

# LEO CADOGAN RARE BOOKS

*Mostly Religious Women*



74 Mayton Street, London N7 6QT

Autumn 2016

## ARAB LEARNING

**1. Alcázar, Bartolomé de, S.J. [Palomino, Acisclo Antonio, de Castro y Velasco]:** Vida, virtudes y milagros de San Julian, segundo obispo de Cuenca. Escriviala el Padre Bartholome Alcazar de la Compañia de Jesus, de orden del Ill.mo y R.mo Señor Alonso Antonio de San Martin, Obispo de Cuenca, del Consejo de su Magestad, &c. Que la dedica a la S.C.R.M. de la Reyna-Madre Nuestra Señora D. Mariana de Austria, Serenissima Reyna de las Españas. En Madrid: Por Juan Garcia Infanzon 1692.

Folio, pp. [44] 460, 467-481 [1] [20], + 3 plates by Gregorio Fosman y Medina after Antonio Palomino y Velasco, + fold-out map after Bartolomé Ferrer Pertussa (pagination etc. as described in CCPB). Half-title, title within woodcut decorative border and with woodcut Jesuit device. Foxing and light browning, a very good copy in contemporary yellow-stained limp vellum, title to spine (retitled at a later date); ties removed, chewing to top margin of front cover. Label neatly removed from f.f.e.p., title-page has inscription "Prosperi Bottinij" (see below). 19th-cent. bibliographical note to front cover.

First edition of this scholarly life of St. Julian, second bishop of Cuenca (1127-1208), illustrated by the important artist and art-historical writer Antonio Palomino (1655-1726). The author, Bartolomé Alcázar (1648-1720), was rector of the Jesuit college of Cuenca and taught mathematics and rhetoric. He became later one of the eight original members of the Real Academia Española. His life of Julian is not only a saint's life but a history of Spanish medieval learning and society, Christian Conquest, and the setting up of a diocese on newly-conquered territory - in a period when the peninsula had three religions.

The author's academic background is clear from early on. Discussing the saint's education at the University of Palencia, he inserts a short early history of the university (38-50). Subjects subsequently discussed include Averroes, Arab dating, Averroes' commentary on Aristotle, and broader Arab and Christian learning (52-54); and the excellent state of Hebrew learning in Palencia (58). He also describes academic intermixing between Christians and Muslims, Julian's amiable conversations with Arabs (93), his direct preaching to Muslims (107-117) and to Jews (118-133), and (334) the saint's fame amongst the two groups. Pp. 145-152 concern the Christian conquest of the city of Cuenca and the book follows with some administrative history.

Palomino, the illustrator, was a pupil of the Jesuits in Madrid. His professor Jakob Kresa worked with Alcázar on a mathematical publication that they together sent to Paris (see Real Academia website). Palomino "became the outstanding fresco painter of the Spanish baroque period" (Natividad Galindo in Grove). An honorary royal painter to Charles II of Spain, his influences included Claudio Coello and Luca Giordano. His writings made "a fundamental contribution to the bibliography of 18th-century Spanish art" (id.) and include an important volume of 226 lives of artists. The plates for the

present book, which were made in 1690, show the infant Julian's baptism, an illustration of Julian outside the city of Cuenca which captures the extraordinary physical landscape around this city, and the saint being received into heaven.

Near the end of the book there is a sophisticated fold-out map of the diocese, which includes fine depictions of fauna to bottom corners. The cartographer, Bartolomé Ferrer Pertussa, is described as being a priest of Olmeda (near Cuenca). He includes a note on symbols and distances, and bar scales. The Spanish priesthood produced much cartographical work in Spain.

From the library of Prospero Bottini, possibly the author, Roman consistorial advocate and titular archbishop of Myra (1621-1712) (cf. SBN).

CCPB000032465-5. Palau 5988. Backer-Sommervogel I 144 #7. OCLC shows copies outside continental Europe in Univ. of Kansas, Chapel Hill NC, and BL.

[ref: 2970 ] **£2400**

## TASSIAN POETRY

**2. Castelletti, Sebastiano, O.P. [Tasso, Torquato; Colombe, Raffaello delle; Casoli, Davitte de:]** La trionfatrice Cecilia, vergine, e martire Romana. Di F. Bastiano Castelletti del Ordine de Predicatori. Con gli argomenti del P.F. Raffaello delle Colombo. In Fiorenza, per Filippo Giunti 1594.

4to., pp. [8], 72, [8]. With final blank. Woodcut printer's device to title-page and to verso of penultimate leaf. Woodcut initials, tail-pieces, and head- and tail- decoration. Introductory 'argomenti' boxed within woodcut decoration. Roman and italic letter. Light foxing, soiling, and staining, a good and well-margined copy, bound in modern boards, stamp of Bibl. Gust. C. Galletti, Florence.

Attractive publication from the Giunta press, this is the first edition of this heroic life in verse of the Roman martyr St. Cecilia (d. 230). A second edition appeared in 1598 which was reprinted in 1729. The book includes a prefatory sonnet by Torquato Tasso, and introductory 'Argomenti' in verse are given to each of the work's three books by Raffaello delle Colombe (1563-1627), later famous as a polemicist against Galileo. The editor, Davitte de Casoli, O.P., includes a letter to the lady Faustina Orsini Mattei (1557-1594).

The work is an example of a new religious poetics, inspired by Tasso. A phrase for example from Tasso's 'Gerusalemme Liberata' describing Armida's aspirations to victory over the crusaders, "in treccia, e in gonna", is appropriated by Castelletti (p. 2) for Cecilia's plans for her spiritual victory (Cox). The hagiographic epic was a wider trend in the new poetics. It was seen elsewhere in works such as Felice Passero's 'Vita di San Placido', and Lucillo Martinengo's 'Vita di Santa Margherita detta Pelagia' (1590) (id.) "The index to [...] 'La Trionfatrice Cecilia' [...] flags such poetic pleasures as 'a

beautifully described steed' as well as descriptions of dawn and of night adorned with 'most beautiful metaphors'" (id).

Sebastiano Castelletti was a member of the Dominican order. This is one of two works he published, the other a life of the Dominican St. Raymond of Peñafort (1601). We learn from the editor's letter to the reader that the author was of mature age, that he was nephew of the poet and writer of comedies Cristoforo Castelletti, and that he began his life of Cecilia in Spoleto, while on vacation with the editor, finishing the work in due course in his own city of Rome.

CNCE 10018. OCLC shows copies outside Italy at Folger, Illinois, Yale; Manchester, Oxford, BL.

Virginia Cox, 'The prodigious muse, women's writing in Counter-Reformation Italy' (Baltimore 2011), 40, 142, and n. 94.

[ref: 2981 ] **£950**

### PROFILE- AND FUND-RAISING PUBLICATION

**3. Gijón y León, Tomás de:** [Mariana de Jesùs de Paredes, O.F.S.] Compendio historico de la prodigiosa vida, virtudes y milagros de la venerable sierva de Dios Mariana de Jesus, Flores, y Paredes, conocida con el justo renombre de La Azucena de Quito. Escrito por Don Thomas de Gijon y Leon, Doctor Theologo en la Universidad del Angelico Doctor Santo Thomàs, y en Sagrados Canones en la del Señor S. Gregorio, Examinador Sinodal del Obispado de Quito, Racionero de su Santa Iglesia Cathedral, y Procurador Deputado à las Curias Regia, y Pontificia para la Beatificacion, y Canonizacion de la referida Sierva de Dios. Y le dedica al Ex.mo Sr. D. Sebastian de Eslaba, Cavallero del Orden de Santiago, &c. En Madrid. En la Imprenta del Mercurio, por Joseph de Orga, Impressor. 1754.

First edition. 4to., pp. [60] 217 (i.e. 181) [3] (pagination changing from 136 to 173 between sigs. R4v and S1r, as described in CCPB). First leaf with blank recto, verso an advertisement (as described below) with woodcut decorative border. Woodcut decorative initial. Some light soiling, and splitting to text block, a nick to margin of first leaf and some abrasion in margin of second, a good copy, in contemporary stiffened vellum, title to spine, ties removed (binding loosening, slightly crumpled and darkened with peeling at bottom of spine, but good).

Interesting account of the life and miracles of Mariana de Jesùs de Paredes (1618-1645), of Quito, present-day Ecuador. Mariana became in 1950 the first native-born saint of Ecuador. The work is understood to be based on an earlier biography, by Jacinto Morán de Butron. The present publication however shortly predates the beginnings of Mariana's examination for sainthood (1757); the author, a professor and ecclesiastical official of Quito, had come over to Madrid to support this cause. He includes (p. [2] of prelims.) an advertisement, noting that the book was given for free



("se dà de valde") to "every decent and pious person who wishes to get to know the Venerable Virgin by its means". It states he lives in Calle de Hortoleza [Madrid], and had paid for the book. Anyone wishing to pay a subvention for his costs, or for the fees relating to Mariana's beatification, was to give it to Nicolàs de la Torre, of the (Jesuit) Colegio Imperial of Madrid. This person was another Latin American official, named as Procurator of the Province of Quito (the same Nicolàs adds a four-page 'Censura' to the prelims.)

Mariana had an interesting life. She did not inhabit a monastery in Quito but became a hermit, living at the house of her sister. In due course she became a Secular Franciscan. She experienced ecstasies and visions. She ate sparingly, abstaining from meat; in the last seven years of her life she only had Communion Bread (cf. 59-61). She died in a period of earthquakes and plagues in Quito. She asked that God take her life in order for them to stop (cf. 136, 173-4 i.e. sigs. T4v, S1r-v). Miracles occurred via her intercession after her death. Supplicants kept images of her, and, as we also learn, scraps from the bristled sheets that she used to sleep in. Recipients of miracles included members of the indigenous population of South America; among them, (204-205) a noble descendant of the Incas, Maria Duchizela (Duchicela), who coming to Quito in pursuit of her seigneurial rights, found herself repenting of her licentious life. The author himself (212-5) was saved twice by the saint on a treacherous journey on horseback near Quito, around a month before his departure to Spain, while making preparations for his journey over.

The book includes references to Japan (42, 76, 79, 192), which is used figuratively as a place where terrible danger befalls Christians.

CCPB000118291-9. Aguilar Piñal IV 1338. OCLC shows copies at UCB, UCSD, Yale, Georgetown, Indiana, Tulane, JCB, Michigan, SMU, Penn; BL, Chile BN, BM Lyon.

[ref: 2969 ] **£950**

#### BOUND WITH MANUSCRIPT

**4.** [Harel, Maximilien-Marie:] [Louise, Madame, de France] Histoire de l'émigration des religieuses supprimées dans les Pays-Bas, & conduites en France par M. l'Abbé de Saint-Sulpice, envoyé de Madame Louise de France & du Prince-Evêque de Gand, pour la translation des Reliques de Sainte Colette à Poligny en Franche-Comté. [Bound with:] [MS] Relation de la suppression des religieuses Carmelites de Bruxelles et de leur translation dans le monastère de Saint-Denis en France. A Bruxelles, et se trouve à Paris, chez Guillot, Libraire de Monsieur, Frère du Roi, rue Saint-Jacques, vis-à-vis de celle des Mathurins; et à Verdun, chez Guillot, père & fils. 1784 [1787].

2 works (respectively printed and manuscript) in 1 vol., 12mo., pp. [4] 153 [1] + [4] pp. booksellers' ads. + 4 engraved plates; [2] 120. The printed work bound with half-title. The manuscript written on blue paper, and preceded by fols. [2], followed by fols.

[23], blanks, of the same stock. Light or medium foxing and browning, a touch of worming at very beginning, very good, bound in contemporary marbled calf, gilt decorations to spine, covers triple-ruled in gilt, edges speckled blue, blue marbled pastedowns and endpapers (binding slightly rubbed and worn but good). Early armorial bookplate, inscription to half-title "Rue Mous."

Two works detailing the evacuation of female religious communities from the Low Countries to France after the 1783 suppression by the Emperor Joseph II. Both books describe the agency of Madame Louise de France (1737-1787), the daughter of Louis XV who became a Carmelite nun and prioress at the convent of Saint-Denis, and an important figure in dealing with this emergency.

The first concerns a mission organized by Louise to transfer the Poor Clare community of Ghent, and with them, relics of their founder St. Colette, to the same order's convent of Poligny in Franche-Comté. Illustrations to this book show the princess begging the king to let the community have asylum; the departure of the nuns from Ghent; their arrival first at Saint-Denis; and subsequently at Poligny. A narrative, and documents relating to the journey, are followed by a life of Colette, hymns celebrating the transfer (including ones by the communities of Poligny and Saint-Denis), and two sermons, one given at the Capuchin nuns' church of Paris at the arrival of a Colettine community from Ypres, the other given in Poligny with the arrival of St. Colette's relics.

The other work, a closely-written manuscript, concerns the transfer of the female Carmelite community of Brussels to Saint-Denis. This was effected by Louise, who is given on the title-page, her religious name Thérèse de Saint-Augustin. The manuscript account, it is noted, was sent by the Carmelite community of Compiègne, who had received it from Saint-Denis. The volume's owner had copied it word-for-word. We have not found another record of this text, in print or manuscript.

The author of the first work, Maximilien-Marie Harel (1749-1823), was a priest and writer most famous as the biographer of Voltaire. A bookseller's catalogue, printed at the end of our book, indeed lists this work. Other works by Harel, in the same catalogue, are his translation of an Italian life of the monk and later saint Benoît Joseph Labre (1748-1783), and another title, 'La Vraie Philosophie'.

With an armorial bookplate, possibly of the Doige family of the Mons-Hainaut region (with thanks to Jean-Luc Deuffic).

Printed work: Conlon 84:1216. OCLC shows one copy of it outside continental Europe (at Cambridge).

[ref: 2979 ] **£1500**

## FEMALE RELIGIOUS WRITINGS

**5. Hebrera y Esmir, José Antonio de (O.F.M.):** Ejercicio de virtudes en la vida exemplar de la V. Madre Sor Manuela Olcinellas, Ministra del Convento de las Religiosas del

Angel Custodio de la Villa de Exea de los Cavalleros, de la Venerable Orden Tercera de Nuestro Padre San Francisco, en la Santa Provincia de Aragon. Escrita por R.P. Fr. Joseph Antonio de Hebrera, Predicador General, Chronista del Reyno de Aragon, y de su Provincia, de la Regular Observancia de Nuestro Padre San Francisco.] Se dedica a la ilustre señora mi señora Doña Maria Bernarda Virto de Vera, Leonardo y Albion, Señora de Campies, &c. En Zaragoza: por Pasqual Bueno, Impressor del Reyno de Aragon 1695.

4to., pp. [44] 207 [1] (this is the correct pagination to this copy, which has the sigs. 2B3 and 2B4 that are missing in the record on CCPB). Woodcut border to title-page, woodcut initials, further woodcut decoration. Light to medium browning, bound in contemporary or early vellum, MS titling to spine, fore-edge cover extensions, ties removed. Endpapers probably from a 16th-cent. Spanish lawbook. Inscription, "Del Conv.to de N.a S.a de Altavas de Zaragoza" (see below).

Only edition of this rare life of the otherwise-forgotten Manuela Olcinellas (d. 1689), abbess of the Franciscan convent of Ejea de los Caballeros near Zaragoza. The nun produced writings, which the author had access to and quotes from extensively. He writes about her encounters with devils from an early age, and also recounts medical miracles associated with her, both (187-192) while she was alive, and (192-197) from her intercession after her death. Making a useful record for sainthood, the author gives full names and places of habitation of the receivers of the miracles (who are male, female, religious and secular).

Fourteen publications are known by Hebrera (d. 1719), preacher, historian and Franciscan of Zaragoza. This copy of this work went to another female Franciscan monastery of the Zaragoza area, that of Nuestra Señora de Altabás.

CCPB000050451-3 (two copies, in Zaragoza; OCLC adds one at Biblioteca Nacional). Palau 112681 (citing from a bookseller's catalogue an edition of 1693, probably a ghost).

[ref: 2942 ] **£850**

## THE FOUR SAINTS OF CARTAGENA

**6. Herraiz, Antonio, O.F.M.:** Los quatro misticos rios del paraíso de la iglesia, quatro hermanos santos, Leandro, Fulgencio, Isidoro, y Florentina, honra de Cartagena, gloria de España, y esmalte de la Fè Catholica. Breve compendio de sus vidas, y virtudes, coronado con una devota novena, para incentivo de la devocion Christiana. Por el R. P. Fr. Antonio Herraiz, Predicador Conventual del Convento de N.P.S. Francisco de la Villa de Ibiesta, de la Santa Provincia de Cartagena. Quien lo dedica al Exc.mo S.r Don Carlos Reggio, y Gravina, Theniente General de la Real Armada. En Valencia; por Benito Monfort, Theniente de 1764.

First edition. 4to., pp. [28] 192 + (facing p. 1) fold-out engraving of the four saints with panorama of Cartagena, and (facing p. 59) woodcut and letterpress family tree. A very good copy bound in contemporary vellum boards, title inked to spine, edges mottled blue (loss of vellum along bottom of upper cover). Stamp to f.f.e.p. of Real Convento de Religiosas Ursulinas, Molina de Aragon; front pastedown with MS shelfmark label.

Scholarly work on the history of the city of Cartagena, it contains the lives of four early saints - three brothers and a sister, including the bishop and encyclopedist Isidore of Seville, and his sister the abbess Florentina (d.612) - and an illustrated genealogy of their family. It has some guide-book elements: there is (10-11) a description of the 'House of the Four Saints', erected by the bishop Sancho Dávila Toledo (1546-1625) in the episcopal palace, and the iconography of its chapel; and (12-13) of the miracle-giving statue of the Virgin Mary the Virgen del Rosell, and its placement in a chapel of the cathedral, again alongside images of the Four Saints. At end is (165-175) a novena to the Saints, and (176-184) hymns to these.

A life of Florentina (80-98) describes in particular her rule of the female monastery of St. Benedict in Écija, southern Spain. A brutal story is given (98) of how later, when the Arabs came to take the city ([711]), the nuns implored their saint for help in avoiding rape. This led them to cut up their own faces; thus bloodied they met their attackers, who killed them immediately. A later reader left a place-holder at this page.

A fold-out engraving of the sibling saints has at bottom a panoramic view, taken from the sea, of Cartagena, an important naval city. Details include fortifications and ships, and the print carries a dedication to the people of the Spanish royal fleet. Appropriately, the book's dedicatee is Carlos Reggio y Gravina (1717-1773), Teniente General of the Armada.

CCPB000062531-0. Palau 113943. Aguilar Piñal IV 3043. OCLC shows copies outside Spain at British Library and Chicago.

[ref: 2954 ] **£1000**

## FEMALE RELIGIOUS WRITING

**7. Llansol, Joaquin (O.F.M.):** Sermon funebre en las solemnes exequias de la venerable Sor Maria de Santa Clara, religiosa clarisa del Convento de N. Señora de los Angeles del lugar de Ruzafa, extra-muros de Valencia. Predicado del dicho convento dia 21 de Febrero de 1805. Por el R.P. Ft. Joaquin Llansol, lector jubilado, ex-definidor de la santa recoleccion de la provincia observante de S. Francisco, y examinador synodal del Arzobispado de Valencia. Sale á luz a expensas de una persona afecta a la venerable. En Valencia: y oficina de D. Benito Monfort 1805.

8vo., pp. 162 + engraved frontispiece by V. Capilla after V. Lopez. Some foxing and light browning, a very good copy in contemporary marbled sheep, gilt decoration to



spine, edges mottled brown, blue marbled pastedowns and endpapers (binding somewhat scuffed and worn, but good).

Commemorative sermon for a Clarist nun of the convent of Our Lady of the Angels of Ruzafa, Valencia, one Sor Maria de Santa Clara. She was born Francisca Ferrer, apparently in 1737 (cf. p. 9). According to the frontispiece she died in 1784. The same frontispiece however puts her age at death at 55, so these precise details are left unclear. Llansol (d. 1807), our book's author, was her spiritual director (confessor) for the last five years of her life. In the foreword he discusses her practice of writing. Throughout her life as a religious she gave pages of writing to her confessors (who are listed in a footnote). The documents were difficult to read, and the directors would have the pages copied and would pass the documents on to the next director. The author had thus a set of her papers at his disposal. These, he uses for the present sermon, quoting from them (citing page numbers), and discussing their meaning.

CCPB000175382-7. Pastor Fuster II 307. Palau lists only a different sermon from this author. OCLC locates no copies outside Spain.

[ref: 2958 ] **£500**

#### FOUNDER OF ORDER OF FEMALE TEACHERS (AND NIECE OF MONTAIGNE)

**8. Massiques, Felix:** Historia de la Orden de Nuestra Señora de las religiosas de la Compañia de Maria, llamadas vulgarmente de la Enseñanza; vida, virtudes, y milagros de su santa fundadora, la venerable Madre Juana de Lestonac, antes Marquesa de Monferrand, &c. Que a instancias de la R. Madre Maria Cecilia de Rocabertí escribió en Español un devoto de la misma orden; y saca a luz el Señor Felix Massiques, Receptor Iubilado del Santo Oficio del Principado de Cathaluña, &c. y dedica a la Reyna de los Angeles, titular muy especial de dicha orden. Barcelona: En la imprenta de Maria Marti viuda, delante la Plaça de San Iayme 1730.

4to., pp. [20] 616 [8]. With final blank. Recto to first leaf an engraved frontispiece. A very good copy in contemporary limp vellum, title inked to spine (binding loosening from text block at lower joint). Early letterpress bookplate to verso of title-page: "Es de la biblioteca del Exc.mo Señor Conde de Fuentes".

First edition of this Spanish-language life of Jeanne de Lestonnac (1556-1640), founder of the Sisters of the Company of Mary, Our Lady, and the early history of her order - of female teachers, dedicated to the education of girls. Jeanne was beatified in 1900 and canonised in 1949.

She was maternal niece of the philosopher Michel de Montaigne (1533-1592). She was (c. 1) brought up a Calvinist by her mother and an aunt, although her father was a Catholic. She then (c. 2) converted to Catholicism. There was a family struggle, where she was exhorted to go against her mother's religion by her brother, her father, and (pp. 16, 18) her uncle. Her uncle and father (p. 10) had arranged for her to receive Catholic

schooling. She was inspired by the example of Teresa of Avila to become a Carmelite (c. 3), but was pushed instead to marriage (c. 4). Her uncle and father thought that she would be more protected against heresy in a marriage than in a cloister (p. 48). She was married to the Marquis de Monferrand, it appears happily, and she paid great attention to her children's upbringing and education (pp. 29-30). Widowed at forty, she assumed the roles of 'materfamilias' (p. 36). She gave special attention at this time to her daughters' upbringing (35-36). She resolved to take orders, as a Cistercian in Toulouse (cc. 7,8) although she soon had to leave the convent due to illness.

In the next stage of her life, she was to get to know two Jesuits, Fathers Jean de Borde, and François Raymond. In a moment of divine inspiration during the Mass (p. 69), the two men learnt that a great way to counter heresy would be founding, under the auspices of the Virgin Mary, an order of women, given to the Christian and political education of girls, in the way that the Society of Jesus applied itself to the education and teaching of boys in schools and seminaries. The priests were told that Jeanne would be the instrument and so (p. 72) they arranged introductions through Jeanne's brother, who was a fellow-Jesuit at the college in Bordeaux. They persuaded him of the great damage that Huguenot schoolmistresses did to Catholic girls. On reflection, Jeanne resolved to undertake the ambitious task, communicating with and employing first (pp. 77-78) some like-minded spiritual women whom she knew. Much of the remainder of the book is given to her extraordinary organization-building task, while a final part is devoted to her virtues and miracles.

CCPB000060847-5. Palau 157529. OCLC shows copies outside Spain in Montpellier, Leipzig, Berlin, Lyon and Mexico.

[ref: 2960 ] **£1500**

## EMBLEM BOOK

**9. *Matre Dei, Sebastianus à, O.C.D.* (i.e. Szulc, Stanisław, O.C.D.):** [Thomas, Jan, van Yperen; Loemans, Arnold]: Firmamentum symbolicum, in quo Deiparae elogia, quibus, velut firmamentum stellis, est exornata, symbolicè depinguntur. Opus coalescens ex solis idque novis conceptibus allegoricis ad usum concionatorum, & Deiparam colentium, compositum a R.P.F. Sebastiano a Matre Dei, Carmelita Discalceato Polono. Lublini, sumptibus Georgii Forsteri S.R.M. bibliopolae 1652.

4to., pp. [16] 265 [5], including blank sixth leaf, but lacking final blank. With 50 emblems in text, some signed by A. Loemans, engraver, after Joan. Thomas (see below). Woodcut tail-pieces. Light browning, occasional brown spotting, very good, bound in contemporary brown sheep, spine and sides gilt, edges mottled red (rubbed, slightly worn, slight worming, and splitting to top of joints, but binding good).

First edition of this Polish emblem book examining attributes of the Virgin Mary, it contains fifty illustrations each with explanation and discussion, and the work -

according to the title-page - is intended to be useful for preaching, and more widely for the Blessed Virgin's followers. A prefatory letter is addressed to Tomasz Ujejski (1612-1689), the administrator who was later Roman Catholic bishop of Kiev. Each chapter is referred to as a "star" (stella).

"Not directly connected with religious themes are pictures from the very interesting emblem books of Sebastian a Matre Dei (who according to J.A. Załuski, was supposed to bear the name of Stanisław Szulc) [...] Sebastian a Matre Dei praised the glory of the Virgin Mary in 50 "stars" in the pictures, however, her image was not present. The themes of all the pictures concerned the veristicly presented animated and inanimate world with the frequently repeating motives of birds, sun or man occupied with many jobs" (Buchwald-Pelcowa).

The illustrations were designed and engraved in the Low Countries. The signed engraver has been identified (cf. OCLC) as Arnold Loemans of Antwerp (fl. 1632-1656), and the artist, Jan Thomas van Yperen (1617-1673), also an inhabitant of Antwerp. Thomas had probably been a worker in Rubens' studio (cf. Grove) and later moved to Vienna.

Paulina Buchwald-Pelcowa, 'Emblematy w drukach Polskich', (Wrocław (etc.), 1981), p. 64 and bibliography #248. Cicognara 1919. Praz 495. OCLC shows copies in UK and North America in Cambridge, BL, Glasgow, Oxford; Toronto, St. Bonaventure, CUA, Illinois, Getty, Quebec, Columbia.

[ref: 2976 ] **£2850**

### FAKE THERESA IN VERSE - FAKE PLANTIN

**10.** Montero de Espinosa, Román [Teresa of Avila, St.] [Ulloa, Luis de]: Siete meditaciones sobre la oracion del Padre Nuestro, escritas por la Serafica Madre S. Teresa de Iesus, y glossadas en verso por don Roman Montero de Espinosa. A devocion de Agustin Navarro Burena, Varon del Sacro Imperio, Cavallero del Abito de Santiago, del Consejo de su Magestad, su Regente en el Supremo de Aragon, y Secretario de Estado, y Guerra en los Países baxos. En Amberes [i.e. Spain] en la Imprenta Plantiniana de Baltasar Moreto 1656.

8vo., fols. [8], 50 [1]. An excellent copy in contemporary or early vellum boards, red and brown mottled edges, one original string clasp still intact (binding darkened but good).

Excellent copy of this rare fake Plantin printing from Spain - this is the pirated second edition of a Spanish verse translation of the meditations on the Lord's Prayer that were falsely ascribed to Saint Theresa of Avila (1512-1582). The printing follows a genuine Plantin publication - also rare - of 1654 [1655]. Román Montero de Espinosa (1615-c. 1664) was a comedy-writer and poet, a soldier in the Low Countries, a military writer, and a panegyrist of Queen Christina of Sweden. His comedies had royal audiences in

Spain, and he was a member of the Academia del Buen Retiro of Philip IV. He dedicates the present work to Agustín Navarro Burena, the Secretary of State and War in the Spanish Netherlands.

From fol. 34 there is a version in Spanish verse, by the Golden Age poet, playwright and politician Luis de Ulloa y Pereira (1584-1674), of the Seven Penitential Psalms. Ulloa was a family friend of Montero, and was to sponsor him (successfully) to join the important chivalric order, the Orden de Alcántara.

CCPB000137255-6. Palau 178583. OCLC shows copies outside European continent in BL and Chile BN (the 1654 edition being located under same criteria at BL and Oxford). Jean-Félix Peeters-Fontainas, 'Noticia bibliografica' in 'Siete meditaciones' [etc.] (Ciez 1970); Frédéric Serralta, 'Román Montero de Espinosa, soldat et écrivain du XVIIe siècle (notes bio-bibliographiques)', *Cahiers du monde hispanique et luso-brésilien* 17/1 (1971), 87-109.

[ref: 2955 ] **£1500**

## RULES FOR HOSPITAL VISITORS

**11. Montllor, Ignacio Javier, S.J.:** Reglas y reflexiones cristianas, dirigidas a las hermanas hospitaleras, que en el año 1757 se congregaron en el Hospital General de la Ciudad de Valencia, baxo la proteccion del Sagrado Corazon de Jesus. Y dispuestas por el P. Ignacio Xavier, de la Compañia de Jesus. En Valencia por Joseph Estevan Dolz, Impr. del S. Oficio. [1757].

16mo., pp. XVI, 134. Some light browning, a very good copy bound in contemporary stiffened vellum.

Rules and spiritual guidance for a female congregation given to voluntary Saturday visits to the General Hospital of Valencia, "with the holy intention of helping, consoling, and serving food to the infirm, notwithstanding many other exercises of charity, even those most repugnant to nature" (pp. V-VI).

A chapter at pages 67-75 contains discussion of the Virgin Mary, St. Catherine of Siena, and the early fifteenth-century charity worker, wife and mother, St. Frances of Rome.

CCPB000985574-2, 000984785-5 (both showing examples in Valencia only). Aguilar Piñal V 5584. Not in Backer-Sommervogel, but see entry on this author. This title not in Palau. Not in OCLC.

[ref: 2959 ] **£550**

## COMMEMORATIVE SERMON

**12. Ortí y Figuerola, Francisco:** Sermon funebre, en las exequias de la v.e s.ra Doña Gertrudis Anglesola, religiosa Cisterciense, y dos vezes abadesa en el Real Monasterio de nuestra Señora de Gratia Dei de la Ciudad de Valencia. Celebradas en el dia 3. de

Marzo del año 1728. A expensas del Reverendo Clero, è Ilustre Parroquia de San Martin Obispo en su mismo Templo. Dixole el Dr. Dn. Francisco Orti y Figuerola, Calificador del Santo Oficio, Rector de la Universidad de Vlencia, y Canonigo de su Santa Iglesia Metropolitana. Dedicarle el mismo clero, y parroquia a su glorioso patrono San Martin Obispo. En Valencia: En la Imprenta de Josef Garcia 1728.

8vo., pp. [8] 43 [1] + engraved portrait signed Diego Castells at end of prelims. Decorative border to title-page. Woodcut initials, typographical decoration. Light foxing, original plain wrappers (browned, slightly torn).

Rare illustrated commemorative sermon for Gertrudis Anglesola, celebrated female religious and abbess of the Cistercian convent of the Saïdia in Valencia, who died, "3 March 1727 at the age of 89 years 8 months and 12 days" (portrait text). The author, an official of the Inquisition, rector of the university and canon in the cathedral, writes of Gertrudis's monastic profession, her prayers and devotions, her humility, and charity; present also are descriptions of terrifying visions and exercises of mortification endured by this mystic.

Anglesola wrote her own spiritual autobiography, which, although never published, formed the basis of a biography published in Valencia, 1743.

CCPB000174890-4. Palau 205398. Martí Grajales 175. OCLC shows no copies outside Spain.

[ref: 2952 ] **£450**

### FEMALE CONVENT - ANTISEMITIC TEXT

**13. Ortí y Figuerola, Jacinto, S.J.:** Historia del hallazgo de la imagen de San Cristoval, sus milagros; y fundacion del Real Convento de Religiosas Canongesas Agustinas en la Ciudad de Valencia. Escribióla el M.R.P. Jacinto Orti, de la Compañia de Jesus, y Calificador del Santo Oficio. Sacala a luz el mismo Real Convento, y la dedica a su santo patron el invicto martir San Cristoval. Pónese al fin un compendio de la vida y martirio de este glorioso santo. Con licencia: En Valencia por Joseph Estévan, plaza de San Agustin. 1801.

4to., pp. [56] 224. A very good copy in contemporary vellum boards, marbled pastedowns and endpapers, title inked to spine, all edges blue. Contemporary shelfmark label (with MS) to front pastedown.

Second edition, possibly censored, of this history of the female Augustinian convent of San Cristobal (St. Christopher) in Valencia. The first edition was in 1740. The book contains antisemitic material. It also has accounts of the female religious and female governance of the convent of San Cristobal.

The history begins with the story of the destruction of a Valencian synagogue in 1391. An image (a statue) of St. Christopher had appeared miraculously from the ground there and the congregation of the synagogue were ordered by supernatural voices to



convert. Following their refusal, a procession led by two boys came to the synagogue and carried out murders and forced conversions. The synagogue was changed to a Christian shrine; it became in turn the church of the Augustinian convent of St. Christopher, which was established in 1409. Prelims. to the book include a 16-page poem, in celebration of the appearance of the image of St. Christopher and concerning the subsequent fate of these Valencian Jews.

The book's discussion of the religious life of the convent includes (111-137) an account of the 17th-cent. prioress Francisca Zaydia, and also a memorial to the founder of a sister house, one Dorotea Torrella.

CCPB001064824-0. Palau 205404: "La Inquisición mandó suprimir, por decreto de 1790-1791, algunas afirmaciones de este texto". CCPB and OCLC locate no copies of present edition outside Valencia and OCLC shows only one copy of any edition outside Spain (1740 edition at Loyola).

[ref: 2956 ] **£650**

## SELLING HEROIC POEMS ON RELIGIOUS WOMEN

**14. Salas Barbadillo, Alonso Geronimo: [Pallas, Martin:]** Los triunfos de la Beata Soror Juana de la Cruz, en verso heroyco. A Doña Policena Palavezino Fiesco. [Bound with:] Pratica de merecer, y aumentar el tesoro inestimable de la gracia, con las obras que haze el Christiano justo. Con Privilegio. En Madrid, por la viuda de Cosme Delgado [Con licencia, en Murcia, por Juan Fernandez, en la Carreteria. 1621 [1642].

2 works in 1 vol., 8vo., fols. [8] 80; 32. Woodcut vignettes to title-pages. Light or medium browning to first work, bound in early vellum, back pastedown and endpaper from a page of accounts, with dates from 1685 and references to one Juan Cassavas (front pastedown and endpaper plain and with early MS shelfmark).

Interesting copy of this rare life in heroic verse of the Franciscan abbess and licensed preacher Juana de la Cruz Vázquez y Gutiérrez (1485-1534), possibly containing evidence of how it was marketed.

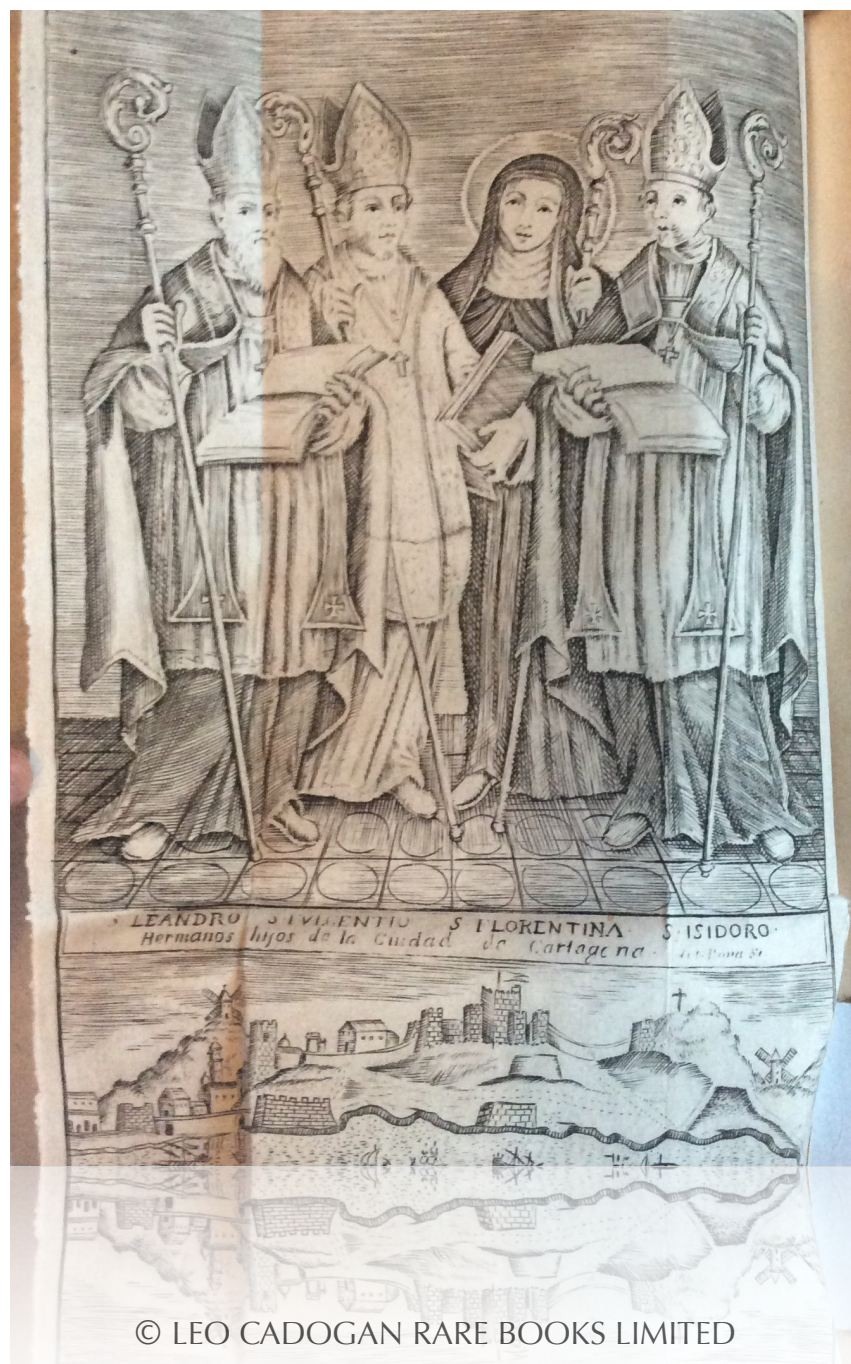
The work itself begins with a clear echo of the 'Aeneid': "I sing of the triumphs of the most valiant virgin, always at war and never defeated, martyr of love, in whose flight is found glory foretold and anticipated". Fol. 77 verso contains a woodcut of St. Francis of Assisi receiving stigmata, which is followed by a separate 'Silva' on this saint, running over five pages. Alonso Salas Barbadillo (1581-1635) was an important novelist, playwright and poet. The 'Oxford Companion to Spanish Literature' notes, "a complete edition of the works of this engaging satirist is still awaited, to restore him to the high reputation he justly enjoyed during his lifetime". His friends included Miguel de Cervantes.

A search in CCPB of the publisher of the second title here (a later work of theology which we have not otherwise located) shows nine publications, all religious, of which

four concern the examples of religious women. These last may then have been a signature line of the stock of Juan Fernandez. It would be plausible that Fernandez, or his widow, were selling or acquiring copies of Salas Barbadillo's poem as another title in this area.

Neither work in CCPB. First work: IB 59245, Palau 286240; OCLC shows copies at BNE and BNF. Second work: not in Palau or indeed in OCLC.

[ref: 2972 ] **£2450**



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