RICHARD C. RAMER

Special List 223
The Franciscan Order
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THE FRANCISCAN ORDER

An asterisk (*) before an item number indicates that the item is in 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 223

The Franciscan Order

First Mention in Print of Maranhão
Most Important Account of the French Capuchin Mission There,
With Portraits of 6 Tupi Indians

1. ABBEVILLE, Claude d’, O.F.M. Histoire de la mission des peres capucins en l’isle de Maragnan et terres circonvoysines ou est traicte des singularitez admirables & des meurs merueilleuses des Indiens habitants de ce pais avec les missiues et aduis qui ont est enuoyez de nouveau, par ....


FIRST EDITION, second issue. The first issue was published earlier in 1614; this issue has corrections to a number of typos in the main text (see Borba) and a lengthier index at the end. This is the first and most important written account of the Capuchin mission to Maranhão, an island on the coast of Brazil: Sabin notes that it is the earliest known mention of Maranhão. It includes engravings of Tupi Indians. Borba de Moraes notes, “The narrative of the journey, and all the events, is the principal printed French source that exists about this tentative colonization of the north of Brazil. Although not endowed with the spontaneity and the literary talent of Yves d’Evreux, Claude d’Abbeville gives us valuable information concerning the religion and ‘astronomy’ of the Tupis, not to be found in any other writings.” Duviols says of the Histoire, “C’est le texte le plus important—avec celui d’Yves d’Évreux—non seulement sur la tentative de colonisation
Item 1 (slightly reduced)
In 1612 a mission composed of the French Capuchins Yves d’Evreux, Arsène de Paris, Ambroise d’Amiens, and Claude d’Abbeville, accompanied Daniel de la Rivardière’s expedition to settle Maranhão. D’Abbeville relates the mission’s westward voyage, the arrival in Maranhão, the death of Father Ambroise, and the activities of the Capuchins on the island. He also adds detailed descriptions of the region, including the animals, birds and fish found there, as well as chapters on the customs, laws, wars and history of the Tupi Indians.

The account ends with the return voyage to France, their arrival and welcome in Paris, and the ensuing festivities. Arsène and d’Abbeville brought back to France six important Tupi, portraits of whom appear in this account (see below). The Indian ambassadors caused a sensation in Paris, where curious crowds flocked to see them. Borba de Moraes notes that “the Histoire de la mission seems to have been printed very quickly in order to take advantage of the presence in Paris of the six Indians from Maranhão …. It appears that the first edition [i.e., issue] was soon out of print, and a second was printed. This was published with the misprints corrected, and a more extensive index was compiled and printed in 35 pp. in double cols.”

This Histoire includes a number of fascinating engravings of the Tupi Indians. At the top of the engraved title page, eight Indians petition Marie de Médicis, Regent of France (small banners with Latin flow from their mouths); below, Tupi (again with Latin banners) petition the Pope and St. Francis. At the lower left, a Tupi grills two human legs over an open fire as a woman looks on; at the lower right, kneeling Indians are blessed by Capuchin friars. The first full-page engraving (f. 89v) shows a crucifix being erected in Maranhão, with the Capuchins and a French soldier kneeling in the foreground, a crowd of Tupi watching, a group of teepees in the background, and a ship riding at anchor in the harbor. Three portraits show Tupi in native dress, all with weapons, one with extensive tattoos (ff. 347v, 355v, 358v). The other 3 portraits show Tupi wearing the soutane in which they were baptized, carrying a tall hat and a fleur-de-lis (ff. 361v, 363v, 364v).

Hemming describes in detail how the missionaries and the six Tupi ambassadors “landed at Le Havre after a stormy crossing and were given a great reception, with a procession, gun salute, visit to the Governor and acclamation by the crowd. There were similar festivities in Rouen. But the greatest excitement was in Paris. A hundred priests greeted the Tupinambá party at the city gates, and escorted it to the Capuchin church for a mass attended by a galaxy of French nobility. The Tupinambá marched in the procession wearing their feathers and holding clubs. The Parisians were wild with curiosity; people poured in from the countryside, and the excited crowd burst the gates of the Capuchin convent housing the Indians. The Tupinambá were taken to the Louvre to visit King Louis XIII, and their leader made a speech in Tupi. But the inevitable European diseases struck these Americans: the sixty-year-old Carypira caught influenza and died, and two of his companions died soon after. They were buried in Franciscan habits. But the three survivors received the full panoply of French official hospitality. They were taken for baptism in the Capuchin church in the Faubourg Saint-Honoré, wearing long soutanes of white taffeta buttoned down the front with silk buttons and with small valois collars, and carrying tall hats with white plumes. Each carried a fleur-de-lys as a symbol of submission to the French. King Louis and his mother the Regent Marie de Médicis acted as godparents, and the Archbishop of Paris officiated. The leading Tupinambá was christened Louis-Marie, and he made a speech of acceptance. The three were then taken to the convent of Sainte-Claire to satisfy the curiosity of its nuns, who were desperate to see the exotic strangers” (Red Gold p. 206).

Léonard Gaultier (who sometimes signed himself “Galter”), a French engraver, was born at Mainz about 1561 and died in Paris in 1641. The precision and style of his prints
recalls those of the Wierix brothers and Crispyn van de Passe. The Abbé de Marolles possessed upwards of eight hundred prints by this prolific engraver, many of them after his own designs.

* Borba de Moraes (1983) I, 5-7. Alden 614/25. Duviols 29. Leclerc, Bibliotheca Americana 1570: “un ouvrage aussi important que rare.” Rodrigues 1. Sabin 18492 (University of Minnesota); 53418487 (University of Alberta); 53418487 (Leibniz Bibliothek, Universität Erfurt Gotha, Universitätsbibliothek Greifswald). Probably the same issue, but with slightly different or imprecise collation: 457768403 and 761262381 (Bibliothèque nationale de France); 800801796 (Bibliothèque Mazarine); 5317492 (with only 7 preliminary leaves). American Museum of Natural History, Yale University, Library of Congress, Newberry Library, Brown University, John Carter Brown Library, University of South Carolina, Bibliothèque du Musée de l’Homme; 65868974 (Koninklijke Bibliothek, Universiteit Leiden). OCLC lists 7 copies of the first issue, under 41183143; 228680135; 78772020; 311423392; 559716278; 407001097. OCLC also lists 1614 issues under 491874084 and 559716289, without collation. Not located in Copac (despite the Goldsmith listing).

Translation of an Arab History of the Almoravid and Almohad Periods
In Spain and North Africa

2. ABU-MOHAMMED ASSALEH EL ABDEL HALIM; trans. José de Santo Antonio Moura, O.F.M. Historia dos soberanos mohametanos das primeiras cuatro dynastias, e de parte da quinta, que reinarão na Mauritania, escripta em arabe por… natural de Granada, e traduzida , e annotada por Fr. Jozé de Santo Antonio Moura …. Lisbon: Na Typographia da Mesma Academia [Real das Sciencias de Lisboa], 1828. 4°. contemporary tree sheep (minor wear, boards slightly warped), smooth spine gilt with citron morocco lettering piece, gilt-lettered with title. Woodcut arms of the Academia Real das Sciencias de Lisboa on title page. Small, light dampstains, mostly very light, in lower margins. Overall in very good condition. (2 ll.), 454 pp., (2 ll. advt.).

First Edition in Portuguese. There appears to be another edition, or more probably a variant issue, dated 1829. This translation and annotation of Abu-Mohammed Asselah el Abdel-halim’s history of the Almoravid and Almohad periods in Spain and North Africa focuses particularly on Mauretania, Morocco and Fes, from 789 to 1325.

Asselah was a native of Granada. The translator (1770-1840), who contributed an 8-page advertencia and annotations, was a Third Order Franciscan who held many important government posts.

Earthquake in Morocco


First Edition in Portuguese of this account of an earthquake, the same one that destroyed large parts of Lisbon, that caused severe damage to the Franciscan missions in North Africa on All Saints Day (November 1, 1755). Within eight minutes the convent, church, hospital, pharmacy, and other buildings of the Trinitarians (Order of Redemption of Captives) in Mequinez (Meknes) were completely destroyed, as were the hospital and infirmary in Fez—but all the brothers escaped. The author also gives information on the extent of the destruction in the towns of Morocco, at Sale, Arzila, Larache, Marmora, Tangier, Tetouan, Ceuta, and describes the effect of the tsunami at the ports of Morocco. He compares the behavior of the Muslims and Jews who suffered through the earthquake with that of Catholics.

The letter is signed at Mequinez and dated November 8, 1755 (p. 7). It was published in Madrid, 1755, and later the same year in Barcelona, as *Relacion escrita por el Padre Guardian del Real Convento de Mequinèz, y Vice-Prefecto Apostólico de las Santas Missiones, que en las partes de Berberia* ....

The author, a Franciscan from Valença do Minho, was Padre Guardian at the Real Convento in Mequinez, in north central Morocco.

*Innocêncio VI, 216: noting that the works listed under this author are not all by him, but are simply similar earthquake accounts. Coimbra, *Miscelâneas* 2581. NUC: MH, DHN. OCLC: 25584046 (Saint Bonaventure University, Newberry Library, Princeton University, Houghton Library, Harvard College Library, and the Digital Library for International Research); 222563241 (University of Toronto); the Spanish version of Madrid, 1755 is listed at 69941606 (Newberry Library) and the Barcelona, 1755 edition at 61705247 (Saint Bonaventure University). Porbase locates six copies, all in the Biblioteca Nacional de Portugal. Not located in Copac.

Advice to a King on How to Govern

5. ANJOS, D. Fr. Manoel dos, O.F.M. *Política predicável e doutrina moral do bom governo do mundo*. ... Lisbon: Na Officina de Miguel Deslandes, 1693. Folio (29.5 x 20.4 cm.), contemporary speckled sheep (some wear to corners and head of spine; lacks free endleaves), spine gilt with raised bands in five compartments (some rubbing to bands), crimson leather lettering piece in second compartment from head (faded), gilt letter. Woodcut Portuguese royal arms on title page. Numerous woodcut initials, several large and elegant. Woodcut headpieces (one large and nicely executed). Typographical headpieces. Large woodcut tailpieces. Text in two columns. Small hole in leaf B6 with loss of page numbers for pp. 23-4. Small tear repaired at lower outer corner of leaf F1. Very small worm trace in lower blank margin of quire G and in leaves H3-5, R2-4, and S5-T6, never affecting text. Some foxing and occasional small dampstains. Overall in good to very good condition. Contemporary ink inscription on title page: “Morgado de Vª Cova.” (14 ll.), 760 pp. $1,200.00

FIRST EDITION; a second edition appeared in 1702. This advice on how to govern was published posthumously and dedicated by Fr. Joseph Evangelista, Ministro Provincial of the Franciscans in Ceylon. D. João took his pension and went to live in Telheiras, outside Lisbon, until his death in 1642. The monastery that he founded was devastated in the Lisbon earthquake of 1755, but rebuilt by 1766. It is now the parochial church of Telheiras.

Innocêncio gives no information about the author. According to the title page of this work, he was a Franciscan working in Portugal.

* Not located in Innocêncio; see VIII, 131 for the author’s *Sermões panegyricos e morais*, Lisbon, 1765-68, in 3 volumes, the information for which was sent to him by a friend (“Não vi os taes sermões, e creio haver com isso perdido pouco, ou nada”). OCLC: 39204225 (University of Dayton); 557983116 (British Library). Porbase locates a single copy, at Universidade Católica Portuguesa-Biblioteca João Paulo II. Copac repeats British Library.
POLÍTICA PREDICAVEL,
E DOUTRINA MORAL DO
bom governo do mundo,
OFERECIDA
AO SERENÍSSIMO
PRÍNCIPE DE PORTUGAL
DOM JOAM
NOSSO SENHOR, &c.

Pela Província da Terceira Ordem da Penitência do Patriarca São Francisco de mesmo Reyno:
OBRA POSTHUMA:
AUTHOR OPADRE
FR. MANOEL DOS ANJOS,
FILHO DA MESMA PROVÍNCIA:
Com quatro esquematos Indice, o primeiro dos Capítulos, & parágrafos e seguintes da apóli,
收官 as Sermones de todos tempos, e também dos sentidos mais notáveis, & o quarto
dos textos da Sagrada Escritura.

LISBÃO,
Com todas as leituras necessarias,
Na Officina de MIGUEL DESLANDES Imprensa de sua Magestade, anno 1695.

Item 5 (greatly reduced)
of the Terceira Ordem, to the then four-year-old prince, Dom João, who succeeded his father D. Pedro II in December 1706 and was crowned as D. João V on January 1, 1707. When written, the book was probably intended for the ill-fated son and heir of D. João IV, who became King Afonso VI in 1656. Taking a religious and moral tone, the work offers sound counsel on the powers and duties of a ruler. In addition to many biblical and other religious references, there are also references to classical authors and to more modern secular authorities.

One curious feature of this volume is that the earliest license is dated 3 October 1652. Several more date from 1655 and 1656, then two from 1670, one from 1673, another from 21 August 1692, and the final three dated 9, 10, and 12 October 1693. Thus it took over 40 years to obtain the approval of the authorities to print the book. According to Porbase, there is a variant issue in which the final license is dated 21 August 1692.

In addition to the dedication and licenses, the preliminary matter includes a privilege for ten years granted by the crown to the Franciscan Order, a four-page author’s prologue, a neo-Latin epigram signed Emmanuel d’Abrantes, and another signed Fr. Valentinus de Alpoem, who also provides a sonnet in Portuguese. There is as well an elaborate thirteen-page table of contents. At the end is an “Elencus por concionibus adaptandis” (pp. 640-78); an index of the most noteworthy things contained in the work (pp. 679-731); and an index to citations of Holy Scripture (pp. 732-60).

Fr. Manoel dos Anjos was born in Manteigas, near Guarda, in 1595, and died at Coimbra, 1653. He also wrote a Historia universal, originally published in Coimbra, 1651 (of which there appear to be two distinct issues), and what is probably yet another issue with a title page of Coimbra, 1652. Two different editions (issues?) of the Historia universal, Lisbon, 1702, are said to be “correcta & emendada.”

Celebrating the Beatification of Francis Borja,
Third General Father of the Jesuit Order

6. ANJOS, D. Fr. Manoel dos, O.F.M. Sermam qve pregov o Bispo de Fez Dom Frey Manoel dos Anios em a Festa da Beatificaçam do glorioso Sam Francisco de Borja no Collégio da Companhia de Jesu desta Cidade de Evora em 26 de Nouembro de 1624. Estando presente o Illustissimo Senhor Arcebispo que fez Pontifical o mesmo dia & o Reuerendo Cabido, nobreza & maes pouo. Oferecido a Excellentissima Senhora D. Maria de Moscozo, & Toledo Marqueza de Ferreira. Évora: Por Manoel Carvalho, Impressor da Universidade,
1625. 4°, mid-twentieth-century marbled wrappers (some wear). Woodcut Jesuit insignia on title page (4.3 x 4.3 cm.). Woodcut initial. Typographical headpieces. Overall in very good condition. 20 ll. Leaf 8 (B4) misnumbered “7”.

FIRST and ONLY EDITION. Francis Borgia (Gandia, Valencia, 1510-Rome, 1572) was often called the “second founder” of the Jesuits. After inheriting a dukedom and holding high administrative positions under Charles V, he resigned from public life, building a Jesuit college in his native Gandia and donating funds for the Collegium Romanum in Rome. In 1551 he became a member of the Company of Jesus, and in 1565 became the third Superior General of the Jesuits, who flourished under his able administration. Borgia was beatified in 1624 and canonized in 1670. The author of this sermon celebrating Francis de Borgia’s beatification recounts the major events in Borgia’s life, naturally emphasizing his pious acts.

D. Fr. Manuel dos Anjos, a native of Alcácer do Sal, was a Franciscan from the province of the Algarve, of which he became Provincial. Titular Bishop of Fez, he was a deputy of the Inquisition at Évora, and Coadjutor to the Archbishop of Évora, D. José de Mello. He died at Évora in 1634.

Handbook for Trade with Africa and the Americas


FIRST and ONLY EDITION of this handbook listing the prices of commodities traded by Portugal with Europe, Africa and the Americas, with evaluations of Portugal’s status in the international economy. “The statistics show, for example, that rice had become a profit-yielding item. Nevertheless, the author recommended that the export trade be expanded, finding that the Portuguese empire had a negative trade balance in 1777, and that the economy diversify instead of relying on gold mines, with all the income being spent during the ‘fat’ years” (Schäffer).

Brazil is mentioned as the source for over thirty products (often with a specific region, such as Pará or Maranhão), including indigo, coffee, copper, ginger, sponges,
silk, wheat and linen. It is also mentioned ten or more times when the author feels a product could be grown there rather than imported, e.g., boar bristles, feathers, cloves, and cochineal.

Among the other commodities listed are cotton, coca, gum, ipecacuana, clocks and guns. Often there is a short dissertation on the product, e.g., on sugar (p. 52), fish oil (pp. 55-6), and cacao (pp. 65-6). The author is not averse to adding his own astringent comments; he is, for instance, upset that Portugal imports *tartaruga encascos* (tortoise-shell)
when “nós temos pelas costas, e lagoas do Brasil cascos tam grandes de tartarugas, que servem de bacias” (p. 199).

Lima de Mello Bacellar, a Franciscan, also wrote Dicionário da língua portuguesa, Lisbon 1783.

* Borba de Moraes (1983) I, 50. Innocência I, 379. Not in Kress; Luso-Brazilian Economic Literature before 1850 lists only a microfilm copy (p. 3). Schäffer, Portuguese Exploration to the West and the Formation of Brazil 78. JCB, Portuguese and Brazilian Books 784/1. Not in JFB (1994), or Ticknor Catalogue. Goldsmiths’ Library 12603. Not located in NUC. OCLC: 319863692 (University of Kansas, British Library, National Library of Scotland); 4433889 (Cleveland Public Library, John Carter Brown Library); 251189785 (Staatsbibliothek zu Berlin); 465287735 (Bibliothèque nationale de France); also digitized and microform copies. Porbase locates four copies, all at Biblioteca Nacional de Portugal.

**Peace!**

8. BUSSE, Fr. Francisco Pedro, O.F.M. A felicissima paz da coroa de Portugal com a de Hespanha e Republica Franceza. Canto heroico dirigido ao Ill.mo e Ex.mo Senhor Luiz de Vasconcellos e Sousa, do Concelho de Estado, Gram Cruz na Ordem de S. Tiago da Espada, Viador da Serenissima Senhora D. Maria Benedicta, Princeza do Brazil .... Lisbon: Na Regia Officina Typografica, 1802. 4°, contemporary bronze paper wrappers (small piece missing from outer edge of rear wrapper), piece of blue paper (approximately 9 x 8 cm.) with contemporary ink inscription “Cantos” tipped to front cover. Woodcut Portuguese royal arms on title page. In fine condition. Blue paper (approximately 9 x 8.2 cm.) with contemporary inscription “Cantos,” is attached to front cover with a contemporary red wax seal. 8 pp. $250.00

First and only edition of this poem celebrating the peace ending the “Guerra das Laranjas.” It is preceded by a sonnet to the dedicatee.

The author (1756-ca. 1806), a native of Lisbon, entered the Franciscan Order in 1773. A preacher, he knew Greek and was accomplished in letters. His Poemas lyricos appeared in two volumes, 1787-1789, and a number of his brief celebratory poems and sermons were published separately. A third volume of “poemas lyricos,” a volume containing an epic poem on the death of D. José, Prince of Brazil, as well as a volume of sermons—all in manuscript—were said to have been held by the bishop of Beja; Innocência thought they were probably in the Biblioteca Pública of Évora.

One of the Most Important Works on the Congo

9. CAVAZZI DE MONTECÚCCOLO, Giovanni Antonio (O.F.M.Cap.). Descrição histórica dos três reinos do Congo, Matamba e Angola…. Tradução, notas e índices pelo P° Graciano Maria de Leguzzano, O.M. Cap. Introdução biobibliográfica por F. Leite de Faria. 2 volumes. Lisbon: Junta de Investigações do Ultramar, 1965. Estudos de Cartografia Antiga. Série Memórias, 2-3. Folio (29 x 21.3 cm.), publisher’s gilt-stamped boards (slightly warped) with dust jackets (minor soiling to jackets). Publisher’s vignette on title-pages. Overall in very good condition. lviii, 428 pp., (1 l.), illustration in text, 2 folding maps; (3 ll.), 492 pp., (3 ll.). 2 volumes. $450.00

First Edition in Portuguese, and something of a critical edition. In the first edition of Bibliographia Brasiliiana, Borba de Moraes noted, “Giovanni Antonio Cavazzi, born in Montecuccolo, in the province of Modena, was a Capuchin monk sent to the Congo in 1654 as a catechizer. He remained there for 37 years, until 1691. In 1670 he made a brief trip to Rome in the service of the mission, returning to Africa immediately thereafter. He died in Genoa in 1692. His work is one of the most important to appear about the Congo. Aside from the account of the mission, it contains ample information concerning the region which was very little known at the time. It is a genuine geographical treatise of true scientific merit, as noted by Amat di S. Filippo. Cavazzi, shortly after the expulsion of the Dutch, touched at Pernambuco and Bahia, during the administration of ‘Giovanni Telo de Silva’. He describes his sojourn, the country and ‘gli animali et altri di quelle’. In one of the chapters he recounts ‘the victory achieved by the Portuguese over the Dutch, who were occupying Pernambuco.’”

The present edition includes copious notes and a substantial, illuminating biobibliographical introduction by Father Francisco Leite de Faria.

† See Borba de Moraes I, 147. Also Brunet I, column 1699; Graesse I, 50; Sabin 11592.

The Virtues of the Religious Life

10. CHAGAS, Fr. Antonio das, O.F.M. [Antonio da Fonseca Soares]. Carta do Venerável Padre … escrita a hum amigo seu, depois de ser religioso, na qual se manifesta a sua virtude, e se qualifica seu entendimento. Dedicada ao Senhor Thomaz Antonio de Araújo e Sousa por Gonçalo Pinto Mascarenhas. Coimbra: n.pr., 1738. 4°, disbound. Woodcut vignette on title page. Fore-edge margin shaved, touching letters on several pages. Tissue repair on first page of main text (affecting a few letters of the heading), on p. 5 (not affecting legibility) and at gutters (not touching text). In near-good condition. (3 ll.), 9 pp. $40.00

First edition? Innocêncio notes that this letter on the virtues of the religious life has sometimes been attributed to Cardeal D. José Pereira de Lacerda, and was printed
António da Fonseca Soares was born at Vidigueira in 1631, and spent his youth as a soldier. After killing a man in a duel arising from one of many love affairs, he fled to Brazil. When he returned (1657?) he attained the rank of captain, but in 1663 abandoned his military career and took vows in the Franciscan monastery at Évora, under the name Fr. Antonio das Chagas. He died in 1682 at the monastery at Varatojo, which he had founded. Bell notes, “He built up and exercised a powerful spiritual influence throughout Portugal, and it continued after his death” (Portuguese Literature, p. 248).

Fr. Chagas had written poetry in the Gongoric style, but destroyed most of it after he took vows. He is best known as a prose writer, and his Cartas espirituais (Lisbon, 1684-87) hold “a foremost place in Portuguese literature … [his work] possesses so persuasive, so passionate an energy, and is of so clear a fervour and harmony that its eloquence is felt to be genuine” (Bell, pp. 248-9).


FIRST EDITION. According to the title page, this work by Chagas was written when he was about to quit the army and join a religious order. “Alerta homens; pois não ha vida tão prevelegiada, que não termine em tumba....”

António da Fonseca Soares was born at Vidigueira in 1631, and spent his youth as a soldier. After killing a man in a duel arising from one of many love affairs, he fled to Brazil. When he returned (1657?) he attained the rank of captain, but in 1663 abandoned his military career and took vows in the Franciscan monastery at Évora. He died in 1682 at the monastery at Varatojo, which he had founded. Bell notes, “He built up and exercised a powerful spiritual influence throughout Portugal, and it continued after his death” (Portuguese Literature, p. 248).

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* Belchior Pontes, Bibliografia de Antonio da Fonseca Soares (Frei Antonio das Chagas) p. 121, nº 7: noting that many manuscript copies exist; not listing this among the contents of the Obras espirituas or Obras espirituas posthumas. Inocêncio I, 111. Pinto de Mattos
16  richard c. ramer


*Sermons on How to Give Sermons*

12. CHAGAS, Fr. Antonio das, O.F.M. [Antonio da Fonseca Soares]. *Escola de penitencia, e flagello de viciosos costumes, que consta de sermoens apostolicos do … tirados a luz por Fr. Manoel da Conceyçam … I Parte [all published] …. Lisbon: Na Officina de Miguel Deslandes, & à sua custa impresso, 1687. 4°, contemporary limp vellum (stained and creased, front hinge nearly gone), spine with author (“Chagas”) in horizontal ink manuscript. Small woodcut ornament of a floral basket on title page; woodcut headpieces and tailpiece. Text in 2 columns. Three brownish stains on title page, mostly in margins, where ownership signatures (?) were effaced, touching several letters without affecting legibility, and with a few small holes, without loss; stains have bled onto following leaf. Scattered stains elsewhere. Overall in good condition. (7 ll.), 516 pp. $600.00

FIRST EDITION of these seven sermons by one of Portugal’s noted authors, edited after Chagas’s death by Fr. Manuel da Conceição, who also wrote an introduction (*sermão preludial*) for the collection. The *Escola de penitencia* is described on the title page as Part I, but no further parts appeared. A second edition was printed in Lisbon, 1738, and a third in Lisbon, 1763.

Innocêncio notes, “pela alteza dos assumptos, pela solidez e força do raciocinio, e até pela cultura da dicção, gravidade do estylo, e pureza da phrase não são menos recommendaveis que as outras obras do respeitavel missionario” (I, 110-11). Each of the 7 sermons is divided into 3 or 4 parts. Two are on being a good preacher: the qualities necessary and the differences in preaching at a court or in the grand home of a noble family. The other sermons deal with sins, penitence, why it’s difficult for the highborn to stop sinning, the pains of hell, and the worst sins. The index includes entries for bestiality, luxury, comets, and swagger (*jactância*). This edition includes a dedication to the King of Portugal (f. †3r, immediately following the title page) that does not appear in the 1738 edition.

António da Fonseca Soares, born in Vidigueira in 1631, spent his youth as a soldier. After killing a man in a duel arising from one of many love affairs, he fled to Brazil. When he returned (1657) he attained the rank of captain, but in 1663 abandoned his military career and took vows in the Franciscan monastery at Évora. He refused an appointment as bishop of Lamego in order to become an apostolic missionary. In 1682 he died at the monastery of Varatojo, which he had founded. According to Bell, “He built up and exercised a powerful spiritual influence throughout Portugal, and it continued after his death” (*Portuguese Literature* p. 248). He is best known as a prose writer, and his *Cartas espirituaes* (Lisbon, 1684-1687) hold “a foremost place in Portuguese literature … [his
work possesses so persuasive, so passionate an energy, and is of so clear a fervour and harmony that its eloquence is felt to be genuine” (Bell, *Portuguese Literature* pp. 248-9).

Before his conversion, Fonseca Soares wrote a great deal of poetry in the Gongoric style, most of which he destroyed after he had taken vows. Little of this was ever published: Innocêncio cites only 2 short poems that had appeared in anthologies. Other short poems continued to circulate in manuscript.

The sermons were edited by Fr. Manuel da Conceição (d. Placencia, 1693, age 53), whose secular name was Manuel Teixeira de Seixas. He earned a doctorate in canon law and was *Desembargador da Relação Ecclesiastica* in Braga. Having heard Fr. Antonio das Chagas speak in 1679, he was so moved that he donned the Franciscan habit at Varatojo. Fr. Manuel became a passionate preacher, and having rejected D. Pedro II’s offers of the bishoprics of Macao and Miranda, he was part of the group assigned to reform the Franciscan Order.


*Classic of Portuguese Literature*

13. **CHAGAS, Fr. Antonio das, O.F.M. [Antonio da Fonseca Soares].**

*Obras espirituais posthumas do Venerável Padre Fr. Antonio das Chagas ….*

Coimbra: Na Officina de Joseph Ferreyra, 1685. 8°, early limp vellum (a few stains; remains of ties), horizontal manuscript title on spine. Woodcut initials and tailpieces. Some faint dampstaining and small hole in blank portion of title page. Overall in very good condition. Early ink inscription on flyleaf, facing title page: “De bro [?] de Soror Izabel // Acta [?] de São Jozeph.” (8 ll.), 316 pp., (1 l.). $900.00

Little-recorded second edition (or issue?) of this addition to a classic work. The *Obras espirituais* first published in Lisbon, 1684 and 1687, have earned Fr. Antonio das Chagas a foremost place in Portuguese literature. According to Belchior Pontes, the *Obras espirituais posthumas* first appeared in Lisbon, 1684, and again at Coimbra, 1685 (this edition); Coimbra, 1700; Lisbon, 1715; and Coimbra, 1728. The Lisbon, 1684 edition is described
CONSPIRAÇÃO UNIVERSAL

COMBATEM OS SETE VICIOS MATADORES
com as sete virtudes contrárias sobre a polpa da alma, ferindo o Diabo de General na liga viciosa, fazendo Cristo o oficial de Capitão no falso exército.

Foi ordenada em Dezembro Diocese pediaca, se foram realizados em diferentes Concílios, na fins da Íntegra para formar de todas as Dimensões e Sistemas principais de actos, bem como discursos, prudentes, e outros delírios da igreja.

AUTOR FREY PEDRO CORREA FRADEN MÉNOR
da Roma Provinciados Ágios das regular Ordens.

DIRIGESE AO ILUSTRE E REFENDISSIMO SEUHER Dom José de Mello, arcebispo d'Esteira Metropolitano, &c.

Com licença da Santa Suplicação, Ordinário de Papi.

Em Lisboa na Oficina de Pedro Grassecker. 1615.

A planta da casa de e elle mercador de livro, O rendisse em Justiça.
Esta impressa este livro a estofioes em papel.
Com treinagem.
in Ameal 590 (xviii, 316, ii pp.), Nepomuceno 460 (xvii, 316, 2 pp.), and Castello Melhor 702 (without collation). Given the similarity of this collation with that of our Coimbra, 1685 edition, it is possible that the 1684 edition is merely a different issue, but without comparing the two side by side, it is impossible to be certain.

António da Fonseca Soares was born at Vidigueira in 1631, and spent his youth as a soldier. After killing a man in a duel arising from one of many love affairs, he fled to Brazil. When he returned (1657?) he attained the rank of captain, but in 1663 abandoned his military career and took vows in the Franciscan monastery at Évora. He died in 1682 at the monastery at Varatojo, which he had founded. Bell notes, “He built up and exercised a powerful spiritual influence throughout Portugal, and it continued after his death” (Portuguese Literature, p. 248).

Fr. Chagas had written poetry in the Gongoric style, but destroyed most of it after he took vows. He is best known as a prose writer, and his Cartas espirituaes (Lisbon, 1684-87) hold “a foremost place in Portuguese literature … [his work] possesses so persuasive, so passionate an energy, and is of so clear a fervour and harmony that its eloquence is felt to be genuine” (Bell, pp. 248-9).


14. CHAGAS, Fr. Antonio das, O.F.M. [Antonio da Fonseca Soares]. Obras espirituaes posthumas …. Coimbra: Na Officina de Luis Seco Ferreyra, 1728. 8°, contemporary speckled calf (slight wear, a few small wormholes on spine), spine gilt with raised bands in five compartments, citron lettering piece in second compartment with short title and author gilt. Some browning. Overall in very good condition. Contemporary ownership inscription of Fr. Isidoro da S. Miguel on verso of title. (8 ll.), 316 pp., (1, 1 blank ll.). $200.00

Fifth edition of a work that first appeared in Lisbon 1684, and again at Coimbra 1685, Coimbra 1700, and Lisbon 1715. The Obras espirituaes posthumas is an addition to the classic Cartas espirituaes, Lisbon, 1684-87, which holds “a foremost place in Portuguese literature” (Bell, p. 248).

Antonio da Fonseca Soares, born at Vidigueira in 1631, was in his youth a soldier. After killing a man in a duel arising from one of many love affairs, he fled to Brazil. When he returned (1657?) he attained the rank of captain, but in 1663 abandoned his military career and took vows in the Franciscan monastery at Évora. He became an Apostolic Missionary and founded the monastery at Varatojo, where he died in 1682. According to Bell, “He built up and exercised a powerful spiritual influence throughout Portugal, and it continued after his death …. If [his prose] has not the simple severity of a Bernardes, it possesses so persuasive, so passionate an energy, and is of so clear a fervour and harmony that its eloquence is felt to be genuine” (pp. 248-9). Fonseca Soares had written
poetry in the Gongorico style, but destroyed most of it after he took vows, and remains
best known as a prose writer.

  Not in Inocêncio; cf. I, 110-2; VIII, 115, XXII, 224. Pinto de Mattos pp. 172-3: without
Barbosa Machado I, 238-40: does not cite this work. Cf. Manuel Godinho, Vida de Fr.
Antonio das Chagas. Not located in NUC. OCLC: 83983494 (Huntington Library, Thomas
Fisher Rare Book Library-University of Toronto); 806419734 (Biblioteca Universitat de
Barcelona); 915398104 (Universidad Complutense-Madrid). Porbase locates a single copy,
at Biblioteca João Paulo II-Universidade Católica Portuguesa. Not located in Copac, which
locates only a single copy of one edition (Coimbra, 1685), at British Library.

15. CONCEIÇÃO, Amador da, O.F.M. Sermam do glorioso martyr Sam
Sebastiam pregado na Capella Real, aos 20 de Janeiro do anno de 1670. Em
a solemnidade da Confraria da Corte que instituo ElRey Dom Joam III ….
Lisbon: Na Officina de Domingos Carneiro, 1760. 4°, disbound. Wood-
cut initials. Wormhole (2.5 cm.) toward end, touching a few letters of
a printed sidenote. Overall in near-good condition. 24 pp.    $80.00

Third (?) edition of a sermon on St. Sebastian preached on January 20, 1670; it was
published the same year in Lisbon, and at Coimbra, 1686. According to the title page,
the author was a Franciscan.

* Fonseca, Aditamentos p. 16: listing only the Coimbra, 1686 edition. Not located in OCLC.
This edition not located in porbase. Not located in Copac, which has a 1670 edition.

Key Early “Restauração” Sermon

16. CONCIPÇÃO, João da, O.F.M. Ao muito alto, e muito poderoso Rey
e Senhor Nosso Dom Ioam o Quarto …. Oferece este sermam, que pregou
em a sua Real Capella … 18 de Dezembro do anno de 1640 …. Lisbon: por
Antonio Alvarez, Impressor del Rey N.S., 1641. 4°, disbound. Woodcut
Portuguese royal arms on title, woodcut initials. Minor stains. Over-
all in good to very good condition. (4 ll.), 23, (1) pp. [final 2 pp. are
licenses].    $800.00

FIRST EDITION. Fr. João da Conceição (d. 1643), a Franciscan born in Lisbon,
taught at the Convento de San Francisco de Xabregas. His dedication and the sermon
itself are a paean on the close relations between the Portuguese king and his people,
and how these were demonstrated in the period when D. João was acclaimed king in
early December of 1640.

* Arouca C320 (saying that the final leaf is unnumbered; in the present copy
it is numbered [p.] 23 on the recto, and unnumbered on the verso). Inocêncio III,
Fine Craesbeeck Printing on Vice, Virtue and Free Will
With Index to Biblical References

17. CORREA, Pedro, O.F.M. Conspiração universal. Combatem os sete vícios matadores com as sete virtudes contrárias sobre a posse da alma, servindo o Demónio de general na liga víciosa, & fazendo Christo officio de capitâneo no santo exercito. Vai ordenada em dezenove discursos predicáveis, estes se dividem em diferentes conceitos, no fim ha elenco para os sermões de todas as domingo, & festas principaes do anno: hum Index das cousas notaveis, & outro dos lugares da Escritura. Lisbon: Na Officina de Pedro Crasbeeck, 1615. Folio (28 x 20.5 cm.), old limp vellum (some stains; neatly recased; recent endleaves), fore-edge cover extensions, some gilt on spine (faded), horizontal manuscript title near head of spine, text-block edges rouged. Large woodcut printer’s device and typographical border within double rule on title page. Woodcut initials. Typographical headpieces. Woodcut tailpieces. Text in two columns, with side notes. Light dampstaining at foot through quire E. Overall in very good condition. A few early marginal notes. (4 ll.), 678 [i.e. 688] pp., (34 ll. index). Error in pagination: p. 560 in followed by pp. 551-678. Lacking two blank leaves from the index, 2¶6 and c8, §4, A-Z8, 2a-2v8, ¶6, 2¶5, a-b8, c7. $1,800.00

FIRST EDITION of this work on the virtues and vices, which also covers free will and sin. At the end are indices by subject and Biblical citation, and a table referring the writer of sermons to sections appropriate for the liturgical year.

Correa (d. 1634), a Franciscan born in the Algarve, served as Deputy of the Inquisition in Évora and Guardião of the Convent of Varatojo; he was a noted preacher.

Qualities of a Ruler, by a Franciscan Born in Macau

*18. DEUS, Jacinto de, O.F.M. Brachilogia de princepes. Lisbon: Por Antão-nio Craesbeeck de Mello, 1671. 8°, recent period calf, spine gilt with raised bands in five compartments, crimson morocco lettering piece, gilt letter, covers with double ruled borders in blind. Woodcut initials. Some dampstaining and browning. Overall in very good condition. (8 ll.), 299 pp., (2 ll.).    $1,200.00

FIRST EDITION of this rare work on the qualities needed by a ruler. In an age when prolixity was the rule, this work is notable for its concise, even laconic style. The author also wrote Escudo dos cavalleiros das Ordens militares, 1670, Tribunal da Provincia da Madre de Deus, 1670, Caminho dos Frades Menores, 1689, and Vergel de plantas e flores da Provincia da Madre de Deus, 1690, all published in Lisbon.

Born in Macau in 1612, Fr. Jacinto de Deus was a Franciscan who served as provincial and a deputy of the Inquisition in the province of Madre de Deus, Goa. He died in Goa in 1681.


Tribute to the Franciscan Order, Written by a Native of Macau

*19. DEUS, Jacinto de, O.F.M. Caminho dos frades menores para a vida eterna. Lisbon: Na Officina de Miguel Deslandes, 1689. 4°, contemporary stiff vellum, fore-edge cover extensions, spine with vertical title in manuscript, text block edges rouged. Small woodcut floral vignette on title-page. Woodcut initials. Woodcut headpiece on recto of second preliminary leaf; typographical headpiece on recto of following leaf. Large woodcut tailpiece on p. 386. Very small blank piece torn away in upper corner of title-page; neat repairs to upper blank margins of a few leaves; occasional slight marginal stains. Overall in very good to fine condition. (4 ll.), 389 pp.    $4,000.00

FIRST EDITION of this tribute to the Franciscan order. A second edition appeared at Coimbra, 1721 (with another issue in 1722).

In the course of his treatise the author frequently refers to specific situations in the “Estado da Índia” (i.e., all areas of Portuguese influence in East Africa and Asia), missionary activities, and monks who worked primarily in the East, many of whom were known to the author personally. He also discusses who can become a novice of the order—descendants of Jews, Moors and heretics are excluded, but there is mention of
ESCUDO
DOS
CAVALHEIROS
DAS ORDENS
MILITARES.

PI. IACINTO DE DEOS
primeiro Padre da Província da Madre de Deus, dos Capu-
techs de Nossa Padre S. Francisco Indis Oriental; Meso-
tr em a Sagrada Teologia, & natural da Cidade
do Nome de Deus de Macaó.

O OFFERECE, E DEDICA
A D. RODRIGO DE CASTRO
Senhor de Sirigao, em terras
de Damao.

EM LISBOA.
Com todas as licenças necessarias,
Na Officina de Antonio Cresbeek de Mello, Im-
pessor de Sua Alteza. Ano 1670.
According to Porbase, there is a variant issue, in which the final license is dated 18 May 1689. In our copy, there is indeed a license of this date on the verso of the final preliminary leaf, followed by:

_Visto estar conforme com seu Original, pôde correr._ Lisboa 24 Janeiro de 1690.
Pôde correr. Lisboa 27 de Janeiro de 1690.
_Serraõ._
_Lamprea. Ribeiro._
The Franciscan Fr. Jacinto de Deus, born in Macau in 1612, worked in the province of Madre de Deus in Goa where he was provincial and a deputy of the Inquisition. He died in Goa in 1681.


*Orders of Chivalry, With Emphasis on the “Estado da Índia,”*  
By a Native of Macau  

20. DEUS, Jacinto de, O.F.M. Escudo dos cavalleiros das ordens militares. Lisbon: Na Officina de Antonio Craesbeeck de Mello, 1670. 4°, contemporary limp vellum (ties gone, small hole in spine near head), vertical manuscript title on spine, text-block edges sprinkled red. Large elegant woodcut initial on recto of second leaf. Smaller woodcut initial on p. 1. In fine condition. (12 ll.), 307 pp. $6,000.00

*FIRST EDITION.* In this work Fr. Jacinto de Deus treats 61 military orders, including the Orders of Santiago, Malta, Aviz, Christ, the Templars, etc. There is even a brief section (pp. 192-4) devoted to King Arthur and the Knights of the Round Table! He gives accounts of their foundation, their jurisdiction, and their activities, if any, in the early discoveries, in Ethiopia, and in the “Estado da Índia.” The final section (pp. 266-307) contains letters from King Philip III (II of Portugal) to the Conde da Vidigueira, to D. Jeronimo de Azevedo, and to D. Francisco Mascarenhas, viceroys of India, as well as one letter from King Philip II (I of Portugal) to D. Fr. Aleixo de Menezes, Archbishop Primate of India, regarding various decrees, papal authorizations, and so on, related to the military orders in the East. The book is dedicated to D. Rodrigo de Castro, Senhor de Sirigão, in Damão. The preliminary leaves include a neo-Latin epigram, a sonnet in Portuguese “A Monarchia Portugueza ao Author,” an unsigned poem in Spanish of four ten-line stanzas, a poem in Portuguese of six six-line stanzas by Fr. Hyacintho de Santo.
Thomas, followed by two Portuguese sonnets and a three-page elegy in Portuguese, all by the same author.

The Capuchin Fr. Jacinto de Deus, born in Macao in 1612, worked in the province of Madre de Deus in Goa where he was Provincial and a deputy of the Inquisition. He died in Goa in 1681.

In the present copy, on the verso of the fourth unnumbered leaf is a final three-line taxation statement dated 27 March 1670. According to Porbase, one of the copies in the Biblioteca Nacional de Portugal is a variant which does not contain this taxation statement.


**Important Source on Franciscan Missionaries in China, Malacca, Cambodia and Portuguese India**

**By an Author Born in Macau**

21. DEUS, Jacinto de, O.F.M. *Vergel de plantas, e flores da Provincia da Madre de Deos dos Capuchos Reformados*. Lisbon: Na Officina de Miguel Deslandes, 1690. Folio (28.1 x 19.8 cm.), contemporary vellum, originally limp (board stiffeners, warped, new endpapers and leather ties recently added), manuscript vertical title on spine, text block edges sprinkled red. Woodcut vignette on title-page, woodcut initials, head- and tailpieces. Paper flaw in F3 costing a few letters, light marginal dampstaining at end, occasional light spotting. Internally fine; overall in very good condition. Stamp of the Casa de Cadaval in blank margins of title and 2 text pages. Small square printed paper shelf ticket of same with manuscript notations near upper outer corner of recto of second (older) front free endleaf. (6 ll.), 479 pp. $11,000.00

FIRST and ONLY complete EDITION of this very rare chronicle of the province of Madre de Deus, Goa, with hundreds of pages on China, Macau, Cambodia and Ceylon. It begins with the arrival of Franciscan missionaries in Goa in 1540, providing also significant material on Cochin, Damão, Chaul and Diu. Chapter 4 is devoted to the activities of Capuchins in China (pp. 115-271), many in Macau, and pp. 149-264 are given over to a “Discisçam do Imperio da China,” which includes comments on buildings, navigation, language, police, government, industry, etc. Chapter 5 deals with Malacca and Siam (pp.
VERGEL
DE
PLANTAS, E FLORES
Da Província da
MADRE DE DEOS
dos Capuchos Reformados,

COMPOSTO
Pelo P. M. Fr. IACINTO DE DEOS,
Lente de Theologia, Primeiro Padre da mesma Província,
Excommunh. Geral, & Deputado do Santo Ofício da
Inquisição de Goa na India Oriental;

Offercido, e Dedicado
AO EXCELLENTISSIMO SENHOR
D. Fr. DIOGO HERNANDES
DE ANGULO Y SANDOVAL,
COMISSARIO GERAL QUE FOI DE TODA A FAMÍLIA
De nosso Padre S. Francisco, Arcebispo de Sardenha, Governador, &
Viz-Rei no espiritual, e temporal daquele Reyno & hoje do Con-
selho da Majestade Catholica, Bispo de Avila, Embaixador
Extraordinário naquele Reyno de Portugal;

Tela P. Fr. AMARO DE SANTO ANTONIO, MINISTRO
Provincial & Primeiro Padre da Província da Madre de Deus de Goa,

LISBOA,
Na Oficin[a] de MIGUEL DESLANDES,
Imprimeiro de Sua Majestade.
Com todas as lições necessárias. Anno 1690.
Chapter 6 with Cambodia (pp. 298-354). Chapter 8 has sections on Moçambique (pp. 424-6) and Ceylon (pp. 426-9), and a biography of a Capuchin who was a Kaffir (pp. 439-41). Throughout the volume are extensive comments on churches (including their miraculous images) and on the missionary activity of individual Capuchins in Goa and elsewhere in Asia. (Many of these biographies are 6 to 10 pages long.) While much has been written concerning Jesuit missions in this area, relatively little is known of the Capuchin work which this book details, including at the end a year-by-year chronicle from 1623 to 1679 with the names of the “guardians.” Everywhere the Capuchins went they established schools, wrote books in the vernacular of the country, held public conferences with the learned heathen—and found their chief obstacle in the European traders, including the Portuguese.

Fr. Jacinto made efforts to consult primary source material: “Com grande trabalho descobri o fogo escondido no poço da antiguidade, & obscura caverna do esquicimento por cartorios, & archivos, por informações, & papeis, que alguns particulares curiosos conservarão” (†3v). Some of these documents are transcribed within the text.

Born in Macau in 1612, Fr. Jacinto de Deus was a Capuchin who served as Provincial and a Deputy of the Inquisition in the province of Madre de Deus. He died in Goa in 1681; this work was edited and published posthumously by Fr. Fr. Amaro de Santo Antonio, provincial of Madre de Deus.

During the eighteenth century, Fr. Jacinto was harshly criticized for unnecessarily turning into Portuguese many words that the critics thought had adequate Portuguese equivalents. One critic suggested that the Vergel das plantas should have been entitled Sementeira de vocabulos latinos puertilmente aportuguezados. Innocéncio notes, however, that many of Fr. Jacinto’s neologisms had been accepted into common Portuguese usage by the nineteenth century.

Innocêncio notes, however, that many of Fr. Jacinto’s neologisms had been accepted into common Portuguese usage by the nineteenth century.

Forbase lists three copies, all in the Biblioteca Nacional de Portugal (one is described as a variant issue, with the final license dated 20 October 1689, as in our copy). Copac repeats British Library.

FIRST and ONLY EDITION; the date is taken from the licenses. Frei João de Nossa Senhora (b. Aldegavinha, near Lisbon) became a Franciscan in 1718, in the Algarve. He was qualificador of the Inquisition and chronicler of the Franciscans in the Algarve. For his works in Latin and Portuguese (Barbosa Machado lists sixteen), he was known as “o padre poeta.” Faria here sets out Fr. João’s birth, education, actions, and physical appearance.

* Author not located in Barbosa Machado or Innocêncio. On Frei João de Nossa Senhora, see Barbosa Machado II, 709-10 and Innocêncio VIII, 119. OCLC: 63761833 (Newberry Library; Harvard University-Houghton Library). Porbase locates nine copies, all at Biblioteca Nacional de Portugal. Not located in Copac.

23. Faria, Francisco Leite de. “Os primeiros missionários do Maranhão. Achegas para a história dos Capuchinos Franceses que aí estiveram de 1612 a 1615.” Lisbon: Centro de Estudos Historicos Ultramarinos, 1961. 8°, recent half crimson Oasis morocco over marbled boards, spine with raised bands in five compartments, gilt letter, fillets in blind, decorated endleaves, original printed wrappers bound in. In fine condition. (1 blank l.), pp. 83-216, (1 l.), 11 ll. plates, printed on both sides. $250.00


Baroque Novel by a Franciscan Nun in Lisbon

“24. [GLORIA, Magdalena da], writing under the pseudonym Leonarda Gil da Gama. Brados do desengano contra o profundo sono do esquecimento. II. Parte. Escrita por Leonarda Gila da Gama, Natural da Serra de Cintra. Lisbon: Na Officina da Musica, e da Sagrada Religiao de Malta, 1739. 4°, contemporary sheep (rubbed; worn at corners), spine gilt with raised bands in five compartments, crimson leather lettering piece in second compartment from head, gilt letter, text block edges sprinkled red. Title page in red and black with woodcut vignette, woodcut headpieces on rectos of third and fourth leaves, as well as on p. 1. Woodcut tailpiece on p. 251. A few very small stains. In very good to fine condition. Stamp and stamped accession number of Dr. José Bayolo Pacheco de Amorim on recto of front free endleaf. (14 ll.), 251 pp. $350.00

FIRST EDITION of the second part this baroque novel containing a significant amount of verse in various forms. The author was a Franciscan nun at the convent of
NOVENA
A MARIA SANTISIMA
DE GUADALUPE,
ESPECIAL ABOGADA
CONTRA LA PESTE.
Por el Br. Don Manuel Antonio
Alonso Martinez.

CON PRIVILEGIO.

Reimpresa en la Oficina de Don Mar-
tano de Villaga y Olivares, calle
calz del Espirita Santo, año de 1867.

Item 25 (reduced)
Nossa Senhora da Esperança in Lisbon. She always used the pseudonym Leonarda Gil da Gama, an anagram of her own name. Born into a noble family in the Serra da Sintra (1672-1760?), in the secular life her name was Maria Magdalena Eufémia da Gloria. In style and spirit, her works are similar to those of D. Maria do Céo, who lived at the same convent. D. Magdalena’s books were much admired by her contemporaries, who dubbed her Phenix dos Ingenhos. While her style was less admired in the nineteenth and first half of the twentieth century, Innocêncio admitted that she had great talent, although he wished she had had better models. Today there is renewed interest in the late baroque literature of Portugal.

Innocêncio V, 344-5 (without providing a collation for the present work). Fonseca Pseudônimos 53-54. Guerra Andrade Dicionário de pseudônimos, p. 166. See Maria Dulce Lousada Ribeiro da Silva, Brados do desengano: uma novela Barroca (Master’s thesis in Literatura e Cultura Portuguesa, Universidade Nova de Lisboa, 1996); also Grande enciclopédia XII, 445; Zulmira Santos in Machado, ed., Dicionário de literatura portuguesa, p. 223; Isabel Morujão in Bíblos, III, 354-5. OCLC: 84094294 (Brigham Young University [bound with the 1749 edition of the first part]); 433400174 (Biblioteca Nacional de España [parts I & II dated 1749?]); 433400171 (Biblioteca Nacional de España [first edition of part I only, dated 1736]). Porbase lists a single hard copy and a microfilm copy at the Biblioteca Nacional de Portugal, as well as a copy in poor condition, lacking the title page and final preliminary leaf, and with p. 251 “denatificada”. Not located in Copac.

Sammelband Including Two Works for Plague Victims—
Four Works Printed in Mexico, One in Havana

25. GONZALEZ DEL VALLE, Manuel. Novena. De Santa Rosalia, virgen, natural y patrona titular de Palermo, portento de milagros y especial abogada contra la peste. 5 works bound in 1 volume. Havana: Imprenta del Comercio, ca. 1815? 16° (9.5 x 7.2 cm.), contemporary mottled calf (very light wear), flat spine gilt with Greek key and star ornaments. Full-page woodcut of Santa Rosalia on verso of title page. Closely trimmed, with loss of 8 letters on p. 22, left margin of woodcut and an occasional letter touched; a few small stains. In good to very good condition. 32 pp.

Interesting and attractive sammelband of five rare devotional works. Four were printed in Mexico, one in Havana. One is of the mid-eighteenth century, the other four in the early nineteenth century. Two of the works are for victims of the plague.

* OCLC: this edition not located; lists editions of [Puebla], 1700s (55275775, Biblioteca Nacional de Chile); Havana, 1846 (53990288, University of Florida); and Havana, 1884 (903106205, Biblioteca Nacional de Chile). This edition not in CCPBE. Not located in Copac.

BOUND WITH:

MARTINEZ, Manuel Antonio Alonso. Novena a Maria Santisima de Guadalupe, especial abogada contra la peste. (Mexico): reimpresa en la
oficina de Don Mariano de Zuñiga y Ontiveros, 1807. 16° (9.5 x 7.2 cm.), contemporary mottled calf, flat spine gilt with Greek key and star ornaments (light wear). Light soiling and stains. Very good. Engraving of the Virgin of Guadalupe, (16 ll.).

* Not in Medina, Mexico, which cites several other editions dating back to 1788 (nos. 7808 ff.). Not located in OCLC, which lists what may be an earlier edition, Mallorca, 1765. No edition located in Copac.

AND BOUND WITH:

GARCIA, P. Nicolas. Novena que a honra, y gloria del extatico padre, y abrasado serafin de caridad, San Camilo de Lelis, fundador de la religion de Padres Clerigos Regulares, ministros de los enfermos agonizantes …. Mexico: Reimpresa por Doña María Fernandez de Jauregui, 1809. Minor soiling and stains; very good. (16 ll.).

Camilo de Lelis (1550-1614) was founder of the Ordem dos Ministros dos Enfermos.

* Not in Medina, Mexico. Not located in OCLC, which lists editions of Mexico, 1788, 1794, 1798, 1820, and 1873 (in 1-3 copies each). Not located in Copac.

AND BOUND WITH:

Novena a Nuestro Seraphico Padre S. Francisco, dispuesta por un hijo suyo, quien amante se la dedica. Empiezase a veinte y cinco de Septiembre, para que se acabe en su vispera, y se puede hacer en qualquier tiempo del año. [Mexico:] Reimpressa en la imprenta del Rl. y mas antiguo Colegio de S. Ildefonso, 1764. A few small stains; very good. Full-page woodcut of S. Francisco on verso of title page. (15 ll.).

* Medina, Mexico 4876. Not located in OCLC, which locates one copy each of editions of Mexico, 1714, 1733, 1746, and 1788. Not located in Copac.

AND BOUND WITH:

Obsequios al sagrado corazón de Jesus, que pueden hacerse en quince dias: ó dividirse en quince horas, ó practicarse todos en una. Mexico: Reimpresos en la imprenta de Doña Maria Fernandez de Jauregui, 1804. Paper flaw on B1, with loss of catchword on recto; closely trimmed, touching a few letters on several pages, minor spotting. Good to very good. Full-page woodcut of a heart surrounded by cherubim on verso of title page. (16 ll.).

* Not in Medina, Mexico. Not located in OCLC, which locates twelve other editions from 1755 to 1832, all printed in Mexico, each known in a single copy.

FIRST EDITION. In his visit to the Holy Land, Fr. João toured all the major sites in Jerusalem, as well as the Sea of Galilee, Bethlehem, Mt. Zion, and a few other places outside the city. At the end (pp. 233-71) he gives an account of the persecution suffered by the religious orders there since the mid-seventeenth century. Fr. João mentions, for example, an uprising of the people in 1756 when, in order to keep the members of several religious orders safe, the governor of the area had to lock them in the church of the Holy Sepulchre for seven months, where they lived on bread, water and herbs (p. 247). In 1799, when Bonaparte was invading Egypt, about 3,000 Turks attacked a monastery, shouting “Death to the Franks, who are spies for the French” (p. 251). Fr. João argues that it is Portugal’s duty to support the religious orders in Palestine, because the Spanish have been seriously weakened by the recent war.

The engraved frontispiece (unsigned) shows scenes from the lives of Christ and the Virgin, the resurrection, and two Franciscans kneeling outside the Holy Sepulchre. The Viagem appeared in at least three later editions: Lisbon 1822, 1831 and 1837.


Everything You Could Ever Want to Know about Everything

27. JESUS MARIA, José de, 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. Compreende todos os estados, operações, e modos da vida humana: Artes Scientifcas, liberaes, politicas, mechanicas, e serviz, autorizada 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,
VIAGEM
DE HUM PEREGRINO
A JERUSALEM,
E VISITA QUE FEZ
AOS LUGARES SANTOS.
Por hum indigno filho do Serafico
Patriarcha S. Francisco.
F. L. D. I. C.

LISBOA:
NA IMPRESSÃO REGIA.
ANNO 1819.
Com Licença.
que do orbe todo universalizado, e singularizado historiarão. Tomo unico, que ao Serenissimo Senhor Infante Dom Francisco Senhor da Caza do Infantado, e Gram Prior do Crato o fervece ... 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. Overall 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. Later (nineteenth-century?) 10-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 doting 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 Brogno ro recopilado, e substanciado com addicatamentos de gravissimos authores, metodo 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 Haesipus 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 acçoens, e operaçoens da creatura humana: including on man as a rational being, giants, pigmies, 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 laboriosa: 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, cooperers, 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 bodyrots. (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 imperceptíveis para o prelo.”

* Barbosa Machado II, 865. Ínocêncio 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. CCPBE locates a single copy, at the Biblioteca Pública Municipal de Santa Cruz de Tenerife, with one less preliminary leaf.
28. LISBOA, Vicente de Santa Rita, O.F.M. Oração funebre que nas exequias do muito alto e poderoso senhor D. Pedro d'Alcantara, Imperador do Brazil, Rei, Regente, e Restaurador de Portugal, recitou no dia 24 de outubro na Basílica de Santa Maria Maior em presença de Sua Magestade Fidelíssima a Senhor D. Maria II de toda a corte, e de hum numeroso concurso de cidadãos, e respeitosamente dedica á mesma senhora seu author … Prior da Freguezia de S. Mamede, e pregador regio. Lisbon: Na Impressão de Galhardo, e Irmãos, 1834. 4º, disbound, remains of blue-gray wrappers. In good to very good condition. Paginated in early ink manuscript (“243-264”) in upper outer corners. Two-line contemporary ink manuscript note at foot of p. 22, referring to an error on p. 17. 22 pp. $200.00

FIRST and ONLY EDITION. On p. 10 is stated that D. Pedro caused the Brazilian empire to become reborn from its ashes, for which he was badly repaid. His services to the Island of Terceira in the Azores are mentioned on p. 14, and his granting Portugal its second constitution, the Carta constitucional, is also emphasized.

Father Vicente de Santa Rita was born in Lisbon, probably in 1776, and is said to have died in 1842 or shortly thereafter. Initially a member of the Franciscan order, he became a secular priest. During the period 1820-1823 he was a supporter of liberal doctrines, for which he suffered persecution afterwards, finally being imprisoned in 1830 under D. Miguel. He was liberated in 1833 along with other political prisoners.

Not in Biblioteca Pública de Braga, Catálogo do Fundo Barca-Oliveira. OCLC: 667622865 (ebook-Internet resource, 9 locations given); 848467825 (Internet resource, 1 location given); 858738326 (ebook-Internet resource, 1 location given). Porbase (giving the author’s dates as 1776-1842) locates two copies, both in the Biblioteca Nacional de Portugal. Not located in Copac.

Guatemala Colegio Appeals Ruling in Favor of Franciscans

29. [LOPEZ BECHIO, Francisco?] Por el Colegio Seminario de Nuestra Señora de la Assumpcion, de la ciudad de Santiago, de los Cavalleros de las Provincias de Guatemala [sic], del Reyno de la Nueva España. Con las sagradas religiones de Santo Domingo, San Francisco, y Nuestra Señora de la Merced … N.p. (Mexico or Guatemala?), ca. 1723. Folio (28 x 19 cm.), mid-twentieth-century half calf over marbled boards (minor wear, hinges weakening), plain smooth spine (defective at head), gilt lettering on front cover. Title page with an engraved vignette and woodcut border, shaved at top and fore-edge. A few leaf signatures
POR
EL COLEGIO SEMINARIO DE
NUESTRA SEÑORA
DE LA ASSUMPCION,
DE LA CIUDAD DE SANTIAGO,
de los Cavalleros de las Provincias de Go-
temala, del Reyno de la Nueva
España.
CON
LAS SAGRADAS RELIGIONES
de Santo Domingo, San Francisco, y
Nuestra Señora de la Merced.
SOBRE,
Que Son Religiones De Oblaciones contribuyen á el referido Colegio el tres por ciento de los
Emolumentos, Spndas, Obsevaciones, y demás frutos, que pertenecen de las Doctrinas,
Casas que administran proximamente, conforme a lo dispuesto por la ley 35, tit. 24,
y 7, tit. 23, libro 1 de la Nueva Recopilación de Indias, y no corrompa, y observan-
da de lo dispuesto por el Tanze General de Trento, cap. 18, eff. 23, de Reformas.
cropped. Lower half of final leaf replaced, apparently without affecting the text. Still, overall in good condition. Signature of Francisco Lopez Bechigo at end. 121 pp. $1,600.00

FIRST and ONLY EDITION (?). An appeal to the King and the Supreme Council by the Colegio Seminario de Nuestra Señora de la Asunción, in the city of Santiago de los Cavalleros, Guatemala, against a decision of September 7, 1723. In that decision the Real Audiencia of Guatemala ruled that the Franciscans were not obliged to contribute anything to the Colegio from the stipends and emoluments they collected from curacies under their administration. The present appeal demands a three percent contribution and supports the demand with a detailed history of the 37 years this case had been dragging on. In the course of this, it provides many incidents and details of Spanish American colonial life and makes numerous references to canon and civil law authorities, including the Nueva recopilación de Indias.


**On the Martyred Bishop of Nanking**


FIRST and ONLY EDITION. Freire de Monterroyo Mascarenhas tells Fr. João de N. Senhora his opinion of the latter’s eulogy on the martyrdom of Francesco de Santa Rosa de Viterbo, a Franciscan who served as bishop of Nanking (Nanjing) from 1742 to 1750. Most of the *Carta* is a discussion of the bishop’s actions in China.

Nanking, Peking, and Macau were all part of the Portuguese Padroado in the East: the king of Portugal named the bishops and paid their living expenses. All the missionaries mentioned in this account suffered persecutions at the hands of Chinese authorities.

The author (1670-1760?), a native of Lisbon, 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 40 years. He also published numerous pamphlets on current events.

Meknes Besieged by Warring Moroccans

31. [MASCARENHAS, José Freire de Monterroyo]. *Innocencia insultada, ou noticia da barbará atrocidade com que os negros mahometanos sem outro motivo mais que o odio que tem aos professores da Fè de Christo insultarão o Convento da Conceição, Que os Missionarios de São Francisco tem na Cidade de Mequinéz, colhida de varias cartas chegadas daquelle Paiz.* Lisboa Occidental: Na Officina de Pedro Ferreira, 1728. 4°, disbound. Large woodcut ornament on title page. Woodcut headpieces and initials on pp. [3] and 5. Light brownstain in first half, not obscuring text. Paper repair to blank verso of title page, affecting only blank portion of recto. Overall in good condition. 12 pp. $400.00

First and only edition. In Morocco, the years 1727-1729 were a period of civil war as the sons of the notoriously bloodthirsty Moulay Ismaïl Ibn Sharif fought over who would succeed to the throne. Moulay Ismail (ruled 1672-1727) had resolved to transfer the capital of Morocco to Meknes, where he was building a huge new city and royal complex; the Franciscans had a monastery there to serve the thousands of enslaved Christians in the area. This narrative includes a description of the siege of Meknes by one of the opposing factions, with great detail given on pp. 6-11 of the sack of the Franciscan monastery, including the murder and wounding of several of the brothers.

According to the introduction, this account was compiled from letters by English traders and a letter from P. Fr. Manoel do Rosario, guardião of the Franciscan monastery in Meknes. Innocencio attributes this newsletter to Freire de Montarroyo Mascarenhas (1670-1760?), a native of Lisbon, who traveled throughout Europe from 1693 to 1703 to study politics and languages. After serving in the War of the Spanish Succession, he began to publish the *Gazeta de Lisboa*, of which he remained editor for over 40 years. He also published many other newsletters.

*Innocencio IV, 347: attributing the work to Freire de Montarroyo Mascarenhas.*

Coimbra, *Miscelâneas* 388, 7869, 7920. OCLC: 27900058 (Newberry Library, Harvard University-Houghton Library, University of Toronto-Thomas Fisher Rare Book Library); 561792984 (British Library); 457393291 (Bibliothèque nationale de France). Porbase locates two copies, both at the Biblioteca Nacional de Portugal. Copac locates a copy at the British Library.

Countering the Arguments of the Materialists

32. MAYNE, José, O.F.M. *Dissertação sobre a alma racional, onde se mostrão os sólidos fundamentos da sua Immortalidade, e se refutão os erros dos Materialistas Antigos, e Modernos, dedicado a ElRei D. Pedro III Nosso Senhor.* Lisbon: Na Regia Officina Typografica, 1778. 4°, contemporary tree sheep (some wear, especially at joints and corners, head of spine; small defect to upper joint near head of spine), spine with raised bands in six compartments, black leather lettering piece in second compartment from head, marbled endleaves, text block edges sprinkled green
Item 34 (greatly reduced)

FIRST and ONLY EDITION. The author states his intention to combat “as doutrinas e erros dos materialistas antigos e modernos, servindo-se das provas da razão e experiência, e também das doutrinas das sanctas escrituras.” This is a fairly erudite work, with references to Old and New Testament, authors from classical antiquity such as Plutarch, Pythagorus, Plato, Aristotle, and Cicero, as well as to modern ones such as Calvin, Luther, Locke, Hobbs, Voltaire, Diderot, Spinoza, and Pope.

Mayne’s full name in the religious life was Fr. José de Jesus María Mainé. A member of the Franciscan Order, he founded a museum of natural history in his religious house in Lisbon, which was eventually integrated into the Academia Real das Sciencias de Lisboa. He was chief chaplain to the fleet, and confessor to the King-Consort D. Pedro III, to whom this work is dedicated. Born in Porto, 1723, Mayne died in Lisbon, 1792.


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33. MEERSMAN, Fr. Achilles, O.F.M., ed. Annual Reports of the Portuguese Franciscans in India 1713-1833. Lisbon: Centro de Estudos Históricos Ultramarinos, 1972. Large 8°, original printed wrappers (slight defect at foot of spine). Internally very fine; overall in very good condition. xviii, 492 pp. $75.00

FIRST and ONLY EDITION.
d’Aveiro on recto of the first leaf. Written in ink by a single hand, minute but legible, with copious corrections and three pasted-on corrections. Lightly browned. The last 20 leaves are lightly dampstained; the last two leaves heavily so. A few edges lightly frayed, occasionally touching a letter. The ink has oxidized in places, eating 2 small holes through the first leaf. Overall in good condition. 39 leaves, apparently complete, in the following quires (all unsigned): I⁴ [lacking leaves 3-4, probably blank], II⁶, III¹², IV² [lacking leaf 2, probably blank], V¹⁰, VI⁸. Quire IV wraps around quires V-VI, and quire I wraps around quires II-VI.

$4,800.00

An apparently unpublished and unrecorded contemporary Italian translation of Manuel de Mello’s El mayor pequeño, first published Lisbon 1647, in Spanish, and subsequently printed at Lisbon 1650, Zaragoza 1675, and Alcalá 1681 and 1688, and in the author’s Obras morales, Rome 1664. Prestage records no Italian translation of this work, and none is cited in BLC or NUC.

Given the numerous corrections to wording in the text, this may very well be the translator’s working copy. In his dedication, dated 10 November 1674 (?) the translator explains that, while acting as chaplain on a voyage from Lisbon to Italy, he did this translation from the edition in Manuel de Mello’s Obras morales, Rome 1664. The signature at the end of the dedication is difficult to decipher (“J. M … R.”?). The translator refers to himself several times as a Capuchin. He states that during his stay in Lisbon he acted as confessor to the dedicatee and that he carried the gift of a painting from her to Pope Innocent X’s grandchild the Principessa Ludovisia.

The dedicatee is “D. Maria Princípessa d’Avero,” who must be D. Maria Guadalupe de Lencastre (1630-1715), a noted painter (perhaps the painting sent to Italy was her own work?) and literary figure. She became sixth Duquesa de Aveiro in 1679, after her brother the fourth Duque de Aveiro transferred his allegiance to Spain and another brother, the fifth Duque, died. She is mentioned in Sousa’s Historia genealógica da Casa Real Portuguesa and Fr. Agostinho de Santa Maria’s Santuario mariano. (See also Pamplona, Dicionário de pintores e escultores portugueses [1987] II, 34 and Grande enciclopédia III, 810.)

El mayor pequeño is a life of St. Francis of Assisi, for whom D. Francisco Manuel de Mello was named. It was written in 1646, while he was imprisoned in Portugal. He comments on it in his Apologos dialogaes: “Lipsio. Ouvi que neste livro vos arguião de confuso para historiador e de affectado para moral; que para livro de devoção comprehendia sobeja cultura, e para de relação reprehensivel brevidade. Auctor. Confesso que nem Chronica nem Soliloquios; mas … para conduzir a gente a qualquer leytrada honesta (quanto mais piedosa), he necesario durar lhe a pirola, como ao enfermo” (quoted in Prestage, p. 216).

D. Francisco Manuel de Mello (1608-1666) led a romantic and adventurous life and established himself as a major figure in Portuguese and Spanish literature, ranking with Quevedo among seventeenth-century Iberian writers. Born into the highest Portuguese nobility, he began both his military and literary careers at the age of 17. Shipwrecked near St. Jean de Luz in 1627 while sailing with a Hispano-Portuguese armada protecting an American treasure fleet (he was forced to supervise the burial of more than 2,000 men who perished), he was sent with the Conde de Linhares to quell the Evora insurrection in 1637, fought in the battle of the Downs in 1639, and the following year took part in the campaign against the Catalan rebels. Suspected of favoring an independent Portugal, he was jailed in Spain in 1640. Only a few years later (1644), when he returned to Portugal, he was imprisoned in turn by D. João IV, some said on a charge of murder, others said
because he was D. João’s rival for a lady’s affections. The year 1652 saw him deported to Bahia, but in 1657 he was pardoned, recalled from exile, and sent on the first of several important diplomatic missions. Originally he wrote in Spanish; it was only when he had passed his fortieth year that he published his first work in Portuguese: Carta de guia de casados (1651), one of the great classics of Portuguese prose.

*For the printed editions see Prestage, D. Francisco Manuel de Mello, esboço biographico pp. 215-6, 575-6, 581-2; Innocéncio II, 440; Palau 160451; Barbosa Machado II, 185; Pinto de Mattos (1970) p. 408 (also mentioning a Lisbon edition of 1648). On Manuel de Mello, see Ward, Oxford Companion to Spanish Literature pp. 380-1; Bell, Portuguese Literature pp. 252-5; Saraiva & Lopes, História da literatura portuguesa (1976) pp. 489-512 and throughout. This Italian translation not located in Porbase, Copac, or OCLC.

Life and Last Testament of Moulay Ismail Ibn Sharif, Sultan of Morocco, Known as the Warrior King or “The Bloodthirsty”

35. MOULAY ISMAIL IBN SHARIF, Sultan of Morocco. [José Freire de Monterroyo Mascarenhas, translator and ed.]. Testamento em que dispoz da sua ultima vontade achando-se visinho a morte Muley Ismael, Emperador de Marrocos, Rey de Fez, de Suez, de Mequinez de Numidia, e Algarves, Principe de Taflet, Senhor de Dara, Gago, e Guinê, &c. Impresso na lingua castelhana em Sevilha, e agora novamente tradusido na Portugueza com mais correção, tirada de outras copias. Com hum breve resumo da sua vida. [Colophon] Lisboa Occidental: Na Officina de Pedro Ferreyra, (1727). 4°, disbound. Caption title. Five-line woodcut initial. In good to very good condition. Early ink manuscript note of translator’s name in margin of first page. Old ink manuscript foliation in upper outer corners of first three leaves recto (308-310; no foliation on final leaf). (4 ll.) $600.00

First and Only Edition in Portuguese; judging from the caption title and the note on f. 2r, Mascarenhas translated Moulay Ismail’s will from a Spanish edition, but compiled the facts of the sultan’s life from other sources.

Moulay Ismail Ibn Sharif (1643 or 1645-1727) was one of the most famous figures in Moroccan history. After becoming the second sultan in the Alaouite dynasty in 1672, he fought a series of battles to persuade the Ottoman Turks to respect Moroccan independence and captured Tangier and other important seaports from the Spanish and English, earning himself the nickname “The Warrior King.”

The prologue gives details of Muley Ismail’s ancestry and his actions, which included the murder of thousands, heavy taxes, the acquisition of hundreds of concubines and the siring of hundreds of children, and his transfer of the capital to Meknes, where he was building a huge new city and royal complex. The testament (ff. 2v-4v) includes provisions for his slaves, concubines, children, Christian slaves, the Franciscans at Meknes, counterfeiters, thieves, vagabonds, prostitutes, and Jews. At the end is a glossary of Arabic terms such as alcaçova, bmarkan, janezes, and xarife.

* Innocência IV, 347: giving the date as 1727. Gonçalves Rodrigues, A Tradução em Portugal 557. Coimbra, Miscelâneas 385. OCLC: 77649558 (Yale University, British Library);
Foreshadows Goya’s Second of May 1808

36. MOYA, Pablo de, O.F.M. Fr. Pablo de Moya, de la Regular Observancia de Ntro. P.S. Francisco, ex Lector de Theologia, ex Custodio, ex Ministro Provincial de la de S. Miguel infra Tagum, Theologo de S.M.C. en la Real Junta por la Inmaculada Concepcion, Comisario general de todas las provincias y Colegios de America, Visitador y Reformador Apostolico, y siervo, &c. A todos los Religiosos asi Prelados como subditos de [completed in manuscript: Nstro. Aposto. Colegio de Popayan] salud y paz en N.S.J.C. [text begins:] Padres, y Hermanos mis: una multitud de efectos contrarios dividieron hasta ahora .... Issued at Puerto de Santa Maria: n.pr., [in manuscript: 8 July] 1809. Folio (30.2 x 20.9 cm.), unbound. Caption title. Small Maltese cross printed at top of first leaf recto. Overall in very good to fine condition. Signed in manuscript by Fr. Pablo de Moya as Comisario General de Yndias. Paper seal on final page, accompanied by manuscript inscription dated 8 November 1809, and manuscript signatures of nine other Franciscan brothers. (2 ll.). $500.00

FIRST and ONLY EDITION of this document printed in 1809, when Spain was rising against Napoleonic rule and against the French troops stationed in the Peninsula. Fr. Pablo de Moya, as commissary general of all the provinces and colegios of the Franciscan Order in America, condemns Napoleon, whose character is marked by “la doblez, la astucia, la mentira, el engaño.” He rails against Napoleon’s perfidy at Bayonne, where D. Ferdinand VII was forced to abdicate in favor of his father, who had already abdicated in favor of Napoleon. He laments the events of May 1808 in Madrid, where French troops crushed a popular uprising, even predicting that the events of May 2 will be celebrated in Spanish art. (Goya made them immortal a few years later in companion paintings, The Second of May 1808 and The Third of May 1808.)

Moya goes on to urge his fellow Franciscans to be patriotic and loyal to D. Fernando VII, and to encourage their flocks to resist the invaders: “enseñad á los Pueblos lo que deben á la Religion, al Soverano, y á la Patria…. terminado el armonioso concierto de los Divinos loores, haced que entone canciones Patrioticas.” (f. 2v).

The French were only certain of their hold on Spain where they had troops stationed, and it is clearly Moya’s intention to rouse opposition not only in Spain but in Spanish possessions around the world: this copy is directed (in manuscript) to the Colegio de Popayan, in the Vicerealty of New Granada, now in southwestern Colombia. It was issued at Puerto de Santa Maria, near Cadiz and Seville, which became the general headquarters for the French Army during the Peninsular War, under the reign of Joseph Bonaparte (1808-1812).

* Not in Ayres Magalhães de Sepúlveda, Dicionário bibliográfico da Guerra Peninsular. OCLC: not located in OCLC, which lists three other works by the author. Not located in Copac, which lists no works by this author. Not located in Rebiun, which lists no works by this author.
ESTATUTOS
DA
VENERAVEL ORDEN TERCEIRA
DE
S. FRANCISCO DA PENITENCIA
DA CIDADE DO PARA'
APROVADOS EM MEZA CONJUNTA, REUNIDAS EM
18 DE ABRIL DE 1869.

FOU MINISTRO
O IRMÃO FELIX JOSE PEREIRA.

PARA'
IMPRESSO NA TYPографIA DO "DIAIRO DO GRAMPARA
TRAVESEA DE S. MAEIRAS 32.

1869.

Item 38 (reduced)
37. **NOSSA SENHORA, Joseph de, P.Fr., O.F.M.** Sermon panegyrico na Festa dos Nobres, que todos os annos, pela oitava da Paschoa, consagram á sempre Virgem Mãy de Deos, em a sua maravilhosa imagem, venerada no Claustro do Sancto Convento de Alenquer, e chamada vulgarmente N.S. do Capítulo, manifesto no mesmo simulacro o Santissimo Sacramento, pregado de tarde pelo ... prégador conventual, e offered aos Excellentissimos Senhores Duque de Lafoens, e Duqueza do Cadaval, juizes perpetuos da mesma festa.

Lisboa Occidental: Na Officina da Musica, 1730. 4°, disbound; edges faintly pink from an earlier binding. Small woodcut vignette on title page; woodcut headpieces, tailpiece, and initials. Some soiling on title page. Overall in good condition. Old oval paper tag with blue printed border (shelfmark “40” in ink manuscript) at upper left corner of title page. (8 ll.), 48 pp. $200.00

FIRST and ONLY EDITION. The monastery at Alenquer, established ca. 1222 by D. Sancha, daughter of D. Sancho I, was the first Franciscan monastery in Portugal. In 1224, the statue of the Virgin in the Chapter House spoke to a novice, telling her that “O gloriosa Domina” was her favorite hymn, and that to show she had spoken, she was moving the figure of the baby Jesus from her right arm to her left. The monastic community thereafter went to the Chapter House very Saturday after Complines to sing “O gloriosa Domina.” This sermon for the Festa dos Nobres (preached on “Radicavi in populo honorificato,” Eccl. 24) includes references to the miraculous image.

The monastery of S. Francisco was severely damaged in the great earthquake of 1755, but soon rebuilt. Today it belongs to the Misericórdia de Alenquer. The miraculous statue of Nossa Senhora do Capítulo is still there.

After a military career, R.P.Fr. Joseph de Nossa Senhora (b. 1682, Lisbon) became a Franciscan at age 35, serving as prégador conventual and morador of the monastery of São Francisco in Alenquer, as well as pregador geral of the Franciscans. This work is dedicated to the Duke of Lafões and the Duchess of Cadaval, as juizes perpetuos of the festival.


**Hospitalizations and Burials at the Mouth of the Amazon River,**
*Printed in Pará*

38. **[PARA].** Estatutos da Veneravel Ordem Terceira de S. Francisco da Penitencia da Cidade do Pará, approvados em meza conjuncta, reunida em 18 de abril de 1869, sendo Ministro o Irmão Felix José Pereira. 3 works bound in 1 volume. Pará: Typographia do “Diario de Gram-Pará”, 1869. Large 8°, mid-twentieth-century quarter maroon sheep over buckram boards, smooth spine (slight wear), with gilt lettering and fillets, original upper wrapper bound in (foxed and mounted). In good to very good condition. (1 blank l.), 103 pp. 3 works bound in 1 volume. $2,000.00

FIRST (and only?) EDITIONS of three rare imprints from the mouth of the Amazon. Page viii of the first work explains that new statutes were needed for the Ordem Terceira
de S. Francisco because the Order had raised funds to operate a hospital and asylum, and had also ceased to cooperate with another group of Franciscans. The Estatutos set out rules for admission into the Order and the duties of its members and officers.

* Not located in NUC. Not located in OCLC. Not located in Porbase. Not located in Copac.

BOUND WITH:


FIRST and ONLY EDITION? Describes the duties of the hospital’s administrative staff, nurses, and cook, what food will be given to patients and in what amounts (see also the second folding table), who besides members of the Ordem will be admitted as patients, and when visitors are permitted.

* Not located in Porbase. Not located in Copac. Not located in OCLC.

AND BOUND WITH:


FIRST and ONLY EDITION? Sets forth regulations for burial of members in the cemetery plot owned by the Ordem. It includes provisions for removal of the grave markers when the cemetery is full and notification of any families who may want to remove remains before new bodies are buried in the old plots (see articles 8 and 10).

* Not located in Porbase. Not located in Copac. Not located in OCLC.

Handbook for Missionaries in Latin America

39. PARRAS, Pedro José, O.F.M. Gobierno de los Regulares de la América, ajustado religiosamente á la voluntad del Rey … arreglado á las leyes de aquellos Reynos, reales cédulas de S.M. autos-acordados, decretos, y providencias de su Real y Supremo Consejo de las Indias …. 2 volumes. Madrid: Por D. Joachín Ibarra, 1783. 4°, traces of early wrappers, in a recent box of crimson quarter morocco with raised bands in five compartments, author gilt-lettered in second compartment, title and volumes in fourth; place, printer, and date at foot. Uncut. Overall in fine condition. (2 ll.), xlv, 217 pp.; (2 ll.), xxxvi, 493 pp., (1 blank l.). 2 volumes. $1,800.00

FIRST and ONLY EDITION of this handbook for Spanish missionaries (particularly Franciscans) in America, with important details on relations between Church and State in the New World. Among other subjects, Parras discusses the origin and authority of the Comisario General de Indias; whether a member of the Order can be forced to serve in the Indies (I, 156-73); the seventeenth-century Franciscan P. Fr. Joseph Maldonado, a native of Quito (I, 49-60); the role of the Consejo de Indias in missionary activities; the establishment of seminaries for instructing Indians, including one at Querétaro (II,
GOBIERNO
DE LOS REGULARES
DE LA AMÉRICA,
AJUSTADO RELIGIOSAMENTE Á LA VOLUNTAD DEL REY:
Trabajado en obsequio de la paz y tranquilidad conveniente á los Regulares mismos con los Señores Diocesanos, Vírreys, Presidentes, Audiencias, Gobernadores y demás Tribunales subalternos:
Arreglado á las Leyes de aquellos Reynos . Reales Cédulas de S. M. Acusados-acerdizados , Decretos, y Providencias de su Real y Supremo Consejo de las Indias:
Para instrucciones de los Prelados Generales, Provinciales, Visitadores y otros Delegados en las obligaciones de sus oficios respectivamente para con el Rey y para con sus albísonos.
Se trata en algunos capítulos de la primera parte de la institución del Comisario General de Indias, de la dependencia que este tiene de su Ministro General, y de los límites de una y otra jurisdicción atendidas las órdenes de S. M.

SU AUTOR

QUÉN LO DEDICA
AL REY NUESTRO SEÑOR
EN SU REAL Y SUPREMO CONSEJO DE LAS INDIAS.

TOMO I.

MADRID MDCCCLXXXIII.
POR D. Joaquin Ibarra, Empresario de Camara de S. M.
CON LAS LICENCIAS NECESARIAS.
Fr. Parras (d. 1788?) lived in Buenos Aires, Córdoba del Tucumán, and various places in Paraguay for a total of twenty years. He was a Franciscan, according to Medina.

Shipwrecked in Guinea

40. PEREIRA, Antonio Martins. *Relação da viagem, que fez o Excellentíssimo, e Reverendíssimo Bispo D. Fr. João de Faro para sua Sé da Cidade da Ribeira Grande, Ilha de Sant-Iago de Cabo-Verde, mandada pelo seu Secretário o D.or Antonio Martins Pereira, que o acompanhou em todos os trabalhos até a hora da sua morte, e dada a luz pelo Padre Fr. Jozé de Borba ….* Lisbon: Na Officina de Miguel Manescal da Costa, Impressor do Santo Offício, 1741. 4°, disbound. Small typographical vignette on title page. Fold marks. One pinpoint round wormhole in first three leaves, joined by a second in the next five leaves, touching a few letters of text, but never affecting legibility. Overall in good condition. Old (contemporary?) manuscript ink pagination in upper outer corner of each page. 15 pp.    $800.00

FIRST and ONLY EDITION, apparently unrecorded variant issue: priority is uncertain, but based on the differences in the signatures of the third and fourth leaves, we think that the present copy may be earlier. This is a very rare work, in an even rarer variant, describes the attempt of D. Frei João de Faro (1676-1741) to sail to Cabo Verde. D. Frei João, one of the most learned Franciscans of his time, was elected Bishop of Cabo Verde in 1738 and set out for his see in 1741 aboard the ship *Sebastião e Almas*. In February of that year he was shipwrecked at Cabo Roxo, off the coast of Guinea. He and the other survivors fell asleep on the beach and awoke to find themselves surrounded by hostile indigenous people, who confiscated all the possessions they had salvaged and made them prisoners. Martins Pereira gives a brief description of the customs of the captors (pp. 9-10). The Bishop was finally ransomed and released in May; he remained at Cacheu until July to convalesce. He died later the same year, after returning to Portugal: "Parece que por virtude de doença adquirida no naufragio e pelo abalo moral que ele lhe provocou" (*Grande enciclopédia* X, 964).

The subject of this narrative and Fr. José de Borba, who published it, were both Franciscans. We have been unable to determine whether the author was as well.

The two issues have the same setting of type, with the following differences. In the issue present in the Biblioteca Nacional de Portugal, the words “infeliz e deplorável” appear in the title before the word “viagem”. They are absent in the present version. In the Biblioteca Nacional copy, the third leaf is signed "iii", and the fourth leaf is signed "iv", while in the present copy these leaves are signed "i" and "ii", respectively.

Innocêncio VIII, 253 (the alternate title only): “exemplares são mui poco vulgares.” Barbosa Machado IV, 45 (the alternate title only). Neither variant located in Figanière,
Bibliografia historica. Neither variant located in JFB (1994). Neither variant located in Ticknor Catalogue. Coimbra, Miscelaneas 450, 2663, 7990 (all with the same title as this copy). NUC: Cty-D. OCLC: 29052223 (University of Minnesota); 743344582 (King’s College, London); variant issue 38995612 (Yale University); 743344582 (Kings College, London). This variant title not in Porbase, which locates a single copy of the issue beginning Relação da infeliz e deplorável viagem ... in the Biblioteca Nacional de Portugal. Copac repeats one of the King’s College copies. Neither variant located in Library of Congress online catalog. Neither variant located in Catnyp. Neither variant located in Hollis. Neither variant located in Newberry Library online catalog. Neither variant located in Melvyl.

Eyewitness Accounts of Christian Uprisings
Persecution in the Holy Land

41. PRAZERES, João dos, O.F.M., editor. Fiel copia das relações, que a Santa Custodia da Terra Santa mandou a Roma ... Mandadas imprimir pelo muito Reverendo Padre Fr. João dos Prazeres .... Lisbon: Na Officina de Miguel Manescal da Costa, 1750. 4°, stitched. Minor soiling on first and final leaves; a few small holes in title-page, touching one letter of title. Overall in good condition. 52 pp. $750.00

FIRST EDITION (or first edition in Portuguese?) of these two detailed, eyewitness accounts of events in the Holy Land. Neither Innocência nor Fonseca, Pseudónimos lists the Fiel copia or the two relações that comprise it. The first relação (pp. 3-24) describes an uprising in 1746 of the people of Jerusalem against the Catholics. The second relação (pp. 33-52) describes the persecution of Catholics, notably Franciscans, at the instigation of the Greek Orthodox Church in Jerusalem and Damascus in 1748. It is preceded by several letters introducing the account (pp. 25-32).

João dos Prazeres (1648-1709) was one of P. Antonio Vieira’s most notable disciples; of his principal work, O Principe dos Patriarchas S. Bento, only the first two volumes were published.

* Innocência IV, 25. Ameal 1835. Not in Palha. Not in Azevedo-Samodães or Avila-Perez. Not located in NUC. OCLC: 25338320 (Northwestern University, Princeton University, Thomas Fisher Rare Book Library-University of Toronto); 233940899 (National Library of Israel); 804394773 (Universitat de Barcelona); 560108089 (British Library, with a digitized copy). Porbase locates six copies, all at Biblioteca Nacional de Portugal. Copac repeats British Library.

Overall in good condition. Front wrapper has old oval tag with blue edge and manuscript shelfmark in ink ("27"). Old manuscript foliation in ink, starting after the title page ("278-284"). 16 pp. $100.00

FIRST and ONLY EDITION. The author considers the meaning and implications of Mark 16:19, “Assumptus est in caelo.”

Frei José da Purificação, a native of Lisbon, became a Franciscan at the Convento da Magdalena in Alcobaça in 1688. Soon afterwards he was named to the chair of theology and became the guardião of the Convento da Arrabida. Barbosa Machado lists eight published works, all sermons.

 DbType=Simple BarType=Bar

* Barbosa Machado II, 893-4. Not located in Innocência; does not appear to be either of the authors listed of that name, at V, 108 or XIII, 176. Not located in NUC. Not located in OCLC. Porbase locates seven copies, all at the Biblioteca Nacional de Portugal. Not located in Copac.

Five Works on Sebastianism, Pro and Con

*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 bound 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. Overall 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 Autonoma de Lisboa, Rua de Santa Marta, 56, on recto of front free endleaf. 48 pp. $600.00

FIRST and ONLY EDITION. This is the second blast by this author in what was 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. Politically, there was the belief that King Philip II of Castile (Philip I of Portugal) was not the rightful heir to the Portuguese throne. During the time of the Iberian Union, between 1580 and 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 is also depicted in a Harry Potter game (Order of the Phoenix), as a portrait which leads to the transfiguration courtyard.

BOUND WITH:

MACEDO, José Agostinho de. *As pateadas de theatro 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 Lusiadas* should have been written.

BOUND WITH:
Jubilos da America, na gloriosa exaltação e promoção do Illustre e Excelentíssimo Senhor

Gomes Freire de Andrade

Dedicada e oferecida ao senhor

João Antonio Freire de Andrade

Na Oficina de D. Manoel Alves Soñano, Ano de Merced

Item 44 (greatly reduced)
[COUTO, António Maria do]. *Breve análise do novo poema 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 Lycéo Nacional, Lisbon.


AND BOUND WITH:


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


AND BOUND WITH:

[COUTO, António Maria do]. *A materialeira: discurso em que o Profesor Régio Antonio Maria do Couto desfia hum dialogo com o grave titulo de miseria, que Macedo em hum acesso de frenetico delirio compuzera contra Couto. Offerecido ao Publico 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.


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*A Brazilian Literary Classic*

*Works by More Than Thirty Brazilian Authors*

*Including a Blind Female Poet Born in Rio de Janeiro*

44. SÁ, Manoel Tavares de Sequeira e, editor. *Jubilos da America, na gloriosa exaltação, e promoção do Illustissimo e Excellentissimo Senhor Gomes Freire de Andrada … Collecção das obras da Academia dos Selectos, que na Cidade do Rio de Janeiro se celebrou em obsequio, e applauso do dito Excellentissimo Heroe ….* Lisbon: Na Oficina do Dor. Manoel Alvares Sollano, 1754. 4°, nineteenth-century brown levant morocco by Emile Rousselle (minor wear at joints), spine richly gilt with raised bands in six compartments, gilt fillets on bands, covers with triple gilt ruled borders, edges of covers double ruled in gilt, inner dentelles gilt, marbled endleaves, all text-block edges gilt. Title page in red and black, woodcut vignette
on "ii, woodcut ornaments scattered throughout. Some browning. Small hole at foot of text on Y1, affecting 3 letters per side. Overall in very good to fine condition. Armorial bookplate of Joaquim de Sousa-Leão, made in England, signed in print with tiny initials W.P.B., and dated 1927. (40 ll.), 363 pp. [p. 191 misnumbered 165]. $8,000.00

FIRST and ONLY EDITION of “a Brazilian literary classic” (Borba de Moraes II, 760). According to Wilson Martins, “Os Jubilos da America … estão literariamente na ponta inicial de um arco cuja ponta final será O Uruguai—ambas as obras ligadas à história do nosso estabelecimento territorial e à fisionomia geográfica do Brasil” (História da inteligência brasileira I, 364). As Borba points out (Período colonial, p. 323), it is not only the individual contributors that make this an interesting volume. Jubilos is also the only publication of a Brazilian academy of this period in which we can see how the academy was founded and how it functioned, by reading the dedication, prologue, the letters to Sequeira e Sá and the program. The work represents, too, a group effort by intellectuals characteristic of their era. Inocêncio believed that almost the entire edition of Jubilos had been sent to Brazil, and Borba comments, “Today very few copies exist. Copies in good condition are rare.”

This volume was mostly the work of the members of the Academia dos Selectos, founded in Rio de Janeiro. The Academia met only once, on 30 January 1752, to offer congratulations to the Brazilian governor, Gomes Freire de Andrada, on his appointment as head of the Portuguese commission to establish the frontier with Spain in southern Brazil. These pieces in Latin, Portuguese and Spanish include the work of more than thirty Brazilian authors (at least nine of them natives of Brazil), most of whom did not publish works elsewhere. Even the editor admitted that the quality of the works was uneven: “Reconheço que nas obras que produzco a nossa Academia, reluz mas o afectuoso que o poetico.” However, they are invaluable for the study of Brazilian prose and verse of this period, and also important as one of the few published products of the eighteenth-century Brazilian academies.

The volume is dedicated to Gomes Freire’s brother, José Antonio Freire de Andrada, who funded the publication of Jubilos (see preliminary leaves 2-14). Sequeira e Sá, who wrote the dedication, also composed the prologue to the reader, in which he explains how the Academia was formed (preliminary leaves 15-28). Eight leaves of poems dedicated to Sequeira e Sá follow (preliminary leaves 29-36), all written by natives of Brazil who were studying or teaching at Coimbra; none of these authors had any other works published (see Borba, Período colonial, pp. 319-20 for a list of these authors). The last four preliminary leaves include the index of contributors and the licenses.

On pp. 1-46 of the text proper are Sequeira e Sá’s letter to the members of the Academia and the replies he received. These replies are especially informative, because each is preceded by a paragraph in italics that states the writer’s occupation and literary accomplishments. Next (pp. 47-57) is the program of the Academia, listing the subjects from which the contributors are to choose their themes. Finally, on pp. 59-336, are the poems themselves. Aside from the signed works, this section includes unsigned poems by groups of Jesuits (pp. 133-73), Benedictines (pp. 175-84), Franciscans (pp. 185-88) and Carmelites (pp. 189-91). A final section, which Borba suggests was added as an afterthought (see Período colonial, p. 321), contains more poems in honor of Sequeira e Sá and some poems on subjects unrelated to Gomes Freire.

The contributors to the volume came from various walks of life. Antonio Nunes de Sequeira and Francisco de Faria were both clergymen. Nunes de Sequeira was born at S. Sebastião (Rio de Janeiro) in 1701, and entered the Church after studying law. Known for his composition of poetry and music, he also served as a choirmaster. His only known surviving works are those printed in this volume: a “Romance Lyrico”
(pp. 207-09), three sonnets (pp. 210-12), an epigram (p. 213) and a long “Romance” (pp. 339-42). (See Blake I, 272).

Francisco de Faria, president of the Academia dos Selectos, contributed two letters (pp. 7-8), an “Oração panegyrico” (pp. 59-88) and a sonnet (p. 130). Faria, born in 1708 at Goiana (Pernambuco), taught at Bahia, but in 1760 was exiled to Lisbon and Rome (see Leite VIII, 216 and Blake II, 438-39). His only other published work is the famous Conclusions metaphysicas de ente reali ..., Rio de Janeiro, 1747, one of the only three works printed by Antonio Isidoro da Fonseca at the first printing press established in Brazil. (See Borba I, 303).

The Jesuit Simão Pereira de Sá, a native of Rio de Janeiro (b. 1701), was Procurador da Coroa e Fazenda for Rio de Janeiro and also a historian. His history of Colonia do Sacramento had received the licenses for publication when Jubilos appeared (see p. 21), but for some reason was not printed until Capistrano de Abreu published part of it in 1900 (see Borba, Período colonial p. 322). The other works by Pereira de Sá mentioned in the Jubilos were apparently unpublished during the author’s lifetime; his only appearance in print was with the two sonnets, the “Romance heroico” and two poems to Sequeira e Sá in Jubilos, pp. 285-90 and 343-46. (See Blake VII, 234-35).

Antonio Cordeiro da Silva, born at Rio de Janeiro early in the eighteenth century, studied at Coimbra and pursued a military career; by 1752 he was captain of a regiment in Rio de Janeiro (see Blake I, 139). Cordeiro da Silva contributed nine works to this volume (pp. 249-65), including a 29-stanza poem on the military situation of Colonia do Sacramento (pp. 253-62). One of his other poems was published separately: Maria Imaculada, Lisbon 1760 (see Borba II, 798).

The only woman author represented in the Jubilos is Angela do Amaral Rangel, “A Ceguinha,” born blind at S. Sebastião (Rio de Janeiro) in 1725. As Blake points out (I, 85-86), she lived in an age when no one knew how to give a literary education to the blind. This and the fact that her native tongue was Castilian, rather than Portuguese, made her poetic accomplishments the more remarkable: “Sem educação literária, sem cabedal algum de instrucção necessaria al cultivo da poesia, dona Angela do Amaral foi um genio ...” (Blake I, 85). Her only published works are the “Romance” and two sonnets in this volume (pp. 271-75); one of the sonnets was reprinted by Varnhagen in his Florilegio. Angela do Amaral Rangel was not a member of the Academia, although she wrote on the prescribed themes.

Mateus Saraiva, president of the Academia dos Felizes (founded in Rio de Janeiro, 1736) contributed a long letter and seen sonnets (pp. 28-32, 230-35 and 305). Not mentioned in the introduction to the letter, although it does appear in the subscription to the sonnets, is the fact that Saraiva was Chief Physician of Rio de Janeiro. He wrote and circulated in manuscript one of several works criticizing João Cardoso de Miranda’s Relação cirurgica of 1741. (See Borba II, 573; not in Blake).

Manuel Tavares de Sequeira e Sá, the secretary of the Academia dos Selectos and editor of this volume, was trained in law at Coimbra, then served as a magistrate in Portugal and later in Paranaguá (Paraná). He wrote the dedication and prologue of the Jubilos and the final poem in the volume (p. 363), but published no separate works. (See Blake VI, 204; Borba II, 759-60; and Borba, Período colonial, pp. 317-19).


Comprehensive Bibliography of Spanish Bibliographies


FIRST and ONLY EDITION. A bibliography of Spanish bibliographies in six parts: author’s place of birth, subject, place of printing, periodical publications, history of printing, and religious orders. Material is included on Latin America and the Philippines as well as Spain.

The individual volumes are:
II. RODRIGUEZ SAN VICENTE, Miguel M. Repertorios por profesiones y otras características personales. 1976.

History of the Algarve Based on Historic Documents

46. SALGADO, Vicente, O.F.M. Memorias ecclesiasticas do Reino do Algarve ofrecidas ao ... Bispo de Béja .... Volume I (all published). 3 works bound in 1 volume. Lisbon: Na Regia Officina Typografica, 1786. 8°, contemporary mottled sheep (some minor wear), spine richly gilt with raised bands in five compartments, crimson morocco lettering piece, gilt
MEMORIAS ECCLESIASTICAS
DO REINO DO ALGARVE
OFFERECIDAS
AO
EXC.º REV.º SENHOR
BISPO DE BÉJA
&c. &c. &c.
POR
FR. VICENTE SALGADO
LISBONENSE
Da Congregação da Terceira Ordem de
S. Francisco de Portugal.

T O M. I.

L I S B O A
NA REGIA OFFICINA TYPOGRAPHICA.
ANN O M. DCC. LXXVII.
Com licença da Real Meza Censoria.

Item 46
FIRST and ONLY EDITION. A narrative history of the Algarve derived from historic documents, mostly in Latin with a smattering of Arab, Greek, and Hebrew. The author describes the peoples who lived in the Algarve beginning with the Phoenicians, Celts, Carthaginians, and Romans. Despite the myriad of peoples who lived there, he feels that the Algarve has a distinctive culture of its own. The history ends around the 13th century, with brief comments on the Crusades and the Portuguese conquest of the Algarve from the Arabs.

Salgado (1732-1802) was a native of Lisbon who became a Franciscan in 1748. He was trained in paleography and numismatics, and was particularly interested in the antiquities of Portugal.

BOUND WITH:

SALGADO, Vicente. *Origem, e progresso das linguas orientaes na Congregação da Terceira Ordem de Portugal*…. Lisbon: Na Offic. de Simão Thaddeo Ferreira, 1790. 8°, 93 pp. [i.e., 94 pp., including p. 48 *bis*]. Internally a clean, crisp copy printed on excellent quality paper. In very good to fine condition.

FIRST and ONLY EDITION of this survey of Franciscans in Portugal who studied Greek, Hebrew, Arabic, Syriac, and the languages of Africa and Asia as early as the fifteenth century. The author specifically mentions missionaries who worked in the Congo from 1484 to the early seventeenth century (pp. 10-22), and the program of study inaugurated under D. José I in 1759 (pp. 53-73).

Salgado (1732-1802), a native of Lisbon who became a Franciscan in 1748, was trained in paleography and numismatics, and was particularly interested in the antiquities of Portugal.

BOUND WITH:

SALGADO, Vicente. *Conjecturas sobre huma medalha de bronze com caracteres desconhecidos e com os Latinos Vetto, achada no lugar da Troya defronte da Villa de Setuval*. Lisbon: Na Offic. de Simão Thaddeo Ferreira,
1784. 8°, 72 pp. Internally a clean, crisp copy printed on excellent quality paper. In very good to fine condition.

FIRST and ONLY EDITION.

*Innocencio VII, 441. Not in Palha. OCLC: 81638709 (Harvard University, digitized as 719407454); 504517998 (digitized from the British Library copy). Porbase locates eight copies at Biblioteca Nacional de Portugal and one at Fundação Calouste Gulbenkian. Copac locates a copy at British Library.

Franciscan Polyglots, Including Missionaries to the Congo

47. SALGADO, Vicente, O.F.M. *Origem, e progresso das linguas orientaes na Congregação da Terceira Ordem de Portugal* . . . Lisbon: Na Offic. de Simao Thaddeo Ferreira, 1790. 8°, contemporary speckled sheep (some slight wear, minor worming at foot of spine, single small round hole at head), spine with raised bands in five compartments (label gone from second compartment from head), gilt fillets, marbled endleaves, text block edges sprinkled red. Typographical headpiece and woodcut initial on p. [5]. Minor stains. Overall in very good condition. 93 pp. [i.e. 94 pp., including p. 48 bis], (1 blank l.). $1,400.00

FIRST and ONLY EDITION of this survey of Franciscans in Portugal who studied Greek, Hebrew, Arabic, Syriac, and the languages of Africa and Asia as early as the fifteenth century. The author specifically mentions missionaries who worked in the Congo from 1484 to the early seventeenth century (pp. 10-22), and the program of study inaugurated under D. Jose I in 1759 (pp. 53-73).

Salgado (1732-1802), a native of Lisbon who became a Franciscan in 1748, was trained in paleography and numismatics, and was particularly interested in the antiquities of Portugal.


On Usury and Interest, by a Franciscan

48. SANTA ANNA, Manoel de, O.F.M. *Reflexoes sobre as usuras do mutuo contra a Dissertação Theologico-Juridica, e o Discurso Politico de hum anonymo a respeito dos juros do dinheiro, que em huma Carta oferece a hum seu amigo.* Lisbon: Na Offic. Patr. de Francisco Luiz Ameno, 1787. 8°, contemporary cat’s-paw sheep (slight wear to corners; very slight wear to head and foot of spine), spine richly gilt with raised bands in five compartments,
crimson morocco lettering piece in second compartment from head, gilt letter, text block edges rouged, marbled endleaves. Small woodcut vignette on title page, typographical headpiece on p. 3. Very small light to middling ink stain in lower margin of about half the book. Overall in very good condition. Old (contemporary?) printed paper tag (1.4 x 4.2 cm.) of “Luiz Thomaz” on upper outer corner of front pastedown endleaf. 331, (1) pp. $1,200.00

FIRST and ONLY EDITION of this discourse on usury and interest. Manoel de Santa Anna, a Franciscan, wrote the work in response to Manoel de Santa Anna Braga’s *Dissertações theologico-jurídica*, 1784, and João Henrique de Sousa’s *Discurso político sobre o juro do dinheiro*, 1786 (the earliest work on the subject by a Brazilian).


49. SANTA THERESA, Francisco Xavier de, O.F.M. *Oração funebre, que nas exequias do Illust. e Excellent. Senhor D. Jayme de Mello, terceiro Duque do Cadaval … celebradas pela venerável Ordem Terceira da Penitência, na Igreja do Real Convento de S. Francisco da Cidade em 27 de Junho do anno de 1749 ….* Lisbon: na Officina dos Herd. de Antonio Pedrozo Galram, 1749. 4°, plain brown wrappers. Clean and crisp: in fine condition. (6 ll.), 20 pp. $600.00

FIRST and ONLY EDITION. The third Duque de Cadaval (1684-1749) was one of the highest-ranking nobles in Portugal. This eulogy emphasizes his services to the royal family.

Frei Francisco Xavier de Santa Theresa (b. 1686), a Franciscan, a native of Bahia and a member of the Academia Real da História, was a prolific author in Portuguese and Latin. Borba points out that his biography (with numerous errors) appears in Pereira da Silva’s *Variações ilustres do Brasil*.

On the Dispute Between Franciscans and Greeks in the Holy Land

50. SANTIAGO, Francisco de, Fr., O.F.M., editor. Relação sumaria, e noticiosa dos lugares santos de Jerusalem, e dos mais, de que na Terra Santa, e Palestina está de posse, e em que tem muitos conventos, e hospícios a Religião dos Frades Menores da Regular Observância do grande patriarca dos pobres, o S.P.S. Francisco; sobre o direito, com que a dita religião os possue; dos grandes tributos, que alli se pagão; dos muitos, e intoleraveis trabalhos, que seus religiosos allí padecem, não só dos infieis Turcos, senão tambem dos scismaticos Gregos … resumindo-a de muitos livros, que tratão desta misteria, e de outras novas noticias, que hum religioso fidedigno o anno passado de 1706 trouxe da Terra Santa …. Lisbon: Na Officina de Miguel Manescal da Costa, 1747. 8°, disbound. Woodcut coat of arms on title. Some soiling on first and final leaves; 2 small pieces missing from margins of final leaf, without loss of text; final quire loose. Overall in good condition. 59 pp. $300.00

Third edition of a work first printed in Lisbon, 1706 (reissued in 1707, both with 62, [2] pp.); another edition appeared in 1709 (44 pp.). Both were printed by Miguel Manescal, as was this one.

The Relação justifies the right of the Franciscans to their holdings in Palestine and the difficulty and expense of keeping them, also explaining why the Greeks dispute those rights. Seven Franciscan monasteries or convents in the region are described, and a list is given of martyrs who died as early as 1261 to keep the Holy Land in Christian hands. The work ends with an exhortation to give money to the Franciscans so that they can continue their efforts. Francisco de Santiago (d. 1718), a native of Porto, served as Commissario Geral da Terra-Sancta for the Franciscans.

✠ Not in Innocêncio; cf. III, 74, 436; XVIII, 170, describing the Lisbon, 1706 edition.

One of the Earliest Sermons Preached in Lisbon after the Restauração

51. SÃO BERNARDINO, João de, O.F.M. A Ilustrmo. e Revmo. Senhor D. Rodrigo da Cunha, Arcebispo de Lisboa … dedica este sermão, que fez em a sua Igreja Metropolitana, em o segundo Domingo do Advento, nono dia de Dezembro e da acclamação del Rey Dom João o quarto, que foi feita Sabbado principio dia de Dezembro, avendo Sua Magestade entrado em Lisboa a seis do mesmo mes do Anno de 1640. Lisbon: Por Antonio Alvarez, 1641. 4°, modern plain beige wrappers (a few minor defects), text block edges sprinkled from older binding. Large woodcut arms of the Archbishop of Lisbon on title page. Woodcut initials. Some soiling. Overall in good
to very good condition. Old ink manuscript foliation (“43-88”) in upper outer corner of each leaf recto. (6 ll.), 39 pp. $600.00

FIRST EDITION of one of the earliest sermons preached in Lisbon after the Restauração. Fr. João had been the first orator to acclaim D. João IV and defend his restoration to the throne on 1 December 1640; several of his sermons were translated and widely circulated throughout Europe. The author (1577-1655), a native of Lisbon, was a Franciscan noted for his knowledge of Hebrew, and a trusted royal counselor.


Third edition (?), following those of 1744 and 1767, of this guide to practicing the Coroa Serafica, a Franciscan celebration on the day of the Immaculate Conception (December 8). As an introduction, there are instructions for the Eve of Immaculate Conception: the “R. Padre Vigario do Coro” [Vicar Choral] is to warn his fellow Brother (who has a watch) that at dawn the next day, they must wake up the Community (without waking up anyone person in particular) for the devotion of the Seraphic Crown. The rest of the volume includes the words spoken at the Franciscan celebration of the Seraphic Crown of Mary, including prayers in Latin and a short sermon (in Portuguese, with the heading “Ponto”). Once the Hebdomadario has finished reading the Ponto, the community is to recite the Ave Maria and sing Domine labia mea and other songs, in Latin (pp. 9-44). Almost every page has music, in neume notation; at times the songs are quite complex and extensive.

The attribution of authorship is based on Porbase; according to Barbosa Machado, the author was a Franciscan. The title of the present edition differs somewhat from the earlier ones.

* Not in Imprensa Nacional; cf. p. 174, for a cryptic reference to “Caderno da corôa serafica”. Not in Innocência. For the probable author, and the Lisbon 1744 edition, see Barbosa Machado III, 67. OCLC: 39340384 (University of Dayton); for the Lisbon 1744 edition, see 61132070 (Saint Bonaventure University); and for the Lisbon 1767 edition,
ORIGEM, E PROGRESSO
DAS
LINGUAS ORIENTAES
NA CONGREGAÇÃO
DA TERCEIRA ORDEM DE PORTUGAL:
OFFERECE
AO EX.mo E R.mo SENHOR
BISPO DE BÉJA,
DO CONSELHO DE SUA MAGESTADE,
&c. &c. &c.
Fr. VICENTE SALGADO,
MINISTRO GERAL, E CHRONISTA
DA MESMA CONGREGAÇÃO.

LISBOA:
Na Offic. de Tiago Trindade Ferreira;
ANNO M. DCC. XC.
Com Licença do Real Mezoe da Comissão Geral
sobre o Exame, e Censura dos Livros.

Item 47 (slightly reduced)
Devotional Poem in Honor of the Madonna

53. SÃO CARLOS, Francisco de, O.F.M. A Assumpção, poema composto em honra da Santa Virgem por ... Nova edição correcta, e precedida da biographia do auctor e d’um juizo critico ácerca do poema pelo conego Dr. J.-C. Fernandes Pinheiro. Rio de Janeiro: Livraria de B.-L. Garnier, 1862. 8°, contemporary publisher’s green quarter morocco over green pebbled boards (minor stains on covers, toward edges), spine with raised bands in five compartments, gilt, with author and title in the second compartment from the head and gilt panels in the others; green sides with large elaborate gilt-stamped Madonna on upper cover and gilt-stamped vase in a niche on lower cover, bookseller-publisher’s name and address stamped in gilt at fore-edge of front dentelle (“Livraria de B.L. Garnier, Rua do Ouvidor, 69, Rio de Janeiro”), white moiré paper endleaves, green silk ribbon place marker, all text block edges gilt. Some foxing and spotting, mostly light. Overall in very good condition. Ownership inscription of F.M.L. da S. dated 1862 on penultimate endleaf, upside-down. (2 ll.), xliv, 275 pp. $800.00

Third appearance (second separate edition) of a poem in eight cantos on the Virgin Mary that originally appeared in Rio de Janeiro, 1819, and was reprinted as part of the Epicos brasileiros by the Visconde de Porto Seguro in 1844. This edition includes a biography of the author (pp. [ix]-xxi) and a critical evaluation of the poem (pp. [xxiii]-xliv).

Frei Francisco de São Carlos was one of the most famed orators of his time. This is his only published poem; Sacramento Blake writes that it includes “os mais bellos e variados episodios, as mais ricas e seductoras imagens, e descripções locaes, vivas e expressivas, com que glorificando a Virgem, de quem falias com o mais sublime entusiasmo, amor e dedicação, glorifica ao mesmo tempo a patria.” (Blake includes a 26-line excerpt.) The author had planned extensive revisions, but Innocêncio notes that they did not appear in this edition.

The author (secular name Francisco Carlos da Silva) was born in Rio de Janeiro in 1768, and died there in 1829. He entered the Franciscan order at age 13, and lived for some years at Macau.

Sacramento Blake III, 121-3. Innocêncio II, 362-4; IX, 275. NUC: MH, NNH. OCLC: 20100636 (Indiana University, Harvard University, University of Dayton, Brown University, University of Texas-Austin, calling for only 275 pp.); 492647602 (Bibliothèque Sainte-Geneviève, with xliv, 275 pp.); 55280588 (Biblioteca Nacional de Chile, calling for xliv, 275 pp.); 794351431 (HathiTrust digitized copy, at 4 locations); 367663604 (microfiche, 2 locations). OCLC locates only one earlier edition, Rio de Janeiro, 1819 (38651081, at Newberry Library and Stanford University). Porbase locates a single copy at the Universidade Católica Portuguesa-Biblioteca João Paulo II (xliv, 275 pp.), plus a copy of the Rio
Rare Poem Celebrating Portuguese Defense of Évora During the Wars of the Restauração

54. SÃO FRANCISCO, João de, O.F.M. Poema heroico vitorioso successo, e gloriosa vitoria do exercito de Portugal, sobre a hostilidade da Cidade de Evora nesta anno de 1663. A El-Rey Nosso Senho D. Affonso VI .... Lisbon: Na Officina de Antonio Craesbeeck de Mello, 1663. 4°, disbound. Six-line woodcut initial on second leaf recto. Short tears (5 and 4 cm.) repaired with paper on first 2 leaves, partially obscuring a few letters on A2. Light stains and soiling. Overall in near good to good condition. (21 ll.). Title page, followed by 10 leaves signed A2-11, followed by another 10 unsigned leaves. $600.00

FIRST and ONLY EDITION of this patriotic poem in 116 stanzas of eight lines each (oitavas), celebrating the victory of twenty-year-old D. Afonso VI at the Battle of Ameixial on June 8, 1663. In Spain it is usually called the Battle of Estremoz. This was one of the major battles of the Portuguese Restauração, which finally ended in 1668. The Spanish had overrun southern Portugal under the leadership of D. Juan de Austria, natural son of Philip IV of Spain. The Portuguese, reinforced by English troops and led by Schomberg, inflicted heavy casualties, forced the Spanish to retreat across the border to Badajoz, and forced the Spanish garrison at Evora to surrender soon after.

The author was a Franciscan, a native of Lisbon from the Algarve who professed at a tender age in Setubal in 1639. He was mestre de philosophia e theologia for his Order and guardião in various religious houses, and held other important positions. In 1663 he was briefly held captive in Algiers. He died in 1675.

# Arouca S204. Innocêncio III, 377 (giving the date of publication, in error, as 1666, without collation, alluding to a copy owned by Figanière; says that the author wrote in a cultured style using correct language); X, 259 (correcting the date of publication); XVIII, 214-5 (giving incorrect collation of 38 unnumbered pp.). Barbosa Machado II, 661-2. Palau 290558: without collation and citing no copy for sale; only mentioning a copy said to have been seen by Almirante in Berlin. Pinto de Mattos (1878) p. 519: calling the work, along with two other works by the author, of “alguma estimação”, and rare. Biblioteca Nacional de Lisboa, Exposição Bibliográfica da Restauração 1387 (calling for only 40 unnumbered pp.); Martinho da Fonseca, Restauração 439. Visconde de Trindade Restauração 300 (calling for 44 unnumbered pp. with the final leaf blank); “obra rara”. Coimbra, Miscelâneas 6320. Martins de Carvalho, Dicionário (1891), p. 130. Santa Casa da Misericórdia de Lisboa, Catálogo das obras impressas no século XVII, Tipografia portuguesa, 261-2. Palha 3086. Azambuja 2329. OCLC: 561665984 (British Library); 248316692 (Staatsbibliothek zu Berlin-Preussischer Kulturbesitz); 2620247 (Harvard University-Houghton Library, University of Toronto-Thomas Fisher Rare Book Library, University of Wisconsin-Madison). Porbase locates three copies, all in the Biblioteca Nacional de Portugal (one wormed, another “Aparado à cabeça e no pé”). Copac repeats British Library. KVK (44 databases searched) locates only the Biblioteca Nacional de Portugal and Staatsbibliothek zu Berlin copies.
On the Porziuncola, by an Eminent Franciscan Orator

55. SÃO FRANCISCO, João de, O.F.M. Sermão do Santo Iubileo da Porciuncula, favor especial concedido por Christo S.N. à Religião dos Menores.... Lisbon: Na Officina Craesbeeckiniana, 1649. 4°, loose in modern wrappers. Woodcut initial. Large woodcut tailpiece at end. In good to very good condition. (2 ll.), 19 p. $250.00

FIRST EDITION. The author, a Franciscan, was one of the best orators of his time. He served as Guardião of São Francisco de Xabregas, where this sermon was preached. Other works include the Poema heroico, vitorioso sucesso, e gloriosa vitoria do exercito de Portugal sobre a hostilidade da cidade de Evora, 1663. He died in 1675.

The Porziuncola is a small church within the Basilica of Santa Maria degli Angeli near Assisi; the Franciscan movement began there.


Lovely Contemporary Crimson Morroco Binding

56. SARMENTO, Francisco de Jesus Maria, O.F.M. Horas da Semana Santa, empregadas na lição, e meditação dos principaes officios, e sagrados mysterios deste santo tempo, traduzidos, e expostos na lingua portugueza, com varias illustrações historicas, opportunas reflexões moraes, e diferentes prácticas de piedade, para melhor inteligencia, devoto exercicio, e espiritual proveito dos fiéis cristãos, nestes grandes solemnes dias. Decima-sexta impressão. Lisbon: Na Offic. de Simão Thaddeo Ferreira, 1818. 12°, contemporary crimson morroco (slight wear to corners), smooth spine gilt, covers richly gilt, edges of covers gilt-tooled, marbled endleaves, text block edges gilt and gauffered. Very minor worm trace in lower outer blank margin of title page and next 3 leaves, never affecting text. Overall in very good condition. 584 pp., (2 ll.), 6 engraved plates. $600.00

Editions of 1771, 1775, 1776, 1779, 1793, 1795, 1799, 1804, 1814, and 1817 are recorded. While we have not been able to compare the texts of the various editions, there appear to be some differences.

Frey Francisco de Jesus Maria, O.F.M. (1713-1790), was a native of Seixo, in the Bishopric of Coimbra. He received a degree in civil law from Coimbra University, but felt the call to enter the Franciscan order, professing in 1732. He was known as a talented pulpit orator, and occupied many important posts for his order.

* Innocêncio II, 396, states that he thinks he has seen an edition dated 1818; only those of 1776 and 1795 are cited with certainty, and even those without collations. Not located in NUC. OCLC: this edition not located; editions of 1793, 1799, and 1814 are cited. Porbase locates a single copy of the present edition, in the Biblioteca Nacional de Portugal. Copac cites only a single copy of the 1793 edition at British Library.
REFLEXÕES
SOBRE AS USURAS DO MUTUO

Contra a Dissertação Teologico-Jurídica, e o Discurso Político de hum Anonimo a respeito dos juros do dinheiro;

Que em huma Carta oferece a hum seu Amigo

Fr. MANOEL DE SANTA ANNA,
Ex-Leitor de Teologia, da Provincia de Santa Maria da Arrábida.

Reverencião os Direitos Natural, Divino, e Ecclesiástico conforme a doutrina da Escritura, dos Santos Padres, e dos mais graves Theologos.

Quis oremus atque dicamus cum tuo, & rego, & annis

LÍSBOA
Na Ofic. Patr. de FRANCISCO LUIZ AMENO.

M. DCC. LXXXVIII.
Com licença da Real Mesa da Comissão Geral sobre o Exame, e Confissão dos Livros.
Favoring Archduke Charles in the War of the Spanish Succession

57. SOLEDAD, Benito de la, O.F.M. *Glosa a la declaracion del Serenissimo Duque de Anjou, conque por descuido, mas no a caso, por a clarar el derecho, que pretende a la Monarchia de Espanna, hace evidencia (como se vera en esta Glosa) de que unicamente pertenece, por derecho a D. Carlos III verdadero Rey de la Monarchia Espannola. Sacada a luz por …*. N.p.: n.pr., ca. 1701. 4°, disbound. Caption title. Text in two columns. Corners dog-eared, but overall in good to very good condition. 12 pp. $360.00

FIRST and ONLY EDITION? Argues that Archduke Charles, second son of the Holy Roman Emperor Leopold I has the right to the Spanish throne, not Philip, Duke of Anjou (the future Philip V of Spain); hence it must date to the early stages of the War of the Spanish Succession, 1701-1714. The author was a preacher for Emperor Leopold I (r. 1658-1705).

OCLC lists several works by this author, none of which seem identical in length or content to this one: *Memorial historial y política cristiana, que descubre las ideas y maximas del christianissimo Luis XIV. Para librar a la España de los infortunios, que experimenta, por medio de su legitimo Rey Don Carlos III*. Vienna, 1703 (a substantial work of over 450 pp., OCLC 700155172); Señor, Fray Benito de la Soledad Predicador Apostolico, hijo de nuestro Padre San Francisco de la … regular observancia de los Descalzos, por cumplimiento de mi cuydado en servicio de V. Mag. puesto a las Reales plantas, hago recuerdo a V. Mag. tengo ofrecido, n.p., n.d. (8 pp., OCLC 433084473); Señor. Fray Benito de la Soidad Predicador Apostolico, hijo de nuestro Padre San Francisco de la … regular observancia de los Descalzos a las Reales plantas de V. Magestad represento las palabras del Cap. 61 de Isaias …, n.p., n.d. (60 pp., OCLC 433084432); and a manuscript, “Respuesta al papel de D. Joseph de Ledesma, fiscal del Consejo Real, sobre la competencia con D. Toribio de Mier por la inmunidad eclesiastica,” n.p., n.d. (52 ll., OCLC 430982130). Palau 317499 adds to the list *Memorial al rey Carlos II … proponiendo los medios para tener una armada de tierra y mar, provision de un tesoro con muchos millones de oro y plata de las Indias*, Madrid, n.d. (14 + 28 fols.).

* Not in Palau, which lists other works by the author. Not located in OCLC. Porbase locates three copies, all in the Biblioteca Nacional de Portugal. Not located in Rebiun or CCPB under title or author. KVK (44 databases searched), locates only the copies cited by Porbase. Not located in Copac.

Franciscan Martyrs and Monasteries in the Holy Land

58. TRINDADE, Joseph da, O.F.M., editor. *Relaçam summaria, e noticias dos lugares santos de Jerusalem, e dos mais, de que na Terra Santa, & Pallestina está de posse, em que tem muitos Conventos, & hospicios a Religião dos Frades Menores da Regular Observancia do grande Patriarca dos pobres o Serafico Padre Sao Francisco, sobre o direyto, com que a ditta religião os
possue, dos grandes tributos, que alli se pagão, dos muytos, & intoleraveis trabalhos, que seus religiosos alli padecem, não só dos infeis Turcos, senão tambem dos scismaticos Gregos a fim da sua inteyra, & devida conservação. Resumindo-a (de muytos livros, que tratam desta materia, & de outras novas noticias, que hum Religioso fide digno o anno passado de 1706 trouxe da Terra Santa, em que teve assistencia de muytos annos em seus santos lugares.) Nesta breve copia, que para edificaçam, e compayxam dos fieis manda imprimir para gloria de Deos o M.R.P.Fr. Joseph da Trindade …

Lisbon: Na Officina de Miguel Manescal , 1709. 4°, disbound. Woodcut device on title page (the cross of the Latin Kingdom of Jerusalem), four-line woodcut initial, typographical headpiece. Closely trimmed, touching first line of title and some page numbers, catchwords, and sidenotes. Light marginal dampstaining. Overall in good condition. Early ink ownership inscription on title page of Fr. Lourenço. 44 pp. $300.00

Second edition, abridged. The Relação justifies the right of the Franciscans to their holdings in Palestine and the difficulty and expense of keeping them, also explaining why the Greeks dispute those rights. Seven Franciscan monasteries or convents in the region are described, and a list is given of martyrs who died as early as 1261 to keep the Holy Land in Christian hands. The work ends with an exhortation to give money to the Franciscans so that they can continue their efforts.

Two versions of this work exist, with nearly identical titles except that, after a lengthy subhead, one version indicates (as our copy) an abridgement ("Nesta breve copia …"), and that the work was published at the order of M.R.P.Fr. Joseph da Trindade. The title page of the unabridged version, which has 62 pp., says that it was published at the order of Fr. Francisco de Sant-Iago. Most bibliographies do not give enough of the title to determine whether the copy to which they refer is abridged or not; hence we have been unable to determine when the first edition of either version appeared.

This abridged version omits two supporting documents, a translation of a Turkish mandate and a letter of 1690 describing disturbances in Jerusalem (pp. 11-27 of the unabridged 1747 edition).

Not in Innocêncio; cf. III, 74 (citing a 1716 ed., without collation), 436 (correcting the date earlier cited to 1706, stating that the first edition was 1617 and that Francisco de Sant-Iago had it printed in his capacity as Commissario Geral da Terra-Santa); XVIII, 170 (describing the Lisbon, 1706 edition, without enough of the title to tell if it is abridged). Cf. Nepomuceno 1665, citing the 1706 edition with the words “Nesta breve copia” on the title page, and Maggs, Bibliotheca asiatica et africana V, 629 (dated 1707, without enough of the title to tell if it is the abridged version). Coimbra, Miscelâneas 6572: with 44 pp. Not located in NUC. OCLC: 61705183 (Saint Bonaventure University, Newberry Library, Hebrew Union College); 460968573 (Bibliothèque nationale de France); 230750602 (St. Andrews University, U.K.); the 62-page unabridged edition is 26824456 (only at Princeton University). Porbase lists five copies at the Biblioteca Nacional de Portugal (two in poor condition) and two more of the unabridged version (62 pp.), also at the Biblioteca Nacional. Copac repeats the copy at St. Andrews.
HORAS
DA
SEMANA SANTA,
EMPREGADAS
NA LIÇÃO, E MEDITAÇÃO
DOS
PRINCIPAIS OFÍCIOS,
e
SAGRADOS MYSTERIOS
DESTE SANTO TEMPO,
Traduções, e expostas na Língua
Portuguesa.

Com várias Ilustrações,
portantes Reflexões Mo-tes Práticas de Piedade;
inteligência, devoto e
ritual proveito dos Fa-
nestes grandes solemnes.

DECIMA-SEXTA IMPRE
SEU AVI-
Fr. Francisco de
SÁRMENTO
Ex-Cenal da nova Congrega-
da Ordem Terceira.

LISBOA, M. DCC.

Item 58 (slightly reduced)
59. VERTOT, René Aubert de, Abbé (O.F.M.Cap.). *Revolutions de Portugal. Par. M. l’Abbé de Vertot, de l’Académie des Inscriptions & Belles Lettres. Nouvelle edition, revûe & augmentée.* Paris: chez la Veuve Didot, Nyon, Durand, Aumont, Babuty and Brocas, 1758. 8°, contemporary mottled calf (worn but still sound), unidentified armorial gilt supra-libros on both covers with a count’s coronet and three birds (ducks?) standing facing the the viewer’s right on the shield; spine gilt with raised bands in six compartments, red morocco lettering piece with short title gilt in second compartment from head, marbled endleaves, all text block edges rouged, green silk place marker. Woodcut vignette on title page. Woodcut headpiece. Two typographical headpieces. Small woodcut tailpiece. Occasional minor soiling. A few leaves with small green stain in margins. Overall in good to very good condition. Red stamped armorial ex-Libris of Joaquim de Sousa-Leão (see below) on verso of front free endleaf. (1 blank l.), [iii]-xv, 382 pp., (17 ll.).

First published in 1689. One of numerous later editions of this work, providing an account of the 1667-1668 palace revolt which established the future D. Pedro II as prince-regent for his brother, the mentally and physically deformed D. Afonso VI, and annulled the marriage of the king to D. Maria Francisco d’Aumale de Savoy, daughter of the Duke of Nemours. D. Pedro then married D. Maria Francisca, thus preserving the French alliance, assuming the throne upon the death of his brother in 1683. D. Maria Francisca survived D. Afonso by only three months.

The Capuchin Abbé Vertot (1655-1735) wrote a number of other historical works; this was his most successful; in addition to the many editions in French, the work was translated into English, Spanish and Portuguese.

**Provenance:** Joaquim de Sousa-Leão, a distinguished Brazilian historian and diplomat of Portuguese ascendance, was a significant book and art collector. He wrote on art and historical subjects, being an expert on the Flemish painter Frans Post; see *Frans Post 1612-1680*, Amsterdam: A.L. Gendt & Co., 1973, and *Frans Post*, São Paulo: Civilização Brasileira, 1948.

This edition not in Duarte de Sousa; cf. 619-620 for French editions of Amsterdam 1722 and Paris 1795; also 621-622 for English editions of London 1735 and 1754. This edition not in Coutinho, *Bibliographie Franco-Portugaise*; cf. 287 (listing the present edition along with 32 other later [presumably] French language editions, in chronological order, from 1689 to 1859, with only place of publication and publisher, below a fuller description of the Paris 1689 first edition), 395 (adding and describing the edition of The Hague, 1734 and noting several others), 647 (adding an edition of The Hague, 1786), 657 (a Portuguese translation by José Joaquim Soares, Amsterdam 1789), 795 (adding the Portuguese translation, in two volumes, with notes by Fr. Mateus da Assumpção, Lisbon 1815) and 927 (a Spanish translation by D.J.C. Pagès, Paris 1825). NUC: OU, MH, MiU, CU.
Play About a Franciscan Friar, Set in Fourteenth-Century Italy
Colombano Bordalo Pinheiro’s Copy

60. VIEIRA, Afonso Lopes. *Rosas bravas: acto em verso*. Lisbon: “A Editora”, (1911). 8°, original illustrated wrappers (slight wear), in folding case of marbled paper with gilt leather label on front of case. One large wood-engraved headpiece, one page printed in ochre and black. Overall in good to very good condition. Author’s presentation inscription “A Columbano, // querido Amigo e // mestre, oferece” signed and dated May 1911, on recto of front free endleaf. (1 blank l.), 45 pp., (1, 1 blank ll.), 1 color halftone illustration tipped onto bifolium of blue paper inserted between pp. 22-3.

FIRST and ONLY EDITION of this play about a Franciscan friar set in fourteenth-century Italy, performed for the first time on April 5, 1911, at the Teatro da Republica, Lisbon. The color illustration by Thomás Bordallo Pinheiro is of the original stage design by Augusto Pina. Included is a one-page musical theme for oboe specially composed for the performance by the Portuguese composer Thomás Borba.

Afonso Lopes Vieira (1878-1946) was Portugal’s best traditional poet of the twentieth century. In 1916 he resigned his post as Redactor da Câmara dos Deputados in Lisbon in order to dedicate himself to reading and to poetry. His home, S. Pedro de Moel, became a haven for artists, musicians and writers. He also travelled extensively in Europe and North Africa, and reminiscences of these travels often appear in his works.

The author’s earliest published works were written as a student at Coimbra, 1897-1900, e.g., *Para quê?*, 1897, and *Náufrago*, 1898. From this melancholy phase he passed into a nationalistic one, in which he publicized early Portuguese literature, aiming to “reaportuguesar Portugal tornando-o europeau.” During this period he helped prepare an edition of Camões (1928) and edited Montemayor’s *Diana*, the *Anadis*, and Rodrigues Lobo. His Portuguese translation of the *Poema do Cid* was published in the periodical *Lusitânia*, of which Lopes Vieira served as secretary. He also wrote works for children, e.g., *Animais nossos amigos*, 1911, and *Cante infantil*, 1912.

Provenance: Colombano Bordalo Pinheiro (1857-1929), one of the greatest and most original Portuguese painters of the late nineteenth and early twentieth centuries. See Pamplona *Dicionário de pintores e escultores portugueses* (revised ed.), II, 111-22. He was a member of the “Grupo do Leão”, which included a number of the most illustrious artists, writers, and intellectuals of the day, and his famous painting of some of the artists of the group is now in the Museu de Arte Contemporânea in the Chiado, Lisbon.

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