



JESUITICA

1558 - 1814

A Shortlist



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Clean classics for children

I. MARTIALIS (Marcus Valerius). Epigrammata paucis admodum vel reiectis, vel immutatis nullo Latinitatis damno, ab omni rerum obscoenitate, verborumque turpitudine vindicata. Rome, in aedibus Societatis Iesu, 1558.

Woodcut Jesuit 'IHS' device on title-page, initials.

Sm. 8vo (170 x 108mm). 344pp. Expertly bound in recent cartonnage boards. **£5,000**

First edition of the first Jesuit edition of a classical author, expurgated for a juvenile audience as the title suggests, "The *Epigrams*, only a few of which have been rejected or changed without damage to the Latin, stripped of every sort of obscenity and raised above every distasteful form of language."

This is one of the earliest Jesuit school books, edited by the French Jesuits André des Freux and Edmund Auger at the request of Ignatius Loyola, to serve the growing number of Jesuit schools. Des Freux, one of only two Jesuits present at the founder's death in 1556, had been charged by Ignatius to compose a work on Latin style and a Latin Syntax, and also expurgated editions of Martial, Horace and Terence. From these authors only this edition of Martial's *Epigrams* was published in 1558; it was one of the first books printed at the Collegio Romano, the first press operated by the Jesuits, and went into 18 editions.

From the founding of the first school at Messina in 1548 there had been demands for specific text books for use in the schools and Des Freux's books were composed to meet this immediate demand.

André des Freux, or Frusius, was born at Chartres c. 1502. He was well educated and was for many years a priest at Thiverval, near to Paris, but

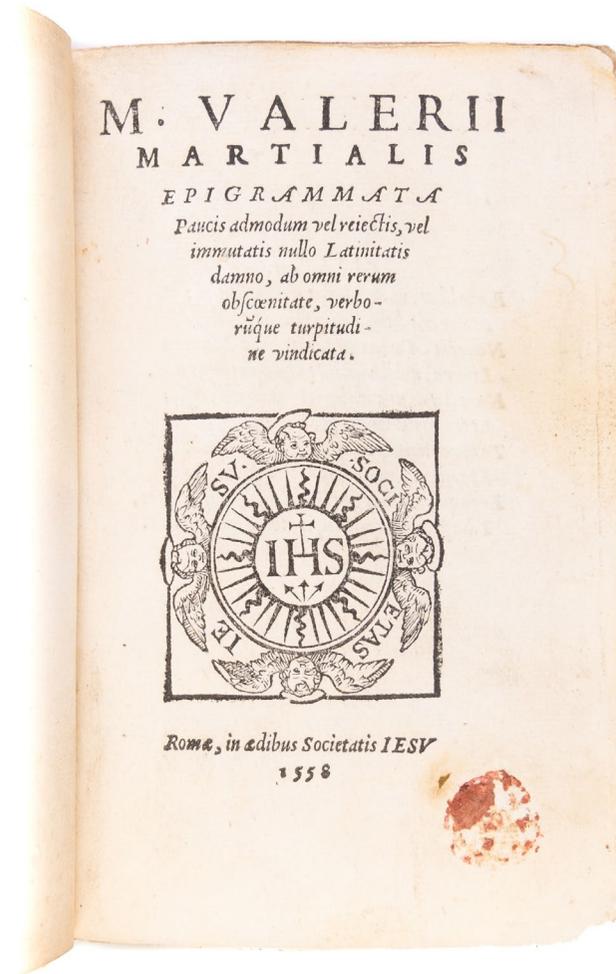
travelled to Rome to seek membership of the newly founded Society of Jesus. Shortly after his admission in 1541 he became secretary to Loyola

and contributed to the establishment of the Society at Parma, Venice, and many towns of Italy and Sicily. He was the first Jesuit who taught the Greek language at Messina and he also gave public lectures on the Holy Scriptures in Rome. In a letter to Fr. Domenech of 1548 on the men he was sending to Messina, Ignatius said of des Freux, "He is a universal genius, deeply versed in arts, in theology, in Scripture; and eminent in Latin, Greek and Hebrew. Though he is a rhetorician, he has a special gift for poetry. In fact, I know of no one here whose muse so combines learning with piety and facility". One of his most enduring works was his *Poemata*, posthumously published (Cologne, 1582) and later edited by Scaliger, containing epigrams against the heretics, amongst whom he placed Erasmus. He was appointed Rector of the German College at Rome shortly before his death, which occurred on the 25th of October, 1556, three months and six days after the death of Loyola.

Provenance: Remains of wax stamp on title, a few early marginal notes.

Lightly washed. A good copy of this rare survival.

Censimento Edit 16 CNCE 34324. De Backer/Sommervogel III, 1047, no.6. [OCLC: USA only 8 copies listed (Loyola & Newberry Chicago, Boston College, U North Carolina, UCLA, Folger, Gleason Library SF, College of the Holy Cross MA). Library Hub: British Library and Trinity College, Cambridge only].



Popular Ptolemaic textbook

2. CLAVIUS (Christopher), S.J. In sphaeram Ioannis de Sacro Bosco commentarius nunc iterum ab ipso auctore recognitus, & multis ac variis locis locupletatus. Rome: ex officina Dominici Basae (apud Franciscum Zanettum), 1581.

Woodcuts in text, including a large armillary sphere on the title (repeated) and geometrical diagrams, woodcut initials of varying size, colophon with woodcut printer's device.

4to (207 x 150mm). [32], 467, [1]pp. Seventeenth-century vellum over pasteboard, spine with name of author in manuscript (minor staining). **£3,500**

Second, amended edition of the immensely popular commentary by German Jesuit Christoph Clavius (1538-1612) on Johannes de Sacrobosco's (c.1195 - 1256) authoritative medieval treatise on the sphere (dating from around 1230). First published in 1570, Clavius' commentary updated the theories of Sacrobosco in the context of contemporary advances in astronomical knowledge, and was one of the most widely used mathematical textbooks of the early modern period.

One of the foremost mathematicians of his time, Clavius entered the Jesuit order in Rome in 1555 and, aside from short stints in Portugal and Naples, studied and taught at the Collegio Romano from 1560 until his death in 1612. A firm follower of the Ptolemaic system, he nevertheless corresponded with Galileo and praised his *Sidereus Nuncius* (1610), while also calling on fellow Ptolemaics to find an alternative explanation that might accommodate Galileo's findings and observations, without giving ground to Copernican heliocentrism.

Clavius' work went through numerous editions, including a Chinese version by his former pupil Matteo Ricci. It includes scattered references to the Americas.

A few early manuscript annotations in Latin, juvenile hand, with some loss due to trimming.

Some browning, mostly light, fore-margin of title and following leaf

frayed, loss to lower blank margin of D1, no loss to text, V4 and V5 becoming loose.

Shaaber H419; Alden 581/13; Censimento Edit16 12672; De Backer/Sommervogel II, 1212, no.1.



Communion controversy

3. GIBBONS (John), S.J. De sacrosanctae eucharistiae communion sub una specie. Disputatio theologica in alma Treverensi academia anno M.D.LXXXIII. Die. mensis Octobris publice proposita. Praeside R.P. Ioanne Gibbono... Respondente doctissimo Petro Schanaeo, Emmelio... ad primam ss. theologiae lauream. consequendam. Trier: E. Hatot, 1583.

Title within a border of fleurons, woodcut on verso of title.

4to (250 x 150mm). ff [24]. Unbound, patterned paper strip to spine (light browning).
£1,250

Rare first and only edition. John Gibbons (1544-89), an English Jesuit from Wells, was the author of the important *Concertatio ecclesiae catholicae in Anglia*, and presided over the theological disputation at the University of Trier that is recorded here, on the subject of communion under one kind (receiving the bread or the wine alone, rather than together, and the usual and historically well-attested manner of communicating for the laity in the Catholic Church). Such arguments raged in the 16th century as did the discussion of transubstantiation, a formal Catholic statement about which was made at Trent in October 1551. The attitude that communion under both kinds be taken by the laity, as advocated by the Czech Huss, was debated by both Lutherans and Calvinists and generated much interest in Germany (see G. Constant, *La concession a l'Allemagne de la communion sous les deux especes. Etudes sur les debuts de la reforme catholique en Allemagne 1548-1621* (Paris, 1923)).

The respondent is Petrus Schanaeus, whose lengthy argument is divided into 123 sections in nine groups (plus a set of Latin elegiacs at the end). Schanaeus, about whom nothing else is known, came from Emmel, a small place near Trier or Treves. This disputation was intended as a stage in his progress to a licence in theology and is an



historical survey of the subject, replete with references and citations from a variety of biblical, patristic and later writers, some of these, printed in a very small italic, of considerable length.

The work is fulsomely dedicated to the archbishop and elector of Trier whose woodcut arms (incorporating 3 crosses) and motto (Religione et Sapientia) are on the verso of the title together with some punning Latin elegiacs. This was Johann von Schönenberg (1525-99) who had been confirmed in the see by Gregory XIII early in 1582 and in

whose honour the Jesuit college (established 1561) published *Panegyris poetica in felicissimam electionem confirmationem palliique traditionem ... reverendissimi principis Johannis a Schonenburg Archiepiscopi Treverensis* the same year. This panegyric was also the work of Hatot, who printed some 20 items between 1582 and 1587, amongst which in 1585 was a small pamphlet account of the reception of the Japanese envoys in Rome by Gregory XIII. Gibbons' *Concertatio* was also published by Hatot and dedicated to the same Archbishop/Elector. Schönenberg (with his coadjutor Peter Binsfeld, author of works in Latin and German on witches) was responsible for a well-known series of witch trials in Trier. Trevor-Roper writes in his classic essay on the European Witch-Craze that 'thanks to [Schönenberg's] patronage the

campaign of Trier was of importance quite unique in the history of witchcraft. In twenty-two villages 368 witches were burnt between 1587 and 1593, and two villages, in 1585, were left with only one female inhabitant apiece' (*Religion, the Reformation and Social Change and other Essays* (1967), p. 150).

VD16 G 1956; Allison & Rogers list 3 copies (one of them David Rogers'). De Backer/Sommervogel III 1403, no.2.

[OCLC: UK: Oxford (Wadham College); US: Huntington Library only. Library Hub adds Lambeth Palace only.]

With Muret's funeral oration

4. **BENCI** (Francesco), S.J. Orationes & carmina. Quae partim nunquam antehac, partim in Germania nunc primum in lucem prodierunt. Ingolstadt: D. Sartorius, 1592.

Woodcut IHS device on title page.

2 parts. 8vo (155 x 95mm.) [8], 383pp; [8], 325pp. Contemporary German blind-stamped pigskin with roll-tooled borders of medallion heads and foliage, both original clasps intact, spine backed with marbled paper and label in the 18th century.

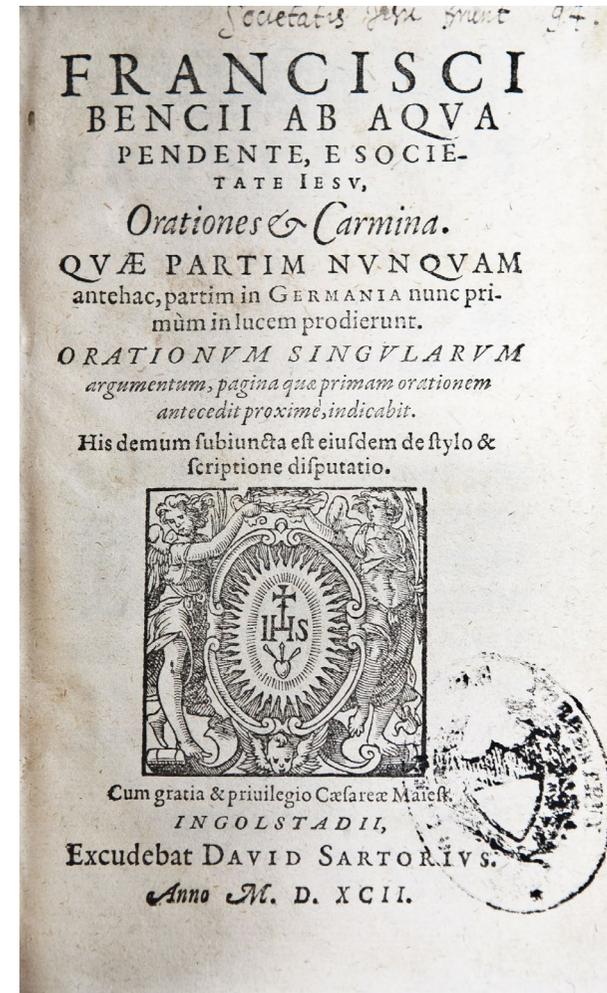
£1,100

A handsome copy of this early collected edition. Part 1 comprises literary and funerary speeches, while the four books of *Carmina* in the second part are followed by the texts of the religious dramas (in verse) *Ergastus* and *Philotimus*, which were performed before the distribution of prizes in the gymnasium of the Jesuit College in Rome in November 1587 and January 1590 respectively, and printed at the time.

The author Benci (1542-94) originally had the forename Plauto, which he changed on becoming a Jesuit in 1571. A native of Acquapendente, he studied and taught in Rome for many years, and was in correspondence with many scholars of the time, including Marc Antoine Muret (who in a letter of 31 August 1567 urged him not to buy an imperfect book and to read Cicero daily), at whose funeral he preached. Part 1 (pp. 219- 235) prints that oration, and the second part (pp. 139-145) also contains an elegy on Muret's death. Importantly for a number of years Benci edited the Jesuit *Litterae annuae*, and wrote a poem on Jesuit martyrs in the missions, *Quinque martyres* published first in Venice in 1591.

His separate works were printed in Italy (see Censimento 16), but as he states in his dedication to Cardinal Ascanio Colonna, dated 30 September 1590 from Rome, he was subsequently prevailed upon to produce a collected edition.

Provenance: Jesuit ownership inscription at head of title-page, later



armorial stamp at foot.

VD16 B1666; De Backer/Sommervogel I, 1288, no.20; Stalla Ingolstadt. Ref: J-E Girot, *Marc-Antoine Muret* (Geneva, 2012) pp. 344-345 for the letter from Muret.

[OCLC: US: Fordham, Chicago, Harvard & Illinois only.]

Portuguese missionary accounts, with lengthy prize presentation inscription

5. MAFFEI (Giovanni Pietro), S.J. Ioan. Petri Maffei, Bergomatis e Societate Iesu, Historiarum Indicarum Libri XVI. Selectarum, item, ex India epistolarum... Cologne: Officina Birckmann [Heirs of Arnold Birckmann] for Arnold Mylius, 1593.

Folding engraved map of the world, woodcut ornament.

Sm. folio (302 x 200 mm). [4], 541, [1]pp; [19]ff. rebound in full calf.

£7,500

This is the second Cologne edition of this important collection of accounts of the Portuguese discoveries and missionary work in China and Japan, the East Indies and Brazil and the Americas. The text was first published in Florence in 1588, without a map. The subsequent Cologne edition of 1589 was first to contain a map, which is reprinted in this edition.

“Maffei writes extensively about Brazil, describing it very accurately” (Borba de Moraes). The second part reprints the correspondence of Francis Xavier, Louis de Almeyda and many other Jesuit travellers to the Far East, followed by a biography of Saint Ignatius Loyola.

The world map, ‘Indiarum Orientalium Occidentaliumque descriptio Pet. Maffei Historiae harum verissimae dedicata.’, is copied from Ortelius’ early world map, with the prominent bulge in the coast of South America, and the extensive southern continent along the foot of the map, but with the loose cloud border replaced by a more formalized strapwork design.

Lengthy prize presentation inscription on free endpaper dated 4th November, 1648, signed by Joannes Leurenus (1606-1656) who entered the Jesuit order in 1627 and taught at a College in Aix-la-Chapelle.

Minor worming to the world map, principally affecting blank margin and a small area outside the border.

Alden & Landis 593/38; Alt-Japan Katalog 915; Borba de Moraes, pp. 508-509; Cordier, *Japonica*, cols. 63-64; Cordier, *Sinica*, col. 782; De Backer/Sommervogel V, 298, no.3; Palau 146981; Sabin 43772; VD16 M106.

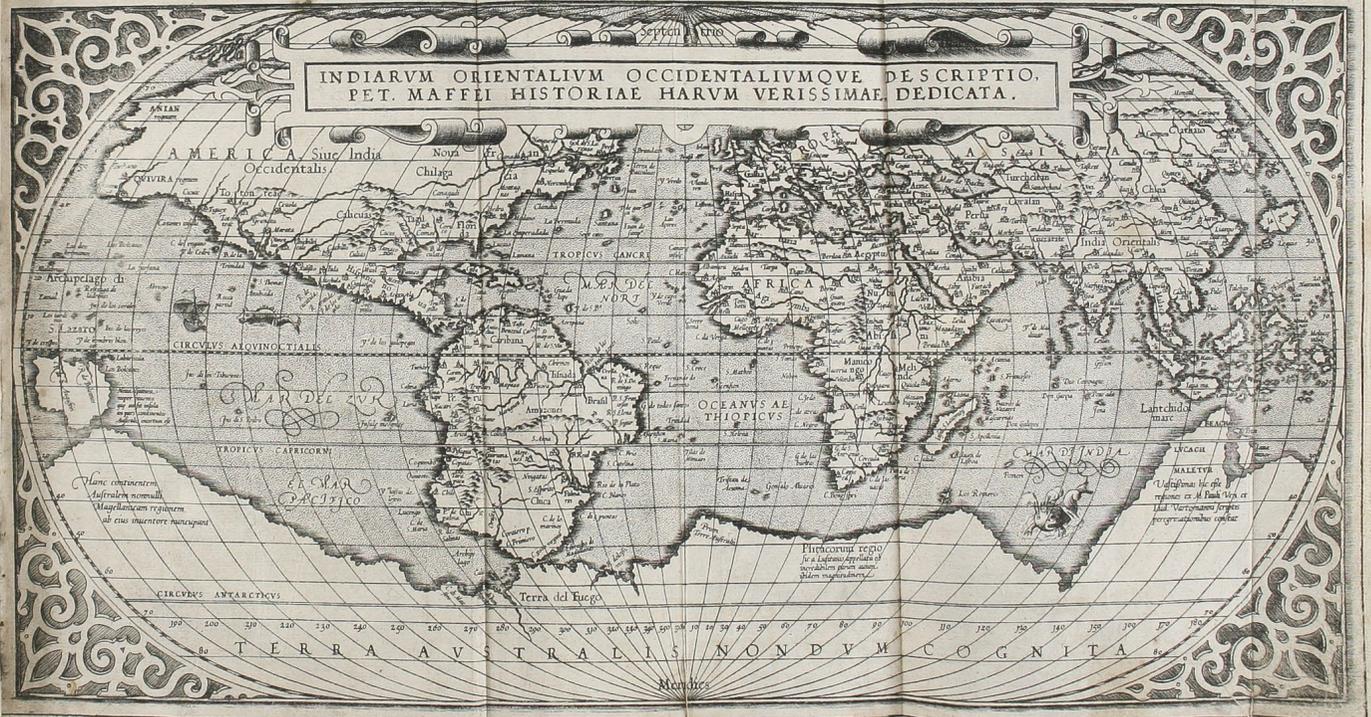
†
ms

x liberali donatione, & benevolis in
studiosam Iuventutem animo Adm &
R. Nobilis, ac Clar. Domini
D. Nicolai Stienmonij Regalis Ec-
clesia B. V. Aquensis Canonici,
Prot. Notarii Aplici, J. V. Doctoris,
Primum hoc Orationis solutae premium
in solemnibus Studiorum Convocatione est
consecutus Ingenuus et magna Spei
Adulescens Joannes Kirchoff Kirch-
radius cum ex Humanitate ad Rheto-
ricam in Gymnasio Societatis Iesu
gradum faceret. A^m MDCXLVIII. 4. Novemb^{ris}

Aquisgranani. Ita tes vir

Joannes Leurenus
pro tempore Rector
Ex op.
Jacobus Masen
Scolarum Praefectus
De op.
Paulus Ganssler
Rhetorica Professor

vn̄a cum imperio in vltima loca recte in Deum fidei, si minus facunda splēdidaue; certē, quoad eius fieri potuit, sincera atque accurata explicatio dicaretur. Quā me, Rex Optime & Maxime, perpulerunt causā, vti prae ceteris offerretibi mearum lucubrationum foetus auderem; eadem, opinor, Clementiam istam fastigio tam excelso parem adducēt, vt eos in lucem, sub Augusti nominis tui praesidio tutelaque prodissipatiare Quod reliquum est, Maiestatem tuam Deus immortalis ad sui nominis gloriam, & Ecclesiae Catholicae firmitatem, quam diutissime tueatur incolumem.



Controversial account of the Jesuits by a convert to Lutheranism

6. HASENMÜLLER (Elias). *Historia Iesuitici Ordinis, Das ist: Grundliche Beschreibung deß Jesuitischen Ordens [...].* Frankfurt am Main: [Johann Spieß], 1594.

Title printed in red and black, verso with woodcut portrait of Ignatius of Loyola.

4to (193 x 150mm). [18]ff, 660pp. Contemporary blind-tooled pigskin over bevelled wooden boards, upper cover with central stamp depicting Fides and Spes, with Justitia, Prudentia, Fortitudo and Temperantia in surrounding corners, inner roll-tooled border of volutes, outer border of heads in medallions ('CARO', 'OCDA', 'SOLI', 'HEIN'), all from the workshop of 'H.B.M.' (Haebler I 50 f.), lower cover with central stamp of Charity and the Beggar, with Pietas, Patientia, Castitas and Amicitia in surrounding corners, same rolls, spine with six raised bands, remnants of title at head, original clasps, lacking one catch (binding discoloured, some stains, worn at extremities).

£1,750

First edition in German of Jesuit-turned-Lutheran Elias Hasenmüller's account of the Society of Jesus, translated by Melchior Leporinus. Both this and the first edition in Latin (Frankfurt, Spieß, 1593) were published after Hasenmüller's death in 1587. Prefacing the text here are Leporinus' dedicatory preface to Joachim Friedrich of Brandenburg, and Protestant editor Polycarp Leyser's preface. This edition is the first to contain the woodcut portrait of Ignatius de Loyola on the verso of the title page.

Little is known of Hasenmüller himself, though his account has become an important and much-cited source of information on the Jesuit order for contemporaries and subsequent scholars. 'It defines the goal of the Jesuit foundation as resistance to heretics, especially the Lutherans' (Maryks, 8) and has been described as a

tell-all exposé of Jesuit practices and secrets, built on Hasenmüller's own experiences within the order. Another of Hasenmüller's works, also of 1593, examines in parallel the lives of Martin Luther and Bishop Martin of Tours, on whose feast day Luther was apparently baptised.

Provenance: Title page with stamp in red ink of an open-bottomed square surmounted by a cross - possibly a variation on calvary cross - offset on front free endpaper.

Some browning, water stain at lower blank margin of just over half of leaves, not affecting text.

VD16 H719. (Binding: Haebler I, 50 f.) Not in Sommervogel. Ref: R. Maryks, 'Protestantism and Early Jesuits', in R. Maryks & F. Mkenda eds, *Encounters between Jesuits and Protestants in Africa* (Brill, 2018), pp.1-10.

[OCLC: North America & Canada: Stanford, UPenn, Harvard, Syracuse University, University of Ontario, Algonquin College. UK: Oxford.]



Lavishly bound & illustrated history of Fulda Abbey

7. BROUWER (Christoph), S.J. Fuldensium antiquitatum libri III. Antwerp: ex officina Plantiniana, apud viduam & filios Ioannis Moreti, 1612.

Title-page vignette with monogram IHS, three full-page engravings and nine text engravings, Plantin compasses device at end, head- and tail-pieces, initials, some of them historiated.

4to (260 x 170mm). Contemporary German? calf over wooden boards, covers richly gilt with multiple concentric panels made up of fillets, ornamental rolls of various sizes and repeated stamps, inner panel with corner tools, rosettes and central ornament, flat gilt spine divided into two panels with repeated stamps, one of two clasps remains, edges gauffered (neat repair at head of spine, small wormtrack to lower section of upper cover). **£3,500**

First edition, handsomely bound, of this classic history of the ancient Benedictine Abbey of Fulda undertaken by the Jesuit historian, Christopher Brouwer (1559-1617), who was rector of the Jesuit College which had been established there in 1571. During his time in charge of the school one of its most famous pupils was the future Jesuit polymath Athanasius Kircher (1602-80).

Brouwer's history is notable for its use of early manuscripts from Fulda's library that are now lost, such as four from the 9th century, the *Supplex Libellus*, a manuscript of the abbot Hrabanus Maurus' poems, Rudolf of Fulda's *Miracula sanctorum* and Candidus' *Vita Aegil*. From the *Vita Aegil*, the life of Abbot Eigil, Brouwer also includes three engraved illustrations (pp. 90 & 170) copied from a now lost series of images which illustrated the manuscript, making it the first known illustrated biography, possibly by the author Candidus, who is thought to have painted the apse of the abbey church.

There are full-page engravings on p. [3] of the preliminaries with representations of the Anglo-Saxon, St. Boniface, one of whose



disciples founded the monastery in 744, and Charlemagne, and the arms at the head of Johann Friedrich von Schwalbach, Prince Abbot of Fulda from 1606-1622, to whom the work is dedicated.

The elaborately gilt early 17th-century binding is difficult to localise and shows strong Italian influence, with the multiple use of rolls and repeated stamps forming concentric panels, but is most likely German.

Provenance: Library of the Benedictine Abbey of Neustadt am Main, Bavaria, with their inscription on title-page dated 1662. Following secularisation in 1803 the library, and other properties belonging to the abbey, were passed to Dominic Constantine, Prince of Löwenstein-Wertheim-Rochefort (1762-1814), with two family library stamps on title.

De-Backer/Sommervogel I, 219. Brunet VI, 21764. Ref: J.E. Raaijmakers, *The Making of the Monastic Community of Fulda, c. 744 – c. 900* (2012).



An extraordinary account of conversion

8. WALSINGHAM (Francis), S.J. A Search made into Matters of Religion. By Francis Walsingham Deacon of the Protestants Church, before his change to the Catholike. [Saint-Omer: Printed at the English College Press, 1615].

Small 4to (180 x 125mm). [24], 504, [8] pp. 17th-century plain calf, ruled in blind, smooth spine ruled in blind, early paper label, red spinkled edges (carefully rebacked preserving the majority of the original spine, edges and corners neatly repaired, new endpapers). **£1,500**

The astonishing personal account of Francis Walsingham's (bap.1577-1647) conversion to Catholicism - printed on the English press at St Omer. This is the second edition, the first published (also in Saint Omer) in 1609.

"...He [Walsingham] began to have misgivings about his position in the Church of England, after reading Robert Persons's book *A Defence of the Censure* (1585). So deep were his misgivings that he decided to set them forth in a memorial which he presented to James I at Greenwich on 6 April 1604; he was told by the king to discuss the matter with his new archbishop of Canterbury, Richard Bancroft. Under the latter's direction he had further discussions with two Anglican divines, William Covell and George Downame, as well as the former Jesuit diplomat Christopher Perkins—but to no avail. Finally, on meeting an imprisoned priest, Edward Tempest, he made a spiritual retreat and was reconciled to the Roman Catholic Church.

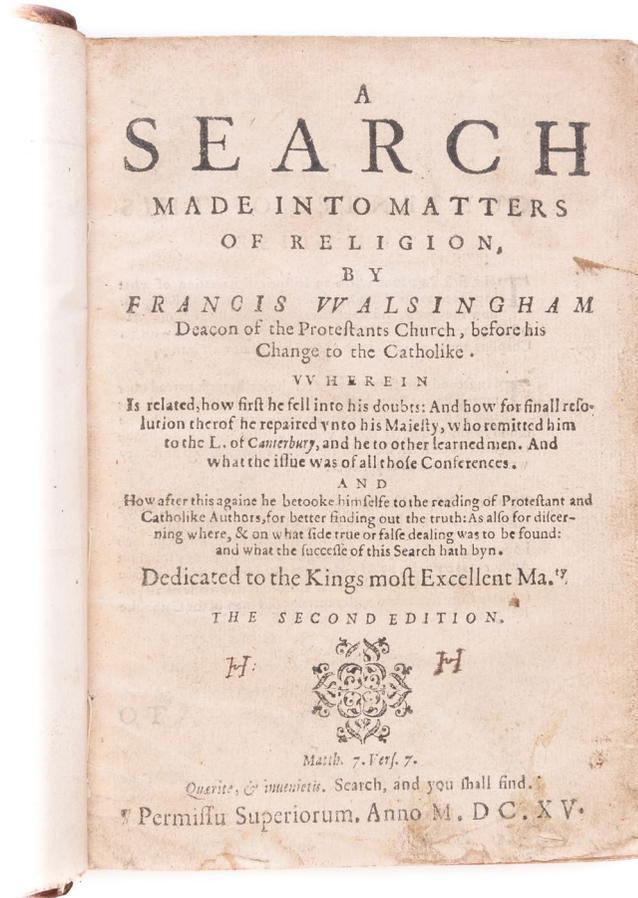
In 1606 Walsingham was one of forty-seven priests banished from

England after the Gunpowder Plot. Entering the English College, Rome, on 27 October 1606 he was ordained priest on 12 April 1608 and was sent back to England the following April. However, on reaching Douai in June 1609 he retraced his steps to Rome and entered the Society of Jesus

there. Now with the assistance and encouragement of Robert Persons, rector of the English College, he set forth an account of his spiritual pilgrimage in *A Search Made into Matters of Religion* (1609), with a dedication to James I. It is this work by which he is said to have 'immortalized his name'.

Walsingham was sent on the English mission in 1616 under the alias of John Fennell, and there he laboured, as Foley says, 'with indefatigable zeal and abundant fruit' (Foley, 2.382), first in the Leicestershire district until 1633, then in the Derbyshire district until his death on 1 July 1647 there at the age of seventy-one. It is said of him that he engaged in 'many conferences with Protestant ministers, in which he displayed great learning and talent', but that for the most part 'his mission lay amongst the poor, for it was his delight to instruct the ignorant and needy', especially children (ibid., 2.382). 'All the time he was never far from danger, especially from pursuivants; but he eluded their searches in ways that often seemed miraculous'" (ODNB).

Provenance: James Francis Anderton (c.1805-1853) of Haighton House, Lancashire. 'H H' inscribed on title page.



Title-page a little dusty and marked, some water staining to the lower fore-corners throughout, some occasional marking in places.

STC 25003. Allison & Rogers, 876. De Backer/Sommervogel VIII, 974, no.1.

Explaining mummification

9. RAYNAUD (Theophile), S.J. De incorruptione cadaverum. Avignon: Iacobi Bramereau, 1665 [18 January 1645].

Typographic ornament throughout.

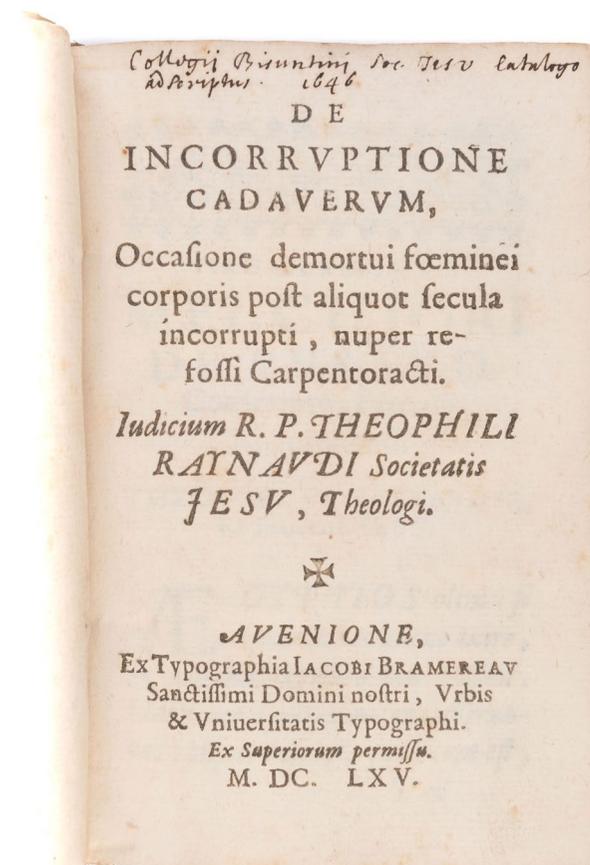
8vo (150 x 97mm). [16], 296, [2]pp. Contemporary vellum, title in MS on spine (vellum a little grubby). £1,000

First edition of this study of the discovery of a miraculously preserved female corpse underneath a cathedral; no copies found in US libraries.

Discovered in the vaults of Carpentras Cathedral in Provence, in 1642, the cadaver's extraordinary state of preservation, with no sign of decomposition, is here described by controversial Jesuit theologian Théophile Raynaud (1583-1663) as the consequence of incorruption. Rather than natural causes, deliberate embalming or, indeed, demonic influence, the miraculous state of the body he attributes to divine intervention. Incorruption, or lack of decay was perceived by the Catholic Church to be a symbol of the body's holiness and a promise of resurrection, although in this case Raynaud advises erring on the side of caution -- the corpse should be kept aside in its own chamber and kept an eye on for any changes, to see whether ultimately the woman's soul is heading for damnation, or to Paradise.

The discovery of the body was a local sensation, and contemporary accounts credit the timely intervention of the local bishop and rector with avoiding the outbreak of fanatical foment and further scandal. Raynaud's involvement came after he received a letter from Horace Rollery, a surgeon based in Carpentras who was one of the first to examine the body on its exhumation and who was subsequently keen to consult the 'plus grandes lumières' of the time for their perspective.

Raynaud himself has been described by Steinmetz as a 'wild, expatiating genius [...] with a penetrating intellect, brilliant imagination and a prodigious memory'. He was a member of the Society of Jesus for sixty years, though unpopular with his brethren for his controversial views and acerbic prose, and strongly encouraged to leave the order on several occasions. Nonetheless, in this volume is printed the privilege



and permission of the Lyon Society of Jesuits on the final leaf, and the inscription of the library of a Jesuit college can be found at the head of the title page.

Provenance: 'Collegij Bisuntini Soc. Jesu Catalogo ad Scriptus 1646' inscribed at head of title page, that of the Jesuit College of Besançon, founded at the end of the sixteenth century.

Sporadic browning. Unobtrusive closed tear to p.172.

A. Steinmetz, *History of the Jesuits* Vol. III, p.565. De Backer/Sommervogel VI, 1530 no. 31.

[OCLC: UK: Wellcome Library, Cambridge University. No copies in US.]

With over fifty woodcuts

10. ANDRIES (Jodocus), S.J. *Necessaria ad salutem scientia partim necessitate medii, partim necessitate praecepti, per iconas quinquaginta duas repraesenta.* Antwerp: Cornelis Woons, 1654.

52 almost full-page woodcuts by Jan Christoffel Jegher after Antonius Sallaert, Erasmus Quellinus and Abraham van Diepenbeeck, and Christiaan van Sichem with their monograms.

12mo (155 x 90mm). 119pp. 19th-century blue paper boards with a paper label on spine, untrimmed. **£3,000**

A rare example of the first edition of this superbly illustrated devotional work.

The collaboration between the Jesuit Andries, the designers Sallaert, Quellinus and van Diepenbeck, and the woodcutter Jegher follows their highly successful *Perpetua Crux* of 1649. Lehmann-Haupt comments on the present work, "Each of the illustrations reflects the capacities of its designing artist. Jegher's cutting is skillful and to the point, with apt use of crosshatching; the "Creation of the World" shows firm control of strong and fine lines." He goes on to quote David Bland, *A History of Book Illustration* (p. 165), who says that the *Necessaria ad Salutem Scientia* "is one of the most interesting [of popular works of devotion and emblem books]. At first sight it has the look of a little devotional book of the previous century, a Book of Hours, say. But on examination the cuts curiously reveal the influence of engraving not only on the technique of the woodcut but also on its style and very iconography. This book could not belong to any other period but that of the baroque and the Counter-Reformation".

An interesting feature of this edition is the explanation of the pricing of copies on p.15: "Pretium libelli. Hic libellus quinque foliorum &



Tua Pater Prouidentia gubernat. Sapient. 14. v. 3.
Omnis

quingenta duarum iconum, excusus papyro proba, densa, candida emitur apud Typographum in Albis duobus assibus". ("The price of this book. This book is printed on five sheets (=quire A-E) containing 52 woodcuts, executed on good thick, white paper, and is for sale at the publisher for two "as" (2 stuivers)"). The entry continues by stating that this is the price for 24 or more copies bought at the same time. A single copy costs 7 quarters (7 quadrans) of an "as" (= 1 3/4 stuivers). Bound in marbled paper the book costs two quarters more.

Slightly browned with some occasional marginal thumbing, otherwise in very good condition.

Brunet I, p. 278. De Backer/Sommervogel I, 379 no.24. Funck p. 367. Lehmann-Haupt, *An Introduction to the Woodcut of the Seventeenth Century*, pp. 101-103 & figs. 79a-c.

[OCLC: US: Harvard, NGA Washington only].

88 Necessaria ad salutem

7. Præceptum Decalogi.



Non furtum facies,

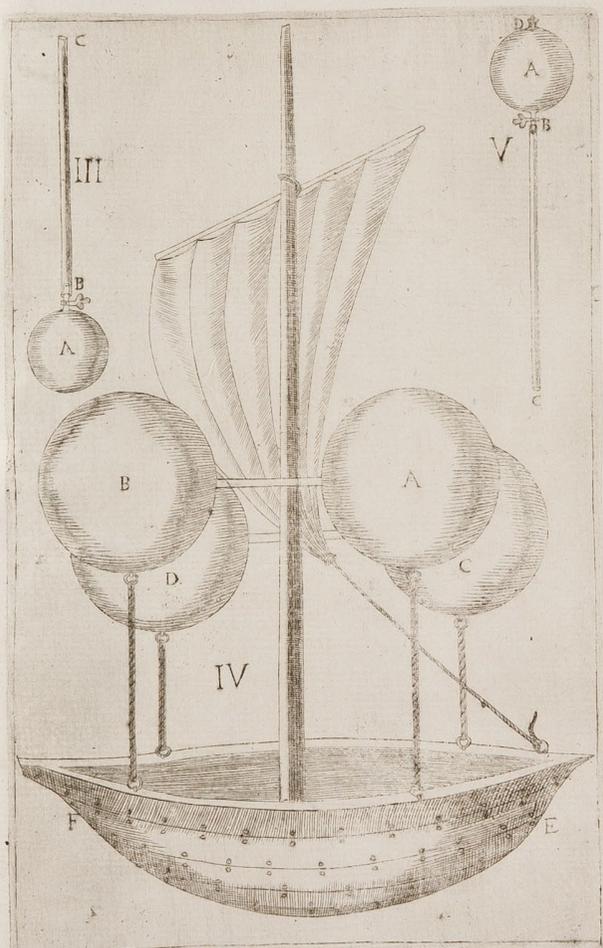
Omnis

"The earliest concept of flight based on aerostatic principles"

11. LANA (Francesco), S.J. Prodomo ouero saggio di alcune inuentioni premesso all'arte maestra... Per mostrare li piu reconditi principij della naturale filosofia, etc. Brescia: per li Rizzardi, 1670.

20 engraved plates with figures numbered I-LXX.

Folio (314 x 204mm). [8], 252pp. Contemporary mottled calf over pasteboard, spine wrongly titled (expert repair at edges).
£3,500



First edition of this important book by Francesco Lana (1631-87), an Italian Jesuit and associate of Kircher, who was professor of physics and mathematics at Brescia. It contains "the earliest concept of flight based on aerostatic principles" (Dibner) and a superb plate illustrating Lana's design for an aerial ship.

Dibner continues, "Lana calculated that if the air were exhausted from a large sphere of thin copper, its weight would be less than the surrounding air and it would be buoyed up; four such spheres could raise a vessel which could be manoeuvred by sail. This fitted into the scientific thought of the period following the air pump". M. Hope Nicolson writes of Lana's little canoe 'although his ship never flew, it is no exaggeration to say that in the idea Lana had in mind lay the principle of the later balloon in which man was to conquer the air ... whatever may be the importance of Lana's Prodomo in the history of science, Lana's influence upon literature is indisputable'.

Lana's work was translated by Robert Hooke in 1690 and was argued over by scientists such as Sturm and Leibnitz for over a century. Other chapters treat the author's method of weighing air, balloons, a newly invented thermometer, the hygrometer, telescope, microscope, timepieces and painting.

Provenance: possibly belonged to the mathematician John Collins (1625-83), fellow of the Royal Society from 1667; Macclesfield South Library 165.E.20.

First three leaves neatly restored at fore-edges, fly-leaves defective at fore-edges, otherwise a very clean, crisp copy.

Dibner *Heralds of Science*, 176. De Backer/Sommervogel IV, 1442, no.3. Wheeler Gift Cat. 166. Riccardi ii, 12; Norman 1272. M. Hope Nicolson, *Voyages to the Moon*, 1960, p.168.

Ex Necbal discedentes ad connum Regni Madaga, quod regnum
pulerunt; ejus Metropolis Radoc, ultimus itineris in Regnum Tebet olim à P. Dandrada
fufcepti terminus, ubi multa Christianæ fidei olim inibi plantatæ indicia ex nominibus Domi-
nici, Francisci, Antonii, quibus appellabantur homines, repererunt. Atque ex hinc tandem
ad primam Mogolici Regni jam Orbi noti urbem Hedonda, & hinc Battanam. Bengalæ ad
Gangem sitam urbem, & Benares urbem Academia Brachmanum celebrem, ac tandem
Agram Mogori Regiam pertigerunt; ubi P. Albertus d'Orville itinerum fractus laboribus,
intra paucos dies, meritum cumulo plenus, relicta terrestri, in cælestem patriam, uti pie
credimus, abiit, media Europam inter & Chinam via.

REVER. PATER IO. ADAM SCHALL SOC. IESV PRESBYTER,
Aula Sino-Tartarica supremi Consilii Mandarinus.



Second eye-witness account of Tibet

12. GRUEBER (Johann), S.J. D'ORVILLE (Albert), S.J. Voyage fait
à la Chine en 1665. Paris, Clousier & Cramoisy, 1673.

*One folding plate of Chinese characters, engraved portrait of Schall von Bell
in lower margin of p. 23. Text in Italian, Latin, and French.*

Folio. [ii], 23; 23pp. 19th century half-calf by Hatton of Manchester.

£4,200

First edition of the first Western eye-witness account of Lhasa and the
second of Tibet, after Antonio d' Andrade's account in 1626. The two
Jesuits Johann Grüber (1623-1680) and Albert Comte d'Orville (1621-

1662) were sent from Peking to Rome to defend Adam Schall in
the rites controversy. Due to the armed military conflicts between
the Dutch and the Portuguese affecting South East Asia (Macao
was blockaded by the Dutch) they decided against the sea-route
and instead followed the hitherto unexplored overland-route via
Tibet, Agra, and on to Persia.

On April 13, 1661 they left Peking having joined a caravan to travel
via Qinghai Lake across the Tibetan highland and the Gangdise
range towards Lhasa, which they reached in early October. They
spent close to two months there to recuperate and Grueber made
several sketches of the Potala palace that were later published in
Kircher's 'China Monumentis' (1667). They set off again to cross
the Himalayas via Nepal, Patna and Benares and reached Agra after
just over three months where D'Orville died due to exhaustion on
April 8th, 1662. Grüber continued on his way via Lahore, Multan
Hormuz, and Persia, accompanied by another Jesuit who had been
stationed in Agra, Heinrich Roth, and they finally reached Rome
on February 20th 1664. The present text is largely based on an
interview Grueber had with an Italian Carlo Dati in Florence.

The present text was printed as part of Thévenot's *Relations de
divers voyages curieux* the fourth part of which was issued in Paris
from 1672 onwards. This copy has a separately issued title-page,
and the date (1665) refers to the time of the conversation between
Dati and Grueber, not the date of the journey.

Provenance: Engraved exlibris of the Macclesfield library to front
pastedown.

Title dust-stained. Not in De Backer/Sommervogel.

Experimental physics

13. BARTOLI (Daniello), S.J. La tensione e la pressione. Venice: Gio. Francesco Valvasense, 1678.

Two folding woodcut plates of scientific experiments.

12mo. [2]ff. 5-288pp. Contemporary English calf (joints worn but holding). £500

First printed the previous year, this work by Jesuit humanist, rhetorician, historian and physicist Bartoli (1608-85) did much to expound and popularise the work of contemporary physicists such as Torricelli, particularly barometric experiments and the concept of atmospheric pressure. Other scientific works of Bartoli examined the physical analysis of sound, sound waves and the sense of hearing (1679), and the phenomena of freezing (1681). "Bartoli's scientific expositions were generally objective, clear, and attractively written; they evidence wide reading and a spirit of true enquiry. Bartoli sought to link the speculative and experimental approaches in science" (DSB).

Provenance: Signature inside front cover of Martin Bowes (1671-1726), educated at St. John's College Cambridge, and later a fellow of the Royal Society; he made the Grand Tour at the beginning of the 18th century during which time he amassed a fine collection of French and Italian books, which remained intact until its recent dispersal at public auction.

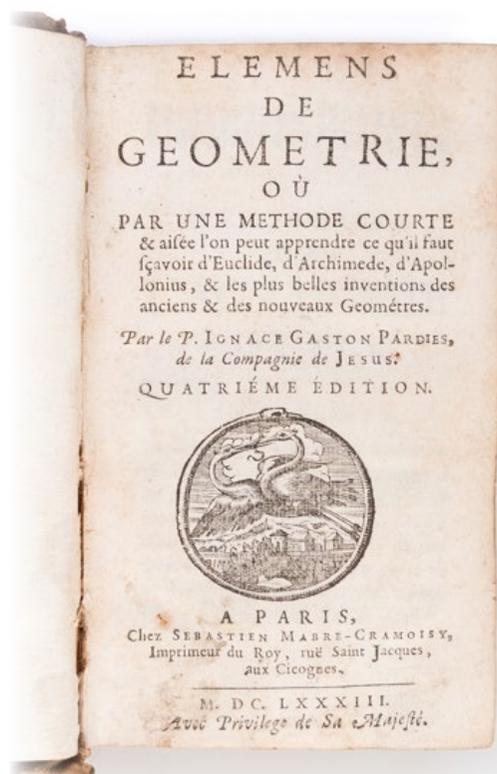
De Backer/Sommervogel I, 980 no.24. DSB I, 483. See Gamba 1774.

LA
TENSIONE,
E LA
PRESSIONE
DISPUTANTI
Qual di loro sostenga
L'ARGENTOVIVO
NE' CANNELLI
Dopo fattone il Vuoto.
DISCORSO
DEL P.
DANIELLO BARTOLI
Della Compagnia di GIESV.



IN VENETIA, M. DC. LXXVIII.

Appresso Gio. Francesco Valvasense.
Con lic. de' Super. & Privileg.



Priest and physicist who corresponded with Newton

14. PARDIES (Ignace Gaston), S.J. *Elémens de géometrie, où par une methode courte & aisée l'on peut apprendre ce qui'il faut sçavoir d'Euclide, d'Archimede, d'Apollonius.* Paris, Sebastien-Marbre Cramoisy, 1683. [With]: *Discours de la connoissance des bestes . . .* second édition. Paris, 1678. [And]: *La statique ou la science des forces mouvantes . . .* troisième édition. Paris, 1688. [And]: *Deux machines propres à faire les quadrans avec très-grand facilité . . .* troisième édition. Paris, 1687.

Folding engraved scientific and mathematical plates, numerous text illustrations.

4 works in one. 12mo. [24], 163, [5]; [2], 270, [2]; [12], 239, [1]; [10], 58, [2] pp. Contemporary calf, gilt back (a little worn). **£1,250**

Four scientific works by the Jesuit Pardies (1636-1673), who also made

significant contributions as a scientist; he was an important figure in the history of physics for his intervention in the debate on the ideas of Newton and Huygens, with both of whom he had personal contact, at certain decisive moments. He had decided to become a Jesuit in 1652 and studied logic and physics at Toulouse as part of the philosophical phase of the curriculum. He continued to conduct scientific research while teaching, without neglecting his clerical duties, but was nevertheless distrusted by the authorities because he was known "to pursue strange opinions avidly".

Pardies' output was not vast, and the works found in this volume represent a major part of his scientific contribution. **I.** His most popular work, notable for its elegant and lucid descriptions, used as a standard text book of geometry well into the 18th century. Fourth edition. **II.** The work which caused most uproar when first published in 1662; after presenting all the Cartesian arguments to demonstrate that animals are pure machines, these are refuted so feebly that he was regarded as an apostate (see Michaud). Second edition. **III.** Containing Pardies' critical study of Descartes' letter to Beeckman on the speed of light and his demonstration of autochronism of the cycloidal pendulum. Third edition. (see Bib. *Mechanica*, p. 245). **IV.** Discussion of optical devices, with a further description of an instrument to trace all kinds of dials, first considered in the *Horologium Thaumanticum*, in 1662. Third edition.

Provenance: Armorial bookplate of James Johnstone, laird of Galabank (1730-1802), noted physician who included among his patients Sarah Siddons, Samuel Richardson, Lord Chesterfield and Lord Hertford. In good condition.

De Backer/Sommervogel VI, 201, no.6; no.9; 203, no.12; no.13.

With 28 meticulously executed engravings

15. (GALLEUS (Joannes)), GRACHT (Hendrik van der) S.J. Het Leven van Sint Joseph Jesu voester-heer, in printjes vertoon. (- Vita S. Ioseph Bmae. Virginis sponsi patriarcharum maximi iconibus delineata). Antwerp: Joannes Galle (for Joannes Stichter 1689).

Engraved architectural title-page featuring a roundel with portrait of St. Joseph with his emblems, 28 numbered engravings showing scenes of the life of Christ and St. Joseph.

Sm. 8vo. [4]ff, 68pp, [2]ff. 19th century half-calf marbled boards, label to spine lettered in gilt (upper hinge cracked but sound, corners rubbed).

£1,250

A rare illustrated life of St. Joseph signed by the Antwerp engraver Joannes Galle (1600-76) but probably by his father Theodore. In this rare edition the plates are interleaved with poems in Dutch by the Jesuit, Hendrik van der Gracht (1640-1720) on the theme of the life of Saint Joseph and the Holy Family.

Although executed on a very small scale there is a wealth of detail in these delicate engravings. Each has a title engraved in capitals at the head and a six-line poem below, here with "Joannes Galle excudit" at the foot. The engravings were originally published earlier in the century as an undated suite of plates signed by his father Theodore Galle (1570-1633).

Provenance: 19th century bookplates of Mary Barbara Hales and Ramsgate Abbey.

A little marginal dampstaining.

De Backer/Sommervogel IX, 1152.

[OCLC: USA: Boston College, Harvard and UCLA only].

Jesuit commonplace

16. [ANON.] Manuscript commonplace book. Noli, 10 October, 1697.

Title with engraved border cut from another volume.

8vo (155 x 110mm). ff.[i], 1-68, 68-107, 190-222, [1] (lacking ff.108-189). MANUSCRIPT ON PAPER, written in brown ink in one (possibly two?) fine current hands throughout, contemporary blind-stamped limp vellum, long-stitched with leather reinforcements, upper cover with central IHS impresa and initials 'S.G.B.S' surrounding ('Societa Gesuita...' [?]), outer border of stylised foliage (vellum brittle, stained, hinges weak, extremities worn).

£3,000

An attractive manuscript commonplace book of devotional, classical and whimsical verse and excerpts, likely compiled by a young Jesuit in Noli, then in the Italian Republic of Genoa, at the end of the seventeenth century.

Consisting of four quires, the manuscript begins rather grandly with a title page with pasted engraved border, carefully borrowed from a similarly-sized 8vo work and containing handwritten verse to accompany the *pietà* depicted in the upper roundel. Beneath the lower vignette of Europa and the bull is inscribed the place - Nauli, or Noli - and the date - 10 October 1697. On both upper and lower pastedowns are attempts by the owner to imitate the roundels stamped on the vellum covers, though with improvised elements; in that on the upper are drawn two arms, seemingly in chainmail, holding crossed swords.

Following an index of contents are introductory addresses: those to the reader on the recto and verso of f.2 invite them to comment on what they find within, but not simply to disregard what appears at first glance to be a slender volume. The first part of the text (ff.3-67) consists of verses addressed to the Virgin Mary that retell the Gospel



story, ending with the Ascension, and with further verses about the Assumption, Pentecost, and in praise of St Joseph. These are followed by **23 leaves of compositions devoted to the great Jesuit luminary Aloysius de Gonzaga (1568-91)**, beatified but not yet canonised at the time this manuscript was begun. Paying homage to the events of his life and service, the text takes the form of verse, anagrams, epigrams and syntax games. There are then further verses on St Philip Neri, St. Catherine of Alexandria, St Catherine of Bologna, St Mary Magdalen, St Joseph, and St Eugenius, patron saint of Noli (ff.92-107). A variant on the *Cantico del Bene*, attributed to Franciscan St Joseph of Cupertino (1603-1663) can be found on f.217.

In the second half of the manuscript the content becomes more contemporary and occasionally political, and was evidently compiled over a period of some years. There is a composition on Ligurian victory in 1672, likely a reference to the second Genoese-Savoyard War (1672-73). Following that are, variously, a denunciation of the ‘ignominie monumento’ of Rafaello della Torre for initiating the conflict (f.190v); a poem in praise of the Porrata family of Genoa with date 1692 added; the arrival to Noli of Francesco Invrea, the Genoese Doge in 1695 (f.191v); and a much later note of the coronation



of a subsequent Doge of Genoa, Ambrogio Imperiale (f.212r) in 1719. Two whimsical political rhymes on f.65v - 66r appear rather anomalously in the midst of laudatory verse in praise of saints - ‘La Spagna è causa del tutto/L’Inghilterra fa tutto/L’Imperatore pretende tutto..’ - and are echoed later on f.216 with another short account in verse form of the behaviour and attitudes of European countries and Italian states in 1680.

In conjunction with these rhymes, the presence of other, more light-hearted notes towards the end of the volume suggests that **what started as a formal repository for compositions on devotional subjects became a more general notebook for commonplaces.** Among them is a page entitled ‘Temporum notatio’ (f.211), containing popular verse mnemonics of the sort that might be found in printed almanacs about the seasons of the year: the waxing and waning of the moon, and so on. Elsewhere are: a rhyme about the senses (f.218r) from Thomas de Cantimpre, an excerpt from *Dies Irae* (f.19r), verse about the remedy of toothache (f.221r), quotations from Ovid (f.222v), and a number of anagrams, as well as a madrigal

on the hugely popular card game ombre (f.213). **Also of interest is a page (f.221v) entitled ‘Mulier?’, or ‘Woman?’ upon which appear a series of quotations, sayings and anecdotes about the dangers and deceptions of women.** It starts with a list of biblical

BEATUS ALOYSIUS GONZAGA^{eg.}
Nascitur septuaginta in Insubria bellis.

Epig.
 Dum bellona quatis rubrum sceleratos fragellum
 Insubrios in agros Martis, et Urget equos.
 Insubricus in agris Mars, et in arma furit.
 Alternos cadunt confosse vulnera gentes,
 Nilque non hominum sanguine terras tales.
 Unde, procumbunt nudata cadauera campis.
 Ipsaq. de tumulis sunt tumulata suis.
 Ipsa vero tumulis sunt tibi castris suis.
 Sequa contentat gratulatur gloria ferri.
 Unde, Martis oros, Martis ubiq. cruor.
 Cenomanum de stirpe Ducum Gonzaga supernum.
 Pignus vitalis lumina lucis in.
 Ne clades testus magnas Romana queratur
 facturae pensat plurima damna Puer.
 Vnicus est, redimit, qui mala curata Puer.
 Vere nascitur.
 Jam dudum vobis laborat, quatuor annis
 Tempora Regali praeicipitur hono.
 Jam dudum vobis Regalem tollite palmam
 Quis sint abrenas annis habere vice.
 Breuia tuis nuchis tempot, cumulare vigentes,
 Et frequentare gla propeit annis aquas.

figures deceived by women - Adam, Samson, King David, Salomon - followed by verse, tongue twisters, and the well-known phrase 'mala mali malo mala contulit omnia mundo' (*man's jaw and an apple brought all evils into this world*). The second half of the phrase, 'causa mali tanti foemina sola fuit' (*and the cause of this mischief was the woman*) appears on the following leaf.

That this manuscript was compiled by a Jesuit and potentially one still in education, is reinforced both by the extensive content relating to Aloysius de Gonzaga and references throughout to other figures and institutions in the Jesuit canon. On the verso of f.212, for example, is an anagram for 'Robertus Cardinalis Bellarminus e Societate Jesu'; Robert Bellarmine (1542-1621) was Aloysius Gonzaga's spiritual instructor, and an important figure in the Counter Reformation.

The mixed content of this manuscript, combining devotional verse with excerpts from classical authors and well-worn sayings and phrases, is in keeping with what could be expected from a formal Jesuit education at this time; its purpose 'was to educate boys so that they would have the skills to fill civic positions and earn a living... Italian Renaissance humanism strongly influenced the Jesuit curriculum and educational policies' (Grendler, 'Jesuit schools in Europe: A Historiographical Essay', *Journal of Jesuit Studies* I (2014), 7-25).

Marginal staining, lower portion of front 'flyleaf' missing, edges frayed, quires working loose.

Jesuit authority on Florentine writers, with Medici patronage

17. NEGRI (Giulio), S.J. Istoria degli scrittori fiorentini la quale abbraccia intorno à due mila Autori [...]. Ferrara: B. Pomatelli, 1722.

Title printed in red and black, engraved device on title, woodcut initials and headpieces.

Folio (347 x 235mm.) [12], 557, [1]pp.. Contemporary Italian vellum, red morocco label, green silk marker, yellow edges. **£1,250**

A handsome copy of this biographical dictionary by the Ferrarese Jesuit Giulio Negri (1648-1720) published after his death; as the address to the reader explains, 'la morte dell'Autore accaduta, mentre cominciava ad imprimersi'. The introduction acknowledges that there have been many other attempts at such a work, but urges the reader to stick with this one, citing over two thousand writers listed (in fact, 1593) alphabetically by first name, and described in great detail. Replete with information, it was a popular reference work though should be used with caution; Pomatelli warns of numerous errors left uncorrected by the author before his death.

Little is known of Negri; born to a family of modest nobility in Ferrara, he entered into the local Compagnia di Gesù in 1665, aged 16 and was ordained in 1685. Surviving correspondence suggests that he transferred a year later to the collegio di S. Giovannino in Florence, from where he sought, and received the patronage of Grand Prince Ferdinando de' Medici; he was made official historian and commissioned to compose this work.

Provenance: Armorial bookplate of A.R.A. Hobson, bibliographer and bookbinding historian.

De Backer/Sommervogel V, 1613, no.1.

[OCLC: North America: Toronto, Boston Public Library, National Library of Medicine MD. UK: Manchester, NLS, Cambridge, BL.]

**ISTORIA
DEGLI SCRITTORI FIORENTINI**

La quale abbraccia intorno à due mila Autori, che negli ultimi cinque Secoli hanno illustrata co i loro Scritti quella Nazione, in qualunque Materia, ed in qualunque Lingua, e Disciplina:

Con la distinta nota delle lor' Opere, così Manoscritte, che Stampate, e degli Scrittori, che di loro hanno con lode parlato, o fatta menzione:

OPERA POSTUMA

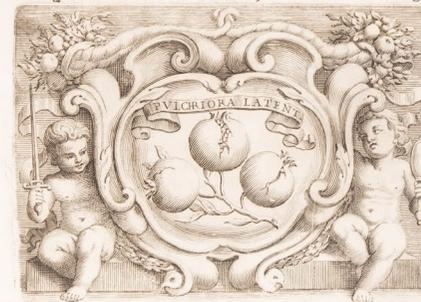
DEL P. GIULIO NEGRI FERRARESE
Della Compagnia di Gesù'

DEDICATA ALL' EMINENTISSIMO, E REVERENDISSIMO PRINCIPE

IL SIGNOR CARDINALE

TOMMASO RUFFO
VESCOVO DI FERRARA,

E Legato a Latere della Città, e Contado di Bologna.



IN FERRARA, MDCCXXII.

Per Bernardino Pomatelli Stampatore Vescovale. *Con licenza de' Superiori.*

Devotion in Croatian, printed in Venice

18. [MATTEI (Giammaria), S.J.] Saerze prisveto Jesussovo rasgledano, sagljubjenu, cjastjeno, nasljedovano [...]. Venice: Nicolo Coleti, 1783.

Small engraving of 'Sacred Heart' on title page, woodcut ornaments.

12mo (155 x 85mm.) xxvii, [1], 375, [1]pp. Half calf over marbled paper covered boards, spine gilt in compartments, with label in second (label partially detached, extremities worn, joints repaired). £850

An unusual work of Jesuit devotion in Croatian, printed in Venice.

In the eighteenth century Venetian interest in its Dalmatian (present-day Croatian) territories coincided with the Enlightenment 'discovery' of Slavic

peoples and culture. Venice itself had a large Dalmatian community, whose social focus was the Scuola Dalmatia at San Giorgio degli Schiavoni. 'Not only were works of Dalmatian interest published in Venice, but there were also important contemporary publications in the language of the south Slavs' (L. Wolff, 'Venice and the Slavs of Dalmatia', *Slavic Review*, 56.3 (1997), 423). A Croatian presence in the Venetian print trade was not new to the eighteenth century; along with Croatian printers of incunables (though in Latin), one of the earliest works printed in the Croatian language was Marko Marulić's *Judita*, first printed in Venice in 1521.

Ivan-Marija Matijašević (1714-91) was a Dubrovnik-born Jesuit who adopted the italianized Gian Maria Mattei after his ordination. From Dubrovnik he travelled to Italy in 1725, entered the Jesuit order in 1738 and subsequently taught at Jesuit colleges in Italy; conducted

missionary work in Venetian Dalmatia and, on the abolition of the Jesuit order by the decree of Pope Clement XIV in 1773, joined the Franciscans. A keen historian of the church in Dubrovnik, he left his extensive library and papers to the archives of the Friars Minor in the city.

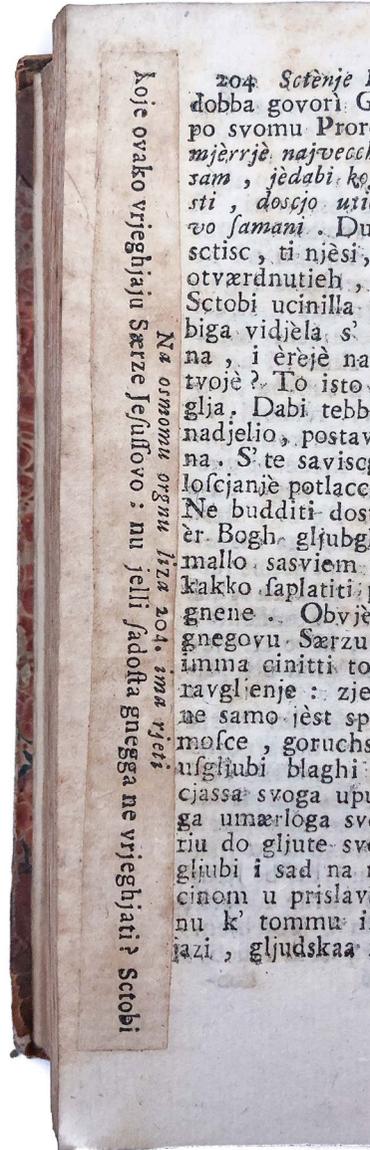
This work includes eight canticles addressed to the sacred heart by Anne Boskovie, a nun from Dubrovnik, as well as a translation into Croat of *Jesu dulcis memoria* by Andrea G.P. Paoli. On the final page is the permission to print granted by the Studio di Padova, a regulatory and censorship body whose remit expanded from the sixteenth century onwards beyond activities at the University of Padova, to monitor the entire cultural output of the Venetian state; it contains assurances that there is nothing in the content that goes against Church, prince or law.

Note errata pasted carefully into the outer blank margins of p.62 and p.204, and to replace text on p.360.

Provenance: Armorial bookplate of Frederick North (1766-1827) 5th earl of Guilford, distinguished for his work in the Ionian Islands, and as a book collector.

Light foxing, stronger at front and rear and where corrections pasted, otherwise a clean copy.

De Backer/Sommervogel V 726, no. 3. No copies recorded in American libraries.



Commentary by a renowned Jesuit hymnologist

19. JUVENCUS (Caius Vettius Aquilinus). *Historiae evangelicae libri IV. Eiusdem carmina dubia, aut supposititia. Ad MSS codices Vaticanos, aliosque, et ad veteres editiones recensuit Faustinus Arevalus. Rome, apud Antonium Fulgonium, 1792.*

Full page engraving showing facsimile fragments of two Vatican mss.; title in red and black.

4to. xvi, 519pp. Contemporary vellum over paste-boards, spine lettered in gilt. **£500**

The only edition of this critical text of Juvencus. Faustino Arevalo (1747-1824) was a Spanish Jesuit patristic scholar and hymnologist of great renown whose lasting achievement was his definitive edition of the works of St. Isidore, reprinted in Migne. On the expulsion of the Jesuits from Spain in 1767 he travelled to Italy, where he enjoyed the patronage of Cardinal Lorenzana (at whose expense Arevalo's edition of St Isidore's works was printed).

Here he provides an excellent commentary and substantial variant readings to accompany the text. Juvencus, a Spanish presbyter of noble descent, wrote in c. 330 his harmony of the four gospels in over 3000 lines of hexameter verse in a style greatly influenced by Virgil. His aim was to provide educated Christian readers with an alternative to the pagan classics.

Brunet III, 636. De Backer/Sommervogel I, 532, no.4.



From the Signet Library

20. AMIOT (Joseph), S.J., and others. Mémoires concernant l'histoire, les sciences, les arts, les moeurs, les usages...des Chinois...par les Missionnaires de Pekin. Paris: Nyon/Treuttel & Würtz, 1776- 1814.

Two frontispiece portraits, 193 engraved plates (some folding), maps, and tables.

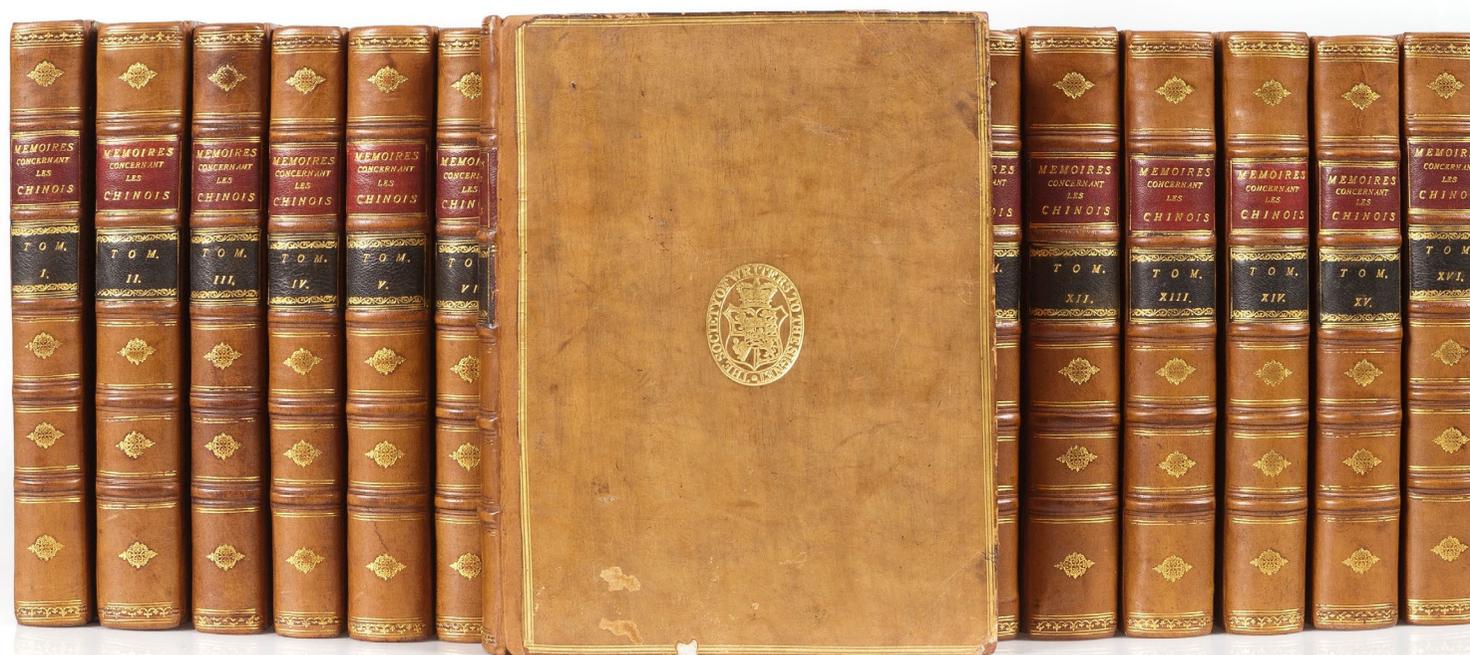
17 bound in 16 vols. 4to. Uniformly bound in 19th century polished calf, elegantly rebacked. **£19,000**

First edition. A beautiful and very rare complete set of the most comprehensive survey of all aspects of Chinese life in the 18th century. The publication was the project of Henri Bertin (1720-92) who controlled the finances under Louis XVI. The main contributor was Joseph Amiot (1718-94) who had arrived in Peking in August 1751 and remained there for the rest of his life (a fine portrait in the final volume shows him in Chinese dress). Others include Gaubil, Prémare, Cibot, Poirot, as well as two Chinese converts, named Aloys Gao and

Etienne Yang who had both studied in Paris. They returned to China in 1765 with a pension from the French King on the understanding that they would send reports and materials that would improve the knowledge of China in France.

The *Mémoires* were published over a period of 38 years with much of the cost being carried by King Louis XVI. It is curious to note that the entire project was published three years after the Jesuit order had been banned by Pope Clement XIV. Furthermore, the last two volumes XVI/XVII are exceedingly rare, having been published in Nyon some 23 years after volume XV. The first is a continuation of a history of the Tang Dynasty, while the second is a chronology of Chinese History.

The first volume includes a translation of the Emperor Qianlong's account of his conquests in Western China. The frontispiece shows him wearing Manchu dress and he is honoured in the following glowing terms: "Working tirelessly for an admirable government - the



greatest ruler in the world and the best scholar of his empire”.

The Jesuits were the first Europeans to make a thorough study of Chinese language, literature, history, and people and the *Mémoires* include translations of large parts of the Chinese Classics; Chinese law, maxims, and proverbs; as well as essays on Chinese linguistics, current affairs and scientific observation. It includes a reprint of Amiot’s important work on Chinese military strategy with French translations of some of the most important Chinese texts, i.e. the ‘Sunzi’, ‘Wuzi’, and ‘Bingfa’. There are biographies of noted Chinese throughout history, texts on martial arts, food and silk-production, musical instruments, natural history, astronomy, and medicine. Furthermore, it contains Amiot’s ‘Life of Confucius’. It had great influence on French philosophers of the 18th century, who were impressed with the way that Confucianism formed a strong social order without having to rely on religious dogma. There are numerous Jesuit letters touching on current Imperial affairs, including the nature of the tribute system, and relations with Tibet. Of particular rarity is vol. 16 which contains the 2nd part of the ‘Abridged History of the Tang Dynasty’ by Antoine Gaubil (1689-1759), as well as a Chinese chronology from the beginning of time to the year 206 B.C. (i.e. to shortly after the end of the first Qin dynasty) by the same author. Gaubil was particularly interested in early Chinese history and astronomy because it conflicted with Western notions of a biblical chronology. These ideas contributed to a big controversy in 18th century Europe over the true date for the beginning of the world and other events mentioned in the Old Testament.

Provenance: This set came from the prestigious Signet library, which formed part of the Society of Writers to Her Majesty’s Signet, a private society of Scottish solicitors dating back to 1594.

Some occasional minor staining (damp and waterstaining affecting

vol. 2), but overall a very good set.

Collation: pp. [iv], xvi, 485, [1]; viii, 650; 504; iv, 510; iv, 518; [iv], 380; xii, v-xii, [iii]-x, [3]-397, [2], [1, blank]; vi, [ii], 375, [1]; xxiv, 470; xi, [i], 510; xxiv, 609, [1]; [iv], vii, [i], 532; [iv], xvi, 543; xvi, 561, [1]; [iv], 516; [iv], vi, 395, [1]; x, 291.

Lust 96; Cordier 54-56; Catalogue: China Illustrata 93; De Backer/Sommervogel I, 300, no.26.

