

CATHOLICISM,
RELIGIOUS CONTROVERSY
&
DEVOTIONAL WORKS

AMANDA HALL RARE BOOKS

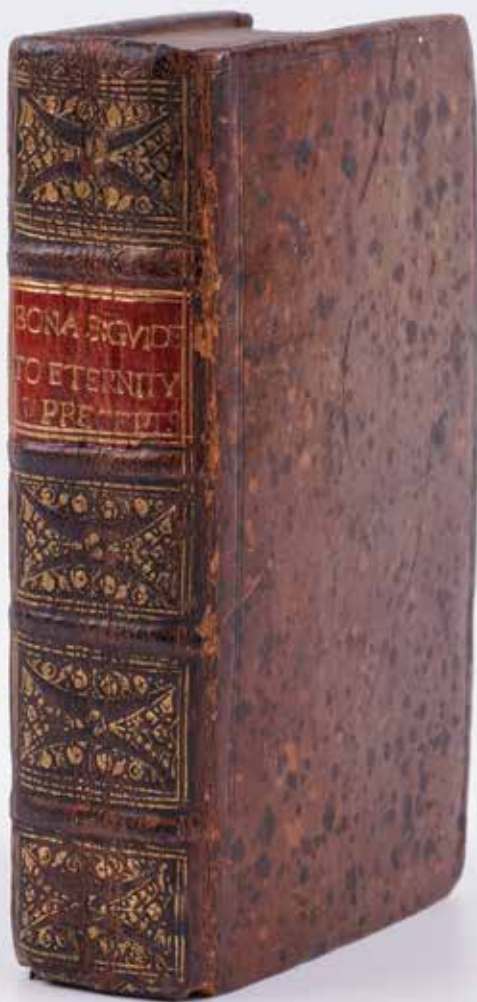
Easton Farmhouse
Berwick St John
Shaftesbury
Wiltshire
SP7 0HS
England

Tel: + 44 (0) 1747 898330
amanda@amandahall.co.uk
www.amandahall.co.uk
@amandahallrarebooks



Cover design taken from 7. Gusta; final vignette taken from 11, Leonardo.

**CATHOLICISM,
RELIGIOUS CONTROVERSY
&
DEVOTIONAL WORKS**



1. BONA, Giovanni (1609-1674). L'ESTRANGE, Roger, Sir, (1616-1704), translator.

A Guide to Eternity: Extracted out of the Writings of the Holy Fathers, and Ancient Philosophers. Written originally in Latine, by John Bona: and now done into English, by Roger L'Estrange Esq; the Second Edition. London, Henry Brome, 1680.

[with:] BONA, Giovanni (1609-1674). BEAULIEU, Luke (1644/5 - 1723), translator.

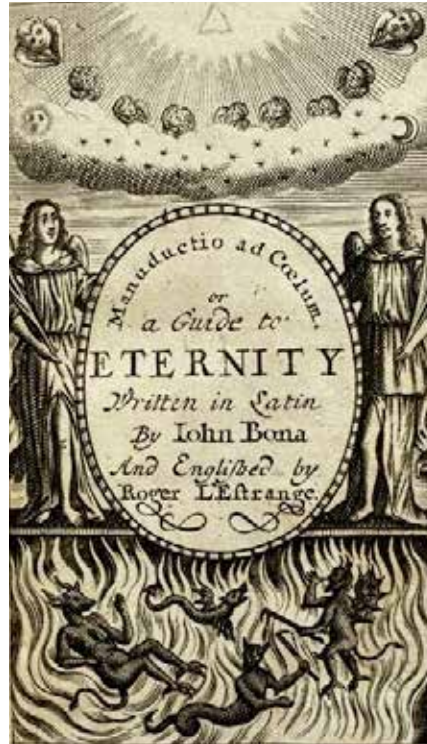
Precepts and practical rules for a truly Christian life. Being a summary of excellent directions to follow the narrow way to bliss. In two parts. Written originally in Latin by John Bona. Englished by L.B. London, M. Clark [Pt. 2: A.C.] for H. Brome, 1678.

SECOND [FIRST] EDITION IN ENGLISH. *12mo (133 x 67 mm), pp. [xii], 188, [4], advertisements, preliminary leaves including additional engraved title-page; engraved frontispiece and pp. [xhvi], 108, [2], 126, [4] advertisements, the frontispiece to the second work shaved close to the image (but not touching it) but with loss to some of the caption below the image, in contemporary mottled calf, spine gilt in compartments, red morocco label lettered in gilt, marbled edges, with the Hayhurst bookplate.* **£1200**

Two scarce English translations of Italian devotional works, bound together in an attractive seventeenth century binding. Giovanni Bona was a Cistercian cardinal from Northern Italy known for his scholarship and simple manner of life. The first work in this volume is his *Manuductio ad coelum*, first published in 1658 and first translated into English in 1672. It has often been compared to Thomas a Kempis' Imitation of Christ, on account of the simplicity of the style in which the doctrine is explained. It was a hugely popular work, seeing a dozen editions by the end of the century and being translated into Italian, French, German, Armenian and Spanish as well as English. The second work in the volume is a translation of Bona's *Principia et documenta vitae Christianae*, a comparable work which focuses on the principles of Christian conduct. The translation is usually ascribed to Luke Beaulieu.



The first work has an additional title-page, engraved, ‘Manuductio ad coelum, or a guide to eternity’, by Frederick Hendrick van Hove (1629?-1698). The second work has an engraved frontispiece depicting Christ during his passion, also by F. H. van Hove.



Guide to Eternity: Wing B3545; ESTC r23243, at BL, CUL, Bodleian, King's Lynn; Harvard, Huntington, Union Theological, Illinois and Yale.

Precepts: Wing B3553; ESTC r17339, at BL, CUL, Downside, Bodleian and Sion College; Columbia, Folger, Huntington, Union Theological, Clark, Illinois and Yale.

LE
VRAI MARIAGE
DES
PRÊTRES,

*Par le premier Vicaire épiscopal
d'Auch, Curé de Saint - Jean -
Pouge.*

Baroni et homini mulierem non tangere. 12. Cap. 7.



1792.

2. DARRET, Joseph Vincent (b. 1745).

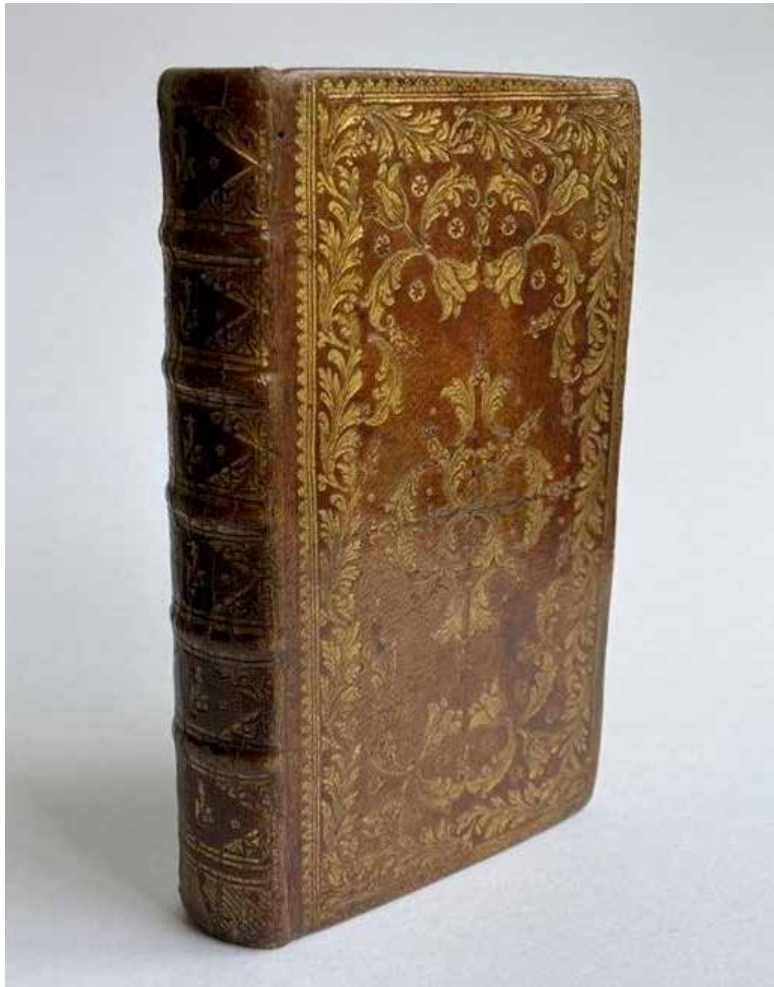
Le vrai mariage des prêtres, par le premier Vicaire épiscopal d'Auch, Curé de Saint-Jean-Pourge.
No place, possibly Auch, 1792.

FIRST EDITION. 8vo (220 x 140 mm), pp. 46, [2] blank, title-page vignette, uncut throughout and partially unopened, title and outer blank dust-stained, text internally slightly browned in part, but a good, unsophisticated copy, stitched as issued. **£900**

The only edition of a scarce pamphlet arguing against the marriage of priests at a time when Revolutionary anticlericalism took the form of forcing priests to marry. Clerical celibacy was presented as a crime both against nature and against the nation, where a Frenchman's duty was to procreate. The new legislation was in direct opposition to the laws of the Catholic Church, but the radical arm of the Revolution threatened priests with exile, imprisonment or even death if they refused to marry. Marriage for priests had been legalised in France in 1791 but in the first couple of years only eight percent of French clergy chose to marry. From October 1793 to the end of 1794, in a movement called the 'Dechristianisation of Year II', radicals spread out from the cities forcing the marriage of priests as a means to destroy the Constitutional Church. By the end of 1794 almost seventy percent of the French priests had married.

Published in 1792, at the height of this movement - or persecution - the present pamphlet is an orthodox refutation of this attack on the Catholic Church and it was a brave act for the author, a priest from Auch in Gascony, to pen his name to the title page - and quite understandable that the printer decided to remain anonymous. Darret traces the origins of clerical celibacy from the Apostles, through the New Testament, the practice of the early Christians, discussing the doctrines established by the various councils of the Church and leaving little room for an 'enlightened' view on clerical marriage. In conclusion, Darret writes: 'le vrai mariage des Prêtres est la plus pure union de leur âme à Dieu'.

OCLC lists Harvard and Florida State only.



3. [DEVOTIONAL WORK.]

Sagre Offerte alla passione di nostro Signore Gesu Cristo. Con varie Orazioni si aggiungono i Pesieri Cristiani per ciascun Giorno del mese. Rome, [Giovanni Zempel], 1773.

FIRST EDITION. 8vo (164 x 86 mm), engraved frontispiece and pp. [3]-432, 431-442, title within elaborate typographical border, with engraved vignette, with fourteen part-page engravings (to accompany daily devotions for a fortnight), engraved head- and tail-pieces throughout the text, text printed within typographical border throughout, in elaborately gilt contemporary brown morocco, unlettered spine gilt in compartments with raised bands, marbled endpapers, gilt edges. **£1500**

A charming copy of this very scarce devotional work printed in Rome by Giovanni Zempel. The work opens with two sets of daily prayers where each day is illustrated with a fine engraving depicting a scene from Christ's passion. Prayers and meditations follow for many other situations and are all listed in the final index. The striking frontispiece shows a resurrected Christ triumphant, holding the cross. This work was later reissued in abridged format some twenty years later. For a work of such sophisticated printing, this is surprisingly scarce.

OCLC lists a single copy at Case Western; ICCU locates only the Terni Library in Italy.

4. [DEVOTIONAL WORK.] SALZBURG UNIVERSITY.

Exempla Christianae Fortitudinis; e sinceris SS. martyrum actis collecta, et continuata ab alma congregatione majori Benedictino-Salisburgensi. sodalibus in strenam data. Salzburg, Johann Joseph Mayr, 1768.

Small 8vo (148 x 85 mm), pp. [xiv], [xxiv], 179, [1], [27], with 12 part-page engravings in the text and several head-and tail-pieces, in contemporary red gilt floral wrappers, spine faded and dusty, edges gilt. **£1200**

A delightful devotional work produced for the Marian confraternity at Salzburg University, the Congregation of the Assumption of the Blessed Virgin. Arranged to provide devotional guidance throughout the year, the first part of the work contains a hagiography of a dozen saints, arranged according to their feast days, with one chosen for each month of the year. Engraved on the recto of these leaves is a narrative portrait of the saint set within an oval cartouche surrounded by scenes from his or her life, labelled with the saint's name and accompanied in some cases with small bits of text for extra clarification. On the verso of each of these leaves is a short biography of the featured saint.

Several editions of this work exist for different congregations and while the text is similar, the saints tend to vary. In this edition, where the roll of saints include some lesser known ones, the 12 featured saints are St. Aldegundis, SS. Germanus & Randoaldus, St. Aldemarius, St. Wicterpus, SS. Paul, St. Bardo, St. Tatwinus, St. Canoaldus, St. Edith, St. Desiderius, St. Portianus and St. Jodocus. Set out according to the calendar year rather than the liturgical year, the work is described on the title as a 'strena' or 'New Year's gift'. Similar works also appeared under different titles, such as *Orationes Partheniae* and *Officia sodalis Mariani*, but with the same basic content. Given how many are likely to have been produced, it is surprising that individual editions such as the present have survived in such small numbers.

Following the main text is a table of contents and various lists of the members of the confraternity. These begin with the most senior appointments but also include a list of all new student members who have joined in 1766 and 1767, listed according to their discipline. The final list gives the names of all those community members deceased from 1764 to 1767.

OCLC lists only the Amberg copy which is incomplete; KVK locates a single copy at Freising.



Et honorem conuallium
Castitate non soluta.
AVSTRO terris influente
Surgens cedit Aquilo.
Flatu sacro succedente
Pulso mentis nubilo
Feruet ignis, sed fœcundans,
Et humanum cor emundans
A letali frigore.
Innouatur terra vetus
Nouo more germinans.
Parit virgo prodit foetus
Euxæ luctum terminans.
Quo complente ius legale,
Coaptantur cœlo scalæ,
Via patet regia.
dirus extrahatur

Ad v. g.
Per quem patet
Potens datur carceri.
Ab erroris via flexus
Patris redit in amplexus
Minor natu filius.

XIII.

QVOD promittit ab æterno
Die soluit hodierno
Verbum mittens de superno
Pater in Iudeam.
Leuis nubes & vitalis
Munda caro virginalis
Nobis pluens spiritalis
Roris plenitudinem.
Olim fuit argumentum
Verbi signans indumentum,
Nubes ferens adiumentum
Lucis & vmbrauli.

Ad

B. c.

5. FLACIUS, Matthias (1520-1575), editor.

Carmina vetusta ante trecentos annos scripta, quae deplorant incitiam euangelij et taxant abusus ceremoniarum, ac quae ostendunt doctrinam huius temporis non esse novam. Fulsit enim semper & fulgebit in aliquibus vera Ecclesiae doctrina. Wittenberg, 1548.

FIRST EDITION. *Small 8vo (140 x 84 mm), pp. [64], some light browning and staining in the text, particularly the final leaf, in eighteenth century red morocco, triple gilt filet on the covers, flat spine gilt in compartments and lettered lengthwise, marbled endpapers, gilt edges, green silk marker.* **£4500**

A delightful copy in an elegant eighteenth century binding of this scarce anthology of 49 medieval verse songs assembled by the Lutheran theologian and reformer, Matthias Flacius, later the principal contributor to the great Protestant encyclopaedia of ecclesiastical history, the *Magdeburg Centuries*, published between 1559 and 1574. The *Carmina vetusta* is possibly his first work, being one of several short publications that appeared in Wittenberg in 1548.

The genre of *cantilenae*, or medieval songs in rhymed verse, is more usually associated with secular songs, but the songs chosen by Flacius are religious in content, criticising common ignorance of the Gospels, abuses of Church ceremony and contemporary innovations in religious doctrine, and written in support of the true teachings of the Evangelists. In his preface, Flaccius gives the source of these *cantilenae* as an anonymous codex dated no later than the mid fourteenth century, although based on earlier collections. The verse has been attributed to the hymnologist Hildebert, eleventh century Archbishop of Tours, but this is disputed.

Outside Continental Europe, OCLC lists Folger, Ohio State and the Pontifical Institute at the University of Toronto; USTC adds a copy at Brown University.



6. **FORDYCE, James (1720-1796).**

Predigten für junge Frauenzimmer von Jacob Fordyce aus dem Englischen. Leipzig: bey Weidmanns Erben und Reich, 1767.

FIRST EDITION IN GERMAN. *Two volumes, small 8vo (153 x 90 mm), pp. [xvi], [x], 452; [vi], 458, printed in gothic script, lightly but evenly browned throughout, in contemporary green goatskin, the covers elaborately gilt with a vertical border of two lines supporting a climbing plant, curving in to form the upper and lower borders, with a rococo swag at the top and a floral bouquet at the foot, the spines gilt with six compartments and raised bands, red morocco labels lettered in gilt, the volumes numbered directly in another compartment, edges and dentelles gilt, with pink silk endleaves and gilt edges: some slight wear to head and foot of spine, otherwise a gorgeous copy.* **£3500**

A delightful copy of the scarce first German edition of Fordyce's *Sermons*. First published as *Sermons to Young Women* in 1766, the work was an enormous publishing success and became a symbol of proper reading-matter for young ladies. Highly conservative in nature - criticised by Wollstonecraft as insulting to women - Fordyce's tracts encourage a meek femininity in women and suggest that they should stick strictly to their own domain. The reading of novels came in for particular condemnation: 'What shall we say of certain books, which we are assured (for we have not read them) are in their nature so shameful ... can it be true that any young woman, pretending to decency, should endure for a moment to look on this infernal brood of futility and lewdness?'. This passage threw the gauntlet down to novelists for years afterwards and the work became a byword for dull propriety. In Sheridan's *The Rivals*, Lydia Languish ostentatiously leaves a copy of it lying around while she hides her illicit reading material under the cushions and in *Pride and Prejudice*, Mr Collins famously subjects the sisters to a reading from it, much to another Lydia's outspoken irritation.

This is a fabulous copy in contemporary German bindings of green goatskin. The bindings are distinctively gilt with a flamboyant rococo design and were presumably commissioned for presentation. Both volumes are dated at the foot of the spine, 'M.v.A. den 17 Februar 1774'. Two further editions of this German translation were published in Leipzig, in 1768 and 1774 and are similarly scarce.

OCLC lists a handful of copies in Germany, two in Denmark and one at the National Library of Scotland.

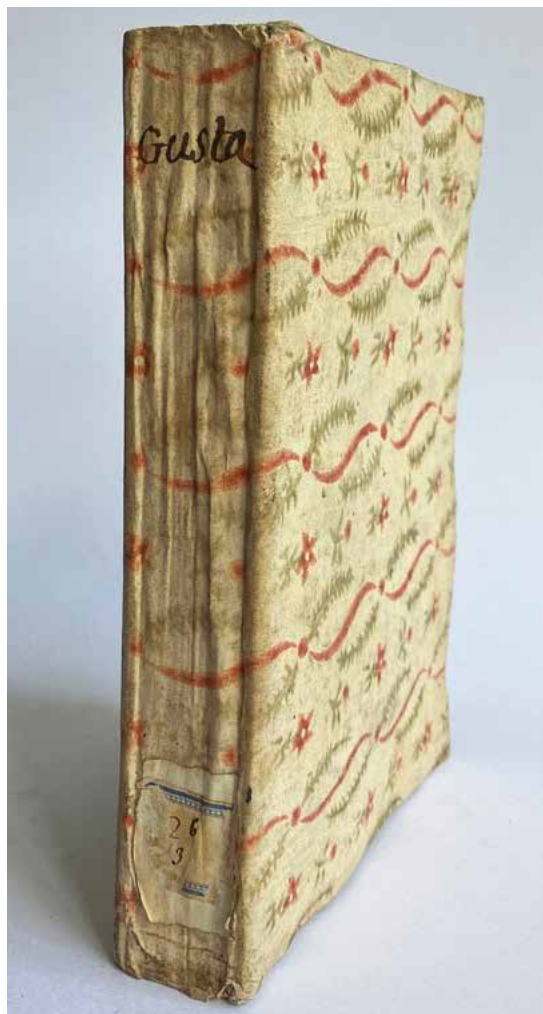
7. **GUSTA, Francesco (1744-1816).**

L'Antico progetto di Borgo Fontana dai moderni Giansenisti continuato, e compito opera del signor abate D. Francesco Gusta in fine di cui si trova impressa la bolla pontificia, con la quale vien condannato il Sinodo Pistoiese, tradotta in italiano idioma. Assisi, Ottavio Sgariglia, 1795.

FIRST EDITION. 8vo (182 x 125), pp. iv, 256, 227-306 (collates correctly), a little scattered foxing in the text, in contemporary decorated limp boards, with pink scrolls and flowers and green foliage, a little dusty and worn at extremities, the edges decorated with speckled grey, 'Gusta' written in manuscript on the spine, later shelf mark label to foot of spine. **£500**

An attractive copy of a scarce anti-Jansenist work by the Catalan Jesuit Francesco Gusta who had moved to Italy following the expulsion of the Jesuits from Spain. Gusta discusses the Synod of Pistoia of 1786 - 'the most daring effort ever made to secure for Jansenism ... a foothold in Italy' (*Catholic Encyclopedia*) - and targets some of the leading figures involved. The Synod had been summoned by the Bishop of Pistoia, Scipione de' Ricci, under whose influence a number of Enlightenment style decrees were adopted, only to be condemned by Pope Pius VI in his bull *Auctorem dei*, 1794. In this work Gusta attacks Ricci and the Jansenist theologian Pietro Tamburini for their part in the Synod. He concludes with a translation of the papal bull that 'dealt the death blow' to the influence of Jansenism in Italy.

OCLC lists Cambridge only.



*Bonfires and Fireworks***8. GWYN, Francis (1648-1734).**

At the Court at Whitehall, this Tenth of November, 1682 ... For the preventing tumultuous disorders which may happen thereafter upon pretence of assembling to make bonfires, and publick fire-works, and disappointing the evil designs of persons disaffected to the government, who commonly make use of such occasions to turn those meetings into riots and tumults. London, Henry Hills, 1682.

Folio broadside (375 x 285), text (but not title or imprint) printed in black letter, large royal arms at the head, uncut, with a single fold. £450

A scarce broadside proclamation forbidding the use of fireworks or the lighting of bonfires on public holidays. Issued during the reign of Charles II when the November celebrations of the Gunpowder plot had become rather out of hand. Effigies of the Pope were regularly paraded and burnt at Temple Bar and anti-Catholic feeling in the capital was high, but the demonstrations were unstructured and increasingly violent.

By 1682 the November activities had lost their theatricality and flaunting mockery, and degenerated into rowdy confrontations. Gunpowder Treason day took on a sullen, festering mood with an air more of grievance than celebration. The Popish Plot had unravelled. No parliament was sitting, and the legislative road to exclusion was blocked. In terms of high politics the Whigs had lost their advantage, but anti-Catholic sentiment ran hotter than ever in the streets of London. Popular protest tied to Protestant anniversaries reached fever pitch in November 1682. There were no formal processions, now that the Whigs had crumpled and had their patronage withdrawn, but gunpowder Treason bonfires abounded. Energies that had been channelled towards ritual performance were now free to spill over into uncontrolled violence. Orchestration gave way to anarchy. In London the trained bands were readied and

their numbers strengthened. Orders were issued 'for preventing tumultuous disorders' but with little effect' (David Cressy, *Bonfires and Bells*, California 1989, p. 182).

ESTC r27325, listing nine copies in the UK and Harvard, Huntington, Clark, Penn and Yale.
Wing E798; Steele I, 3734; Goldsmiths 2485.

Catholics to leave London

9. GWYN, Francis (1648-1734).

An Order of the Lords Spiritual and Temporal, assembled at Westminster, in the House of Lords, December 22. 1688. London, Awnsham and William Churchill, 1688.

Large folio broadside (452 x 345mm, with a section of 30 x 154 cut from the lower left corner of the margin: no text missing). Single block of text beneath drop-head title, with list of names before and after text, large tear through the text to the central fold, with no loss, three folds. **£450**

An important anti-Catholic proclamation issued just a few weeks after the landing of William of Orange at Brixham in Devon and the day before James II fled England. The order requires that all Catholics, with a few exceptions, leave London within five days. The family of Alexander Pope was one of those affected but Pope himself was only a baby at the time.

'The Lords Spiritual and Temporal ... considering the great Mischiefs that have happened unto, and do still threaten this Kingdom, by the evil Designs and Practices of the Papists, in great numbers resorting unto, and abiding in the City of London, and places adjacent to the said City; For the better preservation of the Peace and common Safety, have thought fit, and do Order and Require, That all Papists, and Reputed Papists do, and shall, within Five Days after the Date hereof, depart from the said City, unto their respective Habitations; from which they are not to remove above Five Miles distance?'



ESTC r213737, well held in the UK and Ireland (6 copies in London, 3 in Scotland, 4 in Oxford, 1 in Dublin) but only Harvard, Huntington, Newberry and Indiana in North America.

Wing 2836A; Steele I, 3933.

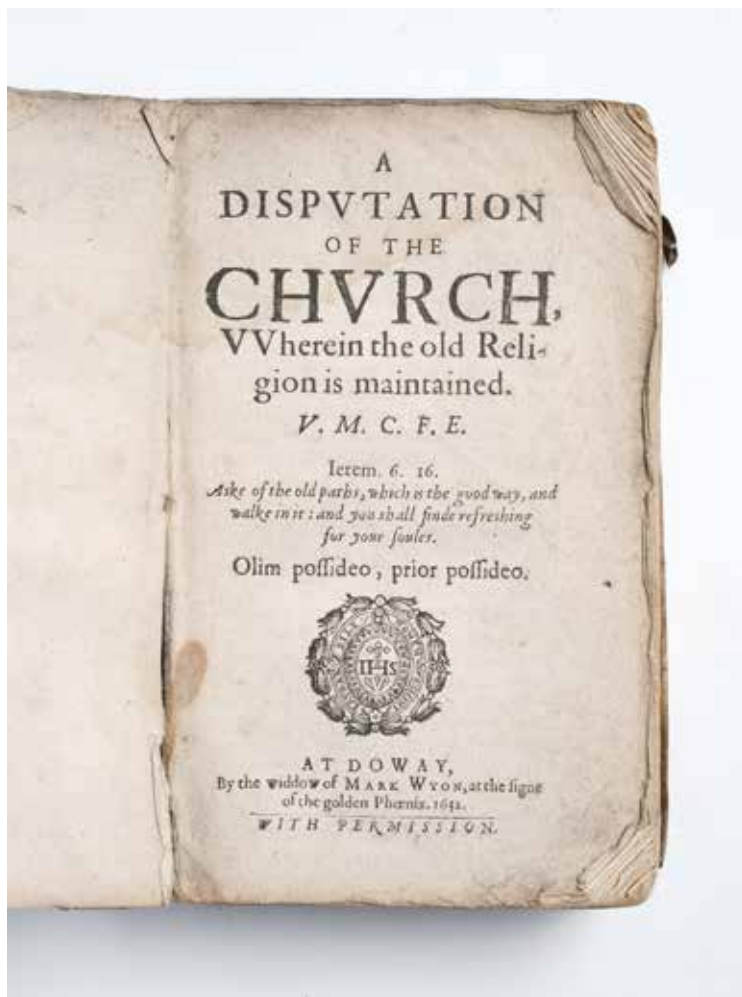
*'the graceful and penetrating works of Edmund Lechmere'*¹

10. LECHMERE, Edmund (d. circa 1640).

A Disputation of the Church, Wherein the old Religion is maintained. V.M.C.F.E. Douai, the widdow of Mark Wyon, 1632.

SECOND EDITION. 8vo (pp. [xvi], 335, 338-434, 439-649 (text continuous and complete), [1] 'the fift conclusion', [3]'To my opponents', Errata and notes on heretics, title with woodcut printer's device, woodcut head- and tail-pieces and decorative initials, small hole in text p. 125 (6 × 9 mm max) with loss of some letters, small burn hole on p. 127 (9 × 2 mm max) also with minimal loss of letters, marginal tear in Rf4 (p. 637) just touching text but with no loss, small tear, probably an original paper flaw, on Ff4 (p. 461), through text with no loss, dampstaining throughout, with dust-soiling and browning, numerous leaves dog-eared, much creasing, loose in contemporary limp vellum with turn-ins, marked, creased and worn, binding only holding at foot of spine: an honest and well-read copy, entirely unrestored. **£2000**

A rather tatty copy, unrestored in a contemporary vellum binding, of a learned recusant treatise first published in 1629. Edmund Lechmere was a Worcestershire-born Catholic divine who went to study at the English College at Douai, where he was also known under the alias of Stratford. He studied the course of divinity under the famous theologian Dr. Kellison and publicly defended it on 1st August 1617, after which he was appointed professor of philosophy. After spending some time in Paris where he attended the lectures of Dr. Gamache, he was



persuaded by Kellison to return to Douai and take up the chair of divinity, which he held for some eight years. He was ordained to the priesthood in Douai in 1622. His works have always been admired for their intellectual clarity and depth of learning and he stands out among his contemporaries for the brilliance of his controversial writings in particular.

‘Edmund Lechmere astonished his contemporaries with his natural genius, and outstripped them all in the progress he made in the studies ... Towards the close of Panzani’s mission to England, the names of several of the most eminent clergymen suitable for the episcopacy were sent up to Rome, in 1635, and, though the youngest on the list, Dr. Lechmere was most highly recommended for his ability, learning, and piety ... ‘The works he left behind him,’ says Dodd, ‘are a lasting monument of his extraordinary qualifications, and have merited a preference to all our controversial writers for acuteness and just reasoning’ ... From his epistle in this remarkably learned work, it appears that the author had long been engaged in private controversy with his Protestant adversary’ (Gillow, Joseph, *A Literary and Biographical History, or Biographical Dictionary of the English Catholics*, IV, 174-175).

This is one of three editions of Lechmere’s treatise, all published in Douai, the first appeared in 1629 printed by Marck Wyon. The present and subsequent edition of 1640 were printed by Mark Wyon’s widow. ESTC lists copies of the 1629 first edition at BL, Cambridge, Downside, Lambeth Palace, NLS, Bodleian, Society of Jesus Library and Trinity College; no copies located outside the UK. This second edition (ESTC s108397) is more common, well held in British libraries and in America at Emory, Folger, Harvard, Huntington, Union Theological Seminary, Illinois and Texas. Rare at auction, with the last copy we can trace being 1969 (bought by Thorp for \$100).

¹ ‘Recusant Literature’, *New Catholic Encyclopedia*, Encyclopedia.com, 28 Feb 2022, <<https://www.encyclopedia.com>>.

STC (2nd edn) 15349; Allison & Rogers, *Catholic Books*, 443; ESTC s108397.

*Handsomely illustrated Stations of the Cross***11. LEONARDO DA PORTO MAURIZIO Saint (1676-1751).**

Metodo Pratico della ven Archiconfraternita degli amanti di Gesu', e di Maria, per fare il santo esercizio della via crucis nell' anfiteatro Flavio detto il Colosseo. Composto dal ven. servo di Dio Padre Leonardo da Porto Maurizio. Nuova Edizione accresciuta di sacre figure, inni, canzonnette, istruzioni, e sommario delle indulgenze. Dedicata alla Santita' di N.S. Papa Clemente XIV. Protettore dell'Archiconfraternita. Rome, Stamperia del Giunchi, 1773.

NEW EDITION. 12mo (186 x 100 mm), engraved frontispiece and pp. xxiv, 143, [1], with 15 further engraved plates (14 to accompany the Stations of the Cross and 1 of Our Lady), the text printed in red and black throughout, within a typographical border, with decorative engraved initials and numerous decorative tail-pieces, in contemporary speckled vellum, paper shelf marks on lower spine and front pastedown, red speckled edges. £750

An attractive illustrated edition of the Stations of the Cross, written by the Franciscan monk, Leonardo da Porto Maurizio. Leonardo dedicated much of his life to furthering the devotion to the Stations of the Cross, or the Via Crucis, and is said to have erected Stations in 572 locations across Italy. His most famous Stations, which are the subject of this manual, were created in the Colosseum in Rome in 1750 during the Roman Jubilee. Leonardo, who wrote a number of other ascetic works and was well regarded as a preacher, was canonised in 1867.

This edition is delightfully printed and illustrated: the text is within a typographical border throughout and is printed in red and black, the frontispiece depicts Saint Leonardo in Rome, holding a large crucifix, shortly before his death in 1751. There are fourteen plates full page engravings spaced through the text and representing the fourteen Stations of the Cross, as well as a depiction of the Mater Dolorosa. Contemplative hymns, meditations, prayers and songs

make up the first part, the devotional part, of the text. The second part, entitled 'Istruzioni utili, e necessarie per il santo esercizio della Via Crucis', sketches the history and development of the Stations of the Cross as a popular devotion, describes the establishment of the Stations in the Colosseum and concludes by encouraging the faithful to pray the Stations frequently as part of their spiritual life.

OCLC lists NLS, Harvard, Newberry, San Diego and Concordia Theological Seminary.



Le bien Confesser 73
derobé pendant la

empêché mes do-
ctes d'avoir ouï la
ez jours d'obligation.
Et en voyage j'ay
été d'ouïr la Messe ez
d'obligation, afin de
plus de diligence.

LE SECOND
COMMANDEMENT

Confesserez tous vos
pechez du moins une
fois l'année.

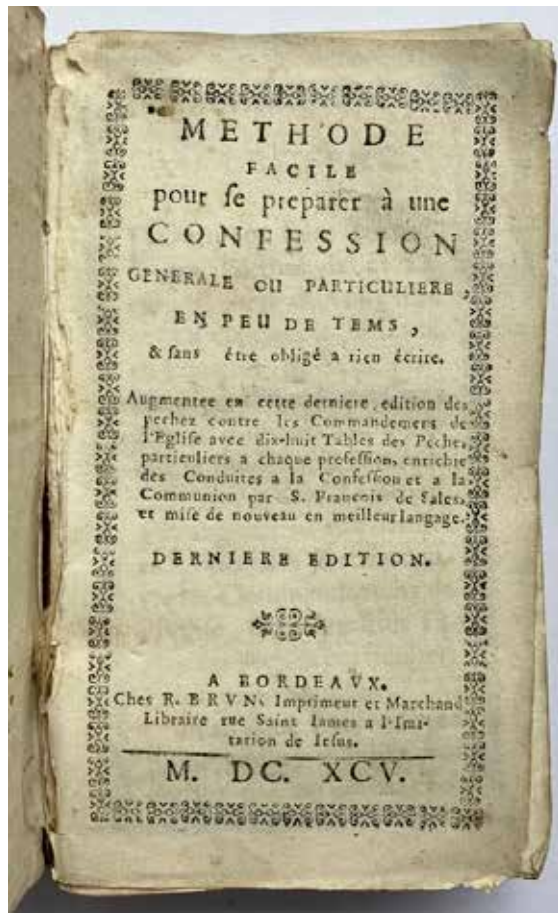
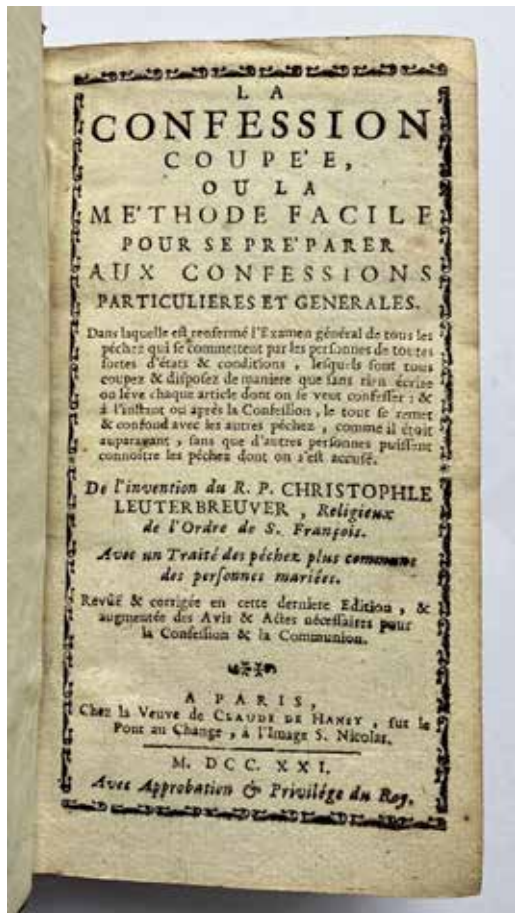
*Je ne me suis pas con-
fessé, que*
depuis tel tems.

12. LEUTERBREUVER, Christophe.

Methode Facile pour se preparer à une Confession generale ou particuliere, en peu de temps, & sans être obligé a rien écrire. Augmentee en cette derniere edition des pechez contre les Commandemens de l'Eglise avec dix-huit Tables des Peches, particuliers a chaque prefession, enrichie des Conduites a la Confession et a la Communion par S. Francois de Sales, et mise de nouveau en meilleur langage. Derniere Edition. Bordeau, R. Brun, 1695.

[with:] La Confession Coupe'e, ou, La me'thode facile pour se pre'parer aux confessions particulieres & generales. Dans laquelle est refermé l'Examen général de tous les pechez qui se commettent par les personnes de toutes sortes d'estats & conditions, lesquels sont tous coupez, & disposez de maniere que sans rien écrire on leve chaque article dont on se veut confesser: & à l'instant ou après la Confession, le tout se remet & confond avec les autres pechez, comme il étoit auparavant, sans que d'autres personnes puissent connoître les péchez, dont on s'est accusé. De l'invention du R.P. Christophle [sic] Leuterbreuver, Religieux de l'Ordre de S. François. Avec un Traité des pechez plus communs des personnes mariées. Reveuë & corrigée en cette derniere Edition; & augmentée des Avis & Actes nécessaires pour la Confession & la Communion. Paris, Claude de Hansy, 1721.

*Methode facile: 12mo (130 x 74 mm), pp. [vi], 3-52, 221, title-page and p. 51 both detached (both of which are outside the register, along with the address to the reader, so perhaps *1 and *3?), gatherings A-M (the second gathering 'A') are printed on one side only, with the printed text facing printed text, corner torn from pp. 11/12, with loss of several letters, B4 signed A4 in error, text printed within typographical border throughout, some light dampstaining through the text, binding sprung, particularly from gathering N, immediately following the single-sided section, with the final two leaves, Q1 and Q2, only just holding, along with the endpapers, in contemporary vellum, worn and sprung, with various contemporary inscriptions on the final endpapers, including 'Fin', Nicolas Chaigneau, 1705, M. Jousseau, contrôleur à Bordeaux, 1705 and Catherine Dupuy, 1715.*



La Confession coupe'e: Fifth Edition? 12mo (143 x 75 mm), pp. [lii], 188, with two blanks in the preliminary leaves, where the 1702 edition included two full-page engravings of St. Peter and St. Mary Magdalene (on pp. xviii and l), text printed within a typographical border, gatherings A-E and G (pp. 1-60 and pp. 69-80) have been printed one one side only, with leaves 1-6 of each gathering pasted onto leaves 7-12, each sin on the page has been cut on three sides, with the short left hand side only remaining attached, the short right hand side slipped under the typographical border, the outer side of the border pasted on, a handful of slips folded over and not returned to place, one with an embarrassing manuscript note, excised, small tear on pp. 31-32, with no loss, text lightly browned throughout, marginal wormhole through gathering G, in contemporary sheep, considerably worn, extremities bumped, binding plain except for a lettering piece which is coming loose, and a green silk marker, frayed, red edges.

£4000

Two comparative copies of different versions of this ingenious manual for confession with hundreds of lifting flaps designed as a reusable *aide mémoire* for the penitent. First published in 1677, Leuterbreuver's invention found a ready market and ran to many editions with the latest appearing in 1751. It combines the role of devotional work, setting out spiritual guidance and different kinds of prayers, with that of a practical aid to confession. Six of the gatherings are devoted to the actual sins that a penitent might need to confess and it is these gatherings that turn the book from devotional work to *livre à système*. Printed on one side only, the pages list hundreds of individual sins, each separated by a single rule and printed within a typographical border. Each sin has then been carefully cut along three sides, so that it can be lifted away from the extra typographical border and stand proud or be folded during confession, and then replaced after confession so that anyone else examining the book afterwards would be none the wiser. This privacy aspect is accentuated as one of the selling points of the work, as noted on the title: 'sans que d'autres personnes puissent connoistre les pechez, dont on s'est accusé'. In practice, the slips would have been more easily visible during confession if folded, as they have been here, so clues as to the book's use - and the penitent's chosen sins - are clearly revealed.

These two works are being offered together, even though the texts are completely different, as they show side-by-side the book's intended preparation by the publisher. The crucial part of the work is the functional, flap-lifting bit, where the text is printed on one side only and the two sides are then glued together allowing the flaps to be cut, lifted and replaced. In this copy of the *Méthode facile*, this preparation of the book for its intended purpose has not happened, but the leaves remain as they were printed. They have been correctly bound, with the printed faces opposite each other, but neither have the pages been pasted together nor have the flaps been cut preparatory for the intended use. Whereas in *La Confession coupee*, the text has been carefully prepared for use by the penitent, with the individual sins cut carefully along three sides, with the short end tucked underneath the printed border. Several of the sins have folded ends, so it can be seen which ones have been used. This was not the idea, as stated in the *Méthode facile*, the process is meant to be an invisible one, so that the owner of the book will feel able to lend their book to a fellow penitent with no fear of their sins being overlooked.

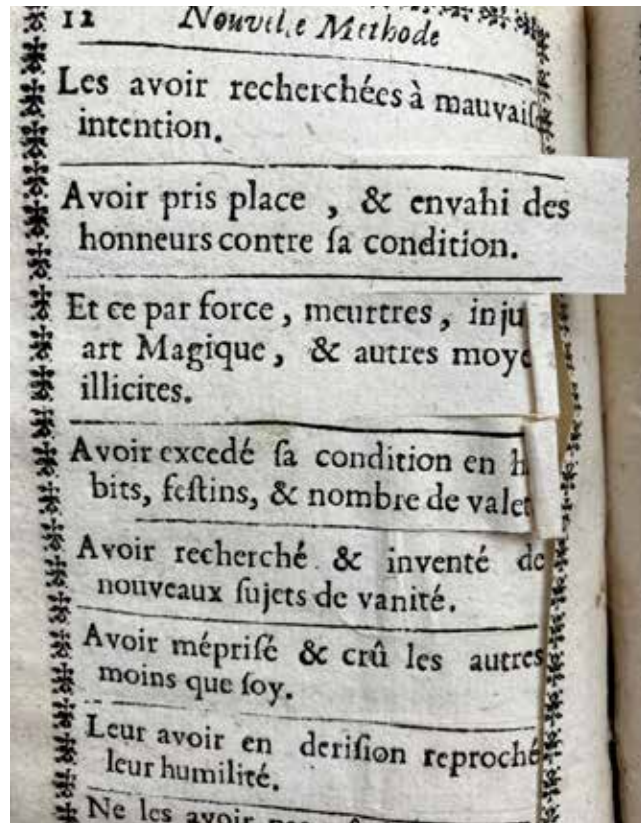
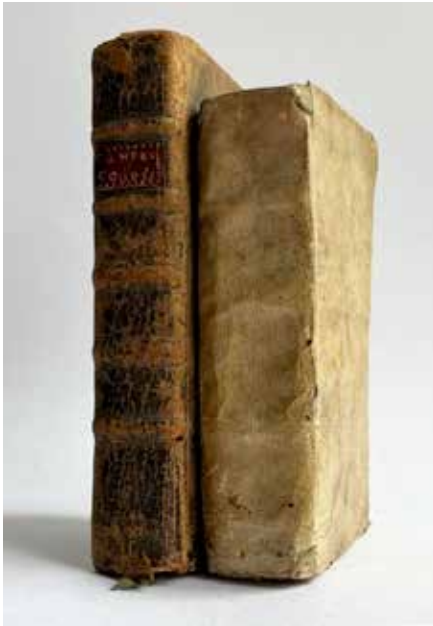
The sins are arranged according to the ten commandments and provide a magnificent parade of human failings or temptations, many universal and applicable to our age and some - such as the harbouring of deserters - belonging more commonly to an earlier era than our own. Justin Croft, in his excellent blog (<https://www.justincroft.com/blog/>) has suggested that the popularity of this work may have had more to do with the public fascination for 'the dark side of the soul' than with simple religious use. Leuterbreuver combines the sixth and ninth commandments together and provides a scintillating catalogue of possible infringements: 'Avoir eu des pensées & des désirs lascifs. Y avoir eu de la délectation... Avoir prêté consentement aux illusions nocturnes... Avoit employé l'art magique des breuvages, & choses semblables, pour engager quelque personne en amour... Avoir dit des chansons lascives. Avoir dit les contes, & tenu des entretiens lascifs. Avoir fait des billets & écrits lascifs. Avoir eu, lû, & donné les Livres lascifs... Avoir jetté des regards déshonnêtes...?'

Although a number of editions were printed, most of them are pretty scarce and not all are listed in OCLC. The first edition of 1677 is listed in two copies, at Ohio State and the Bridwell Library at SMU. The 1695 edition is not listed in OCLC which then lists subsequent editions of 1702 (Pontificia Universita Gregoriana only), 1713 (UCLA only) and slightly more common editions of 1739 and 1751.

This was one of the books included in Edward Brooke-Hitching's Madman's Library, his ultimate collection of 'bizarre books' (<https://www.theguardian.com/books/2020/oct/01/browsing-the-madmans-library-edward-brooke-hitching>).

Methode facile: not in OCLC.

La Confession coupée: OCLC lists Huntington and Monash.





13. MEZZADRI, Bernardino.

Dissertationes duae criticae-historicae. Una de vigintiquinque annis Romanae Petri Cathedrae adversus utrumque pagium. Altera de actis SS. Martyrum Cosmae, et Damiani necnon de monumentis Basilicae ipsius in urbe erectae. Rome, Salomoni, 1750.

FIRST EDITION. 4to (233 x 170 mm), pp. [xxiii], [3], 90, with two folding engraved plates representing interiors of Roman churches, woodcut initials and ornaments, first two leaves minimally toned, occasional very minor marginal spotting, bound in contemporary, probably Roman, crushed crimson morocco, bordered with gilt double fillet and gilt roll of palmettes to inner border, large cornerpieces with feather tools, acorns and fleurons, large centrepiece with the arms of the Altieri family, spine with raised bands, gilt in compartments, lettered in gilt, marbled edges, joints minimally worn at head and foot, pink pastedowns. **£2500**

19th-century bookplate of the De Lambilly (?) family to front pastedown. The dedication copy, beautifully bound for Prince Giovanni Battista, a member of the prominent Roman family of the Altieri, among whose members was Pope Clement X. The first of these two dissertations, written by the Franciscan Bernardino Mezzadri, discuss the history of the Church and defending it against the theories of the Jesuit, Franciscus Pagius. The second dissertation discusses the life, death and miracles of the martyrs Cosmas and Damian. A long section is devoted to the Roman basilica dedicated to them, details of which are illustrated in two handsome folding plates.

OCLC lists half a dozen copies in Continental Europe only.



14. NATTER, Johann Joseph (b.1797).

Katholisches Gebet und Erbauungsbuch im Geiste der Religion Jesu: verfasst von J.J. Natter. Prague, 1814.

8vo (170 × 98 mm), pp. [iv], vi, [2], 284, frontispiece with steel engraving of Virgin and Child, occasional very minor toning, slight foxing to frontispiece and title-page, in contemporary freestyle sheepskin, single gilt fillet bordered with gilt stylised floral roll, small gilt stylised clovers to corners, spine gilt, red striped endpapers, a.e.g., preserved in original marbled and floral paper slipcase, leather surface a bit creased, joints, head and foot of spine minimally rubbed.

£600

A successful German work of Catechism and moral edification, in an exquisite early nineteenth-century Czech binding. First published in 1800, it was written by the Prague-born theologian Johann Joseph Natter, a talented author of devotional handbooks which were less heavily concentrated on the Scriptures, instead focussed on encouraging charity and a peaceful state of mind. The present work features prayers and meditations for each day of the week as well as for specific religious occasions, such as Communion. As a contemporary German periodical wrote of a later edition, ‘the form and the content justify the favourable reception it has obtained everywhere’ (*Allgemeine Zeitung Munchen*, 1830, 19)

OCLC lists this edition at Freiburg, Cologne and the National Libraries of Poland and the Czech Republic.



15. [NEW TESTAMENT].

Le Nouveau Testament De Nostre Seigneur Jesus-Christ; Avec l'approbation des Docteurs de la faculte de Theologie de Paris, & de Louvain. Enrichy de Figures. Troyes, Oudot, 1635.

Small 8vo (115 x 90 mm), pp. [xii], 971, [37], numerous part-page woodcut illustrations throughout the text, lightly browned throughout, in contemporary vellum covered with later marbled paper and cloth backing: a workaday and rather ugly solution, but sound, with early manuscript notes on the front endpaper and ownership inscription of John Wasley on the rear endpaper. **£1500**

A very scarce edition of the Louvain version of the Bible printed in Troyes by Nicolas Oudot, the younger of the two founder brothers of the dynasty of printers in Troyes. It is a small format printing, consequently a fairly chunky book, which is illustrated throughout with charming woodcut illustrations. The BN has a later edition published by Nicolas Oudot, Troyes 1678, which is also the Louvain version, edited by François Véron and revised by Antoine Girodon (Chambers 1453). While this copy has suffered rather rough and ready solutions to maintaining its integrity - no easy matter considering its considerable girth - it remains an appealing object, if not one in original condition. Internally, it is fairly clean and the woodcut illustrations are charming.

Not in OCLC, CCFr or KVK.



His Majesties most Gracious and General
P A R D O N.



JAMES the Second, by the Grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, &c. To all to whom these Presents shall come Greeting. It hath always been Our earnest Desire since Our Accession to the Crown, that all Our People should live at Ease, and in full Enjoyment of Peace and Happiness under Our Government; and nothing can be more agreeable unto Us, then that Offenders should be Reformed by Acts of Mercy extended towards them, rather then Punishment. Our open Enemies upon Repentance have found Our Favour. And although besides Our particular Pardons which have been Granted to many Persons, it be not long since We issued forth Our Royal Proclamation of General Pardon to all Our People; yet inasmuch as even they who live most peaceably, do often fall within the reach of some of Our Laws, and may be liable in their Persons or Estates (should We be severe) to Prosecutions in Our Courts Ecclesiastical or Temporal; We therefore, out of Our special Grace and Tenderness to Our People (from whom We expect a suitable return of Duty and Obedience) do hereby Grant, Pardon, and Declare this Our Royal and Gracious Pardon; And We do hereby for Us, Our Heirs and Successors, Pardon, Acquit, Release and Discharge all and every Our Subjects (except Bodies Politick and Incorporate and such other Persons who shall be herein or hereby excepted, of this Our Realm of England, Dominion of Wales, and the Town of Berwick upon Tweed, their Heirs, Executors and Administrators, them and every of them, against Us, Our Heirs and Successors, of and from all and all manner of Treasons, Felonies, Highways of Treason or Felony, Treasons or Seditious Words or Libels, Seditious and unlawful Meetings and Conventicles, all Offences whereby any Person may be charged with the Penalty and danger of Imprisonment, all Riots, Routs, Offences, Contempts, Trespasses and Misemeanors, and all Judgments and Convictions for not coming to Church, and of and from the Forfeitures and Penalties for the same, or any of them heretofore had, committed or done, except as herein or hereby after is excepted. And our Will and Pleasure is, that neither Our said Subjects nor any of them, nor the Heirs, Executors or Administrators of any of them, be or shall be Sued, Clered, or Disquieted in their Bodies, Goods or Chattels, Lands or Tenements, for any manner of Matter, Cause, Contempt, Misemeanor, Forfeiture, Offence, or any other thing heretofore suffered, done or committed, or omitted, against Us, Our Crown, Dignity, Privilege, Laws or Statutes, and not herein or hereby after excepted; And that this Our Grant of General Pardon, by the general Words, Causes and Sentences before rehearsed, shall be reputed, deemed, adjudged, expounded, allowed and taken in all manner of our Courts and elsewhere, most beneficially and liberally for Our said Subjects thereby Pardoned, in all things not hereafter excepted, as if their particular Persons and Crimes had herein been at large and fully expressed. Excepted, and always excepted out of this Our Pardon, all Treasons committed or done in the Parts beyond the Seas, or in any other Place out of this Our Realm; And also excepted all Offences in Forging or false Counterfeiting the Great or Privy Seal, Sign Manual or Privy Signet, or any of Our Honours current within this Our Realm, or of unlawful Diminution of any of the said Honours by any ways or means whatsoever, and all Abetting, Aiding, Countenancing or Procuring the said Offences of any of them, and also all voluntary Murders, Petty Treasons, Willful Poisonings, and all Offences of being accessory to the same, or any of them before the Fact committed,

16. [PROCLAMATION.]

His Majesties most Gracious and General Pardon. London, Charles Bill, Henry Hills & Thomas Newcomb, 1688.

Broadside, folio, (460 × 315 mm), caption title below arms, elaborate decorated initial, proclamation signed 'Clerk'; printed on one side only, in one column, folded, clean tear through the text just beyond the central fold, with no loss, left margin cut close to text below the fold (measuring 340 mm above the fold), otherwise uncut, slightly creased at folds and edges.

£400

One of several versions of the general pardon issued by James II at the start of his reign concerning crimes against the state prior to his accession. The pardon was issued with certain notable exceptions, particularly regarding Catholics. Mentioned by name as specifically excluded from the pardon are several of those implicated in the Popish Plot, including Titus Oates, Francis Charleton, John Wildman and Robert Peyton. Specific crimes of a notorious nature are also excluded and set fines already agreed in court are not to be lifted. Furthermore, anyone fleeing justice is given until 1st January 1689 to hand themselves over to the Chief Justice or a Justice of the Peace.

ESTC r216451, at BL (3), Trinity Cambridge, Guildhall, NLS, Oxford (3), Folger, Harvard and Clark.
Wing J213; Steele I, 3875.



**17. RAINOLDS [REYNOLDS], William (circa 1544-1594).
GIFFARD, William Gabriel (1554-1629).**

Calvino-turcismus, id est, calvinisticae perfidiae, cum Mahvmetana collatio, et dilucida vtriusque sectae confutatio: Quatuor libris explicata. Ad stabiliendam, S. Romanae Ecclesiae, contra omnes omnium haereses, fidem orthodoxam, accommodatissima. Authore Gvlielmo Reginaldo Anglo sacra Theologia quondam in collegio Pontificio Anglorum apud Rhemenses professore. Cologne, Antonius Hierat, 1603.

SECOND EDITION. 8vo (165 x 98 mm), pp. [xvi], 1106 [ie 1104, pp. 577-578 omitted in pagination], [16] index, marginal tear to p. 413 with loss but not touching text, in contemporary blind-stamped pigskin from the Augsburg workshop of Hans Lietz, with central panels depicting the nativity on the upper cover and the transfiguration on the lower cover, both panels surrounded by a roll incorporating the initials 'H.L.' and the Augsburg arms, with the contemporary ownership inscription of Georg Riederer, 1602, recording the cost to the bookseller, 1 florin, and to the binder, 12 kreuzer. **£3600**

William Rainolds, brother of the puritan theologian John Rainolds, converted to Catholicism in 1575 and joined William Allen in Douai in 1577, where he was made professor of scriptures and Hebrew, entering the priesthood in 1580. Despite his poor health, he devoted himself to writing in defence of the Catholic faith and was involved with William Allen, Gregory Martin and Richard Bristow in the translation of the Rheims *Bible*, 1582. The present work, his last book, is written partly as a dialogue between two English priests who meet one another in Constantinople. The central argument of the work is to demonstrate the similarities between protestant articles of faith and the principle tenets of Islam. Examining various aspects of the different religions, Rainolds investigates numerous practices including marriage and burial, alongside liturgy and sacrifice, to prove similarities of heresy.

First published in Antwerp in 1597, this is a splendid copy of the second and last edition. A massive undertaking, the work - which runs to well over a thousand pages - was left unfinished at Rainolds' death and was completed by William Giffard, later Archbishop of Rheims.

Outside Continental Europe, OCLC lists BL and Trinity Cambridge only.
Allison & Rogers, *English Counter-Reformation*, i:930.

18. **RANZA, Giovanni Antonio (1741-1801).**

Il Matrimonio degli ecclesiastici ed il Sacerdozio dei secolari ammogliati. Opuscoli Rivoluzionari del Repubblicano Ranza. Milan, dalla stamperia Patriotica, 1797.

FIRST SEPARATE EDITION. *8vo (190 x 125 mm), pp. [ii], [3]-31, [1], including the printed wrappers, title page printed on both front and rear wrappers, within typographical border, some browning, in printed wrappers, stitched, with the manuscript addition of 'Politicos', initials 'R.J.'? and the date, 1797, to the front wrapper and with a later bookseller's retained.*

£650

A scarce plea for the marriage of priests written by the Italian revolutionary patriot, Giovanni Antonio Ranza and published in Milan in 'Anno I della Repubblica Cisalpina': the Cisalpine Republic had been created in May 1797 as a sister republic to France with its own constitution. In these three essays - two on the marriage of priests and one on the ordination of married men - Ranza explains how the marriage of priests had been legalised in France during the Revolution. He traces the legitimacy of this through the practice of the early Church, claiming that St Paul himself was married, and exhorts priest to reclaim their ancient right to marry.

These essays first appeared in Ranza's periodical, *Monitore Italiano Politico e Letterario*, Nice and Monaco, 1793. In the preface to the present edition, Ranza eludes to the subsequent changes in relation to married priests in France, expressing the hope that Italy might be more fortunate in maintaining these freedoms: 'Se non profittonne la Francia, per aver poscia cambiata Costituzione; profiteranne, io spero, l'ITALIA LIBERA' (p. 6).

OCLC lists one copy only, at Sistema Bibliotecario Ticinese.





Kurzer Begriff
von der
Bruderschaft
des
heiligsten Rosenkranzes,
zum
heilsamen Unterricht
aller und jeder Mitglieder derselben.

Neß den
gewöhnlichen Andachtsübungen, wie sie dormal
in der Stadtpfarrikche zu St. Moritz in Nugsburg
enseichet werden.



Nugsburg, 1823.
gedruckt bey Joseph Kdel,
und zu haben in der Pastoral gemeldter Pfarrkirche.

19. [ROSARY].

Kurzer Begriff von der Bruderschaft des heiligsten Rosenkranzes, zum heilsamen unterricht aller und jeder Mitgleider derselben. Nebst den gewöhnlichen Andachtsübungen, wie sie dermal in der Stadtpfarrkirche zu St. Moritz in Augsburg entrichtet werden. Augsburg, Joseph Rösl, 1823.

8vo (164 x 100 mm), engraved frontispiece and pp. [v], 6-14, 17-48, printed in black letter, a printed form on the verso of the title-page completed by hand in brown ink, in the original blue mottled wrappers, with two pressed leaves between the pages. **£250**

A scarce little devotional manual for saying the Rosary, addressed to the Augsburg confraternity of the Brotherhood of the Rosary, an ancient confraternity originally founded in the late fifteenth century. Following the devotions on the Rosary are various prayers, litanies and hymns, including German versions of the Pange Lingua and the Salve Regina. A popular work to aid in private devotion, this was many times reprinted though it remains scarce in any edition. The verso of the title-page contains a printed form with gaps for filling in the date and devotional details of the reader. In this copy it has been completed in a contemporary hand, dated 1828.

For more information on the Marian cult in Augsburg, see Bridget Heal, *The cult of the Virgin Mary in early modern Germany*, Cambridge, 2007 and Anne Winston, *Tracing the Origins of the Rosary: German Vernacular Texts*, Chicago, 1993.

OCLC lists a single copy, in Munich.

THE DIALOGUES
OF
WILLIAM RICHWORTH
OR
The iudgment of common
sense in the choise of
Religion.



Printed at Paris by
JOHN MESTAIS,
1640.

*Mr. Tho. White afterwards
added a Preface & a 4th Dial.
the first to shew w^{ch} necessity
of certitude in Religion; &
other to evince, that Religion
can be but one*

20. RUSHWORTH [or RICHWORTH], William (circa 1594-1637).

The Dialogues of William Richworth, or the iugmend of common sense in the choice of Religion. Paris, John Mestais, 1640.

FIRST EDITION. *12mo (145 x 75 mm), pp. [vi], 133, 136-582, bound without the initial blank, the first and last leaves considerably browned, title-page also a little frayed, tears from margin in A3, close to text but without loss, several edges chipped and numerous corners folded, upper margin dampstained through the first four or five gatherings, in old vellum with a later and rather unpleasantly shiny calf spine, the title page with an early ex libris inscription, written over and crossed through, with the additional early manuscript note at the foot of the title: 'Mr Thos White afterwards added a Preface and a 4th Dialogue, the first to show the necessity of certitude; ye other to evince, that Religion can be but one'.* **£1800**

William Rushworth, also known (as here) as Richworth, as well as under the pseudonyms Charles Rosse and William Robinson, was a Catholic priest and controversialist who studied at the English College at Douai and was ordained at Arras in 1615. Three years later he joined the English mission and returned to his native Lincolnshire. He maintained a life long interest in mathematics and corresponded with the distinguished mathematician William Oughtred, discussing mathematical problems and theories. He confided in Oughtred how his faith had called him away from this interest to the 'more serious calling' of his vocation: 'my natural genius led me to physic and mathematics, in both which I should have had some insight, if a more serious calling had not diverted me. God's will be done; my life is solitary, my companions books, my liberty retiredness, so that how I should be cured of this infirmity I well know not, but refer all to his blessed will' (Rigaud, 1.19, quoted in ODNB).



1801.

*Relique du Pied de S^t
Conservée dans l'Eglise de*



*Victor Martyr à Marseille.
S^t Nicolas du Chardon^s à Paris.*

Rushworth's *Dialogues* are a theological discussion of the relationship between scripture and tradition, in the form of dialogues between an uncle and his nephew. In them he defends the Catholic emphasis on tradition and argues for a straightforward approach to the reading of scripture which should be open to all rather than to theological experts. The manuscript was edited and published after Rushworth's death by his friend Thomas White, who added a preface and a fourth dialogue to the third edition of 1654. The work caused enormous controversy and prompted attacks from massed ranks of Protestant theologians including John Tillotson, Matthew Poole, William Chillingworth, Lucius Falkland and Henry Hammond. The Paris printer, Jean Mestais, is known only for the printing of this work, both in the present first edition and its 1648 reprint.

ESTC s116286, fairly well held in England but only Folger, Huntington, Union Theological Seminary, Chicago, Illinois and Yale in America; OCLC adds Gleeson Library San Francisco.

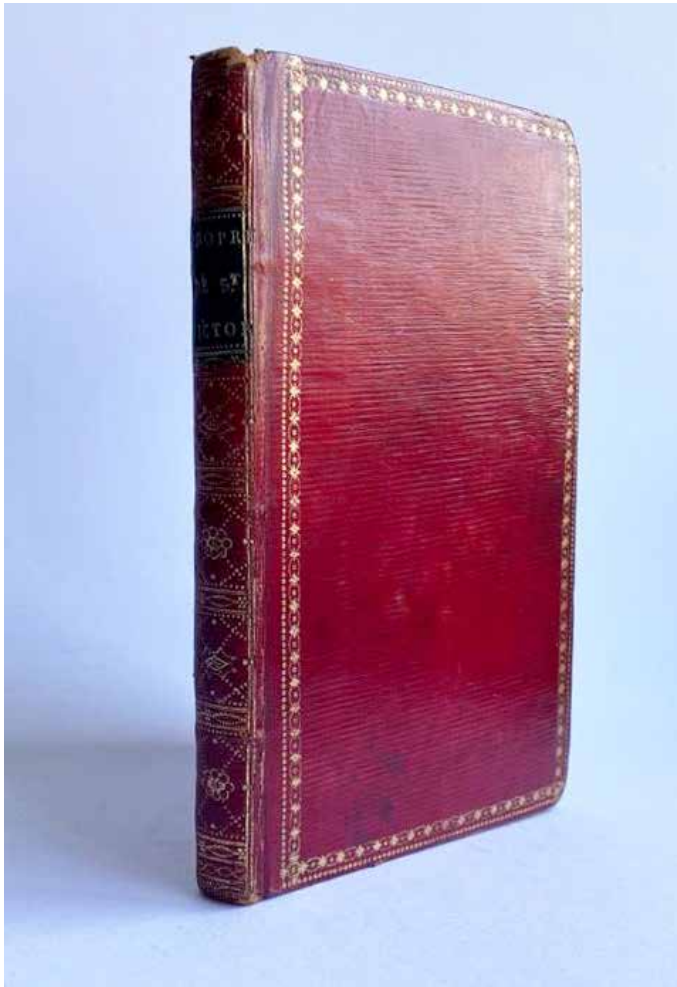
STC (2nd edition) 21454.

21. [SAINT VICTOR.]

Officia Propria Abbatiae Regalis Sancti Victoris Parisiensis Ordinis Canonorum Regularium S. Augustini. Iuxta Novum Breviarium Parisiense. Paris, Joannes-Baptista Coignard, 1738.

[with:] (ii) Officium S. Vincentii a Paulo, Presbyteri. Duplex-Majus.

[with:] (iii) Office Propre de Saint Victor, Martyr de Marseille, en Latin et en Français; à l'usage de l'Eglise de St. Nicolas-du-Chardonnet, où est conservé la Relique du Saint Martyr dont on fait la fête, sous le rit solonelle majeur, le Dimanche le plus près du 21 juillet. Paris, 'à Saint-Nicolas-de-Chardonnet', 1803.



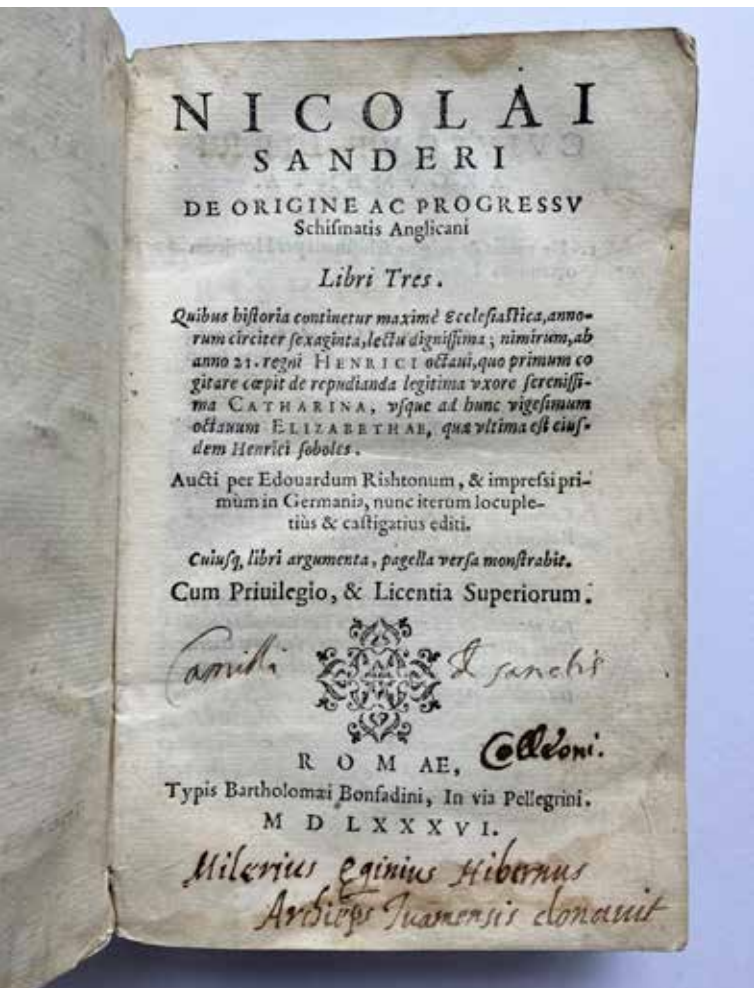
[with:] (iv) GUIOT, Joseph André (1739-1807). Panégyrique de Saint Victor de Marseille, martyr. Pour les Eglises où il est honoré, dans les diocèses de Sens, Orléans, Rouen et Paris, où il a été prêché en 1773. Par Joseph-André Guiot, chanoine régulier de l'abbaye royale de Saint Victor, à Paris, et depuis prieur-curé de Saint Guenault, et chanoine de Saint Spire, à Corbeil. Paris, Egron, 1803.

[with:] [v] Calendarium Ecclesiae S. Victoris, Brev. Paris. accommodatum. Paris, 1837.

12mo (155 x 90 mm), pp. [ii], 39, [1]; 14; [ii], 11, [1], [3]-24, 8; [ii], 24, with a hand-coloured, folding (just bigger than the text block), engraved plate; [4], in early nineteenth century red morocco, simple gilt border to covers, flat spine gilt in compartments, black morocco label lettered in gilt, blue endpapers, gilt edges. **£850**

An attractive volume of devotional works (largely) devoted to Saint Victor, an early Christian martyr from Marseille who was decapitated in the year 303 and whose relic is preserved in the Paris church of Saint Nicolas du Chardonnet. With a hand-coloured engraved plate depicting the relic of Saint Victor, his foot, upon a raised altar, with initials and halo, held aloft by two angels, with the caption 'Relique du Pied de St Victor Martyr à Marseille. Conservé dans l'Eglise de St Nicolas du Chardonnet à Paris. 1801'.

(i) Not in OCLC; (ii) not in OCLC; (iii) BN only in OCLC; (iv) OCLC lists Paris-Inst Catholique de Paris and BN; (v) not traced.



**22. SANDER [or SANDERS], Nicholas (circa 1530-1581).
RISHTON, Edward (1550-1586).
PARSONS, Robert (1546-1610).**

De origine ac progressu schismatis Anglicani. Libri Tres. Quibus historia continetur maximè ecclesiastica, annorum circiter sexaginta, lectu dignissima, nimirum, ab anno 21. regni Henrici Octavi, quo primum cogitare coepit de repudianda legitima vxore serenissima Catharina, vsque ad hunc vigesimum octauum Elizabethae quae vltima est eiusdem Henrici soboles. Aucti per Edouardum Rishtonum, & impressi primum in Germania, nunc iterum locupletius & castigatius editi. Cuiusq; libri argumenta, pagella versa monstrabit. Cum Priuilegio, & Licentia Superiorum. Rome, Bartholomaei Bonfadini, 1586.

SECOND EDITION, EXPANDED. 8vo (168 x 105 mm), pp. [viii], 178, 177-500, [35], some dampstaining, mainly marginal and slightly more pronounced in the preliminary leaves, in contemporary vellum, very slightly bumped, cords largely missing, author and title lettered on spine in ink, with the following inscriptions on the title page: (?) 'Camille D sanctis', 'Colleoni' and 'Milerius eginus Hibernus Archieps Iuanensis donavit'. **£1800**

A good, clean copy of the best edition of the standard recusant Catholic history of the English Reformation. Written in Madrid in 1576, where the author was petitioning the Spanish for help against the English crown, the work was left unfinished at Sander's death. It was edited and continued from the accession of Elizabeth to 1585 by his fellow priest, Edward Rishton, although William Allen is also thought to have had some hand in its composition. This edition also incorporates additional material by Robert Parsons, who saw it through the press at Rome, as well as John Hart's chronological account of known Catholic priests and faithful imprisoned in the Tower of London from June 1580 to June 1585.

Although the precise details of its composition remain unclear, the message of the work is a very simple one: that Henry VIII's desire for a divorce led to the Reformation. In demonstrating that Henry's marriage to Katherine of Aragon was entirely valid and consequently his marriage to Anne Boleyn equally invalid, Sander argues that Elizabeth, in consequence, was illegitimate and therefore her reign itself unjustifiable.

Sander's work was extremely popular and ran to numerous editions, three in Ingolstadt, in 1586, 1587 and 1588 and two more in Cologne, in 1610 and 1628, as well as being translated into French (two editions by 1587), German, 1594 and later translations into Spanish, Italian and Polish. It is a major recusant work which has been highly influential in studies of the Reformation and Catholic historiography.

Allison & Rogers, *English Counter-Reformation*, i:973; Brunet V, 120 '[cette édition] présente des grandes différences dans le texte'.

23. TADINI, Luigi, conte (1745-1829).

Salmi Cantici ed Inni Cristiani del conte Luigi Tadini posti in musica popolare dai maestri Giuseppe Gazzaniga e Stefano Pavesi. Opera preceduta da alcune considerazione sulla Musica e sulla Poesia. Crema, Antonio Ronna, 1818.

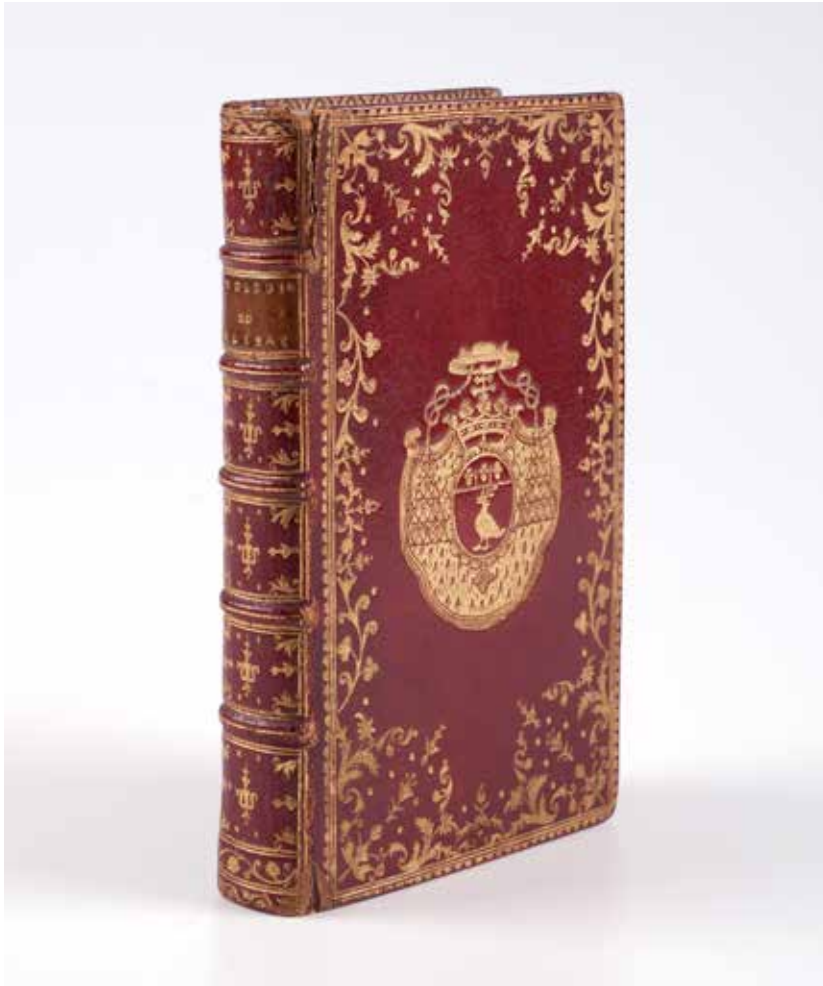
FIRST EDITION. *Folio (350 x 245 mm), pp. 60, [2], 25 engraved music, title-page dampstained, in the original red paper boards, flat spine gilt in compartments and lettered in gilt, with attractive red and green patterned endpapers.*

£600

A delightful volume of verse psalms and hymns printed in the small city of Crema, near to Milan. An elegant production, with wide margins, the text is followed by the musical score for each of the psalms and hymns, with music by the popular composers Giuseppe Gazzaniga (1743-1818), musical director of Crema Cathedral and Stefano Pavesi (1779-1850), another local Crema composer, mainly of operas. Tadini prefaces the volume with an essay on music and poetry (pp. 3-23), printed in two columns. Poet and musician, Luigi Tadini created a centre of the arts in his beautiful Palazzo Tadini in Lovere, on the shores of Lake Iseo. It still thrives today as the Accademia Tadini, with a music school and prestigious Tadini International Music Competition.

OCLC lists BL and Glasgow only.





24. VILLIERS, Marc-Albert de (1730?-1778).

Apologie du célibat chretien. Par M. l'Abbé *** Prêtre & Licencié Paris, La veuve Damonville, Musier fils, Vatel, la veuve Berton, 1761.

[with] Sentimens des catholiques de France. [s.p.], [s.n.], 1756.

FIRST EDITIONS. *Two works in one volume, 12mo (168 x 92 mm), pp. [ii], [xii], [2], 414, [2]; [2], 14, with occasional slight browning, small paper flaw to lower outer blank corner of 15, bound in handsome contemporary crushed crimson morocco, with an elaborate border of double gilt fillet, feather tools, fleurons and tendrils along inner border, gilt centrepieces with the arms of Cardinal G. Doria Pamphili, spine with raised bands, gilt in compartments, with green morocco label lettered in gilt, with blue silk endpapers, gilt dentelles, all edges gilt, the upper joint partly split at head with small loss, minimally repaired at foot, head and foot of spine a bit rubbed, endpapers a little faded, with the nineteenth century ownership inscription of Pietro Ceriani and the nineteenth century bookplate of Bernardine Murphy, with manuscript shelfmark to front pastedown, red ink stamp of Libreria Colonna to front free endpaper, title and final blank, with some offsetting.* **£2000**

A superbly bound copy of two scarce religious works, with an illustrious provenance. Originally bound for the Cardinal Giuseppe Maria Doria Pamphili (1751-1819) with his arms gilt on both covers. Pamphili was apostolic nuncio in France between 1773 and 1785 and was later Secretary of State for the Holy See. In the nineteenth century, it passed into the library of the major Roman family of the Colonna, who were related to the Doria Pamphili.

The priest and doctor of law Marc-Albert de Villiers was the author of at least four pamphlets blending Christian philosophy, theology and canon law. Both works in this volume are concerned with marriage. The first is a defence of clerical celibacy, against the 'libels full of the most horrible impieties, the grossest obscenities and the greatest hate towards the Christian

and Catholic religion'. The second is a critique of J.-P.-F. de Ripert-Monclar's *Mémoire...sur les mariages clandestins des protestants en France*, 1750, which advocated the legalisation of Protestant marriages. He was especially opposed to Protestants who feigned conversion to Catholicism just to be allowed to marry Catholics, returning later to their Protestant convictions.

I: OCLC lists BN, Sainte-Geneviève, Cornell and Penn.

II: OCLC lists BN, Sainte-Geneviève, Cambridge, Bowdoin and Library of Congress.

