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RARE BOOKS & MANUSCRIPTS

# Devotion

Bibles · Devotional Books · Sermons

Autumn 2023



# Stephen Butler Rare Books & Manuscripts

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## Introduction

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Additional photographs of any item are available on request.

*Stephen Butler*





14. 'Maria Lactans' French Devotional Prayer Book

## Bibles

1. Bible Leaf in Carolingian script with illuminated initial - C11th
2. Bible leaf – Carolingian script - C12th
3. Bible MS – Leviticus bifolium - C12th
4. Jonah bifolium, Spanish Bible - c.1300
5. Gutenberg Bible – single leaf - 1455
6. Latin Bible coloured woodcuts - 1515
7. Geneva Bible folio - 1577
8. English Bible – binding - C18th

## Psalters / Missals / Processionals

9. The Ascension – initial, c.1370 Venice
10. Ottonian Sacramentary leaf – late C11th
11. Portable Processional 'Office of the Dead' - c.1500
12. Franciscan Processional - c.1550
13. MS Sermons Franciscan Use, - c.1480, France
14. Illuminated Devotional Book - 1634
15. Book of Hours, German, *pointillisme* - 1794

## Printed Books – incunabula / post-incunabula

16. Koberger *Vita Christi* Adolphus de Ludolphus – 1478
17. Lombardus, *Sententiarum* - 1486
18. Spiera *Sermones* – 1488
19. Tauler *Sermons* – 1498
20. Sammelband of 5 devotional works - [1490 – 1513]

## Sermons

21. Richard Eedes, Sermons – 1604
22. Torshell – 4 x Puritan sermons, 1633
23. Rev. Wm Yeo, Unpublished MS Sermons – 1700
24. 3 vols. MS Sermons - C18th

• DIE • PRIMO •



• DIE • SECUNDO •



• DIE • TERTIO •



• DIE • QVARTO •



# BIBLES

• DIE • QVINTO •



• DIE • SEXTO •



## An 'Atlantic' Bible with an impressive initial opening the Book of Judges, Italy, c.1100

1. Single leaf on parchment in a Carolingian transitional script of Italian provenance, dated at the late C11th or early C12th.



565 x 375mm; the text panel measures 435 x 260mm; the text is brown ink on a double column of 60 lines. The decoration includes a monumental letter 'P' in gold and colours, and some initials in red, summary title in red and blue. This leaf has been recovered from a binding and shows abrasions as well as traces of use. Restored holes.

The text is from the beginning of the Book of Judges, verso:

*Post mortem Josue, consuluerunt filii Israel Dominum, dicentes: Quis ascendet ante nos contra Chananaeum, et erit dux belli?* [After the death of Joshua...]

*"Atlantic Bibles" is a term coined by Pietro Toesca in the early C20th to describe a specific category of manuscripts characterised by their massive size and produced during the ecclesiastical reform of the 11th and 12th centuries in central Italy. These manuscripts were typically around 550x350 mm in size.*

*These "Atlantic Bibles" are typically illuminated manuscripts that were produced during a time of ecclesiastical and artistic reformation. The term "Atlantic" in this context might refer to their enormous size, suggesting the idea of something vast and expansive like the Atlantic Ocean. It's important to note that this term appears to be a modern designation and probably not have been used contemporaneously during the medieval period.*

*During the medieval period, particularly in the late Middle Ages, there were a number of illuminated manuscripts that were created on a grand scale. These manuscripts were often commissioned by wealthy patrons or religious institutions and were intended to showcase both the religious text and the artistic skill of the scribes and illuminators who worked on them.*

£16,000



## Giant 'Atlantic' Bible leaf

2. Atlantic Bible leaf in fine, regular, late Carolingian minuscule [or early 'Romanesque' script], Samuel II, circa 1100 - 1150.

Single leaf, on vellum, Carolingian script on both sides, in two columns, 48 lines. 415 mm x 308 mm (16¼" x 12").

Some discoloration and wear, several brown spots, a few small holes in margins, trimmed close; very good.

A rare and striking leaf from an early Atlantic Bible, so-called because of their large dimensions. (see previous item). The Bibles, about a hundred examples of which are recorded according to the Université de Genève, were produced between the middle of the 11th and the second half of the 12th century in central Italy, a product of the ecclesiastical reform of the second half of the 11th century.

Schøyen Collection, Oslo and London, their MS 216.

£3,000





misibosech comedet supmensa tua  
quasi unus de filiis tuis; habebat aut  
misibosech filium paruulum: nomine  
micha: Omnis uo cognatio domus  
sibe: seruebat misibosech: Porro  
misibosech habitabat in hierlm qd  
dementia regis iugiter uescetur  
et erat claudus utroq; pede:

**F**actū ē autē post hæc ut moreretur  
rex filiorū ammon: et regnaret am  
non filius eius cū eā: Faciam miam  
eū am non filio naal: sicut fecit pat  
eius meū miam: Misit ergo dauid  
consolans eū seruos suos sup patris  
interitu: Cum autē uenissent serui  
dauid interra filiorū ammon: dix  
runt principes filiorū ammon ad  
amnon dñm suū: Putas quod ppter  
honore patris tui dauid miserit ad te  
consolatore? et non ideo ut inuesti  
gare? Explorate ciuitate et euerte  
ret eā: misit dauid seruos suos ad te  
Tulit itaq; amnon seruos dauid: ra  
sitq; dimidiam partē barbe eorum  
et præcidit uestes eorū medial usq;  
ad nates: et dimisit eos: Quod cū  
nuntiatū fuisset dauid: misit in oc  
cursum eorū: Erant enī iuri confu  
si turpiter ualde: et mandauit eis  
dauid: Cranete huericho: donec  
crescant barbe ure: et tunc reuer  
timini: Videntes autē filii ammon  
quod iniuriā fecissent dauid: mise  
runt et conduxerunt mercede srrū  
roob: et srrū soba uigintimilia  
peditū: et arēmācha mille uiros:  
et abislob duodecimilia uiroꝝ:  
Quod cū audisset dauid: misit ioab &  
omne exercitū bellatoꝝ: Egressi sūt  
ergo filii ammon: et direxerunt acie  
ante ipsū in introitu porte: Serus  
autē soba et roob: et islob et maacha  
seorsim erant in campo: Vident igit  
ioab: quod preparatū eēt aduersū se  
pr eliu: et ex aduerso: et post tergū  
elegit ex omib; electis isrl et instruit  
aciem contra srrū: Reliquā autē  
partē ppli tradidit abislob srruo: qui

direxit aciem aduersus filios ammon:  
Et ait ioab: Si præualuerint aduersū  
me srrū: erit michi in adiutoriu: Si aut  
filii ammon præualuerint aduersū te:  
auxiliabor tibi: Esto uir fortis: et pug  
nemus pro populo nro: et ciuitate dñ  
nri: Dñs autē faciet quod bonū ē in  
conspectu suo: Inuit itaq; ioab: et pls  
quiescit cū eo certamen contra srrū:  
quiescit autē fugerunt a facie eius: Filii  
autē ammon uidentes quod fugissent  
srrū: fugerunt a facie eius et ipsi a facie  
abislob: et ingressi sunt ciuitate: Reuer  
susq; ē ioab a filiis ammon: et uenit in  
hierlm: Uidentes igit filii ammon: qm  
corruissent corā isrl congregati sunt  
ppter: Misit quoq; ad adad: et ece  
duxit srrōs qui erant trans flumiū  
et adduxit exercitū eorū: Sobach  
autē magister militie adad: et erat  
princeps eorū: Quod nuntiatū eēt  
dauid: contraxit omne isrl et tran  
siuit iordanem: uenitq; in belema: Et  
direxerunt aciem srrū aduersū dñ  
et pugnauerunt contra eū: Fuge  
runtq; srrū a facie isrl: et occidit dñ  
ex eis septingentos currus: et qua  
draginta milia equitū: Et sobach  
princeps militie percussit: quiescit autē  
mortuus ē: Videntes autē uniuersi reges  
qui erant in presidio ad adad: et uicof  
esse se ab isrl: expauer: et fuger: quingenta  
et octomilia corā isrl: srrūq; pace eū isrl: et  
ser uerunt eis: Imueruntq; srrū auxiliū  
præbere filiis ammon: Factū ē ergo  
uertente: anno: eo tēpore quo solent  
reges ad bella procedere: misit dauid  
ioab: et seruos suos cū eo: et uniuersū  
isrl: et uastauerunt filios ammon: et ob  
sederunt rabba: Dauid autē remansit  
in hierlm:

**S**imiliter agerentur: accidit ut surgente  
dauid de stratu suo post meridiem: et  
de ambulare in solario domi regie:  
uiditq; mulierē se lduantē ex aduer  
so sup solariū suū: erat autē mulier  
pulehra ualde: Misit ergo rex: et re  
quirit que eēt mulier: Nuntiatūq; ē  
ei quod ipsa eēt berisabeo filia heliab:

## Leviticus Ch.15-17 from a German Bible mid-C12th

### 3. Leviticus Ch.15-17 from a German Bible mid-c12th.

This is a large fragment of a bifolium from a Bible that was probably produced in Germany c.1150-1175. The text is from the book of Leviticus, including the majority of the text of Chapter 5 from verse 12 to Chapter 7 verse 15. Reverse is the majority of the text of Chapter 16 from verse 9 to Chapter 17 verse 15.

This bifolia was produced in the period before any standardisation of sections of text which suggests the latest date for it as being before

c.1220. However whilst there are two p s written together in abbreviation (which started about 1150), the merging of the combinations of other letters such as *bo* and *ho* which started around 1170 do not occur on this leaf. This would seem to place the date of the bifolia to within the period 1150 to 1175. There are a maximum of 35 lines (out of a probable 40) in a fine Romanesque script in dark brown ink across two columns. The bifolium appears to be ruled in blind on the inside only and all the prickings remain for the horizontal lines on reverse. 228 mm x 370 mm.

£1,200



## Gorgeous example of Spanish illumination on a bifolium from a large Bible c.1300

### 4. JONAH IN PRAYER, initial on a bifolium from a Giant Bible [Spain, Castile, c. 1300]

A bifolium taken from a turn-of-the-14th-century Giant Spanish Bible. The illumination, depicting Jonah being commanded by God to go to the city of Nineveh to prophesy against it, shows the influence of styles current in France, but the script and decorative features point to northern Spain. The vibrant yet nuanced palette of pinks, reds, blues and greens, the striking diapered backgrounds and delicate scrolling infills, and the stylised figures with their formulaic postures are also features of a Castilian Missal at the Victoria and Albert Museum (see R. Watson, *Western Illuminated Manuscripts*, 2015, cat. no 17).



Parchment, a bifolium, each leaf c.400×275mm; ruled in plummet for two columns of 33 lines; written in a fine Spanish Gothic script; illuminated with with a large nine-line historiated initial, a two-line illuminated chapter initial, and three three- to five-line initials introducing the

prologues; rowing of sewing holes along the upper and outer margins show how the bifolium was sewn to form a document pouch; two small worm-holes in the background of the initial do not detract from it unduly; water-staining in the upper outer corner of the bifolium does not touch the illumination and does not affect the legibility of the text. Provenance (1) Owned by the monastery of San Juan Bautista, Quejana (in Álava province, 25km south-west of Bilbao), to judge by the later provenance; apparently dismembered there, perhaps before the end of the 18th century, with leaves being used as wrappers and pouches for documents including privilegios ; among the added inscriptions are the dates 1795 and 1809, and several place-names including Menagarai, Zuaza, and Orduña (all within five miles of the monastery), Okondo, Orozco and Arakaldo (all within ten miles), Menoio, Zeberio, and Zollo. (2) Inscribed Vitoria: Clausula del Testamento de D(o)n Ygnazio Luis de Ancaya â Favor de N(uestr)a S(eñor)a del Rosario, de este conv(en)to de S(a)n Juan de Quesana . (3) A bound group of 34 bifolia from the same Bible was sold at Sotheby s in 1996; six more were sold at Christie s in 2016 and 2017, the present one being 8 December 2016, lot 12. Text The first leaf has the last two verses of Obadiah; followed by two prologues to Jonah (Stegmüller, RB, nos. 524, 521), and Jonah 1:1 11; the second has Nahum 2:12 (end), and most of a prologue to Habacuc (Stegmüller, RB, no. 531). There would probably have been three more bifolia containing the text from Jonah 1:11 to Nahum 2:12. Decoration The large historiated initial depicts Jonah kneeling in prayer on a diaper floor, looking up at God



above, in clouds against a gold ground; this illustrates the text which begins Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh . The known leaves are listed and discussed in Peter Kidd, *The McCarthy Collection, II: Spanish, English, Flemish and Central European Miniatures* (London, 2019), no. 8. Their text extends from Kings in the Old Testament to the Pauline and Catholic Epistles in the New. The Bible may originally have been in a single huge volume, but medieval foliation suggests that it was later divided into two, or perhaps three, volumes: the present leaves were

the outermost bifolium of the first quire of one volume, and is foliated i and viii . There seem to have been three illuminators: the one responsible for the Jonah initial also painted the initials introducing the New Testament books. Spanish illumination very rarely appears on the market. The present high quality example was probably made in the small kingdom of Navarre, flanked by the much larger Aragon and Castille, and not far from southern France, with which it has some stylistic similarities.

£10,000



## A leaf from the first printed book, Gutenberg's 1455 Mainz Bible

### 5. A fine leaf from the Book of Jeremiah. Mainz, Johann Gutenberg et Johann Fust, 1455.

Royal folio (390 x 285 mm). Single leaf, on thick paper; 42-lines, double column; type: 1:140G. Bull's head watermark. Two initial 'I's, book headers and chapter numbers rubricated in alternating red and blue ink. Capitals highlighted with red strokes. Rubricator's guidelines in black-brown ink to upper blank margins in a neat German hand. Minimally dusty, very minor spotting to upper blank margin, minute interlinear hole (f. 83r, lines 16-17); faint fading caused by the mount in the frame covering the outer margins by about 1 cm.

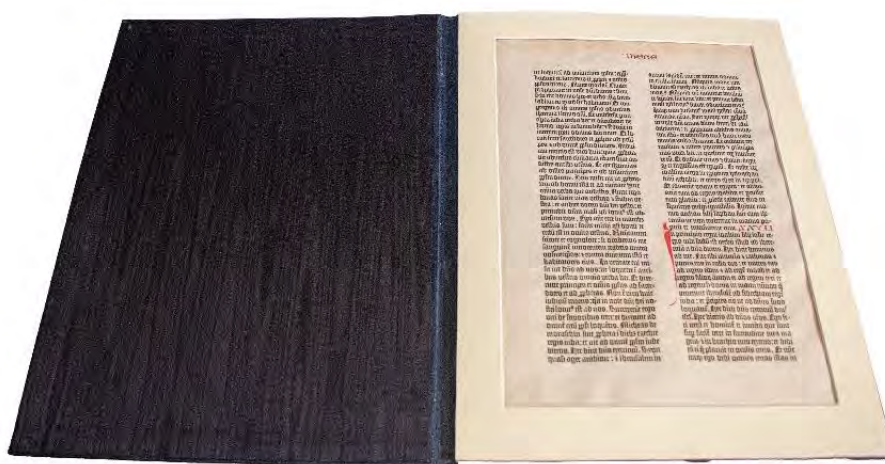
A remarkably clean, well-margined and rubricated leaf from the 1455 Biblia Latina — the first substantial European book to be printed with movable types and the symbol of the printing revolution.

This Bible was produced in the course of five years, from 1450 to 1455, at the workshop of Johann Gutenberg and Johann Fust in Mainz, Germany. Each of the two volumes featured over 300 leaves of text in double column, the majority of which has 42 lines per page.

Only 64 copies (several of which fragmentary) have survived out of approximately 158 to 180 originally produced, a quarter of which were probably printed on vellum. These copies all required the addition of initials and book headers by the hands of rubricators.

In 1455, the then papal legate, and future Pope Julius II, wrote to the Cardinal Juan de Carvajal that he had seen quires from the Bible exhibited by Gutenberg in Frankfurt: "The script is extremely neat and legible, not at all difficult to follow. Your grace would be able to read it without effort, and indeed without glasses. [...] buyers were said to be lined up even before the books were finished".

£110,000



ut loqueret ad uniuersum populum: apprehenderunt eum sacerdotes et prophete et omnis populus dicens. Morte moriatur. Quare prophetauit in nomine domini dicens: sicut sylo erit domus hec et urbs ista desolabitur eo quod non sit habitator. Et congregatus est omnis populus aduersus iherusalem in domo domini. Et audierunt principes iuda verba hec: et ascenderunt de domo regis in domum domini: et sederunt in introitu porte domus domini noue. Et locuti sunt sacerdotes et prophete ad principes et ad omnem populum dicentes. Iudicium mortis est viro huic: quia prophetauit aduersus civitatem istam sicut audistis auribus vestris. Et ait iheremias ad omnes principes et ad uniuersum populum dicens. Dominus misit me ut propheta rem ad domum istam et ad civitatem hanc omnia verba que audistis. Nunc ergo bonas facite vias vestras et studia vestra: et audite vocem domini dei vestri: et penitebit dominus mali quod locutus est aduersum vos. Ego autem ecce in manibus vestris sum: facite michi quod bonum et rectum est in oculis vestris. Geratamen scitote et cognoscite: si occideritis me sanguinem innocentem trahetis contra vosmetipsos: et contra civitatem istam et habitatores eius. In veritate enim misit me dominus ad vos: ut loquerer in auribus vestris omnia verba hec. Et dixerunt principes et omnis populus ad sacerdotes et ad prophetas. Non est viro huic iudicium mortis: quia in nomine domini dei nostri locutus est ad nos. Surrexerunt ergo viri de senioribus terre: et dixerunt ad omnem ceterum populum loquentes. Micheas de moraschim fuit propheta in diebus ezechie regis iuda: et ait ad omnem populum iude dicens. Hec dicit dominus exercituum. Syon quasi ager arabitur: et iherusalem in

aceruum lapidum erit: et mons domus in excelsa siluarum. Numquid morte condemnauit eum ezechias rex iuda et omnis iuda? Numquid non timuerunt dominum et deprecati sunt faciem domini: et penituit dominus mali quod locutus fuerat aduersum eos? Itaque non faciamus malum grade contra animas vestras. Fuit quoque vir propheta in nomine domini urias filius semei de cariathiarim: et prophetauit aduersus civitatem istam et aduersus terram hanc iuxta omnia verba iheremie. Et audiuit rex ioakim et omnes potentiores et principes eius verba hec: et quereluit rex interficere eum. Et audiuit urias et timuit: fugitque et ingressus est egiptum. Et misit rex ioakim viros in egiptum helnathan filium achobor et viros cum eo in egiptum. Et eduxerunt uriam de egipto: et adduxerunt eum ad regem ioakim et percussit eum gladio: et proiecit cadaver eius in sepulchris vulgi ignobilis. Igitur manus archan filii saphan fuit cum iheremia ut non traderetur in manus populi et interficerent eum. **XXVII** In principio regni ioakim filii ioseph regis iuda factum est verbum istud ad iheremiam a domino dicens. Hec dicit dominus ad me. Fac tibi vincula et catenas et pones eos in collo tuo: et mittes eas ad regem edom et ad regem moab et ad regem filiorum amon et ad regem tyri et ad regem sydonis in manu nuntiorum qui venerunt iherusalem ad sedechiam regem iuda: et precipies eis ut ad dominos suos loquantur. Hec dicit dominus exercituum deus israel. Hec dicitis ad dominos vestros. Ego feci terram et hominem et iumenta que sunt super faciem terre in fortitudine mea magna: et in brachio meo exento: et dedi eam tibi quod placuit in oculis meis. Et nunc itaque ego dedi omnes terras istas in

# Koberger Bible in Latin with nearly 150 contemporary coloured woodcuts

6. Sanctus Hieronymus interpres biblie: Biblia cum concordantijs veteris et noui testamenti et sacrorum canonum, necnon et additionibus in marginibus varietatis diuersorum textuum. Lyon, Jacques Sacon for Anton Koberger, of Nuremberg, 1515.

Collation: aa8, bb6, a-z8, A-Q8, R6 AA-BB8, CC10, R6 and CC10 blank, double-column, c.145 woodcut illustrations (1 full-page, 2 half-page) and numerous initials, all with early hand-colouring, title with repaired tear and some staining, occasional light marginal soiling or staining but a fresh copy generally, some light worming to index, the odd neatly repaired tear,

contemporary blind-stamped calf over wooden boards, lacking clasps, decorative metal corner pieces, neatly and sympathetically rebacked, some light wear to extremities, folio (340 x 230mm.),

An impressive copy of this rare post-incunable Bible, handsomely printed by French printer Jacques Sacon for Anton Koberger. Especially notable for its attractive early hand-colouring. Literature: VD 16 ZV 26595.

£9,000







## A sumptuous 'Geneva' 1577 Folio Bible with two foldouts, both title pages and extensive contemporary annotations

7. **The Bible: that is, the Holy Scriptvres conteyned in the Olde and New Testament.** Translated according to the Ebrewre and Greeke, and conferred with the best translations in diuers languages.

*Imprinted at London : by Christopher Barkar, dwelling in Pater noster Rowe at the signe of the Tygres head, 1577.*

Folding plate of the 'forme of the temple' at the start of Ezekiel. 'Description of the Holy Land'.

Following the NT title with map of Holy Land 120mm sq. Larger folding plate at start of Acts 'description of the countries and places mentioned in the Actes of the Apostles [&c].'

Small folio. Collates [6], 360, 76, [2], 115, [10] ll. OT and NT title pages present. Two double page folding plates present. OT and first five prelims with marginal repairs.

Contemporary blind-stamped binding with 10 metal bosses in tact, 2 clasps, finely rebacked. Extensive marginal contemporary annotations throughout.

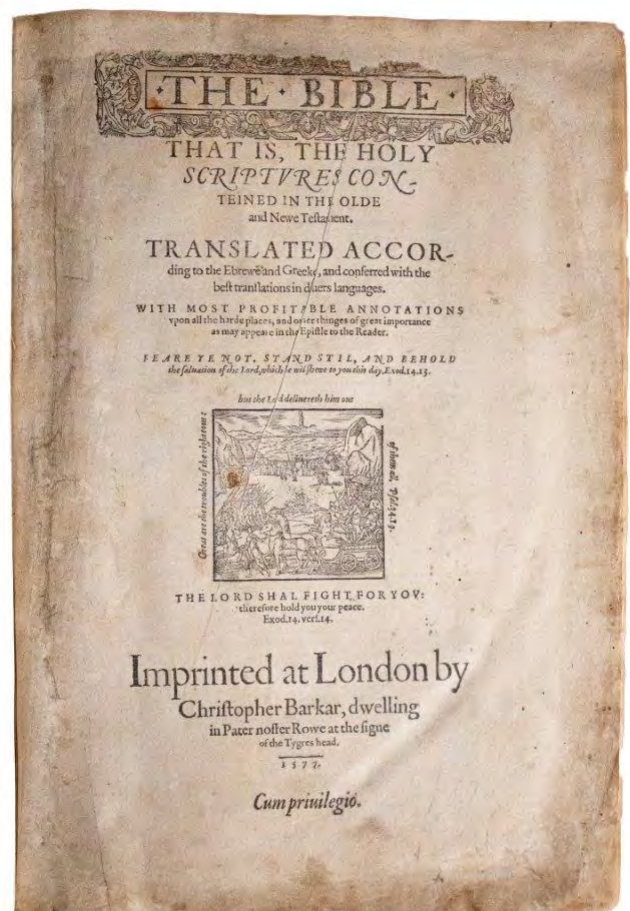
Some marginal repairs to the last 6 pp of Revelation and closing tables. 10 ll of tables at close probably lacking final table.

*The Geneva Bible, first published in 1560, was a significant English translation of the Bible during the Protestant Reformation. It was primarily the work of English exiles in Geneva, Switzerland, who sought to create a version that emphasized clarity*

*and accessibility for the common people. Notable features of the Geneva Bible included the use of verse divisions, which made it easier to locate specific passages, and extensive study notes, commentary, and annotations that reflected the Reformed theology of the time.*

*Editors and translators included William Whittingham, Miles Coverdale, Christopher Goodman, Anthony Gilby, and Thomas Sampson, among others. These scholars were influenced by the teachings of John Calvin and other Reformation thinkers, and their work aimed to produce a Bible that reflected Reformed Protestant theology and provided explanatory notes to help readers understand the text.*

£16,000





## An exquisite Restoration binding

### 8. The Holy Bible containing the Old Testament and the New.

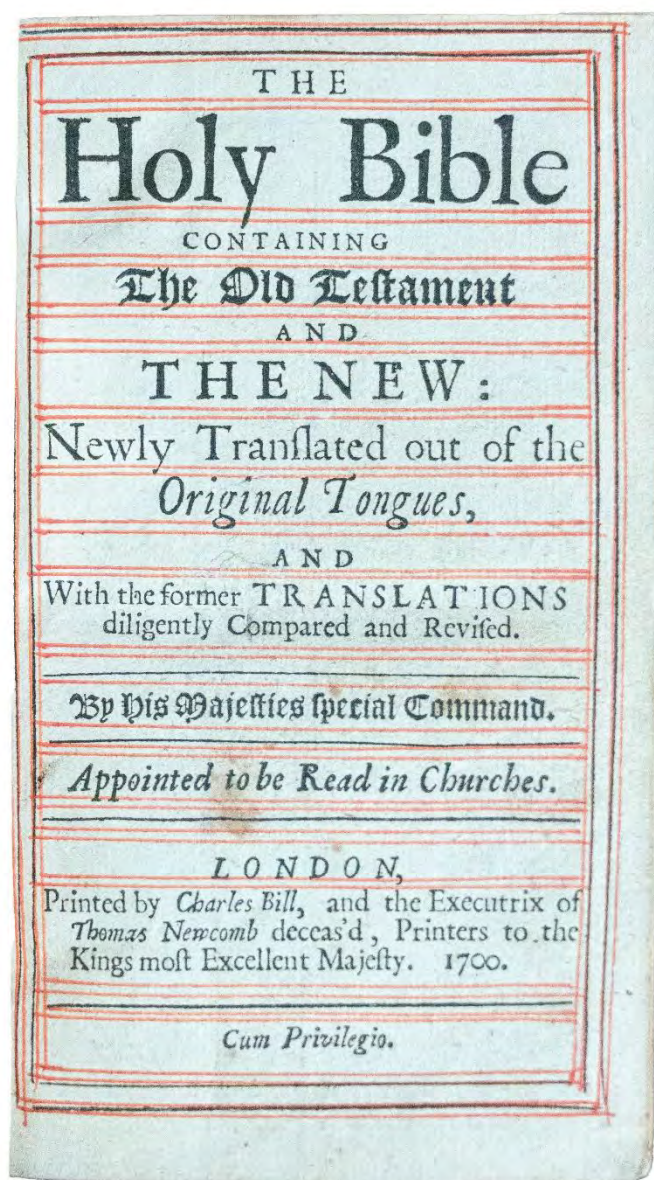
London [i.e. Amsterdam?]: printed by Charles Bill, 1700.

12mo (163 x 95 mm), in a stunning and well preserved contemporary dark morocco binding, intricately gilt tooled, two dotting fillets running along the outer edges, outer panel with naturalist ornaments with leafy sprays and flower designs, fleurons and pointillée tools, central panel double gilt ruled and dotting fillet design on inner and outer edges, gilt fleurons to the corners and a small daisy and arabesque roll, with additional gilt arabesque stamped inner corners; spine with five raised bands with gilt ornaments slightly worn, each of the six compartments double gilt ruled, pointillée and elaborately decorated with gilt

leafy ornaments, tail of spine subtly repaired with newer morocco, light wear at corners, all edges gilt, marbled endpapers. Red ruled throughout, double column in Roman letter with some Italic, light age yellowing, in very good condition, separate title page for the New Testament.

ESTCR35771

£950







socho

Ingredientes autem philistinim agmina sua in  
prelium conuenerunt in T sochot iude et castra  
metati sunt inter T sochot et azeca in finibus

lite  
euz  
run  
die  
ma  
ab  
cu  
hū  
liff  
R  
da  
lia  
tra  
cu  
qu  
di  
de  
me

6. Detail from item 6, Latin Bible



PSALTERS  
MISSALS  
DEVOTIONALS

A sparkling example of the work of the Master(s) of Giustino di Gherardino da Forlì, one of the two illuminators responsible for the Antiphonaries of Pavia cathedral.

9. Master(s) of Giustino di Gherardino da Forlì

The Ascension, historiated initial 'U' from an illuminated manuscript choirbook on vellum [Venice, c.1370].

100 × 95 mm, a cutting with initial 'U', laid down on card, doubtless from the antiphon 'Viri Galilei', depicting a three-quarter length Virgin Mary with hands raised in an orans pose, surrounded by the disciples, above whose heads four angels bear a mandorla towards heaven, with only the lower half of Christ still visible (some losses of pigment and gold, especially at the extremities and in the Virgin's head-covering, the lower right corner patched with a small piece of another initial). Laid down on card, and framed.

*Illumination*

This cutting can be attributed to the Master(s) of Giustino di Gherardino da Forlì, one of the two illuminators responsible for the Antiphonaries of Pavia cathedral (on whom see Andrew Chen, 'Giustino di Gherardino da Forlì and the Antiphoners of Pavia Cathedral', *Mitteilungen des Kunsthistorischen Institutes in Florenz*, 59 (2017), pp. 409–19, and Susy Marcon in *Dizionario biografico dei miniatori italiani: secoli IX–XVI*, ed. by Milvia Bollati (Milan, 2004), pp. 315–16). It is uncertain whether Giustino di Gherardino da Forlì is the name of an illuminator, or the scribe who signed a Gradual in 1365 for the Scuola Grande di Santa Maria della Carità (Venice, Biblioteca Marciana, cod. Lat. II, 119), and work to clarify the separate identities of more than one illuminator continues.

£5,000





## A lovely script which is likely from the Lambach Abbey c.1100

10. A leaf from a Sacramentary in Latin, in an exceptionally fine hand likely from Lambach late C11th or early C12th. [Austria, probably Lambach late C11th to early C12th].



Fragmentary leaf, lacking extremities, c.260 x 204 mm, written with 19 line per page in a very fine late Caroline minuscule bookhand (the vertical stroke of f and tall s descending slightly below the others; round s appears only occasionally, at the end of words; ampersand used for et ; the ascender of d is always upright), with rubrics and elegant capitals in orange-red; the text is from the Friday and Saturday ( Sabbato ) before Passion Sunday, with four alternate readings for Passion Sunday, Dominica in passione domini , itself: Estote imitatores dei ...

(Ephesians 5:1 2), with three alternate readings from Hebrews, each headed Aliud: Christus assistens pontifex ... (cf. Hebrews 9:11 12), Christus emandavit conscienciam nostram ... (cf. Hebrews 9:14), and Christus novi testamenti mediator est ... (Hebrews 9:15); recovered from use as a book-cover, with consequent creases and some staining, but still a nearly complete leaf of very handsome script.

This leaf compares to two fragments from Lambach Abbey illustrated in R. G. Babcock et al., *Catalogue of Medieval and Renaissance Manuscripts in the Beinecke Rare Book and Manuscript Library, Yale University*, IV (2004), pls. 24 and (especially) 26.

£2,600

facere mala que fecimus. ut tue consolatio

**F**aci gratiam inuenire ualeamus. *Ps. lxxviii.*  
*Rs.* Estote imitatores *passionis* d*omi*  
ni sicut filii *karissimi*. & ambulat in  
dilectione sic & xpc dilexit nos & tradi  
dit semetipsum pro nobis oblationem & hosti  
am deo in odorem suauitatis. *A. k. i. v. d.*

**X**pc assistens pontifex futurorum bonorum  
pampli & pfecti tabernaculum manu  
factum. id est in huius creationis facie p sangui  
nem hyrcorum aut utulorum. s; ppprium  
indignum n. ut semel in sea. eterna  
redemptione inuenta. *A. b. r. o. d.*

**X**pc emundauit conscientiam nrām ab  
opibus mortuis. ad seruiendum deo uiuenti.

**X**pc noui testamenti mediator ē. ut *ad.*  
morte intercedente in redemptionem earum  
p uariationum que erant sub priori testa  
mento remissionem accipiant quocumque

**Portable Processional, with the Office of the Dead -  
a gorgeous illuminated Prayerbook in two languages which has not been on the  
market for decades in lovely 'fresh' condition.**

**11. Prayerbook, mostly comprising prayers to the Virgin Mary, in Latin, with lengthy sections in French and Italian, illuminated manuscript on vellum**

*[northern France (probably Paris or Rouen), c. 1500-1510]*

86 leaves (plus original vellum endleaf at front and back, these once serving as pastedowns in earlier binding, and 2 modern paper endleaves at front and back from current binding), complete, collation: i-ii6, iii-vi8, vii9 (i a singleton to complete text from previous quire), viii-x8, xi9 (last a singleton to complete text), most quires with catchwords, ruled in pink for single column of 18 lines of two or perhaps three high grade lettre bâtarde hands with some ornamental cadels in lowermost lines, capitals touched in yellow, rubrics in red, one- and 2-line initials in liquid gold on pale brown and blue grounds, linefillers in same, eight larger initials in blue with white scrolling patterns picked out on their bodies, enclosing sprays on coloured foliage on gold grounds, the whole initial on coloured grounds in contrasting colour heightened with liquid gold, some small spots and scuffs, some cockling to a few leaves, slightly trimmed at edges clipping away a few letters of some catchwords, a few wormholes to original endleaves (these perhaps serving as pastedowns in earlier binding, else excellent condition on heavy cream-coloured vellum, 218 by 143mm.; bound in nineteenth-century French green

morocco over pasteboards, with "Preces pie. / manuscrit du xiiieme siècle" (in error, perhaps for "xvime siècle") in gilt on spine, marbled doublures and gilt edges, very slight cracking at edges of lowermost part of spine, else solid in binding, in modern fitted cloth covered case

*Provenance:*

1. Written and illuminated in northern France in the early sixteenth century, perhaps for monastic use. The original owner had strong connections to Italy, and a good command of Italian, as indicated by the lengthy 7-leaf section of Italian prayers at its midpoint. They may have had family there, spent time there, or the book was commissioned in the book production centres of northern France for use by a bilingual patron who lived on the southern French-northern Italian border. Medieval books containing both French and Italian are of significant rarity.
2. Still in France in the nineteenth century and bound then in current binding with French inscription on spine.
3. Modern acquisition date in pencil on back pastedown: "10.8.56".

*dominica in ramis palmaz*

*Passio domini nri iesu cr-*  
*isti secundum mattheum*

**I**n illo tempore. Di-  
xit iesus discipulis  
suis. Scitis quia  
post biduum pascha  
fiet: et filius hominis tradet.  
ut crucifigatur. Tunc con-  
gregati sunt principes sacer-  
dotum et seniores populi in  
atrium principis sacerdotum  
qui dicebatur caphas: et con-  
siliū fecerunt ut iesū dolo  
tenerent et occiderent. Dicebāt  
autem. Non in die festo. Ne  
forte tumultus fieret in popu-  
lo. Cum autem esset iesus in

*Text:*

The volume comprises:

1. fol. 1r, prayers to the Virgin in French, with the incipits: "O glorieuse pure vierge pucelle ...", "O excellente dame princepce ...", "O clere estoille par ...", "O illustre soulleis qui enlumine ...", "Est comme celle en qui ...", "Et comme celle qui est ...", "Et comme a celle qui est ma mais ...", "Et en lhonneur de ce ...", "Je te salve treschas te espouse ...", "Tres precieuse vierge marie en Ihesu ...", and "O sainte mere de dieu prie tous ..."; of these only one (the "Je te salve treschas te espouse") is recorded in any other source by J. Sonet (*Répetoire d'incipit de prières en ancien français*, 1956, his no. 897 recorded for Sext in the *Heures de Nostre Dame de Pitié* in Nancy BM 34 (305), fol. 21r (Toul, late fifteenth century), and also in a series of prayers recorded as Sonet no. 2112, recorded in Cambridge, Fitzwilliam Museum, McClean 85, Carpentras BM 58, Clermont-Ferrand BM 83, Donaueschingen, Hofbibl. 213, Lyon BM 579, Oxford, Bodleian Liturg. 80 and Rawl. Liturgy. F 33, Soissons, BM 111, Tours BM 231, and Troyes BM 1897; there is no trace of the other prayers in P. Rézeau, *Répetoire d'incipit de prières françaises à la fin du moyen âge*, 1986 and K.V. Sinclair, *French Devotional Texts of the Middle Ages*, 1979, with supplements in 1982 and 1988.
2. fol. 5r, "Confitebor tibi domine ..." in Latin, followed by similar prayers and readings mostly opening with a Vulgate Psalm (beginning with a text announced as a Psalm here on fol. 8r: "Beatifica me domine et peccatorum meorum veniam concede ...", but untraceable by us; then Psalm 50 "Misere mei deus ..." on fol. 13r; Psalm 101 "Domine exaudi orationem ..." on fol. 19r; Psalm 3 "Domine quid multiplicati ..." on fol. 25r), ending with the prayers "Deus omnipotens pro filius ..." on fol. 30r, and Bede's prayer on Christ's last seven words: "Domine ihesu Christi qui septem verba ..." on fol. 33r;
3. fol. 36r, the Italian prayers, opening "O dulcissime signore iesu xpo vero dio ...", followed by "Abram da foco de si casdei ..." on fol. 37v, and "Absalon contra el re davit suo ..." on fol. 38v, and "Patre per donanali per che non ..." on fol. 40r;
4. fol. 43r, Psalm 135 "Confitemini domine quoniam bonus ..." in Latin, and further prayers and readings;
5. fol. 46r, readings for Palm Sunday from the Passion according to Matthew, Mark (fol. 58v), Luke (fol. 68v), and John (fol. 78v)

£20,000

**S**atifica me dñe  
et peccatorū incoꝛū  
veniam concede  
michi ob amorē tue beati-  
tudinis consilia declinare  
iniquitatis / quia tu nosti  
via iustorum et iter pe-  
dis impiorum.

**S**eruire me tibi et appre-  
hendere disciplina casto ti-  
more aut amore: cōcede et  
exaudi me de monte sanc-  
to tuo.

**Q**um invocauero te deduc  
me in tua iusticia: et diri-  
ge in conspectu tuo viā meā.

**Q**uoniam infirmus sū  
sana me dñe: in te speravi

## A prayer against the plague and other offices for Female Franciscan use

**12. Portable Processional, with the Office of the Dead**, a prayer against the plague and other offices, for Female Franciscan use, decorated manuscript in Latin with some rubrics and prayers in Flemish, on paper [Flanders (most probably Bruges), c. 1550].

215 x 160mm., 162 leaves (with leaves used as pairs within the quires and pasted to their immediate neighbour to form a double sheet of paper, presumably to avoid shine-through of ink, thus producing 4 double thickness text leaves from standard gatherings of 8 leaves; many of these pasted together leaves now separated through glue degrading with age and thus showing their blank inner pages), contemporary foliation 1-80 in red ink in upper outer corner of text frame, wanting original leaves 9 and 10, else complete, collation: ii+ i8 (foliated 1-4), ii6 (foliated 5-7), iii4 (foliated 8 and then unfoliated leaf, and wanting original leaves 9 and 10), iv8 (foliated 11-14), v8 (foliated 15-18), vi8 (foliated 19-22), vii8 (foliated 23-26), viii8 (foliated 27-30), ix8 (foliated 31-34), x4 (foliated 35-36, but with continuous text), xi8 (foliated 37-40), xi8 (foliated 41-44), xii8 (foliated 45-48), xiii8 (foliated 49-52), xiv4 (foliated 53-54, but with continuous text), xv8 (foliated 55-58), xvi8 (foliated 59-62), xvii8 (foliated 63-66), xviii 8 (foliated 67, two unfoliated leaves perhaps added as an afterthought, then 68), xix8 (foliated 69-72), xx8 (foliated 73-76), xxi4 (foliated 77-80) +ii, text usually in 6 lines with music on accompanying 4-line red stave (rastrum: 12 mm.), music in square notation, initials in simple red or pale green, the larger with blank spaces left in their bodies picking out

patterns, watermark of an eagle within a shield of a type common to much of sixteenth-century Germany and its neighbours with a single example recorded in Antwerp in 1588 (see Briquet nos. 213-27, as well as no. 895, recorded in Tübingen in 1557), two vellum reference tabs present at edge of book block to aid user to easily find the Pater Noster, Den 30 Dach (in Flemish) and Quaesumus domine prayers (notes on these tabs suggesting their addition at time of current binding), small corrections and additions made on small paper slips pasted over the original text, occasional tears to edges of a few leaves, a few leaves loose in volume, some small spots and stains, else in good condition; in early seventeenth-century binding (dated by watermark of endleaves) of brown leather tooled with chevrons within triple filet over thin wooden boards, small strips from a fifteenth-century liturgical manuscript on vellum reused to strengthen boards attachment to bookblock, two original and working brass clasps on fore-edge, gatherings becoming loose in binding, some endleaves loose in volume, creases and splits to spine, with a few cracks

### *Provenance:*

1. Written and decorated for use in a female Franciscan community in Flanders c. 1550, and almost certainly produced by the inmates for their own use. The style of the book is simple, and the musical notation that of the Middle Ages rather than that

of mid-sixteenth-century Flanders which had overwhelmingly changed to polyphonic notation



by about 1540. Moreover, the text makes frequent reference to the 'soror' (sisters) who were to use the volume (see fols. 50r, 51r, 53rv, 74r and the verso of the unnumbered leaf following fol. 67, for examples), and prayers to St. Francis on fols. 31v-32r reveal the order of these nuns. The presence of the Processional for the Holy Blood makes this most probable that this book was intended for use in Bruges, where the Heilig-Bloedbasiliek holds a relic of Holy Blood reportedly collected by Joseph of Arimathea and brought to Bruges in the twelfth century by Thierry of Alsace, count of Flanders. The most likely Franciscan house in Bruges was that of Bethlehem, a large Poor Clare foundation of c. 1260, plundered in 1581 by Protestant rebels, but rebuilt and thriving until its suppression during the Secularisation in 1783. There are also the much smaller Colettine foundations (offshoots of the Poor Clares) of St. Marie (founded 1450s, suppressed 1783) and Annonciades (founded in 1516, date of suppression unknown) in Bruges, but there is nothing here to suggest the worship of St. Colette.

2. In addition, sheets and scraps of paper and a small vellum bookmark provide evidence of continued use of the volume through the sixteenth and seventeenth centuries. Three loose pages in the volume, have their rectos filled with late sixteenth-century script. Two of these contain the versicles to the Pater Noster and various prayers, and the third just prayers, and these

perhaps functioned as oaths for incoming sisters to take (the office for this included in this volume, see below), presumably being presented with this book at the same time. A fourth scrap of paper, some 205 by 110 mm., has also been used as a bookmark in the volume, and has part Flemish-part Latin instructions for how the 'meedesuster' (fellow sister) should perform various religious rituals. The last signs of use are a small strip of vellum with similar instructions in Flemish in seventeenth-century hand also used as bookmark, and a strip of seventeenth-century paper with a Latin prayer tucked under the sewing thread between fols. 50v and 51r.

3. Presumably leaving that Franciscan community during the Secularisation in 1783 and entering private hands then.

4. Recently emerging in the Continental trade.

#### *Text*

Processional (fol. 1r), with musical offices for various ecclesiastical processions, with instructions for the book's user during those services; then the Office of the Dead (fol. 35r); the *Stella celi extirpavit* (fol. 68r), a prayer against illness, and specifically the plague, associated with Franciscan use (see C. Macklin, 'Plague, performance and the elusive history of the *Stella celi extirpavit*', *Early Music History* 29, 2010, pp. 1-31), followed by other miscellaneous offices, including the profession of a new sister (fol. 74r).

£9,000

ob uiam e i. Cum

*Almen den  
autaer walt*

**D**iuiserunt

sibi uestimenta mea et super

uestem meam miserunt sortem

Deus deus

*Est mandatum  
als me de  
voeten walt*

**M**

Mandatum nouum do vo

16.  
bis ut diligatis inuicem sicut

dilexi vos dicit dominus. ps.

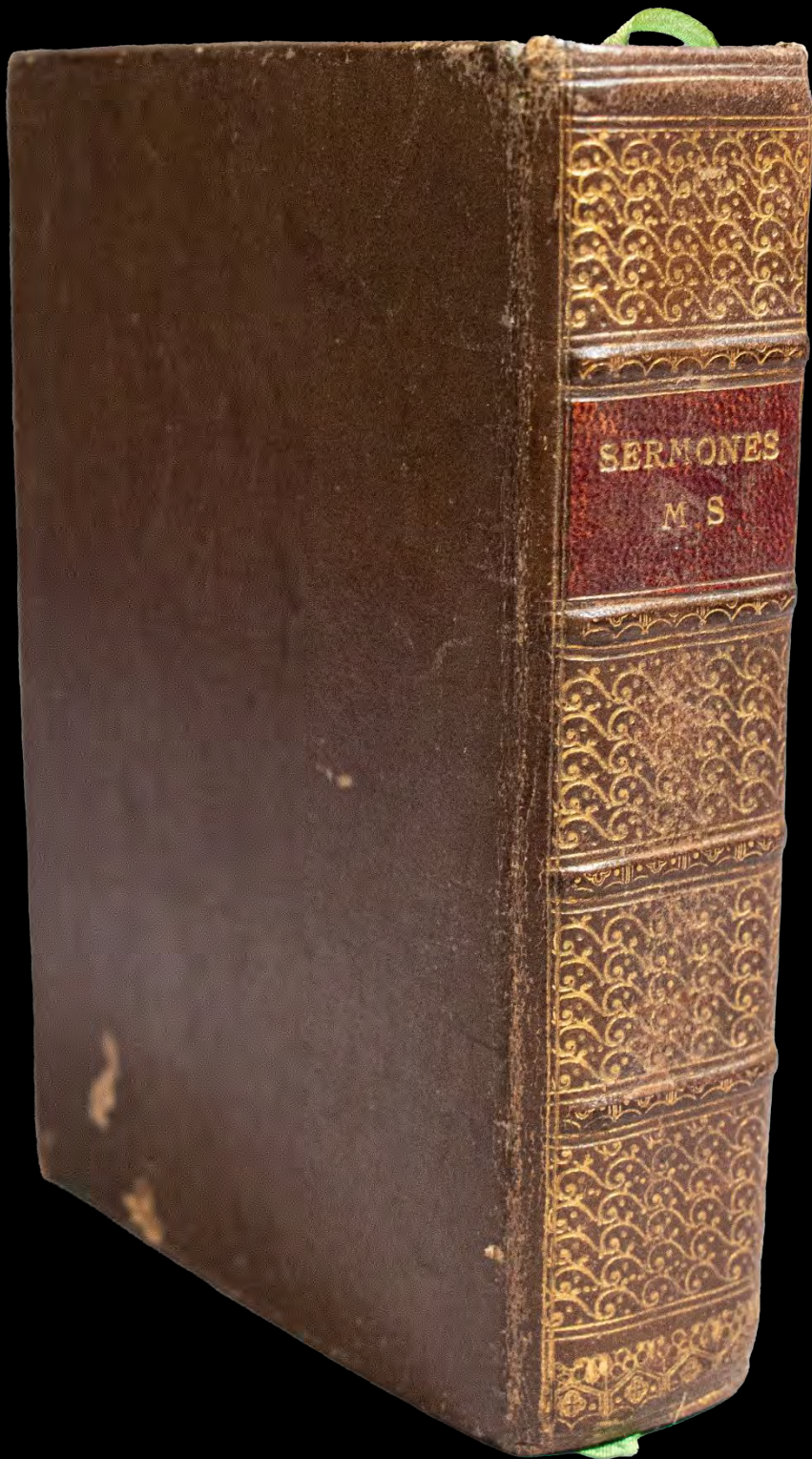
**B**eati immaculati in via qui

ambulant in lege domini.

**D**est quam surrexit domi

mus a cena milit a quam





SERMONES

M S

## Franciscan codex of sermons – not previously on the open market.

13. **Sermon collection, of Franciscan Use, in Latin, decorated manuscript on paper** [France, late fifteenth century (probably c. 1480)].

309 numbered leaves (plus 2 modern paper endleaves at each end), apparently complete, uncollatable, but with original foliation in main hand, switching from brown to red after fol. 20, and including 12 blank leaves, one of those torn away and now a stub, occasional catchwords, text in single column of c. 42 lines in a tiny informal hand, quotations and important lines underlined in red, rubrics instructions when to use certain sermons and paragraph marks in red, occasional marginalia and manicule marks, fols. 64-80 most probably a standalone booklet of sermons perhaps in a different hand (see below), watermark a gothic 'M' surmounted by a cross close to Briquet 8414-15 (Zurich, 1472-83 and 1474-87), some lines cancelled with lines struck through them, slight water damage to edges, last few leaves repaired with tape, extreme edges of corners bumped and missing in places (but only loss is folio no. on last leaf), overall in good and solid condition, 140 by 105mm; bound in nineteenth-century French brown leather over pasteboards, profusely gilt spine with "Sermones MS" in gilt, marbled doublures, small scuffs to back board and edges

### *Provenance*

1. Written for use by a Franciscan friar or nun, almost certainly for his own use, and presumably used in preaching and contemplation: the prayers on fols. 229r-234v ascribed to "nostro Francisco" ('our [St.] Francis'). They appear to have used a

16-leaf booklet of sermons on the Gospels as the core of this book (that booklet once foliated 123-28, and then refoliated 1-16, and these sets of numbers struck through when the present volume foliated, with them now fols. 64-80) and then built around that, sandwiching the original booklet within this volume. The geographical location the book was in during the seventeenth century (see below) strongly suggests the original owner ended their life in a Franciscan convent somewhere near Allier in Central France, leaving them his worldly goods. There was a Collettine convent (female Franciscans devoted to the teachings of St. Clare) founded at the Chapelle Sainte Claire de Moulins by Marie de Bourges, the wife of Jean duc de Bourbon, in 1421, and that may well have been this book's original home.

2. Certainly owned by the Carmelites of Moulins-le-Carbonnel, near Allier in the seventeenth century, with their ex libris added to space at the top of the first page: "Ex 3Carmelo Molinensis". This house was founded in 1628, and thrived until its suppression in 1792 early during the Secularisation. The buildings then served as a prison, and would not come back into Church use until 1861, by which time most of the community's goods had been dispersed.

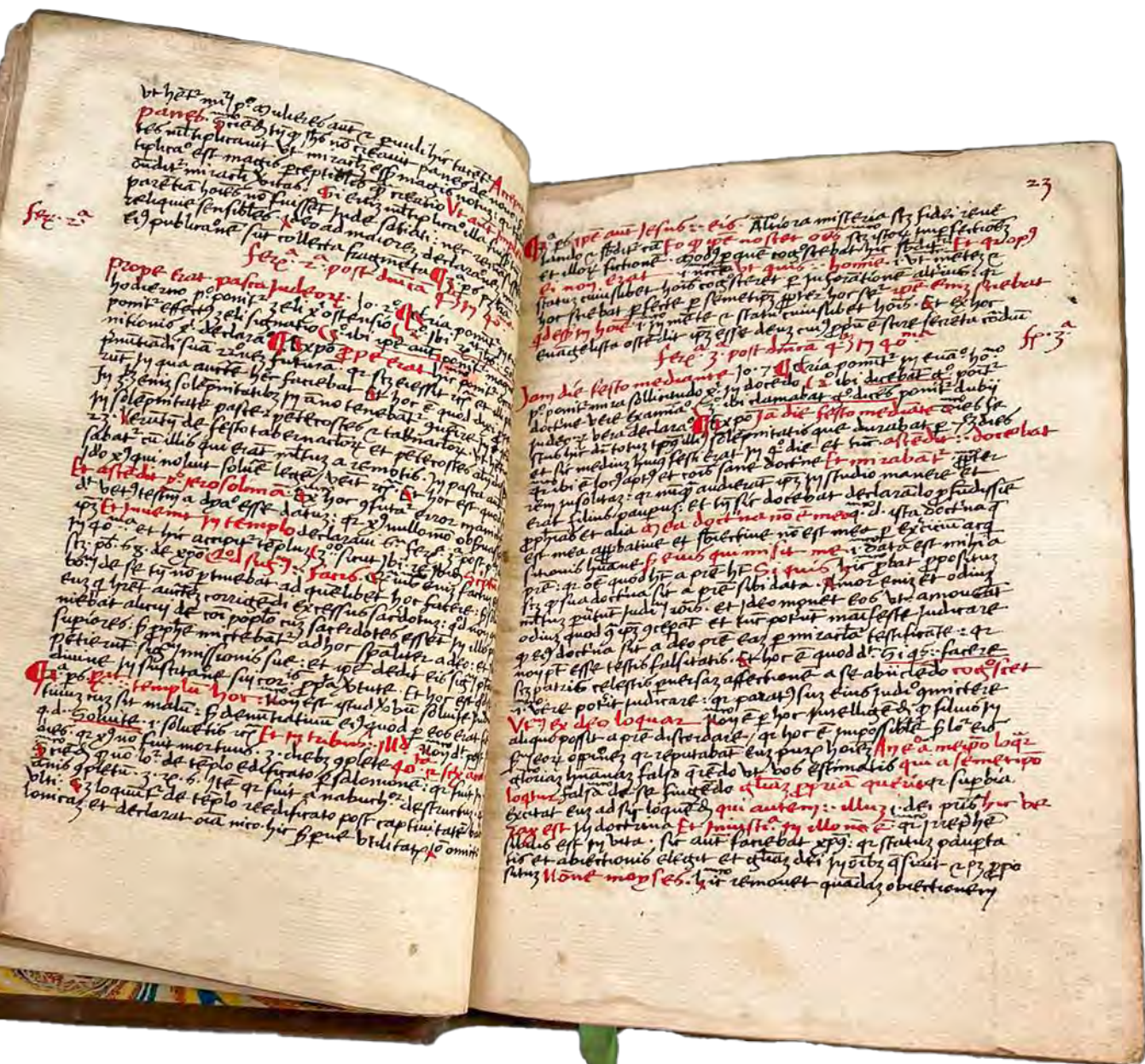
Apparently remaining in private hands until recently discovered in a European private collection. This would appear to be the first time that this volume has appeared on the open market.

Text

The sermons here open with a long cycle of readings for various Sundays and feasts throughout the ecclesiastical year, ending with various feasts to be used on unfixed days in the year (such as for a saint confessor or holy virgin). This is followed by the earlier booklet with sermons on the Gospels (fols. 64-80; in order Matthew, Mark, Luke and John). Sermons for further feasts follow, primarily on theological subjects but also including one on good and bad women (fols. 128r-32v). This is followed by a sizeable collection of Sermons on the Virgin (fols. 143r-216v), including long contemplations on the

Ave Maria chants. Sermons on the altar, SS. Michael the Archangel follow, as well as those ascribed to St. Francis and on the origin of his name, before sermons on good works, the birth of the Lord, St. Stephen the protomartyr, John the evangelist, and other similar matters. The main text stops on fol. 271v, and the same hand resumes on fol. 286r, after 12 blank leaves, with a series of quaestiones meant to accompany the contemplations on the Ave Maria series. This is followed on fol. 292r by a short series of readings from the Gospels for use on specific feastdays.

£12,000



**A gorgeous French devotional  
with charming illuminated painting of 'Maria Lactans'**

**14. Illuminated Manuscript French Devotional Prayer Book** on parchment in Latin and French, France, dated 1634.

Leaf dimensions: mm. 126 x 82 approx., text panel: mm. 95 x 52 ca. Lead-pencil ruling.

Text in littera antiqua, arranged on a 12-line single column. Composed of 74 leaves, the first and last two blank, complete.

The decoration includes: two full-page miniatures, depicting a vase of flowers and the Virgo Lactans (or 'Nursing Madonna') respectively; a capital letter inhabited by the face of Christ and numerous gold initials with polychrome decorations. A heraldic insignia is illuminated on the penultimate leaf. All leaves are framed with a double red line, those at the incipits

within a gold frame. The colophon (l. 64v.) bears the calligrapher's name Claudius Ruffinus and the date AD 1634.

Contemporary leather binding with gold embossing. Excellent conditions.

The text contains various prayers starting with the Our Father and continuing with the Litany of Christ and the Virgin.

*Provenance*

Ex libris Mortimer L. Shiff on the front flyleaf. Claudius Ruffinus (Paris, 1554-1636) produced several liturgical manuscripts of remarkable calligraphic quality.

**£8,500**





## An unusual German Prayerbook produced in an ink coloured hand

15. [Peter Weiss] A Manuscript Prayerbook written and decorated by Peter Weiss in High German on paper. 1794

8vo. (150mm x 115mm) 226pp. Prayerbook decorated with opening full page illustrated spread depicting crucifixion facing a highly decorated title page. Heavily decorated and illustrated throughout with half-page drop letters and ornate initials with floriate leaf motifs on most pages. Each page within a ruled border. Text in a fine gothic italic ink script c.15ll per page in German. Paginated in a number centred at the top of each page. Some initials are touched in gold. Large date 'Jahre 1794' towards the end. Closing spread heavily illustrated with 'Peter Weiss' identified and a figure illustrated with a headscarf (?). All in a style which resembles, what

was called, a 100 years later, pointillism, dot or touch painting. Made and bound by the author (presumably) whose initials P.W. are in gilt on the front cover and identified as Peter Weiss on the final spread.

Bound in contemporary leather, worn and cracked but solid and ornate gilt around the outsides of the front and rear boards. Initials P.W. to front board.

*This charming C18th prayerbook is written in High German. A similar example, but written in Sorbian and dated 1826 was sold in the Estelle Doheny sale, New York, Friday 14 December 2001, Lot 13. Sold for \$4,113.*

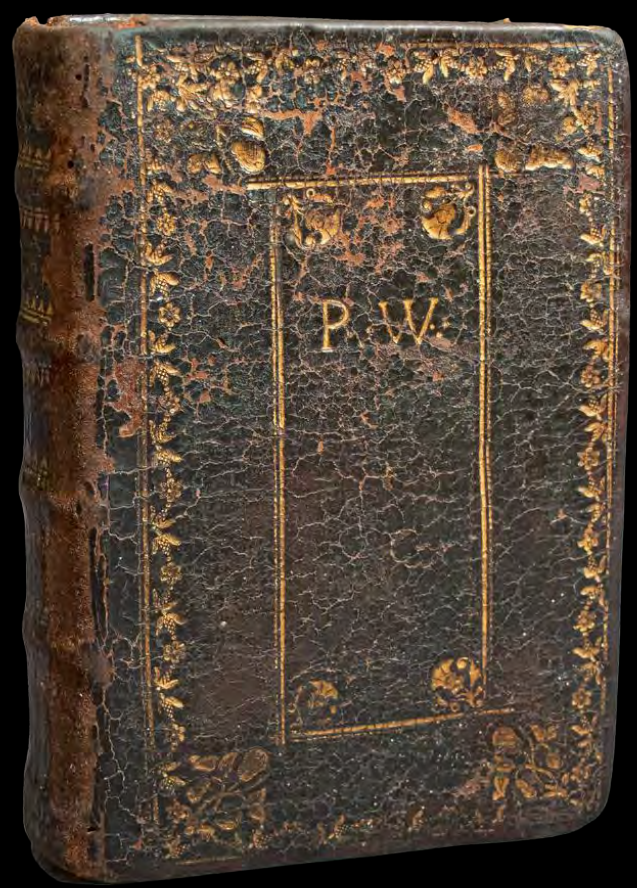
£1,800







**Englische**  
**Q**uodlibet  
ten, Wo Meß, Erecht, Communion  
und andere Gebellen, des Jahres  
zu finden sind, samt Morg  
ens und Abends und Litane  
en begriffen sind.



perexaltémus eum  
in secula.

**L**audáte Dó-  
minum in  
sanctis eius: laudáte  
eum in firmaménto  
virtútis eius.

**L**audáte eum in  
virtútibus eius  
laudate eum secúndū  
multitúdine magni-  
túdinis eius.

De cōfessione vere fidei quā Petrus fecit  
omnibz. Capitulū primum.



Prima pars  
libri h' que  
pcedit. nula  
laz de passiōe mē  
tionem exp'sse fa  
cit. scda vō pars  
hic sequit̄. frequē  
ter de passione fa  
cit mētōnē. ⁊ tot  
cōtinet passionē

et eoꝝ que ultra sūt seriem. Post pmissa ḡ ve  
nit ihs tāq̄ saluator. ubiqz lumen doctrine spar  
gēs: ubiqz per  
uās: i ptes et f  
vocabat̄. s; nū  
fr̄ herodis ciui  
uit: et ex tūc ea  
noīs. et in hon  
tem regni dederat) appellauit. Et est sita i ped  
mōtis libani ubi hincinde in decliui latere mō  
tis oriū̄ duo fōtes. ior et dan dicti: qui p' mo  
dicū ad radicē et pedē libani pfluēt̄. efficiūt  
iordanen: qui post longos circuitus ingredi  
mare galilee. ppe corozaim ciuitatē. Dicit̄ eti

PRINTED  
DEVOTIONAL  
WORKS



## A huge, monumental Koberger with a flawless medieval binding and 2 illuminated initials

### 16. Ludolphus de Saxonia, d. 1378 *Vita Christi*

[Nuremberg: Anton Koberger, 20 December, 1478].

Large folio. 372 leaves, printed in gothic letter, double columns throughout.

1a Prologus Ludolphi carthusiensis in meditationes vite Iŕu xpi.

4a Incipit liber de vita Iŕu xpi nõ ille de infãtia saluatoris apocriphus: sed ex serie euãgelice historie collectus.

372b Colophon: Pns opus vite xpi. ꝑm seriem evangelij ꝑ Leutolphum de saxoniam. patrẽ devotũ Argentine in carthusia ꝑfessum. ob laudẽ dei et ꝑfectũ ꝑximi ẽ effectũ ꝑ Anthonium koburger incliti oppidi Nürnberg cõciuem (bene visum) sic efligiatum Grãs ( merito) ago deo altissimo. ꝑ vitam Iŕu xpi ei9 vnigeniti filij. hoc sacro tpe ꝑfeci in bti Thome ꝑfesto. Millesimo q dringẽtesimoseptuagesimooctavo. Eiusdẽ xpi Iŕu incarnatois ano;

Collation: [a - m8 n6 o - z8 z6 ; A - Z8] 372 pages. 2 columns. la: 60 lines and head-line, 331 (344) x 205 mm.

Types: 160, headlines (subjects and chapter-numbers), headings; 110a, text. Capital spaces.

372 ff., 60 lines and headline, ff. 1 and 189 with 10-line initial in gold and colours (that of 189 with white infills) with attractive marginal floral and foliage extensions, f. 4 with handsome 16-line blue initial on gold ground with white and dark blue infills and border of green, purple and red and with small foliage marginal extensions in

colours, the central margin with gold stem terminating in lower margin with double floral and foliage extensions with gold bezants, initials, paragraph-marks and initial-strokes in red or blue.

Contemporary ink ownership inscription to front pastedown.

f.1 lightly soiled and stained and with small blue ink stamp to lower corner, f.88 neat tear with loss to lower margin (not near text), a couple of marginal repairs (ff. 148 and 246), occasional spotting or finger marking, a few small stains, else generally crisp on heavy, high quality paper.

Bound in full contemporary German blind-stamped dark-brown calf over wooden boards, with elaborate brass bosses at corners and centre.

A magnificent large-format contemporary Nuremberg binding, in remarkably fine condition. An exceptionally tall copy: 482 x 325 mm.

*The author's main work, which greatly influenced Christian meditation and prayer. It includes commentary on the Gospels, spiritual instructions and prayers, as well as discussion of the life of Christ. This is the first Nuremberg edition, and the third printed edition overall - the first edition was printed in Strasbourg in 1474.*

The Vita Christi is the principal work of Ludolph the Carthusian, and one of the most popular books of its time. Numerous manuscript versions of the work are extant, and over twenty different

editions were produced before 1501. The work "is not a simple biography [...] but at once a history, a commentary borrowed from the Fathers, a series of dogmatic and moral dissertations, of spiritual instructions, meditations, and prayers, in relation to the life of Christ. [...] It has been called a 'summa evangelica' [...] in which the author has condensed and resumed all that over sixty writers had said before him upon spiritual matters."

*The Vita Christi had significant influence on the development of techniques for Christian meditation. Although Aelred of Rievaulx (d. 1167) had introduced the concept of immersing and projecting oneself into a Biblical scene in his De institutione inclusarum, and St. Bonaventure (d. 1274) had borrowed heavily from that work in his Lignum Vitae, Ludolph's massive work (which quoted Aelred extensively but credited his work to Anselm) helped to spread this devotional practice into the Devotio Moderna community and to Ignatius of Loyola (as discussed below). The Vita Christi was translated into Spanish in 1502 by Ambrosio Montesino and was printed in Alcala. The methods of meditation in the Vita Christi thus entered Spain and were known in the early part of the 16th century. St. Teresa and St. Francis de Sales frequently quote from it.*

£30,000



Prologus Ludolphi carthusiensis in meditationibus vite xpi.



Undamē  
tū aliud ne  
mo pōt poi  
nere: ut ait apo  
stolus: pater id  
quod positū est  
quod ē xpc ihs.  
Cū dicit Aug.  
q' h' ē res sum  
me sufficiens. et  
homo est res sū  
me h'cicm: et q' tale bonū de' est. ut nemi  
ni eū deserenti bene sit. Tercio quicūq' rui  
nam defectū suoz: custodire et spiritu repa  
ri desiderat: necesse est ei ut a fundamēto pōi  
tū nō recedat: q' i eo omnia remedia sua  
necessitatib' inueniat. Primo itaq' p'ctoz  
cupiens peccatoz suoz: sarcinā seponere. et  
ad requiē aie puenire: audiat deum p'ctoz  
inuitatē ad tenā: et dicentē. Venite ad me  
omnes qui laboratis. i. laboro vobis: et onera  
n' estis. i. sarcina p'ctoz: et ego reficiat' vos.  
Sec' sanāto ac refouēto: et inuenietis requiē  
alio vsu et h'c i futuro. Audiat q' egr'o  
tus p'ctū et solitū medicū: et tenat ad ipm  
p' p'ctū p'ctoz ac solitū cōfessiones.  
et studiolum gōsitū semp' declināti a malo  
et faciendi bonū. Sec' peccatoz: sed ias i  
xpo fidelis effect'. itaq' ip' p' p'ctū recedat  
studeat diligētissime medico suo adbere  
re. et suā familiaritatē acquirere: et sc' i  
māz mōtā recognōtū oīsi q' poterit deuote.  
Eueniat tū p'ctū. ne curiosē ipāz vitā legē  
to trāseat: sed seriatim aliqd de ea p' dies ac  
cipiat: i quo sabbatū delictū p'ctū meditaci  
ōis xpo q'ntē celebrāto ac cogitāto: et  
affertōis. oīones i laudib'. et usq' opus dei  
ad illud reducēdo: in ipō delictē a tumultu  
exterior' et mōdanoy impeditōny: requi  
ētorre. et suaviter oīdomire. et ab illud vbi  
cunq' fuerit. octab' ad certū et pū refugij  
i mōdanoy hūane infirmitatis varietate. cō  
tinuē dei famulos impugnātoz sepe recurre  
re. Sec' tū recurrat ad p'cipua xpi memo  
rialia: vidēz ad incarnationē. natiuitatē. cir  
cūcisiōnē. aparitiōnē. p'ctatōz i d'plo. passi  
ōnē. resurrectōz. ascēsiōnē. spūsc'i effusiōnē  
adōltū ad iudiciū: causa spūsc'i recedatōis  
et exercitātois ac spūsc'i recedatōis ac cō  
solatōis. Sic etiā ipāz vitā xpi legat. ut mo  
res ei' p'ctū imitari studeat. Pa' n. p'ctū si  
legit: mōt' et imitat' fuerit. An' Def. Quib  
nib' p'ctū saluatiōis nomē lectitare in li  
bris mōt' h'c studeat pietatē i mōtū. An' n  
criso. Qui legēs de deo vult inuenire deū: fe  
litate ouere digne teoz i ipā cōuersatio bo

na sit q' lampada luminis ad oculos cordis  
et' may teritatis aprens. Ita vita i sumo  
testib'io debz esse p'ctoz p'ctoz multa. Primo  
p'ctoz remissionē p'ctoz. Cū. n. securus de le  
tubiciū. se p' p'ctoz accusatō. i iustitias  
p'ctoz voluntariā assumitō: iam solitū ab  
lā cū dno suo. p'ctoz mōt' mōt' mōt' mōt'  
nō modicū a solitū p'ctoz. Deus enī cui ad  
beret. ignis p'ctoz est: purgatō p'ctoz: fa  
cienā. Sec' p'ctoz sui illustratiōes. Sic enī  
cui afflitit lux est i tenebris lucēs: cui i tene  
bris illustrat' docet ordinare d'ponere vitā suā  
ad xpm et celestia: ad seipm ac primū et ter  
restria. Tercio p'ctoz p'ctoz lacrimaz. val  
de nec' ias p'ctoz. i hoc vale miserē. quā xpc  
q' est fons cordis et p'ctoz aq'z viuētū. cō  
suevit p'ctoz sibi adberēto dare. Quar  
to p'ctoz rep'ctoz lapsū d'ctoz. de q'  
bus sp' reserat dno sibi adberēto. Tarta u  
lud. Pac' serpenē enū et pone eū p'ctoz i q'  
p'ctoz alpeyrit eū inuēt. Quanto p'ctoz  
dulcē et desiderabilēz dequāntēz quā i se h'.  
Tarta illū. Gustate et vide. quā suā est dno.  
Sec' p'ctoz cognōtēz patre māiestatis  
q' ipm solū h'c p'ctoz. Tarta illud. Nemo no  
uit p'ctoz nisi sibi et cui h. no. reue. Receptio  
p'ctoz sec' exiū ad hac vita g'ctoz. h'ctoz  
nāq' p'ctoz q' mōt' d'ctoz suscipit xpm i  
hospitio cordis sui et lectulū floridum p'ctoz  
uoz meditatiōis eibz p'ctoz: cōduerit p'  
mōt' resp'ct' et suscipit a xpo: ut sibi cōduer  
it et occupit. semp' i inuētū h'c cu' ipō.  
Dec' vita est bona et irrigua: p'ctoz  
sibi adberēto mōt' et renouat' eoz cūctoz  
kēz. et domesticos dei facit. Est amabilis  
et dulcis ad p'ctoz: nō enī h'c amaritū  
nēz p'ctoz illi' nec mōt' p'ctoz ipi'. sed  
leniciā et gaudiū. Est d'ctoz i suauitate:  
ra q' h'c nō sapit fastidū exercitiā: cū ali  
q'oi pio corde fuerit frequēta. Est p'ctoz  
et reuētū. Nā sibi mōt'. Qui domesticus xpm  
recipit i t'ctoz mōt' d'ctoz exuber  
ratiā p'ctoz uoluptatē. Est cōsolatiō sol  
tario. et quibz optim' comes iugis sociōta  
tis. solaciū et cōsolatiōis: ac l'ctoz fontib'io  
a facie inimici. et a tribulatiōe et p'ctoz  
p'ctoz. Dec' est vita plana et factis adē  
t'ctoz creatoz. de q' null' excusare se p'  
s' h'c p'ctoz sibi māiestatis: ad quā ne  
mo raptim p'ctoz nū p'ctoz p'ctoz istā vi  
tas n'c' rēptoz. h'c d'ctoz incipit' et p'  
uult d'ctoz p'ctoz et p'ctoz p'ctoz: et i ea  
inuenire bonū sibi vbi t'ctoz turtures re  
pondat et ab'ctoz casti amicus pullos. q' p'  
sua capacitatē. Dec' vita multū reddit fa  
ctoz dei fauorabiles. pioz et benignoz cultoz  
rito suoz: p'ctoz ipm q' nō cū illis cōe ē gau  
diū. illerbi g'ctoz. Nūquid. b. uirgo mōt' mōt'  
cordis. pietatis et g'ctoz p'ctoz et d'ctoz. vel  
oculo lucos a te auerere. Quis sibi peccatoz.



Copiously annotated in a small neat cursive hand, apparently by a single contemporary owner, and in sumptuous contemporary binding

17. LOMBARDUS, Petrus, Sententiarum libri IV.

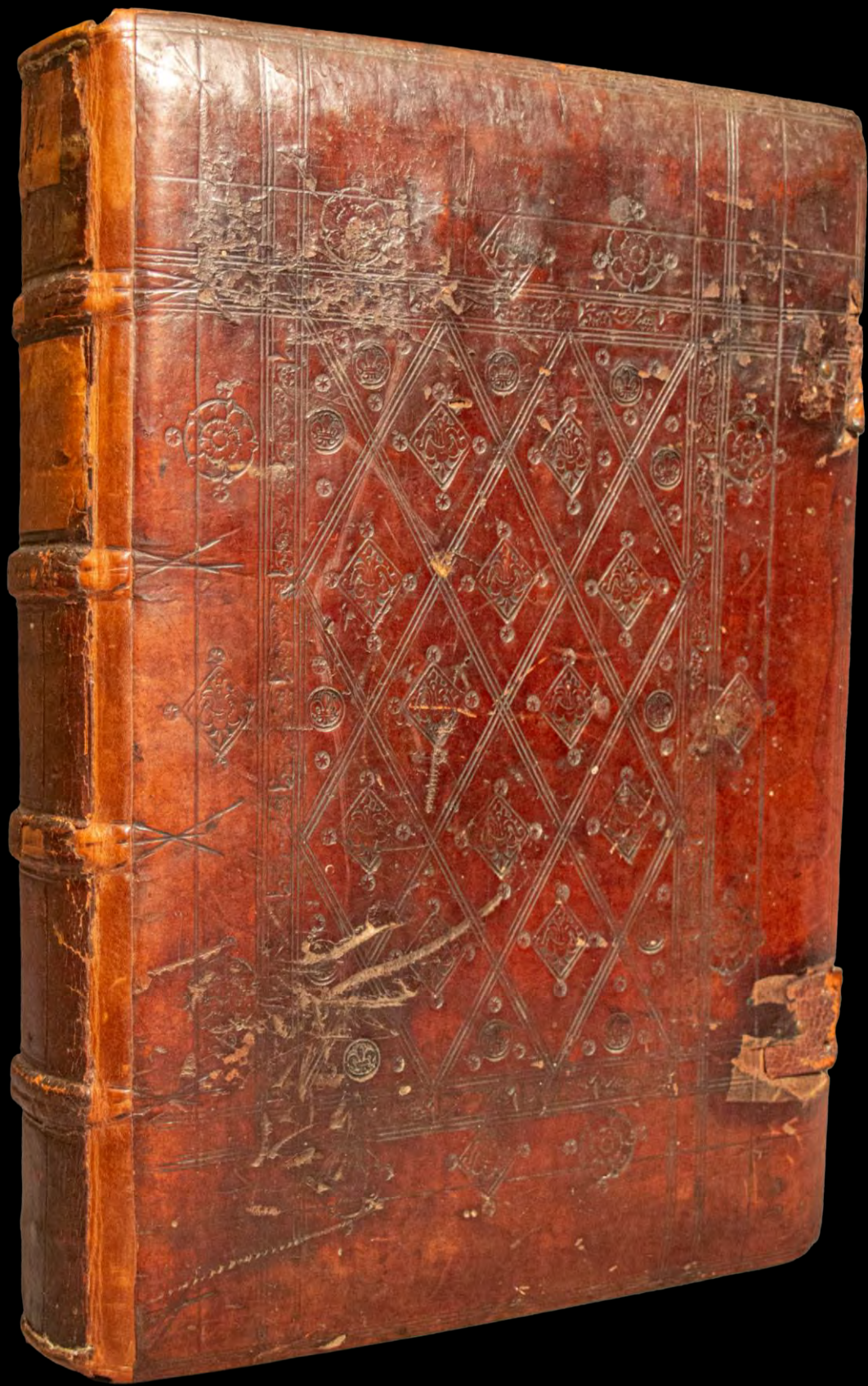
Basel, Nicolaus Kesler, 1486

Folio. a-h8.6 i8 k-p8.6 q-r6 (a1r title, a1v blank, a2r Books I-II, r8 blank); s-x8.6 y-z6 (s1 Book III, z6 blank); A-F8.6 G6 H8 (A1 Book IV, H8v colophon and device); I8 K10 (I1r alphabetical index, K10 blank). 232 leaves. 54 lines and headline, marginalia. Types: 1:180G (title), 2:82AG (text), 2:82BG (marginalia). Printer's woodcut device (Davies 8). 2- and 3-line capital spaces, most with printed guide letters. Later rubrication in quires t-x only. A few short marginal tears, light dampstaining at end, final blank leaf torn and repaired. Contemporary German blind-stamped calf over wooden boards, sides with central saltire panel, the compartments decorated with diamond-shaped fleur-de-lys stamps and smaller circular fleurs-de-lys framed with alternating large rosettes and the larger fleurs-de-lys, two brass fore-edge catches on lower cover and remnants of leather clasps on upper cover, lower pastedown from two 13th-century manuscripts on vellum, one relating to a Gospel, the other a scholastic text, title lettered on fore-edge (rebacked preserving original backstrip, front endpapers renewed); numerous deckle edges preserved.

*Copiously annotated in a small neat cursive hand, apparently by a single contemporary owner, a second hand appearing in Book IV, chapters 31-32 (F1-F2). A note on the title by the principal annotator clarifies the difference between Petrus Lombardus and Petrus Comestor (according to legend they were brothers), explaining that one was the commentator of the Psalms and Pauline Epistles, while to the other was due the history of the early church. After first encountering opposition and attempts at censorship, Peter Lombard's Sententiae became the standard textbook of Catholic theology during the later middle ages. This is the probable seventh of 21 recorded fifteenth-century editions. At the death of Bernhard Richel in 1482 his son-in-law Nicolaus Kesler, or Kessler, a native of Bottwar, took over the press. Under Kesler's management the shop became one of the most important in Basel, making use of a rich variety of typographic material, and printing predominantly theological, homiletic and canonical texts, along with a few humanist works. This copy was part of the Nakles Collection (Christie's, New York, 2000).*

£12,000





18. SPIERA, Ambrosius de; VENETUS, Marcus (editor) *Quadragesimale de floribus sapientiae*. Venice: Bonetus Locatellus for Octavianus Scotus, 1488

20 February 1488/89. 4to [314] leaves (first and last blank). Gothic type; 60 lines & headline: with white on black woodcut printer's device at end. Rubricated with guide letters and capitals beautifully supplied in red with decoration often extended into the margins. A contemporary owner has written Flores Sapienne on the recto of the first blank leaf. Few tiny round worm holes in first few and last few leaves with small worm hole in bottom blank margins of some leaves; few contemporary annotations and pointing hands in the margins; some faint spotting. Contemporary blind tooled calf over wooden boards with two clasps (front hinge expertly repaired, few tiny worm holes and light rubbing) with contemporary vellum MS spine label and two brass clasps (bottom clasp a newer substitute). Fourth edition of this book of Lenten sermons by

the Servite theologian and preacher Ambrosius de Spiera (ca. 1413-1454/55).

*First published in 1476 by Vindelinus de Spira in Venice, this popular collection would go through seven editions by 1516. The Quadragesimale, as the names suggests (Quadragesima, the forty days of Lent) is a group of sermons delivered during the season of Lent. By Ambrosius time the name Quadragesimale had become common for sermons preached in Lent. G.R. Owst indicates that the work of the Mendicants undoubtedly take first place where Lenten oratory is concerned. Its greatest monuments are their immense Quadragesimalia which elaborately divided discourses for each of the forty days. Ronald M. Rentner, Ambrosius Spiera: A Fifteenth-Century Italian Preacher and Scholar, in Church History vol. 43, no. 4 (Dec. 1974) pp. 448-459. A very handsome copy of this beautifully rubricated incunabula preserved in original finely decorated binding. Hain-Copinger 922: GW M43134; BMC V, p.436; Goff S-681; ISTC No. is00681000.*

£6,800





19. **Tauler, Johannes, Meister ECKHART. Sermon des grosz gelarten** in gnade[n] erlauchte[n] doctoris Iohannis Thauleri predigerr ordens. Weisende auff den neheste[n] waren wegk. yn geiste czu wa[n]dern durch überschwebe[n]den syn. Vnuoracht vo[n] geistes ynnige[n] worva[n]delt i[n] deutsch ma[n]che[n] me[n]sche[n] zu selikeit. [with] [MERSWIN, Rulman], Hystoria Thauleri.

Leipzig, Conrad Kachelofen, 17 March 1498.

FIRST EDITION. Quarto. 290 leaves: 281 numbered leaves (ff. I – CCLXXXI); 8 unnumbered leaves (title-page and index). Gothic letter. Two 36-line columns. 8-line opening title on upper half of first leaf; 7-line capital space with a large rubricated initial at the beginning of the first sermon, several 3-line capital spaces with small printed guide-letters throughout. Completely rubricated with numerous painted Lombard initials, which were added on top of the printed guide-letters in bright red ink. Some occasional offsetting of red ink. Occasional marginalia in an early hand. Bound in contemporary blind-stamped pigskin over wooden boards, spine with three low-raised bands covering thick double



sewing supports. Original brass clasp and catch, closing on the left board, both decorated with etched sphinxes. Geometrical frames on covers, lines arranged in a hatched or lozenge design within central panels, and imperial eagles tooled within the four-square sections at the corners. A nicely rubricated and clean incunabulum; only two small repairs to blank foot margins of title and second leaf. A fine copy.

This is the first printed edition of the Sermons of Johann Tauler (c. 1300 – 1361), one of the great Rhineland mystics of the fourteenth century. He was educated in the Dominican convent of Strasbourg, where Maister Eckhart was giving lessons in theology in the same years. After completing his studies, he returned to Strasbourg and started his career as a preacher for the Dominican convents of the city. As a result of the tensions between the papacy and the Emperor Louis IV, the Dominicans were forced to leave Strasbourg and Tauler found refuge in Basel. Here, he became acquainted with the 'Friends of God' (Gottesfreunde), a movement of priests and laymen for the spiritual renewal of the Church. Their teachings were taken from Eckhart's sermons and other mystics' such as Henry Suso and Mechthild of Magdeburg and they were deeply influenced by the Beghard movement, which was later regarded as heretic.

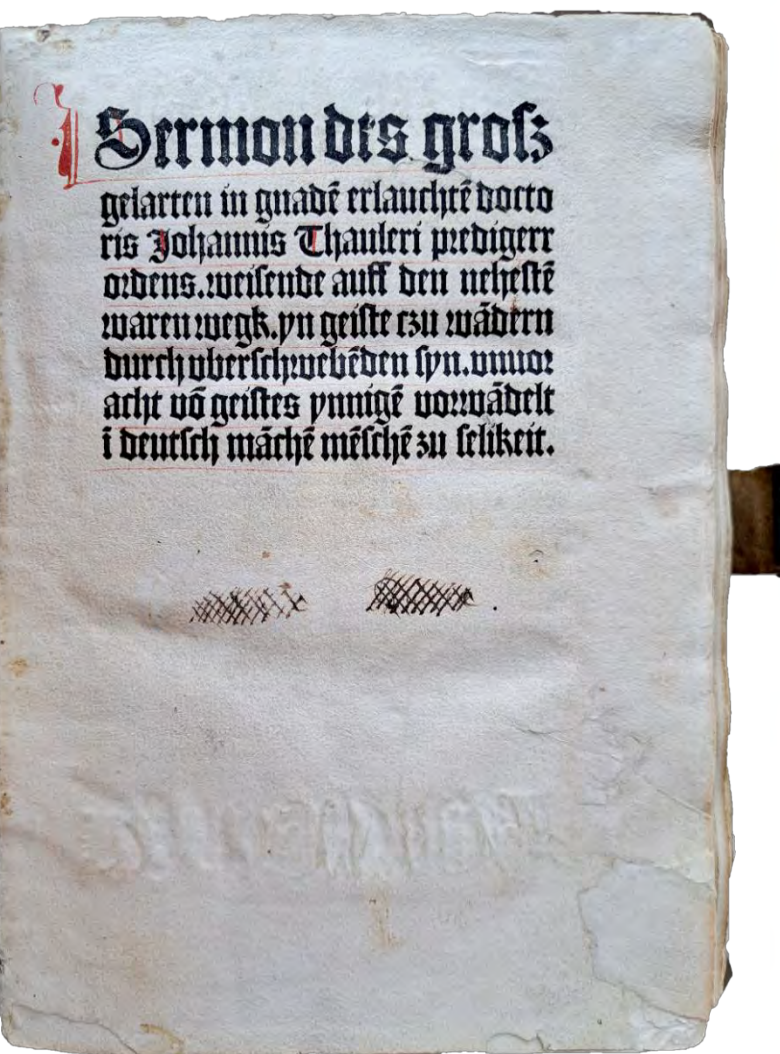
This book collects the complete sermons of Tauler, including four sermons by Maister Eckhart, also printed for the first time.[1] The sermons are followed by an account of Tauler's life probably written by Rulman Merswin (c. 1307 – 1382), the leader of the Friends of God.[2] In this short biography, the anecdote of the learned

man's conversion to the more experiential spirituality of the Friends of God by the mysterious "Layman from the Oberland" is told for the first time. This will be later repeated in Merswin's autobiography *The Story of the First Four Years of a New Life*. Tauler's teachings remained popular throughout the fifteenth century and his undogmatic approach to spirituality was later taken up by Martin Luther. His writings are widely considered to be one of the best achievements in German prose of the

fourteenth century. His sermons encouraged the faithful to find God's presence within themselves rather than looking outwards. He further implied that the adoption of a perfect lifestyle could lead to experiencing unity with God in this life.

HC \*15346; GW M45246; BMC III, 628 (IA. 12345); Goff T-48; BSB-Ink T-62; ISTC it00048000.

£22,000



An attractive sammelband of 5 devotional works by  
Thomas a Kempis, Edmund of Abingdon,  
Thomas Aquinas, Henricus de Hassia and John Chrysostom.

20. [1490 – 1513] All titles are rare. Some full-page woodcuts as colophons.

Bound in original early blind-stamped leather, torn across to expose the boards and held with 3 string bands. Brass clasps.

The first four titles all with German imprints and post-incunabula, the last title probably printed Basel, 1490. 155mm x 110mm

1. **Thomas (von Kempen)** (Principal Author)  
*Ortulus rosarum in valle lacrimarum. S Bernardus de cura et modo rei familiaris utilius gubernande. etc.* [Köln, per Hermann Bungart, 1513]

[72]p Lacks initial blank. Title page with 2-line gothic title and printer's colophon, some small holes and fore-edge slightly ragged. Text in gothic script, initials rubricated in red throughout. A very good copy.

Only 4 known copies.

*The work "Ortulus Rosarum in Valle Lacrimarum" is attributed to Saint Bernard of Clairvaux, a prominent medieval theologian, philosopher, and Doctor of the Church. The title can be translated to "The Little Garden of Roses in the Valley of Tears."*

*In this work, Saint Bernard of Clairvaux provides guidance on the spiritual life, emphasizing the cultivation of virtues, devotion, and prayer. The imagery of a "garden of roses" suggests the idea of nurturing spiritual growth amid life's challenges and difficulties, represented by the "valley of tears." The work likely contains advice and reflections on how individuals can lead a more virtuous and spiritually fulfilling life.*

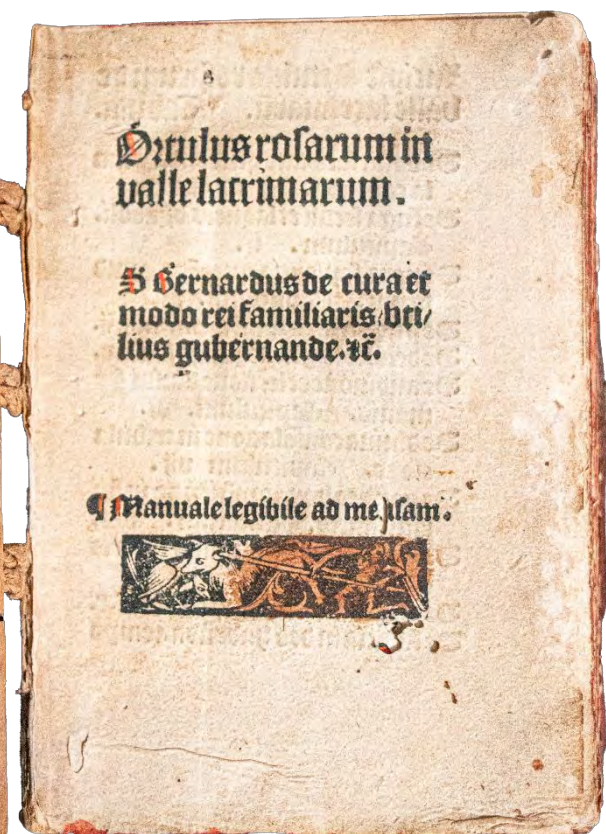
*Saint Bernard of Clairvaux is known for his profound writings on various aspects of Christian spirituality, and his works have had a significant impact on the development of medieval Christian thought. "Ortulus Rosarum in Valle Lacrimarum" is one of the many texts through which he shared his insights on the spiritual journey and the pursuit of holiness.*

*[Bound together with:]*

2. **Speculum religiosorum** attr. **Edmund, of Abingdon**, Saint, Archbishop of Canterbury, approx.. 1170-1240. Paris, Jean Petit, [1509]

[38]pp Title page is a fully engraved illustration in heraldic fashion, title in single line above. Text is rubricated in red. A very good copy.

5 copies known. No copies recorded at auction.



The "Speculum Religiosorum" is a medieval Latin work attributed to Saint Edmund of Abingdon, also known as Saint Edmund Rich. He was the Archbishop of Canterbury from 1234 to 1240 and was recognized for his piety, learning, and commitment to monastic and religious life.

The "Speculum Religiosorum," which translates to "Mirror for Religious," is a spiritual and instructional text intended for those in religious life, particularly members of monastic orders. It provides guidance on the principles of monastic living, the virtues to be cultivated, and the challenges that religious individuals may encounter in their pursuit of a devout life.

This work reflects the ascetic and contemplative values of the time and is often considered a valuable source for understanding the spirituality and ideals of the medieval Church. Saint Edmund of Abingdon's association with the "Speculum Religiosorum" underscores his importance as a

spiritual and ecclesiastical figure during the 13th century.

However, it's important to note that authorship attribution for medieval works can sometimes be uncertain, and there may be debate among scholars about whether Saint Edmund of Abingdon was the actual author or whether the work was written in his name by others. Nonetheless, the "Speculum Religiosorum" remains a notable text within the context of medieval religious literature.

[blank]

[Bound together with:]

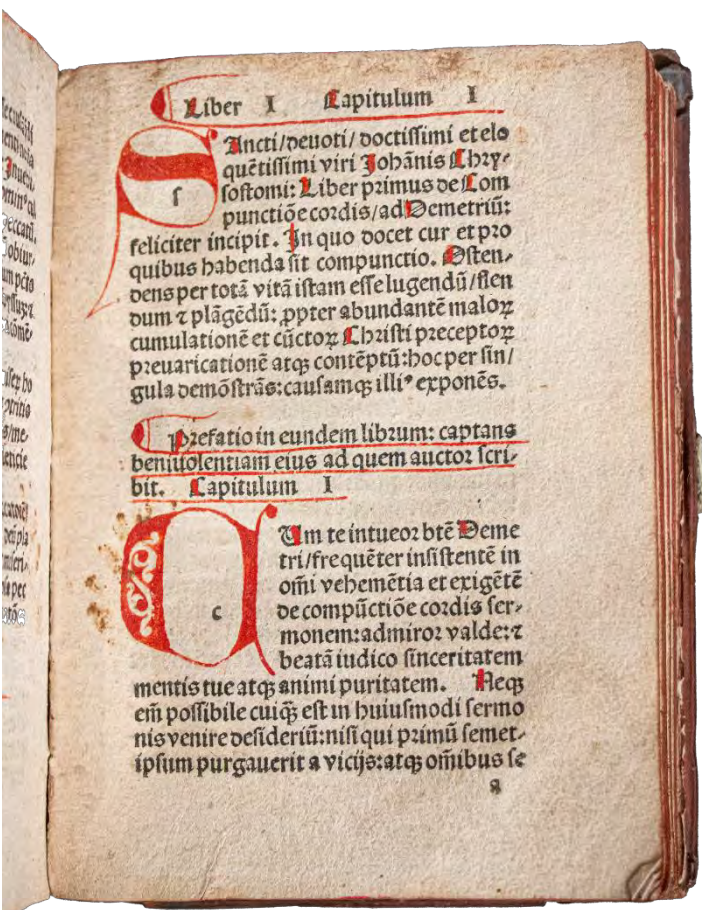
### 3. Thomas (von Aquin, Heiliger) (Principal Author)

Confessionale seu libellus optimus beati Thome de Aquino: de modo confitendi: et de puritate conscientie cuilibet confessori et confiteri volenti perutilis et necessarius [Köln, Martin von Werden, 1508]

[24]ff. Title page 5 lines of title rubricated in red under which a large wood cut of crowned Virgin Mary and the Christ child. Gothic text rubricated in red throughout. Final page has the woodcut repeated from the title page. A very good copy.

Thomas Aquinas on the way of confessing and the purity of conscience, useful and necessary for every confessor. "Confessionale seu libellus optimus beati Thome de Aquino: de modo confitendi: et de puritate conscientie cuilibet confessori et confiteri volenti perutilis et necessarius," refers to a work attributed to Saint Thomas Aquinas, a renowned medieval theologian and philosopher.

The title can be translated to "Confessionale or the Excellent Book of Blessed Thomas Aquinas:



Confessionale seu libellus optimus  
beati Thome de Aquino : de modo  
cōfitendi: et de puritate cōscientie cui  
libet Confessori et confiteri volenti  
perutilis et necessarius.



*On the Manner of Confessing and the Purity of Conscience, Very Useful and Necessary for Any Confessor or Penitent Willing to Confess."*

*This work is likely a manual or guide for priests (confessors) and penitents, providing instructions on the sacrament of confession, including how to confess sins properly and how to achieve a pure and contrite conscience. It would have been used as a resource within the context of the Catholic Church for the administration of the sacrament of reconciliation.*

*Saint Thomas Aquinas is known for his extensive writings on theology and philosophy, and this particular work is an example of his contribution to practical and pastoral theology. It aimed to assist both priests and individuals seeking forgiveness through the sacrament of confession. 12 copies of which 8 are located in Germany. No auction records.*

*[Bound together with:]*

4. **Henricus de Hassia** (Principal Author). *Secreta sacerdotum que in Missa teneri debent multum utilia. Collectum per Venerabilem Magistrum Henricum de Hassia [Köln, Minores Retro, 1502]*

[24]ff Title page with 5 line title in gothic type. On reverse of title is a small woodcut of the crucifixion with rubricated red blood. Text rubricated throughout. Final page has a woodcut of two angels standing over the head of Christ which has the crown of thorns. A very good copy. This work went through many editions although there are only 3 recorded copies in German libraries.

*This text is a medieval Latin work that focuses on the responsibilities and duties of priests during the celebration of the Mass. It provides guidance on the proper conduct and ritual procedures to be followed by priests during Mass.*





"*Secreta Sacerdotum*" is essentially a manual for priests, offering practical advice on how to carry out their sacred duties in the context of the Catholic Mass. It was intended to help clergy understand and perform their roles with precision and reverence.

This work, while not as well-known as some of Henricus de Hassia's other writings, reflects his commitment to religious scholarship and his desire to provide practical guidance to priests in their service to the church. It remains a valuable historical document for understanding the liturgical practices and religious thought of the time.

Henricus de Hassia, also known as Heinrich von Hassia, was a 13th-century German philosopher and theologian. He is primarily known for his contributions to the medieval scholastic tradition, particularly in the areas of theology and metaphysics. Henricus de Hassia's works often explored the intersection of faith and reason, a central theme in medieval philosophy.

Henricus de Hassia's scholarship played a significant role in the development of Scholasticism, a school of thought that sought to reconcile Christian theology with classical philosophy, particularly the works of Aristotle. His writings had a lasting impact on medieval intellectual thought, and he remains an important figure in the history of Western philosophy and theology.

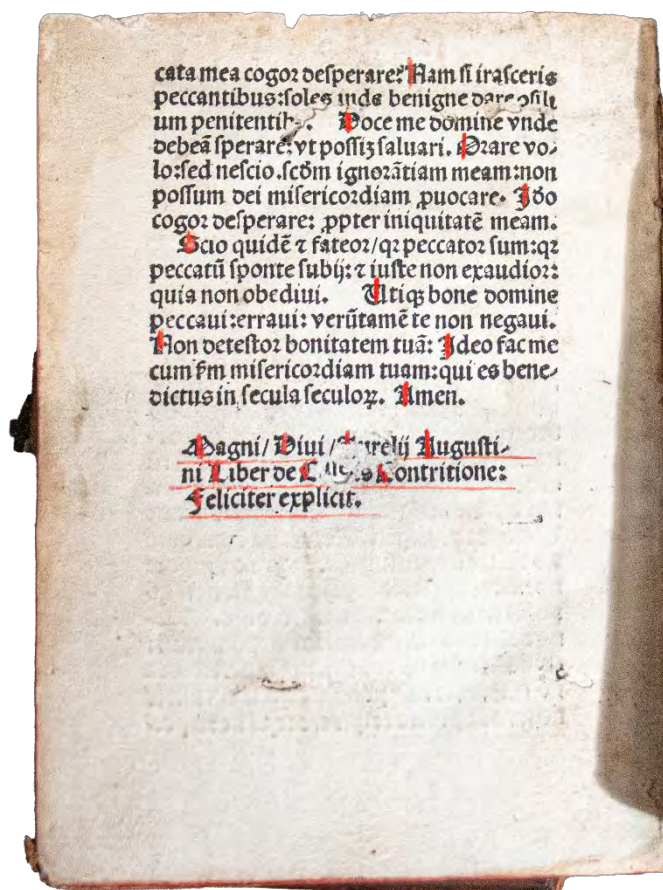
[Bound together with:]

5. **Chrysostum, John Chrysostomus** de Cordis Compunctione Augustinus de Contritione cordis Michael Furter, Basel 1490

[69]ff (lacking final blank) Title page is 6-lines gothic type with rubrication. Text is rubricated throughout and with large initials painted in spaces left for drop caps. A very good copy.

The 'cordis' is associated with the writings of Saint John Chrysostom, an early Christian theologian and Church Father, Patriarch of Constantinople from c.397. "Cordis Compunctione" could be translated to "Heartfelt Compunction" or "Spiritual Sorrow." Saint John Chrysostom is known as 'golden-mouth', a cognomen given centuries after his death honouring the rhetoric of his sermons and writings on various aspects of Christian faith and practice, including repentance and the contrition of the heart.

£6,000



Speculū religiosorum



de valle lachry  
egregias de  
mit felicit  
causa.  
Antiquū  
ro ibidem ppie  
anne per her  
actwed) Cues  
ungentesimo

ly & successfully made use of in all y<sup>e</sup> branches of human  
tho' & accord. y<sup>e</sup> plan y<sup>e</sup> inspired writers have taught us to  
son w<sup>ch</sup> regard to religious truth, and in y<sup>e</sup> way to elucidate  
robust y<sup>e</sup> doctrines of charity. The Apostle had laid do  
y<sup>e</sup> as a doctrine of charity y<sup>e</sup> we are justified freely by y<sup>e</sup>  
of God thro' y<sup>e</sup> redemption y<sup>e</sup> is in J. C. by faith in his ble  
How for y<sup>e</sup> establishment of y<sup>e</sup> he teaches us y<sup>e</sup> Abraham wa  
ified not by works for y<sup>e</sup> he w<sup>ch</sup> have y<sup>e</sup> of glory for to h  
worketh y<sup>e</sup> reward is not reckoned of grace but of debt,  
grace in as much as his faith was imputed to him for rig  
ousness previous to his circumcision. The effects y<sup>e</sup> y<sup>e</sup> prom  
was not to Abraham thro' y<sup>e</sup> Law but thro' y<sup>e</sup> righteousness of fa

In y<sup>e</sup> verses at y<sup>e</sup> time read for exposition y<sup>e</sup> Apostle proceeds  
illustrat. y<sup>e</sup> care of Abraham by pointing out y<sup>e</sup> nature of his fa  
by mention. y<sup>e</sup> design of y<sup>e</sup> H. Ghost in record. y<sup>e</sup> his case?

v. 19. And be. y<sup>e</sup> not weak in faith, he considered not his  
body now dead, q<sup>th</sup> he was about  
yet y<sup>e</sup> deadness of Sarah's womb.

# SERMONS

but strong. It is not essential to y<sup>e</sup>  
strong. Ho: if we have faith but as a grain of mustard seed  
shall be well w<sup>th</sup> us. Were great strength of faith necessary  
tuation, y<sup>e</sup> w<sup>ch</sup> open up a door for y<sup>e</sup> minds be. y<sup>e</sup> perplexed w<sup>ch</sup>  
y<sup>e</sup> narrowed up w<sup>ch</sup> fears. But y<sup>e</sup> bruised reed God will  
y<sup>e</sup> smok. y<sup>e</sup> flux he will not quench. He shall gather  
his arms, & carry y<sup>e</sup> in his bosom & shall gently lead  
y<sup>e</sup> are w<sup>ch</sup> young. These scriptures de. y<sup>e</sup> prove y<sup>e</sup> stro  
is not essential to y<sup>e</sup> nature of justify. y<sup>e</sup> faith. For per  
have y<sup>e</sup> H. Ghost in record. y<sup>e</sup> his case?

## An early English book of Sermons by a translator of the King James Bible

21. **Eedes, Richard, Six Learned and godly sermons.** London : Printed by Adam Islip, for Edward Bishop, 1604.

Title within typographic border, ink manuscript inscription, browned with some minor soiling, occasional ink markings (underlining and marginal), bookplate and paper clipping to front paste-down, trimming to top edge (close to head-lines), the odd spot, endpapers renewed, later calf, cover original leather, rebacked. [STC 7526]. Only 3 copies abroad.

*Richard Eedes (1555–1604) was an English clergyman known for his involvement in the translation of the Authorized King James Version of the Bible. He served as the Dean of Worcester and was part of the Second Oxford Company of translators, although he passed away during the early stages of the project.*

*Born in Bedfordshire, Eedes received his education at Westminster School and became a student at Christ Church, Oxford. He held various academic degrees and became recognized for his preaching skills.*

*His rise in the Church was swift, acquiring prebends and appointments at Salisbury, Christ Church, and Hereford. He became Dean of Worcester in 1597 and held other ecclesiastical roles.*

*Eedes gained favor with King James I, who selected him as one of the translators for the King James Version of the Bible. However, he died in 1604 in Worcester before the translation was completed. He was interred in Worcester Cathedral.*

*Eedes was also attributed with works such as the lost Latin tragedy "Julius Caesar" and various poems in Latin and English. He authored "Six Learned and Godly Sermons" (1604) and "Three Sermons" (1627), while his friend William Gager dedicated verse to him.*

*In summary, Richard Eedes was a prominent English clergyman and translator for the King James Version of the Bible, who held various significant positions in the Church before his passing in 1604.*

£1,750

SIX  
LEARNED  
and godly Sermons:

Preached

Some of them before  
the Kings Maiestie, some  
before Queene Elizabeth.

By

RICHARD EEDES,  
Doctor of Diuinitie, Deane  
of the Cathedrall Church of  
Worcester, and Chaplen in  
ordinarie to them

both.

See ye Texts in ye next page.

LONDON,  
Printed by Adam Iſtip, for  
Edward Biſhop. 1604.

## A Sammelband of 4 Works by C17th Puritan Divines

Four works by C17th English Puritans bound together in one volume.

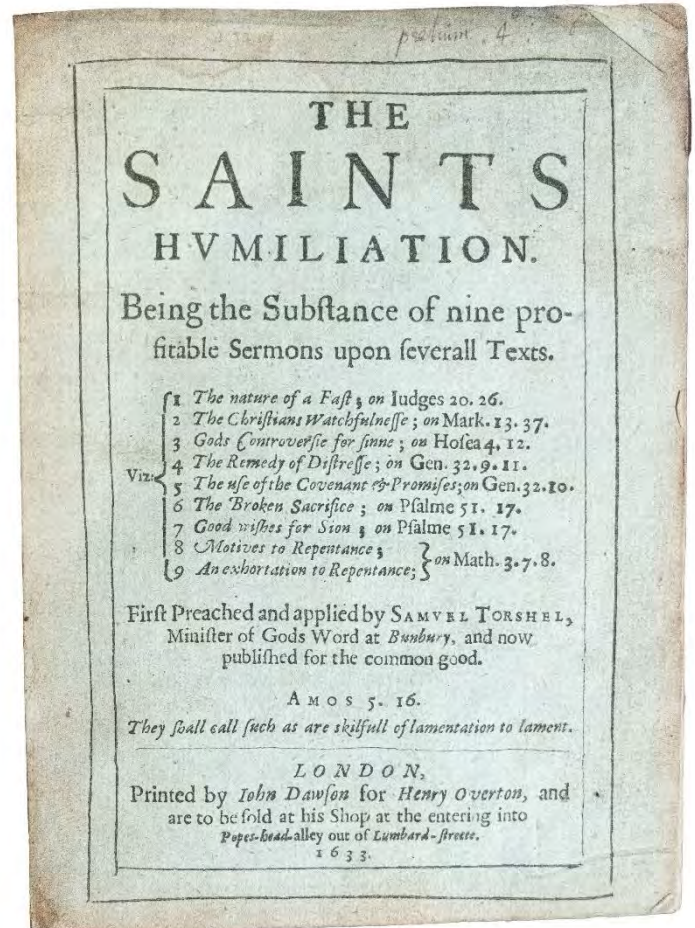
### 22. Samuel Torshell [1604-1650]

'The saints humiliation. Being the substance of nine profitable sermons upon severall texts. viz: 1 The nature of a fast; on Iudges 20.26. 2 The Christians watchfulnesse; on Mark. 13.37. 3 Gods controversie for sinne; on Hosea 4.12. 4 The remedy of distresse; on Gen. 32.9.11. 5 The use of the covenant & promises; on Gen. 32.10. 6 The broken sacrifice; on Psalme 51.17. 7 Good wishes for Sion; on Psalme 51.17. 8 Motives to repentance; 9 An exhortation to repentance; on Math. 3.7.8. First preached and applied by Samuel Torshel, minister of Gods Word at Bunbury, and now published for the common good.'

*London: printed by Iohn Dawson [and R. Young] for Henry Overton, and are to be sold at his shop at the entering into Popes-head-alley out of Lumbard-streete, 1633.*

Quarto. [8.25" tall x 6.00" wide]. 1st Ed. ESTC ref; 006189857. STC 24142.

Collates complete [38], 116, 69, [1]p. Lacks the two blank leaves only. A good, sound copy. Occasional light marks or blemishes, small water marks else a good copy of a scarce work. One leaf with small blank marginal paper loss. Final leaf with some very early msn toes and a small drawing of a horseman.



[Bound together with:]

### Joseph Mede [1586-1638]

'The apostasy of the latter times. In which, (according to divine prediction) the world should wonder after the beast, the mystery of iniquity should so farre prevaile over the mystery of godlinesse, whorish Babylon over the virgin-church of Christ; as that the visible glory of the true church should be much clouded, the true unstained Christian faith corrupted, the purity of true worship polluted. Or, the gentiles theology of dæmons, ... supposed to be mediators

between God and man: revived in the latter times amongst Christians, in worshipping of angels, ... bowing downe to images, worshipping of crosses, &c. All which, together with a true discovery of the nature, originall, progresse, of the great, fatall, and solemn apostasy, are cleared. Delivered in publique some years since upon I. Tim. 4. 1, 2, 3. By Ioseph Mede B.D. and late Fellow of Chists Colledge in Cambridge.'

*London: printed by Richard Bishop for Samuel Man dwelling at the singe of the Swan in Pauls Church-yard, 1642.*

ESTC ref; 006101673. Wing M1591. Collates complete [16], 152p. A good copy. Title page with slight marginal wear. Occasional marks, blemishes or reading wear commensurate with age. 9 leaves with tissue repair to worming [see

image]. Otherwise a sound enough copy of an uncommon work by Joseph Mede.

*[Bound together with:]*

### Jeremiah Burroughs [1599-1646]

'The saints treasury. Holding forth 1. The incomparable excellency and holinesse of God. 2. Christs all in all. 3. The glorious enjoyment of heavenly things by faith. 4. The naturall mans bondage to the law, and the Christians liberty by the gospell. 5. A preparation for judgement. Being sundry sermons preached in London, by the late reverend and painfull minister of the gospel, Jeremiah Burroughes.'

*London: printed by T[homas]. C[hilde]. for John Wright at the Kings head in the Old-baily, 1654.*

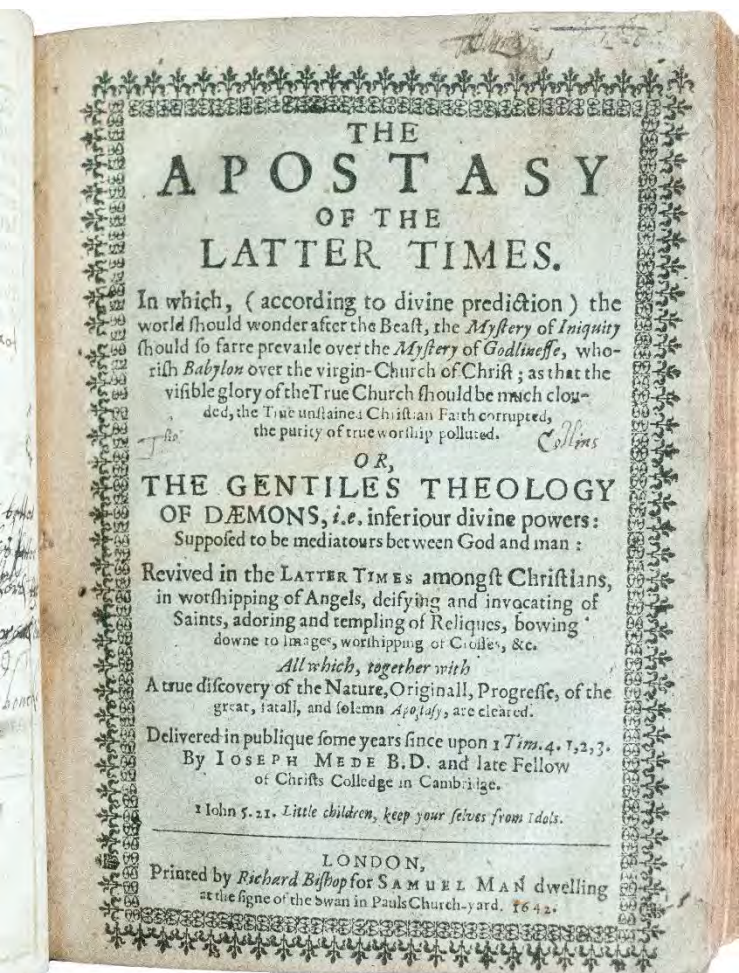
ESTC ref; 006090350. 1st Ed. Wing B6114. Collates textually complete, no portrait present. [10], 131, [17]p.

A good, solid copy. Minor marks, blemishes or reading wear commensurate with age else good. The odd grubby mark else clean and sound. A puritan classic by Burroughs.

*[Bound together with:]*

### Thomas Douglas [active 1661].

'Theanthrōpos or The great mysterie of godlines, opened by way of antidote against the great mysterie of iniquity, (now awork in the Romish Church.) In a sound and seasonable treatise; wherein 1. The incarnation of the Son of God (and evangelicall love, wisdome, humility &c.



expressed in that contrivance) is fully explicated and displayed. 2. Ceremonies in poynt of divine worship are concluded to be by Christ (the true



Messiah) abrogated; and examined whether they are not since Christ, Jewish-anti-Christian; where the Jew and Judaizing Christian are deservedly taxed. 3. Christian liberty with its VIII steps and V boundaries, is modestly and briefly asserted; and many other matters of consequence and moment are imparted; but now published for vindication of the truth and its assertor. By Thomas Douglas,

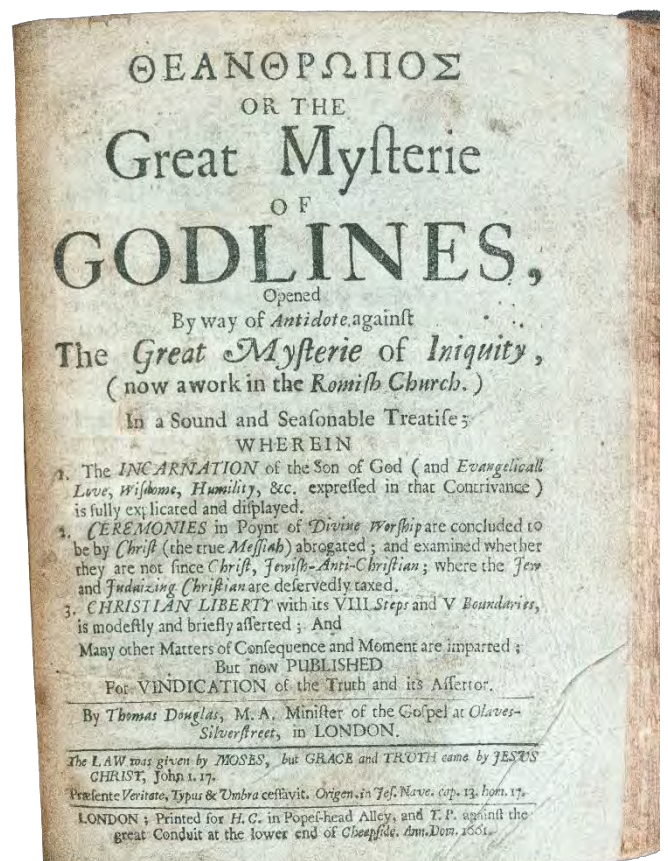
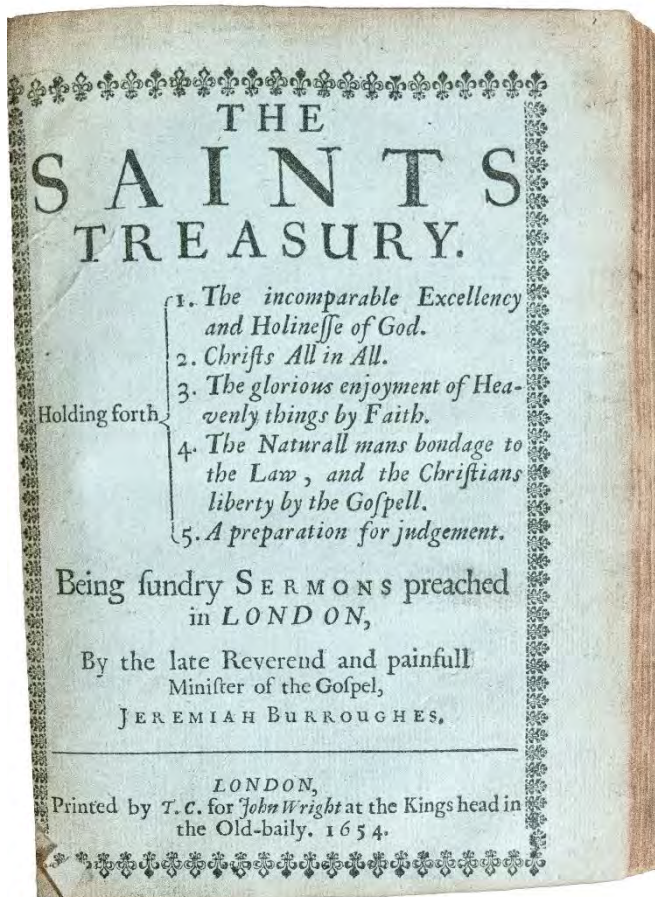
M.A. minister of the Gospel at Olaves-Silverstreet, in London.'

*London: printed for H.C. in Popes-head Alley, and T.P. against the great Conduit at the lower end of Cheapside, ann. Dom. 1661.*

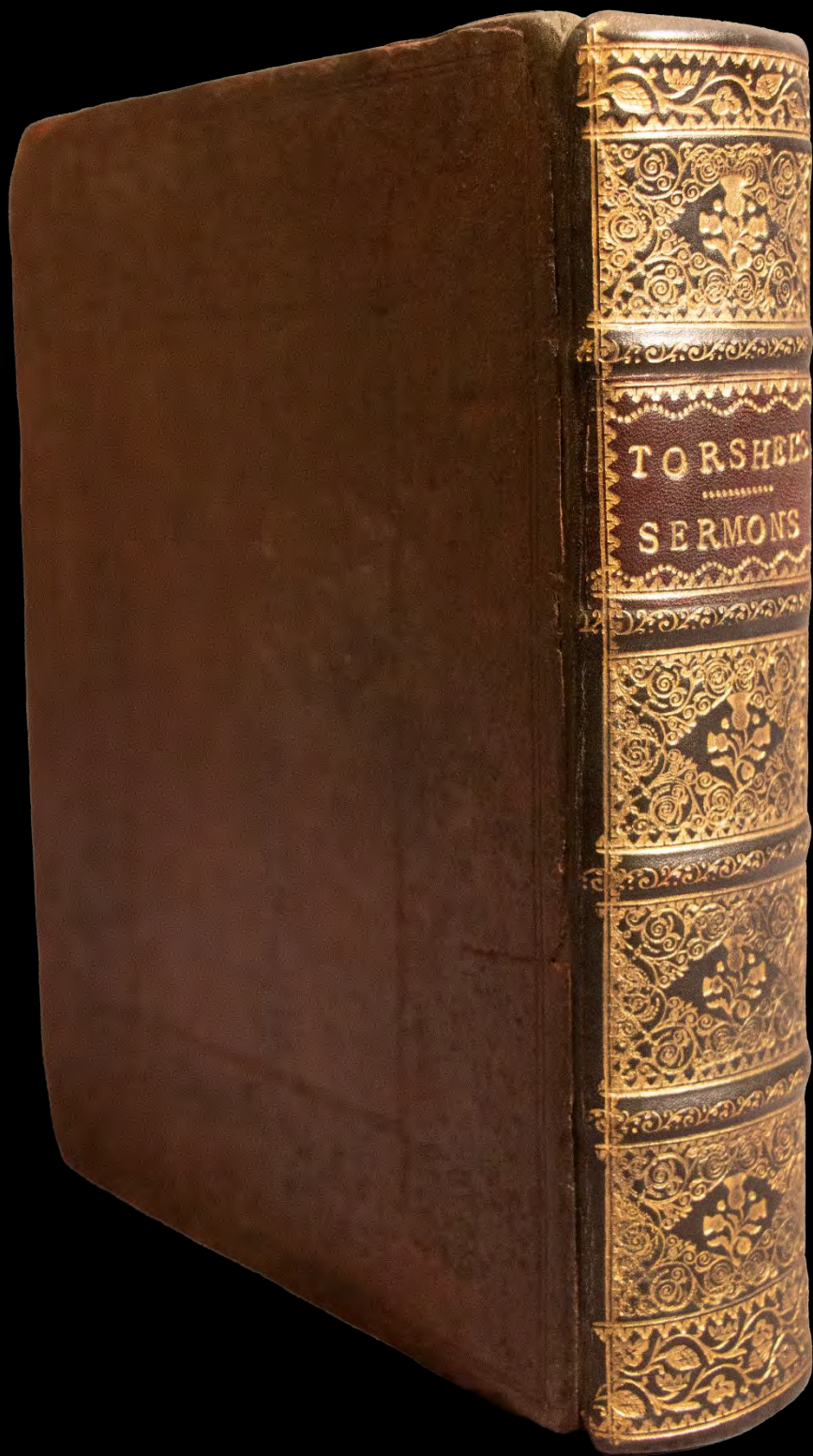
ESTC ref; 006119581. Wing D2040. Collates complete [8], 74p. A good, solid copy. Title page a little toned or grubby else the text is good and clean. A scarce work by this more obscure author.

Bound in a rather attractive contemporary full calf binding with double blind ruling to edges and central panel as well as blind tooled flower décor to corners in both the front & rear boards. Finely re-backed with raised bands, ornately tooled in gilt with a red calf label lettered in gilt. A superbly restored period binding.

£1,800







TORSHEES  
SERMONS

## Unpublished manuscript sermons of an Ejected Puritan minister

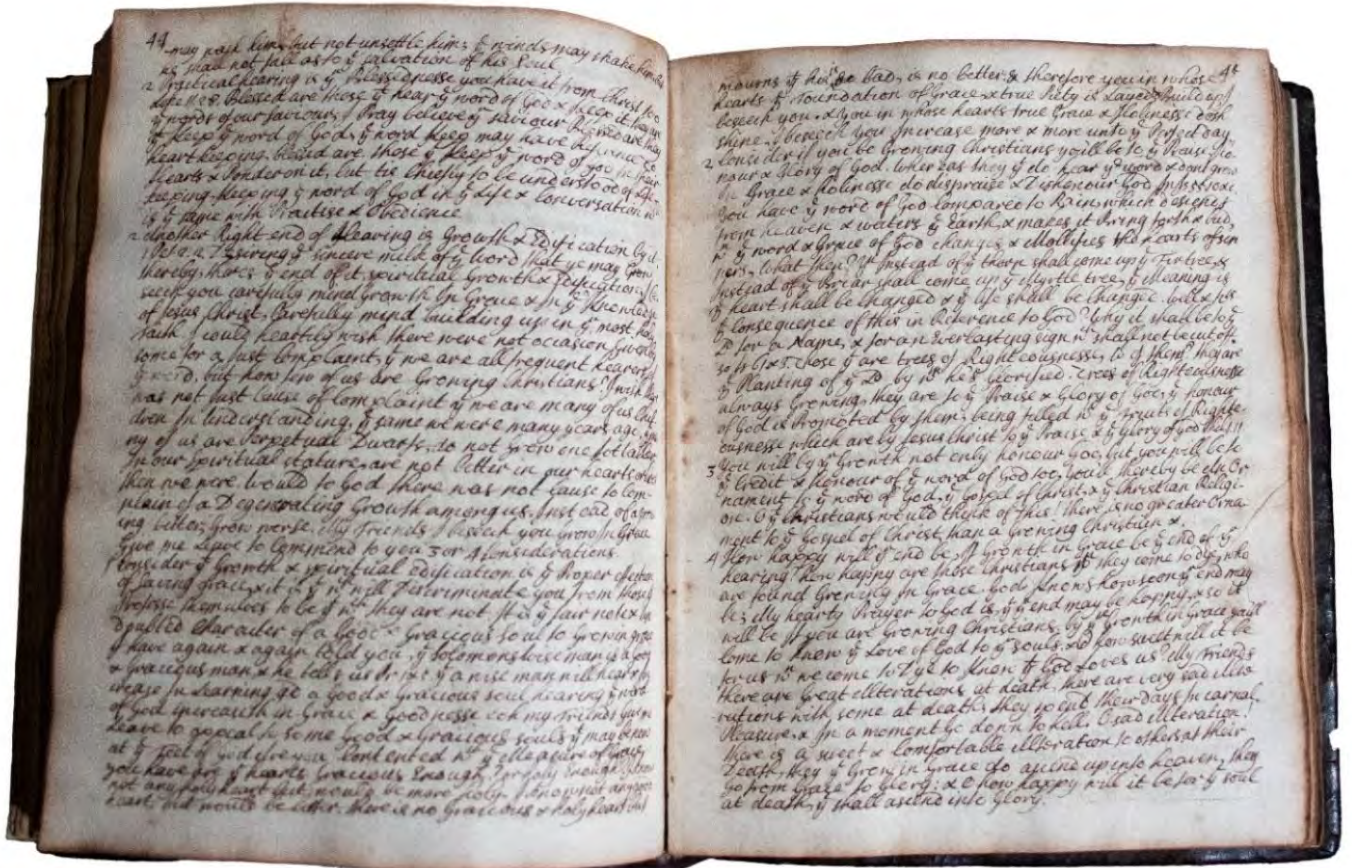
### 23. YEO, Rev. William, EVANS, Richard.

[Unpublished manuscript sermons by and ejected dissenting minister and his son-in-law]. [Devon, England?], [c.1716]

Quarto. Manuscript on paper, in two separate hands. [6], 81, [3]; [2], 81, [1]; [2], 16, [2]; [2], 93, [1]; [2], 110, [4]; [2], 25pp, [1]. Contemporary blind-tooled black calf, re-backed and re-cornered to style with original spine laid down; new end papers. Occasional spotting and marking, else fine. Previous owners' inscriptions to blank fly immediately preceding text, C19th provenance note and inscription to initial blank.

An entirely unpublished collection of transcriptions from manuscript sermons and devotional speech, originally preached by two Devonian ministers in the late 17th and early 18th centuries, in what appears to be two distinct hands, presented much in the manner of a printed work, in six separate sections, with separate divisional title pages, each with a thick black mourning-style border.

The first two sections of the volume as the text explains, are each 'the substance of several Sermons' by Rev. William Yeo (1617 – 1699), Totnes-born Puritan minister. His biography, a fair reflection of the tumult experienced by the dissenting ministers preaching during the mid-17th century is outlined by Edmund Calamy in the

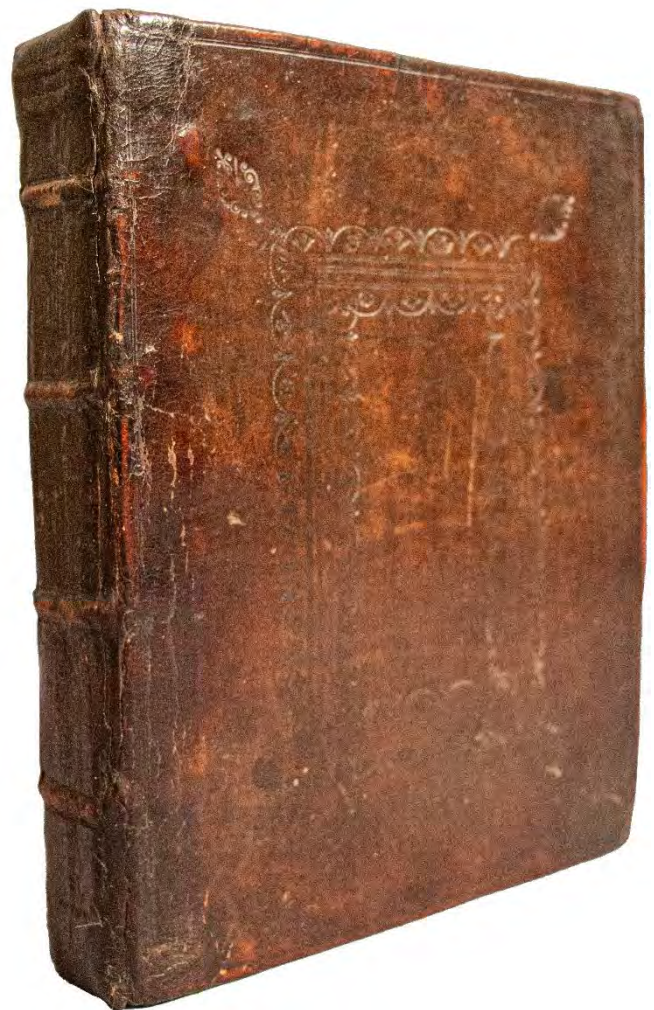


'Account of the Ministers, lecturers, masters and fellows of Colleges and schoolmasters who were ejected or silenced after the Restoration in 1660', contained within his second edition of Richard Baxter's history.

Yeo studied first at New Hall Inn, Oxford where he secured his BA in 1638 before transferring to Emmanuel College, Cambridge to study for his Masters. After receiving this Yeo served as chaplain in the Parliamentary Army, probably in the regiment of 'Colonel Gold' perhaps the Colonel William Gould who took command of the Plymouth Garrison in January 1644; but by late 1645 Yeo was an incumbent minister in the vicinity of Brighton, East Sussex. Later in the 1640s although likely due to the absence of complete records for this era, the firm date is unknown Yeo took up the rectorship of Wolborough near Newton Abbot where he remained until his dissenting views led to his ejection among some 2500 other Puritan ministers after the Act of Uniformity was passed in 1662. Calamy pointedly notes what these transcriptions - with just a single date of 1693 amongst them - appear to substantiate that Yeo continued 'firm to his Principles and Preach'd as the times would bear' it in spite of the threat of large fines and interfering constables, in the area of modern day Newton Abbott. Yeo's illicit preaching included, by repute, meetings at night near Bradley Woods and his steadfast and pioneering commitment to Devonian Non-conformity, eventually somewhat more accepted by the reforms of the 1670s and 1680s which allowed Yeo to officiate at a Presbyterian congregation, appears to have been cherished by several succeeding generations.

The third section of this manuscript is Yeo's funeral sermon preached by Rev. Richard Evans (b.1686) Vicar at Cullumpton, who had married the former's daughter, Francis in 1696. Frustratingly for those expecting further family detail, the first-person transcriptions of Evans' pious and lengthy 16 page funeral sermon notes that he is against 'Funeral Encomiums' as he 'would rather have their own work yn by words praise them (whose funerals I preach)'.

The 4th 5th and 6th sections contain further sermon discourses by Evans: respectively they concern the 'Nature and Properties of a Good Conscience' (from Hebrews 13:18); the 'Amiability of Christ in his Natures, Offices, Actions and Sufferings' (from Canticles 5:16) and



the 'Necessity of Getting Grace and Securing a title to Heaven (from Luke 10:42).

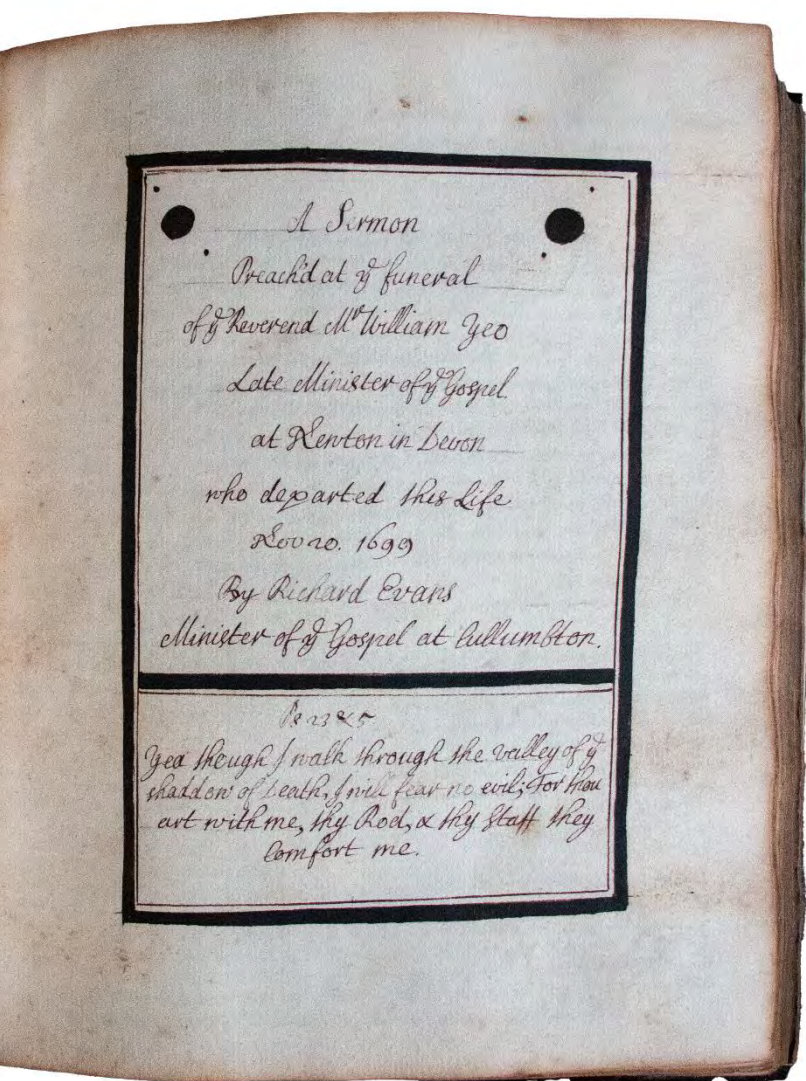
The dating and identification of the writers of this manuscript transcription is slightly troublesome and not helped by the appearance of what seems to be two distinct hands on two different paper stocks or the quarter format which has presented us making dated identification of the watermarks. The first three sections in a uniform hand clearly date given their reference to the late William Yeo to after 1699. Given the presence of the funeral sermon by the subject's son-in-law Richard Evans, it is tempting to hazard that the first hand

is his. Perhaps too, the earliest inscription (dated 1716) and heavily contracted provides a clue to the initial sections' origins. The second hand, as a note to the final leaf of the 6th the final section of the work confesses, appears to be that of Rev. Richard Evans' son, William Evans: 'written by me William Evans'. May God give me grace to read Practiss and Consider it for my souls Good. This is presumably the William Evans who has the later provenance of the volume within the Evans family and is well recorded in manuscript note which precedes the text by a later owner - and another relative and Conformist - **Jonathan Glyde (1808 – 1862)** sometime Vicar at Cullumpton and later at Bradford.

While some uncertainty remains over the creation of this volume it prevents a valuable opportunity for original research on the content of the sermons of a well-known pioneer of Devonian Non-conformity and those of his son-in-law. Neither Yeo nor Evans' work appears to have ever troubled the presses; and apart from Wills in the National Archives and life-event references in various parish registers and at Oxford and Cambridge we could locate no institutional holdings of manuscript materials such as this.

£4,800

Thanks to Tom Lintern-Mole for assistance in the description of this item.



Y<sup>e</sup> Amiability of Christ  
In his Natures, Offices, Actions & Sufferings,  
together with

Proper motives & Exhortations  
to Excite men to seek after an Interest in him,

&

Bear supream affection to him;

As also suitable

Marks to Discover whether our Love to him is Genuine,

& Means to Inflame it;

Set forth in several Sermons

By

Richard Evans.

Minister of y<sup>e</sup> Gospel at Cullumbton in Devon.

From Cant<sup>y</sup> 5<sup><sup>th</sup></sup> & 16<sup><sup>th</sup></sup>

Yea, He is altogether Lovely.

## 3 volumes of C18th manuscript Sermons – unpublished.

24. Three volumes of Sermons by an unidentified preacher, from a longer series of notebooks of which these 3 are the only survivors. *As follows...*

(1.) Lectures or Sermons Vol 2nd 6th Dec 1775 – 2 May 1779

96pp in a fine minuscule brown ink hand, close up to margins and filling the page. 162mm x 110mm. Bound in a self-cover brown paper. The first Lecture, numbered XVII which assumes there were sixteen lectures in the first volume, is on 'Romans 4:19 -End'.

(2.) Sermons 27th Dec 1778 – 14th Feb 1779. Vol 3.

64pp. 162mm x 110mm. Minuscule brown ink hand as per Vol 2. Index on front endpaper. Same brown self-cover as previous volume.

First sermon: 'Heb. IX It is appointed unto men once to die..'

(3.) Sermons 17th July 1782 – 9th Feb 1783 Vol. 15

[2],99, [1]pp Index of Texts. Paper cover, ragged and worn at extremities. Same hand as the previous two volumes.

£900



Index of Texts & Remarks upon Swed.

Lev. IX. 27	Page 1 = 16.	Delivered Dec: 27. 1778.	Jan: 17.
Lev. VI. 7.	17 = 32.	---	Jan: 10. 17.
John V. 40.	33 = 40.		Febr: 10.
Gen. III. 15.	41 = 44. 53 = 56.		Feb: 7.
John III. 3.	45 = 52.		Jan: 31.
John VIII. 32.	57 = 64.		Feb: 14.

Dec: 27. 1778 = Feb: 14. 1779.

Heb. IX. 27. It is appointed unto men once to die, but after this the Judgment.

There are few truths of a more alarming nature, and more fitted to humble the proud hearts of men than this, viz. that it is appointed unto them once to die, & after death to be judged. And yet wondrous to tell they can hear & think of it with indifference, and they can exhort one another with as much cordials as if they were events of no consequence & uninteresting. Sin however of soul prevents it from seeing its evil, if any come upon, hells it asleep & wraps it up in security lest it should be troubled or grieved by approaching danger, hardens its heart lest it be pierced it should be imprudently seek for deliverance. But O if the spirit of God would open the eyes of our understanding, and that engrave its truths of religion upon our hearts awake reason, so if we may evidence to ourselves & others if we are alive, & if the life we live is a life of faith. I must not conceal it from you, but publish to you young as well as to you old among you, to you strong as well as to you weak, to you healthy as well as to you sickly, to you rich as well as to you poor, to the high as well as to the low, to you beautiful as well as to you deformed, to you gay as well as to you slovenly, it is appointed unto all of you once to die & after death to be judged.

In discourse further upon these two events in a humble dependance upon the spirit of divine grace, we shall

I. Lay before you a few thoughts which in our meditations upon death merit our serious attention.

II. Offer a few directions for your improvement of this solemn & awful subject.

III. State the scriptures doctrine in regard to a future judgment.

IV. & Lastly conclude with some improvements & application.

We return to you first, namely to lay before you a few thoughts.

1<sup>st</sup> The nature of death, or what death is deserves our attentive consideration. Death is a great event, wherein it is that our souls are separated from our bodies. Eccl. 12. When shall the dust return to the earth as it was; and the spirit shall return to God who gave it. During natural life the soul & body continue united. They are knit together & do operate upon one another in a manner if no man is able to point out or explain. This un-



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