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# FIRSTS

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## Highlights

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*Stephen Butler*



1. **Bible, Latin.** 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.

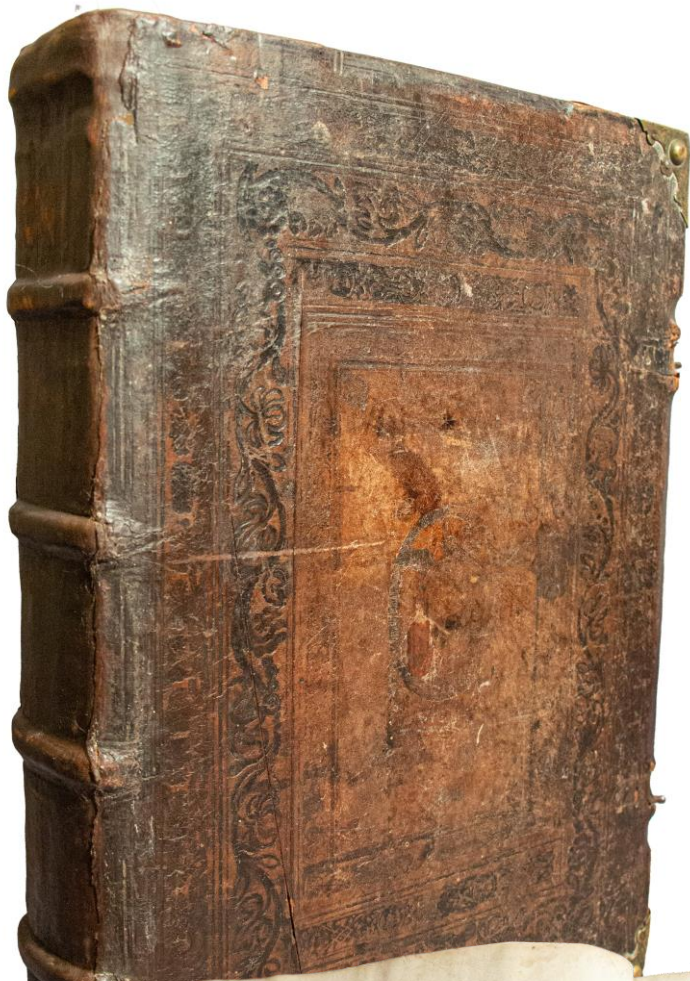
£9,000

Folio (340 x 230mm.); collation: aa8, bb6, a-z8, A-Q8, R6 AA-BB8, CC10, R6 and CC10 blank, double-column, c.145 woodcut coloured illustrations (2 full-page, 2 half-page) and numerous initials, all with early hand-colouring, underlining in red to text throughout, Eusebian canons in red architectural tables, title with repaired tear and old manuscript inscriptions erased causing some staining, occasional light soiling to corners or staining but a fresh copy generally, some light worming to index, the odd neatly repaired tear, contemporary blind-stamped calf over birch boards, lacking clasps, decorative metal corner pieces (lacking three), neatly and sympathetically rebound, some light wear to extremities and a slit top top cover, edges red.

✱ *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. Exlibris bookplate MD*

Literature: VD 16 ZV 26595.





**Genesis.**  
Incipit liber Genesis qui dicitur beatus  
deus. **Capitulum I.** In principio  
facta est lux. **Die primo** factus est firmamentum  
factus est mare. **Die quarto** facta est terra  
et vegetatio. **Die quinto** facta est lux  
et vegetatio. **Die sexto** facta est lux  
et vegetatio.



**In principio creavit**  
deus celum et terram. **Die primo** factus est firmamentum  
factus est mare. **Die quarto** facta est terra  
et vegetatio. **Die quinto** facta est lux  
et vegetatio. **Die sexto** facta est lux  
et vegetatio.

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factus est mare. **Die quarto** facta est terra  
et vegetatio. **Die quinto** facta est lux  
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et vegetatio. **Die quinto** facta est lux  
et vegetatio. **Die sexto** facta est lux  
et vegetatio.

## A Complete 1583 Geneva Bible

**2. The Bible.** Translated according to the Ebrew and Greeke, and conferred with the best translations in diuers languages. With most profitable annotations vpon all the hard places, and other things of great importance, as may appeare in the Epistle to the Reader. And also a most profitable concordance for the readie finding out of any thing in the same conteyned..

Imprinted at London: by Christopher Barker, printer to the Queenes most excellent Maiestie. 1583 [NT title dated 1584]

£4,000

Includes Book of common prayer and concordances. "Two right profitable and fruitfull concordances" has special title page and separate register.

Quarto. Collates complete [112], 1-554 leaves i.e. 1,108pp [185]pp.

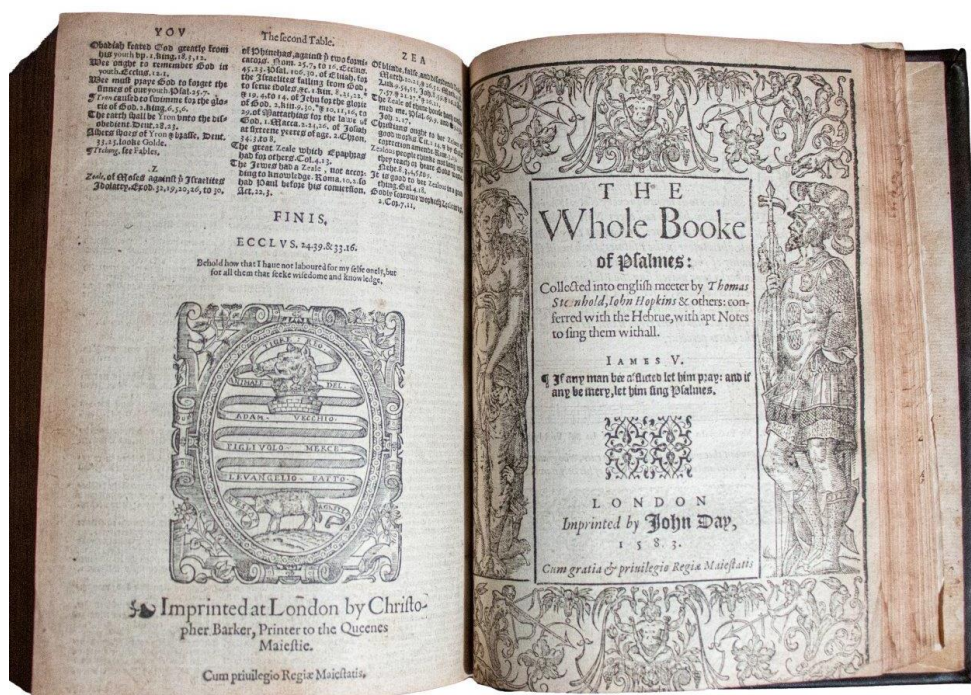
[Bound with: ]

**The whole booke of Psalmes.** Collected into English metre by T. Sternhold, I. Hopkins, and others, conferred with the Hebrue, with apt notes to sing them withall [&c]

Imprinted at London: by the Assignes of Richard Day 1584

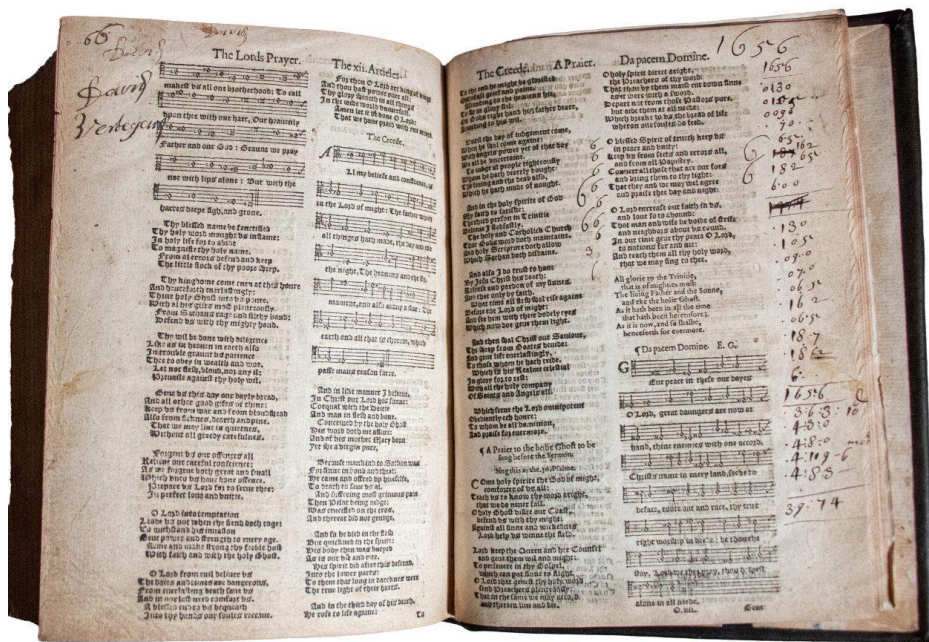
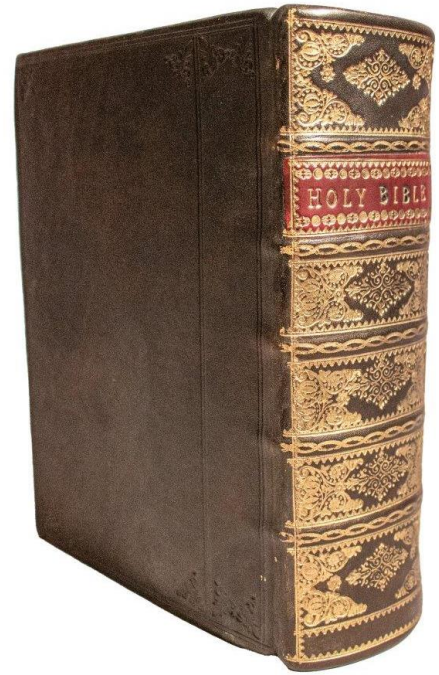
Ends at Psalm 142 and many pages misbound. Musical notation and prayers.

Bound in recent full leather, gilt tooled and decorated spine within raised bands, red label. Text is generally very good and the pages are crisp. Trimmed close to head, sometimes touching or shaving a running head or page number.



\* The Geneva Bible, first published in 1560 in Geneva during the Elizabethan era, was a significant English translation of the Bible. It gained popularity among Protestants for its annotations and study aids, offering insights into the theological and political beliefs of the time. The translation was predominantly the work of English exiles who sought refuge in Geneva during the reign of Queen Mary I. Notable contributors included William Whittingham, Anthony Gilby, and Thomas Sampson.

The Geneva Bible's distinctive features included verse divisions, commentary, and marginal notes, making it a comprehensive study tool. Its annotations often reflected Protestant views and emphasized individual interpretation of scripture, challenging the hierarchical authority of the Church. The inclusion of maps and illustrations further enhanced its appeal.



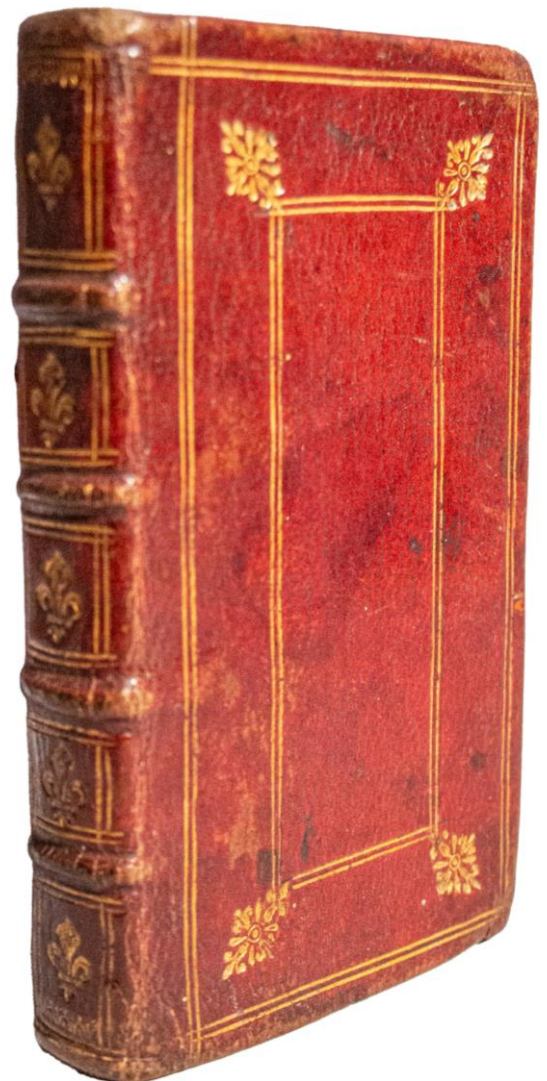
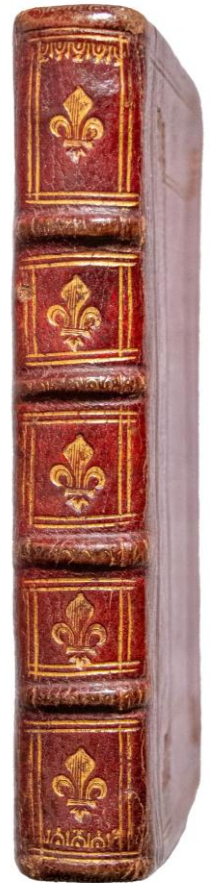
Despite its popularity, the Geneva Bible faced criticism from some quarters, and its Calvinistic influence led to its eventual decline in favor of the King James Version, authorized by King James I in 1611. Nevertheless, the Geneva Bible played a crucial role in shaping religious thought during the Elizabethan period and contributed to the broader religious landscape of the time.

3. [Binding] GODEAU, Antoine. Paraphrase sur l'épître de Saint Paul aux Romains

Paris: Jean Camusat, 1641,

£500

Engraved title-page, chipped upper-left margin, some staining and a trifle tatty, slight occasional toning to text, one leaf with chipped fore margin, but without loss of text, contemporary red morocco, probably Parisian, the covers outlined with a gilt double-fillet border and enclosing fleurons, five-compartment spine, tooled with royal fleur-de-lis between raised bands, 8vo



4. **CRUDEN, Alexander.** The history of Richard Potter, a sailor and prisoner in Newgate : who was tried at the Old-Bailey in July 1763 and received sentence of death for attempting, at the instigation of another sailor, to receive thirty-five shillings of prize money due to a third sailor : containing an account of his being convinced of sin and converted in the cells of Newgate and of his exemplary behavior, praying night and day, during his present confinement ... : with an earnest and affectionate address to all magistrates ... to exert their power and influence for suppressing idleness and vice ... : and a modest attempt to shew the necessity and expediency of our gracious King George the Third's acting the part of an Hezekiah in reforming his people

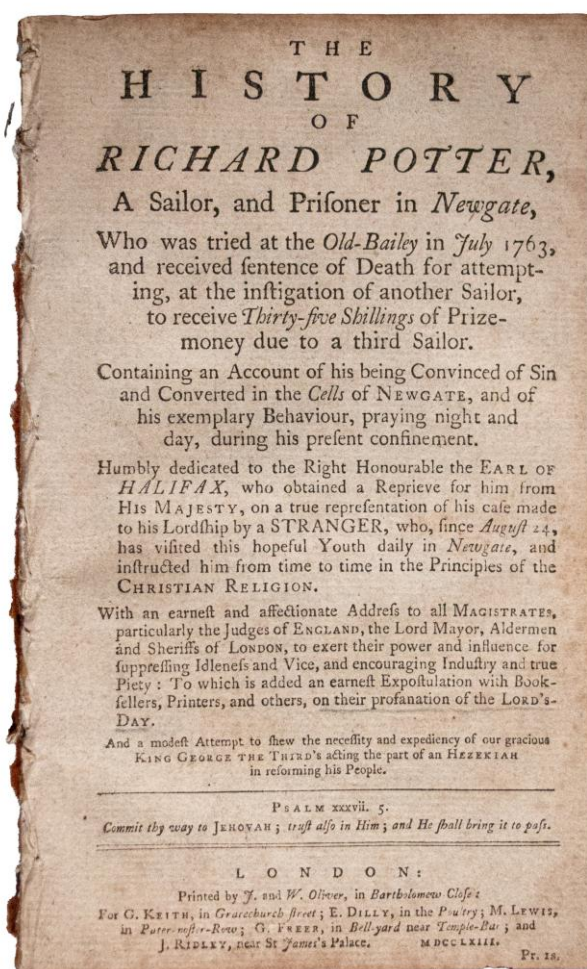
Printed for J. and W. Oliver ... for G. Keith ... E. Dilly ... M. Lewis ... G. Freer ... and J. Ridley ..., London, 1763

£750

68pp disbound; 185mm x 115mm. No auction records since 1893

*\*\* A remarkable account of the prisoner Richard Potter, written by the famous Bible concordance, Alexander Cruden. Cruden became totally involved in the case of Richard Potter who was convicted of a minor offence and sentenced to be hanged.*

*Cruden reveals much personal information about himself. After seeing Lord Halifax and being told the King would have been shown his letter, he awaits anxiously the same day to hear that a temporary reprieve has been granted. He walks down to Newgate and stays there all day hoping to hear news that same day. He hears nothing, returns home much saddened, sleeps fitfully but wakes at 3am as he can't get Potter off his mind. Cruden gets up at 6 as usual and makes his way again to Newgate again to watch the carts leave the prison for Tyburn. Instead of 6 prisoners there are just 5, and Potter had after all received a temporary reprieve late that previous night.*





## Binding from the Mendham Collection

5. [Huguenot] MORNAY, Philippe de. Response au livre publie par le Sieur Evesque d'Evreux, sur la conference tenue a Fontaine-Bleau le quariesme de May 1600.

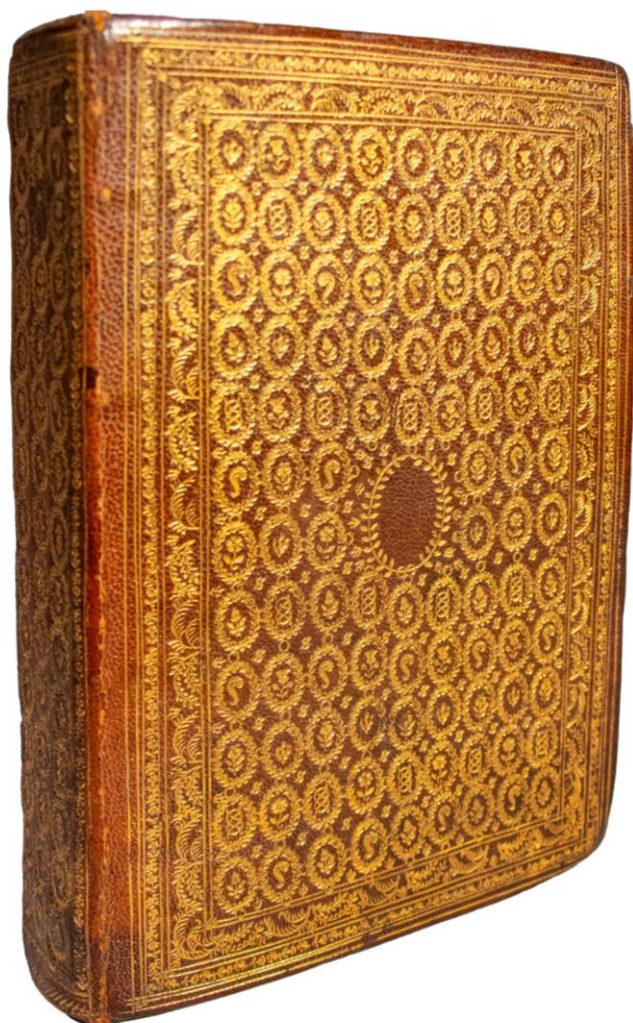
A.Saumur, par Thomas Portau, 1602. 250 x 168mm

£9,000

Brown goatskin over pasteboard with gold tooling over both covers and spine. A single gold fillet provides the outer border on each cover. Double gold fillets surround and separate two inner borders. The outer of these two borders consists of a gold small flower roll, the inner is made-up of leaf and palm stamps. The central panel is filled with small gold oval stamps formed of leaves arranged in rows. At the centre of each oval is either a knot, a two leaf flower, a four leaf flower, a leaf and acorn, a thistle or a feather. Each oval is divided from the one below by a circle, and there are gothic S's in the spaces between ovals. Small leaf stamps are placed between the ovals on the outer edges of the panels. In the centre of each panel is a larger version of the gold oval stamp, but with a blank centre to it. Front and back covers are decorated in a similar fashion but the back cover has a hole burnt in the leather at its centre. The spine is flat with a panel formed of a small oval tools three abreast in

rows, surrounded by double gold fillets, a border of the small flower roll and more double gold fillets. At the head and tail of the spine are two rows of hatching separated by a single gold fillet. The remains of the headbands are orange and green. There is a single gold fillet around the edges of the boards. The paper edges are gilt and gauffered with traces of paint.

The text has been ruled throughout in red ink. The cords of this binding are laced in and pasted down on the inside of the boards under the pastedowns. The text of this work is lacking the signature A, comprising 16pp; perhaps due to censorship (see below).



Provenance:

There is an inscription on the title page, 'Donfait a moy Paul Collez Mespim, 1675'. Paul Coulettez (Huguenot pastor active in the pays messin, born Metz, 1639), inscription dated 1675; Law Society, armorial bookplate.

Jun 05, 2013 - Jun 05, 2013 Highlights from the Mendham Collection: The property of the Law Society of England and Wales

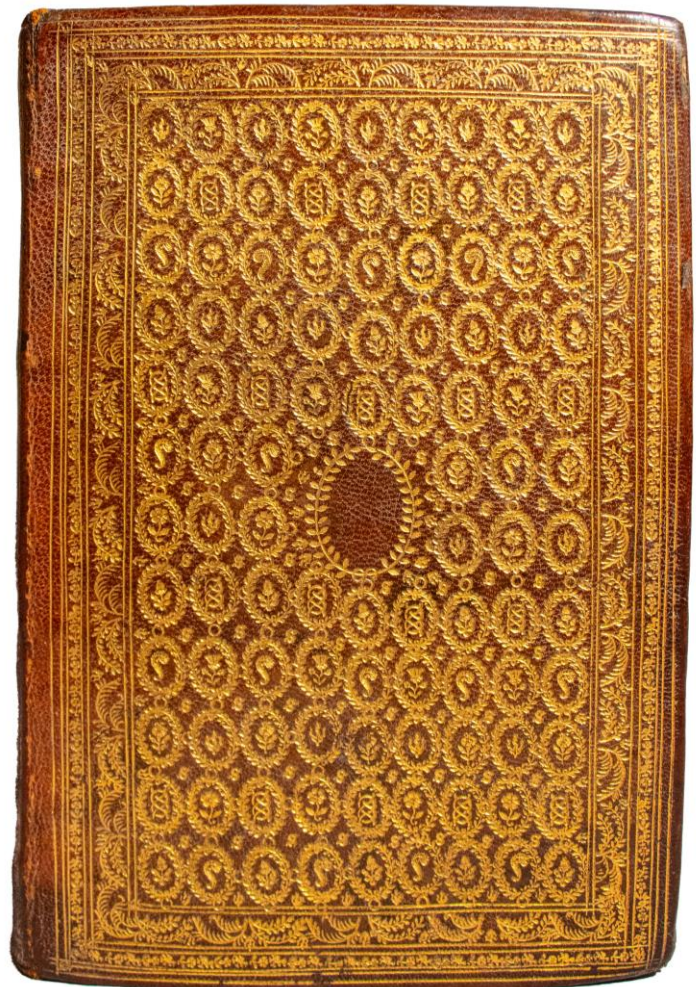
Binding:

This binding is reminiscent in style to a binding made in 1586 for Jacques-Auguste de Thou, but the binding described here must have been completed after 1602. The binding is very similar in style to those commissioned by Pietro Duodo (1554-1611) in Paris at the turn of the seventeenth century. The tool used for the border of leafy sprays is identical (see Esmerian catalogue, nos 59-61) and it is indeed used in a similar and not quite symmetrical fashion; it is most likely that this binding comes from the same Parisian workshop as Duodo's (see Hobson, Italian and French 16th-Century Bookbindings, nos 69 and 74, the latter of which also has blank ovals for arms to be added). The individual tools are those found on fanfare bindings, but the overall effect is different. Philippe de Mornay, the author of this work, had his own books bound in fanfare bindings (see Hobson, Les reliures à la fanfare, no. 122).



*\* Philippe de Mornay (1549-1623), a French Protestant Huguenot, endured the tumult of the Wars of Religion. Born in Buhy, he embraced Protestantism after his father's death. He studied law in Heidelberg and Padua. As a Huguenot apologist, he wrote prolifically, escaping the St. Bartholomew's Day Massacre and finding refuge in England. Mornay became a key figure in Henry IV's circle, but was disheartened by the king's conversion to Catholicism. He dedicated his later years to the Huguenot cause, participating in the Synod of Dort despite opposition from Louis XIII. Mornay died in retirement at La Forêt-sur-Sèvre, mourning the loss of his son and wife. He founded the Huguenot Academy at Saumur in 1593.*

*The present work is his response to a publication by the diplomat and Baroque poet Jacques du Perron (1556-1618). In his book, the Reformation, published in 1598, Perron criticized the use and teaching of the holy sacrament of the Eucharist in the ancient church. In a public dispute in Fontainebleau in May 1600, Mornay opposed his opinion, which ultimately marked the end of his influence on Henri IV's politics.*



*Some of Philippe de Mornay's works faced censorship due to their controversial content. Notably, his writings advocating for Protestantism and criticizing monarchy, such as his work "Vindiciae contra tyrannos" (Vindication against Tyrants), were seen as threats to the established order and were subject to suppression by Catholic authorities. Mornay's ideas challenging monarchical power were particularly provocative during a time of religious and political upheaval in France.*

6. EUSEBIUS CAESARIENSIS. Evangelicae preparationis lib. XV. [with:] Evangelicae demonstrationis lib. X.

Paris, Robert Estienne, 1544-46.

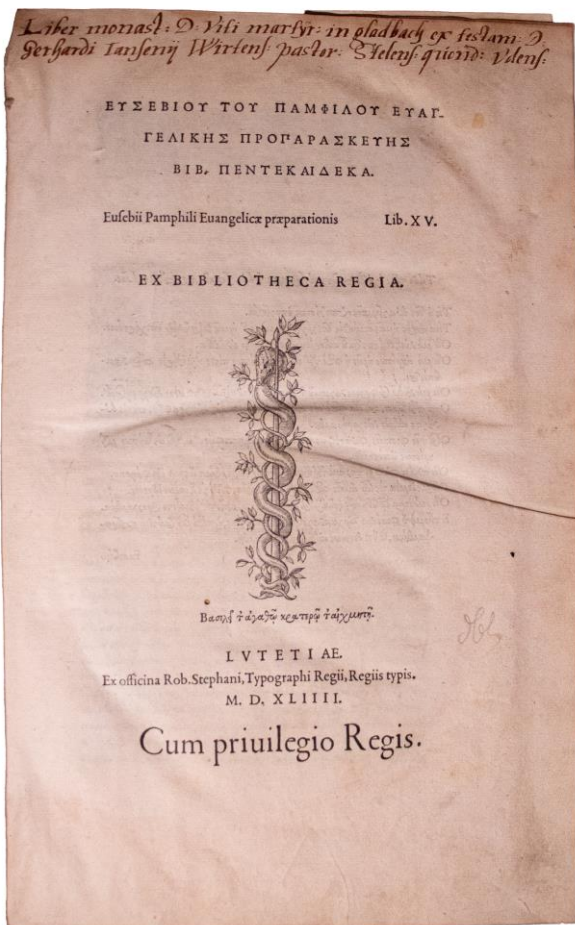
£15,000

2 parts in 1, folio, 330 x 217mm. coll.: a-z6, aa-ss6, tt4; Aa-Zz6, aaa-Ccc6, Ddd4, 498, [2]; 138 [i.e. 318], [2] pp. Greek text, woodcut Estienne's basilisk as king's printer's devices on title page, olive tree device on verso of final leaf, numerous grotesque and foliated headpieces and initials, a fine, wide-margined copy, scattered foxing and minor stains, title browned, a few spots, some underlining and marginal notes in an early hand, pencil bibliographical notes by Bernard Quaritch on rear pastedown, 16th century ownership inscription on title: 'Liber monast: D. Viti martyr in gladbach ex testam: D. Gerhardi lansenij Wirtens: pastor: Stelens: quond: Vdens:'. Contemporary blind-tooled calf over wooden boards, covers decorated with concentric frame pattern, with alternating rolls of Saint Bernard, Saint Catherine, the Virgin with Child, and the Crucifixion, and dated '1556'; early inked title on fore-edge, remains of metal clasps and cornerpieces, rebacked preserving original spine with five large raised bands, preserved in grey cloth box.





✱✱ A superb copy in a contemporary binding of the first edition of these two works by the Christian exegete Eusebius, Bishop of Caesarea, also known as Eusebius Pamphili. The second and third volumes in a series of Greek texts printed by the Typographus Regius Robert Estienne from manuscripts belonging to the Royal Library in Fontainebleau, which began with Eusebius' *Ecclesiastica historia*, published earlier in 1544. The Eusebius series represents the first appearance of the first font known as *grecs du roi*, the types commissioned by King François I and cut by Claude Garamont. "The cursive Greek types, still acknowledged as some of the finest ever cut, were based on the script of the calligrapher Angelo Vergezio, who was then engaged in transcribing and cataloguing Greek manuscripts for the royal library" (Mortimer, French, I, pp. 266-267). The editions are enriched by a handsome set of foliated and grotesque Greek initials and headpieces, some of which are attributed to the renowned artist Geoffroy Tory.



Provenance:

The theologian Gerhard Jansenius of the Benedictine monastery St Vitus in Gladsbach, Germany; 'Hoffmann 1841' (exlibris inscription on recto of front flyleaf); The prominent German-French banker Hans Fürstenberg (1890-1982).

Literature:

Adams E-1082 and 87; Renouard, Estienne 59-60; Mortimer French, I, no. 220.

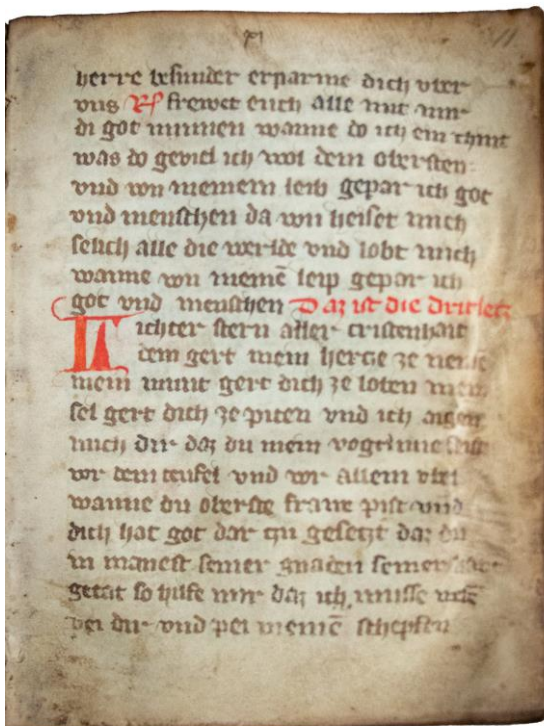
An apparently unique manuscript German Book of Hours c.14th  
with c.13th French Ovid manuscript

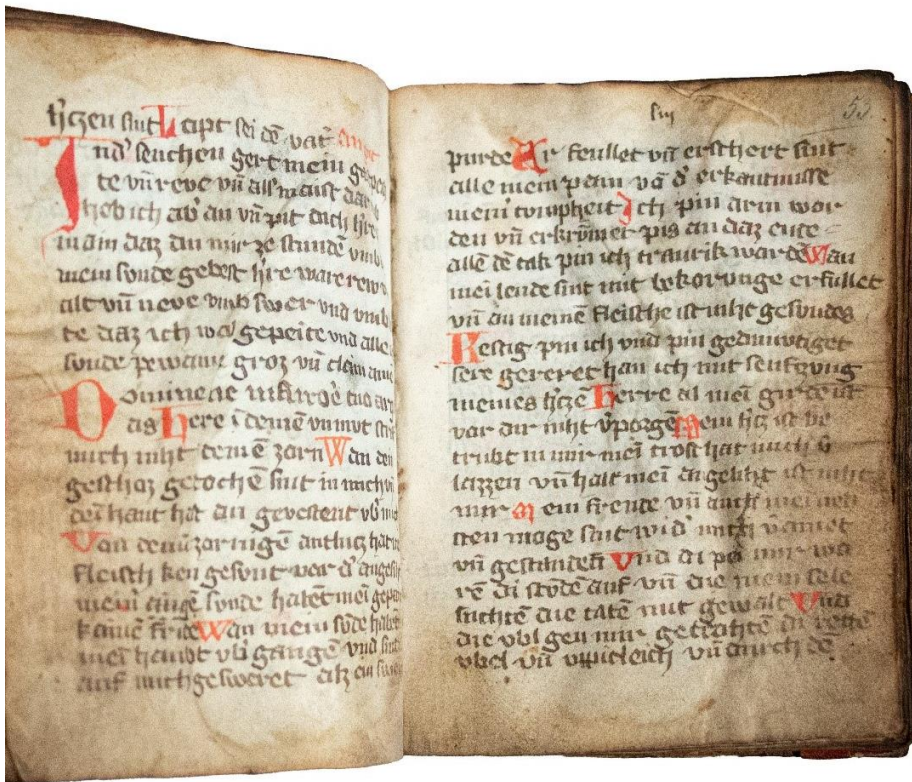
7. Book of Hours in German, of Nuremberg Use (?), with Latin incipits, decorated manuscript on vellum

[Germany (Nuremberg?), 14th century (2nd half)]

£28,000

78 leaves, c. 150 × 115mm, apparently COMPLETE, with no evidence that there was ever a calendar or other material, foliated in 15th/16th-century roman numerals in ink and in 19th-century arabic numerals in pencil; collation: 1–610 (fols. 1–60), 714 (fols. 61–74), 84 (fols. 75–78), ruled in leadpoint for 20–21 lines per page, written in gothic bookhands (quire 8 by a different scribe), rubrics in red, 1-, 2-, and 3-line initials in red, one 6-line initial in red and green. CONTEMPORARY BINDING: sewn on three double bands laced into slightly bevelled wood boards, flush with the leaves, covered with leather stained red (very darkened on the outside but still bright and vibrant on the wide turn-ins), recesses in the back board for the straps of two strap-and-pin clasps, the pins still present in the front board, apparently unrestored.





Provenance:

1. Perhaps made at Nuremberg: among the confessors in the list of saints in the litany are Willibald (venerated at Eichstatt, south of Nuremberg) and Sebald (patron of Nuremberg), with the 'S' of his name stroked in red – the only saint whose name is emphasised in this way.
2. The main text ends with a request that anyone who finds the book should return it to master Walter S.: 'Quis hoc invenit <...>endi(?) domino Waltero S<...>burg(?) reddere debet', and two more lines, perhaps in German (more thoroughly erased).
3. Joseph Baer & Co., Frankfurt booksellers from 1785 to 1934; provisionally sold in 1860 to:
4. Hans Philipp Werner (1801–1872), Freiherr von und zu Aufseß: passed by him for accessioning by:
5. The Germanisches Nationalmuseum, Nuremberg (of which von Aufseß was the Director): with their number inscribed in 19th-century ink '15,308' (front turn-in; the same number in pencil on the first page), and their circular ink-stamp (an eagle in a circle; Lugt no. 2809); the Museum accession register for 2 May 1860, however, records 'All works from this purchase ['from bookseller Bär'] (Nos. 15299–319) [including no. 15308] returned to V. Aufseß as a result of the disagreement with Bär'; presumably there was a misunderstanding between Aufseß and Baer about the price, and the 21 items were returned by the former to the latter. We are grateful to Dr. Johannes Pommeranz, Head of the Library at the Germanisches Nationalmuseum, for this information, and for confirming that the manuscript is not stolen, despite having the Museum's ink stamp and accession number.

Text:

[Items 1–3 occupy quires 1–7]

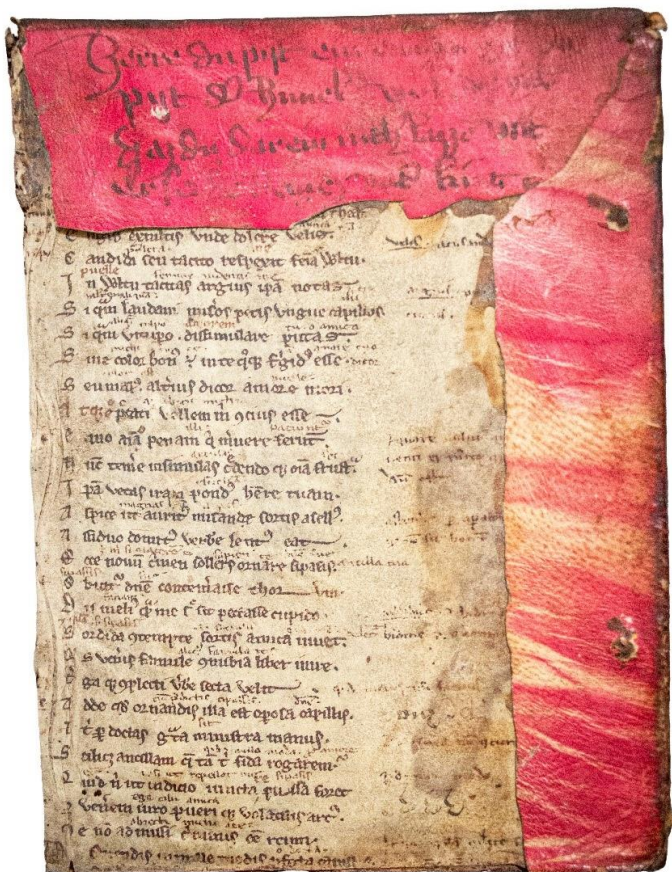
1. (fols. 1r–5r) Mass of the Virgin: 'Hie hebet sich an die loblich lang messe von unser liben frawen und dar nach. Salve vol aller heilikeit Maria muter vnd mait dem rainer leip den kunik gepar ...', mostly in German, with occasional Latin cues.

2. (fols. 5r–38r) Hours of the Virgin: 'Hie sebt sichan die metten. Domine labia meaaperies. Herre du auf mein lebsen das mein munt kunde ... das sint laudes metten. (fol. 12v) ... Das ist preim (fol. 19v) ... Terz (fol. 23r) ... Das ist die sexte (fol. 25r) ...Die none (fol. 27v) ... Vesp(er) (fol. 29v) ... Completorium (fol. 34v) ...'

3. (fols. 38r–59r) Hours of the Passion, mostly in German, with Latin cues: 'Incipit cursus de passione domini. Domine labia mea aperies. Herre tu auf mein lebsen ...', with Lauds (fol. 41r), Prime (fol. 42v), Terce (fol. 43v), Sext (fol. 44v), None (fol. 46r), Vespers (fol. 47r), and Compline (fol. 49r).

4. (fols. 54r–59) Prayers, in German: 'Das gepet sprech der mensch ... Von der olung... Dar nach get aber ein ...'

5. (fols. 59r–74v) Office of the Dead, an unrecorded Use, in German with Latin cues: 'Das ist die vigilig & cet(er)a. Verba mea auribus percipe domine intellige clamorem meum. Herre v(er)nim mein wort mit demen oren ...'; followed by an erased inscription (see Provenance). [Items 4–5 occupy quire 8]



6. (fols. 75r–76v) Two prayers in German: 'Eva du lebentigew frucht ...', and: 'Herre hilf mir das ich dich also enpfangen ...'

7. (fols. 76v–78v) Litany of saints and petitions.

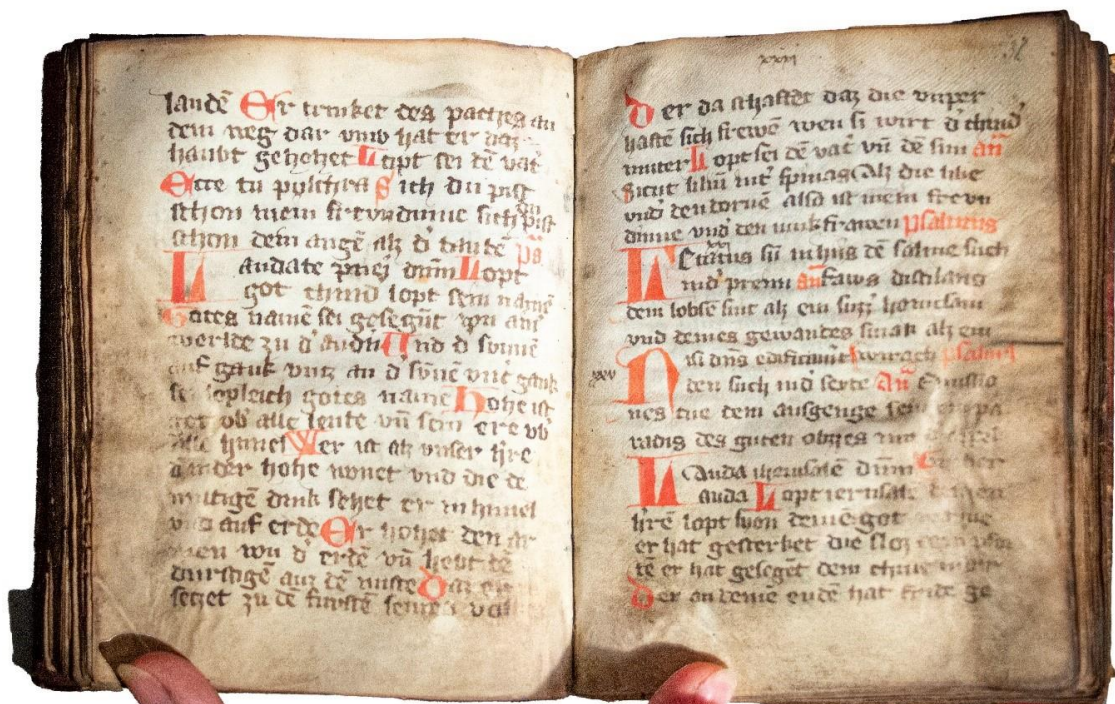
The pastedowns comprise two partial 13th-century French leaves of Ovid, Amores, i.14 (front), and ii.7 to ii.8 (end), with extensive interlinear and marginal glosses.

It is apparent from the Latin cues that the text represents a translation of a Latin text, presumably for an owner who did not know Latin. Although prayerbooks in German are not uncommon, Books of Hours in German are very rare.





\* The liturgical Use of both the Hours of the Virgin and of Office of the Dead appear to be entirely unrecorded, which suggests that they may represent the hitherto unknown Use of Nuremberg (the Use of Nuremberg is absent from Erik Drigsdahl's tables for the Hours of the Virgin and from Knud Ottosen's tables for the Office of the Dead). The text is thus potentially a unique witness to the daily liturgical practice of the citizens of one of the major cities of Germany. The fact that the final quire, with the mention of St Sebald, is apparently a near-contemporary addition, however, may indicate that the book was made somewhere else and then adapted for Nuremberg, but even if so, the liturgical Use is still apparently unique, and future research may determine the city or diocese to which it relates.



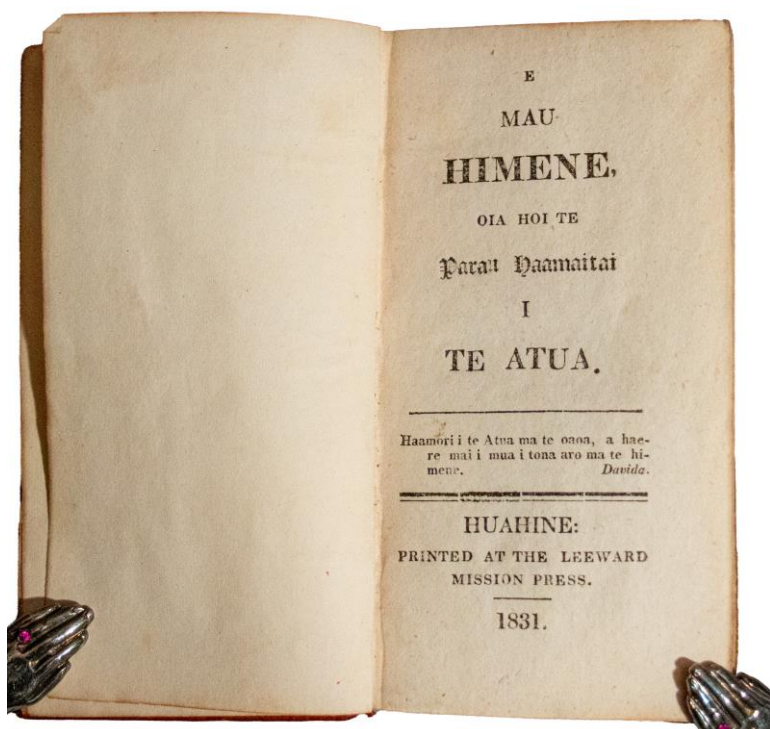
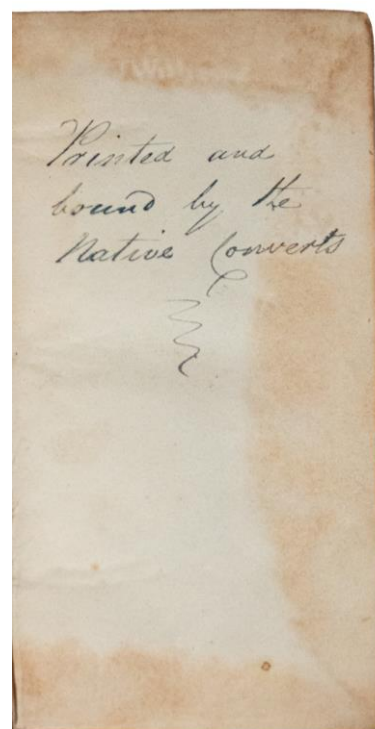
An excessively rare Hymnal in Tahitian and one of the earliest printed books with a Huahine imprint.

8. [Hymnal] E mau Himene oia hoi te parau haamaitai i te Atua. [Hymns for the purpose of glorifying God.]

Huahine: Leeward Mission Press 1831

£6,000

32mo. 134 pages as BL copy although there is one more page printed 'E Tabula' at the end of this copy. Uncut. Original brown calf, rubbed and sound. A fine copy in virtually unused condition with many pages uncut. A fascinating contemporary ink inscription to the fore: *Printed and bound by the Native Converts*. The title page continues 'Haamori i te Atua ma te oaoa, a haere mai i mua i tona aro ma te himene.' A literal translation "To worship God with joy and to enter his presence with hymns"



\*\* The Leeward Mission Press was established by John Davies and William Ellis, of the London Missionary Society, on the island of Huahine sometime after 1818 when they sailed with the printing press from the island of Mo'orea. [The Leeward islands include Huahine and Bora Bora].

Ellis and Davies took off to the Leeward Islands, together with John Williams, with the original printing press which had been sent from London to Tahiti. Bourne set up a second new press on Tahiti itself.

We know that from this printing press at Huahine, the first books to come off the press were a Gospel of St. Luke and a supply of elementary books "in their own tongue distributed among the people." We also know that John Davies printed "A grammar of the Tahitian dialect of the Polynesian language." in 1823 at the Mission Press.

Between 1811 and 1813, some eight LMS missionaries and their families ventured back to the Windward group to settle at Papeto'ai on Mo'orea. Most of them, like Nott, Davies, and Bicknell, were fairly accomplished in the language; and the first two had made astonishing progress, even before they left, in translating Old and New Testament histories, hymns, and simple catechisms. Davies had produced the spelling book, already in print, which began to set the principles of Tahitian orthography. Nott working with King Pomare began his translation of the Gospel of St. Luke, printed at Mo'orea in 1818.

By 1812, in the first sixteen years of its existence, the South Seas mission absorbed some £38,590—no less than 47 percent of total expenditure by the society on its missions in Africa, India, and other parts of the world.



Only BL, Library of Congress and NSW recorded. Only 2 auction records.

Literature:

Lovett, Richard (1899). *The history of the London Missionary Society, 1795-1895*. London : Henry Frowde.; Lingenfelter, Richard. *Presses of the Pacific Islands 1817-1867*. Los Angeles: The Plantin Press 1967

## The Extraordinary Life of a Native of St. Domingo; slavery, piracy, debauchery and redemption in Haiti

9. [H.L.L.] A short account of the extraordinary life and travel of H.L.L. Native of St. Domingo, now a prisoner of war at Ashbourne in Derbyshire: shewing the remarkable steps of Divine providence towards him, and the means of his conversion to God. Written by His Own Hand. Parkes Printer and Auctioneer, Ashbourn.

[no date, but 1804]

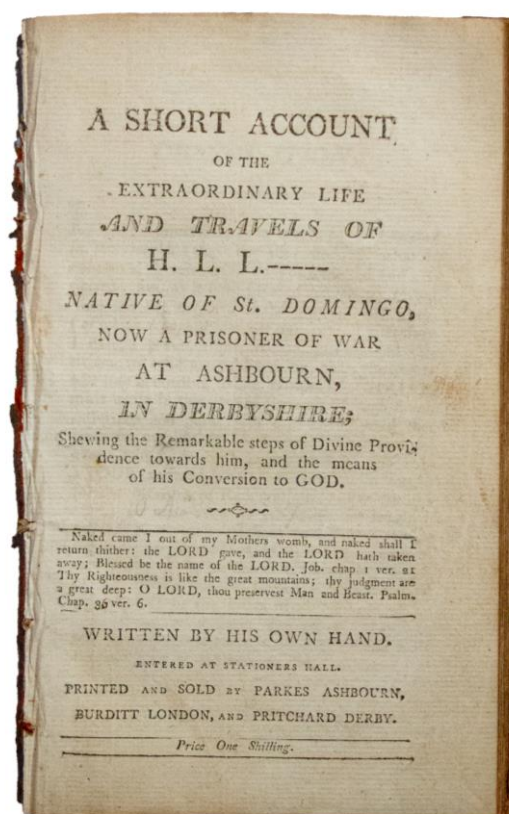
£1,250

12mo, disbound, 64pp, 185mm x 115mm. Title page is first page, unnumbered. Pagination is continuous i-xi, 12-64pp, four final blank pages at end. Text block is split, but in very good order. Minor marks.

*\*\* The remarkable life of a 20-year old French prisoner of war, born in 1783 in St Domingo, a French Caribbean colony (modern Haiti) to plantation owning parents in between slave rebellions. Sent to France with his brothers for an education, he witnessed at the age of 8 the gory acts of the French revolution and also learnt of the terrible deaths of many of his extended family back in St Domingo.*

*On returning to the Caribbean, he became a pirate, chasing merchant ships around the Caribbean and north coast of South America, hoping for 'prizes' which would provide the opportunity for the 'good life' of intoxication, brawling, etc. Eventually captured by the English, he was transported to Plymouth and was released on terms of 'good behaviour' finally making his way to Ashbourne in Derbyshire.*

*Having experienced so much terror in these early years, he was suffering from depressions and suicidal thoughts while trying to overcome alcoholism and bad behaviour. In Ashbourne he eventually chanced upon the Sion chapel which he claims helped him, through Jesus Christ, to overcome his past. The events he describes can be corroborated in the history of St Domingue.*



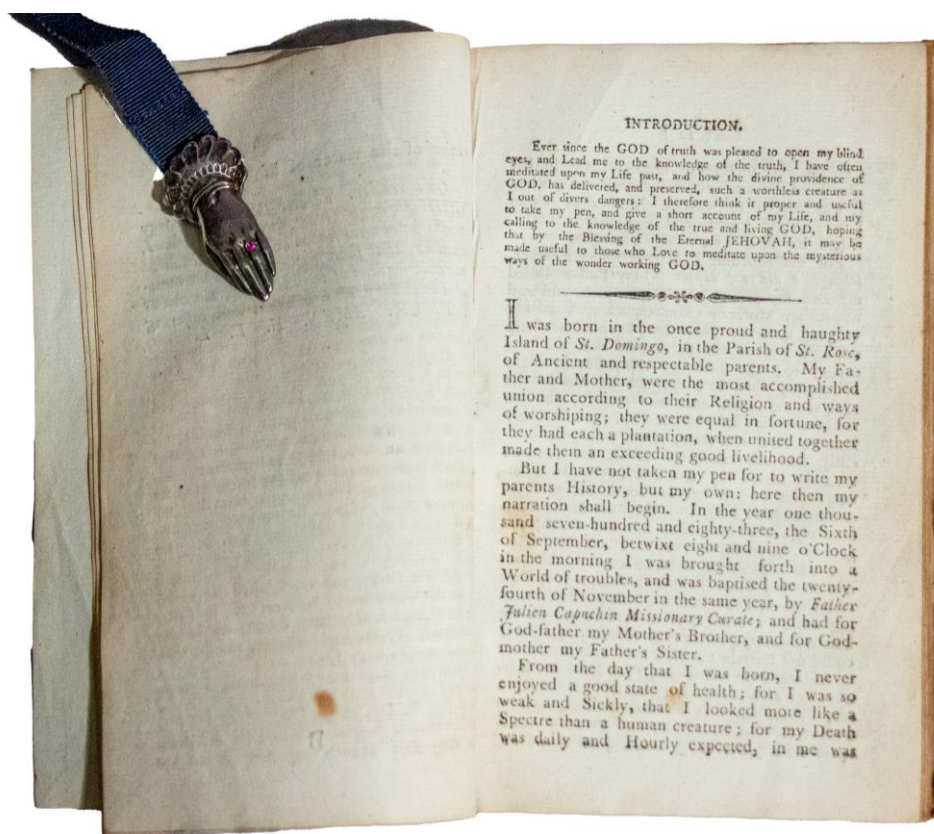
## Slavery and France

*In St Domingue, the population was labelled as: Grands blancs (the very powerful slave owners, some resident in France), the Petits blancs (the more 'common' French people) and to which HLL probably belonged; the gens de couleur libres (free coloured people), and enslaved. The average plantation had around 300 slaves, the largest 1,400 slaves.*

*St Domingue produced indigo, cotton, coffee and sugar. It was the wealthiest colony in the French empire and, perhaps, the richest colony in the world. It produced 40% of the sugar and 60% of the coffee imported into Europe. Sugar was grown on plantations around Cap Francais, coffee was grown in the mountains.*

*The slave system was one of the harshest in the Americas with high levels of mortality and violence. France imported 800,000 slaves [numbers vary according to source] which were twice as many when compared with slaves brought into North America. Between 1791–1804 the enslaved people fought protracted revolutions to win independence.*

We can only locate 2 copies; British Library and Brown University Library, R.I. No auction records.

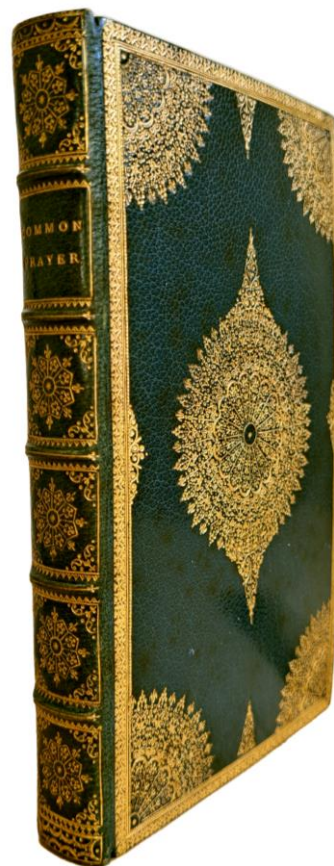


10. [Ramage Fine Binding] Book of Common Prayer and Administration of the Sacraments and other rites and ceremonies of the Church according to the use of the Church of England. [with] The Psalter, or Psalms of David

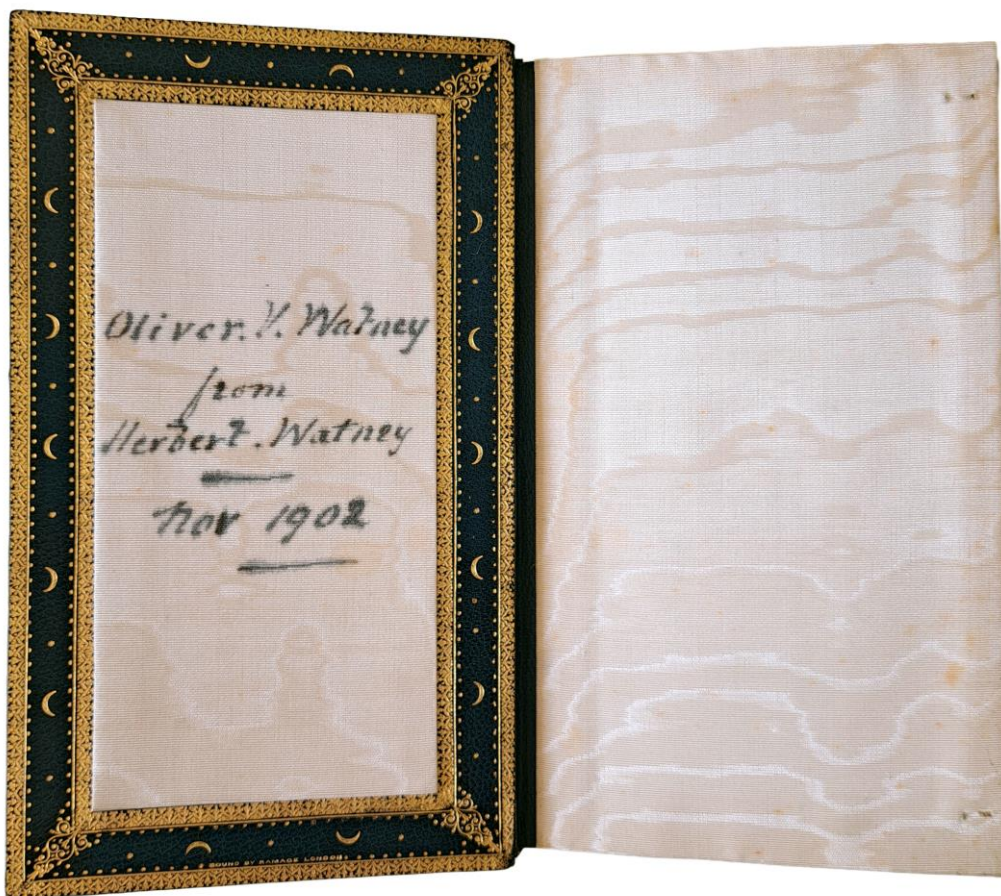
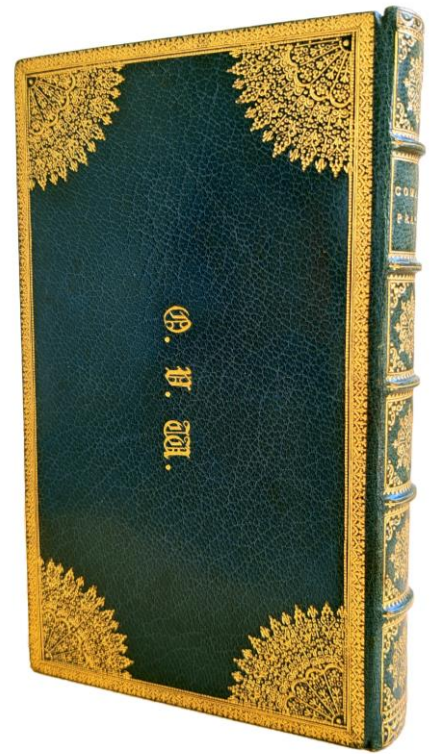
Oxford: The University Press; London: Henry Frowde, [c.1900]

£1,250

Long Primer 24mo; 142 x 80 mm; [pp. 626]. Opulent binding in emerald green crushed morocco, with elaborate gilt trim and arabesque fan pattern with a central Scottish wheel design to corners and centre panel, gilt initials O. V. W. to back board, spine with five raised bands, gilt ruled, compartments decorated with gilt ornament and lettering, lightly discoloured. All edges gilt, additional gilt ornaments at edges of boards and spine, minor wear marks; Doublure binding, inner boards in same dark green morocco, with double gilt ornamental frames, small crescent moon and dotting motif scattered surrounding a cream moiré silk central panel and endleaves; gilt lettering 'Bound by Ramage London' to lower edge of front inner panel, as well as a previous owner's ink inscription to silk panel: 'Oliver. V. Watney from Herbert. Watney - Nov 1902 -'; two small holes to top right corner of front loose endpaper; long dedicatory ink inscription to verso: 'Nov 25<sup>th</sup> 1902. My dear Oliver [...] Yours affectionately H.W.'. An extremely clean copy of the book of common prayer in near fine condition, with a separate half title for the second work in an outstanding binding.



*\* This lovely early 20<sup>th</sup> century binding by Ramage is a fine exemplar of elaborate and sumptuous gilding work, the result of high craftsmanship honouring the great designs of the past. John Ramage (1836 - 1911) was an apprentice to John Wright in London, and Marcellin Lortic in Paris. Upon his return across the channel in 1860, he purchased the bookbinding of Alexander Banks Jr. in Edinburgh, moving it to London soon after. His bindings became recognized as luxurious items, always inspired on the tooling and craftsmanship of earlier centuries in a world of increasingly mechanized reproductions. This design was reproduced in several copies, and even adapted by another London-based bookbinder, J & E Bumpus.*



Sammelband of works printed by Jacques Kerver and his widow

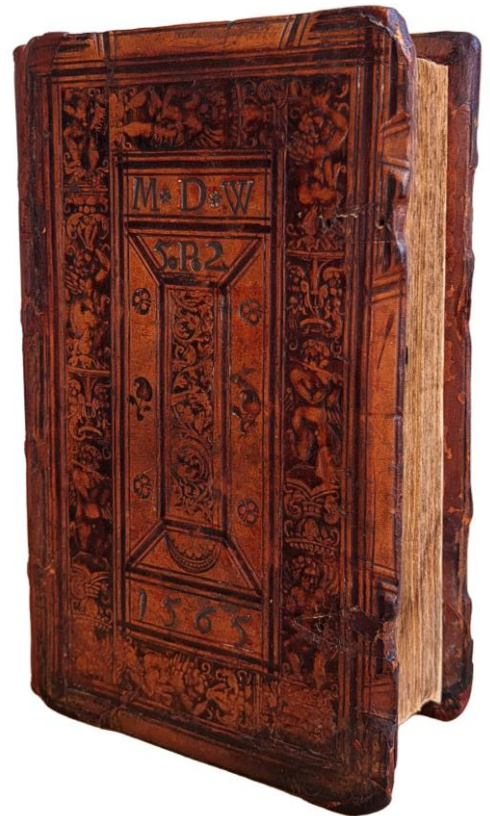
11. [Book of Hours, use of Rome] Heures de nost[re] Dame a l'usage de Rome// nouvelleme[nt] imprimees a Paris / avec plusieurs belles histoires/ tant au Calendrier aux Heures de nostre Dame/ aux heures de la Croix/ aux heures du Saint Esprit/ aux sept Psalmes que aux Sigiles/ avec la Table  
Paris: Jacques Kerver, 1575

[Bound with:]

Alphabet et instruction des Chrestiens // La Patenostre que nostre Seigneur Jesus Christ feit  
[Paris, Kerver, s.d.]

[Bound with:]

S'ensuyent les Vespres du Dimanches/ hymnes communes/a recommendaces des trespassez.  
Psalmus  
Paris: Kerver 1579



[Bound with:]

Propositions, dictes, et sentences, contenant les grâces/fruits/ prouffits/ utilitez/ et louanges dy tre sacres et digne Sacrement de Lautel / pour ceux qui le reçoivent en estat de grâce: extraicts de plusieurs saints Docteurs.

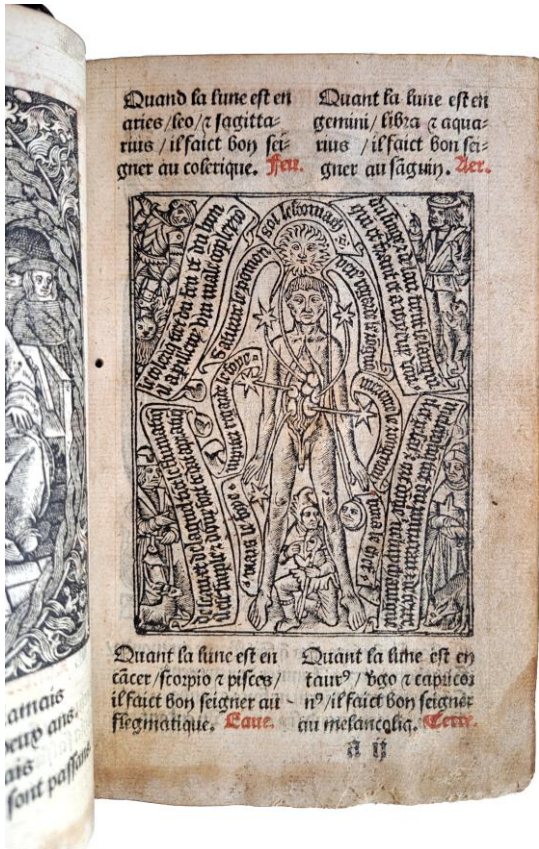
Paris: Chez la veuve Jacques Kerver, 1584

£5,000

A unique sammelband of Catholic works printed by Jacques Kerver (1535–1583) and his widow, Blanche Marentin (1583–1585)", bound in a contemporary blind panelled calf binding.



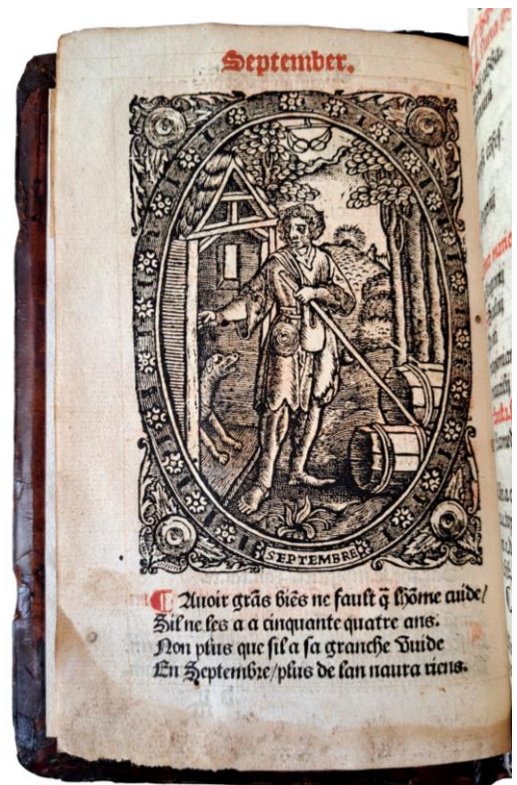


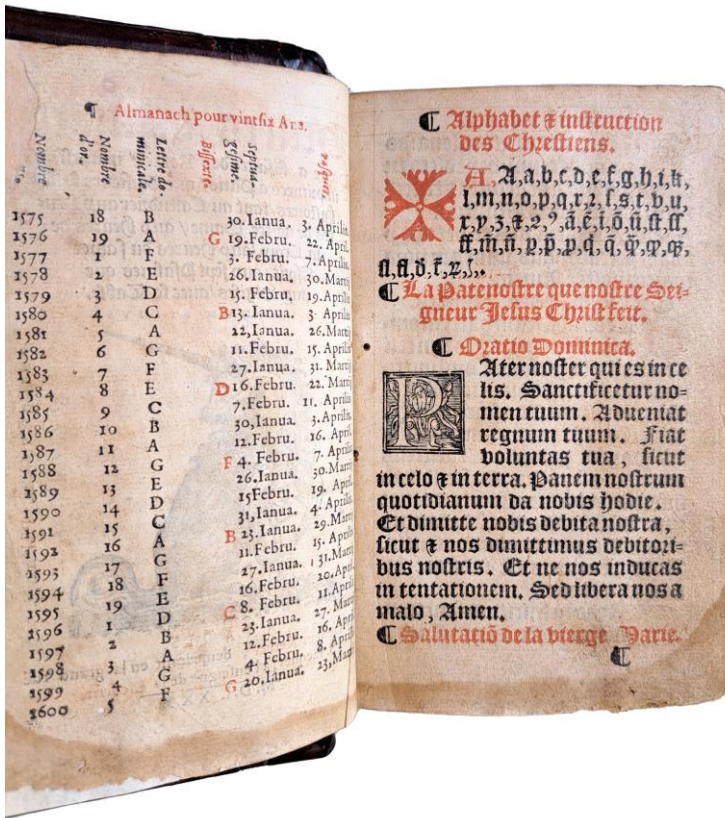


8vo (157 x 95 mm), 4 works in 1; col. A1 118 A7 b8 -v8 r4 y8-z8 A8-E8 A8 B4 A8-R8 S4; 762 pp. In Latin and French. All works complete, July's calendar leaf misbound and with title page of book of hours bound before the Alphabet and Patenostre; printed in black and red, with the Unicorn printer's device and mottoes 'Modum Filius/Delectus quemad/Unicornum psal xxviii', date rubbed, upper right corner repaired with loss of some letters, waterstaining and fraying across the lower edge throughout the volume, minor scattered worm holes affecting small sections and occasional spotting, lacking portions of outer margins in places. Printed in large gothic script within ruling, the first three works in black and red. In total, 62 full-page woodcut illustrations including the life of Christ,

the Three-Faced Holy Trinity, Old Testament, and life scenes in the Calendar as well as the Anatomical Man. 54 small woodcut scenes throughout text. Two exlibris labels to front pastedown, one of which of Claire Mendel. Contemporary dark calf with blind panel design, a possible remboîtage, double blind ruled with motif of musical cherubs, central panel of front board with blind lettering 'M\*D\*W', '5\*P\*2', '1565' and small floral ornaments, back board central panel with stamped floral motifs, bevelled edges, missing clasps; Rebacked to style, gilt lettering, raised bands, back board reinforced and repaired.

\* A unique and rare compilation of works printer by the last members of the notable printing Kerver family, Jacques and his widow Blanche Marentin. The first work is an extremely rare reprint of Kerver's books of hours, initially published by his father, Thielman Kerver, and mother, Yolande Bonhomme – reusing the woodcut blocks from previous editions. It opens on a calendar with full-page illustrations, followed by the Gospels, hourly prayers and hymns, as well prayers for the vigil of the dead. The second work is a short Alphabet and the Paternoster prayers in Latin and French, which appear before the Hour's calendar. The third work, also by





Jacques Kerver, is a separately printing of the Sunday Vespers, common hymns, and rites of the dead. The fourth work is the last reprint of Kerver's extracts of Propositions, dictations, and sentences from Holy Men, published by Blanche Marentin after Jacques Kerver's death and shortly before her own. It includes a small suite of woodcuts depicting the Passion of Christ.

This last work is an enlightening example of the work of women printers after their husbands' death, as widows were the only women allowed to run or own businesses according to legislation in sixteenth-century France. In fact, it was this right that allowed Jacques to take over the publishing business established by Thielman, as it flourished in the hands of his mother Yolande, after her husband's death, with the continuous production of liturgical books and books of hours – being the first woman to publish a Bible. However, in Blanche's case, the business was sold before her death including its stock and privileges, to a company of several major Parisian booksellers.

These are all extremely scarce titles in institutions, with only two copies of the book of hours registered (Bodleian and Paris), and only one copy of the other three titles in French institutions.

Literature:

- (1) USTC 5285 (2) USTC 60155 (3) USTC 62154 (4) USTC 75195

Not in Lacombe, *Livres d'heures imprimés au XV<sup>e</sup> et au XVI<sup>e</sup> siècle*.

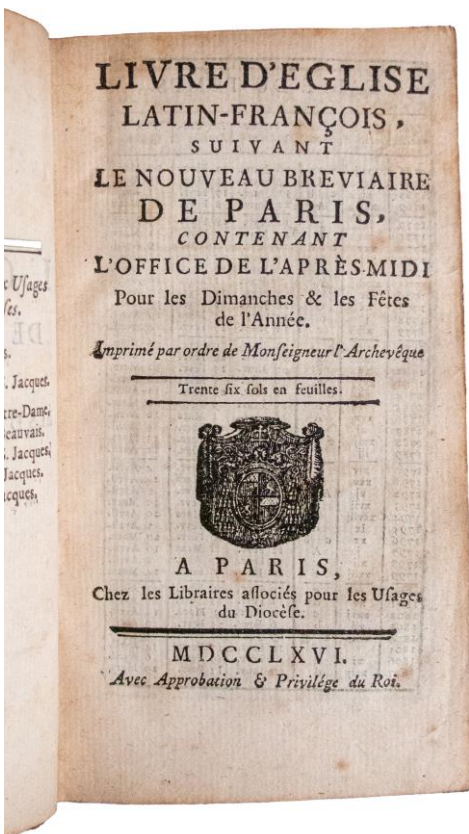
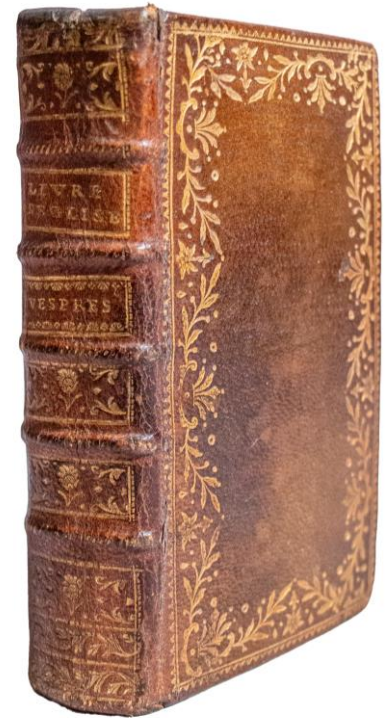
Walker, Evelyn A. "The Cover Design." *The Library Quarterly: Information, Community, Policy*, vol. 74, no. 4, 2004, 469–71; Culp, Darrah, "05, Kerver's Widow and Female Printers in Sixteenth-Century France" (2018). *Kerver Book of Hours: 2018 Senior Capstone*. 9.; Majeski, Anna. 'The printed books of hours of Thielman Kerver: exploring printer, shop, community and book.' 2012.

12. Livre d'église Latin-François suivant le nouveau breviaire de Paris, contenant l'office de l'après midi pour les dimanches & les fetes de l'annee. Paris: Chez les libraires associes pir les usages du diocese.

Date: M.DCC.LXVI. [1766]

£500

Small 8vo [15cm x 8cm]. A rather delightful contemporary gilt decorated binding containing French and Latin Catholic prayers. In good solid and sound condition. Text in double column in French and Latin. Minor marks and blemishes else a nice copy. A fine binding. Found in a full contemporary leather binding with ornate gilt decoration to the boards. Raised bands, gilt lines and decoration to the spine with gilt lettered label. Minor light rubbing else an attractive contemporary binding. With an early bookplate upon Francis le Buchanan and a later small nameplate of Richard Luckett to the end paper.

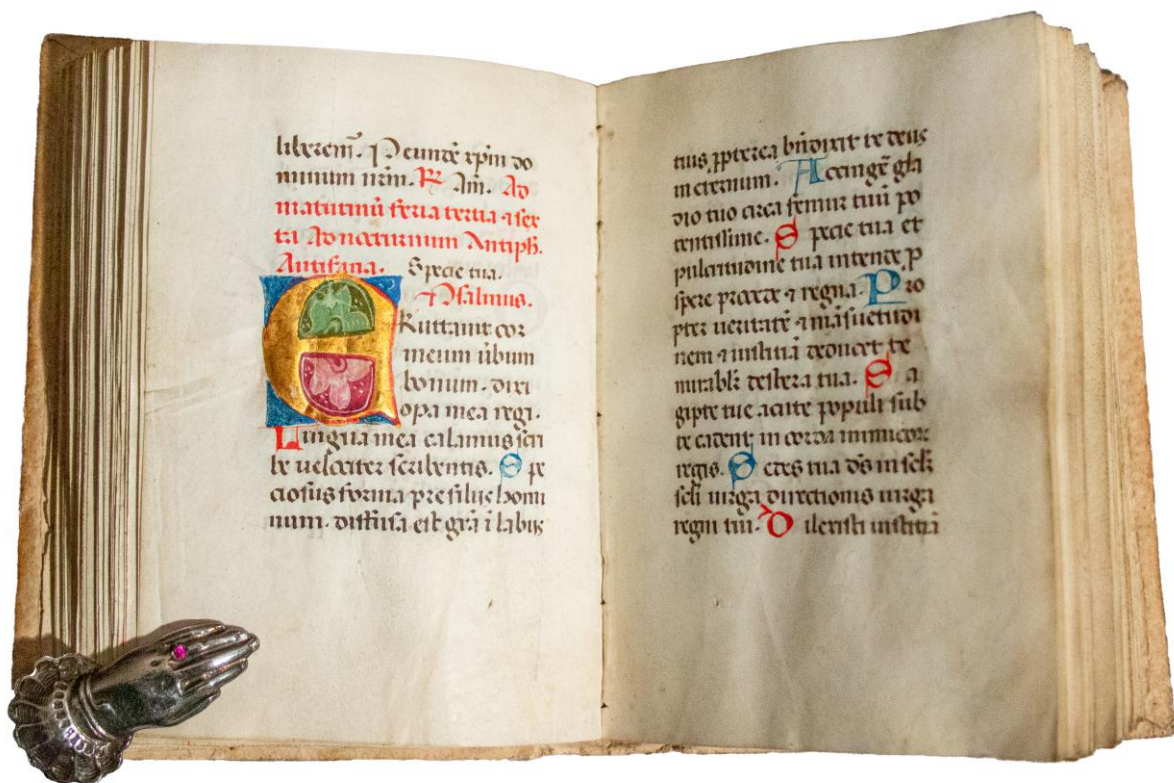


13. Substantial fragment from a Book of Hours, Use of Rome, copied by a named scribe: Johannes Augustini of Sarnano, and this probably the only record of his name and work, in Latin, illuminated manuscript on vellum

[Italy (probably central, perhaps Tuscany), mid-fifteenth century]

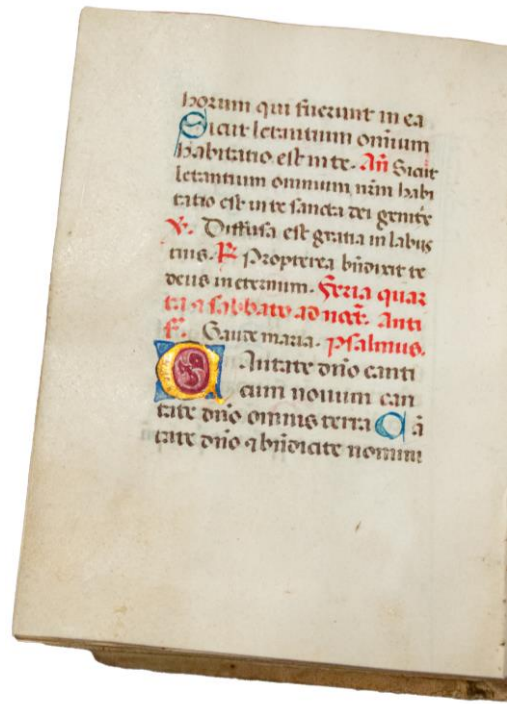
£5,800

138 leaves (plus single modern paper endleaves at front and back), wanting a few quires from front of volume (including Calendar, and opening of Hours of the Virgin) and a number of single leaves throughout (these perhaps once with illuminated initials), catchwords showing text mostly continuous without major breaks, collation: i7 (i wanting), ii8, iii6 (wants 2 leaves, including first), iv6 (probably wanting 2 leaves), v6 (wants 2 leaves), vi7 (wants v), vii-viii8, ix9 (ending Hours of Virgin with scribal colophon, followed by a blank leaf), x7 (i wanting), xi-xiv8, xv9 (including a blank leaf, and last a singleton added to complete text), xvi7 (i wanting), xvii8, xviii10, written in 14 lines of a small Italian gothic bookhand, rubrics in red, initials in red or blue (the larger with penwork in opposing colour), two illuminated initials on blue grounds, its compartments enclosing green and pink foliage (another in cruder form probably a later addition), slight darkening to leaves at each end, a few spots, stains and scuffs, else in good condition, 115 by 85mm.; in plain card over pasteboard binding, perhaps nineteenth century, becoming loose at back, in fitted blue card box speckled with coloured flecks



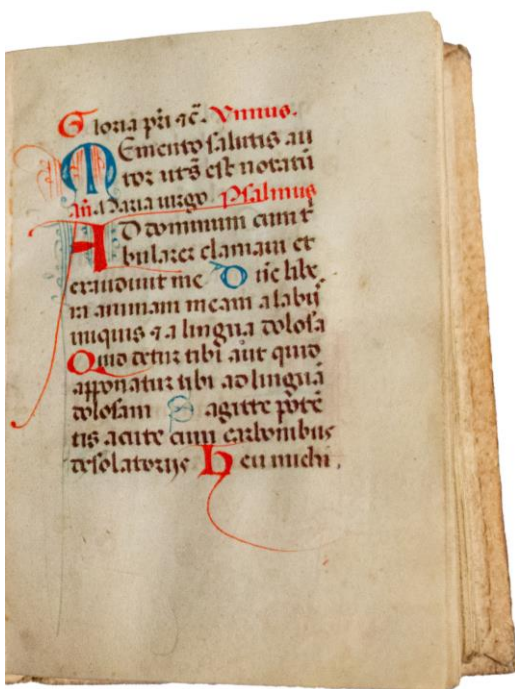
Provenance:

1. Most probably written and illuminated in the vicinity of Florence, indicated by the style of the illuminated initials and the presence of St. Reparata in the Litany, whose cult flourished in that city. The presence of SS. Francis of Assisi and perhaps also Catherine of Siena, might indicate that the original owner was a Franciscan friar or nun. At the end of the Hours of the Virgin, the scribe (whose hand is professional and handsome) announces himself as Johannes Augustini of Sarnano in Macerata, to the south east of Florence ("Johannes Sir Augustini de Sarnano scripsit"). The use of the title sir/ser as an abbreviation of *messere* is more commonly found in Italian vernacular records as well as charters, and denotes a non-noble upper bourgeois family background. The scribe is unrecorded by the Benedictines du Boveret in their vast catalogue of colophons or by O. Kristeller in his *Iter Italicum*, and this may be the sole surviving example of his work.
2. The front pastedown once with a large red leather ex libris (now removed and visible only as stains on front pastedown).
3. From a northern European collection, and most probably with them since 17 August 1956 (this date pencilled at head of back pastedown).



Text:

The volume opens partway into the Hours of the Virgin, with these interspersed with various readings for Masses, and ending with the red "Explicit officium beate virginis marie secundem consuetudinem Ro[mane] curie. Amen" and the scribal colophon; followed by the Office of the Dead (wanting opening); the Hours of the Cross (wanting opening); the Seven Penitential Psalms (wanting opening), followed by a Litany of Saints and attendant prayers; and ending with various prayers and an indulgence (described as a "magne indulgentie". A near-contemporary hand then added the 'Te Deum' prayer to space left on the last two leaves.



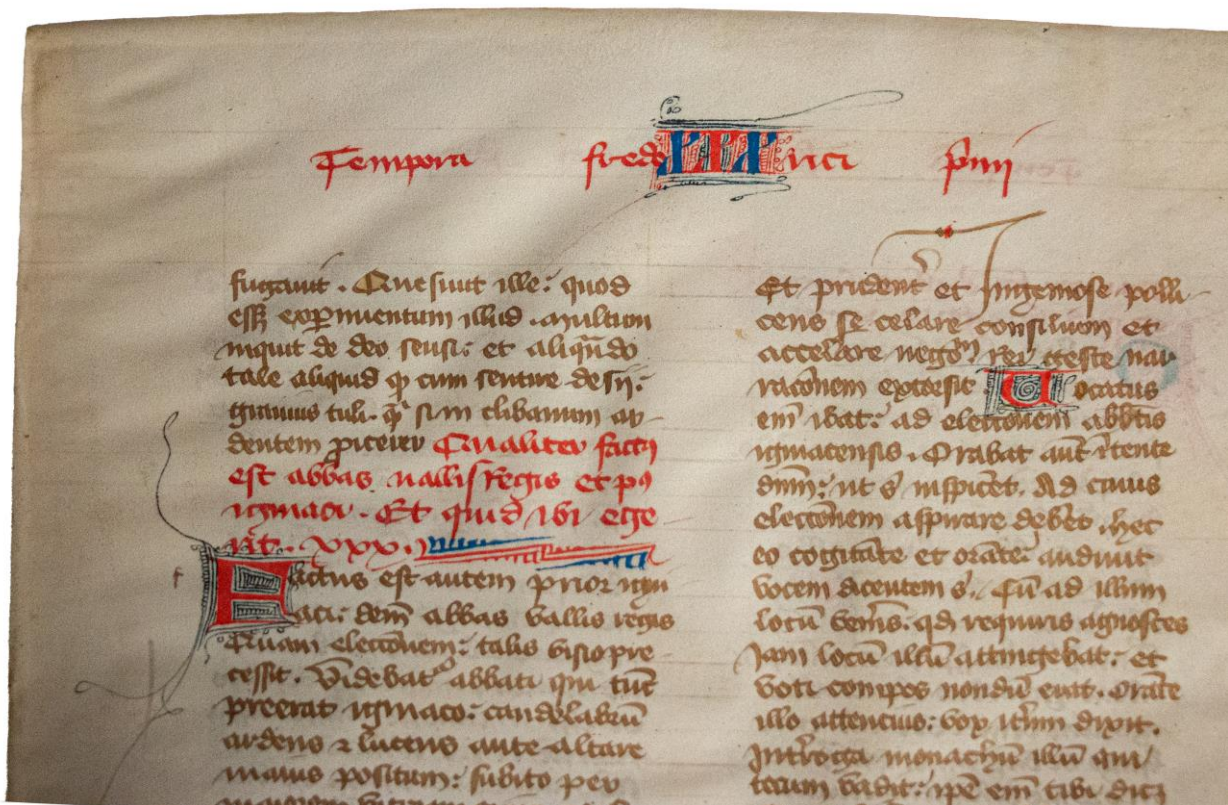
A complete gathering of Vincent de Beauvais' *Speculum Historiale* from the libraries of Guillaume Libri and Thomas Phillipps

14. Vincent of Beauvais (OP, c.1184-c.1264), *Speculum historiale*, universal history, in Latin, 8 leaves (a complete gathering, still stitched), 2 columns, 47 lines, red and blue initials with decorative penwork, on vellum, 362 x 260mm., France (Paris), c. 1400 or very early fifteenth century, perfect condition, in a brown cloth folder.

£9,000

From book XXIX (here called 'XXX'), caps. xxix-xxvii, events for the years 1172-88 in the reign of the emperor Frederick Barbarossa, including the life of Peter Monoculus, abbot of Clairvaux (d. 1186), progress in the Crusades, Joachim of Fiore, the dangers of astrology, wars between France and England, and the loss of the True Cross in 1187: cf. *Speculum Historiale ab eximio doctore Vincentio almeque belvacensis*, Venice, 1494, fols. 386v-389r.





From an important manuscript which belonged successively to

1. Guglielmo Libri (1803-1869, Sotheby's, 1 June 1864, lot 71, to Boone),
2. Sir Thomas Phillipps (1792-1872, his MS 24654, Sotheby's, 24 June 1935, lot 74), bought then by
3. H. R. Creswick (1902-1988), who removed several loose quires, including this one, before having the manuscript rebound.
4. The bound book itself is now in the Schoenberg Collection at the University of Pennsylvania, LJS 16. The decoration of the Schoenberg volume includes the cascading borders of red and blue half fleurs-de-lys, characteristic of manuscripts made for the French royal family, including the Duc de Berry.

A single bifolium from the manuscript was Bloomsbury, 4 December 2018, lot 19 (£1900, hammer). A further two bifolia were sold at the Marvin Colker sale at Christie's, Lot111, 12 Dec. 2022.

15. Vincent de Beauvais c. 1184/1194 – c. 1264). *Speculum historiale*. Bifolium on vellum with large illuminated historiated initial.

France, c.1430

£18,000

Bifolium size 550mm x 388mm (initial approx.. 8cm x 9cm)

A standing figure holding a book within a 'D' of '*Deus est...*', on the ground of decorated gold illumination. The initial in a blue made up of acanthus leaves breaking out of a square of gold with delicate floriate sprays of red, blue and gold surrounding two sides. The stem of the initial drops between the text columns to the base of the leaf, breaking out again in a large spray of colourful flowers.

The text is the opening of the *historiale*, Chapter 1 and is a very impressive opening. The text on the facing leaf is a Table of Contents, rubricated in red. The beginning of the text starts with 8 lines of a gothic hand (7 of which are the depth of the initial) and then flows into a smaller and more informal, heavily abbreviated hand. There is a running head in red ink at the head of the leaf reading '*specula historial'*'.





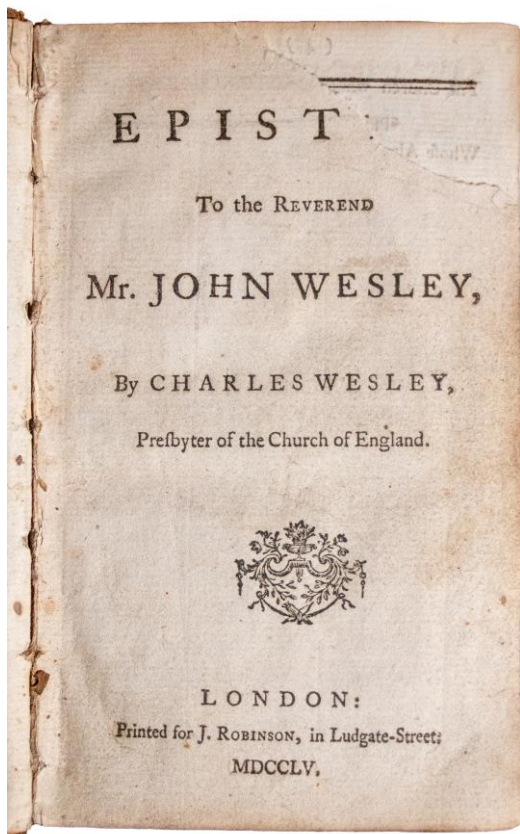


\* This is the opening of the *Speculum historiale*, a history of the world to the 1240s in thirty-one books comprising 3,793 chapters. It is the third part of the *Speculum maius*, 'The Great Mirror', a monumental encyclopaedia which was an attempt to encompass all forms of knowledge.

Vincent de Beauvais, a Dominican scholar, lived during the 13th century, with uncertain birth and death dates. He likely began his career at Paris's Dominican house around 1215-1220 before moving to the monastery in Beauvais. Vincent served as a "reader" at Royaumont monastery between 1228 and 1235. He authored "The Great Mirror" by 1244, supported by King Louis IX and others, including Queen Margaret of Provence. Vincent's works encompassed diverse subjects, including moral principles and education. He sent completed sections of his *Opus* to Louis IX and Thibaut V between 1260 and 1264, the year of his death.

16. A Bound Collection of C 17th Early Methodist Tracts and Pamphlets, 1755 - 1780.

£3,500



Some first printings:

1. Epistle to the Reverent Mr. John Wesley, By Charles Wesley. 1755. 16 pages. [A variant printing of this important letter, with no indefinite article in the title.]

2. A sermon on Original Sin by John Wesley M.A. 5th edition. 1776. 16 pages.

3. A Sermon Preached on Sunday April 4th, 1742. Before the University of Oxford by Charles Wesley MA. 24th ed. 1779. 16 pages.

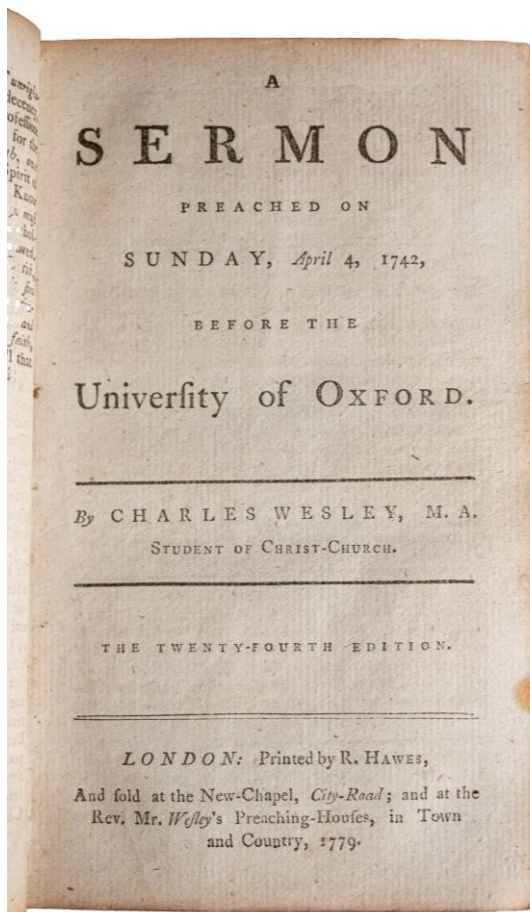
4. A Sermon on Salvation by Faith. 11th edition. 1780. 12 pages.

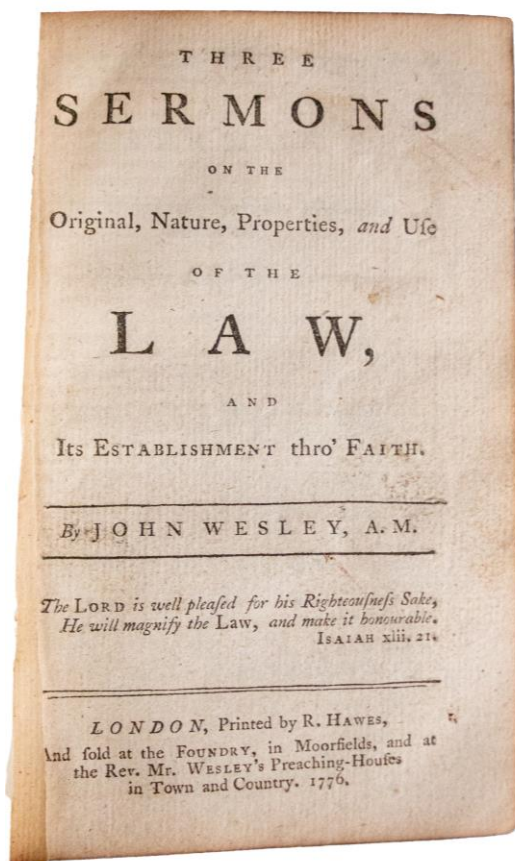
5. The Almost Christian. A sermon preached at Saint Mary's Oxford before the University on July the 25th, 1741, by John Wesley. 14th ed. 1778. 12 pages.

6. The Means of Grace. A sermon on Malachi iii 7. By John Wesley. 1776. 22 pages.

7. Three Sermons on the Original Nature, Properties and the Use of the Law and its Establishment thro' Faith. By John Wesley, 1776. [first sermon: 18 pages; second sermon: 14 (32); third sermon: 11 (43 total)].

8. The Lord our Righteousness. A Sermon Preached at the Chapel in West Street, Seven- Dials on Sunday Nov 23rd 1765. 4th edition, 1770, 20 pages.





9. Scriptural Christianity. A Sermon Preached August 24th, 1744, at Saint Mary's Church in Oxford before the University by John Wesley, 1775. 24 pages.

10. The Important Question. A Sermon Preached in Taunton, Somersetshire, on Monday Sep 12th, 1775. By John Wesley 1776. 23 pages.

11. (NB: candle scorch mark on title page). The Great Assize. A Sermon preached at the Assizes held before the honourable Sir Edward Clive, Knight, one of the judges of His Majesty's court of common -pleas; In St Paul's Church, Bedford: on Friday Mar10th, 1758 by John Wesley. 3rd edition, 1779. 23 pages.

12. The Nature of Enthusiasm. A Sermon on Acts xx vi 24, by John Wesley, 1778. 24 pages.

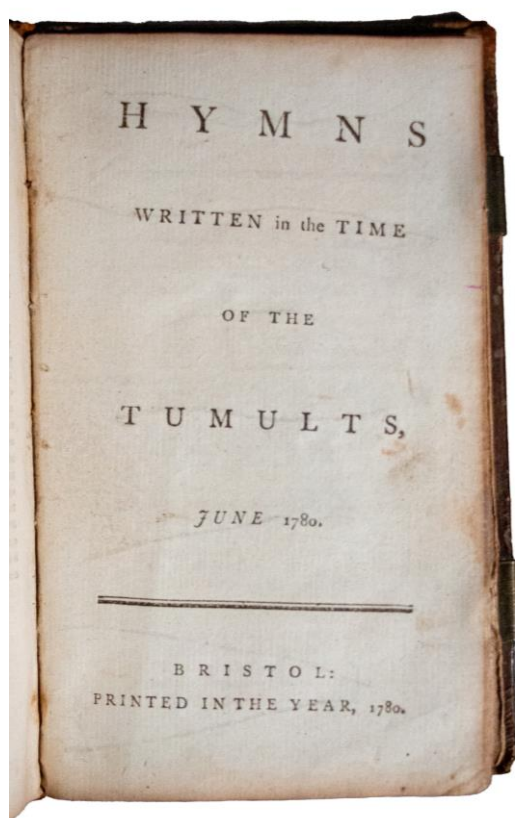
13. Catholick {sic} Spirit. A sermon on 2 kings x. 15. By John Wesley, 1770. 20 pages.

14. The killer of evil speaking, a sermon of Matt xviii 15,16,17. 1778. 15 pages.

15. Wandering thoughts. Sermon on 2 Cor x4. By John Wesley, 1776.12 pages.

16. A Dreadful Phenomenon ... at the sudden stoppage of the river severn .... by John Fletcher, 2nd ed 1774.71 pages.

17. Hymns written in the times of the tumults. Possibly first edition. 1780. 19 pages.





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THE ART OF THE BOOK