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Devotion

Bibles · Devotional Books · Sermons

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Introduction

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Additional photographs of any item are available on request.

Stephen Butler





14. 'Maria Lactans' French Devotional Prayer Book

Bibles

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

Psalters / Missals / Processionals

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

Printed Books – incunabula / post-incunabula

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

Sermons

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 Wm Yeo, Unpublished MS Sermons – 1700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

•DIE •PRIMO •



•DIE •SECUNDO •



•DIE •TERTIO •



•DIE •QVARTO •



BIBLES

•DIE •QVIN TO •

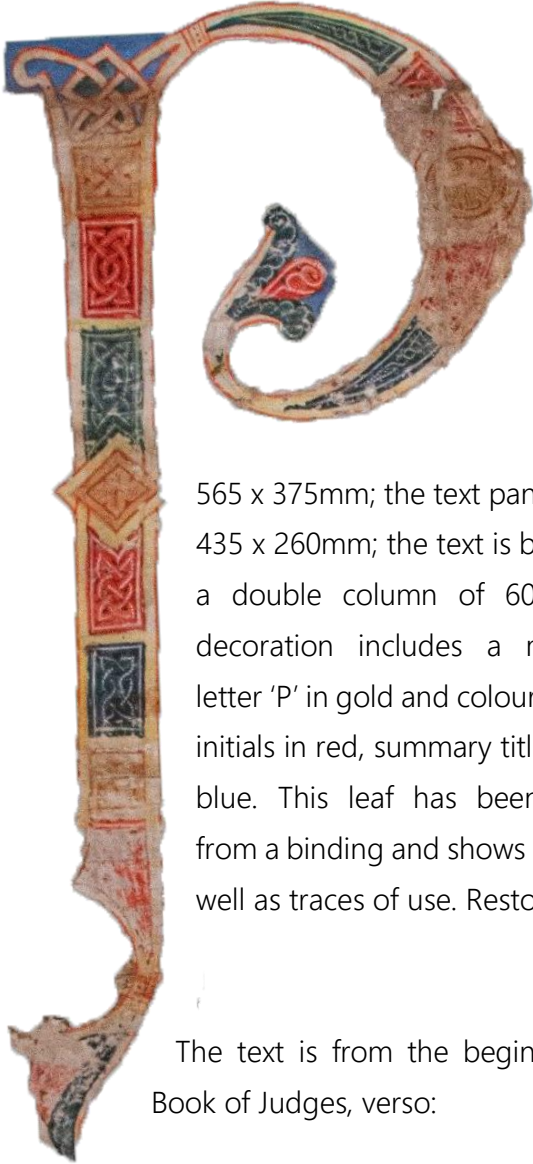


•DIE •SEXTO •



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

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



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

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

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

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

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

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

£16,000



MORTIAC OSU... MORIAC OSU... MORIAC OSU... MORIAC OSU... MORIAC OSU... MORIAC OSU... MORIAC OSU... MORIAC OSU... MORIAC OSU... MORIAC OSU...

Damichi benedictionem... Damichi benedictionem... Damichi benedictionem... Damichi benedictionem... Damichi benedictionem... Damichi benedictionem... Damichi benedictionem... Damichi benedictionem... Damichi benedictionem... Damichi benedictionem...

Handwritten marginal notes in brown ink at the bottom of the page.

Giant 'Atlantic' Bible leaf

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

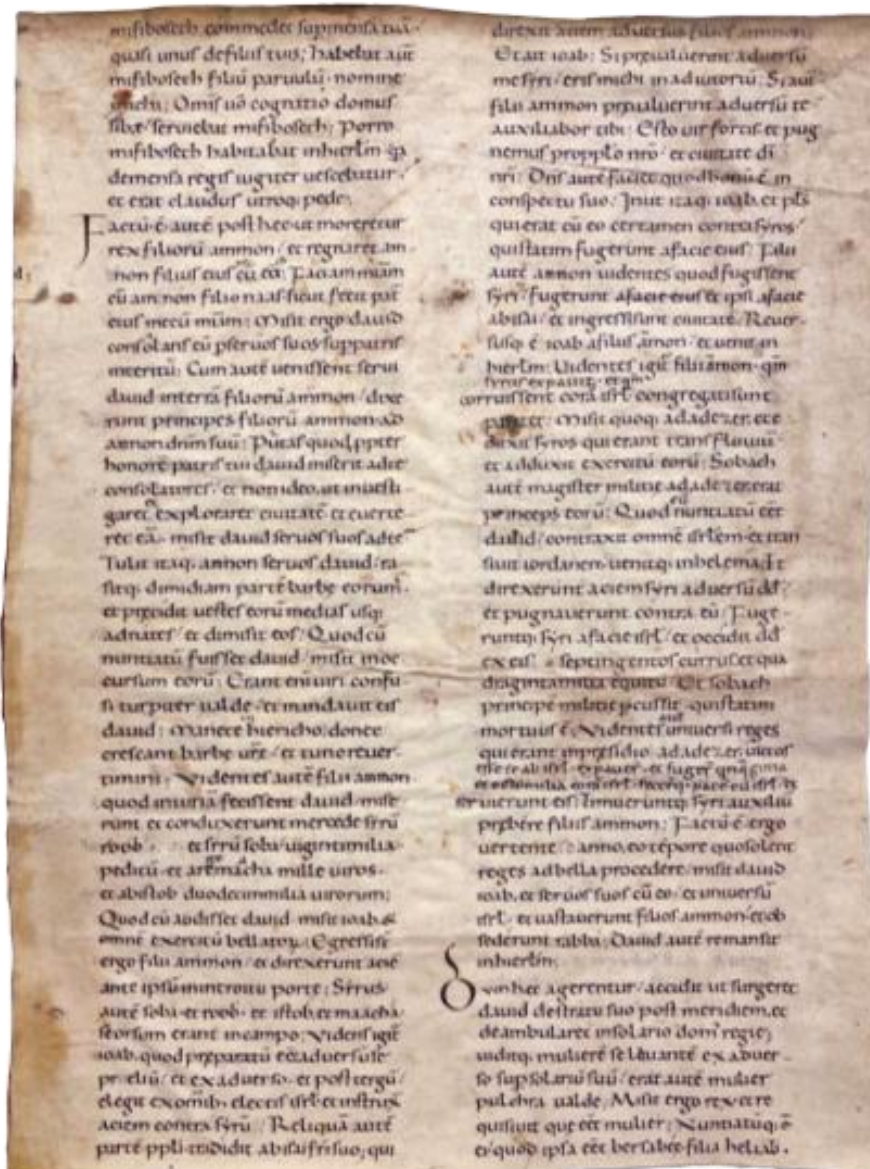
Single leaf, on vellum, Carolingian script on both sides, in two columns, 48 lines. 415 mm x 308 mm (16¼" x 12").

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

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

Schøyen Collection, Oslo and London, their MS 216.

£3,000



misibosech comedet supmentā tuā
quasi unus defiliis tuis; habebat autē
misibosech filiū paruulū. nomine
michi; Omnis uō cognatio domus
sibe seruiebat misibosech; Porro
misibosech habitabat in hierlm. q̄
dementia regis iugiter uescetur
et erat claudus utroq; pede.

Factū ē autē post hæc ut moreretur
rex filiorū ammon. et regnaret am
non filius eius cū eā. Faciam mām
eū am non filio naal. sicut fecit pater
eius mecum mām; Misit ergo dauid
consolans eū seruos suos sup patris
interitū. Cum autē uenissent serui
dauid in terrā filiorū ammon. dixe
runt principes filiorū ammon. ad
annon dñm suū. Putas quod ppter
honore patris tui dauid miserit ad te
consolatore? et non ideo. ut inuesti
gare. explorare ciuitatē et euertere
eā. misit dauid seruos suos ad te.
Tulit itaq; ammon seruos dauid. ra
sitiq; dimidiam partē barbe eorum.
et præcidit uestes eorū medias usq;
ad nates. et dimisit eos. Quod cū
nuntiatū fuisset dauid. misit in oc
cursum eorū. Erant enī uiri confu
si turpiter ualde. et mandauit eis
dauid. Manete hiericho. donec
crescant barbe ur̄e. et tunc reuer
timini. **V**identes autē filii ammon
quod iniuriā fecissent dauid. mise
runt et conduxerunt mercede fr̄ū
roob. et fr̄ū soba. uigintimilia
pedicū. et arēmācha mille uiros.
et abistob. duodecimilia uiroꝝ.
Quod cū audisset dauid. misit ioab. &
omne exercitū bellatoꝝ. Egressi sūt
ergo filii ammon. et direxerunt aciem
ante ipsū in introitu porte. Sērus
autē soba. et roob. et istob. et maacha.
seorsum erant in campo. Videns igit̄
ioab. quod preparatū eēt aduersū se.
pr. elū. et ex aduerso. et post tergū
elegit ex omib. electis isrl. et instruit
aciem contra fr̄ū. Reliquā autē
partē ppli. tradidit abisai fr̄i suo. qui

direxit aciem aduersus filios ammon.
Et ait ioab. Si preualuerint aduersū
me syri. eris michi in adiutoriu. Si autē
filii ammon preualuerint aduersū te.
auxiliabor tibi. Esto uir fortis. et pug
nemus pro populo nro. et ciuitate dñi
nri. Dñs autē faciet quod bonū ē in
conspectu suo. Inuit itaq; ioab. et pls
qui erant cū eo certamen contra syros.
qui statim fugerunt a facie eius. Filii
autē ammon uidentes quod fugissent
syri. fugerunt a facie eius. et ipsi a facie
abisai. et ingressi sunt ciuitatē. Reuer
susq; ē ioab. a filiis ammon. et uenit in
hierlm. Uidentes igit̄ filii ammon. qm̄
corruissent corā isrl. congregati sunt
pater. Misit quoq; ad adēzer. ece
duxit syros qui erant trans flumiū.
et adduxit exercitū eorū. Sobach
autē magister militie ad adēzer. erat
pnceps eorū. Quod nuntiatū eēt
dauid. contraxit omne isrl. et tran
siuit iordanem. uenitq; in belema. Et
direxerunt aciem syri aduersū dñm.
et pugnauerunt contra eū. Fuge
runtq; syri a facie isrl. et occidit dñs
ex eis. septingentos currus. et qua
draginta milia equitū. Et sobach
pnceps militie percussit. qui statim
mortuus ē. **V**identes autē uniuersi reges
qui erant in presidio. ad adēzer. uictos
esse se ab isrl. expauer. et fuger. quā ginta
et octo milia corā isrl. fecerq; pace cū isrl. et
ser uerunt eis. Imueruntq; syri auxiliū
prebere filiis ammon. Factū ē ergo
uertente. anno. eo tēpore quo solent
reges ad bella procedere. misit dauid
ioab. et seruos suos cū eo. et uniuersū
isrl. et uastauerunt filios ammon. et ob
sederunt rabba. Dauid autē remansit
in hierlm.

Son hęc agerentur. accidit ut surgere
dauid de stratu suo post meridiem. et
deambularet in solario dom̄ regie.
uiditq; mulierē se lduantē ex aduer
so sup solariū suū. erat autē mulier
pulehra ualde. Misit ergo rex. et re
quisiuit quē eēt mulier. Nuntiatūq; ē
ei quod ipsa eēt berisabeo filia heliab.

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

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

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

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

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

£1,200



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

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

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



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

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



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

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

£10,000



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

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

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

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

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

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

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

£110,000



ut loqueret ad uniuersum populum: appropinquauerunt enim sacerdotes et prophetae et omnis populus dicens. **Morte moriatur.** Quare prophetauit in nomine domini dicens: sicut sylo erit domus haec et urbs ista desolabitur eo quod non sit habitator. **Et congregatus est omnis populus aduersus iherosolimam in domo domini.** Et audierunt principes iuda uerba haec: et ascenderunt de domo regis in domum domini: et sederunt in introitu porte domus domini noue. **Et locuti sunt sacerdotes et prophetae ad principes et ad omnem populum dicentes.** Iudicium mortis est uiro huic: quia prophetauit aduersus ciuitatem istam sicut audistis auribus uestris. **Et ait iheremias ad omnes principes et ad uniuersum populum dicens.** Dominus misit me ut prophetarem ad domum istam et ad ciuitatem hanc omnia uerba que audistis. **Nunc ergo bonas facite uias uestras et studia uestra: et audite uocem domini dei uestri: et penitebit dominus mali quod locutus est aduersum uos.** Ego autem ecce in manibus uestris sum: facite michi quod bonum et rectum est in oculis uestris. **Geritamen scitote et cognoscite: si occideritis me sanguinem innocentem trahetis contra uosmetipsos: et contra ciuitatem istam et habitatores eius.** **In ueritate enim misit me dominus ad uos: ut loquerer in auribus uestris omnia uerba haec.** **Et dixerunt principes et omnis populus ad sacerdotes et ad prophetas.** Non est uiro huic iudicium mortis: quia in nomine domini dei nostri locutus est ad nos. **Surrexerunt ergo uiri de senioribus terre: et dixerunt ad omnem ceterum populum loquentes.** **Micheas de moraschim fuit propheta in diebus ezechie regis iuda: et ait ad omnem populum iude dicens.** **Hec dicit dominus exercituum.** **Syon quasi ager arabitur: et iherosolimam in**

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

Koberger Bible in Latin with nearly 150 contemporary coloured woodcuts

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

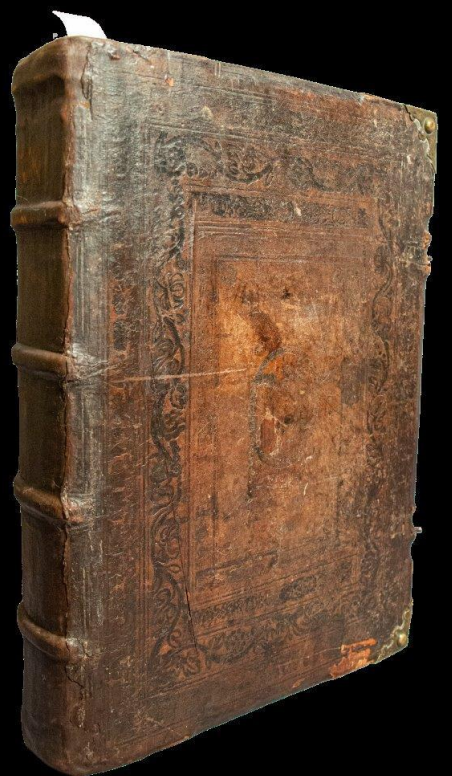
Collation: aa8, bb6, a-z8, A-Q8, R6 AA-BB8, CC10, R6 and CC10 blank, double-column, c.145 woodcut illustrations (1 full-page, 2 half-page) and numerous initials, all with early hand-colouring, title with repaired tear and some staining, occasional light marginal soiling or staining but a fresh copy generally,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

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

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

£9,000





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

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

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

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

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

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

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

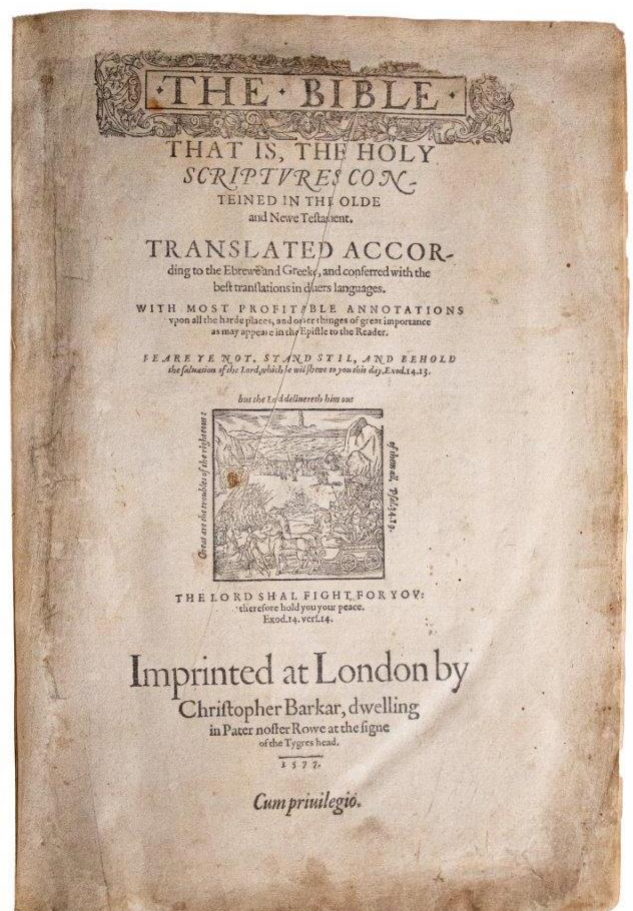
Some marginal repairs to the last 6 pp of Revelation and closing tables. 10 ll of tables at close probably lacking final table.

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

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

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

£16,000





Gods mercies : mans finnes.

137 In his word he hath promised to be merciful unto the penitent sinner, and to blot out all his unrighteousness. *Eccl. 1. 2.*

138 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

139 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

140 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

141 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

142 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

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146 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

147 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

148 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

149 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

150 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

137 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

138 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

139 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

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141 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

142 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

143 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

144 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

145 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

146 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

147 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

148 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

149 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

150 He will be merciful unto the penitent sinner, and will not be angry with him for ever. *Eccl. 1. 3.*

The forme of the Temple And cite restored.

This figure must be set in the end of Ezekiel.

An exquisite Restoration binding

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

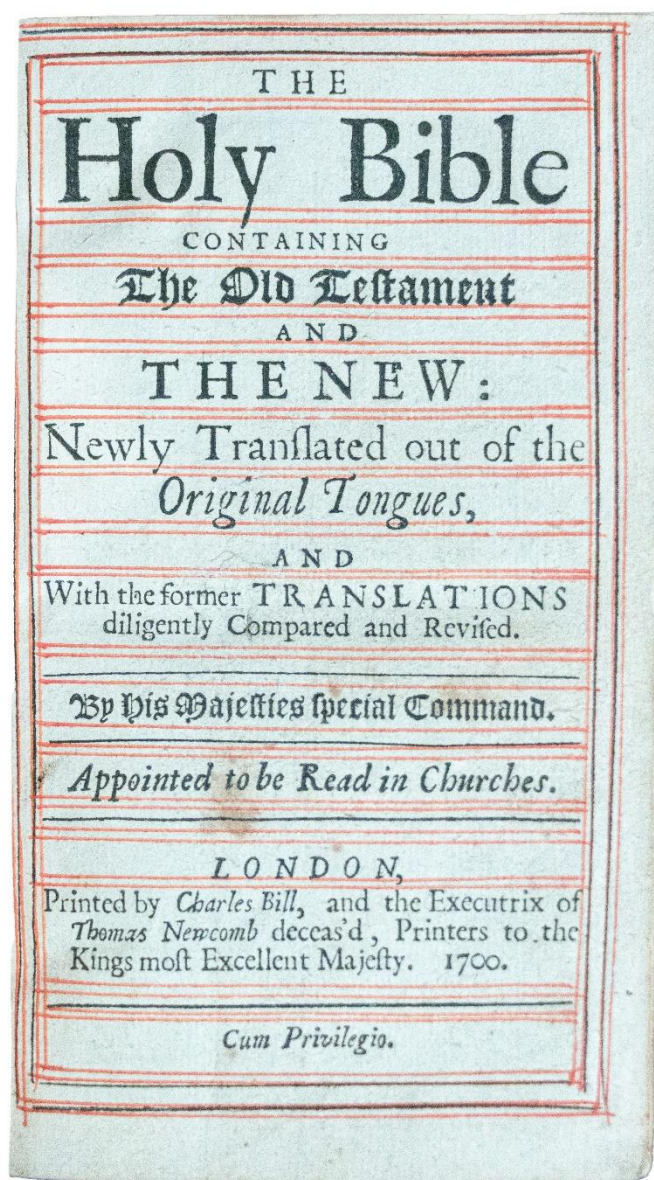
London [i.e. Amsterdam?]: printed by Charles Bill, 1700.

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

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

ESTCR35771

£950







socho

Ingredientes autem philistinim agmina sua in
prelium conuenerunt in Bethsocho iude et castra
metati sunt inter Bethsocho et Azeca in finibus

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

6. Detail from item 6, Latin Bible



PSALTERS
MISSALS
DEVOTIONALS

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

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

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

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

Illumination


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

£5,000



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

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

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

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

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

£2,600

fieri mala que fecimus. ut tue consolatio

Fis gratiam inuenire ualeamus. *Ps. lxxviii.*
Rs. Estote imitatores *passioe dñi.*
di sicut filii k̄mi. & ambulat in
dilectione sic & xp̄e dilexit nos & tradi
dit semetipsū p̄ nobis oblationē & hosti
am dō in odore suauitatis. *A. k. i. v. d.*

Xp̄e assistens pontifex futurū bonorū
p̄ampli & p̄fecti tabernaculū n̄ manu
factū. id est n̄ huius creationis factū p̄ sangui
nem hyrcorū aut utulorū. s; p̄ propriū
ianguinē n̄ tr̄iuit semel in sc̄a. eterna
redemptione inuenta. *A. b. i. v. d.*

Xp̄e mundauit conscientiam n̄ram ab
opib; mortuis. ad seruiendū dō uiuenti.

Xp̄e noui testam̄ti mediator ē. ut *al.*
morte in̄cedente in redemptionē earū
p̄uariationū que erant sub priori testa
mento remissionē accipiant quocati

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

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

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

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

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

Provenance:

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

*Domnica in ramis palmarum.
Passio domini nri iesu cr-
isti secundum mattheum*

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

Text:

The volume comprises:

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

£20,000

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

Seruire me tibi et appre-
hendere disciplinā casto ti-
more aut amore: cōcede et
exaudi me de monte sanc-
to tuo.

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

Quoniam infirmus sū
sana me dñe: in te speravi

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

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

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

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

Provenance:

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

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

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

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

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

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

4. Recently emerging in the Continental trade.

Text

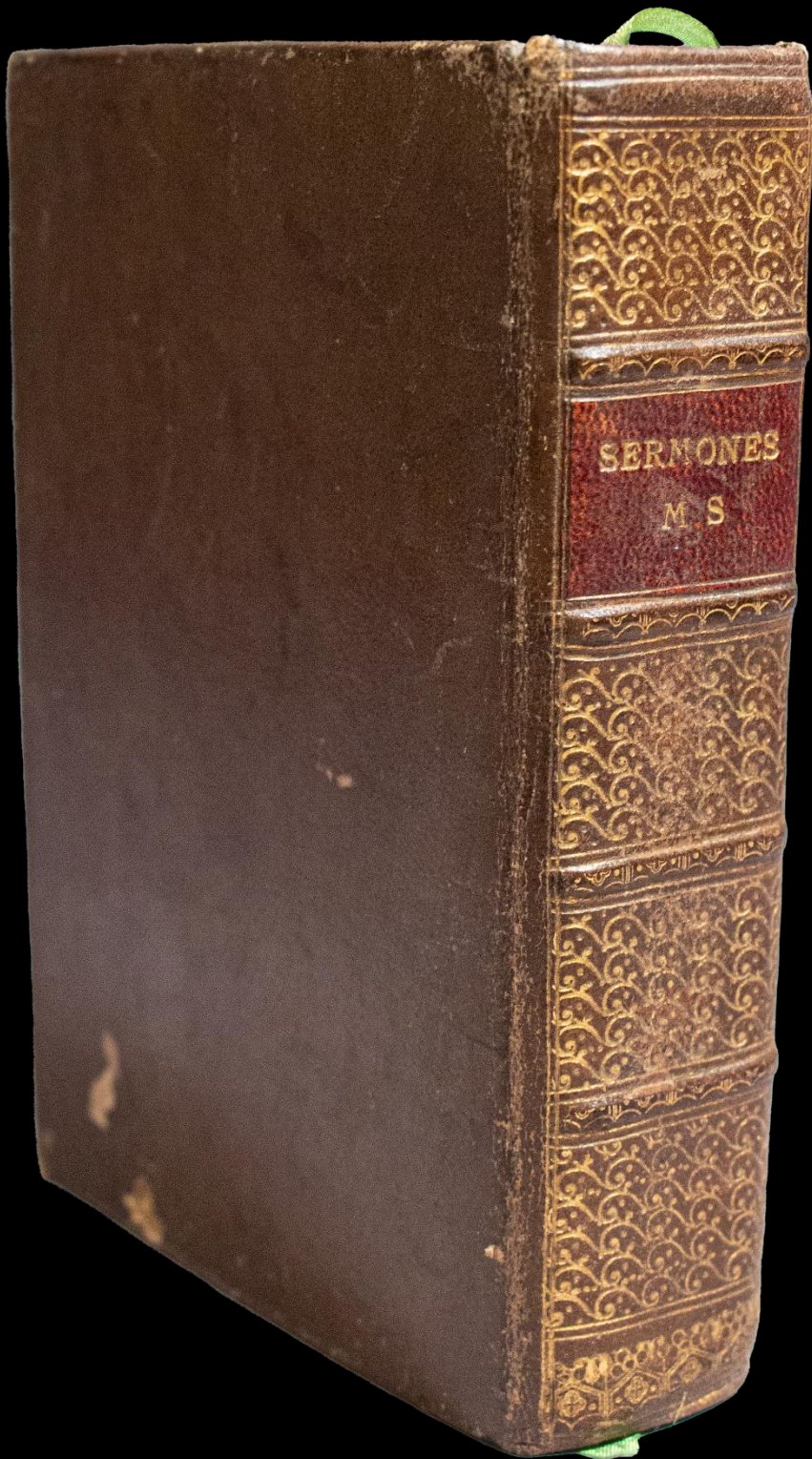
Processional (fol. 1r), with musical offices for various ecclesiastical processions, with instructions for the book's user during those services; then the Office of the Dead (fol. 35r); the *Stella celi extirpavit* (fol. 68r), a prayer against illness, and specifically the plague, associated with Franciscan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

£9,000

ob uiam e i. Cum
Almē den
autaer walt **D**iuiserunt
sibi uestimenta mea et super
uestem meam miserunt sortem
Est mandatum
als me de
voeten walt
Mandatum nouum do vo

16.
bis ut diligatis inuicem sicut
dilexi vos dicit dominus. ps.
Beati immaculati in via qui
ambulant in lege domini.
Est quam surrexit domi
nus a cena milit a quam





SERMONES

M S

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

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

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

Provenance

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

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

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

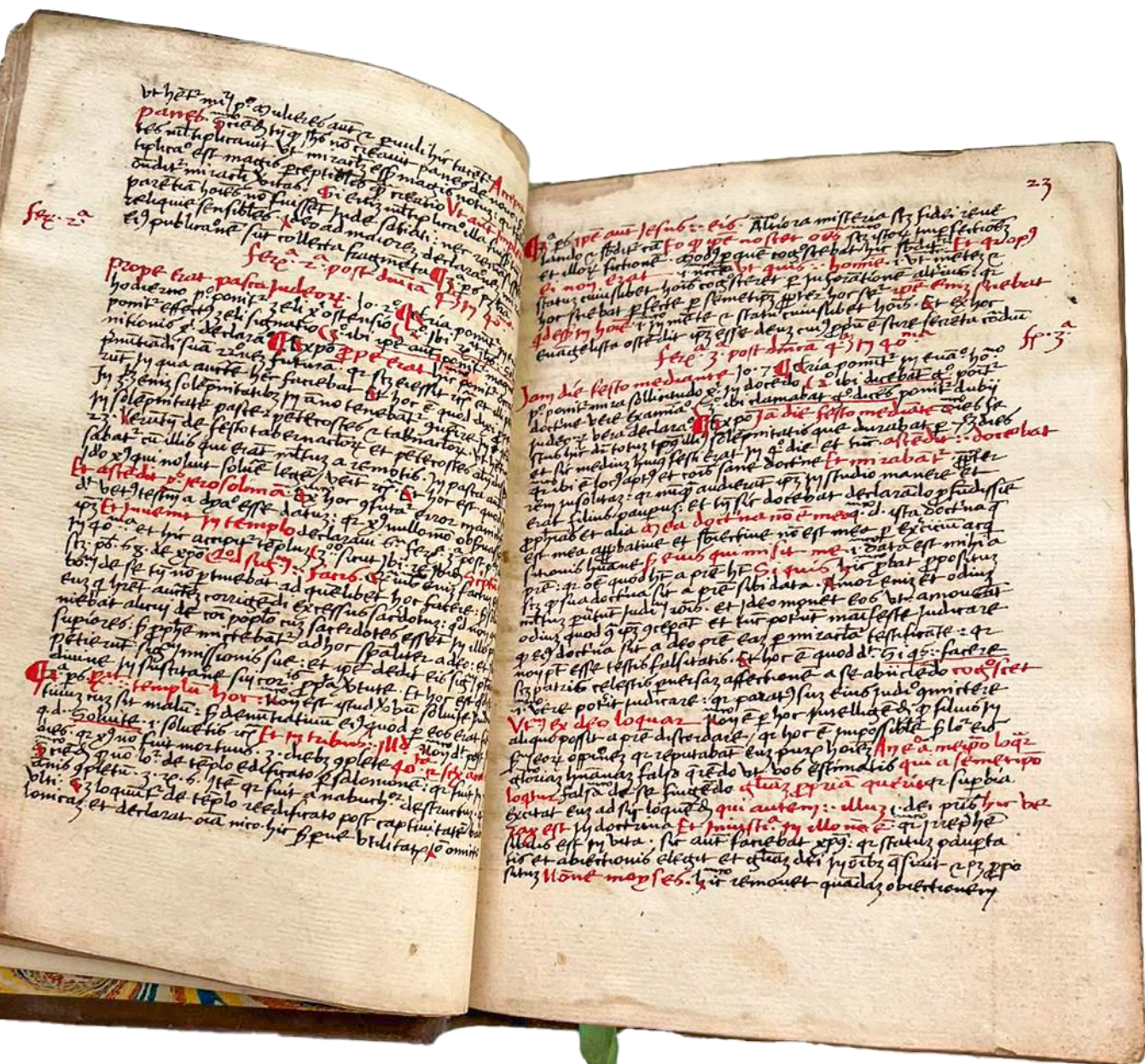
Apparently remaining in private hands until recently discovered in a European private collection. This would appear to be the first time that this volume has appeared on the open market.

Text

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

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

£12,000



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

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

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

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

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

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

Contemporary leather binding with gold embossing. Excellent conditions.

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

Provenance

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

£8,500





An unusual German Prayerbook produced in an ink coloured hand

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

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

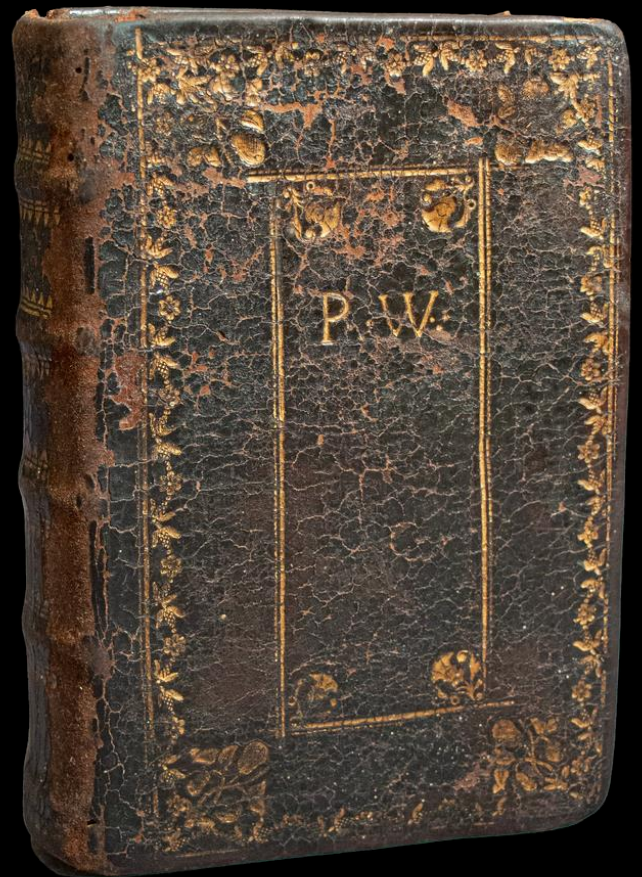
was called, a 100 years later, pointillism, dot or touch painting. Made and bound by the author (presumably) whose initials P.W. are in gilt on the front cover and identified as Peter Weiss on the final spread.

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

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

£1,800





perexaltémus eum
in secula.

Laudáte Dó-
minum in
sanctis eius: laudáte
eum in firmaménto
virtútis eius.

Laudáte eum in
virtútibus eius
laudate eum secúndū
multitúdine magni-
túdinis eius.

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

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

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

PRINTED
DEVOTIONAL
WORKS



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

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

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

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

1a Prologus Ludolphi carthusiensis in meditationes vite Iŕu xpi.

4a Incipit liber de vita Iŕu xpi nō ille de infātia saluatoris apocriphus: sed ex serie euāgelice historie collectus.

372b Colophon: Pns opus vite xpi. ꝑm seriem evangelij ꝑ Leutolphum de saxoniam patrē devotū Argentine in carthusia ꝑfessum. ob laudē dei et ꝑfectū ꝑximi ē effectū ꝑ Anthonium koburger incliti oppidi Nürnberg cōciuem (bene visum) sic efligiatum Grās (merito) ago deo altissimo. ꝑ vitam Iŕu xpi ei9 vnigeniti filij. hoc sacro tpe ꝑfeci in bti Thome ꝑfesto. Millesimo q dringētesimoseptuagesimooctavo. Eiusdē xpi Iŕu incarnatois ano;

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

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

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

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

Contemporary ink ownership inscription to front pastedown.

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

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

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

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

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

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

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

£30,000



Prologus Ludolphi carthusiensis in meditationibus vite xpi.



Haudamē
tū aliud ne
mo pōt po
nere: ut ait apo
stolus: p̄ter id
quod positū est
quod ē xpc̄ ihs̄.
Cū dicat Aug⁹.
q̄ d'z res sume
me sufficiens. et
homo est res sū
me deficiens: et q̄ tale bonū de' est. ut nemi
ni eū deserenti bene sit. Facies quicūq; rui
nam defectū suū: cadere et spiritu repa
ri desiderat: necesse est ei ut a fundamēto pō
tū nō recedat: q̄ i eo oīmoda remedia sua
necessitate inueniet. Primo itaq; p̄cor
cupina peccatū suū: sarcinā deponere. et
ad requiē aie puenire: audiat deum p̄cor
imitatōem ad veniē: s̄ dicentē. Venite ad me
omnes qui laboratis. s̄ laboro vobis: et onera
nī estis. s̄ sarcina p̄cor: et ego reficiat vob.
s̄ sanāto ac refūdo: et inuenietis requiē
alio vsu et bīe s̄ i futuro. Ausat q̄ egro
tus p̄cor s̄ solitū medicū. s̄ veniat ad ipm
p̄ p̄funda p̄triciones ac solitū cōfessiones.
et studiosum p̄positū semp declināti a malo
et faciendi bonū. Secūdo peccatū: sed iay i
xpo fideliū effect⁹. t̄āq; ip̄i p̄ p̄fias recōcilia
tas studeat diligētissime medico suo adbere
re. et suā familiaritatem acquirere: et sc̄lū
maz m̄ā recōciliatō oīsi q̄ poterit deuoīe.
hanc tñ p̄de. ne curiose ip̄as vitā legē
to trāseat: sed seriatim aliq̄ de ea p̄ dies ac
cipiat: i quo sabbatū delictū p̄e meditati
ōis xpo q̄ntibz celebrāto ac cogitatōis et
affectionis. oīones s̄ laudes. t̄eūq; opus dei
ad illud reducēdo: in ip̄o delectet a tumultu
exteriori s̄ mūdāno: impediēto: requi
ēre. et suaviter obdormire. s̄ ab illud v̄s
cunq; fuerit. oculus ad certū s̄ p̄ū refūgiū s̄
mōstos hūane infirmitatis varietate. cō
tinue dei famulos impugnāto sepe recurrere.
Secūdo tñ recurrat ad p̄cipua xpi memo
ralia: vidēz ad incarnationē. natiuitatē. cir
cūcisiōē. apariētiā. p̄itātē i t̄plo. passi
ōē. resurrexiōē. ascēsiōē. sp̄s̄lētē effusiōē
adulētū ad iudiciū: causa sp̄s̄lētē recōciliatō
et exercitatio ac sp̄s̄lētē recōciliatō ac cō
solatio. Sic etiā ip̄as vitā xpi legat. ut mo
res ei⁹ p̄osse imitari studeat. Pa. n. p̄est si
legerit: m̄i et imitat⁹ fuerit. An. Der. Quib
tū p̄est p̄ū saluatiōis nomē lectitare in li
bris m̄i b̄e studeat pietates i moribz. An. s̄
criso. Qui legēs de deo vult inuenire deū: fe
stinet ouere digne deo: et ip̄a cōuersatio bo

na sit q̄ lampada luminis ad oculos cordis
et dīaz veritatis ap̄rens. Ita vita i sumo
desiderio debz esse p̄cor p̄ter multa. Primo
p̄ter remissionē p̄cor. Cū. n. fecerit de se
iudiciū. se p̄ p̄fessionem accusatō. s̄ iusticiā
p̄fias volūtariā assumitō: iam solitū abu
lās cū deo suo. p̄cor mō meditādo. purgat
nō modicū a solitū p̄cor. Deus enī cui ad
beret. ignis p̄fias est: purgatō p̄cor: fa
cien⁹. Secūdo p̄ter sui illuminatiōes. Sic enī
cui afflūt lux est i t̄nebas lucēs: cui lumie
illustrat: docet ordinatē disponere vitā suā
ad xpm s̄ celestia: ad seipm ac p̄ximū et ter
restria. Tercio p̄ter q̄s̄ lacrimas. val
de neciāz p̄cor. i hoc vale miserie. quā xpc̄
q̄ est fons otiois s̄ p̄cor aq̄: viuentiū. cō
fuevit p̄cor sibi abberitō dare. Quar
to p̄ter repandem lapsū q̄stidiano. de q̄
bus sp̄ releuat d̄s sibi abberitēs. Iuxta u
lud. fac serpens enū et pone eū p̄ signo: q̄
p̄culsus aspexerit eū uiuet. Quinto p̄ter
dulcē s̄ desiderabilem degustatiōem quā i se b̄.
Iuxta illud. Gustate et uide. qm̄ sua est d̄s.
Secūdo p̄ter cognitiōes paternē maiestatis
q̄ p̄ ipm solū b̄i p̄. Iuxta illud. Nemo no
uit p̄es nisi fili⁹ et cui h. no. reue. Sextio
p̄ter secū: exiū ab hac vita p̄culosa. h̄
lia nāq; p̄cor. q̄ modo q̄ntibz suscipit xpm i
hospitio cordis sui s̄ lectulū floridum p̄ sua
uo meditatiōes eibz p̄paritō: cōuersio p̄
mōstē requirē s̄ suscipiē a xpo: ut sic cōue
nit et p̄cipuit. semp s̄ in eternū se cui ip̄o.
Dec vita est vita bona et irrigua: p̄cor
sibi abberitēs mūdā s̄ renouāti: eos cūq;
kēbz. et domesticos dei faciēs. Est amabilis
et dulcis ad p̄seruādū: nō enī b̄ amaritū
nez p̄uersatio illi: nec t̄biū p̄ictus ip̄i. sed
leticiā et gaudiū. Est delinē s̄ sua uis: cet
ra q̄ h̄c nō sapiūt fastidiōs exercitiā: cū ali
q̄oū pio corde fuerit frequētata. Est pascēs
et reficiēs. Nā s̄m̄m̄. Qui domicilio xpm
recipit i t̄rno: maximis delectatiōis exuber
antiā pascit voluptatū. Est cōsolatiō solu
tario. et quibz optim⁹ comes iugis sociōta
tis. solaciū s̄ cōsolatiōis: ac t̄rno fontibz
a facie inimici. et a tribulatiōe s̄ t̄ptatiōe
p̄cor. Dec est vita plana s̄ facilis ad cō
tēplandū creatōē. de q̄ null⁹ excusare se p̄
s̄ de p̄tatiōe sume maiestatis: ad quā ne
mo raptim p̄ genit. nisi p̄ficiēdo p̄ istā vi
tā: nisi redēptiōis. h̄c q̄cūq; incipit s̄ p̄
uili q̄cūq; p̄ficiēdo s̄ p̄cti p̄t t̄re: et i ea
inuenire bonū nō sibi vbi t̄q; turtures re
ponat s̄ abledat casti amoris pullos. q̄s̄ p̄
sua capacitate. Dec vita multū reddē sa
ctos dei fauorabiles. pio et benigno cultu
rito suo: p̄ter ipm q̄ nob cū illis cōe ē gau
diū. Verbi gr̄a. Nūquid. b. uirgo mē miseri
cordie. pietatis s̄ gr̄e poterit et despiciere. vel
oculos suos a te auertere. Quis sū peccator.



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

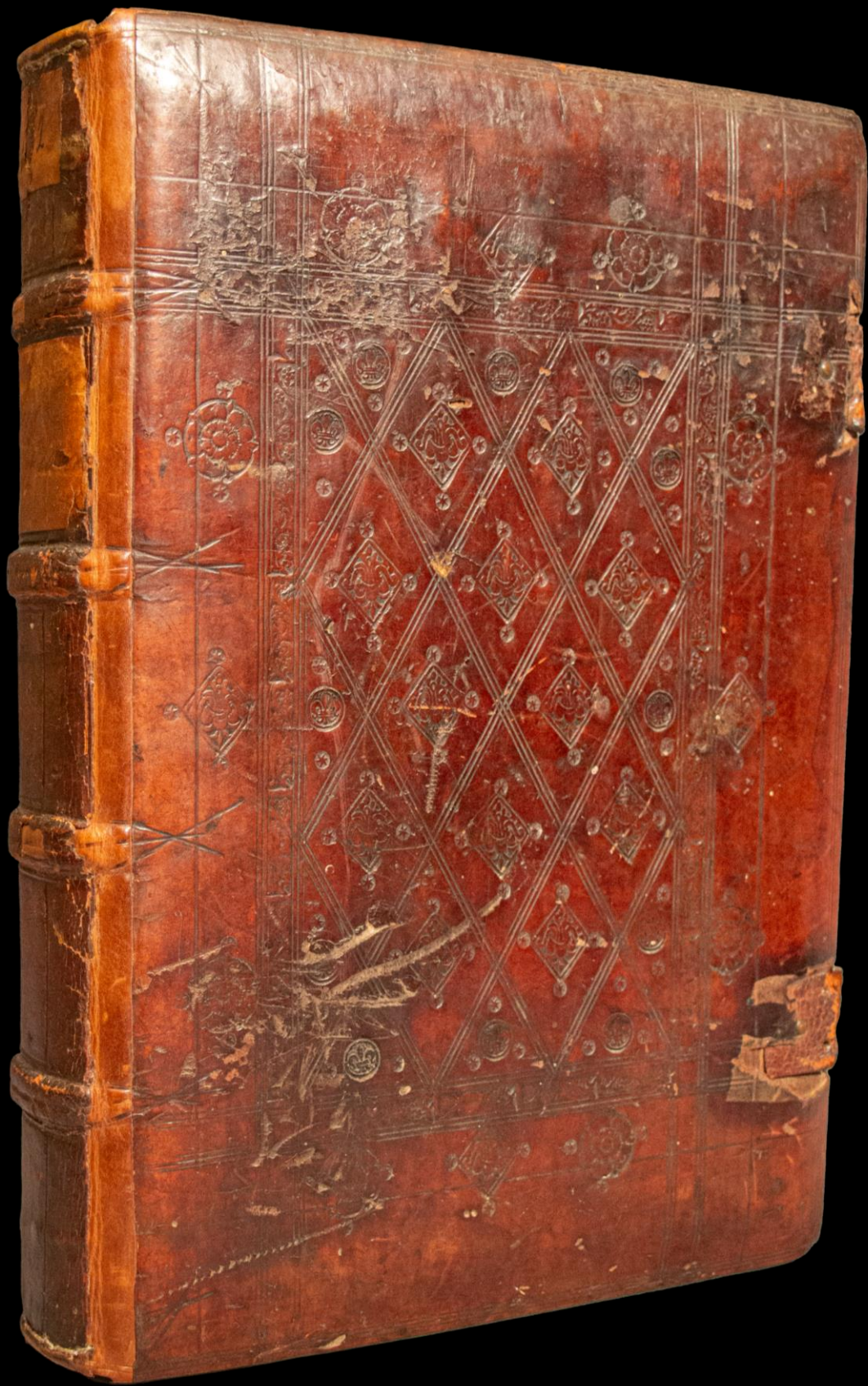
17. LOMBARDUS, Petrus, Sententiarum libri IV.

Basel, Nicolaus Kesler, 1486

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

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

£12,000



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

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

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

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

£6,800





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

Leipzig, Conrad Kachelofen, 17 March 1498.

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



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

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

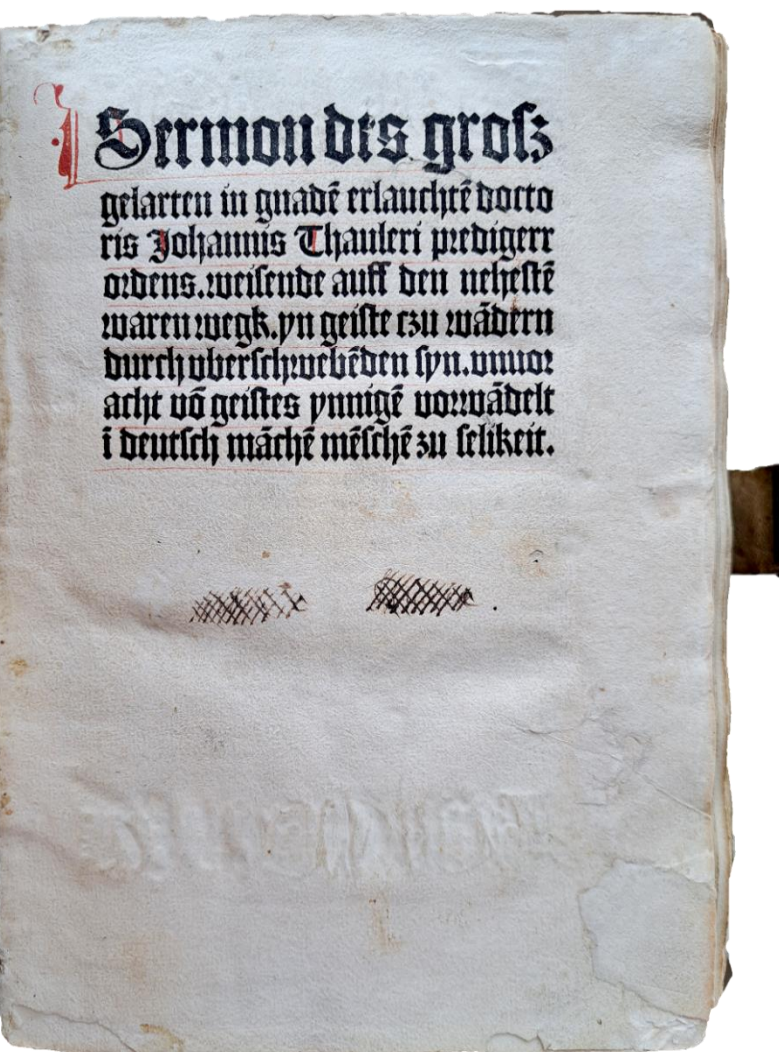
This book collects the complete sermons of Tauler, including four sermons by Maister Eckhart, also printed for the first time.[1] The sermons are followed by an account of Tauler's life probably written by Rulman Merswin (c. 1307 – 1382), the leader of the Friends of God.[2] In this short biography,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

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

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

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

£22,000



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

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

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

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

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

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

Only 4 known copies.

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

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

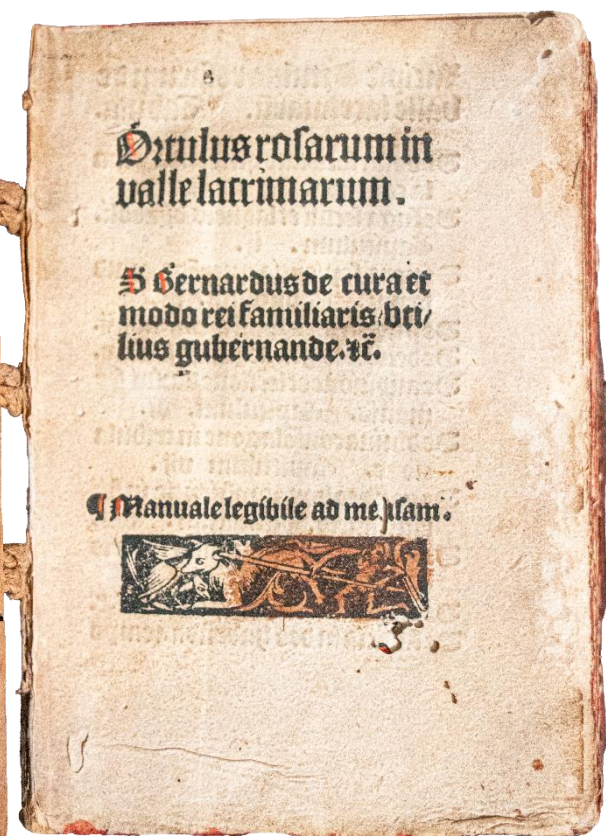
Saint Bernard of Clairvaux is known for his profound writings on various aspects of Christian spirituality, and his works have had a significant impact on the development of medieval Christian thought. "Ortulus Rosarum in Valle Lacrimarum" is one of the many texts through which he shared his insights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

[Bound together with:]

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

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

5 copies known. No copies recorded at auction.



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

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

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

spiritual and ecclesiastical figure during the 13th century.

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

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[Bound together with:]

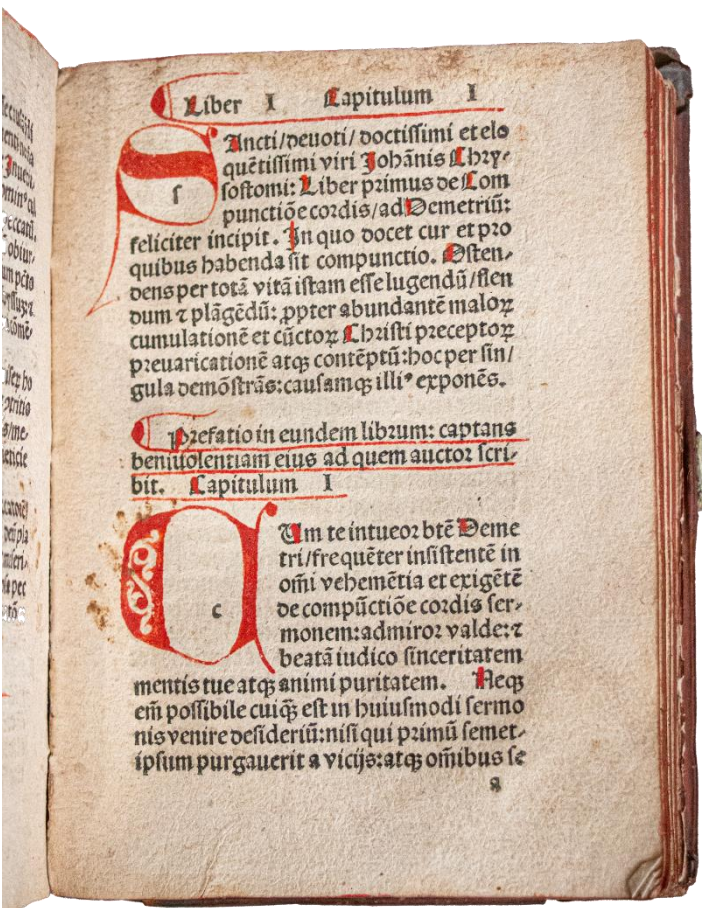
3. Thomas (von Aquin, Heiliger) (Principal Author)

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

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

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

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



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



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

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

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

[Bound together with:]

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

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

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



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

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

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

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

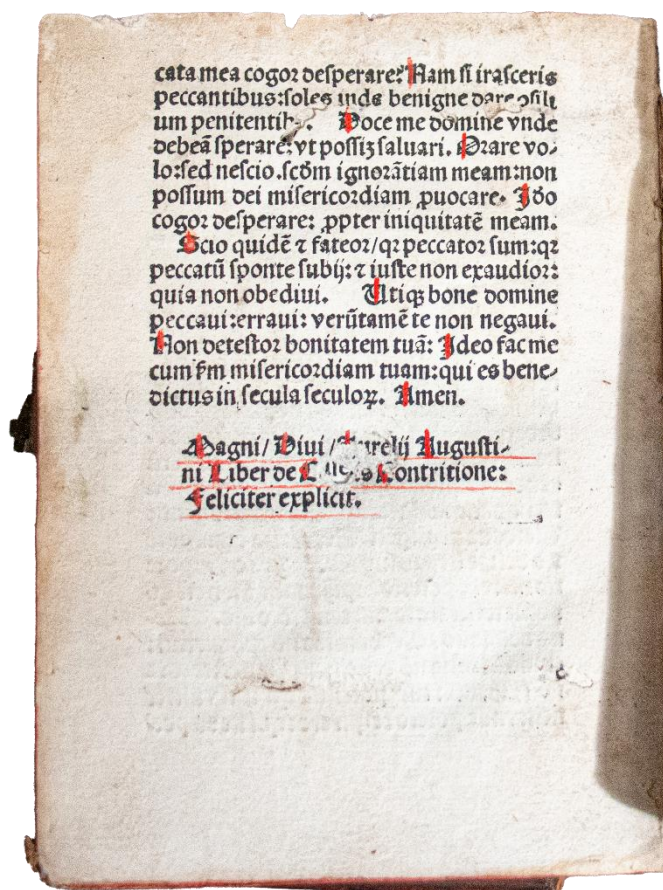
[Bound together with:]

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

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

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

£6,000



Speculū religiosorum



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

In y^e verses at y^e time read for exposition y^e Apostle goes
illustrat^g y^e case of Abraham by point^g out y^e nature of his fa
by mention^g y^e design of y^e H. G^host in record^g his case.

L. 19. th And be^g not weak in faith, he considered not his
body now dead, q^u he was about
yet y^e deadness of Sarah's womb.

SERMONS

but strong. It is not essential to y^e
strong. Ho: if we have faith but as a grain of mustard seed
shall be well w^h us. Were great strength of faith necessary
tuation, y^e w^d open up a door for y^e minds be^g perplexed w^h
y^e narrowed up w^h fears. But y^e bruised reed God will
y^e smok^g flax he will not quench. He shall gather
his arms, & carry y^e in his bosom & shall gently lead
y^e are w^h young. These scriptures de^uly prove y^e stro
is not essential to y^e nature of justify^g faith. For per
have y^e w^h health.

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

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

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

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

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

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

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

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

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

£1,750

SIX
LEARNED
and godly Sermons:

Preached

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

By

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

both.

See ye Texts in ye next page.

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

A Sammelband of 4 Works by C17th Puritan Divines

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

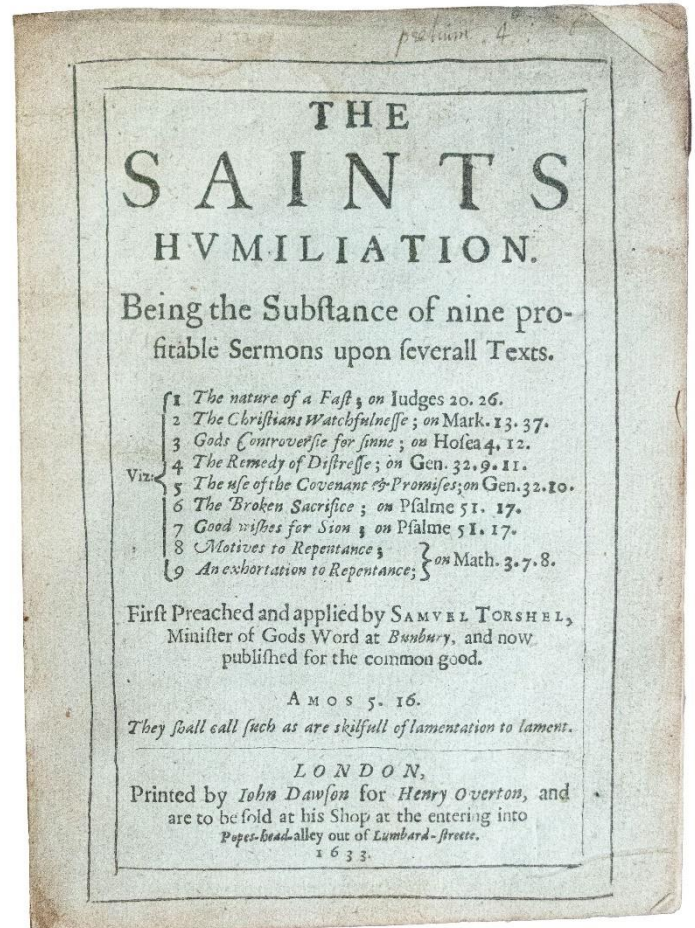
22. Samuel Torshell [1604-1650]

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

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

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

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



[Bound together with:]

Joseph Mede [1586-1638]

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

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

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

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

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

[Bound together with:]

Jeremiah Burroughs [1599-1646]

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

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

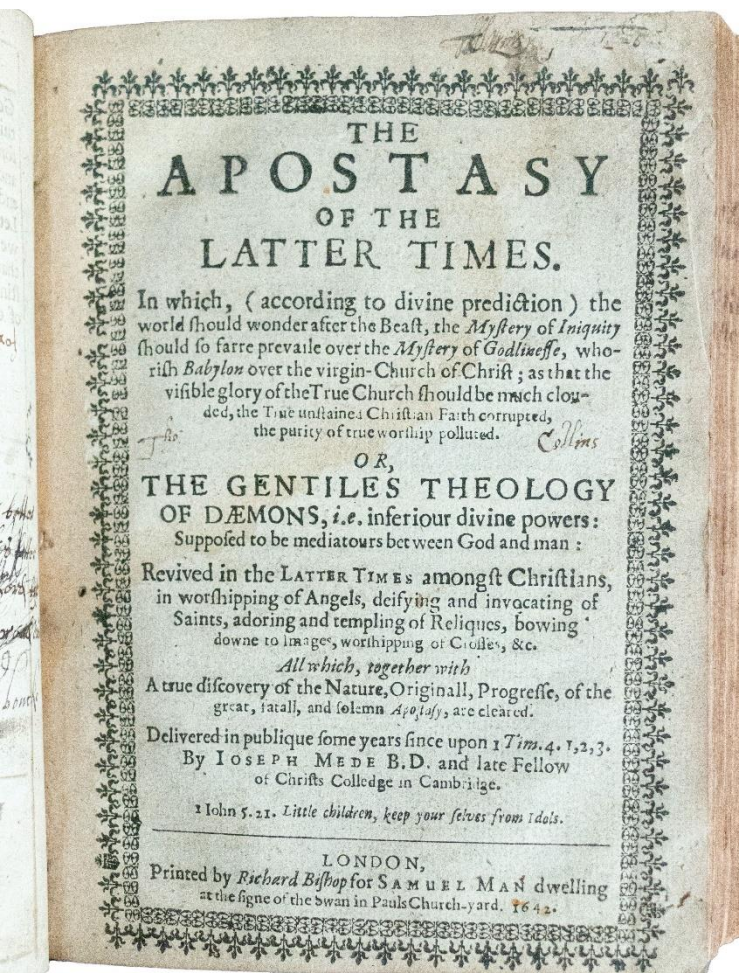
ESTC ref; 006090350. 1st Ed. Wing B6114. Collates textually complete, no portrait present. [10], 131, [17]p.

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

[Bound together with:]

Thomas Douglas [active 1661].

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



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



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

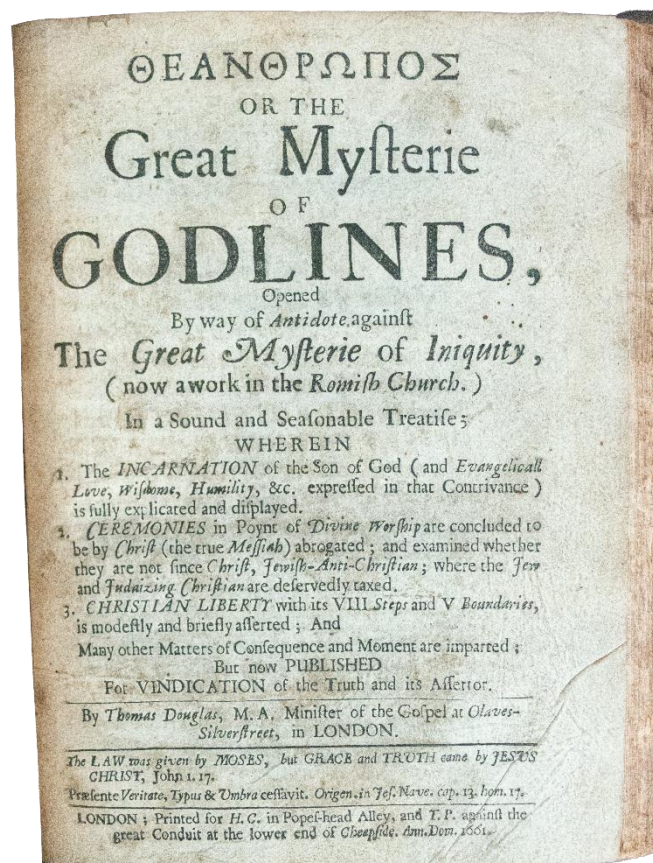
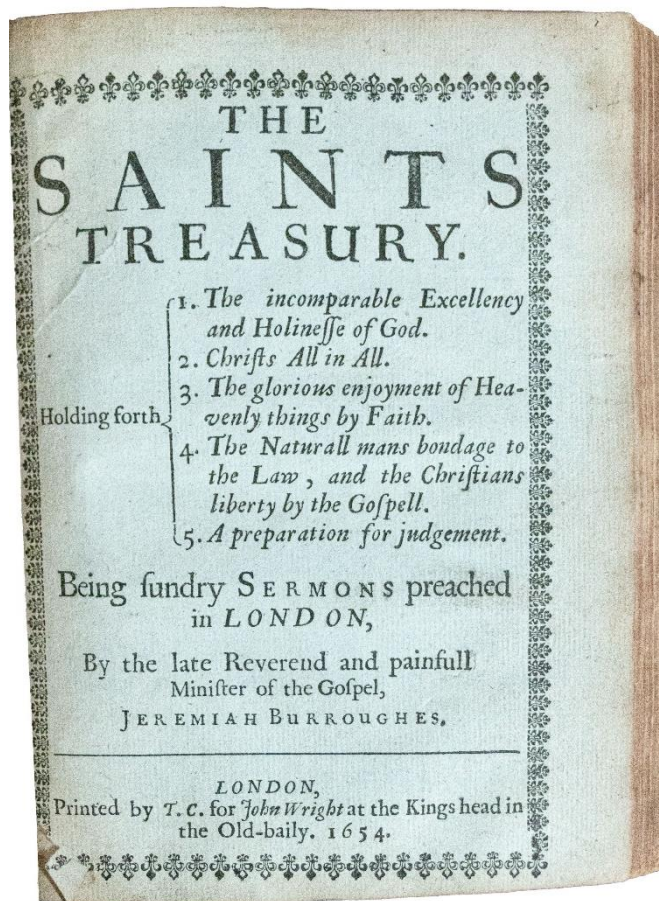
M.A. minister of the Gospel at Olaves-Silverstreet, in London.'

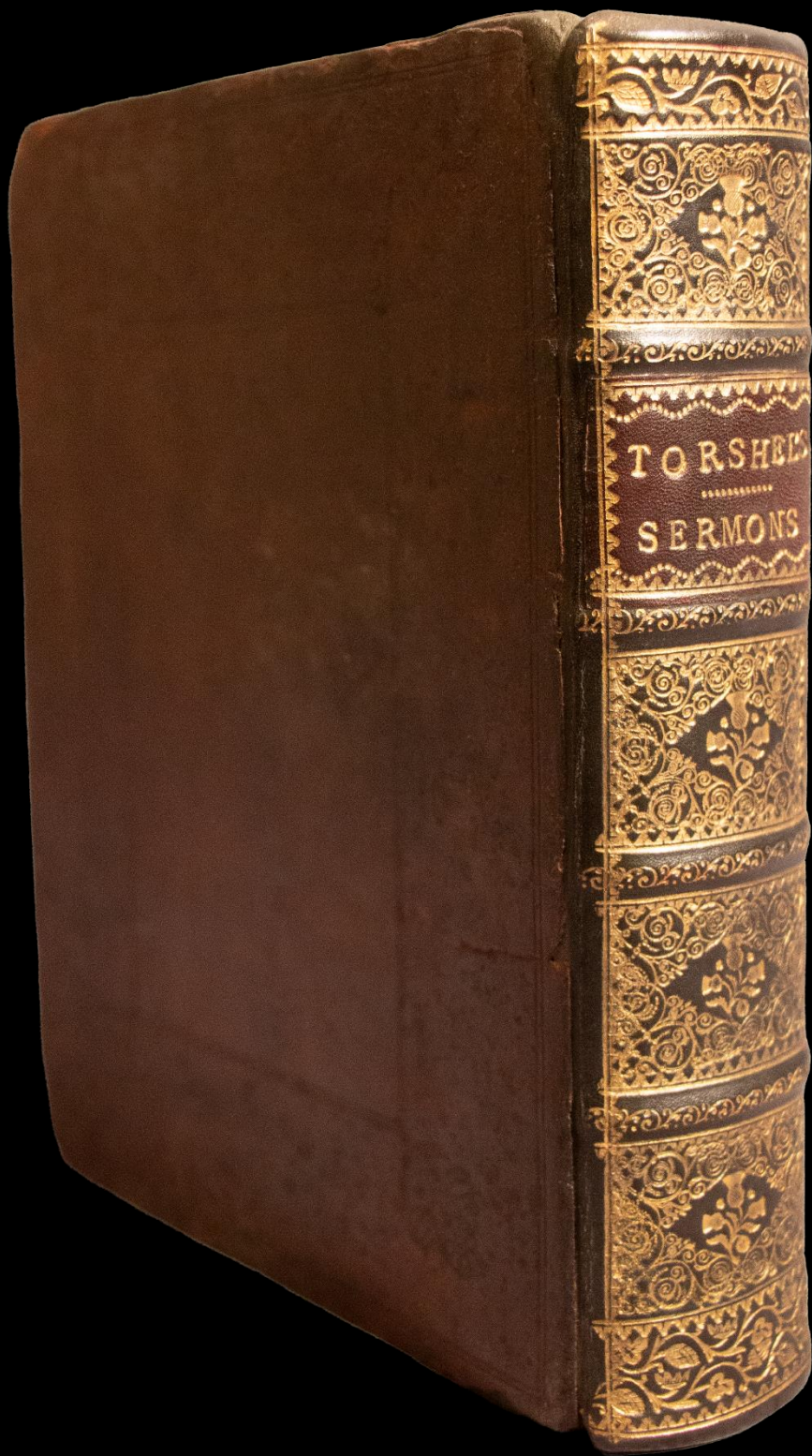
London: printed for H.C. in Popes-head Alley, and T.P. against the great Conduit at the lower end of Cheapside, ann. Dom. 1661.

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

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

£1,800





TORSHEES
SERMONS

Unpublished manuscript sermons of an Ejected Puritan minister

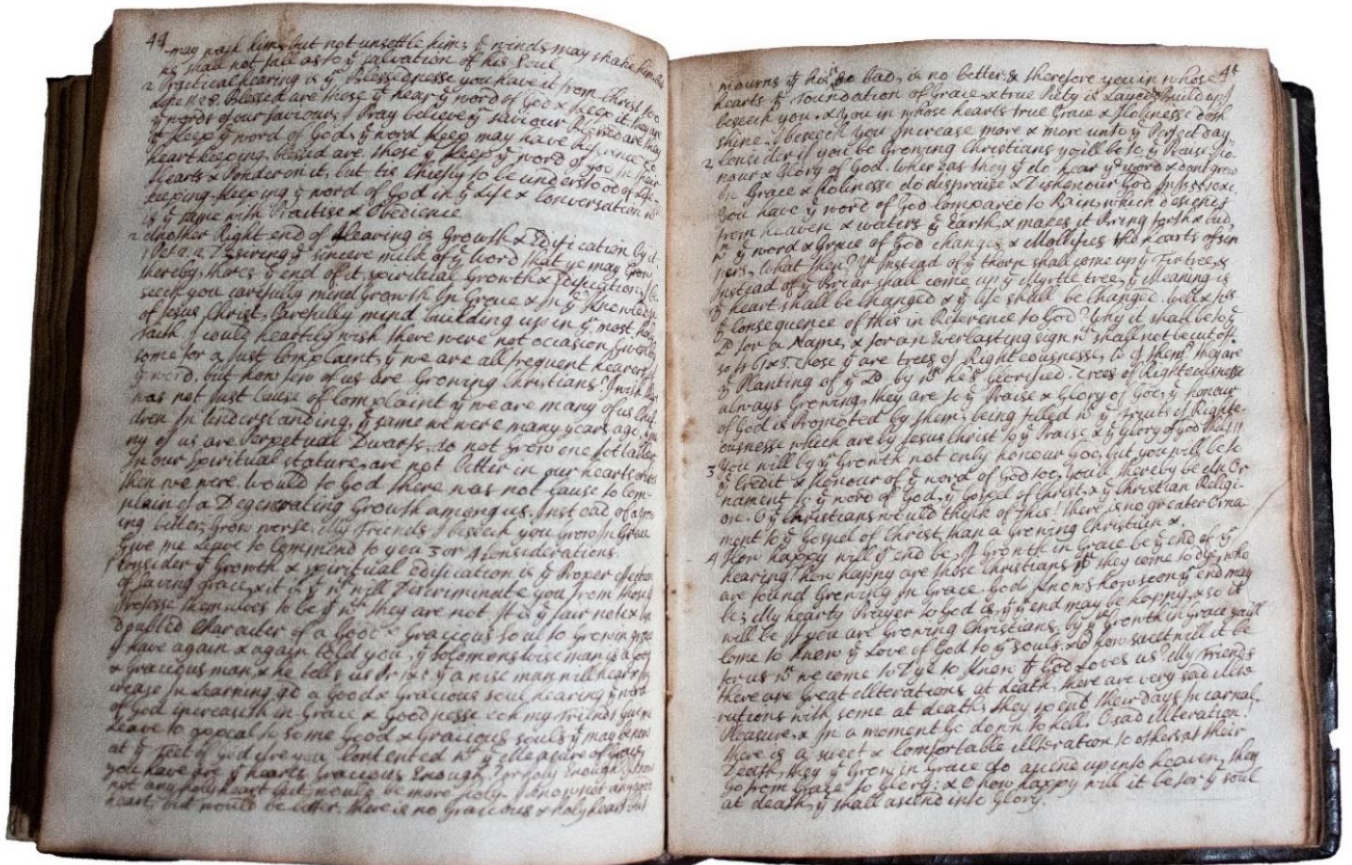
23. YEO, Rev. William, EVANS, Richard.

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

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

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

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

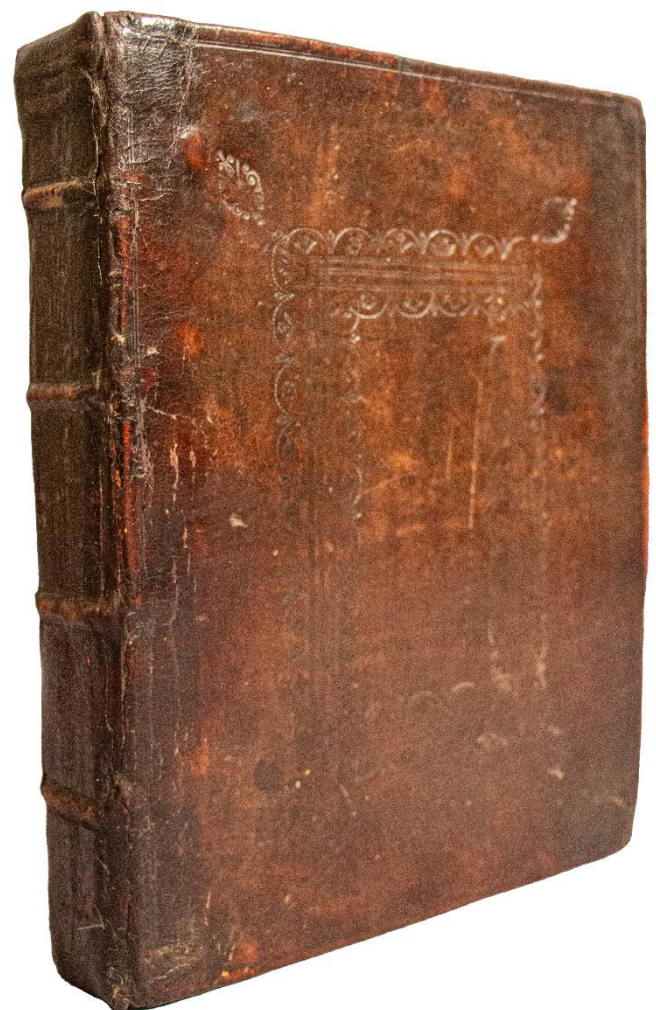


'Account of the Ministers, lecturers, masters and fellows of Colleges and schoolmasters who were ejected or silenced after the Restoration in 1660', contained within his second edition of Richard Baxter's history.

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

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

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



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

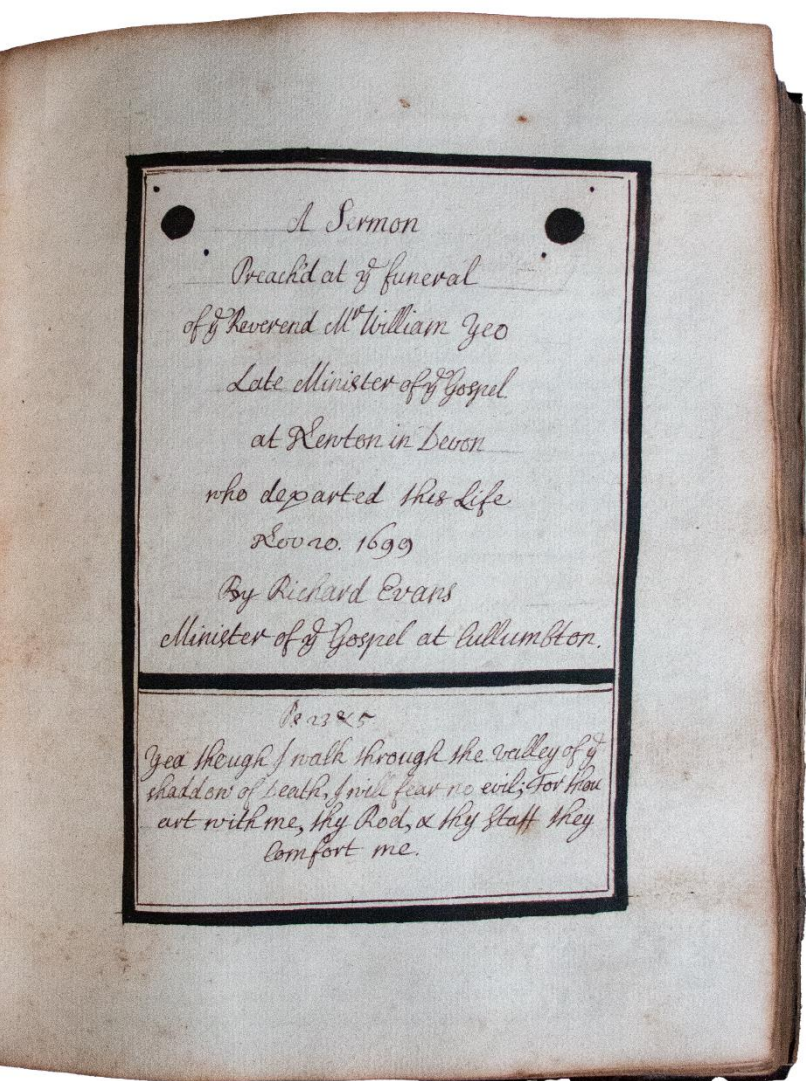
The dating and identification of the writers of this manuscript transcription is slightly troublesome and not helped by the appearance of what seems to be two distinct hands on two different paper stocks or the quarter format which has presented us making dated identification of the watermarks. The first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

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

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

£4,800

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



Y^e Amiability of Christ
In his Natures, Offices, Actions & Sufferings,
together with

Proper Motives & Exhortations
to Excite Men to seek after an Interest in him,

&

Bear supream affection to him;

As also suitable

Marks to Discover whether our Love to him is genuine,

& Means to Inflame it;

set forth in several Sermons

By

Richard Evans.

Minister of y^e Gospel at Cullumbton in Devon.

From Cant^{br} y^e 5th & 16th

Yea, He is altogether Lovely.

3 volumes of C18th manuscript Sermons – unpublished.

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

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

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

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

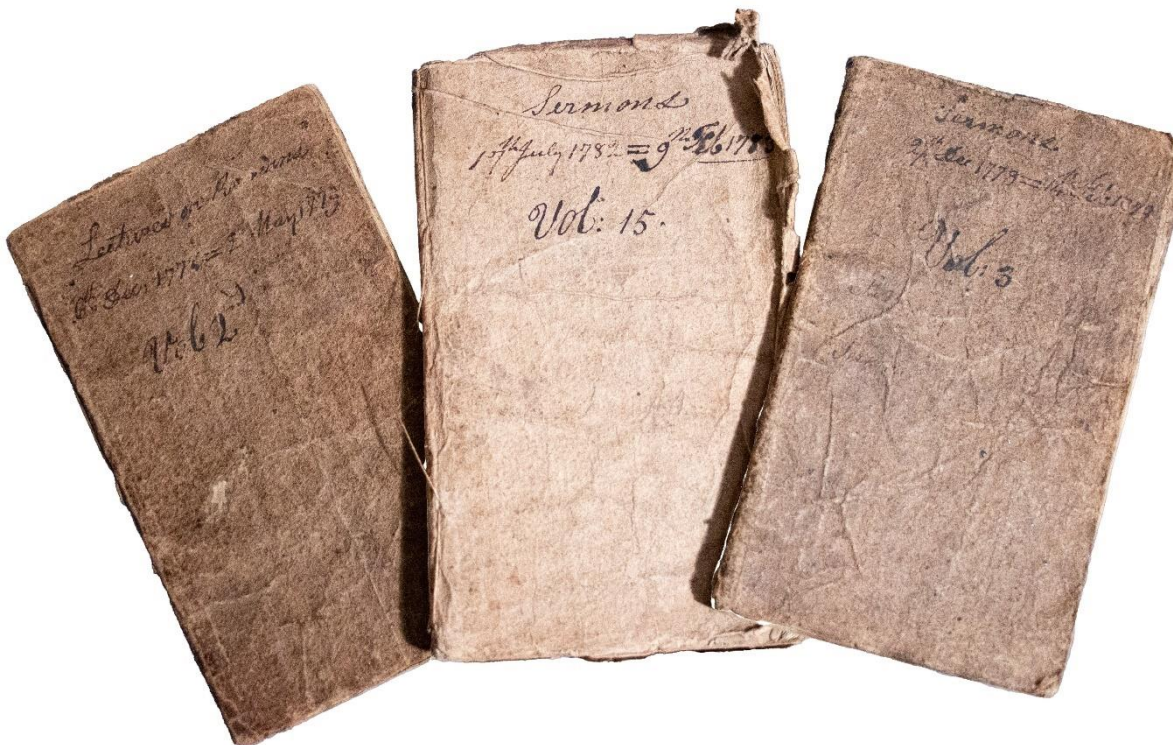
64pp. 162mm x 110mm. Minuscule brown ink hand as per Vol 2. Index on front endpaper. Same brown self-cover as previous volume.

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

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

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

£900



Index of Texts & Provisions upon Swed.

Lev. IX. 27	Page. 1 = 16.	Deluged Dec: 27. 1778.	Jan: 10. 1779.
Exo. VI. 7.	17 = 32.	---	Jan: 10. 1779.
John. V. 40.	33 = 40.	---	Febr: 10.
Gen. III. 15.	41 = 44. 53 = 56.	---	Febr: 7.
John III. 3.	45 = 52.	---	Jan: 31.
John X. 32.	57 = 64.	---	Feb: 14.

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

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

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

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

I. Lay before you a few thoughts w^{ch} in our meditations upon death merit our serious attention.

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

III. State ye scriptures doctrine w^{ch} regard to ye future judgment.

IV. & Lastly conclude wth some improvement & application.

We return to ye 1st of ye 4th namely to lay before you a few thoughts. The Nature of death, or what death is deserves our attentive consideration. Death is a great event wherein it is ye our souls are separated from our bodies. hee. 12. For when shall ye dust return to the earth as it was: And ye spirit shall return to God ye gave it. During natural life ye soul & body continue united. They are knit together & do operate upon one another in a manner if no man is able to point out or explain. This un-



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