edition of an uncommon plainchant manual published for the use of the Minorites (Conventual Franciscans). The two striking woodcuts depict a book of plainchant on a cantor's lectern, and the famous Guidonian hand, a medieval mnemonic device to assist with sight-singing.

RISM Ecrits, p. 330; Gregory & Bartlett, i, 97.



Corsican Franciscans reading Dominican Sermons

24. GEREMIA, Pietro. Opus. Sermones in adventum Domini. Sermones de peccato. Sermones de fide. Sermones de penitentia. Sermones de oratione. Sermones dominicales per totum annum. Sermones de sanctis. [(Colophons:) *Brescia, Giacomo Britannico, 8 October 1502.*]

Six parts in one vol., 4to, ff. xlv, lxii, lxxviii, 'xxxvii' (recte xxxviii), l, xviii, 'xl' (recte cxi); woodcut initials; light marginal damp-staining to final quire, AAA3–6 misbound, small wormhole to inner margin of quires HHH–III and AA, final leaf torn at inner margin, but a good copy; **bound in contemporary Genoese blind panel-stamped sheep over wooden boards, the panel containing a vase of lilies with text around the frame naming Viviano da Varese**, remains of clasps to fore-edge, boards lined with manuscript waste from a late thirteenth-century Italian Breviary on vellum, sewn on 3 split tawed thongs; worn and rubbed, with sympathetic repairs to spine and lower corner of front board; early ownership inscription 'Iste liber est [...] theologie doctoris [...] dñi thome de [...] 1515 die pa maij' to title (cancelled in ink), subsequent inscriptions 'Spectat ad Conventus S. Franci Bonifacij' and 'Ex libris fris Matthæi de Bonifo [...] (see below), sixteenth-century annotations to CCC7^v and BB4^{r-v}.
£2800

First edition of Geremia's sermons, in a Genoese binding made for the cartolaio (stationer) Viviano da Varese, with early Corsican provenance.

Pietro Geremia (1399–1452) was a notable Dominican preacher from Palermo; in the sermons on saints, one is about St Cita (or Zita) of Lucca, the patroness of Geremia's convent in Palermo. The printer of this volume (one of two Britannico brothers who were printers) had two brothers in the Dominican order, which led to the production of numerous volumes of Dominican sermons from their presses; one of the brothers, Benedetto, edited this volume and wrote the preface.

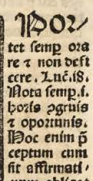
Several early sixteenth-century panel-stamps from Genoa are recorded; Hobson lists seven, two of which name Viviano. The text around the panel stamp provides Viviano's name and his address, Carubeo Fili in Genoa (now Vico del Filo), the booksellers' quarter. This panel stamp is recorded by Hobson on fourteen bindings, dating from fourteenth-century manuscripts to a 1527 Hagenau imprint; the latter, in brown goatskin and now in the National Art Library, is nigh on identical to the present binding. Another Genoese panel-stamped binding recorded by Hobson was in the Capuchin convent of Bastia (Corsica).



Propositione ora,

५३१३६.

Incipiant sermones sup expositione
orationis vsice: compositi p Fratrem Ipe-
tram Hieremiam ficulum ordinis predica-
torum. Sermo primus.



denda sunt. Solliciti enim esse debemus,

C Primus est creaturarū habentis solum
zizizi q̄

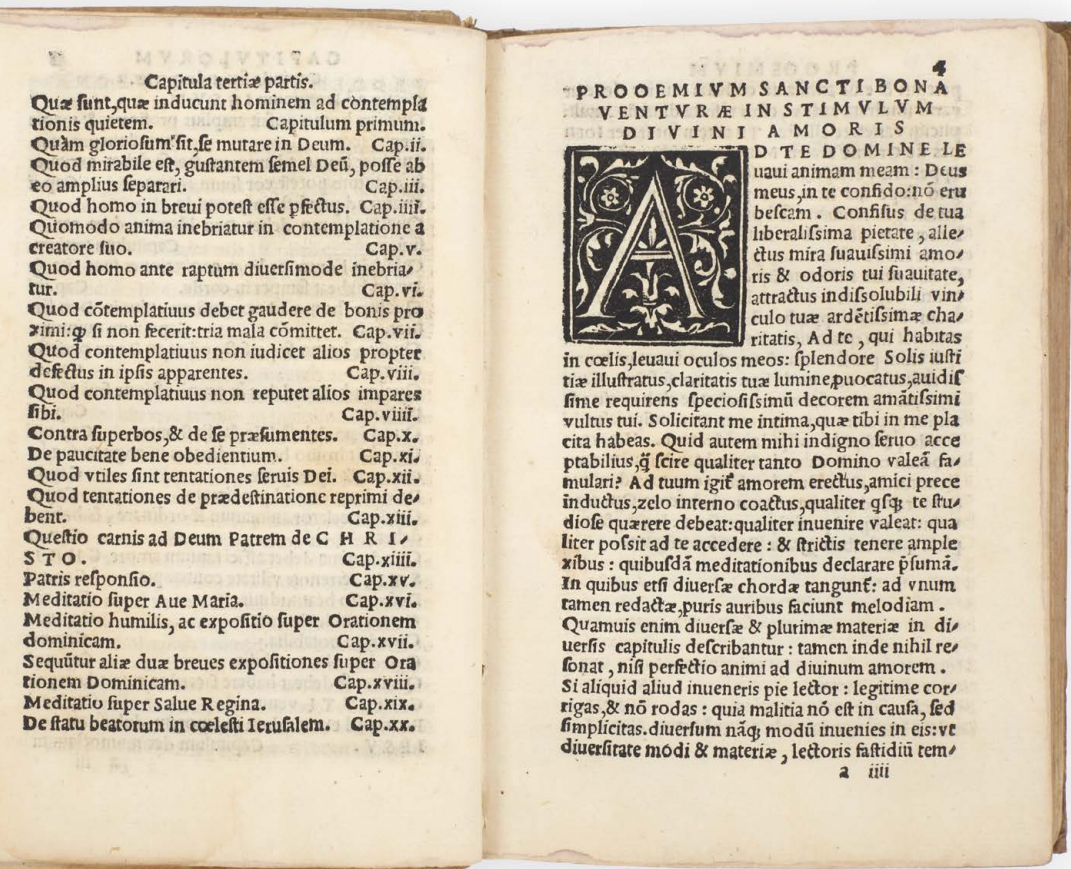
14. Omni ad cephalum impulerit quide uidet ne ee gaudii. Id moneo
 15. Felix et fructum paucissimum exortatus per uollet uisitare. Prope
 16. ad remissas manus ridetur genera et quae. Agrestis uolof facile pe
 17. ditus intus. ut no clauduntur et erret. magis et facit. Pate scriptum
 18. cu omni. Memora. sine q uero in fides aia corrupta. neq de
 19. sit et non uollet. aia uollet. fides genera. aia in pedit. et.

Andreas de ...

EDIT16 CNCE 20705; USTC 832290.
See Hobson, *Decorated Bookbindings in Renaissance Italy*, Genoa: 2(g); see also Goldschmidt, *Gothic & Renaissance Bookbindings*, pp. 68–70 (and plate CIV).

Hodie autem sufficiat predicare de primo puncto: v3 de fidei necessitate. et erit materia aliquantulum speculativa. Pro huius ergo materie declaratione est notandum: quod vera conclusio est in sancta theologia. quod fides est necessaria ad salutem humanam. Nec autem conclusio probatur ratione. et auctore. et exemplo. pro ponetur in fine sermonis. Pro rationis autem intellectu est notandum. quod in omni via et in omni operatione est primo necessaria cognitio finis ipsius operationis vel vie. Et huius ratio est. Quia finis est causa causarum que mouet agentem: et principium operationis constitutionis: ita enim finis sit ultimus in executione: ita enim est primus in intentione. et mouet agentem. Sicut enim se habent principia indemonstrabilia in speculabilibus: sic h3

Se finis in op
Si dicis fan
statim queri
buladdi: stat
preceptis. fi
cūq; operati
vilcat domū
bez vendit
de muliere f
dico medicat
de legista tē
malus. siue f
fit finis: temp
ppositū. **N**o
viatores. **N**o
manentē sed
tīmo. Finis a
tendere debe
nec honores.
Sicut enī ip
p potentia
tiam: sic est t
Alpo. i. Ego f
nis. **N**az scu
hunc finem e
voti. et cogn
deat. posside
sistit perfect
est finis nost
No est vera
in his que p
cōhibet repe
illum dirigit
bus. eternitat
ille. Et ideo a
toto intellect
ribus corpor
luminamini:
Et sic deus i
tat dicēs. **V**
tis tōnerati
fit finis nost
sum scire t c
e. 25. vbi agit
omnis intelle
mo q̄ gentili
ebico. repreh
persuadebat
uinā cognitio
applicaret. **D**



Franciscan Affective Spirituality

25. [GIACOMO da Milano.] Stimulus divini amoris Sancti Bonaventurae. Venice, Stefano Nicolini da Sabbio, April 1535.

Small 8vo, ff. 104; woodcut printer's device to title and last page, woodcut initials; a few light marks; very good in contemporary limp vellum, manuscript title in later hand to spine, remains of nineteenth-century spine labels; ties wanting, some marks, endpapers renewed; old inscription erased from title.

£550

Rare edition of the *Stimulus divini amoris*, a popular medieval devotional treatise long attributed to St Bonaventure but in fact composed by the thirteenth-century Franciscan Giacomo da Milano.

The text comprises the so-called *Stimulus minor*, which was first published in Italian in Venice by Giovanni Antonio Nicolini da Sabbio and his brothers in 1521. It is divided into three parts, the first on Christ's Passion, the second on prayer, and the third on contemplation. Another version known as the *Stimulus maior*, an expanded version of Giacomo's text, also enjoyed wide circulation.

EDIT16 CNCE 32869; USTC 802726. Only one copy traced in the UK (Bodleian) and one in the US (Folger).



Flemish tertiary house: a Bird's-Eye-View

26. [GREY SISTERS OF ST ELIZABETH.] 'Kloosten den grouwe Zusters in den ouden Zak.' [*Bruges?*; c. 1835.]

Pen, watercolour, and wash drawing on thick wove paper, watermarked 'J Whatman Turkey Mill 1835', c. 470 x 620 mm, signed bottom right 'Par J Gailliard'; one very small hole, some browning to edges; very good, in a modern paper mount. **£850**

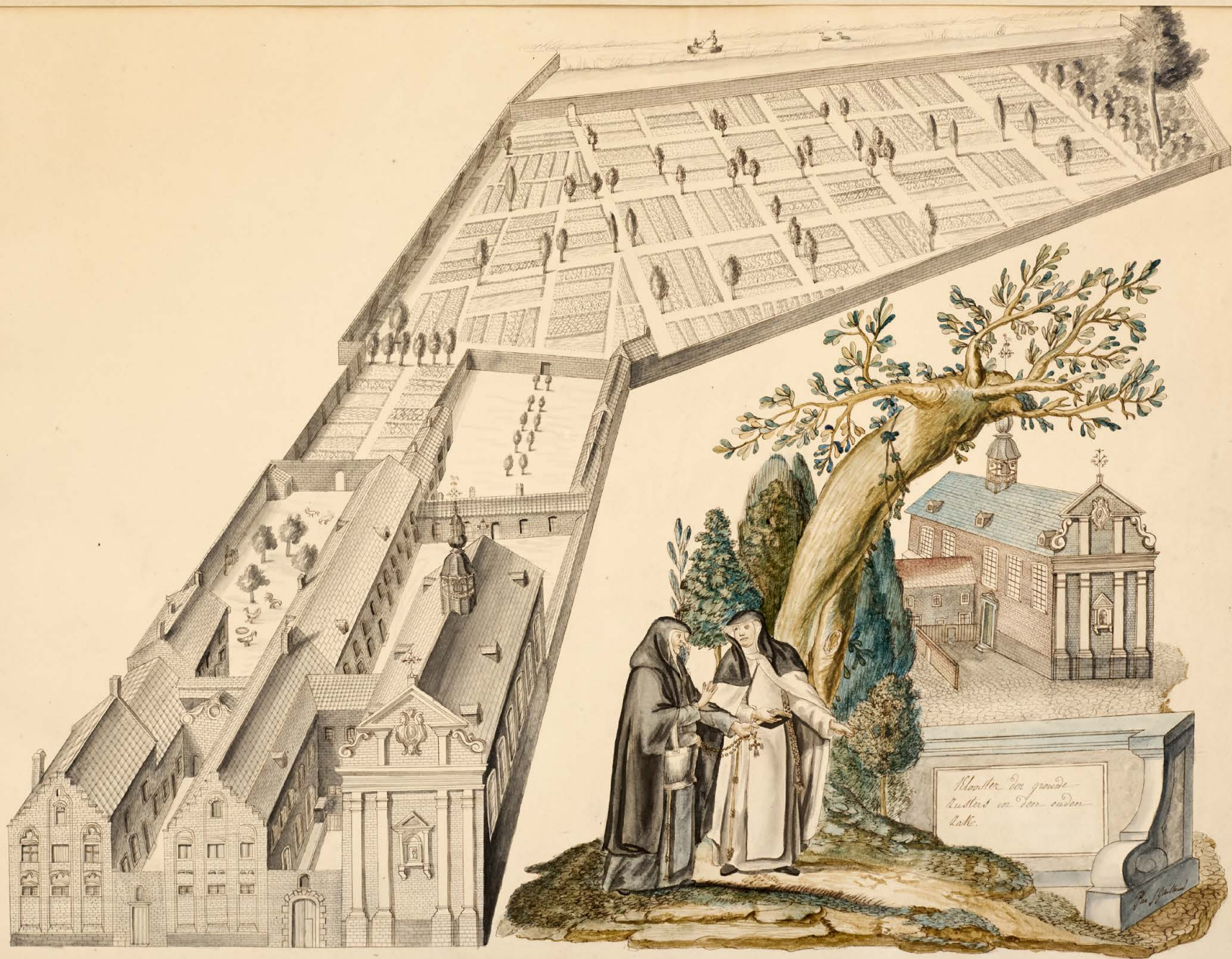
A large and detailed bird's-eye-view of the convent of the Grey Sisters of St Elizabeth on the Oude Zak in Bruges, depicting two of the convent's nuns, its buildings, and grounds.

The Grey Sisters were regular Franciscan tertiaries who took their inspiration from St Elizabeth of Thuringia (1207-1231), who had devoted herself to the care of the sick and the poor.

Their convent on the Oude Zak was established in the fourteenth century and our drawing shows it as it must have appeared before

its dissolution in 1796 in the wake of the French Revolution. The attractive brick Baroque church (no longer extant) is depicted twice, in artistic isolation viewed behind a tree and two nuns, delicately coloured, and again, viewed from the street, surrounded by the convent's other buildings, rendered in grey wash. Of the two deep houses with stepped gables to the left of the church one survives. Beyond these lie courtyards, one containing fowl, and beyond them, the convent's extensive gardens.

Our artist would appear to have been the historian of Bruges, Jean Jacques Gailliard (1801-1867). *Inventaris Vlaanderen* refers to a drawing of the Oude Zak convent by Jan Beerblock of c. 1796, and it seems likely that Gailliard's handsome depiction is taken from this.





With the 'IHS' monogram, popularized by the great Franciscan St Bernardino of Siena

27. [GULIELMUS de Lavicea.] *Dieta salutis. Sancti Bonaventure doctoris eminentissimi: aureus libellus: qui dieta salutis communiter nuncupatur: omnibus divini eloquii buccinatoribus maxime necessarius ...* [(Colophon:) *Venice, Cesare Arrivabene, 24 December 1518.*]

8vo, ff. [xvi], CXLIII, [1, device only]; woodcut initials, woodcut printer's device to final recto; very lightly damp-stained at foot, but a very good copy; bound in contemporary Florentine(?) blind-stamped calf over pasteboard, a frame composed of a repeated leafy stamp within a blind fillet border with corner fleurons, centre of boards with a central round IHS sacred name stamp and two composite stamps (made from four of the corner fleuron stamps) above and below, spine with remains of a longitudinal manuscript title, plain edges, stubs from four pairs of ties; binding rubbed with a some defects, IHS stamps rubbed away, spine very rubbed and defective; sixteenth-century manuscript recipe in Italian written in a shaky hand on rear flyleaf, other early notes on inside lower cover (partly crossed through), late seventeenth-century inscription on second flyleaf 'Emilius Laurentius bonus'. **£1250**

A compilation of Franciscan devotional works attributed to St Bonaventure in a contemporary Florentine(?) blind-stamped binding, with a manuscript recipe in Italian written at the end of the volume.

Although attributed to St Bonaventure, this devotional text on obtaining salvation through perfection was by Gulielmus de Lavicea (Lanicea, Lancea), a fellow Franciscan from Aquitaine, writing a generation or so after St Bonaventure. The text of *Dieta salutis* is followed by short works on the Nativity (attributed to Bonaventure but by Johannes de Caulibus) and on the Resurrection and preparation for grace (by Pseudo-Bonaventure). The volume has been supplied with an extensive table of contents at the beginning, to make it easier for preachers (or 'trumpeters' as they are called in the title, *buccinatores*) to find sections for use in sermons, though it also seems to have been devised for the personal use of Franciscan friars.

The binding could be tentatively attributed to the Florentine Dolphin Shop, from the leafy stamp used to create the frame (illustrated in Hobson, *Decorated Bookbindings in Renaissance Italy*, pp. 225, 226 and 228). Hobson's census of bindings from this workshop covers books printed in Basel, Milan, Venice and Zwolle, from the 1480s up to 1518. **Stamps of the sacred name, originally devised by St Bernardino of Siena, a fellow Franciscan**, can be found on bindings across Italy; Hobson even identifies a Sacred Name Shop in Florence (p. 266).

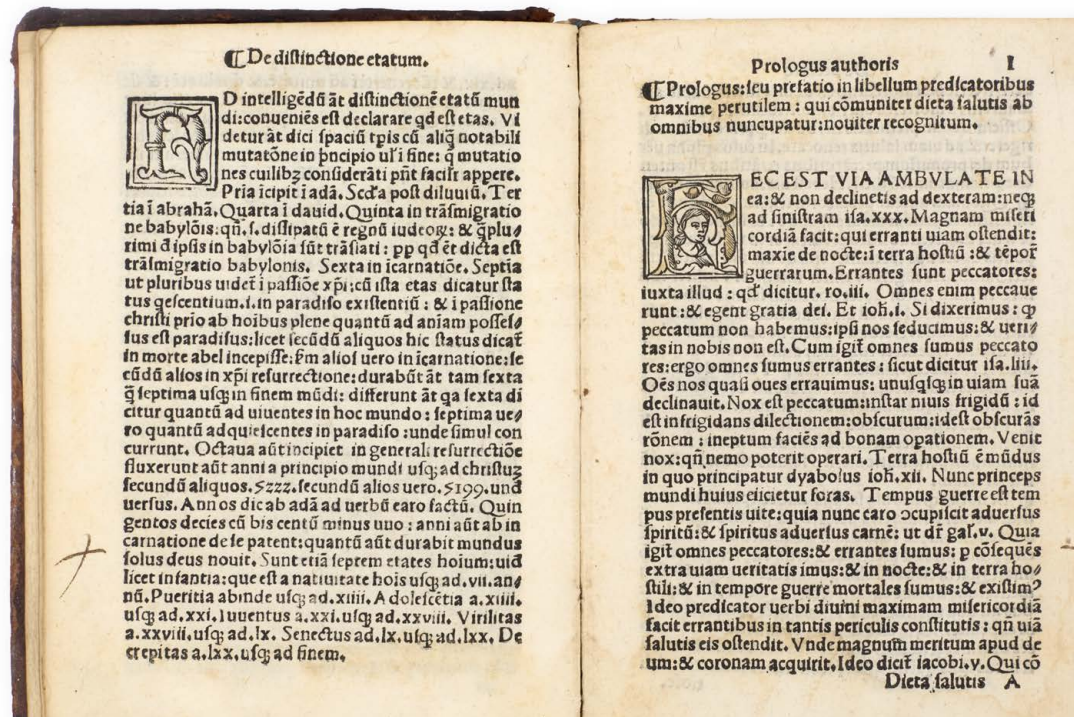
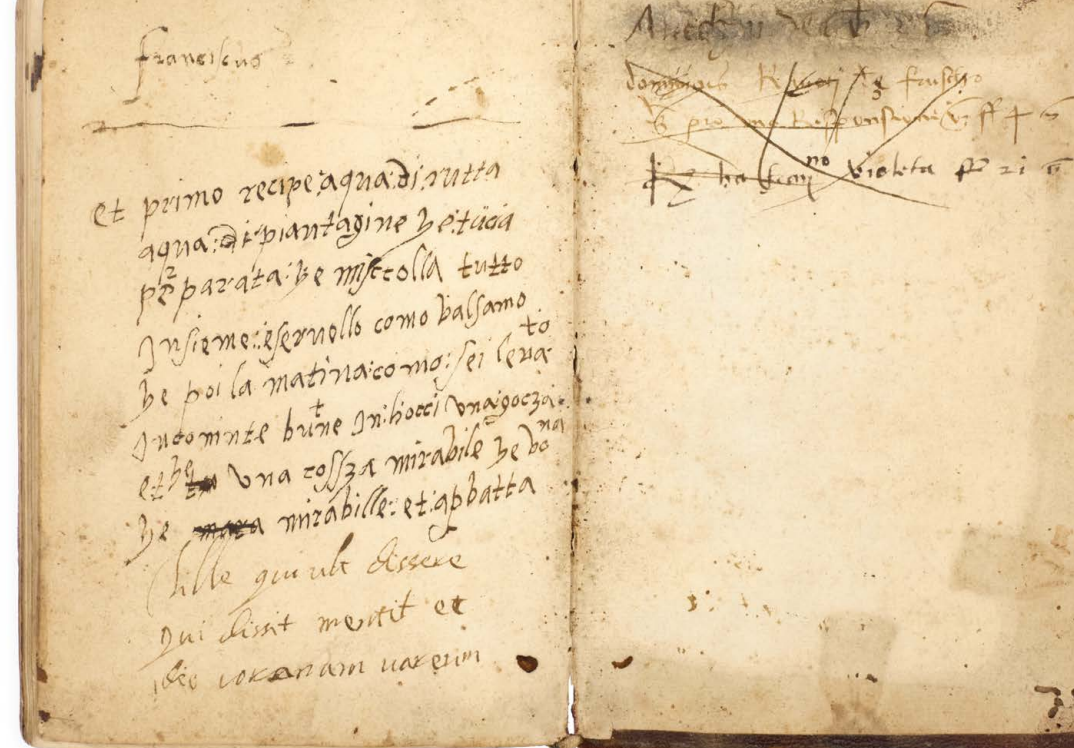
The manuscript recipe on the lower flyleaf seems to be for a medicinal preparation, using water of rue and plantain mixed together; and on taking a drop of it in the morning when you awake, it will be 'a miraculous and good thing':

'Et primo recipe aqua di rutta | aqua di piantagine che tu cia | preparata
che mise colla tutto | insieme e servollo como balsamo | che poi la matina
como sei levato | incominte br[-?] in[g]hocci una gocza | et che una cossza
mirabile che bona | che mirabile et ap[ro?]batta'

The language seems more Tuscan than Venetian, reinforcing the likelihood that this volume reached Florence at an early date.

We have found two copies in the UK (British Library, National Library of Wales), and four in the US (Yale, Harvard, Washington State University, and St Bonaventure University).

EDIT16 CNCE 17165; USTC 835569.



Tribulations of a Franciscan Nun

28. [HÖSS,] Maria Crescentia, Saint. 'Wahre Abbildung der From[m]en Schwester Maria Crescentia des Heilige[n] Ordens S. Francisci, welche in diesem Jahr 1744. den 5. April zu Kauffbeuren seelig entschlaffen in dem 62. Jahr ihres Alters.' *Mindelheim, Lingauer, 1744.*

Copper-engraved *Andachtsbild* (80 × 132 mm, platemark 68 × 123 mm); depicting Maria Crescentia in her coffin, holding a cross and surrounded by candles, with a crucifix at her feet; short repaired tear to verso, some fading to imprint, else well preserved. **£750***

Extremely rare devotional engraving of Maria Crescentia Höss, a mystic and sister of the Third Order Regular of St Francis at the Franciscan convent in Kaufbeuren, Bavaria, issued shortly after her death at the nearby town of Mindelheim.

Maria Crescentia Höss (born Anna Höss, 1682–1744), one of eight children from a poverty-stricken family of weavers, was initially refused admittance to the convent because her father could not pay the expected dowry. 'The problem was overcome in an unusual way when in 1703 the Protestant mayor of the town, impressed by her fine character, offered the nuns a deal by which if they accepted her as a novice, he would rid them of a noisy neighbouring inn which irked them' (*Oxford Dictionary of Saints*). Spurned by the Mother Superior and ostracised by the other sisters for her family's failure to contribute to the convent financially, Höss was denied a cell of her own, instead sleeping on the floor of other nuns' cells, and was made to work as a servant until the 1707 election of a new Mother Superior, who appointed Höss portress and later mistress of novices; in 1741 Höss was unanimously elected as her successor.

She became a correspondent and trusted source of advice for over seventy royals, including Bavarian Electress Maria Amalia, Clemens August of Cologne, and the Prince Abbot of Kempten, and 'from early years she had experienced visions and ecstasies and every Friday from 9 a.m. till 3 p.m. (like certain other mystics) experienced some kind of special sharing in the Passion of Christ. She was sometimes unconscious in this experience' (*ibid.*). This *Andachtsbild* was produced after her

death on Easter Sunday, 1744, after which some 70,000 people came to pray at her grave; Höss was beatified in 1900 and canonised in 2001.

We find another example (also printed by Lingauer but with the imprint in the lower right-hand corner) at the Institut für Sächsische Geschichte und Volkskunde in Dresden. Not on OCLC or Library Hub.



Fostering the Franciscan Devotion of the Seven Joys, or Franciscan Crown

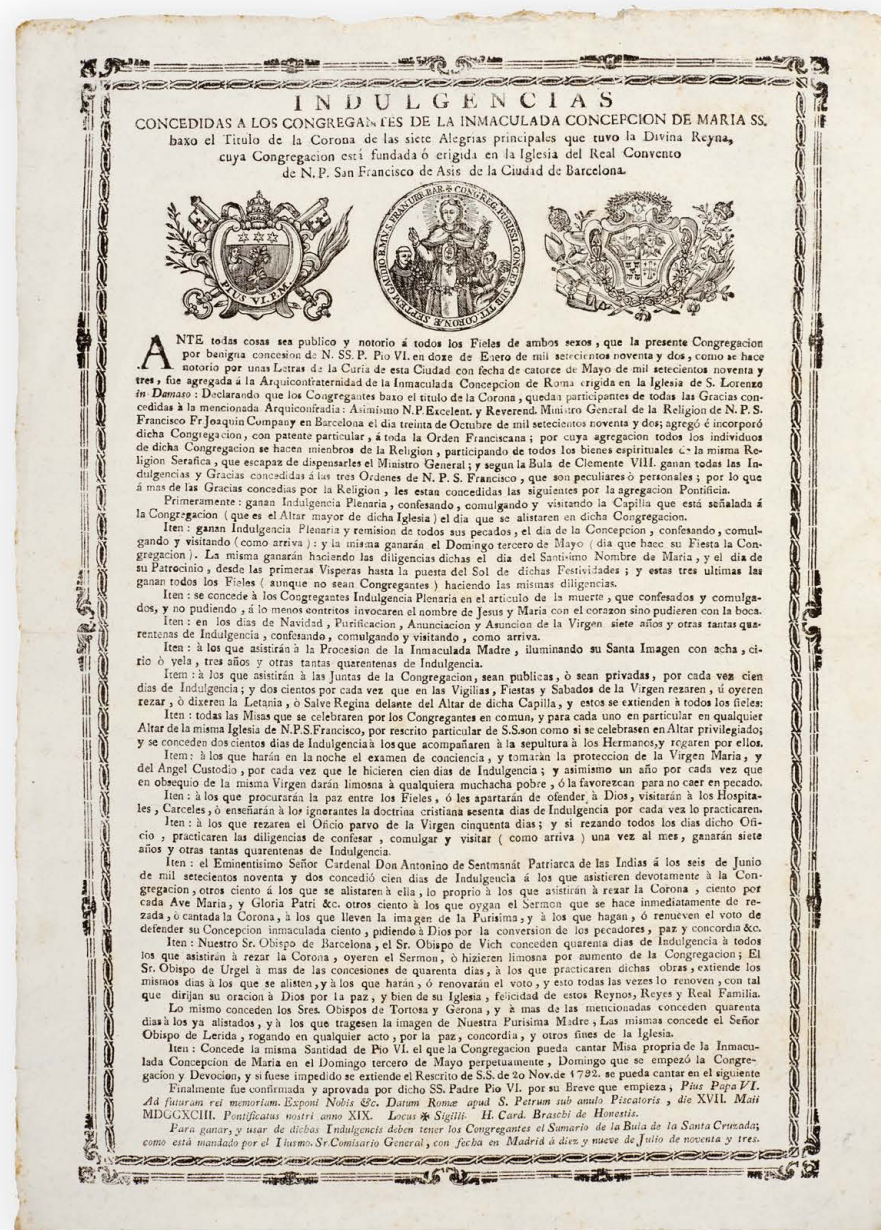
29. [INDULGENCES.] Indulgencias concedidas a los congregantes de la inmaculada concepcion de Maria SS baxo el titulo de la corona de las siete alegrías principales que tuvo la divina reyna, cuya congregacion esta fundada ó erigida en la iglesia del real convento de N.P. San Francisco de Asis de la ciudad de Barcelona. [*Barcelona, 1793.*]

Folio broadside (440 × 318 mm), 66 lines of text, woodcut arms of Pius VI and of the Order of Friars Minor, and woodcut congregational seal, the whole within a frame of type ornaments; horizontal crease from folding; a very good, clean copy. **£175***

Very rare broadside detailing the indulgences granted to members, of both sexes, of the Congregation of the Immaculate Conception, established under the title of the Crown of the Seven Joys of the Virgin at the Franciscan convent in Barcelona. In 1792, Pope Pius VI had formerly linked the Congregation with the Archconfraternity of the Immaculate Conception at the church of San Lorenzo in Damaso at Rome.

Indulgences are hereby granted for, *inter alia*, visiting the Congregation's chapel; undertaking confession and communion on the Feast of the Immaculate Conception; participating in processions and lighting images of the Virgin with candles; keeping the peace, visiting hospitals and prisons, and teaching those ignorant of Christian doctrine. Other indulgences granted by Cardinal Antonio Sentmanat y Castellá (1734–1806), as well as by the bishop of Barcelona and other bishops, are also detailed.

No copies traced in the UK or US.



Custodia Terrae Sanctae

EASTERN ECLOGUES;

WRITTEN DURING A

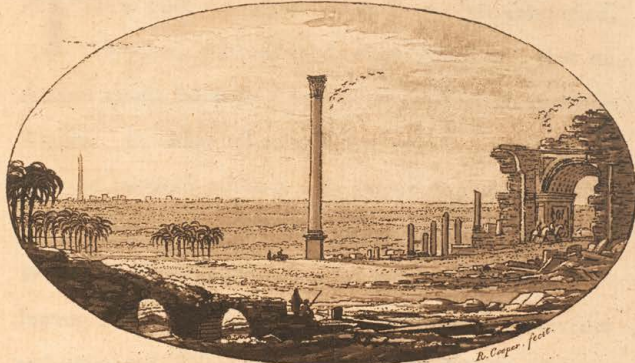
T O U R

THROUGH

Arabia, Egypt, and other Parts of Asia and Africa,

IN THE YEAR M.DCC.LXXVII.

From a Drawing made upon the Spot.



*And must these Relicks hasten to Decay, | Shall future times recover from their Dust,
And like inferior Objects pass away? | The canker'd Corn and mutilated Bust?*

Pub'd as the Art directs

of Coffer all &c."

Eclogue 1. Libe 31.

L O N D O N :

PRINTED FOR J. DODSLEY, PALL-MALL.

M.DCC.LXXX.

30. [IRWIN, Eyles.] Eastern Eclogues; written during a Tour through Arabia, Egypt, and other Parts of Asia and Africa, in the Year M.DCC.LXX.VII. London, for J. Dodsley, 1780.

4to, pp. 31, [1, advertisement]; handsome large engraved vignette to title showing Pompey's pillar; a very good copy in recent half calf over cloth boards, gilt lettering-piece to spine. £850

First edition of these travel-inspired poems by the Calcutta-born East India Company servant Eyles Irwin (1751–1817), composed during his journey from India to England in 1777, and containing several interesting references to the British presence in India.

When Irwin became embroiled in the political storm surrounding the governor of Madras, George Pigot, in 1776, he was temporarily suspended from the East India Company's service. Seeking redress, he left India for England early in 1777. The *Eastern Eclogues* were the fruit of his eleven-month journey, together with his travel narrative *A Series of Adventures* (1780), an advertisement for which occupies the final page here. Irwin would later return to India and serve as superintendent of the Company's affairs in China.

Each of the four eclogues has a distinct setting and subject: in the ruins of Alexandria, with footnotes on Pompey's pillar, Cleopatra's Needle, and a Franciscan convent; in an Ottoman harem on the Arabian coast; on the last words and suicide of a Brahman who jumps from the pagoda at Kanchipuram in Tamil Nadu, India; and on the ransoming of slaves at Tunis.

Based on a scene witnessed by Irwin in 1771, the third eclogue, 'Ramah, or, the Bramin', is perhaps the most interesting. While the Brahman criticises British rule and prophesies its defeat by Muslims, Irwin's footnotes defend the East India Company's actions: 'The balance of power should be the principal object of every state, and the restoration of the king of Tanjore shews the Company to be attentive thereto', he writes, for example. 'Policy, as well as humanity, enforced this measure; which it is to be hoped, will obviate the prophecy of our Bramin, notwithstanding there is reason blended with his fanaticism'.

ESTC T972.

Franciscan Ownership through Centuries and Regions

31. JUSTIN. Justini ex Trogo Pompeio Historia, fidelissima recognitione nunc postremo, collatis ad autorem & Graecis & Latinis historicis, pristinae veritati restituta. Adjectae sunt praeterea et monarchi[a]e ad calcem libri huius: unde quibus & quandiu quisque regum imperarit, deprehendere facile est: plurimum ad historiarum lectionem facientes. Cum indice locupletissimo. *Cologne, Johann Gymnich [III], 1580.*

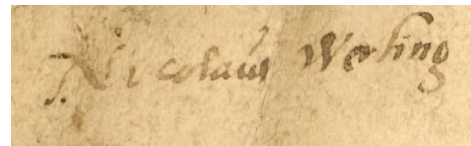
8vo, pp. [xxxii], 342, [6]; woodcut printer's device to title, woodcut initials throughout; short closed tear to outer margin of title, a little browned with the odd spot, but a very good copy; bound in contemporary German orange-painted vellum, later paper labels to spine, yapp fore-edges with remains of tawed ties, edges stained blue, sewn on 3 split tawed thongs laced in; vellum a little rubbed; contemporary ownership inscriptions of Nicolaus Werling to front pastedown and title, early ownership inscription of the Friars Minor 'Pro[vinci]æ argentinae' to title, late seventeenth- or eighteenth century ownership inscriptions of the Franciscan friary at Kreuzberg and their later ink stamp to title, a few early underlinings and pen trials. **£650**

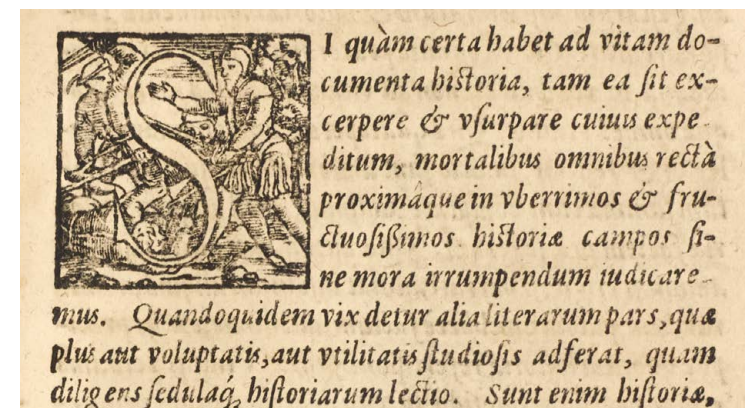
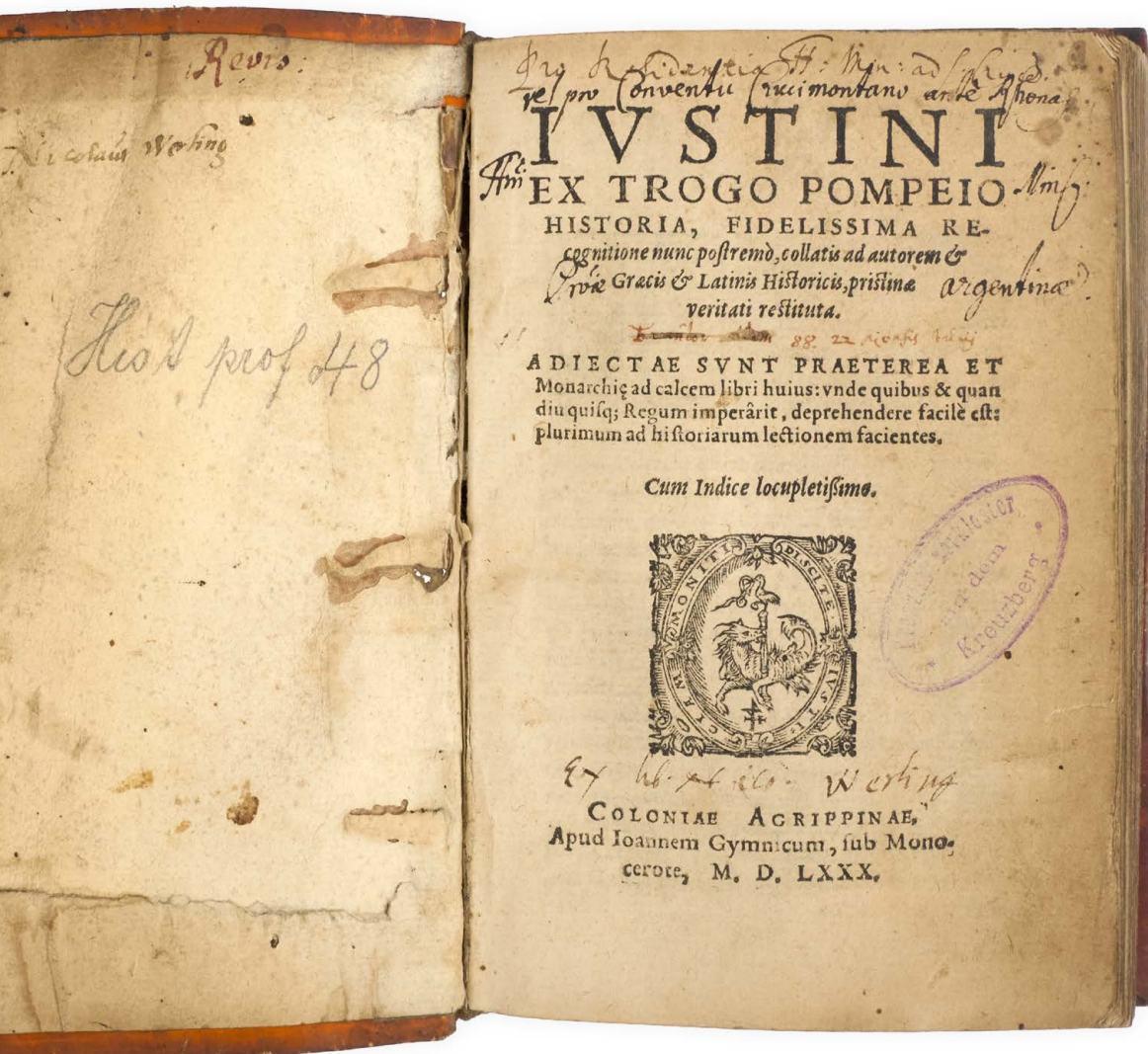
Very rare Cologne edition of Justin's abridgement of the lost *Historiae Philippicae* of Pompeius Trogus, in contemporary German painted vellum and owned over several centuries by two Franciscan friaries in Alsace and the Rhön.

The *Historiae* or *Epitome* was one of the most widely read texts of the Middle Ages and Renaissance, printed more than one hundred times in the sixteenth century. The work includes several striking passages 'such as the description of the multitude of Athenians pouring out to see Alcibiades on his return from exile, and of Brennus and his army of Gauls at Delphi. Since Trogus' work has not survived, Justin's book is valuable for the history of Macedon and the Hellenistic kingdoms' (OCCL).

Provenance:

1. One Nicolaus Werling, with his contemporary ownership inscriptions.





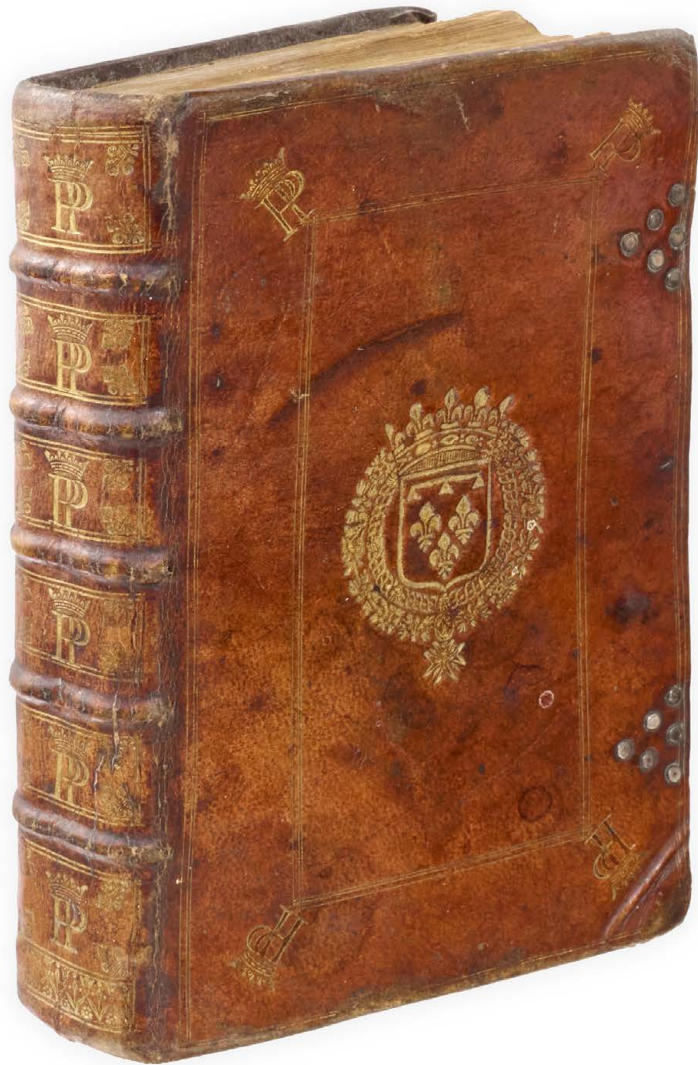
2. The Franciscans of the 'Province' of Strasbourg, with their early ownership inscription. Established there since the thirteenth century, the Franciscans of Alsace largely fell victim to the Reformation, with all the region's friaries abandoned over the course of the sixteenth century save those at Thann et Hagenau, whose friars returned there in 1597 after a fifty-year absence.

3. The Franciscan friary at Kreuzberg, in the Rhön mountains of central Germany, with their late seventeenth- or eighteenth-century ownership inscriptions and later ink stamp. Sitting atop the *Heiliger Berg der Franken*, where the Irish missionaries SS. Kilian, Colman, and Totnan are said to have erected the eponymous cross, the friary was founded in 1677 and has operated a noted brewery since the eighteenth century.

OCLC finds no copies outside Continental Europe. Not in Library Hub.

USTC 668639; VD16 T 2064.

Franciscan Liturgical Scholarship patronised at the French Court



32. [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-lis, 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 apartien 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 Cigongné. 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 one copy traced in the UK (University of Aberdeen), and four 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 Introïte avec les Oraisons & l'Epître font mention des travaux de nostre Seigneur, & parlent de la charité & de la mansuetude qu'il a montrée pour nous en souffrant.

Introïte.

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 n'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.

Prians.

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

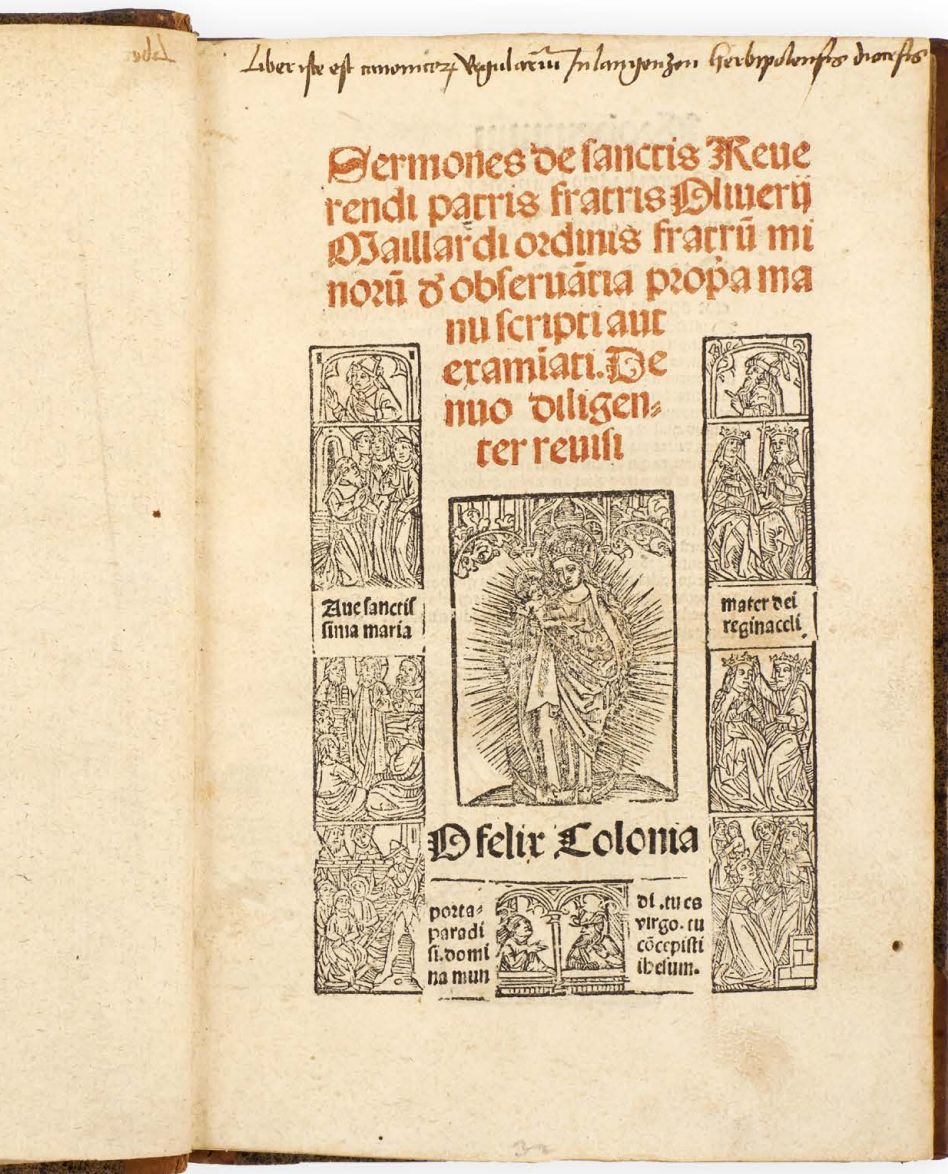
Domine, ne longè facias auxilium tuum à me, ad defensionem meam respice, libera me de ore leonis, & à carnibus unicornium humilitatem meam.

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

Domine, ne longè, &c.

Orémus.

OMnipotens sempiternè Deus, qui



Blunt and Brave Breton brother

33. MAILLARD, Olivier. Sermones de sanctis reverendi patris fratris Oliverii Maillard ordinis fratru[m] minoru[m] de observa[n]tia prop[ri]a manu scripti aut exami[n]ati. Denuo diligenter revisi. *Cologne, Cornelius von Zierickzee, 30 October 1507.*

4to, ff. [1], lxxviii, [1]; title in red, devotional woodcuts to title, title verso, and last page, text in two columns; small marginal wormhole to first few quires, occasional light marks, some staining to last page; a very good copy in nineteenth-century half calf, speckled paper boards, remains of gilt-lettered spine label; some wear to extremities and abrasions to covers; contemporary inscription at head of title 'Liber iste est canonicor[um] regularu[m] in Langenzen Herbipolensis diocesis', contemporary annotations to ff. xliii, lxxvi, and lxxvii, old oval stamp 'Ex bibliotheca Acad. Georgiae Augustae' (i.e. University of Göttingen) and deaccession stamp dated 1955 to title verso (touching woodcut, some offsetting to facing page), modern bookplate of J. Hönscheid to front pastedown, typescript bookseller's description in German to rear pastedown. **£1500**

Very rare edition of a collection of sermons by the celebrated Breton preacher and Franciscan Olivier Maillard (c. 1430–1502), illustrated with devotional woodcuts.

The text collects thirty-one sermons delivered by Maillard on various feast days throughout the liturgical year, beginning with St Andrew's (30 November) and running through to All Saints' (1 November).

Maillard 'is specially celebrated as a forceful, popular preacher, who preached inspiring and profitable Lenten sermons in both churches and public places. His manner and style were indeed often rather bluntly plebeian, but by no means so rough as the later classicists have proclaimed them to be. Of a fearless nature, he did not abstain from well-merited attacks upon the abuses of his time, and upon the crimes of those in high places (e.g. the cruelties of Louis XI) ... Of his works, nearly all of which are sermons, there is no complete collection; they appeared in detached fashion, many in various editions and in both French and Latin' (*Catholic Encyclopedia*). Several incunable editions appeared in Paris and Lyon.

The title-page here is illustrated with a central woodcut of the Virgin and Child (repeated on the title verso), while the surrounding woodcut border incorporates scenes of a praying friar, Christ and Moses, the burning of heretics, and kings and queens. The handsome woodcut to the final page depicts the Pentecost (Mary, the Apostles, and Pentecostal dove), with scenes of Christ's Baptism and Temptation below.

Provenance:

The Augustinian Canons of the medieval monastery at Langenzenn in Bavaria, Germany, not far from Nuremberg. The annotations, no doubt by one of the Canons, show an interest in St John's relationship with Christ and the feast of All Saints'.

No copies of this edition traced in the US, and only one in the UK (Ushaw College). A variant exists with 'prop[ri]o' in the title, a copy of which is at the British Library.

USTC 693702; VD16 M 244.



Dominican Scholasticism facing Franciscan Emotional Mysticism

34. [MAZOT, François.] Le tableau de la croix représenté dans les ceremonies de la Ste Messe ensemble le tresor de la devotion aux souffrances de Nre S. I. C. le tout enrichi de belles figures. *Paris, François Mazot, 1651 (colophon: 20 September 1653).*

Small 4to, ff. [52] (pp. [5], ff. 1–35, pp. 36–39, [25]); the first leaf comprising 2 leaves pasted together, one leaf bound out of place; text and illustrations engraved throughout; tears (without loss) to outer margin of first leaf, small loss to one corner, some finger staining; overall a good copy in contemporary red morocco, gilt border to covers incorporating repeated crowned dolphin and crowned fleur-de-lys tools, spine gilt in compartments, all edges gilt, marbled pastedowns; upper joint split at head, some wear to extremities and small abrasions to covers; early ownership inscriptions of 'A Barbet' and 'Ignazio Ughetto' to front free endpaper. **£650**

A remarkable, entirely engraved devotional manual by François Mazot, in contemporary red morocco.

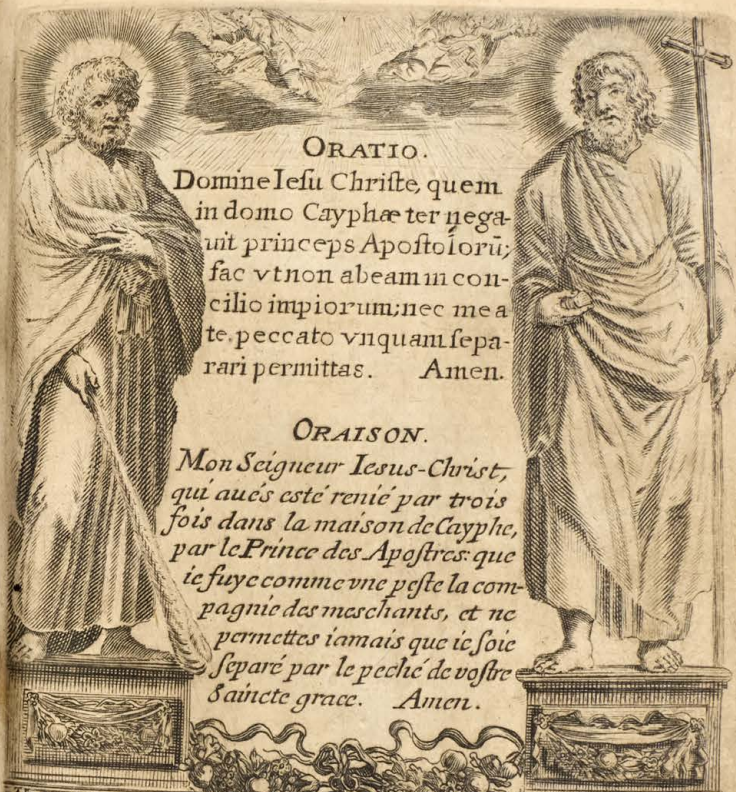
The main body of the work comprises two distinct series of facing engravings. To the versos we have a scene from Christ's Passion at the head with a corresponding scene from the celebration of Mass below, running from Christ approaching Gethsemane and the Pope approaching the altar, to Pentecost and a priest giving the benediction. A variant exists showing a priest rather than a Pope on the first plate.



AD KYRIE-ELEISON.



Le Prestre dict à l'Autel le Kyrie-Eleison. | Iesus-Christ est trois fois renié par Pierre en la maison de Cayphe.



ORATIO.

Domine Iesu Christe, quem in domo Cayphæ ter negavit princeps Apostolorum; fac ut non abeam in concilio impiorum; nec me a te peccato unquam separari permittas. Amen.

ORAIISON.

Mon Seigneur Iesus-Christ, qui auez esté renié par trois fois dans la maison de Cayphe, par le Prince des Apostres: que ie fuye comme vne peste la compagnie des meschants, et ne permettes iamais que ie soie separé par le pechie de vostre sainte grace. Amen.

S.^r IACOBE. Or. pr.

Deus, qui nos amica Apostolorum tuorum Philippi et Iacobi sollemnitate letificas, presta quesumus, ut quorum gaudemus meritis, instruiamur exemplis. Per Dnm.

S.^r PHILIPPE. Ora pro.





LE TABLEAU DE LA CROIX REPRESENTÉ
dans les ceremonies de la S.^{te} messe ensemble le tresor
de la deuotion aux souffrances de N.^{re} S. I. C. le tout enrichi
de belles figures.

a Paris, Chez F. Mazot, rue S.^t Denis pres S.^t Sauueur.
avec Privilège et Approbation. 1651.

To the facing rectos, engraved by Jean Colin, we have a series of Latin and French prayers to various male and female saints, two of whom are depicted per page, from St Gabriel to St Columba. The latter were much admired by Duportal, who makes the following interesting point: 'in both series are represented the different stages of the Passion, with this curious difference, that it is the Thomist interpretation of the 13th century which is given on the recto and the Franciscan interpretation of the 15th century to the verso: so one finds, on p. 7, Christ placed on the cross with the aid of a ladder, while he is crucified on the ground on p. 20' (trans.).

The remainder of the volume comprises litanies, prayers, and the Penitential Psalms, within historiated borders, with full-page portraits of Jesus, Mary, and King David.

The attractive binding might suggest a connection with a Dauphin or Dauphine of the French royal family.

USTC 6056034. See Jeanne Duportal, *Étude sur les livres à figures* édités en France de 1601 à 1660 (Paris, 1914), pp. 244-245.



Unrecorded Lay Participation in Franciscan Spirituality

35. [MICHELS, Eleonora.] Seraphische Bruderschaft der HH. fünf Wunden, aufgerichtet von Sixto V. Röm. Pabst im Jahr 1587. *Frankfurt am Main, Johannes Bayrhoffer, [28 May 1780].*

8vo, pp. [4]; with large copper-engraving printed to p. [1] within typographic borders; a few small marginal chips, but generally very well-preserved; completed in manuscript ('Eleonora Michels ex Civitate Juliacensi', 28 May 1780). £575

A seemingly unrecorded sign-up sheet and handbook for a Franciscan lay fraternity for both men and women, issued by the monastery at Marienthal near Geisenheim and completed in manuscript by Eleonora Michels from Jülich.

Prefaced by an engraving showing St Francis and his Stigmata, the text begins with a declaration, signed and dated by Eleonora Michels, that she has taken on membership of the fraternity; it is followed by the rules of the fraternity, including the responsibilities and privileges of its members and the various absolutions available to them, and ends with five prayers, one for each of the five Holy Wounds.

No copies traced in KVK or OCLC.



‘The Devil’s own Apostle’ Franciscan attack on Lutheranism

36. [NAS, Johannes.] Nova, supra nova novorum: in quibus tum autores, confessio et doctrina libri, quem patres Bergenses Concordiam vocant; tum vero symbola, precationes, epistolae, adeoq[ue] varia epigrammata, secreta, et acta breviter et perspicue continentur ... [Ingolstadt, Wolfgang Eder, December 1581.]

Small 4to, ff. [84]; text in German and Latin, chronogram to title, imprint to A4^r, woodcuts to A4^v (repeated to K3^v), G2^r, and H3^r, woodcut initials and tailpieces; loss to upper corner of A4 affecting some text, repair to corner of L3, some cockling, some light damp-staining at the end; overall a good copy in contemporary limp vellum, title in manuscript to spine; cockled and marked, losses to lower cover; early ownership inscription at head of title ‘Bibliothecae maioris Ursinensis’, numerals at foot of title adding up the chronogram.

£1450

First illustrated edition, second overall, of this remarkable attack on the Lutheran *Formula* and *Book of Concord* by the

Franciscan theologian and bishop of Brixen, Johannes Nas (1534–1590), illustrated with woodcuts depicting their ‘monstrous birth’, and representing them as beasts of the Apocalypse. The first edition appeared in June of the same year, with only twenty-eight leaves and no woodcuts.

The *Formula of Concord*, the authoritative Lutheran statement of faith (also known as the *Bergen Book* after Bergen Abbey where it was partly compiled), was published in 1577, and was followed three years later by the *Book of Concord*, a definitive collection of the chief confessional documents of Lutheranism.

Die Bergische IN IMAGINEM MONSTRI Bergensis, quod numero 9. notatur.



MONSTRUM horrendum, informe, ingens, cui dente Draconum
Os plenum: cuiq[ue] ollarum noua fragmina p[er]t[ine]nt
Sunt oculi: fumantis aret[is]q[ue] amphora nasus:
Aures fornacis testae: sua cornua caprae

Arietis

Arietis
Fucati c
Gauden
In digiti
Hamatu
Culus, e
Cauda re
Vnguibu
Infonun
Celiq[ue]
Patribus
Pandora

BRE
Mon
Aures
(Luce
Cornua
Muscul
Inflavit
Erro Fa
Brensi
Bni
Bni
Bni
Mii
Mei
Da
Doc
Jeece/
Jm
Bn
Bil

Bibliotheca maioris vrsinensis.
 NOVA, SUPRA NOVA NOVORVM:
 IN QVIBVS,
TVM AVTORES,
CONFESSIO ET DO-
CTRINA LIBRI, QVEM PATRES
BERGENSES CONCORDIAM VOCANT;
 TVM VERÒ SYMBOLA, PRECATIONES,
 Epistolæ, adeoq; varia Epigrammata, Secre-
 ta, & Acta breuiter & perspi-
 cue continentur.

UBIQVISTICA NOVA:
 Das ist/
Allenthalbische Newzeitung / von der
BERGISCHEN VÄTTER Wunderge-
 burt vnd Newangestellten CON-
 CORDIEN:

Darinn derselben Autorn Lehr/Bekandtnus vnd
Wandel / neben vil andern sonderbaren
 Decreten vnd Ogenden/kürzlich be-
 griffen werden.

Zum theil in Teutscher/zum theil in Lateinischer Sprach/
 Ubique, vnd vberal von den Protestierenden zusamen gebracht/
 vnd an jeso von newem in offnen Druck verfer-
 tigt / gemehrt vnd gebetter.

ANNO
 AngeLorVM Vrbs pVgnabit pro
 Del Veritate plæ, IVste & fortiter.

Here Nas makes his position clear from the off with an acrostic to the verso of the title-page spelling out *Discordia* and attacking Jakob Andreae, one of the chief compilers of the *Formula* and *Book*: 'Doctor Iacobus Schmidlein Confusor Omnis Religionis, Diaboli Ipsius Apostolus' (Dr Jacob Schmidlein, the confuser of all religion, the devil's own apostle).

The remarkable woodcut depicting the 'monstrous birth' of the *Bergen Book*, shows the Lutheran theologian Johannes Brenz rising from his grave and attempting to cover the nose-, ear-, and hairless baby with goat's horns emerging between the legs of a figure resembling the Whore of Babylon. The six spectators include Andreae and Martin Chemnitz.

Provenance:
 With the ownership inscription of the Benedictine monastery of Irsee, near Kaufbeuren in Bavaria.

Only three holding institutions traced in the UK (BL, Bodleian, Cambridge MMLL). USTC 678545; VD16 N 125.



NUOVO METODO P E R

Introdursi ad imitazion de' Geometri con ordine,
chiarezza, e brevità nelle piu sottili questioni

DI FILOSOFIA
Metafisiche, Logiche, Morali, e Fisiche
D I

ALESSANDRO PASCOLI
PERUGINO

Lettore in Filosofia nell' Università di sua
Patria, ed in Notomia nell' Arciliceo
Romano.

LIBRO PRIMO

Si da un Saggio di Metafisica su lo stil

Cartesiano.

*All'uso semplice di Fra Giancammillo
di Pettorano, Ispet-
tore di S. Onofrio*



IN VENEZIA, M. DCCXXI.

Per Andrea Poletti.

CON LICENZA DE' SUPERIORI, E PRIVILEGIO.

A Franciscan friar reads Cartesian Philosophy and Medicine

37. PASCOLI, Alessandro. Nuovo metodo per introdursi ad imitazion de' geometri con ordine, chiarezza, e brevità nelle piu sottili questioni di filosofia metafisiche, logiche, morali, e fisiche ... libro primo si da un saggio di metafisica su lo stil Cartesiano. *Venice, Andrea Poletti, 1721.*

[bound with:]

—. Osservazioni teoriche, e pratiche di medicina inviate per lettera agli eruditissimi signori di sua privata accademia ... Si disaminano i sintomi di un mal di petto, che il volgo chiama pleuritide cieca ed occulta ... *Venice, Andrea Poletti, 1721.*

Two parts in one vol., 4to, pp. I: [16], 96, II: 62, [2, index]; woodcut printer's device to titles, woodcut initials and headpieces; a few light marks; very good in contemporary vellum, manuscript lettering to spine, edges speckled blue; some wear to spine and corners and a few marks to covers, neat repair to foot of spine; contemporary inscription to title 'All'uso semplice di Fra Giancammillo di Pettorano, [added subsequently:] e spetta al Convento di S. Onofrio', early marginal annotations to part I p. 5 and part II pp. 28–29. **£450**

Scarce second edition (first 1702) of this work of philosophy and medicine by the Perugian scholar Pascoli (1669–1757).

Pascoli lectured in philosophy and medicine at Perugia university and in 1702 was appointed professor of anatomy at Rome by Pope Clement XI. He is perhaps best known for his anatomical treatise *Il corpo-umano* (1700). Inspired by Descartes, the *Nuovo metodo* comprises a series of discourses in which Pascoli discusses cognition, materiality, body and spirit, being, God, causality, intellect, will, ideas, and the immortality of the soul. In the second part, his *Osservazioni*, Pascoli turns to medical matters, considering blood and bloodletting, the medicinal virtues of the plant *Dorstenia contrajerva*, the work of Francesco Redi, and pleurisy and its treatment.

OSSERVAZIONI

Teoriche, e Pratiche di Medicina

Inviata per Lettera
AGLI ERUDITISSIMI SIGNORI
di sua Privata Accademia
DA ALESSANDRO PASCOLI
PERUGINO

*Lettore di Filosofia nell' Università di sua Patria ,
e di Notomia nell' Arciliceo Romano .*

Si difaminano i Sintomi di un mal di Petto , che il
Volgo chiama Pleuritide cieca ed occulta .

All' Illustrissimo , e Reverendissimo Sig.

MONSIG. ANTON FELICE
MARSIGLI
VESCOVO DI PERUGIA.



IN VENEZIA , M. DCCXXI.

Per Andrea Poletti.

CON LICENZA DE' SUPERIORI, E PRIVILEGIO.

The marginal annotations discuss free will, with reference to the Council of Trent, and highlight passages on plague and smallpox. The owner whose name appears on the title-page is likely the Franciscan friar Giancamillo Picardi da Pettorano sul Gizio recorded in N. Petrone, *Francescanesimo in Abruzzo* (2000) as writing an unpublished 'Corsa di filosofia e teologia' in the early 1740s. Our book then passed to the Convent of Sant'Onofrio, presumably that in nearby Vasto.

No copies of either part of this edition traced in the US. Only one copy found in the UK, at the Wellcome Library.

Franciscans in Munich studying Hebrew Scripture

38. PAULUS DE SANCTA MARIA. *Scrutinium scripturarum.* [Strasbourg, Johann Mentelin, c. 1474.]

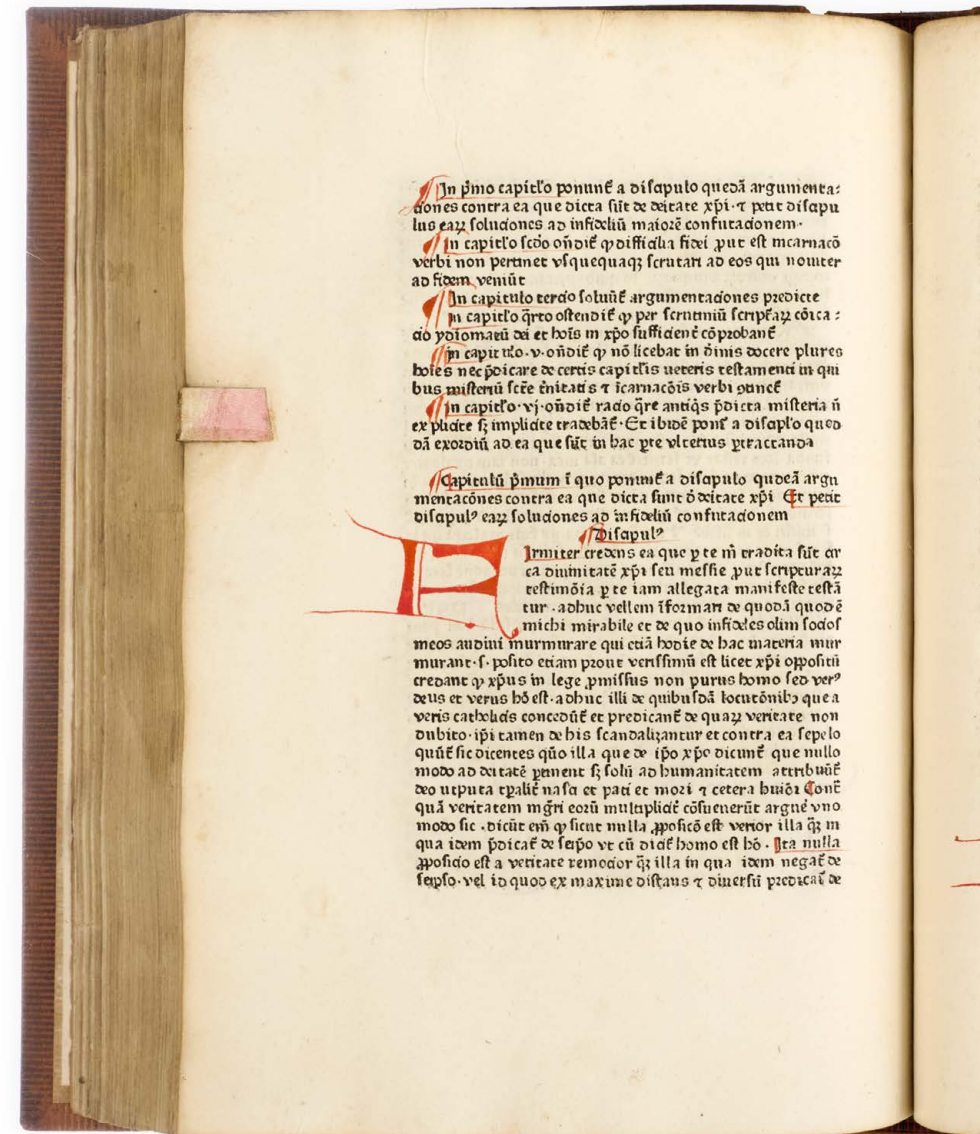
Chancery folio, ff. [218]; [a-b¹⁰ c¹² d-k¹⁰ l⁸ m-r¹⁰ s¹² t-x¹⁰ y⁶], with medial blank [g]10 and final blanks [y]5-6; gothic letter, initials, paraps and underlining supplied in red, some larger initials with marginal extensions, some rubrication heightened in silver, manuscript quire signatures (some trimmed); first leaf slightly soiled, a few wormholes in first few leaves and from quire [s] to the end (affecting a few characters without loss of sense), else a very good, well-margined copy; bound in nineteenth-century tanned pigskin, boards ruled in blind with blind cornerpieces, spine blind-ruled in compartments and lettered directly in gilt, earlier index tabs to fore-edge; front board rejoined, spine a little rubbed; seventeenth-century ownership inscription of the Franciscans of Munich to [a]1^r with their ink stamp to top-edge (see below), armorial bookplate of John Vertue to front pastedown, early twentieth-century shelf-label to front board.

£10,000

Third edition of this treatise of Christian Hebraism by a converso bishop, from the library of the Franciscans of Munich, with their distinctive brand to the top edge of

the volume. The text had originally been printed by Mentelin in c. 1470, then by Ulrich Han in Rome.

Originally a scholar named Solomon ha-Levi, Paulus de Sancta Maria converted to Christianity before becoming Bishop of Burgos in 1415. He subsequently composed this dialogue called *Search of the Scriptures* (a title taken from John 5:39, which begins 'Scrutamini scripturas'), meaning not just the Hebrew Bible but also the Talmud and other Jewish texts, in which he pits the Christian Paul against the Jewish Saul. He expounds the idea that Jewish conversos should be proud of their Jewish heritage because of the obvious trajectory from Judaism towards Christianity, while also utilising quotations from the Talmud to support Christianity against Jewish beliefs. It was a text used by Johann Reuchlin in the early sixteenth century to justify the preservation of sacred Hebrew texts, against those who would have had them all destroyed. The author's dates are, somewhat unusually, given at the start of the book; it was written in 1435 when he was 81 years old. He died in August 1435.



In apic dyalogus qui vocatur scrutiniū scripturarum
Compositus p̄ venerandū patrem dominū Paulū de sancta
maria magistrū in theologia Ep̄m Burgen. archicancellā:
rū serenissimū p̄ncipis dñi regis castelle et legionis quē cō
posuit post addiciones postas ad postillam Nicolai de lyra
Anno domini m̄ccc. xxxiii. etatis sue. anno. lxxxi.

Scrutamini scripturas i quibus putatis
vitam habere eternam. et ille sit q̄ testi
monia p̄bent de me. jo. q. xps volens
iudeos instruere arca ipsius cognicionem
in qua vita eterna consistit iuxta illud
jo. i. A. Iste est vita eterna vt agnoscat
te deū et quē misisti filiū tuū. que quidē
cognitō per sacrarū scrutiniū scripturarū

habet. de quo ps̄. Beati qui scrutantē testimonia eius. doctabā
eos de huiū scrutinio faciendo dicens. Scrutamini scripturas
et. Quibus verbis tria notant que ad cognicionem xpi p̄
intelligentiā diuinā scripturarū requirunt. Vnū est q̄ mi
steria xpi in sacra scriptura posita et tradita non sit ārenda
solū superficialiter et p̄fuerit: s; diligenter p̄ modū scrutan
tis. vt verus sensus sit clarus seu verus repta ad modū
illū qui rem latentem p̄ obscuritatē seu cōfusione in aliqua
domo p̄ diligens scrutiniū vult rep̄re. vñ Ios̄. i. dñs itē
dñs iniqua cogitacōnū in hierl̄m occulte p̄terata reuelare
dicebat. in illo tpe scrutatoz hierl̄m in lucernis. p̄ lucernas
enī consueuerūt abscondite in tabulis seu obscuritatib; re
p̄ri. Quidē scrutiniū scripturarum in p̄mitua ecclesia
audientes ap̄loz docerūt cōtinue exercebant. de quib; actū
i. A. quodādie scrutātes scripturas si huc ita se h̄rent. Secūdū
verō qd̄ in p̄dicto verbo notat. est q̄ nō solū scrutādo sēp̄
ras ex scripturis sacri canonis s. veteris testamēt sit acapi
enda testimonia xpi. s; etiam ab alijs scripturis ap̄d ip̄os
hebreos autentis. Et ideo dixit in quibus putatis vitam
eternam habere. q. d. nō solū scrutāmi scripturas in quibus
vere vitam eternam habetis. s. que in sacro canone ve. tel.
cōtinent. s; etia; illos in quib; putatis vitam eternā habere
se; que ap̄d v̄s sit. sunt autentico. licet i se auctoritatē nō
habeat. que quidē scripture sē glose seu auctes calumidice et

*Henrich ad Ep̄m Burgen.
Iuanes pro bibl*

sacramento abscondite a rite sumēte sūt maxime delectatio
nis seu dulcedinis sp̄ualis. **Disapul**
Sed vt m̄ declares p̄mo q̄re representacōes rez sit
delectabiles. Et deinde que sit ille representacōnes
abscondite q̄ i hoc sacramento p̄stent que sunt
maxime delectacōis et dulcedinis vt dicit. **Magister**
Scdm̄ p̄bm i p̄mo rethorice. Omnes rep̄ntacōes rez sunt de
lectabiles et etiā illaz rez que i se nō habent racōes delecta
ōis sicut cū aliquis homo p̄ imitacōem rep̄ntat a sinū vel
aliq̄ aīal t quodā iocosi et delectabile et sic de filiis rep̄re
sentacōnibus imitatis et alijs. Cui? rado est quia gaude
anima in collacōne vni? ad alēx. Cōferre enī vñū alteri est
p̄pius et conuacalis ac? racōis vt p̄ba dicit in sua poerna
vñū quodq̄ aut in sua op̄acōne non impedit delectat vt in
vi. ethicoz. **Disapul** Intellico qd̄ dicit. arca p̄
mum. s. quare representacōes sit delectabiles. Sed p̄ro vt
michi declares. s. q̄m in hoc sacramento p̄stent alique re
presentacōnes abscondite que ut dicit sit maxime delectatio
nis. **Magister** In hoc sacramento recolit seu rep̄
sentat memoria passiois xpi vt dicitur est. Silr t i eodē re
presentat seu p̄figurat beata fructū in qua anima b̄a diuina
fructū replet sicut quodāmodo sumens refectionem corpālē
illa replet. vñ t in vlcima collecta offiij de corpore xpi dicit
fac nos domine diuinitas tue p̄tēna fructū replet quā p̄
dosi corporis et sanguinis cui corpālīs p̄p̄as p̄figurat. Et
sic patet q̄ sit i hoc sacramento recolit seu rep̄ntat p̄ modū
memorie p̄ntoy passio xpi. sic i eodē representat p̄ modū
p̄figuratōis suā fructū beata. et sic sit ibi due representacō
nes que sit cause delectacōis. Et quia ista representata s; se
sunt maxime dulcedinis. In p̄mo enī representat sumū me
ritū humani generis. s. passio xpi. i sedo vero rep̄ntat seu p̄
figurat summū p̄mū. s. fructū beata. Consequens est q̄ iste
representacōes non solū sint delectabiles in q̄ntū representacō
nes sed etiā maxie delectacōis seu dulcedinis ex p̄te rep̄nta
toz que quidē in q̄ntū abscondita sunt duldoza reddūt. iux
ta illud. p̄. ix. panis abscondit suauior est
**Capitlm. x. in q̄ p̄ponit alia admiracō a disaplo de hoc
sacramēto. p̄te est sacrificiū. Et solū ibidem a magistro**
Disapul

Dacent in respōsiones
quare mirabilia p̄sent
q̄m in ip̄o sit representata
arca illō nō fuit cōtē
arca archam federis testamēt fieri
rōnes credo esse sufficiētes ad obtin
Sed adhuc vñū est valde mirabile
crificijs testamēt antiqui que ex
hibant vt patet Geni. i. ca. et i plu
reuerentiam et potus ipsius dei cui
ipsa offerri nisi tantum in templo
i alio loco. vñ Den. xij. ca. Cane n
in omni loco quē videris. sed in eo
vñam tribuū tuaz offeras hostias
vt a p̄tis audiri sit sacrificiū. qd̄ qui
seu incompabiliter sacrificia antiqui
na excedit videtur ad ipsius reuerē
feratur nisi enī in vñico loco. qd̄ enī
huic q̄ ip̄e xps cui? passiois men
celebraet non nisi in vno loco per su
stat enī q̄ xps venit ad implendum
v. ca. Quidē implecō est intel
non aut in ceremonialib; seu iudici
p̄te di. viij. est tractatū. qua rōne sa
cerimonialia erant tpe noue legis et
que ad sacrificiū veneracōis siue re
tur de dicamēte nāsalis racōis esse
qm̄ moralia in lege noua durare de
in ecclesia sācta dei exerceri offerē ei
in omi loco indistincte. qd̄ vñū esse
veneracōnes vt dicitur est. **Mag**
miracōe p̄supponis quodā verā vt cū
sacrificiū qd̄ rez est. nam nō solū hoc
racōne refectionis sp̄ualis vt dicitur e
ficiū. in eo enī representatur passio xpi
mū sacrificiū vesp̄erā fuisse dimof
ficiū in infinitum excedit cetera sac
etiā q̄ sacrificia antiqua nō nisi in v
qd̄ verum est p̄feram post edificacō

de deo pōitae quod videt esse falsū tanq̃ repugnans sacraz
scripturaz veritati. p̃ ista et multa alia similia infideles pre
dictam veritatē nūcū impugnare vnde sūme desidero a te
iformari quō possem ab istis et filijs rationibz euadē. quod
quidē desiderū reputo esse bonū iuxta illud psalmiste Et re
spondebo exp̃obantibus michi verbū

Capitulū scđm in quo ostendit̃ qđ diffidūa fidei putē
īcarnatio vbi nō opt̃ scrutari ad eos qđ nouit̃ ad fidē veniūt.

Agister

Iacet desiderare ifozm acōez verā de his qđ sūt fidei ad
hereticoz seu infidelū responsionē sic bonū simplr

Provenance:

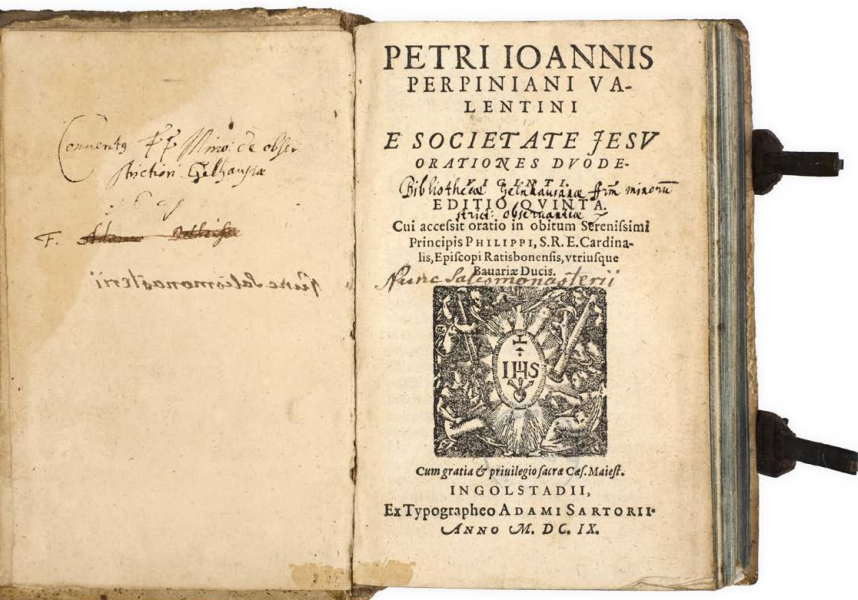
1. The Franciscan monastery in Munich was originally dedicated to St James, then from 1392 to St Anthony of Padua; at the secularisation of the monasteries, its books joined the Bavarian Hofbibliothek, with the many duplicates deaccessioned over the course of the nineteenth century. The monastery was later refounded in 1827, and dedicated to St Anna. This book was part of the conventual library, though other books were marked for use by individual monks.

2. John Vertue (1826–1900), appointed the first Roman Catholic Bishop of Portsmouth in 1882.

H 10761*; BMC I 58; GW M29974; Goff P203; BSB-Ink P-47; ISTC ip00203000.

Alega michi illas rogo **Paulus** **Q**uia
glosa sup̃ gen. que dicit berelich Rabbā super illud
verbū. hec sūt generatōes celi et terre cū creat̃e
et gen. ii. Quidam ex antiquis doctoribz dic̃ qđ res i p̃mōz
dio fuerūt create a deo scđm plenitudinē sūi p̃fectōem suā
Et qm̃ peccante adam dimīnuta sūt et corrupta. et vltimis
nō erunt reuerentes ad decentem statū donec veniat filius
phares de quo sic mentio Ruth ultimo cū dicit. iste sunt ge
neratōes phares p̃ filiū aut̃ phares intelligit messīā qui d̃
phares descendit. qui quidē Rabi seu doctor fundat ibidem
incarnatiōem suam in quā ad cathag̃phā israh sic. Nam ista
dictio choloch in hebraico significat i dē qđ ghardeh i latino. qđ
quidem dictio sicut et multe alie cōfluunt in hebraico scri
bi dupliciter. vno modo plene et hoc cū interponit̃ i dicit̃e
litere uocales qđ ad hoc cōiter requirunt̃. Alio modo scribunt̃
dicēdes dimīnute et hoc cū nō interponunt̃ uocales cōit̃ re
quisire. quo posito scrutam̃ i scriptis sacras hebraicas mani
feste patet qđ hec dictio choloch scribit̃ plenarie solū in duobz
lois. quoz vn⁹ est cum dicit̃ hec sūt generatōes celi et terre
gen. ii. qđ fuit dēim ante p̃ctm̃ ad. Scđs uero est cum dicit̃
hec sūt generatōes phares ruth ultimo. Iste due choloch seu
generatōes solū scribunt̃ plenarie. i. cum omnibz uocabul
requisitis. Alie uero choloch ubiqz scribunt̃ dimīnute scri
bunt̃. quā in qualibet deside vna litera uocalis que require
bat̃ ad hoc qđ esset plene scripta. ut cum dicit̃. hic est liber ge
neratōis adam gen. ii. Et hec sūt generatōes noe gen. vi.
Et hec sūt generatōes filioz noe gen. x. Et hec sūt ghardeh
sem gen. xi. Et hec sūt generatōes p̃lac gen. xv. et sic de
ceteris que om̃s scribūt̃ dimīnute p̃terqz predictē due. Ex qđ
pludit doctor predict⁹ qđ dēim est. i. qđ res humane et homo
i sui creatōe fuit in sua p̃fectōe creatus et post p̃ctm̃ dimīnu
t⁹ et sic fuit usqz ad filiū phares. i. messīam **Paulus**
Hec conclusio non sequit̃ ex illis p̃missis lic̃ enī qnqz hec
dictio nō scribat̃ plene dimīnute in scriptis. non tamen ex
hoc de necessitate sequit̃ id quod conclusio. **Paulus**
Licet conclusio non videat̃ sequi de necessitate litere ut tu
vidis nichilomin⁹ tenēda est auct̃e doctoris conclusio. p̃ctm̃
cū tui doctores antiqui illa que fuerūt sibi tradita a p̃p̃etis
applicabant quibz dā mutationibus seu signis aut figuris

in sacris eloquijs stentis p̃
etā et alij Rabbini seu doct
qđ oēs p̃res fuerunt in fili
filiū phares. **Paulus**
doctores nostri hoc senten
tio enī firmitus funt̃
res enī de hac materia loq
et p̃res antiqui testamēta
tam qđ p̃bit p̃ hoc. Nam a
ibis ad p̃res tuos. Ex qu
abazhe fuerunt ydolatre.
hā qđ ad illos p̃res iuit pol
patres sui erāt. Idem dicit̃
fuerit est p̃lac et moren⁹
jacob gen. vi. Idem de dau
patribz suis. Ex quibz sac
stamenti p̃ mortē nō ibat̃
ce a sanctis. si patribz suis
mis fuerit ydolatre ut de
quem allegas crudelissimē
et qui testamēta. Condam
qđ iuit ad patres suos p̃
era. et sic ex dicto isti si
abazā et sancti patriarche
fuerūt segeti a diuina visi
nulla est reexemptio vbi fu
res eoz quos est oīno abisi
mēu doctrine tne catholice
qđ scđm veram doctrinam
et patriarche i infernū des
similes fuerūt patres abaz
hoc loquentes seruatae fu
licet p̃ mortē nō fuerūt i
non tamen ascēderūt in ce
inferno nō in loco penali si
uina visione carebant. nul
erāt etiā ibi secuti de visio
locus apud tuos doctores v
apud nostros vero limbū



Franciscans in Gelnhausen read Jesuits

39. PERPIÑA, Pedro Juan. Orationes duodeviginti. Editio quinta. Cui accessit oratio in obitum Serenissimi Principis Philippi, S.R.E. Cardinalis, Episcopi Ratisbonensis, utriusque Bavariae Ducis. *Ingolstadt, Adam Sartorius, 1609.*

8vo, pp. [xvii], 589, [3, blank]; woodcut Jesuit device to title-page, woodcut and typographic headpieces, woodcut initials and tailpiece; occasional light staining to upper margin, but a very good copy; bound in contemporary blind-tooled white calf over bevelled wooden boards, the roll tool depicting the Muses Terpsichore, Calliope, Thalia and Polyhymnia playing musical instruments, paper labels to spine, two clasps, edges stained blue; binding somewhat rubbed with slight loss to edges, spine covering partly defective, front free endpaper detached; **seventeenth-century annotations in red ink to c. 465 pp.**, annotations to c. 9 pp. in a smaller hand in faded grey ink, contemporary inscriptions (crossed through) of Fr. Adamus Betheuser to both sides of front free endpaper, seventeenth-century inscription 'Conventus FF Mino: de obser. strictiori Gelhausiae' to front free endpaper verso and 'Bibliothecae Gelnhausanae ffr. minoru[m] strict. observantiae' to title, followed by 'Nunc Salismonasterii' ('now of Salmünster'), ink stamps of the Franciscans of Salmünster and of Kloster Frauenberg (Fulda) to verso of title, old shelfmarks to front pastedown and to spine.

£850

A richly annotated copy of Perpiña's set speeches, highlighting the author's antipathy towards Luther, in a contemporary white calf binding, from the libraries of several Franciscan monasteries in Hesse.

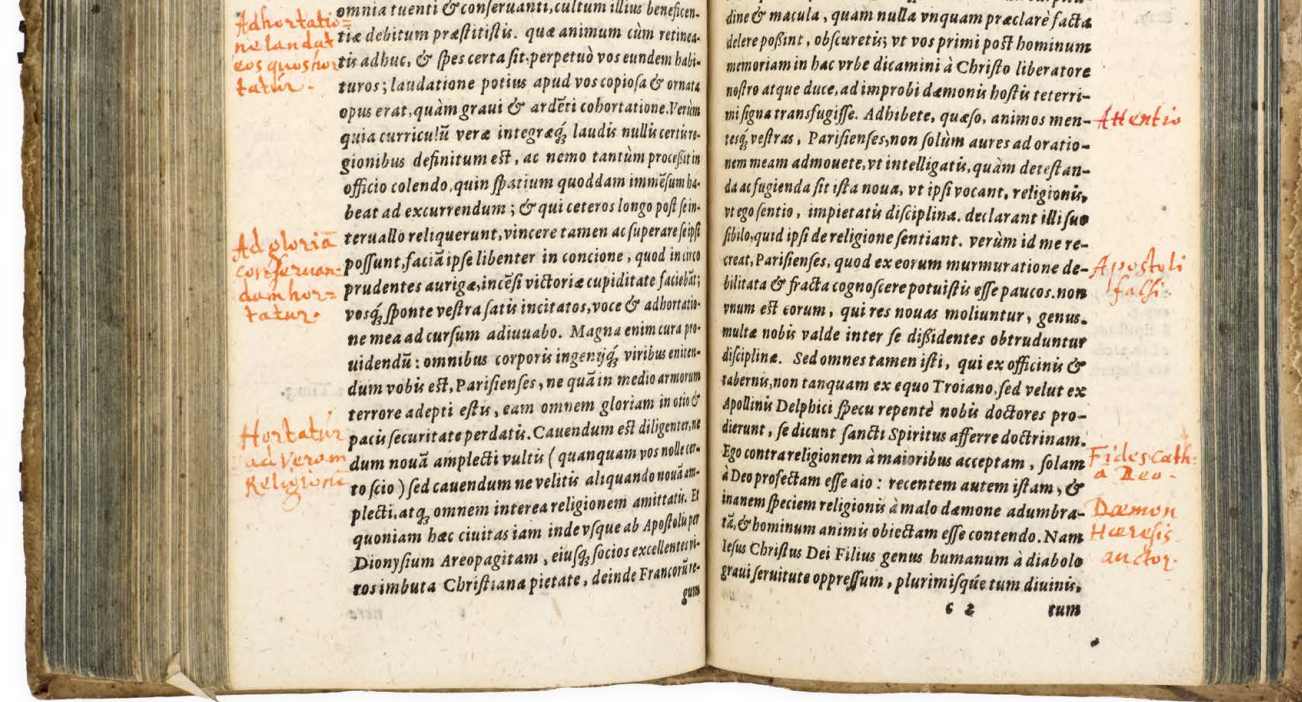
Pedro Juan Perpiña (Pere Joan Perpinyà, 1530–1566), from Valencia, joined the newly founded Jesuit order in 1551, teaching across Spain and Portugal, before moving to Rome in 1561 where he met humanist scholars such as Paolo Manuzio. He sought pedagogical reform at the Jesuit Collegio Romano, later reflected in the Jesuit *Ratio studiorum* (1599) which provided the standard teaching methodology for all Jesuit schools.



has Ecclesia procellas
umq; memoria bonis
Nondum quinquaginta
aria religionis oppu-
crudelia, & exitiosa
quam Barbaria cum
& perdita, non so-
regata, sed etiam in

Perpiña's speeches cover topics from Jesuit education, praise of St Elizabeth, the teaching of rhetoric, the Trinity, and a long speech about adhering to the old religion in the face of new heresies, originally delivered in Lyon. These eighteen orations were first printed in Brescia in 1581, edited by the Jesuit Orazio Torsellini, though editions containing his speeches in increasing numbers (from five up to the present eighteen) had been issued from 1565 onwards. They are here joined by an additional oration by the Jesuit Wolfgang Stark, given at the funeral of Cardinal Philipp of Bavaria, Bishop of Regensburg, in Ingolstadt in 1598 and first printed in Sartorius' edition of the following year.

The numerous annotations indicate rhetorical devices but also make mention of Luther, Lutherans, and heresy, but rather than repeating words or phrases from the text, the annotator summarises the meaning or significance of a particular section. Perpiña's antipathy towards Luther (and Calvin) is obvious, and the annotator follows suit, talking of the blindness of the heretics, that they have no authority, have never been shown a divine sign, and have no faith, that the Devil is the source of heresy, and that Luther was motivated by a desire for wealth; on p. 535 they are referred to as 'Satan's satellites' ('Satanae Satellites'). The annotator also knew Greek, writing 'αυαποπα' on p. 57.

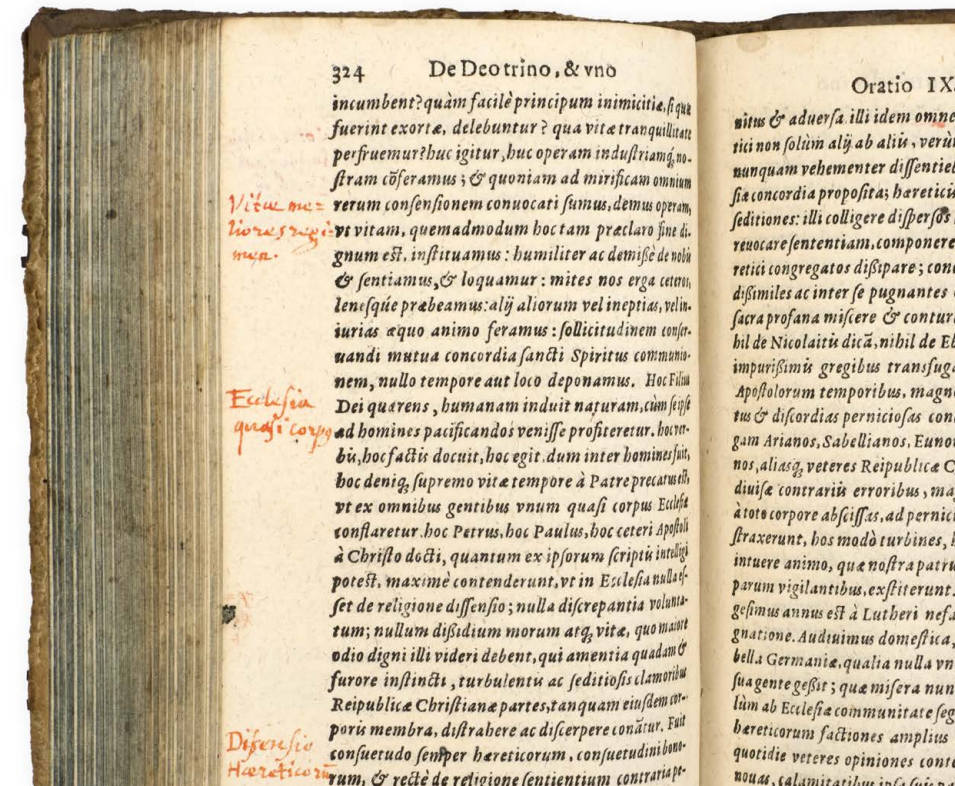


Provenance:

The Franciscan monastery in Gelnhausen (Hesse) was dissolved and transferred to the town council at the time of the Reformation, though between 1635 and 1649 the Observant Franciscans occupied the buildings, before being expelled again. They moved to neighbouring Salmünster in 1650 and took the monastery library with them. The library was then moved to the Franciscan convent of Frauenberg in nearby Fulda. Fr Adamus Betheuser was presumably a member of the Order.

An uncommon edition: we have not located any copies in the US, and only one copy in the UK, at Cambridge University Library.

USTC 2137109; VD17 3:606331Q; cf. Palau 223610 (1599 Sartorius edition).



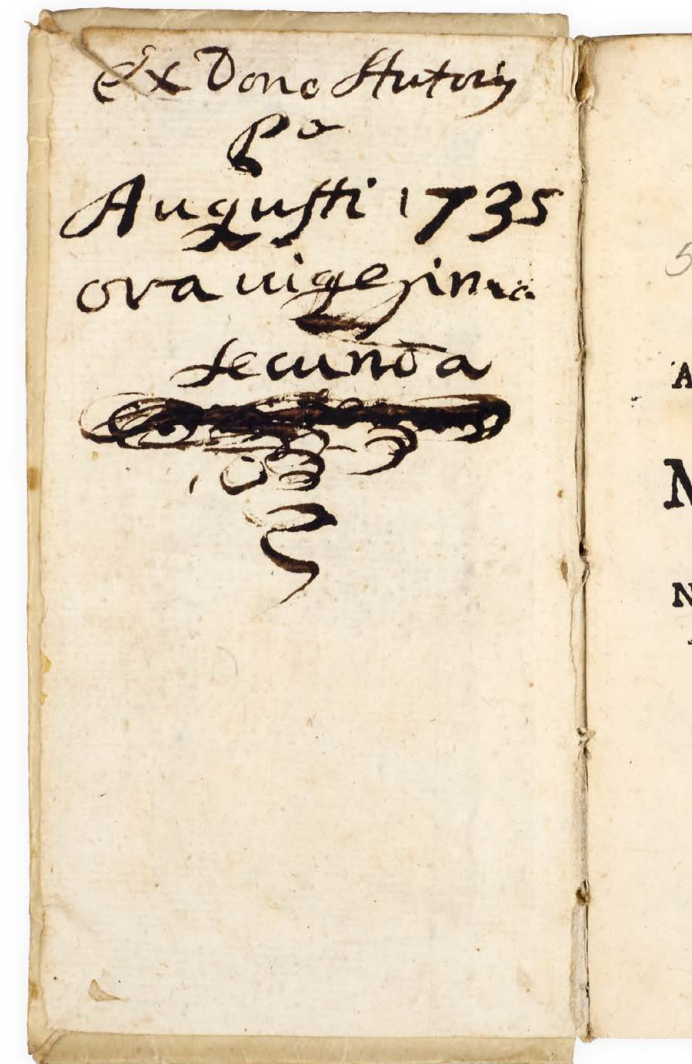
Franciscan-guided Spiritual Exercise for the Feast of the Assumption

40. 'PIETRO da Vicovaro', i.e. Giuseppe CORTESE. *Apparecchio per accompagnare Maria Santissima nella sua gloriosa assunzione in Cielo, tributo d'ossequio. Rome, Komarek, 1735.*

12mo, pp. [xxiv], '123' (recte 223), [5, blank except for a woodcut vignette of Mary Queen of Heaven to recto of penultimate leaf]; with half-title, full-page engraved illustration of the Assumption of Mary by Carlo Grandi to a3^v, woodcut initial and tailpieces, typographic head-piece; short tear to outer margin of title, not touching text, occasional very light foxing, minute crease to the upper outer corner of the last couple of leaves; a very good copy in contemporary vellum, flat spine with manuscript lettering; a little soiling and rubbing to the extremities; inscription 'ex dono auctoris P[er] Augusti 1735 ora vigesima secunda' to the front pastedown; pencil marginal drawing to p. 5 framing the upper half of the page; modern inscription recording the gift of this book from Jori Schmid to Herr Pfarrer von Grebel for his birthday, January 1962, to half-title. **£550**

Presentation copy of a very rare devotional work dedicated to the Assumption of Mary into Heaven, a novena written by Pietro da Vicovaro.

Pietro da Vicovaro (OFM, birth name Giuseppe Cortese, 1676–1752) was a well-known author of devotional works mainly for the use of Franciscan communities. The *Apparecchio* guides the reader on a nine-day journey towards the Feast of the Assumption, celebrated in mid-August. Each day, the practice begins with a brief theological presentation, followed by a 'meditatio' and a prayer; after that, there comes a suggestion for specific acts of devotion, followed by a prescribed 'exercise of virtue' focusing on acts that foster obedience, gratitude, charity, and other virtues, with examples. A second edition was published in 1749, apparently identical, and equally rare. It may have been prompted by the thought of Pope Benedict XIV, who while not establishing the Assumption as a dogma, declare it a 'probable opinion which it is impious to deny'. The Assumption became a Catholic dogma in 1950.



APPARECCHIO
Per accompagnare
M A R I A
SANTISSIMA

Nella sua gloriosa Assun-
zione in Cielo,
TRIBUTO D'OSSEQUIO,
Che presenta alla
VERGINE

Il suo minimo Divoto
F: PIETRO DA VICOVARO
*Lettore di Teologia de' Minori Ri-
formati del Ritiro di S. Bo-
naventura di Roma.*

*Ego diligentes me diligo, & qui
manè vigilant ad me, inve-
nient me. Prob. 8. 17.*

* *

IN ROMA, per il Komarek 1735.

Con Licenza de' Superiori.

The date of the inscription declaring this copy a gift from the author, 1 August 1735, speaks of the author's intention of presenting this book as a prompt and instrument for the actual devotion of the Novena of the Assumption, having been delivered well in time for a nine-day commitment ahead of the Feast itself, celebrated on the fifteenth of August.

We find only one copy outside Italy, at the University of Aberdeen. There appear to be two copies of the second edition in the US: at Saint Bonaventure and at Dayton.

rante, e costante divozione vi ap-
plicarete al servizio della Gloriosa
Vergine, vi potete promettere,
che vi sarà benefica non meno in vi-
ta, che in morte.



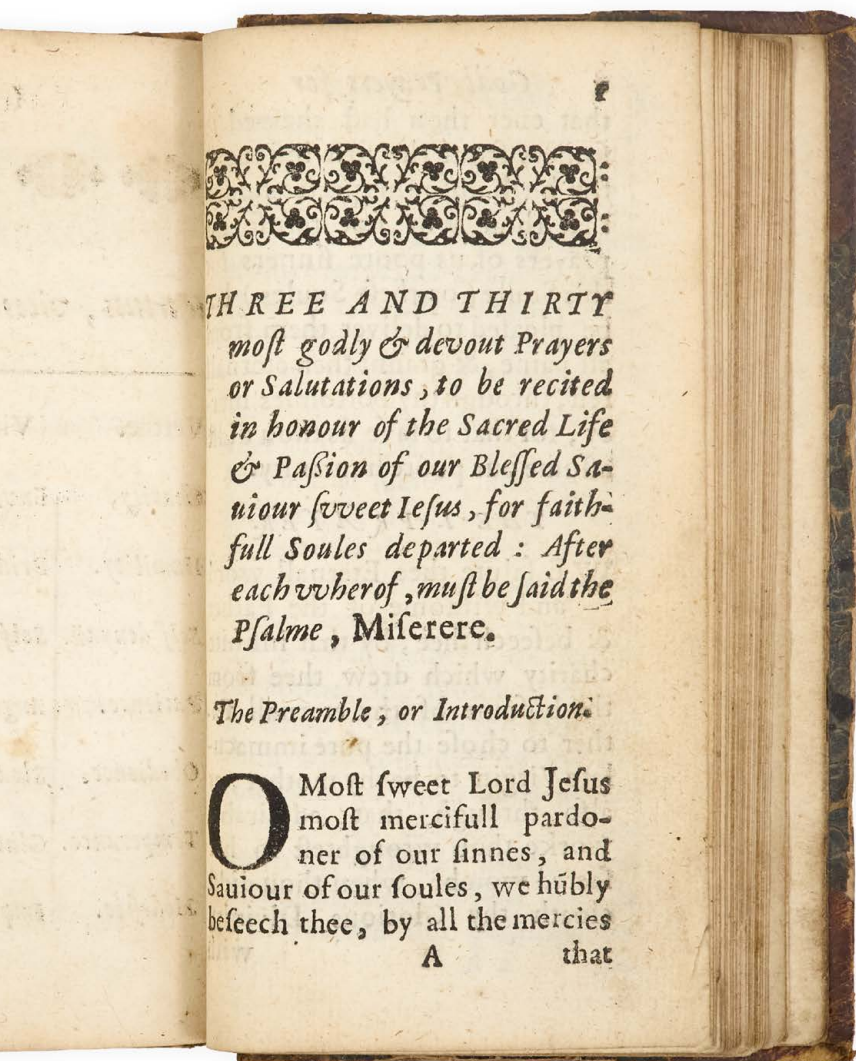
GIOR-

GIORNO SESTO.

DISCORSO.

Quantunque la Beatissima Ver-
gine sia trasferita in Anima,
ed in Corpo nel Trono su-
premo della gloria, alla de-
stra dell' amato suo Figlio, non per
questo sdegnà di rimirare con oc-
chio benigno li suoi Servi, e li suoi
veri divoti. Quivi si dimostra tan-
to più copiosa di graziosi influssi,
quanto Ella di maggior cumolo di
gloria tanto nell' Anima, quanto
nel corpo, si ritrova ripiena: Con-
tinet sibi abyssus vitæ, & immorta-
lium gaudiorum, sed non ita continet
sibi, ut non effundat, & aliis. (a)
Dalla sommità de Cieli gli trasmet-
te copiosi frutti di grazia. Qual'
Aquila generosa stende sopra di essi
le

(a) Gugliel. Cap. 4. de Cant.



For the English Poor Clares in Exile

41. [POOR CLARES.] A Pious Collection of severall profitable Directions fitted for the English Poor Clares in Graveling in order to the better Observance of their Institute. Very useful and profitable for all religious Women ... *Douai, M. Mairesse, [1684.]*

[bound with:]

[PRAYERS.] Three and thirty most godly & devout Prayers or Salutations. [*Douai, 1684?*]

Two works, 12mo, I: pp 183, [1], with woodcut headpieces and initials, and II: pp. 48, with a drop-head title and a woodcut headpiece; very good copies in nineteenth-century half roan, marbled papers sides, spine gilt in compartments with a lyre device, edges worn £5000

First edition, rare, of A Pious Collection – a devotional guide for English nuns in exile in the Low Countries – bound with an apparently unrecorded edition of thirty-three prayers for ‘souls departed’.

An enclosed Franciscan order founded in 1212 by St Clare of Assisi, an early follower of St Francis, the Poor Clares had expanded within the century into France, Spain, the Low Countries, and Britain, where they were known as ‘minoresses’ and had their principal convent near Aldgate in London (preserved in the street-name the Minories). The Dissolution of

the Monasteries by Henry VIII left few opportunities for English Catholics intent on a religious life except for exile, and in c. 1607–1609 an institution for English Poor Clares was established at Gravelines by Mary Ward (1585–1645), who had joined the order at St Omer in 1606 and went on to establish the less restrictive Sisters of Loreto.

A number of Irish nuns also professed at the convent at Gravelines in the 1620s, becoming the first Poor Clares in Ireland since the Reformation after they returned there in 1629. Dependent communities were established at Dunkirk in 1625, Aire-sur-la-Lys in 1629, and Rouen in 1644, but the convent at Gravelines itself was tremendously ill-fated: burnt down by fire in 1626, the rebuilt convent was again destroyed in a disastrous explosion during the Siege of Gravelines in 1654.

A PIOUS
COLLECTION

Of severall profitable directions fitted
for the English

POORE CLARES
IN GRAVELING

In Order to the better observance of their
Institute.

Very usefull and profitable for all
Religious women,



This shall be unto you a direct way.
Isaie 35. v. 8.

You shall not decline, either to the right
hand or to the left. Deut. 5. v. 32.



Printed at Douay by M. MAIRESSE.

The present collection assembles prayers, devotions, and meditations for the use of the Poor Clares of Gravelines, with a preface by the convent's Confessor William Warren (alias Pelham, d. 1701) 'to all true poore clares', stressing the two 'wings' of mortification and devotion on which one might rise to heaven. The printer, Mairesse, published a edition of the same texts, with different preliminaries, in octavo, for the nuns at Aire in the same year (Folger – imperfect; and Harvard only in ESTC). **Of this edition, ESTC records six copies: BL, Downside, Bodleian; Franciscan House of Studies (Killiney); Folger, and Illinois.**

Bound at the end are a set of thirty-three prayers for the thirty-three years of Christ's incarnation, seemingly first printed at St Omer in 1640–1. **This edition, which is not in ESTC, Library Hub, or OCLC, is a paginary reprint of the earlier edition.**

ESTC R218253; Wing P2282A.

Franciscan mission in Southern Hunan, China Bound for the King of Italy

42. RICCI, Giovanni, and Ercolano PORTA. Storia della missione francescana e del Vicariato Apostolico del Hunan meridionale dalle sue origini ai giorni nostri. *Bologna, Stabilimenti tipografici riuniti, 1925.*

8vo, pp. 222; frontispiece portrait of Mons. Gian Pellegrino Mondaini, profusely illustrated with photographic reproductions; a few minor stains within; else a very good copy, **bound in dark purple roan for presentation to Victor Emmanuel III of Italy, presentation from Mondaini lettered in gilt to front board**; slightly worn at edges; shelfmark label of the Royal Library to spine. **£750**

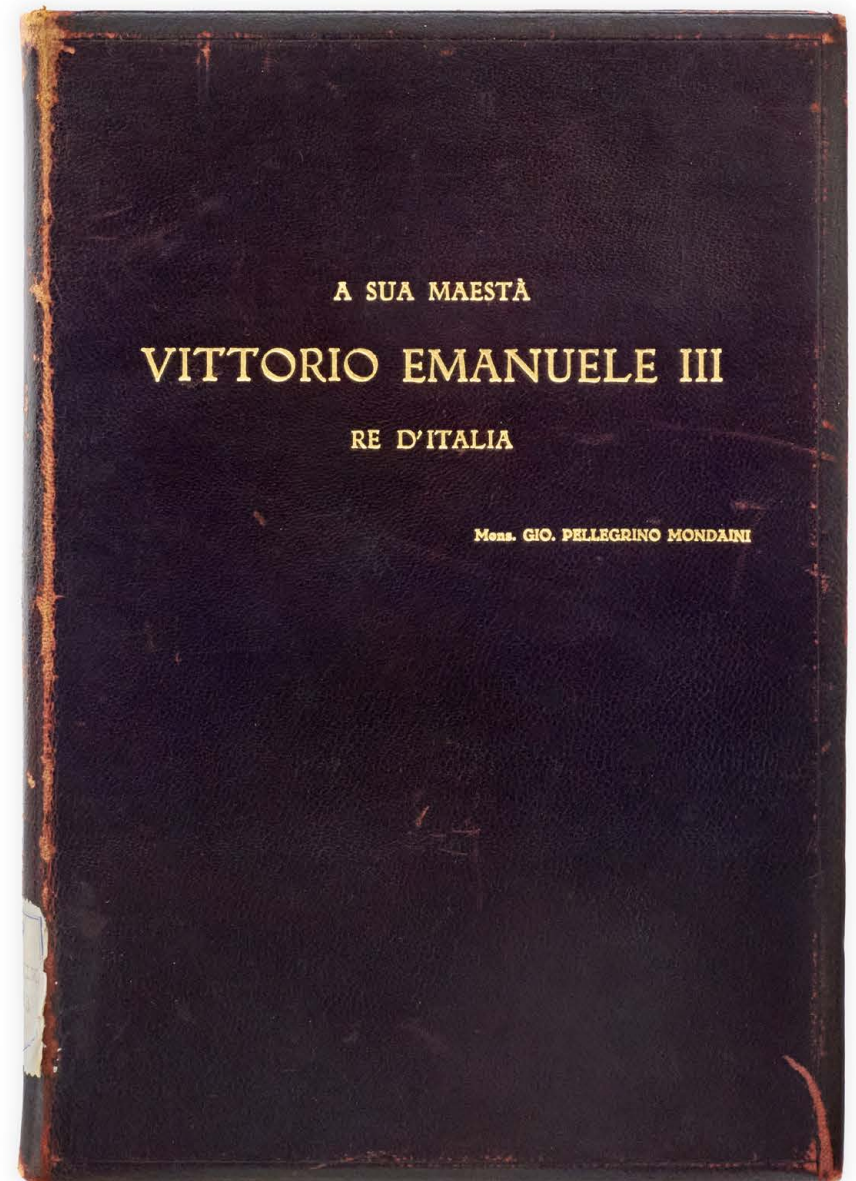
First and only edition of this history of the Franciscan Mission in Southern Hunan, an important copy bound for presentation by the Vicar Apostolic of Southern Hunan to King Victor Emmanuel III of Italy.

Tracing the mission's history from its seventeenth-century origins through to 1924, the account pays particular attention to the persecution of Christians during the Boxer Rebellion and the following years of restoration and progress for the mission. The appendix comprises

letters, documents, and statistics on the state of the mission and the spread of Christianity in the region, as well as curious anecdotes such as the mysterious 'green fire' that the missionaries were accused of using against young children and pregnant women, and the clashes with the American Adventists. Some of the photographs, likely to have been taken by the missionaries themselves, show churches and religious buildings before and after the uprising.

Victor Emmanuel III had acceded to the throne in July 1900, only a month after the Eight-Nation Alliance had been raised in response to the Boxers. Some 2,500 Italian troops were among the alliance's forces. Victor Emmanuel would later establish the *Medaglia commemorativa della Campagna in Cina* for veterans of the campaign.

Not in Library Hub.





Mons. GIAN PELLEGRINO MONDAINI O. F. M.
attuale Vic. Apost. del Hunan meridionale.

P. GIOVANNI RICCI e P. ERCOLANO PORTA

MISSIONARI APOSTOLICI O. F. M.

STORIA

DELLA MISSIONE FRANCESCA

E DEL

VICARIATO APOSTOLICO

DEL

HUNAN MERIDIONALE

DALLE SUE ORIGINI AI GIORNI NOSTRI

PUBBLICATA PER CURA DEL P. ENRICO MURATORI O. F. M.
PROCURATORE PER LA STESSA MISSIONE



BOLOGNA

STABILIMENTI POLIGRAFICI RIUNITI

1925

Intanto la S. Congregazione pensava a creare un successore al martire Mons. Fantosanti, e ciò fu nella persona del Padre Gian Pellegrino Mondaini, nato il 15 gennaio 1868 a Villa Verucchio in Italia e Missionario nel *Hupe* orientale fin dal 1891. Esso fu nominato vescovo titolare di Sinao, il 13 gennaio 1902 e solennemente consacrato a *Hankow* da Mons. Carlas-



Chiesa di S. Francesco d'Assisi a Yungchow.

sare il 20 aprile dello stesso anno. Appena giunto al suo nuovo vicariato, si mise tutto all'opera della restaurazione, dando alla missione una spinta sulla via del progresso che in questo capitolo potremo brevemente ammirare. Non si creda però che i primi anni fossero al tutto pacifici: l'odio dei pagani era troppo inveterato, e non poca la loro rabbia di dover cederla agli odiati europei; sicchè per un tempo i missionari non erano del tutto sicuri e dovevano farsi scortare dai soldati.

Il primo resoconto mandato a Roma da Mons. Mondaini (*Am.*, ecc.), dava queste cifre: Cristiani 5283 divisi in 63 missioni con sole 12 chiese o cappelle: 7 Missionari europei e 7 preti cinesi; 913 i bambini battezzati, e 90 fanciulle raccolte dell'orfanotrofo. Si ricordino queste cifre, per poter vedere negli anni seguenti il mirabile crescendo di frutti spirituali, che per una terra ingrata come il *Hunan* fu davvero mirabile, da poter dire che il sangue dei martiri non fu speso invano.

RITUALE
 DELLA VENERABILE
 ARCHICONFRATERNITA
 DELLE
 SAGRE STIMMATE
 DEL PADRE
S. FRANCESCO
 DI ROMA.



IN ROMA, nella Stamperia del Bernabò, MDCCLXI.
 CON LICENZA DE' SUPERIORI.

The Archconfraternity of the Sacred Stigmata of St Francis in Rome Bound for a Patrician Family

43. [RITUAL.] Rituale della venerabile Archiconfraternita delle Sagre Stimmate 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 one copy traced in the UK (Lambeth Palace), and four in the US (Illinois, Notre Dame, Saint Bonaventure, UCLA).



LE
PRETENDU ENNEMI
DE DIEU
ET DE LA LOY

Refuté

PAR LE SIEVR
DE SAINT VICTOR
ADRESSE' A L'AVTHEVR DEGVISE'
SOVS LE NOM DE
HENRI DE LA MARK.



A LILLE
*Chez la Vefue Christofle Du Moulin
à l'enfeigne de l'imprimerie.*

M. DC. LXXX.

Vernacular Jansenist Literature Studied by Franciscan Friars

44. SAINT-VICTOR. Le prétendu ennemi de Dieu et de la loy refuté par le sieur de Saint Victor adressé à l'auteur déguisé sous le nom de Henri de la Mark. *Lille, 'chez la vefue Christofle Du Moulin', 1680.*

12mo, pp. 84; central horizontal crease throughout, a few light marks; a very good copy in contemporary limp vellum, title in manuscript to spine, fore-edge loops and ties, red edges; some discolouring; old Franciscan stamps to title and last page, nineteenth-century label to front pastedown 'Collection Quarré-Reybourbon Lille', old shelfmark in manuscript to upper cover, some underlining and marginal marks. **£450**

Very rare first edition of this interesting contribution to the Jansenist controversy, issued under a fictitious imprint.

The author here defends the priesthood against charges of Jansenism and heresy, supports de Sacy's French translation of the New Testament, upholds the right of the faithful to read the Scriptures in the vernacular, and argues that so-called Jansenists are defenders rather than enemies of the cult of saints and the Virgin Mary. The underlining bears witness to the attentiveness with which a contemporary reader has engaged with Saint-Victor's text.

Provenance:

Louis François Quarré-Reybourbon (1824–1906) of Lille, historian, archaeologist, folklorist, and collector.

No copies traced in the UK or US.

efficienter, quia non omnibus applicatur ista redemptio; idque juxta regulam à Sancto Prospero diuersis in locis traditam &c. cui conformiter scholastici dicere solent Christum omnes redemisse sufficienter non efficienter. Iansen. lib. 3. de gr. Chr. Salv. cap. 21. §. Respondeo.

Christus pro peccatis omnium fidelium, ex quibus vna constituitur Catholica Ecclesia, redemptio atque propitiatio est. Iansen. lib. 8. de gr. Chr. Salv. cap. 21. §. Sed quia.

Au reste il paroît clairement que Iansenius n'a jamais enseigné que croire que *Iesus Christ fut mort pour tous les hommes, ce fut vne erreur des demi-pelagiens*, puis que par là il y auroit compris S. Prosper, lequel comme vous venez d'entendre a enseigné qu'en diuerses manieres Iesus Christ estoit mort generally pour tous, mais a seulement enseigné pour ce qui touche cete dernière proposition le sens qui est nécessairement renfermé dans la doctrine de la grace efficace par elle mesme, nécessaire à toute action de pieté & de la predestination gratuite de Dieu: car lors qu'il explique quelle est cete grace suffisante generale que les demi-pelagiens ont voulu establir par la mort de Iesus Christ pour tous & pour laquelle il les accuse d'erreur, il fait veoir que c'est celle que la volonté rend efficace ou inefficace comme il lui plait, que celui qui veut recevoir recoit, & que celui qui veut reietter, reiette, en rendant son

son operation vtile par son consentement, ou inutile par son refus, selon le libre arbitre de la volonté.

Après quoi Sieur Marca (car c'est à vous que je reviens) par quelle logique & avec quelle conscience pouuez vous appeller Iansenistes & heretiques ces Ecclesiastiques à qui vous en voulez? pourroient-ils bien estre Iansenistes, quand Iansenius n'a enseigné aucune heresie? pourroient-ils bien estre heretiques, quand l'heresie que vous leur imputez n'est qu'imaginaire, & la production de quelques esprits egarez, ignorans & passionnez? si vous en doutez encor, consultez vous meme les passages de Iansenius prealleguez dans leur source, ie vous ai cité les lieux pour les trouuer sans beaucoup de peine, danantage si vous desirez de sçauoir si les propositions condamnées par les Papes sont dans Iansenius, comme c'est vne question de fait, ou tout le monde auoue que le Pape & l'Eglise mesme s'y peuuent tromper, il n'y a rien qui vous assurera mieux que vos propres yeux: ce n'est pas la première fois que des malicieux ayent surpris les Pontifes Romains: qu'un tel sache, dit Felix troisième ep. 7. que celui qui les trompe, se trompe le premier, & que par nostre trop grande facilité & condescendance le souverain tribunal de Dieu ne perd rien de son autorité & de sa puissance, puis qu'il n'approuue & n'a pour agreable que ce qui est conforme à la pieté, à la verité & à la justice

Emblem Book as *Album Amicorum* Owned by the Francescani neri of Riva on Lake Garda

45. TAURELLUS, Nicolaus. *Emblemata physico-ethica, hoc est, Naturae morum moderatricis picta praecepta ... Nuremberg, Paul Kaufmann, 1595.*

[bound with:]

—. *Carmina funebria, quae magnorum aliquot, clarorumque virorum felici memoriae dicavit. Nuremberg, heirs of Katharina Gerlach, 1592.*

Two works in one vol., 8vo, *Emblemata*: ff. [110] (of 111); without E2 (cancelled as usual) and K5; *Carmina*: pp. 15, [1, blank]; *Emblemata* with 83 (of 84) emblematic woodcuts to rectos, facing versos blank save for typographic borders, title-page printed within woodcut architectural border, *Carmina* title printed within typographic border with woodcut ornament, woodcut head- and tailpieces to both works; lightly foxed or toned, *Emblemata* title somewhat soiled and creased, long tear to I6 not affecting legibility, modern adhesive repair to G6^v, small loss to outer margin of M2, ink stain to final verso, but good copies; bound in contemporary blind-tooled tawed sheep, seventeenth-century arms 'Von Vels zv Ynzing' blocked in black to front cover, remains of ties to fore-edge, manuscript lettering to covers and spine (somewhat faded); somewhat rubbed with a few chips to spine, endpapers renewed; contemporary juvenile drawings to 3 pp. (one copying the woodcut opposite), early inscription 'Al Signor' to title-page (cancelled in ink), nineteenth-century ink stamp 'Franciscales atrati ripenses Mariae labis nesciae' to a1^v and B3^v, pencil inscriptions 'Hans Scheger | 1956' and 'from Judy | 1956' to front free endpaper.

£1500

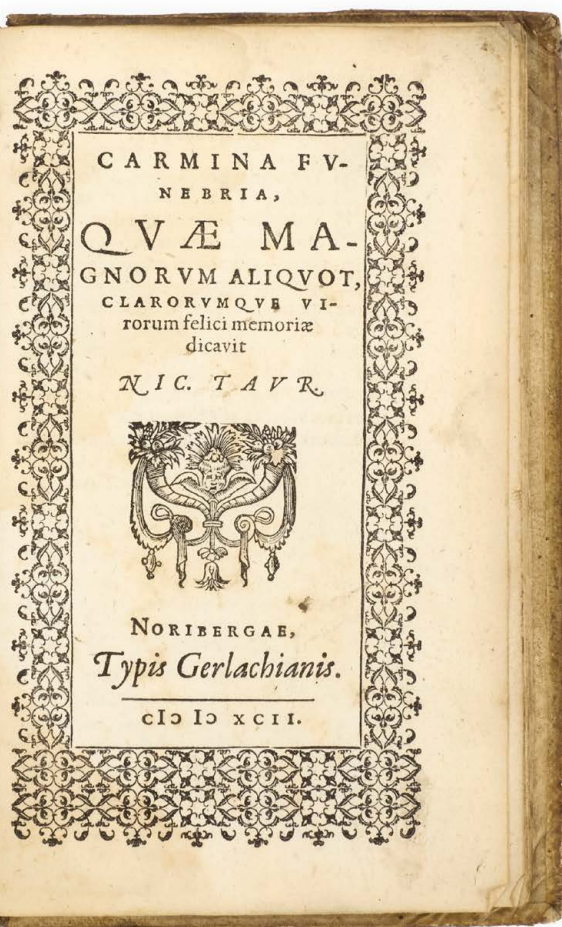
First edition of this emblematic work by the philosopher and professor of medicine Nicolaus Taurellus, several of the woodcuts showing the arms of Nuremberg patricians, designed for use as an *album amicorum*, our copy with several charming juvenile drawings.

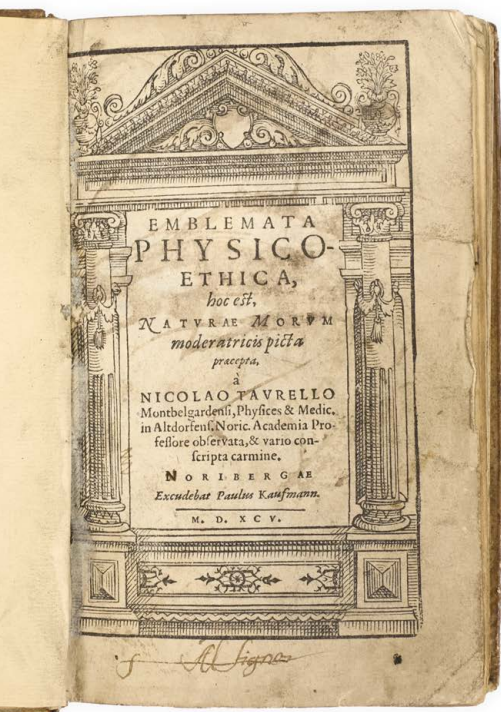
Taurellus (1547–1606) studied theology at Tübingen and medicine at Basel, was professor of medicine at Altdorf, and 're-established metaphysics as a topic of serious academic inquiry in the Lutheran tradition ... his metaphysics prefigures some of the metaphysics of Leibniz, who knew Taurellus's philosophy and thought highly of it' (*Stanford Encyclopedia of Philosophy*). The woodcut emblems of his *Emblemata physico-ethica*, in part imitating Jost Amman's *Stamm- und Wappenbuch*, largely comprise the arms of noblemen set against emblematic backgrounds, though he also included emblems dedicated to his two sons. The illustrations depict ice skating, dyeing vats, a walled garden, shipwrecks, a waterwheel, and various pastoral and domestic scenes; there is even a portrait of Realdo Colombo holding a book and pointing at an elephant. At the end of the main section are fifty-one 'emblemata nuda', without illustrations.



The *Carmina*, usually bound with copies of the *Emblemata*, comprise elegies for scholars, politicians, physicians, and patricians who died between 1581 and 1591, many of whom he likely met during his studies, among them the printer Basilius Amerbach, the Tübingen medical professor Jakob Schegk, the Hungarian humanist Andras Dudith, and the theologian Thomas Erastus; the *Carmina* conclude with a tribute to the author's eight deceased children, who died between 1579 and 1591.

The blank pages opposite the woodcuts indicate that the book was devised as an *album amicorum*, but here the only additions are a few ink drawings; the early owner has imitated the woodcut of a woman standing before a landscape on 11^r, adding two figures of their own in brown ink and colouring the woman's dress and hair in blue; and a geometric drawing, coat of arms, and a large-chinned figure in profile on E6^v and E7^r.





Provenance:

1. The Tyrolean nobleman Anshelm von Vels the Younger (also Fels, Fols, or Völs, d. 1643/4), baron of Inzing, Pirschheim, and Pfaffenhofen, and counsellor to Leopold V, Archduke of Austria. He appears to have been the last of his line; other similar pigskin bindings from his library are recorded (see Hartung & Hartung, 15-17 May 1990, lot 801, and Bloomsbury Auctions, Rome, 24 March 2009, lot 488).

2. Conventual Franciscans of Riva del Garda (Francescani neri); the convent was suppressed in 1809, and in 1817 the friars returned to Riva and transferred to the Chiesa dell'Inviolata, where they remained until 1849, when the library was likely dispersed.

3. Perhaps the German-Jewish *émigré* graphic designer Hans Schleger (1898-1976), better known as Zéro, who moved to England in 1932; he married fellow graphic designer Patricia Maycock in 1956, the year in which this copy was given to him.

Emblemata: VD16 T 249; USTC 649894; Landwehr, *German* 586; Praz, p. 512.
Carmina: VD16 T 247; USTC 619106.

Franciscan preaching Reform

The Sole Edition

46. URSINIS, Bartholomaeus de. [Quadragesimale quod dicitur Gratia Dei. *Naples, Francesco del Tuppo for Bernardinus Geraldinus, not before 1478.*]

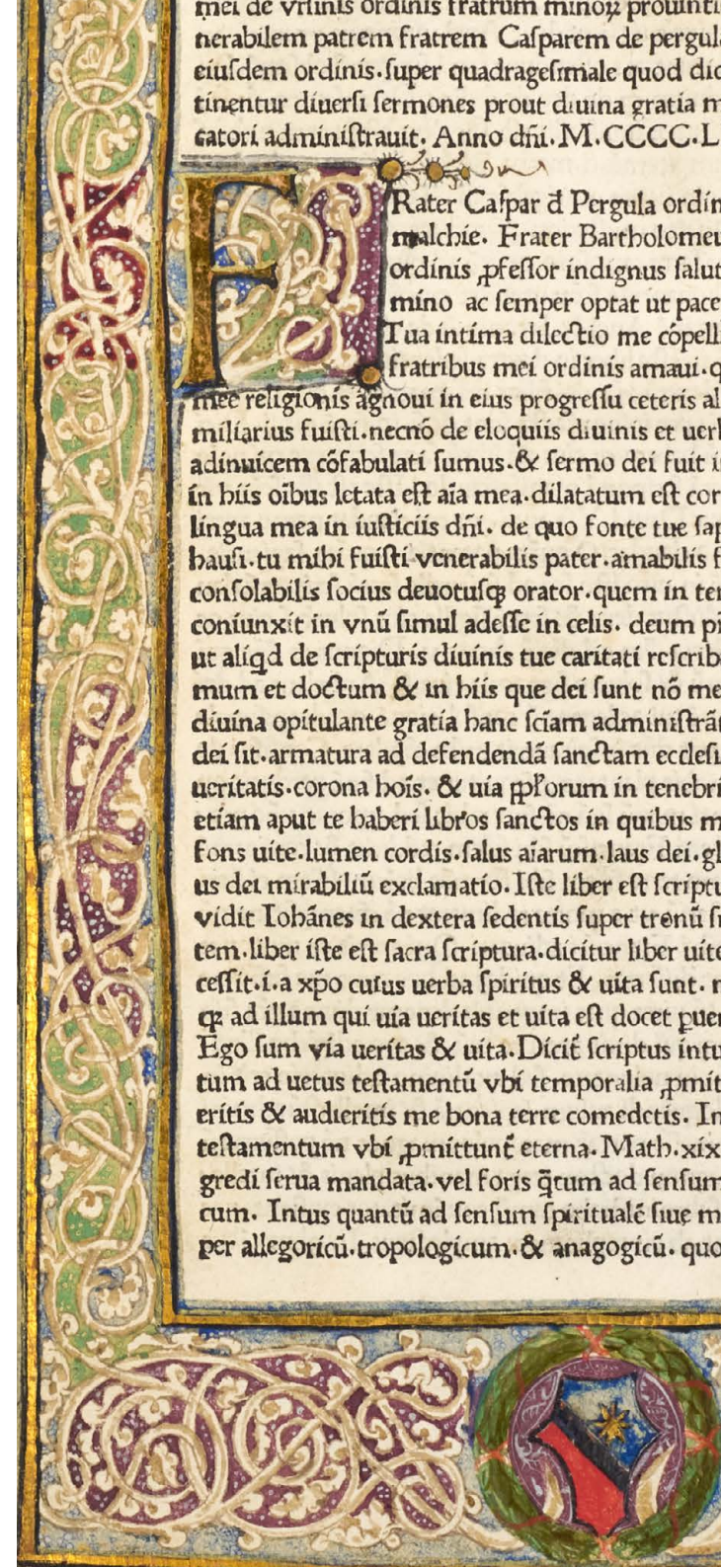
Chancery folio, ff. [336]; [a⁶ b–p⁸ q¹² r–z⁸ A–S⁸ T⁶], with preliminary blank [a]1 and final blank [T]6; bifolium [a]1.6 inverted; [b]1^r with a 6-line gold initial F and a three-part illuminated border (most likely contemporary Neapolitan illumination), all with white vine stem decoration on a green, red, and blue ground, the lower border incorporating a laurel wreath containing an as yet unidentified coat of arms (added soon after), other initials supplied in red or blue, some traces of early quire numbering to upper margins; some light damp-staining (slightly heavier to first and last quires), mostly marginal, final quire resewn and a little worn at edges, lower corner of final blank [T]6 torn away, but a very good copy; **bound in contemporary Florentine blind-stamped sheep over bevelled wooden boards**, boards panelled in blind with central fields of a small repeated x tool, spine diapered in blind, two brass clasps to fore-edge on vellum-lined leather straps (one lacking), each affixed with three star-headed brass nails, flower-shaped catchplates, edges stained red, 'Quadrag. d Ursinis.' in manuscript to tail-edges, vellum pastedowns (partially torn); worn and rather rubbed with a few small scuffs and losses, front board neatly rejoined; a few pages with marginal numbering or underlining, early annotations (the longest repeating the text) to 3 pp., manuscript inventory number '23' to top-edge, old manuscript shelfmark '2.7.9.' to front pastedown.

£27,500

First and only edition, a handsome, wide-margined copy of Bartholomaeus de Ursinis's sermons, printed and illuminated in Naples, in a contemporary Florentine binding.

This volume contains eighty model sermons, gathered and arranged by Bartholomaeus de Ursinis (or de filiis Ursi, as his name appears at the end of his preface), a Franciscan from the province of Terra di Lavoro between Rome and Naples; this is the only work associated with him to appear in print. Bartholomaeus's preface, addressed to his fellow friar Caspar de Pergula, explains that these sermons all issue from God and the Holy Spirit, and that he, Bartholomaeus, is just the instrument through which their inspiration passes.

Previously attributed to Sixtus Riessinger, the prototypographer of Naples, and dated to 1473 on the basis of the date given in the preface, this edition is in fact one of the first works published by the printer Francesco del Tuppo (1443–c. 1501), who had worked with Riessinger before establishing his own press in 1478; he went on to be the most prolific printer in fifteenth-century Naples, continuing to print until 1498. The prefatory letter by del Tuppo on [a]6^v (in some copies blank) is addressed to Ferdinand of Aragon, King of Naples, and explains that the royal counsellor Bernardino Geraldini of Amelia financed this and six other works from del Tuppo; Geraldini's brother Angelo, a senior figure in the Papal Curia, was at this time Bishop of Terra di Lavoro.



INCIPIT EPISTOLA FRATRIS BARTHOLO-
mei de vrsinis ordinis fratrum minor: prouintie terre laboris ad ue-
nerabilem patrem fratrem Casparem de pergula prouintie malchie
eiusdem ordinis. super quadragesimali quod dicit gra dei. in quo co-
tinentur diuersi sermones prout diuina gratia mihi indigno & pec-
catori administravit. Anno dñi. M. CCCC. LXXIII.

E Rater Caspar d Pergula ordinis minor: prouintie
malchie. Frater Bartholomeus d vrsinis eiusdem
ordinis. p̄fessor indignus salutē tibi mandā in do-
mino ac semper optat ut p̄cez habes sempiternā
Tua intima dilectio me cōpellit quē p̄ ceteris meis
fratribus mei ordinis amari. quē prius in ingressu
mee religionis agnouit in eius progressu ceteris altius mihi semper sa-
millarius fuisti. necnō de eloquiis diuinis et uerbis dñi q̄ plurimum
adinuicem cōfabulati sumus. & sermo dei fuit inter nos. q̄ plurimū
in hīs oibus letata est aīa mea. dilatatum est cor meum & exultauit
lingua mea in iusticiis dñi. de quo fonte tue sapientie nō modicum
hauī. tu mihi fuisti venerabilis pater. amabilis frater. fidelis amicus
consolabilis socius deuotusq; orator. quem in terris positū caritas dei
coniunxit in vnū simul adesse in celis. deum p̄rem rogo oīpotentē
ut aliqd. de scripturis diuinis tue caritati rescribā quem scio peritissī-
mum et doctum & in hīs que dei sunt nō mediocriter instructum.
diuina opitulante gratia hanc sciam administrāte. Cum scia donum
dei sit. armatura ad defendendā sanctam ecclesiam catholicā. lumen
ueritatis. corona hoīs. & uia p̄p̄orum in tenebris ambulātū. ¶ Scio
etiā aput te haberi libros sanctos in quibus multū occuparis. qui ē
fons uite. lumen cordis. salus aīarum. laus dei. gloria sanctoy. & totū
us dei mirabiliū exclamatio. Iste liber est scriptus intus & foris quē
vidit Iohānes in dextera sedentis super trenū signatum sigillis sep-
tem. liber iste est sacra scriptura. dicitur liber uite. q̄ a fonte uite pro-
cessit. i. a xpo cutus uerba spiritus & uita sunt. nam spūs sanctus ibi
q̄ ad illum qui uia ueritas et uita est docet puenire. Iohannis. xiiii.
Ego sum uia ueritas & uita. Dicit scriptus intus & foris. foris quā-
tum ad uetus testamentū ubi temporalia p̄mittunt. Ysa. i. Si uolu-
eritis & audieritis me bona terre comedetis. Intus quantum ad nouū
testamentum ubi p̄mittunt eterna. Math. xix. Si uis ad uitam in-
gredi serua mandata. vel foris q̄rum ad sensum literale siue histori-
cum. Intus quantum ad sensum spirituale siue mysticum qui diuinitē
per allegoricū. tropologicū. & anagogicū. quorum primus respicit





Plausibly bound by Hobson's 'Florentine Palmette and Cornucopia' shop, which made similar bindings with numerous concentric panels of multiple blind fillets and with grounds of a repeated small x stamp, on books printed between 1483 and 1514. Similar flower-shaped catchplates are found on a 1491 Venice Boethius attributed to this shop (Hobson, fig. 96) and on a 1481 edition of Dante bound in Florence (De Marinis 1093). **The illumination of the first leaf of text, however, is most likely Neapolitan**, although the armorial in the lower border was added soon after, possibly at the time the volume was bound in Florence.

ISTC records four copies in the US (BYU, Harvard, Huntington, Walters), two in the UK (BL, Rylands). We have not been able to locate another complete copy offered at auction.

HR 2532; BMC VI 869; GW M48945; Goff U69; ISTC iu00069000; see Hobson, *Decorated Bookbindings of Renaissance Italy*, pp. 248–253.



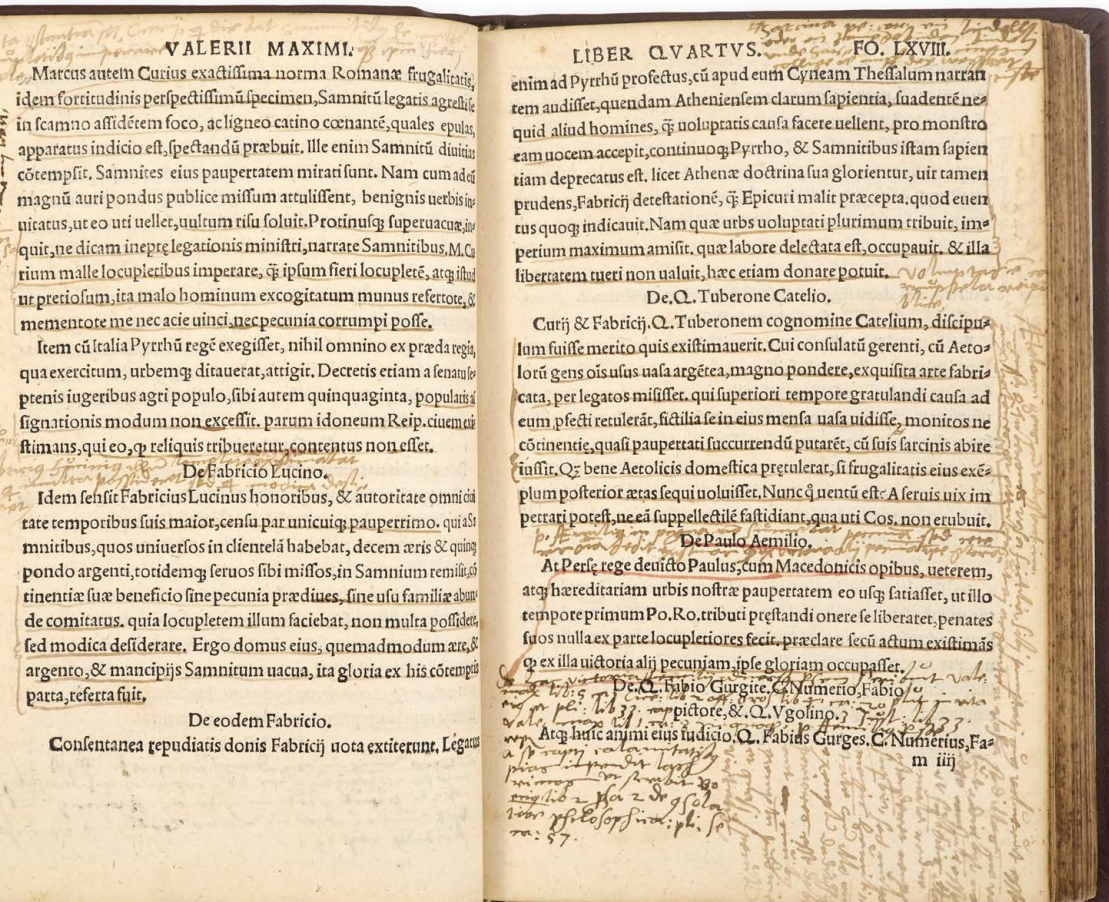
Exempla of Virtue and Moderation for the Franciscan Friary of Kelheim

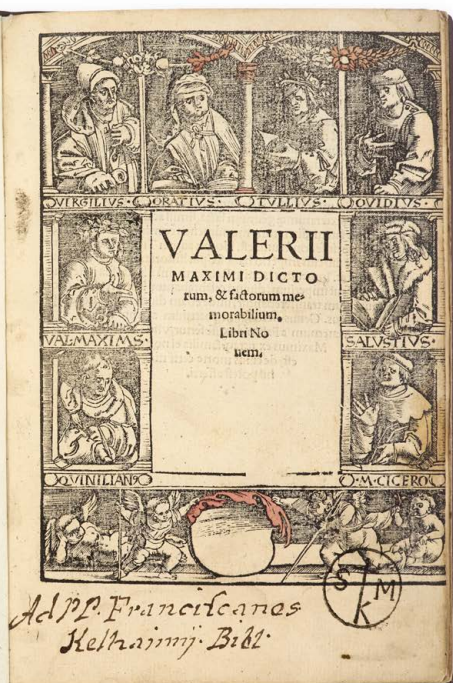
47. VALERIUS MAXIMUS, Gaius. Valerii Maximi dictorum, & factorum memorabilium libri novem. [(Colophon:) Sélestat, Lazarus Schürer, December 1520.]

4to, ff. [6], CLXXIX, [1]; elaborate woodcut border to titlepage with a little hand colouring, armorial woodcut printer's device to recto of last leaf; title border slightly trimmed at outer margin, a few marginal wormholes at end, some light damp-staining and toning; overall a good copy in recent brown calf to style; **sixteenth-century annotations and underlining in brown and red ink to almost every page;** ?eighteenth-century ownership inscription to title 'Ad PP. Franciscanos Kelheimii Bibl.' (library of the Franciscans of Kelheim) with circular ink stamp 'SMK' (also partly visible to edges of textblock). £2250

Valerius Maximus's *Facta et dicta memorabilia*, 'mostly drawn from Livy and Cicero, are arranged roughly as follows: book 1, religion, omens, prophecies; book 2, social customs; books 3–6, virtuous conduct (fortitude, moderation, humanity, etc.); books 7–8, a miscellaneous group including good fortune, military stratagems, famous lawsuits, eloquence, and many other items; book 9, evil conduct. The examples on each topic are divided into 'Roman' and 'foreign'. The work ... was very popular in the Middle Ages; two epitomes were made of it' (*Oxford Companion to Classical Literature*).

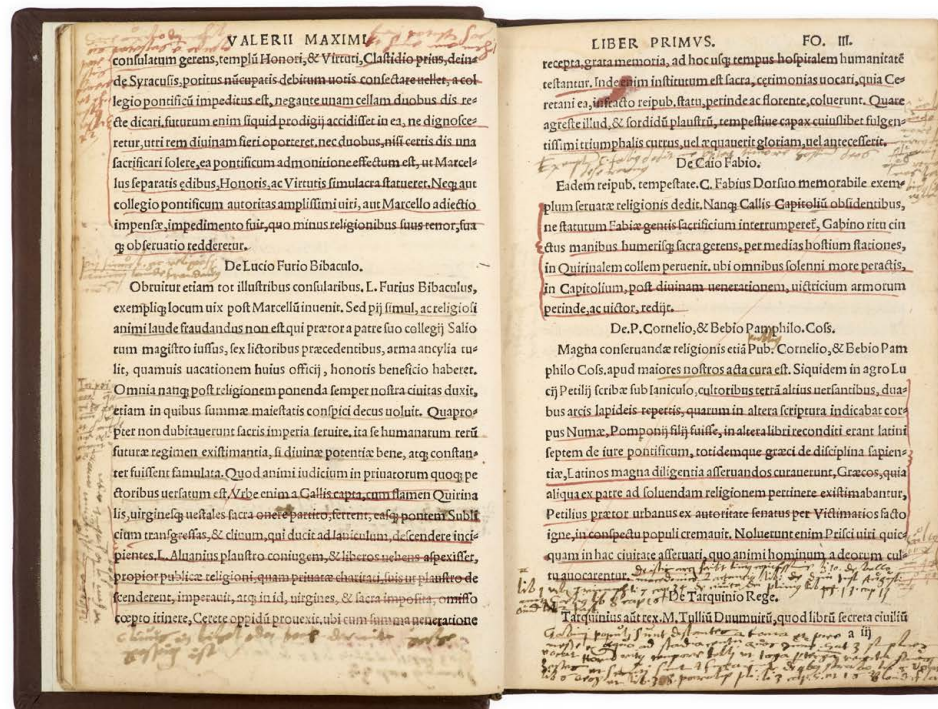
Very rare edition of Valerius Maximus printed at Sélestat in eastern France, profusely annotated in a sixteenth-century German hand.





Lazarus Schürer (d. 1531) began his career in Strasbourg before moving south to Sélestat where he worked initially as a printer and then as director of the town's celebrated Latin school. The attractive woodcut titlepage incorporates eight portraits of classical Latin writers, including Valerius Maximus himself.

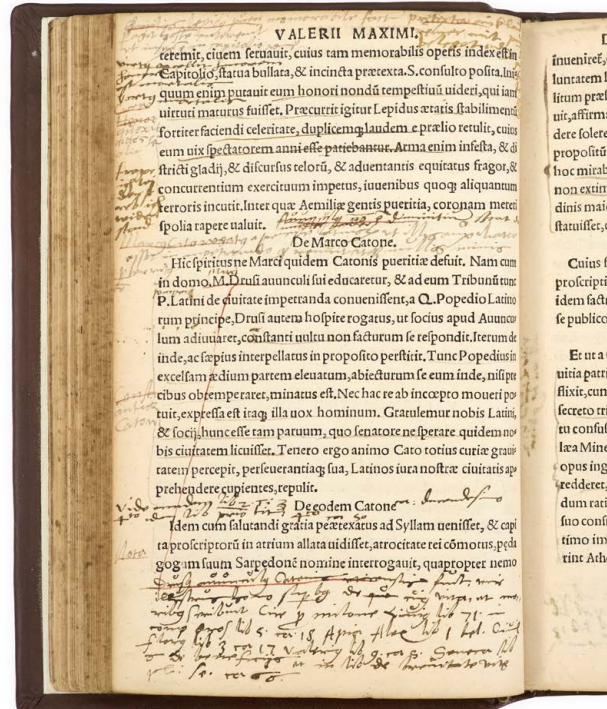
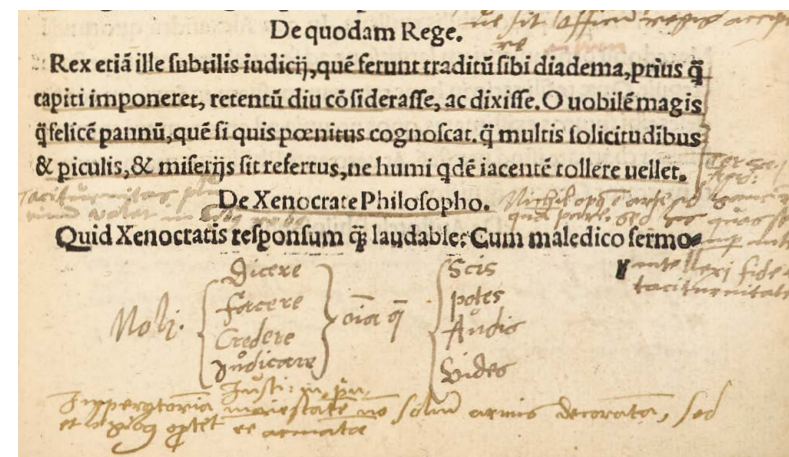
The annotations here, in a German hand, are evidence of an extraordinarily thorough reading of Valerius Maximus' work. Our annotator draws upon many other classical writers – *inter alios* Cicero, Homer, Juvenal, Livy, Ovid, Pliny, Quintilian, Sallust, Seneca, Strabo, and Xenophon – to enhance the printed text. He provides a footnote on the



city of Gabii to the east of Rome (f. III^r); lists various authorities for the life of Servius Tullius (f. IX^r); gives a potted biography of Plato (f. XII^r); quotes from Aristotle's *Ethics* on friendship (f. XCIII^r); and refers to Boethius on the subject of fortune (f. CXVIII^r). There are also quotations from the German humanist Heinrich Bebel, including one on eloquence. A schematic note appears at the foot of f. CXXX^r: 'Do not {say/do/believe/judge} all that {you know/can do/hear/see}' (trans.).

No copies traced in the UK and only one in the US (University of Illinois).

USTC 700277; VD16 V 136.



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Front cover: Saint Francis in the Desert, Giovanni Bellini, circa 1480; back cover: detail from Saint Francis Receiving the Stigmata, Giotto, circa 1295–1300.



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