

EDITIO ALTERA JANUARY 2025



THE SIX STAGES OF HOMOSEXUALITY (ITEM #13)



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THE BIRTH OF COMBINATORIAL WOODCUTS: THOMAS ANSHELM'S FIRST BOOK, NOT SEEN IN THE MARKET SINCE 1981

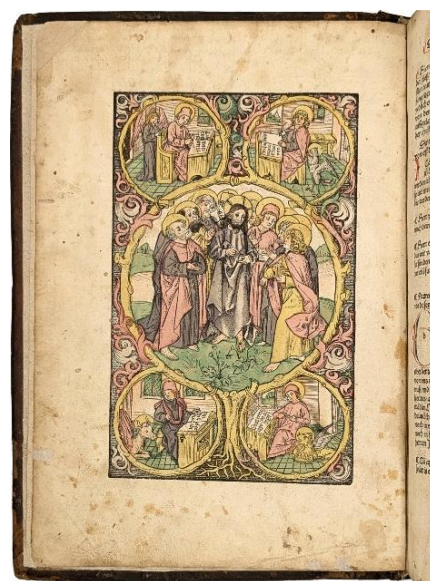


1. ANSHELM, Thomas. *Ewangeli mit der glos vñnd Epistl' teütsch über das gantz iar allēthalbē darbey der anfang; der psalm; vñnd die collect ainer yedlichē mesz; nach ordnüg der christenlichen kirchen.* Strasbourg: Thomas Anshelm, January 10, 1488. Contemporary blindstamped calf over wooden boards. With 59 woodcuts, of which 28 are combinations of 23 separate blocks. Colored throughout by a contemporary hand. **Offered with a French export license. \$125,000**

Impossibly rare sole edition of this lavishly-illustrated incunable, the very first *oeuvre* of the humanist printer-woodcutter Thomas Anshelm (ca. 1468-1523), in which he employs a revolutionary program of illustration dubbed by modern scholars the 'combinaison des bois' (cf Dupeux). In this scheme, the woodcuts are designed with 'adaptable' backgrounds which line up perfectly alongside multiple other blocks, thus allowing the illustrator to depict a variety of different scenes using a relatively small number of blocks. Quite aside from its rarity (**no copy has ever been offered at auction; no copy resides in any US institution**), this copy is the only one known to us with hand-colored illustrations.

The vernacular *Plenarium* is today seen as proto-Lutheran attempt to bring the Gospel to a broader and less-educated audience, for whom the illustrations would have provided essential reinforcement. Although the 19-year old Anshelm would go on to execute celebrated scholarly works such as Rabanus Maurus' *De Laudibus Sancte Crucis* (1503), Reuchlin's *Rudimenta hebraica* (1506), and Vigerius' *Decachordum* (1518), it is notable that his first publishing effort involved this important work of vernacularization. One scholar boldly calls Anshelm a "Lutheran printer"; he was certainly well-known in the humanistic circle of Sélestat near Strasbourg. Melanchthon, after graduating top of his class, became Anshelm's press-corrector in 1514.

As noted above, no copy has ever publicly changed hands as far as Rare Book Hub and JAP are concerned; the last copy in private hands was that of Jean/Hans Fürstenberg, who recovered it from Nazis looters after WWII and subsequently sold it to Otto Schäfer via Breslauer in 1981, where it still resides. The present copy was purchased in recent times from the Heitz family, Strasbourg publishers between 1717-1942.



ROASTING PRISONERS, ETC.: SPANISH CRUELTY ON SHOW

2. [BLACK LEGEND]. *Den Spaenschen ende Arragoenschen Spiegel...* [Haarlem: Gillis Rومان], 1599. 4to. 134 pp, [1 terminal blank]. With a large engraving on title-page. Contemporary vellum wrappers; a little worn. **\$2,000**

Sole illustrated edition of this curious contribution to the 'Black Legend' of Spanish barbarity. The impetus for its publication was a Spanish incursion into Westphalian territory during the winter of 1598/9; their brutality is here held up in a 'mirror' for all the world to see; the crowd of multi-national witnesses below this mirror include two naked Native Americans with feathered headdresses. While the author barely touches on the Americas in his text, he does briefly mention the Spanish treatment of the 'Indianen' on p. 130, noting that of the original 40 million inhabitants of the Americas, only 20 million have survived the Conquest. Perhaps in a more subtle nod to the emergent Black Legend literature (which began to be popularized only in the late 16th century), the separate vignettes on the title-page of a Spaniard roasting a prisoner over a fire and another soldier impaling a mother and child with a sword are strongly reminiscent of the imagery of indigenous Americans as found in De Bry. OCLC shows US copies at NYPL, Minnesota, and Michigan.



A VISUAL GALLERY OF MALE AND FEMALE DOMINICANS OF THE LOW COUNTRIES



3. CHOQUET, François-Hyacinthe / BAES, Martin (engr.). *Sancti Belgi Ordinis Praedicatorum*. Douai: Balthasar Bellère, 1618. 8vo. (16) including engr, title, 277 pp, (3) including terminal blank. With 15 full-page engr. plates in text, signed by Martin Baes (fl. 1604-1637). 17th century sheep with blind-stamped motifs in center and corners of both boards. **ON HOLD \$950**

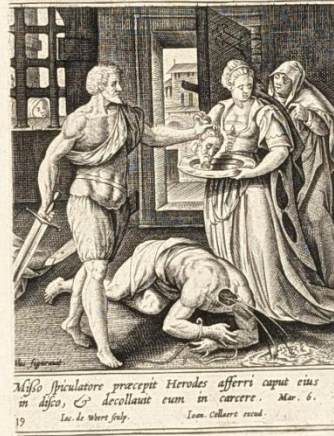
Sole edition of this textual and iconographic treatment of celebrated Dominicans of the Low Countries, including recently-martyred *beata* and saints. Around half of the 30 or so entries are accorded a full-page portrait including the traditional motifs of the holy man or woman. Perhaps surprisingly, the single lengthiest entry (62 pages) is given to Margaret of Ypres (1216–1237), a mystic visionary who engaged in self-flagellation. The second lengthiest entry (28 pages) is given to the obscure Bruxelloise poet Margareta de Gerines (ca. 1400-1470). OCLC shows US copies at the NYPL, Dominican House of Studies, Illinois, Harvard, Providence College, and Wisconsin.

AN ENGRAVED LIFE OF JOHN THE BAPTIST

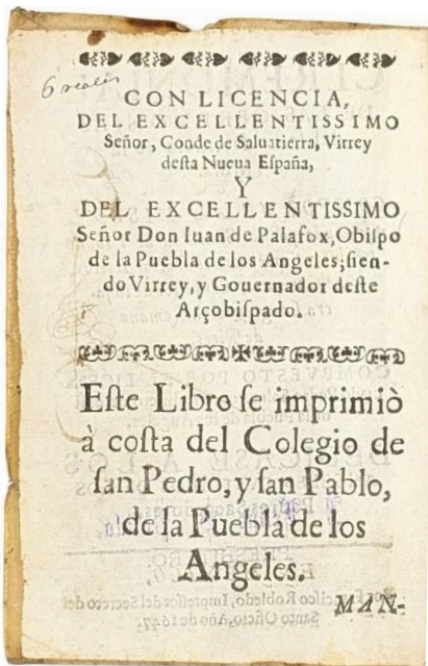
4. COSTER, Hendrik de / VOS, Maarten de (engr.).

Vita B. Ioannis Baptistae graphicè descripta, gravissimis S.S. Patrum testimonijs subiunctis... [Antwerp]: Jan Collaert, [ca. 1620]. Small oblong 4to. [19.5 x 16.5 cm]. Engraved title and 21 numbered plates, as issued. Disbound, with remains of original stab stitching in generous left margin; housed in a custom clamshell box. Title-page a little soiled, otherwise well-preserved. **\$1,850**

Second issue of this graphic life of John the Baptist, following the first of ca. 1595. The designs by Maarten de Vos (engraved by Jacob Weerts) depict sometimes apocryphal episodes in the life of this ascetic prophet: his mother Elizabeth fleeing with him into the desert to escape Herod's wrath; John fed by angels following Elizabeth's death; his diet of locusts and honeycomb (pl. 10); his captivity in Herod's prison; Herod's daughter-in-law dancing and asking for John's head; the graphic decapitation of John, with blood spurting from his headless torso; his head served on a platter at Herod's table; and his faithful disciples bearing his headless body for burial. The first issue, datable between 1592-1595, is held in a single US copy, at Georgetown; the present second issue is held at U Conn, LC, and Emory.



THE 'CEREMONIAL ANGELOPOLITANO', PRINTED FOR PALAFOX DURING HIS EXILE IN THE MOUNTAINS OF PUEBLA



5. SALMERON, Pedro. *Ceremonial de las Ceremonias del santo sacrificio de la Misa. Conforme al Missal reformado por la Santidad de Urbano Octavo, y Comentarios...* Mexico City: Francisco Robledo, 1647. 8vo. (16), 99 ff. Contemporary vellum. **ON HOLD \$4,000**

Sole edition of this rare tract, explicitly printed for use in Puebla de los Angeles under the direction of Bishop Juan de Palafox y Mendoza, but curiously printed in Mexico City. This unusual arrangement may have been related to the nascent 'technology transfer' then taking place between Mexico and Puebla (where the first printing press had been established only in 1640, the fourth in the Americas); or, it may have been due to the fact that while the *Ceremonial* was being prepared for the press, the unfortunate Palafox had been forced to flee Puebla entirely thanks to the machinations of the Jesuits. The present work bears a license signed by Palafox as well as a 'mandamiento' in his name. In March of 1647, he would threaten, now under pain of excommunication, that all Jesuits must obtain a license in order to preach or hear confession; such was the animosity aroused by this decree that on the 17th June 1647 the bishop was forced to flee into the mountains, taking refuge in a cave in Alchichica. OCLC shows US copies at Indiana, LC, and Texas A & M. **No copy has appeared in auction records, according to Rare Book Hub.**

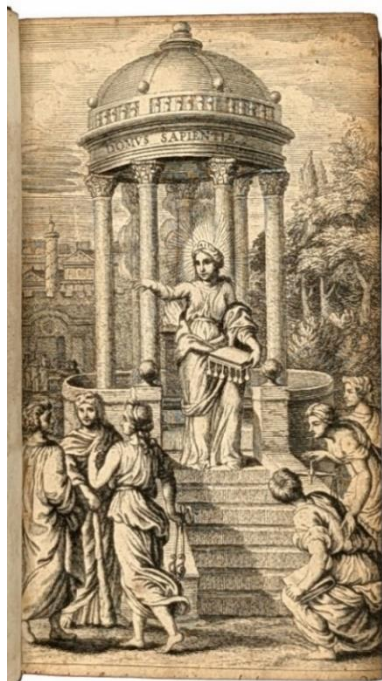
THE LACTATION OF FRANCESCA DEL SERRONE

6. SCAMPOLI, Giulio. *Vita della Venerabile Suor Francesca del Serrone del Tenitorio di S. Severino, Tertiaria di San Francesco.* Macerata: Agostino Grisei, 1649. 4to. (10) [of (12)] pp including engraved portrait frontispiece, 218 pp, (8) [of (10)]. **Lacking simple letterpress half-title and final leaf of errata.** Bound as such in mid-19th century quarter black calf over marbled boards. **\$1,650**

First edition of the first biography of this Franciscan nun, intended to promote her ultimately unsuccessful beatification. “Throughout her life, Francesca was plagued by disability and illness. From the beginning, she spoke slowly with a stutter. In her teenage years, a swollen belly led malicious people... to accuse her of having become pregnant through selling her body. She ran a slow fever and her fingers fused like goose feet, ailments eventually cured by God. A wound on her breast bled copiously when she meditated on Christ’s Passion. The devil frequently assaulted her...” (Weber). The frontispiece departs from the usual formulaic portrait and is instead depicts the nun on her knees between two columns, with a rope tied around her waste in the traditional Franciscan manner. Rather than being lost in prayer, she is in fact experiencing an unusual Early Modern trope – receiving Christ’s Blood from her right side, and the Virgin’s Milk from her left. This is made clear not only by the depiction of the Virgin Mary expressing her own milk into a dish, but also by a curious, ‘mirror-written’ caption reading ‘*Lactor a bubere*’. OCLC shows three US copies: Harvard, Georgetown, and JHU. COPAC shows no copy in UK libraries.



A FRENCHWOMAN TRANSLATES THE OLD TESTAMENT NO COPY IN US OR UK LIBRARIES



7. [ROHAN, Marie Eleonore de]. *La Morale du Sage.* Paris: Claude Barbin, 1667. 8vo. (14) including errata leaf, 640 pp, [1 terminal blank], plus engraved frontispiece of the Temple of Wisdom. 18th century sheep, gilt. **\$2,650**

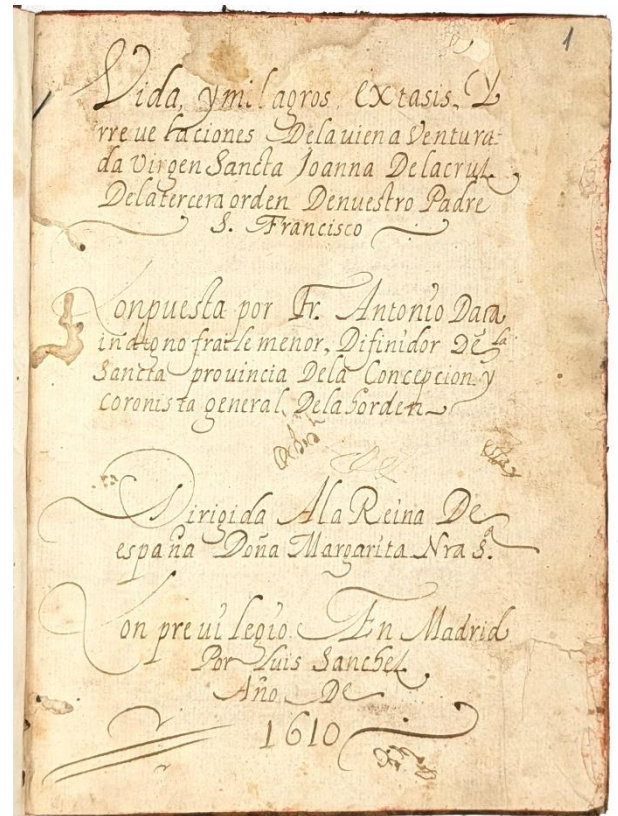
Extremely rare first edition of this remarkable example of Early Modern biblical exegesis, composed within the convent walls by a learned abbess. Although not expressly forbidden from engaging in such activities (unlike in Spain), French women were certainly discouraged from publishing their personal musings on theology: witness, for example, the swift placement of Madeleine Patin’s *Reflexions Morales & Chrestiennes, Tirées la pluspart des Epistres de Saint Paul* (1680) on the Index a year after its printing. The present work omits any mention of the author’s name, although it was added to subsequent editions printed after her death in 1681. However, an unsigned ‘Avis au lecteur’ here begins by defending women as at least intellectually equal to men; but “if they are less skilled in the sciences, it is because the fashion of educating them in that field is not yet entirely established”. “But it must be admitted that there are some [women] who... can not only rise above all others of their sex, but even surpass the learned men who have attempted to work on similar tasks... These *Paraphrases* are the work of one of these admirable persons...”.

THE LICENSED MARIAN PREACHER AND ECSTATIC NUN JUANA DE LA CRUZ

8. **DAZA, Antonio.** *Vida, y Milagros, Extasis, y Revelaciones* [sic] *de la Bienaventurada Virgen Sancta Joanna de la Cruz, de la tercera Orden de nuestro Padre S. Francisco...* Con privilegio en Madrid, por Luis Sanchez, Año de 1610" [i.e. late 17th century]. 4to. (145) ff, numbered in pencil in a later hand. Spanish manuscript executed by a single hand in brown ink on laid, unwatermarked paper. Bound in later (18th century) Spanish mottled calf, all fore-edges red; gilt-and-red title label on spine. Unidentified monogram (ex-libris?) stamped in gilt at base of spine. **Offered with a recent export license.**

ON HOLD \$4,850

A remarkable survival: the unobtainable first edition of this forbidden book, meticulously copied by an early hand in a clear effort to preserve and/or circulate its contents. Daza's 1610 biography of the mystic female preacher Juana de la Cruz (1481-1534) was immediately brought to the attention of the Inquisition, which ordered it to be entirely re-written; it was placed on the Roman *Index* in 1617. **The present first edition – which, for example, preemptively calls Sor Juana a ‘saint’ throughout the text – is known to survive in just two printed copies, both in Madrid; no other manuscript copies are recorded in institutional collections.** Expurgated or not, Daza's biography seems to have been enormously popular: Sor Ana de Cristo (1565-1636), co-founder of the Franciscan convent in Manila, records having read a copy; and Sor Maria de Ágreda underlined many passages in her own copy of the (expurgated) 1613 edition. (Owens, *Nuns Navigating the Spanish Empire*, pp. 127-8).



THE LINGUISTICALLY-GIFTED ARCHBISHOP OF LIMA



9. **MACEDO, Francisco de.** *Vita Venerabilis Toribii Alfonsi Mogrovegii, Archiepiscopi Limensis...* Padua: Pietro Maria Frambotti, 1670. 4to. (20), 206 pp, plus two engr. plates. Early vellum. A fresh, unsophisticated copy. **\$1,650**

Second edition (but the first illustrated) of this early life of Toribio de Mogrovejo (1538-1606), who arrived in Lima in 1581 and served as its archbishop until his death in 1606. The striking frontispiece depicts two indigenous Peruvians awed by a statue of the Virgin Mary: on the left, an Incan and on the right, an Amazonian wielding a bow and with feathered head-dress and a feather skirt. The design seems to reflect Mogrovejo's strong personal involvement in the conversion of the indigenous populations under his bishopric: he was said to have personally baptized over half-a-million subjects, including the future saints Rose of Lima, Francisco Solano, and Martín de Porres. Mogrovejo's attested miracles involved his fluency in indigenous languages, and under his tenure the first texts printed in South America – catechisms in Spanish, Quechua and Aymara – were printed in Lima; the use of indigenous languages for preaching became obligatory.

NOT IN OCLC: A CHARMING EXPOSITION OF PUEBLAN TYPOGRAPHY

10. CRUZ, Francisco Antonio de la. *Sermon, que a la Solemne Dedicacion de la Capilla de Iesus Nazareno de las Tres Caydas...* Puebla: Diego Fernandez de León, 1686. 4to. (10), 9 ff. Title within simple typographical border; half-page printer's ornament on *3r; quarter-page woodcut of St Joseph on *4r; further large ornaments on *2r and *5r; and impressive, Mannerist-style full-page ornaments on verso of final leaf. Modern marbled wrappers. Title-page stained from grease or candle-wax. **ON HOLD \$2,250**

Sole edition, unrecorded in OCLC, of this sermon celebrating the dedication of a chapel within the Church of the Guardian Angel in Analco, a strongly indigenous barrio in 17th century Puebla. Cruz takes for his subject the redemption of Zacchaeus, chief tax-collector in Jericho – and it is tempting to draw parallels between his audience and popular resentment towards the patrician classes. Despite his odious occupation and general unpopularity, Jesus ends up favoring Zacchaeus and even spends the night in his home. Quite aside from its content, the present work exhibits a delightful range of early Pueblan printer's ornaments including a strongly Mannerist design on 9v. Beristain tells us that Cruz was a native of Puebla and emerged from the local Tridentine Seminary “muy instruído en las letras sagradas y profanas y en el idioma Mexicano, á regir las parroquias de Apango y Coscomatepec en aquella diócesis”.



THE BLACK SHEEP OF THE FARNESE FAMILY: A NUN WHO NEEDED TO BE ‘HELD DOWN’



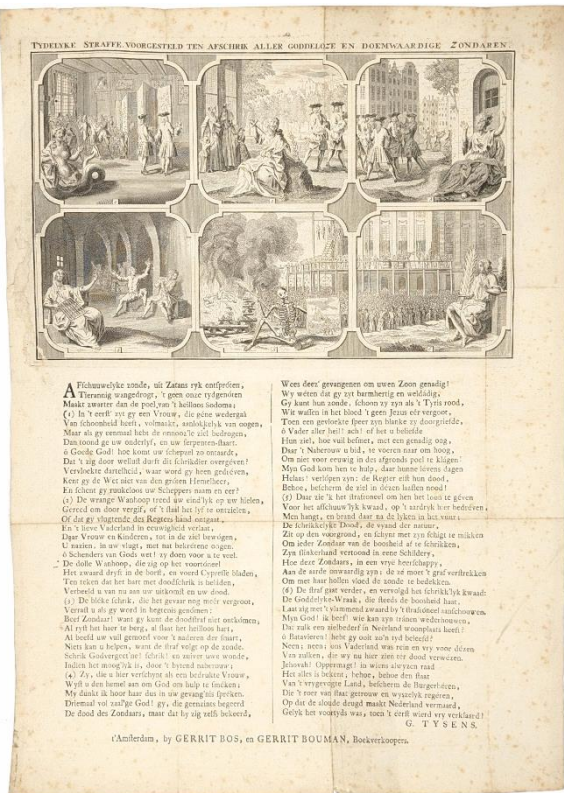
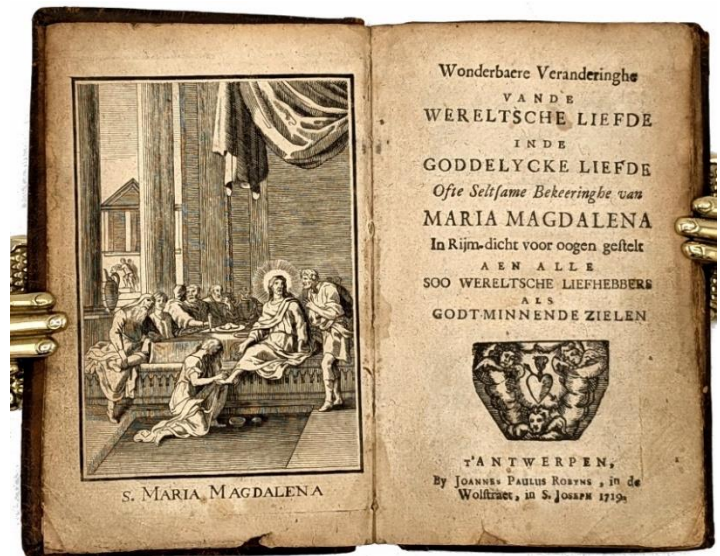
11. PURIFICAZIONE, Massimo della. *Ragnaglio Istorico della Nascita, Vita, e Morte di Suor Teresa Margherita dell' Incarnazione...* Parma: Stampa Ducale, 1691. 4to. xvi pp, 220 pp, plus engr. portrait. **Association copy, with the curious ex-libris markings of Marguerite Louise d'Orléans (1645-1721).** Contemporary gilt calf, all edges gilt. A worn but complete copy (see full description). **\$1,850**

Extremely rare first edition of this biography of a Farnese princess-turned-nun. Suor Teresa (1637-1684) spurned the advances of all suitors including Louis XIV and Charles II of England and instead became a Discalced Carmelite. By modern standards, Teresa may have suffered from behavioral issues; these are related in fascinating detail over several chapters beginning with Chapter VIII, “*Fervori del suo Noviziato*”. As a brief excerpt: “she would often say to... her Mother Superior: ‘Hold me down, I have a bad brain, I need to be held down’... other times by order of the *Maestra*, [Teresa] was slapped by the others, and she did not even resent it a little, kneeling down, and with a smiling mouth received the blows... [Another time] the *Maestra* took her head and held it down to the ground, making it hit the floor forcefully, and saying to her: ‘Down with your head’; to which Teresa replied: ‘It is better to break it for the love of God’”. The first owner of the present copy, Marguerite Louise d'Orléans (1645-1721), had personally known Suor Teresa, who was a guest at the former's wedding. Rare Book Hub shows no auction records for any edition. OCLC shows US copies only of later editions (JHU, Carmelitana Collection, Princeton, Georgetown).

THE CONVERSION OF MARY MAGDALENE, IN VERNACULAR RHYME

12. [POETRY / MARY MAGDALENE]. *Wonderbaere Veranderinghe vande Wereltsche Liefde, inde Goddebycke Liefde ofte Seltfame Bekeeringhe van Maria Magdalena. In Rym-dicht voor ooggen gestelt...* Antwerp: Joannes Paulus Robyns, 1719. 8vo. 101 pp, (3), plus engr. frontispiece of Mary Magdalene washing the feet of Christ as well as additional engr. plate. Contemporary blind-ruled sheep. **ON HOLD \$850**

First edition of this wonderfully vernacular account of the life of Mary Magdalene, couched in rhyming verses. Through ten chapters, the text recounts Mary's 'wonderous change from Worldly Love to Divine Love', i.e. from penitent prostitute to Christ's disciple. In Chapter I, for example, "Mary Magdalene, absorbed by worldly love, lives a lascivious and godless life and rejects the good counsel of her sister Martha"; in Chapter II, "She happens to hear Jesus preaching in Solomon's Temple, and being touched by Divine Love, she returns home completely changed". In Chapter 3, Mary destroys all of her jewelry and "worldly ornamentation" and weeps for her past life. OCLC shows a single copy in US/UK libraries, at Illinois.



THE MORAL AND LEGAL CONSEQUENCES OF HOMOSEXUALITY

13. [CRIME]. *Tydelyke Straffe. Voorgesteld ten Afschrik aller Goddeloze en Doemwaardige Zondaren.* ["Timely Punishment. Proposed to Deter all Wicked and Damnable Sinners"]. Amsterdam: Gerrit Bos & Gerrit Bouman, [1730]. Broadside, 45 x 32 cm, including large engr. plate 28.5 x 18.5 cm. Skillfully repaired closed tear through first vignette; margin of fourth vignette scuffed. **\$2,650**

Sole edition of this famously graphic broadside issued as a warning to gay men in the Dutch Republic, following the revelations of a "subculture with special 'cruising-grounds' and taverns where men could meet" (Parkinson) in Utrecht in 1730. The six vignettes depict the slippery slope faced by men who succumbed to this vice, including – in the final two scenes – their brutal execution by hanging or by being drowning in barrels on a raised platform above a crowd. The explanatory lengthy poem beneath the text is equally violent in its language, reinforcing the message that the capital punishments meted out by the secular Republic were in fact manifestations of God's own wrath on sodomists. Scene I depicts a fashionable party; on the right, we see two well-dressed men leaving hand-in-hand. Scene II shows the two men forsaking their wives and children to enjoy each other's company; and Scene III shows their arrest on the street; by Scene IV they are chained in prison, awaiting their gruesome fate. Each scene is further populated by an allegorical figure of Sin, Sorrow, Fear, Suffering, Death, and the Last Judgment in the corner. We have traced US copies at Yale, the Newberry, Texas, and Michigan State.

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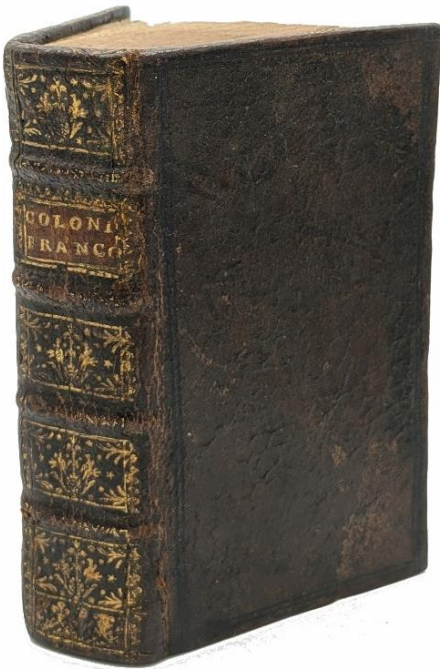
A FANTE GRADUATE OF THE UNIVERSITY OF LEIDEN

14. BLEYSWYCK, Frans van. *Jacobus Elisa Joannes Capitein, Africaansche Moor, Beroepen Predikant aan het Kasteel st. George op D'Elmina...* Leyden: Abraham Kallewier, [ca. 1743]. Engraved broadside portrait, 37.5 x 24 cm [22.7 x 17 cm to platemarks]. **\$3,850**

Extremely rare, separately-issued portrait of the Protestant minister Jacobus Capitein (1717-1747), one of just two printed likenesses produced during his lifetime (no painting seems to have survived). Born in the Gold Coast, Capitein was likely a member of the Fante ethnic group. As a child, he was sold to a Dutch ship's captain – hence his moniker – and brought back to the Netherlands, where he was given a full course of education, graduating from the University of Leiden in 1742. Following his ordination he was dispatched as a missionary back to the Gold Coast where he died five years later. “Capitein was the most spectacular example of a black student in the Netherlands, a group whose number would not be really significant until the late twentieth century. His high visibility, in addition to contributing to the religious debate concerning the nature of blacks, also demonstrated conclusively his ability to master European language and rhetorical skills. His example was all the more welcomed because he trumpeted so well the popular chorus of the time condoning slavery...” (Blakely, *Blacks in the Dutch World*, p. 252). The British Museum holds only a later Augsburg copy of the present portrait. **Not in the National Gallery of Art (US); not in the Metropolitan Museum of Art; not in the Art Institute of Chicago; not in the Getty.**



A HANDBOOK FOR CARIBBEAN MERCHANTS WITH REGULATIONS ON THE AFRICAN TRADE, COFFEE, AND SUGAR



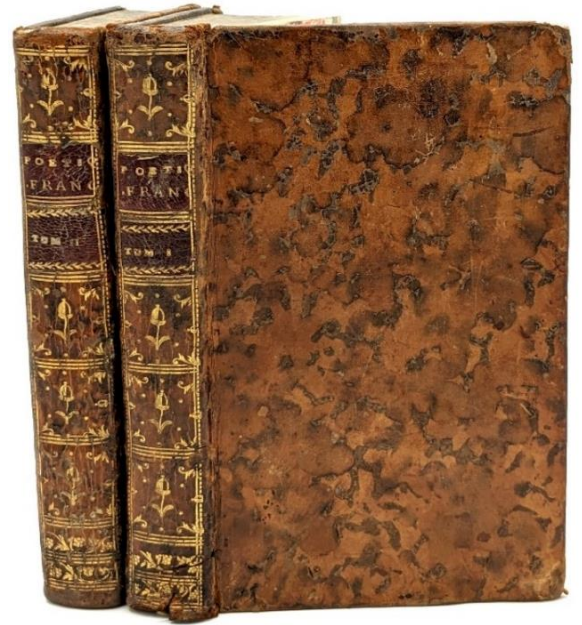
15. [CARIBBEAN TRADE]. *Recueil de Réglemens concernant le Commerce des Isles & Colonies Françaises de l'Amérique.* Paris: “chez les Libraires associez”, 1744. 12mo. xxiv pp, 531 pp, (1). Contemporary sheep, spine richly gilt. **\$2,450**

Scarce first edition as such of this pocket-sized handbook, intended to supplement the revised edition of the *Code Noir* printed in 1743, according to a note on p. 230. The regulations here concern general commercial laws applying to all French colonies in the Americas (pp. 1-229); the second part is devoted to commerce between the Caribbean and Africa, which “peut servir de supplement au Code Noir”; the third part to coffee (pp. 321-356); the fourth part to non-French maritime trade in the Caribbean (pp. 357-439); the fifth part to sugar plantations (pp. 441-502) and the sixth part to the Canada trade (pp. 503-531). The work’s portable format suggests that it might have been printed for use by Caribbean merchants themselves, if not also by their law clerks. Needless to say, nearly half of the regulations involve the traffic of slaves, the single most valuable commodity and the crux of all Caribbean trade during the 18th century. The present work is held in the US at NY State, Stanford, Harvard, and Minnesota.

“IT IS WOMEN WHO TEACH US TO THINK AND TO FEEL, AND THE PUBLIC CAN ONLY GAIN IMMENSELY, EVERY TIME THEY DESIRE TO EXPRESS THEIR THOUGHTS AND FEELINGS.” (p. viii)

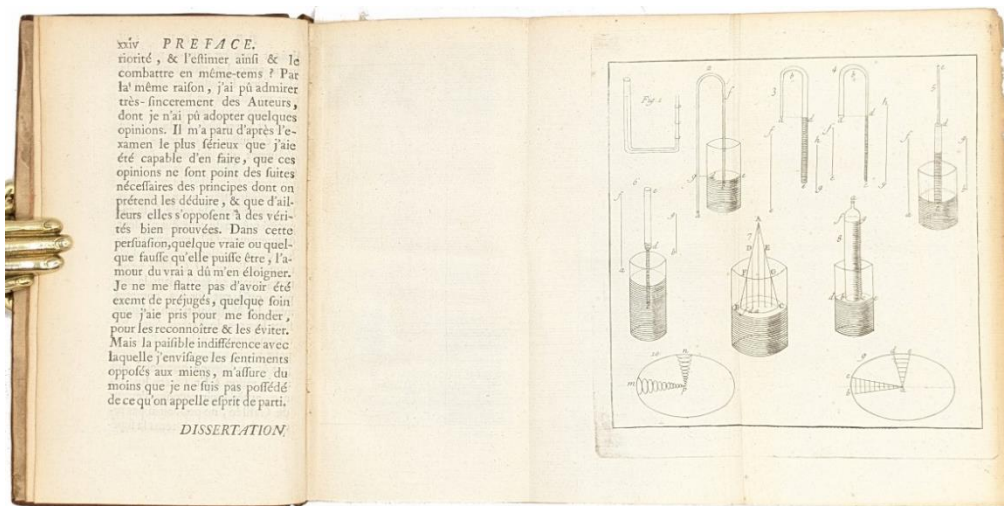
16. GAILLARD, Gabriel-Henri. *Poétique Française, à l'Usage des Dames. Avec des Exemples.* Paris: Nyon, 1749. 8vos, 2 vols in 2. ix pp, (1), x pp, 402 pp; (4), 404 pp, (4). Contemporary mottled calf. **\$1,500**

First edition of this intriguing example of Enlightenment pedagogy. Gaillard's noteworthy preface speaks of rescuing women from the “shameful prejudice, which confined [their] minds to the obscurity of their domestic affairs, and which pitilessly forbade them to have sophistication and intellectuality”. This attitude, he warns, risks plunging the country back into the dark ages of illiteracy – but is being countered by formidable female authors in the sciences, “disciples and rivals of the Maupertuis, Muschembroeks, Fontenelles, & Algarottis”, who are leading the charge “for the gain of society”. OCLC shows US copies at the BPL, Harvard, Michigan, Washington, Yale, and Duke. A second edition appeared in 1752, also rare.



ANTI-GRAVITY IN THE FRENCH ENLIGHTENMENT

17. GERDIL, Hyacinthe-Sigismond. *Dissertations sur l'Incompatibilité de l'Attraction et de ses Différentes Loix, avec les Phenomènes [sic]; et sur les Tuyaux Capillaires.* Paris: Desaint & Saillant, 1754. 8vo. xxiv pp, 391 pp, (3), plus folding engraved plate. Contemporary calf with gilt insignia (a bishop's mitre) repeated in each spine compartment. **\$850**



Sole edition of this treatise refuting the “dark and mysterious” forces of attraction proposed by Newton, including discussions of gravity as well as capillary action (which had initially confounded Newton, thanks to its remarkable strength). A disciple of Malebranche, Gerdil (1718-1802) was a physicist, philosopher, and moral theologian who represented the scientific bulwark of the Savoyard Church against the

perceived Enlightenment of Locke, Wolff, and Newton. “Gerdil’s most original contribution was the set of experiments he made with mercury in metal tubes which are reported in [his *Dissertation*].... [he also made] the powerful point that the infinite force on contact that followed from an inverse-cubic (or higher) law was incompatible with the fact that bodies can be pulled apart. This point... was one that the Newtonians were unable to counter and so generally ignored.” (Rowlinson, *Cohesion: A Scientific History of Intermolecular Forces*, pp. 44-45). OCLC shows US copies at the Smithsonian, Delaware, Harvard, Oklahoma, Wisconsin, US Air Force Academy (CO), Berkeley, Cornell, and the NYPL.

Please contact info@editioaltera.com for full-length descriptions and photos

ENGRAVED CALLIGRAPHY FOR SPANISH PILGRIMS



18. **'MAESTRO MARTINEZ'**. *Nuestra Señora de la Concepcion*. "En Fuencarral, por el Maestro Martinez", [for Antonio del Castillo, ca. 1760?]. Folio broadside, 28 x 21 cm. Entirely engraved.

ON HOLD \$650

Unrecorded, unusual Marian souvenir, probably associated with the Virgen de Fuencarral (a district of Madrid) to which our engraving bears some compositional similarities. Such calligraphed artworks – in which figurative scenes are composed purely of pen flourishes derived from writing manuals – seem to have been popularly commissioned as objects of wonder in the earlier part of the 18th century. Here, 'Maestro Martinez' seems to be capitalizing on the reproductive abilities of the printing press as well as the flexibility of the burin: the Virgin's face and hands, as well as the faces of four cherubim and two lilies, are depicted 'normally', while the rest of the scene exhibits his calligraphic art.

PHILLIS WHEATLEY'S FAME SPREADS TO ITALY NO COPY IN US OR UK LIBRARIES

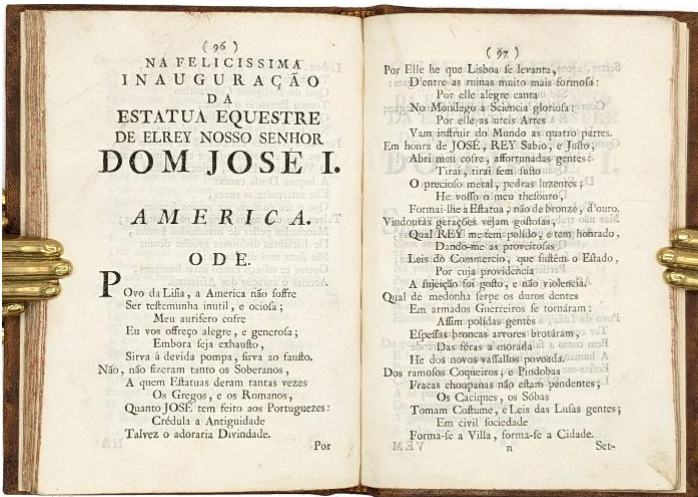
19. **SORESI, Pierdomenico**. *Saggio sopra la Necessità e la Facilità di Ammaestrare le Fanciulle*. Milan: Federico Agnelli, 1774. Large 8vo. (2), 110 pp, (2). Contemporary wrappers, edges deckled; clean and fresh internally.

ON HOLD \$3,500

Sole edition. By way of advocating for the educational instruction of young girls, Soresi offers a litany of examples of remarkable female intellects, including still-living contemporaries such as his fellow Milanese mathematician Maria Gaetana Agnesi and the physicist Laura Bassi. On p. 68, Soresi even extends his survey to a single known example of American female ingenuity: that of "*Fillide Wheatley Poetessa non dozzinale*" [extraordinary poet]. Wheatley's *Poems on Various Subjects* had appeared in London just a few months earlier (September, 1773), and Soresi assumes that his reader will not be familiar with her current reputation, which he summarizes in a lengthy and adulatory paragraph: "Led by her genius, she had already learned to write in 1765. Currently in 1773 she is being taught Latin, which she ardently desires to know. Her first essays have appeared under the title of *Poems on Various Subjects* [... in which] the simplicity of expression equals the depth of thought and the strength of feeling...". Relatively little attention seems to have been paid to the critical reception of Wheatley and her poems outside of England and America. Unlike the majority of Anglophone reviewers, Soresi is not fascinated by Wheatley's African or 'primitive' origins, and instead holds her up as an example of purely American genius.



THE FIRST PRINTED WORK OF AN AFRO-BRAZILIAN POET NO COPY IN AUCTION RECORDS



20. [BARBOSA, Domingos Caldas]. *Narração dos Applausos... a felicissima Inauguração da Estatua Equestre...* Lisbon: Regia Officina Typografica, 1775. Quarto. (3), 4-123 pp, (3). Neat modern calf à l'antique. **\$2,500**

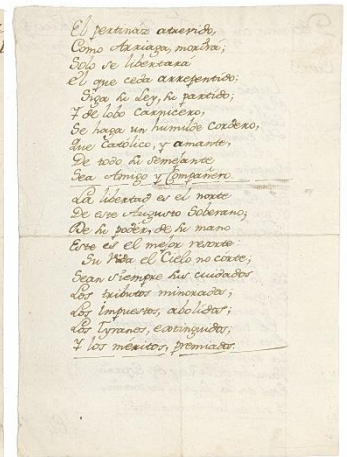
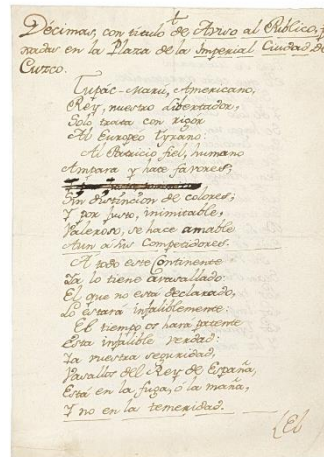
Sole edition, “a very important book, and very rare indeed” (Borba de Moraes), containing the earliest known work of the Afro-Brazilian poet Domingos Caldas Barbosa (ca. 1740-1800). Disparagingly nicknamed by his rivals as “Papagaio” [parrot], Barbosa was frequently referred to as “Caldas de Cobre” to distinguish him from his white contemporary Antonio Pereira de Souza Caldas. Aside from being his first printed work, the present text contains

some of Barbosa’s only recorded references to his native America, in the two poems on that subject found on pp. 96-101. Around 1770, Barbosa had sailed to Portugal to pursue studies at the University of Coimbra, but “due to the unexpected death of his father, the *mulatto* from Rio was unable to pursue his education and faced many misfortunes in Portugal, including poverty, illness, and homelessness. Out of necessity he became a minstrel, or ‘griot,’ who used praise signing as a way to survive.” (Costigan). Barbosa was commissioned to compose at least 11 poems in the present volume; among the pieces attributed to him are a series of four odes, each representing Portuguese conquests in a different continent. As the son of a slave and a European, Barbosa is thus able to express his ties to Africa, Europe and America within a single framework.

AN ODE TO TUPAC

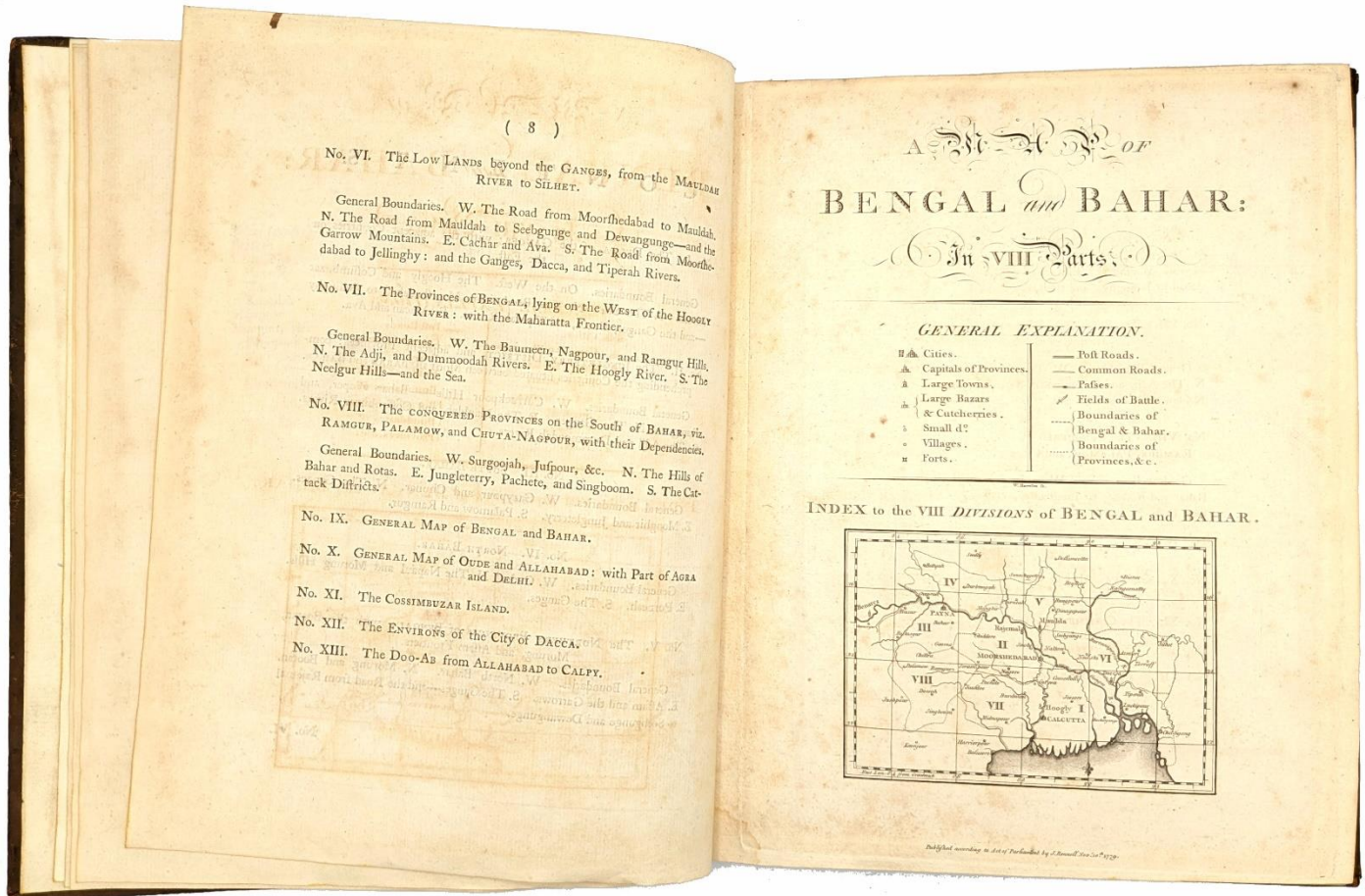
21. [PERU]. *Décimas, con título de Aviso al Público fixadas en la Plaza de la Imperial Ciudad del Cuzco.* [Peru or Spain, after 1780]. (2) pp written on both sides of a single folio of notepaper [20.7 x 14.8 cm]. Upper half of an armorial watermark at right margin, untraceable by us. **\$1,850**

Intriguing contemporary manuscript copy of this paean of praise for the indigenous rebel leader Tupac Amaru II, evidently composed shortly before his execution in the town square of Cuzco on May 18th, 1781. The present copy suggests – whether apocryphally or not – that these verses were plastered around the same town square under the disingenuous title ‘Aviso al Público’ (generally used for official announcements). Although the verses are often invoked today in studies of Tupac Amaru II and his legacy, they did not appear in print until 1951, when the Peruvian historian Rubén Vargas Ugarte unearthed a copy of the *Décimas* in the archives of the Biblioteca Nacional in Madrid. That version (included in MSS/10955) has been [digitized \(ff. 127v-128v\)](#), and differs by one line from the present version. OCLC returns no other records of this poem. The text is in fact rich in discourse: Amaru is hailed as a “faithful, humane patrician” who protects his followers “without regards to skin color”. In Decima III, a reference is made to Amaru’s capture and execution of Governor Antonio de Arriaga in November of 1780: “the stubborn fools like Arriaga will die / only he who yields with repentance shall be freed”. The last decima ends with a prayer for Amaru’s reign, and for deliverance from the crippling taxes imposed by the colonial authorities: “May heaven not cut off his life, may his concern always be to reduce tributes, to abolish taxes, to extinguish tyrants, and to reward merit”.



A LEGENDARY RARITY OF INDIAN CARTOGRAPHY, THIS COPY PLUNDERED BY SPANISH PIRATES

22. RENNELL, James. *A Bengal Atlas: Containing Maps of the Theatre of War and Commerce on that Side of Hindoostan...* [London: James Rennell], 1780. 4to. 8 pp letterpress text, added engraved titlepage, and XIII folding maps, of which I-X handcolored as issued. Contemporary tree-calf with gilt trim. Faint traces of water and fire damage to upper right corner of binding commensurate with maritime seizure (see below); signature of José Manuel de Ezpeleta y Galdeano (1742-1823) on title-page. Some foxing and browning to margins and maps, as usual for this publication. **\$8,500**

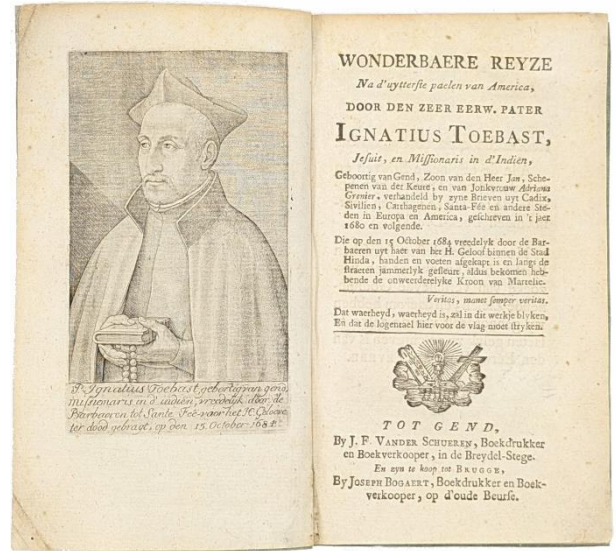


Extremely rare first edition (issued in quarto and folio) of this landmark of cartography by the ‘Father of Indian geography’ (Henze), James Rennell (1742-1830). Having devoted two decades to fieldwork in the region, Rennell published his *Bengal Atlas* in London in 1780 and dispatched most of the print run to India for use by his fellow officers. As Shirley notes, “**relatively few of the original 1780 editions are extant because the main consignment sent by ship from London to India in July 1780 was captured by the Spanish en route**”. The vast majority of copies seen in the market are thus of the second edition. **In a rather wonderful twist of provenance, the present copy bears evidence of contemporary Spanish ownership, suggesting it was among the copies plundered by Spanish buccaneers in 1780.** The title-page bears an 18th or early 19th century Spanish name (“Ezpeleta”), as well as the word “Regalado” [“given”]. The tree-calf binding is also typical of late 18th century/early 19th century Spanish books; and finally there is a Spanish price label (250 pesetas) affixed to the flyleaf; the book was purchased at a Madrid auction house and was awarded a recent export license. The most plausible Ezpeleta during this period was José Manuel de Ezpeleta y Galdeano (1742-1823), whose naval actions during the Anglo-Spanish Wars of 1779-1783 earned him the Governorship of Cuba in 1785. **The ESTC shows a single institutional copy worldwide, at the Beinecke.** Just two copies have been offered at auction in the last 20 years: Sotheby’s 2020 (\$7,500, lacking the “accompanying text” (present here) mentioned by Shirley) and the Lord Wardington copy at Sotheby’s in 2006 (£3,600/\$6,700), also lacking the letterpress text.

Please contact info@editioaltera.com for full-length descriptions and photos

A FLEMISH JESUIT MISSIONARY IN COLOMBIA

23. TOEBAST, Ignatius. *Wonderbaere reyze na d'uytterste paelen van America, door den zeer eern. pater Ignatius Toebast, Jesuit, en missionaris in d'Indiën ... verhandeld by zyne brieven uyt Cadix, Sivilien, Carthagenen, Santa-Fée en andere steden in Europa en America, geschreven in 't jaer 1680 en volgende ...* Ghent: J F Van der Schueren, [1782]. 8vo. viii pp, 71 pp, (1), plus engr. portrait. Modern green wrappers. **\$1,850**

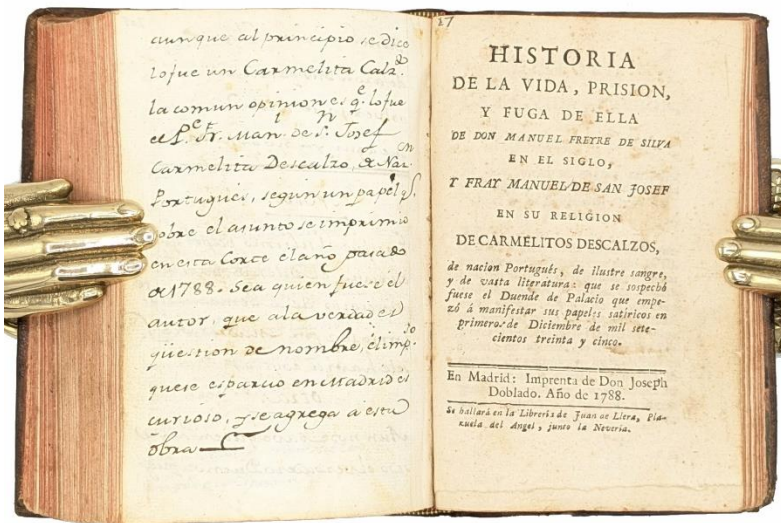


Sole edition of this biography of a Gandois Jesuit missionary dispatched to Colombia, where he died a martyr at the hands of indigenous Caribs in the village of Hinda [Honda]. Ignatius Toebast (1648–1684) arrived in New Granada in 1679, where he initially installed himself as a ‘Maestro de letras humanas’ at the Jesuit College in Santa Fé de Bogota. A year later, desirous of being involved in evangelization efforts, Toebast was granted permission to minister to the Sáliba peoples of the Orinoco basin. The work consists of letters written by Toebast to his relatives in the Low Countries, as well as contemporary correspondence regarding the missionary and his gruesome death. OCLC shows just four copies worldwide, at the Newberry, Minnesota, JCB, and the Royal Library of Belgium.

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PRINT AND MANUSCRIPT IN ONE VOLUME:

AN UNDERGROUND NEWSPAPER FOR THE SPANISH ENLIGHTENMENT



24. [ANONYMOUS]. *Historia de la Vida, Prision y Fuga de Ella de Don Manuel Freyre de Silva... que se sospechó fuese el Duende de Palacio... Madrid: Joseph Doblado, 1788. 8vo. 92 pp. Contemporary tree calf with gilt trim. [Bound after:] [MANUSCRIPT]. El Duende de Madrid, autor de los papeles satiricos que salieron en los Jueves de los años de 1735 y 1736. Y al fin se da noticia del Motivo que tuvo para escribir, de su prision, su fuga de ella a Portugal, y de otra particularidades curiosas.* **\$2,450**

Intriguing example of print and manuscript, combining a laboriously hand-copied example of an unprinted text with a printed biography of its supposed author. In some ways modelled after

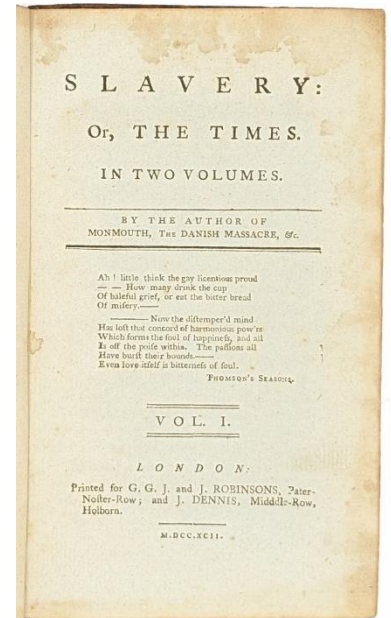
Addison and Steele’s *The Spectator* (1711-1712), but far more scurrilous, *El Duende de Madrid* took the form of satirical poems and essays, and circulated exclusively in manuscript form. Freyre da Silva’s work seems to have inspired short-lived periodicals under the same name in Lima (1821), Buenos Aires (1826), and Mexico City (1832). “The one-sheet broadside was never printed, but ‘was multiplied by hand into innumerable copies,’ which found their way under the Queen’s napkin in the palace dining room, into the throne room, and even into the pockets of José Patiño, who held the posts of Minister of Marine and the Indies and of Finance, and was one of its chief targets... After an extensive investigation... blame for *El Duende* was finally pinned on Manuel Preyre da Silva, a Portuguese captain of dragoons turned Carmelite monk. Da Silva was arrested on May 31, 1736. On March 17, 1737, he escaped from prison and was lost from the pages of history.” (Schulte). We have traced US copies of the MS at the Newberry, Princeton, Stanford, Yale (the Phillipps copy), and the HAS; the printed *Vida* is held at Harvard, Drew, and Wisconsin only.

Please contact info@editioaltera.com for full-length descriptions and photos

AN INTER-RACIAL MARRIAGE IN GEORGIAN ENGLAND THE FOURTH RECORDED COPY

25. [MACKENZIE, Anna Maria]. *Slavery: Or, The Times. In Two Volumes...* London: G. G. J. and J. Robinsons... and J. Dennis, 1792. 8vos, 2 vols in 2. (2), 221 pp, (1); (2), 238 pp. Printed on bluish paper. Contemporary calf with gilt dentelles. **First two leaves of Vol II supplied in facsimile.** Ownership inscription of Byron Diman (1795-1865), Governor of Rhode Island on both pastedowns. **\$2,000**

Impossibly rare first edition of a beguiling addition to the small canon of 18th century English women writers discussing slavery. The daughter of a coal-merchant, Mackenzie (ca. 1760-1816) was in some sense a hack-writer, and it is thus intriguing to see her response to the ‘hot-button’ issue of slavery as received by genteel Georgian society. Middle-class English writers – male and female – were often more concerned with the dehumanizing effects of the slave trade on its own *practitioners* than on the place of slaves or former slaves in civil society. On the other hand, Mackenzie’s novel – **which survives in three complete copies worldwide, per the ESTC** – in fact centers around an inter-racial marriage between an Englishwoman and the son of an African prince. No copy is recorded in Rare Book Hub, and we are not aware of any other copy offered on the market in recent decades. “Nowhere do we find sympathy for the slave being allied with social class as clearly as in Anna Maria Mackenzie’s novel *Slavery: or, the Times* (1792), which is almost universally ignored in secondary literature... but which provides an important example of how a sentimental Negrophile aesthetic had become detached from its abolitionist moorings...” (Lively). Per the ESTC, the BL copy is imperfect; US copies are recorded at Louisiana State, NY Society, and Yale.



DIDACTIC ANECDOTES ABOUT THE PITFALLS OF MARRIAGE BY THE AUTHOR OF A BEST-SELLING LESBIAN ROMANCE



26. CHOISEUL-MEUSE, Félicité de. *Récollections Morales et Amusantes, à l'usage des jeunes Demoiselles qui entrent dans le monde...* revue, corrigée et augmentée de six nouvelles Récollections et de six jolies Gravures. Paris: Alexis Eymery, 1817. 8vo. (3), 6-353 pp, (1), plus 6 engraved plates, all finished in contemporary handcolor. Contemporary calf with gilt trim. **\$950**

Second edition, nearly doubling the text and adding six new plates, here finished in fine contemporary handcolor. Choiseul-Meuse is today celebrated for having authored *Julie, ou j'ai sauvé ma Rose* (1807), “the first sexually explicit novel to be signed by a woman” (Norberg), but her less salacious output has been necessarily neglected. “Whether they are called Julie, Amélie, Elvire, Eugénie, Cécile, or Paola, all of Choiseul-Meuse’s central characters are adolescent girls between the ages of fifteen and eighteen... Always they face distinctly feminine dilemmas: courtship, unwanted suitors, clever female rivals, and bitter (step)mother-daughter conflicts... Although *Récollections morales* is Choiseul-Meuse’s only explicitly educational book, all her novels were implicitly didactic. They all had the goal, shocking by early nineteenth-century standards, of instructing girls in sexual matters. Girls, Choiseul-Meuse believed, were ‘in danger’ because they were ignorant... [In the *Récollections*] a mother takes the outlandish step of introducing her daughters to novels, apparently the only source of sexual information available...” (Norberg, pp. 170-171). The first edition (with just six stories, and no plates other than a frontispiece) is held at NYPL and Stanford. The present second edition is held at Stony Brook, Kentucky, Harvard, and South Carolina. None of these is noted as colored.

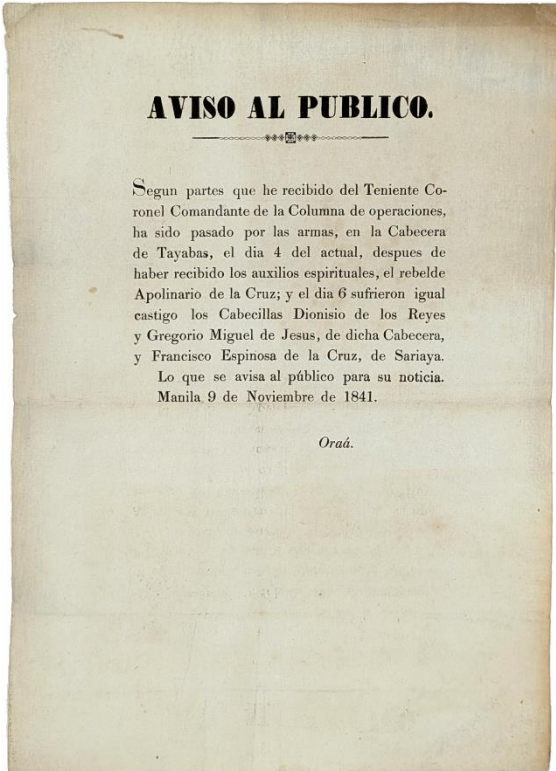
**PITT THE FOX, GEORGE THE TURKEY, AND CATHERINE THE PIG
PRINTED AT THE BEHEST OF THE COMMITTEE OF PUBLIC SAFETY**



27. [DE ROO]. *La Coalition des Rois, ou des brigands couronnés, contre la République Française.* [Paris: de Roo, 1794]. Single-sheet engraved broadside, 56.5 x 43.5 cm, finished in contemporary handcolor. Creased through center; a few small marginal tears repaired on verso as well as lengthier closed tear at right margin. Upper margin trimmed a little closely, clipping the tops of a few letters but not affecting sense. **\$2,850**

Wonderfully dense satire composed of chimeric figures representing each of the European heads of state, in an effort to expose the elaborate conspiratorial web intent on overthrowing the new French Revolutionary government. William Pitt, for example, is depicted as a fox surrounded by bags of gold; the turkey-necked fowl above him is recognizable as the ‘Mad King’ George III, who is confined to a bird-cage. A sow suckling two pigs is Catherine the Great, who “nourishes the two brothers of the tyrant Capet [i.e. Louis XVI]”. A small frog squatting in the foreground, looking toward Pitt is the Dutch Stathouder; an ostrich is the Habsburg Emperor Francis II; a ram is Charles IV of Spain; and an owl is Frederick Wilhelm of Prussia. Above the latter’s head flies a small bat, Princess Wilhelmina of Prussia (1751-1820), sister of Frederick Wilhelm and consort of the frog, William V of Orange. All of the figures are identified in the numbered legend below the image. OCLC shows copies at the BnF and Heidelberg only, and we have traced a further copy at the British Museum. None of these copies is colored; the De Vinck copy at the BnF is trimmed closely with loss at both the upper and lower margins (35.5 cm tall rather than 43.5 cm, as here).

ANNOUNCING THE DEATH OF AN INDIGENOUS REBEL LEADER



AVISO AL PUBLICO.

Segun partes que he recibido del Teniente Coronel Comandante de la Columna de operaciones, ha sido pasado por las armas, en la Cabecera de Tayabas, el dia 4 del actual, despues de haber recibido los auxilios espirituales, el rebelde Apolinario de la Cruz; y el dia 6 sufrieron igual castigo los Cabecillas Dionisio de los Reyes y Gregorio Miguel de Jesus, de dicha Cabecera, y Francisco Espinosa de la Cruz, de Sariaya.
Lo que se avisa al público para su noticia.
Manila 9 de Noviembre de 1841.

Oraá.

28. [PHILIPPINES / HERMANO PULE]. *Aviso al Publico. Segun partes que he recibido del Teniente Coronel Commandante de la Columna de operaciones...* Manila: no printer, 1841. Folio broadside [26 x 17 cm].

\$1,850

Extremely rare broadside announcing the death of the Philippine national hero Apolinario de la Cruz, better known to his followers as 'Hermano Pule'. Rejected from the priesthood due to his indigenous blood, Cruz founded his own confraternity at the age of 18 in Tabayas. By the time of his death, it had swelled to some 4,000 members; Spaniards and *mestizos* were forbidden from joining out of retaliation for the racial purity laws of the Spanish church. On the 4th November, Cruz was tortured and executed by Colonel Huet in Tabayas (100 miles southeast of Manila) under the orders of Governor-General De Oraá. The present broadside was evidently printed as soon as the news reached the capital, in order to quell any popular support for the indigenous leader. **Not in OCLC; not in Pardo de Tavera, *Biblioteca Filipina* (which lists several other 'Avisos al Publico');** cf only Vindel, *Biblioteca Oriental II*, #2476.