

LEO CADOGAN RARE BOOKS



**Jansenism and Spirituality  
(and other books)**

# LEO CADOGAN RARE BOOKS

74 Mayton Street, London N7 6QT

<https://www.leocadogan.com>

[leo@leocadogan.com](mailto:leo@leocadogan.com)



Front cover: item 15

Bindings left to right: items 29, 24, 13, 25, 3, 20, 28

Front cover and image pages designed by Sian Witherden

## INTRODUCTION

Rebellious nuns, censored publications, and convulsing pilgrims—these are just of some of the topics that surface when exploring Jansenism, a religious movement mainly in France in the seventeenth and eighteenth centuries.

Jansenism grew in response to the theological problem of reconciling divine grace and free will, but over time became inextricably linked with a wider set of issues. Themes that emerge here include the relationship between women's bodies, their devotion, and their agency; persecution and resistance to authority; and the gulf between life in the convent and the secular world beyond.

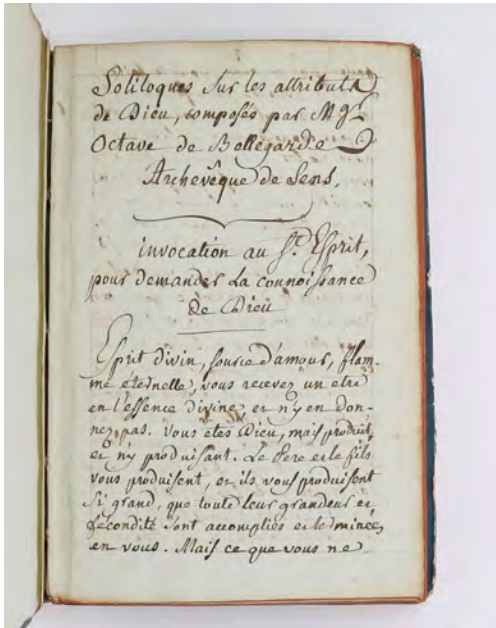
As the name suggests, Jansenism owes an important debt to the thinking of Cornelius Jansen (1585-1638), Bishop of Ypres (Flanders). His *Augustinus*, which was published posthumously in 1640, emphasized an interpretation of Saint Augustine (d. 430) which understands that only some people are predestined to be saved by God's grace.

The 30 items that follow offer a range of different perspectives on Jansenism and its cultural context. These are divided across the following themes:

- A) Port-Royal
- B) Unigenitus
- C) Jansenists and the Bible
- D) Allies and Enemies
- E) Convulsionnaires
- F) Solitude and the outside world
- G) Religion and Spirituality

We close with a selection of items on other topics.

# A. Port-Royal



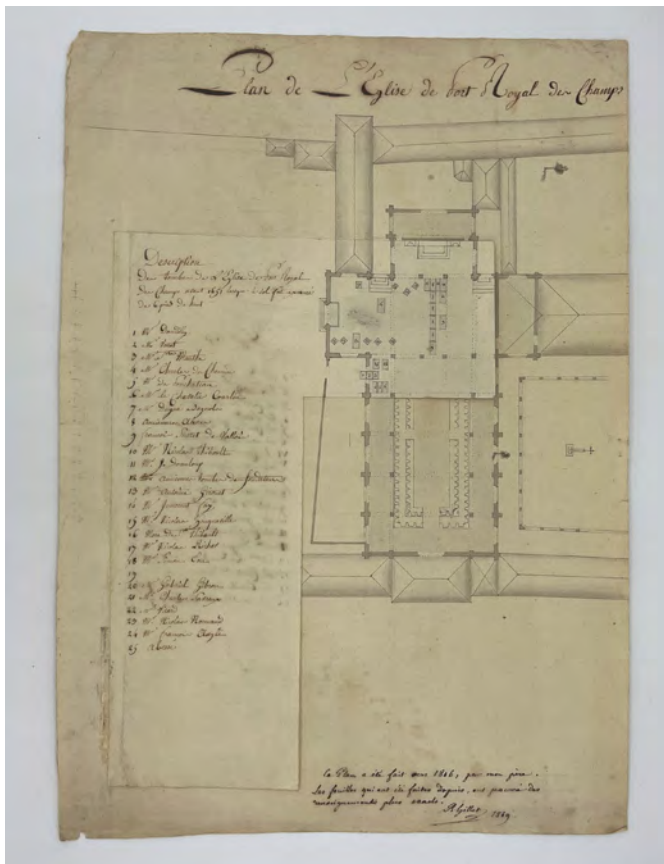
4



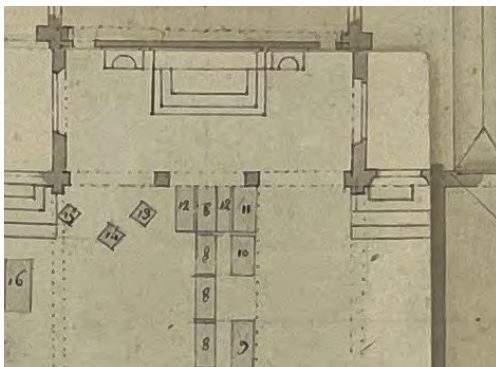
1



4



5



5



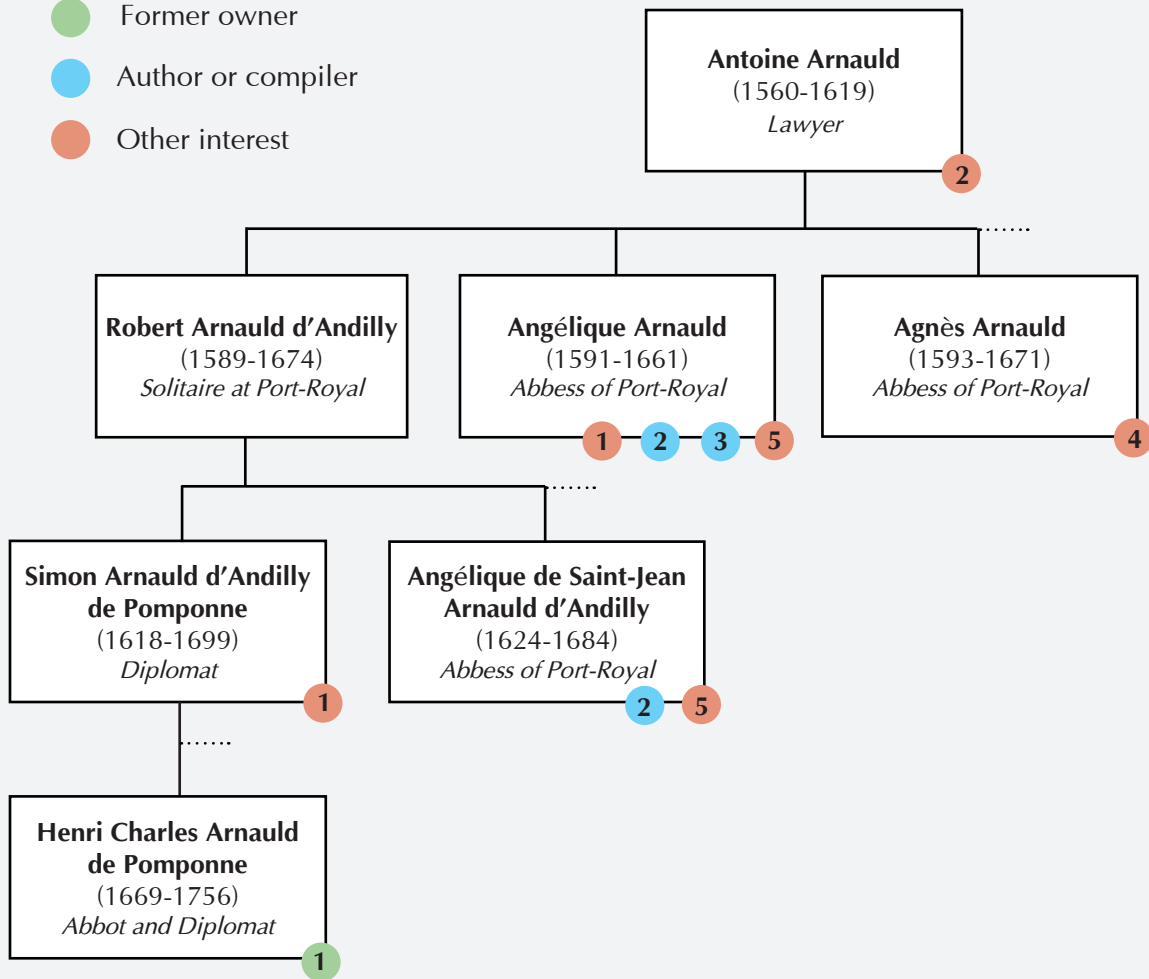
1

# A. Port-Royal

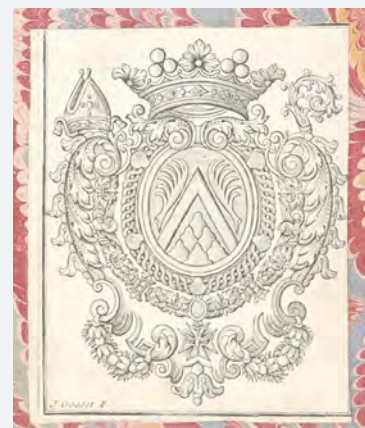
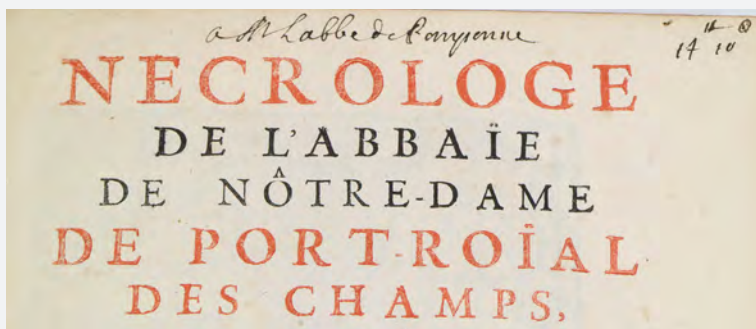
## Arnauld Family Tree

Below is a simplified family tree of the Arnauld family, annotated to highlight some connections to items in this catalogue. Dotted lines indicate that there are further siblings not shown here. Circled numbers indicate relevant item numbers in this catalogue, with the colour representing the following:

- Former owner
- Author or compiler
- Other interest



Below: Henri Charles Arnauld de Pomponne's inscription in item 1, plus price paid. Right: Arnauld coat of arms (item 1).



## A) PORT-ROYAL

Port-Royal des Champs, a Cistercian abbey south-west of Paris, was an important intellectual, physical, and cultural hub of Jansenism. The abbey began rising to prominence in 1609 under the direction of Angélique Arnauld (1591-1661), whose ascetic reforms are explored in **item 2**. Due to Port-Royal's associations with Jansenism, the abbey ultimately came under attack and the nuns were removed in 1709. Madeleine Horthemels' engravings, completed between 1710 and 1713, captured a rare glimpse into the everyday lives of nuns in the abbey's final days. Her work influenced representations of the abbey for years to come (as in **items 1 and 3**).

### PORT-ROYAL, DEATH, AND THE ARNAULD FAMILY

**1. [Rivet de La Grange, Antoine (ed.):** *Necrologe de l'Abbaïe de Nôtre-Dame de Port-Roïal des Champs, Ordre de Cîteaux ...* Amsterdam, Chez Nicolas Potgieter, 1723.

Printed. One volume, approx. 27 x 21.5 cms in binding, quarto, pp. lxxii, 498, [14]. Sigs. Fff3 and Fff4 misbound between Sigs. Eee4 and Ffff1 (as noted by a reader on p. 408). Includes final blank. Contains **13 small engravings of Port-Royal des Champs** after Madeleine Horthemels. See Gouzi and Luez 2011 no. 44 (title page vignette) and nos. 45-1 through 45-12 (headpieces). Decorative initials and section divisions. Title page printed in red and black. Green textile bookmark.

Bound in light brown marbled calf over boards, the staining for the effect causing pitting to the leather. Five raised bands. Gold-tooled brown goatskin label to second spine compartment (NECROLOG DE P. ROYAL). Gold-tooled decoration to remaining spine compartments. Gold-tooling to sides. Red edges. Marbled pastedowns and endpapers.

Condition (textblock): Light browning, occasional light spotting and staining. Condition (binding): Rubbing and wear to leather, tailcap damaged, cracking to top joint at head.

Provenance:

1. Formerly owned by Henri Charles Arnauld de Pomponne (1669-1756). Armorial bookplate with Arnauld coat arms to front pastedown (compare British Museum no. 1871,1209.782). Inscription to title page (A. M. L'abbe de Pomponne), apparently associated with the nearby price(?) '14 10'.
2. Modern bibliographic notes in pencil to verso facing title page

Copy with interesting provenance of this book of memorials for people associated with Port-Royal, illustrated with evocative engravings after **Madeleine Horthemels**. The memorials are arranged by month, each section opening with an image. Notable scenes include nuns in procession (June), nuns holding a conference (October), and nuns tending the sick (November).

People with a range of connections to Port-Royal are memorialized, most obviously abbesses such as Agnès Arnauld (cf. **item 4**) and confessors like the Abbe de S. Cyran (1581-1643). The work also includes powerful patrons including the Queen Mother Marie de Medici (1575-1642) and prominent sympathisers, for example the philosopher and mathematician Blaise Pascal

(1632-1662) and the playwright Jean-Baptiste Racine (1639-1699). Lesser-known figures with links to Port-Royal are also included, such as Francis Jenkins (d.1690), an Englishman who became a gardener in the solitude of Port-Royal. A supplement was printed separately in 1735.

This copy is directly connected with the prominent Jansenist Arnauld family. It was formerly owned by **Abbé Henri-Charles Arnauld de Pomponne** (1669-1756), who was ambassador to Venice and councillor of state in Louis XIV's Conseil Privé, Parties et Directions (Rule 1995, pp. 16-17). More germane here, he was the grandson of Robert Arnauld d'Andilly (1589-1674), a *solitaire* at Port-Royal, and son of Simon Arnauld d'Andilly de Pomponne 'arguably one of [Port-Royal's] most socially prominent friends in government circles' (Strayer 2008, pp. 89, 135).

Indeed, it was only thanks to the interventions of Henri-Charles's father that the bodies of several Arnauld family members were sympathetically exhumed from the cemetery at Port-Royal before others were violently disinterred at Louis XIV's behest (Strayer 2008, p. 153). One cannot help but wonder how Henri-Charles would have felt owning a book that included a memorial to his great aunt, abbess Angélique Arnauld, given that her body had escaped a horrific fate thanks to his father.

#### Bibliography:

Conlon 23:136

Gouzi, Christine and Philippe Luez, *Port-Royal, ou l'abbaye de papier: Madeleine Horthemels 1686-1767* (Montigny-le-Bretonneux: Yvelinedition, 2011).

Rule, John C., 'Arnauld de Pomponne, Henri Charles, Abbé (1669-1756)', in Linda Frey and Marsha L. Frey (eds.), *The Treaties of the War of the Spanish Succession: An Historical and Critical Dictionary* (Westport, CT: Greenwood Press, 1995), pp. 16-17.

Strayer, Brian E., *Suffering Saints: Jansenists and Convulsionnaires in France, 1640-1799* (Eastbourne: Sussex Academic Press, 2008).

SW | £1250

### DEFIANT DAUGHTER CLOSSES OFF CONVENT

**2. [Arnauld d'Andilly, Angélique de Saint-Jean]:** *Relations sur la vie de la reverende mere Angelique de Sainte Magdelaine Arnauld, ou receüil de la mere Angelique de Saint Jean Arnauld d'Andilly, sur la Vie de sa Tante la Mere Marie-Angelique de Sainte Magdelaine Arnauld, & sur la réforme des Abbayes de Port-Royal, Maubuisson & autres, faite par cette sainte abbess.* N.pl., n.pr., 1737. **[Bound with]: [Arnauld, Angélique]:** *Memoires pour servir a la vie de la r. mere Marie Angelique de Sainte Magdelaine Arnauld, reformatrice de Port-Royal.* N.pl., n.pr., 1737.

Two publications in one volume. First work: one of apparently two editions from the first year of printing, also found elsewhere bound with the second work here (e.g. University of Toronto). Approx. 17 cms. x 10.5 cms in binding, duodecimo, pp. vii [1] 291 [1]; iv 145 [3]. Includes final blank. Across the two publications there are decorative initials, headpieces, and tailpieces.

Bound in brown polished calf over boards, blind-tooled fillet frame to both covers. Five raised bands, gold-tooled red goatskin label to second spine compartment (VIE DE DE [sic] LA MER ANGELIQ), gold-tooled floral decoration to remaining spine compartments. Marbled pastedowns and endpapers, all edges red.

Condition (textblock): spotting, light or medium browning. Condition (binding): binding slightly rubbed and worn, joints cracking.

Provenance: Occasional modern pencil notes to endpapers.

Two publications bound together in a contemporary binding, both focusing on the life and work of Angélique Arnauld (1591-1661), the Jansenist abbess and 'Reformatrice' of Port-Royal des Champs. This book offers the opportunity to compare two fascinating accounts of 'La journée du Guichet', a symbolically important day in Angélique's reforms – and a revealing example of the dynamics of gender and power at play in the influential Arnauld family.

The first publication was assembled by the abbess's niece and successor at Port-Royal, Angélique de Saint-Jean Arnauld (1624-1684). Her preface is dated Port-Royal, 1673, though the work seems to have remained unpublished until 1737. The text traces Angélique Arnauld's path to establishing a stricter programme of religious observance at Port-Royal, which involved a strong emphasis on 'la clôture exacte' (i.e. 'rigorous enclosure', p. 28). This culminates dramatically on the 25th of September 1609 when the eighteen-year-old Angélique **refuses her own father entry into the convent**, determined to maintain the boundary between the nuns and the outside world. Antoine Arnauld (1560-1619) is persistent about entering: 'Il insiste, il presse, il commande, il se fâche, il frappe' (p. 33). Nevertheless, Angélique refuses to bend to his will.

This memorable episode is a powerful expression of female agency: while Angélique had no choice in becoming a nun, she did have the power to control how she lived her life at Port-Royal. Moreover, she was willing to do so even at the cost of rebelling against her father, who calls her 'un monstre d'ingratitude & une paricide' (i.e. 'a monster of ingratitude and a father-killer', p. 34). In the process, Angélique fundamentally shaped the experiences of nuns at the abbey for years to come and indeed set the scene for Port-Royal to become a powerful centre of resistance.

The second publication bound here comprises an account of Port-Royal written by Angélique Arnauld herself, an account of her death, and three accounts of miracles. Angélique's account, which was written in 1655 and first published in 1716, includes a short but poignant summary of 'La journée du Guichet' that gestures towards complex family dynamics. The abbess notes, for example, that she wrote a letter to her mother asking for her help in persuading her father not to come (p. 15). We have not been able to identify any earlier editions containing this account of her death or the three miracles.

#### Bibliography:

Publication 1: FRBNF36407624; Publication 2: FRBNF39370141. OCLC shows fewer than a dozen copies apiece of publications 1 and 2 outside mainland Europe, although some notable institutional locations.

Baxter, Carol, 'Writing the self and community identity: the personal records of Port-Royal nuns', in Bruno Tribout and Ruth Whelan (eds.), *Narrating the Self in Early Modern Europe* (Oxford: Peter Lang, 2007), esp. pp. 86-87.

Bretz, Michèle, 'La rébellion fondatrice de Port-Royal: la journée du Guichet', *Bibliothèque Électronique de Port-Royal* 4 (2008), 1-11.



## WOMEN AT PORT-ROYAL – EVERYDAY LIFE AND EXTRAORDINARY LIVES

**3. [Hamon, Jean; Arnauld, Angélique]:** *Entretiens ou conférences de la reverende mere Marie-Angelique Arnaud, Abbess & Réformatrice de Port-Royal* [[**Pascal, Jacqueline**]: *Pensées édifiantes sur le mystere de la mort de notre seigneur Jesus-Christ*]. A Bruxelles, Et se trouve a Paris, chez Antoine Boudet, 1757.

Printed. One volume, approx. 17 x 10.5 cms in binding, duodecimo, pp. xxxiv, 1-428 [2] 431-464 [2]. Section-title after p. 428 for 'Pensées édifiantes sur le mystere de la mort de notre seigneur Jesus-Christ'. Collation: a<sup>12</sup>, b<sup>5</sup>, A-R<sup>12</sup>, S<sup>10</sup>, T<sup>12</sup>, V<sup>6</sup> [compare OCLC accession no. 491843056, also with b<sup>5</sup>]. Decorative headpieces and tailpieces. Engravings to title page and p. 1 after Madeleine Horthemels, respectively depicting the refectory and the chapter at Port-Royal-de-Champs. See Gouzi and Luez 2011 nos. 47 and 48. One blue-green textile bookmark.

Bound in light brown marbled calf over boards, the staining for the effect causing pitting to the leather. Five raised bands. Gold-tooled red goatskin label to second spine compartment (ENTRETI DE LA M. ANGELIQ). Floral gold-tooled decoration to remaining spine compartments. Marbled pastedowns and endpapers.

Condition (textblock): light or medium browning, minor spotting and staining. Condition (binding): Rubbing and wear to leather, front joint cracking, loss at head and tail of spine, minor staining to endpapers.

Provenance:

1. 'orat. Forilio-grat. (?): ex dono R. P. Coignard' (inscription to title page)

An attractively presented book, apparently the only edition of two works connected with the influential Port-Royal nuns Angélique Arnauld and Jacqueline Pascal. Not only does the book celebrate these important religious women, but it also provided an insight into everyday life at Port-Royal—especially via the engravings after **Madeleine Horthemels** depicting the refectory and the chapter (see also **item 1**).

The edition opens with a short life commemorating the 'Reformatrice' Angélique Arnauld, including her epitaphs, attributed at the end to Jansenist physician Jean Hamon (pp. vii-xxxiv). The main text then comprises Angélique's observations on various subjects, split across four years and further subdivided into individual 'entretiens' (69 for 1652, 16 for 1654, 2 for 1655, and 7 for 1659). The 'entretiens' often relate to specific days of the year (e.g. the Visitation, 2 July) but sometimes with a more thematic approach (e.g. 'Sur le Sujet de l'obéissance'). One section recounts how Angélique responded to a nun who asked how to get rid of useless thoughts (pp. 39).

A table of contents for 'Entretiens' is included at the end of the edition (pp. 452-64), but first there is a further text entitled *Pensées édifiantes sur le mystere de la mort de notre seigneur Jesus-Christ* (pp. 429-451). It is attributed here to **Jacqueline Pascal** (1625-1661), an influential nun at Port-Royal and the sister of the pioneering mathematician and philosopher Blaise Pascal (1623-1662). Also known as Sœur de Saint Euphemie, she has been described as 'one of Port-Royal's more extraordinary nuns because of her leadership in defending Jansen during the formulary crisis of 1661' (Kostroun 2011, p. 84). This crisis stemmed from Louis XIV's insistence that all church members sign an oath condemning propositions from Cornelius Jansen's 'Augustinus'. A short anonymous preface here singles out Jacqueline as remarkable among women: 'Elle

possédoit des talens d'esprit si extraordinaires, qu'ils lui avoient acquis dans le monde une réputation, où arrive bien peu de personnes de son sexe' (p. 431).

Bibliography:

FRBNF30029912.

OCLC shows copies outside mainland Europe at the British Library, Cambridge University, Oxford University, Georgetown University, New York Public Library, University of Cincinnati, University of Minnesota, and Yale University Library.

Kostroun, Daniella, *Feminism, Absolutism, and Jansenism: Louis XIV and the Port-Royal Nuns* (Cambridge: Cambridge University Press, 2011).

SW | £850

#### RARE UNPUBLISHED THEOLOGY

**4. Bellegarde, Octave de:** *Soliloques sur les attributs de Dieu*. [France, 18<sup>th</sup> century].

Manuscript. One volume, 17 x 11.5 cms in binding, pp. 259 [5]; all except 3 pages with writing. Written on pale blue paper, writing area 14 x 8.5 cms, c.21 lines per page, mostly unruled but with occasional frame ruling in pencil at front. Table of contents on first two unnumbered blanks at rear.

Quarter bound in brown sheep and blue paper over boards. Sewn on five supports. Two labels to spine, handwritten on paper with blue decorative borders ('Soliloques de L'abbé de Bellegarde', 'M.<sup>SS</sup>'). Red edges. Pastedowns of waste printed material. Two free endpapers at front.

Condition (textblock): occasional minor spotting; paper colour slightly faded. Condition (binding): some rubbing, worming and wear, red stain to bottom of front cover, textblock loosening from binding but overall good.

Provenance:

1. Modern pencil note to front pastedown (29/h).
2. Formerly in the collection of Achille and Henri Moranvillé (1827-1895; 1863-1946).
3. Paris, Tessier & Sarrou, 9 February 2016, lot 16.
4. Item purchased by us from an indirect source, with cataloguing to which we are indebted.

An unpublished text on the attributes of God by Octave de Bellegarde (1587-1646, Archbishop of Sens), who is notable for stoking theological debates at Port-Royal in relation to knowing God.

In 1633, Louis XIII brought Port-Royal under Bellegarde's jurisdiction (Strayer 2008, p. 84). Bellegarde sided with the Sorbonne and the Jesuits in opposing the *Chapelet Secret* (1627), a controversial work written by Agnès Arnauld (1593-1671, abbess of Port-Royal). Under the influence of the Oratorians (cf. **item 25**), Arnauld's work subscribed to apophatic theology, a way of thinking which emphasizes the inadequacy of human minds to know God. Bellegarde condemned Agnès Arnauld's text as heretical (see Conley IEP). In this context we note especially that the present work includes a section entitled 'De la connoissance qu'on peut avoir de Dieu' (pp. 70-97).

We have not been able to locate any other copies of this text in manuscript or print. However, a work by this name is mentioned in Bellegarde's funeral oration: '**J'ay leu avec ravissement ses Soliloques sur les Attributs de Dieu**' (Godeau 1658, p. 285). The author of this oration, Antoine Godeau (1605-1672), was bishop of Vence at the time.

Bibliography:

Conley, John J., 'Agnès Arnauld (1593-1671)', *The Internet Encyclopedia of Philosophy*, ISSN 2161-0002, <https://iep.utm.edu/agnes-arnauld/>, last accessed 16/09/2023.

Godeau, Antoine, 'Oraison funebre de messire Octave de Bellegarde, Archevesque de Sens, & Primat de Germanie', in *Oeuvres chrestiennes et morales en prose... Tome Premier* (Paris, chez Pierre le Petit, 1658), pp. 248-312.

SW | £1800

## REMEMBERING (AND DISMEMBERING) PORT-ROYAL BODIES

5. [Gillet]: *Plan de L'Eglise de Port Royal des Champs* [France, c.1806].

Drawing in pencil and grey wash with writing in ink. One sheet, 34.7 cms. x 26.5 cms. Hinged piece of paper in shape of upside down 'L', 25.8 x (at its widest) 17.6 cms., adhered at left-hand margin, on front it depicts and lists burials in the church from before 1651. Pulled back, it lists on reverse, burials dating to after 1651, which are revealed in the same place on the plan. Title at top.

Condition: Pin holes at top and right-hand margin. Light or medium browning, a little nick at bottom left-hand corner and a tiny bit of raggedness at bottom left-hand corner (both blank).

Provenance:

1. Note at bottom signed R. Gillet 1869, attributing the work to his father, 1806.
2. We are informed that this plan belonged to the collection of Paul Valet (fl. 1896-?1926), scholar of Jansenism (cf. stamps to items 15, 16, 18 – with which we bought the present).

An attractively presented architectural plan of the church of Port-Royal des Champs, identifying the location of over 40 tombs within—including those of several abbesses. It was created c.1806, about a century after the abbey was mostly demolished at the behest of Louis XIV, and many of its tombs disturbed. This plan sheds light on death, bodies, and memory at Port-Royal: not only how the deceased were commemorated during the heyday of Jansenism, but also how the abbey itself was remembered after its destruction.

The core part of the plan marks the locations of 18 graves (numbered 1-16, plus V and VI). A supplementary sheet provides a corresponding key with the heading 'Depuis 1651' (since 1651). Notable figures here include the abbesses Angélique de Saint-Jean Arnauld d'Andilly and Angélique Arnauld (respectively tombs 7 and 16; cf. **item 2**). These were among the few tombs that were respectfully exhumed and relocated c.1712; others were disinterred, dismembered, and relocated to a common grave (cf. **item 1**).

The supplementary sheet also adds to the diagram itself, effectively superimposing the locations of a further 25 graves (numbered 1-25). There is another corresponding key with the heading 'Description des tombes de l'Eglise de Port Royal Des Champs avant 1651 lorsque le sol fut

excavé De 6 pied de tant' ('Description of the tombs of the church of Port-Royal des Champs before 1651 when the ground was excavated 6 feet').

A note at the bottom by R. Gillet indicates that the plan was originally made by their father around the year 1806. We have not been able to identify the Gillet family, though they would appear to have had a close working relationship with the ruins of Port-Royal. Today, a small neo-Gothic oratory (built after 1891?) stands on the site of the church represented in this plan. Very little of the Jansenist abbey escaped destruction, though a notable exception is the dovecote.

Bibliography:

For a map showing the current scope of the site and the former location of the church, see <https://www.port-royal-des-champs.eu/visiter>

Schimmelpenninck, Mary Anne, *Narrative of the Demolition of the Monastery of Port Royal Des Champs...* (London: Printed for J. and A. Arch, Cornhill, 1816), pp. 55-62 (for an account of the destruction of the church and the removal of the bodies).

SW | £350

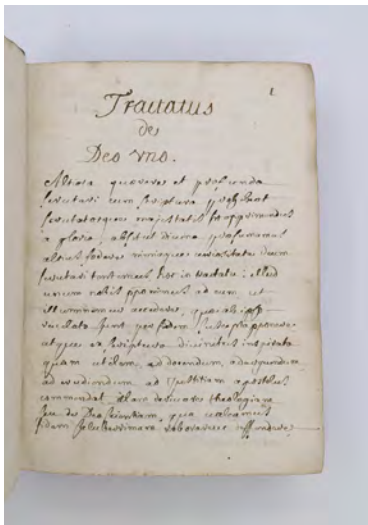


1

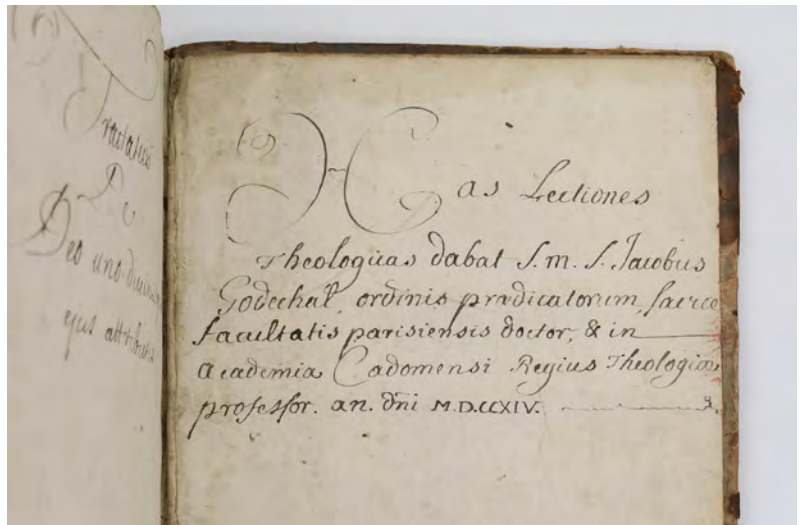


1

## B. Unigenitus



6



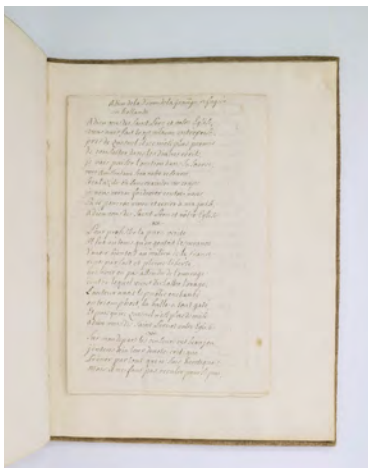
6



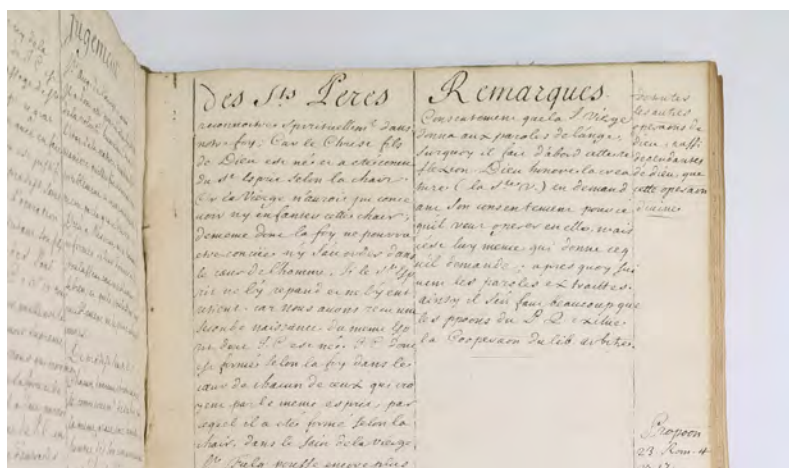
7



8



8



8

## B) UNIGENITUS

The papal bull Unigenitus, issued in 1713 at the request of Louis XIV, was a key flashpoint in the history of Jansenism. Pope Clement XI's controversial bull condemned 101 propositions in Pasquier Quesnel's *Réflexions morales* (1692), a devotional commentary on the New Testament imbued with Jansenist theology. Debates over the bull raised profound and far-reaching questions about papal power, censorship, and heresy.

**Item 6** is a set of unlocated lecture notes connected to a professor of theology at the University of Caen, written shortly before he signed an appeal against Unigenitus and was dismissed from his position. From board games to poetry, **items 7 and 8** show that Unigenitus was open to fascinating satirical response.

### LECTURES BY UNIGENITUS APPELLANT

**6. Godechal, Jacques:** *Tractatus de Deo Uno divinisque ejus attributis*. France, 1714.

Manuscript. One volume, approx. 19 x 14.5 cms in binding, pp. 1–141, 141–366, 366–591 [11], all except 2 pages have writing. Collation: 1<sup>8</sup> (–1) 2–38<sup>8</sup> 39<sup>8?</sup> (–7?); two leaves excised but no obvious loss of text. Intermittent catchwords. Written area c.15.5 x 10.5 cms, c.23 lines per page, no ruling. A single(?) hand throughout. Occasional marginal notes (sometimes boxed, ink colour often suggesting a separate campaign). Index on unnumbered pp. [4-7] at rear. Short title on p. 1, full title on final unnumbered page. Fragment of an early printed book (approx. 4.5 x 6 cms) used as bookmark between pp. 147 and 148.

Bound in brown polished calf over boards with a small cross marked to front cover. Five raised bands. Gold-tooled brown goatskin label to second spine compartment (damaged) (TRACTAT < . > DE DEO VNO). Gold-tooled decoration to remaining spine compartments, and sides. Red speckled edges. Pastedowns at front and rear. One free endpaper at front, free endpaper at rear excised (preceded by a blank page so likely also blank).

Condition (textblock): browning and occasional light staining, light worming to blank lower margins. Condition (binding): Light worming to spine, wear to leather at sides and corners, cracking to joints. Small holes to front free endpaper due to partial removal of apparently a bookbinder's ticket (see below). Rear pastedown lifting.

Provenance:

1. 'Joannes Antonius Cotelte acolyth. Constantiensis' (inscription to front pastedown)
2. Perhaps a binder's ticket adhered to front free endpaper, mostly removed (original size approx. 4.5 x 8 cms). The words 'relie' and 'Rue <s>ain<t>' are faintly visible
3. Modern pencil note to front pastedown endpaper (29/h).
4. Formerly in the collection of Achille and Henri Moranvillé (1827-1895; 1863-1946).
5. Sold we believe as part of Paris, Tessier & Sarrou, 9 February 2016, lot 16.
6. Item purchased by us from an indirect source.

Unlocated lecture notes on the divine attributes of God taken by a student of Jacques Godechal (fl. 1894-1719), a Jansenist sympathiser from the University of Caen.

We have not been able to identify any previously known other works by Godechal, who was a member of the Dominican Order and a Doctor of Theology of the University of Paris. A note on the rear pastedown indicates that these lectures were given in 1714, while Godechal was Professor of Theology at the University of Caen. Just four years later, Godechal would sign an appeal against *Unigenitus* (Nivelle 1769, p. 425). Godechal was subsequently dismissed from his position as Professor (Louail 1731, p. 8).

These lecture notes, which are in Latin throughout, are divided into three main sections: 'Tractatus de Existentia Dei na[tur]a & attributis ad na[tur]am pertinentibus' (pp. 29-127), 'Tractatus de cognoscibilitate Dei' (pp. 127-225), and 'Tractatus de scientia & voluntate Dei necnon de mysteriis praedestina[tio]nis & reprobationis' (pp. 226-591). This final section includes a discussion of Molinism (pp. 506-528), a system of thought on predestination and grace contrary to Jansenism (see also **item 14**).

At the rear of the manuscript, and in the same(?) hand, there is an index in addition to some miscellaneous notes. This includes a list of the Five Propositions of Jansenism (unpaginated page opposite the opening of the index).

#### Bibliography:

Jacques (or Jacobus) Godechal does not appear in CCFr or OCLC.

Bénet, Armand, *Inventaire des Archives de L'Université de Caen...* (Caen, Henri Delesques, 1892), pp. 208, 296, 298.

[Louail, Jean-Baptiste], *Histoire du livre des réflexions morales sur le nouveau testament et de la constitution Unigenitus, Troisième Partie...* (N.pl., N.pr., 1731), p. 8.

[Nivelle, Gabriel Nicolas], *La constitution Unigenitus déferée a l'église universelle... Tome Premier* (Cologne, aux depens le a Compagnie, 1769), p. 425.

*Statuta sacrae facultatis theologiae Parisiensis...* (Paris, Antoine Lambin, 1715), p. 22 (for 1694).

SW | £1800

## POPES, GEESE, AND GAMING

### 7. [Board game]: *Le Jeu de la Constitution*. [Probably printed in Paris, c.1721]

Intaglio print, one sheet, approx. 65 x 54 cms, 58 x 47 cms within platemarks. Printed on one side only. Board game track with 63 spaces in an anti-clockwise spiral. Each space labelled with a Roman numeral; 30 spaces are illustrated. Explanatory text to centre of track headed 'Le Jeu de la Constitution'. Two flanking pillars, each with an illustration of geese wearing mitres, the left pillar with verses I-VII, the right pillar with verses VIII-XIV. Surmounted by 'Les Regles du Jeu De la Constitution Sur l'air du Br<a>nle de Mets'.

Condition: light or medium browning, waterstaining and fraying to outer margins, at foldlines rumpling, short tears and slight loss (see photo), but a wide-margined copy with no later interference since printing.

Provenance:

1. Modern pencil notes to upper right hand corner of recto (1640/7) and blank verso (200/2).
2. Amsterdam, Zwiggelaar Auctions, 19 June 2023, Auction 29, lot 200.

A rare copy never bound and from the **original French plate** for this satirical and strikingly illustrated pro-Jansenist board game attacking Unigenitus. This game offers an unusual glimpse into the ephemeral culture of Jansenism and represents a fascinating synthesis of theology, gaming, and satire.

In *Le Jeu de la Constitution*, Unigenitus is transformed into a version of the Game of the Goose, with players competing to be the first to reach square 63 by avoiding thematically appropriate obstacles along the way. At space 6, several erring bishops fall off a winding bridge. At space 58, players encounter death in the form of a skeleton wearing a papal tiara—a blunt reference to Pope Clement XI. Players win if they can successfully reach space 63 representing harmony in the form of a General Council, which would have the authority to override the papal bull. At the centre of the board game track, there is an explanation of the rules. The track is flanked by two pillars with explanatory verses in addition to images of the Pope in council, where all present are depicted as geese wearing mitres.

The early circulation of this board game is as interesting as it is complex. A printed book from 1722 provides ‘Enluminures’ (‘illuminations’) for the game in poetic form. An advertisement at the front of this 1722 edition is somewhat enigmatic but suggests that loose copies of the board game were circulating at this time. The author notes that the game has been known for several months (‘en est déjà connu depuis plusieurs mois’) and it was natural to wait until the game was better known before publishing the ‘Enluminures’, i.e. the present work (‘Il étoit naturel d’attendre que le Jeu de la Constitution fut un peu plus connu pour en publier les Enluminures’). This advertisement also refers to the possibility of joining the game to the brochure (‘de la joindre à leur brochure’).

It is not clear to us whether the 1722 edition was meant to include the board game, or whether readers could supplement the book with a loose plate. An identical plate to ours can be found in the BNF copy (tipped in?), but not at the equivalent place in the Bodleian copy. For comparison, there is no physical evidence to suggest that our plate has been removed from a book, especially given the wide margins that survive. Three further loose copies of this French plate are known, with commentators dating them to c.1721.

Dutch and Flemish plates of the game are also known from c.1721; it appears that these three versions in different languages were released roughly simultaneously. As time went on, the design of the board game became simpler. The French version appears on a reduced scale as a folding plate (with binding instructions) in a collection of poetry on Unigenitus from 1724.



## Bibliography

### c.1721

*Giochi dell'Oca e di percorso*, a resource for the Game of the Goose created by Luigi Ciompi and Adrian Seville, shows three copies of our loose French plate:

- Cat no. 248 (Collection of Adrian Seville)  
<http://www.giochidelloca.it/scheda.php?id=248>
- Cat no. 1200, with colour (Waddesdon Manor,)  
<http://www.giochidelloca.it/scheda.php?id=1200>
- Cat no. 1452 (Collection of Henry Renè D'Allemagne)  
<http://www.giochidelloca.it/scheda.php?id=1452>

*Giochi dell'Oca e di percorso* also shows a similar single-sheet publication in Dutch (also c.1721), with 63 illustrations, entitled *Het Spel van de Constitutie*:

- Cat no. 1232 (Collection of Luigi Ciompi)  
<http://www.giochidelloca.it/scheda.php?id=1232>

*Giochi dell'Oca e di percorso* also refers to a Flemish version (also c.1721), entitled *Het nieuwe gansbord der Constitution Unigenitus*. See reference 1 at <http://www.giochidelloca.it/scheda.php?id=248>

### 1722

Bonnaire, Louis de, *Essai du nouveau conte de ma mere Loye, ou Les enluminures du jeu de la constitution* (N.pl., n.pr., 1722). For a digitization of the BNF copy (includes board game plate), see <https://gallica.bnf.fr/ark:/12148/bpt6k15184542/f12.item.zoom>

For a digitization of the Bodleian Library copy (does not include board game plate), see [https://www.google.co.uk/books/edition/Essai\\_du\\_nouveau\\_contede\\_ma\\_m%C3%A8re\\_Loye/N6UOAAAAQAAJ?hl=en&gbpv=0](https://www.google.co.uk/books/edition/Essai_du_nouveau_contede_ma_m%C3%A8re_Loye/N6UOAAAAQAAJ?hl=en&gbpv=0)

### 1723

Bonnaire, Louis de, *Essay du nouveau conte de ma mere l'Oye, ou Les enluminures du jeu de la constitution* (N.pl., n.pr., 1723).

We have not seen a digitized copy that includes a board game plate.

### 1724

'*Poesies sur la Constitution Unigenitus: Recueillies par le Chevalier de G..., Officier de Regiment de Champagne...*' (A Villefranche Villefranche [i.e. Amsterdam?], chez Philaete Belhumeur, 1724).

### Modern secondary literature

Plock, Phillippa and Adrian Seville, 'The Rothschild Collection of printed board games at Waddesdon Manor', in Thierry Depaulis (ed.), *Of Boards and Men: Board Games Investigated, Proceedings of the XIIIth Board Game Studies Colloquium, Paris, 14-17 April 2010* (N.pr., n.pl.), pp. 91-127 (esp. 101-103, which includes a detailed discussion of the game's structure). Available here: <http://www.giochidelloca.it/storia/plocksev.pdf>

## POETRY, PRISON, AND A PORT-ROYAL HEROINE

**8. [Unigenitus]:** *Memoire presenté a l'Assemblée du Clergé sur la Constitution du 7.<sup>e</sup> September 1713. S'il est a propos de se contenter d'explications pour la recevoir* [and a range of further texts, mostly relating to Unigenitus] [France, eighteenth century].

Manuscript. One volume, 22 x 16.5 cms in binding, ff. [135]; all except c.25 folios with writing.

Collation: 1<sup>8</sup> (with 1 used as a pastedown; -2 -3 -8) 2<sup>8</sup> (-1) 3<sup>8</sup> 4<sup>8</sup> (-8) 5-13<sup>8</sup> 14<sup>8</sup> (-3) 15-16<sup>8</sup> 17<sup>8</sup> (with 7 and 8 used as pastedowns), with six leaves excised (see discussion below).

Multiple scribal hands. Folios [5r]-[26v] written in long lines framed by two vertical rules, with typically c. 26 lines per page. Folios [27r]-[70r] written in three columns, organised using three vertical rules (number of lines varies considerably). Folios [70v]-[108r] mostly in long lines with no ruling, a variable number of lines. Folios [109r]-[114v] generally in verse, a variable number of lines, with only fols. [114r]-[114v] in two columns. Pen trials to folios [1r] and [135v].

Bound in reversed alum-tawed skin over boards. Multiple layers of pastedowns at front and rear. The uppermost pastedown at rear is only loosely attached; the lowermost pastedown at rear, which is mostly obscured, constitutes printed waste material.

#### Insertions

Two unstitched bifolio loosely inserted between folios [131v] and [132r], effectively a loose quire of four leaves. Folded size approx. 16.5 cms x 11 cms. No pagination or foliation. Variable number of lines per page. Final verso blank. Light to medium staining, one fold line.

A further bifolium follows immediately thereafter with the same dimensions, again no pagination or foliation. Variable number of lines per page. Final verso blank. Lightly stained, multiple fold lines.

Condition (textblock): light browning and staining, loosening to textblock. Condition (binding): rubbing to covering material.

An attractively presented compilation of manuscript items principally relating to 'Unigenitus', with texts in a variety of genres and forms including commentaries, letters, epigrams, and poems. It might best be described as a Jansenist commonplace book, one containing contributions in multiple hands and even a pressed plant (fol. 70v). Much like the board game in **item 7**, this manuscript shows that 'Unigenitus' was open to satirical response.

Some of the most striking poetry appears on loose bifolia at the end of the volume, written in a hand unique to this section and quite possibly stored here to be copied into blank spaces later. This includes a six-line poem mocking papal infallibility with respect to 'Unigenitus'. It begins 'Il faut graver sur le bronze / La bulle de Clement onze' ('One must engrave upon the bronze / the bull of Clement eleven'). According to a contemporary issue of 'Mercurie historique et politique' – a news periodical printed in the Dutch Republic but intended for French readers – the poet was imprisoned for writing this satirical sestet.

Another satirical poem prompted by 'Unigenitus' appears in close proximity — though in this case it is the Jansenists themselves who were originally the intended object of mockery. Entitled 'Adieu de la Dame de la Grange refugiee en holland', the 40-line poem tells the story of a fictitious woman who flees to Amsterdam because of her pro-Quesnel views. The word 'Grange'

in the title evokes Port-Royal; this was the name given to the home of the ‘Solitaires’ who lived an ascetic life on the abbey grounds.

The speaker of the poem hopes to ‘complete the project of the illustrious heroine Madame De Fontpertuis (‘Puisse je enfin achever le projet / De Fontpertuis, cette illustre heroine’). This is contextualised in a printed edition of the poem from 1714 in which a footnote appears to mock Madame Fontpertuis for her foolish desire to set up a ‘une eglise de pretendus Jansenistes dans une ile du nord’ (a church of so-called Jansenists on an island in the north). This footnote suggests that the poem is a parody, as does a further footnote attributing the work to the Jesuit Jean-Antoine Du Cerceau (1670-1730).

Conspicuously, there are no such accompanying footnotes here. It is tempting to infer that the copyist was trying to shift the tone, deliberately omitting the paratext that emphasizes the satirical anti-Jansenist context. Indeed, Madame de Fontpertuis can justifiably be seen as a Jansenist ‘héroïne’ in other ways: she ‘built a chateau near Port-Royal des Champs’, ‘served as the financial agent for ... Quesnel’, and her Parisian home ‘became a refuge for Jansenists’ (Strayer 2008, p. 137).

In the body of the manuscript, Jansenist sympathies are in evidence. The longest text is an abridged and simplified version of ‘Les Hexaples ou les six colonnes sur la constitution Unigenitus’ (fols. [27r]-[70v]; preceded by an excised folio). This pro-Jansenist text, first printed in Amsterdam in 1714, adopts a visually impressive multi-column format so that Quesnel’s condemned propositions can be read alongside relevant material. In this version, the text is presented in three columns rather than the usual six. Respectively, these columns contain the propositions themselves, ‘Jugement des Sts Peres sur la Lecture de l’Ecriture Ste’ (i.e., Judgement of the church fathers on holy scripture), and further ‘Remarques’ (‘Remarks’).

A working handlist is available on request.

#### Bibliography:

*Hexaples ou les six colonnes sur la constitution Unigenitus* (Amsterdam, chez Gerard Kuiper, 1714).

Koopmans, Joop W., *Early Modern Media and the News in Europe: Perspectives from the Dutch Angle* (Leiden: Brill, 2018), p. 17 (on *Mercure historique et politique*).

*Mercure historique et politique ... Mois de Janvier 1714... Tome Cinquant-Sixième* (A la Haye, chez Henri van Bulderen, 1714), pp. 186-87 (for ‘Il faut graver’ poem)

Müller, Wolfgang, et al, *The church in the age of absolutism and enlightenment* (New York: Crossroad, 1981), p. 385 (discussing the *Hexaples*).

*Recueil de poësies de Differens Auteurs, faites au sujet de la Constitution de N.S.P. le Pape, pourtant condamnation des Réflexions du Pere Quesnel sur le Nouveau Testament* (N.pl., n.p., 1714), pp. 21-22 (for ‘Adieu’ poem)

## C. Jansenists and the Bible

*Table*  
*Des ouvrages Contenus Dans ce volume*

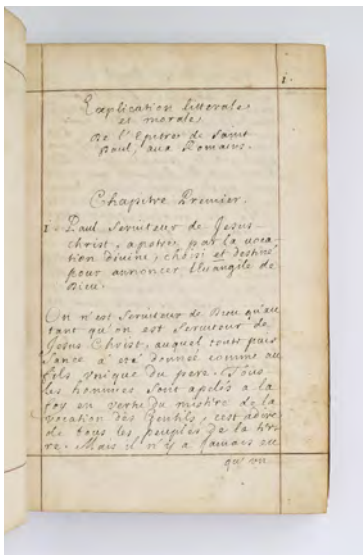
*maximes et auid pour Conduire un pecheur  
à une veritable Conversion. . . . . 40 pag.*

*explication De L'Apocalypse. . . . . 255 pag.*

*explication De La prophetie De jonas . . . . . 55 p.*

*principes pour L'intelligence De L'ancien testament. . . 64 p.*

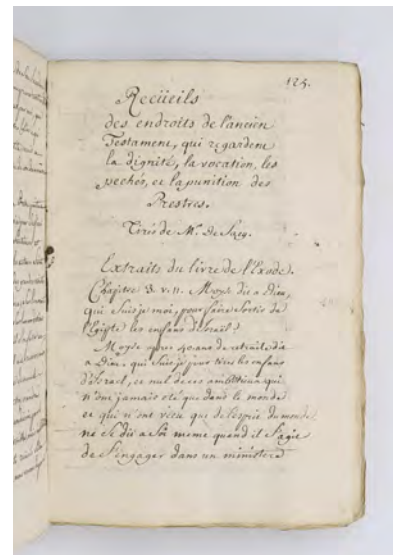
10



9



10



11



11

### C) JANSENISTS AND THE BIBLE

A significant part of Jansenist literary output relates to scriptural interpretation and commentary. A well-known example is Quesnel's controversial *Réflexions morales*, which had a profound impact explored in section B. **Item 9** participates in the same genre but is more unusual, being an unlocated Jansenist commentary on the Epistle of St Paul to the Romans.

**Item 10** introduces two Jansenist pioneers in the field of biblical exegesis, the abbé d'Emare and Jacques-Joseph Duguet. Both are associated with Figurism, which sought parallels between biblical events and contemporary affairs. Duguet also appears to be the author of several rare unpublished works contained in **item 11**, including a commentary on extracts from the Old Testament. The extracts themselves are taken from the Port-Royal Bible, a French translation also known as the Sacy Bible after the Jansenist who created it: Louis-Isaac Le Maître de Sacy.

#### UNLOCATED COMMENTARY ON ROMANS

**9. [Bible commentary]:** *Explication Litterale et Morale de L'epitre de St Paul aux Romains*. [France, late seventeenth or early eighteenth century].

Manuscript. One volume, approx. 20 x 14 cms in binding, fols. [2] 211 [3]. All except 7 pages have writing. Written area 15 x 9.5 cms, c. 32 lines per page, one hand throughout, frame ruling in brown ink. Catchwords on every page; running titles throughout. Green textile bookmark.

Bound in brown calf over boards. Gold-tooled lettering to second spine compartment (EPISTR DE S. PAUL). Red edges. Gold-tooled sides and dentelles. Two free endpapers at front and two at rear. Marbled pastedowns and endpapers.

Condition (textblock): light browning, foxing, and waterstaining, small tear to blank lower margin (fol. 6), ink rubbed from touching on fol. 68v (but still legible). Condition (binding): Upper joint cracked, lower joint cracking; binding rubbed and worn, headcap and tailcap lacking, but sound.

Provenance:

1. 'Decheppe' (inscription[?] to lower margin, fol. 50r). Possibly linked to 'No[?] 65' (front pastedown).
2. Remnants of a nineteenth century manuscript shelf label to foot of spine (2717).
3. Pencil note to verso of front free endpaper (29/h).
4. Formerly in the collection of Achille and Henri Moranvillé (1827-1895; 1863-1946).
5. Sold we believe as part of Paris, Tessier & Sarrou, 9 February 2016, lot 16.
6. Item purchased by us from an indirect source.

An unlocated French commentary on the Epistle of St Paul to the Romans, probably written by a Jansenist sympathiser. This explication of the sixth book in the New Testament provides a discussion of each verse in turn, with running headings and sporadic marginal cross-references. The paratext flags multiple references to St Augustine (fols. 17r, 38r, 48v) and also Pasquier Quesnel, whose own commentary on Romans is directly quoted in the text: 'comme dit un auteur

moderne, c'est l'homme qui force dieu a le perdre & a la damner' (fol. 133r; compare Quesnel 1727, p. 115).

Romans was of particular significance to Jansenists due to its content on predestination, notably 8:28-30. Quesnel's commentary formed part of his wider work on the New Testament—the controversial *Réflexions Morales*, first published in its entirety in 1692. However, other Jansenists created standalone explications of Romans like this one. Indeed, a work with a near-identical title by Nicolas Le Tourneux was printed in 1696. However, the present work is not identical with that of Le Tourneux, nor indeed does it correspond to the commentaries by Nicolas le Gros (1735) or Jacques-Joseph Duguet (1756).

Bibliography:

Duguet, Jacques-Joseph, *Explication de L'Épître de Saint Paul aux Romains* (Avignon, n.pr., 1756).

[Le Gros, Nicolas], *Méditations sur l'épître de S. Paul aux Romains* (Paris, Chez Antonin Deshayes et Etienne Savoye, Henry, 1735). Attribution from Conlon 35:532.

[Quesnel, Pasquier], *Le Nouveau Testament en Français, Avec des Reflexions Morales sur chaque verset ... Tome Sixieme, Qui comprend Les Epîtres de S. Paul aux Romains ...* (Amsterdam: Joseph Nicolai, 1727).

Le Tourneux, Nicolas, *Explication litterale et morale sur l'Épître de Saint Paul aux Romains* (Paris: Elie Josset, 1696).

SW | £1800

#### PROPHECIES AND PATTERNED TIME

**10. [Boyer, Pierre]:** *Maximes et avis pour conduire un pecheur a une veritable conversion*; **[L'Abbé Nicolas Le Gros]:** *Explication de l'Apocalypse*; **[Jacques-Vincent Bidal d'Asfield?]:** *Explication de la prophetie de Jonas*; **[Jacques-Joseph Duguet]:** *Principes pour l'intelligence de l'écriture Ste de L'ancien Testament*; **[Le Sesne d'Étemare, Jean-Baptiste?]:** *Explication de plusieurs propheties touchant la conversion des Juifs*; **[Le Sesne d'Étemare, Jean-Baptiste]:** *Dogmes de La grace prouves par la conduit de Dieu sur les Juifs et sur les gentils*; **[Bible commentary]:** *Explication Des chap 9 et 10 du premier livre des Roys...*; **[Joubert, François]:** *Parallele abregé de l'histoire du peuple d'Israël et le histoire de l'église* [plus 6 further texts]. [France, eighteenth century].

Manuscript. One volume, 22.5 x 18 cms in binding. The works listed above are texts 2, 3, 5, 6, 8, and 10-12. 704 pages overall, all except c.30 pages have writing. F. [1], ff. 20, ff. [7], pp. 255, pp. [5], pp. 55, pp. [3], pp. 64, pp. [4], pp. 73, pp. [5], pp. 27, pp. [11], ff. 3, ff. 68, f. [2]. Generally written by a single hand (hand A), though hand B added text 7. A third hand may be responsible for the brief notes to the front flyleaves (text 1).

Hand A: written area typically approx. 18.5 cms x 12 cms, c.30 long lines per page (except items 12 and 13, generally in two columns). Hand B: written area extends almost to the page edge, generally with more long lines per page than Hand A. Hand A typically adds catchwords on final versos of quires.

Bound in brown calf over boards. Five raised bands, blind-tooled title to second spine compartment (OUVRAGES SUR L'ÉCRITURE S.TE), blind-tooled floral motifs to remaining spine

compartments. Brown speckled edges. Manuscript fragment visible in spine. Pastedowns at front and rear, three free endpapers at front and three at rear.

Condition (textblock): browning and spotting, occasional minor tears to blank outer margins. Condition (binding): Rubbing to leather, headcap defective. Front free endpapers with ink corrosion to notes that have been added there.

Provenance:

1. Modern pencil note to front pastedown endpaper (29/h). Blue and white circular sticker to front pastedown.
2. Cropped signature (Du pou[...?]) in upper margin of p. 9 of the second major work (Le Gros, *Explication*).
3. Formerly in the collection of Achille and Henri Moranvillé (1827-1895; 1863-1946).
4. Sold we believe as part of Paris, Tessier & Sarrou, 9 February 2016, lot 16.
5. Item purchased by us from an indirect source.

A rich and carefully compiled manuscript compendium of texts written by important Jansenists including Pierre Boyer (1677-1755, leader of a group of *convulsionnaires*), Abbé d'Etémare (1682-1770, a pioneer of Figurism) and Jacques-Joseph Duguet (1649-1733, also associated with Figurism). The longest text in the manuscript (text 3; 255 pages) is **a rare copy of an unpublished commentary on the apocalypse attributed to Jansenist Nicolas Le Gros (1675-1751)**. The compilation additionally includes an apparently unpublished commentary on 1 Kings, chapters 9 and 10 (text 11; 17 pages).

This manuscript offers a conspectus of several interrelated Jansenist topics relating to biblical interpretation. Figurism, a Jansenist exegesis that sought parallels between biblical events and ecclesiastical history, is a recurring theme. For example, in work 6, Duguet offers guidelines for interpreting the Old Testament. Work 12—outlines a parallel history of the people of Israel and the history of the church.

Particular attention is given in work 8 (apparently written by d'Etémare) and work 9 to Old Testament prophecies concerning the conversion of the Jews, associated with the second Coming of Christ and impending Judgement. This apocalyptic strain also underpins work 3, entitled *Explication de l'Apocalypse* and attributed here to 'M. Le Gros'. This is L'Abbé Nicolas Le Gros, a Jansenist who ultimately sought refuge abroad for his views. The present copy is one of just a few manuscript witnesses of this text, which was apparently never published.

While the manuscript is mostly written in one hand, later scribe(s) have added material in originally blank spaces. This includes miscellaneous notes on the history of Rome (text 7).

A working handlist with comparisons to printed editions is available upon request. The following is a summary of contents (texts written by hand A unless otherwise stated).

1. Unidentified short text on flyleaves (hand B?)
2. **[Pierre Boyer]:** 'Maximes et avis pour conduire un pecheur a une veritable conversion'
3. **[L'Abbé Nicolas Le Gros]:** 'Explication de l'Apocalypse' [title from preceding blank verso].
4. Incipit: 'extrait de Morery. Nicolas de Cusa pag. 933 edit Basil 1568...'
5. **[Jacques-Vincent Bidal d'Asfield?]:** 'Explication de la prophetie de Jonas'

6. **Jacques-Joseph Duguet:** 'Principes pour l'intelligence de l'écriture Ste de L'ancien Testament'
7. Originally blank, but now containing miscellaneous notes on Roman history (hand B). The text continues in originally blank spaces after texts 13 and 15.
8. **[Le Sesne d'Étemare, Jean-Baptiste?]:** 'Explication de plusieurs propheties touchant la conversion des Juifs'
9. 'Response a l'auteur des remarques sur l'écrit precedent de la conversion des Juifs'
10. **[Le Sesne d'Étemare, Jean-Baptiste]:** 'Dogmes de La grace prouves par la conduit de Dieu sur les Juifs et sur les gentils'
11. 'Explication Des chap 9 et 10 du premier livre des Roys ou l'on trouve dans la vocation de Saül a la Royauté, une figure tres parfaite de la vocation des gentils à la foy et de celle de St Paul leur apôtre'
12. **[Joubert, François]:** 'Parallele abregé de l'histoire du peuple d'Israël et le histoire de l'église'
13. 'Parallele' [a list of parallels (in note form) between biblical and contemporary events]
14. **Pierre Boyer:** '4e gemissement d'une ame vivement touchée de la constitution du 8 7bre 1713' [title from folio 1r<sup>bis</sup>]
15. 'Table des ouvrages contenus dans ce volume', with additions by hand B.

SW | £1600

#### RARE WORKS BY DUGUET?

**11. [Jacques-Joseph Duguet?]:** *Moiens pour se conserver dans la grace de la conversion*; **[Jacques Joseph Duguet?]:** *Sentimens d'un Pretre penitent*; **[Jacques-Joseph Duguet?; Louis-Isaac Le Maître de Sacy]:** *Recüeils des endroits de l'ancien Testament, qui regardent la digité, la vocation, les pechés, et la punition des Prestres*; **[Jean Hamon]** *Maximes de la penitence des Pseumes*; [and four other works] [France, 18th century].

Manuscript. One volume, approx. 18 x 12 cms in binding, pp. 447; p. 289 blank. The works listed above are texts 3, 5, 6, and 8. Written area typically approx. 15 x 9 cms. Mostly in long lines. Parts 1 and 2 of text 7 are in a facing page format (generally with citation of authorities on versos and main text on rectos). Part 3 of work 7 includes sections in two columns and other formats. Running titles in text 8 only. Written in a single hand throughout. No catchwords.

Textblock sewn on 3 supports, with drawn on marbled paper wrappers (with endpapers integral to textblock). Handwritten title to spine (Instruc<.....> <M>anusc<.....>). Remnants of a paper label to base of spine.

Condition (textblock): curling to edges, occasional light staining, very minor worming from pp. 163 to the end, affecting generally 1 letter at most. Condition (binding): Paper covers worn and faded, loss to spine and corners of front cover and front free endpaper (no loss of text).

Provenance:

1. Pencil note to recto of front free endpaper (29/h).
2. Formerly in the collection of Achille and Henri Moranvillé (1827-1895; 1863-1946).
3. Sold we believe as part of Paris, Tessier & Sarrou, 9 February 2016, lot 16.
4. Item purchased by us from an indirect source.



A manuscript compilation bound in contemporary wrappers containing works by several important Jansenist authors. It includes rare copies of three unpublished works apparently written by Jacques-Joseph Duguet (1649–1733), in addition to an unlocated French commentary on Latin extracts from the Church Fathers (text 7).

Four of the texts in the present manuscript (i.e. texts 3-6) have identical or near-identical titles to components in a manuscript now in the Bibliothèque de L'institut de France (MS 1814). The latter manuscript is dated in their online catalogue to 1724 and described as containing 'Opuscules du R.P. J.-J. Duguet'. This is Jacques-Joseph Duguet, who rejected Unigenitus and was a consultant editor for the *Nouvelles Ecclesiastiques*, a clandestine Jansenist periodical. He ultimately broke from the movement when he condemned the purported miracles associated with the *convulsionnaires* (cf. Hervé 2005, Strayer 2008 pp. 165, 252).

The material apparently in common between the two manuscripts includes a text on conversion (our text 3), a study on penitent priests (our text 5), and a collection of annotated Old Testament extracts relating to sin, the punishment of priests, and further topics (our text 6). The extracts in the latter text derive from the French translation by Jansenist priest Louis-Isaac Le Maître de Sacy (1613-1684). Various known as the Sacy Bible and the Port-Royal Bible, this influential translation complemented the Jansenist impetus to make the Bible more accessible.

Texts 3, 5, and 6 all appear to be unpublished, and beyond MS 1814 we have located no further potential analogues. If the attribution to Duguet is indeed correct, then it is particularly interesting here to see a Jansenist author extracting and engaging with a Jansenist Bible translation. Text 4, which also appears to have an analogue in MS 1814, is demonstrably not by Duguet—though potentially it was singled out him. It is a short extract from a text on Unigenitus (cf. handlist).

The unlocated commentary on the Church Fathers (text 7) may also have been written by a Jansenist author, given the frequent references to St Augustine and the wider context of the manuscript. The text is divided into three sections: 'Sur la dignité des Prêtres', 'De l'enormité des pechés dun Prêtre', and 'De la qualité de Penitence sour les Prêtres'. Parts 1 and 2 have citations to authorities on the verso and commentary on the recto, while the layout of material in part 3 is often more complex.

Our manuscript additionally contains a work on true conversion (text 1), a work on absolution (text 2), and extracts from the *Maxims* of Jean Hamon (1618-1687) (text 8). Hamon, a Jansenist doctor, was a tutor for the *Petites écoles de Port-Royal*, an educational system that supported a range of students including deprived children (Strayer 2008, p. 90, 100).

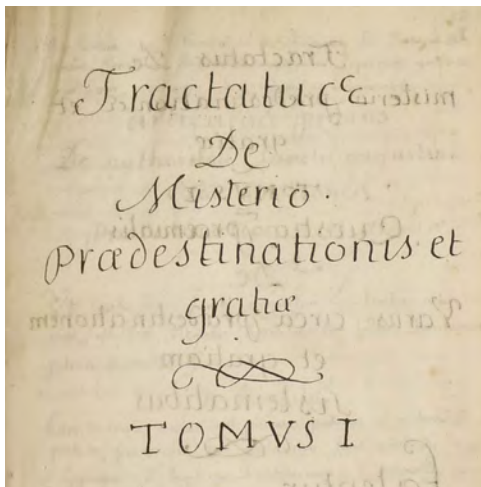
A working handlist is available upon request.

Bibliography:

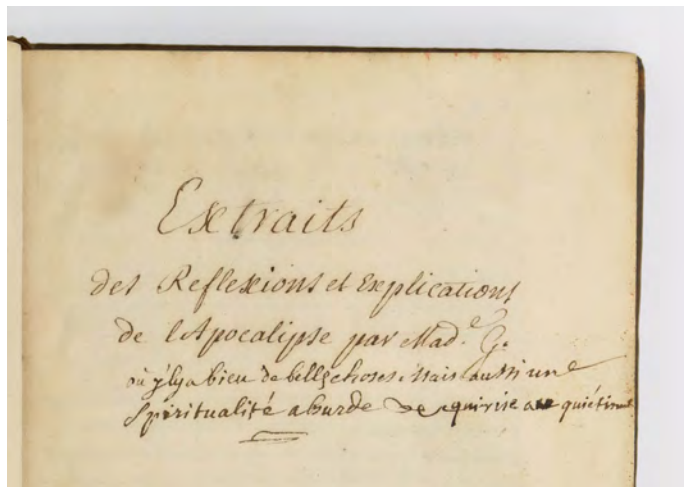
Bibliothèque de L'Institut de France MS 1814. See <http://www.calames.abes.fr/pub/institut.aspx#details?id=IF2B12634>

Savon, Hervé (trans. Susan Romanosky), 'Duguet, Jacques-Joseph (1649-1733)', in Alan Charles Kors (ed.), *Encyclopedia of the Enlightenment* (Oxford: Oxford University Press, 2002; online version published 2005).

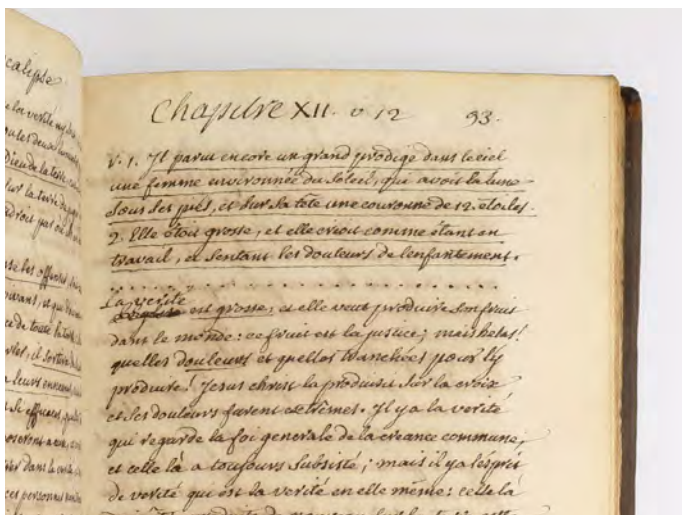
## D. Allies and Enemies



14



13



13

14



14

## D) ALLIES AND ENEMIES

Jansenism faced opposition from numerous sides, not least the Pope (as we have seen with his bull *Unigenitus*). Jansenists clashed with Jesuits over the nature of God's grace, and the fault lines of this dispute are covered in **Item 14**—an unlocated Jansenist treatise on predestination. **Item 13** relates to Madame Guyon, a controversial lay mystic who saw herself as the pregnant woman of the Apocalypse. She was associated with Quietism, a type of spirituality that Jansenist theologian Pierre Nicole saw as demonic. However, the Jansenists had allies as well as enemies. **Item 12** introduces a particularly interesting example, a concordance printed by two widows who appear to have collaborated to publish Jansenist works.

### WIDOWS PRINTING JANSENIST LITERATURE

**12. [Besoigne, Jérôme]:** *Concorde des Livres de la Sagesse, ou la morale du S. Esprit*. A Paris, chez les Veuves Rondet & Labottiere, rue S. Jacques, près la Fontaine S. Severin, au Compas, 1737.

One of two editions from first year of printing, the other longer. One volume, approx. 14.5 x 8.5 cms in binding, duodecimo, pp. [8] 351 [25]. Both final blanks present. 1 headpiece plus several decorative initials and tailpieces.

Bound in brown speckled calf over boards. Five raised bands. Gold-tooled brown goatskin label to second spine compartment ('LIVRE DE LA SAGE'). Gold-tooled decoration to remaining spine compartments. Red edges with brown speckles. Marbled pastedowns and endpapers.

Condition (textblock): light browning and staining, title page creased. Condition (binding): Rubbing, scratching, and substantial wear to leather. Front cover sprung, joints cracking. Front free endpaper detaching, final endpaper with staining and holes to gutter.

Provenance:

1. Owned and used by various members of the Hocquerelle family ('Jean B<sup>te</sup> Hocquerelle' inscribed to title page; 'Louis et Lois Hocquerelle donnerant oresons' written on recto of final endpaper, guided by a rudimentary ruling pattern in the same ink; 'Lois [sic] et Lois Hocque [sic]' inscribed to verso of front free endpaper). It was perhaps a Hocquerelle who added the pressed flower between pp. 316-317.

This concordance to the Old Testament Books of Wisdom was printed by two widows who appear to have formed a business alliance with a particular interest in printing works by the Jansenist writer Jérôme Besoigne (1686-1763).

The BNF catalogue shows that the widows Rondet and Labottière printed various texts by Besoigne between 1737 and 1749, including the present work. OCLC shows that they also printed various editions of a Latin-French dictionary with Theodore De Hansy.

Both women had the maiden name Boudot and were perhaps related. Widow Rondet (née Edmée-Jeanne-Françoise Boudot, d. 1760) had been married to a Paris printer, and she also published other works under her own name. Widow Labottière (née Marie-Marguerite Boudout,

d. 1776) was married to a printer who published works in both Paris and Bordeaux, though she printed under her own name in Paris only. She did so almost entirely with widow Rondet, with apparently only a single work published under her name alone—a further work by Besoigne (1753).

The concordance is presented as a moral compendium, with four principal sections respectively covering man's duties towards God, man's duties to himself, man's duties to his neighbours, and rules of conduct. The final section includes discussions of envy (p. 328), comportment at meals (p. 339), and modesty (p. 346).

This copy seems to have been passed down within a family, though it was not necessarily (always) used for reading. The annotations at the rear suggest it could have been used for writing practice, and it may also be a member of the Hocquerelle who used the pages to press a flower.

#### Bibliography

Not identical with Conlon 37:326 (our edition not in Conlon). OCLC shows copies outside mainland Europe at Newberry Library, Saint Paul University Library Ontario, and the University of Ottawa. We have handled another copy previously.

Arbour, Roméo, *Dictionnaire des femmes libraires en France (1470-1870)* (Genève: Droz, 2003), pp. 308 and 462.

De Feller, F.-X., *Biographie universelle ... Tome deuxième* (Paris, chez Gauthier Frères et Cie, 1834), p. 278.

SW | £350

### THE WOMAN OF THE APOCALYPSE

**13. [Guyon, Jeanne]:** Extraits des Reflexions et Explications de l'Apocalypse par Mad[ame] G. où y'ly a bien de belles choses Mais aussi une spiritualité absurde et qui vise au quiétisme [*France, eighteenth century*].

Manuscript, one volume, approx. 17 x 11 cms in binding, pp. 218 [2], all except 3 pages have writing. Title to p. 1, possibly written in two stages (the second stage starting at 'où y'ly a bien...'). Catchwords on every verso. Written area typically approx., 13.5 x 8 cms, with c. 27-29 lines per page, no ruling. Running titles throughout. Red textile bookmarks between pp. 112-113 and pp. 154-55.

Bound in brown speckled calf over boards, blind-tooled fillet frame to both covers. Flat spine divided into six compartments, title gold-tooled to second compartment (EXPLIC DE L'APOC), gold-tooled floral decoration to remaining compartments. Gold tooling to sides. Red speckled edges. Two free endpapers at front (plus the stub of a third) and three free endpapers at rear. Marbled pastedowns and endpapers.

Condition (textblock): light browning and occasional light spotting, light mould at end. Condition (binding): slight loss to headcap, rubbing and slight wear and cracking to leather, light mould to rear endpapers.

#### Provenance:

1. Small fragment of paper used as a bookmark, possibly contemporary with the manuscript, with traces of four works written in brown ink (between pp. 106-7).
2. Modern notes in pencil to rear flyleaves.

A neatly presented manuscript principally containing extracts from a commentary on the Apocalypse by Jeanne Guyon (1648-1717), a controversial lay mystic who antagonised Jansenists because of her Quietist views. Madame Guyon — who variously saw herself as a saint and the pregnant woman of the apocalypse — offers a very different perspective on female religious expression than we have seen elsewhere in this catalogue.

The compiler of this manuscript may well have had Jansenist sympathies. Firstly, they appear to be responsible for adding a subtitle warning that Guyon's commentary contains '**une spiritualité absurde**'. Moreover, they appended a text celebrating the virtues of Marie des Anges, a Port-Royal abbess (pp. 203-218). This appended text is known to have been edited by Jansenist theologian Pierre Nicole (1625-1695), her nephew. Nicole supported the Council of Issy in 1695 in which Guyon was declared a heretic, before she was ultimately imprisoned in the Bastille (Blacke 1998, pp. 14, 32).

Quietism, which gained popularity in France in the seventeenth century, was a form of spirituality that prioritized passivity of the soul. Nicole said 'Quietism is a trick of the devil' and 'there are many illusions to be feared in these extraordinary orisons. For there are strange forces at work in the imagination, and especially in that of women' (quoted after Sluhovsky 2007, pp. 135, 1377).

Guyon's commentary on the apocalypse, extracted here, was apparently first published in the 1710s as part of a larger biblical commentary. The text offers an interesting dialogue with a vision described in Guyon's *Vie*, during which God 'me montrâtes à moi-même sous la figure de cette femme del'Apocalypse' (showed me to myself in the form of that woman of the Apocalypse) (quoted after Randall 2002, p. 225).

#### Bibliography:

We have compared the text in Mothe-Guion, Madame J. M. B. de la, *La Sainte Bible avec des explications & réflexions qui regardent la vie intérieure ... Tome XX, Contenant l'Apocalypse de S. Jean, Apotre* (A Paris: Chez les Libraires Associés, 1790). The text appears to have first been printed in *La Sainte Bible avec des explications & réflexions qui regardent la vie intérieure* (A Cologne [i.e. Amsterdam]: Chez Jean de la Pierre, 1713-1715), which we have not seen.

Blacke, Jennifer Marie Lior, 'What a saint am I!: The self-canonization of Madame Jeanne-Marie Guyon in the Quietist controversy of seventeenth-century France' (unpublished doctoral thesis, Portland State University, 1998).

[Brégy, Anne Marie de Flécelles de, ed. by Pierre Nicole], *Relations sur la vie de la reverende mère Marie des Anges, morte en 1658 Abbess de Port-Royal ...* (N.pl., n.pr., 1737), pp. 126-42. Compare pp. 203-18 of the present manuscript. Attribution to Nicole from Conlon 37:367.

Randall, Catharine, 'Masculinity, Monarchy, and Metaphysics: A Crisis of authority in Early Modern France', in Kathleen Perry Long (ed.), *High Anxiety: Masculinity in Crisis in Early Modern France* (Kirksville: Truman State University Press, 2002), pp. 211-231.

Sluhovsky, Moshe, *Believe Not Every Spirit: Possession, Mysticism, and Discernment in Early Modern Catholicism* (Chicago: University of Chicago Press, 2007).

## UNLOCATED JANSENIST TREATISE ON PREDESTINATION

**14. [Jansenism]:** *Tractatus de Misterio prædestinationis et gratiæ*. [France], 1743?

Manuscript, 3 volumes, each approx. 17.5 x 11.5 cms in binding, vol. 1: pp. 1-454, 456-512; vol 2: pp. 578 [3]; vol. 3: pp. [2] 539 [3]. All except 8 pages with writing. Written in a single hand throughout. Written area approx. 14.5 x 8.5 cms, often c.30 lines to the page but variable. Generally in long lines but volume 2 occasionally has two columns (pp. 276-288) or three columns (pp. 37-39 and parts of pp. 40, 53). Catchwords present. Volumes 1 and 2 are given title pages.

Small leaf (approx. 8 x 8 cms square) tipped in between pp. 125-126 of volume 1, containing supplementary text in the same hand). Folios have occasionally been excised across all three volumes, apparently by the scribe as the catchwords consistently match up with the following text. There is no gap in pagination at these points.

All three volumes bound in green vellum over boards, sewn on five supports. Volume three has gold-tooled brown goatskin labels to second and third spine compartments (respectively 'TRACT DE MISTERE' and 'TOM III'). Volume 1 has volume label only, volume 2 has title label only. All edges red on all three volumes. All original endpapers present.

Condition (textblock): light or medium browning, some light spotting and staining, occasional minor damage to blank margins, page numbers partially trimmed on pp. 336-337 and 394 of volume 2. Condition (binding): Spotting and some damage to endpapers; several detaching. Staining and scratching to vellum. All front covers slightly sprung. Joints cracked or cracking (volume 3 with vellum peeling at top joint), loss to labels, but an attractive and vibrant set.

Provenance:

1. All three volumes have remnants of a handwritten white/cream label to lowermost spine compartment, circular with scalloped edges, surviving most fully on volume three (44<3> | 12 ?).
2. Volume 1 has miscellaneous pencil notes to recto of front free endpaper. Volume 2 has pencil note to front pastedown (29/4)
3. Formerly in the collection of Achille and Henri Moranvillé (1827-1895; 1863-1946).
4. Paris, Tessier & Sarrou, 9 February 2016, lot 16.
5. Item purchased by us from an indirect source.

An attractive and unlocated Jansenist treatise—apparently in fair copy—concerning predestination and grace, with particular emphasis on repudiating the ideas of the Jesuit Luis de Molina (1535-1600). The manuscript is neatly presented across three volumes, each of which is strikingly bound in contemporary, green-stained vellum. The text is predominantly in Latin.

The Jansenist movement had an Augustinian stance on predestination and grace, viewing that only the Elect would be saved by God. As such they clashed especially with Jesuits, who held a more optimistic position on free will (cf. Strayer 2008, p. 2, 13). This treatise on predestination, which is in Latin throughout, presents a Jansenist perspective on the topic with supporting theological, historical, and biographical context.

The treatise opens with a substantial introductory section exploring various systems of thought relating to predestination and grace. Much of this space is devoted to outlining seven different approaches to the topic: Pelagianism (20-32), Semi-Pelagianism (pp. 32-44), Augustinianism (45-

49), Thomism (49-143), Lutheranism and Calvinism (pp. 144-154), Molinism (pp. 155-299), and Congruism (pp. 299-316).

Thereafter follows a dissertation entitled 'De statu naturae purae' ('Concerning the state of pure nature' vol. 1, pp. 316-404), which does not appear to be identical with the section with this name in book II of Jansen's *Augustinus* (compare Jansen 1640, vol. 2, cols. 789-882). This is followed by further dissertation entitled 'De aequilibrio voluntatis' ('Concerning the balance of will', vol. 1, pp. 405-479).

At the end of the first volume, the treatise shifts towards the lives and ideas of significant individuals relevant to the topic at hand. The first of these (vol. 1, pp. 479-512) is Michael Baius (1513-1589), who 'prepared the fertile soil in which Jansenism sprouted and grew' and explored grace at the University of Louvain (Strayer 2008, pp. 19-20). The treatise then moves on to Cornelius Jansen (1585-1638), after whom the theological movement was ultimately named (vol. 2, pp. 1-263). The text makes reference to Jansen's *Augustinus*, a posthumously published work in which Jansen explored St. Augustine's teaching on grace and predestination.

A section of the treatise is also devoted to Pasquier Quesnel (1634-1719), whose *Réflexions morales* marked an important contribution to Jansenist thought and triggered controversy—as we saw in section B above (vol. 2, pp. 264-578). The 101 propositions from *Réflexions morales* condemned by the papal bull *Unigenitus* are included here in two neatly divided columns, with parallel Latin-French translations (vol. 2, pp. 276-288).

The third volume is dedicated to repudiating the errors of Molinism with support from the works of Augustine and St Thomas Aquinas. Molina advocated for the idea of 'God's "sufficient grace", which, though granted to everyone, became "efficacious for salvation" only with the individual's consent, which God must respect (limiting God's predestination to foreknowledge)'" (Strayer 2008, p. 20). Volume three is divided into five sections:

'De Scientia Dei circa actiones creaturarum liberarum' ('Concerning God's knowledge of free actions of creatures', pp. 1-41)

'De Voluntate Dei circa salutem hominum et angelorum' ('Concerning God's will with respect to the salvation of humans and angels', pp. 41-128)

'De praedestinatione' ('Concerning predestination', pp. 129-248)

'De reprobatione' ('Concerning exclusion from salvation', p. 248-260)

'De Gratia' ('Concerning grace', pp. 260-539).

The author(s) of this attractively-presented manuscript remain unknown, but two of the volumes are dated 1743.

#### Bibliography:

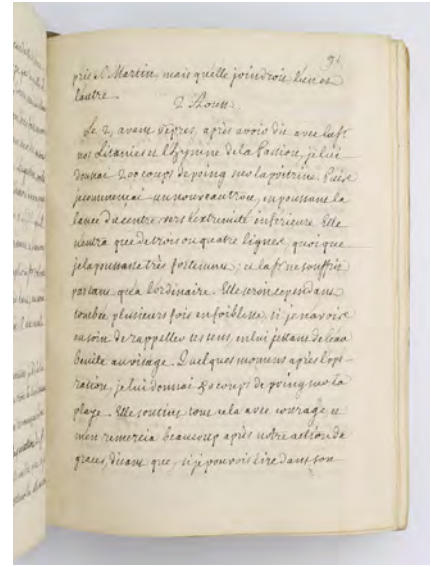
This title does not appear in OCLC or CCFr.

Jansen, Cornelius, *Cornelii Iansenii Episcopi Iprensis Augustinus seu doctrina S. Augustini... Tomus II...* (Louvain: Typis Iacobi Zegeri, 1640).

# E. Convulsionnaires



17 (1)



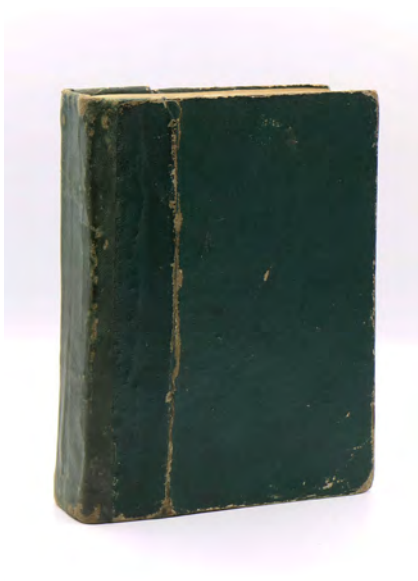
21



17 (1)



17 (2)



21



17 (2)



# E. Convulsionnaires



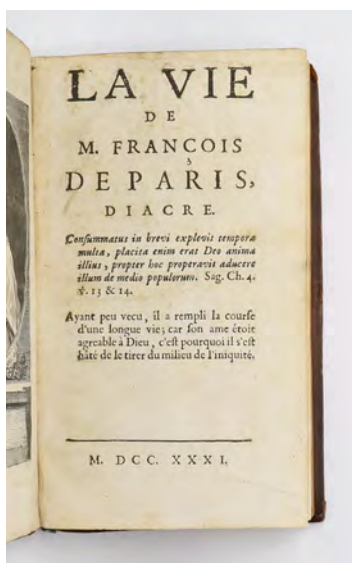
16



18

Mandement de M<sup>r</sup> l'Archevesque de Paris Contre un Livre intitulé  
 Vie de M<sup>r</sup> de Paris Diacre . . . . . 1.<sup>e</sup>  
 Lettre pastorale et mandement de M<sup>r</sup> le Cardinal de noailles au sujet  
 de la Bule unigenitus. . . . . 2.<sup>e</sup>  
 Mandement de M<sup>r</sup> l'Evêque d'Autun sur le même sujet . . . . . 3.<sup>e</sup>  
 Deliberations de L'Assemblée du clergé au sujet de la même Bule . . 4.<sup>e</sup>  
 instruction pastorale publiée dans tous les Diocèses au sujet de la  
 Bule . . . . . 5.<sup>e</sup>

19



20



20



19

## E) THE CONVULSIONNAIRES

The Convulsionnaires took the Jansenist emphasis on suffering in an intense new direction, starting with public outbreaks of writhing and culminating in private sadomasochistic meetings. The origins of Convulsionism can be traced to François de Pâris (1690-1727), a deacon who lived an austere lifestyle similar to the enclosed women of Port-Royal, rejected the papal bull *Unigenitus*, and supported persecuted Jansenists.

Shortly after his death, Deacon Pâris's tomb at St-Medard in Paris became a hotspot of miraculous healing and convulsions — especially among women (**item 15**). Yet the cult of Deacon Pâris came under fire, in particular the associated literary culture (**items 19, 20**).

The Convulsionnaire phenomenon divided even the Jansenists themselves, fracturing the movement into their supporters and critics. Facing persecution, the Convulsionnaires were ultimately driven into secrecy, where their behaviour became more intense—even involving physical torture (see **item 21**).

### GENDER, DISABILITY, AND MIRACULOUS HEALING

**15. [Engraved image]:** *Pour la plus grande gloire de Dieu Marie Louise du Boier ...* [France, c.1731?].

Intaglio print. One sheet, 24.1 x 17.1 cms, trimmed to plate mark. Adhered at each corner to mount.

Provenance:

1. Pencilled code i-29, written onto mount.
2. Stamp of Collection Paul Valet to reverse of mount. Valet (fl. 1896-?1926) was a scholar of Jansenism.

A vivid depiction of Marie Louise de Boier's healing at François Pâris's tomb in July 1731, with a beam of light representing God's miraculous intervention through the intercession of the Deacon. Onlookers clamour to witness the spectacle, several with hands clasped in prayer—a scene that captures the fervour generated at the beginning of the Convulsionnaire movement.

The caption explains that Boier had a serious fall as an infant that left her disabled, such that at the age of twenty-six she could not walk or support herself ('ne pouvoir marcher ni même se soutenir'). However, in the wake of her eventful pilgrimage to the Deacon's tomb, she is now able to walk well ('elle marche bien'). The artist remains unknown.

Bibliography: FRBNF41506969 (Hennin 8136)

SW | £100

### CONTROLLING ACCESS TO CONTACT RELICS

**16. [Engraved image]:** *Ex eo loco apperuit [sic.] puteus...* [France, eighteenth century]

Intaglio print. One sheet, 25.3 x 18.3 cms (25 x 16.9 cms within platemarks). Trimmed at bottom to platemark. Tipped to mount at left-hand margin.

Condition: Light or medium browning, slight soiling.

Provenance:

1. Pencilled code B-7 written to top of mount.
2. To reverse of mount, stamp of Collection Paul Valet, date in ink below (1926), and above the stamp (in same hand) written 'Provient de la Collection A. Gazier'. Gazier (d. 1922) and Valet (fl. 1896-?1926) were both scholars of Jansenism. Some items formerly in Gazier's collection are now in the Museum of Port-Royal des Champs; see <http://rodama1789.blogspot.com/2016/04/eighteenth-century-at-musee-de-port.html>
3. Note to mount (Gravure représentant - en sens inverse - la maison où mourut le diacre François de Pâris).

A fascinating depiction of François Pâris's home, with soldiers protecting the entrance—apparently preventing people from collecting water from the Deacon's well for commemorative and devotional purposes. This suggests that the water of François Pâris's home came to be venerated as a miraculous contact relic—a way of connecting with the Deacon via something tangibly associated with him while he was alive. For comparison, in 1760 a newspaper called *Correspondance littéraire, philosophique et critique* reported on several *grand secours* of *Convulsionnaires*, one of which included a ritual involving the water of Deacon Pâris (Vila 2021, p. 26).

A similar engraving can be found in the Bibliothèque Nationale de France, though in mirror image and with other notable differences. For example, in the BNF image there is a moon in the sky, whereas our version (curiously) features both the sun and the moon. Our engraving has a caption in both Latin and French with extracts from Numbers 21 and Genesis 26 relating to water, whereas the BNF version is in French only. The BNF caption also explicitly references a ban on entering Deacon François's house (4<sup>th</sup> of October 1731), whereas this context is implicit in our version. The wall of the house in our version features an extract from Proverbs, ending 'in plateis aquas tuas divide' (i.e. 'in the streets divide thy waters').

Bibliography:

Though not identical, see FRBNF41506978 (Hennin 8145)

Vila, Anne C., 'Shaking Up the Enlightenment: Jansenist *Convulsionnaires* and Their Witnesses in Mid-Eighteenth-Century Paris', *Alif: Journal of Comparative Poets* 41 (2021): 9-37.

SW | £350

#### SPOT THE DIFFERENCE

**17(1). [Engraved image]:** *Le tombeau du B. François de Pâris, Diacre...* [France, in or before 1737?]

Intaglio print. One sheet, 32.7 x 24.9 cms (30.4 x 23.6 cms within platemarks). Light foxing and browning, old vertical fold-lines, print laid onto paper and hinged onto mount. Pencilled code g.21 written onto mount, possibly a reference to Augustin Gazier, scholar of Jansenism (d. 1922). On Gazier, see provenance note 2 in item 16 above.

**17(2). [Engraved image]:** *Le tombeau du B. François de Pâris, Diacre...* [France, in or before 1745?]

Intaglio print. One sheet, 32.7 x 24.9 cms (30.4 x 23.6 cms within platemarks). Light browning, possibly a faint fold-line, a light spot in top right-hand corner, and a neatly mended tear in left hand margin (in both cases entering blank space within plate mark), print laid onto paper and hinged onto mount. Pencilled code g.22 written onto mount, possibly a reference to Gazier.

Individually, these two variant scenes of Deacon Pâris's tomb emphasize the emotive response generated by the Jansenist's death. Taken together, they serve as a reminder that his cult was not a passive development; it was actively shaped by writers, artists, and others—not least his brother Jérôme-Nicolas de Paris.

In both versions, a multitude of people clamour to get near to the Jansenist's grave, with a group of women collapsing on his tomb in their grief. The key difference relates to the trio of men standing behind the tomb. In version 2, the man on the left appears to be Jérôme Nicolas (compare **item 18**). Jérôme Nicolas shaped his brother's legacy by arranging for the tomb to be erected, and he fought bitterly against the suppression of his brother's cult (Kreiser 1978, p. 93, 222-5).

Both versions may be folding plates removed from editions of *La Verité des miracles operes par l'intercession de M. de Pâris*, an important work in the Convulsionnaire movement with an interesting publication history. It was written by Louis Basile Carré de Montgeron—a benefactor of the Convulsionnaires—to provide incontrovertible evidence supporting the miracles at the Deacon's tomb. The first edition was apparently printed in Utrecht, but 'another edition, following shortly thereafter, was printed clandestinely in Paris, probably on one of Montgeron's own secret presses.' (Kreiser 1978, p. 378). Montgeron took the bold step of presenting a copy to Louis XV, which resulted in his arrest and copies of the *Verité* being seized and burned (Kreiser 1978, pp. 380-2, 387).

Version 1 of our scene can be found in copies of both the Utrecht and Paris editions of volume 1 from 1737. Version 2 appeared in a new edition of volume 1 printed in Utrecht in 1745, 'Revue & augmentée par l'Auteur' (revised and augmented by the author). Both prints are believed to be after a drawing by Jean Restout.

Augustin Gazier, a scholar of Jansenism who may have owned these variant plates, includes an image of version 1 in an article on the miracles of Deacon Pâris (Gazier 1912, p. 122; unclear if reproduced from our copy). He had the opportunity to visit the cemetery before it was demolished, and notes that this image offers an accurate representation of the cemetery (Gazier 1912, p. 120).

#### Bibliography:

##### Version 1:

FRBNF41506987 (Hennin 8154).

Louis Basile Carré de Montgeron, *La Verité des miracles operes par l'intercession de M. de Pâris...*, [vol. 1] (A Utrecht, Chez les Libraires de la Compagnie, 1737). E.g. see

Universiteitsbibliotheek Utrecht digitization at

[https://www.google.co.uk/books/edition/La\\_verit%C3%A9\\_des\\_miracles\\_oper%C3%A9s\\_par\\_l\\_in/iHFCXetS6ssC?hl=en&gbpv=0](https://www.google.co.uk/books/edition/La_verit%C3%A9_des_miracles_oper%C3%A9s_par_l_in/iHFCXetS6ssC?hl=en&gbpv=0)

[Louis Basile Carré de Montgeron], *La Vérité des miracles opérés à l'intercession de M. de Pâris... Tome Premier* ([Paris?], n.pr., 1737). E.g. see Wellcome Collection digitization at <https://wellcomecollection.org/works/ddkd9ntu/items?canvas=34>

#### Version 2:

Louis Basile Carré de Montgeron, *La Verité des miracles operés a l'intercession de M. de Pâris... Tome Premier* (A Cologne, Chez les Libraires de la Compagnie, 1745). E.g. see University of Ottawa digitization at <https://archive.org/details/laveritdesmira01mont/page/n53/mode/2up>

FRBNF40360978, a collection of plates which appears to have been assembled from the 1745 edition. Digitized at <https://gallica.bnf.fr/ark:/12148/btv1b8452393r/f9.item>

#### Secondary Literature

Gazier, A., 'Jean Restout et "les miracles" du diacre Pâris (1737)', *Revue de l'art Chrétien* 62 (1912), pp. 117-30 (esp. 120-122).

Kreiser, B. Robert, *Miracles, Convulsions, and Ecclesiastical Politics in Early Eighteenth-Century Paris* (Princeton: Princeton University Press, 1978).

SW | £250

### DEVOUT DEACON

**18. [Engraved image]:** *Le Bien-heureux François de Paris, Diacre | Mre Jérôme Nicolas de Paris Conseiller au Parlement...* [France, eighteenth century].

Intaglio print. One sheet, 25.3 x 18.3 cms (25 x 16.9 cms within platemarks). Trimmed at bottom to platemark. Tipped to mount at left-hand margin.

Condition: Light or medium browning, slight soiling.

Provenance:

1. Pencilled code B-7 written to top of mount.
2. To reverse of mount, stamp of Collection Paul Valet, date in ink below (1926), and above the stamp (in same hand) written 'Provient de la Collection A. Gazier'. Gazier (d. 1922) and Valet (fl. 1896-?1926) were both scholars of Jansenism. On Gazier, see provenance note 2 in item 16 above.

Possibly intended as a souvenir for pilgrims, this crucifixion scene depicts Deacon François Pâris (left) and his brother Jérôme Nicolas de Pâris (right) kneeling in prayer at the foot of the cross. The caption includes a reference to Acts 4:29-30, ending 'étendez vôtre main pour faire des guérisons miraculeuses', i.e. 'stretching forth thine hand to heal'. This has obvious potential to resonate with the miracles reportedly occurring at St-Medard through the intercession of Deacon Pâris.

Pilgrims visiting Deacon Pâris's tomb could take away various objects including fragments of his bed, crosses, and portraits (Strayer 2008, p. 244). Perhaps this is the material context to which our print belongs. In any case, it participates in the devotional culture of print that emerged in the wake of the Deacon's death. It also speaks to **item 17** by showing that the Deacon's brother became part of the narrative of the cult.

Bibliography:

Compare FRBNF41088081 at <https://gallica.bnf.fr/ark:/12148/btv1b84086560>, possibly identical.

SW | £100

### EARLY CONVULSIONNAIRES - FAKE MIRACLES

**19. [Vintimille du Luc, Charles-Gaspard-Guillaume de]:** *Mandement de Monseigneur L'Archeveque de Paris qui condamne trois Ecrits [...]*. Paris, chez Pierre Simon, 1732. **[Bound with]: [Favier du Boulay, Henri]:** *Lettres au sujet des choses singulieres et surprenantes qui arrivent en la personne de Monsieur l'Abbé Bescherant, a Saint Médard. Des 18, 28 Octobre, & 9 novembre 1731*. N.pl., n.pr., 1731. **[Bound with]: Le Franc, Abbé:** *Declaration du sieur Abbé Le Franc, frere de la demoiselle Anne Le Franc, connuë par le prétendu Miracle ....* N.pl., n.pr., [1731?]. **[Bound with]:** 30 further publications relating to Jansenism, mostly printed in Paris, variously between 1714 and 1735.

33 publications bound in one volume, approx. 23.5 x 18 cms in binding, pp. 386 overall (pagination details in handlist). The publications listed above are 1, 19, and 20 in the codex. An eighteenth-century hand has numbered most publications and added a contents page to the front free endpaper. Headpieces and decorative initials across many of the publications (details in handlist). Two blue textile bookmarks.

Condition: occasional light to medium staining; occasional small tears, minor worming to blank outer margins of some publications; some text clipping due to trimming (publications 2, 8, [14a], [19a]). Publications 8 and [14a] cut and folded to fit binding. Puncture(?) hole throughout publication 23 (generally affecting 1 word per page).

Bound in brown calf over boards. Five raised bands. Gold-tooled red goatskin label to second spine compartment (RECUEL DE MANDEM). Red speckled edges. Pastedowns at front and rear, one free endpaper at front and rear. Rubbing, wear, and light worming to leather.

Provenance:

1. Bookplate to front pastedown (Ex Libris AB).
2. Pencil notes to front pastedown.

This visually appealing Sammelband includes three rare pamphlets tackling the abundant miracle cures, violent convulsions, and celebratory literature following the death of prominent Jansenist Deacon François Pâris (1690-1727). A thoughtfully assembled volume, these three publications in particular shed light on questions about women's bodies, devotional experience, and fraud that coalesced around the Paris cemetery of Saint-Medard, where the famous deacon was buried.

Shortly after his death, Deacon Pâris's tomb became a hotspot of activity, especially among devout women. One important case was that of Marie-Anne Le Franc, who claimed to have been cured of both paralysis and blindness. In publication 20, the Abbé Le Franc — **her own brother** — denounces her as a fraud.

For comparison, publication 19 comprises three letters questioning the miraculous origins of the violent convulsions experienced by the abbé Bescherand of Montpellier and others at the infamous tomb. One such letter concerning the 'Fanatiques de S. Medard' quotes a passage highlighting that practiced practised mimes can easily make 'mouvemens si étranges' ('very strange movememnts'), with 'extensions extraordinaires' ('extraordinary extensions'; letter 2, pp. 10-11). In publication 1 the Archbishop of Paris tackles the steady flow of Jansenist literature commemorating Deacon Pâris, denounced as full of 'propostions [...] fausses, scandaleuses [...] favorisant les Hérétiques' (p. 18).

The remaining publications in this Sammelband generally relate to Jansenism, especially the papal bull Unigenitus, literary censorship, and the opposition between Jansenists and Jesuits. Notably, one of the 'pernicieux' ('pernicious') pro-Jansenist work that comes under fire in publication 6 – the 'Hexaples' – appears in an abridged manuscript version in **item 8** above.

These various pamphlets were assembled carefully and indeed idiosyncratically by an eighteenth-century compiler, who folded larger publications in order to fit the binding and added a handwritten table of contents.

A working handlist is available on request.

Bibliography:

Publication 1: Conlon 32:645, FRBNF32668752. Publication 19: Conlon 31:433. Publication 20: Conlon 31:542 (?), FRBNF32365354 (?).

OCLC shows copies of publications 1, 19, and 20 in the Catholic University of America, in addition to a copy of publication 1 in the Newberry Library and a copy of publication 19 in the University of Manchester Library. OCLC shows no further copies of the three aforementioned publications outside mainland Europe.

SW | £950

#### A CONTROVERSIAL LIFE

**20. [Barbeau de La Bruyère, Jean Louis]:** *La Vie de M. François de Paris, Diacre*. N.pl. n.pr., 1731.

Printed. One volume, approx. 16 x 9.5 cms in binding, pp. [6] 80 [2]. Includes final blank. Frontispiece depicting Deacon Pâris contemplating a crucifix (LE BH FRANÇOIS DE PARIS | MORT APELLANT ET RÉAPELLANT).

Bound in brown calf over boards. Blind-tooled fillet frame to both covers. Five raised bands, spine decorated in gilt, gold-tooled brown goatskin label to second spine compartment (VIE DE M PAR<I>). Gold-tooling to sides. Marbled pastedowns and endpapers. Red speckled edges.

Condition (textblock): light browning, foxing, and waterstaining. Early repair to top margin of sig. B2 and title page (no loss of text in either case). Condition (binding): Rubbing and wear to leather. Joints cracked. Loss to headcap and tailcap. Slight loss to label.

Provenance:

1. Miscellaneous short notes in ink and pencil to endpapers, including 'G. D. 1868'.
2. Bookseller's description on paper tipped in to recto of final free endpaper at rear, dated November 2015.
3. Eric de Bellaigue (bookplate to verso of front free endpaper).

First edition of this life of François de Pâris, including a frontispiece that emphasizes the Deacon's devotion to Christ. It was printed in the same year in which a series of convulsions are known to have occurred at the Deacon's tomb (cf. Strayer 2008, p. 245). The work, which celebrates François de Pâris's life and makes him a devotional focus, is one of the three lives explicitly singled out for condemnation in **item 19** (publication 1).

The work includes a biography from the Deacon's birth to his funeral (pp. 1-30), a section on his epitaph (pp. 31-34), and a selection of associated prayers (pp. 35-80). We particularly note prayer 4, 'Adorer Dieu avec une joie mêlée de fraieur à la vue des miracles qu'il opere par M. de Paris' ('To adore God with a joy mixed with fear at the sight of the miracles he performs through M. de Paris'). It cites Psalm 2 in both French and Latin: 'Rejouissez vous en Dieu avec tremblement: Exultate ei in cum tremore' (p. 62, 'rejoice with trembling'). This biblical reference to trembling seems particularly striking here in light of the wave of activity occurring at Deacon Pâris's tomb in 1731.

Bibliography:

OCLC shows copies outside mainland Europe in Yale University Library and the University of Chicago.

This is evidently the third publication condemned in **item 19**, publication 1, listed there as 'Vie de M. de Paris Diacre. 1731.' We note that pages 45, 46, 59, 60, and 78 of the present edition are quoted on p. 3 of this *Mandement*.

SW | £850

## PAIN, PATIENCE, AND NUNS' BODIES

**21. [Pinel, Michel]:** *Lettres et visions de la sœur Ste Brigide Année 1753 [-1756]*. [France, c.1800].

Manuscript. One volume, approx. 19 x 14 cms in binding, pp. 516. Page 322 is blank. Written area typically approx. 14.5 x 10.5 cms, with c.18 lines to the page, no ruling. A single scribe throughout, who is also responsible for the pagination. Catchwords present.

Bound in green leather-effect paper over boards. Green leather spine. One free endpaper at rear (included in the pagination sequence). Pastedown at rear. Remnants of a renewed(?) pastedown at front.



Condition (textblock): hole to gutter (blank) of pp. 1-18, generally with no impact on text but sometimes affecting one letter per page. Light browning and staining. Condition (binding): Wear and scratching to covering material, rubbing to leather.

Provenance:

1. Modern pencil note to rear pastedown.

Fair copy of unpublished diary entries apparently kept by Michel Pinel (d. c.1775?), leader of an extreme group of convulsionnaires known as the Pinelists. The entries cover the years 1753-1756 and recount the visions and torment experienced by la sœur Brigide (d. 1762), a nun who took part in the so-called 'secours violents'. The manuscript offers an unsettling window onto the sadomasochistic apex of the convulsionnaire movement, raising important issues around how women's bodies were harmed — albeit apparently consensually — in this climate of religious fervour.

Catherine-Françoise Moreau experienced a miraculous conversion at the tomb of Deacon Pâris in 1731. She then joined the Hôtel-Dieu de Paris, a hospital staffed by Augustinian nuns, where she became known as 'la soeur de Sainte Brigitte' or 'la soeur Brigide' and took her vows in 1738. She accompanied Pinel as he pursued his eccentric branch of convulsionism. Pinel, who had once been a member of the French Oratory, now preached the return of Elijah and directed what can only be described as spiritually motivated torture sessions.

It is startling how casually Pinel relates brutal details in this diary. For example, on the 2<sup>nd</sup> of August 1753, Pinel recounts how he prayed with la soeur Brigide before striking her 200 times across the chest, piercing 'un nouveau trou' (a new hole) in her body with a 'lance' (spear), and finally hitting her a further fifty times (pp. 91-92). Pinel repeatedly emphasizes that la sœur Brigide endures her suffering humbly and patiently, even embracing the pain.

Bibliography:

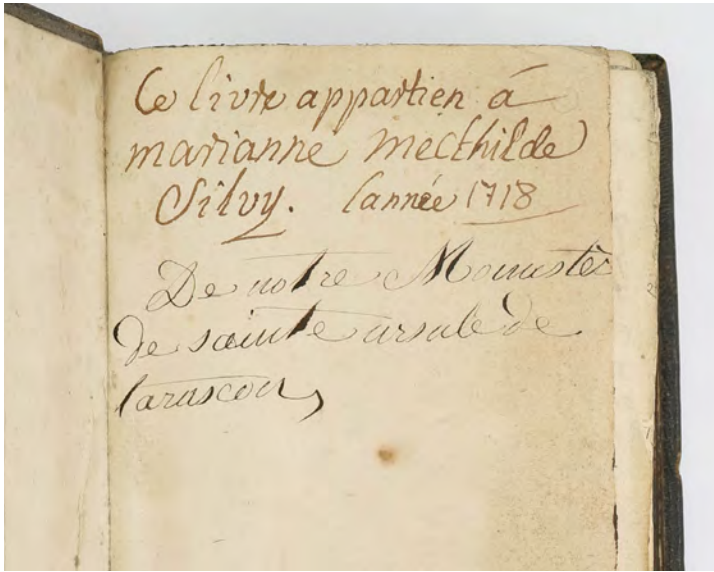
We have been able to locate the following manuscripts containing comparable material: Bibliothèque de la société de Port-Royal AC 252 (covering 1734-1781); Bibliothèque Nationale de France NAF 13165-13176 (covering 1741-1764); Bibliothèque Nationale de France NAF 4262 II (covering 1743); Médiathèque Carcassonne MS 22 (covering 1757); Médiathèque de Troyes Champagne Métropole MS 1858 (covering 1751-1765).

Aleman, Véronique, *La dernière solitaire de Port-Royal: Survivances jansénistes jusqu'au xx<sup>e</sup> siècle* (Paris, Cerf Histoire, 2013).

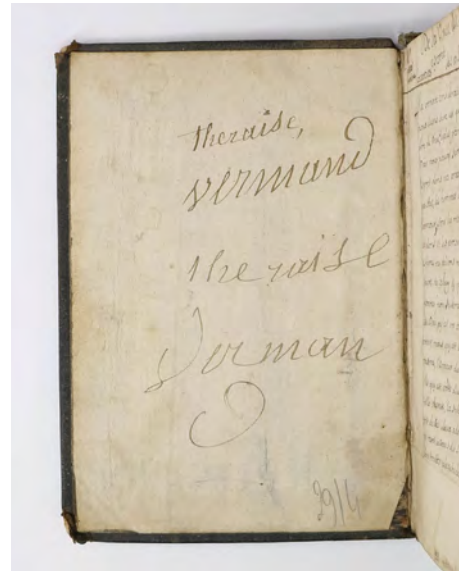
Dinan, Susan, 'Nursing as a Vocation or a Profession? Women's Status and the Meaning of Healing in Early Modern France and England', in Alison Weber (ed.) *Devout Laywomen in the Early Modern World* (London: Routledge, 2016), pp. 69-88.

McManners, John, *Church and Society in Eighteenth-Century France, Volume 2: The Religion of the People and the Politics of Religion* (Oxford: Oxford University Press, 1999), pp. 423-455.

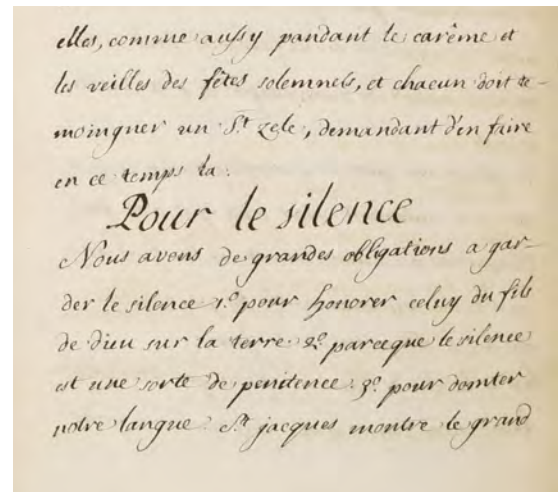
## F. Solitude and the outside world



26

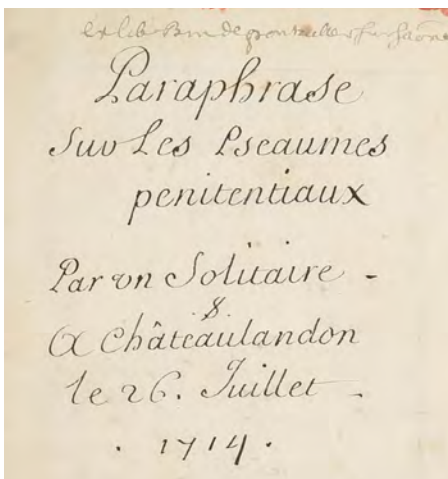


23



From top: 26, 23

25



24



22

## F) SOLITUDE AND THE OUTSIDE WORLD

Angélique Arnauld's reforms at Port-Royal involved a strong emphasis on nuns' solitude, and their separation from life beyond the convent (cf. **item 2**). The items in this section speak more broadly to the relationship between solitude and the outside world in France at the time. A particular highlight is **item 26**, a manuscript formerly owned by an Ursuline convent and containing an unlocated instructional text about the religious day.

### FOR A SOLITARY SOUL

**22. [Spirituality]:** *Recueil de Plusieurs Ouvrages de Pieté*. [France, c.1688].

Manuscript. One volume, approx. 12.5 x 8.5 cms in binding, pp. [20] 276 [2]; all except 6 pages with writing. Title page after table of contents. Writing area typically approx. 10.5 x 5.5 cms, c.10 lines to the page, no ruling. Mostly in a single hand, no catchwords.

At least one folio lacking before the first unnumbered blank, with loss to the start of the prayer added here (for the text, which was not added by the main scribe, cf. *Prieres Chretiennes* 1686, p. 147). One folio excised after p. 276, possibly blank.

Intaglio print depicting Christ on the cross to unnumbered verso facing p. 1, apparently added later and by Jean-Georges Wille after Le Brun (cf. *Le Graveur* 1847, p. 6). Caption partially clipped (Ah! Que ton Cœur <...>).

Later devotional image of Saint Augustine loosely enclosed between pp. 128 and 129 (approx. 7.5 x 5.5 cms). On paper, decorated with gold frame, caption to recto (Saint Augustin) and text to verso (Craignons l'inconstance disoit ce saint évêque, parce qu'elle est un des plus grands obstacles à l'avancement dans la piété. *Pratique*. Persévérer avec courage dans la bonne voie.) Water damage to left-hand side.

Bound in black goatskin over boards, gold-tooled single fillet frame to both covers, gold-tooled frames to spine compartments, gold-tooled sides and dentelles. Gilt marbled edges. One free endpaper at front and one at rear. Marbled pastedowns and endpapers. Fragment of printed material (unintentionally?) adhered to front board, perhaps from a French newspaper article. Three columns of text, the surviving fragment mentioning the 'festival de Savonlinn<a>', presumably the Savonlinna Opera Festival.

Condition (textblock): light browning and spotting, water damage to inner margins. First folio loosening. Condition (binding): Leather delaminated, especially to rear cover and spine. Gold-tooling faded.

Provenance:

1. The start of a prayer(?) added in black ink on first unnumbered blank at rear (O dieu qui).
2. Modern pencil note to verso of front free endpaper (29/h).
3. Formerly in the collection of Achille and Henri Moranvillé (1827-1895; 1863-1946).
4. Sold we believe as part of Paris, Tessier & Sarrou, 9 February 2016, lot 16.
5. Item purchased by us from an indirect source.

An attractively-presented and eminently portable seventeenth-century devotional book, perhaps made by a monk or a nun. This manuscript includes instructions for prayer, devotional exercises, and religious guidance more generally, all in French, with a particular emphasis on the 'ame solitaire' (isolated soul). Sections such as 'L'ame solitaire et ses entretiens avec les Crucifix' (p. 193) and 'Les Lumières d'une ame solitaire qui se prepare a la Mort' (p. 118) would have been especially well-suited for individuals living a life of enclosure. For comparison, the men who lived ascetic lives at Port-Royal were known as the 'Solitaires'.

The visual impact of the manuscript is accentuated with gilt marbled edges, a technique that creates a similar effect to a fore-edge painting: the edges appear mostly gold when the book is closed, but the marbled pattern emerges when the pages are fanned.

Interestingly, there is evidence suggesting continued use of the book, as a later piece of devotional ephemera dedicated to Saint Augustine is loosely enclosed. For comparison, Augustine—whose was of course central to the Jansenist movement—is cited in the text itself (pp. 119, 260). The crucifixion scene also appears to have been added later.

A table of contents is included at the start of the manuscript. On the preceding blanks, a prayer (now lacking the start) has been added in the main hand corresponding to 'Hymne pour la Pentecoste, à Vespres' (Prieres Chretiennes 1686, p. 147).

#### Bibliography:

*Le Graveur en Taille Douce ou Catalogues raisonnés des estampes dues aux graveurs les plus célèbres par M. Charles Le Blanc de la Bibliothèque Royale de Paris*, vol. 1 Jean Georges Wille (Leipzig: Rudolphe Weigel, 1847), p. 6.

*Prieres Chretiennes selon l'esprit de l'église, pour servir d'Instruction aux Nouveaux Catholiques sur les devoirs ordinaires de la Religion* (Paris, Chez Francois Muguet, 1686), p. 147.

SW | £1250

### WOMEN, ENCLOSURE, AND SECULAR LIFE

**23. Gressier, R. P.:** *De la Venue du S. Esprit. Exercices des 10 jours*. [plus fourteen further texts, four of which also attributed to **Gressier**] [France, late 17<sup>th</sup> or early 18<sup>th</sup> century].

Manuscript. One volume, 15.5 x 10.5 cms in binding, ff. 2 [1] 196; all pages except 4 with writing. Written area c. 11 x 6.5 cms, c.24 lines per page. Frame ruling in text ink. Catchwords generally on every page.

One folio apiece excised between folios 106-7, 126-7, and 168-9. These three instances occur at textual boundaries, with no obvious loss of content; perhaps the folios were removed by the scribe as superfluous. Approx. eight folios also excised between folios 75 and 76, another textual boundary. If there has been loss of content here, it would appear to be of a self-contained textual unit. All excisions evidently took place before the addition of foliation, as there are no gaps in sequence.

Bound in black goatskin over boards, both covers decorated in blind with fleurons and two sets of frames. Five raised bands. Black edges. One free endpaper at front and one at rear. Marbled pastedowns and endpapers.

Condition (textblock): light browning, spotting, and waterstaining, small tear to inner margin of folio 26, paper strip to gutter of fol. 130r. Condition (binding): Rubbing and wear to leather, loss to headcap, upper endband detaching.

Provenance:

1. Theraise Vermand (signed twice to verso of front free endpaper)
2. Modern pencil note to verso of front free endpaper (29/h).
3. Formerly in the collection of Achille and Henri Moranvillé (1827-1895; 1863-1946).
4. Sold we believe as part of Paris, Tessier & Sarrou, 9 February 2016, lot 16.
5. Item purchased by us from an indirect source.

A neatly presented manuscript compilation including devotional exercises, meditations, and sermons, five of which are attributed to a priest of the Minim order (first introduced as 'R. P. Gressier minime', fol. 1r). The book appears to have been owned by a woman named **Theraise Vermand**. The content is primarily in French, but with occasional Latin.

The third item in the compilation (38 pages) is entitled and indeed addressed to 'Ma chere soeur' (fol. 76r), suggesting a nun as the intended reader. The text in question references both the 'vie seculiere' ('secular life') and 'vie spirituelle' ('religious life') an intriguing oscillation. This text may shed interesting light on women's relationships to enclosure (i.e. the convent life) and the outside world at this time. It is unclear whether the aforementioned female owner of this book was a laywoman or a nun.

The 'R. P. Gressier' to whom several works in this manuscript are attributed may be identical with the 'Gressier, curé de Saint-Jean l'Évangéliste de Corbie' mentioned in the title of an item of the Archives Départementales de la Somme (IX. H. 23\* 11). His works here demonstrate a penchant for citing Augustine (e.g. fols. 8r, 8v, 18r, 130r), which is sometimes emphasized with marginal paratext. As we have seen elsewhere, Augustine had an important role in Jansenism.

The Minim order was known for its austere lifestyle, which included living in perpetual Lent. This is arguably echoed here in the solemn binding, with its simple black covers and edges. For comparison, the final text in the manuscript includes a sub-section on solitude and silence, which employs the evocative imagery of the 'l'oreil du coeur' (the ear of the heart) (fols. 189v-194r).

A list of major headings is included below.

Bibliography:

Estienne, M. J., *Archives Départementales de la Somme: Répertoire Numérique de la Série H (Clergé Régulier. – Fonds Antérieurs à la Révolution)*, last accessed 19 August 2023 via <https://archives.somme.fr/media/951043c1-c9dd-46be-8092-d03801e11666.pdf>

Whitmore, P. J. S., *The Order of Minims in seventeenth-century France*, International Archives of the History of Ideas 20 (The Hague: Marinus Nijhoff, 1967).

The following is a list of major headings in the manuscript. Starred items are attributed in the manuscript to Gressier. Double starred items are attributed in the manuscript to 'du mesme pere'.

- \* [1] 'De la Venue du S. esprit. Excercises des 10 jours' (folios 1r-35r).
- [2] 'Au nom de n[ot]re seigneur Amen' (folios 35v-75v).

- [3] 'Ma chere sœur' (folios 76r-94v)
- [4] 'De la Confession' (folios 94v-96v)
- [5] 'Po[u]r la Com[m]union' (folios 97r-99r)
- [6] 'De la devotion' (folios 99r-99v)
- [7] 'De la messe' (folios 99v-102v)
- [8] 'Dedicace et offrande d'Amour' (folios 102v-103v)
- [9] 'Devant le Crucifix' (folios 103v-106r)
- \* [10] 'Sermon de l'Assomption' (folios 107r-126v)
- [11] 'Offrande de toute nostre communauté a la très Ste Vierge' (folios 127r-129r)
- \* [12] 'Sermon' (folios 130r-145r)
- \*\* [13] 'Domine salva nos &c' (folios 146r-160r)
- \*\* [14] 'Homo quidam fecit cœnam magnam Luc 14' (folios 161r-168v)
- [15] 'Loeil spirituel. Et son regard fixe toujours sur le divin amant' (folios 169r-196v)

SW | £1500

#### PSALMS IN SOLITUDE

**24. 'Un solitaire':** *Paraphrase sur les Pseaumes penitenciaux*. Châteaulandon, 1714-1716.

Manuscript, one volume. 19 x 13.5 cms in binding. pp. [2] 1-169, 180-189, 170-204, 230-234, 135-138, 239-244, 246-319 [7]; all except 9 pages with writing. Frame ruling in pencil, often with marginal paratext beyond the frame. Additional vertical rule to create two columns on pp. 231-53, 274-81, and 305-12.

Bound in brown sheepskin over boards. Single fillet blind-tooled frame to both covers. Five raised bands and six spine compartments. Red goatskin label in the second spine compartment with gold-tooled lettering (PARAPH. SVR. LES. PSEAVM.). Gold-tooled decoration to remaining spine compartments. Pastedowns to front and rear, one free endpaper at front and rear. Red edges.

Condition (textblock): light browning, staining and spotting, occasional minor tears to blank outer margins. Condition (binding): Rubbing and delamination to leather, light wear to edges and corners, one small hole (worming?) to rear joint, front board slightly sprung.

Provenance

1. 'Ex lib B(..?) de Pontailler-sur-Saône' (title page)
2. 'Nos Volûme Milou âine' (p. 2). To the left, the letters A. F.(?) have been crossed out.
3. Pencil notes to verso front free endpaper (10) and rear pastedown (96).

A neatly presented manuscript dedicated to paraphrases of the penitential psalms in French. The title page attributes the work to 'un Solitaire', a word with Jansenist connotations; the men who lived ascetic lives at Port-Royal were known as the *solitaires*.

The text in the margin at the end of the final section appears to be a colophon indicating that the text was written in solitude in 1716, though it is unclear whether this refers to the original authorial composition, the scribal copying process, or indeed both (p. 316). In any case, it represents a two-year gap since 26 July 1714, the date on the title page. The location on the title page, Châteaulandon, is perhaps to be associated with the Augustinian abbey of Saint-Séverin in Château-Landon.

The manuscript opens with a short preface by the author. Each of the seven penitential psalms is then treated in turn, often with marginal paratext. Towards the end, a short 'avertissement' addresses interpretive issues relating to psalms 99 and 103 (pp. 282-97). At the close of the manuscript, there are sections devoted to the Triumph of David and Psalm 144. The manuscript includes numerous corrections, one of which is noted as 'correction fraternelle', perhaps suggesting collaborative work (p. 155).

#### Bibliography:

CCFr lists paraphrases of the penitential psalms by Étienne Martin de Pinchesne (1671) and Jacques Roger (c.1650), but both are described as 'en vers' whereas the present text is in prose. CCFr also shows Louys Imbert, *Paraphrase sur les Pseaumes penitentiaux, et sur les Lamentations de Jeremie* (Tholon, chez Benoist Collomb, 1650), which we have not seen.

SW | £950

### ELOQUENT SILENCE

**25. [Bérulle, Pierre de; Condren, Charles]:** *Jesus Maria. Preface des reglements de la Congregation de l'oratoire Etablie par Notre tres honoré Pere Monseigneur le Cardinal de Berulle.* [France, 17<sup>th</sup> or 18<sup>th</sup> century].

Manuscript. One volume, approx. 17 x 11 cms in binding, pp. 192; all pages except 2 with writing. Written area approx. 13 x 8 cms, typically 16-18 lines per page, unruled. Section divisions indicated by larger script and, occasionally, decorative flourishes. Green textile bookmark.

Bound in brown calf(?) over boards. Single fillet blind-ruled frame to both covers. Five raised bands creating six spine compartments. Gold-tooled brown goatskin label to second spine compartment (REGL DE LORA), gold-tooled floral decoration to remaining spine compartments. Gold-tooling to sides. Red speckled edges. Marbled pastedowns and endpapers. Pastedowns at front and rear, two free endpapers at front and rear.

Condition (textblock): light browning, faded ink(?) stains to innermost upper and lower margins, minor spotting. Condition (binding): Leather abraded and worn, gold faded, damage to base of spine.

#### Provenance:

1. Ink note to blank verso facing page 1 (1599).
2. Two pencil note to verso of front free endpaper ('0', '29/h').
3. Formerly in the collection of Achille and Henri Moranvillé (1827-1895; 1863-1946).
4. Paris, Tessier & Sarrou, 9 February 2016, lot 16.
5. Item purchased by us from an indirect source.

Well-presented manuscript copy of the rules for the Oratoire de Jésus, founded in 1611 by Pierre de Bérulle (1575-1629) to encourage the spiritual revitalisation of the clergy. This religious congregation had important connections with Jansenism over the years. Angélique Arnauld was a close friend of Pierre de Bérulle, Pasquier Quesnel was a part of the French Oratory between 1657 and 1681, and the Oratorians heavily influenced spiritual director at Port-Royal Sébastien Zamet (Strayer 2008, pp. 26, 39-40, 81). Indeed, a Jansenist book in the current list was apparently given to an Oratory (**item 3**).

Like the nuns at Port-Royal, the Oratorians emphasized asceticism and retreating from the world. The rules preserved in this manuscript specify that members should wake each day at 4AM, engage in frequent meditation, and privilege silence: 'Nous avons de grandes obligations a garder le silence' (p. 172). Specifically, the rules encourage honouring Christ's diverse silences on different days of the week, reminiscent of *Imitatio Christi*. Mondays can be devoted to the silence of the Incarnation, Fridays to the silence of the Passion, and Saturdays to the silence of the tomb (pp. 173-4).

The preface (pp. 1-16) and much of the text (pp. 21-188) is in French (with occasional short passages in Latin, underlined). The manuscript also includes two short sections entirely in Latin (pp. 16-19, pp. 189-91). Our manuscript bears a close resemblance to the text of the *Règlements de la congrégation de L'Oratoire établie par Monseigneur le Cardinal de Bérulle* edited by Louis-Marie Pin in the nineteenth century (compare our MS pp. 1-177 with Pin ed. 1857, pp. 379-432). Pin includes the text in an edition of various works by Charles Condren (1588-1641), Berulle's successor.

#### Bibliography:

Outside of France, the following manuscripts have identical or near-identical titles: Bodleian Library, MS. Add. A. 3 (c.1700); Princeton University C0199 no. 112 ('probably 17th century'); University of Toronto MS 01226 (1740).

Beaumont, Keith, 'Pierre De Bérulle (1575–1629) and the renewal of Catholic spiritual life in France', *International Journal for the study of the Christian Church* 17:2 (2017), 73-92.

Pin, Louis-Marie (ed.), *Oeuvres complètes du P. Charles de Condren ...* (Paris: Guyot et Roidot, 1857), pp. 379-432.

SW | £950

### TEACHING NUNS

**26. [Aubry, Thérèse?]:** *Journée Religieuse faite par nostre tres honorée Mere de Jésus; [Notre Dame de Misericorde]: Ceremonial De L'office Divin dresse selon lordre romain pour les religieuses De notre Dame de Misericorde; [Notre Dame de Misericorde]: Les antiennes propres pour la feste de nostre tres Ste mere de Misericorde* [and five further shorter texts, mainly prayers]. [France, late 17<sup>th</sup> or early 18<sup>th</sup> century].

Manuscript. One volume, 13.5 x 10 cms in binding, pp. 1-57, 54-153, [153]; all pages except 5 with writing. At least one folio missing at rear, with loss to end of final prayer. Written area typically approx. 11 x 8 cms, variable number of lines to the page, no ruling. Written in a single hand throughout. Some running titles.

Bound in black goatskin over boards. Four raised bands. Black edges. No external decoration or labelling. One free endpaper at front and rear. Plain pastedowns at front and rear.

Condition (textblock): light browning, pp. 1-4 loosening. Condition (binding): Rubbed, tears to head and tail of top joint, a couple of wormholes at head of spine.

#### Provenance:

1. 'Ce livre appartient à Marianne Mecthilde Silvy. Lannée 1718' (recto of front free endpaper). Below in a separate hand: 'De notre monastèr de sainte ursule de Tarascon'.



2. Modern pencil note to front pastedown (29/h). An earlier note above (325).
3. Formerly in the collection of Achille and Henri Moranvillé (1827-1895; 1863-1946).
4. Sold we believe as part of Paris, Tessier & Sarrou, 9 February 2016, lot 16.
5. Item purchased by us from an indirect source.

Formerly owned by an Ursuline convent and containing an unlocated instructional text, this manuscript speaks to the intersection between gender, religion, and education in late seventeenth and early eighteenth-century France. In 1718 this manuscript was owned by a woman named **Marianne Mecthilde Silvy**, who was perhaps a nun given the context of the book.

The unlocated instructional text, which occupies the first half of the book (pp. 1-153), is attributed to 'nostre tres honorée Mere de Jesus'. This is perhaps Thérèse Aubry (fl. 1647), an Ursuline prioress known by this epithet (cf. Le Mené 1907, p. 22). This identification seems especially compelling given that the manuscript was formerly in the Ursuline convent of Tarascon (southern France).

The text itself offers instructions for the religious day, starting with 'Exercice et direction pour le matin' ('exercises for the morning', p. 1). Topics covered include mass, mealtimes, and silence. We have not been able to locate this text, though we note that the scope and content is broadly comparable to the similarly entitled *Journée Religieuse pour former l'interieur* (Nantes, chez Nicolas Bailly, 1697), which was associated with the Benedictine nuns of Clisson.

French Ursulines are notable for their role in teaching and strengthening faith in young girls, especially those who would go on to lead secular rather than religious lives (Lux-Sterritt 2005, p. 23). It is interesting, then, that the instructional text in our manuscript includes a prayer for offering work ('offrande du travail', p. 32). Although Ursulines actively engaged in the world through teaching, they simultaneously subscribed to an ascetic lifestyle, albeit a 'moderate' one (Lux-Sterritt 2005, p. 69). This drive towards asceticism may be echoed in the plain binding here, with its unadorned black covers and black edges.

The second half of the manuscript (unpaginated, but in the same hand) principally contains two liturgical works. The first of these (60 pages) is a ceremonial for nuns of Nostre Dame de Misericorde, while the second (30 pages) contains antiphons also associated with Nostre Dame de Misericorde. The first finds a direct equivalent in a printed work of 1693, and the second has some correspondences with the aforementioned edition (cf. bibliography). The manuscript closes with five shorter texts, mostly prayers (the final prayer incomplete).

#### Bibliography:

*Ceremonial de l'office divin, Pour les Religieuses de Nostre-Dame de Misericorde* (Paris, De l'Imprimerie de Jacques Langlois, 1693), pp. 1-31 (corresponding to 'Ceremonial' in this MS) and pp. 80-81 (has parallels with the opening of 'Les antiennes' in this MS)

*Journée Religieuse pour former l'interieur* (A Nantes, chez Nicolas Bailly, 1697).

Le Mené, Jh-M., 'Ursulines de Josselin', *Bulletin de la Société polymathique du Morbihan* (1907), pp. 21-30.

Lux-Sterritt, Laurence, *Redefining Female Religious Life: French Ursulines and English Ladies in Seventeenth-century Catholicism* (Aldershot: Ashgate, 2005).

## G. Religion and Spirituality



27

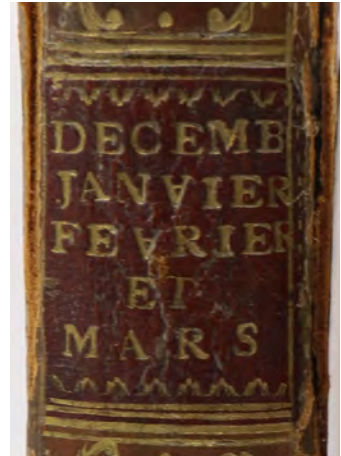
1

*Abregé des Principes de La  
Religion Chretienne.  
Du bonheur de l'homme?  
Article 1.  
Ce que l'homme desire avec le plus d'ardeur c'est d'être  
heureux, mais comme le véritable bonheur ne se  
trouve que dans le souverain bien qui est Dieu,  
l'unique vrai bonheur de l'homme consiste à  
connoître Dieu à l'aimer parfaitement et à le*

27



28



29



27



30

### G) RELIGION AND SPIRITUALITY

The four items in this section shed light on the wider devotional and cultural backdrop against which we can set Jansenism. Topics covered here include children's religious education (**item 27**), meditation (**item 28**), liturgy (**item 29**), and the relationship between religion and philosophy (**item 30**).

#### CHILDREN, CHRISTIANITY, AND SEA CREATURES

**27. [Children's religious education]:** *Abregé des Principes de La Religion Chretiene du bonheur de l'home* [France, 18<sup>th</sup> century].

Manuscript. One volume, 22 x 18 cms in binding, pp. 110 [6]; all except 5 pages have writing. Collation: 1-4<sup>12</sup> 5<sup>10</sup>. Written area generally approx. 18 x 13.5 cms, 17 lines of text per page, unruled. Intermittent use of catchwords. Textual divisions indicated with a display script. Two intaglio images added: (1) Crusaders in battle (approx. 12 x 11 cms), adhered to the verso facing p. 1, with handwritten caption below: 'Le Triomphe de la Croix'; (2) Christ carrying the cross, assisted by Simon of Cyrene(?) (approx. 12.5 x 16.5 cms), signed 'Duflos' [presumably Claude Duflos, 1665-1727], adhered to the recto facing p. 110, with handwritten caption below: 'Jesus portant sa Croix'. Green and red textile bookmark.

Bound in brown calf over boards. Both covers gold-tooled with two fillet frames and fleurons at corners. Gold-tooled decoration to spine, gold-tooled brown goatskin label to spine (RELEG CHRET). Small handwritten label affixed to front cover ('281' in red). All edges gilt. Gold dentelles. Two free endpapers at front and two at rear. Marbled pastedowns and endpapers.

Condition (textblock): light browning and staining. Condition (binding): Wear and scratches to leather, front joint cracked, loss at head and tail of spine, damage to front pastedown, possibly caused by bookplate removal.

Provenance:

1. Modern pencil note to verso of front free endpaper (29/h).
2. Formerly in the collection of Achille and Henri Moranvillé (1827-1895; 1863-1946).
3. Sold we believe as part of Paris, Tessier & Sarrou, 9 February 2016, lot 16.
4. Item purchased by us from an indirect source.

Attractively presented manuscript guide to the principles of Christianity, perhaps intended for children's education. The work, apparently unpublished, survives here in a fair copy with two engraved images—and three loosely inserted paper sea creatures.

The text comprises 67 short articles, most of which are less than two pages in length. It opens with sections on happiness, God, and the Trinity (articles 1-3). Thereafter follow a series of articles that largely serve to summarize key moments in Biblical history from Creation to Judgement (articles 4-32), with particular emphasis on the life of Christ (articles 17-24). The text moves on to the Ten Commandments (articles 41-50) and the Sacraments (articles 54-63), before covering further key topics including sin (articles 35-36), the cardinal virtues (article 40), grace (article 53), prayer in general (article 64), Mass (articles 65-66), and the Lord's prayer (article 67).

Core concepts in Christianity are explained briefly and indeed simply, perhaps suggesting that this work was intended for children. We note, for comparison, a different work with a similar title printed in the early nineteenth century and explicitly for children (full bibliographic details below). This printed text from 1826 has 19 short sections covering fundamental elements of Christianity, but unlike ours is structured as a dialogue and includes some text in German.

The idea that this manuscript was intended for children is perhaps strengthened by the gutter between the 4<sup>th</sup> and 5<sup>th</sup> unnumbered pages at the rear, which house three small, red paper cut-outs shaped like sea creatures (each approx. 2 cm long). It is impossible to be certain how, when, or why these cut-outs became a part of the book's history, but it is tempting to infer that a child played with the fantastical paper creatures before stowing them away carefully between the pages.

#### Bibliography:

[Boissard, Georges-David-Frédéric and Jean-Jacques Goepf], *Principes de la religion Chrétienne, à l'usage des écoles élémentaires* (Paris, 1826), accessible at <https://gallica.bnf.fr/ark:/12148/bpt6k2098146.textelImage>

SW | £1800

### UNLOCATED DAILY MEDITATIONS

**28. [Meditations]:** *Courts sujets de méditation. Pour tous les jours de l'année.* [France, 18<sup>th</sup> century].

Manuscript. One volume, 16 x 10 cms in binding, pp. [8] 1-274 [2] 275-473 [2] 474-625 [5]; all except 12 pages have writing. Frame ruling to most pages, written area typically approx. 10.5 x 6.5 cms, c.13 lines per page. No catchwords. Largely the work of one hand – though running titles, a tipped in addition (p. 587), and a duplicated page(?) adhered to the one below (p. 599) may be in a separate hand. Blue textile bookmark.

Bound in brown marbled calf over boards. Gold-tooled decoration to spine compartments. Gold-tooled brown goatskin label to second spine compartment (MEDITATIO). Gold fillets to sides. One free endpaper at front and one at rear. Blue and white spotted edges. Marbled pastedowns and endpapers.

Condition (textblock): occasional light staining. Condition (binding): Some wear, rubbing, and delamination to leather.

#### Provenance:

1. Pencil note to verso of front free endpaper (29/h).
2. Formerly in the collection of Achille and Henri Moranvillé (1827-1895; 1863-1946).
3. Sold we believe as part of Paris, Tessier & Sarrou, 9 February 2016, lot 16.
4. Item purchased by us from an indirect source.

A neatly presented compilation of unlocated devotional meditations for each day of the year, starting with the first Sunday of Advent. Various meditative compilations with this organisational principle were printed in France in the seventeenth and eighteenth centuries, such as the similarly titled *Sujets de Meditations pour tous les jours de l'année* (Paris: chez Barthelemy Alix,

1736). While the present text is broadly consistent with the wider literary genre in terms of structure and tone, we have not located an exact parallel.

The meditations are typically about two pages long, start with 'Adorer Jesus Christ...', and have clear connections to the occasion at hand. For example, on Passion Sunday, the reader is encouraged to focus on 'les misteres de la croix et des souffrances de Jesus Ch.' (p. 257) while on Christmas day attention should be given to Christ's humility 'dans sa naissance et dans la crèche' (p. 43). Running titles ease navigation, and divisions are carefully highlighted through variation in script size and horizontal lines.

SW | £1250

## LANGUAGE AND LITURGY

**29. [Mass]:** Incipit 'L'Ordinaire de la Messe'. [France, 18th century].

Manuscript. One volume, approx. 20 x 15.5 cms in binding, pp. 1-20, 23-48, 21-22, 49-96, [1-24] 89<sup>bis</sup>-96<sup>bis</sup>, 97-390, 334-343; all except 14 pages have writing. Frequent corrections to page numbers. Written area generally approx. 17 x 12.5 cms, c.17 lines per page, all pages with two vertical rules in pencil. Four green textile bookmarks.

Bound in brown polished calf over boards. Triple fillet frames tooled in gold to both covers. Flat spine divided into seven compartments. Gold-tooled red goatskin label ('DECEMB JANVIER FEVRIER ET MARS', with V twice represented using upside-down A). Gold-tooled floral decoration to remaining spine compartments. Gold-tooled sides and dentelles. All edges gilt. One free endpaper at front and one at rear. Marbled pastedowns and endpapers.

Condition (textblock): light to medium browning, waterstaining to margins, light mould at beginning and end (mostly confined to endpapers). Condition (binding): Joints cracked, waterstaining and wear to leather.

Provenance:

1. Pencil note to verso of front free endpaper (29/h).
2. Formerly in the collection of Achille and Henri Moranvillé (1827-1895; 1863-1946).
3. Sold we believe as part of Paris, Tessier & Sarrou, 9 February 2016, lot 16.
4. Item purchased by us from an indirect source.

An eighteenth-century liturgical manuscript, in a contemporary binding, describing the Tridentine mass. The text, which is mostly in Latin but typically has headings in French, commences with the Ordinary of the mass on p. 3. These are the parts of the mass that remain relatively constant. Thereafter follows the Proper of the mass, which are the parts of the mass that change depending on the feast or observance. There is a focus on the beginning of the liturgical year, including sections relating to Christmas (pp. 113-123) and the feast of St Etienne (pp. 123-130). The final section relates to the feast of the Purification of the Virgin (pp. 386-390).

This manuscript makes for an interesting comparison with and indeed contrast to *L'Année Chrétienne* by the Jansenist Nicholas Le Tourneauux (1640-1686). Le Tourneauux's controversial work contained parallel Latin-French translations of the masses for Sundays and feast days throughout the year. It thus complemented the Jansenist view that laypeople (especially women) should have greater access to the scripture and the liturgy (cf. section C above). The present manuscript follows similar organisational principles, but makes a far smaller gesture towards vernacularity: only the headings are in French. Arguably, though, the very act of making a personal Ordinary of the mass can be seen as an act of taking personal access to the liturgy.

In places the text has been crossed out, such as the Sunday after Ascension (pp. 225-230). There may originally have been further companion volumes containing equivalent material for the rest of the liturgical year. The maker of the manuscript may have envisaged a pleasingly-bound set.

Bibliography:

Blanchard, Shaun, *The Synod of Pistoia and the Vatican II: Jansenism and the Struggle for Catholic Reform* (Oxford: Oxford University Press, 2020), pp. 80-81.

SW | £950

## ELECTRIC EELS, SOMNAMBULISTS, AND SENSORY DISABILITIES

**30. [Philosophy and Religion]:** *Plan analytique d'un ouvrage inedit ayant pour but de rattacher l'etude de la philosophie a la religion revelee.* [France, Nineteenth century].

Manuscript. 3 parts in two volumes. Both vols. approx. 19.5 x 15 cms in binding. Vol. 1: pp. [2] 70 [12], all except 5 pages have writing. Vol. 2: pp. [2] 101 [17], all except 9 pages have writing. Written area typically c.16.5 x 12 cms, c.23 lines per page, typically in long lines but with unpaginated sections in two columns at the end of both volumes. One hand throughout. Tipped in slip to outer edge of vol. 2, p. 8 containing eight lines of additional text (minor tearing here affecting three letters). Pasted in slips, each with 9 lines of corrected text, vol. 1, pp. 41 and 42.

Bound in blue paper covers, the quires stitched with pink ribbon. White paper label to front cover of both volumes ('Plan analytique d'une philosophie chretienne ouvrage inedit', with 'premiere partie' and 'seconde et troisieme partiere' underneath as appropriate).

Condition (textblock): individual quires separate, quires themselves only loosely stitched, light browning and staining. Condition (binding): Covers detached, cover edges frayed, minor stains to covers, tears especially to volume 2 cover at spine.

Provenance:

1. Occasional pencil underlining and brief annotations.
2. Blue and white circular label (blank) to inside front cover of both volumes.
3. Pencil note to verso of front free endpaper of vol. 1 (29/h).
4. Formerly in the collection of Achille and Henri Moranvillé (1827-1895; 1863-1946).
5. Sold we believe as part of Paris, Tessier & Sarrou, 9 February 2016, lot 16.
6. Item purchased by us from an indirect source.

Apparently an analytical summary of a reportedly unpublished anonymous work linking the study of philosophy and religion. It touches on a wide range of subjects including mysticism, bioelectricity, sensory disability, sleepwalking, and magnetism, and includes supporting references to Jansenist philosopher Victor Cousin (1792-1867).

The text is divided into three parts, each of which is dedicated to a different faculty of human knowledge. The first section is 'le mode sensationnel' (vol. 1), through which man engages with the world. The author is particularly interested in the 'gymnote electrique' ('electric eel', p. 59), which can strike down enemies at a distance thanks to 'un espece de pile galvanique' ('a type of galvanic battery', p. 59).

The second section of the text focuses on 'le mode rationnel' (vol. 2, pp. 1-12), through which man knows himself. It reflects upon sensory disability, in particular life with a hearing impairment (p. 7). Here the author quotes Victor Cousin, a late practitioner of Jansenist philosophy and religion. Cousin helped to draw attention to the work of Jacqueline Pascal, Blaise Pascal's sister, an important nun at Port-Royal whose work on the death of Christ appears in **item 3**.

The third section of the present work addresses "le mode intuitif" (vol. 2, pp. 12-101), through which man sustains a relationship with God. Here the author quotes Cousin's eloquent definition of mysticism: 'le mysticisme consiste a substituer l'illumination directe a la révélation indirecte, l'extase a la raison, l'éblouissement a la philosophie' ('mysticism consists of substituting direct illumination for indirect revelation, ecstasy for reason, and dazzle for philosophy', p. 92).

Other notable content in this section includes a discussion of women, somnambulism, and magnetism (vol. 2, pp. 27-35). The two volumes are further subdivided into numbered sections (47 for volume 1 and 53 for volume 2), which are summarized at the end of each volume in a two-column outline.

SW | £1200

## Numbers 31-40: other items (all of French interest)

### HOW TO BE A MAN - WITH MUSIC AND BOOK CATALOGUES

**31. Della Faille, Jean-Baptiste:** *L'idée parfaite du véritable héros, formée sur les maximes des anciens, et des modernes; ornée d'une infinité de belles curiositez, d'exemples de politique, de sentences, de secrets, de conseils, de stratagèmes, & d'actions surprenants des grands heros [...]* A Amsterdam, aux dépens d'Estienne Roger, marchand libraire chez qui lon trouve toute sorte de musique 1700 [1699] [1699].

One volume, 16 cms. x 10.1 cms., duodecimo, three parts, pp. 32 [4], [2] (blank), 38 [4], [6] (blank); [3]-171 [4], [1] (blank); [3]-173 [1] + [18] pp. publisher's ads. Each part ALSO has a plate with intaglio bust of Grand Duke Cosimo III of Tuscany. Title-page to part one in red and black. Light or medium browning, slight spotting, staining from leather to margins at beginning and end, bound in mottled calf, covers double-filletted in gilt, gilt stamp at centre with armorial of Bernard Chérin (1718-1785) (Olivier, 1212). Chérin's cherub device at corners and to compartments of spine. Label of red morocco gilt, red mottled edges (binding rubbed, headcap loosening).

Copy, belonging to a French royal genealogist, of this guide to being heroic, soldier-like and prince-like. The text includes (Part II, 146-148) instruction of James I of England to his son Prince Henry. Of interest, besides the text, are the publishers' ads.: 10 pages listing music books, and eight pages, other printed books.

STCN 841144117.

LC | £950

### COPY OF A PROTESTANT WOMAN EXPELLED FROM FRANCE

**32. Drelincourt, Charles [de Beringhen, Françoise, owner]:** *Les visites charitables, ou les consolations chrétiennes, pour toutes sortes de personnes affligées.* Se vendent à Charenton, par Olivier de Varennes, demeurant à Paris, en la Galerie des Prisonniers, au Vase d'or 1665.

One volume (of five), first edition. 19.6 cms. x 12.6 cms., octavo, pp. [44] 481 [3]. Woodcut headpieces and initials. Light or medium browning. bound in vellum over boards, ties removed. Title inked to spine. Inscriptions, to front pastedown, "eH", free endpaper recto, "Premier partie", and to third endpaper verso, "Françoise de Beringhen" (on which see below). Later provenance: Victor Le Renard (see below).

Volume one of a five-part work of comforting Protestant dialogues for people in a state of affliction, our book is the subject of a short article (1971), that identifies its owner as **Françoise de Beringhen**, French Protestant (Huguenot) and daughter of Jean de Beringhen, sometime secretary to Louis XIV. She was born c.1656. Her father was also an elite banker. In 1688 she was removed from a convent, where she had been placed, and expelled from France, moving to England. Beringhen had been living since 20 January 1686 in the Ursuline convent of Montargis. On 16 March 1688, the superior of the convent was told to hand her over for expulsion.

The twentieth-century owner, in his article, notes the aptness of the volume to de Beringhen's situation in 1688. The book is composed of twelve "visits" made by the pastor to afflicted people. The first is to someone who has experienced a collapse in status and fortune and the eighth is for someone who has been banished from their country. Charles Drelincourt (1595-1669) was a Protestant minister in Charenton and celebrated writer.



A final point of interest in the volume concerns printed binder's waste, just visible under the pastedowns. At front pastedown is what appears to be a book list, with "Palingenii Zodiacus Vitae" (i.e. the prohibited work *Zodiacus vitae* (1536, with subsequent editions) of Marcellus Palingenius (c.1500-1551)), and, relating to another title, the words "3 vol." clearly readable. Further investigation may reveal more.

Victor le Renard, 'Françoise de BERINGHEN expulsée de France en 1688'. *Bulletin de la Société de l'Histoire du Protestantisme Français [1903-2015]*, 117 (January-March 1971), 88-91 (describing this copy). See also (for facts on Beringhen's life and family and much more) Elizabeth Ann Churchich, 'Children of the Revocation: the reeducation of French Protestants after 1685'. PhD, Rutgers University, 2013 (accessed via [rucore.libraries.rutgers.edu/rutgers-lib/40515/](http://rucore.libraries.rutgers.edu/rutgers-lib/40515/), 19 December 2022).

LC | £950

#### FIRST WORK IN COLBERT'S REFORM

**33. [France. Louis XIV]:** *Ordonnance de Louis XIV, Roy de France et de Navarre. Donnè[sic.] à St. Germain en Laye au mois d'Avril 1667.* A Paris, chez les Associez choisis par ordre de sa Maiesté pour l'impression de ses nouvelles Ordonnances 1667.

4to., pp. [8] 222 [50]. Woodcut insignia to title-page, woodcut head- and tail-pieces. Some light age-yellowing, occasional minor waterstain, an attractive copy bound in contemporary calf, compartments of spine with letter 'L' stamped in gilt, surmounted by crown; expertly repaired. Small early signature (Dalesme?) at foot of p. 1. Inscription on title-page and second leaf recto of Bouchet, early label on front pastedown of Bibliothèque de Monsieur le Chevalier de Villebrême, inscription on end pastedown recording purchase from the same.

The first of a long series of legislation driven by Jean-Baptiste Colbert (1619-1683), whose grand reform programme "would provide a model for the enlightened despots of the next century" (Bluche). The work was several years in the making, and was the beginning of a major impetus towards centralising and making more efficient the French state.

"From 1661 onwards, Louis XIV and Colbert hoped to codify, if not the whole of French private law, then at least its procedures [...] In the spring of 1665, the project for the reform of justice was pushed one stage further by the obtaining of royal assent and direction. In the autumn, Colbert envisaged something rather more radical. He wanted statutes which would enable him to say: if the king codifies the laws, it is because he wants 'all his realm to live under the same realm with the same penalties'. But too many difficulties prevented this kind of unification [...] since the reforms were based on the sovereignty of the king and not an Estates General, prudence demanded that a number of senior magistrates be associated with the plan. From all their efforts, Colbert and [his uncle, the councillor of state] Pussort presented the results to the king in March 1667. Signed by the king, they became the ordinance upon the procedures in civil law of April 1667" (ibid.)

"This enactment consisted of 'thirty-five chapters, each enunciated with perfect clarity and brevity', regulating the format of judicial cases and decisions, laying down rules for the judges, limiting chicanery and protecting the suitor" (ibid.)

Actes Royaux 12894.

LC | £700

#### MILITARY LODGE OF BAUDIN AND BLANQUI

**34. [Freemasonry] [Temple des amis de l'honneur français]:** *[Certificate for Oléry Brisac]. [Begins:] A la gl. du gr. Arch. de l'Univ/ Au nom e sous les auspices du Gr. Or. France. A tous les Maçons*

*réguliers répandus sur la surface de la terre. Salut. Force. Humanité. Tolerance. Amitié.* Paris [signed 23 October 1823].

One sheet, parchment, 50 cms. x 30 cms., printed with intaglio. Four lines title and nine lines further text below, spaces for filling out. Twelve manuscript signatures (also accompanied by intaglio text), stamp. Five slits, laced through with ribbon (see below). Light soiling.

A decorative intaglio freemasonry certificate printed on parchment, made out to a Mr Oléry Brisac of Metz, aged 27. Besides an attractive design, with elements including columns, military spolia, musical instruments, books, gardening equipment, and masons' tools, the certificate is notable for its blue and orange silk ribbons, which are laced through horizontal slits made to the printed figure of a column.

Later members of the 'Temple of the Friends of French Honour' included Jean-Baptiste Alphonse Baudin (1811-1851), a member of the French Legislative Assembly, who died on the Paris barricades resisting the coup of Napoleon III and is now buried in the Panthéon; and the important revolutionary socialist Louis Auguste Blanqui (1805-1881).

On Baudin (including his membership of the lodge) see: A. Camelin, 'Quelques aspects méconnus de la vie d'Alphonse Baudin (1811-1851)', *Histoire des sciences médicales* 10 (1976), 106-111. For Blanqui's membership see: Gérard Dimanche, 'L'heureuse alliance du sabre et du compas – une brève histoire des loges militaires 1732-1845', *La chaîne d'union* 2009/3, No. 49: 48-59, see 59 n.30.

LC | £375

#### FUNERAL CUSTOMS

**35. Girard, Joseph de:** *Des tombeaux, ou de l'influence des institutions funèbres sur les moeurs. Par J. Girard, auteur de Praxile.* A Paris, chez F. Buisson, Imp.-Lib. rue Hautefeuille, no. 20. An IX (1801).

12mo., pp. [4] 192 [2]. Light browning, touch of staining to last page (table of contents), still very good, bound in contemporary wood-patterned paper over boards, corners tipped in vellum, spine calf gilt, red morocco gilt label, binding rubbed, touch of wear to sides, but binding good. Inscription on front pastedown of [?]Cha. Ni. de Bourgeois Bouvet; monogram stamp and further short inscription (of the same?) on title-page.

Nice copy of the first edition of this interesting comparative study of funeral customs, it includes discussion of non-European countries China, Canada, Tahiti and Guyana.

OCLC (2012) shows nine copies, of which UCLA, Princeton, Harvard, Louisiana State and NYPL in North America.

LC | £150

#### FRENCH-ENGLISH OWNERSHIP

**36. Juvenalis, Decimus Junius & Persius, Aulus, Flaccus:** *D. Iunii Iuvenalis Satyrae. [P. [151]: Auli Persii Flacci Satyrae].* Parisiis, e Typographia Regia 1644.

One volume, 38.4 cms. x 26.7 cms., folio, pp. 179 [1]. Intaglio devices to title-page, to p. [150], and to p. 180], the first a royal insignia. Different intaglio head-pieces and initials to p. [3] and to p. [153], Light or medium browning, some spotting, waterstaining at bottom outer margin at beginning, smatter of worming at front pastedown and endpapers (touching a very small area of blank space in titlepage), small ink stains to extreme outer margins (blank) at beginning. Bound in calf, double-filletted in gilt, central gilt wreathed royal device to covers, a different family's armorial stamp to corners of covers (see below). Rebacked with six of the seven original compartments relaid (each with large gilt fleur-

de-lys, except for one with black goatskin gilt label); corners repaired. Binding also rubbed and abraded. Sprinkled edges.

Provenance: 1. Armorial to corners of covers of Particelli d'Hémery (Olivier 1080). 2. Intaglio armorial bookplate of "Thomas Thynne of Old Windsor in the county of Berks Esqr." (Franks 29456/\*540; see below); his purchase note "Th: Thynne pre. 10", with a "G" above. 3. Bookseller's label (datable 1829-1840) of R. Riviere, 24 Union Street, Bath; 4. John Hippisley (1834-1885) of Ston Easton, his bookplate "Lucknam, 1870" (in this year his wife inherited Lucknam Park in Wiltshire from her father). Inscription from later 19th century, given below in shortened version.

Copy in a striking binding stamped with French royal insignia of Juvenal's and Persius' *Satires* from the Typographia Regia, the luxury press that had been set up in 1640 by Louis XIII at the suggestion of Cardinal Richelieu.

The first owner, whose armorial is at corners of covers, was a member of the Particelli d'Hémery family, possibly Michel (1596-1650), who, a son of a Sieneese merchant, had been intendant of the French army in Italy and ambassador to Turin, and was from 1643 controller general of the king's finances, and then superintendent general, prior to a fall from grace in 1648 (Olivier). The volume was later purchased by a young Englishman, Thomas Thynne (1687/8-1710), son of the keeper of the Royal Library. At Thynne's early death, from smallpox, his will stated that his books were to pass to his uncle in trust, "in case of a daughter" (B.O.O.). Sadly, his uncle only had three sons. The copy may still have stayed at Longleat House, home to the uncle, Viscount Weymouth (1640-1714), as it was at a bookshop in the local city of Bath some 100 years later. It went on to a different local country house, Lucknam Park, near Chippenham, a house which had been bought by our next recorded owner John Hippisley's wife's grandfather, a Dutch merchant who earned his fortune from a slave plantation. Perhaps in Hippisley's time the copy was given a fanciful inscription: "A presentation copy to Lewis the 14th [...] it was afterward in the possession of Edward Hyde, Earl of Clarendon [...] since which time it has descended to the family of Thynne (Marquess of Bath) [...]".

FRBNF31088697.

On Thynne, see David Pearson, *Book Owners Online*, [https://bookowners.online/Thomas\\_Thynne\\_1687/8-1710](https://bookowners.online/Thomas_Thynne_1687/8-1710) (accessed 10 April 2023). On Rivière: <https://www.britishmuseum.org/collection/term/BIOG211947> (accessed 10 April 2023). On Lucknam and Hippisley: *Centre for the Study of the Legacies of British Slavery* database, Andreas Christian Boode, 1763-1844 <https://www.ucl.ac.uk/lbs/person/view/8959> (10 April 2023); also Mike Matthews, 'A brief history of the Hippisley Family', <http://www.boddyparts.co.uk/hippisleyfamily.htm#John> (10 April 2023).

LC | £950

## VISIT OF NAPOLEON TO AMSTERDAM PORTUGUESE SYNAGOGUE

**37. [Napoleonica] [Azevedo, Daniel Cohen d']:** *Hymne, louanges et prières, prononcés par le Révérend Grand-Rabbin des Israélites Portugais à Amsterdam; A l'occasion de ce que Leurs Majestés Impériales et Royales l'Empereur et Roi, Napoléon le Grand, et l'Impératrice Reine, Marie Louise, daignèrent honorer de leur Auguste présence le Temple de la susdite Communauté, au mois d'Octobre 1811.* A Amsterdam: de l'imprimerie de Belinfante et Comp., 1811.

Only edition. One volume, 25.9 cms. X 20.1 cms. in binding, quarto, pp. [1] (blank), [22], [1] (blank). Right-hand sides of facing pages printed in Hebrew, left-hand sides in roman letter (French). Light browning, slight spotting and dustiness. In contemporary red long-grained goatskin over boards, covers with decorative gilt border, spine ruled in gilt; slight wear, darkening to sides, but an attractive binding.

Ornately-bound copy, perhaps for presentation or for use by a high-ranking attendee, of the only edition of this service book for a ceremony of music, religious singing and prayer on the visit of Napoleon to the Portuguese Synagogue in Amsterdam. The event took place during Napoleon's

triumphal tour of the Netherlands of September and October 1811. Presiding at the event was the Haham of the synagogue, Daniel Cohen d'Azevedo (1751-1823). Cohen d'Azevedo was born in London, and was a rabbi in Amsterdam from 1779 to 1812. The historian Zosa Szajkowski (1911-1978), in his bibliography 'Judaica-Napoleonica', records only one other synagogue service book like the present for Napoleon's tour of the Netherlands.

Zosa Szajkowski, 'Judaica-Napoleonica: A bibliography of Books, Pamphlets and Printed Documents, 1801-1815', p. 127 (#221). *Studies in bibliography and folklore*, 2/3 (June 1956), 107-152. OCLC records copies of our book at NYPL, Chicago, Wisconsin, and the National Library of Israel.

LC | £1850

#### PLAY FROM A NOVELLA IN 'DON QUIXOTE'

**38. Néricault Destouches, Philippe [Cervantes, Miguel de]:** *Le curieux impertinent, comédie en vers [...] le prix est de vingt sols.* À Paris, chez Pierre Ribou, Quay des Augustins, à la Descente du Pont-Neuf, à l'Image Saint-Louis. 1710.

One volume, 16.2 cms. x 9.6 cms., duodecimo, pp. [12] 95 [1]. Woodcut flower basket vignette to title-page, woodcut headpiece and initials, typographical decoration. Light or medium browning, occasional light soiling, title-page slightly dusty. Bound in contemporary limp vellum.

Rare first edition of the first work of dramatist Philippe Néricault Destouches (1680-1754). The romantic comedy is based on a novela about a triangular relationship, 'El curioso impertinente', which is found in Miguel de Cervantes' *Don Quixote*. The author was later attached to the French embassy in London.

FRBNF393337160000000. OCLC shows one copy of this edition outside France (Harvard).

Emmanuel Marigno, "Las recreaciones teatrales de Don Quijote de la Mancha de Miguel de Cervantes Saavedra en Francia (siglos XVII-XXI): estado de la cuestión y nuevos datos". *Anales Cervantinos*, XLIV (2012), 97-120, see 101. My thanks to Professor Rodrigo Cacho for this bibliography.

LC | £450

#### RARE AND UNLOCATED POSTINCUNABLES

**39. Sammelband** containing:

1. **[Burley, Walter, pseudo-]:** *Vita omnium philosophorum et poetarum [...]. [Paris?, de Marnef (device owner), c.1517 based on device].*
2. **[Erasmus, Desiderius]:** *Dialogus viri cuiuspiam eruditissimi [...]. [Paris, Jean (/Gilles?) de Gourmont, c.1518].*
3. **[Hustuberro, Bernardus de]:** *Itinerarium Clericorum. Paris, Jean du Pré (II), Pierre Gaudoul [c.1519 based on device].*
4. **[Instructions for Priests]:** *Instructio seu Alphabetum sacerdotum [...]. Paris, Jean Petit [1507 or later based on device].*
5. **[Instructions for Priests]:** *Cura clericalis Lege Relege. [Paris: Pierre Gaudoul (device owner), c.1515 based on device]*
6. **[Amelius, Joannes]:** *Instructio virorum ecclesiasticorum. Paris, Regnault Chaudière & Jean du Pré (II) [c.1520 based on dedication].*

7. **[Royal Acts]:** Les reformatio[n]s des privileges des universitez [...] *Paris, Guillaume Nyverd, 1506.*

Seven publications in one volume, octavo, 14 x 10 cms in binding. All publications complete. Fols. [96], [36], [24], [12], [16], XXIII, [12]. Decorative printed initial(s) in publications 1, 3, 4, 5, and 6. One woodcut illustration apiece in publications 6 and 7.

Binding: contemporary green-stained reversed alum-tawed hair-sheep or goat over boards made of laminated sheets. Medieval manuscript fragments on parchment reused to form guards around free endpapers.

Condition (textblock): Light browning and soiling or staining to paper; single wormhole to the first 16 fols. of publication 1 affecting at most 1 or 2 letters per page; flaw affecting two words on sig. a8v in publication 5. Condition (binding): Rubbing and slight wear, very small tear to covering material at tail of spine, a few single wormholes to front cover and front endpapers (wormtrails at inside front cover), one small further hole to second front endpaper.

Provenance: formerly owned by Jacques / Jacobus Prenost [or possibly Prevost], possibly a canon.

This visually attractive Sammelband contains unlocated and rare post-incunables, and includes two woodcut illustrations. The seven publications are linked by their imprint location: all were likely or certainly printed in Paris. Four instructions for priests are sandwiched between a biographical compendium of ancient authors, a satirical dialogue attacking Pope Julius II, and a royal act relating to university privileges. The somewhat eclectic compilation survives in a contemporary binding, indicating that these publications were put together at an early stage—thus providing an interesting insight into the history of reading.

Full description (including images, bibliographic abbreviations):

[www.leocadogan.com/bookofmonth/pdfs/SammelbandWEB.pdf](http://www.leocadogan.com/bookofmonth/pdfs/SammelbandWEB.pdf)

Concise bibliography:

Publications 1, 4, and 5 not in BM STC Fr. 1470–1600, BP16, CCFr, FB, Girard & Le Bouteiller, Moreau, or USTC. Publications 4 and 5 not in OCLC.

We note OCLC 881707742 (with no connected holding institutions), which has format, foliation, collation, and title wording matching publication 1, and a Marnef device.

Publication 2: FB 69275. Copies in Bibliothèque Nationale de France, Rotterdam Public Library.

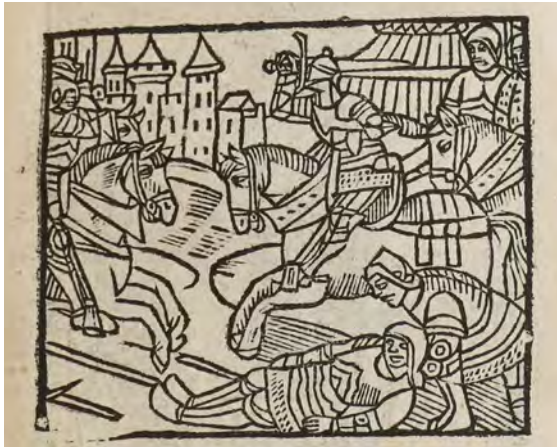
Publication 3: FB 74636. Copies in Bibliothèque Sainte Geneviève, British Library, Oxford Corpus Christi College Library, Royal Danish Library.

Publication 6: FB 52953. Copies in Bibliothèque Saint-Geneviève (3), Chantilly Musée Condé, Sevilla Biblioteca Capitulary Colombina, Tilburg University, University of Amsterdam.

Publication 7: FB 35152. Copies in Bibliothèque Nationale de France, Universiteitsbibliotheek Leiden.

SW | £21,000

# Rare and Unlocated Post-Incunables



## HANDY SONGBOOK

**40. [Songs]:** *"Chansons"*. [A pocket-sized manuscript song book in a vellum wallet binding]. France c.1780.

One volume, 12.2 cms. x 8.2 cms., manuscript, pp. 1-21, 24-31, 36-89, 89[bis], 90-101, 104-135, 138-157. An edited manuscript: two leaves excised, others purposefully glued together (causing jumps in pagination), the top half of p. 26 pasted over. Decorative manuscript label "Chansons" pasted to front endpaper recto. Light browning, slight soiling, one or two wormholes to first three leaves, bound in a vellum wallet binding, wrap around tie, marbled pastedowns and rear endpaper, all edges red (some minor worming and tearing to tail of spine and joints, further small tear to vellum at edge of upper board). Printed bookowner's label of Payen, de Chavoy.

Charming manuscript pocket song book, illustrating the social customs of singing and collecting songs in later eighteenth-century France. It shows songs as part of culture, (pp. 76-77, songs from the Barber of Seville (Beaumarchais version)) p. 124 a "song by Mr. Voltaire", p. 134 a "romance by Mr. Marmontel"), songs in society (p. 74 "couplets addressed to the princesse de Lamballe"), songs in revelry (p.154 a "table song in chorus"). The latest date we find is 1780.

LC | £950