

# DEVOTION

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Front cover from no. 1  
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NOVO

# Paradiso di delitie spirituali,

NEL QVALE SI CONTIENE LA  
VITA DEL SALVATOR NOSTRO  
GIESV CHRISTO:

Con alcune bellissime istruzioni, documenti, &  
orationi della MADONNA, & d'altri Santi  
utilissime alle anime.

Raccolto dal R. P. Don SERAFINO da Bologna  
Canonico Regolare.



01

10

150

Al Concetto IN BOLOGNA, d' Albano  
Per Gio. Rossi, in S. Annunzio, al segno del Mercurio. 1563.

## FOUR-TIERED HEAVEN

1. ACETI DE' PORTI, Serafino. *Novo paradiso di delitie spirituali*, nel quale si contiene la vita del salvator nostro Giesu Christo. Con alcune bellissime istruzioni, documenti, & orationi della Madonna, & d'altri santi utilissime alle anime ... *Bologna, Giovanni Rossi, 1563.*

8vo, pp. [32], 368; large woodcut depicting heaven to title, initials; small marginal hole to title, small marginal wormhole to first few leaves, small hole to pp. 277-278 touching a few letters, some light foxing and marks; good in 18th-century vellum over boards, edges sprinkled red; upper joint split at foot, some wear to corners and worming, endpapers renewed; 'Concett.ne d'Albano' inscribed to title, '01' stamped in ink to title margin. £850

Rare first edition of this devotional work by Serafino Aceti de' Porti (1496-1540), a Canon Regular of the Lateran, encompassing episodes from the life of Christ, passages on love for God and on charity, prayers to the Virgin Mary, and spiritual advice by St Bridget.

The remarkable woodcut to the title-page depicts a four-tiered heaven, with God surrounded by angels at the top; Christ crowning the Virgin Mary below, flanked by Biblical figures including Moses, King David, and Noah with his ark; the Four Evangelists and other saints below them, including Saints Peter, Lawrence, and Simon the Zealot; and the laity and clergy at the bottom, among whom appear kings, the pope, and bishops. The *Novo paradiso* followed Serafino's *Il paradiso di delitie spirituali che contiene la vita della Madonna* published the previous year.

*Provenance:* the inscription to the title would suggest ownership by the cloistered Poor Clares of the convent of the Immaculate Conception at Albano Laziale.

EDIT16 CNCE 47794; USTC 807695. No copies traced in the UK or US.

## PORTABLE PROMPTS

2. [ALTAR CARD.] A letterpress and engraved folding altar card. *Lyon, François Cars, [1660s?].*

Folding triptych (420 x 220 mm closed; 420 x 630 mm opened) composed of 3 printed sheets with 109 lines of letterpress text in black and red, 7 woodcut historiated initials, large hand-coloured engraving of the Crucifixion pasted to central panel, partly hand-coloured composite engraved border with leaves and flowers, mounted on 3 hinged paste-boards bound in contemporary marbled paper, hinges reinforced with sheep; a few small areas of loss affecting a few words to text and imprint; covers somewhat worn, some loss to joints. £2850

**An apparently unrecorded example of a seventeenth-century altar card in triptych format, illustrated with a hand-coloured scene of the Crucifixion.**

Carrying essential Latin texts for the celebration of the Mass, such altar cards – known as a *canons d'autel* in French and *cartaglorie* in Italian – were intended as memory aids for priests officiating at the altar, and may also, given their essentially visual aspect, have served a secondary function for the purposes of private devotion. Most surviving examples date from the seventeenth century onwards and vary in appearance and format, being presented as triptychs or as individual cards.

The boldly hand-coloured engraving of the Crucifixion shows Christ on the cross flanked by the Virgin Mary and St John, with Jerusalem in the background. The engraved initials incorporate images of the Nativity, the Crucifixion, King David, and various saints.

The Lyon-based engraver and printer François I Cars (1631–1701) operated from rue Mercière. His sons Jean-François and François II were also engravers.



Accipiendo in manibus Hostiam, dicit:

**Q**ui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: & elevatis oculis in cœlum ad te Deum Patrem suum omnipotentem, tibi gratias agens, bene dixit, fregit, deditque Discipulis suis, dicens: Accipite, & manducate ex hoc omnes.

**Hoc est enim Corpus meum.**

**S**imili modo postquam cœnatum est, accipiens & hunc præclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, bene dixit, deditque Discipulis suis, dicens: Accipite & bibite ex eo omnes.

**Hic est enim Calix Sanguinis mei, novi & æterni Testamenti, mysterium fidei; qui pro vobis, & pro multis effundetur in remissionem peccatorum.**

Hæc quotiescumque feceritis, in mei memoriam facietis.

**G**loria in excelsis Deo. Et in terra pax hominibus bonae voluntatis. Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi, propter magnam gloriam tuam. Domine Deus Rex caeli. Deus Pater omnipotens. Domine Filiuigenite Jesu Christe. Domine Deus, Agnus Dei Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus. Tu solus Dominus. Tu solus Altissimus. Jesu Christe. Cum sancto Spiritu in gloria Dei Patris. Amen.

**C**redo in unum Deum. Patrem omnipotentem. Factorem caeli & terrae. Visibilem omnium & invisibilem. Et in unum Dominum Jesum Christum. Filium Dei unigenitum. Et ex Patre natum ante omnia saecula. Deum de Deo. lumen de lumine. Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, & propter nostram salutem descendit de caelis. Et incarnatus est de Spiritu sancto, ex Maria Virgine: **ET HOMO FACTUS EST.** Crucifixus etiam pro nobis, sub Pontio Pilato, passus & sepultus est. Et resurrexit tertia die, secundum scripturas. Et ascendit in caelum, sedet ad dexteram Patris. Et iterum venturus est cum gloria, iudicare vivos & mortuos. Cujus regni non erit finis. Et in Spiritum sanctum Dominum, & vivificantem. Qui ex Patre Filioque procedit. Qui cum Patre & Filio simul adoratur, & conglorificatur. Qui locutus est per Prophetas. Et tunc sanctam Catholicam, & Apostolicam Ecclesiam. Confitetur unum Baptisma, in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi saeculi. Amen.

**Sacerdos offerens hostiam super patenam dicit.**  
**S**uscipe sancte Pater omnipotens aeternae Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus, offero tibi Deo meo vivo & vero, pro innumerabilibus peccatis, & offensivibus, & negligentibus meis, & pro omnibus circumstantibus, sed & pro omnibus fidelibus Christianis vivis atque defunctis: ut mihi & illis proficiat ad salutem in vitam aeternam. Amen.

**OFFERENS CALICEM D. IT**  
**O**fferimus tibi Domine, Calicem salutaris, quam deprecantes clementiam, ut in conspectu divinae majestatis tuae, pro nostra & totius mundi salute cum odore suavitatis ascendat. Amen.



**Accipiendo in manibus Hostiam, dicit:**

**Q**ui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: & elevatis oculis in caelum ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque Discipulis suis, dicens: Accipite, & manducate ex hoc omnes.

**Hoc est enim Corpus meum.**

**S**imili modo postquam coenatum est, accipiens & hunc praclarum Calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque Discipulis suis, dicens: Accipite & bibite ex eo omnes.

**Hic est enim Calix Sanguinis mei, novi & aeterni Testamenti, mysterium fidei; qui pro vobis, & pro multis effundetur in remissionem peccatorum.**

**Haec quotiescumque feceritis, in mei memoriam facietis.**

**I**n spiritu humilitatis, & in animo contrito suscipiamur a te Domine: & sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi Domine Deus.

**V**eni sanctificator omnipotens aeternae Deus: & benedice hoc sacrificium, tuo sancto nomini preparatum.

**S**uscipe sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam Passionis, Resurrectionis, & Ascensionis Jesu Christi Domini nostri: & in honorem beatae Mariae semper virginis, & beati Joannis Baptistae, & Sanctorum Apostolorum Petri & Pauli, & istorum omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: & illi pro nobis intercedere dignentur in caelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

**Ante sumptionem Sacramenti inclinatus dicit.**

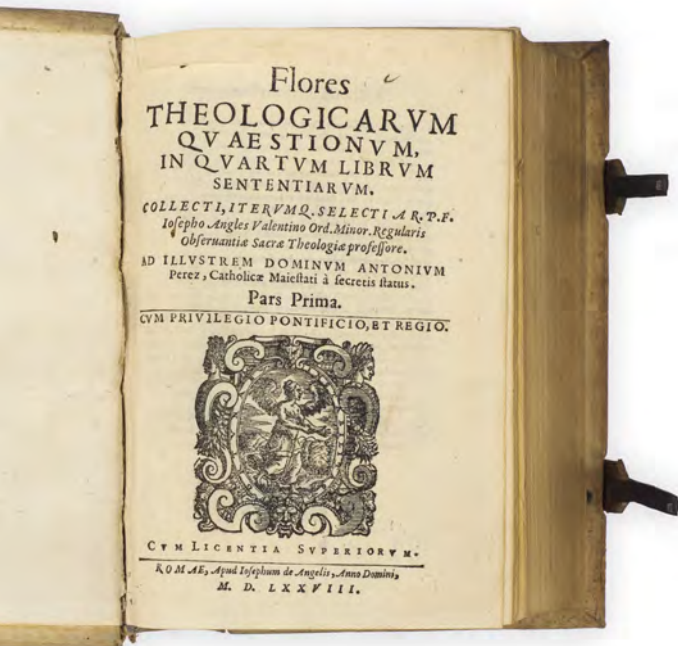
**D**omine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiae tuae: eamque secundum voluntatem tuam pacificare & coadunare digneris. Qui vivis & regnas Deus, per omnia saecula saeculorum. Amen.

**D**omine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu sancto, per mortem tuam mundum vivificasti: libera me per hoc sacro-sanctum Corpus & Sanguinem tuum, ab omnibus iniquitatibus meis, & universis malis: & fac me tuis semper inhaerere mandatis, & a te numquam separari permittas. Qui cum eodem Deo Patre, & Spiritu sancto vivis & regnas Deus.

**P**receptio corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in iudicium & condemnationem: sed pro tua pietate proficit mihi ad tutamentum mentis & corporis, & ad medellam percipiendam. Qui vivis & regnas cum Deo Patre.

**Ante benedictionem inclinatus dicit.**

**P**laceat tibi sancta Trinitas, obsequium servitutis meae, & praesta: ut sacrificium quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihi que & omnibus, pro quibus illud obtuli, sit te miserante propitiabile. Per Christum Dominum nostrum. Amen.



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

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

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

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

EDIT16 CNCE 1896; USTC 809510. **OCLC records only 1 copy in the US** (University of Southern California) **and 2 in the British Isles** (Cambridge University Library, University College Dublin).



CEREMONIAL  
DES  
RELIGIEUSES  
DE LA TRES-SAINTE  
ANNONCIADE .

Contenant la maniere de donner  
l'Entrée, l'Habit, & la Profession  
aux Filles. L'ordre que l'on doit  
tenir en l'élection de la Mere Prieu-  
re. Es visites des Superieurs . En  
l'administration des saints Sacre-  
cremens aux Malades. Et aux  
Obseques des Religieuses deffunctes.



A PARIS .

M. DC. LI.

*Avec Permission des Superieurs.*

4. [ANNONCIADES.] 'Ceremonial des religieuses de la tres-sainte Annonciade. Contenant la maniere de don[n]er l'entrée, l'habit, & la profession aux filles. L'ordre que l'on doit tenir en l'élection de la mere prieure. Es visites des superieurs. En l'administration des saints sacremens aux malades. Et aux obseques des religieuses deffunctes. A Paris. M.DC.LI.' *Saint-Ursanne, Switzerland, 1723.*

Manuscript on paper, in French and Latin, 8vo (183 x 125 mm), pp. 219, 60, [5]; very neatly written in a single hand in brown and red ink, up to 24 lines per page, some decorative head- and tail-pieces; a few light marks, worm track to corners of last few leaves; very well preserved in contemporary sheep over wooden boards, blind fillet borders and cornerpieces to covers, spine in compartments, paste paper endpapers; some wear to extremities and rubbing to covers, clasps wanting. £975

**An attractive manuscript copy of the rare 1651 first edition of a ceremonial and processional for nuns of the Order of the Annunciation of the Blessed Virgin Mary, or Annonciades.** The Order was founded at Bourges in 1502 by Jeanne de France, daughter of Louis XI and first wife of Louis XII, who composed its first rule herself. According to the colophon this manuscript was copied by Antoine Aubry, a schoolmaster in the town of Saint-Ursanne, in the canton of Jura, Switzerland, and was completed on 15 May 1723. Annonciade sisters had been established in nearby Porrentruy since the middle of the seventeenth century, and it is possible Aubry prepared this copy for a young relative entering the Order.

The *Ceremonial* comprises instructions and texts to be recited on various ceremonial occasions, beginning with the admission of novices, who are told to arrive with their parents 'sans beaucoup de pompe'. The profession of nuns, individually and in groups, is then dealt with, followed by the admission of lay sisters, the election of the prioress, and the receiving of archbishops, bishops, and ecclesiastical visitors. A considerable portion of the text is devoted to cases of serious illness and death: the prioress was to seek advice from doctors in cases of grave sickness; if death took longer than expected, the confessor was allowed to leave the convent, as long as he did not go too far away; *post mortem* the deceased was washed, dressed in their habit, and placed in a coffin with a crucifix and candle in their right hand, flowers, and a crown on their head. The second part deals with processions for Candlemas, Palm Sunday, Maundy Thursday, Good Friday, the feast of St Mark, and Rogation days.

We have been unable to trace another manuscript copy, on CCfr or Calames for example.

94. Ceremonial, pour la Profession  
comme un despost, duquel vous  
aurez à rendre compte à Dieu.

Lors la Mere Prieure, se mettra  
à genoux avec toutes les Religieu-  
ses, & luy demandera la Béné-  
diction, disant.

Benedic Pater Illustrissime,  
(Si ce n'est pas le Prelat, elle dira)  
Benedic Pater Reverende.

Le Prelat (ou autre) les benissant, dira.  
Virtus perseverantiae, & Pax Dei  
Patris omnipotentis, eiusque Filij  
Domini nostri Iesu Christi, & Spiritus  
sancti, descendat super vobis, &  
maneat semper. Amen.

Tout estant accompli l'on fera  
la predication conforme à la so-  
lemnité, si ce n'est que l'on trou-  
ve plus à propos de la faire  
auparavant l'action.



Stans  
cū bac.  
& mittra.

des Sœurs Converses. 95.

La Maniere de recevoir les Sœurs  
Converses de la tres-saincte An-  
nonciade, à la Profession.

Pres la Messe le Prelat (ou le  
Commis de sa part) revestu  
de la Chappe, & de l'Estole, be-  
nira le Voile, disant.

*N.* Ostende nobis Domine, mise-  
ricordiam tuam.

*R.* Et salutare tuum da nobis.

*N.* Domine, exaudi orationem  
meam.

*R.* Et clamor meus ad te veniat.

*N.* Dominus vobiscum.

*R.* Et cum Spiritu tuo.

*Oremus.*

Domine, Iesu Christe, Fili Dei  
vivi, cuius Apostolus mulie-  
brem sexum in signum subjectionis,  
humilitatis, & honestatis, velamen  
super caput suum propter Angelos

Stans  
detecto  
capite.



recipere fugam nostram domi  
 ne misere re. **V** peccatum uimus cum  
 patribus nostris inuiste egimus iniqui  
 ta tem se ei mis. **R** Nos  
 alium deum nescimus preter te domi  
 num in quo spe ra mus qui non de  
 spi cit nos nec amouit sa iuten  
 nostrum age nere no stro. **V** Indulgen  
 tiam eius effudit lacrimis postule mis  
 e humiliter illi a nimas nostras qm.  
**R** Domine de us qui conteres bella abin  
 ter o cle ua brachium tu um suppo  
 gentes que cogitant seruis tuis mala  
 e dextera tua glorificetur in o bis.  
**V** Alii de uirritem eorum inuirtute tua  
 cadit uirtus eorum inuirtute tua.  
**R** Dominator domine celo rum e ter  
 re crea tor aqua rum rex uniuerse  
 crea ture tu e exaudi oratio non ser  
 uo rum tu o rum. **V** Qui re gis  
 israhel intende qui deducis uelut o  
 uem io seph. Exaudi. **R** Vos qui  
 utrayribus ehis aperte por tas do  
 minus omnipotens fecit uirtu tem e  
 uictoriam dedit de inimicis no stris.  
**V** Lauda te dominum deum nostrum qui  
 non deseruit spe rantes in se. **V** uict.  
**R** Laudate dominum deum no strum  
 qui non deseruit sperantes in se a in  
 me adimpleuit miseror dam su am

quam promi sit domus israhel  
**V** Confite mihi illi quoniam bo nus quo  
 mam in seculum miseror dia e us. **R**  
**B**enedi xit te do minus in uirtute  
 su a qui per te ad nich lam pe  
 de git inimicos no stros et non  
 defici at laus tu a de ore  
 hominum. **V** Qui re gis isr. **V** non  
**R** Adonay domine de us magne e  
 mira bi li is qui dedi sti salutem  
 in manu femi ne exaudi pre ces  
 seruo rum tu orum. **V** Qui re gis  
**R** Adonay domine deus magne e mira  
 bilis qui dedi sti salutem in manu femine  
 exaudi preces seruorum tuorum.  
**R** O m n i s e De libro. Hester.  
**R** rex omnipotens in ditione tua  
 cuncta sunt posi ta e non est  
 qui possit resistere uoluntati tu e  
 libera nos propter nomen tua.  
**V** Traudi orationem no stram e conuertere  
 tactum nostrum in gaudi um. **R** Exaudi  
**R** a nobis domine lo cum peni tenti e  
 e ne claudas o ra cumentium te  
 domi ne. **V** Qui re gis. **R** Spem  
 in alitum nunquam habui preter mee  
 de us israhel qui irasce ris e ppi  
 rius e ris e omnia peccata hominum  
 in tribulatio ne dimittas. **V** Domine  
 deus celi e terre respice ad humilita ta

5. ANTIPHONAL, with neumes, containing antiphons, responses and versicles for Trinity Sunday, the Octave of Pentecost, Sundays after Pentecost and Summer Histories. Germany, 1st half of 12th century.

Two bifolia (leaves not consecutive) written in double columns of an angular German romanesque hand, ruled lightly in plummet, adiaSTEMATIC neumes, blank spaces between words filled with a single red line, marginal *differentia*, one three-line initial and several two-line initials in red, some with guide-letters, smaller initials in red or in black touched with red, rubrics; recovered from use in bindings and with consequent staining and wear, trimmed at fore-edges just affecting a few rubrics, initials and *differentia*, a few natural vellum flaws, but generally in very good condition and entirely legible; loose in mid-nineteenth-century marbled boards, large paper label on upper cover describing contents, smaller paper label with class-mark 'AR.2. 7-18'. 336 x 234 mm (text area 255 x 200 mm). £5000

Two bifolia from a notably early antiphonal.

*Provenance:* from the library of the Redemptorists of France, with their nineteenth-century stamp on recto of first leaf. The library class-mark label on the upper cover of the binding is probably also theirs. The Redemptorists, a society of missionary priests founded in 1732 by Alphonsus Liguori (d. 1787, canonised 1839) at Scala in Italy, had spread to France by the middle of the nineteenth century, and there were foundations in Alsace in 1842, Saint-Nicolas-de-Port in 1845 and two in Savoy in 1847.

ti sunt gustabit cenam meam ac va  
**Q**uod si erubis homo qui habet centum  
 oves et si periderit unam ex illis nonne  
 dimittit nonaginta novem indelicta  
 et vadit ad illam que perierit donec in  
 ueniat utam ac va. **Q**ue mulier ha  
 bens dragmas decem et si periderit drag  
 mam unam nonne accendit lucernam  
 et circumdat domum et querit diligenter do  
 nec inueniat. **D**ico uobis quidam est  
 angelus dei super uno peccatore peniten  
 tiam agente. **DOMINICA QUARTA.**  
**E**stote ergo misericordes sicut et pater  
 uester misericors est ac va. **H**olite  
 iudicare ut non iudicemini in quo e  
 nim iudicio iudicaueritis iudicabimini  
 dicit dominus. **A**mensuram bonam  
 et conferam et coagula tam dabunt  
 infinitum uestrum ac va. **E**t ecce pri  
 mum hypocrita trabem de oculo tuo  
 et tunc iudicis ut educas festucam de  
 oculo fratris tui ac va. **Don. x.**  
**A**scendens ille in auiam et sedens doce  
 bat turbas ac va. **P**receptor pro  
 tam noctem laborantes nichil cepim  
 in uerbo autem tuo laxabo rete. **D**icit  
 autem dominus symoni uoti timere ex  
 hoc enim homines eris capiens. **Don. vi.**  
**A**d istis quia dictum est antiquis  
 non occides qui autem occiderit

reus erit iudicio. **H**is abundauit  
 uultus tua plus quam scribarum et pha  
 risorum non utrabitis in regnum celo  
 rum. **S**i offeris munus tuum ante al  
 tare et recordatus fueris quia frater tu  
 us habet aliquid aduersum te relinque  
 ibi munus tuum ante altare et uade  
 prius reconciliari fratri tuo et tunc ue  
 nies offerre munus tuum ac va. **Don. vii.**  
**M**is est reor super turbam quia iam  
 gradulo sustinent me nec habent  
 quod manducent et si dimiseris eos ieu  
 nos deficient in uia ac va. **P**recept  
 iste turbe discumbere super terram et  
 accipiens septem pines gratias agens  
 fragit et dabit discipulis suis ut appo  
 nerent et apposerunt turbe ac va.  
**E**rant autem qui manducauerunt quasi  
 quatuor milia et dimisit eos. **Don. viii.**  
**A**ttendite a falsis prophetis qui ueniunt  
 ad uos in uelamentis oui um in myn  
 secus autem sunt lupi rapaces a fructib  
 eorum cognoscetis eos. **N**on potest ar  
 bor bona fructus malos facere neque arbor  
 mala fructus bonos facere. **N**on om  
 nis qui dicit michi domine dñe utrabit  
 in regnum celoy sed qui facit uoluntate  
 patris mei qui in celis est ipse utrabit  
 in regnum celoy dicit dñs. **Don. viii.**  
**C**irca dominus uillico quid hoc audio

ubi ui ros et uade libon frater tuos  
 inga lile am ego autem et ionathas  
 frater me us ibimus in galadi tan  
 sicut fuerit uoluntas mee lo sic  
 si ar. **V**Accegit munus et chore  
 filii potentes quoniam melius est no  
 bis mori in bello quam uidere mala  
 gentis nostre et sancto rum. sicut.  
**O**rnauerunt faciem templi coromis  
 aureis et dedicauerunt altare  
 re domi no et facta est terra  
 magna in populo. **I**n ymnis  
 et confessionibus benedice bant do  
 mi num et facta. **I**n ymnis et con  
 fessio nibus benedice bant do minum  
 qui magna fecit in israhel et uisito  
 riam dedit illis dominus omni potes.  
**O**rnauerunt faciem templi coronis au  
 reis et dedicauerunt altare re domi  
 no. **H**ic est frater am  
 tor et populi israhel hic est qui  
 multum orat pro populo et in uerba  
 sancta curat. hic est ru sa lem  
 in iste in populo suo o missimus ap  
 pa ru it. hic. **T**u domine u  
 uerba sa rum qui nullam habes in  
 di genti am uolui sti templum tu  
 um fieri inno bis conserua domum  
 istam in macula tam in eternum  
 domi ne. **Q**ui regis israhel conserua.

**O**rnauit tu uerba populi mei di  
 erit domi nus et disperam omnia  
 ma la que induxi super e am et  
 auferam in uerbum laborem et sa  
 cie ceris et acuitate ita.  
**R**uerunt ab hierusalem misericor  
 di a domus mea edifica ur me a  
**A**peri celos tuos domine et uide afflic  
 o nem no stram circumdederunt nos  
 gen tes ad eum pugnandum nos sed tu do  
 mine excide brachium tu um et  
 libera inimas no stras. **A**ffli ge obri  
 mentes et contumeliam facientes in su  
 perbi am et custodi parrem tuam. **I**sa  
**A**daperiat dominus cor uestrum dñi  
 in lege sua et in preceptis suis et faciat  
 pacem in diebus nostris concedat uobis  
 salutem et redimat uos a malo. **E**u  
 diat dominus orationes uestras et re  
 concilietur uobis nec uos delectat in tem  
 pore malo. **D**a pacem domine in di  
 ebus nris quia non est altus qui pug  
 net pro nobis nisi tu deus noster.  
**T**u domine uniuersorum qui nullam  
 habes indigentiam uoluiti templum  
 tuum fieri in nobis conserua domum  
 istam immaculatam in eternum. **Inuocans**  
**C**irca dominum **DOMINICA PRIMA.**  
 sedem tuam super solium excelsum  
 et e terra rum et plena erit om

# CATECHESIS, SEV INSTRVCTIO

## CVNCTIS AD CONFESSIONES

Audiendas, atq; ad sacros ordines, itemq; ad  
Ecclesias parochiales, assumendis ac-  
commodata, omnibusq; , etiam  
laicis vtilissima, nunc quartò  
in lucem edita,

ATQVE MAGIS ORDINATA, ET  
locupletata per R. P. Magistrum Io. Bapti-  
stam Antonuccium Eugubinum Eremita-  
num D. Augustini.



PLACENTIAE,  
Apud Io. Bazachium, & Antheum Comitē socios. 1582.

*Di Don Celar Tassoni  
Rettore Munzone*

## SINS ARRANGED BY SINNER

6. **ANTONUCCI, Giovanni Battista.** Catechesis seu instructio cunctis ad confessiones audiendas, atq[ue] ad sacros ordines, itemq[ue] ad ecclesias parochiales, assumendis accommodata, omnibusq[ue], etiam laicis utilissima, nunc quarto in lucem edita ... *Piacenza, Giovanni Bazachi and Anteo Conti, 1582.*

8vo, pp. [21], [3 (blank)], 407, [78], [3 (blank)]; woodcut device to title, initials; occasional marks and light damp staining to corners; good in contemporary calf-backed wooden boards, brass catch and remains of clasps, fragments of manuscript waste to hinges, title inked to bottom edge; calf worn with losses to spine (recently repaired); inscription at foot of title 'Di Don Celar Tassoni Rettore Munzone(?)', occasional manuscript manicules to margins. £550

Fourth edition (first 1574) of a popular manual for priests by the Augustinian friar Giovanni Antonucci (1532–1585), dedicated to Cardinal Carlo Borromeo.

The section on sins is especially interesting, being arranged by the profession of the sinner e.g. doctors, magistrates, merchants, goldsmiths, farmers, innkeepers, wives, and nuns. Different types of sin are then discussed, including sins of the flesh, of the heart, and of the mouth. Among many other topics, the *Catechesis* also covers confessions, admission into holy orders, absolution, excommunication, and simony.

EDIT16 CNCE 2141; USTC 809774. OCLC records only 1 copy of this edition in the UK (BL) and 1 in the US (Wayne State University).

(13)  
DISTINTA DESCRIZIONE

7. [ARCHCONFRATERNITY OF THE MOST HOLY CRUCIFIX.]

Distinta descrizione della machina, luminari, ed ordinanza nella solenne processione fatta dalla venerabile archiconfraternita del santissimo crocifisso in S. Marcello di Roma nel portare l'immagine del nostro salvator crocifisso alla basilica Vaticana la sera del giovedì santo nell'anno del giubileo MDCCLXXV ... Rome, per il Casaletti, 1775.

4to, pp. VIII; woodcut vignette to title, woodcut of Crucifixion to title verso, initial; a few small wormholes, a little toned and creased; disbound; '(13)' inked at head of title. £250

Rare record of a procession made by members of the Archconfraternity of the Most Holy Crucifix from the church of San Marcello in Rome to Saint Peter's Basilica in the Vatican in the jubilee year of 1775.

The text begins with a brief account of the miracle-working image of the Crucifixion preserved in San Marcello, before detailing the procession which set out from the church at 1am on 13 April 1775. The account describes the participants (musicians, soldiers, torchbearers etc.), among whom the archconfraternity's five 'guardians' and sixteen friars are named; the magnificent lamps employed to light the way; the splendid car on which the image was carried by eighty men, decorated with golden angels and silver flowers and wreaths; and the route taken to and from Saint Peter's.

No copies traced in the US. Only 1 copy on Library Hub, at the BL.



DIS  
le Romane  
ed altre nel  
visita della  
del Redento  
sostenne agor  
quelle numer  
han visitato  
ancor l' Arc  
S. Marcello,  
Anni Santi,  
lissima Imma  
sulla Croce.  
Processione,  
Forastieri co  
venerazione  
detta Archic  
La Chie  
zio, registra  
altri Sommi  
XIV. ai Pad  
fine per la s  
cadde rovina  
l' Immagine  
digio rimafe  
le ardeva da  
fu apprefe d'

## LUTHER'S TEACHER TURNS ON HIS PUPIL

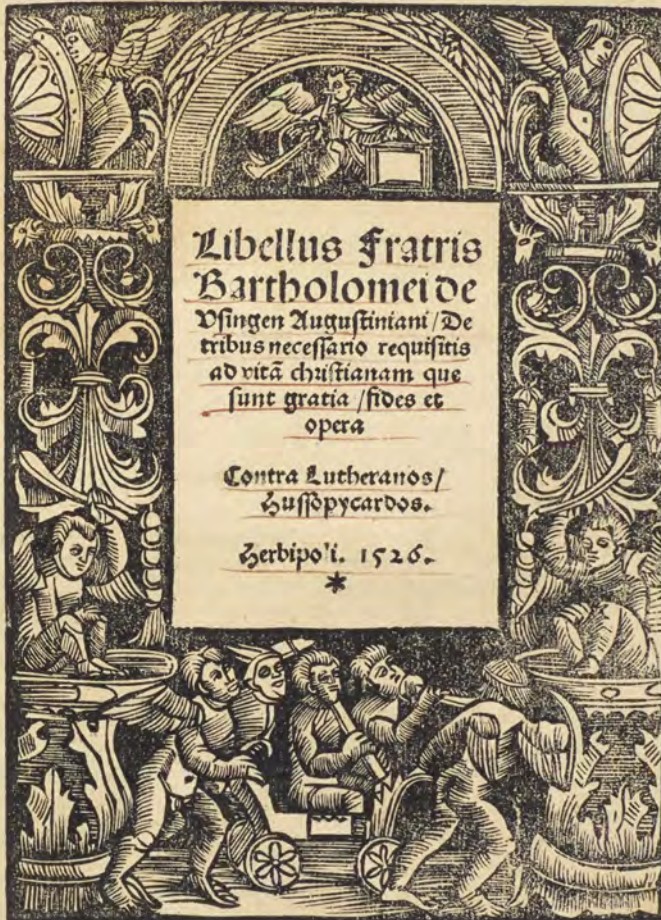
8. **ARNOLDI, Bartholomaeus.** *Libellus fratris Bartholomei de tribus necessario requisitis ad vita[m] Christianam que sunt gratia, fides et opera contra Lutheranos, Hussopycardos.* Würzburg, Balthasar Muller, 1526.

4to, ff. [33], [1 (blank)]; woodcut border to title, initials; losses to blank upper corners of E1 and E2, toned; good in recent boards covered with MS fragments from an 18th-century(?) Hebrew Bible with the text of Numbers 29:1-17 and 29:31-30:9; some underlining in red ink, some marginalia and manicules by a 16th-century reader. £950

**First edition of this treatise on grace, faith, and good works by the theologian, philosopher, and Augustinian, Arnoldi of Usingen (c.1465–1532), written in opposition to the Lutheran doctrine of justification by faith alone.**

Arnoldi taught at the University of Erfurt for many years, where Luther was his student. He was a staunch defender of Catholicism while also recognising and condemning abuses within the Catholic church. Luther tried in vain several times to win over his old teacher. The marginalia in this copy show a particular interest in faith and belief.

VD16 A3754. OCLC records 2 copies in the UK (British Library, London Library) and 4 in the US (California State, Columbia University, University of Pennsylvania, Princeton Theological Seminary).



sum / quod utiq; est lumen fidei / in quo ambulamus per tenebras huius mundi in maligno positi / de quo nos vocavit Christus iuxta illud. Johānis. 15. Ego elegi vos de mundo propterea odit vos mundus / si de mundo fuissetis / mundus quod sum erat diligeret. Diuiditur autem fides illa in viua et mortuam vt Jacobi 2. Colligitur.

*duplex fides*  
*una*  
Viua est que coniuncta est charitati hoc est gratie gratū facienti: Que ideo viua dicitur / quia vite eterne est meritoria iuxta illud Apostoli ad Rom. 10. supra citatum / scilicet si confitearis etc. Et illud. 1. Johannis. 4. Quisquis confessus fuerit / quonia Iesus est filius dei / deus in eo manet / et ipse in deo. Et de illa fide multi sunt loci in Euāgelio et maxime in Euāgelio Johānis. Vnde Johan. 3. 8. Sic deus dilexit mundum vt filium suum daret vniuentum / vt omnis qui credit in eum non pereat / sed habeat vitam eternam. Et iterum / Non misit deus filium suum in mundum / vt iudicet mundū / sed vt mundus saluetur per ipsum / qui credit in eum non iudicatur / qui autem non credit iam iudicatus est / quia nō credit in nomine vniuenti filij dei / Quoniam aliud nomen nobis sub celo datū nō est / in quo oporteat nos saluari. Actus 4. Et iterum / Sicut Moyses exaltauit serpentem in eremo / sic exaltari oportet filium hominis vt omnis qui credit in ipso / non pereat / sed habeat vitam eternam. Et iterum qui credit in filium habet vitam eternam / qui autem in credulus est filio non videbit vitam / sed ira dei manet super eum etc. Et ratio est / Quia hoc credere est opus dei / quasi diceret / Est aliquid apud deum iuxta illud. Johā.

*Quod est opus dei*  
*21*  
6. Quid faciemus vt operemur opera dei / Respondit Iesus hoc est opus dei / vt credatis in eū quem misit ille. Et ad Gal. 5. In Christo Iesu neq; circumcisio aliquid valet neq; preputium sed fides que per charitatem operatur / quoniam illa fides est actus viuus quia meritorius glorie ratidie charitatis / hoc est gratie ex qua fit. Hanc fidem doctores consueverunt vocare formatā quia formatur et viuificatur gratia cui coniuncta est in anima.

*una*  
7. Mortua est que nō est coniuncta charitati / hoc est gratie in anima. Que ideo mortua d. quia non est vite eterne meritoria cum sine gratia

gratia nihil illius sit meritoria. De illa. d. Ioco. 2. Fides si non habet opera mortua est in se metipsa / Tu credis / quonia vnus est deus benefacis et demones credūt et cōtremiscunt. Et dās similitudinē dicit. Sicut corpus sine spiritu est mortuū ita fides sine operibus scilicet meritorijs que gratia facit meritoria. Quia sublata est mouitur fides / quātumuis operosa remaneat. Credit quippe homo post peccatum mortale / quod ante credidit / vt nō sciat si interrogetur operatur etiam vt ante multa in mās datis dei / sed non operatur meritorie.

Hanc fidem doctores vocant informem / quia est sine forma qua viuificetur / sicut corpus mortuum. Cuius exemplum capi potest in pium ardere / que viuūt igni et operatur calefaciens / quod igne extincto moritur et niger / ac informis tanquā caro videtur etc. Distinctionem hanc fidei quidam Lutherani rident et despiciunt non obstāte qd̄ in scriptura fundata sit / Nec mirum quia nec scripturam intelligūt nec quid fides sit vere capiunt / vt cumq; multa de hac blaxterent / et omnia ei coram rudibus tribuant / quibus suum errorem relinquo vt qui sordent / sordescant ad huc / Apoc: vltimo.

## Replica Lutheranorum.

¶ Euāgelium nescit fidem mortuam ac informem similiter Apostolus Paulus / et dubium est de epistola Jacobi an illius fuerit nec ne igitur res ficta est et per consequēs dicta distinctio nulla.

Respondeatur Christi. Math: 7. dicere / Multi dicent mihi in illa die domine domine nōne in nomine tuo demonia eiecimus / et in nomine tuo virtutes multas fecimus / et tunc continebo illis / quia nunquam noui vos etc. Jam quero an illi fidei habuerint nec ne / et qualis fides illa fuerit viua vel mortua / dicitur quippe Mar: vltimo. Signa eos qui crediderint hec sequentur in nomine meo demonia eicient etc. Et Luce 17. Si habueritis fidem sicut granum synapis dicatis huic arbori et a dicare / et transplantare in mare / et obediet vobis.

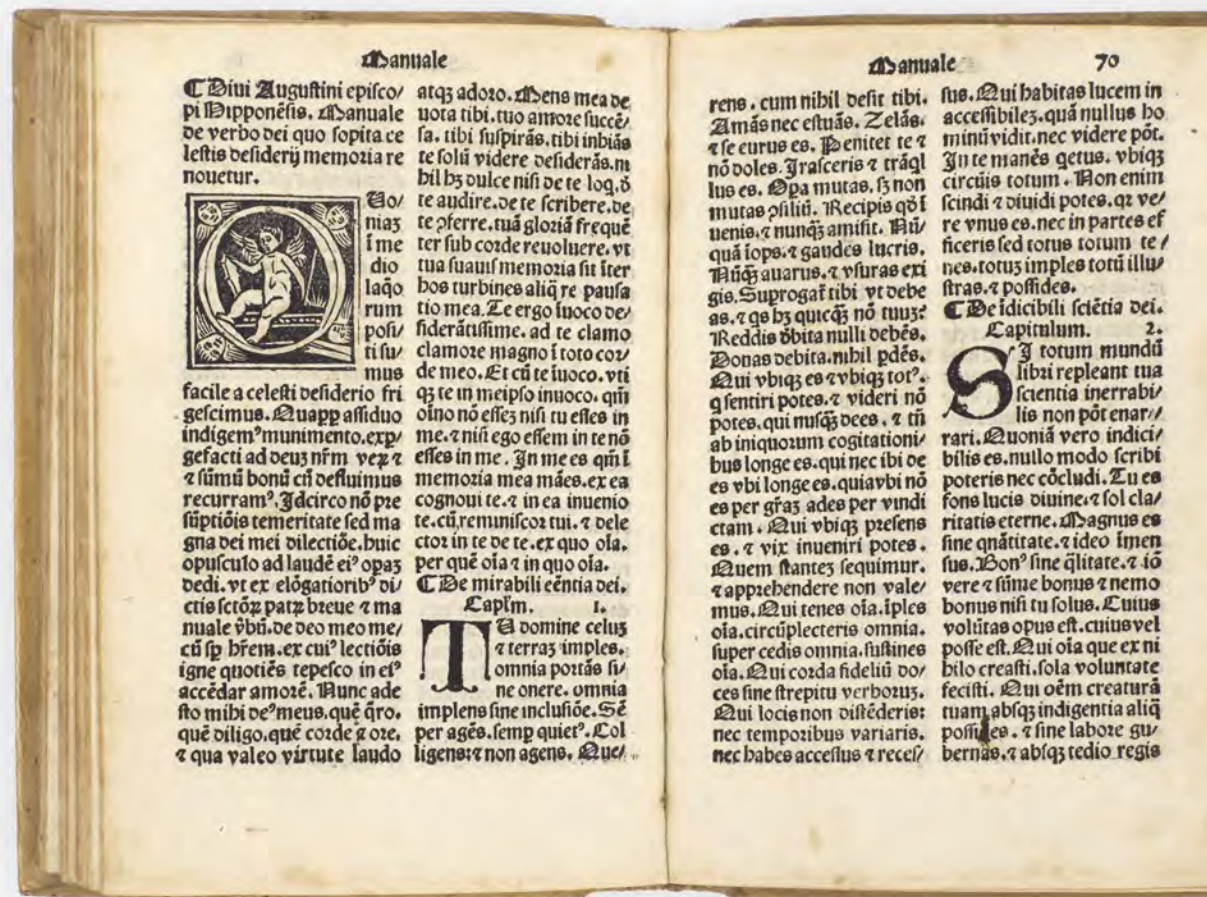
Et Marci

9. AUGUSTINE, Pseudo-, et al. Opusculum multarum bonaru[m] rerum refertum, ut sunt. Diui Augustini meditationes, et eiusde[m] soliloquia, et manuale ... Venice, Pietro Quarengi, 6 March 1512.

Small 8vo, ff. [4], 143, [1 (blank)]; text in two columns, woodcut initials, imprint from colophon; small hole to first leaf touching a few letters, some damp staining to first quire, small worm track to lower margin of quire M, occasional foxing; overall good in 18th-century vellum over boards, title in gilt within gilt frame to spine; some wear to fore-edge of lower board, a few light marks; a few near contemporary marginal marks and manicules, 'Domenico Carini' inscribed to front free endpaper. £750

Uncommon edition of various devotional works, comprising: the pseudo-Augustinian *Meditations*, *Soliloquies*, and a treatise on the word of God; meditations on the human condition, and a letter on leading the perfect life, attributed to Bernard of Clairvaux; a short sermon assigned to Peter Damian; Anselm's *Meditation on human redemption*; poems by Pius II (in praise of Augustine) and Maffeo Vegio (in praise of Augustine's mother St Monica); a sermon by St Bernard on the Passion of Christ; and Vincent Ferrer's *Treatise on the spiritual life*.

EDIT16 CNCE 36212. Only 1 copy in the UK recorded on Library Hub, at the BL.



Manuale

**S** Diui Augustini episcopi Dipponēsis. Manuale de verbo dei quo sopita celestis desiderij memoria renouetur.

atq; adoro. Mens mea deuota tibi. tuo amore succesa. tibi suspiras. tibi in dias te solū videre desideras. nihil h; dulce nisi de te loq. de te audire. de te scribere. de te pferre. tuā gloriā frequēter sub corde reuoluere. vt tua suauis memoria sit liber hos turbines aliq; re pausatio mea. Te ergo inuoco desideratissime. ad te clamore magno i toto corde meo. Et cū te inuoco. vt i q; te in me ipso inuoco. quis oino nō eses nisi tu eses in me. et nisi ego essem in te nō eses in me. In me es quā l memoria mea māes. ex ea cognoui te. et in ea inuenio te. cū reminiscor tui. et delector in te de te. ex quo oia. per quē oia et in quo oia.

Capitulum. I.

**T**e mirabili eēntia dei. S domine celus et terras implens. omnia portans sine onere. omnia implens sine inclusiōe. Sēper agēs. semp quietus. Col ligens. et non agens. Quē

Manuale

70

rens. cum nihil desit tibi. Amās nec estuās. Zelās. et se curus es. Penitet te et nō doles. Tralceris et trāglus es. Spā mutas. s; non mutas piliū. Recipis qd uenit. et nunq; amittit. Pū quā iopa. et gaudes lucris. Pūq; auarus. et v furas exis. Suprogat tibi vt debeas. et q; h; quicq; nō tuuz. Reddis dbita nulli debēs. Bonas debita. nihil pdēs. Qui vbiq; es et vbiq; totus. q; sentiri potes. et videri nō potes. qui nūq; dees. et tū ab iniquorum cogitationibus longe es. qui nec ibi dees vbi longe es. qui vbi nō es per grās ades per vindictam. Qui vbiq; presens es. et vix inueniri potes. Quem stantes sequimur. et apprehendere non valemus. Qui tenes oia. iples oia. circūplectis omnia. super cedis omnia. sustines oia. Qui corda fidelium doces sine strepitu verborum. Qui locis non distēderis. nec temporibus variaris. nec habes accessus et recessus. Qui habitas lucem inaccessibilem. quā nullus hominū vidit. nec videre pot. In te manēs getus. vbiq; circūis totum. Non enim scindi et diuidi potes. qz vire vnus es. nec in partes efficeris sed totus totum te. nec totus implet totū illustras. et possides.

Capitulum. II.

**S**ibi repleant tua scientia inerrabilis non pot enarrari. Quoniā vero indicibilis es. nullo modo scribi poteris nec cōcludi. Tu es fons lucis diuine. et sol claritatis eterne. Magnus es sine quātitate. et ideo imensus. Bonus sine quātitate. et iō vere et sime bonus et nemo bonus nisi tu solus. Cuius voluntas opus est. cuius vel posse est. Qui oia que ex nibilo creasti. sola voluntate fecisti. Qui oēm creaturā tuam absq; indigentia aliq; possides. et sine labore gubernas. et absq; tedio regis



**10. BELLARMINE, Robert.** R. P. Roberti Bellarmini Politiani, e Societate Iesu, de indulgentiis, et iubileo, libri duo. Accedunt et alia eiusdem authoris aliquot opuscula ... Omnia nunc primum in lucem edita ... *Cologne, Anton Hierat, 1599.*

8vo, pp. [6], [2 (blank)], 373, [2], [3 (blank)]; woodcut Jesuit device to title, initials; somewhat browned; very good in contemporary blind-tooled pigskin over wooden boards, two brass clasps and catches, title inked to spine; light wear and marks; ink inscription 'Biblioth. P. Capucinatorum Dornaci' (i.e. the Capuchins of Tournai) and their ink stamp to title, an earlier inscription 'Collegii Societ[at]is Jesu Lucerna 1599' crossed through. **£450**

One of several editions to appear in 1599 of works by the great Jesuit theologian and controversialist Robert Bellarmine (1542–1621), one of the most important figures of the Counter-Reformation.

Bellarmino's *De indulgentiis* is divided into two books, the first explaining indulgences in thirteen chapters, and the second responding to the opinions thereon of Luther, Calvin, Tilemann Heshusius, and Martin Chemnitz. The remainder of the volume comprises tracts on the Pope, on the worship of images, on clerical exemption from secular authority, and on the Lutheran concordia.

Bellarmino 'proved himself a vigorous and successful opponent of the Protestants, whom he sought to vanquish by reason and argument rather than by dogmatic assertion and abuse ... His chief work was the *Disputationes de controversiis Christianae fidei* ... a systematic and clear apologia for the Roman Catholic position' (*Oxford Dictionary of the Christian Church*).

Adams B501; Sommervogel I, 1204-5; VD16 B 1614.





...zione di Christo  
 ...ne scritte, narrando Christi  
 ...res glorias: onde sentiamo  
 ...capi, & exurrexi, quoniam  
 ...sum pauper, & dolens, sa-  
 ...Non moriar sed viuam, & nar-  
 ...igans castigauit me Dominus  
 ...e. Impulsus euersus sum, ve  
 ...cepit me. De torrente in via  
 ...caput. Tale ordine egli stes-  
 ...poli di se. Tradent eum, ad  
 ...dum, & crucifigendum, &  
 ...richiedeua la Diuina giusti-  
 ...della natura, & tale la neces-  
 ...che al merito seguisse il pre-  
 ...sse riconosciuto, & il Santo  
 ...orme radice, il diletto frut-  
 ...; & la terra, spogliata il ver-  
 ...to, pomposa se lo riueste la  
 ...agion priui di speranza nella  
 ...ancamento di fede nella mor-  
 ...; siamo nella sua nuoua &  
 ...speranza raiuati, ritornando  
 ...le ordine adunque giustamē-  
 ...quale col suo sposo, & muore  
 ...glia; & piange, e si consola;  
 ...e queste tante vicende di lui,  
 ...& sacri culti continuamente  
 ...per tanto la cagione, che noi,  
 ...celebrando la vita gloriosa  
 ...opo la dogliosa, la quale egli  
 ...ta; con lui noi stessi quasi ri-  
 ...allegrezza, & allegramente  
 ...ontenti & suoi, & nostri, can-  
 ...est dies, quam fecit Dominus,  
 ...ea. Hora per questo discor-  
 ...risurrettione: & della nostra  
 ...amente.

PRIMA PARTE.



**L** LIETO Et vago misterio della San- A  
 ta Risurrettione, vagamente descritto in  
 quel libro amorofo, & pieno di vaghez-  
 ze, c omposito da Salomone, oue egli alle  
 sue ricche & honorate stanze affimiglia  
 le bellezze della Chiesa, lei dir facendo:  
*Nigra sum, sed formosa, sicut tabernacula Ce-* Cant. 1. 5.  
*dar, sicut pelles Salomonis.* Noi certo vaghi esser deggia-  
 mo di mirare, di gustare, di raccontare, & di gire le sue  
 vaghezze, & delicatezze discoprendo. Che già vedete,  
 con che gratioso tiro Salomone, doppo hauer ombreg-  
 giata la passione, entra a metterci inanti a gli occhi, questa  
 2 3 cotan-

PRIMA

11. **BELLINTANI, Mattia.** Quattro prediche dell'istesso R. P. F. Mattia Bellintani Capuccino, della risurrettione. Della manifestazione di Christo resuscitato. Della annonciatione. Et della tentatione di Christo. *Brescia, Vincenzo Sabbio, 1598.*

8vo, pp. 112; woodcut of St Francis to title, 3 woodcuts in the text, initials; some light marks and cockling, marginal wormhole to last two leaves; good in 20th-century vellum backed *carta rustica*; some wear to corners and edges. £750

**Very rare collection of sermons by the Capuchin friar Bellintani (1535-1611), illustrated with attractive woodcuts.**

Delivered in Milan cathedral, the four sermons take as their subjects the resurrection of Christ, his subsequent appearances, the Annunciation of the Virgin, and the temptation of Christ, the first three each being illustrated with an appropriate woodcut. The *Quattro prediche* forms the second part of *Delli dolori di Christo sig. nostro prediche otto ... tutte predicate nel duomo di Milano l'anno 1597*, the other part of which was published at Bergamo by Comino Ventura.

Bellintani was much admired as a preacher and teacher, not least by Carlo Borromeo, for whom he wrote his popular and much reprinted *Prattica dell'oration mentale*.

EDIT16 CNCE 4929; USTC 813306. No copies traced in the UK or US.

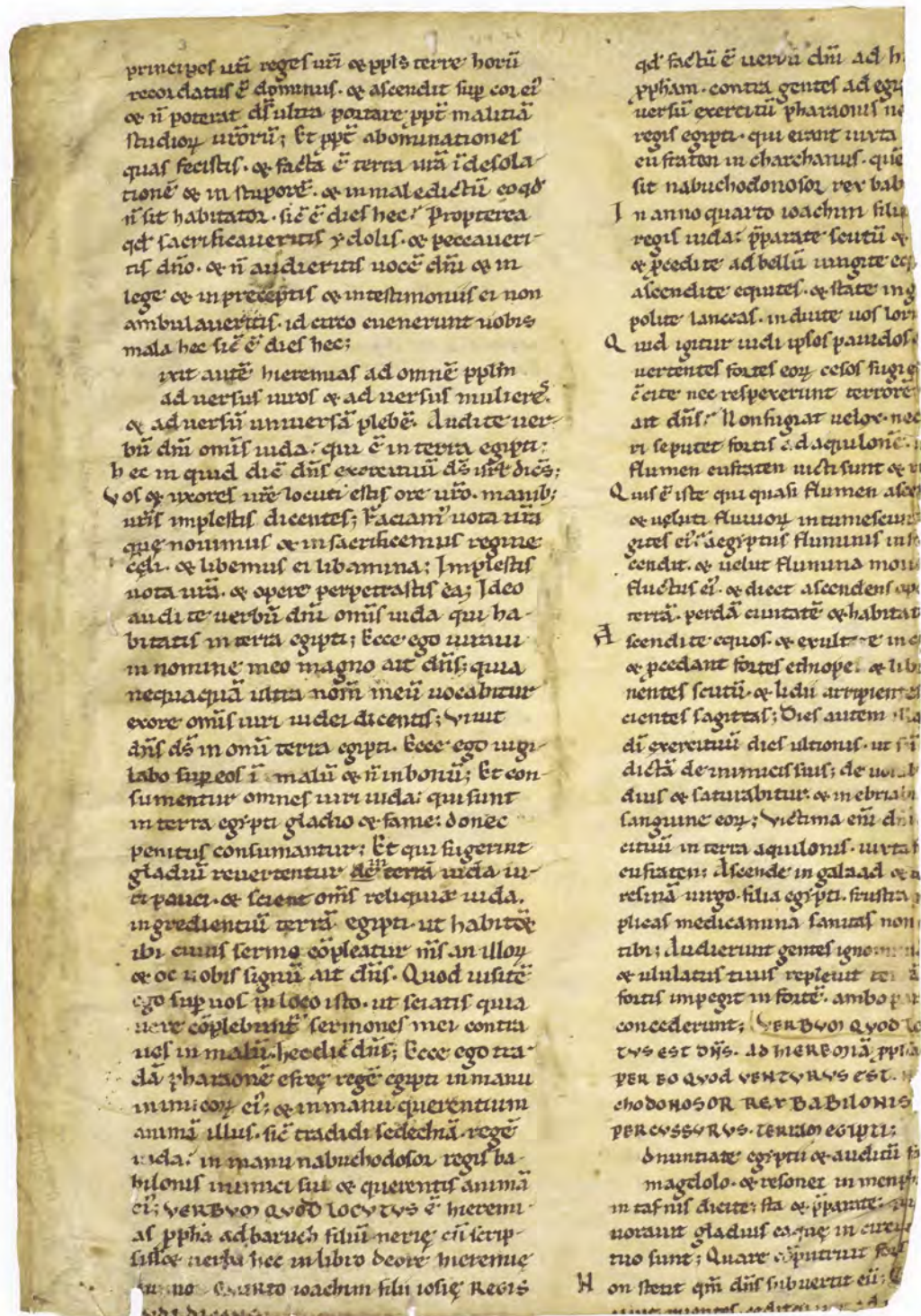
12. BIBLE, in Latin, Jeremiah 30, 6–32,19 and 44,21–48,24. Germany or perhaps Switzerland, mid-12th century.

A nearly complete bifolium (the leaves not consecutive), double columns of 50 lines written in a late, rather prickly Carolingian hand in brown ink, ruled with a hard point, spaces for (two-line) initials left empty, some lesser initials set out into margins, headings in capital letters executed in the brown ink of the text; recovered from a binding and with consequent staining and wear, a few holes, a small amount of text trimmed away from outer columns and at foot, the fold of the bifolium strengthened with paper; bound in modern buckram boards. 408 x 280 mm (text area 393 x 235 mm). £3750\*

From a folio Romanesque Bible, this fragment contains one of the most significant passages by the 7th/6th-century BC Hebrew prophet Jeremiah. 'Jeremiah's most important prophecy concerning the future is one regarding the New Covenant (Jeremiah 31:31–34) ... He prophesied of a time when Yahweh would make a covenant with Israel, superseding the old Mosaic Covenant; Yahweh would write his law upon the hearts of men (rather than on tables of stone), and all would know God directly and receive his forgiveness. This New Covenant prophecy was very influential in New Testament times' (*Britannica*).

The scribe had trouble with the passage 'Et qui fugerint gladiu[m] revertentur de terra Juda viri pauci', which has been emended (without erasing) to 'Et qui fugerint gladiu[m] revertentur in terra[m] Juda viri pauci'. Curiously, the words 'de terra Juda viri pauci' were originally written over an erased passage which evidently included the word 'egipti'. The standard (Vulgate) reading is 'Et qui fugerint gladium, revertentur de terra Aegypti in terram Juda viri pauci' (Jeremiah 44,28).

Provenance: Mark Lansburgh of Phoenix/Santa Barbara, California (1963); Bernard Rosenthal, his I/164 (1963–1989); Quaritch Catalogue 1147 (1991), no. 11; Martin Schøyen, his MS 640.



ANNOTATED VULGATE

13. [BIBLE.] Biblia sacra vulgatae editionis Sixti Quinti Pont. Max. iussu recognita atque edita. Antwerp, Jan Moretus 'ex officina Plantiniana', 1599.

One vol. bound in four, 8vo, pp. 1032, 24, [52 (index)], [2 (device, blank)]; with copper-engraved title, woodcut device 'labore et constantia' to final leaf; occasional toning, some marginal worming at beginning of vol. 2; a very good copy in eighteenth-century vellum over boards, spines lettered and upper boards numbered in ink, edges speckled red; a few marks, some wear to fore-edges, some loss to upper cover of vol. 3; interleaved throughout with scattered eighteenth- and nineteenth-century annotations in four hands; ownership inscription 'F. Gonet' to upper pastedowns, later ink stamps to title and flyleaves, including those of the Capuchins of Lyon and of Taggia, Italy. £1250

**Plantin edition of the Clementine Vulgate, bound in four volumes and interleaved for scholarly annotations.**

First issued in 1592 by Clement VIII, this was only the second edition of the Vulgate Bible to be authorised by a pope, following the short-lived Sixtine Vulgate issued by Sixtus V in 1590. Jan Moretus, Christophe Plantin's son-in-law, was granted special permission by Clement VIII to print this edition in Antwerp; the pope's letter to Moretus appears here among the preliminaries.

The annotations to the interleaved blanks in this copy bear witness to its continued scholarly use by four readers over the eighteenth and nineteenth centuries. An eighteenth-century scholar, writing in a very neat minuscule hand, has made extensive notes to Genesis, in Latin with occasional Greek and Hebrew, referencing Augustine, Ambrose, Irenaeus, and Tertullian, for example, as well as other books of the Bible. A late nineteenth-century annotator has left notes in French, and occasional Latin, to Genesis, Isaiah, Matthew, Mark, Luke, and Revelations.

Adams B1106; USTC 407065. See Darlow & Moule 6184.



runt: "neon & Lot & substantiam eius, filium fratris Abram, qui habitabat in Sodomis. Et ecce vnus qui euaserat, nunciavit Abram Mambre, qui habitabat in consualle Mambre, Amorrhæi fratris Eschol, & fratris Amerthi enim pepigerant foedus cum Abram. Quod cū audisset Abram, capium videlicet Lot fratrem suum, numeravit expeditos vernaculos suos trecentos decem, & octo, & perfectum est vsque Dan. Et diuisit sociis, & irruit super eos nocte percussitq; eos, & percussus est eos vsq; Hobab, qui est ad lauan Damasci. Reduxitq; omnem substantiam, & Lot fratrem suum cum substantia illius, mulieres quoque & populum. Egressus est autem rex Sodomorum in occursum eius postquam reuerfus est à cæde Chodorahomor, & regum qui cum eo erant in valle Saur, qua est vallis regis. At verò Melchisedech rex Salem, proferens panem & vinum, Dixerat enim Sacerdos Dei altissimi, benedixit ei, & ait: Benedictus Abram Deo excelso, qui creauit caelum & terram: & benedictus Deus excelsus, quo protegente, hostes in manibus tuis sunt. Et dedit ei decimas omnibus. Dixit autem rex Sodomorum ad Abram: Da mihi animas, cetera tolle tibi. Qui respondit ei: Leuo manū meam ad Dominū Deum excelsum possessorem cæli & terræ, quod à hlo subregimini vsque ad corrigiā caligæ, non accipiā ex omnibus que tua sunt, ne dicas: Ego ditiui Abram: exceptis his, que comederunt iuuenes, & partibus virorū, qui venerunt mecum, Auer, Eschol, & Mambre: isti accipient partes suas.

C A P . X V .

Is itaq; transactis, factus est sermo Domini ad Abram per visionem dicens: Noli timere Abram, ego protector tuus sum, & merces tua magna nimis. Dixitq; Abram: Domine Deus, quid dabis mihi? ego vadam absque liberis: & filius procuratoris domus meæ iste Damascus Eliezer. Addiditq; Abram: Mihi autem non dedisti semē: & ecce vernaculus meus, hæres meus erit. Stantimq; sermo Domini factus est ad eum, dicens: Non erit hic hæres tuus: sed qui egredietur de vtero tuo, ipsum habebis hæredem. Eduxitq; eum foras, & ait illi: Suspice cælum,

& numera stellas, si potes. Et dixit ei: Sic erit semē tuū. Credit Abram Deo, & reputatū est illi ad iustitiam. Dixitq; ad eum: Ego Dominus, qui eduxi te de Vr Chaldæorum, vt da rem tibi terram istam, & possideres eam. At ille ait: Domine Deus, vnde scire possum, quod possessurus sim eam? Et respondens Dominus. Summe, inquit, mihi vaccam triennem, & caprā trimam, & arietem annorum trium, turturem quoque & corlumbam. Qui tollēs vnuerfā hæc, diuisit ea per medium, & vitraq; partes contra se a trincitico posuit aues autem non diuisit. Descenderuntq; volucres super cadauera, & abigebat eas Abram. Cumq; tot occuberet, sopor irruit super Abrā, & horror magnus & tenebrosus inuasit eum. Dixitq; tunc ad eum: Scito prænotātes quod peregrinum futurum sit semen tuū in terra non sua, & subiciet eos feruituri, & affligent quadringentis annis. Verumtamen gentem, cui feruituri sunt, ego iudicabo: post hæc egredientur cū magna substantia. Tu autem ibis ad partem tuos in pace, sepulchrum tuum & Generatione autē quartæ reuertentur huc: nec dum enim cōpletæ sunt iniquitates Amorrhæorū vsq; ad præsens tempus. Cum ergo occubisset sol, facta est caligo tenebrosa, & apparuit sibanus fumus, & lampas ignis trāsfiens inter diuisiones illas. In illo die pepigit Dominus foedus cum Abram, dicens: Semini tuo dabo terrā hanc à fluuio Ægypti vsq; ad fluium magnū Euphratem, Cinnos, & Cenezos, Cedmonos, & Hethæos, & Pheræzos, Raphaim quoque, & Amorrhæos, & Chananzos, & Gergefæos, & Iebuzæos.

C A P . X V I .

Gitur Sarai, vxor Abram, non genuerat liberos: sed habet ancillam Ægyptium nomine Agar, dixit marito suo: Ecce, cōclusit me Dominus, ne parerem: ingredie ad ancillam meā, si forte saltem ex illa suscipiam filios. Cumq; ille acquisset deprecanti, tulit Agar Ægyptiā ancillam suam post annos decem quā habitarat coeperant in terra Chanaan: & dedit eam vtero suo vxorem. Qui ingressus est ad eam. At illa concepisse se videns, despexit dominantem suam. Dixitq; Sarai ad Abram:

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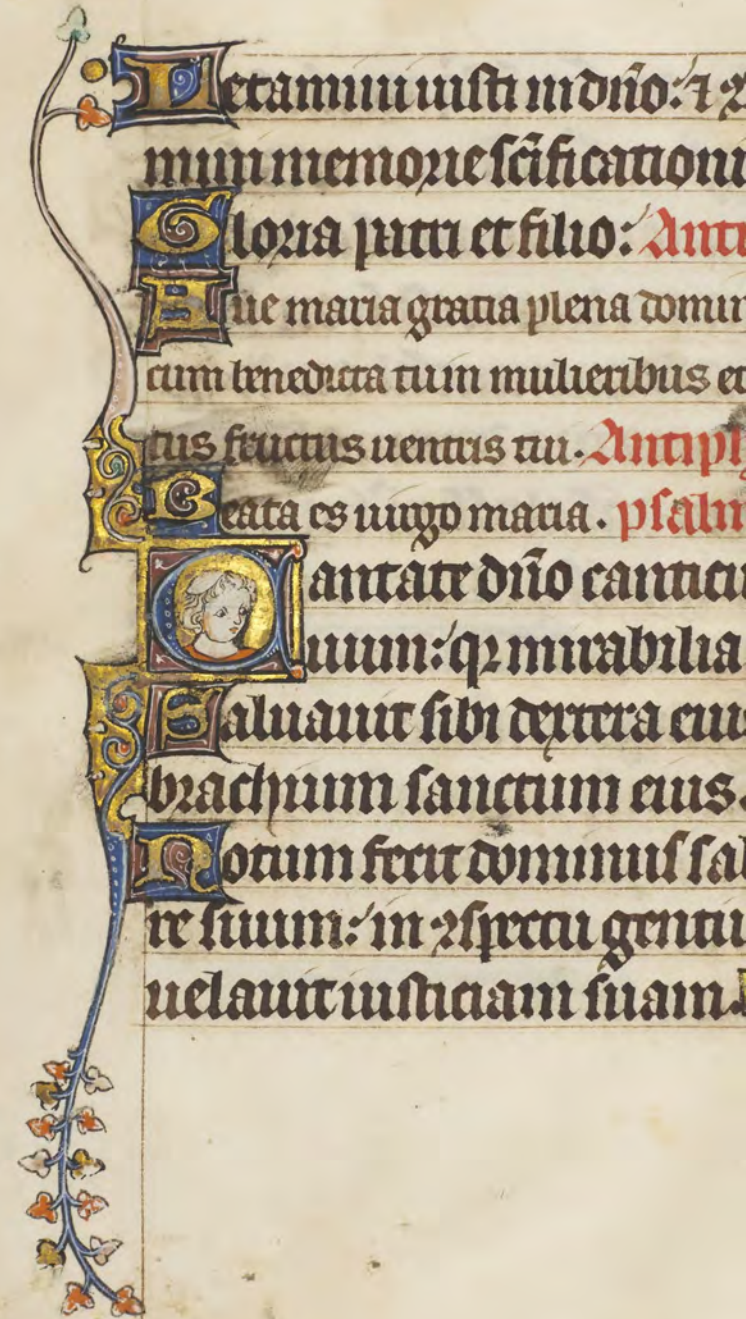
## SAINTE-BENOÎTE MASTER

14. **BOOK OF HOURS**, in Latin, from the Hours of the Virgin and including the beginning of Psalm 97. *Flanders or northern France, early 14th century.*

A complete leaf written in single columns of 14 lines in two sizes of a good formal gothic script, dark brown ink, ruled in ink, illuminated initial 'C' (*Cantate domino canticum novum*) on verso in shades of blue, mauve and orange against a burnished gold ground and enclosing a finely painted tonsured male head, ivyleaf marginal extensions, smaller initials in burnished gold against mauve and blue backgrounds highlighted in white, five burnished gold line-fillers (one enclosing an animal-headed drollery creature, another a running hare and a third two pairs of hairs and hounds arranged nose to nose); some minor smudging and staining, faint pen-trials in lower margin of recto, but in excellent condition. 156 x 117 mm (94 x 68 mm). £2250\*

**An exquisite leaf from an exceptionally early Book of Hours.** The defective parent manuscript, which also contained a *Vie de sainte Marguerite* in French rhyming verse, was lot 76 in Sotheby's sale 'Western Manuscripts and Miniatures' of 17 December 1991, subsequent to which the leaves were dispersed. A fragment of sixteen leaves containing the *Vie de sainte Marguerite* is now Charlottesville, University of Virginia MS 12455.

Alison Stones has defined the oeuvre of the artist of the initial here, whom she calls the 'Sainte-Benoîte Master': 'Particularly distinctive is his treatment of faces, framed by curly hair, with widely spaced eyes, a hallmark of his draftsmanship .... He seems to have begun his career in Paris as he may be traced as the artist of a few figures in books otherwise illustrated by other artists, namely the Breviary of the Sainte-Chapelle for the use of a queen, and the *Roman de Jules César* in Rouen, Bibl. mun. 1050 (U12), which was substantially the work of the Méliacin Master. Then he turns up again working in a minor capacity in the fragmentary Book of Hours and *Vie de sainte Marguerite* Charlottesville, University of Virginia, MSS 12455 (*olim* Sotheby's 17.xii.1991, lot 76) ... where I note he was responsible only for the tiny initials with faces, while the opening of the *Vie de sainte Marguerite* is by another artist, perhaps Amiénois and similar to the Bodmer *Roman de la Rose* .... Later in his career he is the major artist in important commissions ... and he worked with several assistants' (A. Stones, *Gothic manuscripts 1260-1320* part I, vol. II p. 477, the present leaf illustrated as fig. 681).



**C**onfundant omnes qui adorant scultu-  
ra: et qui gloriantur in simulacris suis.  
**A**dorate cum omnes angeli eius:  
audiuit et letata est syon.  
**E**t exultauerunt filie iude: pro-  
pter iudicia tua domine.  
**Q**uoniam tu domine altissimus super omni-  
terram: nimis exaltatus es super  
omnes deos.  
**Q**ui diligis dominum odite malum:  
custodit dominus animas sanctorum suorum:  
de manu peccatoris liberabit eos.  
**U**ix orta est iustus: et recessit cor-  
de leticia.

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M. 74

**P**etamini iusti in domino: et stite-  
mini memorie sanctificationis eius.  
**G**loria patri et filio. *Antiphona.*  
**A**ne maria gratia plena dominus tecum  
cum benedicta tu in mulieribus et benedic-  
tus fructus uentris tui. *Antiphona.*  
**B**eata es uirgo maria. *psalmus.*  
**C**antate domino canticum nouum:  
quoniam mirabilia fecit.  
**S**aluauit sibi dextera eius  
brachium sanctum eius.  
**Q**uotum fecit dominus saluta-  
re suum: in conspectu gentium re-  
uelauit iusticiam suam.

L A  
VIE ADMIRABLE  
LIFE OF A PILGRIM SAINT

15. **BRUNEAU, François.** La vie admirable du glorieux S. Phalier, natif de Limoges en Aquitaine, et patron de Chabrys en Berry, où il a laissé son corps et ses reliques tres fecondes en toutes sortes de miracles. Ensemble une devotieuse pratique pour l'imitation de ses vertus toutes Chrestiennes et celestes ... Paris, Michel Blageart, 1643.

8vo, pp. [16], 137, [3]; engraving of St Phalier to title verso, initials; some loss to blank fore-edge of title, small hole to title touching one letter and the engraving to verso, small hole to C3 touching a few letters, a little marginal worming to quire E, ink stain to pp. 133-134, some light damp staining, creasing to some corners; in contemporary limp vellum, title inked to lower cover; somewhat cockled and marked; inscriptions of 'Guillelmus Boutiller anno 1644' to front free endpaper. £650

Rare first edition of a biography of the sixth-century French saint Phalier by Abbé François Bruneau, dedicated to the abbess and nuns of Faremountiers Abbey in Brie, illustrated with a depiction of one of the saint's miracles.

Bruneau's *Vie* details Phalier's virtues; his journey to Jerusalem, where he revived a dead man; his meeting with the Pope in Rome; his settling in Chabris; his miracles (banishing demons, curing the sick etc.); the power of the bells of his church to ward off storms; Louis XI's devotion to him; the pillaging of the church at Chabris by Huguenots; and Phalier's relics and cult. In the second part of the work, Bruneau offers advice on imitating Phalier's virtues, not least his charity, and ends with some adulatory hymns.

Himself a native of Chabris, Bruneau served as chaplain to the abbess and confessor to the nuns of Faremountiers Abbey. The attractive engraving to the verso of the title shows Phalier dressed as a pilgrim, a man rising from a coffin before him, with Jerusalem in the background.

de Lys, pres le Palais, 1643.  
USTC 6040387. No copies traced outside France.

AVEC PRIVILEGE DV ROT



S. PHALIER natif de Limoges, pellerin de Hierusalem, et il recuscita un mort au lieu de la vie, qui surnomma Dieu le mort il de la a Chabrys, bourg du diocèse de Berry, où il est enterré, et fut en honneur par estre presche et velle. Laquelle est de l'ingulier au lieu de la vie, et de la mort.



AVX TRES-VENF-  
rables & tres-vertueuses  
Dames, Abbesse & Re-  
ligieuses de la Royale  
Abbaye de Faremon-  
stier en Brie.

ES-DAMES,  
**M**

Si un estrange Pagen in-  
fidele est loüé par nostre Sei-  
gneur Ie. n. Christ pour avoir recogneu le  
bien fait de la guerison de sa lepre, & un  
Apostre blasme & puny pour avoir si tost  
oublié tant de bien faits qu'il auoit receu du  
mesme Seigneur, & passé iusqu'à telle méco-  
gnissance que de recompenser tant de nour-  
riture par une infame trahison: Si la nature  
& la pieté nous apprennent à chérir les lieux  
où nostre ame a esté purgée par les eaux bap-  
tismales, & si les bien-heureux & sors de nos

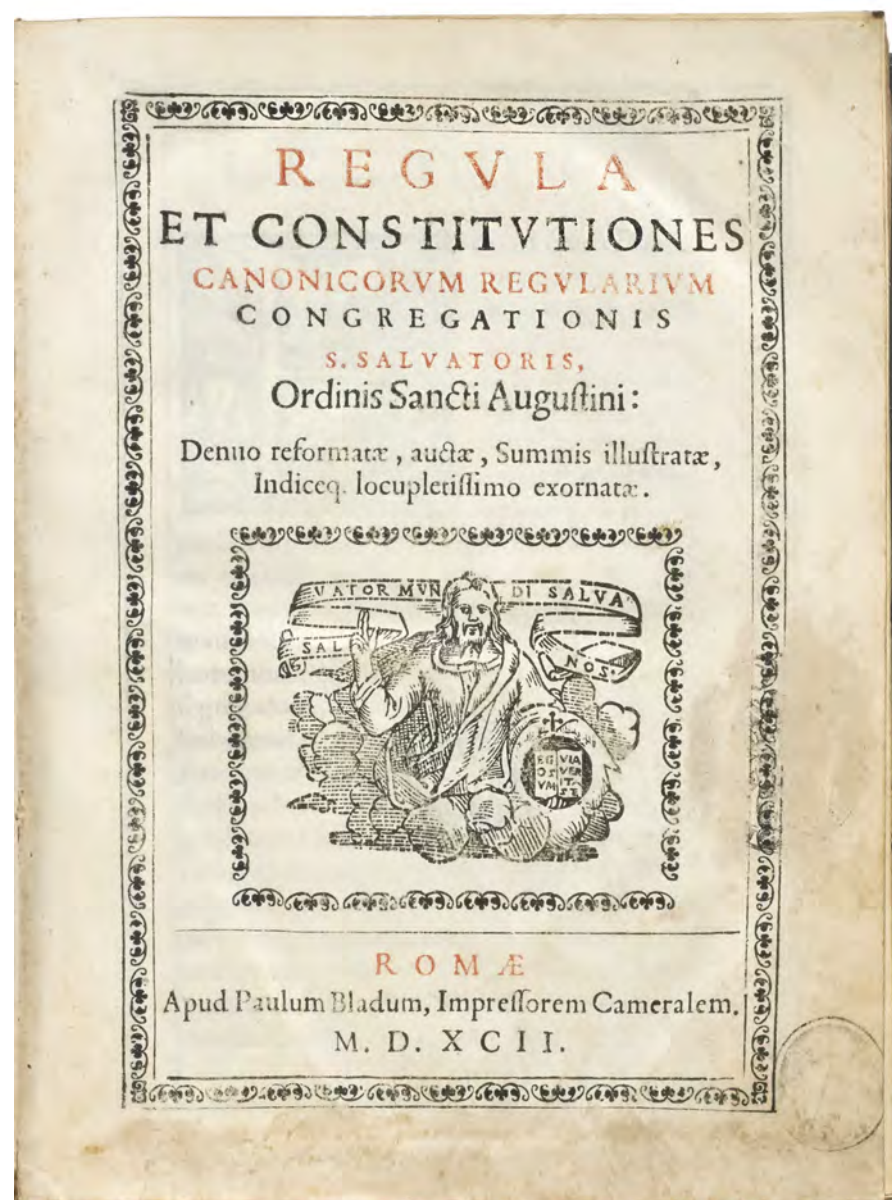
PRINTED ON VELLUM

16. [CANONS REGULAR OF THE LATERAN.] Regula et constitutiones Canonorum Regularium congregationis S. Salvatoris, Ordinis Sancti Augustini. Denuo reformatæ, auctæ, summis illustratæ, indiceq. locupletissimo exornatæ. Rome, apud Paulum Bladum, 1592.

4to, pp. [48], 200, 22; without blanks B4 and Ee4; K4 replaced by cancels & and ij; printed on vellum; title and calendar printed in red and black; text within double border; woodcut vignettes depicting the Holy Saviour and Saint Augustin to title and C1 respectively; woodcut initials; bound with eight other short works, printed on paper, and 8 leaves of manuscripts, all on the same subject, short worm track in the inner margin of first few works on paper, not affecting text; overall a splendid copy, bound in ca. 1735 black shagreen (sharkskin), head and tail of spine chipped, lower joint split but holding, gilt brocade paper as pastedowns, edges gilt and gaufered; some rare underlining to first work; early eighteenth-century ink stamps of Bishop Gian Alberto De' Grandi (see below) to lower outer corner of title of first and second works; a close variation of the aforementioned stamp, probably an earlier version, to verso of first title; eighteenth-century (?) manuscript inscription to foot of first title, mostly erased; late eighteenth-century stamp of San Pietro in Vincula (oval stamp in black ink, with an image of St Peter surrounded by the wording 'Bibliothecae S. Petri ad vincula' – see below) to first title, erased but still visible within printed typographic frame of title. £18,500

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

The Congregation of the Regular Canons of the Most Holy Saviour, called 'Renan' after the river Reno, near Bologna, where their first rectory was located, was officially constituted in 1418, although its origins can be traced back to the eleventh century. The Renan Congregation gradually acquired an international character (prieories were established in various locations in France and England) and distinguished itself on a cultural level, maintaining its reputation as a well-regulated institution. After a period of prosperity and expansion in the sixteenth and seventeenth centuries, the





Congregation saw a progressive decline in the eighteenth century, culminating in the suppression of churches and monasteries in the Napoleonic period. At the beginning of the Restoration, both the Renan Canons and their sister congregation of the Lateran Canons were left with a single monastery each, respectively S. Pietro in Vincoli in Rome and S. Maria of Piedigrotta in Naples. It was therefore decided to promote a union of the two congregations, which in 1823 joined into the Canons Regular of the Lateran.

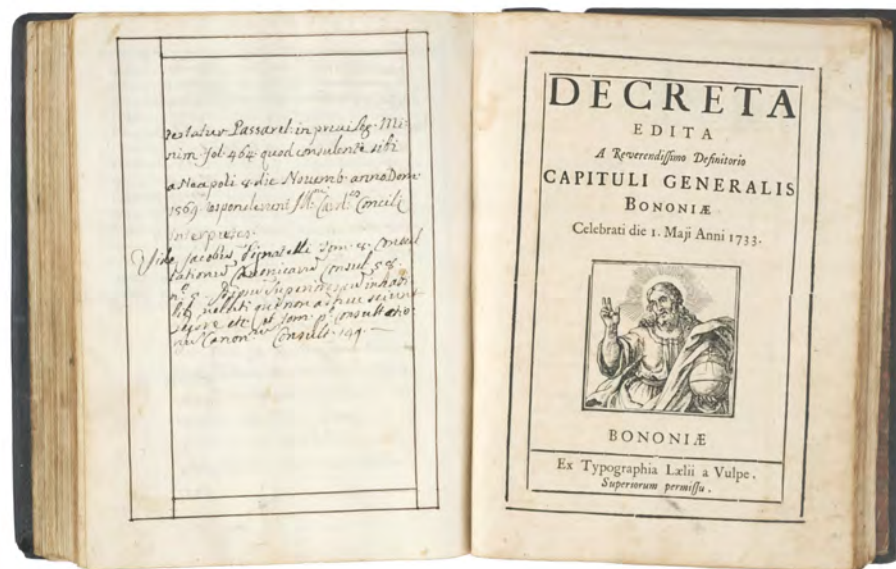
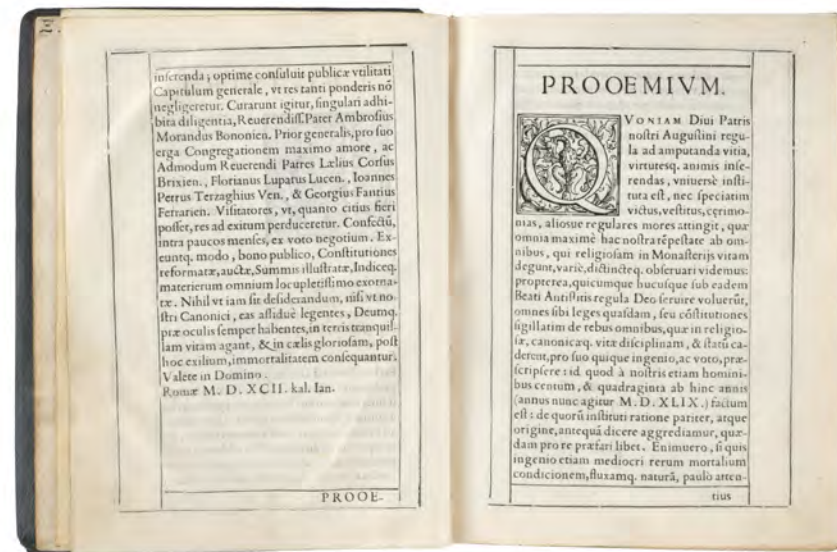
Previously printed in a much shorter format in Bologna in 1497 (of which only 4 copies survive) and in Rome, also by Blado, in 1549 (ff. 154 only), **the *Regula* are here bound with eight short, extremely rare, publications, spanning from 1580 to 1733, and a few eighteenth-century manuscript leaves, recording pontifical decrees, ordinances, and sanctions updating the statutes of the Order** (a complete listing is available upon request).

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

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

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

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



## MIRACLES OF THE ROSARY

17. **CARACCIA, Arcangelo.** *Instruttione per dire il sant.mo rosario, con l'indulgenze et miracoli ... Urbino, Bartolomeo & Simone Ragusi, 1603.*

8vo, pp. 176; engraved title-page (signed at foot 'Lucas Ciam: Urbinas F. '), initials; staining to title, occasional other small stains, some light marginal damp staining; good in contemporary limp vellum, gilt centre- and corner-pieces to covers, spine in compartments, gilt edges; worn, some worm tracks and staining to covers and spine, front endpapers renewed, staining to endpapers; ink inscription 'Giul. Montemezzi(?)' to p. 173. £950

**Unrecorded edition of a work on the Rosary by the Dominican theologian Caraccia, dedicated to Livia della Rovere, the last Duchess of Urbino.**

Much of the text narrates miracles connected with the Rosary, including demons banished, sickness cured, non-believers and prostitutes converted, enemies defeated, a lapsed nunnery reformed, a drowned girl revived, a virgin buried alive rescued, and a woman freed from the hands of the Turks. Caraccia also explains the significance and history of the Rosary; the Confraternity of the Holy Rosary, including the admission of brothers and sisters and the duties of its office holders; and various indulgences associated with the Rosary.

The engraved title-page shows the Virgin and Child offering rosaries to kneeling members of the clergy and laity, flanked by Saints Dominic and Peter of Verona. It is signed by the Urbino-born painter and engraver Luca Ciamberlano, who was active in Rome from 1599 to 1641. The *Instruttione* was first published at Alessandria in 1598, with another edition appearing at Vicenza in 1602.

**This edition not on EDIT16, USTC, or OCLC.**



DIALOGO  
DELLA SERAFICA  
VERGINE, ET SPOSA  
DI CHRISTO S. CATHERINA  
DA SIENA.  
DIVISO IN QUATTRO TRATTATI.

*Nel quale profondissimamente si tratta della  
Provvidenza di DIO.*

Et un breue Compendio della sua vita, & Canoni-  
zatione, sotto il Pontificato di Papa Pio II.

*Et nel fine se narra il suo felice Transito.*



IN VENETIA, Appresso Giacomo Cornetti. 1589.  
*S. Catherina da Siena*

18. CATHERINE OF SIENA. Dialogo della serafica vergine, et sposa di Christo S. Catherina da Siena. Diviso in quattro trattati ... Et un breue compendio della sua vita, & canonizatione ... Et nel fine se narra il suo felice transito. Venice, Giacomo Cornetti, 1589.

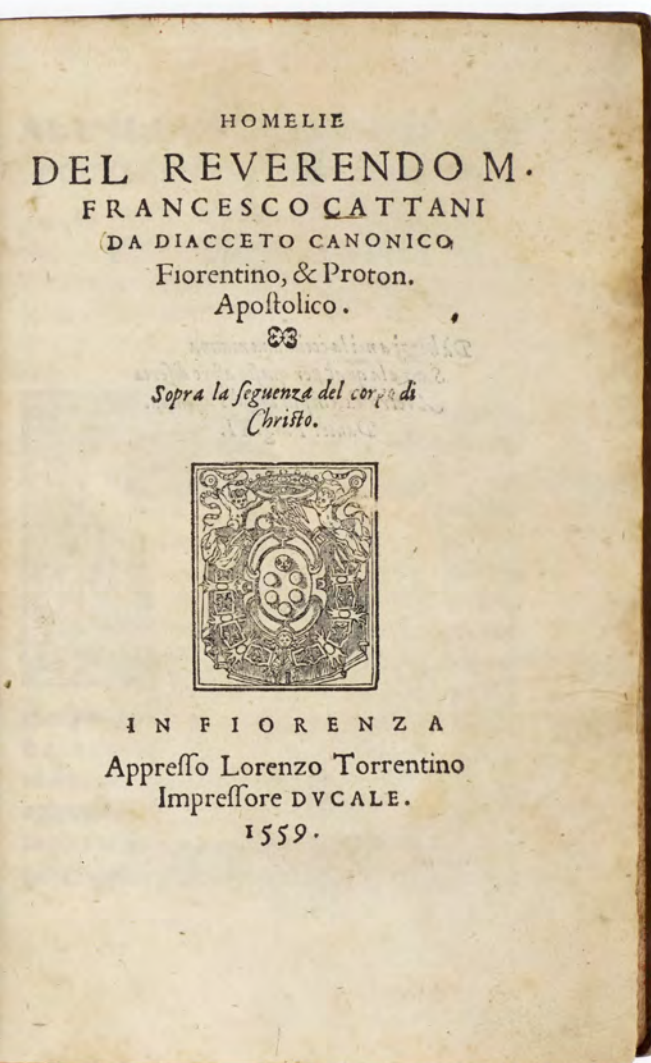
Small 8vo, pp. [32], 652, [4 (colophon and blanks)]; woodcut printer's device to title, initials, head-pieces; small worm tracks to title (not touching text), paper flaw to lower blank margin of pp. 239-240, quire S very browned, occasional light foxing; overall good in 17th-century limp vellum, two 19th-century labels pasted to spine; ties wanting, a few marks, upper hinge split; early ink inscription at foot of title. £550

Uncommon reprint of the 1579 edition (Venice, Domenico Farri) of Saint Catherine of Siena's famous *Dialogo*, thought to have been composed between 1377 and 1378, and to have been largely dictated by the saint while she was in a state of ecstasy. It is here divided into four parts, on discretion, prayer, divine providence, and obedience. The prefatory matter contains a short biography and details of her canonisation by Pope Pius II.

'In all her writings, the central theme is that of Christ crucified, and in particular the thought of His blood, which Catherine saw as the supreme sign and pledge of divine love and the chief motive for ours' (*Oxford Dictionary of the Christian Church*).

The title-page bears the attractive rose device of the Venetian printer Giacomo Cornetti, with the legend 'Dabo omnibus gratum odorem'.

EDIT16 CNCE 10276; USTC 819721. **Only 1 copy traced in the UK** (Bodleian) **and 3 in North America** (California State, Stanford, Thomas Fisher Library).



**19. CATTANI DA DIACCETO, Francesco.** Homelie ... sopra la sequenza del corpo di Christo. *Florence, Lorenzo Ducale, 1559.*

4to, pp. [8], 263, [9]; woodcut Medici arms to title and last leaf, initials; a little light foxing and marginal damp staining, a few quires slightly browned; overall very good in 18th-century calf, spine in compartments, lettered and decorated in gilt, edges sprinkled red; some wear to extremities and marks to covers; book label pasted to title verso 'Monasterii S. Michaelis de Muriano Venetiar. ad usum D. Ioh. Benedicti Mittarelli Abbatis Benedictino-Camaldulen.', notes to front free endpaper. £550

**Uncommon first edition** of a collection of eleven sermons by Francesco Cattani da Diacceto (1531–1595), bishop of Fiesole, dedicated to Cosimo I de' Medici, the first Grand Duke of Tuscany.

The sermons, running from the first Sunday in Lent to Good Friday, take Christ and the sacraments as their subjects, in particular the Eucharist and transubstantiation. The final sermon is on the cross of Christ as 'a mirror and a book in which the perfection of Christian life can be seen and read'.

*Provenance:* with the attractive bookplate of Gian Benedetto Mittarelli (1707–1777), abbot of the Camaldolese monastery of San Michele di Murano, near Venice.

EDIT16 CNCE 10326; USTC 819775. OCLC shows 3 copies in North America (Columbia University, Thomas Fisher Library, UCLA) and **only 1 in the UK** (Bodleian).



20. **CHEMNITZ, Martin.** *Examen decretorum Concilii Tridentini. In quo ex sacrae scripturae norma, collatis etiam orthodoxis verae et purioris antiquitatis testimoniis ostenditur, qualia sint illa decreta, et quo artificio sint composita ...* [Frankfurt, Sigmund Feyerabend and Simon Hüter], 1566.

8vo, pp. [40], 948, [4 (index)]; woodcut device to title, initials; some light marginal damp staining and foxing; good in contemporary blind-tooled pigskin over wooden boards, covers with rolls incorporating medallion portraits of Cicero, Ovid and Virgil, two panels to upper cover depicting Christ's baptism and the Good Samaritan, two to lower cover showing the Annunciation and Nativity, upper cover with date '1569', three raised bands to spine, two brass catches; upper joint split but holding, extremities worn, covers rubbed, spine darkened, clasps wanting; ink inscription of Johann Meister dated 1668 to front free endpaper (see below), some ink notes to end papers, occasional marginal annotations and underlining. £450

The first volume (of an eventual four) of Chemnitz's famous examination of the Council of Trent, in an attractive contemporary binding and with interesting 17th-century provenance.

The eminent Lutheran theologian Chemnitz (1522–1586) was known as the 'second Martin'. An attack against the decrees of the Council of Trent, the *Examen* criticises their distance from the spirit of the early Church according to ancient Christian texts and works considered problematic, such as those of the Byzantine fathers or the Apocryphal Gospels. The first chapter, *De scriptura*, discusses one of the major points of Luther's reform, the intimate and personal relationship with the Scriptures. The work was harshly criticised by Bellarmine in *De indulgentiis et iubileo*.

*Provenance:* an inscription facing the title by Johann Meister 'student of theology' states that this volume was given to him by the Lutheran theologian and professor Christian Bilefeld (1617–1695) at Wernigerode on 27 July 1668.

Adams C1436; USTC 655138; VD16 C 2168.





**SOMMARIO  
DELL'INDULGENZE,  
E GRAZIE PERPETUE**

Concesse dalla Santità di N. S. Papa  
PAOLO V., confermate da INNO-  
CENZO XI., e da PIO VI.  
ampliate

ALLA CONFRATERNITA  
DI S. ANTONIO ABATE  
*Sotto la protezione*  
DELLE CINQUE PIAGHE  
DI GESU'

Canonicamente eretta nella Chiesa  
sotto l'invocazione di detto Santo  
nell' Anno 1465.



IN GENOVA 1781.  
Per il Casamara dalle cinq. Lamp.  
Con licenza de' Superiori.

UNRECORDED

21. CONFRATERNITY OF ST ANTHONY THE GREAT. Sommario dell'indulgenze, e grazie perpetue concesse dalla santità di N. S. Papa Paolo V, confermate da Innocenzo XI, e da Pio VI ampliate alla Confraternita di S. Antonio abate sotto la protezione delle cinque piaghe di Gesu canonicamente eretta nella chiesa sotto l'invocazione di detto santo nell'anno 1465. *Genoa, per il Casamara, 1781.*

12mo, pp. 24; woodcut facing title; cut close at head touching a few words; good; pamphlet stitched without wrappers; stitching loose. £250

Unrecorded booklet summarising indulgences granted to male and female members of a confraternity established in the church of St Anthony the Great at Genoa in 1465, by popes Paul V and Pius VI. The summary ends with a devotion to the Five Holy Wounds, under the auspices of which the confraternity had been founded, and which are depicted in a woodcut facing the title.

No copies traced on OCLC or OPAC SBN.

# L'ANGE

UNRECORDED AND EXTRA-ILLUSTRATED  
WITH 56 MARIAN PLATES

**22. [CORET, Jacques.]** *L'ange conducteur dans les prières et exercices de piété, très-propres aux ames dévotes, pour s'assurer de la bienheureuse éternité. Avec l'instruction des riches indulgences dont jouissent les personnes associées dans la confrérie de l'ange gardien. Nouvelle édition, revue, corrigée & augmentée des vêpres & complies du dimanche.* Liège, Jean-Etienne Philippart, [c. 1760].

8vo, pp. [16], 444, [4]; with 56 engraved plates at the end; engraved vignette of Virgin and Child to title, initials, head- and tail-pieces; light foxing, light damp staining to upper margins; good in contemporary red morocco, gilt border to covers, spine in compartments lettered and decorated in gilt, all edges gilt, marbled endpapers; repairs at head of spine and to corners, a little rubbed; inscriptions of Agnes Cornet and Marianne Dardespinne to front free endpaper, and of Victoire Delange (Liège, 1807) to rear endpapers. £750

**A seemingly unrecorded edition (first 1681) of this devotional work by the Belgian Jesuit Jacques Coret (1631–1721), with a dedication to Marie Leszczyńska, wife of Louis XV, extra-illustrated with a sequence of Marian plates.**

The text begins by encouraging readers to join the Confraternity of the Guardian Angel, listing the indulgences granted to its members by way of incitement. Prayers, offices (including the office of guardian angels), litanies, and Psalms follow. The 56 plates bound in at the end, each depicting the Virgin Mary, are inspired by the Litany of Loreto.

**This edition not traced on OCLC or CCfr.**

A LIÈGE,  
Chez JEAN-ETIENNE PHILIPPART, Imprimeur &  
Libraire, sur le pont d'isle, à l'Echelle de Jacob.

*Avec approbation & permission.*



APPROBATIO.  
L'Égi librum cui titulus, l'Ange Conduc-  
teur dans la dévotion Chrétienne, nihil  
que in eo reperi Fidei aut bonis moribus con-  
trarium. Datum 12 Julii, anno 1681.

THEODORUS COCHET, Sac. Theol.  
Lic. & Prof. Examinat. Synod.

Permission de l'Ordinaire.

Nous permettons que ce livre intitulé,  
l'Ange Conducteur dans la dévotion Chré-  
tienne, soit mis en lumière. Donné ce 1 Octo-  
bre 1681.

JEAN-ERNEST, Baron de Surlet, V.  
caire-Général de Liège.



Adeamus cum fiducia ad thronum  
gratie ut misericordiam consequamur.  
Heb. 4.



ADVICE FOR A CHRISTIAN LIFE  
DEDICATED TO A NUN

23. **DENIS THE CARTHUSIAN.** I duo libri della dottrina & regole della vita de i Christiani, non prima che hora stampati. Ne' quali si tratta di quello che generalmente spetta a fedeli tutti. Venice, Michele Tramezzino, 1565.

16mo, ff. [16], 199, [1 (blank)]; woodcut to title of flaming Christogram flanked by two kneeling angels, woodcut initials; final quire slightly loose, occasional light marginal foxing; a very good, clean copy in contemporary vellum, title inked to spine; light marks to covers; some ink inscriptions to title-page.

£650

First edition of an Italian translation of the *De doctrina et regulis vitae Christianae libri II* by the theologian and mystic Denis the Carthusian (1402–1471), with a dedication by the publisher Michele Tramezzino to Sister Marina Moro, a nun at the convent of Corpus Domini in Venice.

Denis wrote 'a series of treatises, laying down rules of Christian living for churchmen and for laymen of every rank and profession. "De doctrina et regulis vitae Christianae", the most important of these treatises, was written at the request, and for the use, of the famous Franciscan preacher John Brugman' (*The Catholic Encyclopedia*). Those to whom Denis addresses advice in the second book include bishops, curates, husbands and wives, judges, princes, the rich, the young, the old, women, soldiers, and merchants.

Very much a product of the Counter-Reformation, this Italian translation includes a preface by Pope Pius IV in support of the publisher Tramezzino.

EDIT16 CNCE 39563; USTC 826540. We find only two copies in Italy; **no copies traced outside Italy.**



SERMONS ON THE SEVEN SAYINGS, DEDICATED TO  
LUCREZIA D'ESTE

24. **DOMENICHI, Giovanni Battista.** Sermoni sopra le sette parole che disse Christo S.N. in croce, con un sermone nel fine sopra il santiss. misterio della Messa ... anco un sermone sopra la condennatione di Giesu Christo alla morte della croce ... *Ferrara, Benedetto Mammarello, 1592.*

4to, ff. [2], 50 [i.e. 53], [1 (errata and colophon)]; woodcut arms of Este to title, framed woodcut of the Crucifixion to title verso, initials, text within double ruled frame throughout; a little light marginal foxing, a few light marks; very good in contemporary limp vellum, title inked to spine; some staining to covers, ties wanting, some worming to hinges. £850

**Rare first edition of a collection of sermons by the Ferrarese theologian and philosopher Giovanni Battista Domenichi, with a woodcut of the crucifixion, dedicated to Lucrezia d'Este (1535–1598).**

The bulk of the text comprises seven sermons on the seven sayings of Jesus on the cross, delivered by Domenichi during Holy Week in the church of Santa Maria del Vado, Ferrara, beginning with 'Pater ignosce illis, quia nesciunt quid faciunt' and ending with 'In manus tuas Domine, commendo spiritum meum'. Two further sermons follow, on the Mass, and on Christ's condemnation, the latter delivered on Holy Tuesday before Alfonso II d'Este, Duke of Ferrara.

The dedicatee Lucrezia d'Este was one of the most learned women of her time, and a patron of both poets and scientists. She endured a difficult marriage to Francesco Maria II della Rovere, Duke of Urbino, drawing comfort from her friend and court poet Torquato Tasso, and eventually being granted a divorce through the mediation of Carlo Borromeo.

EDIT16 CNCE 17545; USTC 827361. **No copies traced in the UK. Only 1 copy recorded in North America** on OCLC, at the John M. Kelly Library, Toronto.

SERMONI  
SOPRA LE SETTE PAROLE  
CHE DISSE CHRISTO S.N.  
IN CROCE,

*Con un Sermone nel fine sopra il santiss. misterio della Messa.*

Fatti nella Chiesa di Santa MARIA del Vado di Ferrara  
dal R. P. D. GIO: BATTISTA DOMENICHI Ferrarese  
Priore, per l'Oratione delle 40. hore la  
Domenica delle Palme.

*Et per la medesima occasione anco un Sermone sopra la  
condennatione di GIESU CHRISTO alla morte della  
Croce: fatto nel Vesconato il Martedì di passione;  
alla presenza del Sereniss. Sig. Duca ALFONSO  
L'Anno M. D. X C I.*



In Ferrara, Appresso Benedetto Mammarello, 1592.



In cruce tranfixum, peccator conspice Christum.  
Hæc mancant cordi vulnera fixa tuo.

MA RA  
**ALLA SERENISS. SIG.**  
**MADAMA LVCRETIA D'ESTE**  
**DVCHessa · D'VRBINO.**

**L**'Anno passato nell'occasione dell'Oratione delle Quarant' hore io feci alcuni Sermoni sopra l'ultime parole di CHRISTO Signor nostro in Croce; Et gli feci nella Chiesa nostra di S. MARIA del Vado in coteſta Città, ad inſtanza della Compagnia dall' Altezza Voſtra Sereniſſima eretta all' Altare del miracoloſo Sangue di Chriſto, Et da lei ſempre tenuta in tanta protezione, per opera anco ſua unita, Et aggregata all' Archiconfraternita del Confalone di Roma, con participatione d' infiniti Teſori d' Indulgenze di tutte le Chieſe dentro, Et fuori di quella Santa Città, Et di meriti di moltiffime Religioni. Ad alcuni parue che quei miei Sermoni poteſſero a portare qualche utilità, Et frutto ſpirituale à chi

ANTI-PAPAL POLEMIC

25. **ECKHARD, Heinrich.** Papa Pharisaisans. Qui non tantum juratam papistarum et Pharisaeorum conspirationem ac syncretismum prodit sed Lernam insuper errorum, corruptelarum et abominationum in doctrina, vita, moribus, ritibus et traditionibus sub regno pontificio latentem apricum producit. Historice, logice et theologice conscriptus ... Jena, Salomon Richtzenhan, 1605.

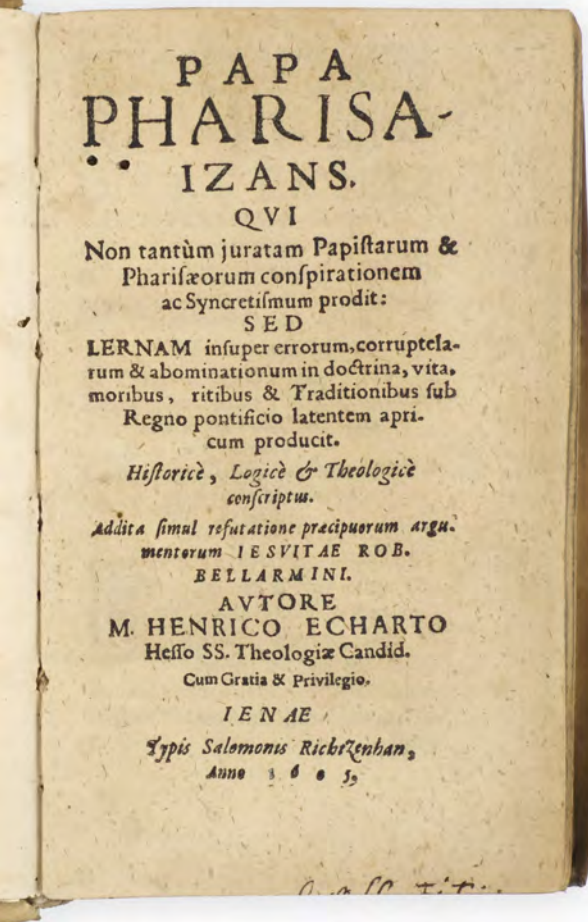
8vo, pp. [32], 450 (*recte* 550), [2 (blank)]; woodcut initials; two marginal wormholes to quires a and b touching a few letters, wormhole to blank lower corners of last two quires, some browning; overall very good in contemporary stiff vellum, blind-tooled fillets, corner- and centrepieces to covers, yapp edges, title and shelfmarks inked to spine, printer's waste in German visible beneath pastedowns; a few marks; engraved armorial bookplate to front pastedown below which in ink 'M. Johann-Jacobus Zückwolffius Eccests Heilbronn' (see below), a few passages underlined. £750

**Uncommon first edition of an anti-Catholic work by the professor of theology at Giessen and zealous Lutheran, Heinrich Eckhard (1580–1624).**

Eckhard here launches various accusations against the pope and his supporters, which he summarises under the labels of anti-Christianism (popes operate not for God but above God); 'Mahometism' (papists rely on superstitious practices and consider contradicting the pope as sinful); ethnicism (the Roman church's doctrines are merely a translation of ancient philosophy); heresy (Catholic doctrines include those considered heretical in the early days of the Church); and 'Pharisaism' (its legislators demand strong spiritual commitment of the community but not of themselves).

*Provenance:* Deutsche Biographie identifies one Jacob Zückwolf of Heilbronn as studying theology at Tübingen and Jena in the 1620s before moving in the 1630s to Strasbourg.

USTC 2079232; VD17 32:635106C. **No copies traced in the US.** Library Hub records 6 copies.



26. [EUCCHARIST.] Della nuova congregazione spirituale intitolata dell'adorazione perpetua del santissimo sacramento canonicamente eretta nella chiesa di S. Vincenzo di Modena ... *Modena, Antonio Capponi, 1712.*

12mo, pp. 192; with engraved frontispiece; some light foxing, quire F slightly browned, repair at foot of p. 181; very good in contemporary red morocco, gilt borders and cornerpieces to covers, spine gilt in compartments, gilt edges, gilt brocade endpapers; Albani arms stamped in gilt to covers and shelfmark 'G XX 50' inked at foot of title and to title verso.

£950

**Very rare pocket-sized handbook for members of a congregation devoted to the Eucharist**, established at the Theatine church of San Vincenzo in Modena with the approval of Pope Clement XI, in a handsome and remarkably well preserved contemporary binding.

The text begins with instructions for the congregation's members, including a plea to defend Holy Communion from 'countless daily and dire injuries', such as priests not showing enough respect for the Mass, and to combat other abuses such as the irreverent wearing of priestly clothes in comedies and carnivals, or parents forcing their children into the priesthood against their will. Special devotion to the Virgin Mary (in particular to the feast of the Visitation) and to Saint Cajetan, co-founder of the Theatines, is also noted. In addition, members are instructed to keep and regularly read this 'little book', copies of which were to pass to the Theatines on the death of the owner. The remainder of the text details the privileges granted to the congregation's members, and supplies twenty-four meditations and prayers for each hour of the day, as well as prayers for confession and Communion.

The gilt arms to the covers appear to be those of Annibale Albani (1682–1751), a nephew of Pope Clement XI, who became a cardinal in 1711 and later served as bishop of Sabina and of Porto e Santa Rufina.

**No copies traced on OCLC. OPAC SBN records a single copy, at the Biblioteca Estense Universitaria, Modena.**



PREDICHE  
DEL REVERENDO  
DON GABRIEL  
FIAMMA,

*Canonico Regolare Lateranense;*

Fatte in vari tempi, in vari luoghi, & intorno a vari soggetti:

Nelle quali si contengono molti ricordi, utili, & necessari, per far profitto nella uita spirituale, & per fuggir gli errori di questi tempi:

*Novamente ristampate con le postille, con le autorità ne' margini, e con la tavola.*

CON PRIVILEGI.



*In Vinegia, Appresso Francesco Senese; 1570.*

27. **FIAMMA, Gabriele.** Prediche del reverendo don Gabriel Fiamma, canonico regolare lateranense; fatte in vari tempi, in vari luoghi, & intorno a vari soggetti: nelle quali si contengono ricordi ... per far profitto nella vita spirituale, & per fuggir gli errori di questi tempi: novamente ristampate ... Venice, Francesco Senese, 1570.

8vo, pp. [16], 615, [33 (index)]; woodcut device to title, initials; worm track to blank lower corners of pp. 181-216 and of final two quires, quire li bound in wrong order; overall good; recased in near contemporary limp vellum; some staining and creasing, endpapers renewed. £400

Scarce third edition of this collection of twelve sermons by the Augustinian canon and bishop of Chioggia, Gabriele Fiamma (1533-1585).

Fiamma's sermons – delivered in Ravenna, Venice, Naples, Treviso, Padua, Florence, Genoa, and Mantua – cover sin, Christian justice, fear of God, the rewards of heaven and glory of the saints, the greatness and authority of Saint Peter, the incarnation, the Holy Spirit and its gifts, knowledge of God, love for one's enemies, and Christ and John the Baptist. The first edition was issued in Venice by Senese in quarto format in 1566, and a second edition in octavo was printed at Naples by Giuseppe Cacchi in 1568.

EDIT16 CNCE 18907; USTC 829389. No copies traced in the US; Library Hub records 2 copies in the UK (BL, Trinity College Dublin).

ON THE HOLY NAILS – OWNED BY A NUN, A RELATIVE OF THE AUTHOR

**28. FROSCIANTE, Pietro Martire.** De sacri chiodi con i quali fu inchiodato in Croce il nostro Redentore et in particolare di uno di essi, che si conserva nella chiesa di S. Salvatore della città di Spoleto ... *Rome, heirs of Corbelletti, 1644.*

Small 8vo, pp. 147, [11], bound without last blank leaf K8; engraved titlepage depicting winged putti holding an architectural frame including title and coat of arms of the dedicatee, cardinal Fausto Poli (1581–1653); title a bit soiled, slightly toned throughout, cropped somewhat short at head, sometimes touching page numbering, worm hole to I8, touching a few letters but not affecting legibility, nevertheless a very good copy, in early eighteenth-century vellum over boards, pastedowns showing evidence of somewhat naïve drawings of buildings to reverse; contemporary ownership inscription 'À uso di Sor M[ari]a Frosciante' to foot of title; from the Albani library, with obscured eighteenth-century stamp to p. 3 and manuscript shelfmark to front pastedown. **£850**

First edition, very rare, of this work on the holy nails, with which Christ was crucified, by the Dominican friar Pietro Martire Frosciante (1589–1683), owned by a relative of the author, Sister Maria Frosciante, and later in the celebrated Albani library. In the first part of his work, Frosciante tackles the tricky problem of the number of surviving 'holy nails', suggesting, for example, that small pieces of the original nails were forged into new ones, and that other nails were contact relics, obtained by touching the originals with newer examples. The second part narrates how Helena, mother of Constantine I, recovered the True Cross with the nails still in it on her visit to Jerusalem, returning with them to Constantinople. While two of the nails were incorporated into a bridle and helmet for Constantine, Helena threw the third into the Adriatic Sea to calm storms. It was this nail, according to Frosciante, that was miraculously recovered by an angel and given to a hermit on Monteluco in Spoleto, central Italy, being preserved thereafter in the city's basilica of San Salvatore. In the final part of his work, Frosciante discusses devotion to the holy nails, in particular to that of Spoleto, said to offer protection from demons and to be efficacious for exorcisms.

*Provenance:* from the celebrated Albani Library of Urbino and Rome, in large measure the creation of Gianfrancesco Albani (1649–1721), elected pope as Clement XI in 1700, and later enlarged by his nephew Cardinal Alessandro Albani (1692–1779). The dispersal of the library started with the French invasion in 1797; it was subsequently sold in various stages, both privately and through public auctions.

**No copies recorded in either the UK or US.** OCLC finds a single copy, at the BnF, to which we can add a copy traced at the University Library of Santiago de Compostela. ICCU records only 4 copies in Italy. A second edition was published in 1668, of which OCLC finds a single copy, at the University of Dayton.



*Madre M. Frosciante*

29. **GIOVANNI GUALBERTO, *Saint*.** Sanctus Ioannes Gualbertus Florentinus institutor ordinis Vallisumbrosae. [S.l., s.n.], 1774.

Copper engraving on paper (575 x 410 mm), portrait of St Giovanni Gualberto to centre framed by 19 scenes from his life; central crease from folding; very good.

£1250\*

**A wonderful engraving depicting scenes from the life of Saint Giovanni Gualberto (c. 985–1073, anglicised as John Gualbert), founder of the Vallombrosan Order.**

After pardoning his brother's murderer on Good Friday, Giovanni entered the Benedictine monastery of San Miniato al Monte in Florence. Leaving there in around 1036, he settled at Vallombrosa where he collected a body of monks who followed a strict observance of the Benedictine Rule.

The central image here is a portrait of Giovanni, dressed in Benedictine habit and holding a cross, a devil beneath his feet, with the Trinity above, and Vallombrosa Abbey in its forest setting in the background, with Florence just visible in the far distance. This is surrounded by nineteen scenes from his life, including a depiction of him kneeling before a crucifix said to have bowed its head to him after his act of mercy towards his brother's killer. Several of his miracles are represented: miraculously replenishing a sack of grain to feed the poor, taming a bear, exorcising demons, healing the wounded, and so on.

According to the *Catalogo generale dei beni culturali*, this print is taken from a 1598 engraving by Epifanio d'Alfiano (1564–1616), himself a Vallombrosan, after Michelangelo Cinganelli (c. 1558–1635). The dedication at the foot is to Mercuriale Prati (1715–1806), then abbot general of the Vallombrosan Order and later bishop of Forlì.

**No copies traced in the UK or US.** The *Catalogo generale dei beni culturali* records a single copy, at Reggello, Florence.







*nicolai ecce caenas sagi sub tegmine paratis  
Vt colat immensum & loca cuncta tegat.*

*Miles erat, Christi cui se pia flexit imago  
Oranti orates lignea ussa ferent.*

*Iratica pauperibus eu sudit uase per horum  
Trec ea continus quanta ferre prius.*

*Inusto iugrens illo Conuersus abacta  
Vestis sacra, lecto, Diteq; corrumpitur.*



*Saucia letiferis solo (mirabile) signo  
Curauit monachum corpora uulnerib.*



*Efficit ingentes flammis penetrare rogales  
Discipulum, uires decidicere suas.*



*Arcanas monachi curas, mentemq; latentem  
Ipsiq; ut uates facta pracla refert.*



*Humanas superans uires perfringitur uires  
Terrificus diui numine, discipulo.*



*Asserat, en miris concendit risuulus unius  
Et Musctanas adtruit ipse, domos.*





30. GRADUAL. Leaf with text and music for saints' days in the month of July. Spain, late 13th century.

Manuscript on vellum, in Latin, folio leaf (330 x 235 mm), main text in a neat Gothic hand in red and brown ink, rubrics in a smaller script in brown ink enclosed within red frames, 18 decorated initials alternating between blue and red with contrasting infill penwork, square and lozenge-shaped musical notation on five-line staves; 3 lines in Spanish in a later (17th-century?) hand to foot of verso (partly cropped); pricking to inner margins; lower edge slightly cropped, a few light marks, slight rubbing to verso, but in very good condition. £675\*

A handsome leaf from a Spanish Gradual (containing the musical parts of the Missal) with a striking *mise-en-page* of decorated initials, musical neumes, and rubrics boxed within red frames.

The recto opens with the text and music for the octave of Saints Peter and Paul (following their feast on 29 June), beginning with the introit *Sapientiam sanctorum*, and with accompanying rubrics detailing the relevant prayer, and Epistle and Gospel readings for the day. There follows a lengthy rubric regarding precedence in relation to the octave of the Nativity of St John the Baptist (24 June). The other feast days covered here are the Translation of St Martin of Tours (4 July), the Seven Brothers (10 July), and, in part only, St Margaret of Antioch (20 July). The typically Spanish abbreviation 'Sevovae', for *Saeculorum Amen*, occurs on the verso, and the abbreviation 'Aevia' for Alleluia is also employed. A later note in Spanish added at the foot of the verso relates to the celebration of Mass on the feast of St Bonaventure ('San buena bentura'), on 15 July.

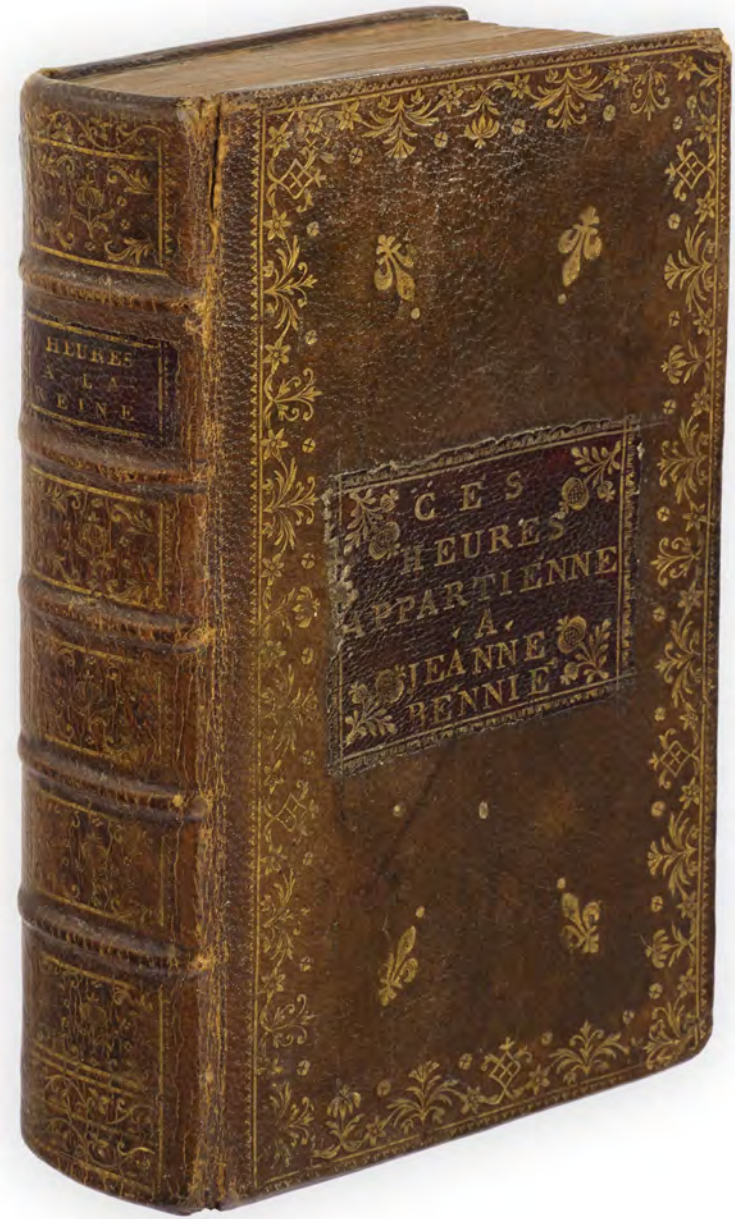
## UNRECORDED – WITH FEMALE OWNERSHIP

31. [HOURS.] Heures nouvelles, dédiées à la reine; contenant des prieres & des instructions sur toutes les actions de la journée & sur les sacremens; les messes & vêpres des principales fêtes de l'année; l'office de la Vierge; & des méditations sur les dimanches & fêtes de l'année, & pour chaque jour du mois; l'abrégé des devoirs des Chrétiens dans chaque état, &c. L'usage de Rome & de Paris. Nantes, Pierre-Isaac Brun, 1771.

12mo, pp. [18], 144, 293, [1 (blank)], 187, [5]; with etched frontispiece (dated 1765) and 5 etched plates, text in French and Latin; loss at head of final leaf with some loss of text, a few light stains, creasing to some corners; in contemporary brown morocco, gilt floral and foliate border to covers, fleurs-de-lys cornerpieces, spine gilt in compartments with lettering-piece, edges gilt, marbled pastedowns; light wear to extremities, wanting rear free endpaper; red morocco label to upper cover lettered in gilt 'Ces heures appartient a Jeanne Bennie'. £1200

**A seemingly unrecorded Nantes edition of a three-part devotional manual, in an attractive binding bearing the ownership label of one Jeanne Bennie.** The first part provides various prayers, instructions, litanies, exercises, and rules; the second comprises the office of the Virgin; and the third supplies the text for Masses from Christmas to All Saints', as well as various meditations and reflexions. The somewhat naïve plates portray the nativity, a lady contemplating the crucifixion, the return of the prodigal son, the visit of the Magi, and the raising of the dead. The Nantes-based printer and publisher Pierre-Isaac Brun (1692–1773) served as printer to the king, to the navy, and to the Compagnie des Indes.

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





*Tota die meditatio mea est p̄salus*

VÊPRES DU S. SACREMENT. 127

Après que nous serons sortis de ce lieu d'exil, nous montrer le visage de Jesus, fruit sacré de votre sein bienheureux, ô Marie, ô Vierge, qui êtes pleine de douceur, d'affection & de p̄. Sacrée Mere de Dieu, priez pour nous.

r. Afin que nous soyons rendus dignes de recevoir les effets des promesses de Jesus-Christ.

PRIONS.

Dieu Tout-puissant & éternel, qui avez préparé par l'opération du Saint-Esprit, le corps & l'ame de la Vierge mere, la glorieuse Marie, pour en faire une demeure qui fut digne de votre fils; faites que comme nous célébrons la mémoire avec joie, nous soyons aussi délivrés par son intercession favorable, des maux présents, & de la mort éternelle. Par le même Jesus-Christ notre Seigneur.

r. Ainsi soit-il.

tui, nobis, post hoc exilium ostende. O clemens, ô pia, ô dulcis Virgo Maria.

bonté pour les hommes.

v̄. Ora pro nobis, sancta Dei genitrix.

r. Ut digni efficiamur promissionibus Christi.

OREMUS.

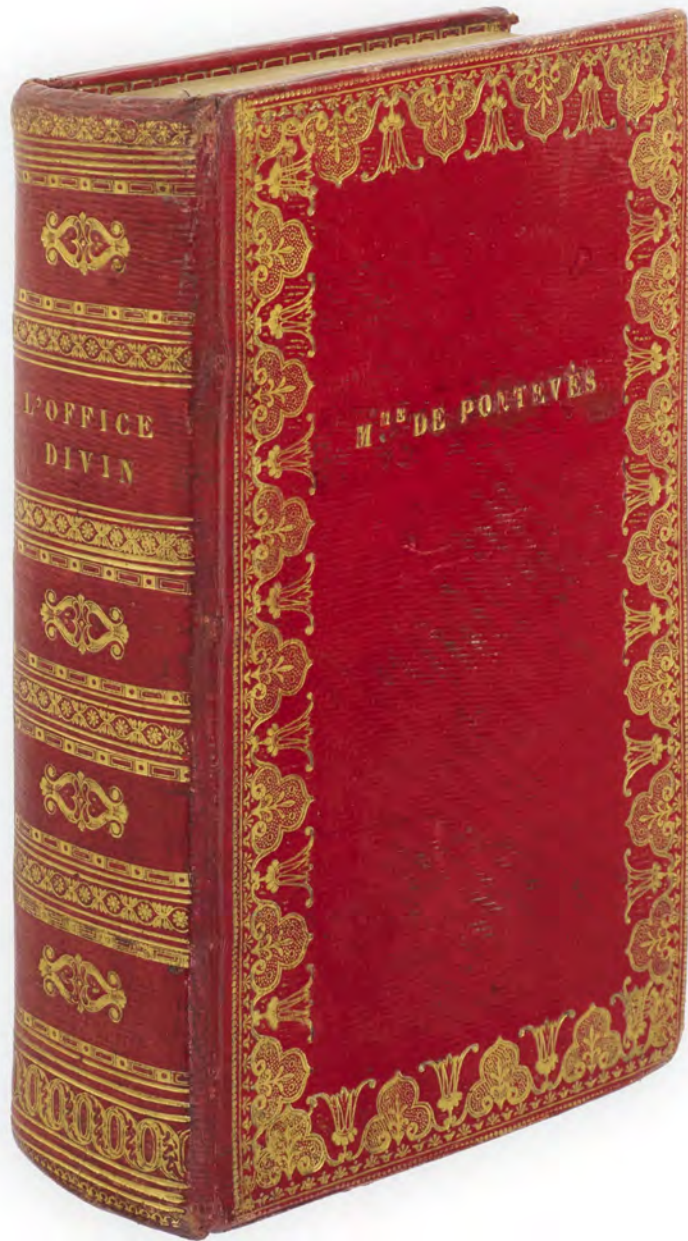
Omnipotens, sempiternus Deus, qui gloriosæ virginis marie Mariæ corpus & animam ut dignum Filii tui habitaculum effici mereretur, Spiritu sancto cooperante præparasti, da ut cujus commemoratione lætamur; ejus piâ intercessio e ab instantibus malis, & à morte perpetuâ liberemur. Per eundem Christum Dominum nostrum. r. Amen.

VÊPRES DU S. SACREMENT.

Ant. Notre Seigneur Jesus-Christ, Prêtre selon l'ordre de Melchise-

Ant. Sacerdos in æternum Christus Dominus, secundum or-

F iv



# L'OFFICE DIVIN

## A L'USAGE DE ROME,

PRINTED IN PAPAL ENCLAVE

32. [HOURS.] L'office divin à l'usage de Rome, pour les dimanches et les fêtes de l'année, en faveur des laïques qui fréquentent leurs paroisses. Nouvelle édition, revue & augmentée. Avignon, Jean-Joseph Niel, 1790.

8vo, pp. [16], 539, [1 (blank)], cxxvii, [1 (blank)]; text in French and Latin; small hole to T1, slightly toned, a few small marks; very good in slightly later red morocco, gilt floral and foliate border to covers, spine lettered and decorated in gilt, all edges gilt, gilt Greek key pattern turn-ins, marbled endpapers; a little wear to extremities; 'Mme de Pontevès' lettered in gilt to upper cover, her name inked to verso of half-title. £850

Rare Avignon edition of hours of the use of Rome, in a handsome binding bearing the name of one Madame de Pontevès, Pontevès being a town to the southeast of Avignon.

The text comprises morning and evening prayers, exercises for confession and communion, offices, chants, Masses, Psalms, and litanies. Avignon was still a papal enclave at the time, and the printer Jean-Joseph Niel (1739–1794) served as 'imprimeur de Sa Sainteté', as well as printing the famous *Courrier d'Avignon*, which evaded French control of the press. He witnessed the killing of almost his entire family in the massacres of La Glacière, in the Palais des Papes, in October 1791, and was himself condemned and executed by the Commission populaire d'Orange in 1794.

Not found on OCLC or CCfr.

A AVIGNON,  
Chez J. J. NIEL, Imprimeur-Libraire, rue  
de la Balance.

M. DCC. XC.

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

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

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

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

No copies traced in the UK or US.



UNRECORDED

34. [INDULGENCES.] Sia lodato Gesu Cristo si risponde Amen, oppure In saecula, ovvero Sempre, o Così sia ... Turin, stamperia Fontana, [1728].

Single sheet (222 x 150 mm), small woodcut of the Crucifixion at head (55 x 37 mm), 22 lines of text below within frame of type ornaments; some creases from folding and to corners, light soiling; overall good. £250\*

An unrecorded small broadside detailing the indulgences granted by Pope Sixtus V, and confirmed by Benedict XIII on 12 January 1728, to those 'devotely invoking the holy names of Jesus and Mary', and to preachers urging their listeners to do so. 'Heads of households' are encouraged to place this notice in their homes and shops 'where it can be easily read'. The accompanying woodcut depicts Christ upon the cross flanked by the Virgin Mary and St John.

No copies traced on OCLC or OPAC SBN.



SIA LODATO  
GESU CRISTO

Si risponde *Amen*, oppure *In saecula*, ovvero *Sempre*,  
o *Così sia*.

Chiunque saluterà, o risponderà come sopra, guadagnerà per ciascuna volta cento giorni d'Indulgenza, ed Indulgenza di giorni venticinque per ogni volta chi divotamente invocherà il SS. Nome di GESU', e di MARIA; ed inoltre Indulgenza Plenaria in articolo di morte quelli, che almeno col cuore, non potendo colla bocca, invocheranno li suddetti Santissimi Nomi di GESU', e di MARIA, purchè prima abbiano avuta l'usanza d'invocarlo divotamente.

Le medesime Indulgenze guadagneranno i Predicatori, ch'efforteranno gli uditori a salutarli reciprocamente, lodando nel modo sopra esposto il SS. Nome di GESU', e a divotamente invocare l'istesso Nome di GESU', e di MARIA; come pure acquisterà simili Indulgenze qualunque altro Fedele, che procuri la pratica di tal forma di saluto.

Tutte le dette Indulgenze sono state concesse dal P. Sisto V. nella Bolla *Redditori*, e confermate da Benedetto XIII. a' 12. Genn. 1728.

Sono pregati tutti li Capi di casa per l'amor di GESU' CRISTO d'affiggere questo foglio nelle loro case, e botteghe, ove possa facilmente esser letto.

In TORINO, nella Stamperia Fontana. ) ( *Con. lio de' Super.*

I SOLILOQUII  
DI S. ISIDORO

ARCIVESCOVO D'ISPOLI,

Doue s'introduce L'huomo, & la Ra-  
gione, che piangono le miserie hu-  
mane, & trattano della uera  
regola di ben viuere.

Appresso i quali sono state aggiunte due vti-  
lissime opere, cioè le sententie morali  
del Beato Nilo Abbate, & il libro  
di Rabano delle virtù,  
& de' vitij.

Tradotte nouamente per il R. P. Fra Iseppo  
Alchaino dell'ordine de'  
Predicatori.

CON PRIVILEGIO.



IN VENETIA,

Appresso gli heredi di Marchiò Sessa.

M D L X X.

35. **ISIDORE OF SEVILLE** *et al.* I soliloquii di S. Isidoro arcivescovo d'Ispoli, dove s'introduce l'huomo, & la ragione, che piangono le miserie humane, & trattano della vera regola di ben vivere ... le sententie morali del Beato Nilo abbate, & il libro di Rabano delle virtu, & de vitij. Tradotte novamente per il R.P. Fra Iseppo Alchaino dell'ordine de' predicatori ... Venice, heirs of Melchiorre Sessa, 1570.

[bound with:]

**DENIS THE CARTHUSIAN.** Infiammatorio dell'amor divino, et le trenta eccellenze, & prerogatiue della religione Christiana, delli DD. Dionisio Certosino, & Rupes. Venice, Bolognino Zaltiero, 1575.

Two works in one vol., 12mo; *Isidore*: pp. [20], [4 (blank)], 302, [6], [4 (blank)]; with 43 woodcuts in the text (many repeats), woodcut device to title and colophon, initials; *Denis*: pp. 120; woodcut device to title, initials, text within ruled frame throughout; some light marginal damp staining, a few marks, small marginal hole to pp. 5-6 of second work; very good in contemporary limp vellum, titles faintly inked to spine, title inked to top edge of text block; cockled, some light marks; some ink notes to front free endpaper in a 17th-century hand. £1250

**Two extremely rare Italian translations of devotional works.** The first comprises translations of Isidore of Seville's *Synonyma*, of St Nilus of Sinai's *Sententiae morales*, and of Rabanus Maurus on virtues and vices, by the Dominican friar Giuseppe Alcaini (d. 1619). Composed in the sixth century, Isidore's extremely popular *Synonyma* takes the form of a dialogue between a sinful man, overwhelmed by guilt and despairing of redemption, and Reason, who advises the penitent on how to pursue a virtuous lifestyle and resist temptations. St Nilus of Sinai (d. c.430) was a disciple and defender of St John Chrysostom, while Rabanus Maurus (d. 856) served as archbishop of Mainz. The work is illustrated with over forty small woodcuts, mostly depicting scenes from the life of Christ. The second work provides translations of treatises by Denis the Carthusian (1402-1471) on the word of God, on fear of God, and on divine love.

*Isidore*: not found on OCLC or EDIT16. *Denis*: not on OCLC; EDIT16 CNCE 16776 (listing only 1 copy).



STIMVLVS  
DIVINI AMORIS SANCTI

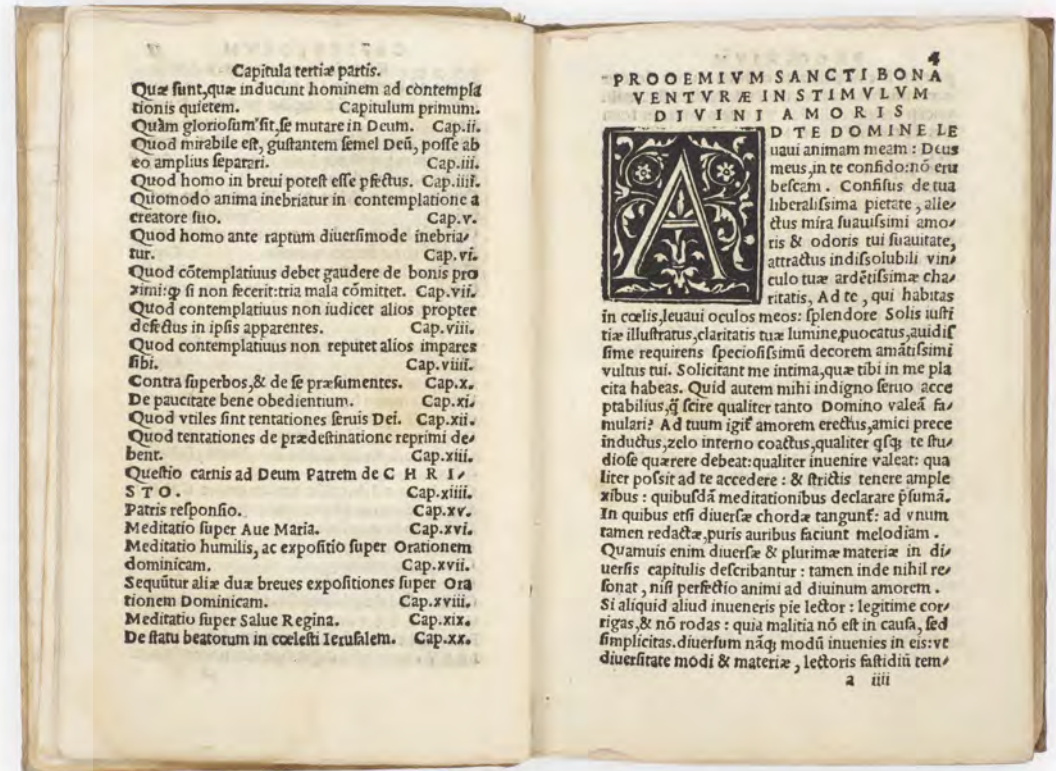
36. JACOBUS MEDIOLANENSIS. Stimulus divini amoris Sancti Bonaventurae. Venice, Stefano Nicolini da Sabbio, April 1535.

Small 8vo, ff. 104; woodcut printer's device to title and last page, woodcut initials; a few light marks; very good in contemporary limp vellum, title inked in later hand to spine, remains of 19th-century spine labels; ties wanting, some marks, endpapers renewed; old inscription erased from title. £550

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

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

EDIT16 CNCE 32869; USTC 802726. Only 1 copy traced in the UK (Bodleian) and 1 in the US (Folger).

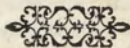


O P E R A  
DI GIOVANNI CASSIANO  
DELLE COSTITVTIONI ET  
ORIGINE DE MONACHI,

*Et de remedij & cause de tutti li uitij;*

Doùe si recitano uentiquattro ragionamenti de i  
nostri antiqui padri, non meno dotti et belli,  
che utili & necessarij à sapere.

TRADOTTA PER FRA BENEDETTO  
Buffi Heremita, dell'ordine di Camaldoli,  
di latino in uolgare.



E' IL MIO FOGLIO,



Col priuilegio del sommo Pontefice Pio I I I I . & dell' Il-  
lustriss. Senato Veneto per anni X X .



INTRODUCING MONASTICISM TO THE WEST

37. **JOHN CASSIAN.** Opera di Giovanni Cassiano delle costituzioni et origine de monachi, et de remedii & cause de tutti li uitij; dove si recitano ventiquattro ragionamenti de i nostri antiqui padri, non meno dotti et belli, che utili & necessarij a sapere. Tradotta per Fra Benedetto Buffi heremita ... di latino in volgare. *Venice, Michele Tramezzino, 1563.*

4to, ff. [8], 320; woodcut device to title, initials; small marginal loss to G1, quire X browned, ink stain to f. 195v, some light marginal foxing, light marginal damp staining at end; very good in eighteenth-century vellum over boards, title inked to spine; some wormholes to spine, light marks to covers, some worming to endpapers; inscription facing title 'Dono del P. Magliaro che mi disse avercelo dato il P. D. Alessandro de' Bianchi', two ink stamps to title of eighteenth- and nineteenth-century religious congregations, a few eighteenth-century marginal annotations. £550

**First edition** of this Italian translation of the works of John Cassian (c.360-433) by the Camaldolese hermit Benedetto Buffi. **Having studied monasticism in Egypt, Cassian played a pivotal role in spreading its ideas and practices to the West.**

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

EDIT16 CNCE 9882; USTC 819280. **Only 2 copies on Library Hub** (BL, John Rylands).

## THE POWER OF THE EUCHARIST

38. **LAGHI, Niccolò.** *I miracoli del santissimo sacramento. Raccolti, & mandati in luce dal R. D. Nicola Laghi da Lugano ... Con molte nuove giunte così d'histoire, come di sentenze, istruzioni, & avvertenze intorno alla Communione, & Messa, & altri discorsi utilissimi ad ogni fedel Cristiano ... Venice, Nicolo Moretti, 1608.*

2 parts in 1, 4to, ff. [20], 298 (*recte* 294); 32; title within woodcut border, initials, head- and tail-pieces, illustrated with 199 framed woodcuts (many repeats); some spotting and foxing, marginal damp staining to last few leaves, some marginal worming to pt 1 ff. 257-298 and pt 2 ff. 30-32; overall good in 19th-century pale brown marbled paper over boards, gilt-lettered red morocco spine label, edges sprinkled blue; some wear to corners and edges; eighteenth-century inscription to title 'Sandes[?] Gassano', nineteenth-century inscription to front flyleaf 'Juris Caroli Allodi'. £600

Rare later edition (first 1594) of a work devoted to the sacrament of the Eucharist, **illustrated with almost 200 woodcuts**, written by Niccolo Laghi, rector of the church of San Michele al Gallo in Milan, and dedicated to Dorothea, Duchess of Brunswick.

After detailing heretical errors concerning the Eucharist, Laghi describes numerous miracles associated with it, including nonbelievers converted, the host taking on the colour of flesh, the sick healed, animals and demons awed by the host's power, believers surviving many years on Communion bread alone, and the host causing physical pains to those unworthy to receive it. Laghi also gives advice on celebrating the Mass (for both priests and celebrants), and on Masses for the dead.

The woodcuts, derived from an unidentified source, depict, for example, the last supper, officiating priests, preachers, martyrdoms, processions, demons, battles, Hell, and the risen dead.

USTC 4029778. Only 1 copy of this edition traced in the UK (Wellcome Library) and 1 in the US (National Gallery of Art Library).



prattica, di porre l'Hostia sacra in vn vaso, ou'era l'aena da esser data al buc, l'asino, & cavallo, la quale sporta innanzi, senza por bocca al cibo, tutti tre s'inginocchiarono, come se con ragione uole intelletto il conoscessero per suo sublime Signore, & Creatore. In questo modo conformaronsi bene alla profetia. *Cognouit bos possessorem suum, & asinus praesep Domini sui, si ael autem me non cognouit, & populus meus non intellexit.* Veggendo l'heretico, che gli animali irrationali riueriuano quel santissimo Sacramento, paruele, che molto più conueniuua esser riuerito da gl'huomini. Perciò lasciando l'incredulità, si rese alla fanta Chiesa, col farli buon Christiano.

*Il cavallo d'un Giudeo fece riuerenzza al santissimo Sacramento.*  
Cap. XCII.



Prompt. Dif.  
exempl. 32.  
sub lit. E.

**P**ortando vn Sacerdote il santissimo Sacramento ad uno infermo, à sorte incontrò vn Giudeo à cavallo, il quale pensando di caminar innanzi, ecco che'l cavallo à confusione sua in quel punto piegò le ginocchia, stando tutto chino al Sacramento. Aizaua tuttauia il Giudeo la briglia, & molto premeualo con gli

gli sproni, nè per questo uolse il cavallo mouersi, sin che affatto non fosse passato il Sacerdote. Anzi più oltre in quel mentre venne una uoce dal Cielo, che disse. Conosci il Creator tuo, il quale tu neghi esser nato di Maria Vergine. Veggendo'l Giudeo prima l'atto del cavallo, e poi uoendo la diuina uoce, che lo chiamaua à riconoscimento, con uita h. de si fece battezzare.

*Vn tabernacolo col Sacramento dentro rubato, & cacciato dentro nella balla portata dal mulo, fuor'uscì da se, & all'alto si leuò con gran luce.* Cap. XCIII.



**L'**Anno 1453. vn Giouedì alli 6. del Giugno circa le 20. hore apparue vn gran miracolo in Torino col mezo della sacratissima Hostia, come si uede per una lettera autentica, che anche hoggidi in quella Città si stampa à perpetua memoria d'uno così stupendo fatto. L'historia è questa, che sendo discordia tra' Francesi, Sauoiardi, e Piemonte si per causa di certi mercatanti, i quali con le robbe loro furono ritenuti à Luiglies

B b fù

39. **LEO I, Pope.** Opera D. Leonis magni, romani pontificis, eius nominis primi. Per canonicos regulares sancti Martini oppidi et universitatis Louaniensis, ex manuscriptis codicibus emendata. Cum indicibus novis. *Antwerp, Philippus Nutius, 1583.*

[bound with:]

*Idem.* D. Leonis papae, huius nominis primi, epistolae decretales ac familiares, a mendis et maculis variis nunc diligentius repurgatae ... *Antwerp, Philippus Nutius, 1583.*

[and:]

**TIMOTEO, Michele.** De sacrificio Missae Michaelis Timothei Gateensis, I.U.D. quaestiones DC, partitae in sex tractatus ... Sacerdotibus omnibus, et Dei ministris non solum utiles, verum etiam necessariae ... *Venice, Francesco Ziletti, 1584.*

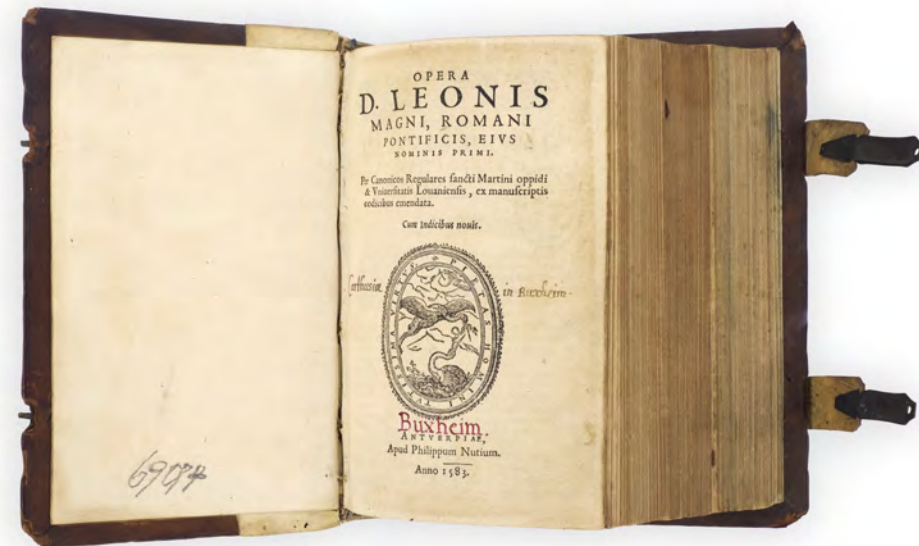
3 works in 1 vol., 8vo, ff. 193, [13 (index)]; pp. 316, [7]; ff. [24], 164; woodcut devices and initials; some toning; very good in contemporary calf over wooden boards, blind-tooled borders to covers with roll featuring faith, hope, charity, and justice, gilt centre- and cornerpieces, upper cover with date '1584', two metal clasps and pins, spine and part of boards recovered in old pigskin at an early stage, remains of two fore-edge tabs; corners worn, light marks; 'Carthusiae in Buxheim' inscribed to first title, old ink stamp 'Bibl. Buxheim' to f. 2r, old shelf mark label at foot of spine; a few early marginalia to first work.

£750

An attractive sammelband collecting the sermons and correspondence of Pope Leo I and a very rare work on the Mass by the Italian jurist Michele Timoteo (d. 1614), **from the celebrated library of Buxheim Charterhouse.**

Leo 'the Great' served as Pope from 440 to 461, during which time he considerably advanced and consolidated the influence of the Roman see, even persuading Attila the Hun to curtail his invasion of Italy. Of his writings, '143 genuine letters and some 97 sermons have survived. The latter cover the whole ecclesiastical year; they provide important evidence of contemporary liturgical practices ... and reveal a remarkable grasp of liturgical principles. Both his letters and his sermons are distinguished by clarity of thought and purity of language' (*Oxford Dictionary of the Christian Church*).

I. Adams L449. II. Adams L452. III. EDIT16 CNCE 40705; **no copies traced in the UK, and only 2 in North America** (University of Saint Mary of the Lake, Pontifical Institute of Mediaeval Studies).



# ESPOSITIONI VOLGARE

DEL REVEREN. M. LVIGI  
LIPPOMANO VESCOVO  
DI MODONE,

ET COADIUTORE DI BERGAMO,  
Sopra il Simbolo Apostolico cioe il Credo, Sopra  
il Pater nostro, & sopra i dua precetti  
della charita, Nelle quali tre cose con-  
siste cio che si dee dal bon chri-  
stiano credere, desiderare,  
& operare in que-  
sto mondo.

*Opera catholica et vtilissima ad ogni Christiano.*



*Cautum privilegio Summi Pontificis, nequis hunc librum in aliquo sue  
ditionis loco per. 6. annos imprimat, aut alibi impressum uendat.*

*Venetis apud Hieronymum Scotum.*

M. D. X X X I.

*L'ha dato S.M.R. M. Domenico p[er] il luoco d[e]lle Carelle.*

40. LIPPOMANO, Luigi. *Espositioni volgare del reveren. M. Luigi Lippomano vescovo di Modone, et coadiutore di Bergamo, sopra il simbolo apostolico cioe il Credo, sopra il Pater nostro, & sopra i dua precetti della charita, nelle quali tre cose consiste cio che si dee dal bon christiano credere, desiderare, & operare in questo mondo ... Venice, Girolamo Scoto, 1541.*

4to, ff. 80, [2], 81-195, [1]; woodcut device to title, initials; a few light marks; very good in contemporary vellum over boards, title inked to spine; some wear to fore-edge of upper board, boards slightly bowed, a few marks; ink inscription at foot of title 'L'ha dato S.M.R. M. Domenico p[er] il luoco d[e]lle Carelle'. £450

First edition of this treatise on the Credo, on the Pater Noster, and on Charity by Luigi Lippomano (1496–1559), dedicated to Pope Paul III and to 'the venerable converted sisters' of Rome and Bergamo.

Lippomano served as bishop of Verona and Bergamo and as nuncio to several popes, as well as playing a prominent role in the Council of Trent. He was a distinguished author, penning a number of aids for the clergy, not least to defend Catholic doctrine against Protestantism.

EDIT16 CNCE 31665; USTC 838216. No copies traced in the UK; OCLC locates 5 copies in North America.

I SACRI HINNI,  
CHE SILEGGONO IN  
TUTTO L'ANNO NELLA  
Santa Chiesa Catholica,  
TRADOTTI, ET COMMENTATI  
IN LINGVA VOLGARE,  
DAL R. M. P. LORENZO MAGGI  
Milanese, Arciprete di Ripa Sanvitale.  
CON PRIVILEGIO



IN VENETIA, Appressio Fran. Rampazetto.  
M D LXXII.

## TRANSLATED HYMNS

41. **MAGGI, Lorenzo.** I sacri hinni, che si leggono in tutto l'anno nella santa chiesa Catholica, tradotti, et commentati in lingua volgare ... *Venice, Francesco Rampazetto, 1567.*

8vo, ff. [4], 129, [3]; woodcut device to title, initials; stain at foot of first few pages, a little creasing and foxing; very good in contemporary vellum, rebaked, title inked to spine; covers cockled and marked; a few early marginal annotations. £500

Very rare first edition of this collection of hymns by the Milanese archpriest of Riva San Vitale, Lorenzo Maggi, dedicated to Pope Pius V and intended for members of the clergy with limited Latin.

Maggi here gives the text of over a hundred Latin hymns, each with an accompanying rendering into Italian and an explanation, opening with 'Nocte surgentes vigilemus omnes', attributed to St Gregory the Great, and ending with 'Omnes una celebremus'.

EDIT16 CNCE 37533; USTC 839579. **No copies traced in the US; only 1 copy on Library Hub (Bodleian).**

IL  
**PADRINO CHRISTIANO,**  
DEL R. P. D. CELSO MANCINI  
DA RAVENNA CAN. LAT. REG.  
PER FORMARE I CAVALLIERI DI CHRISTO  
NEL DVELLO DELLA MORTE.

**DIVISO IN TRE PARTI.**

Nella Prima si dimostra, che le ricchezze, il dominio, il sapere, la bellezza,  
& la fanità, non siano veri beni.  
Nella Seconda, che la Morte sia bene vero, & ci faccia felici.  
Nella Terza, il modo di non ispauentarci, & temere la Morte.

**ALLA SERENISSIMA PRINCIPESSA**  
*La Signora Donna LUCRETIA da Este dalla Rovere,*  
*Duchessa d'Urbino, &c. Patrena sua colendis.*



IN FERRARA,  
Per Vittorio Baldini, Stampator Ducale.  
Con licenza de' Superiori. M. D. XCII.

PREPARING CHRIST'S KNIGHTS  
FOR THE DUEL WITH DEATH

42. **MANCINI, Celso.** Il padrino Christiano ... per formare i cavallieri di Christo nel duello della morte. Diviso in tre parti ... *Ferrara, Vittorio Baldini, 1592.*

4to, pp. [16], 254, [10]; woodcut device to title, initials, head- and tail-pieces; small repairs to blank lower outer corners of Bb4 and Kk1, a few small marks; very good in seventeenth-century stiff vellum, yapp edges; some marks to spine and covers; initials 'N.B.' stamped in gilt to upper cover. £950

**Rare first edition of a meditational work on this world and the next by Celso Mancini (1542–1612)**, canon regular of the Lateran, philosopher, and bishop of Alessano. Dramatically titled 'The Christian godfather, for training the knights of Christ in the duel of death', the work is dedicated to Lucrezia d'Este (1535–1598), duchess of Urbino, one of the most learned women of her age and a patron to scientists and poets.

Mancini divides his treatise into three parts. In the first he discusses man's vain hopes of happiness; the evil effects of wealth; beauty and vanity; the fragility of health; and the imperfections of human knowledge. In the second he turns to death, explaining why it appears horrible but why one should not fear it, and how old age is not necessarily a good thing. The final part looks at preparing for death, and how the sinful soul can move from fear and hope towards God, ending with discussion of the conversion of St Paul. Mancini calls upon a host of authorities, including Aristotle, St Augustine, Bede, St Bridget, Euclid, Hippocrates, Plato, and Thomas Aquinas.

EDIT16 CNCE 30381; USTC 839943. **No copies traced in the UK; only 1 copy in the US recorded on OCLC (University of Chicago).**



## BLACK MADONNA

43. [MARIAN DEVOTION.] Oraison très-éficace à dire devant une image de Nôtre-Dame des Erémites, au tems de quelque dangereuse maladie, ou autre punition divine, angoisse, & adversités, pour en obtenir la délivrance, & pour une bonne mort. [*Einsiedeln?*, 18th-century].

Single sheet (210 x 220 mm), 78 lines of text, central woodcut of Our Lady of Einsiedeln (90 x 50 mm) captioned 'S. Maria Einsidlensis, ora pro nobis', frame composed of type ornaments; small losses along creases touching a few words, small loss to upper left corner, one small worm track, tape repairs to blank verso, toned. £350\*

**Seemingly unrecorded broadside** carrying an image of, and a prayer to, Our Lady of the Hermitage in Einsiedeln. The Benedictine abbey at Einsiedeln, Switzerland, traces its origins to the ninth century, and its medieval statue known as the Black Madonna has long made it one of the most important Swiss centres of Marian devotion and pilgrimage.

The Madonna is here represented in a simple woodcut, crowned, robed, and holding the Christ child, with lightening issuing from her, captioned 'Splendida sicut fulgur'. The text, which opens with reference to the numerous miracles attributed to the statue, addresses Mary as follows: 'O holy Virgin, saturate my soul with the sweet milk of your virginal breasts and clutch me tightly to your heart burning with the fire of charity; and graciously preserve me ... consoler of the afflicted, refuge of sinners, and saviour from sickness, sin, divine punishment, contagious disease, all ills of body and soul, sudden death, the rigorous judgement of God, and eternal damnation' (*trans.*).

No copies traced on OCLC or CCfr.



## UNRECORDED MARIAN INDULGENCE

44. [MARIAN DEVOTION.] Sia benedetta la santa e immacolata concezione della B. Vergine Maria. A chi reciterà la sud.a orazione ... [S.l., s.n., post 1731].

Copper engraving on paper (sheet 347 x 240 mm, plate 258 x 170 mm); scene with Virgin Mary within rococo frame, three lines of text below; faint creasing at head, a little browned to blank verso; very good. £350\*

A seemingly unrecorded devotional image of the Virgin Mary, the text at the foot promising an indulgence of a hundred years to those reciting a prayer to the Immaculate Conception, as granted by Pope Gregory XV in 1621 and confirmed by Clement XII in 1731.

The Virgin is depicted with a halo of stars, the serpent (with apple in its mouth) beneath her feet. The background is replete with Marian symbols: the gate and stairway to heaven; the sun and the moon; cedar, olive, and palm trees; roses and lilies; an enclosed garden; and a well, fountain, and mirror.

No copies traced on OCLC or OPAC SBN.



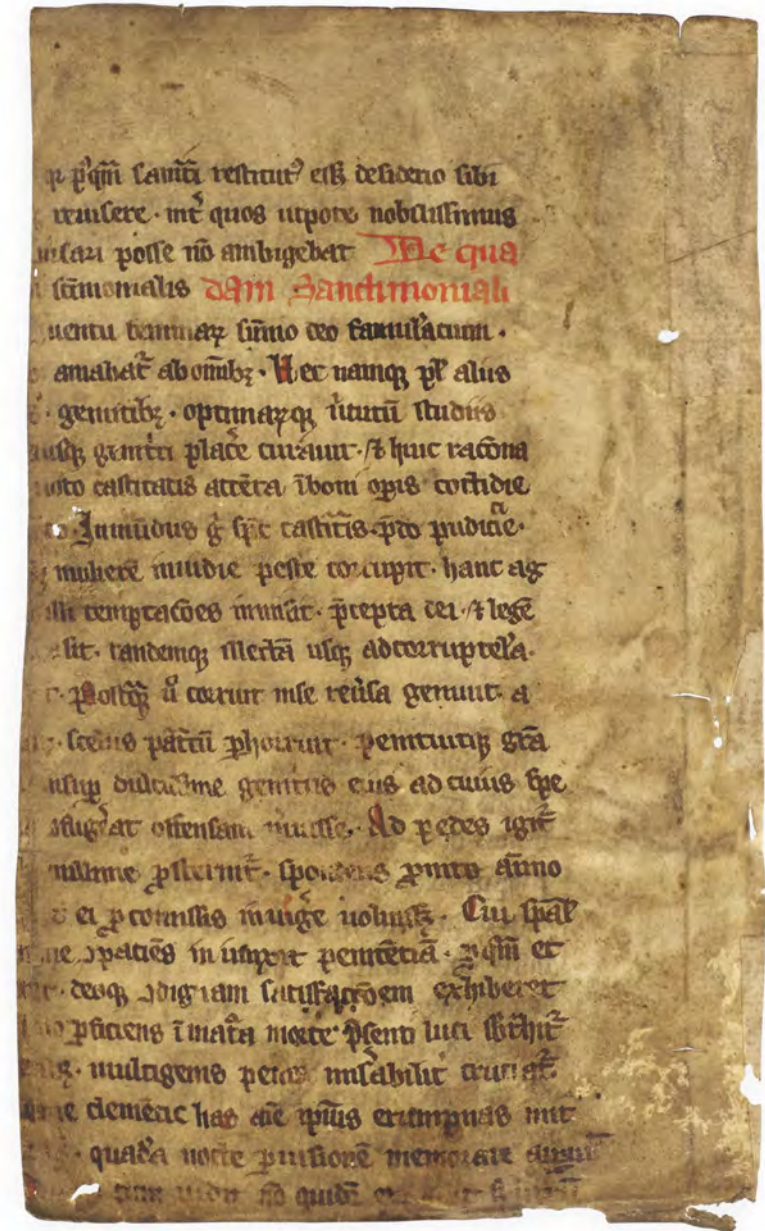
SIA BENEDETTA LA SANTA E IMMACOLATA CONCEZIONE DELLA B. VERGINE MARIA  
A chi reciterà la sud.ª Orazione, Gregorio XV. nell'anno 1621. concesse per ogni volta  
Indulgenza di anni 100., confermata poi da Clemente XII. nell'anno 1731.

45. [MIRACLE STORIES.] Miracle stories of the Virgin, in Latin. Germany, first half of 14th century.

Substantial fragments of two leaves, originally joined and forming most of a bifolium, single columns with remains of 27 lines, written in a small gothic bookhand in dark brown ink, lightly ruled in ink, rubric 'De quadam sancti moniali' on verso of smaller fragment, capitals stroked in red; recovered from use as a binding and with consequent wear (especially to recto of larger fragment) and soiling, remains of paper label ('[D]ialectica, & / Græca Lingua') on recto of larger fragment, trimmed at foot of both fragments with loss of a few lines and along fore-edge of smaller fragment with loss of text, but generally in good condition and mostly legible. 160 x 100mm and 155 x 115mm. £2250\*

**Two fragments containing rare fourteenth-century miracle stories.** The larger fragment contains most of what was probably the most popular Miracle of the Virgin in the Middle Ages, in which the cleric Theophilus makes a pact with the devil in order to obtain a promotion, and subsequently is released from the deal by the Virgin (see J. Root, *The Theophilus Legend in medieval text and image*, 2017). The text begins here at 'invenisti? At ille. Confitebor [et] gracias ago ...' and ends '... incessabili parte diem noctemque'.

The smaller fragment contains parts of two much rarer miracle legends. The first relates how it was revealed to a German cripple that, if he crossed the sea into England, he would be cured there in a church dedicated to the Virgin; and how this came to pass at a place in the territory of Bury St Edmunds (see H. L. D. Ward, *Catalogue of Romances in the Department of Manuscripts in the British Museum*, vol. II, 1893; repr. 1962, p. 648). The second concerns a nun who died before she could complete a penance; the nun later appeared to her abbess and said that the Virgin had promised to release her from the penance (see Ward p. 621). The text here begins at 'domino gressumque illius disponente ...'. The place of the first of these miracles is unknown; it is written as 'Curdinges in territorio sancti gatmundi' on the second line of the recto; but just as 'gatmundi' is based on a misreading of Edmundi/Eadmundi/Ædmundi, so Curdinges is doubtless incorrect; it is spelled 'Curdiges' in BL, Add. MS 18346, and 'Turdinges' in the French version by Jean Miélot (see G. F. Warner, *Miracles de nostre dame collected by Jean Miélot*, 1885, p. 40).



## MASS MANUAL

46. [MISSAL.] Ordo missae privatae et eiusdem ceremoniae, juxta missale Bisuntinum. *Besançon, Lépagnez, 1781.*

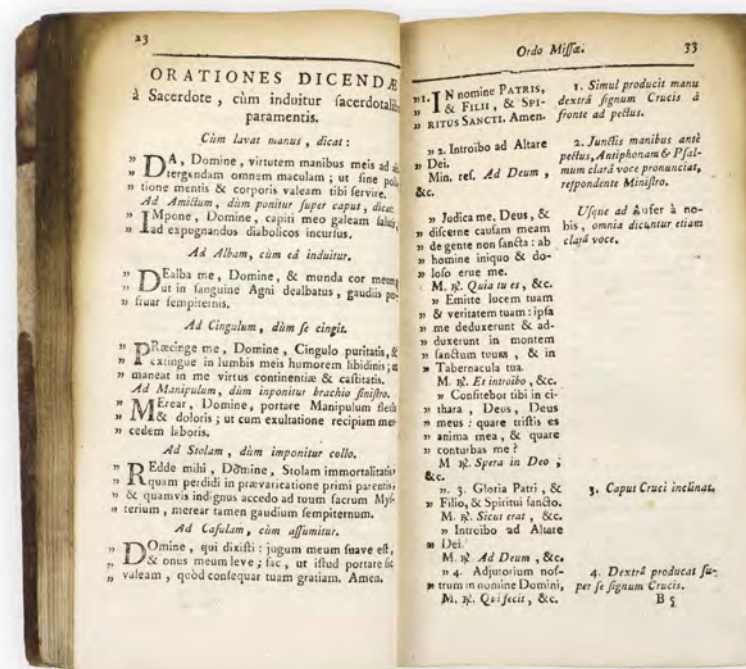
12mo, pp. 88; woodcut arms of Raymond de Durfort to title; fault in printing on p. 28 touching some words, some damp staining to title and to edges throughout; stab-stitched in contemporary printed wrappers decorated with a floral design coloured in pink and blue, fore-edge of upper cover with imprint 'Besançon chez Lavel(?)'; somewhat stained. £425

**Very rare ceremonial manual for conducting private masses in accordance with the rite of Besançon, bound in attractive local *papier dominoté* bearing the name of the maker.**

The text begins with an explanation of different kinds of Mass (votive, requiem etc.), their constituent parts, and the rites to be observed, supplying relevant Psalms and prayers, before detailing the ceremonial to be followed by the officiating priest, set out in two columns, with the words to be pronounced by him on the left and the accompanying actions detailed on the right. So, the words 'Hoc est enim corpus meum', for example, have the accompanying rubric, 'with elbows placed on the altar, head inclined, clearly, reverently, and in private, he pronounces the words of consecration over the host ... holding the host with thumbs and forefingers above the altar, genuflecting, he adores it. Then rising ... he raises the host on high and with eyes fixed upon it ... shows it to the people for reverent adoration' (*trans.*).

The arms on the title-page are those of Raymond de Durfort (1725–1792) who served as Archbishop of Besançon from 1774 until his death. We have been unable to identify the manufacturer of the attractive *papier dominoté* binding. Kopylov (*Papiers dominotés français*), for example, lists only two Besançon producers, Veuve Tissot and Nicolas-Anne de Sainte-Agathe.

**No copies traced in the UK or US.** OCLC records only 2 copies, at BM Lyon and the Bibliothèque cantonale et universitaire Lausanne.



MI  
HIER. PAPHII  
SAXOLENSIS,

De Resurrectione Libellus.

*ex libris fr[at]ris Spiritus Tauri d[e] Mantua*  
AD ILLUSTRISSIMUM,  
AC REVERENDISSIMUM  
DOMINUM

IULIUM ANTONIUM SANCTORIUM,  
S. R. E. Cardinalem meritisimum,  
de Sancta Seuerina nuncupatum,  
Dominumq; colendis.



BONONIAE, Apud Io. Rosium. MDLXXXVII.  
*Curia Archiepisc. & S. Inquisit. concessu.*

47. **PAFFI, Girolamo.** Hier.mi Paphii Saxolensis, de resurrectione libellus ... *Bologna, Giovanni Rossi, 1587.*

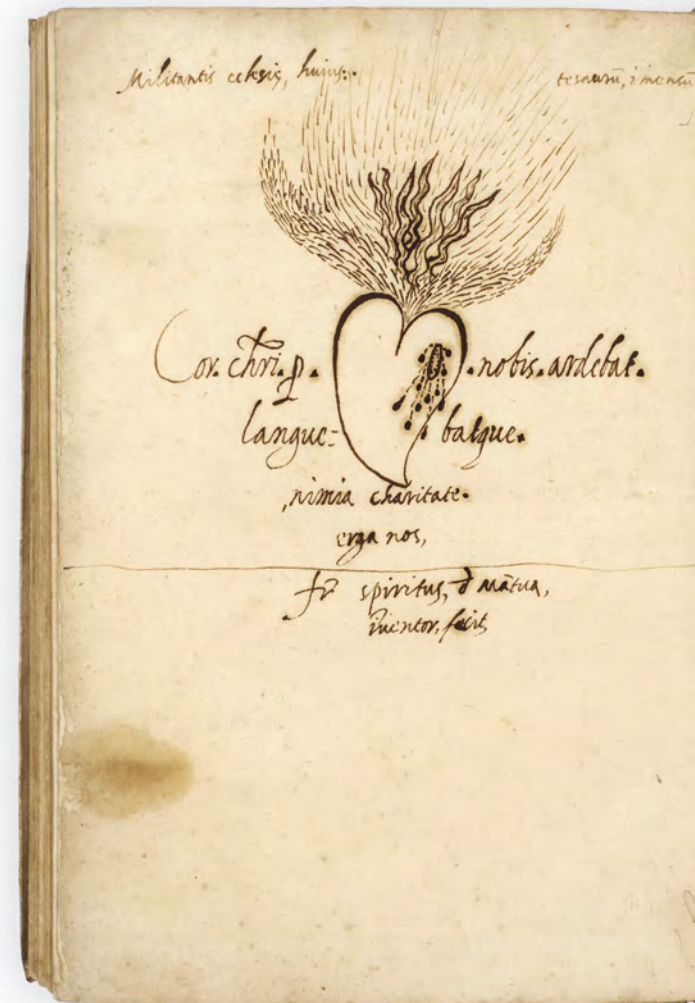
4to, pp. 148, [18], [2 (blank)]; woodcut printer's device to title, initials; occasional light marginal staining; very good, recased in contemporary limp vellum; small loss to corner of lower cover, staining to covers; seventeenth-century ink inscription to title 'ex libris fr[at]ris Sp[irit]us Tauri d[e] Mantua', flaming and bleeding heart drawn to rear free endpaper with note 'f[rate]r Spiritus d[e] Ma[n]tua i[n]uentor fecit'.

£400

**Rare first edition of this work on resurrection by Paffi** (d. 1597), dedicated to the Italian cardinal and inquisitor Giulio Antonio Santorio. Here Paffi considers the resurrection of Christ and of the dead through a detailed analysis of Psalms 15, 23, and 8.

A friar Spiritus of Mantua has drawn a flaming and bleeding heart to the rear endpaper with the caption 'Cor Chri[sti] p[ro] nobis ardebat languebatque nimia charitate erga nos'.

EDIT16 CNCE 47193; USTC 846051. **No copies traced in the US; only 1 located in the UK (Bodleian).**



## DEVOTIONAL PLATES



**48. PETRINI, Giovanni.** Sixteen copper engravings depicting scenes from the life of Christ and the Virgin Mary. [*Rome, late eighteenth century.*]

Large folio (532 x 342 mm), 16 copper-engraved plates on thick paper; some light foxing, offsetting to blank versos; overall a very good set in contemporary light brown sheep, attractive gilt foliate border comprising two rolls (the outer roll with oak leaves and acorns), spine richly gilt, gilt edges, marbled endpapers; some wear to endcaps, corners and edges, a few abrasions to covers; arms with a bishop's galero (*see below*) blocked in gilt to boards. £1750

**An attractive volume containing sixteen engravings by Giovanni Petrini of scenes from the life of the Virgin Mary and Jesus Christ, including renderings of famous paintings by the likes of Correggio, Poussin, Titian, Raphael, and Rubens.**

The volume opens with an image of the Virgin and Child after Luca Giordano's *Madonna of the Rosary*, set within an architectural frame bearing fifteen medallion scenes from the lives of Mary and Jesus. The plates that follow, each with Biblical quotations from the Vulgate below, illustrate: the Annunciation (after Federico Barocci), the Visitation (after Domenichino), the Nativity (after Correggio), the Presentation in the Temple (after Carlo Maratti), Christ among the doctors (after Nicolas Poussin), the Agony in the Garden (after Giovanni Lanfranco), the Flagellation (after Marco Benefial), the Crowning with Thorns (after Titian), Christ falling on the way to Calvary (after Raphael), the Crucifixion (after Annibale Carracci), the Resurrection (after Ciro Ferri), the Ascension (after Girolamo Muziano), Pentecost (after Guido Reni), the Assumption of the Virgin (after Maratti), and the Coronation of the Virgin (after Peter Paul Rubens).

Giovanni Petrini was active in Rome during the second half of the eighteenth century and the early nineteenth, being noted for his religious scenes and portraits. This volume was handsomely bound for a bishop, whose gilt arms – apparently those of the Suardi or Soardi family – adorn the covers.



*Ecce Deus vester. Mat. XI. 9.*



*Conversus sum in acrimonia mea.  
Cum configitur spina. Mat. XXIII. 3.*



WITH OVER A HUNDRED WOODCUTS

49. **PITTORIO, Lodovico.** Delle homelie di M. Lodovico Pittorio da Ferrara, parte prima [- seconda]. Nella quale si espongono tutti gli Euangeli, & Epistole, che si leggono nel tempo della Quaresima ... Nuouamente ridotta in miglior lingua ... per il Rever. P. Francesco da Trevigi, Carmelitano. *Venice, [Giovanni Maria Leni], 1578.*

4to, ff. [4], 255; without final blank; each part with own title within engraved border, woodcut printer's device of Giovanni Maria Leni to f. 255v, initials, text in two columns, numerous small woodcuts throughout depicting scenes from the life of Christ and the Evangelists (numerous repeats); some marginal damp staining, occasional marks; good in 18th-century vellum over boards, title inked to spine; some worming to upper cover, a few marks, upper hinge split, lacking free endpapers; 18th-century engraved cartouche pasted to title verso, old inscription to foot of f. 175v. £650

A very rare and attractive edition of a popular and much reprinted collection of sermons for Lent and other times of the year by the Ferrarese humanist Luigi Bigi, known as Pittorio (1454–1525), dedicated to Beatrice da Este, abbess of the convent of Sant'Antonio in Polesine, and **illustrated with over a hundred small woodcuts illustrating scenes from the life of Christ.**

EDIT16 CNCE 40738; USTC 849092. **No copies traced in the US; only 1 recorded in the UK** (John Rylands).



attende al fine, piu che all'auenire, mentre che possiamo, facciamo bene. siamo à tutte le persone beniuoli, massime a i buoni.

*Homelia sopra l'Euangelio della medesima Domenica in San Luca, a' Cap. 7.*



**P**er quanto mi persuado (diletteffimi,) credo che il Signor nostro si mosse à misericordia sopra il pianto dell'odierna Euangelica vedoua, per conoscerla donna da bene, & conservatrice della castità viduale. Scriue san Luca, [Ibat Iesus in ciuitatem quæ uocatur Naim, & ibant cū illo discipuli eius, & turba copiosa.] Ma spedirò presto, perche la Epistola ha robato il tempo. Andaua Giesu cō i discipoli & cō molta gente nella Città di Naim, & ecco che approssimandosi alla porta, era portato fuori vn faciullo morto vnico figliuolo della madre sua, [Cum aut appropinquaret portæ ciuitatis, ecce defunctus efferebatur filius vnicus matris suæ.] Et questa mi sechina era vedoua. [Et hæc uidua erat.] Pensate in quanti dolori la miserabile si ritrouaua per hauer perduta la sua speranza, tutto il suo cōsorto, e'l sustentacolo della vecchiezza sua. [Et turba ciuitatis multa cō ea.] Molte persone l'accompagnauano per cōpassione. Per questo morto (carissimi) intendo l'huomo posto in peccato mortale; perche si come il coltello occide il corpo, così il peccato occide l'anima. La vedoua è la Chiesa amaricata per la morte dell'anima, non meno che la

madre vedoua per la morte dell'unico suo figliuolo. Ella piange, si duole, si lamenta ricordandosi del caso della figliuola, cioè quãto gioc. da, quãto gratiosa esser soleua l'anima innocente, & che hora la ueda per il peccato diformata, trista & tutta dispietata. Il Saluator nostro come quello, [qui non uult mortem peccatoris, sed ut conuertatur ma-] **Ecc.** **gis & uiuat.]** Commosso à misericordia che fa egli? prima che il peccatore vada fuori dalla porta di questa uita presente, se gli fa incontra con qualche illuminatione, gli mostra la sozzura del peccato, gli fa intendere, che egli è membro putrido, che la morte si appropinqua, che egli camina all'inferno, & accioche per ispauento non cada in desperatione, subito lo conforta, mostrandogli la sua infinita bontà, la misericordia immensa, l'amore eccessiuo, che gli porta. [Quam cū uidisset dominus misericordiam motus super eam dixit illi. Noli flere.] Non piangere ò buona dōna; ricordati che per saluare l'anima ho permesso d'essere crocifisso [Et accessit, & tetigit oculum.] Et così parlando, & essortando vā pian piano & tocca la Bara la cōscientia del peccatore, & la indolisce nell'amore diuino, la eccita contra i peccati, & in questo modo quelli che lo portauano alla fossa, cioè le sferzati passioni si fermarono. [Hi aut, qui portabant, steterunt.] Et di subito fatto questo, il Signore nõ perde il tēpo al resto. [Et ait. Adolescens tibi dico surge.] O giuanetto leuati su inanzi che tu sij inuechiato ne' peccati, [quia inueneratus dierū malorū nõ cōsi facilmēte si leua.] Et resedit, qui erat mortuus, & cepit loqui.] Et così soprauenendo la diuina gratia subito l'anima ritorna uiua, & comincia à parlare, perche si come la loquela testifica la vita corporale, così la operatione buona testifica la spirituale [Et dedit illi matris suæ.] Lo rese sano & saluo alla santa madre Chiesa; & lo restituise alla congregazione de' fedeli, quali ved. dolo ritornare all'ouile stāno prima in qualche timore che egli non sia Lupo sotto la pelle di mansueta pecora, ma dipoi dimostrandosi cō la perseverantia del santo opere essere fedele, si allegrano di lui, & magnificano la bontà diuina. [Accepti autem omnes timor, & magnificabant Deum dicentes, quia propheta magnus surrexit in nobis, & quia Deus uisitabit plebem suam.]

suam.] Ringratiato sia il Signore, per hauer operato, che l'fratello nostro sia resuscitato, & per degnarsi di questo modo per via della cōuersione uisitare la plebe sua. Esponiamo in un'altro modo p̄sto, presto. Giesu andaua nella Città di Naim. Due sono le Città, una Gierusalem Città superna, l'eterna beatitudine, & vna detta Naim, interpretata fluente, ouer cōmotione figuratiua di questo secolo fluente & inquieto Giesu adunque, detto Saluatore, venne dal Cielo nel mondo pigliando carne humana, & andauano con essi i discipoli & molta turba, quia uidit turbam magnam, quam dinumerare nemo poterat, & approssimossi alla porta, quando fu fatto huomo soggetto per ogni momento, & hora alla morte, secondo l'humana cōditione, all'ora fu su la porta, quãdo egli rese lo spirito. Il defunto è il peccatore vnico figliuolo della madre sua, cioè della Chiesa; la quale ha tãta cura di qualque persona particolare non altramente che se ella non hauesse altro che quello solo figliuolo. Questa donna è la Chiesa vedoua, perche è morto Christo Giesu diletto sposo. Si scontra il Signore nel morto. Questo è la gratia sua preueniente, egli si mosse à misericordia, perche le viscere sue sono tutte piene di clemētia. Toccò il cataletto cō la gratia sussequente faccò ripensare i beneficij da Dio riceuuti, & l'ingratitude propria. Quelli, che portauano, cioè i sensuali affetti, si fermarono nõ scorrendo piu ne' peccati à lor modo. Comandogli ch'ei si leuasse cō la gratia giustificante, & il morto si ribebbe mediante la contritione, & cominciò à parlare, ancora à confessarsi; & così liberato restituito fu alla santa madre Chiesa; perche i beni ecclesiastici nõ giouano niēte à colui, che stā nel peccato mortale, ma si bene, quãdo egli s'è ridotto à penitētia, & la santa madre Chiesa ne fa festa si la triōfante come la militante.

*Domenica sedecima dopo la Pētecoste, sopra l'Euang. in S. Luca, a' Cap. 10.*

**I**l Signor nostro Christo Giesu haueua piu uolte nelle predicationi sue essortato il popolo, che ogniuno amasse il nemico suo, & che facesse bene a' proprij persecutori; & per questo essendo egli stato inuitato à desinare da un grãde impugnatore

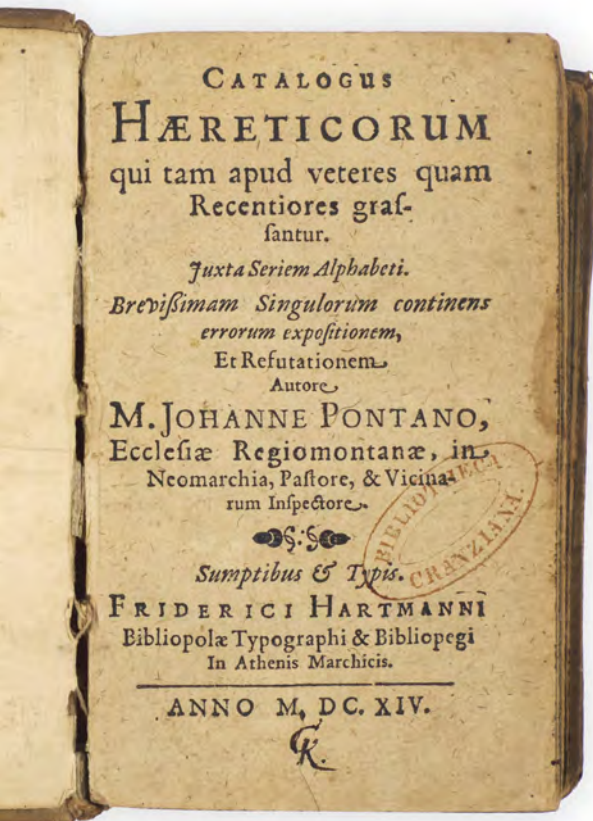
della sua dottrina, per non dare cagione di mormoratione, che egli si uadesse una cosa & poi facesse il cōtrario, fu contento accettare l'innito, & così un sabbato, secondo che narra questa mattina san Luca, vi andò. [Cum intraret Iesus in domū cuiusdā principis phariseorum sabbato manducare panem.] L'E-



uangelista non mette il nome, perche è feigno, ch'ei doueua essere un grã ribaldo, perche gli scrittori santi tacciono volūtieri i nomi de' reprobati per insegnarci, che non diffamiamo altri, ò per dimostrare, che tali non sono scritti nel libro della vita, ben ha fatto egli mentione della dignità accioche non si persuadiamo, che le prelature ci facciano andare in Paradiso, & che per questo ueniamo à desiderarle anzi piu presto ci dobbiamo indurre à disprezzarle, vedendo i loro possessori p̄ la maggior parte essere huomini di mala sorte. Entrato che fu Christo Giesu in casa, al primo tratto gli gittorrono gli occhi adosso per osseruarlo, se faceua nulla, ò parlaua ò cenaua contra la legge, per attaccarsi gli alle spalle, & su l'honore. [Et ipsi obseruabant eum.] Penso che non lo lasciarono mai solo, accioche in tãto per qual che loro disgratia, non gli accadesse fare cosa da volerlo impropuere, & ecco mentre che si preparauano le uiuande, un certor huomo hidropico staua inanzi à lui. [Et ecce homo quidam hydropicus erat ante illum.] Pare che questo pouero infermo non dicesse nulla, nè dimandasse d'essere sanato, ma assai dimanda, colui il quale mostra al

medice

HERETICS FROM A TO Z

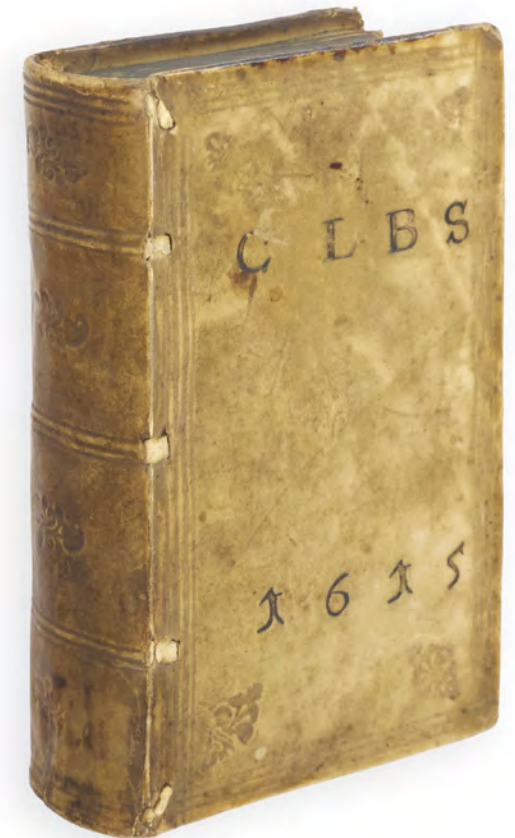


50. **PONTANUS, Johannes.** *Catalogus hæreticorum qui tam apud veteres quam recentiores grassantur. Juxta seriem alphabeti. Brevissimam singulorum continens errorum expositionem, et refutationem ... Frankfurt an der Oder, Friedrich Hartman, 1614.*

Two parts in one vol., 12mo, ff. [124], [108]; second part with own title-page; browned, small marginal wormhole to final quire; good in contemporary vellum over boards, spine and covers tooled in blind, 'CLBS' and '1615' stamped in black to upper cover; some wear to corners and light marks; underlining and a few marginal annotations in a near contemporary hand, ink stamp to title 'Bibliotheca Cranziana'. £850

**Very rare first edition of this catalogue of heretics by the theologian Johannes Pontanus (1550–1613) of Königsberg.** Hartman reissued the work in 1615.

The first part is arranged in 62 chapters running in alphabetical order from Anabaptists to Zwinglians, via, *inter alios*, Arians, Calvinists, Donatists, Enthusiasts, Jesuits, 'Mahometists', Nestorians, 'Papists', Trinitarians, and Wycliffites. Each chapter comprises a series of questions and answers; for Arians, for example, the questions include, Who was Arius? How did he die? When did his heresy spread? What are Arianism's errors? In the second part, Pontanus provides a 'succinct and clear refutation' of all the errors identified in the first.



USTC 2534133; VD17 3:007927C. No copies traced in the UK or US.



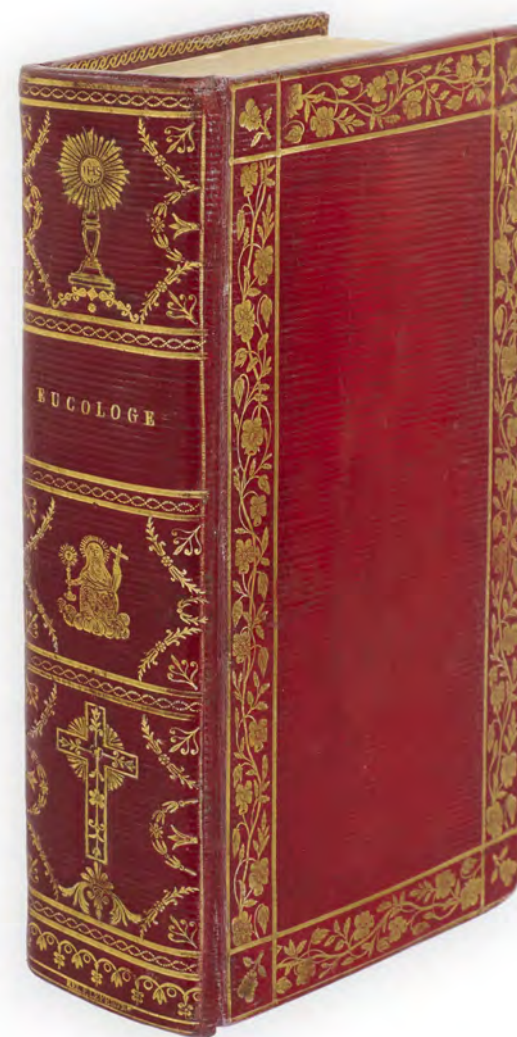
UNRECORDED

51. [PRAYERS.] Eucologe ou livre d'église, à l'usage de Paris, contenant l'office du matin et du soir, pour les dimanches et les fêtes de l'année, en Latin et en François. Nouvelle édition augmentée. Paris, chez Dehansy, 1817.

12mo, pp. xxiv, 840; woodcut vignette to title, text in French and Latin; a very few small spots; a very good, clean copy in contemporary straight-grain red morocco signed at foot of spine 'rel. P. Lefebvre', elegant floral and foliate gilt border to covers, spine lettered and richly decorated in gilt, all edges gilt, marbled endpapers; very slightly rubbed. £350

Unrecorded edition of a euchologion containing the offices for Sundays and feast days, **in a handsome binding by P. Lefebvre, nephew, collaborator, and successor of Jean-Claude Bozerian (1762–1840).** The gilt spine is decorated with images of a monstrance; the Virgin holding a monstrance and a cross; and a Latin cross with sunburst.

Not on OCLC or CCfr.





‘NUNQUAM REFUTATUS AB ULLO CATHOLICO’

52. **RAINOLDS, John.** Iohannis Rainoldi Angli, de Romanae ecclesiae idololatria, in cultu sanctorum, reliquiarum, imaginum, aquae, salis, olei, aliarumque rerum consecratarum, et sacramenti Eucharistiae. Operis inchoati libri II ... [*Geneva*], *Jacob Stoer*, 1598.

8vo, pp. [16], 646; woodcut device to title, initials, head- and tail-pieces; a little toned; very good in early 17th-century vellum over boards, triple fillet border and cornerpieces in black to covers, black centrepieces of Christ and a vase of flowers to upper and lower covers respectively, title inked to spine, red edges; spine darkened, small stains, ties wanting; ‘DSC’ and ‘1607’ stamped to upper cover, ‘Eliae Ehingeri sum’ inscribed at foot of title (see below), some early ink and pencil annotations to endpapers, a few early marginal annotations. £850

**Uncommon Geneva edition of a vehement attack on Catholic ‘idolatry’ by the English theologian and President of Corpus Christi College Oxford, John Rainolds (1549-1607), first published at Oxford by Joseph Barnes in 1596.** Dedicated to Robert Devereux, Earl of Essex, Rainolds’s work in particular defends Luther, Melancthon, Calvin, and other Protestant writers against the Catholic controversialist Robert Bellarmine.

This copy belonged to the German theologian, philologist and librarian, Elias Ehinger (1573–1653). Ehinger studied at Wittenberg and taught at Augsburg and Regensburg; his diverse writings included astrological calendars and a catalogue of the library at Augsburg. His annotations to this copy include the admiring comment, at the head of the title-page, ‘Hic autor nunquam refutatus ab ullo catholico’ (this author never refuted by any Catholic).

Adams R40.

413. Cui imaginem Evisibile  
signum unum dei colunt, comittunt  
idololatriam

410. Itegelite deum per imaginem  
colerunt.

100. promisit librum tertium.

291. Tirnes ad palum curce  
bantur. ut Vegetio.

8. Lano dicitur de regno Neapolitano  
sua. in dicitur de pater noster, altera  
de maria

Memoriae. & alij de mactis  
excusati. 126.

Roberto Corg in dedit. Consura

Script. Vet.

Orbis scientiarum (quo hic scribit non erat dignus)  
Joh. Rainoldy.

Hic autor nunquam refutatus  
Iohannis Rainoldi Angli, abulhe ca.  
tholico.

## DE ROMANAE

### ECCLESIAE

#### IDOLOLATRIAE, in 01

#### IN CULTV SANCTORVM,

reliquiarum, imaginum, aquae, salis, olei,  
aliarumque rerum consecratarum,  
& sacramenti Eucharistiae.

#### OPERIS INCHOATI LIBRI II.

#### IN QVIBVS CVM ALIA MVLT A

vartorum Papismi patronorum errata patefunt: tum in-  
primis Bellarmini, Gregoriiq, de Valentia, calumnie in  
Calvinum ac ceteros Protestantes, argumetq, pro Papis-  
tico idolorum cultu discutiuntur & veniuntur.

IEREM. 51. 9.

Curauimus Babylonem, & non est sanata: dereliquite eam,  
& abeamus quisque in terram suam.



Conscientia

Excudebat Iacobus Stœr. Anno 1598.

Elia. Bingen sum.

ILLUSTRATED MANUSCRIPT

53. **ROBY, Jean-Baptiste.** 'Rubriques generales du breviaire de Limoges. Traduites du latin par J.B. Roby prêtre 1746.' [*Limoges, 1746*].

Manuscript on paper, in French, 8vo (175 x 120 mm), pp., [2], 108; very neatly written in brown ink in a single hand, up to 20 lines per page, decorated title, numerous watercolour line-fillers and tail-pieces; occasional light marks; very well preserved in contemporary mottled calf, spine gilt in compartments with red morocco label (lettered 'Rub'), gilt and green endpapers; some splitting to joints and wear to extremities, small abrasions to covers; inscriptions of François Souchin to endpapers ('ceux qui le trouveron oron la bonté de le remettre'). £2500

**A beautifully written and illustrated unpublished mid-eighteenth century French liturgical manuscript, compiled by a priest from Limoges in central France.**

Jean-Baptiste Roby was born at Limoges in 1703, joined the Oratorians at a young age, and later served as priest at the church of Saint Pierre du Queyroix. He composed numerous poems and songs in the local patois, and translated the first two books of Virgil's *Aeneid* into the Limousin dialect. He died in 1762.

Arranged in three parts, Roby's manuscript describes the offices of each of the eight canonical hours, from Matins to Compline, then details the different classes of divine office from minor ferials, to Sunday services, to octaves, to Easter services, and ends with an explanation of commemorations, concurrences and occurrences.

The delightful, naïve watercolour tail-pieces which illustrate the text – in bold shades of blue, brown, green, pink, red, and yellow – speak of an evident love for nature, being populated with leafy trees, baskets and vases of flowers, birds including herons and peacocks, and butterflies. The tail-piece to p. 79, for example, depicts a remarkable landscape, including a palm tree.

**We have been unable to trace any other copies of this work.**



78 Les trois du milieu, La Troisième et sixième Les trois derniers.

**4.º** dans Les fêtes au Nocturne  
Le Verset et les trois Reponds, s'il n'y en a de propres se prennent du commun selon la Ferie occurrente. Si la fête est solennelle majeure et au dessus la première leçon est de l'Écriture propre, ou du commun: La seconde et la troisième de la fête.

**5.º** al'office de la Nuit, Laudes et Vêpres Les Pseaumes se disent sous la seule première Antienne al'office Double mineur et au dessous s'il n'est autrement marqué aux endroits propres.

**6.º** tous Les jours a Laudes et Vêpres on fait Commemoraison de la Resurreon du Seigneur excepté au solennel mineur

mineur et au dessus depuis le Lundi a 79 pres Quasimodo jusqu'à la veille de L'Ascension inclusivement.



3e Partie

FRAGMENT OF 21 LEAVES

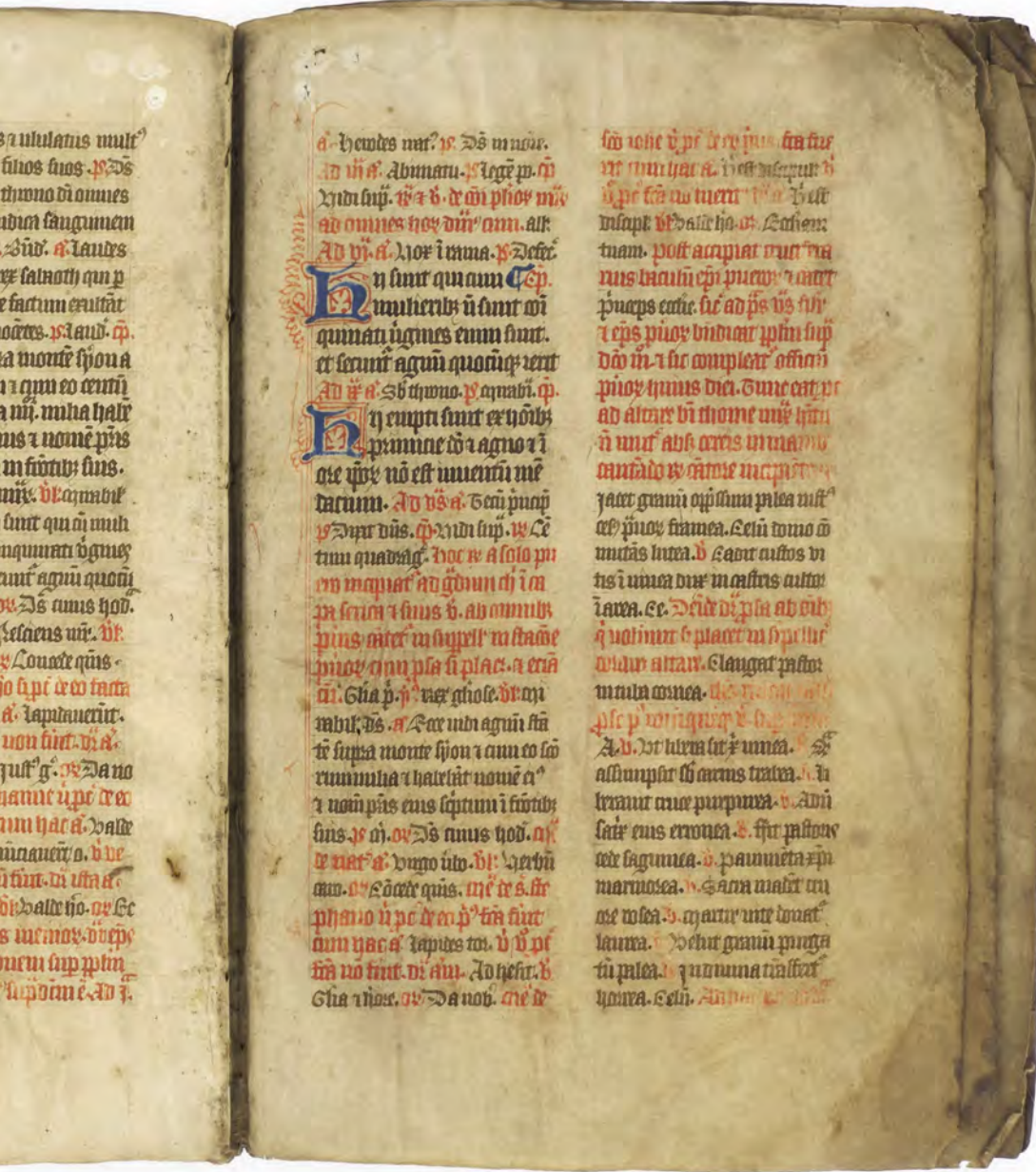
54. SARUM BREVIARY, in Latin. England, 1st quarter of 15th century.

21 leaves, written in double columns in two sizes of a good gothic liturgical script, dark brown ink, ruled lightly with ink, horizontal catch-words, numerous two-line initials in blue with fine red penwork incorporating leafy designs, one-line initials in blue, occasionally with red penwork, paragraph marks in blue, rubrics; dust-soiled and stained, worn in places, a few wax stains, one or two natural vellum flaws, corners creased and sometimes slightly crumpled, a few marginal tears and slight losses, but almost entirely legible, preserving pricking in outer margins; disbound. 211 x 137 mm (154 x 96 mm). £4250\*

A fragment of 21 leaves from a portable Sarum Breviary, with nineteenth-century Staffordshire provenance.

The leaves here come from the Temporal of a 'secular' Breviary (i.e. for use in a church, either by a parish priest or a friar), containing nine readings at Matins for Sundays and major feast days and three readings for weekdays (monastic Breviaries give twelve readings for Sundays and feast days and three for weekdays in the winter and one in summer). Included are prayers and readings for the feasts of St Stephen, St John the Evangelist, Holy Innocents, and St Thomas, and for the third and fourth weeks in Advent, Christmas Eve, and the week after Epiphany.

*Provenance:* Rev. William Jackson of Staffordshire, according to accompanying notes by his son William J. Marsh Jackson of Smethwick, formerly in that county. The first note, dated April 1887, states that the manuscript 'formed part of the library of my father the Revd. Wm. Jackson MA and had been in his possession ever since I can remember, i.e. over 40 years'. The second note mentions, *inter alia*, that Jackson senior was vicar of Adbaston (Staffordshire).







## PROVINCIALY PRODUCED SARUM MISSAL

55. SARUM MISSAL, in Latin, with readings and music for the feast of the Nativity. *England, late 14th century.*

A complete folio leaf with double columns of 38 lines written in a gothic liturgical script in dark brown ink, square and diamond-shaped musical notation on four-line red staves, ruled lightly in ink, large eight-line illuminated initial 'P' (*Per omnia saecula*) on recto in shades of blue and enclosing intertwining foliage in blue and rose against a burnished gold ground, full-page illuminated bar border extending between columns, formed from paired burnished gold and blue or rose bars with sprigs and sprays of foliage in blue, rose, orange and green, two-line initials in blue with red penwork in leafy designs, lesser initials alternately in red and blue, rubrics; rubbed and dust-soiled, a horizontal crease where once folded, a few minor tears and several small holes with associated rust-stains suggesting the insertion at some point of metal pins (or metal thread?). 376 x 268 mm (text area 272 x 165 mm). £3250\*

**A richly illuminated leaf from a Sarum Missal, the decoration probably of provincial rather than London production.**

Characteristic of the late fourteenth century are the interlaces at the corners of the border and at the mid-point of the right-hand bar, the rounded three-lobed leaves with circular highlighted areas in their centres, and the palette of rose, blue and dull orange. Additionally the daisy bud motif, seen especially along the left-hand border here, 'is typical of later 14th-century borders, . . . more usually as pairs on a sprig rather than on a spray. The calyx of the buds is of a wash green, with rose used at the tips of the unopened petals' (K. Scott, *Dated and datable English manuscript borders c. 1395–1499* p. 28).

LE ORATIONI DEL  
LE MESSE DI TUT-  
TO L'ANNO,

*Tradutte da Don Pellegrino Spathari Canonico di Capodistria.*

Con vn discorso del Mutio Iustinopolitano.



Col Priuilegio del Sommo Pontefice Papa Giulio III.  
IN PESARO appresso Bartolomeo Cesano.  
M D L V.

PRAYERS RENDERED INTO THE VERNACULAR

56. **SPATARI, Pellegrino.** *Le orationi delle Messe di tutto l'anno*, tradutte da Don Pellegrino Spathari canonico di Capodistria. Con un discorso del Mutio Iustinopolitano. *Pesaro, Bartolomeo Cesano, 1555.*

8vo, ff. 51, [1 (blank)]; woodcut Farnese arms to title, woodcut initials; a little light damp staining and foxing; very good in early nineteenth-century half red roan, marbled sides, spine lettered and decorated in gilt; some wear to extremities and rubbing to covers, small wormhole to lower joint. £650

**Rare first edition of this Italian translation of Latin prayers from the Missal by Spatari, a priest from Capodistria** (modern-day Koper in Slovenia), dedicated to Vittoria Farnese, Duchess of Urbino (1519–1602).

The text includes an introduction by Girolamo Muzio (1496–1576) on contemporary struggles against Lutheranism. Muzio was a vocal defender of the Italian language against claims for the superiority of Latin, and *Le orationi* is an interesting Counter-Reformation attempt to render Catholic prayers more accessible to an audience more comfortable with the vernacular. *Le orationi* was published at Pesaro, on the Adriatic coast within the duchy of Urbino, with approval from Pope Julius III.

EDIT16 CNCE 24103; USTC 820451. No copies traced in the UK or US.

‘IF YOU READ THIS LITTLE BOOK WITH A MODEST AND DEVOTED HEART’

57. TAULER, Johannes, *attributed*. *Exercitia D. Ioannis Thauleri piissima, super vita et passione salvatoris nostri Iesu Christi, in gratiam ac sitientium salutem, ex idiomate Germanico in Latinum nuper versa ... Antwerp, Philippus Nutius, 1565.*

8vo, ff. 169, [2]; bound without final blank leaf; woodcut device to title, initials; repair to blank corner of S4, occasional marks, somewhat toned; overall very good in contemporary calf over wooden boards, covers roll-tooled in blind to a panel design incorporating allegorical figures and heads in medallions, four raised bands to spine, partial old paper label at head, two brass clasps and catches; small losses at head of spine, some wear to extremities and covers; near contemporary notes in German and Latin to endpapers, title verso, and f. 169r, a few marginal annotations. £1500

Uncommon Antwerp edition of Laurentius Surius’s Latin translation of a devotional work on the life and passion of Christ attributed to the medieval German mystic Johannes Tauler (c. 1300–1361), in an attractive contemporary binding and with interesting manuscript notes. A Carthusian based in Cologne, Surius (1523–1578) first issued his translation in 1548. He was an important translator of vernacular mystical works, making them accessible to an international Latin-literate readership beyond German-speaking and Catholic circles. His *Exercitia* consists of meditations, prayers, and devotional exercises based around Christ’s life, arranged in fifty-five chapters, supplemented with fourteen further exercises penned by the Netherlandish mystic Nicolaus van Essche (1507–1578), covering, for example, knowledge of God and oneself, mortification of the senses, and sin and virtue.

**This copy bears near contemporary notes in German and Latin in a few different hands.** Those to the endpapers cover, for example, sin in body and spirit with reference to St Paul; Ezekiel chapter 33; Revelation chapter 12 (on Michael and the angels fighting Satan); and various chapters of Isaiah. A manuscript note to f. 169r addresses future readers directly: ‘Reader, if you read this little book with a modest and devoted heart you will see that Christ suffered cruelly and moreover because of his suffering you will not refuse him’ (*trans.*). The marginalia show a particular interest in themes around the crucifixion. The attractive contemporary binding incorporates rolls with allegorical figures of charity, faith, and hope, and medallion heads representing fortitude, justice, patience, and prudence.

Adams T272; USTC 409618. OCLC records 4 copies in the US (California State, Marquette, Notre Dame, Stanford) and 3 in the UK (Lambeth Palace, London Library, Westminster College Cambridge).



Christ ist dem noch nicht mit,  
 der nicht mit ihm noch dem  
 vorigen sündlichen wandel  
 im gesinnung geerneyget  
 und begraben wird. Ja  
 der nicht in ihm auferstehet  
 und im neuen leben  
 leben wandelt, ein selb  
 sprach ist, dann ist weder  
 das noch, noch der auferste,  
 singt. Nicht od sagt christi  
 nicht noch ist man noch  
 kosten. Dem dinge ist, wie  
 wie der dem vorfall, noch  
 schrey noch ihm im einer fadt  
 gewinner, I mit mit ein bür  
 gerlich polier, will fallen, oder mit  
 der gottliche art und vobell, ja an  
 veltung ist. Also mag der  
 gottliche mit den himeligen  
 dinge ist. Der ist mit  
 dem dem dinge ist zu  
 nicht ist begraben der nicht  
 mit ihm nicht leben und sein  
 nicht haben nachfolgen

EXERCITIA  
**D. IOANNIS**  
 THAVLERI PISSIMA, SVPER

VITA ET PASSIONE SALVATORIS

nostri Iesu Christi, in gratiam ac sitien-  
 sium salutem, ex idiomate Germa-  
 nico in Latinum nuper  
 versa.

His, eiusdem ferè argumenti alia prorsus diuina ac-  
 cesserūt, Auctore D. NICOLA O ESCHIO,  
 non minus pio quàm docto.



ANTVERPIAE,

Apud Philippum Nutium, Anno

M. D. LXV.

[1565]

LETTIONI VENTI

SOPRA GLI ALTI, ET INEF-

FABILI MISTERI DELLA

Messa, in publico lette nella Chiesa

di San Giovanni à Conca,

Da Fr.<sup>te</sup> Alberto Maria Valesnieri  
da Ferrara Carmelita oseruante.

Date in luce ad istanza delli Auditori.



IN MILANO,

Appresso di Gio. Battista et fratelli de' Ponte,  
à la Douana M D LXVII.

58. **VALLISNERI, Alberto Maria.** Lettioni venti sopra gli alti, et ineffabili misteri della Messa, in publico lette nella chiesa di San Giovanni a Conca ... Milan, Giovanni Battista da Ponte & fratelli, 1567.

8vo, pp. [16], 374, [10]; in italic, woodcut device to title, initials; title partly rebacked, small holes to inner margins of first few leaves, small mark to pp. 1-2; a very good, clean copy; recased in 18th-century vellum over boards, faint title in ink and remains of old paper label to spine; some small worm holes to spine. £500

**Very rare first edition of a collection of twenty sermons on the Mass** delivered by the Ferrarese Carmelite Vallisneri in the church of San Giovanni in Conca, Milan, dedicated to the city's archbishop Cardinal Carlo Borromeo.

Written very much in the spirit of the Counter-Reformation, the sermons include a defence of priestly ministrations of the sacraments 'against the opinion of the heretics'. The other sermons cover the origins of the Mass, its power to absolve sin, how priests should prepare for and conduct Mass, and the mysteries of the Eucharist.

EDIT16 CNCE 24323; USTC 861939. **No copies traced in the UK or US.**

LA VIE  
ET LA  
CONDUITE SPIRITUELLE  
DE MADEMOISELLE  
MADELENE  
VIGNERON.  
SUIVANT  
LES MEMOIRES QU'ELLE EN  
a laissez par l'ordre de son Directeur.



A PARIS,  
Chez PIERRE DE LAUNAY, rue saint Jacques, à  
l'enseigne de la ville de Rome, proche la  
Fontaine S. Severin.

M. DC. LXXXIX.  
*Avec Approbations & Privilège.*

REMARKABLE MEMOIRS

59. [VIGNERON, Madelene.] La vie et la conduite spirituelle de Mademoiselle Madelene Vigneron suivant les memoires qu'elle en a laissez par l'ordre de son directeur. Paris, Pierre Delaunay, 1689.

Large 8vo, pp. [32], 638, [2 (blank)]; woodcut device to title, head- and tail-pieces, initials; a little light damp staining, occasional spots and marks; very good in contemporary vellum over boards, spine in compartments with title in ink; some light marks and wear, ties wanting. £750

Scarce second edition (first Rouen 1679) of memoirs and letters written by Madelene Vigneron (1628–1667) and published posthumously from her manuscripts by her religious director, the Minim friar Mathieu Bourdin (d. 1692).

Born at Senlis, just north of Paris, Vigneron's early years were beset with illness. At the age of twenty she entered a local monastery but was obliged to return home to look after her sick mother. Four years later she accompanied her parents to Paris and there joined the Third Order of Minims, keeping a spiritual diary over the course of the next three years, upon the advice of her confessor. At the age of thirty-five she was once again inspired to set pen to paper to record her spiritual journey, and during the last two years of her life she wrote regular letters – 77 in all – to her religious director. It is these remarkable writings which are collected here: 'it is a girl who writes, a girl who speaks of herself and says some extraordinary things' (p. [16], *trans.*).

OCLC records 2 copies in the US (Georgetown University, Newberry Library) and 3 in the UK (BL, NLS, University of Aberdeen).

## MARIAN MIRACLES

**60. VISMARA, Ercole.** *Mariae Virginis sacratiss. miraculorum libri tres ab Hercule Vincemala collegii Mediolanensis iuriscon. Latine scripti. Cum indice ac privilegio.* Milan, Paolo Gottardo Da Ponte, 1579.

4to, pp. [12], 174, [2 (blank)], [175]-242, [10], [2 (blank)]; woodcut initials, the second and third books with own title-pages; small worm track to inner margins of first quire, a few marks, some faint marginal damp staining; very good in contemporary limp vellum, title neatly inked to lower edge; chip at head of spine, a little worming to joints, some marks to covers. £950

Rare first edition of a collection of Marian miracles by the Milanese jurist Vismara (d. 1585), the first book of which is dedicated to Cardinal Carlo Borromeo.

Vismara describes no less than 145 miracles attributed to the Virgin Mary: a Jew who had lost his hands has them restored; a son is returned to his mother; a hanged thief is kept alive; a woman is saved from being burnt at the stake; a boy is rescued from an oven; a besieged town is relieved; a sick monk is restored to health; a woman tormented by demons is cured; and a poor blind man regains his sight. Vismara's sources include Jacobus de Voragine, Gregory of Tours, Gregory the Great, and St Francis.

EDIT16 CNCE 24445; USTC 863571. Only 1 copy traced in the UK (British Library) and 1 in the US (University of Illinois).

