

RICHARD C. RAMER



SPECIAL LIST 315
PORTENTS,
PROPHECIES &
THE SUPERNATURAL

RICHARD C. RAMER

Old and Rare Books

225 EAST 70TH STREET · SUITE 12F · NEW YORK, N.Y. 10021-5217

EMAIL rcramer@livroraro.com · WEBSITE www.livroraro.com

TELEPHONES (212) 737 0222 and 737 0223

FAX (212) 288 4169

OCTOBER 29, 2018

SPECIAL LIST 315 *PORTENTS,* *PROPHECIES &* *THE SUPERNATURAL*

Items marked with an asterisk (*)
will be shipped from Lisbon.

SATISFACTION GUARANTEED:

All items are understood to be on approval,
and may be returned within a reasonable time
for any reason whatsoever.

VISITORS BY APPOINTMENT



Special List 315

PORTENTS, PROPHECIES & THE SUPERNATURAL

*Rare Collection of 39 Portuguese Almanacs, Published 1836-1871:
A Fascinating Study in Nineteenth-Century Branding,
With a Blend of Astrology and Astronomy*

1. [ALMANACS]. *Set of 39 Portuguese almanacs, published at Porto or Coimbra from 1836 to 1871, for the years 1837-1872; details below.* 39 works in 1 volume. Coimbra and Porto: Various printers, 1836-1871. 8° (18.5 x 12.5 cm.; the smallest item bound in is 15 x 9.5 cm.), nineteenth-century quarter red sheep over marbled boards (corners, joints worn), smooth spine with gilt bands, "Repertorios," and dates. Most have a woodcut on the title page, usually an old man or an astronomer, occasionally a wood-engraved scene. Some woodcuts in text, e.g., phases of the moon. Some browning at edges of larger pieces, scattered small inkstains. In good condition. On some volumes, an early hand has written the year in ink manuscript. 39 works in 1 volume. \$1,950.00

This series of 39 almanacs includes two almanacs (not duplicates, but different almanacs) for the years 1840, 1847, 1853, and 1860, and no less than three for 1841. There are no almanacs for 1839, 1846, or 1867. More and more almanacs came on the scene, each claiming to be the only true successor of the earliest one (Borda d'Agua). The title-page illustrations were used to distinguish the various authors for example, by giving the figure on the title page a particular type of hat and making him face left or right. The prologues to the reader became more and more aggressive in their claims to be the original rather than an imitation.

The contents of the almanacs are a cross between astronomy and astrology: many include small symbols of the zodiac in the calendar, and the overview of the year (*juizo do anno*) usually begins by stating what planet is dominant when the year begins, and what effect that will have on the weather. Some of the almanacs include bonus material such as a poem on teaching one's maid to serve tea, or recipes for killing moths and porcelain glue.

One of the thirty-nine (n.º 7) is clearly a satire of serious almanacs.

Of these almanacs, we have found only two in OCLC (n.ºs. 30, 34), and four in Porbase (n.ºs. 2, 20, 25, 38). Porbase also lists runs with unspecified numbers for n.ºs. 1, 5, 11, 12, 14, 15, and 17.

A list of the items in the volume is available on request.

LUNARIO
PROGNOSTICO E DIARIO

Que contém as prognosticações dos tempos por extensão, e as horas particulares de semear, com as fazendas da Lua, e mais Planetas, calculadas para o Meridiano do Porto, e para todo o Reino neste anno de

1848 (BISSEXTO.)

Obra utilissima, segundo as regras Astronomicas, aos Lavradores, Pescadores, Pomareiros, Hortelões, Jardineiros e Caçadores.

Composto em Coimbra por
Antonio Pereira

UNICO E LEGITIMO SUCCESSOR DO

BORDA D'AGUA.



PORTO; na Typographia Commercial.
Rua de Belmonite n. 57.

Item 1

More on the Miracle of Ourique

2. ALMEIDA, P. Rodrigo Antonio d'. *Conselhos amigaveis. Tentativa de conciliação e paz pelo* Lisbon: Imprensa Nacional, 1850. Large 8°, early plain brown wrappers (fragile, upper detached but present). Uncut and partially unopened. Some soiling in upper margin of title page. In good condition. Short title in old ink manuscript on front wrapper, with number "300" and pink-bordered paper tag with perforated edge and manuscript shelfmark "3793". 32 pp. \$150.00

FIRST and ONLY EDITION. Almeida attempts to pacify both sides in the pamphlet war that was set off by volume I of Alexandre Herculano's *Historia de Portugal*, 1846, in which he called the Battle of Ourique a "pious fraud." Legend had it that D. Afonso saw an apparition of Christ at Ourique in 1139, and that year is traditionally used as the foundation date for the Portuguese monarchy. The clergy and the press attacked Herculano for lacking patriotism and piety. In *Eu e o clero*, 1850 (addressed to the cardinal-patriarch of Lisbon), Herculano denounced the fanaticism and ignorance of the Portuguese clergy. The controversy this set off continued for some years. Herculano's statements on the Battle of Ourique are today accepted as correct.

P. Rodrigo Antonio d'Almeida (Lisbon, 1805-1856) taught philosophy and Greek at the Congregação da Terceira Ordem da Penitencia de S. Francisco. He published another work in this pamphlet war, the 128-page *Sem exemplo. Primeira e ultima resposta a todos os detractores dos "Conselhos amigaveis" e nomeadamente aos senhores Padres Amado e Recreio*, Lisbon, 1851.

* Innocência VII, 165; on *Eu e o Clero* and the responses to it, II, 243-6 (with this work at I, 245). Palha 2783. NUC: MH. OCLC: 80822327 (Harvard College Library, University of Wisconsin-Madison, British Library). Porbase locates three copies at Biblioteca Nacional de Portugal and two at Biblioteca João Paulo II-Universidade Católica Portuguesa. Copac repeats British Library. KVK (51 databases searched) locates only the copies cited by Porbase and a microfilm (EROMM).

More Debate Over the Miracle of Ourique

3. ALMEIDA, P. Rodrigo Antonio d'. *Sem exemplo. Primeira e ultima resposta a todos os detractores dos Conselhos Amigaveis e nomeadamente aos Srs. Padres Amado e Recreio. Vam juntas no fim algumas ponderações acerca d'outros assumptos, ligados mui de perto com a questão debattida. Pelo auctor dos mesmos Conselhos Amigaveis* Lisbon: Imprensa de Francisco Xavier de Sousa, 1851. Large 8°, original pale yellow printed wrappers (6-cm. tear without loss, edges with small defects). Typographical rule on title page. Light browning. In good condition. 128 pp. \$150.00

FIRST EDITION, second issue? The lower wrapper has an *advertencia* when *Sem Exemplo* first appeared it had many errors; hence the errata on pp. 127-8, to which are added those in the *advertencia*. This is a sequel to the author's *Conselhos amigaveis. Tentativa*

de conciliação e paz, 1850. Both were part of the pamphlet war that was set off by volume I of Alexandre Herculano's *História de Portugal*, 1846, in which he called the Battle of Ourique a "pious fraud." Legend had it that D. Afonso saw an apparition of Christ at Ourique in 1139, and that year is traditionally used as the foundation date for the Portuguese monarchy. The clergy and the press attacked Herculano for lacking patriotism and piety. In *Eu e o clero*, 1850 (addressed to the cardinal-patriarch of Lisbon), Herculano denounced the fanaticism and ignorance of the Portuguese clergy. The controversy this set off continued for some years. Herculano's statements on the Battle of Ourique are today accepted as correct.

P. Rodrigo Antonio d'Almeida (Lisbon, 1805-1856) taught philosophy and Greek at the Congregação da Terceira Ordem da Penitencia de S. Francisco.

* Innocência VII, 165; on *Eu e o Clero* and the responses to it, II, 243-6 (with this work as n° 19). NUC: DLC, MH. OCLC: 81857478 (Harvard College Library, University of Wisconsin-Madison, British Library, with 128 pp.); 752658745 is digitized from the British Library copy. Porbase locates three copies at Biblioteca Nacional de Portugal and two at Biblioteca João Paulo II-Universidade Católica Portuguesa. Copac repeats British Library. KVK (51 databases searched) locates only the copies cited by Porbase.

Rare Sebastianist Work

4. [AZEVEDO, Luiz (or Luís) Marinho de]. *El Principe encubierto, manifestado en quatro discursos politicos, exclamados al Rey Don Phelippe III de Castilla ... Escrivelos Lucindo Lusitano*. Lisbon: Domingos Lopes Rosa, a custa de Lourenço de Queiros, 1642. 4°, modern mottled calf (slightly warped and scuffed), spine with raised bands in five compartments, black lettering-piece in second compartment from head, with short author and title. Tissue repairs on A3-6, without loss; final 3 leaves have light brownstain. In very good condition. Bookplate and shelf tag of the Conde de Sucena. (2), 55 ll.; lacking the final blank. \$1,250.00

FIRST EDITION of this rare Sebastianist work, addressed to King Philip IV of Spain. Marinho de Azevedo (d. 1652), a native of Lisbon, was a staunch supporter of the Bragança family. He also wrote an important work on the loss of Hormuz (*Apologeticos discursos*, Lisbon 1641) and several other works, all in Spanish.

* Innocência V, 304; XVIII, 189: calling for 55 ll., and citing only the copy at the Livraria de Jesus. Fonseca, *Aditamentos* p. 55: without collation. Trindade, *Restauração* 107: "obra muito rara." *Exposição Bibliográfica da Restauração* 1103: calling for (4), 55 ll., apparently in error. Barbosa Machado III, 110. Garcia Perez p. 350. Coimbra, *Reservados* 358. Palha 2999. Azevedo-Samodães 1971. Sucena 697: this copy. NUC: MH, ICN. OCLC: 69082406 (Universiteit Nijmegen); 561023155 (British Library). Porbase locates eight copies at the Biblioteca Nacional de Portugal (six of them lacking one or more leaves), two at the Universidade de Coimbra, and one at the Universidade Católica Portuguesa-Biblioteca João Paulo II. Copac repeats the British Library. KVK (51 databases searched) adds Staatsbibliothek zu Berlin and Kongelige Bibliothek, Denmark.

E L
PRINCIPE
ENCUBIERTO, MANI
FESTADO EN QVA-
 tro discursos politicos,
 exclamados

AL RET DON PHELIPPE IIII.
de Castilla por un vassallo que lo fue suyo hasta las
ocho de la mañana del siempre memorable
dia Sabbado primero de Di-
ciembre del año
de 1640.

ESCRIVELOS LVCINDO
Lusitano.

Com todas as licenças necessarias

EM LISBOA. Na Officina de Domingos Lopes Rosa.
 Aculsa de Lourenço de Queirós liureiro
 do Estado de Bragança. Anno
 M.DC.XXXXII.

*Two Manuscripts with Prophecies of
Bandarra, Xabregas, Vieira, and Others*

5. BANDARRA, Gonçalo Anes. *“Profecias ou Sonhos de Gonsalianos Bandarra” Two manuscripts on paper in ink, probably 19th century, by two distinct hands.* 2 manuscripts. 8°, later orange-and-white patterned wrappers (minor wear and soiling). Written in small, even, very legible hands. In very good condition. (1 blank l., 20 ll., 1 blank l.); (36 ll., 1 blank l., missing 3 or 4 leaves at the beginning).

2 manuscripts. \$600.00

Sorting out these two collections of prophecies would be an interesting project: they are not copied straight from any of the nineteenth-century editions of Bandarra that we have been able to check (Barcelona, 1809; London, 1810; Lisbon, 1823 and 1847), and in the manuscripts some are attributed to other “prophets” than Bandarra. Each prophecy is in the form of a four-line stanza.

Gonçalo Anes de Bandarra (a.k.a. Gonçalves António Bandarra, 1500?-1556?), a shoemaker from Trancoso, gained fame for messianic prophecies based on the Bible that began circulating around 1531. His three major themes were the Quinto Império, the return of the Encoberto (interpreted after 1578 as the return of D. Sebastião), and the destiny of Portugal. Bandarra’s works, which were popular among New Christians, were soon listed in the Index Librorum Prohibitorum. Boxer notes that the prophecies were so cryptically worded that “with a little ingenuity they could be applied to almost anything.” (“A Great Luso-Brazilian Figure: Padre António Vieira, S.J., 1608-1697,” p. 11.)

Although the Inquisition ruled Bandarra not guilty of Judaism, he was prohibited from writing about the Bible and forced to participate in an auto-da-fé procession in 1541, after which he returned to his native Trancoso. His works were edited for publication by D. João de Castro (grandson of the famous viceroy of India) as *Paráfrase e concordância de algumas profecias de Bandarra* in Porto [i.e., Paris?], 1603. Later editions include Nantes, 1644; Barcelona, 1809; London, 1810 and 1815; and Lisbon, 1823 and 1847. Although editions printed in Portugal were rare, Bandarra’s works circulated widely in manuscript. His prophecies “exercised the fancy of the people and even the wits of the educated for some three centuries” (Bell, *Portuguese Literature* p. 340). They had a profound influence on several important Portuguese writers, including P. Antonio Vieira, Almeida Garrett, and Fernando Pessoa.

The volume that begins with the headline “Profecias ou sonhos de Gonsalianos Bandarra” begins with the first prophecy in the *Terceiro corpo* of the *Trovas* (“Em vos que aveis ser quinto”), and corresponds to the text of that section as printed in Barcelona, 1809 ... but only through the twenty-ninth prophecy. We are uncertain where nos. 30-53 come from. The final prophecy in this section is followed by a *certidão* by P. Gabriel João.

The 25 prophecies on ff. 7v-10r are attributed to Antonio de Xabregas.

The 28 prophecies on ff. 10v-13r are attributed to “Um mouro de Granada” [?].

The 40 or so unnumbered prophecies on ff. 13v-17v are headed “Profecias de pretinho de Japão escravo do capitão Baltizar Godinho de Souza em o anno de 1433.”

The two prophecies on f. 18r are headed, “Profecias de Santo Adriano Portugal.”

The three prophecies on f. 18v-19r are headed, “Profecias do P. Antonio Vieira.”

The last few prophecies, on ff. 19r-20r, are headed “Profecias de hum irmitão.”

Based on the numbering of the prophecies, this volume does not appear to be missing any leaves.

The second volume is in a different hand or hands from the first volume, with much of the material is repeated—but there are significant differences. This manuscript is missing

the opening leaves: it starts with the sixteenth prophecy of Bandarra and runs through the fifty-fourth, followed (as in the first manuscript) by P. Gabriel João's *certidão*.

The 25 prophecies on ff. 10r-15r are attributed to Antonio de Xabregas.

The 28 prophecies on ff. 15r-19r are unattributed.

The heading on ff. 19r-23r is "Profecias do pretinho de Japão, escravo, [illeg.] Baltizar [sic] Godinho de Souza em o anno de 1433." These leaves seem to be in prose rather than verse.

The 27 prophecies on ff. 23r-27r are attributed to P. Manoel Afonso, capellao da villa de Trancozo.

A series of 33 prophecies (unattributed) runs from 27r-31v.

Several prophecies of Santo Adriano and P. Antonio Vieira follow on ff. 31v-32v, and then prophecies of the *Irmitão* and several others whose names are difficult to decipher, on ff. 32v-36v.

* On Bandarra, see *Dicionário cronológico de autores portugueses* I, 245; Machado, *Dicionário de literatura portuguesa* pp. 46-47; and Aníbal de Castro in *Biblos*, I, 523-524. On P. Antonio Vieira and the prophecies of Bandarra, see Thomas Cohen, "Judaism and the History of the Church in the Inquisition Trial of António Vieira," in *Antonio Vieira and the Luso-Brazilian Baroque: a special issue of the Luso-Brazilian Review*, 40:1 (2003), pp. 67-78.

Facsimile of Bandarra's Trovas

6. BANDARRA, Gonçalo Annes. *Trovas do Bandarra: Reprodução fac-similada da edição de Nantes (1644). Introdução de Aníbal Pinto de Castro.* Lisbon: INAPA, 1989. Large 8°, original elaborately gilt-stamped wrappers. In fine condition. 25 pp., (6 ll.), 53 [i.e. 63] pp., (4 ll.). ISBN: 972-9019-12-6. \$95.00

First and only edition of this nicely produced facsimile, with the interesting introduction by Aníbal Pinto de Castro. One of 450 copies; an additional 50 "special" copies were bound in leather. The Nantes 1644 edition is important and of great rarity.

Paleographer Weighs in on the Miracle of Ourique

7. [BASTO, João Pedro de Costa]. *Observações diplomaticas sobre o falso documento da aparição de Ourique por um paleographo.* Lisbon: Imprensa Nacional, 1850. Large 8°, unbound. Uncut. Light browning. In fine condition. 16 pp. \$200.00

FIRST and ONLY EDITION of a paleographer's evaluation of the authenticity of a document that supposedly verified the Miracle of Ourique. The final three pages are a transcription of the "Juramento" of D. Afonso I.

In volume I of his *Historia de Portugal*, 1846, Alexandre Herculano called the Battle of Ourique a "pious fraud." Legend had it that D. Afonso saw an apparition of Christ at Ourique in 1139, and that year is traditionally used as the foundation date for the Portuguese monarchy. The clergy and the press attacked Herculano for lacking patriotism

and piety. In *Eu e o clero*, 1850 (addressed to the cardinal-patriarch of Lisbon), Herculano denounced the fanaticism and ignorance of the Portuguese clergy. The controversy this set off continued for some years. Herculano's statements on the Battle of Ourique are today accepted as correct.

João Pedro da Costa Basto (b. Lisbon, 1824) was an official at the Arquivo Nacional da Torre do Tombo and a member of the Academia Real das Sciencias.

#D# Innocência X, 407; XI, 301; on the *Eu e o Clero* controversy, see II, 243-6, with this work at II, 244. Palha 2802. NUC: DLC, MH. OCLC: 78692999 (Harvard College Library, Houghton Library-Harvard University, University of Wisconsin-Madison); 562710410 (British Library); 432717881 (Biblioteca Nacional de España). Porbase locates two copies at Biblioteca Nacional de Portugal and one at Universidade de Coimbra. Copac repeats British Library and adds Liverpool University. KVK (51 databases searched) locates no additional copies.

Miraculous Long-Distance Healing, Approved by the Pope

8. [BATTERSBY, William Joseph]. *Vida e Milagres de sua Alteza Reverendissima Príncipe Alexandre de Hohenlohe, conego do nobre capitulo de Olmutz, Vigario Conselheiro da Sé de Bamberg, e Cavalleiro da Ordem de Malta, contendo huma relação geral dos milagres operados por Deos na Europa, por intercessão das orações de Sua Alteza, e huma carta de Sua Santidade Papa Pio VII, e hum prefacio, dando huma relação das ultimas, e extraordinarias conversões acontecidas na Europa, e America. Traduzida da lingua ingleza para a vulgar, por M.M. de Faro.* Lisbon: Na Impressão de João Nunes Esteves, 1825. 8°, early plain blue rear wrapper (upper wrapper missing). Typographical vignette on title page. Uncut. In very good condition. Old number "4409" in ink in upper blank margin of title page. xi, 28 pp. \$300.00

Second edition in Portuguese (the first appeared the previous year, by the same printer and with the same collation) of one of the earliest accounts of the miracles performed by the charismatic German priest Prince Alexander Leopold Franz Emmerich von Hohenlohe-Waldenburg-Schillingsfürst (1794-1849). The prince was credited with curing hundreds of sick people across Europe, beginning in 1821 with Princess Mathilde von Schwarzenberg, who had been paralyzed for eight years. The prince asked Pope Pius VII whether he should continue to attempt cures; the pope replied that he should not do so in public, so the prince announced to specific sufferers that he would be praying for them at a certain time.

The prince rapidly developed a cult following which spread across the Atlantic in 1824, when he cured Mrs. Ann Mattingly of Washington, D.C., of a tumor. In a recent scholarly study, Nancy L. Schultz argues that the widely publicized Mattingly cure was a polarizing event that led to a rise in anti-Catholicism in the United States. (The Mattingly cure apparently happened too late to be mentioned in the present volume.)

The author of this work gives a short biography of the prince, copies a sample of a form letter the prince sent out when praying for sick people, and describes the cure of Princess Mathilde in 1821. He goes on to comment on many others the prince has cured

Profecias ou sonhos de
 Gonsalvianos Bandarra
 Dixerem Assim
 1.
 Com vos q' a veis ser quin-
 to de pois de morto o segun-
 do minhas profecias se-
 inido nas letras q' aqui vos
 pinto.
 2.
 Ainda o tronco esta por
 aver ja uns vejs he q' quan-
 do o seu Pouco vai de Pe-
 dro a Pedro se torna o
 tronco me ~~to~~
 3.
 Fois trovos de Ferro e
 Plata dignas de qual quer
 tiro he quanto faco he
 heuro q' em vos senhor se
 remata

in Germany, France, England, and Ireland (pp. 10-19). At the end is the prince's letter to the pope and the pope's reply.

The author's introduction condemns the errors of Protestants and lists famous men who converted to Catholicism on their deathbeds (pp. iii-xi). America is mentioned briefly in this section: it is reported that many Protestants there (among them many Lutherans) recently converted to Catholicism.

As best we can tell from OCLC, the work was originally published in Dublin, 1823, by William Battersby. Our title closely corresponds to the title given in OCLC for the second edition, also Dublin, 1823: *The Life and Miracles of His Serene Highness Very Reverend Prince Alex. de Hohenlohe, canon of the noble chapter of Olmutz, vicariat, counsellor of the See of Bamberg, and Knight of Malta: giving a general account of the most conspicuous miracles wrought by God in Europe, through the prayers of His Very Reverend and Serene Highness; containing also a confutation of the calumniators of the Prince. A letter from His Holiness, Pope Pius VII to the Prince on the said miracles, with suitable reflections; and a preface, giving an account of some late extraordinary conversions in Europe and America. The whole collected from unquestionable authorities.*

* This edition not in Gonçalves Rodrigues, *A tradução em Portugal*; see 3905 for the 1824 edition (listed without collation). Not located in Innocêncio. See Nancy L. Schultz, *Mrs. Mattingly's Miracle* (2011). OCLC: Not located in OCLC; see 39083939 for the Dublin, 1823 edition (University of Texas at Austin and National Library of Ireland); for the second edition, Dublin, 1823, see 81204151 (Boston College, University of Illinois) and 236083451 (Harvard University). Porbase locates this edition at the Biblioteca Nacional de Portugal, and an 1824 edition by the same printer, with the same collation, at the Biblioteca Nacional de Portugal. Not located in Copac. KVK (51 databases searched) locates only the copies cited by Porbase.

Gambling, Slavery, the Lot of Women, Sebastianists and the Peninsular War

9. BIANCARDI, Theodoro José. *Cartas americanas, publicadas por*
Lisbon: Na Impressão de Alcobia, 1820. 8°, disbound with traces of early wrappers. Small typographical vignette on title page. Slightly soiled. In very good condition. Contemporary initials inscribed on title page in ink. (2 ll.), 191 pp. \$500.00

Second edition of this epistolary novel, a page-for-page reprint of the first edition, which appeared in Lisbon, 1809. It was modeled on Montesquieu's *Lettres persanes*, and set in the form of an exchange of letters between two Brazilian lovers. Separated by their parents, one remains in Brazil, the other travels in Portugal. The work includes long discussions on a wide range of subjects: whether the arts and sciences are harmful to morals, Lisbon and Court manners, wealth, the virtues of women in Lisbon vs. the provinces, the oppression of people subject to governors, slavery, gambling, the evils of the Lisbon theater, the poverty of the country outside Lisbon, the unhappy lot of women, and a comparison of the sexes. A substantial section toward the end of the book (pp. 126-78) deals with the Peninsular War and the occupation of Portugal, including decrees of the French against trade with the English and against fishing, and comments on the Sebastianists.

Biancardi, a native of Lisbon, died soon after 1849.

* Borba de Moraes (1983) I, 105-6. Innocêncio VII, 308, 462; XIX, 249. Ayres Magalhães de Sepúlveda, *Dicionário bibliográfico da Guerra Peninsular I*, 114: citing only the 1809

edition. This edition not in Biblioteca Pública de Braga, *Catálogo do Fundo Barca-Oliveira*; see p. 106 for the 1809 edition, but with only (3), 96 pp. Not in JCB, *Portuguese and Brazilian Books*. Not in Palha, Bosch, Rodrigues or *Ticknor Catalogue*. Azevedo-Samodães 396. Not in Ameal or Avila-Perez. NUC: DCU-IA. OCLC: this edition not located in OCLC; see 27257889 locating copies of the 1809 first edition at the Houghton Library, Stanford University Library, and British Library. Porbase locates a single copy, in the Biblioteca Nacional de Portugal, as well as a single copy of the 1809 first edition at the Biblioteca Municipal de Elvas. This edition not located in Copac, which repeats the 1809 edition at the British Library. Not located in KVK (51 databases searched).

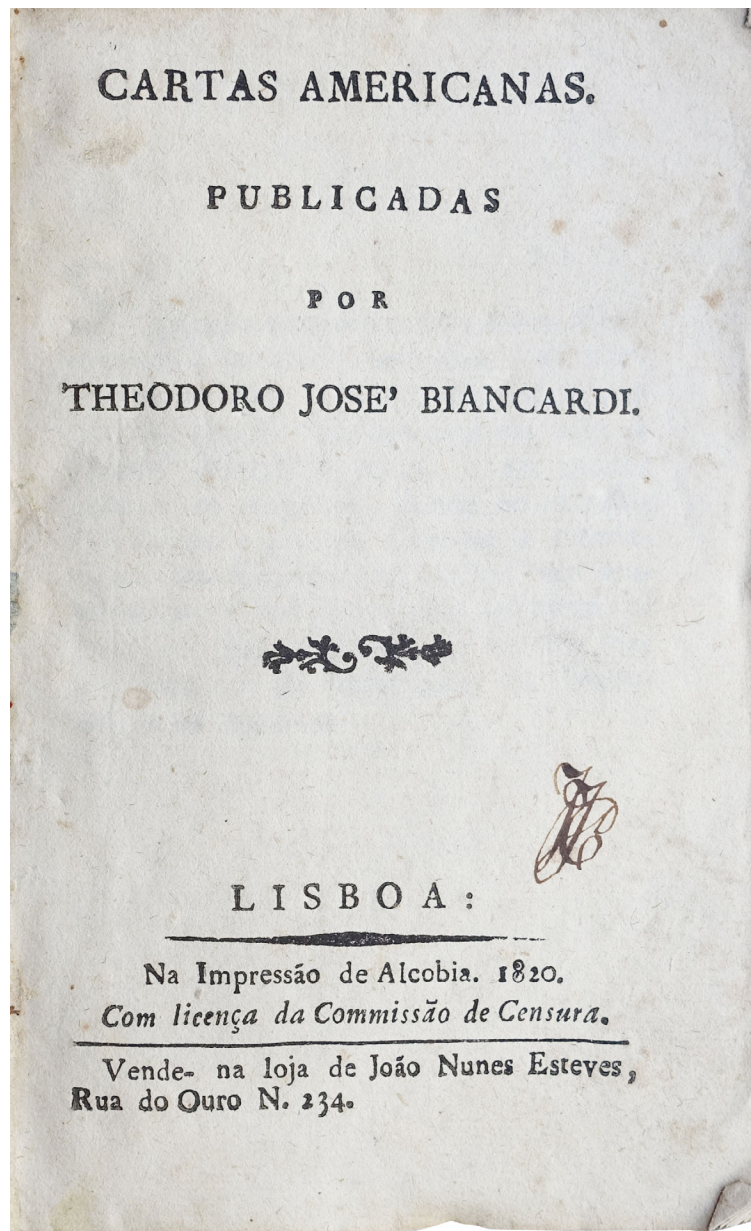
Werewolves, Gypsies, Transvestites, the Cabala, Emotions of Fish, and the War Cries of the Tupinambá Indians of Brazil

10. CAMERARIUS, Philipp. *Operae horarum subcisioarum sive meditationes historicae auctiores quam antea edita, continentes accuratum delectum memorabilium historiarum, & rerum tam veterum, quam recentium, singulari studio invicem collatarum, quae omnia lectoribus & uberem admodum fructum, & liberalum pariter oblectationem afferre poterunt. Centuria prima [II, and Tertia].* 3 volumes in 1. Frankfurt: Kaspar Rötel, at the expense of Johann Hallervord and Joachim Wilde (Typis Caspari Rotely, Impensis Iohannis Hallervordij & Ioachimi Wildij), 1644-1650. Thick 4°, contemporary stiff vellum (slight warping), fore-edge cover extensions, horizontal title in early manuscript at head of spine (two small paper tags near top and center). Title of volume I printed letterpress within elaborate engraved architectural border showing allegorical figures of Neutralitas, Justitia, Diligentia, Veritas, Experientia and Libertas. Woodcut headpieces and initials. Some foxing and browning. In very good condition. Engraved armorial bookplate of the Bibliotheca Seckendorffiana. 474 pp., (29 ll.); (10 ll.), 391 pp., (26 ll.); (19 ll.), 379, (1) pp., (15 ll.).

3 volumes in 1. \$1,200.00

Later edition of this extraordinary collection of three hundred self-contained essays (three "centuries") full of fascinating facts and fictions culled from the author's wide reading. First published at Altdorf, 1591, in a single volume, it was soon expanded into three volumes, Frankfurt 1601-1609. It remained popular throughout the mid-seventeenth century (we have seen editions as late as 1658), and was translated to English, French, Italian, and German. Camerarius carefully cites his sources—nearly a thousand of them—in marginal notes, and lists them at the beginning of each volume. Occasionally he quotes directly from his sources, in Italian, French, Latin, Greek, and German.

Broad subjects include history, natural history, mythology, linguistics, and religion. Among the specific topics covered are: elephants, werewolves, Cicero's death, Marseilles' law on bearing arms, punishment in kind, the Cabala, beggars and lepers, lions, bears, persecution of Christians by Nero and the Turks, amulets, the German language, libraries, laws against transvestites, homosexuality ("De turpi amore virorum erga viros, ementito sexu, sub praetextu nuptiarum, & falsa foeminarum specie..."), the bite of the tarantula spider, the emotions of fish, the bulls of Arles, gypsies, the Faust legend,



Item 9

Turkish dervishes, the Gowrie conspiracy against King James VI of Scotland (1600), and the death of Sir Thomas More.

In Book 1, chapter 77, which considers the efficacy of war cries in battle in striking fear into the enemy, Camerarius cites verbatim Jean de Léry's 1578 description of the shrieking Tupinambá Indians of Brazil (pp. 352-3).

The engraved title page is similar in layout to the Frankfurt, 1609 and 1610 editions of the *Centura tertia*, but is clearly a later and rather more elegant development. The 1609 and 1610 editions have female figures of Justitia (top center), Veritas (center left) and Libertas (center right), with two unidentified female allegorical figures at upper right and upper left. The title page for the present edition has Justitia, Veritas, and Libertas in the same positions. However, the figure at the upper left, now blindfolded and holding a pen and an open book, is labeled "Neutralitas." The figure at the upper right, grasping a shovel and assorted tools, is "Diligentia." (In contrast to the figures on the 1609 and 1610 title pages, none of these are winged.) Below the letterpress title is "Experientia," a man in a loose tunic surrounded by piles of books. His feet rest on a small coat of arms.

According to the engraved title page, the first volume (*Centuria Prima*) was printed in Frankfurt at the press of Caspar Rötelius (Kaspar Rötel) and at the expense of Johannes Hallervordius (Johann Hallervord) and Joachim Wildius (Joachim Wilde). Its title page promises an "indice locupletissimo." The second title page (letterpress) promises *Centuria, II, et editio correctior, atque auctior, Tertia: una cum Indice locupletissimo*. The third title page (also letterpress) promises *Centuria tertia, una cum indice locupletissimo*. Both were printed in Frankfurt, at the press of Johannes Fridericus Weissius (Johann Friedrich Weiss) and the expense of Joachim Wildius (Joachim Wilde).

Philippus Camerarius (1537-1624), humanist, professor, jurist, and historian, was the son of the German reformer and humanist Joachim Camerarius (1500-74). He studied at Leipzig, Tübingen and Strasbourg, and took his doctorate in law in Basel in 1569. Traveling to Italy to further his education, he was imprisoned by the Inquisition in 1565. Later he was a professor at Altdorf.

* Alden & Landis 644/36 and 650/43-4. British Library, *German 1601-1700 C169* (the *Centura prima* only, with 474 pp.). NUC: NjP, MnU, OCIW.

With Mentions of Sebastianists and the Trovas of Bandarra

11. *Carta da provincia escrita a hum amigo de Lisboa, em que lhe mandava noticias da Corte.* Lisbon: Na Officina de João Evangelista Garcez, [1808?]. 4°, stitched. Uncut. Light browning. Small piece of blank corner of final leaf torn off, not affecting text. In good to very good condition. 7 pp.

\$300.00

FIRST and ONLY EDITION. Discusses the activities of the French, Spanish, and British, with mentions of Sebastianists and the prophetic *trovas* of Bandarra. The letter is dated in print at the beginning Coimbra, 19 September 1808.

* Ayres de Magalhães Sepúlveda, *Dicionário bibliográfico da Guerra Peninsular I*, 192. Biblioteca Pública de Braga, *Catálogo do Fundo Barca-Oliveira*, p. 116. Not located in Innocêncio. Not in Fonseca, *Pseudónimos*. OCLC: 43888008 (Yale University). Porbase locates a single copy, at the Biblioteca Nacional de Portugal. Not located in Copac. KVK (51 databases searched) locates only the copy cited by Porbase.

The Mysterious St. Brendan's Isle

12. *Carta em resposta a hum amigo, na qual se dá noticia da Ilha Antilia, ou de S. Borondon, ou Santa Cruz, vulgarmente denominada a Ilha Encuberta.* Lisbon: Na Officina de Simão Thaddeo Ferreira, 1815. 8°, later wrappers (upper missing). Typographical ornaments on title page. Brownstain at lower corner, not affecting text. Single pinpoint wormhole, touching one letter per page. In good condition. Margins of title page have early ink scribbles: eight trials of a monogram and two "Lisboa"s. Two annotations in blank margin of p. 3 ("SS" and "Thereza de Jesus"). 40 pp. \$350.00

FIRST and ONLY EDITION. The Isla de San Borondón, also known as the Island of St. Brendan, was first mentioned in European literature during the ninth century. Supposedly located in the Atlantic, northwest of Africa, it was said to mysteriously appear and disappear. From the fifteenth to eighteenth centuries, hundreds claimed to have seen it, but no one ever visited it and returned to tell the tale. The anonymous author of this pamphlet suggests that the legend gained popularity in Portugal after the *trovas* of Bandarra began to circulate in the mid-1500s. The relevant lines from Bandarra are quoted, as well as substantial excerpts from other Spanish and Portuguese writers who referred to this island during the sixteenth to eighteenth centuries.

* Not in Innocêncio or Fonseca, *Pseudónimos*. Not located in NUC. OCLC: 55238928 (Biblioteca Nacional de Chile); 80606929 (Houghton Library-Harvard University); 249389299 (Staatsbibliothek zu Berlin). Porbase locates a single copy, at Biblioteca Nacional de Portugal. Not located in Copac.

Miracles in Prague by St. John of Nepomuk, with a Fine Engraving

13. *Carta escrita ao muito egregio Partido Austriaco de Portugal, dedicada ao invicto martyr São João Nepomuceno, pela circunstancia do evidente milagre, que a favor do Exercito Austriaco obrou na ponte do Rio Moldau a sua veneravel estatua, cuja estampa se mostra collocada sobre a mesma Dedicatoria. Por hum anonymo, que movido do grande gosto, com que entre elle vê celebradas tantas victorias, pertende ser novo Alumno de tão feliz, e illustre Consistorio, pedindo-lhe primeiro huma resolução sobre algumas particularidades do seu genio.* Lisbon: Na Nova Officina Sylviana, 1745. 4°, disbound. Three-quarter page engraving on second leaf recto of a statue of St. John Nepomucene. Woodcut on title page of a sun with a coronet. In good to very good condition. (2 ll.), 11 pp. \$200.00

FIRST and ONLY EDITION. The fine three-quarter page engraving, copied from a German original and signed by the noted artist Debrie, shows two views of the bronze statue of São João Nepomuceno (St. John of Nepomuk), patron saint of Bohemia, that stands on a bridge in Prague, and includes a lengthy inscription by Debrie. The statue had recently performed miracles before the Prussian army during the War of the Austrian Succession.

The text is written by an anonymous Portuguese who had only recently come to sympathize with the Austrian party in his country. D. João V of Portugal was married to

Maria Ana, Archduchess of Austria (a Habsburg); after D. João suffered a stroke in 1742, she ruled as regent until his death in 1750. A good deal of antagonism existed in Portugal between supporters of Austria and of France. This author includes a list at the end of twelve *condições* for his conversion, among them that he will not believe any old rumors that are circulating, that he won't be forced to take a financial loss ("Que de nenhuma sorte serey obrigado a declarar a guerra ao meu dinheiro, fazendo apostas sobre estas materias"), and that he will read all the *gazetas* and *suplementos*, but will only give them the credit of literature, because they so often contain lies.

John of Nepomuk (Nepomucene, ca. 1345-1393) was cast into the Vitava River (at Prague) because he refused to divulge secrets learned as confessor to the queen of Bohemia. He is therefore considered the first martyr of the Seal of the Confessional. He was beatified in 1721 and canonized in 1729.

Guilherme Francisco Lourenço Debrie was one of the most skilled and most prolific engravers in Portugal under D. João V.

* Soares, *História da gravura artística em Portugal*, I, 234-5, n° 713; on Debrie, see I, 203-38. Not located in Innocência. Not in Fonseca, *Pseudónimos*. Not in Guerra Andrade, *Pseudónimos*. OCLC: 57173568 (Newberry Library); 165527555 (Bayerische Staatsbibliothek). Porbase locates five copies: four at the Biblioteca Nacional de Portugal and another at the Biblioteca João Paulo II-Universidade Católica Portuguesa. Not located in Copac. KVK (51 databases searched) locates the copies cited by Porbase, and repeats Bayerische Staatsbibliothek.

Continuing the Debate over the Miracle of Ourique

14. [CARVALHO, Thomaz de, possible author]. *A questão do clero. Cartas de um aldeão ao Sr. Padre Francisco Recreio. (Primeira carta.)* Lisbon: Typ. de Castro & Irmão, 1850. 8°, unbound. Typographical ornament on title page. Uncut. Small (.5 cm.) tear at gutter side of title page. Light browning on title page. In very good condition. 18 pp., (1 blank l.).

\$200.00

First letter, all published, of this entry in the pamphlet war that raged after Alexandre Herculano published *Eu e o Clero* in 1850.

In volume I of his *Historia de Portugal*, 1846, Alexandre Herculano called the Battle of Ourique a "pious fraud." Legend had it that D. Afonso saw an apparition of Christ at Ourique in 1139, and that year is traditionally used as the foundation date for the Portuguese monarchy. The clergy and the press attacked Herculano for lacking patriotism and piety. In *Eu e o clero* (addressed to the cardinal-patriarch of Lisbon), Herculano denounced the fanaticism and ignorance of the Portuguese clergy. The controversy this set off continued for some years. Herculano's statements on the Battle of Ourique are today accepted as correct.

In his section on *Eu e o Clero*, Innocência attributes this work to Thomaz de Carvalho (1819-1897), a highly respected physician and professor of medicine in Paris and Lisbon. In the entries on Carvalho, however, the work is not listed.

* Innocência II, 244, no. 13; on the *Eu e o clero* pamphlet war II, 243-6; on Carvalho, VII, 340; XIX, 272-7 and 365-6. Palha 2787. NUC: NN. OCLC: 173820934 (University of California-Los Angeles, Harvard College Library and Houghton Library at Harvard University, University of Wisconsin-Madison); 752901401 (British Library). Porbase

locates a copy without printer, but with the same date, collation and size, at Biblioteca João Paulo II-Universidade Católica Portuguesa, and two copies at Biblioteca Nacional de Portugal, with the same date and collation, but with the place and printer apparently not on the title page. Copac repeats British Library. KVK (51 databases searched) locates only the copies cited by Porbase.

*Seventeenth-Century Bestseller Whose Subject
Inspired Artists as Late as Puccini, in a Lovely Binding*

15. CERIZIERS [or Cerisiers], [René] de. *Historia da portentosa vida de S. Genoveva, Princesa de Brabante, composta na lingua franceza, & alemã pelo Senhor de Ceriziers, vertida no idioma castelhano por Dom Joseph Ximenes de Castilho, e traduzida em portuguez pelo Padre Manoel de Coimbra.* Lisbon: Na Officina Real Deslandesiana, 1712. 8°, contemporary red calf, elaborately gilt with central diamond-and-fan design at corners, flat spine richly gilt (joints and hinges going, some rubbing and darkening). Woodcut vignette on title page. Woodcut tailpiece. Woodcut and typographical headpieces. Woodcut initial. Last quire has heavy dampstains, not affecting legibility. In good condition. Elegantly penned ink inscription on front flyleaf: "Mlle. Arcangela Engracia em 20 de Maio 1812." Early monogram stamp in blank area of title page ("FMP"). (6 ll.), 157 pp.
\$1,200.00

First Edition in Portuguese? We have seen references to editions of Brussels, 1717, and Lisbon, 1721, 1732, 1737, 1758, and 1815. However, the licenses date to 1699, and since this seems to have been the sort of book that was read to pieces, possibly earlier editions in Portuguese will eventually surface.

Genevieve of Brabant is a heroine of medieval legend. A chaste wife, she was repudiated by her husband the Count Palatine Siegfried of Treves. She lived with her son in a cave for six years, until accidentally found by her husband, who had meanwhile discovered that the accusation of adultery was false and was eager to restore her to her rightful position. The story first became popular in Ceriziers' *L'Innocence reconnue, ou vie de Sainte Genevieve de Brabant*, 1638, of which this is a translation. Genevieve's story remained a common subject for German dramas into the nineteenth century and even later: Puccini's *Suor Angelica* is said to be based on it.

Several features seem to be unique to the Portuguese text. The preliminary leaves include a 5-page *prologo* in which Fr. Manoel de Coimbra discusses the sources for the Genevieve story (one of the licenses elaborates these even further) and there is an unsigned sonnet in Spanish "De hum amigo ao Author." The final page offers an acrostic poem on "Genoveva."

René de Ceriziers (1603-Paris, 1662) entered the Society of Jesus in 1622, teaching literature and philosophy at various Jesuit colleges. He left the Order in 1641 to take a position first as chaplain to the Duke of Orléans, then to Louis XIV. Kenny notes, "He was a clerical courtier: his was a worldly and powerful milieu, not an ascetic one. Writing from the 1630s onwards, he became well-known as a prolific and successful author of vernacular histories (secular and ecclesiastical) and fictions and as a translator of St. Augustine. Accommodating secular to religious culture, he was adept at mouding

church history to the narrative genres which sold well at the time, the romance and novella: his life of St Genevieve was a much translated bestseller which was still read in the nineteenth century." Among his other notable works are *Heureux Commencements de la France chrétienne sous l'apôtre de nos rois saint Rémy*, 1633, and *Réflexions chrétiennes et politiques sur la vie des rois de France*, 1633.

This version was translated from German to Spanish by José Ximenes de Castillo, and from Spanish to Portuguese by Padre Manoel de Coimbra, a native of the Villa de Óbidos who served at the Igreja da Magdalena in Lisbon. Barbosa Machado notes that P. Manoel spent most of his life translating spiritually uplifting works from other languages. He died at age 80 in Lisbon.

* Barbosa Machado III, 223-4: citing only this 1712 edition. Gonçalves Rodrigues, *A tradução em Portugal*, 458: calling for xvi preliminary pp. (perhaps had never seen a copy?). On Manoel de Coimbra, see Innocência V, 398-9: this work not cited. Not located in Xavier da Cunha, *Impressões deslandesianas*. Not located in Coimbra, *Miscelâneas*. On Ceriziers, see Neil Kenny, *The Uses of Curiosity in Early Modern France and Germany* (2004), p. 144 (extensive discussion of the author's *Holy Curiosity, or Curious Questions on the Main Articles of Faith, Religious Mysteries, and Church Ceremonies*, 1643, pp. 145-50). OCLC: not located; cf. 222176483 (University of Toronto-Thomas Fisher Library), an edition of Lisbon, 1815, with the note, "traduzida na lingua portugueza pelo Padre Manoel Coimbra." Not located in Porbase, which lists several later Portuguese editions, each exist in only 1-2 copies, all at the Biblioteca Nacional de Portugal: Brussels, 1717; Lisboa Occidental, 1721; Lisbon, 1732; Lisbon, 1737; and Lisbon, 1758. No Portuguese translations located in Copac.

Sebastianist Argues in Favor of D. João VI as O Encoberto

16. [CLAUDIO, Manuel]. *O Egregio Encuberto ou demonstração dos principaes fundamentos em que se estribam os Sebastianistas, para esperarem pelo seo D. Sebastião; e de que este reno, nossa cara patria, ha-de ser a CABEÇA do Imperio e Monarchia Universal ... Dialogo Sebastico. Interlocutores: Claudio, Sebastianista; Aurelio, adversario; Leonardo, conciliador ... Por um Sebastianista M.C.* Lisbon: Typ. de Martins, 1849. 8°, contemporary green plain wrappers (some soiling, spine mostly gone). Internally fine; overall in very good condition. 166 pp. \$175.00

FIRST and ONLY EDITION. Argues that the true "encuberto" was D. João VI. Manuel Claudio (d. 1857) was a fervent Sebastianist. He was also, according to Innocência, a plagiarist, for Innocência had an eighteenth-century manuscript copy of this same work, which had been published in 1823 by António Pereira de Figueiredo.

* Innocência V, 392; VII, 280; XVI, 154. OCLC: 40855041 (University of Wisconsin-Madison); 81115194 (Harvard University); 959093134 (Biblioteca de Arte Calouste Gulbenkian); 431834028 (Biblioteca Nacional de España). Porbase locates three copies at Biblioteca Nacional de Portugal, three at Biblioteca João Paulo II-Universidade Católica Portuguesa, and one at Biblioteca Municipal de Elvas. Not located in Copac. KVK (51 databases searched) locates only the copies cited by Porbase and OCLC.



MUITO HEROICO,
E GLORIOSO SANTO.

Grande seria a minha dureza, se excedesse a do
bronze da vossa Estatua. Se esta, por empregar
a vista na justiça dos Austriacos, a negou á sem-razão dos
Prussia-

Retelling of D. Afonso Henriques's Vision at the Battle of Ourique

17. COIMBRA, José da Costa. *Manifesto singular, em que a felicidade de Portugal se admira, e pelo qual a todos consta a prodigiosa aparição de Christo crucificado ao Infante D. Affonso Henriques em o sempre celebre, e fecundissimo Campo de Ourique, offerecido ao Senhor Vasco Lourenço Vellozo* 2 works in 1 volume. Lisbon: Na Off. de Manoel Fernandes da Costa, 1736. 4°, modern marbled wrappers. Woodcut vignette and initials. Old manuscript foliation ("147-150"). In fine condition. 8 pp.

2 works in 1 volume. \$350.00

Costa Coimbra (a native of Coimbra) retells the story of D. Afonso Henriques' vision of Christ crucified and subsequent defeat of five Moorish "kings" at Ourique in 1139, after which he adopted as his coat-of-arms their five shields, each charged with the stigmata. This remained the royal arms of Portugal.

* Barbosa Machado II, 841. Not in Innocência. Ameal 722: "obra interessante, estimado, e raro." Not in Azevedo-Samodães, Avila-Perez or Monte Verde. Not located in NUC. OCLC: 221703156 (Thomas Fisher Rare Book Library-University of Toronto). Porbase locates two copies, both at Biblioteca Nacional de Portugal. Not located in Copac. KVK (51 databases searched) locates only the copies cited by Porbase.

BOUND WITH:

ANTONIO de São Caetano, Fr. *A imagem do sol felizmente nascido na mayor das esferas lusitanas, & obsequiosamente celebrado na melhor parte do mundo, construida no venturoso, e regio nascimento do ... successor dos Reynos de Portugal, segundo genito das Magestades de D. João V. ... e de D. Marianna de Austria ... offerecida a Senhora D. Maria Francisca Clara Juliana de Pistorim* Lisbon: Off. de Antonio Pedrozo Galvão, 1712. 4°, woodcut headpieces & initials. Title page soiled. In very good condition. Old manuscript foliation ("151-162"). 22 pp., (1 blank l.).

In a lengthy *silva*, Fr. Antonio de São Caetano (b. 1683 in Santarém) celebrates the birth of a second child to D. João V (King of Portugal 1706-1750) and D. Mariana of Austria, taking as his theme that "os Principes só com a magestade do Sol tem comparação" (p. 3). Their first-born child was Maria Bárbara, who became Queen of Spain through her marriage to the future Fernando VI. This second child, D. Pedro, Prince of Brasil, the long-awaited heir to the throne, died in 1714, the very year of the birth of D. José, D. João's eldest surviving son and eventual successor.

* Innocência XXII, 353. Barbosa Machado I, 227-8 (with minor variations in the spelling of the title). Not in Azevedo-Samodães, Ameal, Avila-Perez or Monte Verde. Not located in OCLC. Porbase locates a single copy, at Biblioteca Nacional de Portugal. Not located in Copac. KVK (51 databases searched) locates only the copy cited by Porbase.

Comets as Omens

18. [COMETS]. *Chronologia dos Cometas, que appareceram desde o anno 480. Do nascimento de N. S. J. Christo até tempo presente: Historia dos successos memoraveis, que se seguirão a seus apparecimentos. Mostra-se sua natureza, provando-se, que são verdadeiros astros, creados no principio de mundo: Convence-se, que não são infaustos; e que não pôdem influir nos sublunares. Criticão-se algumas opinioens; e se estende a mesma doutrina ao cometa presente.* Lisbon: Na Officina de Antonio Vicente da Silva, 1759. 4°, disbound. Woodcut on title-page showing a comet's elliptical orbit around the sun. Some browning. In good to very good condition. Old ink manuscript foliation ("103-118"). 30 pp., (1 l. with sonnet and licenses). \$400.00

Second edition. OCLC lists an edition of Lisbon, 1757, with a slight variation in the title (*Chronologia dos cometas, que appareceram desde o an. 480 . . .*). Halley's Comet was predicted to appear in 1759.

After discussing why comets are perceived as omens, the author offers a long list of known comets, 480 BC to 1746 AD. It includes connections that are quite far-fetched, e.g., "Em 1353. se vio hum Cometa; no anno seguinte forão os Desposorios do Infante D. Pedro com D. Ignez de Castro."

Following the list is an essay (pp. 20-30) discussing the comet's light, trajectory, tail, etc. The author cites Kepler, Halley, Newton, Hevelius, and others. Here he states unequivocally that "Os Cometas não são annuncio, nem causa, de desgraças, ou felicidades" (p. 28). The sonnet on the final unnumbered leaf is about comets.

*Innocência IX, 69-70. OCLC: 17689193 (Washington University-St. Louis); 60459280 (Newberry Library); cf. 165501809 for the Lisbon, 1757 edition (Bayerische Staatsbibliothek). Porbase locates a copy at the Biblioteca Nacional de Portugal and another at the Biblioteca Central da Marinha (without mention of the final leaf, and with the title beginning *Chronologia dos planetas*, probably a typo); the 1757 edition not located there. Neither edition located in Copac. KVK (51 databases searched) locates only the 1759 edition cited by Porbase and a microfilm from the Bayerische Staatsbibliothek copy.

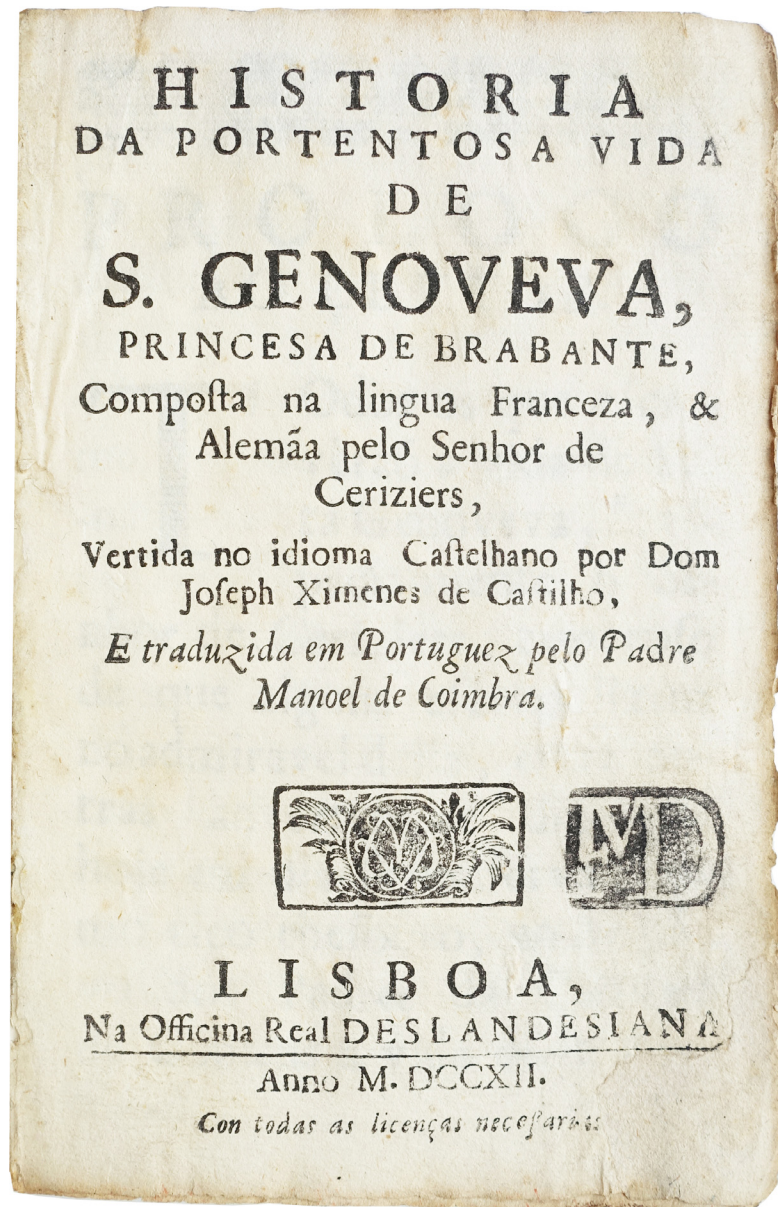
Monstrous Beasts Fight in the Streets of Constantinople

19. CORREIA, Sebastião Pires, translator. *Copia de huma carta, escrita da Cidade de Constantinopla por hum mercador francez a outro, q[ue] se acha em Alexandria, e da lingua franceza traduzida na nossa portugueza pela curiosidade de Sebastiam Pires Correya, o qual a offerece à curiosidade dos mais acertados discursos.* [Colophon] Lisboa Occidental: Na Officina de Pedro Ferreira, 1732. 4°, disbound. Caption title. Five-line woodcut initial. Margins narrow at head and foot. In good to very good condition. (4 ll.) \$400.00

First Edition in Portuguese of a letter dated 14 August 1732, purporting to be an account of two enormous animals in Constantinople who fought each other on the street, but also killed more than 2,000 men who tried to stop them. The author promises to send pictures of the beasts later, but meanwhile describes each one as having the head of a lion



Item 15



Item 15

with a two-foot sword on top, a body like an ox, nails like two-foot cutlasses, a boar's teeth, a tail like a serpent, and a body like a camel's, but covered with shells. The larger beast was thirty feet long and was seen to cough up a half-moon that appeared to be of gold. The other one, a mere twenty-three feet long, bore on its breast the words, "Represento os enganados" (*enganados* being the term often used for the misguided Muslims). When the sultan gathered dervishes and other authorities to interpret this battle, one Turk spoke forebodingly of the decline of the Ottoman Empire and the bravery and courage of the Spanish and Portuguese, mentioning in particular Oran, which had been captured by the Turks in 1708 and was recaptured by the Spanish in July 1732.

We suspect this is a wishful allegorical story foretelling the fall of the Ottoman Empire: similar beasts were described in *relações* of 1726 and 1727.

* Gonçalves Rodrigues, *A tradução em Portugal* 601. Coimbra, *Miscelâneas* 987, 7870. OCLC: 82378237 (Yale University); 155999404 (a microfilm). Porbase locates four copies and a microfilm at the Biblioteca Nacional de Portugal. Not located in Copac. KVK (51 databases searched) locates only the copies cited by Porbase.

Anti-Sebastianist

20. [FIGUEIREDO, Antonio Pereira de.] *Sebastianistas combatidos, o eggregio encoberto apparecido, o caso raro e maravilhoso acontecido. Portugal regenerado. Dialogo portuguez interlocutores Aurelio, Claudio, e Leonardo.* Lisbon: n.pr., 1823. 8°, nineteenth-century half speckled calf with marbled boards (minor rubbing to boards, one hinge weak), rounded spine. Occasional light browning. In very good condition. (1 l.), 4, [3]-227 pp.
\$125.00

Second edition of this argument against belief the D. Sebastião, "O Rei Encoberto," will return to save Portugal. The first edition was Lisbon: J.F.M. de Campos, 1822.

* Not located in Innocêncio or Fonseca, *Pseudónimos*. NUC: DLC (calling for 1 p.1., 4, 3-227 pp.). OCLC: 222240198 (British Library, University of Toronto-Thomas Fisher Rare Book Library, calling for [1], 227 pp.); 752954796 (British Library, calling for 227 pp.); Lisbon, 1822 edition at 222240155 (University of Toronto with [1], 227 pp.) and 252926572 (Staatsbibliothek zu Berlin, without collation). Porbase locates one copy at the Biblioteca Nacional de Portugal and 4 at the Universidade Católica Portuguesa-Biblioteca João Paulo II; also 2 copies of the 1822 edition at Biblioteca Nacional de Portugal. Copac repeats the British Library. KVK (51 databases searched) locates no additional copies.

Preface By Fernando Pessoa

21. GOMES, Augusto Ferreira. *Quinto império. Preface by Fernando Pessoa.* Lisbon: Parceria Antonio Maria Pereira, (1934). Large 8°, original green-and-white printed wrappers (wear and fraying, especially to spine; small tear to upper cover near spine). Uncut. Small tear at top of rear wrapper. In good condition. Author's signed and dated

presentation on recto of front free endleaf: "Para Miguel Trigueiros, // com muito consideração, // of // Augusto Ferreira Gomes // 1939". xxix pp., (16 ll.). \$150.00

FIRST EDITION. In the preface to this work (p. xv-xxi), Fernando Pessoa expounds his "concepções ocultistas aplicadas à História em geral e de Portugal em particular" (F. Guimarães, "A Poesia da *Presença* e o aparecimento do Neo-Realismo," quoted in Serpa catalogue, item 407). *Quinto Império*, which was also dedicated to Pessoa, is an important work for the transition from Modernism to Neo-Realism, and in it "os versos atingem grande beleza formal a par de uma estranha profundidade de conceitos, por vezes roçando pelo mistério" (*Grande enciclopédia*).

Augusto Ferreira [de Oliveira Bugalho] Gomes (1892-1953) was a poet, novelist and journalist. A longtime close and dedicated friend of Pessoa, he collaborated in the periodicals *Athena*, *Ilustração portuguesa*, *Civilização*, *Acção* and many others, some of which he also helped edit or direct. His taste and his technical knowledge made him a leader in the renaissance of graphic arts in Portugal.

* Blanco PR122. Fotobibliografia de Fernando Pessoa, p. 290. *Grande enciclopédia* XI, 200. On Ferreira Gomes also *Dicionário cronológico de autores portugueses*, III, 441; and Fernando J.B. Martinho in Machado, ed., *Dicionário de literatura portuguesa*, pp. 188-9. NUC: TxU, InU, MiU.

Preface By Fernando Pessoa

*22. GOMES, Augusto Ferreira. *Quinto império. Preface by Fernando Pessoa*. Lisbon: Parceria Antonio Maria Pereira, (1934). Large 8°, original green-and-white printed wrappers (minor soiling; a few ink scribbles to front wrapper; foot of spine slightly defective). Uncut. In good condition. Author's signed and dated presentation on recto of front free endleaf: "Para o Dr. Mario Paiva Jacome, // com consideração, // homenagem // de // Augusto Ferreira Gomes // 1937". xxix pp., (16 ll.). \$100.00

FIRST EDITION. In the preface to this work (pp. xv-xxi), Fernando Pessoa expounds his "concepções ocultistas aplicadas à História em geral e de Portugal em particular" (F. Guimarães, "A Poesia da *Presença* e o aparecimento do Neo-Realismo," quoted in Serpa catalogue, item 407). *Quinto Império*, which was also dedicated to Pessoa, is an important work for the transition from Modernism to Neo-Realism, and in it "os versos atingem grande beleza formal a par de uma estranha profundidade de conceitos, por vezes roçando pelo mistério" (*Grande enciclopédia*).

Augusto Ferreira [de Oliveira Bugalho] Gomes (1892-1953) was a poet, novelist and journalist. A longtime close and dedicated friend of Pessoa, he collaborated in the periodicals *Athena*, *Ilustração portuguesa*, *Civilização*, *Acção* and many others, some of which he also helped edit or direct. His taste and his technical knowledge made him a leader in the renaissance of graphic arts in Portugal.

* Blanco PR122. Fotobibliografia de Fernando Pessoa, p. 290. *Grande enciclopédia* XI, 200. On Ferreira Gomes, see also *Dicionário cronológico de autores portugueses*, III, 441; and Fernando J.B. Martinho in Machado, ed., *Dicionário de literatura portuguesa*, pp. 188-9. NUC: TxU, InU, MiU.



First Inventory of Portuguese Water Sources with Medicinal Properties

23. HENRIQUES, Francisco da Fonseca. *Aquilegio medicinal em que se da noticia das agoas de caldas, de fontes, rios, poços, lagoas, e cisternas, do Reyno de Portugal, e dos Algarves, que ou pelas virtudes medicinaes, que tem, ou por outra alguma singularidade, são dignas de particular memoria.* Lisbon: Na Officina da Musica, 1726. 8°, contemporary limp vellum (a bit worn and stained), with yapped edges and plain, flat spine. Woodcut headpieces, tailpieces and initials. Numerous typographical headpieces. Minor worming in gutter of 20 leaves, never affecting text. In good condition. (16 ll.), 288 pp., (11, 1 blank ll.). \$700.00

FIRST and ONLY EDITION of the first inventory of Portuguese hot springs, fountains, rivers, wells, lakes and reservoirs reputed to have medicinal properties, including some with allegedly supernatural powers of healing. For the 337 entries, Fonseca Henriques gives locations and often also comments on the facilities and the history of the site. The extensive index by location also sorts the waters by what they are reputed to cure, ranging from kidney stones and stomach pains to paralysis, rabies, and venereal disease.

Fonseca Henriques (1665-1731), or "the Mirandella doctor," as he called himself, was born in Mirandella, Tras-os-montes. He studied medicine at the University of Coimbra and practiced in Lisbon, where he maintained a large and illustrious clientele and earned the reputation of being the most erudite and esteemed physician of his time. His patients included D. João V, to whom this work is dedicated.

* Innocência II, 378: "ainda estimado, e procurado." Barbosa Machado II, 136. Lisbon, Faculdade de Medicina, *Catálogo da coleção portuguesa I*, 147-8. National Library of Medicine, *Eighteenth-Century STC* p. 207. Wellcome III, 248. Not in Pires de Lima, *Catálogo da Escola Medico-Cirurgica do Porto. Grande enciclopédia XIII*, 93-4: reproducing the title-page of the *Aquilegio*. See Ferreira de Mira, *História da medicina portuguesa* p. 236. NUC: DNLM. OCLC: 68684963 (Universiteitsbibliotheek Utrecht); 14320577 (Welch Medical Library-Johns Hopkins University, Lilly Library-Indiana University, Wellcome Library, Ibero-Amerikanisches Institut Preußischer Kulturbesitz-Bibliothek); 561311591 (British Library, National Library of Israel). Porbase locates only one copy, at the Biblioteca Nacional de Portugal. Copac repeats British Library and Wellcome Library. KVK (51 databases searched) adds Bibliothèque interuniversitaire de santé.

Disputing the Battle of Ourique

24. [HERCULANO (DE CARVALHO E ARAUJO), Alexandre]. *Cartas ao Muito Reverendo em Christo Padre Francisco Recreio, Socio Effectivo da Academia Real das Sciencias de Lisboa, Bibliothecario da mesma Academia, Auctor do Elogio Necrologico, da Justa Desaffronta em Defesa, e de Varias Obras Ineditas. Por um Moribundo.* Lisbon: Typ. de Castro & Irmão, 1850. 8°, later brown wrappers (front detached but present). Minor soiling on title page. In very good condition. Title and "300" in old ink manuscript on front wrapper. Blue-bordered paper tag on front wrapper with manuscript shelfmark "3786". 16 pp. \$300.00

FIRST EDITION. The *Cartas* were reprinted in *Revista de língua portuguesa*, 2ª serie, ano XII num. 1, set. 1931. This essay is a heavily sarcastic response to P. Francisco Recreio's

Justa desaffronta em defeza do Clero, ou refutação analytica do impresso "Eu e o Clero," which Herculano had published earlier in 1850.

In volume I of his *Historia de Portugal*, 1846, Alexandre Herculano called the Battle of Ourique a "pious fraud." Legend had it that D. Afonso saw an apparition of Christ at Ourique in 1139, and that year is traditionally used as the foundation date for the Portuguese monarchy. The clergy and the press attacked Herculano for lacking patriotism and piety. In *Eu e o clero*, 1850 (addressed to the Cardinal-Patriarch of Lisbon), Herculano denounced the fanaticism and ignorance of the Portuguese clergy. The controversy this set off continued for some years. Herculano's statements on the Battle of Ourique are today accepted as correct.

Signed in print on p. 16: "Ex-romantico, ex-historiador, e ex-tudo, filho espiritual. Ajuda 8 de Outubro 1850. A. Herculano."

Herculano (1810-1877) is recognized as the greatest Portuguese historian of the nineteenth century, and one of the greatest that country or any other ever produced. A complete volume of Innocência (XXI, by Brito da Aranha), is devoted to a bibliography and analysis of his works, which include *Historia da origem e estabelecimento da Inquisição em Portugal*, Lisbon 1854-59, and *Historia de Portugal*, Lisbon 1846-53. Herculano was a novelist as well as a poet and historian. His *Eurico* is credited with introducing to Portugal the historical romance in the manner of Sir Walter Scott, which influenced Almeida Garrett and later authors.

* On Herculano, see Innocência I, 34-7; XXI, *passim*. Palha 2794: calling for only 10 pp. Porbase locates three copies at Biblioteca Nacional de Portugal, two at Universidade de Coimbra, and one each at Fundação Calouste Gulbenkian and Biblioteca Municipal de Elvas. Not located in Copac. KVK (51 databases searched) locates the copies cited by Porbase and a copy at Ibero-Amerikanisches Institut.

*Herculano Continues Battle over the Miracle of Ourique and the
Clergy in Portugal*

25. HERCULANO [DE CARVALHO E ARAUJO], Alexandre.
Considerações pacíficas sobre o opusculo Eu e o clero. Carta ao redactor do periodico A Nação por Lisbon: Imprensa Nacional, 1850. Large 8°,
Stitched. Uncut and partially unopened. Light browning, minor wear
at fold. In very good condition. 18 pp. \$350.00

FIRST EDITION; a second appeared in 1860, one of the follow-up pamphlets written by Herculano after his *Eu e o Clero*.

In volume I of his *Historia de Portugal*, 1846, Alexandre Herculano called the Battle of Ourique a "pious fraud." Legend had it that D. Afonso saw an apparition of Christ at Ourique in 1139, and that year is traditionally used as the foundation date for the Portuguese monarchy. The clergy and the press attacked Herculano for lacking patriotism and piety. In *Eu e o clero* (addressed to the Cardinal-Patriarch of Lisbon), Herculano denounced the fanaticism and ignorance of the Portuguese clergy. The controversy this set off continued for some years. Herculano's statements on the Battle of Ourique are today accepted as correct.

Herculano (1810-1877) is recognized as the greatest Portuguese historian of the nineteenth century, and one of the greatest that country or any other ever produced. A complete volume of Innocência (XXI, by Brito da Aranha), is devoted to a bibliography and analysis of his works, which include *Historia da origem e estabelecimento da Inquisição*

em Portugal, Lisbon 1854-59, and *Historia de Portugal*, Lisbon 1846-53. Herculano was a novelist as well as a poet and historian. His *Eurico* is credited with introducing to Portugal the historical romance in the manner of Sir Walter Scott, which influenced Almeida Garrett and later authors.

* Innocência II, 244, no. 5; on the *Eu e o clero* pamphlet war II, 243-6; on Herculano, XXI, *passim*. Palha 2793. NUC: NN. OCLC: 612634501 (Houghton Library-Harvard University, Biblioteca de Arte Calouste Gulbenkian); 431793443 (Biblioteca Nacional de España); 777877090, 794262662, 956407482 and 848205846 are digitized. Porbase locates five copies at Biblioteca Nacional de Portugal and one each at Fundação Calouste Gulbenkian and Biblioteca João Paulo II-Universidade Católica Portuguesa. Copac locates a copy at British Library. LVL (51 databases searched) locates only the copies cited by Porbase.

Anti-Religious Tract

26. [HOLBACH, Paul Henry Thiry, Baron d']. *O contágio sagrado, ou historia natural da superstição. Tomo primeiro [& segundo]*. 2 volumes in 1. Lisbon: Typ. Lisbonense, 1839. 8°, contemporary green quarter straight-grained morocco over marbled boards, smooth spine gilt in romantic fashion (some wear at extremities), yellow endleaves, edges sprinkled green. Light foxing on first title-page. In fine condition. 153, (1) pp.; 152 pp, (1 l.). 2 volumes in 1. \$300.00

Third edition (?) of this translation of Holbach's *La contagion sacrée*, very rare in this state since the work was suppressed. Porbase locates Portuguese translations printed in Paris, 1830 and Madrid, 1833; we assume these are the same translation, but have not been able to confirm.

Holbach argues that religion is a destructive superstition, and details the disasters that have resulted from it. Joaquim António Nogueira, who translated the work to Portuguese, was convicted of having abused the liberty of the press with regard to religion. Most of the copies escaped destruction, but were sold clandestinely, with a new title-page stating that the work was printed in Madrid. According to Fonseca, the work is a translation from the French, but Nogueira says the work was first published in England in 1709, and the author's dedication is to an English Viscount. This work has often been attributed to John Trenchard and called a translation of his *The Natural History of Superstition* (London, 1709), but it is in fact a new work by Holbach, first published in French in London (i.e. Amsterdam), 1768, with several later editions.

Holbach (1723-1789) was born in Germany but was educated in Paris, where he was to spend most of his life. An intimate of Diderot, D'Alembert, Rousseau and other prominent intellectuals of his time, Holbach contributed many articles to the *Encyclopédie*. In 1770 his most famous work, *Le système de la nature*, provoked a storm of controversy by denying the existence of a deity and asserting that happiness is the end of mankind. Attacked for not offering alternatives to the social, political, and moral systems he had condemned, Holbach attempted in the *Système social*, 1773, and other works to satisfy his critics.

The translator, Joaquim António Nogueira (ca. 1790-1851), a native of Beja, was forced to emigrate in 1828. When the Miguelistas were defeated, he served successively as secretary general for Beja, Faro and Portalegre from 1836 to 1839. He also published a work justifying his actions as an administrator (*Justificação de Joaquim António Nogueira*,

AQUILEGIO MEDICINAL,

Em que se dá noticia das agoas de Caldas, de Fontes, Rios,
Poços, Lagoas, e Cisternas, do Reyno de Portugal,
e dos Algarves; que ou pelas virtudes medici-
nacs, que tem, ou por outra alguma sin-
gularidade, são dignas de parti-
cular memoria.

ESCRITO PELO DOCTOR
FRANCISCO DA FONSECA
HENRIQUES,
Natural de Mirandella, Medico do Augus-
tissimo Rey de Portugal

D. JOAÕ V.

Impresso por ordem do
EXCELLENTISSIMO SENHOR
MARQUEZ DE ABRANTES,
Conde de Penaguião, &c.



Medicina

LISBOA OCCIDENTAL,
Na Officina da M U S I C A.

M. DCCXXVI.

Com todas as licenças necessarias.

Lisbon 1841), and several works without his name on the title-page, such as *Catão português, ou Cathecismo constitucional*, Lisbon, 1845.

* Innocência IV, 66, 439; XII, 11. Fonseca, *Pseudónimos* p. 187. Not in Gonçalves Rodrigues, *A tradução em Portugal*, which lists a Madrid, 1833 edition of 125 pp. (n° 4294, cited in a Portuguese auction catalogue). Not in *Ticknor Catalogue*. Not in *Welsh or Greenlee Catalogue*. Not located in *NUC*. OCLC: 489795305 (SCD Paris 1); OCLC also locates a two-volume Paris, 1826 edition printed by Rosa (at the Sorbonne and Bibliothèque nationale de France). Porbase locates (also a copy of the Paris, 1830 edition, 2 vols. in 1, at Biblioteca Nacional de Portugal) and one of the Madrid, 1833 edition (125 pp.) also at Biblioteca Nacional de Portugal. Not located in Copac. KVK (51 databases searched) locates only copies cited by Porbase and OCLC

Including Censored Predictions by Bandarra

27. [HOMEM, Manuel]. *Resorreçam de Portugal, e morte fatal de Castella ... composta por Fernão Homem de Figueiredo*. 2 parts in 1 volume. Nantes: Por Guillelmo do Monnier [i.e., Guillaume de Monnier], n.d. (1645 or later). 4°, later quarter vellum over decorated boards, noticeably too wide for the book block; early ink calligraphed ornament on spine. Woodcut initials, woodcut headpieces, tailpieces and vignettes in text. Printer's device of Félix Le Mangnier at end of parts 1 and 2;: an eagle on a book, wings spread and head raised toward the sun, above the motto "Musarum in odore quiescet." Minor stains. Passages on p. 45-6, 48, 49, 64, 78, 92 and 94 censored (see below), with offsetting from the ink on facing pages, but only a few letters of text lost. Marginal repairs to final leaf, affecting only a 1-2 letters of an inscription. In good condition. Early ink inscription in margin of final page about the return of D. Sebastião: "Viri lusitani [???]iter videbunt Sebastiam sub anno xpi [i.e., Christi] iii [???] tatu." Occasional other old ink marginalia. (4 ll.), 139 pp., (1 p. with small woodcut); 109, (1) pp., (11 ll.).

2 parts in 1 volume. \$2,200.00

FIRST EDITION of a rare work, citing prophecies and portents regarding the restoration of Portuguese independence. Among those who "foresaw" it are St. Isidore, the Franciscan Pedro das Chagas, the Dominican João Madeira, Bandarra, Margueda da Manta and Quevedo. The portents include a dream of King Philip IV and a fire at the Retiro. Several sections are censored. All these sections are verses of Bandarra; although each verse has been run through with ink and each stanza covered with an ink wash, the only place where the text is illegible is on pp. 47-48, where a small hole causes loss of 6-8 letters on each side.

According to Innocência, internal evidence in the prologue indicates that the work was written in 1645, although publication might have been later. There seem to have been at least two editions or issues whose priority we have not been able to establish. Our copy corresponds to the one at the Biblioteca Nacional de Portugal (call number H.G. 6913 P) described in detail in Porbase. Near the foot of the title page is "Com posta Por Fernão Homem, de Figueiredo." Our copy also has the other features described by

Porbase. Copies with Fernão Homem de Figueiredo's name on the title page are described in Azevedo-Samodães, Palha, and Trindade, *Exposição bibliográfica da Restauração*.

A copy at the Universidade Católica Portuguesa (in Porbase, call number MC-10185) and a copy at Universidade de Coimbra (according to Innocêncio) have a title page that reads, "composto pello P. Leitor F. Manoel Homem, religioso da Ordem dos Pregadores." Fonseca's bibliography of works on the Restauração describes a copy with Manoel Homem's name on the title page. It is not clear which version of the title page Barbosa Machado, Palau, Pinto de Mattos, and Figanière saw.

* Innocêncio V, 446-7; XVI, 225. Barbosa Machado III, 286-87. Palau 115702. Pinto de Mattos (1970) p. 359: without collation. *Exposição bibliográfica da Restauração* 669. Figanière, *Bibliographia historica portugueza* 227. Fonseca, *Elementos bibliográficos para a história das guerras chamadas da Restauração* 747 (does not assign a date, and calls for 8, 138; 109, 3 pp.). *Répertoire bibliographique des livres imprimés en France au XVIIe siècle* XI, 41, no. 103 (citing the BL copy only). Palha 3197. Trindade 12: "obra muita rara." *Reservados de Evora* 156. Azevedo-Samodães 1570. Not in *Ticknor Catalogue*. NUC: DLC, ICN, MH. OCLC: 458065145 (Bibliothèque nationale de France, giving the date as 1641); 81634144 (Houghton Library-Harvard University, giving date as 1642); 559651597 (British Library, giving the date as 1650); 431946925 (Biblioteca Nacional de España, giving no date or collation); 165779468 (Bayerische Staatsbibliothek, appears to be the same as our copy; much of the same text has been censored). Porbase locates editions of Nantes, Guillelmo do Monnier with the date of [1642?] (one copy at Biblioteca Nacional de Portugal, collating [8], 139, [1], 109, [23] p., wormed and shaved, affecting the text) and the date of [1642?] (two copies at Biblioteca João Paulo II-Universidade Católica Portuguesa, giving collation as [10], 109, [22] p. and noting that the date is from Innocêncio; and another copy at Biblioteca do Exército, collating 139, 109 p.). Copac repeats the copy at British Library, giving the date as [1650?]. KVK (51 databases searched) locates only copies cited in OCLC and Porbase, plus a microfilm from the Bayerische Staatsbibliothek copy.

Well-Traveled Beasts?

28. LIMA, Bartholomeo da Silva e, ostensible translator. *Relação que trata de como em cincoenta e oito grãos do Sul foy descuberta huma ilha por huma não franceza, a qual obrigada de hum temporal, que lhe sobreveyo, no Cabo da Boa Esperança, foy a parar na dita Ilha. Traduzida da lingoa franceza por Bartholomeo da Silva e Lima. Primeira [and Segunda] parte.* Lisbon: n.pr., n.d. (ca. 1752). 4°, disbound in modern folding case with marbled boards and crimson leather lettering-piece with gilt letter on front cover. Large woodcut of a ship at sea with an island in the background on title pages to the first and second parts. Faint dampstain in gutter. In good to very good condition. 8, 8 pp. \$1,600.00

FIRST and ONLY EDITION of what purports to be a translation of two accounts of exploration, but is more probably an original Portuguese work of popular fiction. The first tells of a French ship that set sail from Nantes in 1752 and, blown off course while rounding the Cape of Good Hope, landed at an unrecorded island at 58 degrees South. It contains vivid descriptions of a ferocious wild animal that lived on the island, whose back was like a serpent, whose front was like a lion without a mane, and which was covered with shells. Attacked by these animals, the shore party fled and landed elsewhere on

RESORREICAM
DE PORTVGAL,
E MORTE FATAL
DE CASTELLA.

DIVIDIDA EM DVAS PARTES.

Offerecida ao Excellentissimo Senhor Dom Vasco Luis da Gama, Conde da Vidigueira, Almirante da India Oriental, do Conselho de sua Magestade, Alcaide Mor de Niza, Senhor de Villa de Frades, e Embaixador Extraordinario a el Rey Christianissimo.

Composta Por FERNAO HOMEM, de Figueiredo.



EM NANTES,
Por GVILLELMO DO MONNIER,
Impressor del Rey.
Com todas as licenças.

the island. There they discovered pale humans who wore leaves for clothing; the author describes their reaction to the Frenchmen and their method of hunting wild animals.

The second part offers a more detailed description of their appearance and dress, and how they hunt the savage beasts on the other end of the island. The ship eventually made its way to Mozambique.

The Portuguese translation of the island's name is *Isla dos Bichos* (Creature Island). We suspect this is an imaginary voyage, since the monsters are suspiciously similar to those described in several fantastic accounts of beasts ravaging Turkish dominions: see, for example, *Relaçam de hum formidavel e horrendo monstro silvestre, que foy visto, e morto nas visinhanças de Jerusalem*, 1726. It is suggestive that neither Gonçalves Rodrigues or any of the online catalogues which cite this work give an original author, nor do they cite any original title in French.

* Gonçalves Rodrigues, *A tradução em Portugal* 868. Coimbra, *Miscelâneas* 7961 (part 1), 7962 (part 2). Not in Innocêncio. Not in Howgego. Not in Azevedo-Samodães, Ameal, Avila-Perez, Monteverde. NUC: listing the second part only, at MH. OCLC: 80617647 (Harvard College Library: part 2 only); 70244342 (Newberry Library: both parts). Porbase locates two copies, both in the Biblioteca Nacional de Portugal, but gives a collation of 8 pp. only (a link to a digital image of the title page is for the title page of the second part). Not located in Copac. KVK (51 databases searched) locates only the copies cited by Porbase. Not located in Aladin.

Sebastianists: Of All Fools the Greatest

29. [LOUREIRO, João Bernardo da Rocha, and Nuno Alvares Pereira Pato Moniz]. *Refutação analytica do folheto que escreveo o Reverendo Padre José Agostinho de Macedo, e intitulou Os Sebastianistas: pelos redactores do Correio da Pininsula [sic]*. Lisbon: n.pr., 1710 (i.e., 1810). 8° (19 x 12 cm.), recent half crimson morocco over marbled boards, plain spine with raised bands in five compartments, contemporary plain wrappers bound in (front wrapper with repair to lower outer corner). Somewhat browned and spotted. Uncut. In good to very good condition. Unidentified twentieth-century pictorial bookplate on verso of title-page (oil lamp, olive branch, and open book against a rising sun). 62 pp. \$350.00

FIRST EDITION [?] of this spirited reply to José Agostino Macedo's *Os Sebastianistas* (Lisbon, 1810). Macedo's polemic against the Sebastianists provoked numerous attacks on its author, to some of which Macedo replied in later pamphlets. Sebastianism, born in the decades of Spanish rule over Portugal, had a resurgence during the brutal French occupation of Portugal in 1807-1811. Macedo undertakes to prove four statements about the Sebastianists: that they are not good Christians, good subjects or good citizens, and that they are of all fools the greatest.

* Innocêncio III, 328: citing only one edition of 62 pp. Cf. Palha 2920: edition of 62 pp. with both authors' names and correct publication date on title page. Cf. *Greenlee Catalogue* II, 517: citing an edition with both authors' names on the title page. Not in Ayres Magalhães de Sepúlveda, *Dicionário bibliográfico da Guerra Peninsular*. Not in Biblioteca Pública de Braga, *Catálogo do Fundo Barca-Oliveira*. NUC: lists three different issues: DLC; DLC, DCU-IA; DLC, ICN, MH. OCLC: 68931481 (Thomas Fisher Rare Book

Library-University of Toronto, Newberry Library); 504403002 (British Library); 80770118 (Houghton Library); 460948494 (Bibliothèque nationale de France); 253065571 (Staatsbibliothek zu Berlin-Preussischer Kulturbesitz). Porbase locates eleven copies, eight in the Biblioteca Nacional de Portugal, one in the Fundação Calouste Gulbenkian, one in the Biblioteca Municipal de Elvas, and one in the Biblioteca João Paulo II-Universidade Católica Portuguesa. Copac repeats British Library only. KVK (51 databases searched) locates only the Berlin Staatsbibliothek and Porbase copies.

Sebastianists On Stage

***30. MACEDO, José Agostinho de.** *O Sebastianista desenganado á sua custa. Comédia composta por . . . Representada oito vezes successivas no Theatro da Rua dos Condes.* Lisbon: Na Imprensa Nacional, 1823. 8°, later plain light gray wrappers, author and short-title in ink manuscript on front cover, original plain wrappers bound in. Uncut. Small, light waterstain in upper blank margin of first dozen or so leaves. In very good condition. Old purple stamp with monogram beneath ducal coronet of the library of the Dukes of Palmela on title page. 56 pp. \$120.00

FIRST and ONLY EDITION. According to Innocência, this comedy was performed in 1810. It is said to be a personal satire directed at João Bernardo da Rocha and Nuno Pato Moniz. They wrote "O Anti-sebastianista desmascarado" directed against Macedo, which appears never to have been published, and it is not certain if it was ever performed.

Macedo (1761-1831), the most prolific writer of his time, produced both prose and verse but is best known for his pamphleteering: "Ponderous and angry like a lesser Samuel Johnson, he bullies and crushes his opponents in the raciest vernacular . . . his idiomatic and vigorous prose will always be read with pleasure" (Bell, *Portuguese Literature* p. 282). Macedo was also well known for his arrogance in literary matters: he condemned as worthless Homer's poems, which he had never read in the original, and believed his own epic *Gama*, 1811 (reworked and published as *O Oriente*, 1814), could have taught Camões how *Os Lusíadas* should have been written.

Provenance: The extensive library of the Dukes of Palmela, formed mainly in the nineteenth century, was dispersed, for the most part, during the second quarter of the twentieth century through the 1960s. The first to hold the title was D. Pedro de Sousa Holstein (1781-1850), a Portuguese diplomat who served as prime minister at various times in the 1830s and 1840s. He wrote profusely on politics and economics. (See *Grande enciclopédia* XX, 123-8.)

* Innocência IV, 192. On Macedo, see also António Ferreira de Brito, in Machado, ed., *Dicionário de literatura portuguesa*, pp. 288-9; Maria Luísa Malato Borralho, in *Biblos*, III, 315-20; *Dicionário cronológico de autores portugueses*, I, 575; and Saraiva & Lopes, *História da literatura portuguesa* (16th ed.), pp. 661-5. OCLC: 46954003 (Harvard College Library, Vanderbilt University, Thomas Fisher Library-University of Toronto); 312480440 (Universitat Leipzig); 881892040 and 561870116 are digitized. Porbase locates copies with 56 pp. at Biblioteca Nacional de Portugal (three copies), Biblioteca João Paulo II-Universidade Católica Portuguesa, and Biblioteca Municipal de Elvas (one copy each), as well as a copy at Biblioteca Nacional de Portugal with 59 pp. Copac locates two copies at British Library. KVK (51 databases searched) repeats only the copies cited by Porbase.

Magic Does Not Exist!

31. MAFFEI, Francisco Scipione, Marchese. *A arte mágica aniquilada ... traduzida da lingua italiana ... accresce huma nova prefação, que escreveu o traductor.* Lisbon: Na Officina de Simão Thaddeo Ferreira, 1783. 4°, contemporary marbled boards, flat spine (spine repaired but quite worn, front hinge splitting), text-block edges sprinkled red. Woodcut headpieces and factotums. Occasional light foxing, a few leaves dusty. In very good condition. Top of spine has blue-edged paper label with "906" in ink. Small armorial blindstamp on title of J.[osé] C.[aetano] Mazziotti Salema Garção. 60, 346 pp., (1 l.). \$350.00

First and only Portuguese translation of *Arte mágica annihilata* (Verona, 1754), arguing that there is no such thing as magic, and discussing as well diabolic powers, witches, etc. The 60-page preface by the translator cites numerous secular and religious authorities on the question of whether magic exists.

Maffei (1675-1755) wrote many works for the Italian stage before devoting himself to the archaeology of his native Verona. The results of his researches appeared in *Verona illustrata* (Verona, 1731-32).

Provenance: J.[osé] C.[aetano] Mazziotti Salema Garção (1886-1961) of Porto was a noted collector and wolfram magnate.

* Gonçalves Rodrigues, *A tradução em Portugal 1454*: incorrectly calling for 66, 346, 11 pp. For the bookplate, see Avelar Duarte, *Ex-libris portugueses heráldicos* 750. Not located in NUC. OCLC: 12048538 (University of Arizona, Wake Forest University); 958974986 (Biblioteca de Arte Calouste Gulbenkian); 27229323 (Wellcome Library). Porbase locates three copies at Biblioteca Nacional de Portugal and one each at Biblioteca Central da Marinha, Fundação Calouste Gulbenkian Biblioteca Geral Arte, Biblioteca João Paulo II-Universidade Católica Portuguesa, and Biblioteca do Exército. Copac repeats the copy at the Wellcome Library. KVK (51 databases searched) locates only the copies cited in Porbase.

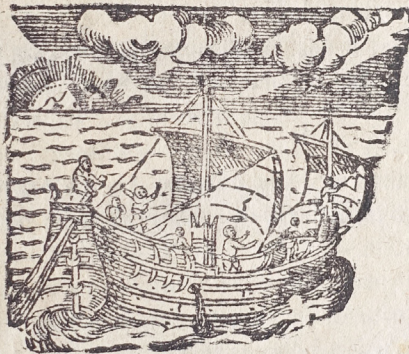
History of the Sebastianists

32. MAIA, Manuel de São Joaquim. *Exame e juízo critico sobre o papel, intitulado Anti-Sebastianismo, anunciado na Gazeta de Lisboa de 28 de Setembro do presente ano.* Lisbon: Na Impressão Regia, 1809. 4°, disbound. Woodcut Portuguese royal arms on title page. Two small round wormholes in outer margin of final ten leaves, without loss. In good condition. 50 pp. \$150.00

FIRST and ONLY EDITION of this reply to *Anti-Sebastianismo, ou Antídoto contra varios abusos*, which had been published anonymously in 1809. The substantial introduction (pp. 3-17) offers a history of D. Sebastião and Sebastianism. The critique of *Anti-Sebastianismo* occupies the rest of the volume.

Innocência says only 600 copies were printed. An errata leaf was printed later; occasionally it is found with the work, but usually is absent, as in the present copy. Innocência

RELAÇÃO
QUE TRATA DE COMO EM CINCOENTA
e oito grãos do Sul foy
DESCUBERTA HUMA ILHA
por huma Náo Franceza, a qual obrigada de hum
temporal, que lhe sobreveyo, no Cabo da
Boa Esperança, foy a parar na dita Ilha.
Traduzida da lingoa Franceza
POR
BARTHOLOMEO DA SILVA
E LIMA.
PRIMEIRA PARTE.



LISBOA,
Com as licenças necessarias.

knew nothing of the author, not even whether he was author or editor of a number of works published ca. 1809 that had his name on the title page.

* Innocência VI, 18. Ayres Magalhães de Sepúlveda, *Dicionário bibliográfico da Guerra Peninsular I*, 415: calling for only 43 pp. Not in Biblioteca Pública de Braga, *Catálogo do Fundo Barca-Oliveira*. NUC: DLC-P4, ICN, MH. OCLC: 60530929 (Houghton Library, Thomas Fisher Rare Book Library-University of Toronto, Newberry Library, University of Wisconsin-Madison, British Library); 253168315 (Staatsbibliothek zu Berlin). Porbase locates seven copies, six in the Biblioteca Nacional de Portugal, and one in the Biblioteca João Paulo II-Universidade Católica Portuguesa. Copac repeats this title at the British Library only. Not located in KVK (51 databases searched).

Ominous Portents of the Tavora Conspiracy

33. MANOEL de São Boaventura, Fr. *Oração gratulatoria a Magestade Divina pela vida, que conservou ao nosso Rei Fidelissimo na noite de trez de Setembro, em que o insultou a aleivosa, e barbara cegueira de huns monstros humanos, offerecida ao mesmo Senhor Sacramentado pelos Engenheiros Militares, e pelos Assistentes do arquivo da Torre do Tombo com o superior de huns, e outros o General Manoel da Maya, Engenheiro Mór, e Guarda Mór do dito Tombo* Lisbon: Na Officina de Miguel Manescal da Costa, 1759. 4°, contemporary crimson calf (inkstained, minor wear at extremities and spine), covers with gilt roll-tooled borders and floral ornaments at corners and center, spine gilt, all edges gilt, pastedowns of contemporary decorated paper. Small typographical vignette on title page. Elaborate woodcut headpiece bearing the royal arms, woodcut initial letter on recto of second leaf. Woodcut headpiece and smaller woodcut initial on p. 1. Minor soiling. In very good condition. (4 ll.), 22 pp., (1 l.).

\$1,800.00

FIRST and ONLY EDITION of this sermon of thanksgiving after the Tavora conspiracy was quelled on 3 September 1758. The author, a Discalced Carmelite, mentions the assassination attempt and ominous portents preceding it. The sermon is offered to the Queen, D. Maria Anna Victoria, by the military engineers and archivists at the Torre do Tombo. The five-page dedication (Aii recto-Aiv recto) bears the printed signature of Manoel da Maya.

* Not in Innocência, Azevedo-Samodães, Ameal, or Pinto de Mattos. Not located in NUC. OCLC: 53855621 (Universidade de São Paulo). Porbase cites three copies in the Biblioteca Nacional de Portugal, but does not mention the preliminary leaves. Not located in Copac. Not located in KVK (51 databases searched).

Everything You Could Ever Want to Know about Everything

34. MARIA, José de Jesus, O.F.M. *Academia singular, e universal, historica, moral, e politica, ecclesiastica, scientifica, e chronologica. Constitutivo de hum varam perfeito desde o instante primeiro, que se gera no ventre materno, até o instante ultimo, que no claustro da sepultura se resolve. Comprehende todos os estados, operações, e modos da vida humana: Artes Scientificas, liberaes, politicas, mechanicas, e serviz, authorizada com vastissimas noticias, primeiros principios, e antiguidades celebres, extrahidas nam só da Escritura Sagrada, santos padres, e doutores da Igreja, mas de outros quasi infinitos escritores, que do orbe todo universalizado, e singularizado historiãrão. Tomo unico, que ao Serenissimo Senhor Infante Dom Francisco Senhor da Casa do Infantado, e Gram Prior do Crato ... offerece* Lisboa Occidental: Na Officina de Pedro Ferreira, a custa de hum parente do Autor, 1737. Folio (29 x 19 cm.), contemporary speckled sheep (worn and scraped but sound, board on front cover exposed at foot, minor worm damage to boards), spine richly gilt (faded) with raised bands in six compartments, dark red lettering-piece in second compartment from head with gilt short-title. Half-title with large, elaborate woodcut arms of Portugal. Title page in red and black. Large woodcut and typographical headpieces and tailpieces, woodcut initials. Wide margins with printed sidenotes. Ugly dark brown stain at top edge through p. 40, extending as much as 6 cm. into text but not affecting legibility. In good condition, if just barely. Two early ink manuscript rubric inscriptions in margins of half-title. Three lines of old ink manuscript notes on front pastedown endleaf, noting sections of the book. Later (nineteenth-century?) ten-line, faded ink inscription in margin of p. 51. (18 ll.), 760 pp. \$500.00

FIRST and ONLY EDITION. This compendium in ten books, which purports to cover all fields of human knowledge, is an early Portuguese encyclopedia. We have never seen a work whose imprint included the statement that it was paid for at the expense of one of the author's relatives: "a custa de hum parente do Autor". The dotting relative apparently spared no expense: the half-title has a large woodcut, the title page is in red and black, the font is large, the margins wide, the headpieces and initials elaborate, and the length remarkable (speaking as one who has counted every page). In the charming prologue (f. b1r-b4r), the author describes to "amigo, ou inimigo, sabio, ou insipiente Leitor" his aims in this book and his insatiable reading habit.

Frei José de Jesus Maria, a native of Lisbon, entered the Franciscan Order in 1704 at the convent of N.^a S.^a dos Anjos, Torres Vedras, in the province of Arrábida and, says Barbosa Machado, "aplicouse a todo o genero de erudição em que sahio egregiamente versado." Fr. José was preacher to the infamous brother of D. João V, the Infante D. Francisco, to whom he dedicated the *Academia*, despite his fear that it was a mere trifle ("tão pequena"). Indeed, this dedication to so controversial a personage may account for the rarity of the volume. Also, such a work may have been "read to pieces" at first, with surviving copies later discarded when thought to be out of date. According to the title page, Frei José had been a missionary in Brazil, and three times served as Guardião do Convento de Santa Catherina de Ribamar. Aside from this work, he published *Brognolo*



Item 33

ORACÃO GRATULATORIA

A^e
MAGESTADE DIVINA

Pela vida, que conservou ao nosso Rei Fidelíssimo na
noite de trez de Setembro, em que o insultou a
aleivosa, e barbara cegueira de huns mon-
stros humanos,

Offerecida ao mesmo Senhor sacramentado pelos Engenheiros
Militares, e pelos Assistentes do arquivo da Torre do
Tombo com o superior de huns, e outros

O
GENERAL
MANOEL DA MAYA,

Engenheiro Mór, e Guarda Mór do dito Tombo,

Recitada na Igreja do nosso illustre, e preclaríssimo
Portuguez Santo Antonio de Lisboa

Pelo M. R. P. M.

Fr. MANOEL DE S. BOAVENTURA,

Religioso Carmelita Descalço.

DEDICADA

A^e
RAINHA N. SENHORA.



LISBOA,

Na Officina de MIGUEL MANESCAL DA COSTA,

Impressor do Santo Officio. Anno 1759.

Com todas as licenças necessarias.

recopilado, e substanciado com addictamentos de gravissimos authores, methodo mais breve, muy suave, e utilissimo de exorcizar expellindo demonios, e desfazendo feitiços segundo os dictames do Sagrado Evangelho, Lisbon, 1725.

The preliminary leaves include two Romances in verse, by Dr. Vitorino Vitoriano Xavier do Amaral, and Francisco Manuel de Brito Mascarenhas, a Decima by Dr. António Soares de Carvalho, a neo-Latin Epigram by Dom Francisco António Vanicheli, and a neo-Latin ode by “Æmidærius Hæsipus Lusitanus Setobricensis Barbaricus”.

Here are the topics covered in Frei José’s summary of all aspects of human life, documented with “vastissimas noticias.”

I. Das primeiras açcoens, e operaçoens da creatura humana: including on man as a rational being, giants, pygmies, remarkable examples of maternal and paternal love, pagan gods, counting, orthography, caring for children, the evils of luxury

II. Da vida espiritual: including teaching children to be Christians, heretics, schisms, and Church councils

III. Da vida, e estado real: including the qualities of a perfect monarch, the creation of laws, Portuguese history

IV. Vida ecclesiastica, including early priests, papal elections, patriarchs, reliquaries, lamps in churches, swearing oaths

V. Vida religiosa: e monastica: including the lives of monks and clergymen, dozens of religious orders, military orders

VI. Vida conjugal: including choosing a spouse, marriage rites among barbarians, subtleties and excesses of the married state

VII. Vida literaria: including origin of grammar, rhetoric, oratory, poetry, philosophy, logic, ethics, physics; earth, air, water, and fire; metaphysics, medicine, mathematics, astronomy, civil and canon law, moral and speculative theology

VIII. Vida militar: including origin, military engineers, weapons, notable battles

IX. Vida maritima, nautica, e piscatoria: including the invention of sailing ships, knowledge necessary for sailors, the invention of fishing, monstrous fishes

X. Vida officiosa: including chapters on the origin of lawyers, scribes, mayors, prisons, etc.; surgeons, anatomists, chemists, pharmacists, blood-letters; musicians, poets, painters; sculptors and architects; the ten wonders of the world and the cities most celebrated for their sumptuous buildings; horsemen, farriers, and ironmongers; men who hunt and engage in gladiatorial combats or other sports

XI. Vida laborioza: including chapters on the origin of farmers and others who work the land; millers, bakers, etc.; cooks, pastry chefs, tavern-keepers, cheese-makers; makers of oil, bread, hats, dyes, and shopkeepers; spinners, weavers, dressmakers, launderers; tailors, embroiderers, shoemakers, tanners; gold- and silversmiths, diamond-cutters, assayers, grinders; smelters, brazier-men, tinkers, plumbers; watchmakers, blacksmiths, gunsmiths, swordsmiths; contractors, merchants, gilders, printers, booksellers, candle-makers; hairdressers, barbers, glaziers, couriers, saddlers; carvers, statuary-makers, carpenters, turners, coopers, bed-makers.

XII. Vida perdida: including chapters on comedians; dancers, gamblers, bullfighters; drunkards, thieves, murderers; prostitutes, witches; magicians; sorcerers; “Vida perdida por natureza”; those who are presently or chronically ill; natural and sudden deaths; why some live long lives; rituals after death, including funerals; final paroxysms and how the body rots. (A cheerful note to end on!)

At the end are a 3-column index of authors cited (pp. 719-732), a second index with authors and works (pp. 733-743), and a detailed table of contents (pp. 745-760). At the end of the second, the present author notes that he has not always cited works in full in the sidenotes for fear of making it difficult to print, “por não encher mais as margens fazendo-as imperceptiveis para o Prelo.”

* Barbosa Machado II, 865. Innocência IV, 379-80 lists 2 authors of this name, neither of whom could be the present author, and does not mention this work. NUC: MH. OCLC:

320073465 (University of California-Los Angeles); 81402382 (with one less preliminary leaf: Harvard College Library); 560101110 (British Library); 23150078 (Wellcome Library). Porbase locates three copies at the Biblioteca Nacional de Portugal and a defective one at C. M. Tondela-Biblioteca Tomás Ribeiro (missing half the preliminary leaves). Copac repeats British Library and Wellcome Library. KVK (51 databases searched) locates only the copies cited by Porbase. CCPBE locates a single copy, at the Biblioteca Pública Municipal de Santa Cruz de Tenerife, with one less preliminary leaf.

Modern Work on Sebastianism

*35. **MARINHO, José.** *Nova interpretação do sebastianismo e outros textos.* Jorge Croce Rivera, ed. Lisbon: Imprensa Nacional, 2003. Obras de José Marinho, volume V. Very large 8°, original illustrated wrappers. As new. 597 pp., 1 l., 8 ll. plates, illustrations in text. One of 800 copies. ISBN: 972-27-1131-8. \$60.00

FIRST and ONLY EDITION. José Carlos Araújo Marinho (1904-1975) held an important post at the Centro de Investigação Pedagógica da Fundação Calouste Gulbenkian. He also wrote philosophical texts, which appeared in notable literary journals including *A Águia*, *Presença*, *O Tempo e o Modo*, among others. He published a number of monographs on philosophy including *Teoria do Ser e da Verdade* (1st edition, Lisbon: Guimarães, 1961) and *Filosofia, Ensino ou Iniciação* (Lisbon: Gulbenkian, 1973).

* See *Dicionário cronológico de autores portugueses*, IV, 194-5; *Grande enciclopédia*, Actualização, VII, 457.

*The Devil Tries to Frighten Spanish Augustinian Missionaries
From Setting Out for the Philippines*

36. [MASCARENHAS, José Freire de Monterroyo]. *Apendix ao Baculo Pastoral, Relaçam de hum prodigioso caso sucedido na Cidade do Porto de Santa Maria neste anno de 1736. Em que se mostra, quanto o Demonio sente o fruto, que produz o zelo dos Religiosos, que vam prégar a Fé Catholica aos Infieis.* Lisboa Occidental: Na Officina de Antonio Correa Lemos, 1736. 4°, disbound. Small typographical vignette on title page. Typographical headpiece and eight-line woodcut initial on p. 3. Light spotting. Foldlines on final leaf. In good condition. 7 pp. \$300.00

First Edition in Portuguese (?) of this account of the devil's attempts to frighten a group of Augustinian missionaries who were waiting near Cadiz for a ship to the Philippines. Staying in a private home in El Puerto de Santa Maria, on the Rio Guadelete, they were harassed by noises in the night, then heard a voice shouting, "Nam sabes que tenho tomado a meu cargo perseguir as missoens?" Finally they saw a horrendous creature with a cow's head, long horns, sharp nails, a furry body, and burning eyes. The narrator notes that this looked exactly like the picture of a condemned man that one of the missionaries had painted for use on missions. The monks eventually gathered their forces and drove

the demons off. The Bishop of Seville preached a sermon on the subject soon thereafter, and the story was circulated by many other religious in the area, with accounts printed in Zaragoza and Barcelona that were probably the basis for this Portuguese edition.

This account might, of course, be complete fiction, and the references to printed editions in Spain a ruse, but the story lacks the strong didactic feel of much of the short fiction that appeared at this time.

Freire de Monterroyo Mascarenhas (1670-1760?), whom Innocência identifies as the author of this work, was a native of Lisbon. He began his studies in Portugal and extended them for ten years, beginning in 1693, by traveling throughout Europe to study its politics and languages. Back in Portugal, he served from 1704 to 1710 as a cavalry captain in the War of the Spanish Succession. When the war ended he began to publish the *Gazeta de Lisboa*, of which he remained editor for more than 40 years. He also published numerous pamphlets such as this one, on current events.

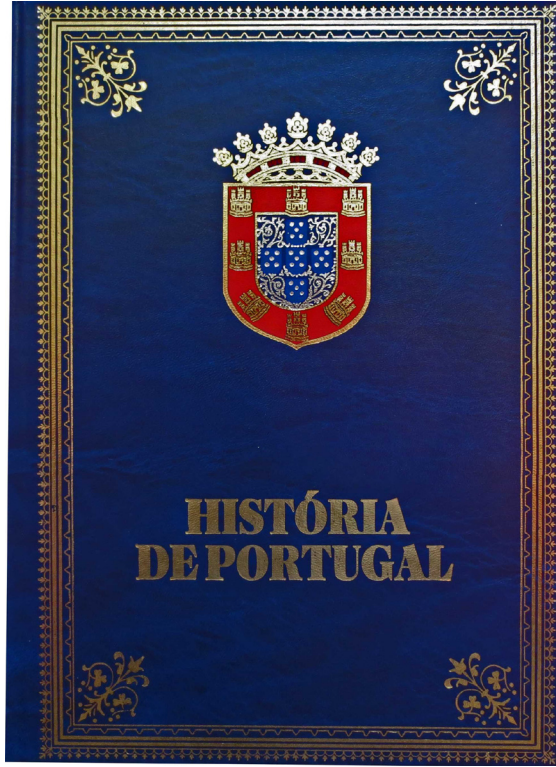
* Innocência IV, 349: identifying the author as Mascarenhas. Coimbra, *Miscelâneas* 997. Not in Gonçalves Rodrigues, *A Tradução em Portugal*. OCLC: 60766764 (Newberry Library, Houghton Library). Porbase locates a single copy, at the Biblioteca Nacional de Portugal. Not located in Copac. KVK (51 databases searched) locates only the copy cited by Porbase.

Saint's Bones Translated, and Miraculous Cures of Visitors to New Site

37. [MASCARENHAS, José Freire de Monterroyo]. *Notícia da trasladaçam dos ossos do glorioso S. Joam Marcos, Bispo de Attina, Apostolo de Celtiberia, Martyr da primitiva Igreja, hum dos 72 discipulos de Jesu Christo N.S. Com huma relaçam diaria dos milagres novamente obrados no seu sagrado tumulo, & por sua intercessão. Por J.F.M.M.* Lisboa Occidental: Na Officina de Pascoal da Sylva, 1718. 4°, disbound. Woodcut monogram on title page. Woodcut headpiece and six-line initial on p. 3. Woodcut tailpiece. Foldlines. Light soiling. Small hole in final leaf, touching 2 letters. In good to very good condition. 16 pp. \$400.00

FIRST and ONLY EDITION of this account of several days of celebration that accompanied the translation of the bones of St. John Mark from the chapel of the Hospital de São Marcos, outside the walls of Braga, to a more fitting place inside a church built specifically to honor him: "fizerão erigir no mesmo campo huma das mais primorosas, & ricas Igrejas de toda a Provincia, para collocar na sua Capella mayor aquella Monumento sagrado, adornando-a de boas pinturas, talhes dourados, & excellentes azulejos." The most fascinating part of this report, about half the pamphlet, relates dozens of miraculous cures of visitors to the tomb (pp. 8-16), with the names, addresses and ailments of those cured, e.g.: "Antonio de Oliveira, servo da Misericordia de Guimaraens, era alejado de huma perna, & não podia andar sem moleta, meteo-se no tumulo do Santo em 24. de Mayo, & sahio são" (p. 14). Details are also given of the opening of the tomb, the new coffin for the relics, and the regalia worn by the clergy.

According to this account, St. John Mark was a native of Judea, cousin of St. Barnabas, and one of Christ's 72 disciples. After helping convert the heathen in



Item 39

Celtiberia (Aragon), he was named bishop of Atina, in Campania, by St. Peter himself. He was martyred in AD 96.

Freire de Monterroyo Mascarenhas (1670-1760?), a native of Lisbon, began his studies in Portugal and extended them for ten years, beginning in 1693, by traveling throughout Europe to study its politics and languages. Back in Portugal, he served from 1704 to 1710 as a cavalry captain in the War of the Spanish Succession. When the war ended he began to publish the *Gazeta de Lisboa*, of which he remained editor for more than forty years. He also published numerous pamphlets such as this one, on current events.

* Innocência IV, 346. Coimbra, *Miscelâneas* 378. OCLC: 60769025 (Newberry Library); 612540879 (Houghton Library-Harvard University). Porbase locates five copies in the Biblioteca Nacional de Portugal. Not located in Copac. KVK (51 databases searched) locates only the copies cited by Porbase.

Doom, Gloom, and Destruction Rain Down on the Ottoman Empire

38. [MASCARENHAS, José Freire de Monterroyo, translator]. *Carta notavel escrita de Gallipoli, bayrro em que habitão os Christãos na cidade de Constantinopola, escrita em 2 de Agosto deste anno de 1734.* [Colophon] Lisbon: Na Offic. Augustiniana, 1734. 4°, disbound, early non-integral blank leaf attached at front. Caption title followed by six-line woodcut factotum initial. Woodcut tailpiece ornament at end. In good to very good condition. 8 pp. \$500.00

First Edition in Portuguese (or first and only edition?) of this breathless report of horrendous events in Constantinople: a storm with winds strong enough to tear off roofs and a blast of lightning that struck the sultan's seraglio, incinerating many of his concubines and the eunuch who was serving the sultan coffee. It rained rocks, two comets appeared for a week (17-22 July), and the sultan suffered terrible dreams. An old Egyptian called in to interpret these events foresaw the end of the Ottoman Empire at the hands of a monarch "que reduzirá as duas Cabeças da Aguiã Romana a huma só, bordandolhe o peito de flores de ouro." At this time the double-headed eagle might symbolize the Austrian Empire (where the heads represent church and state), Russia, or the Byzantine Empire (where the heads represent dominance over East and West or over secular and religious affairs).

Predicting the imminent demise of the Ottoman Empire was a common pursuit at this time. This particular letter, dated 2 August 1734, purports to be from Christians in Gallipoli, where the Dardanelles leads into the Sea of Marmara. It might, of course, be entirely the work of Mascarenhas.

Freire de Monterroyo Mascarenhas (1670-1760?) was a native of Lisbon. He began his studies in Portugal and extended them for 10 years, beginning in 1693, by traveling throughout Europe to study its politics and languages. Back in Portugal, he served from 1704 to 1710 as a cavalry captain in the War of the Spanish Succession. When the war ended he began to publish the *Gazeta de Lisboa*, of which he remained editor for more than forty years. He also published numerous pamphlets such as this one, on current events.

* Innocência IV, 349: attributing this work to Freire de Monterroyo Mascarenhas. Coimbra, *Miscelâneas* 993. Not located in OCLC. Not located in Porbase. Not located in Copac. Not located in KVK (51 databases searched). Not located in The European Library (72 databases searched).

Includes a Volume Devoted to "Judaísmo, Inquisição e sebastianismo"

- *39. MEDINA [da Silva], João [Augusto], ed. *História de Portugal: dos tempos pré-históricos aos nossos dias*. 15 volumes. Alfragide: Ediclube [printed in Sabadell (Barcelona) by Egedsa for S.A.P.E., Madrid], 1998. Small folio (26.8 x 20 cm.), sturdy publisher's blue leatherette, front covers and spines richly gilt with Portuguese royal arms in three colors, illustrated endleaves. Superficial scratch of about 8 cm. on front cover of volume XIII; otherwise as new. Profusely illustrated, about half in color. ISBN: 972-719-074-X / 84-407-0251-5 (the 15 volumes); 84-407-0252-3 (volume I); 84-407-0253-1 (volume II); 84-407-0254-x (volume III); 84-407-0255-8 (volume IV); 84-407-0256-6 (volume V); 84-407-0257-4 (volume VI); 84-407-0258-2 (volume VII); 84-407-0259-0 (volume VIII); 84-407-0260-4 (volume IX); 84-407-0261-2 (volume X); 84-407-0262-0 (volume XI); 84-407-0263-9 (volume XII); 84-407-0264-7 (volume XIII); 84-407-0265-5 (volume XIV); 84-407-0266-3 (volume XV).
15 volumes. \$750.00

This important "heterodox" history is unfortunately not available through normal book trade channels. Printed in Barcelona with the collaboration of a Madrid publisher, it is sold only by Ediclube, directly to the public, door to door—the purchaser is required to buy the books in order to obtain a TV, and pays in installments over an extended period, including huge amounts of interest. Contrary to what one might conclude about the quality of this work based on its method of distribution, it is a somewhat erudite production. In fact, we think it would probably not be very "user-friendly" to students below the university level. Specialized articles provide synthesis of research in their fields, and sometimes suggest new avenues of research of value to experts. We have at present one set in stock.

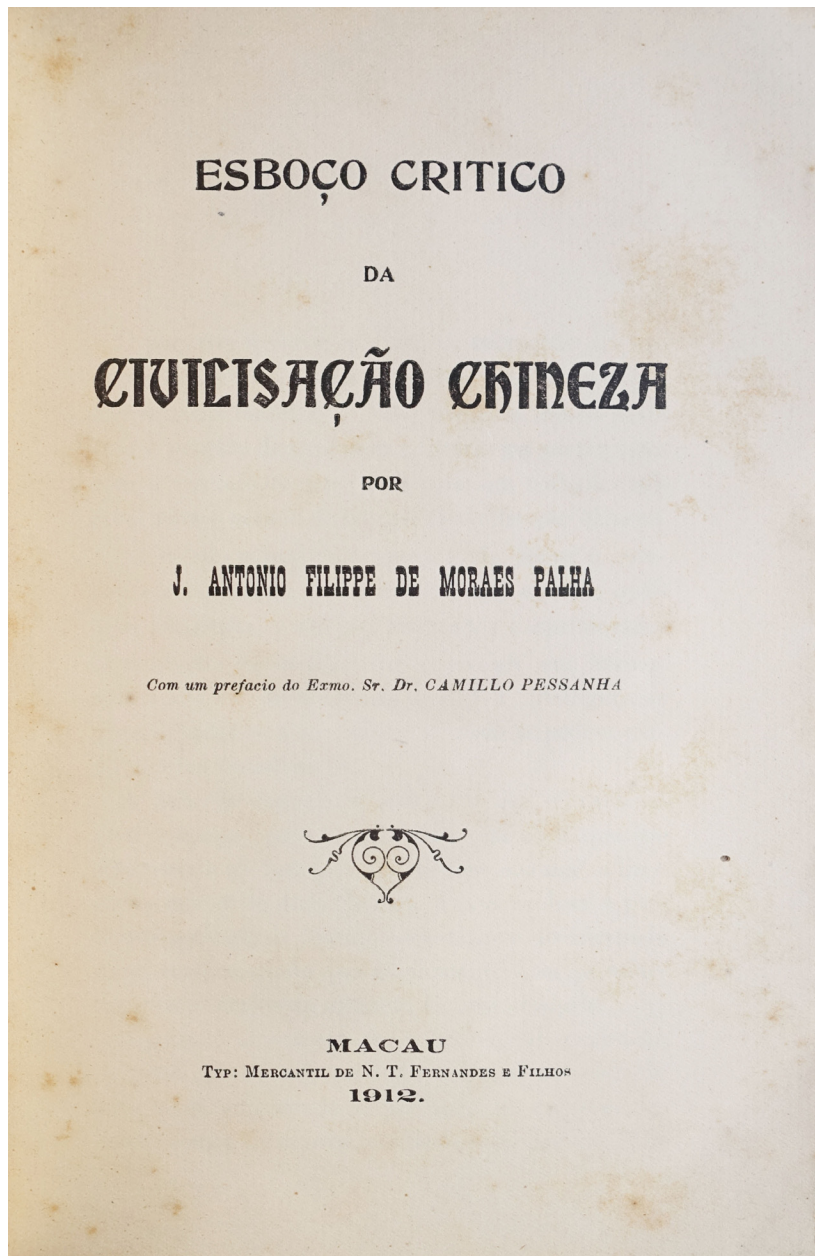
The individual volumes, not available separately, are:

I. Victor S. Gonçalves, ed. *Portugal na Pré-história*. 364 pp. (1 blank l., 1 l.). Contributors are Manuel Calado, Mariana Diniz, Carlos Fabião, Victor S. Gonçalves, Susana Oliveira Jorge, Vítor Oliveira Jorge, Carlos Alberto Medeiros, Luís Raposo, Carlos Tavares de Silva, Teresa Simões, and António Monge Soares.

II. Victor S. Gonçalves, ed. *Omundo luso-romano*. 364 pp., (1 blank l., 1 l.). Contributors are Ana Margarida Arruda, José Carlos Caetano, António Carvalho, Carlos Fabião, A. Marques de Faria, Helena Frade, Amílcar Guerra, Vasco Mantas, and Janette U. Smit Nolen.

III. Victor S. Gonçalves, ed. *Portugal Medieval*. 403 pp. (1 blank l., 1 l., 1 blank l.). Contributors are Ana Margarida Arruda, Helena Catarino, António Borges Coelho, Maria Helena Coelho, Carlos Faião, A. Marques de Faria, Hermenegildo Fernandes, Fernando Grilo, Amílcar Guerra, Rita Marquilhas, Manuela Santos Silva and Maria José Pimenta Ferro Tavares.

IV. *Os descobrimentos*. Part 1: *O mar sem fim*. 379 pp., (1 blank l., 1 l.). Contributors are António Marques de Almeida, António Cirurgião, João David Pinto Correia, João Cosme, Jorge Couto, Maria Leonor Garcia da Cruz, António Dias Farinha, José da Silva Horta,



João Medina, Manuela Mendonça, Fernando António Baptista Pereira, América Costa Ramalho, Luíz Francisco Rebello, Henrique Barrilaro Ruas, and João David Zink.

V. *Os descobrimentos*. Part 2: Os impérios. 378 pp., (1 blank l., 1 l.). Contributors are Rubem Amaral Jr., Carla Anastasia, Caio César Boschi, João Cosme, Jorge Couto, Maria Leonor Garcia da Cruz, António Dias Farinha, Manuel Viegas Guerreiro, João Medina, John Russell-Wood, and Joaquim Veríssimo Serrão.

VI. *Judaísmo, Inquisição e sebastianismo*. 388 pp., (1 blank l., 1 l.). Contributors are Maria do Rosário Themudo Barata, Ana Maria Leal de Faria, António Ribeiro Guerra, João Medina, Maria José Pimenta Ferro Tavares, and Carlos Margaça Veiga.

VII. *Portugal absoluta*. 459 pp., (1 blank l., 1 l.). Contributors are Maria Luísa Braga, António Ferreira de Brito, Jorge Couto, Marília Guerreiro, Ana Hatherly, Julieta de Oliveira Lo Greco, João Medina, António Rosa Mendes, António de Oliveira, José Fernandes Pereira, Manuel Inácio Pestana, Luíz Francisco Rebello, Jorge Rodrigues, Eugénio dos Santos, Joaquim Veríssimo Serrão, and Carlos Margaça Veiga.

VIII. *Portugal liberal*. 347 pp., (1 l., 1 blank l.). Contributors are José Brissos, Armando Castro, Amadeu Carvalho Homem, João Medina, Maria Manuela Tavares Ribeiro, Olga Ribeiro, Júlio Rodrigues da Silva, António Ventura, and António Pedro Vicente.

IX. *A monarquia constitucional*. 403 pp., (1 l., 1 blank l.). Contributors are Aniceto Afonso, António Sousa Franco, Amadeu Carvalho Homem, Sérgio de Campos Matos, Carlos Alberto Medeiros, Gisela Medina, João Medina, Júlio Rodrigues da Silva, António José Telo, António Ventura.

X. *A República*. Part 1: *Sonhos e malogros*. 372 pp., (1 blank l., 1 l.). Contributors are Ancieto Afonso, António Matos Ferreira, Amadeu Carvalho Homem, Ernesto Castro Leal, Sérgio de Campos Matos, João Medina, Olga Ribeiro, Júlio Rodrigues da Silva, António José Telo, and António Ventura.

XI. *A República*. Part 2: *O Sidonismo ou a República fracturada*. 355 pp., (1 l., 1 blank l.). Contributors are Ancieto Afonso, Jacinto Baptista, José Brissos, António Sousa Franco, Sérgio de Campos Matos, João Medina, Joaquim Veríssimo Serrão, António José Telo, and António Ventura.

XII. *O "Estado Novo"*. Part 1: *O ditador e a ditadura*. 409 pp., (1 l., 1 blank l.). Contributors are João Fagundes, António Sousa Franco, Ernesto Castro Leal, João Medina, Vital Moreira, Jorge Leitão Ramos, António José Telo, and António Ventura.

XIII. *O "Estado Novo"*. Part 2: *Opressão e resistência*. 411 pp., (1 l., 1 blank l.). Contributors are Ancieto Afonso, Jacinto Baptista, Carlos Vale Ferraz, Ernesto Castro Leal, Jorge Borges de Macedo, João Medina, Alberto Pedrosa, Joaquim da Silva Pinto, António José Telo, and António Ventura.

XIV. *Portugal Democrático*. 396 pp., (1 l., 1 blank l.). Contributors are Ancieto Afonso, Ernesto Melo Antunes, Fernando da Costa, José da Silva Lopes, Fernando Salgueiro Maia, João Medina, Vital Moreira, Joaquim Magalhães Mota, Francisco Lucas Pires, Jesep Sánchez Cervelló, and António Vitorino.

XV. *Adenda; Bibliografias; Índices remissivos*. 492 pp., (1 blank l., 1 l.). Contributors are Ancieto Afonso, José Cosme, Ernesto Castro Leal, Sérgio de Campos Matos, Carlos Alberto Medeiros, João Medina, Maria Regina A. Tavares da Silva, Hipólito de la Torre Gómez, and António Pedro Vicente.

Weight = 26.8 kg.

Apparition of Our Lady at Salette

40. *Milagre da aparição de N. Senhora a dous pastores dos Alpes na França e seus prodigiosos efeitos. Segunda edição.* Lisbon: Typographia de Martins, 1848. 8°, early plain blue back wrapper (front wrapper missing); stitching beginning to loosen. Small wood-engraving on title page of a cross in front of a rising sun. Factotum initial "N" on p. 3 of a small shrine (?). Light foxing and soiling on title page. In good condition. Early ownership inscription in ink manuscript at foot of title page: "Maria Roza Loureiro [illegible]". 16, 16 pp. \$250.00

Second edition; we have been unable to locate any copies of the first edition, or any other copies of this edition. The first 16 pages describe the appearance of the Virgin Mary to two young shepherds on September 19, 1846, at La Salette in the Isère region of France. The second set of 16 pages begins with a poem, "Historia da aparição de Nossa Senhora em a Montanha de la Salette a 19 de Setembro de 1846," followed by a novena to Nossa Senhora de la Salette and "Ladainha a Nossa Senhora de la Salette."

The children reported that the Virgin told them that if the Sabbath day and the name of God were not respected, there would be a famine, in particular a scarcity of potatoes. The apparition developed enormous popular appeal after the harsh winter of 1846-1847 devastated crops in Ireland and France. The Bishop of Grenoble announced in 1851 that the apparition was likely a true revelation; later the same year, Pope Pius IX approved public devotion and prayers to Our Lady of Salette, and in 1852 he authorized the construction of a shrine and the establishment of an Association of Our Lady of La Salette. In Portugal, a sanctuary to Our Lady of Salette was built in Oliveira de Azeméis, not far outside Porto.

* Not in Innocêncio or Fonseca, *Pseudónimos*. Not located in NUC. Not located in OCLC. Not located in Porbase. Not located in Copac. Not located in KVK (51 databases searched).

Anti-Superstition

41. NOGUEIRA, Januário José Raimundo Penafort. *Discurso sobre a superstição, vertido do francez em portuguez por* Porto: Na Typografia de Viuva Alvarez Ribeiro & Filhos, 1822. 4°, stitched (paper reinforcement strip at spine). Wood-engraved wreath and monogram on title page. In fine condition. Inscription in ink in lower margin of title page ("Distribuido pelo Autor aos Socios da M[es]ma Socied[ad]e em Sessão de 19 de Setembro de 1822"); by the same hand, "1822 Setembro" in upper margin, and "G.F. Ribr^o" [?] at right. 11 pp. \$200.00

First Edition in Portuguese? The translator does not identify the author, who admonishes his readers to stop being so superstitious: "Não só somos atormentados por nossos verdadeiros males, por nossas proprias quimeras; mas adoptamos ainda todas aquellas que inventarão os loucos que nos precederão."

He mentions hatred of Jews and Huguenots as an example of the evils of superstition and hopes that all men can be brothers: "Judeos, Turcos, Indianos, Negros, Peruvianos,

Cannadians, Taitianos." On p. 8 he cites as an example of an effect of superstition in the New World the fact that two soldiers, arguing over an Indian girl, cut her in two so they could share her.

Januário José Raimundo Penaforte Nogueira (b. ca. 1784) was a deputy-assistant in the Commissariado do Exercito. He also published *O Anti-Jacobino*, N° 1, Lisbon, 1828, and (anonymously) *Princípios elementares da administração das finanças*, Lisbon, 1830.

* Innocência XI, 273; on the author, see also III, 255; X, 119. *Grande enciclopédia* VIII, 824: repeating the information from Innocência. OCLC: Not located in OCLC, which lists no works by this author. Porbase locates a single copy, at the Biblioteca Nacional de Portugal. Not located in Copac. Not located in KVK (51 databases searched).

*Recreational Reading: Papal Anathemas, Werewolves,
Gypsies, King Arthur, and More*

42. OLIVEIRA, Francisco Xavier de, also known as Cavaleiro de Oliveira. *Recreação periodica. (Prefaciou e trad. Aquilino Ribeiro)*. 2 volumes. Lisbon: Biblioteca Nacional, 1922. 8°, original gray printed wrappers (minor wear), publisher's belt. Uncut and mostly unopened. In very good to fine condition. (2 ll.), cxvii pp., (1 l.), 259 pp.; (2 ll.), 297 pp., errata slip. 2 volumes. \$50.00

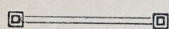
First edition in Portuguese of a work originally written in English by a Portuguese exile; it is a fascinating glimpse into the interests of the Portuguese in the early and mid-eighteenth century. Volume I includes essays on papal authority, papal anathemas, the salvation of ignorant men, transubstantiation, physicians, wealthy men, the kissing of the pope's foot, love, poverty, werewolves (*lobisomem*, I, 77-80), modern Greeks, beauty, men possessed by demons (*endemoninhados*), learned women, navigation, superstitions, comedians, gypsies (*boémios* or *egipcianos*, I, 190-5), treatment of criminals, and the constancy and courage of women. Volume II includes essays on the Real Ordem de Cristo, D. Sebastião vs. King Arthur, marriage, the character of Philip II of Spain, pagans vs. Catholics, gambling, spiders and flies, asylum, adultery, reliquaries, pilgrimages, Turks, and the Antichrist. A 26-page analytical index appears at the end of volume II.

Francisco Xavier de Oliveira (1702-83), better known as the Cavaleiro de Oliveira, was secretary to the Portuguese ambassador at Vienna. By 1751 he had left the diplomatic corps and became a Protestant, moving to London where he made a living by publishing *Amusement périodique* monthly, his most important work. After the Lisbon earthquake of 1755, Oliveira wrote a pamphlet exhorting the King of Portugal to banish the Inquisition and convert to Protestantism, along with all his subjects. Oliveira was burnt in effigy at Lisbon in 1761, but died quietly in England 22 years later.

The translator and editor, Aquilino Ribeiro (1885-1963), is famous in his own right as an author of novels, short stories and children's books.

* Saraiva & Lopes, *História da literatura portuguesa* (1976) pp. 638-40 and 1069-73. Bell, *Portuguese Literature* pp. 285-86. *Grande enciclopédia* XXV, 576-77. Porbase locates copies at the Biblioteca Nacional de Portugal, the Universidade de Coimbra, and the Universidade Católica Portuguesa-Biblioteca João Paulo II. Copac locates copies at the British Library and elsewhere.

Forças Ocultas



LICÇÕES PRÁTICAS PARA
O DESENVOLVIMENTO DOS PODERES
LATENTES NO HOMEM



Direitos reservados da Empresa Editora "O Pensamento"



EMPRESA TYPOGRAPHICA EDITORA "O PENSAMENTO"
RUA RODRIGO SILVA, N.º 40 — S. PAULO — 1928

*With a Preface by Camilo Pessanha That Occupies Almost Half the Book;
Includes Sections on Magic and Superstition in China*

43. PALHA, J. Antonio Filippe de Moraes. *Esboço crítico da civilização chinesa ... com um prefácio do Exmo. Sr. Dr. Camillo Pessanha.* Macau: Typ. Mercantil de N.T. Fernandes e Filhos, 1912. 8°, twentieth century (third quarter?) half purple morocco (?) over marbled boards, spine with raised bands in five unequal compartments, gilt fillets and lettering, marbled endleaves, original gray printed wrappers bound in. Some slight toning and occasional very light foxing. In very good condition. (1 blank l., 2 ll.), lxi, 64 pp., (1 blank l.) \$800.00

FIRST and ONLY EDITION. The interesting preface by Camilo Pessanha (dated 1912) occupies almost half the book. The main text has a chapter on traces of ancient civilization in China (including a page of music transcriptions) and a second on the gradual decadence of Chinese civilization and customs. This is a fascinating look at China barely a decade after the Boxer Rebellion, with comments on feng shui (*fong soy*, pp. 34-5), yin and yang (pp. 13-4), Taoism (p. 16), the cult of the dead, the emperor's library (pp. 25-6), *bonzo* (self-immolation, p. 39), and magic and superstition.

Camilo [de Almeida] Pessanha (1867-1926) helped found the Portuguese symbolist movement while studying at the University of Coimbra, where he and several friends (Eugénio de Castro, António Nobre, Alberto de Oliveira and Alberto Osório de Castro) published *Os Insubmissos* and *Boémia Nova*. Pessanha seems to have been indifferent about whether his own works were published, and only a few of his poems appeared in the 1880's and 1890's, scattered in periodicals. In 1894 he left for Macau, where he spent most of the rest of his life. On a trip back to Lisbon in 1916, he dictated many of his works (which he knew by heart, and rarely wrote down), some of which appeared in the review *Centauro*. *Clepsydra*, his most famous work, appeared four years later, from the press of his cousin Ana de Castro Osório. He exerted a significant influence on the first generation of Portuguese modernists.

J. Antonio Filippe de Moraes Palha was a friend of Camilo Pessanha who appears to have spent considerable time in Macau. In addition to the present book, he wrote *De Portugal a Macau através da historia*, as well as a book on public health in Macau.

* Gomes, *Bibliografia macaense* 1159 (without mention of the 2 unnumbered preliminary leaves, or the initial and final blanks). On Camilo Pessanha, see Saraiva & Lopes, *História da literatura portuguesa* (16th ed.) pp. 1023-4, 1032-3, et passim; Fernando Guimarães in Machado, ed., *Dicionário de literatura portuguesa*, pp. 375-6; J.C. Seabra Pereira in *Biblos*, IV, 94-103; *Dicionário cronológico de autores portugueses*, III, 54-7. Also João Gaspar Simões, "Camilo Pessanha," *Encyclopedia Britannica* (1972) XVII, 725. OCLC: 24276731 (Harvard University, Yale University, National Library of Australia). Porbase locates two copies, both in the Biblioteca Nacional de Portugal (calling for lxx preliminary leaves, certainly a misprint; Harvard, Yale and National Library of Australia all say lxi preliminary leaves). Not located in Copac. KVK (51 databases searched) locates only the copies already mentioned in the Biblioteca Nacional de Portugal and National Library of Australia.

Refutes Herculano on the Miracle of Ourique

44. PEREIRA, Antonio Caetano. *A resposta ou analyse critica ao communicado de Alexandre Herculano inserto no periodico—O Portuguez—no. 193, anno de 1853.* Lisbon: Typog. de Antonio José da Rocha, 1857. 8°, disbound with traces of early wrappers (stitching going). Light browning. In good condition. x, 78 pp. \$150.00

FIRST and ONLY EDITION of this point-by-point refutation to one of Herculano's essays on the Battle of Ourique. In volume I of his *Historia de Portugal*, 1846, Alexandre Herculano called the Battle of Ourique a "pious fraud." Legend had it that D. Afonso saw an apparition of Christ at Ourique in 1139, and that year is traditionally used as the foundation date for the Portuguese monarchy. The clergy and the press attacked Herculano for lacking patriotism and piety. In *Eu e o clero*, 1850 (addressed to the cardinal-patriarch of Lisbon), Herculano denounced the fanaticism and ignorance of the Portuguese clergy. The controversy this set off continued for some years. Herculano's statements on the Battle of Ourique are today accepted as correct.

Antonio Caetano Pereira (1799-1867), a native of Belem, was professor of Arabic at the Lycêo Nacional de Lisboa, and a corresponding member of the Academia Real das Sciencias.

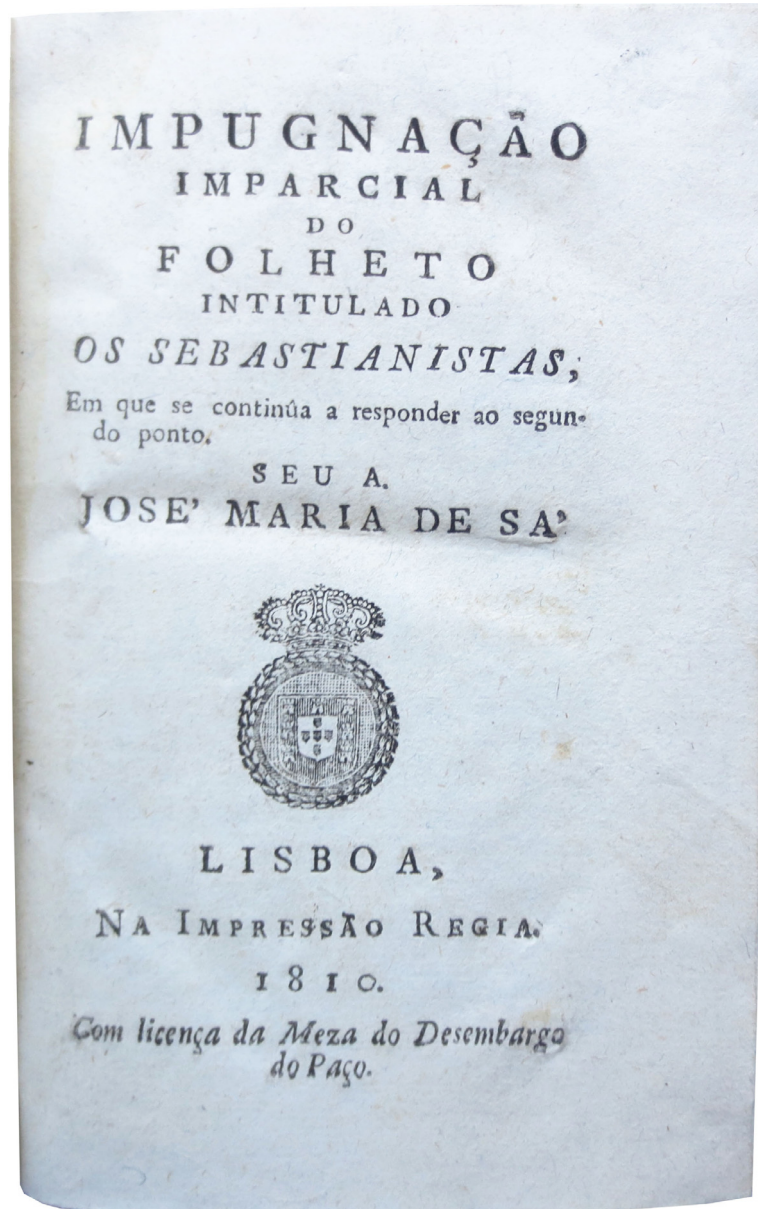
* Palha 2806: without mention of the preliminary leaves. Innocência II, 245, no. 25; on the controversy over the Battle of Ourique, II, 243-6; on the author, I, 100-101 and VIII, 107. NUC: MH. OCLC: 79056759 (Harvard College Library, University of Wisconsin-Madison, British Library, calling for only 78 pp.); 958982188 (Biblioteca de Arte Calouste Gulbenkian); 750265468 is digitized. Not located in Porbase. Copac locates two copies, both at British Library. KVK (51 databases searched) locates only a copy at Ibero-Amerikanisches Institut.

*On the Miracle of Ourique—Includes a Leaf
with Reproductions of Arabic Quotes*

45. [PEREIRA, Antonio Caetano]. *Exame historico em que se refuta a opinião do Sr. A. Herculano sobre a Batalha de Campo de Ourique a que elle chama jornada ou correria e affirma que de um tal facto não existe vestigio algum nos historiadores arabes. Offerecido a todos os Portuguezes amantes da gloria nacional por A.C.P.* Lisbon: Imprensa Nacional, 1851. Large 8°, early plain yellow wrappers (some spotting and creasing). Partly unopened. Light browning. In very good condition. Old annotation in faded purple crayon ("20 / D") in upper left blank corner of title page. 27 pp., (1 l. with reproductions of a series of quotes in Arabic cursive). \$400.00

FIRST and ONLY EDITION, part of the *Eu e o Clero* pamphlet war; the author disagrees with Herculano.

In volume I of his *Historia de Portugal*, 1846, Alexandre Herculano called the Battle of Ourique a "pious fraud." Legend had it that D. Afonso saw an apparition of Christ at Ourique in 1139, and that year is traditionally used as the foundation date for the Portuguese monarchy. The clergy and the press attacked Herculano for lacking patriotism



Item 49

and piety. In *Eu e o clero*, 1850 (addressed to the Cardinal-Patriarch of Lisbon), Herculano denounced the fanaticism and ignorance of the Portuguese clergy. The controversy this set off continued for some years. Herculano's statements on the Battle of Ourique are today accepted as correct.

Aside from this work, Caetano Pereira contributed two others to the *Eu e o clero* controversy: *A confirmação do Exame historico sobre a batalha de Ourique*, and *Commentario critico á Advertencia do 4º tomo da Historia de Portugal*.

Antonio Caetano Pereira (1799-1867), a native of Belem, was professor of Arabic at the Lycêo Nacional de Lisboa, and a corresponding member of the Academia Real das Sciencias.

* Innocência I, 100-1; on the author, also VIII, 107; on the *Eu e o Clero* controversy, II, 243-6, with this work n° 22. Fonseca, *Pseudónimos* p. 97. Guerra Andrade, *Dicionário de pseudónimos*, p. 19. OCLC: 65405102 (Newberry Library, Harvard College Library); 958982182 (Biblioteca de Arte Calouste Gulbenkian); 503705586 (British Library, calling for only 27 pp.); 219016627 (University of Toronto-Downsview, calling for only 27 pp.); 432056766 (Biblioteca Nacional de España, calling for only 27 pp.); 253912087 (Ibero-Amerikanisches Institut, without collation). Porbase locates five copies at Biblioteca Nacional de Portugal, four at Biblioteca João Paulo II-Universidade Católica Portuguesa (calling for only 27 pp.), and one each at Fundação Calouste Gulbenkian, and Arquivo Regional e Biblioteca Pública da Madeira. Copac locates a single copy, at British Library. KVK (51 databases searched) locates only the Ibero-Amerikanisches Institut and the copies cited by Porbase.

Miraculous Apparition in the Bishopric of Poitiers

46. *Relações sobre a aparição de uma cruz na Parochia de Migné, apresentadas ao Excellentissimo Senhor Bispo de Poitiers, e de ordem sua impressas na mesma cidade, na Officina de Fr.-Aimé Barbier, Livreiro Impressor d'elRei, e de Sua Excellencia o Senhor Bispo, no presente anno de 1827, traduzidas em Portuguez por *.*** Coimbra: Real Imprensa de Universidade, 1827. 4°, disbound. Woodcut Portuguese royal arms on title page. In very good condition. Old ink pagination in upper outer corners ("509-524"). 16 pp. \$200.00

First and only Edition in Portuguese of this translation of an account of a miraculous apparition of a cross in the parish of Migné (in the Indré department of central France), as reported to the Bishop of Poitiers.

* Not located in OCLC. Porbase locates five copies: four in the Biblioteca Nacional de Portugal, and one in the Biblioteca João Paulo II-Universidade Católica Portuguesa. Not located in Copac.

How to Develop Your Occult Powers

47. [RODRIGUES, A.O., possible author]. *Forças occultas. Licções praticas para o desenvolvimento dos poderes latentes no homem*. São Paulo: Empresa Typographica Editora "O Pensamento", 1928. Large 16° (18 x 13.5 cm.), contemporary green pebbled cloth over marbled boards (some wear, especially at corners), smooth spine, title in gilt. Six-pointed star within circle on title page. In very good condition. 396, ii pp., (1 l.), illus. with line drawings. \$300.00

FIRST and ONLY EDITION? A handbook for developing one's occult powers, with chapters on the power to cure, vibrations, sexuality, spiritual polarization, astral voyages, self-hypnotism, breathing, the philosophy of the yogas, etc.

* Not located in NUC. Not located in OCLC. Not located in Porbase. Not located in Copac. Not located in KVK (51 databases searched). Not located in Melvyl.

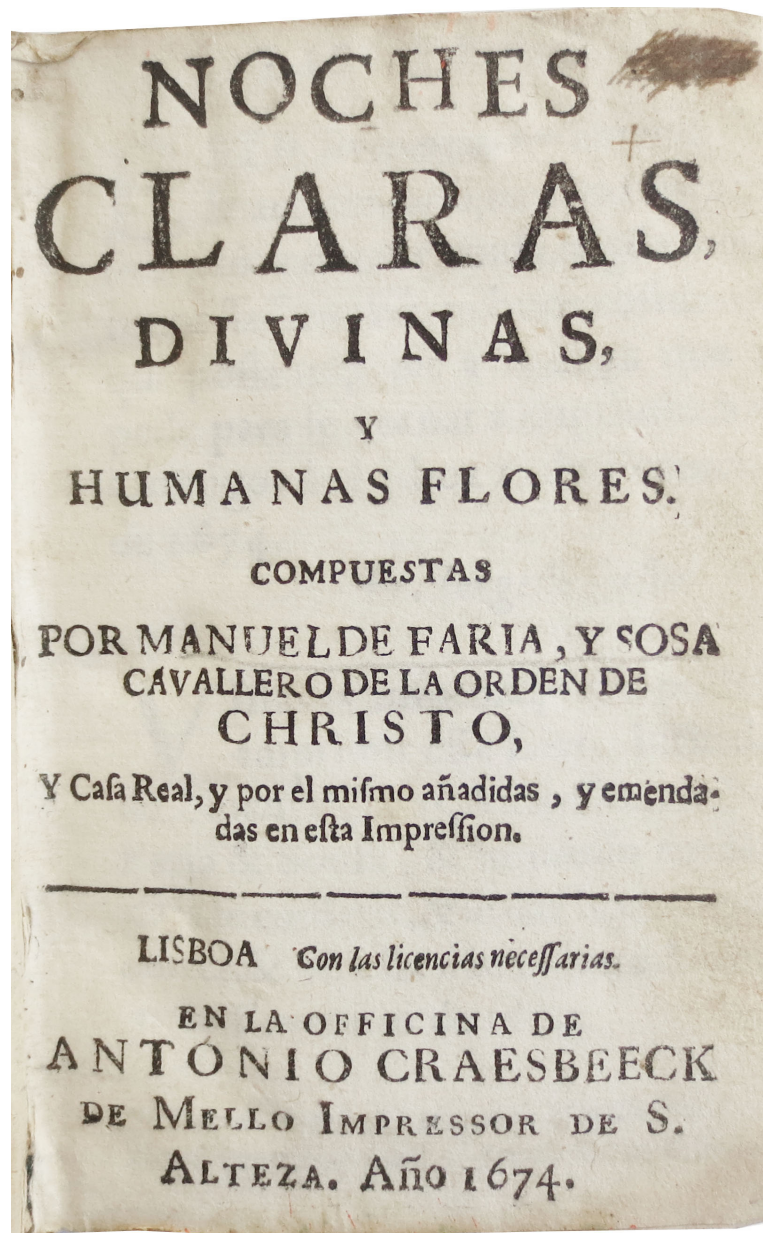
Extensive Bibliography of Magic

48. ROSENTHAL, Jacques. *Bibliotheca magica et pneumatica. Geheime Wissenschaften. Sciences occultes. Occult Sciences. Folk-lore. Kataloge 31-35*. Storrs-Mansfield, Connecticut: Maurizio Martino, (1996). 8°, publisher's cloth. As new. One of 150 copies. (1 l.), 48, 680 pp., (1 l.). ISBN: none. \$75.00

Facsimile reprint, limited to 150 copies, of this magisterial bookseller's catalogue issued in 1907 by the firm of Jacques Rosenthal, Munich. Lists 8,875 rare books, with collations, annotations and prices, in such fields as alchemy, Rosicrucianism, chiromancy, geomancy, prophecies, prodigies, natural wonders, heaven & hell, death & demonology, magic, astrology, Cabbala, witchcraft, secret societies, Inquisition and prohibited books, curiosa, women, gastronomy, games, playing cards, fencing & dueling, hunting, equitation, aeronautics, trade and industry, and agriculture.

Five Works on Sebastianism: Pro and Con

*49. SÁ, José Maria de [a.k.a Fr. José Maria de Jesus, O.F.M.]. *Impugnação imparcial do folheto intitulado Os Sebastianistas, em que se continúa a responder ao segundo ponto*. 5 works in 1 volume. Lisbon: Na Impressão Regia, 1810. 8°, later binding covered with piece of calf from a folio-size binding of the seventeenth century, some blind-tooled fillets and stamps (slight wear at extremities), text-block edges sprinkled blue-green. Woodcut Portuguese royal arms on title page. In very good to fine condition. Stamp and stamped accession number of Dr. José Bayolo Pacheco de Amorim, as well as the blue oval stamp of the Biblioteca



of the Universidade Autônoma de Lisboa, Rua de Santa Marta, 56, on recto of front free endleaf. 48 pp. 5 works in 1 volume. \$600.00

FIRST and ONLY EDITION. This is the second blast by this author in an extended polemical war begun by José Agostinho de Macedo on the theme of Sebastianism and Sebastianists. Earlier the same year Sá published at the same press, with the same collation, a work in which the author's name does not appear on the title page and instead is given as "hum Amador de Verdade", and in which the words "em que se continúa a responder ao segundo ponto" are omitted.

Not much is known about the author, who was active in the first quarter of the nineteenth century and was a Franciscan of the Third Order, living at the Convento de Nossa Senhora de Jesus in Lisbon. According to Innocência, José Maria de Sá was his secular name.

King Sebastian was presumed killed at the Battle of Alcácer-Quibir in 1578, but there were no eyewitnesses, and his body was never found. Many Portuguese came to believe Sebastian survived the battle and would return to claim his throne. This led to Sebastianism: the belief that Sebastian could return at any moment to replace the illegitimate rule of King Philip II of Castile (Philip I of Portugal). During the time of the Iberian Union, from 1580 to 1640, four men claimed to be the returned King Sebastian. The last of these pretenders, who was in fact an Italian, was hanged in 1619.

Over the years myths and legends arose concerning Sebastian, the common thread being that he was a great Portuguese patriot, the "sleeping king" who would return to help Portugal in its darkest hour—like the British King Arthur or the German Frederick Barbarossa. He would then be known by symbolic names: *O Encoberto* (The Hidden One) who would return on a foggy morning to save Portugal; or *O Desejado* (The Desired). The legend was vigorously promoted through the massive circulation of popular rhymes (*trovas*) written by Bandarra. Even in the final decade of the twentieth century, Sebastianist peasants in the Brazilian *sertão* believed that the king would return to help them in their rebellion against the "godless" Brazilian republic.

The tale of Sebastian's disappearance and alleged return is the basis for the popular song "A Lenda de El Rei D. Sebastião" ("The Legend of King Sebastian") by the Portuguese band Quarteto 1111 in 1968. He also appears in a Harry Potter book (Order of the Phoenix) in the form of a portrait near the transfiguration courtyard.

* Innocência V, 37. Not in Ayres Magalhães de Sepúlveda, *Dicionário bibliográfico da Guerra Peninsular*. Not in Biblioteca Pública de Braga, *Catálogo do Fundo Barca-Oliveira*. Porbase locates three copies, all in the Biblioteca Nacional de Portugal. Copac cites a single copy of what is probably the earlier work by the author on this subject (the cataloguing information was insufficient to differentiate with absolute certainty) at the British Library. Not in Hollis, which cites the author's earlier work on this subject. KVK (51 databases searched) adds Staatsbibliothek zu Berlin.

BOUND WITH:

MACEDO, José Agostinho de. *As pateadas de teatro investigadas na sua origem, e causas*. Lisbon: Na Impressão Regia, 1812. 8°, 132 pp.

FIRST EDITION. José Agostinho de Macedo (1761-1831) was a prolific writer of prose and verse, best known for his pamphleteering: "Ponderous and angry like a lesser Samuel Johnson, he bullies and crushes his opponents in the raciest vernacular ... his idiomatic and vigorous prose will always be read with pleasure" (Bell, *Portuguese Literature* p. 282). Macedo was also well known for his arrogance in literary matters: he

condemned as worthless Homer's poems, which he had never read in the original, and believed his own epic *Gama*, 1811 (reworked and published as *O Oriente*, 1814), could have taught Camões how *Os Lusíadas* should have been written.

* Innocência IV, 200: "É universalmente reputada como uma das obras mais engaçadas e chistosas de José Agostinho." Not in Porbase, which cites a single copy only of an 1825 edition at the Biblioteca Nacional de Portugal. OCLC: 44821030 (University of Toronto Newberry, University of Victoria, Oxford University); also the 1825 edition at Harvard University. Not in Orbis. Copac cites a copy in the British Library. KVK (51 databases searched) locates only the copies cited by Porbase.

AND BOUND WITH:

[COUTO, António Maria do]. *Breve analyse do novo poêma que se intitula Oriente: por hum amigo do publico*. Lisbon: Na Nova Impressão da Viuva Neves e Filhos, 1815. 8°, 28 pp.

FIRST and ONLY EDITION. Couto (1778?-1843) was *professor régio* of Greek and later *reitor* of the Lycêo Nacional, Lisbon.

* Innocência I, 199; XIV 292. José do Canto 979. OCLC: 9284456 (Newberry Library, Indiana University, Harvard University, Duke University, Thomas Fisher Library-University of Toronto); 560008402 (British Library); 798071370 is digitized. Not located in Porbase. Copac cites British Library. Not located in KVK (51 databases searched).

AND BOUND WITH:

[PITAVAL, Carlos]. *Carta, e sonho de hum homem de Cabrélla*. Lisbon: Na Impressão de J.F.M. de Campos, 1815. 8°, 18 pp.

FIRST and ONLY EDITION. Touches on the relative merits of the epics of Homer, Camões, and José Agostinho de Macedo.

* Not located in Innocência. Porbase locates three copies, all in the Biblioteca Nacional de Portugal. OCLC: 66528406 (Newberry Library). Not located in Copac. KVK (51 databases searched) locates only the copies cited by Porbase. Not located in Hollis or Orbis.

AND BOUND WITH:

[COUTO, António Maria do]. *A materiaeira: discurso em que o Professor Regio Antonio Maria do Couto desfia hum dialogo com o grave titulo de Miséria, que Macedo em hum accesso de frenetico delirio compuzera contra Couto. Offerecido ao Público para sua instrucção*. Lisbon: Na Impressão de J.F.M. de Campos, 1815. 8°, (1 blank l., 1 l.), 64 pp.

FIRST and ONLY EDITION.

* Innocência I, 199. Porbase locates five copies, all in the Biblioteca Nacional de Portugal. OCLC: 5213688 (Houghton Library, Library of Congress, Thomas Fisher Rare Book Library-University of Toronto, Indiana University, Newberry Library, Tulane University). Not located in Copac. KVK (51 databases searched) locates only the copies cited by Porbase.

Includes an Essay on Sebastianism

50. SÃO BOAVENTURA, Boaventura Gaspar da Silva Barbosa, Visconde de. *A Revolução no Brasil*. Lisbon: [Typ. da Companhia Nacional Editora], 1894. 8°, original printed wrappers (light soiling). Printed on paper of good quality. Scattered light foxing. In very good to fine condition. 64 pp. \$100.00

FIRST and ONLY EDITION in book form of this series of articles originally published in periodicals, including an article on the monarchy in Brazil and another on Sebastianism.

* NUC: NIC, KU, LNT, MH, NNC, CLU. Porbase locates three copies at Biblioteca Central da Marinha, three at Biblioteca Nacional de Portugal, and two at Biblioteca João Paulo II-Universidade Católica Portuguesa.

Anti-Sebastianist, with the Author's Signed Presentation Inscription

51. SÉRGIO, António. *Tréplica a Carlos Malheiro Dias sobre a questão de o desejado*. Lisbon: Seara Nova, [1925]. 8°, original illustrated wrappers (slight wear). Uncut. In very good to fine condition. Author's warm, signed ["A. Sérgio"] four-line presentation inscription to "Vasco" on front flyleaf. Publisher's 4-page advertisement leaflet, dated June 1925 and listing this work, laid in. 94 pp., (1 l.). \$300.00

FIRST EDITION of this essay vehemently opposing Sebastianism, which helped form modern opinion on the subject. The date appears only on the illustrated wrappers.

Sérgio (1893-1968) was "o mais importante pensador português do seu tempo" (Saraiva & Lopes, *História da literatura portuguesa* [1976] p. 1065). In his 60-year career he wrote on history, economics, education, sociology, literary criticism, politics and philosophy. He was one of the founders of the "Renascença Portuguesa" (along with Jaime Cortesão, Raúl Proença, Pascoais and others) and a member of the "Grupo da Biblioteca Nacional," which included Cortesão, Proença, Aquilino Ribeiro, Lopes Vieira and Raúl Brandão. His portrait appeared on both sides of the 5.000\$00 Escudo note prior to the introduction of the Euro.

* Campos Matos, *Bibliografia de António Sérgio* p. 11. Saraiva & Lopes, *História da literatura portuguesa* (1976) p. 1065. NUC: MiU, ICU, InU, CLU, CU.

Dialogues on Love, Numerology, Witchcraft & More

***52. SOUSA, Manuel de Faria y.** *Noches claras, divinas, y humanas flores*. Lisbon: En la Oficina de Antonio Craesbeeck de Mello Impresor de S. Alteza, 1674. 8°, contemporary calf (some slight wear; small defect at lower rear joint and rear cover, lacking front free endleaf), spine gilt with paper label, gilt letter, concentric rectangular blindstamps on

covers, within double gilt fillets, edges rouged. Woodcut initials and tailpieces. Outer margins fairly small. In good to very good condition. (2 ll.), 437 pp. [final page misnumbered 417], (1) p., (1 l.). \$1,800.00

Second edition of this series of conversations on numerology, friendship, witchcraft, love, religion, heredity, etc., divided into seven nights. The author's title, "Moral Dialogues," was changed by the publisher to "Brilliant Nights." The first edition appeared in Madrid, 1624.

Faria y Sousa (1590-1649), "a most accomplished, industrious, but untrustworthy author ... enthusiastic but unscrupulous" (Bell p. 216), wrote over sixty books of poetry, history and political analysis. For Menendez Pelayo (quoted in Palau), he was "hombre en fin, de enorme lectura, y agudo ingenio, de inmensa memoria y de ningun juicio." His lengthy commentary on the *Lusiadas*, 1639, the product of twenty-five years' effort, was well received but then condemned by the Inquisition. Born near Pombeiro (Minho), Faria y Sousa spent most of his life in Spain, and died in Madrid.

* Arouca 5543. Barbosa Machado III, 254. Innocência V, 413. Palau 86676. Pinto de Matos (1970), p. 269. Simón Díaz X, no. 253. Garcia Peres p. 209. HSA p. 197. Palha 1315. Jerez p. 40. Salvá 1799. Maggs, *Spanish Books* 362. Ticknor, *History of Spanish Literature* III, 188. Bell, *Portuguese Literature* p. 216; also *Castilian Literature* p. 20. Allison p. 67. Monteverde 2246. Azevedo-Samodães 1166. Ameal 891. NUC: DLC, WU, MiU, CtY, RPB, PSt.

Disagrees with Herculano Over the Miracle of Ourique

53. TAVARES, Antonio Lucio Maggesi. *Carta em resposta a outra do Sr. Alexandre Herculano que tem por titulo Solemnia verba.* Lisbon: Imprensa de Francisco Xavier de Souza, 1850. 8°, later plain wrappers. Uncut. Light browning. In good condition. 12 pp. \$150.00

FIRST and ONLY EDITION. Part of the *Eu e o Clero* pamphlet war: the author politely disagrees with Herculano.

In volume I of his *Historia de Portugal*, 1846, Alexandre Herculano called the Battle of Ourique a "pious fraud." Legend had it that D. Afonso saw an apparition of Christ at Ourique in 1139, and that year is traditionally used as the foundation date for the Portuguese monarchy. The clergy and the press attacked Herculano for lacking patriotism and piety. In *Eu e o clero*, 1850 (addressed to the cardinal-patriarch of Lisbon), Herculano denounced the fanaticism and ignorance of the Portuguese clergy. The controversy this set off continued for some years. Herculano's statements on the Battle of Ourique are today accepted as correct.

The author (1806-1877), a native of in Extremoz (in the Alemtejo), was son of General Antonio Tavares Maggesi and himself a captain in the cavalry.

* On the author, see Innocência I, 190 (this work not listed); on *Eu e o clero*, see Innocência II, 243-6 (this is n° 12). NUC: MH. Porbase locates two copies at Fundação Calouste Gulbenkian and one at Biblioteca Nacional de Portugal. Copac locates a copy each at British Library and Liverpool University. KVK (51 databases searched) locates only the copies cited by Porbase.

Disagrees (Again!) with Herculano Over the Miracle of Ourique

54. TAVARES, Antonio Lucio Maggessi. *Nova insistencia pela conservação e utilidade da tradição d'Ourique em resposta ao Eu e o Clero do Sr. Alexandre Herculano na parte que tem relação com este objecto por ...* Lisbon: Imprensa de Francisco Xavier de Souza, 1850. Large 8°, early plain green wrappers (faded). Some soiling on title page. In good to very good condition. Old blue-bordered paper tag on title page with shelfmark ("1358"). 37 pp., (1 l. errata). \$125.00

FIRST EDITION; a second appeared in the same year, with only 32 pages. In this pamphlet, part of the *Eu e o Clero* pamphlet war, the author politely disagrees with Herculano. Herculano responded with *Solemnia verba, Cartas ao sr. A.L. Maggessi Tavares*, 1850, and shortly thereafter Tavares replied to Herculano with *Carta em resposta a outra do sr. A. herculano, que tem por titulo "Solemnia verba,"* 1850.

In volume I of his *Historia de Portugal*, 1846, Alexandre Herculano called the Battle of Ourique a "pious fraud." Legend had it that D. Afonso saw an apparition of Christ at Ourique in 1139, and that year is traditionally used as the foundation date for the Portuguese monarchy. The clergy and the press attacked Herculano for lacking patriotism and piety. In *Eu e o clero*, 1850 (addressed to the cardinal-patriarch of Lisbon), Herculano denounced the fanaticism and ignorance of the Portuguese clergy. The controversy this set off continued for some years. Herculano's statements on the Battle of Ourique are today accepted as correct.

The author (1806-1877), a native of in Extremoz (in the Alemtejo), was son of General Antonio Tavares Maggessi and himself a captain in the cavalry.

* On the author, see Innocência I, 190 (this work not listed); on *Eu e o clero*, see Innocência II, 243-6 (this is n° 10). NUC: MH. OCLC: 78842019 (Houghton Library-Harvard University, University of Wisconsin-Madison, University of Liverpool); 777872033 is digitized. Porbase locates a single copy, at Biblioteca Nacional de Portugal. Not located in Copac. KVK (51 databases searched) repeats the copy cited in Porbase and a digitized copy.

*Sebastianist and Messianic Themes;
With Author's Signed and Dated Presentation Inscription
To the Poet João Patricio*

***55. VIANA, António Manuel Couto.** *Ponto de não regresso, poemas, com um estudo de Franco Nogueira.* Braga: Editora Pax, 1982. 8°, original illustrated wrappers (some slight wear). Publisher's "belt" tipped in. In very good condition. Author's signed and dated six-line presentation inscription on half title: "Ao // poeta João Patricio, // com a maior

estima intelectual, // à sua gentilíssima camaradagem // António Manuel Couto Viana // 1. Abril. 82". One of 500 copies. 112 pp., (2 ll.). ISBN: none. \$125.00

FIRST and ONLY EDITION. In these poems the author exhibits a "confessionalismo retórico", historically dated, with Sebastianist and messianic themes, looking toward the restoration of the monarchy, and lamenting the Portugal of post-25 April 1974.

António Manuel [Gonzalez] Couto Viana (Viana de Castelo, 1923-Lisbon, 2010), was a theater director, playwright, translator (of Sophocles, Calderón de la Barca, Molière, and others), important poet and literary figure. His poems have been translated into French, English, Spanish, Chinese, German, and Russian.

The study by Franco Nogueira, titled "Trinta e três anos de poesia", occupies pp.[7]-22.

Provenance: João Patricio published numerous volumes of poetry beginning around 1935.

* See António Manuel Machado, *Dicionário de literatura portuguesa*, p. 496; Virgínia de Carvalho Nunes in *Biblos*, V, 797-800; also *Dicionário cronológico de autores portugueses*, V, 308-10. Porbase locates two copies: Biblioteca Nacional de Portugal and Biblioteca João Paulo II-Universidade Católica Portuguesa. Copac cites British Library only. KVK (51 databases searched) adds a copy at Universitätsbibliothek Augsburg.

*Portugal's Destiny in Light of Biblical Prophecies:
Rare Second Separate Edition in Spanish*

56. VIEIRA, P. António. *Historia de lo futuro, libro ante-primero. Prologomeno a toda la historia de lo futuro, en que se declara el fin, y se prueban los fundamentos de ella. Materia, verdad, y utilidades de la Historia de lo Futuro.... Traducida en lengua Castellán por D. Alonso Antonio Rodriguez Santivañez* Madrid: Por Antonio Sanz, 1738. 8°, contemporary limp vellum (remains of ties; somewhat soiled), horizontal ink manuscript title on spine (faded). Small Maltese cross in upper portion of title page. Typographical headpiece and woodcut initial on second preliminary leaf recto. Occasional small, light waterstains and minor foxing. In good to very good condition. (16 ll.), 368 pp. \$600.00

Second separate edition in Spanish of this work interpreting Portugal's destiny in light of Biblical prophecies, with predictions of events in Brazil, Maranhão, the East and West Indies, Angola and the Antipodes, and references to the Dutch in Pernambuco. Although the work was written in 1665, it first appeared in print in 1718, in Portuguese. The preliminary matter in this translation includes a eulogy of Vieira by the translator (¶2r-5r) and a heavily annotated *aprobacion* for this translation by Joseph Ortiz Delgado on the title and subject of the work (¶5v-¶¶3r). The first edition, in Portuguese, appeared in Lisbon, 1718. The first edition in Spanish was printed in Madrid by Antonio Marin in 1726. The text was also included in the Barcelona, 1734 collection of sermons. The second edition in Portuguese only appeared in 1755. These Spanish editions and the second Portuguese edition are of much greater rarity than the original.

Vieira (1608-1697) is described by Boxer as "certainly the most remarkable man in the seventeenth-century Luso-Brazilian world" (*A Great Luso-Brazilian Figure: Padre*

Antônio Vieira, S.J., p. 4). Born in Lisbon, he moved to Bahia at a young age and there became a Jesuit novice in 1623. By 1635, when he was ordained, he was already famous as a preacher, and when the Dutch withdrew from Brazil it was he who was chosen to preach the victory sermon. Vieira was a trusted advisor of D. João IV and was dispatched by him on diplomatic missions to France, Holland and Rome. Beginning in 1652 Vieira spent nine years as a missionary in Maranhão, where he vehemently defended the rights of the Indians against the colonists who wanted to enslave them; as a result, the colonists managed to have him and all the other Jesuits in Pará and Maranhão deported in 1661. Back in Lisbon, his campaign for toleration of the New Christians (crypto-Jews) and his Sebastianist beliefs led to his trial by the Inquisition. He was found guilty, but the ascension of D. Pedro led to his release. Vieira's status as a diplomat and missionary would guarantee his place in Portuguese history, but he was also a writer of extremely high caliber, not only in terms of style, but also in content: his letters and state-papers are invaluable sources for the period, and his sermons are as readable today as they were in the seventeenth century. Pessoa called him "O Imperador da lingua portuguesa" (quoted in Boxer, *ibid.*, p. 3).

* Palau 364430 (collation agrees with the present copy). Sabin 99525 gives the date as 1758; without collation. Leite, *Historia da Companhia de Jesus no Brasil*, IX, 311 mentions 3 editions in Spanish without specifying titles, dates, printers or collations. This edition not in Alden & Landis. Backer-Sommervogel VIII, 668, cites a Madrid 1758 edition (a typo for 1738?). This edition not in Borba de Moraes (1983); cf. II, 921. Not in Palha. Not in Salvá, Heredia, Azevedo-Samodães, Ameal or Avila-Perez. OCLC: 954471418 (Universidad de Navarra [calls for an additional 8 pp. at the end]); 79414854 (John Carter Brown Library [collation agrees with our copy]). Porbase locates two copies, one in the Biblioteca Nacional de Portugal, the other at the Biblioteca João Paulo II-Universidade Católica Portuguesa. No Spanish edition located in Copac. KVK (51 databases searched) locates only the copies of this edition cited by Porbase.

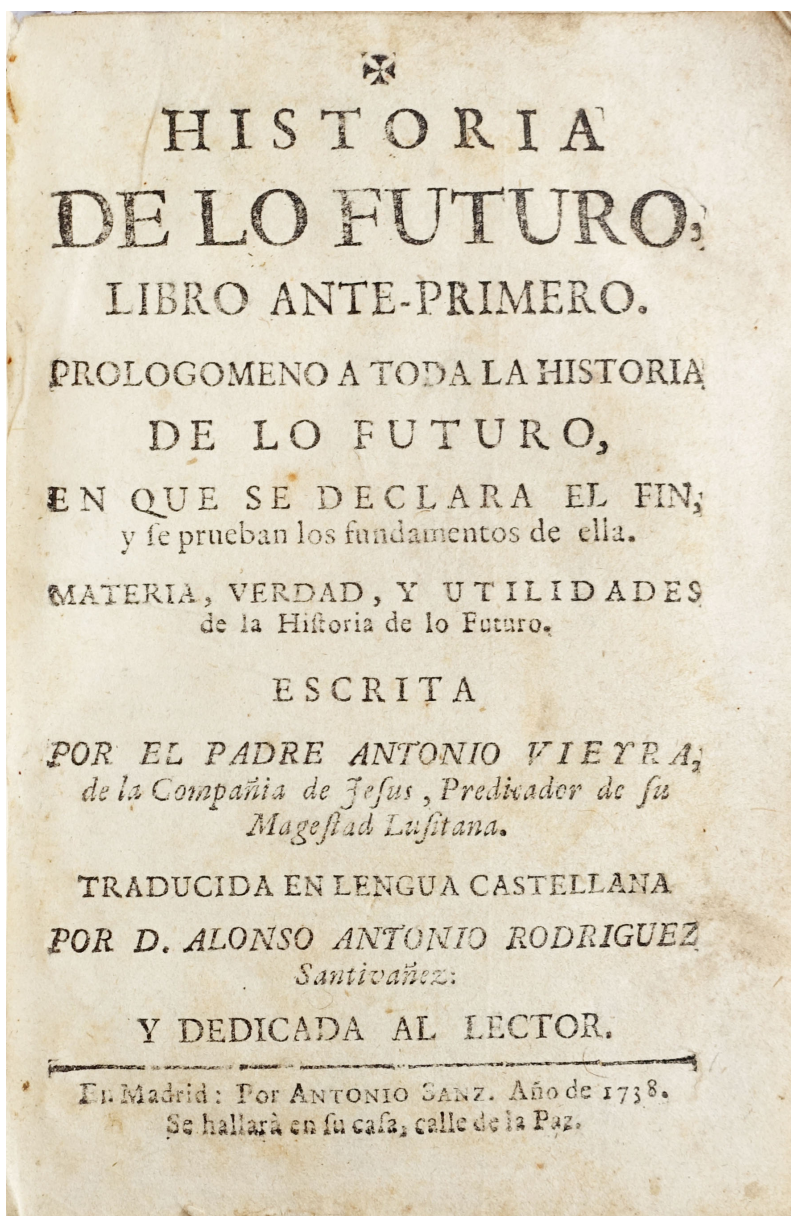
Spiritism, Reincarnation, and Catholicism

57. VILLEGAS DEL HOYO, Baldomero. *Un hecho, la magia y el espiritismo.* 2 parts in 1 volume. Madrid: Miguel Ginesta, 1872. 8°, contemporary quarter tan morocco over marbled boards (worn, spine stained), smooth spine gilt, marbled endleaves. Small dampstain at end. Color decals applied to blank verso of p. 463. In good condition. Initials "J.A.E.B." on spine near foot. (3 ll.), 144 pp.; 463 pp., (1 l., 1 l. errata).

2 parts in 1 volume. \$350.00

FIRST EDITION. Discusses such matters as the advantages that spiritism brings to society and religion, why all religions are really one, spiritism vs. Catholicism, Jesus and spiritism, and reincarnation. The author, an artillery official, was the founder of the Sociedad Espiritista Española.

* Palau 369221: calling for only 463 pp. in all. Not located in NUC. OCLC: 919869016 (Gobierno Vasco Departamento de Educacio); 630591441 and 919572172 (both at Universidad de Valladolid, each calling for only 144 pp.). Not located in Porbase. Not located in Copac. Not located in KVK (51 databases searched).



Item 56

CARTA
 ESCRITA AO MUITO EGREGIO
 PARTIDO AUSTRIACO
 DE PORTUGAL,
 DEDICADA
 AO INVICTO MARTYR
 SAO JOAO
 NEPOMUCENO,

*Pela circumstancia do evidente milagre, que a fa-
 vor do Exercito Austriaco obrou na ponte do rio
 Moldau a sua Veneravel Estatua, cuja
 estampa se mostra collocada sobre
 a mesma Dedicatoria.*

POR HUMANONYMO,

*Que movido do grande gosto, com que entre elle vè celebradas
 tantas victorias, pertende ser novo Alumno de tao feliz,
 e illustre Conflitorio, pedindo-lhe primeiro huma resolu-
 ção sobre algumas particularidades do seu genio.*



LISBOA:

Na Nova Officina SYLVIANA,

M. DCC. XLV.

Com permissão dos Superiores,

Our Lisbon Office

RICHARD C. RAMER

Old and Rare Books

RUA DO SÉCULO, 107 · APARTAMENTO 4
1200-434 LISBOA
PORTUGAL

EMAIL lx@livroraro.com · *WEBSITE* www.livroraro.com

TELEPHONES (351) 21-346-0938 and 21-346-0947

FAX (351) 21-346-7441

VISITORS BY APPOINTMENT

