

# DEVOTION: BIBLES, LITURGY, FAITH







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Front cover image from no. 48  
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Rear cover image from no. 13

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## PATRON SAINT OF AVIGNON

**1. AGRICOLA, Saint.** Officium Sancti Agricoli confessoris et pontificis, Avenionensium patroni. Celebrandum die secunda Septembris. *Avignon, François Girard and Dominique Seguin, 1741.*

8vo, pp. [4], 106, [2]; [4 ('Die XIX Augusti in festo Sancti Magni')]; title and text in red and black, with engraved frontispiece of St Agricola and engraved vignette to title by Jean Michel, head- and tailpiece; a few quires slightly loose, closed tear without loss to pp. 63-64, some spotting, a few light marks; overall very good in contemporary stiff vellum reusing a fragment from a c. 1400 antiphonal, mottled with red ink; some discolouring to spine, some wear to edges.

£850

**Very rare office for celebrating the feast of Saint Agricola, patron saint of Avignon, attractively printed and with a handsome frontispiece depicting the saint with the city behind him, in an unusual binding.**

Traditionally thought to be the son of Saint Magnus of Avignon, Agricola (c. 630–700) served as bishop of the city, gaining fame for his charity and preaching. Published at the instigation of François-Maurice Gonteri, archbishop of Avignon from 1705 to 1742, this *Officium* prints the antiphons, hymns, readings, responses, prayers and Psalms required for celebrating Agricola's feast day (2 September) and ends with a processional hymn incorporating verses both to provoke rain ('pro pluvia') and to restore fair weather ('pro serenitate').

The delightful frontispiece by the Genevan engraver Jean Michel depicts Agricola in bishop's garb kneeling before the Virgin and Child with a panorama of Avignon behind. The famous Palais des Papes is visible beyond the fortified walls, a watermill can be seen on the river, and the city enjoys both rain and sunshine.

This copy is enchanced with a four-page supplement comprising hymns and a prayer to Saint Magnus, entitled *Die XIX Augusti in festo Sancti Magni confessoris et episcopi Avenionensis*. The attractive and unusual binding comprises a fragment from an antiphonal of c. 1400 with text and music for the feast of St Andrew.

**No copies traced in the US. Only one copy recorded on Library Hub, at the British Library.**









**2. [ALTAR CARDS.]** Two altar cards with Latin text and images of Christ and St John. *'A Paris, chez I. Baudemont', second half of 17th century.*

Two cards (30.5 x 21.5 cm) each comprising a hand-painted engraved image by J. Baudemont of Paris, with separate printed Latin text below (with imprint obscured by border), set within composite hand-painted engraved floral and foliate border, the whole pasted to board bound in polished calf, gilt border to verso, gilt dentelles to turn-ins; several drops of wax to both, a few small losses, some rubbing; a little staining to calf versos and rubbing to turn-ins.

£2750\*

**Two seemingly unrecorded hand-coloured prompt cards for priests**, bearing readings and prayers, and devotional images of Jesus and St John, comprising separately printed images, text and borders arranged together in collage fashion.

Carrying essential Latin texts for the celebration of the Mass, such altar cards – known as a *canons d'autel* in French and *cartaglorie* in Italian – were intended as a memory aid for priests officiating at the altar, and may also, given their essentially visual aspect, have served a secondary function for the purposes of private devotion. Most surviving examples date from the seventeenth century onwards and vary in appearance and format, being presented as triptychs or as individual cards. These examples are unusual in being composed of separate elements rather than image, text and border being printed as a single whole; the presence of an imprint on the printed texts, obscured by the borders, is proof that the sheets were purposely printed pieces of ephemera, rather than being cuttings from a devotional text. Both cards bear several wax marks, evidence of their repeated use in the proximity of candles.

The first card bears an image of St John with quill and ink pot writing into an open book resting upon his lap, his eagle by his side and a winged angel in a mandorla in the sky. The Latin text below comprises the first fourteen verses of St John's Gospel under the heading *Initium Sancti Evangelii secundum Ioannem*. The second shows Christ washing the feet of the Apostles below which are two Offertory prayers, *Deus qui humanae substantiae dignitatem* and *Lavabo inter innocentes manus meas*, under the heading *Cibavit illum dominus panem vitae et intellectus*. The illustrations are both signed by J. Baudemont, a Parisian engraver and print publisher active in the capital between 1635 and 1672 according to Benezit.

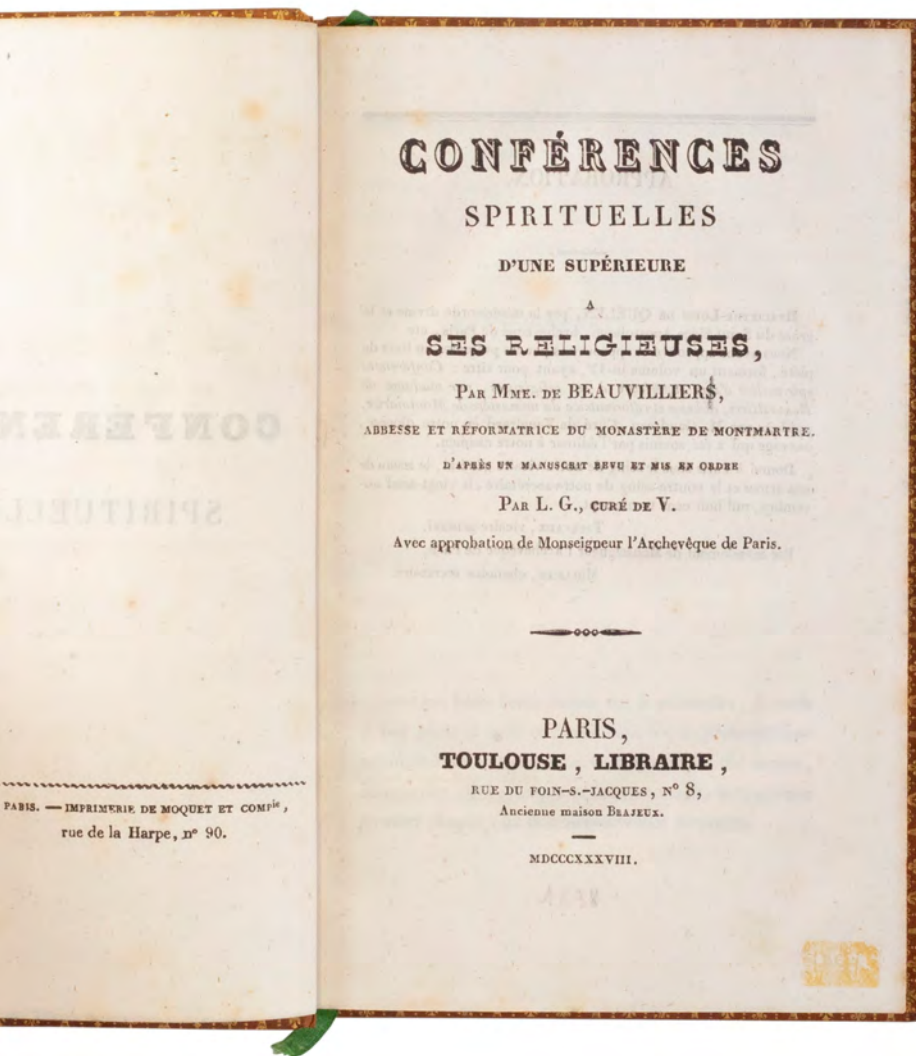


SANCTI EVANGELII  
secundum Ioannem.









## THE ABBESS AND THE KING

**3. BEAUVILLIERS, Marie de.** *Conférences spirituelles d'une supérieure à ses religieuses ... d'après un manuscrit revu et mis en ordre par L.G., curé de V. ... Paris, Moquet et Cie for Toulouse, 1838.*

12mo, pp. [4], xx, 244; small mark at foot of title where label removed, a little light foxing, last few leaves slightly browned; very good in contemporary pale calf, gilt frames and corner-pieces to covers, spine gilt in compartments with lettering-piece, marbled edges and endpapers; upper joint split but firm; bookplate of P. de la Morandière to front pastedown, gilt arms to covers, pencil note at foot of p. xx.

£400

**Scarce second edition (first 1837, also rare) of this spiritual guide by Marie de Beauvilliers (1574–1667), edited from a manuscript by the historian l'abbé Louis Gaudreau (1798–1872) and including a short biography of the author.**

Marie joined the convent at Montmartre in Paris in 1590 and shortly afterwards became Henri IV's lover when he took over the abbey to house his army during his siege of Paris. Henri installed Marie as abbess of Montmartre around 1598 and during her long tenure she restored the abbey to moral and physical good order.

The *Conférences* found here cover, for example, faith, the renouncement of worldly affairs, the suppression of passions, prayer, humility, poverty, the imitation of Christ, and instruction for Advent, Epiphany, Lent and other feasts and saints' days.

**OCLC shows only two copies, at the BnF and BM Lyon.**



E S I S.

17 And the flood was forty days upon the earth; and the waters increafed, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increafed greatly upon the earth; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all flefh died that moved upon the earth, both of fowl, and of cattle, and of beaft, and of every creeping thing that creepeth upon the earth, and every man:

22 All in whose noftrils was the breath of life, of all that was in the dry land, died.

23 And every living fubftance was destroyed which was upon the face of the



Del. by Louthembourg del.

Published 1791 by T. Macklin, Print & Engraver, Fleet Street London.

Engraved by J. Smith.

THE DELUGE.

## THE MACKLIN BIBLE

**4. BIBLE, English.** The Holy Bible. The Old Testament (& New Testament), embellished with Engravings, from Pictures and Designs by the Most Eminent English Artists ... London, printed for Thomas Macklin, by Thomas Bensley, 1800.

6 vols, large folio, each with a half-title; a total of 70 etched and engraved plates (dated between 1791 and 1800) and 100 engraved vignettes; some scattered foxing as always, but withal a fine copy in an extremely handsome though unsigned contemporary binding of panelled and diced russias, covers with wide roll-tool gilt borders and small floriate elements, spines gilt in six compartments with wide roll-tools and a central wheel and sunburst, lettered direct, raised double bands, dentelles gilt, leather hinges, double endbands sewn in blue, green, yellow, white and black silk thread, all edges gilt.

£10,000

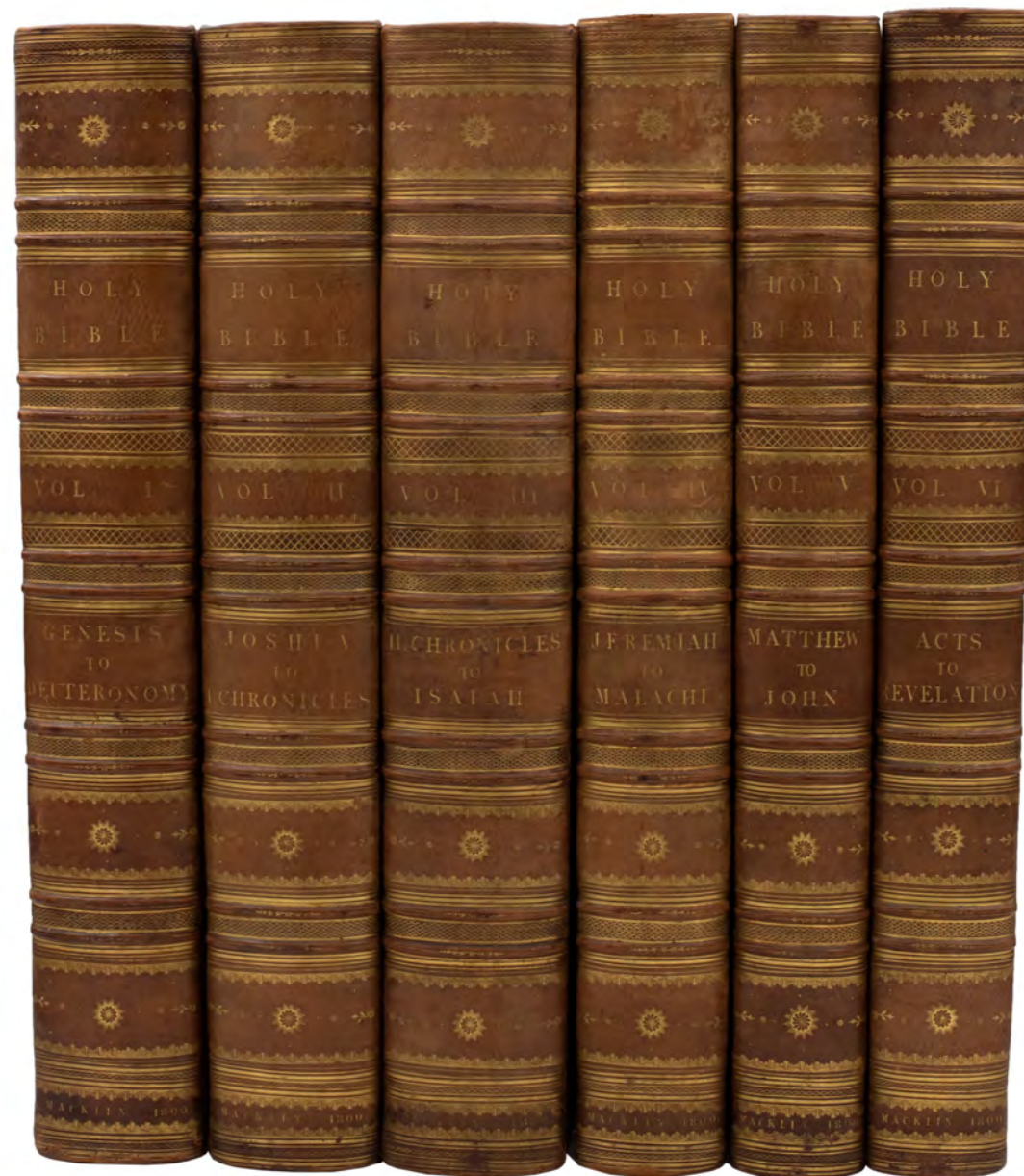
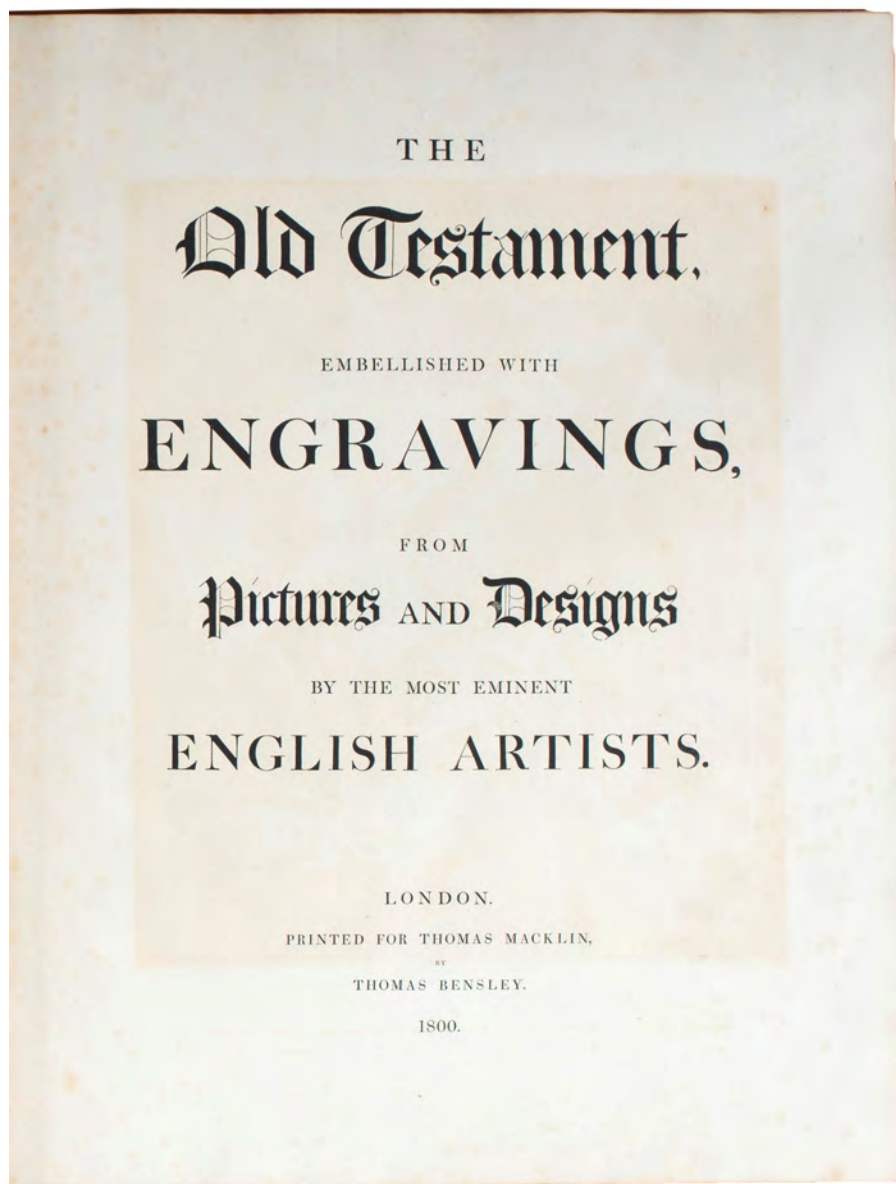
**A wonderful set, in an extremely attractive contemporary binding, of this monumental feat of British printing, the grandest and most ambitious of all English Bibles.**

Printed on a new, thick wove Whatman paper in a specially designed large type, and illustrated with 70 full-page engravings after Fuseli, Reynolds, Kauffman, West and others, and a suite of emblematic ornamental head and tail-pieces by Louthembourg, Macklin's Bible was the culmination of a project that had begun as early as 1789. It was an enormously expensive venture – Reynolds alone was paid £500 for his illustration of the Holy Family – which nearly bankrupted Macklin, and one which he himself never saw finished; he died before the last of the vignettes had been completed.

A matching edition of the Apocrypha was printed in 1816 and, as often, is not found here.

Herbert 1442.







qu'elle vint, & s'arresta sur le lieu où estoit le petit enfant.

10 Et quand ils virent l'estoille, ils s'esjouirent d'une fort grande joye.

11 Et entrans en la maison, ils trouverent l'enfant avec Marie sa mere: & se jettans en terre l'adorerent. Et apres avoir desployé leurs thresors, luy presenterent des dons, de l'or, de l'encens, & de la myrrhe.

12 Et ayans receu response par songe de ne retourner à Herode, se retirerent par un autre chemin en leur contree.



13 ¶ Or apres qu'ils se furent retirez, voicy l'Ange du Seigneur apparoit par songe à Ioseph, disant: Leue-roy, & pren le petit enfant, & sa mere, & t'enfuy en Egypte. & sois là iusques à tant que ie le te die: car Herode cherchera le petit enfant pour le mettre à mort.

14 Estant donc esueillé, print de nuit le petit enfant, & sa mere, & se retira en Egypte.

15 Et fut là iusques au trespas d'Herode: à fin que fust accompli ce que le Seigneur auoit dict par le Prophete, disant: \* I'ay appellé mon fils hors d'Egypte.



16 ¶ Lors Herode le voyant decen des Sages, fut fort courroucé: & ayant enuoyé ses gens, occit tous les enfans qui estoient en Bethlehem, & en toutes les marches d'icelle, depuis ceux de deux ans, & au dessous, selon le temps duquel il s'estoit entierement enquis des Sages.

17 Adonc fut accompli ce qui auoit esté dict du Seigneur par le prophete Ieremie, disant: 18 \* Vne voix a esté ouie en Rama, pleur, & grand brayement, Rachel pleurant ses enfans, & n'a voulu estre consolée, pource que c'en est fait.

19 ¶ Mais apres qu'Herode fut mort, voicy l'Ange du Seigneur apparoit en Egypte à Ioseph par songe,

20 Disant: Leue-roy, & pren le petit enfant, & sa mere, & t'en va en la terre d'Israël: car ceux qui demandoient l'ame du petit enfant, sont morts.



21 Ioseph donc esueillé, print le petit enfant, & sa mere, & vint en la terre d'Israël.

22 Mais quand il ouit qu'Archelaus regnoit en Iudee au lieu d'Herode son pere, il craignit d'aller là: parquoy luy admonesté diuinement par songe, se retira es quartiers de Galilee.

23 Et y estant venu, habita en la cité, qui est appellee Nazareth: à fin que ce qui auoit esté dict par les Prophetes, fust accompli, Et sera appelé Nazaren.

## CHAP. III.

1. S. Iean presche penitence, & la venue de Iesus Christ. 4. Le vestement & la nourriture de saint Iean. 6. Confession des pechez. 7. Pharisiens reprens de S. Iean. 8. Fruicts de penitence. 9. Fils d'Abraham. 10. La coignée à la racine. 11. Baptisme d'eau & du S. Esprit. 12. Le van en la main. La paille au feu. 13. Iesus Christ est baptisé.

1. **O**R \* en ces iours-là vint Iean Baptiste, preschant au desert de Iudee,

2 Et disant: Faites penitence, car le royaume des cieus est prochain.

3 Car c'est cestui-cy, duquel a esté parlé par Isaïe le prophete, disant: \* La voix de celui qui crie au desert, est, Accoustrez le chemin du Seigneur, faites droicts ses sentiers.

4 \* Ce Iean-cy auoit son vestement de poils de chameaux, & une ceinture de cuir à l'entour de ses reins: & son manger estoit des sauterelles, & miel sauage.

5 \* Adonc venoient à luy ceux de Ierusalem, & toute Iudee, & toute la contree qui estoit à l'enuiron du Iordain:

6 Et estoient baptisez par luy au Iordain, confessans leurs pechez.

7 Voyant donc plusieurs des Pharisiens & sadduciens venir à son baptisme, il leur dit, \* Engaances de viperes, qui vous a aduisez de fuir l'ire à venir?

8 Faites donc fructs dignes de penitence.

9 Et ne presumez de dire en vous-mesmes

10 Nous auons Abraham pour pere: car ie vou

**5. BIBLE, French.** La sainte Bible, contena[n]t le Vieil et Nouveau Testament. Traduite de Latin en François par les theologiens de l'Université de Louvain ... Dernière edition. *Lyon, Thibaud Ancelin, 1608 (NT: Lyon, Barthelémy Ancelin, 1609).*

4to, pp. [16], 960; 273, [77]; engraved main title, NT with own title in red and black with a medallion of Christ, numerous small woodcut illustrations throughout, engraved initials, head- and tailpieces, text in two columns; some dampstaining throughout, occasional light toning, small marginal losses to endpapers; overall good in seventeenth-century sheep, gilt fillet border and gilt foliate centrepiece to covers, four raised bands to spine with gilt lozenge to compartments; some marks and abrasions to covers, endcaps and corners neatly repaired, a little worming to rear pastedown; ink inscriptions to preliminaries '1631 chaicung desire Beaujeux Grand prieur de Champagne', 'A Beaujeu le 20 May 1632 Montot', extensive notes in an early seventeenth-century hand to endpapers and a few marginalia.

£1250

A handsome and scarce Lyon edition of the important Louvain Bible, illustrated with numerous small woodcuts, **this copy with interesting early seventeenth-century notes to the endpapers.**

As a counterweight to Protestant translations of the Bible into the vernacular, the Louvain Faculty of Theology authorised a translation into French which was first published in 1550, compiled by Nicolas de Leuze and François de Larben from the translations of Lefèvre and Olivetan. This was heavily revised in 1578 (based interestingly on the Geneva versions) and thereafter frequently reprinted. The splendid title-page border incorporates depictions of the creation of Eve, of Moses, and of the four Evangelists, and the text is interspersed with dozens of small woodcuts illustrating scenes from the Old and New Testaments in lively fashion.

This copy has interesting annotations to the endpapers in a very neat seventeenth-century hand by a member of the Beaujeu family. The front pastedown carries a partial letter in French referring to God's creation of the 'ecclesiastical hierarchy' to police the spiritual realm and of the magistracy to govern matters temporal, comparing them to the Sun and the Moon. Two pages of Latin prayers and responses with French rubrics, for the celebration of the Mass, follow, with a note at the end stating that in 1616 the writer was 38 years old. The rear endpapers bear an address in French and Latin regarding ingratitude, instructions in French for finding epacts and moons (referring to the years 1619–1621), and two pages of notes in Latin on versification.

See Darlow & Moule 3743 for the 1605 edition. **No copies traced in the US.** Library Hub records 1609 editions at the British Library and at All Souls and Queen's College Oxford.



[illegible]

LA  
**SAINCTE**  
**BIBLE.**  
 Contenant le Vieil & Nouveau Testament.  
*Traduite de Latin en François par les Theologiens de l'Université de Louvain, comme  
 appert par l'épistre suivante d'un des  
 premiers Docteurs d'icelle*  
*Reueuë diligemment, & de nouveau corrigée  
 oultre les précédentes impressions.*  
 Avec vne docte Table, faicte  
 François de la Latine de M. Jean  
 Barlemyus Docteur en ladite Uni-  
 versité de la Compagnie  
 de IESVS.  
 Dernière Edition


A  
 LYON  
 Par Thibaud  
 Anselin,  
 Imprimeur  
 du Roy.  
 1608.



**6. BIBLE, Greek, N.T.; Theodore Beza, editor.** Iesu Christi D. N. Novum Testamentum, sive foedus, Graece et Latine, Theodoro Beza interprete. Additae sunt, eodem autore, summae breves doctrinae unoquoque Evangelistaru[m] et Act. Apostolicoru[m] loco co[m]prehensae. Item, methodi Apostolicarum epistolarum brevis explicatio ... [Geneva], Henri Estienne, 1565.

8vo, ff. [12], 404, pp. 405-412; text in two columns of Greek and Latin, with Latin side notes, within frames ruled in red, woodcut device to title, initials and headpieces; title-page partly detached and dusty, offset to blank verso, ink stains to f. 192r and f. 212v, some toning; overall very good in contemporary vellum; losses to spine, staining and cockling to covers, wanting free endpapers; several old ownership inscriptions to title rubbed out or obscured with paper i.e. 'Claudii Alberii Triu[n]curiani' and 'J Bourges', extensive ink marginalia in Latin and Greek by Aubery with occasional manicules (*see below*).

£9500

**First octavo edition of Beza's Greek New Testament, with his Latin translation and short marginal notes, a remarkable copy extensively annotated by the notable French theologian, philosopher and physician Claude Aubery (c. 1545–1596), who accompanied Beza to the Colloquy of Montbéliard.**

The great French theologian Beza (1519–1605) renounced Catholicism in 1548 and became professor of Greek at Lausanne, moving in 1558 to Geneva at the invitation of Jean Calvin. On Calvin's death in 1564 he became head of the Genevan Church and leader of the Calvinist movement in Europe. Intended to replace that of Erasmus, Beza's Greek New Testament was first published in folio by Henri Estienne in 1565, with this more portable edition being issued in the same year. Several editions followed, the text remaining influential throughout Europe in the seventeenth century, providing one of the chief sources for the translators of the Authorised Version.

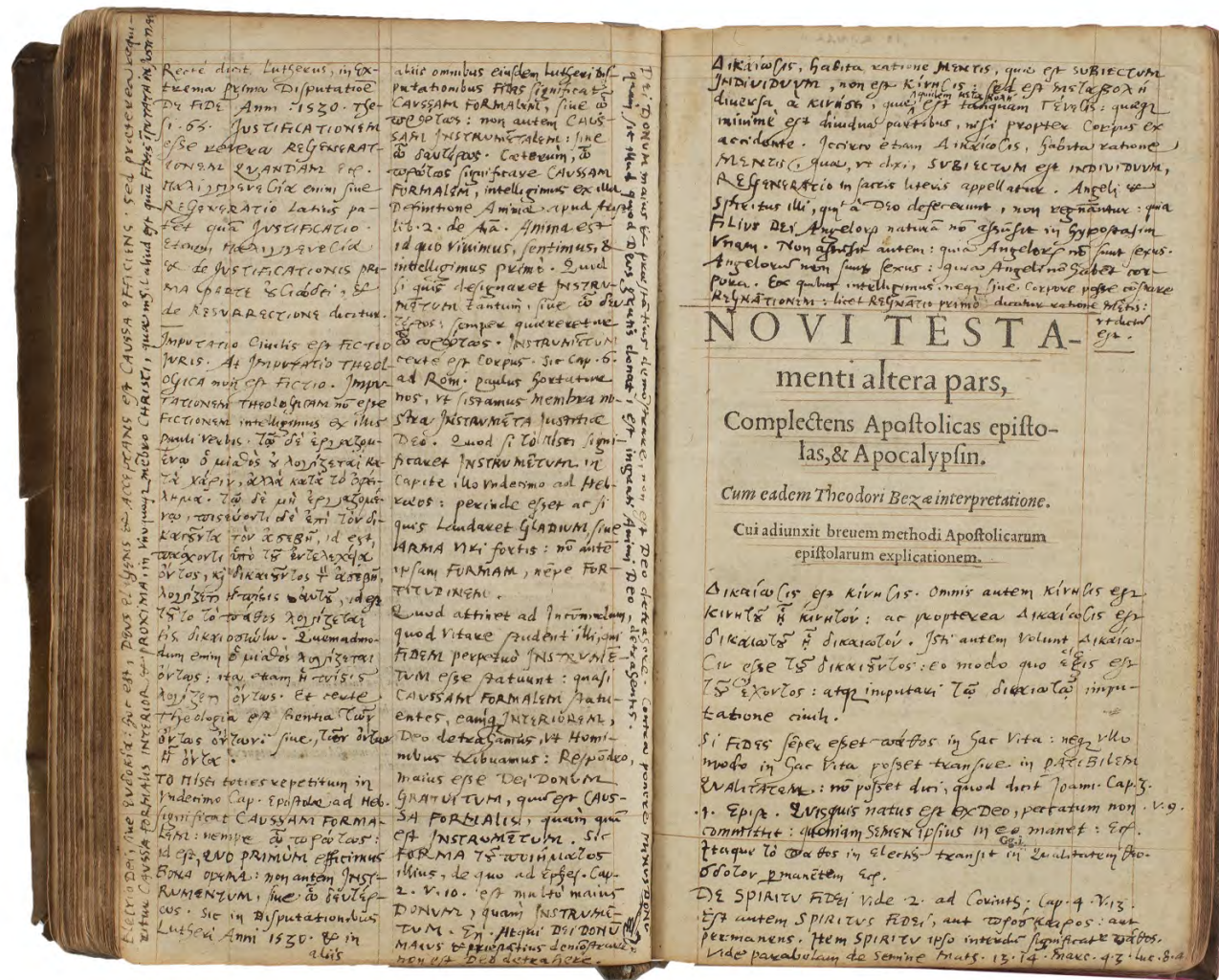




Born at Triaucourt in north-eastern France, Claude Aubery studied in Paris and Geneva before becoming professor of philosophy at Lausanne in 1576. In 1586 he attended the important conference at Montbéliard between the Lutheran and Reformed churches, representing the latter alongside Beza. Only the following year, however, Aubery attracted censure from Beza for his theories on justification as expressed in his controversial *De fide Catholica* (1587).

Aubery's marginalia here, in Latin and Greek with occasional words in Hebrew, can be found in all four Gospels and especially in the Pauline and other epistles. They demonstrate an extraordinary engagement with the Biblical text, and display his interest in sins and their remission, faith, incarnation, the Trinity, and causality. Of particular interest are his many notes on justification, the subject which landed him in trouble with Beza himself. Aubery's notes occasionally contain philosophical and medical allusions, and in addition to other Biblical books he references, for example, Aristotle, Tertullian, and Luther.

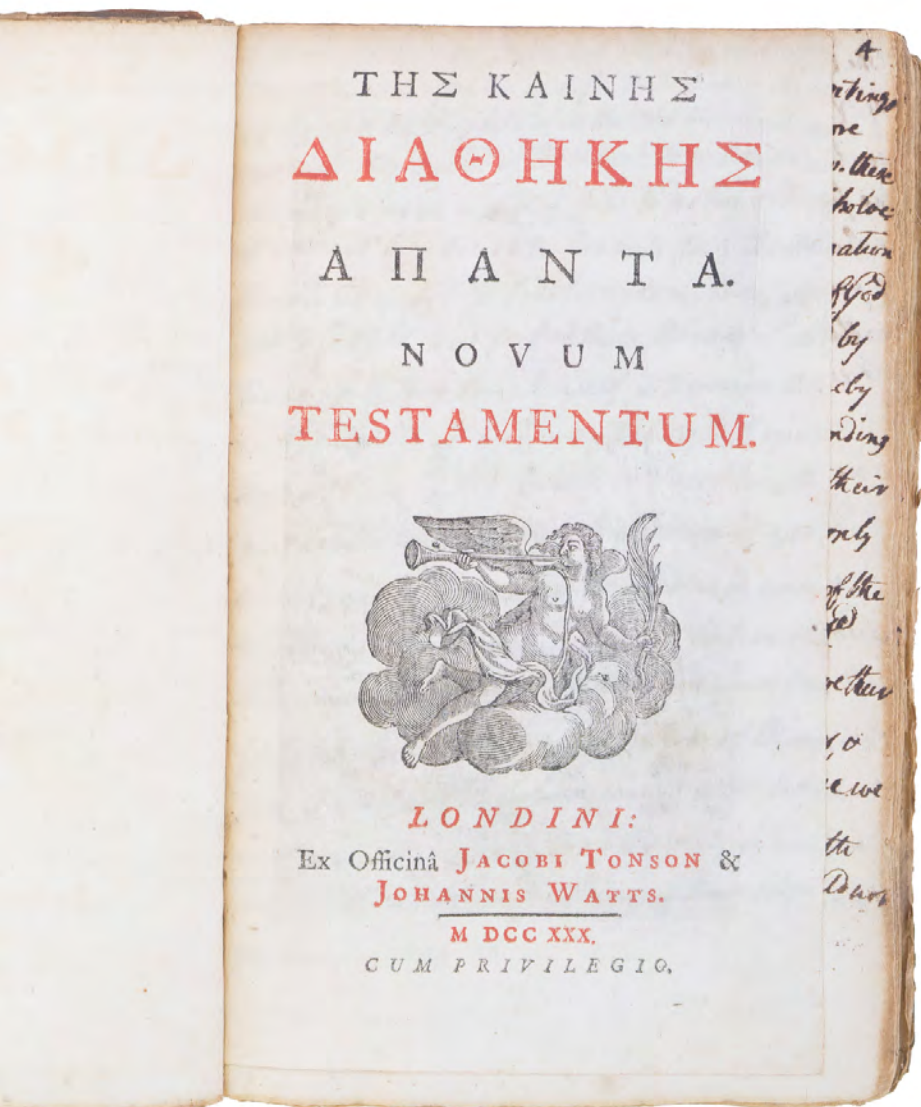
Adams B1698; Darlow & Moule 4630.











7. **BIBLE, Greek, N.T.** Της Καινης Διαθηκης Απαντα. Novum Testamentum. London, Ex Officina, Jacobi Tonson & Johannis Watts, 1730.

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

£1600

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

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



*Hae oratio compendium est omnium quae  
a deo commendanda aut reprehendenda sunt.*

7 Ἡμεῖς οὖν ἀγαπᾶμεν ὅτι καὶ ὑμεῖς ἀγαπᾶτε τοὺς ἀδελφεοὺς τοὺς ἀληθινούς, καὶ οὐκ ἀγαπᾶτε τοὺς ψευδοὺς, οἵτινες οὐκ ἔρχονται εἰς τὴν κοινὴν τὴν μετὰ πάντων τῶν ἀδελφῶν τῶν ἀληθινῶν, ἵνα ἡμεῖς ἔσταιμεν ὁμοθυμαδόν ἐν τῇ ἀγάπῃ.

Οὐκ ἔστι· ὁ θεὸς ἕως ἐν  
 καὶ ἀπέχεσθαι οὐ.  
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11

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

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



## THE FIRST ITALIAN PROTESTANT BIBLE

**8. BIBLE, Italian.** La Bibbia. Cioè, i libri del Vecchio, e del Nuovo Testamento. Nuouamente traslatati in lingua Italiana, da Giovanni Diodati, di nation Lucchese. [*Geneva, Jean de Tournes?*], 1607.

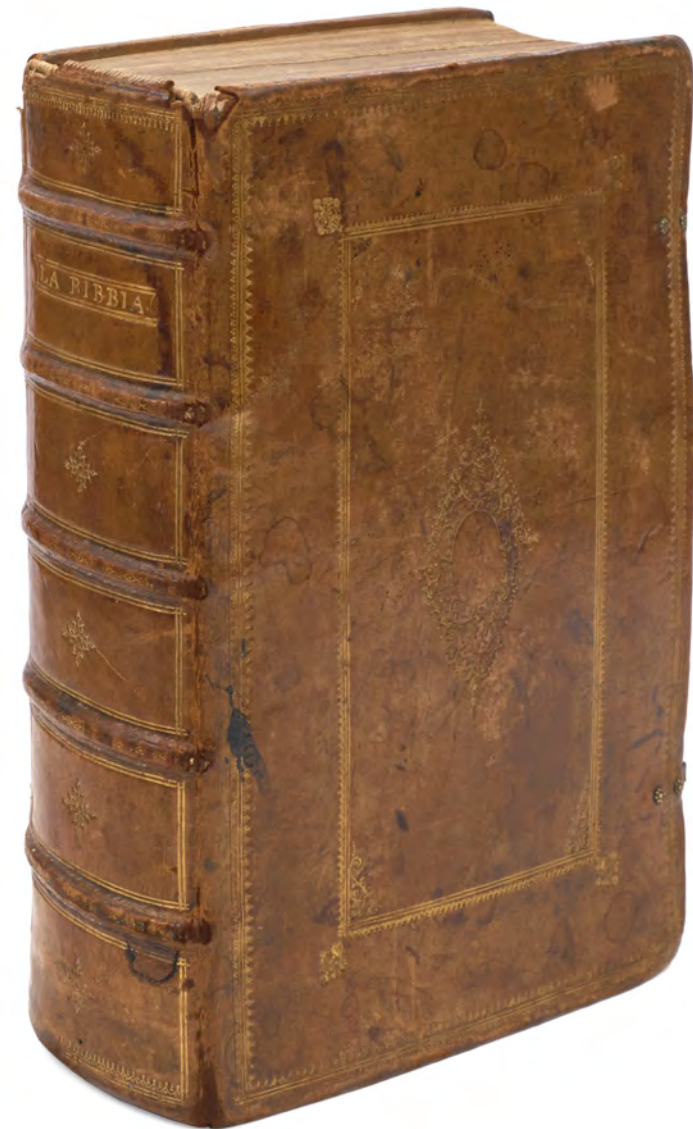
4to, pp. [4], 847, [1 (blank)], 178, [2 (blank)], 314 (without final blank); engraved device to title, engraved initials, head- and tail-pieces, divisional titles to Apocrypha and New Testament with ornamental frames, text in double columns with marginal notes; light foxing and browning, light damp staining to quires XX-III, old tape repair to inner margin of last two leaves; overall a very good copy in handsome contemporary calf, covers with gilt borders, panels and central lozenges, spine gilt in compartments, direct lettered 'La Bibbia' in one, two brass catches, one remaining brass clasp; small loss at head of spine, slightly marked and rubbed; notes by G.C.F. Calleri Damonte to rear pastedown, book labels of Jaco Calleri Damonte and Madeleine et René Junod to front free endpapers.

£3500

**First edition of the Protestant Bible in Italian, in a handsome contemporary binding.**

'Diodati (1576–1649) was born at Geneva, to which city his father had migrated from Lucca. He rose so high in scholarship that at the age of 21 he was appointed by Beza professor of Hebrew at Geneva ... He translated direct from the Hebrew and Greek originals, but on the whole his version does not depart seriously from the Vulgate, except in the Psalter ... While Diodati's version reflects the theology of Geneva, its pure Italian style is not vitiated by French influence' (Darlow & Moule).

Darlow & Moule 5598.





## THE DEUTERONOMIC CODE

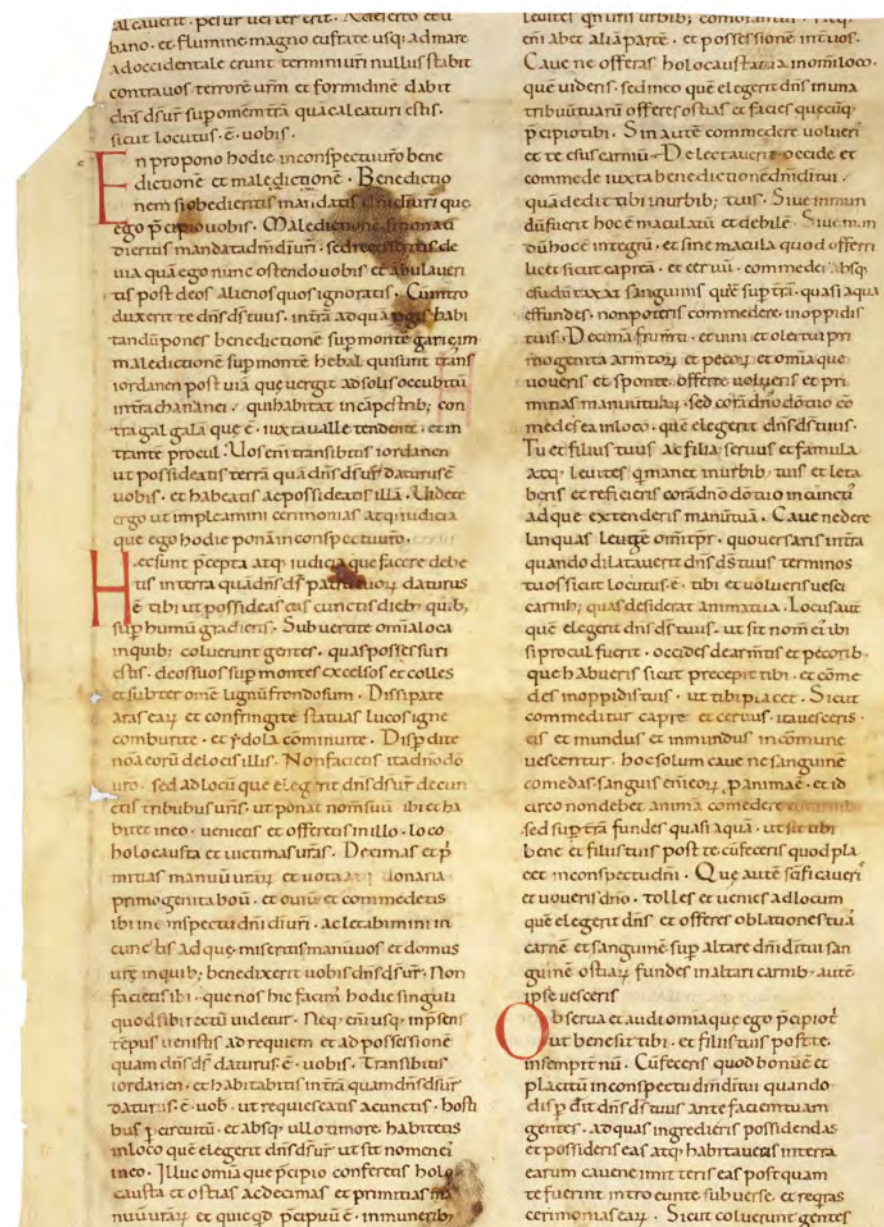
### 9. BIBLE, Latin. Deuteronomy 11,24–12,30 and 13,1–14,29. Italy (perhaps Tuscany), first half of 12th century.

An almost complete leaf (538 x 367 mm) written in a good rounded Romanesque hand with a strong 'st' ligature and both tall and uncial-type 'd', double columns of 54 lines, ruled with a hard point, three three-line initials and one two-line initial in red; recovered from use as a binding and with consequent wear and staining, a few small holes, trimmed at head with loss of perhaps two lines, verso worn in places, but generally in very good condition and almost entirely legible.

£2500\*

**A very large folio leaf from an Italian giant or 'Atlantic' Bible.** This genre of Romanesque Bible originated in Rome in the mid-eleventh century; the production and diffusion were no doubt due in part to the clerical reforms under Popes Leo IX and Gregory VII. In the early twelfth century manuscript production seems to have shifted somewhat from Rome and southern Umbria to Tuscany, whence the present leaf may originate.

The text comprises part of Moses' second sermon to the Israelites on the Plains of Moab, before entering the Promised Land, specifically part of the Deuteronomic code governing worship. Chapter 12 opens: 'These are the precepts and judgments, that you must do in the land, which the Lord the God of thy fathers will give thee, to possess it all the days that thou shalt walk upon the earth.' Chapter 14 provides a catalogue of animals both permitted and forbidden for consumption.





# THE TEMPLE OF SOLOMON

## 10. BIBLE, Latin. 2 Chronicles 5,9-6,32. Italy, mid-12th century.

An almost complete large folio leaf (366 x 301 mm), double columns of 40 lines written in a good rounded Romanesque hand in dark brown ink, ruled with a hard point; one contemporary correction in light brown ink; recovered from use in a binding and with consequent slight wear and soiling, part of top line trimmed away, small repaired holes at foot, but generally in excellent condition.

£1600\*

The text present here, from chapters 5 and 6 of 2 Chronicles, opens with reference to the placing of the Ark of the Covenant in the Temple of Solomon, and continues with Solomon's prayer at the Temple's consecration.

'And there was nothing else in the ark but the two tables which Moses put there at Horeb when the Lord gave the law to the children of Israel, at their coming out of Egypt ... Both the Levites and the singing men ... with their sons, and their brethren, clothed with fine linen, sounded with cymbals, and psalteries, and harps, standing on the east side of the altar, and with them a hundred and twenty priests, sounding with trumpets.'

paulula fuisset extrinsecus, eos  
uidere non poterat. Fuit itaque ar-  
ca ibi usque in presentem diem. Ni-  
hilque erat aliud in archa nisi due  
tabule quas posuerat moyses  
in ore. quando legem dedit dominus  
filiis israel egredientibus, ex egypto.  
Egressis autem sacerdotibus  
de scenario. omnes enim sacerdotes  
qui ibi poterant inueniri sanctifica-  
ti sunt. nec adhuc in illo tempore ui-  
ces et ministeriorum ordo inter  
eos diuisus erat. Tam leuiter quam  
cantores. id est sunt et qui sub asaph  
erant. et qui sub eman. et qui sub  
idithun filii et fratres eorum uestiti  
byssinis. et cymbalis. et psalteriis.  
et cytharis concrepabant. stantem  
ad orientalem plagam altaris. cum  
eisque sacerdotes centum xx. canen-  
tes tubis. Igitur cunctis pariter  
et tubis et uoce. et cymbalis et or-  
ganis. et diuersi generis musicorum  
concurrentibus. et uoce in subli-  
me tollentibus. longe sonitus audi-  
ebatur. ita ut cum dominum laudare  
cepisset. et diceret. confitemini  
domino quoniam bonus. quoniam in eternum  
misericordia eius implebitur domus domini nube.  
nec poterant sacerdotes stare et  
ministrare propter caliginem. Com-  
pleuerat enim gloria domus domini. Tunc  
salomon ait. Dominus pollicitus est  
ut habitaret in caligine. Ego au-  
tem edificauimus domum noni eius. ut ha-  
bitaret ibi in perpetuum. Et conuer-  
tit faciem suam et benedixit uni-  
uersae multitudini israel. Nam omnis  
israel stabat intente et ait. Bene-

dictus es domine israel. qui quid locutus  
es dauid patri meo. opere compleuit  
dies. Adie qua eduxi populum meum  
de terra egypti non elegi ciuitatem  
de cunctis tribubus israel. ut edifi-  
caretur in ea domus noni meo. nec  
elegi quemquam alium uirum. ut  
esset dux in populo meo israel. sed ele-  
gi uerum ut sit nomen meum in ea. et  
elegi deum ut constituerem eum super  
populum meum israel. Cumque uoluntati  
fuisset deus patris mei ut edifica-  
ret domum noni domini israel. dixit dominus  
adeum. Quia hec fuit uoluntas tua  
ut edificares domum noni meo. be-  
ne quidem fecisti habere huiusce-  
modi uoluntatem. sed nunc edifi-  
cabis domum. Uerumtamen filius  
tuus qui egreditur de labiis tuis  
ipse edificabit domum noni meo.  
Compleuit ergo dominus sermonem suum  
quem locutus fuerat. et ego surre-  
xi per dauid patrem meum. et sedi super  
thronum israel sicut locutus est dominus.  
et edificauimus domum noni domini israel.  
et posui in ea arcam in qua est pactum  
domini quod pepigit cum filiis israel. Ste-  
tit ergo coram altari domini ex aduerso  
uniuersae multitudinis israel et ex-  
tendit manus suas. Siquidem  
fecerat salomon basem encam.  
et posuerat eam in medio basilice.  
habentem quinque cubitos longi-  
tudinis. et quinque cubitos latitu-  
dinis. et tres cubitos in altum.  
Stetitque super eam et deinceps flexi  
genibus. contra uniuersam mul-  
titudinem israel. et palmis in celum  
leuatis ait. Domine deus israel non est  
similis tui deus in celo et in terra.



## BIBICAL GAME

**11. [BIBLE – CARDS.]** A set of hand-coloured engraved cards with stories from the Old Testament. [*France, 1850s?*].

36 engraved cards, 140 x 95 mm, with plain white card backing, each with hand-coloured illustration at head and c. 20 lines of text in French below; somewhat bowed, a few cards with marginal chips without loss, occasional light marks, otherwise a well preserved set.

£1250\*

**An apparently unrecorded set of educational cards depicting and narrating stories from the Old Testament, opening with 'Le Cahos' and an image of God creating light and the heavens.**

Among the popular Bible stories found here are Adam and Eve, the Flood, the Tower of Babel, Jacob's Ladder, the Crossing of the Red Sea, David slaying Goliath, the Judgement of Solomon, Jonah and the Whale, and Daniel in the Lion's Den.

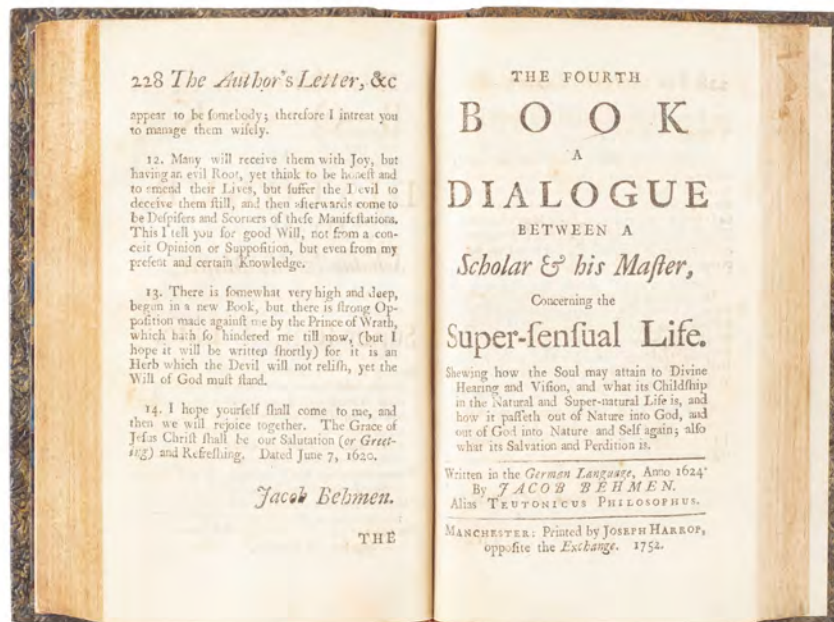
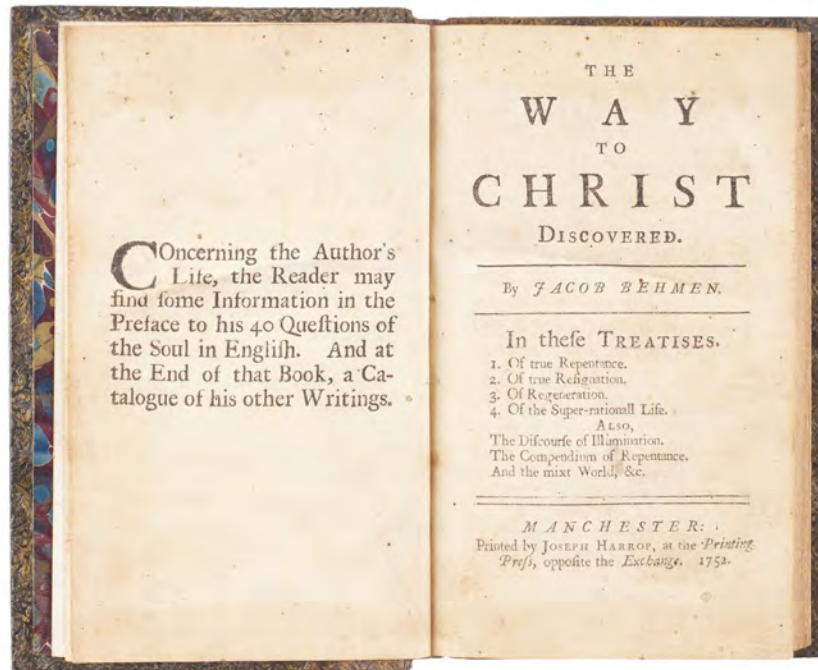
We have not been able to identify the publisher. Although one of the cards has an early twentieth-century price note to the back stating that the set is made of 36 cards, it is difficult to determine if it should have comprised more.











**12. BÖHME, Jakob.** *The Way to Christ Discovered ...* In these treatises. 1. Of true repentance. 2. Of true Resignation. 3. Of Regeneration. 4. Of the super-rational life. Also, the discourse of illumination. The Compendium of Repentance. And the mixt World, &c. *Manchester, printed by Joseph Harrop, at the Printing Press, opposite the Exchange, 1752.*

8vo, pp. 360; each part with separate dated title-page, but pagination and register continuous; some scattered light foxing, otherwise a very good copy, in nineteenth-century dark green panelled calf; evidence of earlier stab-stitching in the gutter; ownership inscription of William Priestley, of Offord D'Arcy, Huntingdon, dated April 3, 1900, to front flyleaf.

£375

**First Manchester edition, one of only two editions published in the eighteenth century (the other printed at Bath in 1775), of the first published book and one of the principal works of the mystic and theologian Jakob Böhme (1575–1624).**

*Der Weg zu Christo* (1622) was first translated into English as *The Way to Christ* by Henry Blunden in 1648 (one epistle was translated by John Ellistone), and edited by John Byrom, poet and inventor of a shorthand system, who had been introduced to Böhme's writings by William Law. After becoming enormously popular in England during the Civil War and Commonwealth, influencing among others the likes of Milton, Böhme's mysticism enjoyed further success in the second half of the eighteenth century, influencing Hegel, who lauded him as the first truly German philosopher, William Blake, who 'inherited from Boehme the ideas which formed the foundation of his philosophy and his myth' (Gerald Bentley, *William Blake and the Alchemical Philosophers* (Oxford, 1954), p. 233), Methodists, and Quakers in particular.

'Bohme's biblical and more orthodox perspectives found in *The Way to Christ* seem to correspond the closest to early Quaker Christology. Although B.J. Gibbons claims *The Way to Christ* is among the "least characteristic of Boehme's writings," (p. 123) I would regard it as the most fundamental, and the pivotal core of Boehme's teaching [...]. Some Quakers considered Boehme to be divinely enlightened in much of his work, but naturally differed with his more Lutheran understanding on the matter of the sacraments. And yet, Boehme's view of the inward light that mirrored Quaker views, challenged the authority of priest or church as the mediator between God and the individual person, and undermined the need for sacraments.' (Carole Dale Spencer, James Nayler and Jacob Boehme's "The Way to Christ" in *Quaker Religious Thought* 125 (2015), pp. 45-46).

Buddecke II, 62; ESTC T124476.



BOUND BY JOHN BATEMAN?

**13. BOOK OF COMMON ORDER.** [The CL Psalms of David in Metre, with the Prose. For the Use of Kirk of Scotland ... *Middelburgh, Richard Schilders, 1602.*]

8vo, pp. [16], 75, 74-225, [1], 466, [6], 126, wanting the title-page and the first leaf of the calendar (A1-2), and the final leaf (h8); 'The Psalmes of David in Metre' and 'The Catechisme or Maner to Teach Children the Christian Religion' (STC 4388) have separate title-pages and pagination (woodcut device of the king at prayer to title of Psalms, woodcut device of a printer's workshop to title of Catechism); rather shaken, bound in contemporary calf, covers tooled with an elaborate central cartouche within a field of small acorns, the central oval containing the initials 'CML', cornucopia corner-pieces, gauffered edges, remains of clasps; rather worn and scraped, the gilding almost entirely absent, spine chipped and worn at head and foot, front joint cracked.

£2250

**A substantial fragment, the main text largely complete, of an attractive Dutch printing of the Scottish Book of Common Order.** Originally drawn up by John Knox in Geneva for the use of the English-speaking congregations there, the liturgy known as the Book of Common Order quickly made its way back to Scotland where it was made official in 1562 and expanded into its lasting form in 1564. It was normally published, as here, alongside the Sternhold and Hopkins version of the metrical psalms, and a translation of Calvin's *Catechisme de l'Eglise de Genève*; there were editions in Edinburgh, Geneva, and Middelburg in the sixteenth century, and a few in Aberdeen in the seventeenth.

There were strong links between the Scottish and Dutch churches throughout the late sixteenth- and early seventeenth-centuries – both churches had more resolutely Calvinist tendencies than the Church of England. This was the second of two editions published in Middelburg, where Richard Schilders had established the first press in 1568, having formerly been a journeyman printer in exile in London. He printed numerous works for English Puritan refugees, who had a significant congregation in the city. The first Middelburg edition had appeared in 1594 (seven copies in ESTC, at least five lacking the title-page (or more), either through heavy use or perhaps as a ruse to avoid immediate detection on import into the British Isles). The 1602 edition is also uncommon, with only four copies in the US: Columbia, Folger, NYPL and Princeton Theological Seminary.

The royal bookbinder John Bateman (made free in 1580 and active until the late 1620s), probably worked for the so-called 'MacDurnan Gospels Binder' (d. 1580s?), and appears to have inherited his tools as well as his house style – ornate centre-pieces, surrounded by a field of small tools, and a variety of corner-pieces including cornucopias. The cornucopia tools here seem to derive from those used by the MacDurnan Gospels binder (K1 and K2 in Mirjam Foot's essay 'The MacDurnan Gospels Binder and John Bateman', *The Henry Davis Gift* vol. I), or from his French model, but are not identical. The other features are also strongly reminiscent of Bateman but we have been unable to find exactly corresponding tools.

STC 16589.





THE  
PSALMES OF  
DAVID IN METRE,  
WITH DIVERS NOTES,  
and Tunes augmented  
to them.

Also with the prose on the margen.

JAMES V.

If any be afflicted, let him pray: and if any would be  
merie: let him sing Psalmes.



MIDDELBVRGH,  
Imprinted by Richard Schilders, Printer  
to the States of Zeeland.

1602.

THE  
CATECHISME  
OR MANER TO TEACH  
CHILDREN THE CHRI-  
STIAN RELIGION.

Wherein the Minister demaundeth the question, & the  
Child maketh answer: Made by the excellent Doctor  
and Pastour in Christs Church, JOHN CALVIN.

EPHES. 2.

*The doctrine of the Apostles and Prophets is the  
foundation of Christs Church.*

THY FACE SHALT THOU



MIDDELBVRGH,  
Imprinted by Richard Schilders, Printer  
to the States of Zeeland.

1602.



LA  
**LITVRGIE.**

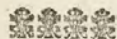
*C'EST A DIRE,*  
**LE FORMVLAIRE DES**  
**PRIERES** Publiques, de l'Ad-  
ministration des SACREMENTS;

*Et des autres*  
**CEREMONIES**

*& Coûtumes de l'Eglise, selon l'usage*  
*de l'Eglise ANGLICANE:*

**AVEC LE PSEAVTIER,**  
ou les PSEAVMES de DAVID,

*Pontuez selon qu'ils doivent estre, ou chantez,*  
*ou leüs dans les EGLISES.*



A LONDRES,

Pour Iean Dunmore & Octavien Pulleyn le Jeune à  
l'Enseigne du Roy en la petite Bretaigne, 1667.

PRINTED FOR THE CHANNEL ISLANDS AND THE SAVOY

**14. BOOK OF COMMON PRAYER.** *La Liturgie. C'est a dire, le formulaire des Prieres publiques, de l'Administration des Sacreman; et des autres Ceremonies ... avec le Pseautier, ou les Pseaumes de David ... A Londres, pour Jean Dunmore & Octavien Pulleyn le Jeune, 1667.*

8vo, pp. [8], 15, [25, calendar and tables], 444, [4], with the initial blank and two terminal blanks; 'Le Pseautier' and 'Articles de la Confession de Foy' have separate title-pages dated 1667 naming Pulleyn only in the imprint; a fine copy in contemporary speckled calf, spine gilt, covers scraped; armorial bookplate of John Rolle, first Baron Rolle, later bookplates of Fritz Ponsonby and George Rainbird.

£750

First edition of this translation, **printed for the use of 'toutes les Eglises Paroissiales & dans les Chapelles des Isles de Iersey, Guernesey, & autres Isles adjacentes'**, as well as for the French congregation at the Savoy in London.

The Jersey-born John Durel (1625–1683) established a French Anglican congregation at the Savoy (the residence of the Bishop of London) with royal approval in 1661. He immediately organised a reprinting of Pierre Delaune's 1616 French translation of the Book of Common Prayer, and in 1662 was granted a monopoly on its printing (here the approbations include one from Durel granting Octavius Pulleyn permission to print). 'A revised text, completed before 1665, retained much of Delaune's original, but incorporated changes embodied in the Act of Uniformity and Durel's translation of the Thirty-Nine Articles; it was published eight times between 1666 and 1695' (ODNB).

Wing B 3633D; Griffiths, p. 488 (36:6).



**15. BOOK OF COMMON PRAYER.** The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England, together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches. *London, Millar Ritchie for J. Good and E. Harding, 1794.*

Large 4to (278 x 226 mm), pp. xxviii, 634, [2], 63, [1 (blank)], [176], with engraved dedication (dated 23 July 1791) and 15 stipple-engraved plates by various artists; with part-titles, stipple-engraved head-piece vignette to p. 1; a few signatures heavily spotted, otherwise a very good copy; in contemporary green straight-grained morocco by Lovejoy, borders gilt with masonic tools between swags of 3 foliate tools, outer borders roll-tooled in gilt, spine gilt in compartments, lettered directly in one, others with central Sun tool, winged Asclepian staff as corner-pieces, arranged with stars, points, fleurons, and heads, board edges, turn-ins, and morocco hinges roll-tooled in gilt, edges gilt, endbands sewn in red, white, and green on 2 cores, ribbon place-markers, marbled endpapers; a few minor scuffs and marks, very short split to upper joint, lower corners lightly bumped, neatly retouched at extremities, nonetheless very well-preserved; early ink ownership inscriptions 'Elizabeth Tynell' to front free endpaper verso and 'John Smith' to front flyleaf.

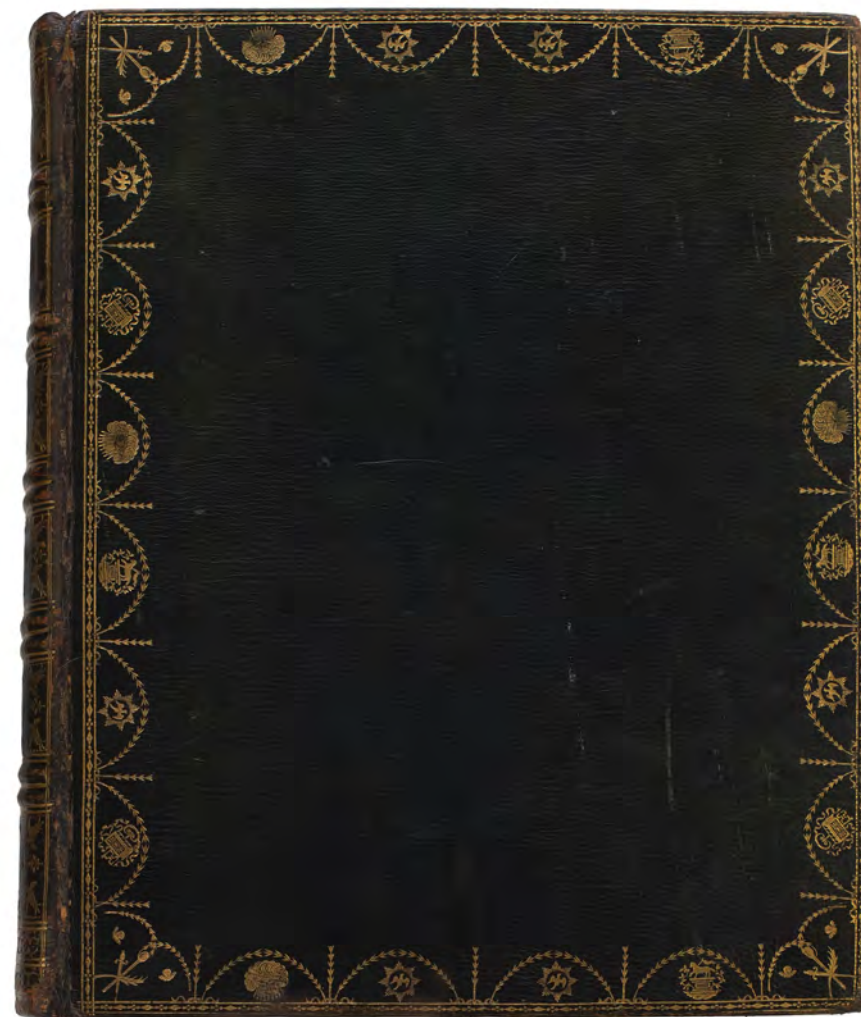
£1850

**A splendid copy of the Good and Harding Book of Common Prayer, in a striking masonic binding by John Lovejoy.**

The London bookbinder John Lovejoy (fl. c. 1781–1812) is known by his distinctive Masonic bindings, employing an array of Masonic tools often arranged in striking compositions. He was himself a Mason, from around 1791 until 1812. His practices as an employer, however, earned him a certain notoriety among binders and the nickname 'the Tyrant': as a journeyman in 1781 he advocated a reduction in the working day (from fourteen to thirteen hours) but, when a master binder, he bitterly opposed such a change and was among the employers who prosecuted the leaders of the 1786 strike. Although it is accepted that Lovejoy was not, as previously thought, the only binder using Masonic motifs, close comparison of the tools with other examples of his work suggests this binding to be his.

Good and Harding's 1794 Common Prayer appeared in two settings, one octavo and the other a splendid large quarto, as here. The fine series of stipple-engravings shows both biblical and liturgical scenes, including several by Federico Bartolozzi and Luigi Schiavonetti after Thomas Stothard and Silvester Harding. The plates are variously dated between 1791 (the date of the dedication) and 1794, suggesting the work was several years in progress and perhaps issued in parts; copies are rarely seen with all fifteen engravings.

ESTC T88819; *for Lovejoy, see Ramsden, London Bookbinders 1780-1840, pl. XIX; and Howe & Childe, The Society of London Bookbinders, 1780-1950.*







*J. Stothard del. Pub. Oct. 6. 1791. by Kellerman, Fleet Street & J. Good, New Bond Street. J. Parker sc.*

JOHN BAPTIZING CHRIST.

of thy Son our Lord; to whom, with thee and the Holy Ghost, be honour and glory, world without end. Amen.

THE EPISTLE. Phil. iv. 4.

REJOICE in the Lord alway; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

THE GOSPEL. St. John i. 19.

THIS is the record of John, when the Jews sent Priests, and Levites from Jerusalem, to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ, And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias: And they which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not. He it is, who coming after me, is preferred before me, whose shoes latchet I am not

I



**16. BRUNFELS, Otto.** *Precationes Biblicae sanctoru[m] patrum, illustrium viroru[m] et mulierum utriusq[ue] Testamenti.* *Strasbourg, Johannes Schott, 1528.*

8vo, ff. [viii], 91, [1], title printed in black and red within chiaroscuro woodcut border also printed in black and red and attributed to Hans Weiditz, woodcut on A8v, text and colophon all within wide woodcut borders of children playing, hunting and satirical scenes, trophies, grotesques, plants, animals, insects and so on (these also attributed to Hans Weiditz), woodcut device on final leaf; a few minor tears, spots and stains, but a very good copy in modern vellum with red morocco spine labels; old Quaritch description (c. 1970s) loosely inserted.

£3800

**First edition, rare.** The earliest Protestant prayer-books, of which this is perhaps the most notable example, often comprised prayers taken directly from (or adapted from) the Bible. Brunfels's *Precationes Biblicae* appeared in the same year in German translation (*Biblisches Bettbüchlein der Altväter und herrlichen Weibern, beyd Alts und Neues Testaments*) and was translated into several other languages including English (*Prayers of the Byble*, published by Robert Redman in 1535).

Brunfels (c. 1488–1534) entered the Carthusian monastery in Strasbourg after graduating MA in 1508. In 1521 he left the monastery and the Catholic faith. He opened a school in Strasbourg in 1524 and 'soon demonstrated his interest in medicine by editing and translating various older medical texts and by writing one of the earliest medical bibliographies, the *Catalogus* (1530)' (DSB). His celebrated botanical work *Herbarum vivae eicones* appeared in 1530 and 1532; in the latter year he graduated MD at Basel.

The woodcut borders are 'evidently by Hans Weiditz, who also illustrated the same author's *Herbal* 1530–2, in which the artist's name is given. In one of the borders is represented a fox in monkish garb (?Tetzel) selling indulgences to several geese; the treasure-chest and papal standard (?) at back. Children's toys and noise-making instruments are shewn in another border. This appears to be one of the earliest publications of Brunfels and is very little known' (Fairfax Murray). The chiaroscuro woodcut title border depicts Hezekiah being healed by Isaiah.

Adams P2071; Fairfax Murray 100. OCLC locates only two copies in the UK (British Library and National Art Library) and one in the US (Yale). Library Hub adds a copy at the Bodleian.





MVS CXXVI.

recti illecebris.  
na flexit.  
ditior, rot domum  
at Isaci: un sp  
secura pulcra  
colonos.

VI. In conuertendo &c.

Babylonis domum reuerſi, hoc  
am, cum gratulatione, teſtantur,  
ceptam liberationem continuet  
interim, quò durior fuerit affli-  
in inſequentis gaudiū vbertatem

inis genus II.

anipotens captam remeare Sio-  
t patriam reuiſere,  
mi, nec opinaq, ſecum  
tes inter & ſpem gaudia,  
luti qui noctis opaca, tenebris ſe  
anè verſat ſomnia: ſomnat aliqd  
at riſus: ſua gaudia quiſq,  
at, patrium laudans Deum.  
et it ad miracula vultu,  
i turba ſecum muſſitans,  
ot ſigna oſtendit amoris,  
entia ſq, ut proſpiciat  
a Deus monſtravit amoris  
a dum ſaluti proſpiciat.  
Ergo

PSALMVS CXXVI.

Ergo alacres lato teſtamur gaudia plauſu.  
At 4 tu benigne fac parens, ut ceteri ſex captiuitate  
Iam redeant, pleniq, viis ſic agmen impudet  
Vaeſtuoſi quum ſat Auſtri ſpiritus,  
Indignata ſuis cohiberi flumina ripis,  
Vagà per agros murmurant licentià.  
Qui 5 male ſecunda commiſit ſemina terra,  
Ex corde triſtis multa voluit anxio,  
Si venit vberior leges imbris aucta benignis,  
Exſultat hilari cor mētēnis gaudio,  
Nos 6 quog, longa fuga poſt ſtadia poſtq, labores, moleſtia  
Lati arua dulcis patria reuiſimus: vbiq, ſi ſuis  
Te patrium canimusq, Deum, ſemperq, canemus:  
Agimusq, memores atq, agemus gratias.

PSAL. CXXVII. Niſi Dominus &c.

Docet hic Pfalmus, ciuitatum & familiarum ſalu-  
tem, alimenta, & liberorum felicitatem, non humana  
inductia, ſapientia aut vigilantia opus eſſe; ſed à ſo-  
lius Dei benignitate & prouidentia omnia proſiciſci &  
conſeruari.

Carm. genus III.

Niſi coepta Dominus inuenit, fruſtra ſtruſ  
Moles ſuperbas adium.  
Ni Dominus urbem ſeruet, incaſſum excubat,  
Muris vigil cuſtodia,  
Fruſtra 2 anteueris mane ſolem, & veſpere  
Sero domum reuſteris:  
Victum labore vix parabis anxio,  
Ni Dominus admōrit manu.

1	2	3	4	5	6
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
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—	—	—	—	—	—

17. **BUCHANAN, George.** Psalmorum Davidis paraphrasis poetica Georgii Buchanani Scoti: argumentis ac melodiis explicata atque illustrata opera et studio Nathanis Chytraci. Herborn, Christoph Corvinus, 1616.

2 parts in 1 vol., 12mo, pp. [12], 407; [8], 112; second part with own title, woodcut to main title of King David with harp, woodcut headpieces and musical staves; a few pages slightly stained, occasional marks; overall good in contemporary vellum; a little worming to covers, some splitting to joints, staining and creasing, upper hinge split, wanting free endpapers; early ownership inscriptions of Bartholomeus von Dakban/Dankban, Alexander Herinck, and H.C. Hane (dated 1716), early Latin verses and other notes to pastedowns, numerous early marginal and interlinear annotations in Latin and German.

£2750

Uncommon edition of the famous Latin version of the Psalms by the Scottish poet and historian George Buchanan (1506–1582), with numerous early annotations.

Composed during Buchanan's confinement in Portugal on a charge of heresy in 1550–1 and dedicated to Mary Queen of Scots, the *Paraphrasis* was first published by Henri and Robert Estienne at Paris in 1566. 'It is the work which does most to justify Henri Estienne's description of Buchanan as easily the leading poet of his time' (ODNB). The work is found here with a commentary by the German humanist and poet Nathan Chytracus (1543–1598).

This copy is enhanced by numerous early marginal and interlinear annotations in Latin and German in several small, neat hands, together with occasional metre markings. They show a close engagement with many of the Psalms, notably numbers 110 to 150.

VD17 12:654201X. OCLC finds 3 copies in the US (General Theological Seminary, Georgetown University, NYU) and 3 in the UK (Bodleian, National Library of Scotland, University of Glasgow).



18. **CANONS REGULAR OF THE LATERAN.** *Regula et constitutiones Canonorum Regularium congregationis S. Salvatoris, Ordinis Sancti Augustini. Denuo reformatae, auctae, summis illustratae, indiceq. locupletissimo exornatae. Rome, apud Paulum Bladum, 1592.*

4to, pp. [48], 200, 22; without blanks B4 and Ee4; K4 replaced by cancels & and ij; printed on vellum; title and calendar printed in red and black; text within double border; woodcut vignettes depicting the Holy Saviour and Saint Augustine to title and C1 respectively; woodcut initials; bound with eight other short works, printed on paper, and 8 leaves of manuscripts, all on the same subject, short worm track in the inner margin of first few works on paper, not affecting text; overall a splendid copy, bound in ca. 1735 black shagreen (sharkskin), head and tail of spine chipped, lower joint split but holding, gilt brocade paper as pastedowns, edges gilt and gauffered; some rare underlining to first work; early eighteenth-century ink stamps of Bishop Gian Alberto De' Grandi (see below) to lower outer corner of title of first and second works; a close variation of the aforementioned stamp, probably an earlier version, to verso of first title; eighteenth-century (?) manuscript inscription to foot of first title, mostly erased; late eighteenth-century stamp of San Pietro in Vincula (oval stamp in black ink, with an image of St Peter surrounded by the wording 'Bibliothecae S. Petri ad vincula' – see below) to first title, erased but still visible within printed typographic frame of title.

£25,000

The most complete edition, rare, of the Rule and Constitutions of the Order of the Canons Regular of St. Augustine of the Congregation of the Most Holy Saviour, **printed on vellum, with two seemingly unrecorded cancels, from the library of a former Abbot General of the Order.**

The Congregation of the Regular Canons of the Most Holy Saviour, called 'Renan' after the river Reno, near Bologna, where their first rectory was located, was officially constituted in 1418, although its origins can be traced back to the eleventh century. The Renan Congregation gradually acquired an international character (priors were established in various locations in France and England) and distinguished itself on a cultural level, maintaining its reputation as a well-regulated institution. After a period of prosperity and expansion in the sixteenth and seventeenth centuries, the Congregation saw a progressive decline in the eighteenth century, culminating in the suppression of churches and monasteries in the Napoleonic period. At the beginning of the Restoration, both the Renan Canons and their sister congregation of the Lateran Canons were left with a single monastery each, respectively S. Pietro in Vincoli in Rome and S. Maria of Piedigrotta in Naples. It was therefore decided to promote a union of the two congregations, which in 1823 joined into the Canons Regular of the Lateran.

Previously printed in a much shorter format in Bologna in 1497 (of which only 4 copies survive) and in Rome, also by Blado, in 1549 (ff. 154 only), **the Regula are here bound**





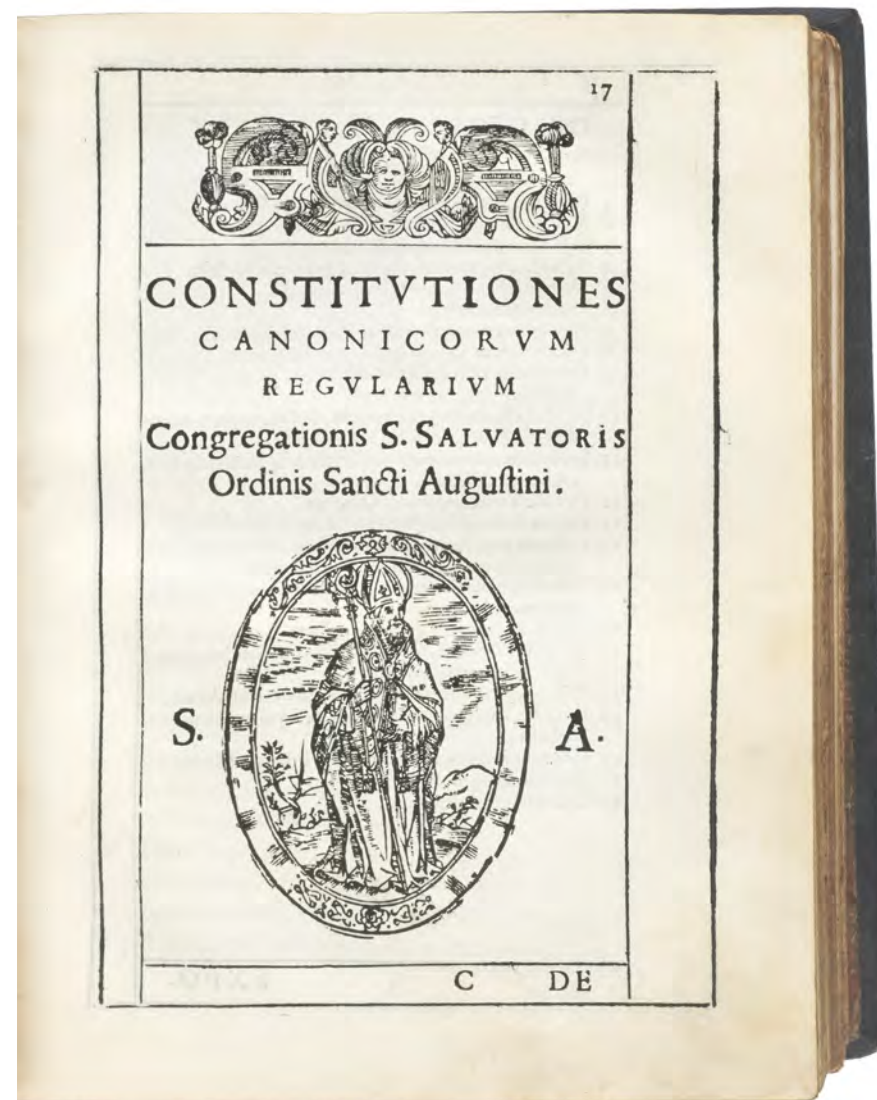
with eight short, extremely rare, publications, spanning from 1580 to 1733, and a few eighteenth-century manuscript leaves, recording pontifical decrees, ordinances, and sanctions updating the statutes of the Order (a complete listing is available upon request).

*Provenance:* formerly in the private library of Gian Alberto (Francesco Gaetano) De' Grandi (Venice, 1689 – Chioggia, 1752), Bishop of Chioggia from 1750 to 1752, and former Abbot General of the Canons Regular of St. Augustine of the Congregation of the Most Holy Saviour. After his death, the book must have found its way to the central library of the Order, held at San Pietro in Vincoli, in Rome. Following the suppression of the religious houses in 1873, as a consequence of the creation of the new Kingdom of Italy with Rome as its capital, the libraries of the suppressed religious houses were confiscated for the benefit of the newly created Biblioteca Nazionale Centrale in Rome. Of the extensive library (estimated at 15,000 volumes) of the, by then, Canons Regular of the Lateran, held at San Pietro in Vincoli, only 2000 titles were effectively transferred to the National Library in 1876, while the remaining part was dispersed (see: M. Venier, *The Libraries of the suppressed Religious Houses*; M. Venier, 'Per dove, fino a dove, da chi: ricostruire il viaggio del libro attraverso i suoi segni. L'esperienza della Biblioteca nazionale centrale di Roma', in *La Bibliofilia*, Vol. 117, No. 3, September-December 2015, pp. 357-366; Del Bono, Gianna. *Congregazione dei canonici regolari del SS. Salvatore. Libri e Biblioteche degli Ordini Religiosi in Italia alla fine del secolo XVI. 6.* Città del Vaticano, Biblioteca Apostolica Vaticana, 2018). Books with the stamp of San Pietro in Vincoli can now be found in institutions all over Continental Europe, the UK and USA.

Very rare outside of Italy. **OCLC records only one copy in the US** (University of California, Berkley), **one in the UK** (University of Manchester), one in Sweden (National Library of Sweden), and two in France (Bibliothèque Sainte Geneviève and Bibliothèque Nationale de France). USTC adds one further copy, at the National Library of Russia. **None of the copies recorded appear to be printed on vellum, nor to have the cancels & and ij.**

Only one other copy on vellum seems to have appeared on the market in the last 200 years, apparently offered at auction in London three times in the space of 12 years, between 1829 and 1840, passing from the Hibbert to the Hanrott collection first, and then to the Butler collection (see: *A Catalogue of the Library of George Hibbert, Esq., of Portland Place.* Which will be sold by auction by Mr. Evans, at his house, no. 93, Pall-Mall, London, printed by W. Nicol, 1829, lot 6889; *Catalogue of the Splendid, Choice, and Curious Library of P. A. Hanrott, Esq. Part the First.* Sold by auctions by Mr. Evans, at his house, No. 93, Pall-Mall, 1833, lot 492; *Bibliotheca Butleriana. A Catalogue of the Library of the Late Right Rev. Samuel Butler, D.D. Bishop of Lichfield.* Sold by auction by Messrs. Christie and Manson, at their Great Room, 8, King Street, St. James's Square, on Monday, June 1st, 1840, lot 370, 'Printed upon vellum. **The only copy known.** A beautiful book'). The whereabouts of this copy are currently unknown.

Not in *Catalogue des livres imprimés sur vélin de la bibliothèque du roi* (which only records the 1549 edition); Brunet, III (1834), p. 156 (mentioning the Hibbert copy); Bernini, n. 302; Vaccaro-Sofia, n. 1091; USTC 852278.





## CAPUCHIN CERTIFICATE

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

Single sheet (30 x 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 ink 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.





**20. [CHAPELLE DE NOTRE DAME DE GRACE, SCHEUT.]**

L'origine et fundation de la Chapelle de Notre Dame de Grace située aux faubourgs de la noble ville de Bruxelles (qu'on appelle vulgairement Scheut) et du Cloistre des Peres Chartreux joignant ... *Brussels?, late 1700s.*

Manuscript on paper, in French, 4to (230 x 180 mm), ff. 31, engraving pasted to f.1, written in dark brown ink in an even eighteenth-century hand, ruled in pencil for 22-24 lines per page; stain to f.17 extending to subsequent leaves, though not affecting text, occasional smudges not affecting legibility; contemporary vellum spine and corners, brown speckled boards, manuscript title 'N.D. de Scheut' to spine; minor loss at head of spine not affecting title, corners slightly bumped, board edges worn; later manuscript note to verso of f.7, paper watermarked 'J. Honig and Zoonen' with beehive.

£875

**A detailed unpublished manuscript history of the Chapelle de Notre Dame de Grace on the outskirts of Brussels, witness to miracles and battles and subject to the patronage of princes and emperors alike.**

The history of Notre Dame de Grace far predates the foundation of the chapel itself: the site first bore witness to the 'bloody battle' (*trans.*) at Scheut in August 1356, in which Louis II of Flanders defeated Brabantian forces and captured Brussels. Reclaimed by nature and converted into a place of quiet repose, the site lay dormant until 1443, when Pierre van Assche, a 'good and honest man', planted a linden tree and two hawthorns so that passers-by might rest in the shade, adding a statue of the Virgin Mary within a wooden tabernacle in 1446, to which he prayed daily. Assche's act of private devotion was made public over the course of the next three years as the number of visitors to the site gradually increased.

On Whitsun Eve in 1449, a local woman had a vision of the Virgin, who told her that a church should be erected under the name Notre Dame de Grace; at the same time, multiple people witnessed a blinding light emanating from the statue (Brown and Small, pp. 245-249). Some 10,000 pilgrims subsequently thronged to the site and plans were made for the establishment of a chapel. It was Charles the Bold himself (1433-1477), son of Philip the Good, who laid the first stone in February 1450.





Origine & fondation de la Chapelle de Notre Dame de  
Grace située aux fauxbourgs de la noble ville de Bruxelles  
(qu'on appelle vulgairement Scheut) & du Cloître des  
Pères Chartreux joignant, le quel fut jadis basilic et  
maintenant restablée en cette ville en l'an 1590.



To the adjoining Carthusian monastery Isabella, Duchess of Burgundy added five cells; Margaret of York (1446–1503), sister of Richard III and Edward IV, donated an additional cell and later had her intestines interred there; the expansion of Notre Dame de Grace in 1524 to include a Carthusian monastery was funded by a contribution of 3,000 ducats from Holy Roman Emperor Charles V (see Damen and Stein).

The engraving pasted to the first leaf symbolically depicts this site of miracles: a wooden tabernacle rests on the trunk of a tree marked 'Scheut' in which the Virgin and Child smile benevolently at two men on crutches resting under the boughs.

See Brown and Small, *Court and Civic Society in the Burgundian Low Countries* (2007); Damen and Stein, 'Collective Memory and Personal Memoria' (2012); *Maisons de l'Ordre des Chartreux, vues et notices* (1915) pp. 241–244.

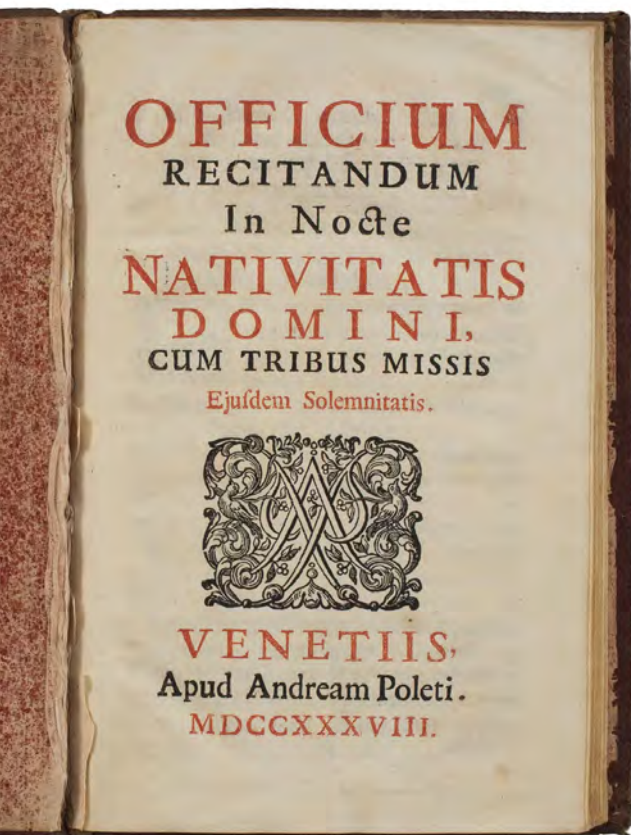
L'arc d'en est venue que tout ce lieu la se nomme maintenant  
Scheut.

En la place ou est maintenant la Chapelle il y avoit une semblable  
verdure joignant le chemin royal, le quel chemin a été par  
ordre de Philippe le Bon Duc de Bourgogne en l'an 1463. tant  
porté de son premier fond à sept vingt pieds arrière pour le  
repos de Religieux. 1463

La destination par sa plus sainte & commode situation invitoit  
les pasteurs à s'y reposer: ce qui ayant remarqué Pierre van  
Assche homme très honneste & de bonne vie, il y planta un  
Linde Com Filiceul, & deux mille six cent quatre arbres pins, au  
de sous les quels il fit aussi un banc & un appuy, afin que  
les pasteurs se reposassent commodement à l'ombre ce  
plantage fut fait L'an 1443. 1443

En l'an 1446 le del Pierre acheta pour trois sous l'image de  
notre Dame qui repose présentement sur l'autel de la dite  
chapelle; pour lors la dite image étoit en un petit tabernacle  
de bois, que le del Pierre prindit à l'un des del arbres pins,  
afin que ceux qui se reposeroient là se souvenissent de la  
glorieuse vierge Marie la salvant de quelques ennemis. 1446.





## BEAUTIFULLY BOUND

21. [CHRISTMAS.] Officium recitandum in nocte nativitatis Domini cum tribus Missis ejusdem solemnitatis. *Venice, Andrea Poletti, 1738.*

8vo, pp. 72; title and text in red and black, printer's monogram to title, woodcut initials and tailpiece; a little light damp staining to lower inner margins; very good in near contemporary morocco, richly gilt, covers with corner- and centrepieces incorporating palmettes, leafy curls, 'basket-work', and scallop shells within roll-tooled and double fillet border, spine gilt in compartments, gilt edges, red speckled pastedowns; two small wormholes at foot of spine, a little rubbing to extremities, wanting front free endpaper; modern ex libris stamp to corner of p. 51 ('Ex libris Seminarii Majoricensis').

£750

**Rare office for celebrating Christmas Day, printed at Venice by Andrea Poletti (1675–1750), this copy in an exceptional binding.**

Opening with the words 'Christus natus est nobis, venite adoremus', the text provides hymns, Psalms, antiphons, readings and prayers for Matins and Lauds, and for three Masses to be celebrated during the night of Christmas Eve, at dawn on Christmas Day, and during Christmas Day.

**No copies traced in the UK or US.**





**22. [CHURCH OF ENGLAND.]** The Book of Common Prayer, and administration of the sacraments, and other rites and ceremonies of the Church, according to the use of the Church of England: together with the Psalter or Psalms of David, pointed as they are to be sung or said in churches. *Oxford, John Baskett, 1740.*

[bound with:]

[VICKERS, William.] A companion to the altar: shewing the nature and necessity of a sacramental preparation in order to our worthy receiving the Holy Communion ... Unto which are added, prayers and meditations ... The sixteenth edition. *London, Edmund Parker, 1740.*

[and:]

[PSALMS.] The whole book of Psalms, collected into English metre, by Thomas Sternhold, John Hopkins, and others, conferred with the Hebrew ... *London, Alice Pearson for the Company of Stationers, 1740.*

3 works in 1 vol., 8vo, pp. [416] interleaved with 51 engraved plates; [4], 9–58, with engraved frontispiece; [128]; text in two columns; quire K of first work browned, some foxing and browning to third work; overall very good in contemporary black morocco, covers elegantly tooled in gilt to a panel design, upper cover with central red morocco overlay lettered in gilt 'Horatio Wegg', spine gilt in compartments, gilt edges, marbled endpapers; extremities a little worn; eighteenth-century label of 'Mr G.H. Wegg' and modern collector's label to front endpapers.

£750

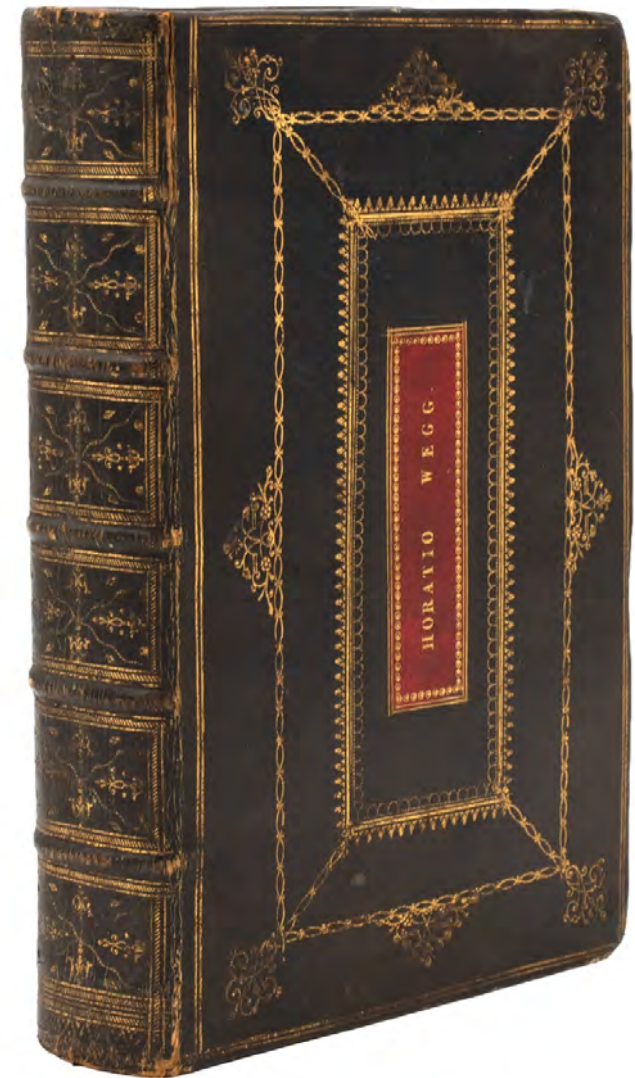
**A devotional sammelband of three scarce editions, in a charming binding for a pious layman, and extra-illustrated with over fifty beautifully designed biblical woodcuts.**

A copy of the Book of Common Prayer, following the revised edition of 1662, is here followed by Williams Vickers' *A companion to the altar*, explaining the importance of the sacraments, and providing prayers and meditations to prepare the worshipper for receiving the Eucharist. The final text is a complete Psalter, containing the first metrical English translation begun by the English courtier Thomas Sternhold (1500–1549) and completed by John Hopkins (d. 1570) in the 1560s.

Of particular note here are the 51 woodcuts printed by the London bookseller Joseph Hazard which are bound into the Book of Common Prayer. The majority of them depict biblical scenes with appropriate biblical quotes, but there are also engravings of a surreptitious Guy Fawkes attempting to blow up parliament and a handsome King Charles I being led to the executioner's block, used respectively to illustrate 'a form of prayer with thanksgiving to be used yearly upon the fifth day of November; for the happy deliverance of King James I ... from the most traitorous and bloody intended massacre by gunpowder' and 'a form of prayer with fasting, to be used yearly upon the thirtieth of January, being the first day of the martyrdom of King Charles the first'.

The work was bound for and bears the label of George Horatio Wegg. We know very little about him, but he appears to have lived in Norfolk in the late eighteenth and early nineteenth century (d. 1806?).

ESTC T81417 (only 2 copies in the US); T164886 (4 UK copies, none in the US); T93053 (3 UK copies, none in the US).





# Forms of prayer to be used at Sea.

the burial of their dead at sea.

office in the common prayer book may be used; only instead of the words [We therefore commit his body to the ground, &c.] say,

Therefore commit his body to the deep, to be

turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

GEORGE R.

OUR will and pleasure is, That these three forms of prayer and service, made for the fifth of November, the thirtieth of January, the twenty-ninth of May, be forthwith printed and published, and be future annexed to the book of common prayer and liturgy of the Church of England, to be used yearly on the said days, in all cathedral collegiate churches and chapels, in all chapels of colleges and halls in both Our universities, and of Our colleges of Eaton and Winchester, and in all parish-churches and chapels within that part of Our Kingdom of Great Britain called England, the dominion of Wales, and of Berwick upon Tweed.

Given at Our castle of Windsor, the twelfth day of September, 1728. in the second year of Our reign.

By His Majesty's command,

Townshend.

A form



49



50

A form of prayer with fasting, to be used y  
Thirtieth of January, being the day of th  
the blessed King Charles the first: To impl  
God, that neither the guilt of that sacred an  
nor those other sins, by which God was pro  
up both us and our King into the hands of  
sonable men, may at any time hereafter  
us, or our Posterity.

If this day shall happen to be Sunday, this form of p  
and the fast kept the day following. And upon  
before the day to be kept, at morning prayer, imm  
cene creed, notice shall be given for the due observ  
The service on the day shall be the same with the  
days in all things; except where it is in this office

## The order for MORNING PR

He that ministrath, shall begin the wicked: w  
with one or more of these sentences: gedy in sack p

O the Lord our The people  
God belong mercies and forgiveness, rulers took cou  
nesses, though we gainst the Lot  
have rebelled a- anointed. Psal

They cast the with one confes derate against h  
neither have we o- veyed the voice of the Lord our

Go! to walk in his laws which he set before us. Dan. 9. 9. 10.

Correct us, O Lord, but with judgement: not in thine anger, lest thou bring us to nothing.

They spoke ag- tongues, and c  
Enter not into judgement with thy servants, O Lord: for in thy sight shall no man living be justified. Psal. 143. 2.

Instead of Venite, exultemus, the hymn following shall be said or sung; one versely by the priest, another by the clerk and people.

R ighteous art thou, O Lord: and just are thy judge- ments. Psal. 119. 137.

Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly. Neh. 9. 35.

Nevertheless, our feet were almost gone: our treadings had well nigh slipped. Psal. 73. 2.

For why? we were grieved at



DOST THOU LOVE THY WIFE?

**23. [CHURCH OF ENGLAND.]** The new weeks preparation for a worthy receiving of the Lord's Supper, as recommended and appointed by the Church of England; consisting of meditations and prayers for the morning and evening of every day of the week: with forms of examination and confession of sins and a companion at the altar ... also meditations to enable us to live well after receiving the Holy Sacrament ... *London, printed from the edition of the late Edwd. Wickstead, for T. Wilson and R. Spence, York, [c. 1780-1800?].*

[bound with:]

— The new week's preparation for a worthy receiving of the Lord's Supper, as appointed and practised by the Church of England; part the second: consisting of meditations, prayers, and hymns ... with a form of daily self examination ... *London, printed from the edition of the late Edm. Wickstead for A. Millar, W. Law and R. Cater, and for Wilson, Spence, and Mawman, York, 1793.*

2 parts in 1 vol., 12mo, pp. [2], vi, 148, with engraved title and frontispiece; [2], 144, with engraved frontispiece; some light marks, a little marginal damp staining to second work; overall good in contemporary red morocco; attractive roll-tooled gilt panel to covers with cornerpieces, spine gilt in compartments, gilt board edges and turn-ins, edges gilt, marbled endpapers; some wear to spine, joints and corners; 'K. Palmer' tooled in gilt to upper cover.

£250

An attractive copy of two later editions of these collections of prayers, hymns, meditations, and self-examinations, with a focus on Holy Communion.

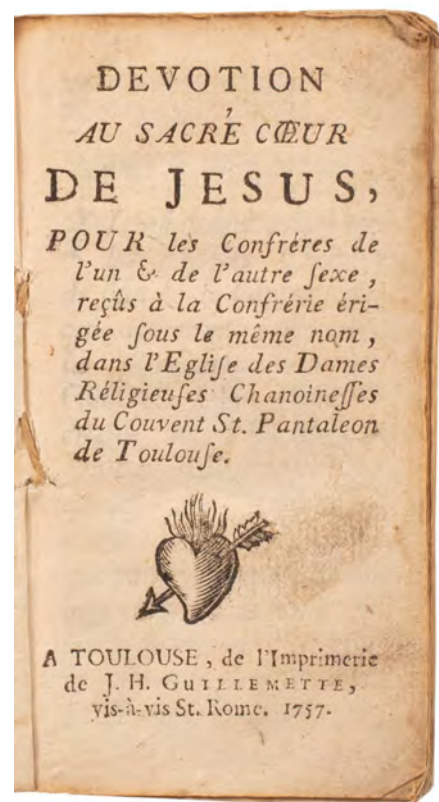
The prefaces are particularly scathing of a similar earlier work published by Samuel Keble, describing its language as 'fitter for a sensual lover than a worshipper of the all pure, and all-knowing God', and as partly 'taken out of a Popish book'. The 'examinations' include one for a husband, asking 'Dost thou love thy wife, and shew it in a kind, tender, and gentle behaviour towards her? Art thou faithful to her bed?', while the prayers include one for 'taking physic' ('Oh! give thy blessing to these means now used for my recovery'). The second part includes a meditation on 'presumptuous thoughts' ('the enemy had almost filled me with presumptuous thoughts of my own merits').

The opening frontispiece shows a lady kneeling in prayer before an open book, light from the window shining upon her, with the trappings of wealth strewn upon the floor and book-lined shelves behind (including a copy of the Bible). The frontispiece to the second part depicts the Last Supper.

ESTC T300994; the second part apparently not in ESTC.







## A TOULOUSAIN BROTHER- AND SISTERHOOD

### 24. [CONFRATERNITY OF THE SACRED HEART.]

Devotion au Sacré Cœur de Jesus, pour les confrères de l'un et de l'autre sexe, reçus à la confrérie érigée sous le même nom, dans l'église des dames religieuses chanoinesses du Couvent St Pantaleon de Toulouse. *Toulouse, Jean-Henri Guillemette, 1757.*

12mo, pp. 68, [4 (blank)]; woodcuts of sacred heart to title, p. 4, and p. 66, head- and tailpieces; title-page a little dusty, a little tearing to inner margins of first quire due to stitching, pp. 7-10 slightly loose; overall very good, text block stab-stitched, sewn into contemporary red morocco boards, gilt borders and central arms of France to covers, spine gilt in compartments, blue watered silk pastedowns (*remboîtage* likely using a binding from an almanac); slight wear to extremities, text block projecting from fore-edge; nineteenth-century bookplate to front pastedown.

£950

**Very rare pocket-sized devotional manual for both male and female members of the Confraternity of the Sacred Heart of Jesus** established at the fourteenth-century Convent of Saint-Pantaléon of the Canonesses Regular of Saint Augustine in Toulouse.

The confraternity was open to both women and men, with members expected to undertake acts of piety and charity. The text here begins with a papal brief issued by Clement XII in 1736 explaining the privileges granted to current and future members, including those assisting at burials and in teaching the word of God. Then follows a series of meditations on the feast of the Sacred Heart, acts of consecration, adoration, love, contrition and penance, and several prayers and litanies. The *avertissement* at the start states that anyone wishing to join the confraternity should apply to 'Madame la Sacristaine'.

Jean-Henri Guillemette (1714–1777) served as printer to both the university and the royal college of surgery of Toulouse, and also sat as an *avocat* in the city's *parlement*.

**No copies traced in the UK or US.** CCfr finds only 1 copy, at the Bibliothèque Universitaire de l'Arsenal, Toulouse.



25. **DARRÉ, G.-G.** 'Conferences diaconales données par Mr l'abbé Darré, Vicaire Général au Grand-Séminaire d'Auch. Année MDCCCLXIV.' *Auch*, 1864.

Manuscript on paper, in French, 8vo (21.5 x 14 cm), pp. [2], 243 + a few blanks, neatly written in black ink in a single hand, c. 23 lines per page; some creasing to upper corners pp. 191-199, occasional light marks; very good in contemporary sheep, border and central foliate panel blocked in blind to covers, spine tooled and lettered in gilt, gilt board edges, marbled endpapers; some staining to covers, some wear at foot of spine and to corners; faint ink stamp to front free endpaper.

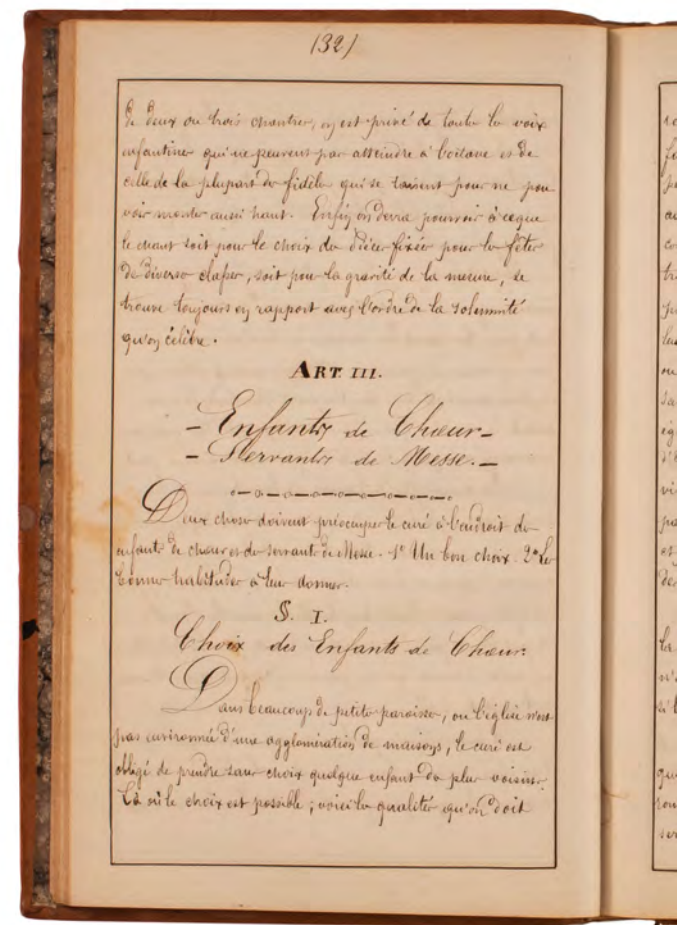
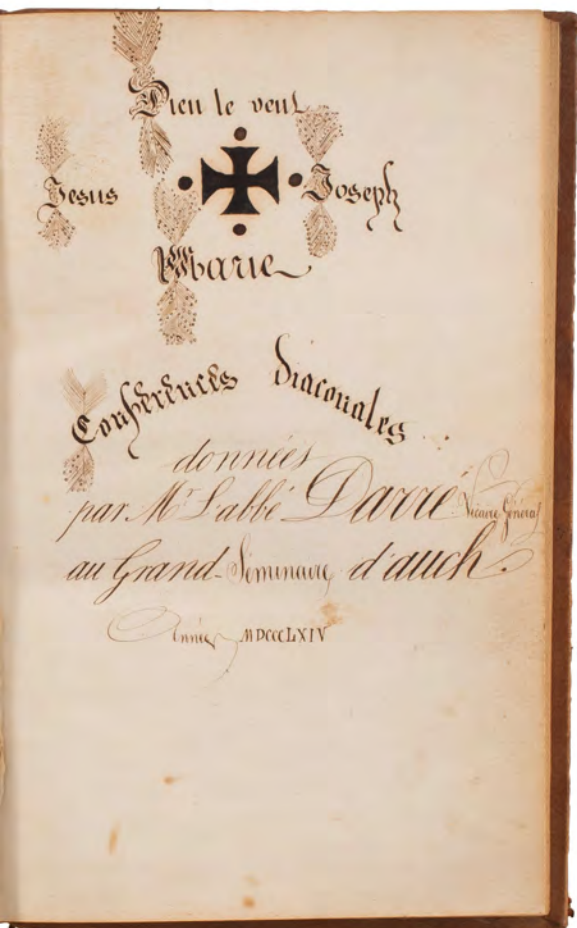
£375

An attractively written manuscript of Abbé Darré's practical manual for the use of young priests entering pastoral ministry, the text remaining unprinted, according to OCLC, until 1872.

Darré, who served as vicar general at the seminary at Auch in southwestern France, divides his work into three parts. The first advises the reader, *inter alia*, on the administration of a parish's goods, on organising a choir, on providing religious instruction and preaching, on ensuring that divine office is 'piously frequented', and on restoring religious observance among lapsed parishioners. Opening with a recommended reading list, the second part covers the sacraments, offering plentiful advice on confessing adolescents, couples wishing to marry, the sick etc.

The third part, on a priest's private life, is perhaps the most interesting of all, providing the reader with the benefit of Darré's long experience. On hiring domestic help, he warns that two women might struggle to get on but that a male and female servant 'risk getting on too well!' Young clergymen are advised to furnish their bedrooms soberly, to avoid living with their parents (who are described as 'an immense bother'), not to degrade themselves by sitting by the fire in the kitchen, and to shun jokes, laughter, and card games. And recognising the possibility of disagreements between older curates and their younger vicars, Darré provides wise words for the avoidance of clerical conflict.

This manuscript was no doubt written by a pupil and friend of Darré, bearing at p. 231 the colophon 'scripsit amicus memento de 1864'.





## CARDINALS CLARIFIED

**26. DE LUCA, Giovanni Battista.** Il Cardinale della S.R. Chiesa pratico di Gio. Battista de Luca nell'ozio Tusculano della Primavera dell'anno 1675. Con alcuni squarci della relazione della corte circa le congregazioni, e le cariche cardinalizie. *Rome, nella stamperia della Reverenda Camera Apostolica, 1680.*

4to, pp. [8], 423, [1]; woodcut arms of Pope Innocent XI to title, woodcut initials and tailpieces; paper flaw to lower outer corner of L4 and slight marginal paper flaw to Cc5, some foxing and spotting; overall very good in contemporary stiff vellum, spine in compartments, title inked at head; a few small marks; book label to front pastedown of Henri Sauvé (1817-1896, writer on religious matters).

£300

**Scarce first edition of this thorough work on the cardinalate by the Italian jurist and cardinal De Luca (1614–1683).** De Luca studied and practiced law at Naples before moving to Rome in 1645, where he established his reputation as one of Italy's pre-eminent jurists and worked closely with Innocent XI to reform the Roman Curia.

A prolific writer, De Luca here shines the light of his knowledge and experience on all matters to do with cardinals. Beginning with the College of Cardinals, he discusses, for example, their number, the manner of their election and removal from office, their dress, their powers, jurisdiction and emoluments, the qualities and knowledge required of them (here he names several cardinals distinguished for their erudition in theology, literature, and law), and their role during *sede vacante* and in the election of Popes. De Luca then examines the various Congregations of the Roman Curia, such as those for the Holy Inquisition, for Sacred Rites, for the Index of Forbidden Books, and for the Propagation of the Faith, and ends by detailing the roles of special types of cardinals, such as the Camerlengo and the Cardinal Librarian (referring to the Vatican Library).

**Only one copy traced in the US**, at Berkeley Law Library. Library Hub shows 3 copies in the UK (British Library, John Rylands Library, Worcester College Oxford).





drawing people from the Darkness of Poperie to the light of the G  
&c. -- Thus he.

To this may be added the Glorious Example of these Ch  
ches of the Neatherlands whose Ministers familiar, frequ  
iligent and constant Catechizing (by This Catechisme here  
ented and others) is, through Gods blessing, the strong  
varck against that Inundation of Poperie and all manne  
Errors, (warming here, where no outward compulsion is  
out onely found Instruction from the word of God. An  
mong all the rare tings (the sight of which inviteth travel  
her from all parts of the world) no sight so worthie a Christi  
ight as this: That Gods word is sharper then anie two-edged  
&c. (Hebr. 4: 12.) in despight of Satan and all his Ag  
Blessed be the Lord God of Israel from everlasting, and let all  
people say Amen, praise ye the Lord. Psal. 106: 48.

[The word of the Lord endureth for ever; and  
is the word which by the Gospel is preached  
you. 1 Pet. 1: vlt.]



Fol. 1.

CATECHIZING  
OR  
INSTRUCTION  
CONSISTING  
In Questions and Answers,  
upon the Heidelbergish Catechism  
of the Reformed CHRISTIAN  
RELIGION.

*Catechizing upon the Title.*

Question 1.



Q the word Catechisme, otherwise called  
Catechesis, originally English?

Ans. No. But Greek, coming of the  
word *Echo*, signifying a sound, or resound-  
ing: whence cometh *Catecheo*, and *Cate-  
chizo*.

Quest. 2. What understand you by the  
word Catechizing?

Ans. I. In generall; to make a noise. II. Here in par-  
ticular; to instruct any one in the principles of Christian Religion  
with a lively voyce, so that in questions and answers is heard  
(as it were) an Echo or a resounding voyce, Luk. 1: 4. Act. 18:  
25. 1 Cor. 14: 19. Gal 6: 6. Let him that is taught in the Word,  
communicate to him that teacheth in all good things.

Quest. 3. What understand you properly by the word Cate-  
chizing?

A.

Ans.

FOR THE ENGLISH CHURCH IN AMSTERDAM

27. **DE WITTE, Petrus.** Catechizing upon the Heidelberg  
Catechisme, of the Reformed Christian Religion ... now after  
the sixtenth Impression, translated for the English Reformed  
Congregation in Amsterdam ... *Amsterdam, printed by Gillis  
Joosten Seaghaman, [1664].*

8vo, pp. 34, [6], 870, [2 (blank)]; some foxing, but a good copy in  
contemporary stiff vellum; early ownership inscription to title-page  
of John Watson.

£850

**First edition in English** of De Witte's *Catechizatie over de  
Heidelbergschen Catechismus* (first published in Hoorn in 1652),  
translated by Mauritius Bohemus for the congregation of the  
English Church in Amsterdam. De Witte's work is an  
exhaustive explanation of the Heidelberg catechism, with  
replies to any rival opinions on the doctrine contained therein,  
and was much reprinted – there were 31 editions by the end of  
the century.

Mauritius Bohemus was born in Germany, but emigrated to  
England, where he was rector of Hallaton in Leicestershire  
from the mid-1640s and published a couple of works. He was  
apparently ejected in 1660 or 1662, and is believed to have  
returned to Germany thereafter, perhaps travelling via the  
Netherlands to execute this translation? He adds here some  
brief 'Advertisements' to the English text, answering such  
objections as 'We have no time in our families', 'It is to[o] large  
for weak memories to remember', and 'We have already heard  
these things over and over in the Pulpits'.

Wing W 3224.



THE RULE OF ST DOMINIC

**28. [DOMINICAN NUNS.]** Regola e costituzioni delle suore di S. Domenico riviste e ristampate d'ordine del rmo p. vicario generale F. A. Vincenzo Jandel. *Rome, Bernardo Morini, 1853.*

8vo, pp. [4], 74, [2]; title vignette; a little light foxing, a few stains at fore-edge; very good in contemporary calf, gilt border and centrepiece to covers, spine gilt in compartments, edges purple; a little rubbing to extremities, mark to lower cover.

£250

**Very rare first edition thus of the regulations governing Dominican nuns**, published by order of Alexandre Vincent Jandel (1810–1872), who served as Master of the Order of Preachers from 1850 until his death.

The regulations detailed here cover religious services, fasting, meals, care of the sick, sleeping arrangements, dress, common property, silence, admission to the order, novices and their instruction, various misdemeanours in order of gravity (e.g. singing badly, grumbling about the food, sending or receiving letters without permission, rebelling against the prioress etc.), apostasy, the prioress, cellarer and other officers, monastic buildings, entering and leaving the monastery, and meetings of the chapter. Also included is the text of the rule of St Augustine.

**Not on OCLC. Only 3 copies listed on OPAC SBN.**





29. [EASTERN ORTHODOX CHURCH.] Ὁρολογιον μεγα περιεχον την άπασαν ήμερονυκτιον ακολουθιαν, τα τροπαρια και κοντακια του τριωδιου, και πεντηκοσταριου, και των δωδεκα μηνων ... Venice, Demetrio Teodosio, 1778.

12mo, pp. [12], 684; illustrated with 8 full-page woodcuts and numerous small woodcuts, title in red and black within decorative frame incorporating printer's device, text in red and black within frame throughout, woodcut initials, head- and tailpieces; some worming (mostly marginal) to first and final few leaves, title repaired at inner margin, closed tear without loss to p. 453 repaired with some resultant staining, small repair to p. 467, occasional offsetting from red text; overall very good in contemporary black shagreen over slim wooden boards, blind-tooled borders to covers with central gilt stamps of the Crucifixion and Virgin and Child to upper and lower covers, spine lettered in gilt in Greek with gilt fillets; some losses at head and foot of spine and to covers and corners, neatly repaired; nineteenth-century list of illustrations within the text in French pasted inside front board.

£2850

An apparently unrecorded edition of the *Great Horologion*, or Book of Hours, printed for the Greek Orthodox community in Venice, handsomely illustrated with a series of devotional images.

The eight full-page captioned woodcuts comprise representations of the Trinity, All Saints (repeated), the Annunciation, Christ in a chalice (repeated), the Virgin and Child, and an angel. Twenty smaller woodcuts depict scenes from the life of Christ and the Virgin, including, for example, the Nativity, Christ's baptism, the Transfiguration, the Raising of Lazarus, the Last Supper, the Entombment and Resurrection, and Pentecost. Several headpieces incorporate images of God, Christ, and the Virgin Mary. A table for the dates of Easter from 1778 to 1829 appears at the end.

The printer, Demetrio Teodosio, worked for the famous Glykes press in Venice before setting up on his own, with support from the Venetian aristocrat and banker Pano Maruzzi. He published both liturgical and secular texts, becoming the principal Venetian publisher of works in Cyrillic. OCLC records other Teodosio editions of the *Horologion* for 1770, 1773, and 1784 (all very rare).

No copies traced on OCLC or OPAC SBN.





**Στίχος.** Ἀπὸ τῆς περάτων τῆς γῆς πρὸς  
σε ἐκέκραξα.

**Στίχος.** Σκεπαθήσομαι ἐν τῇ σκέπῃ  
τῆς πτερύγων σου.

**Στίχος.** Οὕτω ψαλῶ τῷ ὀνόματί σου εἰς  
τοὺς αἰῶνας.



**Τῷ Σαββάτῳ τῷ Ἀγίῳ, ἡ δικαίη Λαζάρου  
Τροπαιεῖον. ἦχος α΄.**

**Τ**ὴν κοινῶν Ἀνάστασιν παρὰ τῆ σὺ  
Πάθης πισύμενος, ἐκ νεκρῶν ἡγει-  
ρας τὸν Λάζαρον Χριστὲ ὁ Θεός. ὅθεν  
καὶ ἡμεῖς ὡς οἱ Παῖδες, τὰ τῆς νίκης  
σύμβολα φέροντες, σοὶ τῷ Νικητῇ τῷ  
Θανάτῳ βοῶμεν. Ὡσαννά ἐν τοῖς ὑψί-  
στοις, ἀλογημέος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

**Κοντάκιον. ἦχος β΄. Τὰ αὐτὰ ζητῶν.**

**Η** Παύτων χαρὰ, Χριστὸς ἡ ἀλήθεια,  
τὸ φῶς ἡ ζωὴ, τὸ Κόσμον ἡ Ἀνά-  
στασις, τοῖς ἐν γῇ πεφανερώται, τῇ αὐτῇ  
ἀγαθότητι, γεγονώς τύπος τῆς Ἀναστά-  
σεως, ἡ πᾶσι παρέχων θείαν ἄφεισιν.

Τῷ



**Τῇ Κυριακῇ τῇ Βαΐων. Τροπαι. ἦχος α΄.**  
Τῷ κοινῶν Ἀνάστασιν. ὡς αὐτὰς ἐν  
τῷ Σαββάτῳ, ἡ λέγεται ἐκ δαΐμων.

**Καὶ τὸ ἀπαξ, ἦχος δ΄.**

**Σ**υνταφέντισσοι διὰ τὴν Βαπτίσματος  
Χριστὲ ὁ Θεός ἡμῶν, τῆς ἀθανάτου  
ζωῆς ἡξιώθημεν τῇ Ἀναστάσει σου, ἡ αὐ-  
μνῆντες πράξομεν. Ὡσαννά ἐν τοῖς ὑψίστοις,  
ἀλογημέος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

**Ἀπὸ γ΄. Ὡδὴς. Ἡ Τρακοῦ, ἦχος πλ.β΄.**

**Μ**ετά κλάδων ὑμνήσαντες παρότι-  
ρον, καὶ ξύλων σιμύλαβον ὕπε-  
ρον, οἱ ἀγνώμονες Χριστὸν Ἰουδαῖοι τὸν  
Θεόν. ἡμεῖς δὲ πιστεῖ ἀμεταθέτω ἀεὶ τι-  
μῶντες ὡς διεργέτω, διὰ παντός βοήσω-  
μεν αὐτῷ. ἀλογημέος εἰ ὁ ἐρχόμενος,  
τὸν Ἀδάμ ἀνακαλέσασθαι.

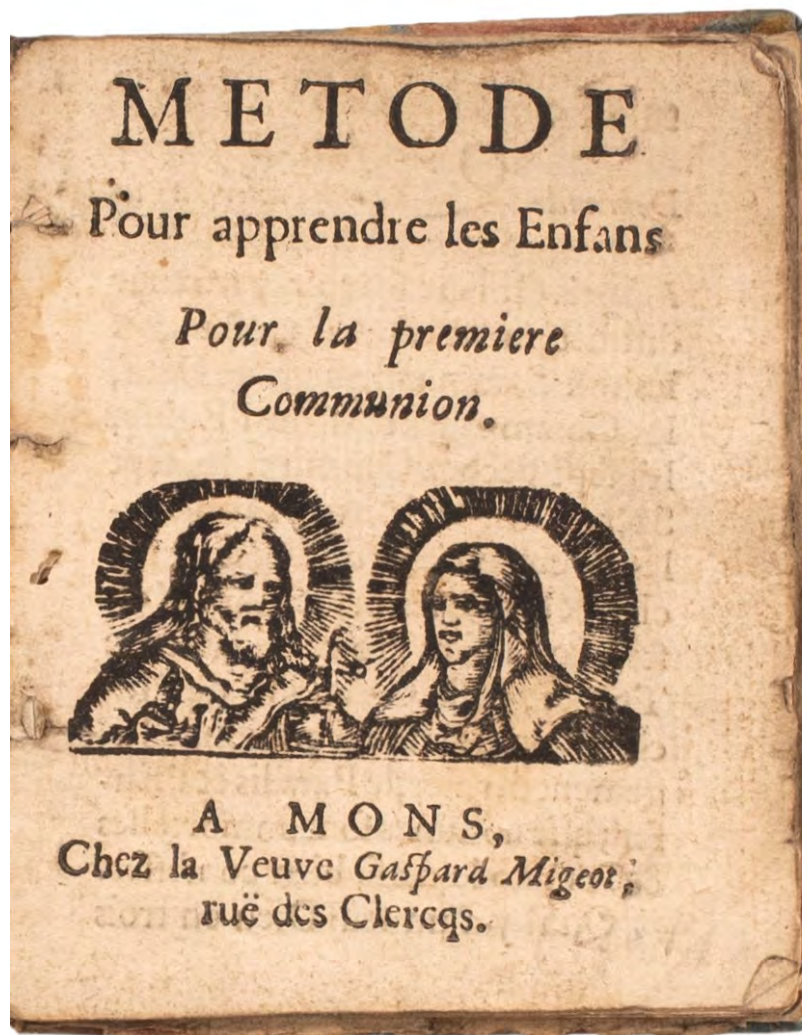
**Κοντάκιον. ἦχος πλ.β΄.**

**Τ**ὸν θρόνον ἐν Οὐρανῷ, τῷ πάλῳ  
ἐπὶ τῆς γῆς, ἐποχόμενος Χριστὲ ὁ  
Θεός, τῷ Ἀγγέλῳ τῷ ἀγγελίῳ, ἡ τῷ  
Παίδῳ ἀνύμνησιν προσεδίξω βοώντων σοι.

Σ δ

ἀλλο-





WHAT TO DO IF THE HOST GETS STUCK IN YOUR MOUTH

**30. [FIRST COMMUNION.]** Methode pour apprendre les enfans pour la premiere communion. Mons, chez la veuve Gaspard Migeot, [c. 1704].

16mo, pp. [32]; with woodcut to title of Christ and the Virgin Mary; a few small mostly marginal wormholes (touching a few letters), creasing to corners of first few leaves, a little dusty; overall good in later eighteenth-century quarter mottled calf and marbled boards, ink stamps to rear endpapers (dated 1738); a little rubbed.

£475

**An apparently unrecorded pocket-sized catechism aimed at preparing children for First Communion, printed in Mons, Belgium.**

The text comprises two sets of questions and answers for children about to receive the Eucharist for the first time, not just doctrinal but also practical in nature. One question asks, for example, 'If the holy host gets stuck to the palate, what should one do?', receiving the reply, 'One should, with respect, carefully detach it with the tongue without using one's fingers'. The text ends with various acts to be recited pre- and post-communion.

This little volume was printed by Marguerite Lenoir, who succeeded her husband Gaspard Migeot following his death in 1703, and who handed over the business to her son in 1710. Gaspard had been imprisoned in 1656 for printing the first *Provinciale* of Blaise Pascal.

**Not on OCLC or CCfr.**



## A FIVE-HOUR GRILLING ON THE SEVEN SACRAMENTS

**31. GUILLON, Pierre.** Danti voci suae vocem virtutis. Quaestio theologica ... Has theses ... ac praeside, S.M.N.D.D. Ludovico Bellayer, doctore theologo, sacrae facultatis decano ... tueri conabitur Petrus Guillon, presbyter, dioecesis et urbis Pictaviensis, in sacra facultate baccalaureus formatus, die Jovis 22 mensis Novembris, anno domini 1770, a prima ad sextam. In scholis Opportunicis. Pro minore ordinaria. *Poitiers, Jean-Felix Faulcon, [1770]*.

Single sheet (52 x 40 cm), at head a woodcut of Christ on the cross flanked by the Virgin and St John, below 85 lines of text, large woodcut initial S; four tiny wormholes, short tear to lower edge, a little light marginal damp staining, creases from folding; overall very good.

**£275\***

**An apparently unrecorded broadside** giving the text of theological theses defended by Pierre Guillon of Poitiers for entry into minor orders. A bachelor of theology from the city's university, Guillon's gruelling five-hour examination took place on 22 November 1770 between one and six o'clock, in the church of St Opportuna, under the critical eye of Dr Louis Bellayer, dean of the theological faculty and rector of St Cibard's.

The subject of Guillon's examination was the seven sacraments, and the nine paragraphs composing the substantial text here printed discuss, respectively, their number, baptism, confirmation, the Eucharist, transubstantiation, penance, extreme unction, holy orders, and matrimony.

This broadside was issued by Jean-Felix Faulcon (1713–1782), who acted as printer to both the bishop and university of Poitiers, and who, from 1776, served as ‘imprimeur du Roi’.

**No copies traced on OCLC or CCfr.**



DANTI VOCI SUÆ VOCEM VIRTUTIS.  
QUESTIO THEOLOGICA.

*Quæ paravit in dulcedine sua Pauperi Deus; Pſal. LXVII. v. 11.*

[illegible][illegible][illegible][illegible][illegible][illegible][illegible][illegible]

*Has Theses, (Deo duce, & auspice Dei-paris), ac prefate, S. M. D. D. LUDOVICO BELLAYER, Doctore Theologo, Sacra Facultatis  
 Decano, actus regente, itemque Parochie Sancti Eparchii Rectore, iuxta consuevit PETRUS GUILLON, Presbyter, Diaconi & Urbis Pifarumque,  
 in Sacra Facultate Baccalarius formati, de Jure 22 mensis Novembris, anno Domini 1770. à prima ad festam.*

PRO MINORE ORDINARIA

*PICTAVII*, Apud J. FELICEM FAULCON, Illustrissimi D. D. Episcopi, Cleri & Academiae Typographi



Table.	
89. m. de quelle usage importante et usage de lui. f.	423.
90. m. Conscience des pechos de penes. --- f.	427.
91. m. Remedes contre les pechos de penes. --- f.	432.
20 <sup>e</sup> semaine	
92. m. necessite de la frequente communion. --- f.	436.
93. m. des penes vaines & inutiles. --- f.	442.
94. m. Du bon usage du temps. --- f.	446.
95. m. Du bon usage de la penitence. --- f.	451.
96. m. encontrement de i.e. dans l'eucharistie. f.	456.
97. m. la vie oisive, est une vie criminelle. f.	460.
98. m. De la moderation dans les emplois. --- f.	464.
21 <sup>e</sup> semaine	
99. m. Du bon emploi des graces. --- f.	469.
100. m. sur la vocation Religieuse. --- f.	474.
101. m. les coleres des vœux de la Religion. --- f.	478.
102. m. les douleurs incomparables de la vie. f.	483.
103. m. l'eucharistie est le centuple promis en l'evangile. f.	488.
104. m. rien de plus epouvantable que la peste. f.	493.
105. m. De la fidelite aux Regles de la R. --- f.	498.
22 <sup>e</sup> semaine	
106. m. Dieu s'est reserve en propre deux choses. --- f.	502.
107. m. la gloire n'appartient qu'à Dieu seul. --- f.	507.

Table.	
108. m. la priere & l'action de graces sont les propres devoirs des chretiens. --- f.	512.
109. m. l'adoration due à Dieu. --- f.	516.
110. m. i.e. dans l'eucharistie véritable adorateur. f.	520.
111. m. De la bonne conscience. --- f.	525.
112. m. De la mauvaise conscience. --- f.	528.
113. m. la main de Dieu n'est point favorable en ce monde. f.	537.
114. m. jeus annonce de nouvelles Beatitudes. --- f.	537.
115. m. sur la 4 <sup>e</sup> , 5 <sup>e</sup> & 6 <sup>e</sup> . Beatitudes evangeliq <sup>es</sup> . f.	542.
116. m. sur les deux dernieres Beatitudes. --- f.	545.
117. m. i.e. dans l'eucharistie est un exemple d'humilité. f.	549.
118. m. i.e. s'est fait l'exemple des renoncemens les plus difficiles et de la plus heroyque patience. --- f.	553.
119. m. i.e. nous propose Dieu même à imiter. --- f.	558.
24 <sup>e</sup>	
120. m. Du jugement universel. --- f.	562.
121. m. le sort dans lequel i.e. viendra juger le monde. f.	567.
122. m. la sentence des reprouves. --- f.	572.
123. m. la gloire des saints dans le ciel. --- f.	577.
124. m. bonheur des s <sup>s</sup> en la vision de i.e. --- f.	587.
125. m. l'importance d'un bon choix pour la salut. f.	587.
126. m. jeus prédit la Ruine de toutes choses. --- f.	592.

## UNPUBLISHED RELIGIOUS MEDITATIONS

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

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

£750

Apparently unpublished set of meditations for the Sundays in the liturgical year running from the seventh to the twenty-fourth week after Pentecost, shedding light on tools and practices in the homiletic art.

Themes range from reflections on the Eucharist, to considerations on mortality, on values, on grace, and on the human capacity for redemption. The meditations are often prompted by the Gospel reading of the day, lending strength to the notion that this book served as a cleric's personal tool for delivering semi-impromptu homilies: an aide-mémoire, a structured repertoire of themes and examples made more convenient by a detailed table of contents.



*Psalmi Confessionales.*  
 avi, & non confundar, a  
 ti mei compos cantabo  
 ia Patri & Filio, &c.  
 erat in principio, &c.



WITH EMBLEMATIC ENGRAVINGS

**33. ISIDORUS A CRUCE.** Devoti admodum et consolatione pleni confessionales Psalmi septem in quibus peccator divinam pro criminibus clementiam deprecatur ... Nunc post Bambergensem quoque anni M.DC.LXXIII editionem denuo ... datur ... Illustratum praeterea est ultima hac editione piis aliquot iconismis opusculum. *Dillingen, Johann Caspar Bencard, 1675.*

12mo, pp. [6], 144, [2 (blank)], with engraved frontispiece and 11 engraved plates; occasional light foxing; overall very good in contemporary calf over wooden boards, brass fore-edge clasps and catches; spine worn with small losses, some wear to corners and covers, wanting front free endpaper; faint pencil notes to front pastedown.

£450

**Rare illustrated edition of this work devoted to confession and seeking forgiveness for sins** by Isidorus a Cruce (d. 1681), abbot of St Charles the Great in Prague.

In addition to its unusual title-page, which in fact extends over five pages, the work contains twelve attractive engraved emblematic plates, incorporating Biblical quotations, which include depictions of King David harping, children playing (one blowing bubbles), numerous devils (including several with noses in the shape of trumpets), a remarkable clock with a heart at its centre, and wild beasts attacking a man with an orb chained to his leg.

The Dillingen publisher Johann Caspar Bencard (1649–1720) issued mostly theological works but also produced several emblem books, listed in Landwehr's *German Emblem Books*.

VD17 12:101448X. No copies traced in the UK or US.



Ο ΑΓΙΟΣ ΙΩΑΝΝΗΣ

Ο ΧΡΥΣΟΣΤΟΜΟΣ.



Ο Χρυσός ὡς Ἡλίας τῷ δογματῶν,  
Ακτίμεσ' ἀπλῶν ἡθικῶν διδαγματῶν,  
Διασκεδάζει παῖ φιλάργυρον μέφος,  
Καὶ φωταγωγᾷ πᾶσι τλῶ σωτηρίᾳ.



A 3

'GOLDEN-MOUTHEd' LITURGY

34. JOHN CHRYSOSTOM. 'Ἡ θεία λειτουργία ... Divina missa sancti patris nostri Joannis Archiepiscopi Constantinopolitani Chrysostomi. Venice, Antonio Bortoli, 1775.

4to, pp. 4, ff. 5-46; title and text in red and black, title within decorative border with printer's device, woodcut of Chrysostom to A3r, Greek and Latin text on facing pages; a little cockling; very good in later blue marbled paper wrappers; some wear to spine and edges.

£700

Very rare Venetian edition of the Liturgy of Saint John Chrysostom, the most celebrated Eucharistic service in the Byzantine rite, printed in Greek and Latin and with an attractive woodcut of the saint.

While traditionally attributed to Chrysostom, the great fourth-century archbishop of Constantinople, his exact connection with the text remains a matter of debate.

Antonio Bortoli (1706–1780) was a prolific printer, publishing *inter alia* classical and philosophical texts in addition to liturgical and theological works. Page 20v here has an interesting example of Greek text mistakenly printed in red and overprinted in black.

No copies traced on OCLC or Library Hub. OPAC SBN records only one copy, at the Biblioteca dell'Abbazia Santa Maria del Monte di Cesena.



# RITVAL RIMSKI

ISTOMACCEN SLOVINSKI

po Bartolomeu Kasičiu Popu Bogoslovu  
od Druxbae Yefusova Peniten-  
ćiru Apostolskomu.



V R I I M V, Iz Vtistenice Sfet: Skuppa od Razplodyenya  
S. Vierra, 1640.

35. [KASIC, Bartol, or Bartholomaeus CASSIUS.] *Rituale Romanum Urbani VIII Pont. Max. iussu editum illyrica lingua. Rome, Congregatio de Propaganda Fide, 1640.*

[issued with:]

—. *Ritual Rimski Istomaccen Slovinski. V Riimu, Iz Vtistenice Sfet; Skuppa od Razplodyenya S. Vierra, 1640.*

2 parts in 1 vol., 4to, pp. [34], 82; 450, [2]; *first work*: text printed in red and black, diagrams to text, engraved vignette on title, typographic tailpiece; *second work*: text printed in red and black, printed musical notation, large engraved vignette on title and several engraved vignettes throughout; very light toning to pages, but a very good copy, in contemporary stiff vellum, ink titling on spine; a few pencil annotations in the margins in Croatian; stamp of Cardinal Gabrielli to first title and p. 1 (*see below*), exlibris of C. Lacy Hulbert-Powell to the front pastedown.

£5000

**First edition, rare (especially complete with both parts as here), of the first Roman Missal in Croatian, an important association copy from the library of a Prefect of Studies of the Propaganda Fide.** The Missal is printed in Shtokavian (or Štokavian), the prestige dialect of the pluricentric Serbo-Croatian language and the basis of its Serbian, Croatian, Bosnian and Montenegrin standards. The Missal is adorned with many woodcuts and includes musical notation.

As well as publishing the first such translation of the Missal, Jesuit Bartol Kašić (Bartholomaeus Cassius, 1575–1650) published the first Croatian/Illyrian grammar and produced (but did not publish) a translation of the Bible. After his formative years in Pag (then Republic of Venice, now Croatia) and Rome, and after his ordination in the Society of Jesus, Kašić embraced the Catholic and Pan-Slavic propaganda activities of Aleksandar Komulović. He lived in Dubrovnik from 1609 to 1612. In 1612–13, disguised as a merchant, he went on a mission to the Ottoman provinces of Bosnia, central Serbia, and eastern Slavonia, whence he reported to Pope Paul V. A second mission was carried out in 1618–19; details of both were included later in his (incomplete) autobiography.



After a second stay in Dubrovnik (1620 to 1633) he returned to Rome, where he spent the rest of his life. There he published several works, the most remarkable being the long and detailed *Ritual rimski*, running to over four hundred pages, and soon used by all Croatian dioceses and archdioceses except for the one in Zagreb, which also accepted it in the nineteenth century.

*Provenance:* from the personal library of Cardinal Giovanni Maria Gabrielli (1654–1711), esteemed theologian, Qualificator of the Inquisition, and Prefect of Studies at the Urbanian College of the Propaganda Fide in Rome, who famously defended François Fénelon during his Inquisition trial for sympathies to Quietism.

Sommervogel IV, 937. Though library records are sometimes unclear regarding the presence of one or both parts, a search through OCLC reveals three copies for the Latin part (BL, Glasgow, and NSW) and together five in the UK and US for the *Ritual rimski* (CUL, Yale, Harvard, Ohio, and Utah); some other copies are held in institutions in Continental Europe.

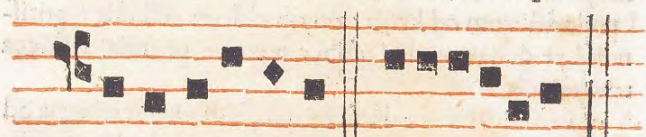
**S**po-vidali tebi pugi Boxe, spo-vidali tebbi pugi sfi: zem glaye dala vochie sfoye.

**B**lagoslovio nase, blagoslovio nas Boog, Boog nase: blagoslovio nas Boog, i boyalise gnegà sfi krayi od zemglià.

**P**oxoy vijcni: i oft.



**Ant.** Meneye primila desmišća tvoya Gospodine.



**Ant.** Od vrata pakliennih. E v o v a e.

Zacinka Ezekie

Iša: 38.

**Y**A rekòh: Nà polovišći dāna moyih pòycchichiu k' vràtima od paklā.

**I**škah oštatak godišća moyih: rekòh, Nèchiu uzrìtti Gof. podina Bogga u zemgli od xivècchià.

**N**èchiu gledatuclovikka nà prid: ni pribi-vaòga od pokòya.

**P**orod moy odnesen yest, i odvaglien yest od menè, kakono pristanishte od pastira.

**P**ristrixen yest, kako od cèchiega, xivòt moy, dòciem yofster snò-rah, pristrigaye menè: od yutra do vèc-

ra

ra sfaršcittichie mene.

**V**ffah dò syutra, kakono làv, takoyelk

**O**d yutra dò vèi èra sfaršcittichie m. lastoviça, takochiu vapitti, razm. golu biçça.

**I**zancilazuse occi moyà, uzgledayu

**G**ospodine sllu tarpim, odgo vori. chizilli sfochie odgvoritti menni, b

**R**azimistichiu tebbi sfa godišća m. moyà.

**G**ospodine, akofe tako xivè. i u t. ga, pokaratichie menè, i oxiviti miru gorkost moyà prigorka.

**A**tijši izvadio dušlu moyu, dānel. gaof zà plecchij i vòya sfe grijhe

**Y**ere nèchiè pakao spovijdati tebbi. liti tebè: nèchie cèkari, koyi sfa. tvoyu.

**X**ivècchi xivècchi onchie spov. danalka: otaç sinovom, poznat. tvoyu.

**G**ospodine lahagnena menè ucije. vvatichiamo sfe dni xivòtā nāfl. dinovoy.



**Ant.** Od vrata pakliennih,



## THE SCHOOL OF HEAVEN

**36. KELLER, Martialis.** Neueröffnete Himmels-Schule, in welcher aus zwölf, als so vielen Theilen vorgesetzten Lehrpunkten verschiedene Andachts und Tugendsübungen eine christliche Seele zu erlernen hat ... Zum allgemeinen Nutzen herausgegeben von P. Martialis Keller, Benediktiner in dem Reichsgottes Hause Ottobayern. *Augsburg, Matthäus Riegers, 1793.*

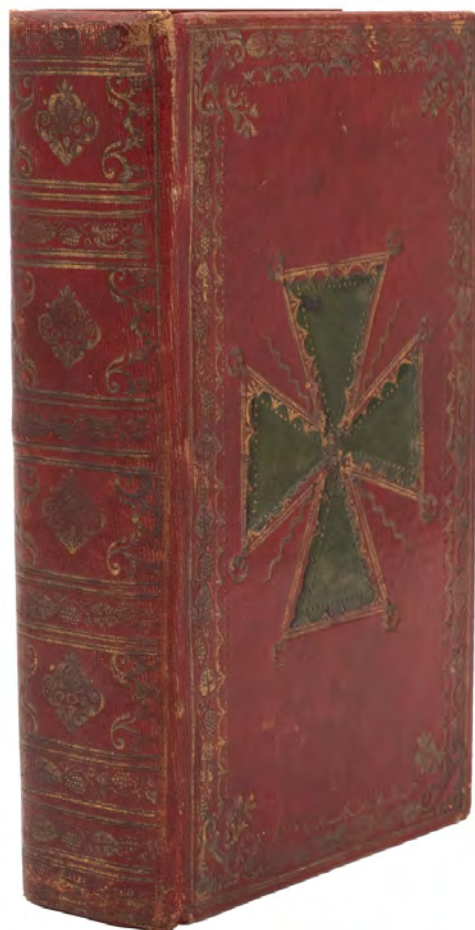
8vo, pp. [32], 781, [3]; with 17 full-page engravings included in pagination, title in red and black; small loss to lower corner of A3 touching a few letters (neatly repaired), some offsetting from engravings, a little light foxing; very good in contemporary red morocco, gilt border to covers incorporating vine leaves and bunches of grapes, floral cornerpieces, central Maltese Cross composed from green morocco onlay with gilt edges and corner ornaments, spine gilt in compartments, gilt edges partly gauffered, pale green endpapers; a little wear to extremities; ink inscription to rear endpaper 'Maria Theresia Prinz der kath: Vorstadt Isny im Mai 1835'.

£500

**Rare later edition of this educational and devotional work** by the Bavarian Benedictine Martialis Keller, containing prayers, exercises and points of doctrine, and illustrated with attractive engravings, this copy **in a contemporary local binding.**

Divided into twelve parts, the *Newly-opened School of Heaven* provides the reader with morning and evening prayers; prayers for Mass and Communion; prayers to the Blessed Sacrament, the Trinity, Christ, the Virgin Mary, Joseph, and numerous saints; and prayers for Advent, Christmas, New Year, Lent, Easter, and Pentecost, as well as for 'the consolation of poor souls in Purgatory'. The frontispiece portrays the Electress of Bavaria, to whom the work is dedicated, while the other engravings show, for example, King David sleeping, the Trinity, the Nativity, the Resurrection, Joseph with the infant Jesus, St John of Nepomuk, St Anthony of Padua, and St Anne.

**No copies traced in the UK or US. Not in VD18.**





**37. LE CLERC, Sébastien, the Elder.** *Figures de la passion D. N. S. Iesus Christ présentées à Madame de Maintenon, par son très humble et très obeisst. serviteur Seb. le Clerc. Paris, chez G. Audran graveur ordinaire du Roy, [early 1700s].*

Oblong 8vo (143 x 213 mm), ff. [36], comprising engraved title and 35 engraved plates (numbered 2-36), plate 2 signed 'S. le Clerc f.'; plate 16 bound before plate 12, plates 28 and 29 reversed, two small marginal tears to title, a few small marginal chips to final leaves, occasional light foxing; overall a very good, wide-margined copy in eighteenth-century red morocco, covers ruled and stamped in gilt to a panel design, spine gilt in compartments, gilt board edges and turn-ins, gilt edges, combed marbled endpapers; small losses at head and foot of spine, some wear to joints, edges and corners, small abrasions to lower cover; armorial bookplate of 'John Somers Lord Somers' to front pastedown (Franks 6257).

£950

**Scarce later issue of this wonderful suite of engravings depicting the Passion of Christ** by the noted engraver Sébastien Le Clerc (1637–1714), running from Christ's arrival in the Garden of Olives to the Holy Spirit descending upon the Apostles.

Dedicated to Madame de Maintenon, wife of Louis XIV, the title-page bears her arms flanked by the female allegorical figures of Religion and Charity. The series that follows includes especially striking representations of the Agony in the Garden (4), Christ before Pilate (10), the Flagellation (14), Christ falling beneath the weight of the cross (19), his being nailed to the cross (21), his death upon the cross (27), his descent into Hell (28), the Entombment (31), and the Resurrection (32).

Le Clerc taught perspective at the Académie des Beaux-Arts and served as engraver to the king. 'Few artists have produced as much work as Le Clerc and ... [he] treated every genre with an indisputable mastery' (Benezit). This series was first published by Audran in 1692, each image being without a border. Our later issue has ornamental borders in the style of picture frames, being all the same with the exception of plate 22.

*Provenance:* John Somers-Cocks, Viscount Eastnor and 2nd Earl Somers (1788-1852), soldier and politician who served as MP for Reigate and for Hereford.

Brunet III, 915; Jombert, *Catalogue raisonné de l'oeuvre de Sébastien le Clerc*, 232.









**38. LUIS DE GRANADA.** Of Prayer and Meditation. Contayning foure-teene Meditations, for the Seaven Dayes of the Weeke: both for Mornings and Evenings. Treating of the principall Matters and holy Misteries of our Fayth ... *London, printed for Thomas Gosson and Richard Smith, 1596.*

[bound with, as probably issued:]

— . An excellent Treatise of Consideration and Prayer. Written by the same Author ... and annexed to his Booke of Meditations. *London, printed by I. Roberts for Richard Smith, 1596.*

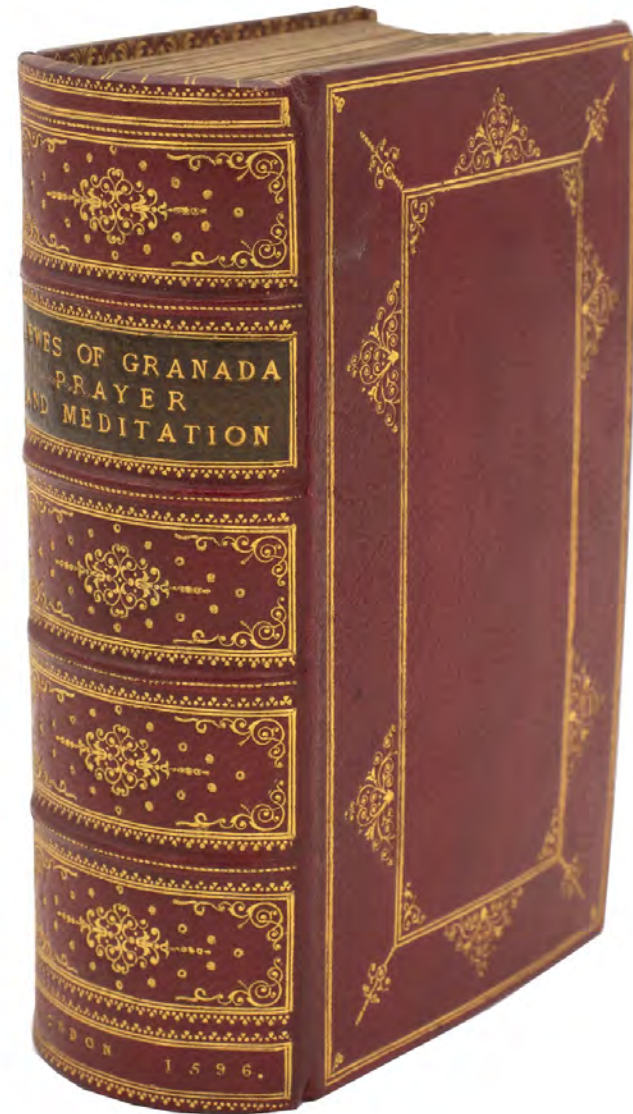
2 parts in 1 volume, 12mo, pp. [18], 531, [1], woodcut publisher's device on A4 verso; and pp. 191, [1 (blank)], [20 (Table)]; 'An excellent Treatise' has separate pagination but continuous register (commencing Aa1); first title-page dusty, tear through A5 neatly repaired, headlines shaved throughout, sidenotes occasionally affected also, but never with loss of sense; bound a little tight, withal a very good copy in full red morocco by Riviere, covers panelled gilt, spine gilt in compartments.

£6500

**Second 'Protestant' edition – the only known complete copy:** both of those listed in ESTC (Downside and Harvard) lack the 'excellent Treatise of Consideration and Prayer'. The anonymous translation may be the work of the playwright Thomas Lodge (see below).

The first work of the Dominican theologian Luis de Granada (1504–1588), *Libro de la oración y meditación* was first published in Salamanca in 1554, based on a shorter work composed by him in 1539. Its success both in Spain and in the wider Catholic world led him to a life of writing on spiritual themes, particularly asceticism; but his works also had a surprising circulation in Protestant England.

The first English translation was by the recusant Richard Hopkins, first published at Paris in 1582. Hopkins (before 1546 – in or before 1596), had gone into exile at Louvain in the 1560s, and spent nine years in Spain from 1570 to 1579. 'Following the advice of Thomas Harding ... he published at Paris in 1582 a translation of part one of the *Libro de la oración y meditación* by the Spanish Dominican Luis de Granada. This was dedicated to the benchers of the inns of court ... The florid devotional style is thought to have influenced the language of Crashaw and Vaughan' (ODNB). The Paris edition was followed by one at Rouen in 1586, and then was first presented to a Protestant audience in a London edition of 1592 (Folger only in ESTC). The content was re-ordered, and it was 'purged of all specifically Catholic references' (Allison), such as praying to saints and extreme unction. The extensive front matter (the





OF  
PRAYER  
AND MEDITATION.

CONTAYNING  
foure-teene Meditations, for  
the seauen dayes of the VVeeke:  
both for Mornings and  
Euenings.

*Treating of the principall mat-  
ters and holy misteries of  
our Fayth.*

Written by F. LEVVE S.  
de GRANADA.

AT LONDON,  
Printed for Thomas Goffson  
and Richard Smith, and are to bee  
solde at the West doore of Paules  
Church. 1596.

dedication to the benchers, several exhortations, and a dedicatory epistle) was also cut, leaving just the author's prologue, and a new dedication was added. In the edition of 1592 it was to the crypto-Catholic Ferdinando Stanley, Lord Strange, the patron of Shakespeare, Marlowe and Spenser. After Strange's sudden death in 1594 (the circumstances were suspicious enough that many suspected poison, the motive being the curtailment of further Catholic plotting on his behalf), the present edition was dedicated to the civil lawyer and MP Julius Caesar, newly appointed Master of the Court of Requests. The second part in both editions is dedicated to the surgeon John Banister, with a verse.

In 'Catholic Translation and Protestant Translation: the Reception of Luis de Granada's Devotional Prose in Early Modern England' (*Translation and Literature* 26, 2017), Miriam Castillo Arroyo has posited the poet and playwright Thomas Lodge as the hand behind this work of adaptation/translation; raised in Stanley's household as a child (the dedication describes the work as 'long since by me made promise of at Channon-rowe', i.e. the Stanley seat Derby House), he had spent time in the Jesuit College in Brazil, is the probable author of *The Flowers of Lodowicke of Granado* (1601), and his Catholic sympathies are well documented. The dedication of the second part, to John Banister, speaks of the latter as a 'fatherlie' figure, which is plausible (Banister was 26 years Lodge's senior), especially given Lodge's imminent turn to a second career as physician; and as a member of Lincoln's Inn from 1578 until at least the mid 1590s, Lodge and Julius Caesar could easily have crossed paths – a number of his other works are dedicated to lawyers.

STC 16909.5 (the first part only); cf. Allison & Rodgers, II, 443-5 for the Catholic editions. **This printing of 'An excellent Treatise' is not in ESTC.**



THE GOLDEN KEY TO HEAVEN

**39. [MARTIN VON COCHEM.]** Goldener Him[m]elschlüssel worinn sowohl schmackhafte Früchte zur Labung der Seele in diesem Leben, als eine trostreiche Aussicht in die glückliche Ewigkeit zu finden ist. Oder vollständiges Gebeth-Buch ... *Glatz, Franz Pompejus, [c. 1800].*

8vo, pp. [26], 710, [26], with woodcut frontispiece; title in red and black, woodcut head- and tailpieces, table of moveable feasts for 1800-1819; small abrasion at head of \*3 due to adhesion to facing page, blank leaf pasted to verso of \*5; a very good clean copy in contemporary vellum over boards, richly decorated in gilt with foliate and floral stamps and coloured in blue, green and pink, covers with central quatrefoil with demi-quatrefoils above and below, central gilt stamp of Christ on the cross to upper cover and of Paschal Lamb to lower cover, edges gilt and gauffered, pastedowns of coloured block-printed paper; boards slightly bowed, colours a little faded.

£875

**An apparently unrecorded edition of this book of prayers and meditations** attributed to the German Capuchin theologian and preacher Martin von Cochem (1634–1712), **in a very attractive contemporary Bauerneinband binding.**

Arranged in twenty chapters, the content includes prayers to various patron saints, including St Liborius for gallstones, St Florian against fires, and St Rosalia for fevers; prayers for specific people e.g. generals, judges, fathers, married couples, brides, widows, children, domestic servants, and the sick and dying; and prayers in times of bad weather, famine, war, and pestilence.

The frontispiece depicts a lady holding a key kneeling before Christ on the cross. The crucifixion is also portrayed in a small gilt stamp at the centre of the upper cover of the handsome German 'peasant' binding.

**No copies traced on OCLC, Library Hub, or KVK.**







# Goldener Himmelschlüssel

worinn sowohl schmackhafte Früchte zur  
Labung der Seele in diesem Leben, als eine  
trostreiche Aussicht in die glückliche Ewigkeit  
zu finden ist.

Ober:

vollständiges

## Gebeth-Buch,

darinnen

sehr kräftige, erdliche und auserlesene

**Morgen- und Abend- Mess- und Vesper-**

**Beicht- und Communion- Gebethe:**

**Auch Andachts- Uebung zu dem Hochwü-  
rd- und der allerheiligsten Dreysaltigkeit, zu dem bitteren  
Leiden Christi, zu der schmerzhaften und freudensreichen Mut-  
ter Gottes: viele Tageszeiten und Litaneyen; Gebethe auf alle Festas-  
ge; auch zu gewissen Patronen, in allerhand Zufällen und Anliegen;  
schöne Gebethe von der Liebe Gottes; allerhand Schutz- Gebethlein  
in unterschiedlichen Zuständen; Gebethe für jeden Stand und Zu-  
stand des Menschen; die Weis und die Manier zu wallfahrten etc.  
für Lebendige und Abgestorbene begriffen sind.**

Alles

**zur Ehre Gottes anmüthig zusammengetragen.**

Mit schönen Kupfern gezieret.

Mit Erlaubniß der Obern.

Glas,

zu finden im Verlage bey Franz Pompejus.



# UNRECORDED MANUAL OF MASSES

40. [MASS.] Cerimonie piu' notabili della messa privata; Cavate dalle rubriche del Missale, ed altri autori da un Sacerdote D.C.D.M. Coll'aggiunta di quelle della messa, e vespri solenni si pei vivi, che pei defunti, col modo di servire alla messa privata. Da un'Alunno del Seminario di Torino. *Turin, Gianfranco Mairesse, 1739.*

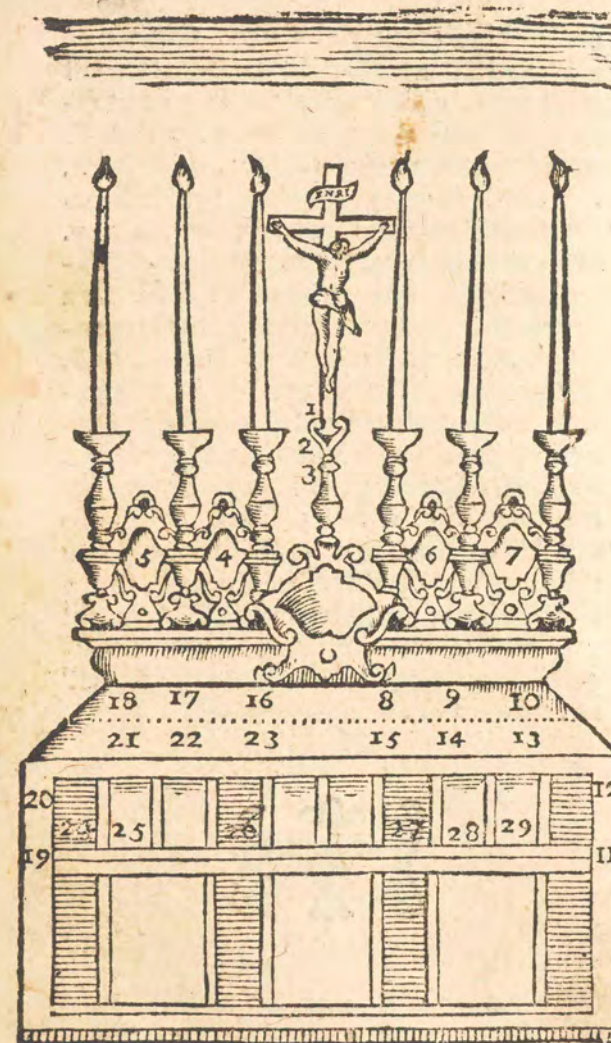
12mo, pp. [xii], 240; with one full-page woodcut illustration included in pagination, and woodcut initials; some spotting and browning in places, ownership inscription, dated 1775, on front free endpaper and title-page; in contemporary vellum, dust soiled and worn, with some loss to spine.

£450

**An apparently unrecorded edition of this uncommon treatise on the celebration of the mass and its associated rituals.** Dealing both with private (low) masses and with solemn mass and solemn vespers, the work explains the meaning and performance of the non-verbal aspects of the liturgy: genuflection, the sign of the cross, the communion of the faithful, the movements of the celebrant's hands, the role of acolytes and thurifers (also during requiem masses), the office of the subdeacon and deacon, the use of incense, and instructions for serving at the *missa privata*. The woodcut on page 200 depicts the altar, annotated with numbers referring to the relevant parts of the text.

The text itself appears first to have been published around the turn of the century; the earliest issue in SBN is a Naples printing of 1701, but that claims to be 'novamente riviste, ed accresciute', and is only of 134 pages in 12s. Other editions appeared in Pavia, Turin, and Modena, while Venetian printings were issued in 1739 and 1750. All seem very scarce.

**Not in OCLC, which records only a Venice printing of the same year (in the Polish Union Catalogue); OPAC SBN does not record this edition.**



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MEDITATIONS OF A MOTHER SUPERIOR

**41. MAURIZI, Maria Luisa.** Morali e divote riflessioni a tutti utilissime e specialmente alle persone claustrali scritte dalla serva di Dio suor Maria Luisa Maurizi Romana, Vicaria delle Monache Mantellate di Roma per comando del fu' R. Don. Agostino Romagnoli suo direttore e zelantissimo missionario. Opera postuma. *Rome, Tipografia della Pia Unione alle Terme, 1833.*

8vo, pp. viii, 64, [1 (imprimatur)], [1 (blank)]; without frontispiece portrait present in only some copies; some foxing throughout; in later drab boards, black cloth spine.

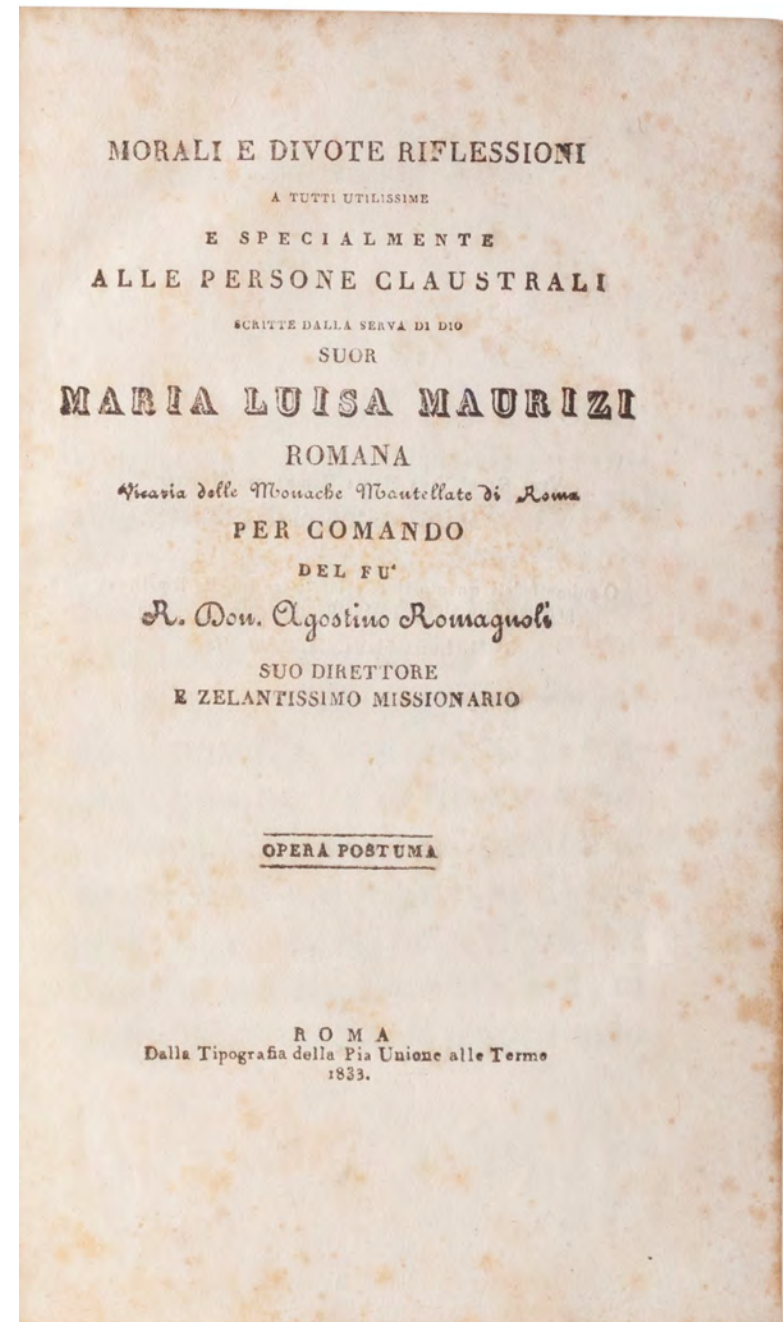
£150

**Uncommon first edition of this collection of meditations on the religious life, by the Roman nun Maria Luisa Maurizi** (born Giacinta Gertrude Maurizi, 1770–1831), and published posthumously at the behest of her spiritual director, Agostino Romagnoli.

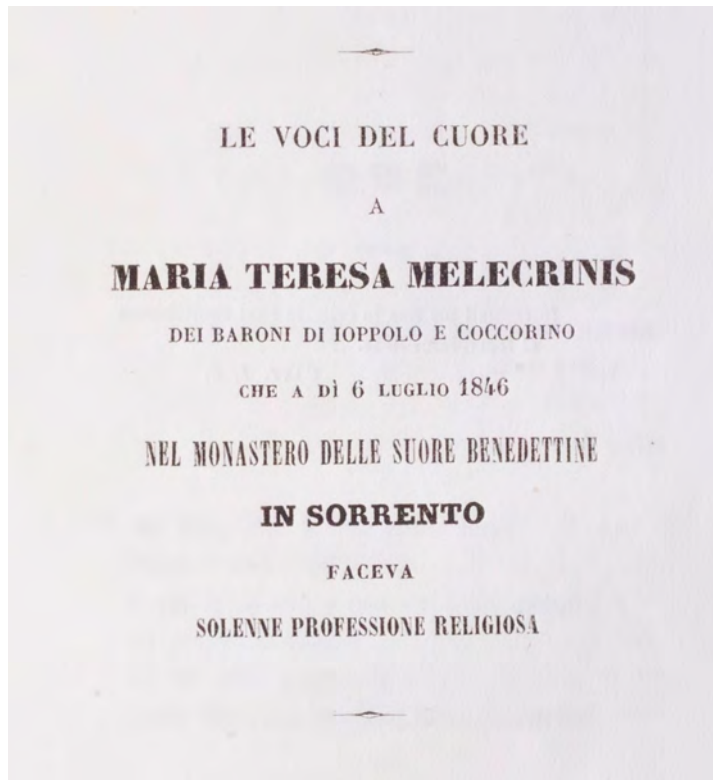
Over the course of eighteen meditations, Maurizi reflects on the influence of the Virgin, the Passion as echoed in the Eucharist, the example of uniformity with the divine will set by Christ at Gethsemane, the lessons to be learnt from Peter's denial of Christ, the role of Pilate, and the imitation of Christ necessary in the religious life. Each meditation is accompanied by a series of explanatory *punti*.

Maurizi was born into a well-known Roman family, and, after her entry into the Dominicans was thwarted by ill-health, took over an old monastery in Rome in 1797 to establish a community of Servite Sisters. Aside from a Napoleon-induced hiatus between 1799 and 1801, she remained there as superior and novice mistress until her death; she left more than 600 letters of advice to fellow nuns, priests, and others.

OCLC records only 3 copies outside Italy, at Fordham and in the Polish Union Catalogue.







ON ENTERING THE MONASTERY

**42. MELECRINIS, Maria Teresa.** Le voci del cuore a Maria Teresa Melecrinis dei baroni di Ioppolo e Coccorino che a di 6 luglio 1846 nel monastero delle suore Benedettine in Sorrento faceva solenne professione religiosa. *Naples, stamperia dell' Iride, 1846.*

Large 8vo, pp. 17, [3]; very good in original printed yellow wrappers; a little creased and dusty.

£175

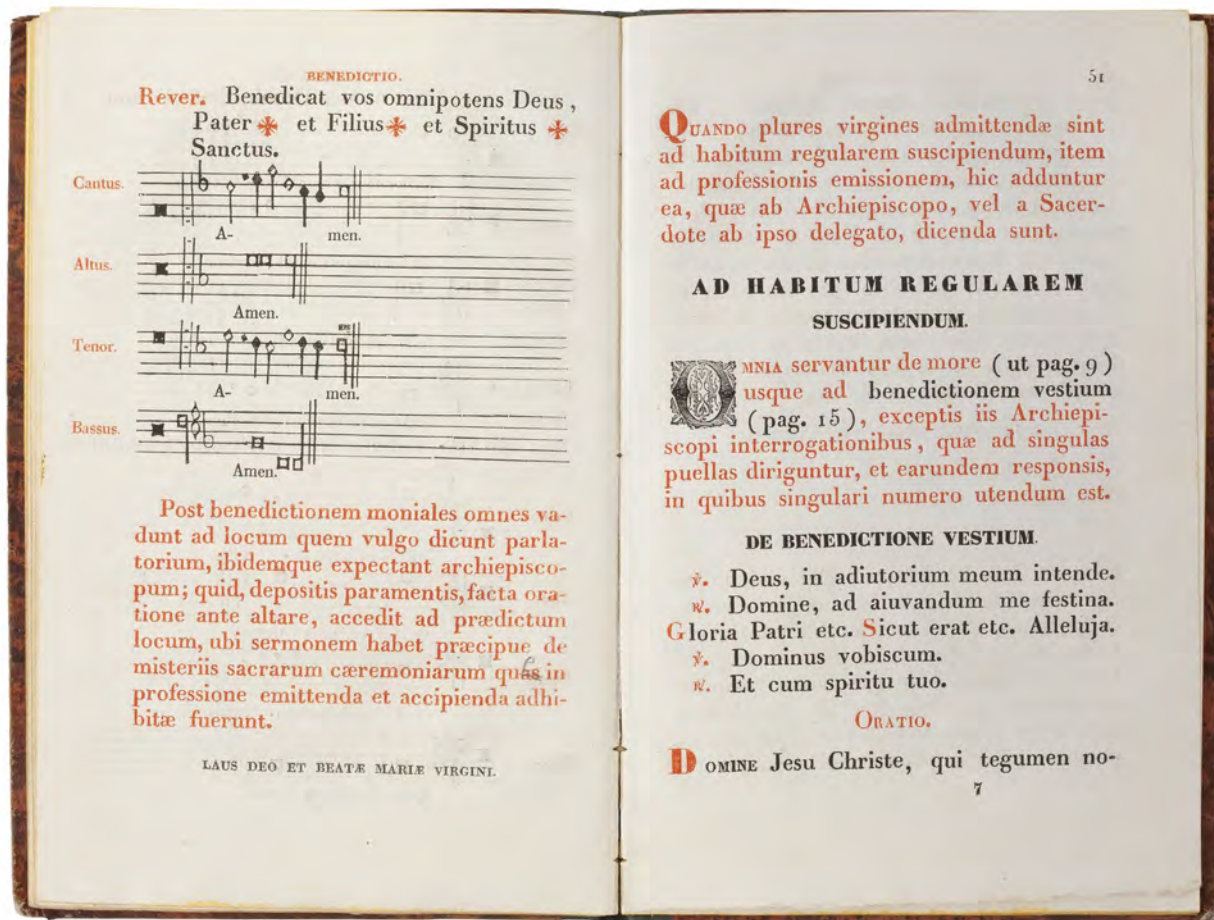
**Very rare collection of odes and sonnets composed to mark the entry of Maria Teresa Melecrinis into the Benedictine monastery of San Paolo at Sorrento.**

Maria was born in Naples in 1820 and joined the monastery at the age of 25. She fell seriously ill in 1856, following an earlier head injury, and although doctors were unable to help her, she recovered in 1858, her cure being credited to an effigy of Christ in the monastery. An account of her 'prodigious recovery' is given in *Due avvenimenti prodigiosi operati da un' antica effigie del Salvatore ... che si conserva nel venerando monastero de S. Paolo ... della città di Sorrento* (Naples, 1860).

The poems here are by Gaetano Polito, the Marchese di Sitizano, Niccola Taccone, and Giorgio Melecrinis.

**Not on OCLC. We have been able to trace only 2 copies in Italy.**





## JOINING A CONVENT IN MILAN

**43. [MILAN, province of.]** Ordo admittendi virgines ad monasterii ingressum habitumque regularem suscipiendi ritus item servandus ad professionis emissionem ad provinciae Mediolanensis usum. *Milan, Tamburini and Valdoni, 1843.*

Large 8vo, pp. 68, [1 (errata)], [1 (blank)]; small woodcut to title, title and text in red and black, engraved initials, music on pp. 18, 46, 49-50; very good in contemporary quarter embossed green cloth over marbled boards.

£200

Scarce edition of this set of rites for the admission of women to convents in the province of Milan, covering their investiture, tonsure and vows, with instructions printed in red, texts to be spoken and sung in black, and with printed music for hymns and blessings. The first edition appears to have been issued in 1607.

Not on OCLC; OPAC SBN finds only 2 copies in Italy.



**44. MOYA, Mateo de.** Amadaei Guimenii ... Opusculum singularia universae fere theologiae moralis complectens, adversus quorundam expostulationes contra nonnullas Iesuitarum opiniones morales ... Editio novissima ab autore correcta ... Valencia, Joan Baptista Marçal, '1654' (post 1660).

4to, pp. [28], 288, [4]; title in red and black, main text in two columns, woodcut initials and headpieces; small corner repair to verso of title, small loss to blank lower corners of leaves 11 and 2, some foxing and browning; overall good in pasteboards covered with two fragments from a medieval Missal (see below), remains of leather ties, paper spine label; a few light marks; inscription to title 'Bibliothecae Fratrum Minorum Fuldae', ink stamp to title and title verso of the Bibliothek Kloster Frauenberg Fulda, and small stamp at foot of p. 33.

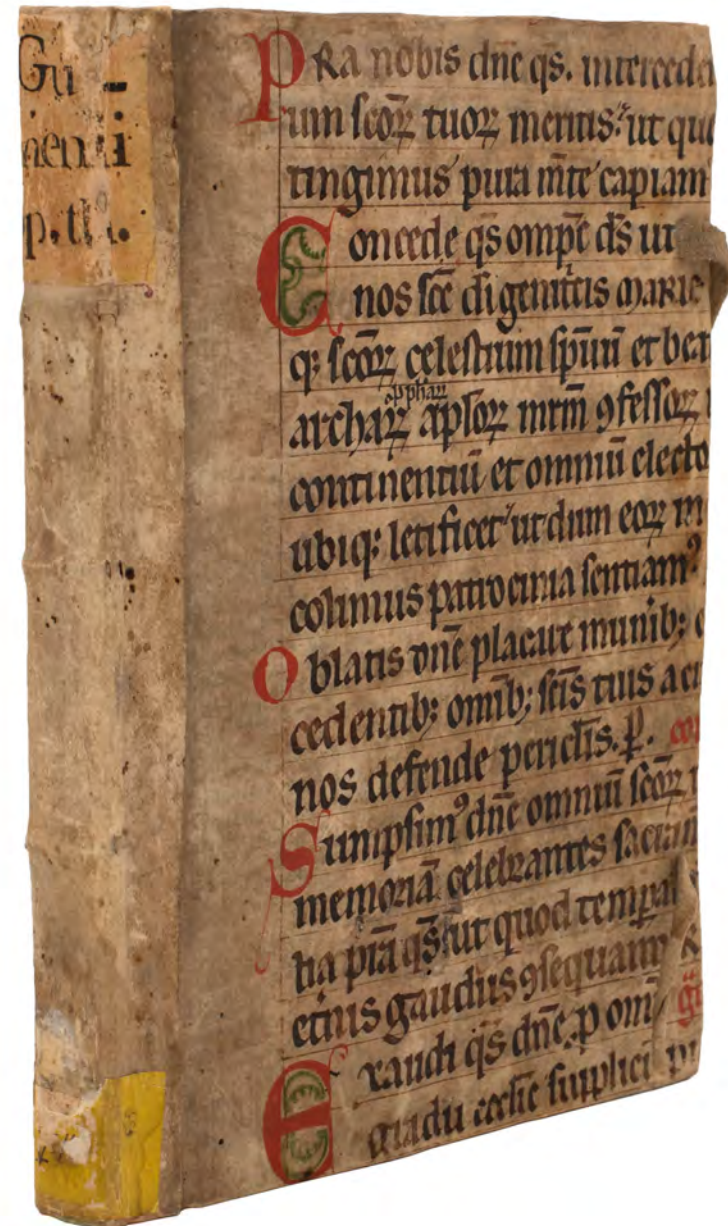
£850

Revised edition, with one of the *approbatio* dated 1660, of **this important and controversial work by the Spanish Jesuit Mateo de Moya (1610–1684), bound in fragments from a medieval liturgical manuscript.**

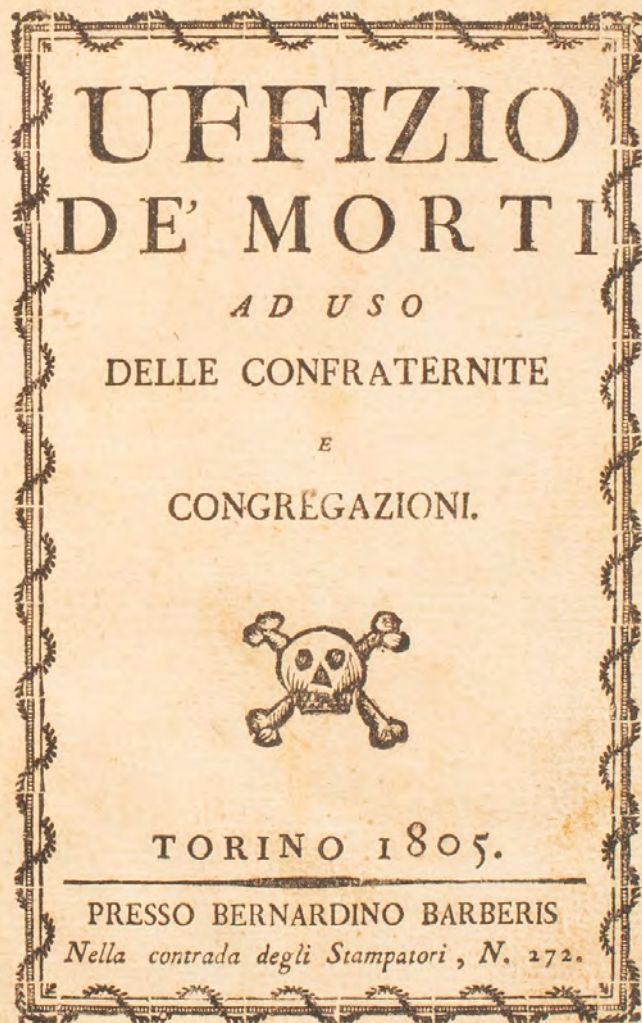
Moya taught philosophy and theology at Murcia, Alcalá de Henares, and Madrid for over twenty years, as well as serving as a royal confessor. His *Opusculum* attracted considerable attention: 'the aim of the author was to prove that the opinions of some Jesuits which had been judged to be reprehensible, had been taught by theologians before there were Jesuits in the world' (Sommervogel, *trans.*). It was censured by the Sorbonne in 1665, which forbade the teaching of its proscribed propositions, and initially defended but subsequently condemned by Pope Alexander VII. The various chapters in Moya's work discuss sin, faith, justice and the law, canonical hours, the Mass, fasting, simony and usury, baptism, penitence, the Eucharist, matrimony, and excommunication.

**This volume comes from the famous library of the Franciscan monastery of Frauenberg at Fulda, central Germany.** The binding comprises fragments from an attractive late twelfth-century Cistercian manuscript Missal, bearing prayers for All Saints and for the dedication of an altar, as well as three handsome red and green two-line initials.

See Sommervogel V, 1349-1355.







UNRECORDED

**45. [OFFICE OF THE DEAD.]** *Uffizio de' morti*, ad uso delle confraternite e congregazioni. *Turin, Bernardino Barberis, 1805.*

8vo, pp. 64; title within typographic border with woodcut skull and crossed bones, smaller woodcut of the same incorporated in a typographic headpiece on p. 3; slight thumbing, otherwise a very good copy; in later nineteenth-century half cloth with black paper sides; contemporary ink note ('voltate il foglio') to p. 9.

£225

**An apparently unrecorded Turin-printed Office of the Dead, with striking woodcut memento mori ornaments, printed for the use of religious congregations and confraternities.** The *Uffizio de' morti*, outlining the liturgy used in commemoration of the dead, is accompanied by a notice on the final page explaining the efficacy of prayers for the departed and encouraging monks and nuns to pray for each other and to pray 'with zeal and fervour'.

The printer Bernardino Barberis was active in Turin from 1799 to 1820, publishing religious texts alongside principally medical and scientific works.

**No copies traced on OCLC or OPAC SBN.**



**46. [ORDER OF THE VISITATION OF HOLY MARY.]** Recueil de nos s[ain]tes observances et des usages de notre monastère d'Annecy. Du coutumier. [Annecy, 1870].

[with:]

Recueil de nos s[ain]tes observances et des usages de notre monastère d'Annecy. Constitution XLV-L. [Annecy], 1870.

2 vols, manuscript on paper, in French, 4to (24.5 x 18.5 cm), pp. 111, [9 (blank)], [1 (table of contents)], [1 (blank)]; pp. 119-152, [1 (table of contents)], [1 (blank)], with slip facing p. 119; very neatly written in black ink in a single hand, c. 27 lines per page; dated 1870 at end of second vol.; light foxing to edges; very good in contemporary quarter black cloth over black and red marbled boards, large labels with titles in ink pasted to upper covers, decorative patterned endpapers; extremities very slightly rubbed.

£650

**Two interesting manuscripts comprising a custumal and some of the regulations of the Visitation Sisters' mother house at Annecy in south-eastern France.** The Order of the Visitation was founded there in 1610 by Jeanne-Françoise de Chantal and François de Sales. The compilation of these manuscripts in 1870 was perhaps prompted by the beginning of the French Third Republic in that year.

The custumal covers founders and benefactors, the manner of writing letters, the union of the Order's monasteries, and the nuns' cells, buildings and gardens, and ends with a calendar of the Order's fixed and moveable feasts. The second volume – at some point part of a larger set – covers articles XLV to L of the Order's constitution, which encompass vows, the election of the Mother Superior and other officers, punishments, the obligation to follow the Order's rules and constitutions, and the burial of deceased sisters.

The text comprises extracts from letters by Chantal and de Sales written in the 1610s–30s, from the memoirs of Françoise-Madeleine de Chaugy, Chantal's secretary, from the Order's 'Coutumier' and 'Reponses', and from various other seventeenth- and eighteenth-century sources.

1<sup>re</sup>, après  
le qui se fait  
interdiction de  
chaque. Sous  
elle jugé à  
acte de la se  
on a accoutu  
en ces jours  
et le 1<sup>er</sup> coup  
l'obéissance  
and toute  
raison catho  
après Nom, et  
quoique les  
de la faire  
mode, comme  
Coutumier, p. 83  
ordinaire de  
vies la lecture,  
necy, 1871.  
et les petites  
rapport des  
y.  
l'obéissance  
pour la maison

se vont ranger à la chambre des assemblées.  
Petites Coutumes

164

**Constitution XLVII**  
**De l'élection de la Supérieure**  
**et autres Officières.**

La Sup<sup>re</sup> ne demeurera en charge que 3 ans. *Durée*  
C<sup>lieu</sup> XLVII *du gou-*  
La Sup<sup>re</sup> après les trois ans, peut être ré-  
élue pour trois autres ans, après lesquels nécessairement la-  
on en élira une autre; mais il est plus conforme à la Sup<sup>re</sup>.  
C<sup>lieu</sup> XLVII<sup>e</sup> de changer la Sup<sup>re</sup> au bout de trois ans,  
quand on a des filles au M<sup>stère</sup> propre pour la gou-  
verner aussi utilement, et cela doit être bien conside-  
ré devant Dieu, et fait simplement selon le dicta-  
men de la conscience. Coutumier, p. 122

Non, ma fille, une Sup<sup>re</sup> ne peut être plus de 6 ans  
de suite en cette charge dans une même maison; car  
si bien, comme vous dites, elles n'ont été élues qu'une  
fois au M<sup>stère</sup> qu'elles ont fondé, si est-ce que l'obé-  
sion qu'on a faite le est d'où elles ont été envoyées,  
sient l'une, et doit avoir la même force que l'élection  
ordinaire. Ainsi a-t-il été pratiqué. De sorte que  
nécessairement au bout de 3 ans, le nouveau M<sup>stère</sup>



# FOUR MARTYRS ON ONE LEAF

**47. PASSIONARY, Latin.** With parts of the lives of Saints Processus and Martinianus (2 July) and of Saints Rufina and Secunda (10 July). *Italy, c. 1100–1120.*

A complete large folio leaf (460 x 357 mm), double columns of 48 lines written in a good rounded late Carolingian hand, brown ink, ruled with plummet, large 14-line initial 'R' (*Rufina*) on the verso, in red and brown ink, filled with entwined leafy vine ornament, 3-line incipit in red capitals, numeral 'clxxvii' in the upper margin of the verso, staining and wear (including some small losses to the initial and margins) from use in a binding, but a complete leaf with full margins.

£4000\*

**A complete leaf from a very handsome early twelfth-century large folio Passionary**, containing accounts of the sufferings of saints and martyrs for reading on their feast days.

The text to the recto comprises part of the hagiography of the first-century martyrs Processus and Martinianus. Soldiers in the Praetorian Guard, they were assigned as warders to St Peter and St Paul in the Mamertine Prison in Rome. Converted and baptised (in a miraculous spring) by the apostles, they were subsequently arrested and beheaded by order of the emperor Nero, their remains being buried on the Via Aurelia by a noblewoman named Lucina.

The verso gives the opening of the lives of the third-century sisters Rufina and Secunda, martyred during the persecution of the emperor Valerian. Refusing to apostatise, even when their future husbands renounced their Christian faith, the sisters fled Rome but were captured, questioned by the prefect Junius Donatus, tortured and beheaded.

*Bibliotheca Hagiographica Latina* nos 6947 and 7359.







## HAND-PAINTED AND ILLUMINATED

**48. PINELLI, Luca.** Den Costelycken Spieghel Der Religieuſe Volmaecktheydt, Leerende hoe een iegelijc Religieuſe verbonden is daer toe te arbeeyden ... *Antwerp, Gheleyn Iansens, 1605.*

8vo, pp. [16], 471 [i.e. 472; p. 355 numbered twice]; engraving to title-page highlighted in gold and coloured in red, blue, and green, woodcut to final page likewise coloured and gilded, printed largely in gothic letter, occasional woodcut initials spanning 7-8 lines; light foxing and browning throughout, small burn hole to Eeiii touching two characters, small fore-edge losses to final pages, not affecting text, front endpaper disbound; overall very good in contemporary vellum, remnants of ties, yapp edges; boards cockled and lightly stained, joints splitting; ownership inscription of 'de religieuſe penitenten by Ste Jacobs Kercke tot Ghendt 1700' to front free endpaper.

£475

**First Dutch edition, hand-coloured and illuminated, of an Italian Jesuit manual for cultivating virtues conducive to perfect religious devotion.**

The copperplate engraving to the title-page, depicting a haloed Christ addressing a kneeling crowd of religious and secular listeners with words from the gospels of Matthew and Luke, is painstakingly coloured in red, blue, and green, with details meticulously added in gold, from individual blades of grass to folds in the worshippers' clothes. The Jesuit device to the final page – along with the accompanying slogan *Amore nimio* – have been similarly enhanced.

The 1605 edition, here translated by 'F.G.B. Cart.' (i.e. Frater Gilbertus Bahusius Carthusianus, see p. 471), is derived from *Gersono della perfettione religiosa, e dell'obbligo, che ciascuno religioso ha di acquistarla* (Naples, Giovanni Giacomo Carlino, 1600) authored by Luca Pinelli (1542–1607). The present copy migrated from its place of publication to Ghent: an inscription to the front free endpaper, dated 1700, identifies it as property of the penitents of 'Ste Jacobs Kercke' (St James's Church) in that city.

Sommervogel IV, 810-11; STCN 314245065; USTC 1001754. **OCLC and USTC find no copies held outside of Belgium and the Netherlands.**







## IN SPLENDID BAROQUE MOROCCO

**49. [PONTIFICAL.]** Pontificale Romanum Clementis VIII. Primum, nunc denuo Urbani Papae Octavi auctoritate recognitum. *Antwerp, Balthasar Moretus 'ex officina Plantiniana', 1663.*

Folio, pp. [8], 512, [3], [1 (blank)]; printed in red and black throughout, large copper-engraved vignette to title, woodcut initials printed in red and black, large woodcut tailpieces, with printed music; a few minor spots, light foxing to a few leaves, small cinder hole to X1 with loss of one character, short tear to lower margin 3B1, otherwise a very good copy; in contemporary red morocco over bevelled wooden boards, richly gilt *à petits fers*, panels gilt-filled, borders roll-tooled in gilt, spine gilt in compartments, lettered directly in one, others with centre- and corner-pieces, with a small crown tool, turn-ins roll-tooled in alloy, 2 red-stained and gilt-tooled vellum clasps to fore-edge with brass fittings, edges gilt and partially gaufered, blue silk endbands sewn over woven cores, blue paste-paper endpapers, flyleaves with unidentified watermarks (two-headed eagle, crowned, above initials 'H.E.'); a little light wear, leather and endpapers neatly retouched in places; occasional pencil marks in text, early eighteenth-century ink inscription 'Bibliothecae D[uis?]burgensis' to title, partially erased.

£4500

**An attractive Plantin-Moretus Pontifical, splendidly preserved in a richly baroque binding.**

We would suggest that the striking binding was likely executed in northern Germany in the late seventeenth or early eighteenth century. This would be supported by an early Duisburg provenance – 'Bibliothecae Duysburgensis' may be Duisburg University, founded in 1655 and disbanded in 1818, although this volume has not been identified in the printed catalogue of the University of 1685 nor in the manuscript catalogues of 1717 or 1795–99.

The work is accompanied by printed music and by an unusually varied series of woodcut initials, illustrating (*inter alia*) David at prayer, the Annunciation, the Magi following the star and the Adoration, St Christopher carrying the Christ child, the Baptism of Christ, the Supper at Emmaus, the Crucifixion and several Stations of the Cross, the Turin Shroud, the Resurrected Christ and Christ in Majesty, Christ greeting Mary Magdalen, the Assumption, St John the Evangelist, St Francis receiving the Stigmata, St Jerome, prayer scenes, and several martyrdoms of both male and female saints.

Curiously, an early reader has corrected the text in several places, in most instances altering the text for singular (rather than plural) use.



O remus.

**F**amulam tuam, Domine, tuæ custodia muniat pietatis: vt virginitatis sanctæ propositum, quod te inspirante suscepit, te protegente, illasum custodiat. Per Christum Dominum nostrum.

Amen.

Deinde Pontifex assumpta mitra, benedicit solemniter populo, dicens:

Sit nomen Domini, &amp;c.

Et Benedictione data, vadunt omnes in pace.

# DE BENEDICTIONE ET CONSECRATIONE VIRGINVM.



**B**enedictio & consecratio virginum fieri debet in Epiphania Domini, vel in Albis Paschalibus, aut in Natalitijs Apostolorum, seu in Dominicis diebus. Die verò præcedenti, hora vespertina, vel etiam manè, antequam Pontifex ad Missam se paret, in loco conuenienti, præsentantur ei virgines benedicendæ; qui de earum ætate & proposito singulariter singulas, videlicet, an annum vigesimum quintum compleuerint, si voluntatem & propositum seruan-

da virginitatis habeant, diligenter inquit; & insuper seorsum cum qualibet de virginitate. Quo factò super altari in cornu Epistola locatur pro virginibus benedicendis vestes, vela, annuli, & torques, siue coronæ, tempore suo virginibus tradenda. Deputantur paranymphe Matronæ seniores, & propinquæ earum, quæ virgines associant & præcedunt, collocant & deducunt ad Pontificem, & reducant. Ordinatur etiam in Ecclesia papilio, aut alius locus conueniens paratur, in quo virgines ipsæ conueniunt, & suo tempore se vestiunt benedictis vestibus. Post hæc, hora congrua, Pontifex paratus omnibus Pontificalibus paramentis, procedit more consueti ad Missam, & in ea versus ad Alleluia, siue vltimum versum Tractus, vel Sequentiæ, exclusiue.

Missâ dicitur de die, cum Collecta pro virginibus, sit vno Per Dominum.

Oratio.

**D**A, quæsumus Domine, his famulabus tuis, quæ virginitatis honore dignantes decorare, inchoati operis consummatum effectum; & vt perfectam tibi offerant plenitudinem,

nitudinem,

nitudinem, initia sua perdere mereantur ad finem. Per Dominum nostrum Iesum Christum Filium tuum: Qui tecum viuit & regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

Dicto Graduali, Tractu, vel Sequentia, vsque ad vltimum versum exclusiue, Pontifex sedet cum mitra super faldistorium, ante medium altaris præparatum. Virgines verò in vestibus, quibus in Monasterio vsæ sunt, sine velis, sine mantellis, & sine cucullis à Monasterio egressæ, associatæ singulæ à duabus Matronis senioribus & propinquis, ac velis ante faciem demissis, Ecclesiam ingrediuntur; & Archipresbyter superpelliceo & pluviali indutus cantat, competenti voce, hanc Antiphonam.



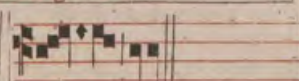
Prudentes virgines ap-



tate vestras lampades: ecce



sponsus venit, exite



ob uiam ei.

Virgines verò audientes vocem Archipresbyteri, & accendentes cereos suos, progrediuntur binæ & binæ. Archipresbyter verò præcedens statuit eas extra chorum, vt facies ad altare maius vertant, & Pontificem coram altari sedentem possint videre, & ipsæ eas. Tunc idem Archipresbyter in parte virginum stans, dicit, competenti voce, in tono Lectionis, ad Pontificem, virginibus genuflectentibus.

**R**euerendissime Pater, postulat sancta mater Ecclesia Catholica, vt has præsentis virgines dignemini benedicere, & consecrare, ac Domino nostro Iesu Christo summi Dei Filio desponsare.

Pontifex interrogat, dicens: Scis illas dignas esse?

Respondet Archipresbyter: Quantum humana fragilitas nosse sinat, credo, & testificor illas dignas esse.

Tunc Pontifex adhuc sedens cum mitra, dicit ad circumstantes:

**A**uxiliante Domino Deo & Salvatore nostro Iesu Christo, eligimus has præ-

S

fentes



**50. [PRAYERS.]** *Récueil de plusieurs prières. Vienna, 'chez Georg Müllner libraire et relieur des livres', [c. 1810].*

12mo, pp. 140, [2 (contents)], with engraved frontispiece and title included in pagination; some foxing, light damp staining at foot of pp. 5-10; overall very good in contemporary tree-patterned calf, gilt border to covers, central lozenge-shaped red morocco overlays with gilt borders and central gilt stamps of vase and lyre to upper and lower cover, spine richly gilt, edges gilt, blue patterned endpapers; small wormhole to spine, a little wear to corners; in contemporary matching tree-patterned slipcase.

£450

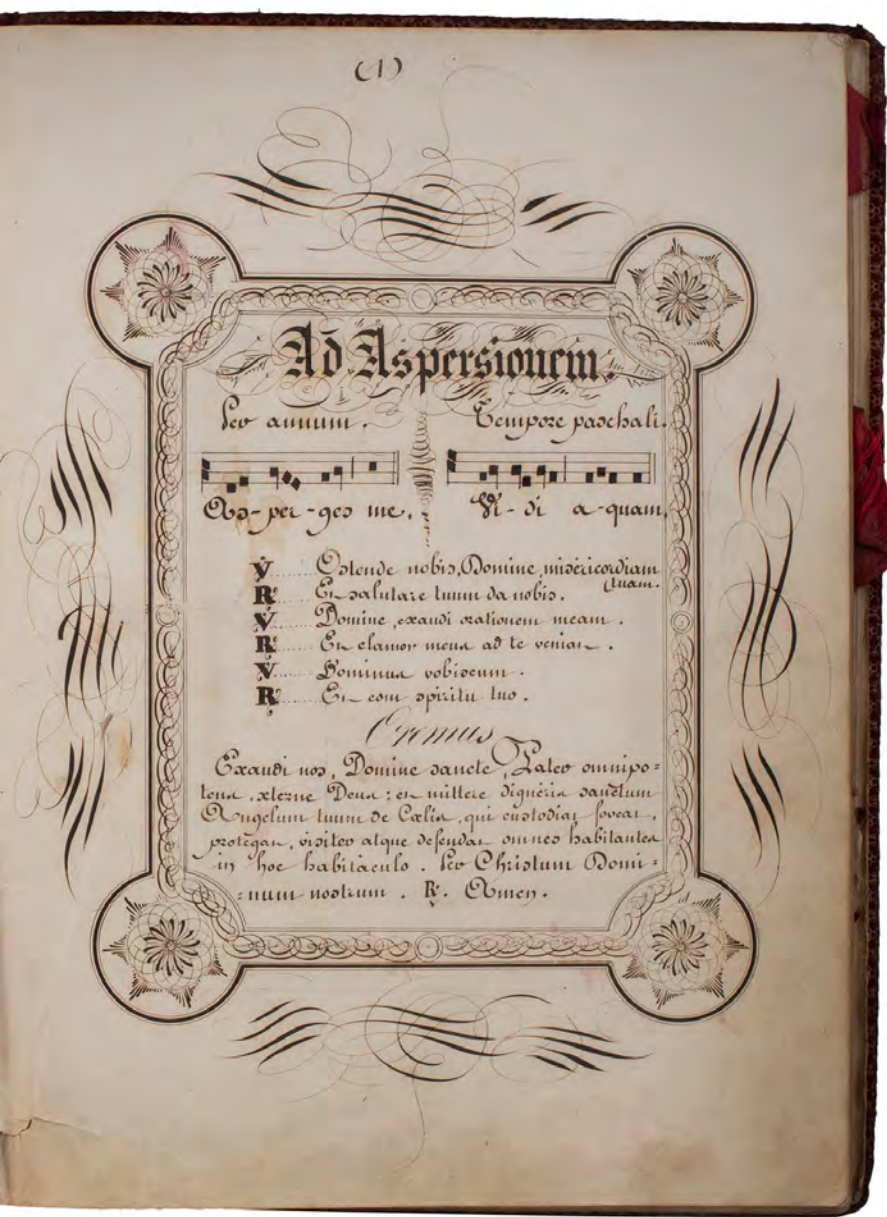
**Very rare and charming early nineteenth-century prayer book in an attractive binding by the Viennese 'libraire et relieur' Georg Müllner.**

The text comprises twenty-nine prayers and devotions, including prayers for a happy death, for a wise sovereign, for comfort during a storm, for the courage to change one's ways, for the New Year, and for one's birthday. The attractive frontispiece and title vignette, depicting Christ and the Samaritan woman and Christ preaching to the apostles, are by the Viennese engraver Clemens Kohl (1754-1807). Müllner also published almanachs and calendars, largely intended, as here, for a female readership.

**Not found on OCLC or Library Hub.** We have traced a copy at the Austrian National Library.







## CALLIGRAPHIC PRAYERS

51. [PRAYERS.] 'Orationes pro tempore dicendae ante benedictionem S.S. Sacramenti. Ad usum Ecclesiae S. Victoris Massiliae 1839'. *Marseilles, 1839.*

Manuscript on paper, in Latin, folio (29 x 21.5 cm), ff. [1 (title)], 29, [6 (blank)], [2 (index)], [3 (blank)]; very neatly written in dark brown ink, the text within ornate penwork frames throughout; textblock a little shaken, a little creasing to title, small marginal tears to first 3 leaves, light soiling to some margins; overall well preserved in contemporary red morocco, covers attractively roll-tooled in gilt to a panel design, upper cover lettered 'Paroisse Saint Victor', lower cover with centrepiece incorporating a cross, spine gilt in compartments, gilt edges, remains of three red silk tabs to fore-edge, marbled endpapers; some wear to corners and at head and foot of spine; armorial bookplate of Emmanuel Jeanbernat Barthelemy De Ferrari Doria.

£450

A fine compendium of calligraphic prayers produced for use by the church of Saint Victor in Marseilles, each set within charming penwork frames, some incorporating birds.

The twenty-nine *orationes* include prayers for sprinkling holy water, to commemorate a religious foundation, for remission of sins, for the Church, and for the Pope; for various feasts including Epiphany, Easter, Pentecost, and All Saints' Day; and to the Virgin Mary and several saints, among whom St Lazarus (with a revised text pasted over the original), St Nicholas, and Marseilles' own St Victor. Also included is a prayer for Charles-Joseph-Eugène de Mazenod, who served as Bishop of Marseilles from 1837 to 1861, and was canonised in 1995.

The church of St Victor was originally part of the famous Abbey of this name (founded in the late Roman period) and was consecrated in 1040. It was placed on the list of historic monuments in 1840, the year after this manuscript was produced.



FOR USE BY THE FRENCH CHURCH IN LONDON

**52. [PSALMS.]** Les Pseaumes de David, mis en Vers François, revus et approuvez par le Synode Walon des Provinces-Unies. Nouvelle Edition. *Amsterdam, aux dépens de l'Eglise Française de Londres, 1729.*

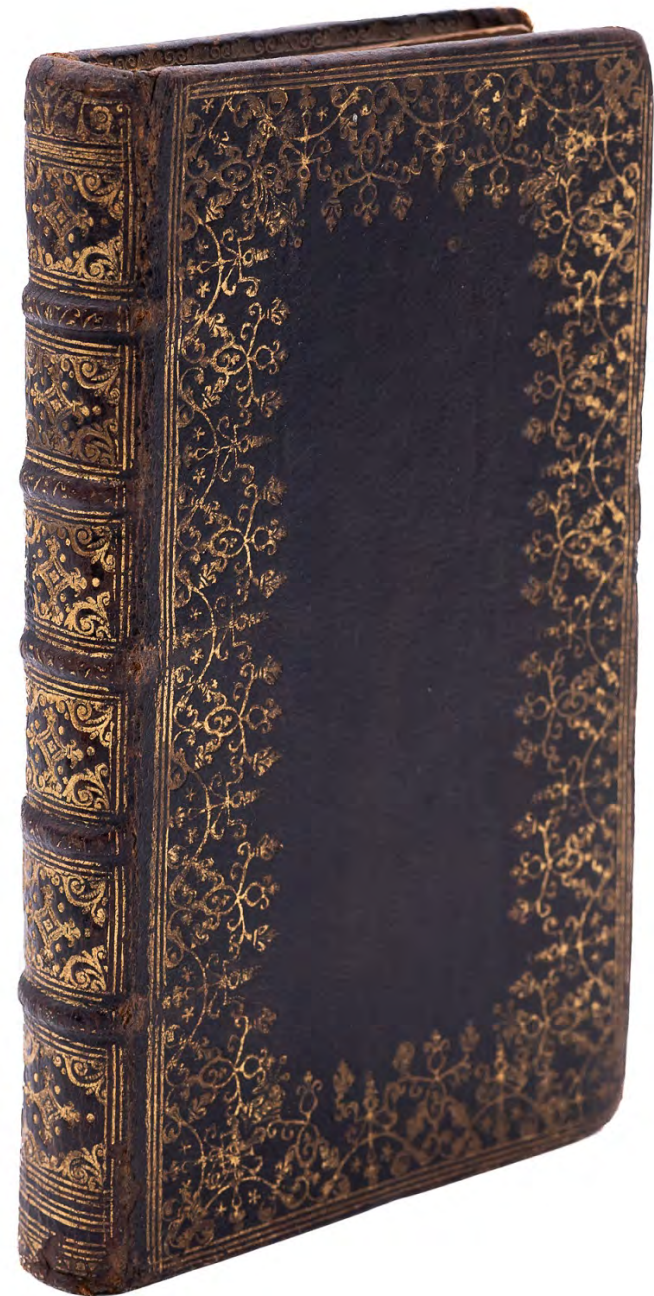
12mo, pp. viii, 355, [1] with engraved frontispiece (by Philip à Gunst after Guillaume-François-Laurent Debrie), printed in double columns with a line of music for each line of text; a very good copy in contemporary dark brown morocco, handsome gilt floral border to covers, spine gilt within compartments. marbled endpapers, all edges gilt, very slight wear.

£950

New edition of the metrical Psalms of the Pléiade poet Clément Marot and the theologian Théodore de Bèze, **extensively revised, with a new version of 149 Psalms**, printed for the use of Huguenot émigrés.

Following the revocation of the Edict of Nantes in 1685 thousands of French Protestant refugees emigrated to England. By 1700 there were nine French Protestant churches in Spitalfields alone. It was for the use of these congregations that the Psalms were printed. At the end are tables of the 'nouvelle' and 'l'ancienne' versions, prayers, liturgies for various occasions, and 'Le Catechisme, pour instruire les Enfants'.

Small and much used books of this kind were particularly vulnerable over time: **ESTC records this one at the Bodleian and National Library of Wales only.**







## DEVOTION ON PARADE

**53. [RELIGIOUS PROCESSION.]** A series of woodcuts depicting a religious procession. [*Spain, 1806*].

Single sheet (42 x 29 cm), to the recto 48 woodcuts from individual blocks arranged in 8 rows of 6, to the verso 6 duplicate engraved bills of exchange in Spanish; a little foxing and spotting; overall very good.

**£,350\***

**An apparently unrecorded, attractive broadside depicting a religious procession in Spain** – at the end of Bourbon rule and just before Napoleon's invasion – in a series of forty-eight individual woodcuts.

Executed in a charmingly naive and lively style the woodcuts depict the various participants in the procession, including two processional giants (a fiercely armed man and an elegantly dressed lady); a woman on horseback; various religious and secular groups carrying banners and flags (one dated 1806); musicians (including an enthusiastic drummer); members of the clergy and monastic orders, as well as choir boys, carrying crosses, candles, and a canopied reliquary; and marching soldiers accompanied by a drummer boy. The incidental detail is charming: two boys pull each other's hair; a man waves a chair above his head; and a participant dressed as an angel (complete with wings) is pointed at by onlookers.

We have been unable to trace another example.



ON THE OPENING OF A NEW CHURCH OF THE DISCIPLINANTS

**54. ROMANA, provost.** Nell'aprirsi della nuova chiesa dalla veneranda, antichissima Confraternita de' Disciplinanti in Dogliani l'anno MDCCLVI. Nel priorato del signor Celso Cillario. Sonetto ... Del Prev. Romana. *Mondovì, Pietro Francesco and Luigi Rossi, [1756].*

Broadside (c. 32 x 43 cm); word 'sonetto' within woodcut cartouche, one woodcut initial; light spotting and creases to margins, signs of old horizontal and vertical folds, two small worm tracks touching a handful of letters, nevertheless a remarkable survival.

£275\*

**Unrecorded provincially printed broadside celebrating the opening of a new church of the Confraternity of the Disciplinants of Dogliani.**

The sonnet, dedicated to Giuseppe Filippo Porporato (1698–1781), Bishop of Saluzzo, explains that it took thirty years to finally execute the project, now only completed thanks to the efforts and economic support of the bishop.

Although no specific reference is made to the town or the name of the church, it very likely refers to the church of the Confraternita di Santa Croce in the town of Villanova Mondovì, in Piedmont. Built in 1755 in late Baroque-style, the church was commissioned by the Confraternity of the Disciplinants of Santa Croce, and constructed by Bernardo Antonio Vittone and Francesco Gallo, who managed to realise the project many years after it was first approved, and in spite of an allegedly limited budget.

The Confraternity of the Disciplinants of Santa Croce, founded in the early sixteenth century, was primarily composed of lay people, who would lead a life of devotion marked by prayer and penitential practices. Originally a purely devotional order which assisted only its own members, following a merger with other congregations at the beginning of the eighteenth century the brotherhood started to extend their aid to the wider community.





**55. SCHOENAU, Johann Heinrich von.** Betrachtungen über die geheimbe Fürbilder, der Sechs Tage der Welt-Erschaffung, und des siebenden Tages der Ruhe, gedeutet auff die vielfältigen Bedienungen und Begegnissen der Kirch, von Anfang biss ans Ende der Welt; und auff die Wege, welche Gott hält, in Bekehrung und Heiligung eines jeden Gläubigen ... *Zürich, Johann Wilhelm Simler, 1688.*

8vo, pp. [16], 448; with occasional words in Greek and Hebrew; a very few light marks; very good in eighteenth-century stiff vellum, covers with gilt border, cornerpieces, and central wreath with anchor supported by two birds to centre, topped with crown supported by two cherubs, spine gilt in compartments, remains of pale blue and black colouring within gilt designs, gilt edges with some gauffering, floral embossed endpapers in gilt and orange; covers slightly rubbed and dusty, one corner bumped; 'Catharina Dachs 1733' in calligraphic hand to front free endpaper.

£850

**Scarce first edition of this interesting work on the seven days of creation**, linked to the life of Christ and to the history of the Church, **this copy in an attractive eighteenth-century devotional binding.**

After an introduction on understanding Holy Scripture, each day of creation is related to a period in Biblical and Church history: so the the creation of light is associated with the era from the foundation of the Church to the Flood; of the heavens with the period from Noah to Moses; of the earth, sea, plants and trees with the Exodus to the Babylonian captivity; of the Sun, Moon and stars with the end of exile in Babylon to the destruction of Jerusalem; of fish and birds with the time up to the fall of the Gothic kingdom in Italy; and of animals and mankind with the rise of the Papacy to 'its fall, and the renewal of the Church'. Two short appendices discuss the Augsburg Confession and the author's beloved Zürich. The Swiss theologian Schoenau also produced a work in French, *Recherche dans le livre de l'éternel*, published in Amsterdam in 1689 and dedicated to England's William III.

The charming binding, perhaps executed for Catharina Dachs whose name appears on the flyleaf with the date 1733, bears a central anchor to its covers, a Christian symbol of hope and salvation.

VD17 14:685203B. OCLC records 2 copies in the US (Earlham College and Yale); **no copies traced in the UK.**





PROMPTVARIVM  
**CATHOLICVM**  
 AD INSTRUCTIONEM  
 CONCIONATORVM CONTRA  
 HAERETICOS NOSTRI TEMPORIS,  
 SVPER OMNIA EVANGELIA  
 totius anni, tam Dominicalia, quam  
 de Festis.

*In quo inuenietur Concionator, unde ex litera euangelica, vel pleraque hereses aptè refutet, vel contra haereticorum hodie fraudes & mendacia, fidem Catholicam prae-textu Euangelij planè sibiliter ab illis impugnata solidè defendat.*

Pars prima Dominicalis.

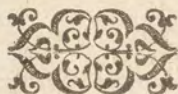
*Authore THOMA STAPLETONO Anglo,  
 S. Theologiae Doctore, & Profess. Regio Louanij.*

*Editio tertia ab Authore recognita & locupletata.*

*Additus est index rerum copiosissimus.*

*Augustinus enarrat in Pf. 36.*

*Tanto magis debemus commemorare vanitatem haereticorum, quanto magis quarimus salutem eorum.*



ANTVERPIÆ,

*In Aedibus Petri Belleri, sub scuto Burgundiae,*

M. D. LXXXII.

CVM PRIVILEGIO REGIS.

ANTI-HERETIC HANDBOOK

**56. STAPLETON, Thomas.** *Promptuarium Catholicum ad instructionem concionatorum contra haereticos nostri temporis, super omnia evangelia totius anni, tam Dominicalia, quam de festis . . . Pars prima Dominicalis . . . Editio tertia ab authore recognita et locupletata. Additus est index rerum copiosissimus . . . Antwerp, Pierre Beller, 1592.*

2 parts in 1 volume, 8vo, pp. [xvi], 263; 276, [12]; woodcut printer's device on title of second part, woodcut initials; slightly browned due to paper quality, but a good copy in contemporary limp vellum; head of spine torn and defective.

£700

Rare third edition, expanded, of **Stapleton's handbook or 'storehouse' of scriptural devotions for Sundays and feast days**, first published in 1589. An independent companion volume for the weekdays in Lent was first published in 1594.

The 'most learned Roman Catholic of his time' (Wood), Stapleton was destined for a promising academic career before the death of Queen Mary; in exile under Elizabeth he became one of the most skilful of Catholic controversialists. His *Promptuarium Catholicum* was widely used, the volume for Sundays and feast days running to twenty-three editions by 1631, and for weekdays in Lent to eighteen. In it, Stapleton 'sought to focus on those phrases which directly challenged his Protestant opponents, or at least his view of what those Protestant opponents claimed, and he confronted their arguments directly, citing them by name and imputing dishonesty and fraud to them. Beyond scripture itself, chief among the authorities referred to by Stapleton in his commentaries were the writings of Augustine. This was typical of Stapleton's approach in the *Promptuarium Catholicum* for the Sunday gospels' (William J. Sheils, 'The Gospel, liturgy and controversy in the 1590s: Thomas Stapleton's *Promptuaria*', in James E. Kelly and Susan Royal, eds., *Early Modern English Catholicism*, 2016, pp. 189–205, p. 198).

Allison & Rogers 1169. **No copies traced in the US. OCLC shows only one copy in the British Isles, at University College Dublin.**



CALLIGRAPHIC CATECHISM

**57. STEUART, Walter (of Pardovan?).** 'The ABC with the Shorter Catechisme appointed by the general Assembly to be a Directory for catechising of such as are of a weaker Capacity. Edinburgh. Written by Walter Stewart.' 1714-15.

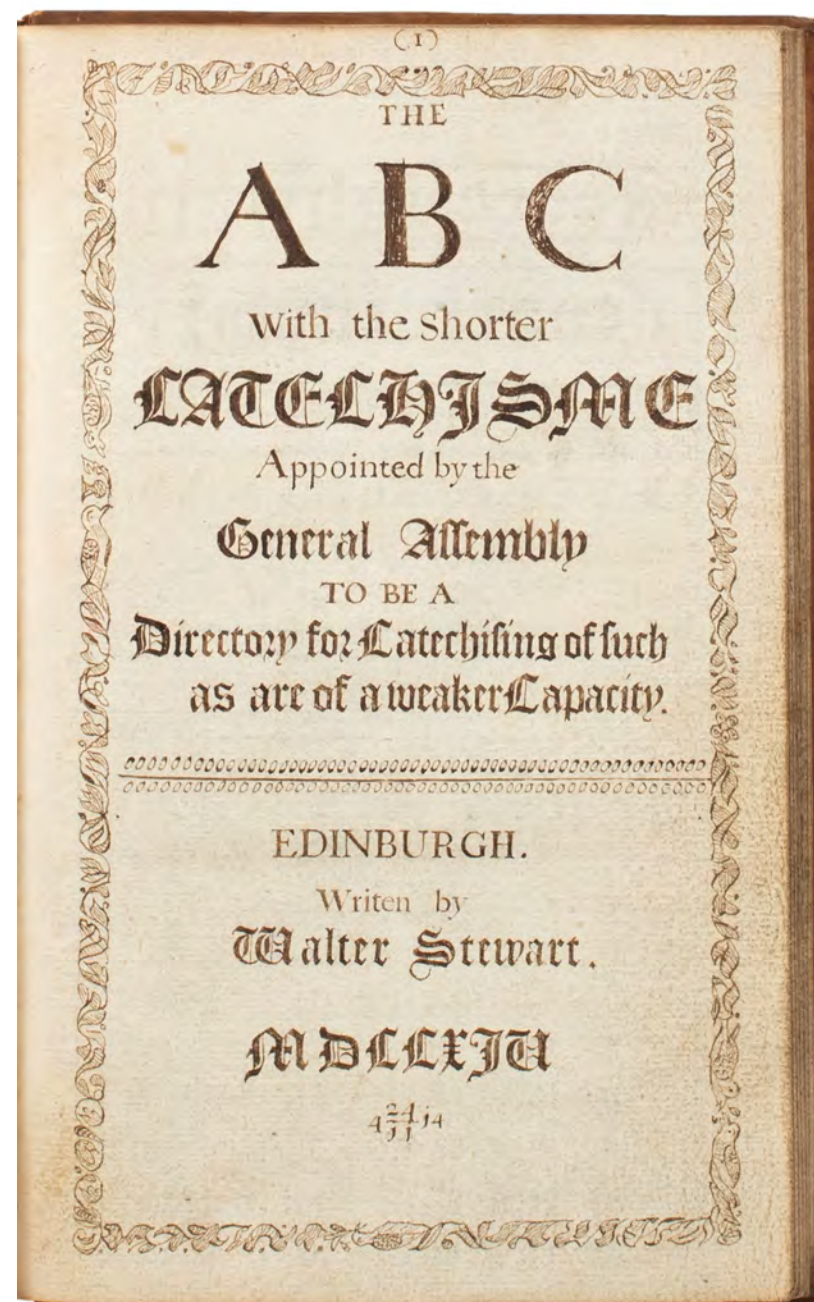
Manuscript on paper, 8vo, pp. [10], 15, [11], including several blanks, in a fine calligraphic hand throughout, partly in imitation of black letter, title-page with a decorative border; contemporary panelled calf, front cover detached; later inscription 'The Gift of Hary [sic] Barclay Esqr to Grisell Baillie, Mellerstain Jan 1742'.

£2500

A very attractive calligraphic manuscript catechism, largely reproducing the very rare edition printed in Edinburgh in 1696 (NLS and Bodley only in ESTC). It was apparently produced in November–December 1714, and the imitation of both black letter and roman type is consistently excellent throughout. At either end of the main text are several versions of what seems to some sort of perpetual calendar in tabular form; a roundel diagram with the letters A-G; and several biblical quotations.

Though there were earlier Scottish catechisms, the first to be approved by the Kirk of Scotland after the Westminster Assembly was published in 1649. It was much reprinted, generally along with the Confession of Faith and the Longer Catechism, and then first thus, with the ABC for those of 'a weaker capacity', in 1663. All editions are now very rare, and it may be that rarity that inspired the present manuscript, though the care taken in its production is itself a devotional act in the catechistical tradition.

We have not been able to identify the Walter Stewart/Steuart (both spellings are used here) responsible for this transcription with certainty, but a plausible candidate is the Walter Steuart of Pardovan whose *Collections and Observations methodiz'd concerning the Worship, Discipline, and Government of the Church of Scotland* was published in four volumes in 1709. A manual of Presbyterian practice it was much used in the American colonies and mentions the Shorter Catechism in several places. The later owner of this volume, by gift, Grisell Baillie (*née* Hume, 1665-1746), was a notable Scottish gentlewoman whose songs were included in Ramsay's *Tea Table Miscellany*.





A a b c d e f g h i j k l m  
n o p q r s t u v w x y z  
Æ.

A B C D E F G H I J K L M N O P  
Q R S S T U V W X Y Z.

A a b c d e f g h i k l m n o p q r s t u  
v w x y z Æ.

A B C D E F G H I J K L M N O P Q R  
S T U V W X Y Z. Æ.

A a b c d e f g h i k l m n o p q r s t u v w x y z. &.

a. c. i. o. u.

Ab eb ib ob ub	ak ek ik ok uk
ac ec ic oc uc	al el il ol ul
af ef if of uf	an en in on un
ag eg ig og ug	at et it ot ut

# CATECHISME.

## QUESTION.

What is the chief end of Man?

A. Mans chief end is to glorifie God, and to enjoy him for ever.

Q. What rule hath God given to direct us how we may glorifie and enjoy him?

A. The Word of God (which is contained in the Scriptures of the Old and New Testament) is the only rule to direct us, how we may glorifie and enjoy him.

Q. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.

Q. What is God?

A. God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.

Q. Are there more Gods than one?

A. There is but one only, the living and true God.

Q. How many persons are there in the Godhead?

A. There are three persons in the God-head, the Father, the Son, and the holy-Ghost: and these three are one God, the same in substance equal in power & glory.

Q. What are the Decrees of God?

A. The Decrees of God are, his eternal purpose according to the counsel of his will, whereby for his own glory he hath fore-ordained whatsoever comes to pass.

Q. How doth God execute his Decrees?

A. God executeth his Decrees in the works of Creation and providence.

Q. What is the work of Creation?

A. The work of Creation is Gods making all things of nothing by the Word of his power in the space of six days, and all very good.

Q. How did God create Man?

A. God created Man, Male and Female, after his own



NEW YORK THUMB BIBLE  
WITH NEW HAMPSHIRE PROVENANCE

**58. [THUMB BIBLE.]** History of the Bible. *Lansingburgh* (NY), *William Disturnell*, 1820.

64mo in 8s (48 x 32 mm), pp. xiii, 14-256; with 16 full-page woodcut illustrations; light foxing, damp stain to lower outer corner of first few leaves, but a very good copy in contemporary sheep, spine gilt and lettered directly, yellow edges; a little rubbed at extremities; early ownership inscriptions 'the property of Emerline Yeaton in Epsom, 1825', 'Emeline Yeaton's book / Presented to her by her laudable father', and 'Mabel Yeaton / Bought 1825'.

£475

**First edition of this charming illustrated Lansingburgh-printed miniature Bible**, with contemporary inscriptions by two girls from the Yeaton family of Epsom, New Hampshire.

Emeline (here 'Emerline') Yeaton was born in 1816 to William and Elizabeth Yeaton (*née* Ham), and married Charles Henry Hill at Lowell (MA) in 1853.

Adomeit, *Thumb Bibles* A45; Bradbury, *Antique U.S. Miniature Books* B191; Shoemaker 1613; Welch, *American Children's Books* 860.5; Welch, *Miniature Books* 1085.





MANUSCRIPT POCKET-SIZED PRAYERS

**59. VINCENT FERRER, Saint.** 'Orazioni e prece che potranno recitarsi ogni giorno dalli divoti del santo'. *Northern Italy, c. 1770.*

Manuscript on paper, in Italian and Latin, 24mo (11 x 8 cm), pp. [2 (blank)], XXI, [5 (blank)], neatly written in brown ink in a single hand, c. 12 lines per page, with a hand-coloured engraved portrait of the Virgin Mary by Andrea Rossi facing p. I; engraving cropped with loss of border and imprint, a few light marks; very good in near contemporary light green gilt brocade paper wrappers (Augsburg?) with floral and foliate pattern; some loss to spine, a few small marks.

£950

**A charming pocket-sized manuscript containing prayers to the famous Dominican missionary St Vincent Ferrer (1350–1419), likely made by and for a woman, with a hand-coloured engraving of the Virgin Mary, and bound in attractive gilt brocade wrappers.**

Born in Valencia, Ferrer served as confessor to the antipope Benedict XIII at Avignon before undertaking preaching tours of France, Switzerland, northern Italy, and Spain. He is credited with helping to end the Western Schism between Rome and Avignon.

The text here comprises three Italian prayers and another in Latin seeking Ferrer's protection in life, and his assistance at life's end. The attractive engraved frontispiece of the Virgin dates from 1770 and is by the Venetian engraver Andrea Rossi (fl. 1727–1775) after Giovanni Battista Mengardi (1738–1796).





## Communion.

## Rubrick.

*At the Time of the Celebration of the Communion, the Communicants being conveniently placed for the Receiving of the Holy Sacrament, the Priest shall say this Exhortation :*

## Observations.

And a glorious Exhortation it is, dear Communicant; ponder it in thy Heart, both before and after receiving. — And the Good Lord write it thereon by his blessed Spirit. — For be assured, without an experimental Feeling of what thou art herein exhorted to, thou canst neither be a worthy Partaker of Christ's Table here, nor be duly prepared to sit down with him in the Kingdom of Heaven hereafter.

**D**early beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood

## Communion.

## Directions and Devotions.

Blood of our Saviour Christ, must consider how St. Paul exhorteth all Persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For, as the Benefit is great, if with a true penitent Heart, and lively Faith, we receive that holy Sacrament; for then we spiritually eat the flesh of Christ, and drink his Blood; *then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us*; so is the Danger great, if we receive the same unworthily: — For then we are guilty of the Body and Blood of Christ our Saviour: we eat and drink

Here say secretly — Lord, grant that I, and all here present, may experimentally know what this being one with, and dwelling in thee, means.

WITH HYMNS BY THE WESLEYS

**60. WHITEFIELD, George.** A Communion Morning's Companion ... *London, printed by W. Strahan; and to be sold at the Tabernacle ... T. Field ... and E. Dilly, 1755.*

12mo, pp. [8], 140, [2, index]; title-page dusty and laid down, else a good copy in nineteenth-century roan, preserving an earlier engraved bookplate; ownership inscriptions dated 1778 of Mary Heudebourck.

£500

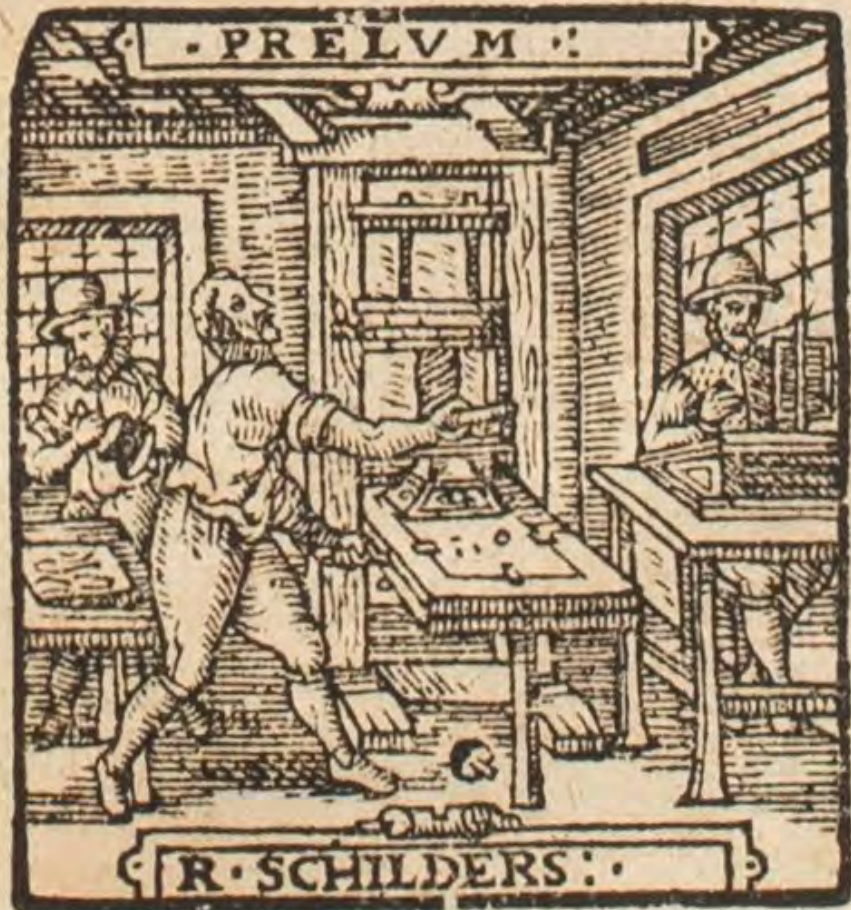
**First edition, scarce, of a much-reprinted communion guide and hymnal.** Although little of the work is original — it draws particularly on Thomas Ken — it was addressed primarily to professed members of the Church of England rather than Methodists, and sold well, with eight editions by 1782. Some of the hymns are by the Wesleys.

**Of this issue ESTC records only two copies both in the UK (Dr Williams's Library and Bodley); of the other issue, adding G. Keith to the imprint, ESTC lists six copies.**



THY FACE SHALT THOU

IN THE SWEAT OF



EAT BREAD, GEN. 3. 19.