



QUARITCH

Education.

JULY 2024



EUROPE FROM A TO Z

1. [ABC.] *Petite géographie amusante abécédaire nouveau* offrant pour chaque lettre de l'alphabet une carte coloriée avec l'explication de chacune d'elles. Paris, P.-C. Lebuby, *Librairie de l'enfance et de la jeunesse*, [1851].

Oblong 12mo, pp. [4], 73, [1 (blank)], with half-title, 25 plates comprising maps hand-coloured in outline; engraved initials; small tears to inner margins of half-title and title (not touching text), closed tear (without loss) to pp. 19–20 neatly repaired, some foxing to text leaves, occasional light foxing to plates; overall very good in original purple grained cloth, frames stamped in blind and gilt to covers, spine stamped in gilt, upper cover gilt lettered 'Petite géographie amusante', gilt edges, yellow endpapers; gilding somewhat faded, light wear to extremities, pastedowns renewed, upper hinge split but holding; ticket of 'Mlle S. Meuret, libraire ... à Nantes' to front pastedown; pencil note to p. 73.

£3750

A charming and very rare ABC intended to teach children European geography, from A for Allemagne to Z for Zara in Dalmatia, published just a few years after the upheavals of the revolutions of 1848.

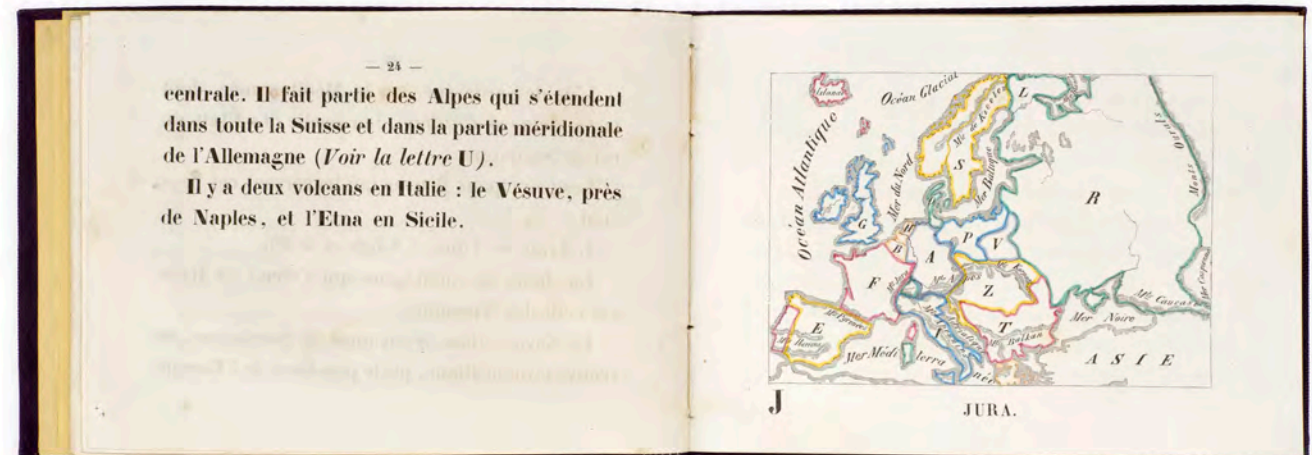
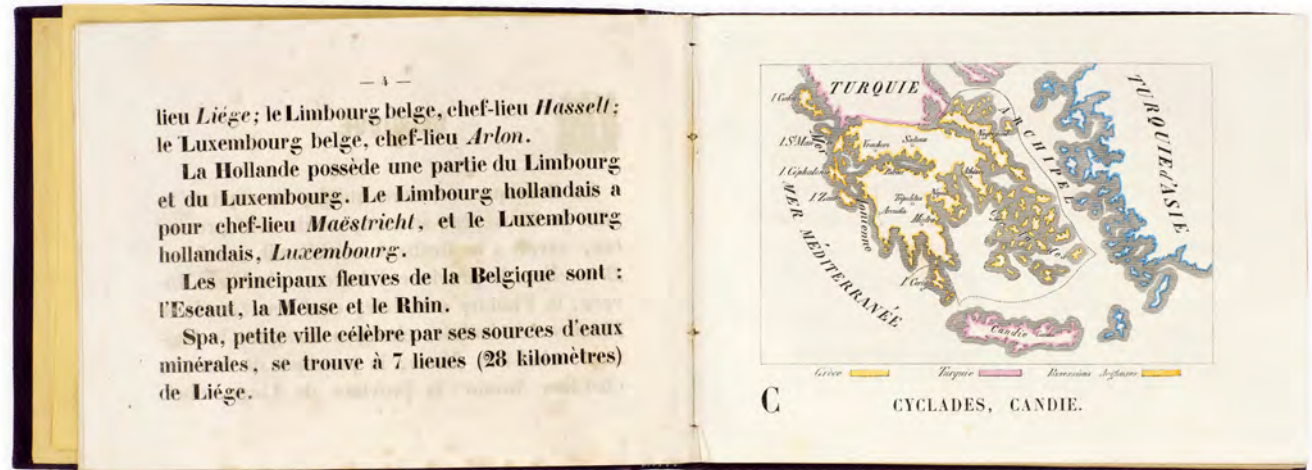
The twenty-five attractive plates comprise maps, with a corresponding letter of the alphabet and title, illustrating: the German Confederation; Belgium; Greece and Crete; Denmark; Spain; France; Great Britain; Holland; Italy; the Jura Mountains; the Carpathian Mountains; Lapland; Majorca, Minorca and Malta; the Kingdom of Naples; the Ural Mountains; Prussia; the points of the compass; Russia; Sweden; Turkey; the Swiss canton of Uri; Warsaw; the Júcar river in Spain; the French *département* of Yonne; and Zadar in modern-day Croatia. The accompanying text provides its young readers with pertinent information on politics, population, provinces and cities, rivers, mountains, and volcanoes.

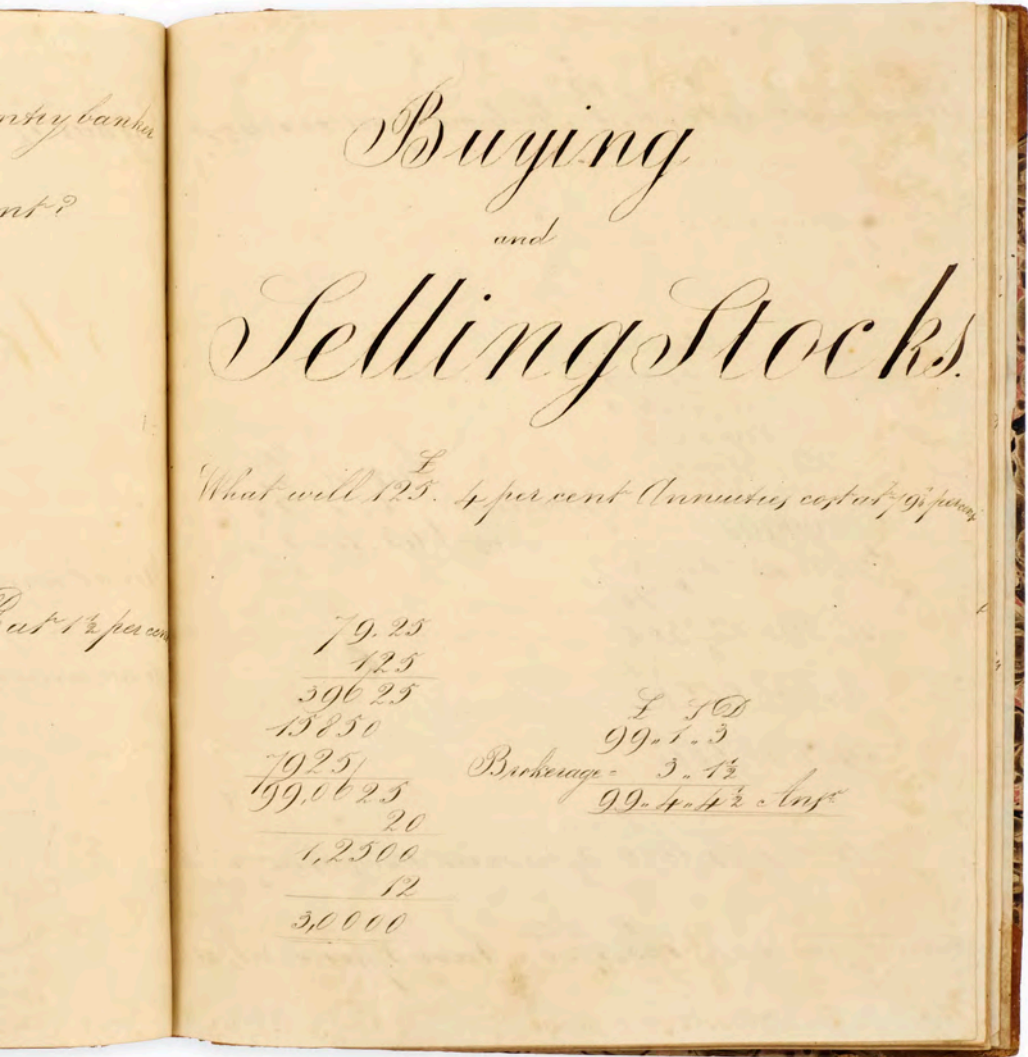
Entertaining tidbits are thrown in for good measure, on Spá's famous mineral springs, on the French embassy in faraway Chania, on the loftiness of Mont Blanc, on Napoleon's birthplace, and on Lapland reindeers, Cossacks, and famous Swiss lakes.

As one would expect from a Parisian publication, the French capital is described as 'the centre of civilisation, the sciences, and the fine arts', while London is acknowledged as 'the most populous and mercantile [city] in the world' (*trans.*).

The publisher, Pierre-Charles Lehubert (1804–1866), was initially a travelling salesman but in 1833 took over the publishing business of Pierre Blanchard (1772–1856) specialising in juvenile literature. The *Petite géographie amusante* was listed in the *Bibliographie de la France ou journal général de l'imprimerie et de la librairie* in September 1851.

No copies traced in the UK; only one copy in the US on OCLC, at UCLA.





LEARNING ACCOUNTING IN THE INDUSTRIAL AGE

2. [ACCOUNTING.] 'Practice.' [England,] 24 June 1824.

Manuscript on paper, 4to (230 x 190 mm), ff. [60]; neatly written in black ink in a single elegant hand, with calligraphic headings, red ruling, underlining, and operators; some slight foxing and offsetting, closed tear to upper margin of f. 9; in contemporary half sheep with marbled sides; spine slightly worn and chipped at head, corners bumped; bookseller's ticket 'J. Seacombe, Bookseller, Chester' to front pastedown. £475

A lovely manuscript practice book of elementary mathematics and accounting, with several case studies for each section.

The sections, each introduced by elegant calligraphic headers, include 'tare and tret', 'reduction of decimals', 'addition', 'subtraction', 'multiplication', 'division', 'evolution', 'a general rule for extracting the cube root', 'simple interest', 'commission and brokerage', 'buying and selling stocks', 'insurance', 'sea insurance', 'discount', 'profit and loss', 'partnership without time', 'partnership with time', and 'alligation'.

Compiled by an anonymous young student, the practice book provides a fascinating glimpse into educational and accounting practices in England during the Industrial Revolution. In the 'commission and brokerage' section, for instance, the following case study is presented: 'A Manchester manufacturer allows his agent in London 4 ¼ per cent for goods sold by him; in the course of the year 1807 he sold to the amount of £ 15,400, what was his commission for that year and how much was the agent's clear gains supposing his losses on the year's account by bad debts amounted to £ 225, S 10., D 6?' (f. 39^v). The examples are drawn from the world of nineteenth-century imperial and mercantile expansion, with the 'sea insurance' section asking 'What will the insurance come to of £ 10,000 from Rio Janeiro to the Cape of Good Hope & from thence to Calcutta at 4 guineas per cent?' (f. 48^r).

SPICES AND SUNKEN ISLANDS

3. [APPRENTICESHIP.] Apprenticeship certificate for Joseph Friedrich Drewitz, issued by the Berlin merchant Carl Reinhold Eckstein. *Berlin, 1 April 1775.*

Manuscript on vellum, single sheet (385 x 570 mm); calligraphy in black ink within wide calligraphic border incorporating a number of coloured allegorical figures, with one large colour gouache view of the island of San Secondo in Venice at head; signed by the elders of the Berlin Merchants' Guild, and by Eckstein, two contemporary duty ink stamps; with wax seal in a wooden capsule at foot (small loss and repair); mounted on card with twentieth-century German framer's label (torn); small holes (with rust marks) at edges. £1850 + VAT in the UK

A very good example of a late eighteenth-century Berlin guild apprenticeship certificate, marking the successful completion by Joseph Friedrich Drewitz of a six-year apprenticeship in the special goods store of the merchant Carl Reinhold Eckstein.

Signed by the guild elders Johann Jacob Gilles and Johann Jacob Witte, as well as by Carl Reinhold (here stated as Reinhard) Eckstein himself, the certificate is adorned with an attractive gouache depicting the island of San Secondo in Venice; now entirely left to nature, this was at the time the Venetian hub for the trade in herbs and spices from Asia, and the illustration depicts gondolas loaded with goods and barrels, approaching the island's warehouses.

One might speculate that much of Eckstein's business, and thus much of Drewitz's education, involved the continuation of the Venetian spice trade into Prussia. The wax seal is here embedded into a cutout below the text.





Die Insule S. Secondo

und sämtliche Handlungs-Verwandte, der Kaufmannschaft,

der Specerey und Material-Verädlung, in denen Königl. Preussischen, Chur-Sächs. Brandenbur-

gischen, Hannov. und Aelceuth. Staaten, Westm. Vorn an der See, Friedrugs-Weider, Dorschen, und Niederh. Stadl.
... Johann Friedrich Dreiwitz, welcher am 17. April 1769...
... Carl Reinhold Eckstein, welcher am 17. April 1769...
... Johann Friedrich Dreiwitz, welcher am 17. April 1769...
... Carl Reinhold Eckstein, welcher am 17. April 1769...



Johann Jacob...
Johann Jacob...



Carl Reinhold Eckstein
C. R.

SCHOOL RULES FOR SCOTTISH CATHOLICS

4. [AQUHORTIES.] Abstract of the Rules and Regulations for the Students in the College of Aquhorties ... *Edinburgh, Printed by J. Moir; Paterson's Court, [1799?].*

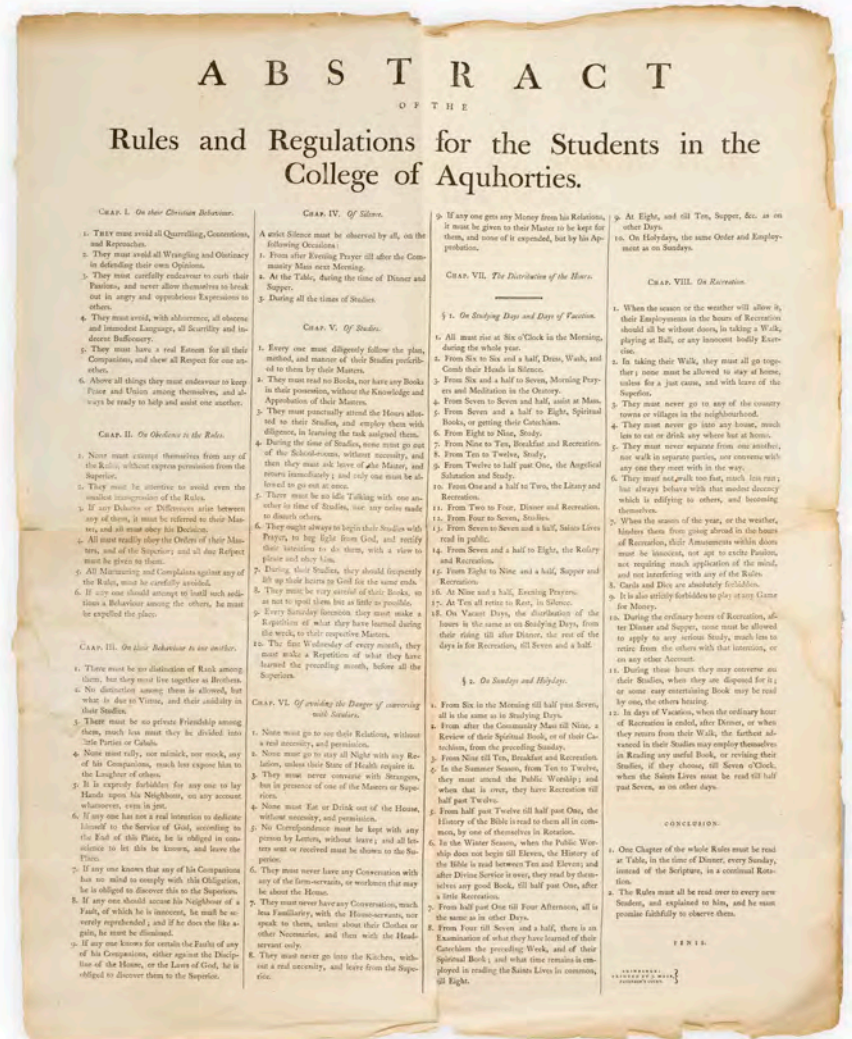
Large broadside (c. 550 x 444 mm), wove paper watermarked 1799 in each corner (John Moir was active at Paterson's Court 1793–1801), printed on one side in four columns with a drop-head title; in very good condition, edges untrimmed; folded neatly in quarters with minor wear at folds and edges, very light dampstains.

£850 + VAT in the UK

Broadside rules for the newly established Aquhorties College, the only Roman Catholic college in Scotland, presumably designed to be posted up around the school.

In 1796 the farm of Aquhorties near Inverurie, Aberdeenshire, the property of the staunchly Catholic Leslie family, was taken on a ninety-nine year lease by Bishop Hay, Vicar-Apostolic of the Lowlands. There, he built a seminary for the education of young men destined for the priesthood to serve on the Scottish mission, the French Revolution having obliged the colleges at Paris and Douai to close. The building was completed in 1799, and staff and students transferred there from the smaller seminary at Scalan.

There are eighty-three rules in eight chapters, of which twenty-eight are concerned with the division of the students' day (with exams for 3½ hours every Sunday). Others govern behaviour to peers ('There must be no distinction of Rank, 'There must be no private Friendship among them, much less must they be divided into "one Party or Cabal"; None must rally, nor mimic, nor mock, any of his Companions'); studies ('**They must read no Books ... without the Knowledge and Approbation of their Masters**'); obedience; and recreation ('When the season or the weather will allow it, their Employments in the hours of Recreation should all be without doors, in taking a walk, playing at Ball, or any innocent bodily Exercise'; 'Cards and Dice are absolutely forbidden').



ABSTRACT

OF THE

Rules and Regulations for the Students in the College of Aquhorties.

CHAP. I. On their Christian Behaviour.

1. They must avoid all Quarrelling, Contentions, and Reproaches.
2. They must avoid all Worsping and Ostentation in defending their own Opinions.
3. They must carefully endeavour to curb their Passions, and never allow themselves to break out in angry and opposition Expressions to others.
4. They must avoid, with abhorrence, all obscene and immodest Language, all Jealousy and Invidious Diffidence.
5. They must have a real Esteem for all their Companions, and show all Respect for one another.
6. Above all things they must endeavour to keep Peace and Union among themselves, and always be ready to help and assist one another.

CHAP. II. On Obedience to the Rules.

1. None must exempt themselves from any of the Rules, without express permission from the Superior.
2. They must be attentive to avoid even the smallest transgression of the Rules.
3. If any Difference or Dispute arise between any of them, it must be referred to their Masters, and all must obey his Decision.
4. All must readily obey the Orders of their Masters, and of the Superior, and all due Respect must be given to them.
5. All Murmuring and Complaints against any of the Rules, must be carefully avoided.
6. If any one should attempt to build such side lines a Behaviour among the others, he must be expelled the place.

CHAP. III. On their Behaviour in the Hall.

1. There must be no distinction of Rank among them, but they must live together as Brothers.
2. No distinction among them is allowed, but what is due to Years, and their capability in their Studies.
3. There must be no private Friendship among them, much less must they be divided into "one Party or Cabal."
4. None must rally, nor mimic, nor mock, any of his Companions, much less expose him to the Laughter of others.
5. It is expressly forbidden for any one to lay Hands upon his Neighbour, on any account whatsoever, even in jest.
6. If any one has any real intention to dedicate himself to the Service of God, according to the End of this Place, he is obliged in conscience to let this be known, and leave the Place.
7. If any one knows that any of his Companions has an mind to comply with this Obligation, he is obliged to discover this to the Superior.
8. If any one should accuse his Neighbour of a Fault, of which he is innocent, he must be severely reprehended; and if he does the like again, he must be dismissed.
9. If any one knows for certain the Faults of any of his Companions, either against the Discipline of the House, or the Laws of God, he is obliged to discover them to the Superior.

CHAP. IV. Of Silence.

A strict Silence must be observed by all, on the following Occasions.

1. From after Evening Prayer till after the Comensary Mass next Morning.
2. At the Table, during the time of Dinner and Supper.
3. During all the times of Studies.

CHAP. V. Of Studies.

1. Every one must diligently follow the plan, method, and manner of their Studies prescribed to them by their Masters.
2. They must read no Books, nor have any Books in their possession, without the Knowledge and Approbation of their Masters.
3. They must punctually attend the Hours allotted to their Studies, and employ them with diligence, in learning the task assigned them.
4. During the time of Studies, none must go out of the School-rooms, without necessity, and then they must ask leave of able Master, and return immediately and only one must be allowed to go out at once.
5. There must be no idle Talking with one another at time of Studies, nor any notes made to disturb others.
6. They must always begin their Studies with Prayer, to beg light from God, and recite their lessons to do them, with a view to please and obey God.
7. During their Studies, they should frequently lift up their hearts to God for the same ends.
8. They must be very careful of their Books, so as not to spoil them but as little as possible.
9. Every Sunday forenoon they must make a Repetition of what they have learned during the week, to their respective Masters.
10. The Day Wednesday of every month, they must make a Repetition of what they have learned the preceding month, before all the Superiors.

CHAP. VI. Of avoiding the Danger of contracting mortal Sins.

1. None must go to any their Relations, without a real necessity, and permission.
2. None must go to any of their Relations, unless their State of Health require it.
3. They must never converse with Strangers, but in presence of one of the Masters or Superiors.
4. None must Eat or Drink out of the House, without necessity, and permission.
5. No Conversation must be kept with any persons by Letters, without leave; and all letters sent or received must be shown to the Superior.
6. They must never have any Conversation with any of the Females, or workmen that may be about the House.
7. They must never have any Conversation, much less Familiarity, with the House-women, nor speak to them, unless about their Clothes or other Necessaries, and then with the Head-servant only.
8. They must never go into the Kitchen, without a real necessity, and leave from the Dispensary.

CHAP. VII. The Distribution of the Hours.

§ 1. On Studying Days and Days of Vacation.

1. All must rise at Six o'Clock in the Morning, during the whole year.
2. From Six to Six and a half, Dress, Wash, and Comb their Heads in Silence.
3. From Six and a half to Seven, Morning Prayers and Meditation in the Oratory.
4. From Seven to Seven and half, assist at Mass.
5. From Seven and a half to Eight, Spiritual Exercises or getting their Catechism.
6. From Eight to Nine, Study.
7. From Nine to Ten, Breakfast and Recreation.
8. From Ten to Twelve, Study.
9. From Twelve to half past One, the Angelical Salutation and Study.
10. From One and a half to Two, the Library and Recreation.
11. From Two to Four, Dinner and Recreation.
12. From Four to Seven, Studies.
13. From Seven to Seven and half, Latin Lessons read in public.
14. From Seven and a half to Eight, the Refectory and Recreation.
15. From Eight to Nine and a half, Supper and Recreation.
16. At Nine and a half, Evening Prayers.
17. At Ten all retire to Rest, in Silence.
18. On Vacation Days, the distribution of the hours is the same as on Studying Days, from their rising till after Dinner, the rest of the days is for Recreation, till Seven and a half.

§ 2. On Sundays and Holydays.

1. From Six to the Morning till half past Seven, all is the same as in Studying Days.
2. From after the Comensary Mass till Nine, a Review of their Spiritual Books, or of their Catechism, from the preceding Sunday.
3. From Nine till Ten, Breakfast and Recreation.
4. In the Summer Season, from Ten to Twelve, they must attend the Public Worship; and when that is over, they have Recreation till half past Twelve.
5. From half past Twelve till half past One, the History of the Bible is read to them all in common, by one of themselves in Rotation.
6. In the Winter Season, when the Public Worship ends not before till Eleven, the History of the Bible is read between Ten and Eleven, and after Divine Service is over, they read by themselves any good Book, till half past One, after a little Recreation.
7. From half past One till Four Afternoon, all is the same as in other Days.
8. From Four till Seven and a half, there is an Examination of what they have learned of their Catechism the preceding Week, and of their Spiritual Book; and what time remains is employed in reading the Saints Lives in common, till Eight.

CHAP. VIII. On Recreation.

1. When the season or the weather will allow it, their Employments in the hours of Recreation should all be without doors, in taking a Walk, playing at Ball, or any innocent bodily Exercise.
2. In taking their Walk, they must all go together; some must be allowed to stay at home, unless for a just cause, and with leave of the Superior.
3. They must never go to any of the country towns or villages in the neighbourhood.
4. They must never go into any house, much less into an inn or drink any where but at home.
5. They must never separate from one another, nor walk in separate parties, nor converse with any one they meet with in the way.
6. They must not walk too fast, much less run; but always behave with that modest decency which is suitable to others, and becoming themselves.
7. When the season of the year, or the weather, makes them from going abroad in the hours of Recreation, their Amusements within doors must be innocent, not apt to excite Bussies, nor requiring much application of the mind, and not interfering with any of the Rules.
8. Cards and Dice are absolutely forbidden.
9. It is also strictly forbidden to play at any Game for Money.
10. During the ordinary hours of Recreation, after Dinner and Supper, none must be allowed to apply to any serious Study, much less to retire from the others with that intention, or on any other Account.
11. During those hours they may converse in their Studies, when they are disposed for it; or some very entertaining Book may be read by one, the others hearing.
12. In days of Vacation, when the ordinary hour of Recreation is ended, after Dinner, or when they return from their Walk, the further advanced in their Studies may employ themselves in Reading any useful Book, or writing their Studies, if they choose, till Seven o'Clock, when the Saints Lives must be read till half past Seven, on other days.

CONCLUSION.

One Chapter of the whole Rules must be read at Table, in the time of Dinner, every Sunday, instead of the Scripture, in a continual Rotation.

The Rules must all be read over to every new Student, and explained to him, and he must promise faithfully to observe them.

F E E I A

- munity Mass next Morning.
2. At the Table, during the time of Dinner and Supper.
 3. During all the times of Studies.

CHAP. V. *Of Studies.*

1. Every one must diligently follow the plan, method, and manner of their Studies prescribed to them by their Masters.
2. They must read no Books, nor have any Books in their possession, without the Knowledge and Approbation of their Masters.
3. They must punctually attend the Hours allotted to their Studies, and employ them with diligence, in learning the task assigned them.
4. During the time of Studies, none must go out of the School-rooms, without necessity, and then they must ask leave of the Master, and return immediately; and only one must be allowed to go out at once.
5. There must be no idle Talking with one another in time of Studies, nor any noise made to disturb others.
6. They ought always to begin their Studies with Prayer, to beg light from God, and rectify their intention to do them, with a view to please and obey him.
7. During their Studies, they should frequently lift up their hearts to God for the same ends.
8. They must be very careful of their Books, so as not to spoil them but as little as possible.
9. Every Saturday forenoon they must make a Repetition of what they have learned during the week, to their respective Masters.
10. The first Wednesday of every month, they must make a Repetition of what they have learned the preceding month, before all the Superiors.

CHAP. VI. *Of avoiding the Danger of conversing with Seculars.*

1. None must go to see their Relations, without a real necessity, and permission.
2. None must go to stay all Night with any Relation, unless their State of Health require it.
3. They must never converse with Strangers, but in presence of one of the Masters or Superiors.
4. None must Eat or Drink out of the House,

CHAP. VII. *The Distribution of the*

§ 1. *On Studying Days and Days of*

1. All must rise at Six o'Clock in the morning during the whole year.
2. From Six to Six and a half, Dress, and Comb their Heads in Silence.
3. From Six and a half to Seven, Morning Prayers and Meditation in the Oratory.
4. From Seven to Seven and half, assist in the Mass.
5. From Seven and a half to Eight, read Books, or getting their Catechism.
6. From Eight to Nine, Study.
7. From Nine to Ten, Breakfast and Prayer.
8. From Ten to Twelve, Study.
9. From Twelve to half past One, the Mass, Salutation and Study.
10. From One and a half to Two, the Mass, and Recreation.
11. From Two to Four, Dinner and Prayer.
12. From Four to Seven, Studies.
13. From Seven to Seven and a half, Study, and read in public.
14. From Seven and a half to Eight, the Mass, and Recreation.
15. From Eight to Nine and a half, Study, and Recreation.
16. At Nine and a half, Evening Prayer.
17. At Ten all retire to Rest, in Silence.
18. On Vacant Days, the distribution of the hours is the same as on Studying Days. On their rising till after Dinner, the first day is for Recreation, till Seven and a half.

§ 2. *On Sundays and Holydays.*

1. From Six in the Morning till half past Ten, all is the same as in Studying Days.
2. From Ten till eleven, the Mass, and Review of their Spiritual Book, or of the Catechism, from the preceding Sunday.
3. From Nine till Ten, Breakfast and Prayer.
4. In the Summer Season, from Ten till eleven, they must attend the Public Worshipping; when that is over, they have Recreation till half past Twelve.
5. From half past Twelve till half past One, the Mass, and Recreation.

They must avoid, 'with abhorrence, all obscene and immodest Language, all Scurrility and indecent Buffoonery,' also 'Quarrelling, Contentions and Reproaches ... Wrangling and Obstinacy in defending their own Opinions.' Communication with 'Seculars,' including the students' own families, is forbidden, and monetary remissions must be handed over to the Master. 'One chapter of the whole Rules must be read at Table, in the time of Dinner, every Sunday, instead of the Scripture, in a continual Rotation.'

Aquhorties remained the only Catholic college in Scotland until 1829, when, no longer adequate for the number of students it attracted, it transferred to Blairs in Kincardineshire.

ESTC T183603, showing institutional copies at BL, NLS, and Yale only; OCLC adds copies at Emory and Aberdeen.

THE BALFOUR ACT

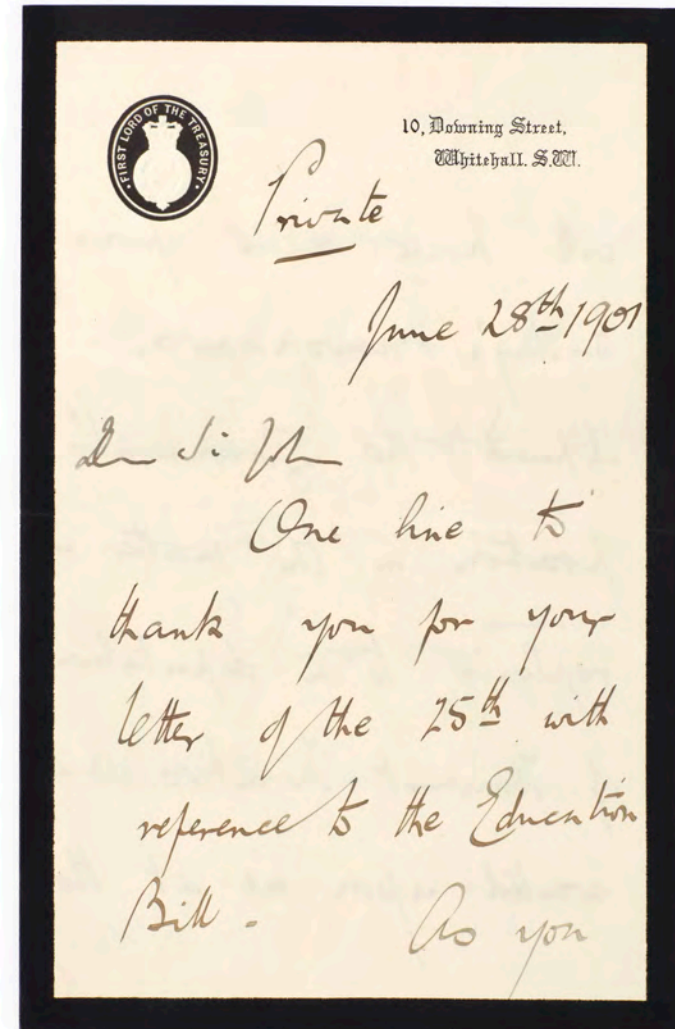
5. **BALFOUR, Arthur James, *first Earl of Balfour***. Letter, signed, to 'Sir John'. *London, 10 Downing Street, 28 June 1901.*

8vo bifolium (187 x 121 mm), pp. [3]; paper embossed '10 Downing Street, Whitehall. S.W.' and 'First Lord of the Treasury'; sometime folded, in excellent condition. £300 + *VAT in the UK*

A letter from Arthur Balfour, as first lord of the Treasury, written a year before he was elected Prime Minister, concerning what would become perhaps his greatest achievement, the *Education Act* of 1902.

Marked 'Private' and addressed to 'Dear Sir John' (probably Sir John Gorst), Balfour thanks him for his letter of 25 June regarding the Education Bill. 'As you will have seen from today's newspapers, I defined the Government's position in the matter in replying to a deputation of Unionist Members which waited upon me at the House yesterday. I hope you will think the statement I made satisfactory.'

'Sir John Gorst, of Fourth Party antecedents, was the minister (without cabinet rank) in charge of the bill of 1896. This resembled the Education Bill eventually passed by Balfour, but it was largely restricted to primary education. It proposed a national system of education committees for all of England and Wales, appointed by the county and borough councils, to replace the existing patchwork. Balfour intimated: "I shall be content if we succeed in saving the Voluntary Schools: I shall not be content if we fail in this object" (Mackay, Balfour). He wanted no complications, yet such were the resentments aroused by the bill that Balfour's parliamentary skills were overborne. The bill was swamped at the committee stage with hundreds of amendments regarding the arrangements for religious instruction. Balfour consequently harboured no desire to be further involved in the question of state schools. However, in 1901 the attempts of the school boards to provide some education beyond the elementary level were shown to be illegal. A major bill to provide for a national system of primary and secondary education could no longer be easily avoided, whatever the political pitfalls entailed. The duke of Devonshire, as lord president of the council, had the chief ministerial responsibility, but it was clear that only the reluctant Balfour was capable of piloting it through the House of Commons' (*ODNB*). Letters written in Balfour's own hand are rare on account of his 'lifelong antipathy to the physical process of handwriting' (*ibid.*).





Land

SURVEYING

Definitions Problems and Theorems
in Geometry requisite in Landsurveying

Geometry originally signified the art of
measuring the earth, or any distance or dimen-
sions upon, or within it; but it is now used
for the science of quantity, extension, or magni-
tude, abstractedly considered.

LEARNING LAND SURVEYING

6. [BATEMAN, John.] 'Land surveying. Definitions, problems, and theorems in geometry requisite in land surveying.' [Sl.], 13 April 1866.

Manuscript on paper, 4to, pp. 100; written in brown ink in a neat hand, with numerous coloured illustrations, tables, and headings; clean and fresh throughout; tear to foot of one leaf, not affecting content; in contemporary stiff marbled wrappers, black cloth spine; somewhat worn.

£275

An attractive and well-preserved manuscript copy book, signed at the end by one John Bateman, examining arithmetical, geometrical, and other problems connected to land surveying.

After a section on geometric definitions, Bateman discusses chain and cross staff surveying, before offering a series of problems on the surveying of different shapes of field, multi-sided fields, and curved fields. Bateman demonstrates the rules and techniques by which one can calculate land areas, with the use of attractive coloured diagrams and plans.

While it may be tempting to identify the present author with the civil engineer of the same name (1810–1889), such an identification seems most unlikely.

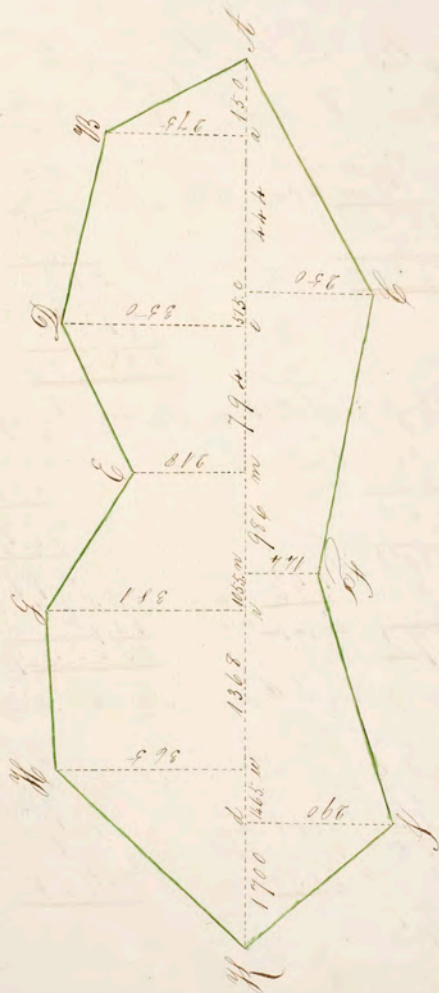
other method.

consisting of five, six, or seven, or
 may sometimes be surveyed by
 one diagonal, and upon it erecting
 perpendiculars to all the opposite angles, on
 This process will divide the whole
 into right-angled triangles, and trape-
 zoids, the areas of which must be found

EXS.

field, and find its area, from the
 dimensions.

	<i>AH</i>	<i>Diag.</i>
0	1700	0
90	1465	d
w	1368	365 <i>H</i>
x	1055	381 <i>g</i>
4	986	n
m	794	210 <i>E</i>
0	595	350 <i>D</i>
50	444	c
a	150	275 <i>B</i>
0	000	o
in	at <i>A</i>	Range <i>Hest.</i>



PROBLEM VI.

Fields comprehending under any
 number of Crooked or Curved

sides.

When a field is bounded by crooked fences, you
 must measure a line as near to each as the
 angles or curves will permit; in doing which,
 you must take an offset to each corner or angle
 in the fence. Where the fences are curved, those
 offsets must be so taken, that a right line drawn
 from the end of any one perpendicular to the
 end of the next, on each side, would neither
 exclude any part of the land to be measured,
 nor include any of that which is adjacent.
 Perpendiculars thus erected, will divide the
 whole offset into right-angled triangles and
 trapezoids, the areas of which must be found
 as before.

OFF TO UNIVERSITY

7. [BRESLAU – ELISABET-GYMNASIUM.] Voeux dus a l'amitié de Msr. Charles Gottlob Wiesner qui apres avoir heureusement fait ses humanites au college de Ste. Elisabet partit pour Halle, pour s'y appliquer aux droits. (dans l'année 1754, ce 22. d'Avril). *Breslau, Charles Guillaume (i.e. Carl Wilhelm) Grass, 1754.*

[offered with:]

[—.] ERLÉN BACH, Jean Jacques. Compliment de Congé en rimes francaises, a monsieur Ziegert, sur son depart pour Halle à l'université (le 24 d'Avril 1754). *Breslau, Charles Guillaume (i.e. Carl Wilhelm) Grass, [1754].*

Two pamphlets, 4to, *Voeux dus*: pp. [4]; *Compliment*: pp. [4]; woodcut initial to each, woodcut head- and tailpiece to *Compliment*; both clean and fresh; unbound as issued with marbled paper backstrips. £450

Two poignant and seemingly unrecorded poems by schoolboys at the Elisabet-Gymnasium in Breslau (now Wrocław), printed two days apart, each mourning the departure of an older pupil for the University of Halle.

The first poem, from one Jean Jacques Erlenbach of Zürich to a Mr Ziegert, is a 'witness of his tenderness' (*trans.*) equally tinged with bitterness: he promises revenge if his poems should be printed (a footnote sheepishly explains that the author did not believe it ever would be); he describes laughing through his tears and his invincible love for Ziegert, anxious that while his heart remains constant, Ziegert's will be unguarded at university. Hoping that his sharp words will arouse his companion's zeal, he concludes: *Va, reviens plus savant, mais encore plus ami: / Je serai ton Damon, tu seras mon Tircis*; Damon and Tircis are the 'betrayed lovers' in Jean-Philippe Rameau's *Les Amants trahis* (c. 1721), a cantata for two male voices.

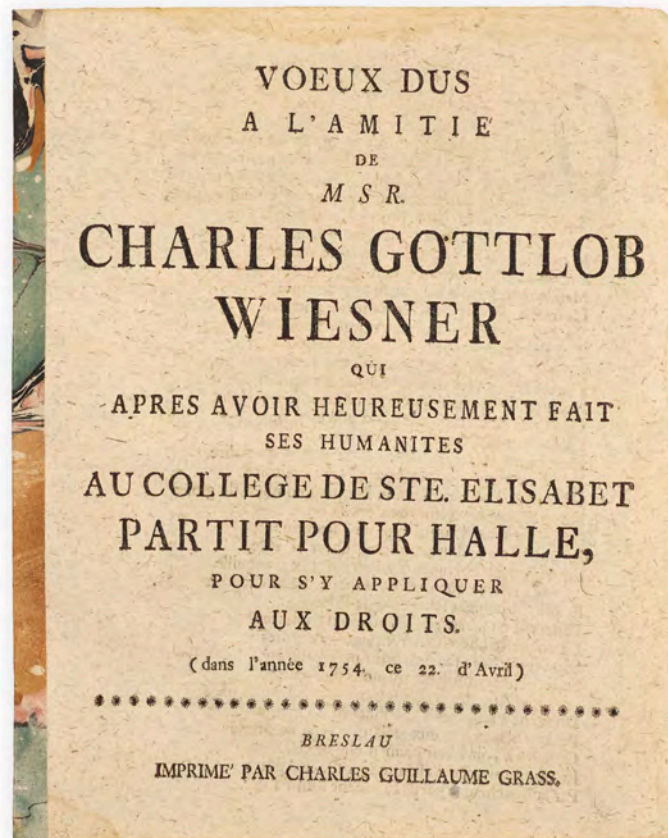


Le cœur & le devoir, Ziegert, t'offrent ces rimes,

D'un critique jaloux les certaines victimes :

On m'imite & déjà j'entends à haute voix,

Que je ne suis le seul qui soupire en français.



Erlenbach's poem begins with a declamation of his many poetic imitators ('I can already hear that I am not the only one who sighs in French,' *trans.*); the anonymous author of the second bittersweet poem, lamenting Charles Gottlob Wiesner's departure from the 'savant auditoire' of the Elisabet-Gymnasium, is perhaps one of them. Likewise making reference to *Les Amants trahis*, this schoolboy appears even bolder than his poetic model in declaring his feelings for Wiesner: 'Tyranny wrenches him from my arms, and from our homeland ... Wiesner, leave me? Can it be? No ... we were chained by a firm bond of the most tender love, much sweeter than that of Hymen, which made others jealous' (*trans.*).

Both works were printed by Carl Wilhelm Grass (d. 1756), whose mother and younger brother continued to operate the Grassische Druckerei after his death.

We are unable to find copies of either work in OCLC, VD18, or KVK.

Q

quel jour affreux à moi? pourquoi les mains tenduës?
Pourquoi ce triste adieu? ces larmes repanduës?
Quoi? Wiesner, cher ami, qu'après avoir prouvé
Je n'ai pas sottement comme en commun aimé,
à moi? ta si fidelle ame

Damon, mon cher Damon, covfrere des bigots,
C'est a toi maintenant à qui je dis ces mots.
De l'austère vertu redoutant l'oeil sauvage
Pour comble de malheur tu couvres le visage
Du masque de l'amour qui seduit en flattant.
Tes paroles ne sont que du poison charmant;
Et dans la bouche Dieu, dans l'ame le diable,
Tu te fais quelquefois aux dupes respectable.
La masque n'étant plus qu'on vient de te lever,

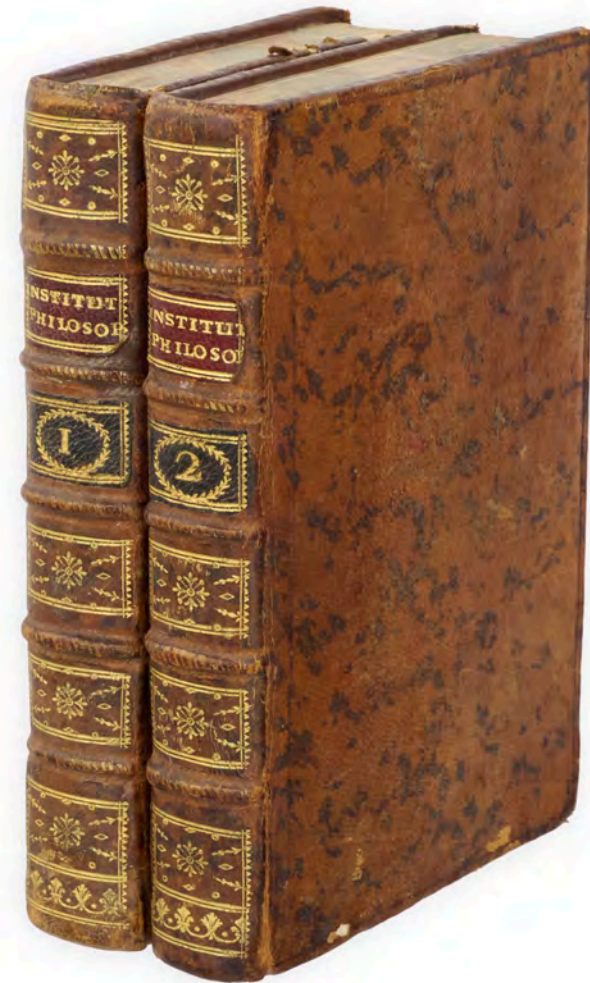
BLUFFER'S GUIDE TO PHILOSOPHY

8. **CARON, Jean-Charles-Félix.** *Compendium institutionum philosophiae, in quo de rhetorica et philosophia, tractatur. Ad usum candidatorum baccalureatus artiumque magisterii. Tomus primus [-secundus].* Paris, N.M. Tilliard, 1770.

Two volumes, 8vo, pp. viii, 5–482; 361, [4 (*approbatio* and *privilege*)], [1 (blank)]; with 4 folding plates after p. 352; woodcut headpieces; some spotting and marking, especially to start of vol. I, light browning, paper reinforcement to the fold in the plate depicting the system of Tycho Brahe, after old tear, with a loss of c. 1mm; otherwise clean and fresh; an attractive set in contemporary sheep, spine gilt in compartments with contrasting lettering- and numbering-pieces; some wear, corner of upper board of vol. I gnawed with small loss. £750

Very uncommon guide, by the Parisian surgeon Jean-Charles-Félix Caron, to all a philosophy student at the University of Paris needs to know in order to graduate first as bachelor and then as master of arts.

Caron (1739–1824) was the author of numerous medical works on subjects ranging from medical education to croup. His *Compendium institutionum philosophiae* is essentially a kind of bluffer's guide: 'there are people who, obliged to do their philosophy to pass their MA, can only devote themselves imperfectly to its study, as they are often distracted by other occupations, and who are, by the end of their course, scarcely further advanced than they were at the start, no matter how good their tutor' (*trans.*). As a medic, Caron knew this all too well; having spent his university time too much engaged with patients, he was granted remedial classes with the Abbé Lettrier, and it is his *précis* of these classes that he presents here.





YOUNG WOMEN IN WARTIME

9. [CROFTON GRANGE SCHOOL.] Archive of photographs, printed material, student manuscripts relating to Crofton Grange School. [1920-55].

Archive includes: 11 volumes comprising over 3,600 leaves of drawings and paintings in gouache and watercolour, manuscript poems and short stories, typed termly reports on Crofton Grange news, termly lectures, and sports records [1930-55]; 4 volumes of printed termly reports detailing marriages, births, deaths, and news from alumnae, under the title of *The Crofton Magazine* [1920-7], *The Crofton Journal* [1928-33 and 1934-9], and the *Crofton Grange News-Letter*; a photograph album with the initials of Mary Alice Lyster gilt to upper board, containing 136 sepia-toned photographs of pupils and the grounds; a vellum-bound manuscript presented to the Lyster sisters in 1921 on the twenty-first anniversary of the school's foundation; and an additional manuscript presented on their retirement in 1930 with the names of 249 Crofton Grange students and alumnae. £4750



A remarkable archive from the Crofton Grange girls' boarding school, including over 3,600 leaves of poetry, short stories, and artwork produced by the pupils between 1930-1955, a fascinating insight into the lived experiences of girls and young women during the Second World War.

Crofton Grange School was established in 1900 by Mary Alice Lyster (1862-1950), who served as headmistress alongside her sister, Elizabeth Hester Lyster (1865-1942) until 1930. The school relocated several times before its closure in 1964, notably from Orpington to Hamel's Park, Buntingford, in 1935. The Crofton Grange prospectus underlines the school's mission of teaching the girls to 'form their own opinions and develop on their own lines, and to adapt themselves cheerfully to whatever kind of life is in store for them in the changing world of today.' In keeping with the Lysters' vision of the school as a locus for female intellectual and cultural development, students frequently attended lectures by visiting academics as well as excursions to the opera and the theatre. Such excursions ceased neither in 1930, when termly reports recorded the first outbreak of measles at the school, nor during the Second World War: although thirty girls left Crofton Grange in 1940, the remaining students were still able to see a performance of *King Lear* at the Old Vic and put on plays of their own. Names of new students and records of marriages and deaths appear in termly typewritten reports and in the *Crofton Journal*.





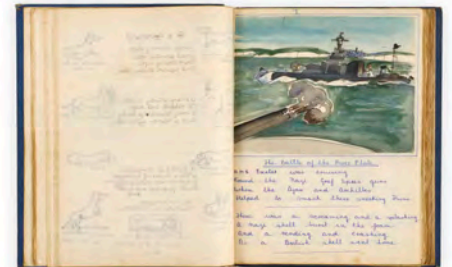
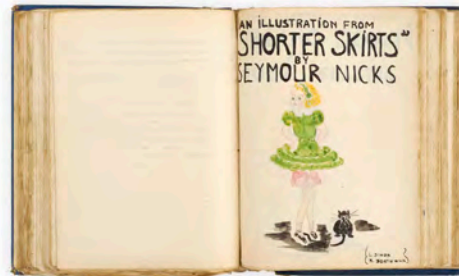
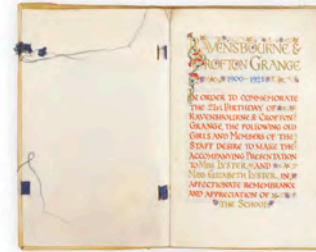
It is the eleven volumes of manuscript material, however, that provide a wholly organic insight into the pupils' lives, reflecting their intellectual pursuits, their fears and hopes, and revealing their ongoing fascination with the themes of continuity and change. The pupils frequently illustrate favourite poems (Christina Rossetti's 'Goblin Market', Wordsworth's 'I Wandered Lonely as a Cloud', and Tennyson's 'Morte d'Arthur' enjoy unwavering popularity over the course of twenty-five years), drawings of horses and flowers, accounts of their family holidays abroad, &c.. **Rising political tensions in Europe are reflected in both the school's curriculum and in the girls' paintings and cartoons from as early as 1937, with a rapid shift toward a heightened political consciousness from 1938**, when odes to springtime or the mice of Crofton are replaced with political cartoons copied from *Punch*. By the summer of 1939, the threat of war had become imminent: there were only two lectures, both on that 'ever-pressing problem, the international situation', and two pupils had to return to South Africa and to Greece as a result of 'Hitler and Mussolini's combined misdeeds.' Several drawings adapt *Punch's* series of Second World War cartoons on the 'Changing Face of Britain': a 1940 drawing of a typical Sunday afternoon at Crofton Grange depicts pupils past and present, the latter unchanged but for the presence of gas masks. An original drawing by a pupil in the same year titled 'Poly-ticks' portrays Germany as a skunk, Italy as its porcine accomplice, and the rest of Europe as their insect prey: Austria is depicted as a wasp, France as a flea ('a stupid, misled insect'), and Holland and Belgium as an obstinate bumble-bee ('very hard to digest'). The personalities and interests of individual students become apparent in their work: Philippa Shannon, for instance, provides numerous original translations from Sappho and Homer as well as drawings of Minoan sculpture and pottery in 1947; she would matriculate in Classics at St Hugh's College, Oxford, in 1948.

A list of the contents of the archive is available on request.





TAKE CARE
OF
THE DOOR.



AN ENCYCLOPAEDIA OF LEARNING

10. **FISHER, George.** *The Instructor: or, young Man's best Companion ... to which is added the Family's best Companion.* London, for A. Bettesworth and C. Hitch et al. [not before 1735].

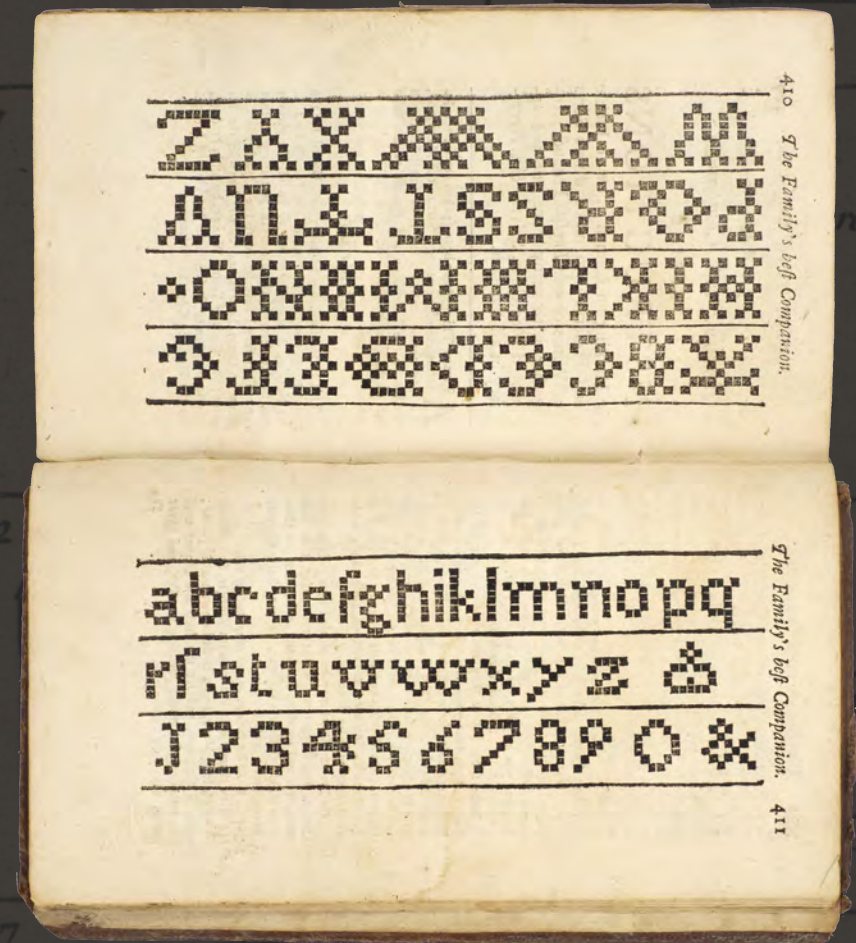
12mo, pp. viii, 424, with engraved folding plate after p. 266 and 4 engraved plates of letterforms on two leaves, printed recto and verso on 2 leaves; tables and woodcut diagrams in the text, 2 pp. Of woodcut needlework patterns (pp. 410–11); folding plate torn with small loss to border and a line of text at foot, small stain to one leaf, a few leaves with very light dampstain, else a very good copy in contemporary sheep, double-filleted in blind, inner blind roll, joints cracked but cords sound, spine chipped at head and foot with loss to lower compartment, corners bumped, a little rubbed with small loss to upper board; ownership inscriptions of C. Digby and C. Dodson to front pastedown, another dated 1746 partially erased at head of title; preserved in a cloth box.

£350

Second edition (first 1727) of this instruction manual for young men. 'Volumes entitled "The Young Man's companion" exist in many versions and go back to the 1680s when William Mather produced the first of them. They are compendiums of useful information, intended for self-improvement. They concentrate on English, Mathematics, including mensuration for elementary building and carpentry, and geography. There is much miscellaneous information.' (Barton and Hall eds., *Letter writing as a social practice* (2000), pp. 51–2).

The present work includes a wealth of useful information, including lists of proverbs, instructions for making pens and ink, model letters, how to keep accurate accounts, wordings for different bills, guides to the universities and counties, month-by-month gardening instructions, how to mark linen for tapestries, and recipes for different wines. Oxfordshire is described as follows: 'one of the most pleasant, healthful, and fertile Counties in the Kingdom; 'tis watered with delightful Rivers ... but above all, it is famous for having the finest University in the World' (pp. 257–8).

ESTC T66097; Alston IV, 358. This edition not in Herwood or ICA, which list several editions, all later.



THREE TREATISES ON TEACHING

11. **GOSSELIN, Charles-Robert.** Plan d'éducation, en réponse aux académies de Marseille et de Châlons, dont l'une a proposé pour sujet de prix, à distribuer dans le courant de cette année... *Amsterdam, 1785.*

[*bound with:*]

MAILHOS, Jean-Baptiste. Vues sur l'organisation de l'instruction publique, avec un projet de loi et un projet de règlement pour les écoles publiques... *Paris, chez Oubé, an X [1801-2].*

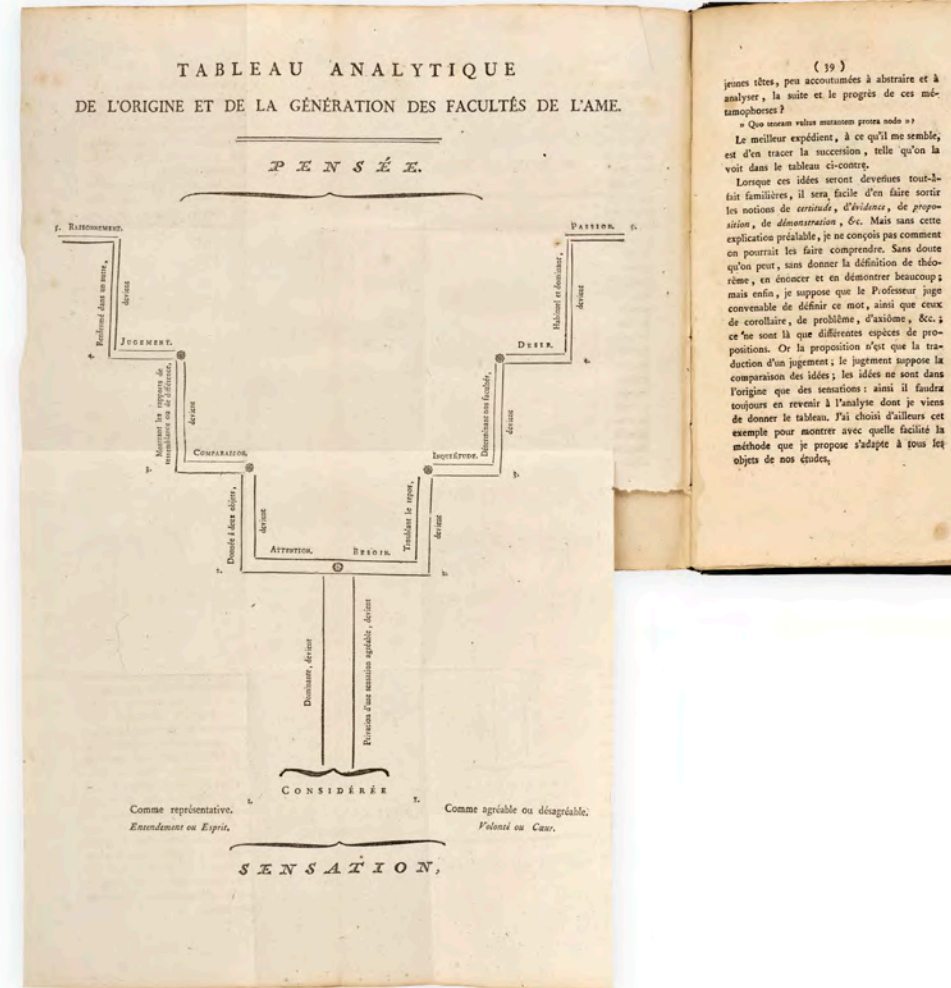
[*and:*]

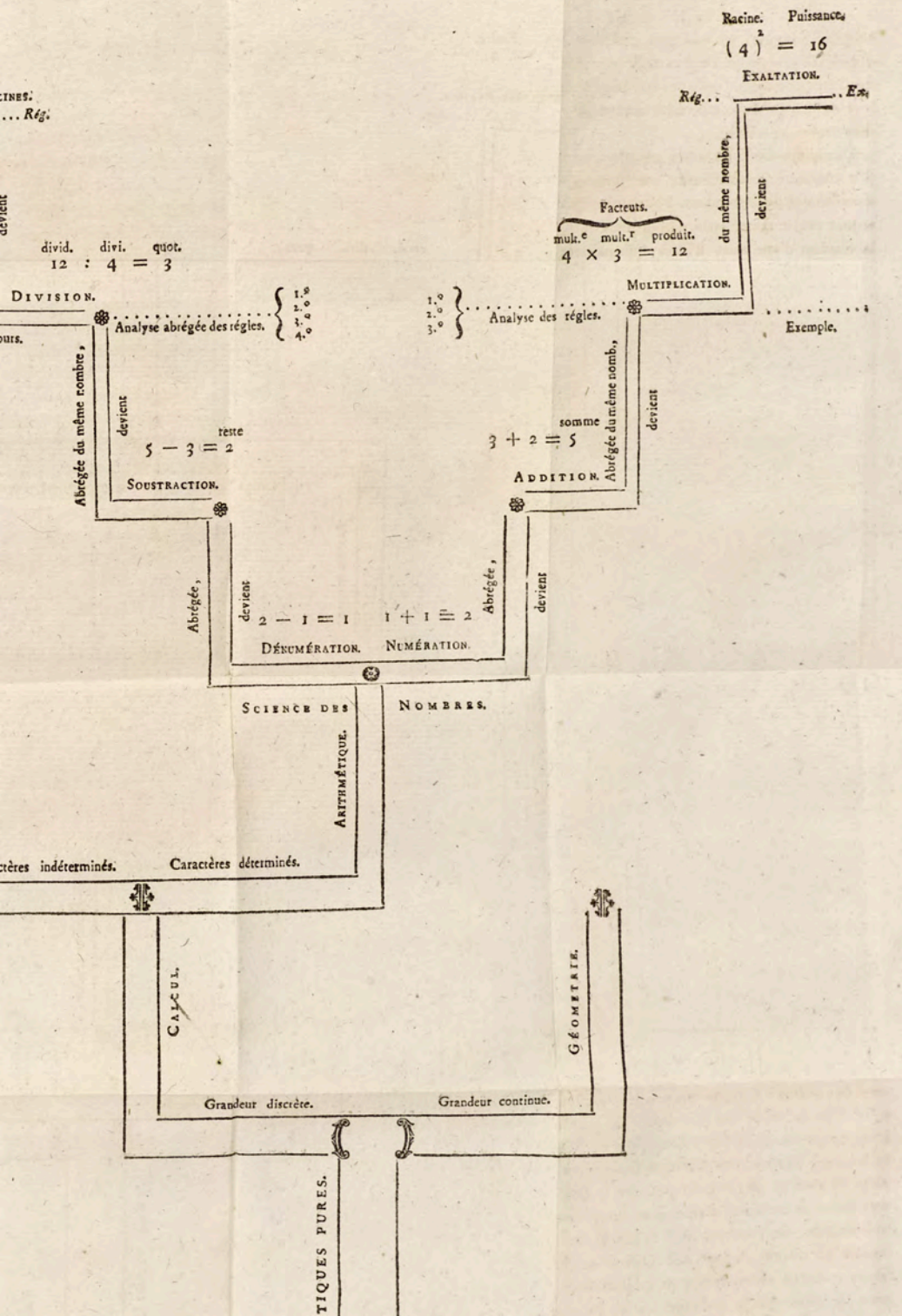
FERCOC, Charles. Vues sur l'enseignement des mathématiques... *Aurillac, chez Viallanes, [1800?].*

Three works in one vol., 8vo, *Gosselin* pp. [2], vi, 146, [2]; *Mailhos* pp. 206, [2], with 3 folding tables; *Fercoc* pp. 52, with 3 folding tables; a few spots, slightly toned, a little staining to half-title and foot of pp. 3-7 of second work; overall very good in nineteenth-century dark green boards, spine gilt-ruled in compartments with gilt red morocco lettering-piece ('Plans et vues sur l'éducation'); small chip to lower joint, some wear to endcaps, corners, and edges, and light rubbing to boards; contemporary manuscript list of contents to rear free endpaper, booklabel to upper pastedown ('Bibliothèque de M. Belin, censeur des études au Collège Royal de Charlemagne'). **£875**

A most interesting sammelband of three rare French works on education from the late eighteenth and early nineteenth centuries, promoting, *inter alia*, the appointment of more women teachers, better education for girls, and the use of visual aids in teaching mathematics.

In the first work, Charles-Robert Gosselin (1740-1820) advocates a radical overhaul of the existing system of education in France through the destruction of most existing colleges and the expulsion of 'the crowd of mercenary teachers of which schools are full'. His *Plan* discusses the advantages of public over private education, recommends more women teachers, and presents his thoughts on suitable locations for schools, the appointment of teachers, and subjects for study.





It is followed by a work dedicated to Napoleon by Jean-Baptiste Mailhos, a schoolteacher from the Pyrenees, which lays out a detailed plan for public education, covering different types of school, detailed curricula for each year group, costings, and regulations (including the governance of school libraries). **Mailhos advocates better education for girls and provides several tables, including one describing the occupations of students up to the age of twenty, when instruction should end.**

Written by a long-suffering teacher from Aurillac, the final work is devoted to the troublesome task of teaching children mathematics. Fercoc proposes using diagrammatic tables to engage students' attention and fix ideas firmly in their minds, illustrating three such tables in his text.

Gosselin: no copies in the US on OCLC, and only one in the UK (BL). *Mailhos*: only one copy traced in the US (Washington University) and one in the UK (BL). *Fercoc*: no copies recorded in the US and only one in the UK (BL).

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TABLEAU

Où l'on voit, d'un coup d'œil, les Cours qui doivent être faits à la même heure, ceux qui doivent se faire dans la même année, et l'ordre dans lequel ils doivent se succéder d'année en année.

ANNEE	PREMIERE COLONNE.	SECONDE COLONNE.	TROISIEME COLONNE.
1.	1. ^o C. de Grammaire générale.	1. ^o de Langues anciennes.	1. ^o de Histoire.
2.	1. ^o C. d'Arts, et d'Haut. nat.	1. ^o de Mathématiques.	1. ^o de Langues modernes.
3.	1. ^o C. d'Arts, et d'Haut. nat.	1. ^o de Grammaire générale.	1. ^o de Physique et de Chimie.
4.	1. ^o C. de Belles-Lettres.	1. ^o de Mathématiques.	1. ^o de Physique et de Chimie.
5.	1. ^o C. de Belles-Lettres.	1. ^o d'Histoire.	1. ^o de Logique.
6.	1. ^o C. de Logique.	1. ^o de Grammaire générale.	1. ^o de Logique.
1.	1. ^o C. de Grammaire générale.	1. ^o de Langues modernes.	1. ^o d'Histoire.
2.	1. ^o C. d'Histoire naturelle.	1. ^o de Mathématiques.	1. ^o de Physique et de Chimie.
3.	1. ^o C. d'Histoire naturelle.	1. ^o de Grammaire générale.	1. ^o de Physique et de Chimie.
4.	1. ^o C. de Grammaire générale.	1. ^o de Langues anciennes.	1. ^o d'Histoire.
5.	1. ^o C. de Belles-Lettres.	1. ^o d'Histoire.	1. ^o de Logique.
6.	1. ^o C. de Belles-Lettres.	1. ^o de Grammaire générale.	1. ^o de Logique.

(194)
§ VI.
Jours et durée des Leçons, Congés et Vacances.

Les régens et régentes, les instituteurs et institutrices donnent leurs leçons matin et soir tous les jours, moins les quinzies, les dix-huites et les jours de fêtes nationales, depuis huit heures jusqu'à dix, dans les écoles municipales, et jusqu'à neuf et demi dans les deux autres communes; et l'après-dînée, depuis deux heures jusqu'à quatre.

Les instituteurs de Dessin n'entrent que depuis neuf heures et demi jusqu'à midi et demi, pour les élèves; et depuis quatre jusqu'à six, pour les artistes.

Les professeurs de seconde classe entrent une fois par jour, moins les jours ci-dessus, et pendant deux heures.

Les professeurs de première classe entrent pendant deux heures, les 1, 3, 5, 7 et 9 de chaque décade.

Les professeurs d'une colonne entrent depuis huit heures jusqu'à dix heures; ceux de la seconde colonne, depuis dix heures jusqu'à midi; ceux de la troisième, depuis deux heures jusques à quatre.

ON EDUCATION

12. [GREATTI, Giuseppe.] L'Educazione. Poemetto in ottava rima. *Padua*, [s.n.], 1796.

8vo, pp. xxxii (initial blank included in pagination); marginal paperflaw to foot of a4, minor staining to gutter (worse at beginning and end of volume), but otherwise a crisp, wide-margined copy; in contemporary *carta rustica* largely covered in striped paper; somewhat soiled, sewing loose, with pencilled doodles of bearded men to front and rear free endpapers. £350

First and only edition of this poem on the theme of education, dedicated to the Paduan noblewoman Arpalice Savorgnan di Brazzà (1759–1835), well-known in the city for her embrace of radicals and revolutionaries, which led her salon to be known as 'l'unione dei giacobini' (see di Brazzà, p. 714).

Arpalice's salon, which the author regularly frequented, was known as one of Padua's liveliest; she 'played a prominent role at the time of the French occupation and openly endorsed the ideas of the Revolution' (*ibid.*, pp. 713–15, *trans.*). Giuseppe Greatti (1758–1812), a native of Friuli, had a varied career as a priest, teacher, poet, government official, and librarian, and as the author of works on subjects ranging from public intellectuals to the use of fords. The present poem was not his only writing on education: his *Saggio di un Programma di studi* was written in 1796 and posthumously published in 1879; the editor claimed that Greatti 'had the merit of understanding and applying a natural method which is repeated in the present reawakening of pedagogy necessary in giving new life and true efficiency to our schools' (*trans.*). *L'Educazione*, written on the occasion of the wedding of Arpalice's daughter Laura, echoes over sixty-nine stanzas some of the themes of his essay, in emphasising the ways in which education can prepare people for life and the necessity of providing wise guidance, citing Cicero, Thomas More, and Isaac Newton.

We find no copies outside Italy: not on OCLC or Library Hub, and ICCU records copies in five Italian libraries only. This poem is not to be confused with an 1830 Lugano-printed work of the same name.

Not in Pinto (for other poems published on the occasion of Laura Pappafava to Severino Dotti, see nos. 2005–6). See Savorgnan Cergneu di Brazzà, 'Famiglie, personaggi e nobiltà: le figure femminili' in *La settimana della cultura friulana* (2016), pp. 711–19; on Greatti, see Diemoz, 'L'istruzione a Udine tra Repubblica Veneta e Regno Italiano' (PhD thesis, University of Udine, 2012).

L'EDUCAZIONE

P O E M E T T O

IN OTTAVA RIMA.

PADOVA

M D C C X C V I.

CON LIC.

DIRECTION FOR DUTIFUL DAUGHTERS
DENOUNCED BY WOLLSTONECRAFT

13. **GREGORY, John.** *A Father's Legacy to his Daughters ... the second Edition.* London, W. Strahan and T. Cadell, and Edinburgh, W. Creech, 1774.

Small 8vo, pp. x, [2], 132; with half-title; light offsetting; a very good copy in nineteenth-century half calf with marbled sides, spine gilt-ruled in compartments, one of which with gilt red morocco lettering-piece, another lettered directly in gilt; very lightly rubbed; nineteenth-century engraved armorial bookplate of Lord Napier with pencil shelfmark, N1^r marked 'Napier' in ink. £275

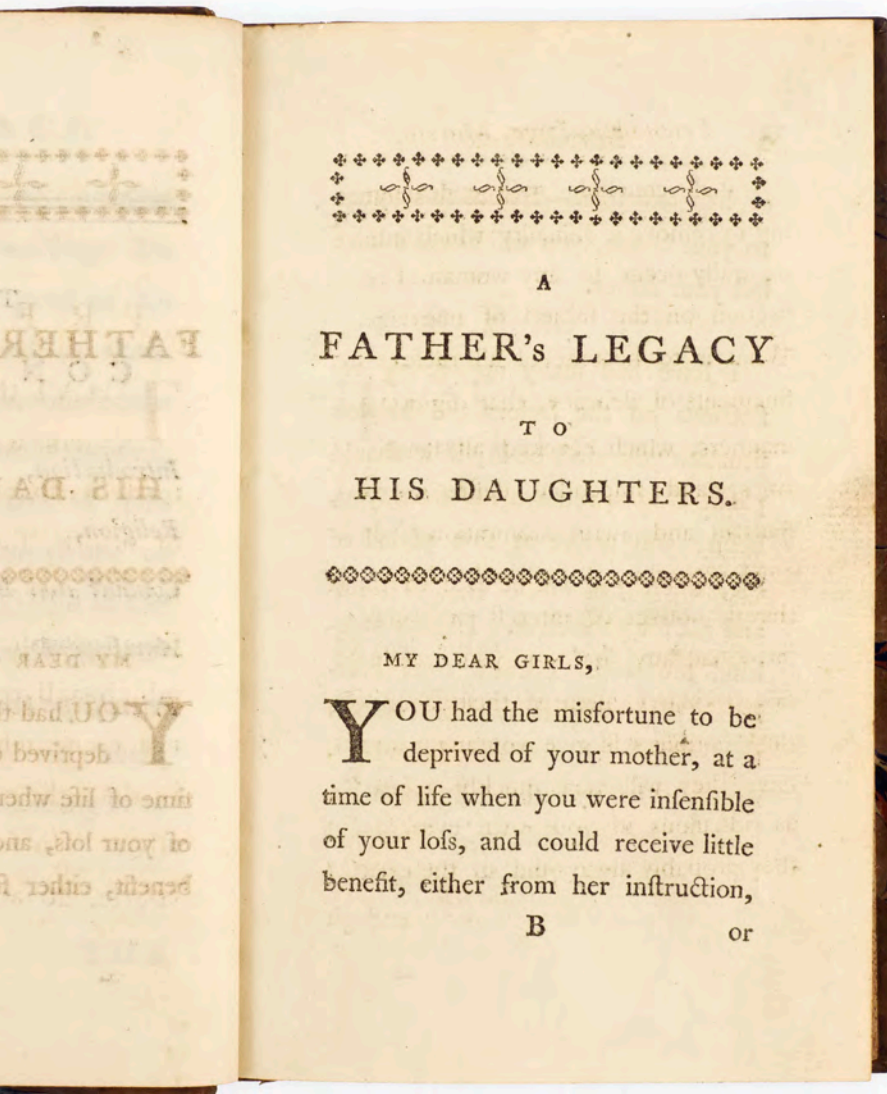
'Second edition' of Gregory's *Legacy to his Daughters*, published immediately after the first, written following the death of the author's wife in 1761 and designed to provide posthumous guidance for his two daughters, whom he brought up 'in a philosophical simplicity' (*ODNB*) endorsed by his friend Elizabeth Montagu.

The text was not intended for publication; the year following Gregory's death in 1773, however, it was published by his son James with considerable success, with numerous editions, translations, and piracies printed in quick succession.

Though professing to consider women 'companions and equals' to the male sex (p. 6), Gregory proposes a conservative view of the role of women, dismissing as 'folly' the notion that they might garner respect 'by conversing with [men] with the same unreserved freedom as we do with one another [and] by resembling us as nearly as they possibly can' (p. 42), and he advises that 'it is your interest to keep yourselves sacred from all personal freedoms' (p. 43).

'His concern for his daughters' reputations in the world led him to advocate caution and prudence; thus he advised them to conceal their learning and wit, advice that was scornfully dismissed as a system of dissimulation by Mary Wollstonecraft in *Vindication of the Rights of Woman*' (*ODNB*). He extends this dissimulation to sensibility and affection at large, deemed by Wollstonecraft a 'voluptuous precaution, and as ineffectual as absurd'.

ESTC T226582 (Edinburgh, NLS, and Smith College only).



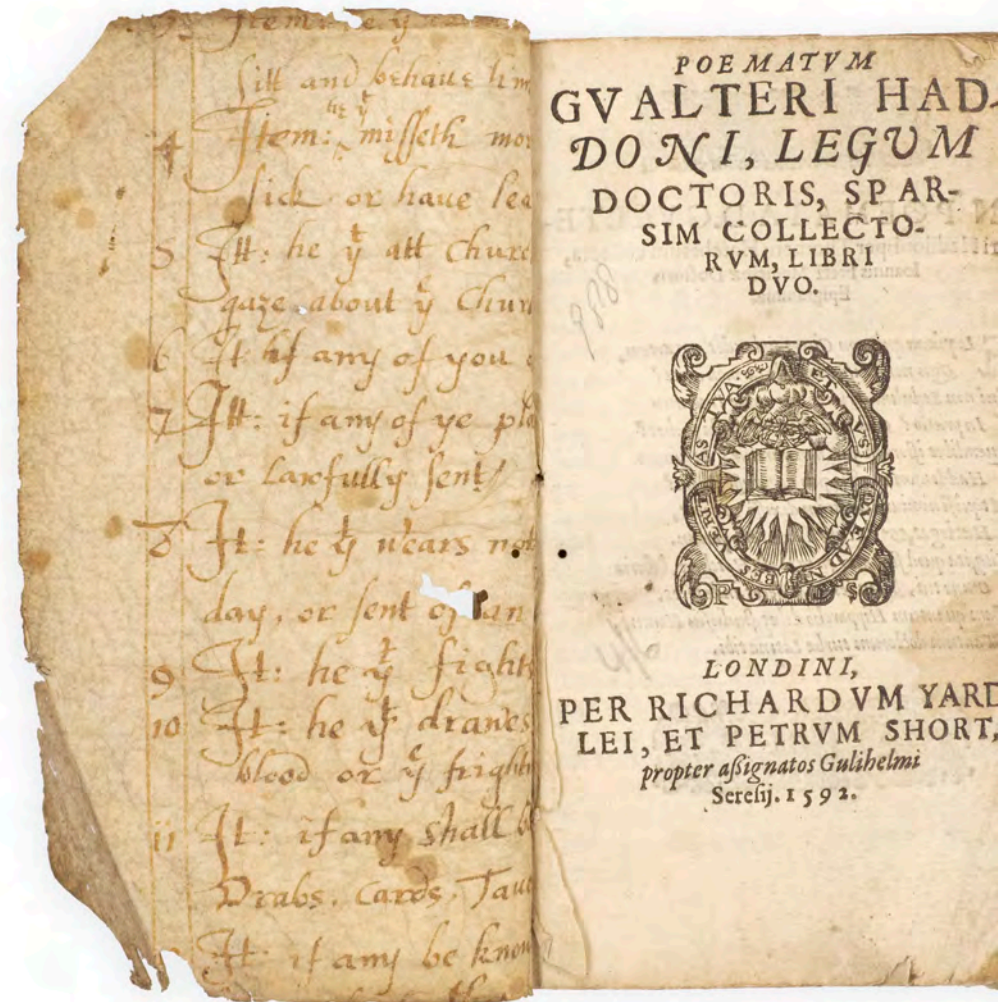
SCHOOLBOY MISDEMEANOURS

14. **HADDON, Walter.** *Poematum Gualteri Haddoni, legum doctoris, sparsim collectorum libri duo. Londini, Per Richardum Yardlei, et Petrum Short, propter assignatos Gulibelmi Seresii, 1592.*

8vo, pp. [156], wanting the final two leaves bearing the poem 'Adonis'; woodcut printer's device to title; creasing and wear to corners of first two quires, a few ink marks, otherwise good; stab-stitched in limp vellum reused from a manuscript, with faint Latin text to outside (second half fifteenth century) and English text to inside (*see below*); worn. £3750

Very rare second edition (first 1576) of the collected Neo-Latin verse of the lawyer, poet, and fellow of King's College, Cambridge, Walter Haddon (1514/15–1571), this copy bound in a contemporary manuscript relating to schoolboy misconduct.

'One of the great and eminent lights of the reformation in Cambridge under King Edward' (*ODNB*), Haddon served as vice-chancellor of the university. 'He was an accomplished master of Latin verse, and his poems were much praised during his lifetime' (*ibid.*). The first part of the *Poematum* comprises religious verse of Biblical inspiration, while the second includes poems on love, music, marriage, Cicero, and Kett's rebellion, as well as verses relating to the likes of Edward VI, Mary I, Elizabeth I, Roger Ascham, Nicholas Bacon, Thomas Cecil, Martin Bucer, and John Cheke.



ill in his place, unless I can find
are singing, so be out in
with the bndran sigen. hose vny
lose gates all any tyme vny
keep together with his fe
any place, unless it be
with his fellow
any other edgecode, to
or any other, is to daunce
be a Comon haunter of
her suspitious place. is to da



The binding on this copy is most interesting, comprising a fragment from a contemporary English manuscript bearing numbered points detailing what appear to be schoolboy misdemeanours for which punishment would be given, the text running from the inside front cover to the inside rear cover. This is written on the blank verso of a fragment from a late fifteenth-century English accounts roll (?) in Latin. A few examples will convey the interest and charm of the contents: 'Item he yt misseth morning or divine service unlesse he be sick or have leave'; 'Item if any of you g[o?] ... with unclean ... hose'; 'Item he yt fights ... with his fellow'; 'Item he yt draws ... blood'; 'Item if any shall be [shown?] to be a common haunter of aleh[ouses], drabs, cards, tave[rns] [or] other suspitious place'; 'Item if any be known to eate appells or any other frutt'.

ESTC records only three copies, at the Bodleian, Trinity College Dublin, and the Folger. The Folger's copy is incomplete, wanting most of quire A.

ESTC S92824.

NOUVEAU COURS
DE RHÉTORIQUE,
A L'USAGE
DE LA JEUNESSE DES DEUX SEXES;
DÉDIÉ
A SA MAJESTÉ L'IMPÉRATRICE MÈRE,
PAR P. HENNEQUIN.

Quod munus Reipublicae afferre
mejus, meliusve possumus, quam si
docemus atque erudimus juventutem?
Pouvons-nous rendre à l'État un ser-
vice plus grand et plus précieux, que celui
d'instruire et de former la jeunesse?



MOSCOU,
DE L'IMPRIMERIE D'AUGUSTE SEMEN,
IMPRIMEUR DE L'ACADÉMIE IMPÉRIALE MÉDICO-CHIRURGICALE.

M. DCCC. XVIII.

RHETORIC FOR BOTH SEXES

15. **HENNEQUIN, Pierre.** Nouveau cours de rhétorique, à l'usage de la jeunesse des deux sexes; dédié à sa Majesté l'Impératrice mère. *Moscow, Auguste Semen, 1818.*

8vo, pp. [vi], xiii, [14]–462, [2 (errata)]; engraved tailpieces; occasional marginal staining and light foxing, generally not affecting text, but otherwise clean and crisp; in contemporary tree calf, flat spine gilt, gilt red morocco lettering-piece; marbled endpapers, edges stained yellow; light wear to boards, corners, and extremities; but still an attractive copy. £950

Only edition, very uncommon, of this guide to rhetoric by the Moscow-based French grammarian Pierre Hennequin (1772–1849), explicitly designed for both sexes and dedicated to the Dowager Empress Maria Feodorovna (1759–1828).

Hennequin asks men why they would 'claim exclusively for themselves the right to reason and its cultivation, the right to a mind and its training, the right to a heart and its shaping, and the right to acquire knowledge and to communicate it' (*trans.*). His aim, he continues, is to fight the prejudice that has historically condemned the 'more interesting half of human society' (*trans.*) to ignorance and obscurity, and to encourage women to take the place in society that their talents require. The work gives advice on invention, oratorical passion, rhetorical structures and techniques, the importance of good taste and style, figures of speech, and the use of flourishes, including repetition and parenthesis, pronunciation, and gesture.

Hennequin worked as a French teacher in Moscow throughout the 1810s, principally to young aristocratic women, before becoming professor of French at the University of Moscow in 1827. Among his other works was a *Cours de littérature ancienne et moderne*, also published by Semen in four volumes (Moscow, 1821–1822).

OCLC lists only two copies outside continental Europe (LoC, University of Oklahoma); not in Library Hub.

The extraordinary marginal annotations in this copy by a later eighteenth-century reader display a remarkable engagement with l'Hôpital's work, comprising critical and explanatory text, detailed mathematical formulae, and occasional diagrams. The popularity of the *Analyse* prompted several commentaries, such as Jean-Pierre de Crousaz's *Commentaire* (1721) and Pierre Varignon's *Eclaircissemens* (1725), and the marginalia here are very much in the same spirit, although evidently not copied from either of these works. The annotator sometimes employs the first person, as if drafting their own commentary or recording that of a teacher e.g. 'we will see what to think of these general rules' (p. 63); 'it seems to me that the rule should be presented in this way ...' (p. 66). He is certainly not uncritical: 'the author, for greater clarity, should have said for example ...' (p. 105); 'this equation of the BCD curve proves as well as that of our author that this curve is of the 3rd kind' (p. 137). The final page contains a rant regarding faults in the printing, our annotator expressing his opinion that the editor was 'the worst kind of scamp' ('le pire polisson'). There are references to Descartes ('ce grand homme' pp. 21-22), to Varignon (p. 103), and to the astronomer Nicolas-Louis de Lacaille (1713-1762) (p. 138).

Supposons BR perp au l'abscisse B sur l'axe
 BE; et après avoir tiré FO, FQ, FR & à volonté
 demandons cependant que FR pour plus d'aisance
 passe par le milieu A de la semi-circulaire. On
 prend $FV=OS$, $FM=ON$, $FA=RA$ &c. La courbe
 FVMA sera la cissoïde de Diabolo.
 puisque $FM=ON$. on aura $FQ=FN+FM$; l'on
 aura encore $FP=PR$, et par conséquent $FQ=2FP$.
 mais $FQ=FN+FM=2FP$. faisons $FM=y$;
 $FN=z$, et $FP=x$. nous aurons $z+y=2x$.
 et c'est l'équation de la cissoïde.
 Soient nous que FK soit toujours égal à FH
 demandons quelle tangente on aura en un point
 par A; l'angle KAF sera de 45° et par
 conséquent $KF=FA=AH$. puis que dans ce
 cas $FK=5=FN=z=FP=x=FM=y=FA=6$
 on pourra substituer 2, 1, 1, 1, 1, 1, 1, 1
 dans l'équation et on aura alors $FT = \frac{2y^2}{2x^2+5z}$
 $\frac{2^4}{2^2+2^2} = \frac{2^4}{2^2} = \frac{2}{2}$. Qd.
 +FP=PR, et aussi de FG=GB, et GA parallèle
 à BR.

DES INFINIM
 les droites FK, FH
 $= \frac{x^4}{3^2} = \frac{1}{3}x$, c'est à
 & qu'on mene la ligne

On peut encore tr
 par le moyen de la p
 perpendiculaires NB
 chant l'équation qui
 à l'appliquée LM; c
 connues FB, 2a; F
 semblables FEN, F
 neront FL(x). LM
 EB(x). D'où l'on ti
 $2y dy = \frac{6x^2(x-2x^2)}{2a-x^2}$
 $= \frac{12x^3-12x^4}{2a-x^2}$, en mettra

PRO

29. SOIENT deux
 ligne droite FKT, su
 fixes A, C, F; soit de
 qu'ayant mené par u
 FMN, & MP parall
 CP soit exprimé par
 point donné M sur la

Ayant mené par le
 lele à FM, & par le po
 parallèles aux tangen
 infiniment proche de
 Cela posé, si l'on noi
 u: CP, x; AN, y; (don
 gles semblables FNA &
 M KT donneront FN

partir quelconque
 AF, x un parallèle
 tang. AH. nous au
 don $y = \frac{2x}{2}$ équation

$(e-x) :: Nn(du) . Sn(dx) = \frac{edu-xdu}{e}$. Donc en met-
tant cette valeur à la place de dz dans $adz+bdx=0$,
on trouvera $\frac{adu-axdu+bdx}{e} = 0$, d'où l'on tirera x (qui
est en ce cas $AE = c + \frac{bc}{a}$).

Il est donc évident que si l'on prend CE du côté de B
quatrième proportionnelle à la demi-circonférence ANB ,
à la base BF , & au rayon CB , le point E sera celui qu'on
cherche.

EXEMPLE IV.

Fig. 35. 51. **C**OUPER la ligne donnée AB en un point E , en
forte que le produit du carré de l'une des parties AE par
l'autre EB , soit le plus grand de tous les autres produits
formés de la même manière.

Ayant nommé l'inconnue AE, x ; & la donnée AB, a ;
on aura $AE \times EB = ax - x^2$, qui doit être un plus grand.
C'est pourquoi on imaginera une ligne courbe MDM ,
telle que la relation de l'appliquée $MP(y)$ à la coupée
 $AP(x)$ soit exprimée par l'équation $y = \frac{ax-x^2}{a}$, & on
cherchera un point E tel que l'appliquée ED soit la plus
grande de toutes ses semblables PM ; ce qui donne dy
 $= \frac{2ax-2x^2}{a^2} dx = 0$, d'où l'on tire $AE(x) = \frac{1}{2}a$.

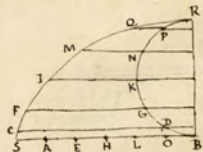
Si l'on veut en général que $x^m \times a - x^n$ soit un plus grand
(m & n peuvent marquer tels nombres qu'on voudra), il
faudra que la différence de ce produit soit égale à zero
ou à l'infini, ce qui donne $m x^{m-1} \times a - n x^{n-1} = 0$,
d'où en divisant par $x^{m-1} \times a - x^{n-1}$, l'on
tire $am - mx - nx = 0$, & $AE(x) = \frac{a}{m+n}$.

Si $m=2$, & $n=1$, l'on aura $AE = \frac{2a}{3}$, & il faudra
alors énoncer le Problème ainsi.

Fig. 37. Prolonger la ligne donnée AB du côté de B en un point
 E , en forte que la quantité $\frac{AE}{BE}$ soit un moindre, & non

car l'on a $\frac{d}{dx} \frac{ax-x^2}{a} = \frac{a-2x}{a}$
pour $\frac{d}{dx} \frac{ax-x^2}{a} = \frac{a-2x}{a}$, il
est clair qu'on a l'absolu
 $\frac{a-2x}{a} = 0$ ou $a-2x=0$
car l'on a $\frac{d}{dx} \frac{ax-x^2}{a} = \frac{a-2x}{a}$
par la même quantité
car l'on a $\frac{d}{dx} \frac{ax-x^2}{a} = \frac{a-2x}{a}$

la quantité $\frac{AE}{BE}$ sera à $m+a-x-nx = 2m-mx-nx=0$
donc $2m = mx+nx$, l'on tire $\frac{2m}{m+n} = x$.
donc la supposition de $m=2$ & de $n=1$. Il est certain que la quantité
proposée $\frac{ax-x^2}{a}$ devient $\frac{2a}{3}$ & $\frac{2a}{3}$.



La cycloïde MDM est une courbe
deuxième par son cercle, qui a pour
son axe droite SB , jusqu'à ce
qu'elle prisme qui coupe à l'égal
celles droites en S , la droite SB
ou son autre extrémité (la base)
de son axe qu'on s'en sert. Elle est
de sorte que l'apex soit en
forte que l'apex de cette courbe qui
s'en sert d'axe en S .

pour la droite par plusieurs
points faits. BS égale à la
demi-circonférence RKB , ainsi
la droite SB en plusieurs parties
égales: par exemple en b , et
après avoir levé les droites
 QP, MN, IK, FG, CD parallèles
à SB , prenons $DC = BA$; $CF = BE$;
 $KI = BH$; $NM = PL$ & $PQ = BO$.
La cycloïde MDM allongée et la
demi-circonférence RKB en un
point pour la cycloïde allongée
 BS plus grande que la demi-
circonférence, & BS plus petite
que la demi-circonférence pour
la cycloïde accourcie.



THE TRAGIC FATES OF KINGS AS LESSONS FOR SCHOOLBOYS

17. **IMBONATI, Carlo Giuseppe.** *Chronicon tragicum sive de eventibus tragicis principum, tyrannorum, virorumque fama vel nobilitate illustrium.* Rome, Heirs of Corbelletti, 1696.

Two parts bound in one volume, 4to, pp. [xvi], xlvi, 140, [8]; 364, [16]; title of part I printed in red and black, additional title engraved by Arnold van Westerhout to each part; small paperflaw to dedication touching a single letter, a few small inkstains; a fine copy, clean and crisp, bound in contemporary vellum; lightly soiled, title and imprint lettered to spine in manuscript, contemporary marginal annotations to 4 pp. £700

First edition of Imbonati's didactic work, a *speculum principis* aiming to educate young students and guide princes and politicians 'seeking the truth' through the examples of many rulers of the past and the tragic events that led to their deaths.

Divided into two parts, the first deals with tyrants and rulers from the beginning of the world to the birth of Christ (from Nimrod to Herod Antipas) while the second continues up to the late seventeenth century (including members of the royal families of England, Scotland, France, Russia, Italy, Spain and the Ottoman empire).

Chronicon tragicum is dedicated to Cardinal Celestino Sfondrati (1644–1696), Benedictine theologian and Prince-Abbot of St Gall. It is the last known work by the Cistercian theologian and Hebrew scholar Carlo Giuseppe Imbonati (d. 1697).

USTC 1723454.

IOANNIS SARESBERIENSIS
POLICRATICUS,

S I V E

*De nugis Curialium, & vestigiis
Philosophorum,*

LIBRI OCTO.

Accedit huic editioni eiusdem

METALOGICUS.

Cum Indice copiosissimo.



LUGDUNI BATAVORUM,
EX OFFICINA IOANNIS MAIRE,
CLO. IŒ C XXXIX.

ON POLITICAL THEORY AND EDUCATION

18. **JOHN OF SALISBURY.** *Policraticus, sive de nugis curialium, et vestigiis philosophorum, libri octo.* Accedit huic editioni eiusdem *Metalogicus.* Cum indice copiosissimo. *Leiden, Joannes Maire, 1639.*

8vo, pp. [16], 931, [1]; *2 a cancel; title printed in red and black with woodcut printer's device, woodcut initials and ornaments; a very few light marks; a very good copy in contemporary British calf; joints a little worn and slightly cracked at head, two small holes at foot of spine; ownership inscriptions 'ex dono magistri Phil. Whitefoot' and 'Christopher Baret Anno 1647' to front free endpaper, manuscript index in a seventeenth-century hand to rear free endpaper.

£600

Attractive Maire edition of the two principal works of the twelfth-century scholar, diplomat, and bishop of Chartres, John of Salisbury, both completed by 1159 and dedicated to Thomas Becket.

'On the *Policraticus* ("The statesman") more than on any other of his works ... rests John's reputation as a humanist scholar. It was very widely read later in the middle ages ... In eight books John explores the opposition between the pursuit of philosophy and the habits of courtly life. The *Policraticus* seems to be at once a work of political theory, a manual of government, a mirror of princes, a moralizing critique of life at court; and also an encyclopaedia of letters and learning, a storehouse of *exempla* and *historiae*, and a didactic philosophical and ethical treatise. It recommends to lax, epicurean courtiers a wide programme of education in letters, philosophy, and law. Although it is certainly fat, the work is not in fact as loosely organized as it first appears: John seems to have started upon it when, in disgrace with the king, he meditated on the theme of fortune (book 7). Then he wrote a 'mirror of princes' (book 4), and then the books on courtiers. Finally in the summer of 1159 he expanded these essays, and bound them all together in eight books' (*ODNB*).

'The *Metalogicon* was written to defend the study of all the seven liberal arts from becoming streamlined and narrowly career-orientated. The work is the fruit of John's years of study during which he had learned the value of a broad education in which the powerful weapons of dialectic are mastered, but kept under control by a firm grounding in grammar and the other liberal arts' (*ibid.*). The *Policraticus* was first published circa 1480, and the *Metalogicon* in 1610 (in an incomplete and faulty Paris edition).

Provenance: with the inscription 'ex dono magistri Phil. Whitefoot,' likely the Philip Whitefoot who was rector of Ashby, near Norwich, from 1657; beneath it is the ownership inscription of Christopher Baret, sheriff of Norwich in 1615 and mayor in 1634; in 1647, the year in which he inscribed the book, he was named deputy mayor and replaced John Utting, who was imprisoned and removed from office as mayor for his Royalist sympathies.

STCN 061204927; USTC 1011779; Brunet III, col. 547.

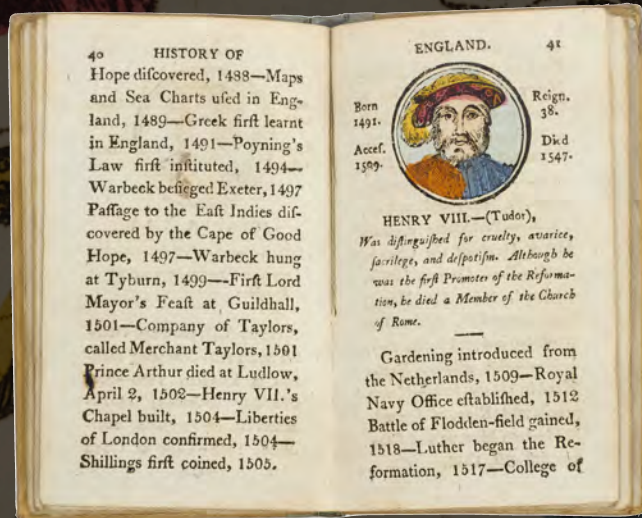
Ex dono ex dono
magistri phil. whitefoot

Christophoro Baret

Anno 1647.

3

Pythagoras & discipulus eius. 302.
 ex canescens ira. descriptio 309
 Rebus in adversis facile est contemneri vitam
 Fortius illa facit qui miser esse potest
 paupertas laudatur 325.
 longae praestantius est moribus splendore
 7 rebus, nec rem in qua sperare illustrabitur
 que sua turpitudinis macula dehonrat
 garrulus. 449. et. Studium quid 458
 quies amica studii, nec non paupertas sine
 fortitudo facilius divitiis quam
 laboribus expugnatur. 460.
 Avaritia in quibus configit 466. et
 mulier orat pro salute divinis gra-
 vissimi Tyranni. 521.
 Comata 522. & 570. et.
 Alexander Parmenioni 523.
 Hippocratis & Galeni sententia. 552
~~in rebus in tenuis nigrae similitudo 550~~
~~in rebus in tenuis nigrae similitudo 550~~
 membrorum adversus stomachum
 conspiratio. 789.
 cuius virtuti desigendum est, aut
 de gloria desperandum, gloria signi-
 debet aliunde non provenit 607.
 noto ab his laudari cuius laus vitu-
 perium est, nec ab his culpari vereor,
 cuius criminatio laus est 608.
 Caritas ubi facultas dicit effundit
 visera 617.
 Tyranni potestas bona est esse
 tyrannide nihil peius 636
 Julius Caesar laudatur 641.



WITH TWO ORIGINAL FRONTISPIECE DRAWINGS

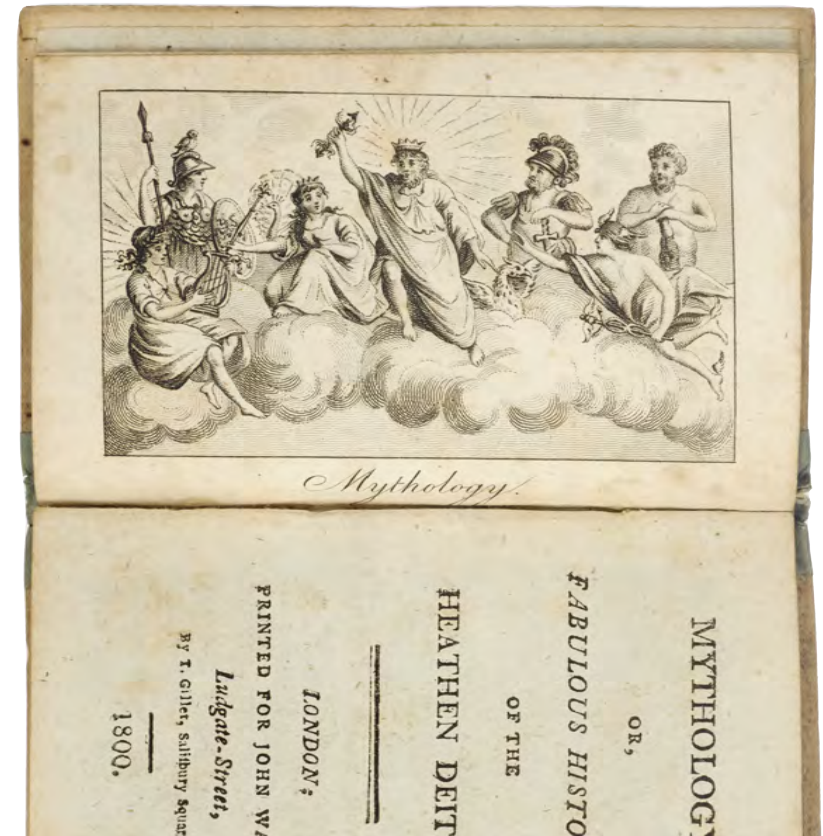
19. [JUVENILE.] [Library for Youth, or Book-Case of Knowledge, 10 vols.] London: Printed for John Wallis ... by T. Gillet or J. Cundee ... 1800.

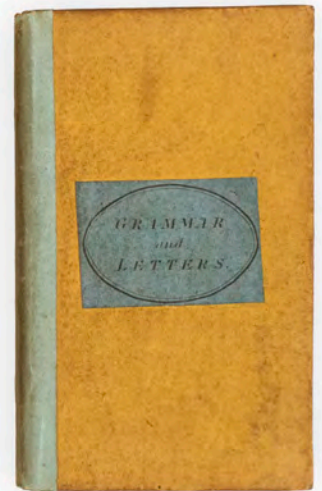
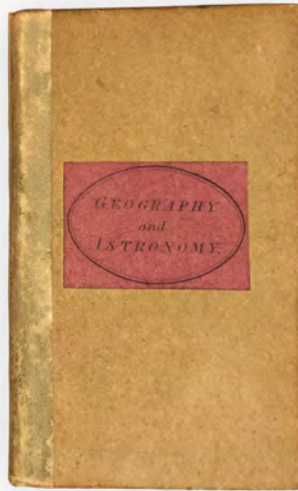
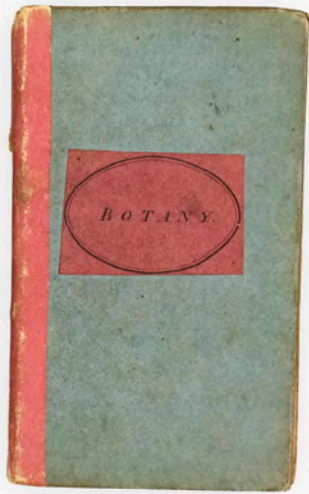
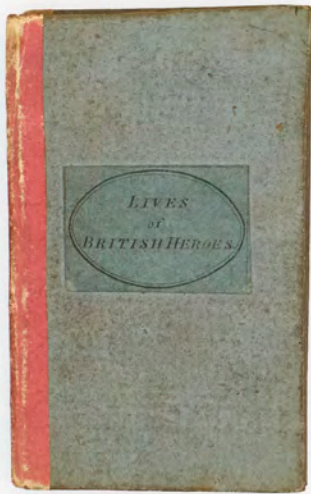
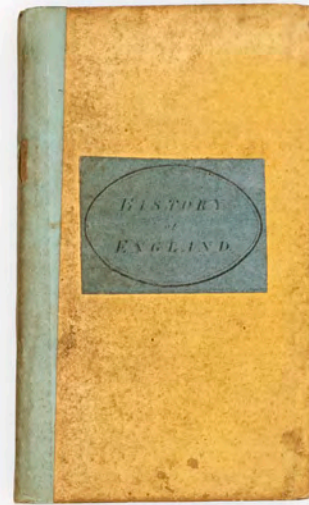
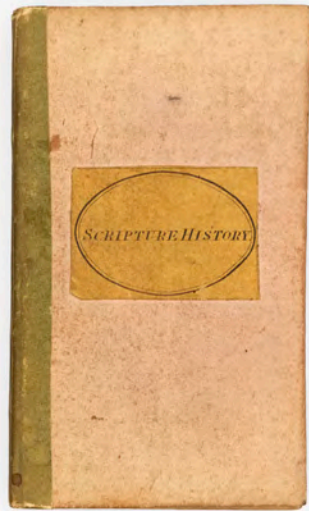
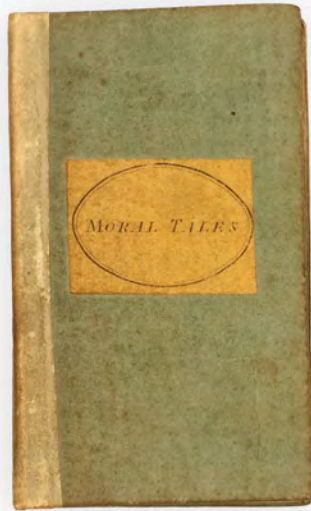
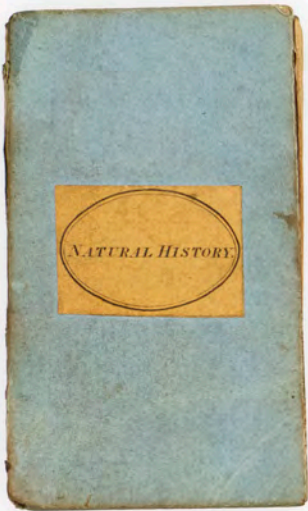
Ten vols, 16mo, comprising: *Geography and Astronomy familiarized* (pp. 64, hand-coloured frontispiece of two hemispheres, engraved plate of the solar system); *Short and easy Rules for attaining a Knowledge of English Grammar* (pp. 64, engraved frontispiece); *A Compendium of Simple Arithmetic* (pp. 64, with half-title and frontispiece); *Mythology, or fabulous Histories* (pp. 63, [1 (ads)]); *The History of England from the Conquest to the Death of George II* (pp. 64, engraved frontispiece, 30 hand-coloured woodcut portraits in roundels); *Scripture History* (pp. 32, 32, engraved frontispiece); *A Natural History of Birds and Beasts* (pp. 32, frontispiece and 15 other leaves of engraved plates, numbered 8, 8); *A Familiar Introduction to Botany* (pp. 63, [1 (blank)], half-title, frontispiece and four other engraved plates, all hand-coloured); *British Heroism, or biographical Memoirs* (pp. 64, frontispiece); *Rewards for attentive Studies* (pp. 62, [2], half-title, engraved frontispiece, final leaf of ads); fine copies, in the original coloured boards (variously pink, red, yellow, blue, green, and grey), contrasting printed cover labels in yellow, blue and red, contrasting paper spines in red, green and blue; *Natural History* supplied from a different source, with no paper spine; contemporary gift inscription to front pastedown of all but the supplied volume: 'Wm Hopkins, the gift of Mrs. Hartley'; original pen and wash drawings for the frontispieces of *The History of England* and *Mythology*, pasted onto blue album paper. £4750

A fine complete set of Wallis's 'Library for Youth' also known as the 'Book-Case of Knowledge', with all ten volumes in the first editions, dated 1800, and with two original designs (in reverse) for the frontispieces.

1800 was the year of the miniature library. The publisher John Marshall, who was soon to corner the market, issued no fewer than three sets that year, *The Juvenile, or Child's Library* (16 vols), *The Infant's Library* (17 vols, for younger children) and *The Doll's Library*. The first of Marshall's libraries to appear was *The Juvenile Library*, advertised in *The Times* on 22 November 1800. Wallis is often spoken of as Marshall's imitator and competitor, but it is not clear to us that Marshall has precedence. The final volume in Wallis's *Library for Youth – Rewards for attentive Studies*, with the cover label 'Moral Tales' – has a frontispiece dated 16 June 1800, fully five months before Marshall's volumes were published; its advertisement leaves list all ten volumes in the order presented here. *Mythology* also has an advertisement leaf for the 'Library for Youth', listing nine subjects (but omitting *Scripture History* and listing *Geography* and *Astronomy* separately), in a different order, suggesting the project grew during execution. The use of two different printers (Gillet printed six, Cundee four) suggests a rushed affair – perhaps in order that Wallis could get his sets out before Marshall's? A number of volumes were re-printed in 1801, and mixed sets dated 1800–1 can also be found, sometimes in a book box in imitation of a book-case, labelled 'Book-case of Knowledge.'

Complete sets of Wallis's *Library for Youth* are very scarce, all the more so with all volumes dated 1800 – we have traced examples at Miami and UCLA only in Library Hub and OCLC, most other locations lacking at least one volume.





LES RÈGLES
DE LA
BIENSÉANCE
ET DE LA
CIVILITÉ CHRÉTIENNE ;

DIVISÉES EN DEUX PARTIES,
Par Monsieur J.-B. DE LA SALLE,
Prêtre, Docteur en Théologie, et Insti-
tuteur des Frères des Ecoles Chrétiennes.
Nouvelle Édition, revue et corrigée.



A RHEIMS.
Chez BARBIER, Libraire, rue du
Cadran Saint-Pierre, n.º 11.

1808.

CIVILITÉ IN MANUSCRIPT WASTE

20. **LA SALLE, Jean-Baptiste, *Saint*.** Les règles de la bienséance et de la civilité chrétienne, divisées en deux parties. *Rheims, Le Batard* [– *Barbier*], 1808.

8vo, pp. [2], vi, 232, [4], printed slip correcting imprint tipped in to title; text printed in *civilité*, small woodcut vignette to title; quire I loose, tear to B2 (touching a few characters without loss), some light dusting; a very good copy in a contemporary binding of vellum manuscript waste over boards, early nineteenth-century printed waste as endpapers; a little worn, spine chipped at head. £750

Rare edition of La Salle's pedagogical work, printed in *civilité* type and bound in printed and manuscript waste.

The *Règles* of St Jean-Baptiste La Salle (1651–1719) first appeared in 1702 and, an immediate success, were reprinted innumerable times until well into the nineteenth century. Civility and courtesy are not seen by La Salle as mere social ornaments, but rather as manifestations of Christian virtues. This charming Rheims edition exploits, like several other courtesy books, the grace of the sixteenth-century *civilité* type, first designed and cut by Granjon in Antwerp in 1557.

Manuscript waste: from a thirteenth-century manuscript of William of Auvergne on vellum, in two columns, red chapter headings, red and blue initials.

OCLC records only two copies, at Amsterdam and Lyons, and none in the UK or US.

CARTESIANISM IN CAMBRIDGE

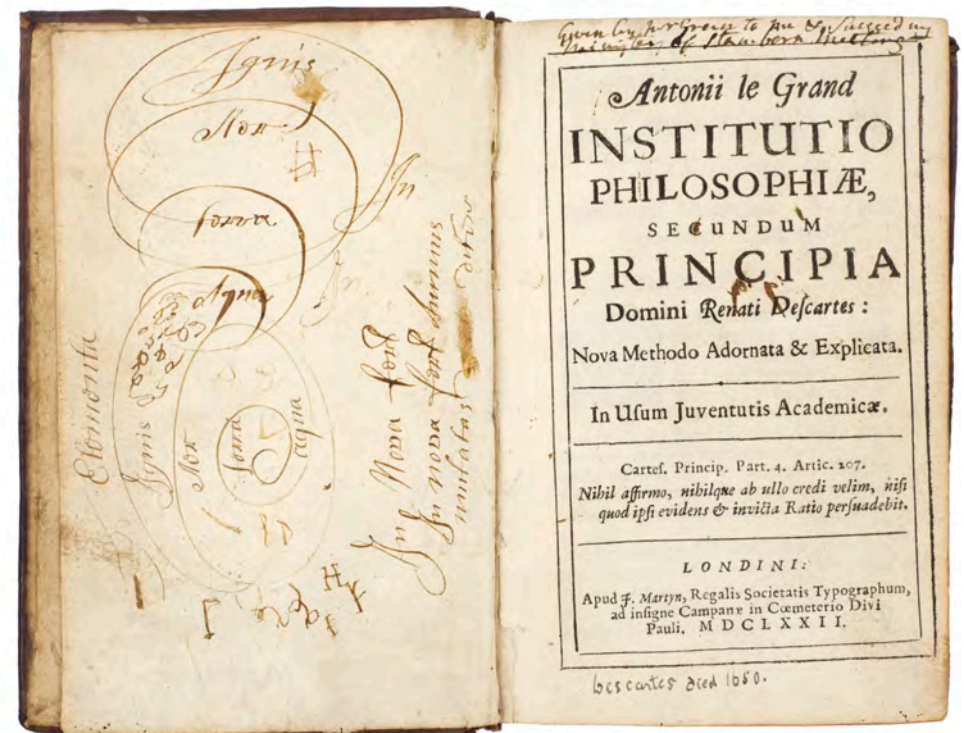
21. **LE GRAND, Antoine.** *Institutio philosophiae, secundum principia domini Renati Descartes, nova methodo adornata & explicata, in usum juventutis academicae.* London, J. Martyn, 1672.

8vo, pp. [xxi], [1 (blank)], 470, [2 (errata, blank)], bound without the additional engraved title; full-page copper-engraving printed to p. 220; a very good copy; bound in contemporary English speckled calf, boards panelled in blind, spine tooled in compartments in blind, edges speckled red; corners bumped, front joint partially split, small stains to front board; c. 6 pp. scattered notes in Latin and Greek and a further 10 pp. manicules and pentrials in a contemporary English hand, extensive notes, inscriptions, pentrials, and flourishes to front and rear endpapers (*see below*).

£875

First edition of this influential work in the transmission of Descartes's ideas in England, with rich evidence of multiple early English owners.

The Franciscan friar and philosopher Antoine Le Grand (1627/8–1699), educated at Douai and sent to teach philosophy in London in 1656, is best known for his role in disseminating Cartesian thought in England, with his works widely used in teaching at English universities. In 1671 he published an abridgment of Descartes's philosophy intended for students, *Philosophia veterum e mente Renati Descartes*, and, 'encouraged by its favourable reception, particularly at Cambridge,' expanded it into the present work the following year (*ODNB*).





Provenance:

1. Ink ownership inscription 'Thomæ Greeke Liber', likely Thomas Greeke (c. 1621–1719) of Cambridge, admitted at Peterhouse 18 January 1638/9, or possibly his father, also Thomas Greeke (c. 1591–1689), who matriculated from Trinity in 1609, was elected a Fellow in 1614, and was later appointed Rector of Carlton cum Willingham in Cambridgeshire.
2. Ink ownership inscription 'Johannis Kegan liber Sum 1682' to front free endpaper, with further inscriptions and a repeated diagram of the relationship of the four elements, and several annotations and manicules seemingly in his hand throughout the text.
3. Eighteenth-century ink inscription 'These ffor M^r Hall Living at Broxesholme [*i.e.* Broxholme, Lincolnshire?]' to rear free endpaper.
4. Numerous eighteenth-century ink inscriptions and pentrials of 'Margaret Stamford' to rear endpapers.
5. Later (eighteenth-century?) inscription to title, 'Given by Mr Green to me & succeeding Ministers of Stamborn [*i.e.* Stambourne, Essex?] Meeting.'

ESTC R17968.

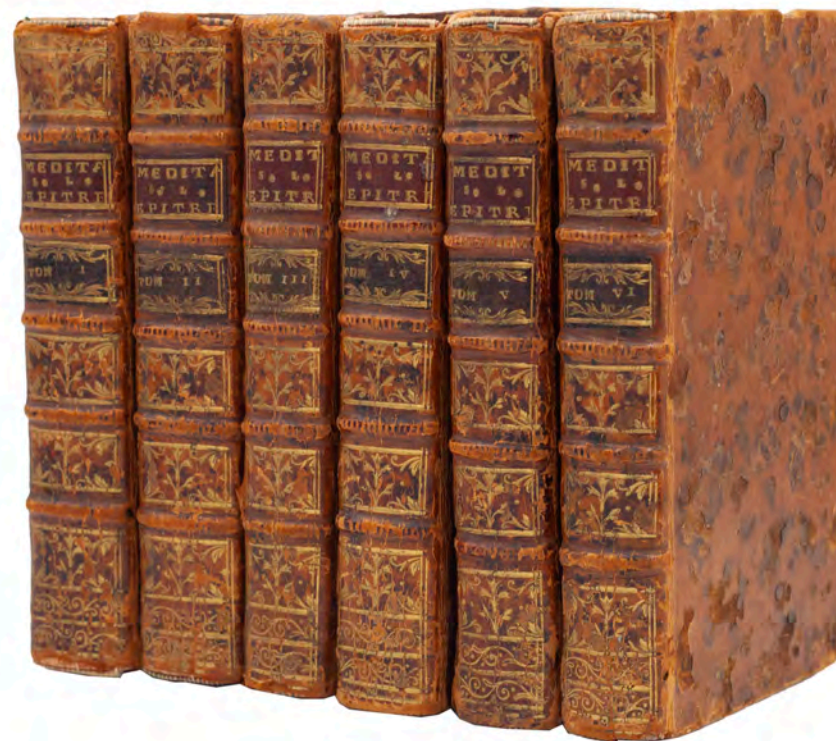
PRESENTED TO A DEAF GIRL BY THE 'FATHER OF THE DEAF'

22. **LE GROS, Nicolas.** *Meditations sur les epistres Catholiques de S. Jacques, S. Pierre, et St. Jean. Avec le texte Latin et François ... Tome Premier [-VI]. Paris, chez Savoye, 1754.*

Six volumes, 12mo, pp. xvi, 501, [1]; viii, 476, [2]; [4], 383, [1]; viii, 460; [8], 399, [9] (including 4 pp. publisher's advertisements); [4], 420; some browning in places, but otherwise clean and fresh; in contemporary calf, spines gilt in compartments with gilt-lettered morocco labels; some wear, but still an attractive copy, with presentation inscription to front free endpaper of volume I: 'Ce livre a été donné a Françoise Arnaud sourde et muette de naissance pour recompense d'un exercice qu'elle a fait en françois, en latin, en Italian et en Espagnol sur le sacrement de confirmation. à Paris ce 8e Juillet 1772. De L'Épée Prêtre.' £1250

First edition of this extensive work of meditations by the Jansenist Nicolas Le Gros, presented in 1772 by the founder of the first free school for deaf children to Françoise Arnaud, a pupil at the school.

Le Gros (1675–1751) had been a canon of Rheims Cathedral but became an exile in Holland and a member of the schismatic Church of Utrecht; a set of meditations just on the epistles of St Peter had been published in 1736. The set was given as a school prize, 8 July 1772, by the pioneer in deaf children's education, the priest Charles-Michel de l'Épée (1712–1789), to one Françoise Arnaud, 'deaf and dumb from birth, in recompense for an exercise that she did in French, in Latin, in Italian and in Spanish on the Sacrament of Confirmation' (*trans.*). It is very interesting that the work given to the girl should be a Jansenist one; L'Épée, a cleric who became known as the 'Father of the Deaf' - and whose school, the first free school for deaf children, still functions, called today the Institut national des jeunes sourds de Paris - was barred from a preaching licence by the Archbishop of Paris for refusing to subscribe to the anti-Jansenist Constitution 'Unigenitus'. The item offers a strong suggestion that the director gave Jansenist religious instruction at the school.



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Arnaud sourde et muette de -
naissance pour recompense d'un
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en latin, en Italien et en Espagnol
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De L'Épée Prêtre

The dedication is also of interest for showing the teaching of several languages that was offered at the institution. L'Épée's experience in deaf teaching is believed to have started in 1753, when he took over the religious instruction of two deaf girls. His predecessor in the task had used pictures to teach the girls, but L'Épée thought any method that did not involve words was insufficient. From different sources he developed a universal sign language, and in 1760 opened a school for the deaf, initially with six pupils. His experiences led to two published statements of his methods, *L'instruction des sourds et muets par la voie des signes méthodiques* (1776) and *La véritable manière d'instruire les sourds et muets* (1784), as well as many public demonstrations. By the time of L'Épée's death, the school had more than seventy pupils, and his reputation among the Revolutionaries was such that he was recognised by the Assemblée nationale as a 'Benefactor of Humanity'. His school was taken over by the state in 1791 and called then Institution National des Sourds-Muets.

OCLC records copies outside mainland Europe at Yale, Newberry, Notre Dame, Lindenwood, and Historic Deerfield Library.

Not in Conlon. For a biography of L'Épée, see Berthier, *L'Abbé de l'Épée, sa vie son apostolat, ses travaux, sa lutte et ses succès* (1852).

COMMERCIAL CATECHISM

23. **LEGRET, G.P.** Rudiment de la comptabilité commerciale, A l'usage des jeunes gens qui se destinent au commerce, et de tous les négocians et marchands, tant en gros qu'en détail, manufacturiers, fabricans, artisans, etc., que le Code de Commerce assujétit à une tenue de livres régulière, et qui voudront l'apprendre d'eux-mêmes ... *Paris, Belin fils and le Prieur, 1811.*

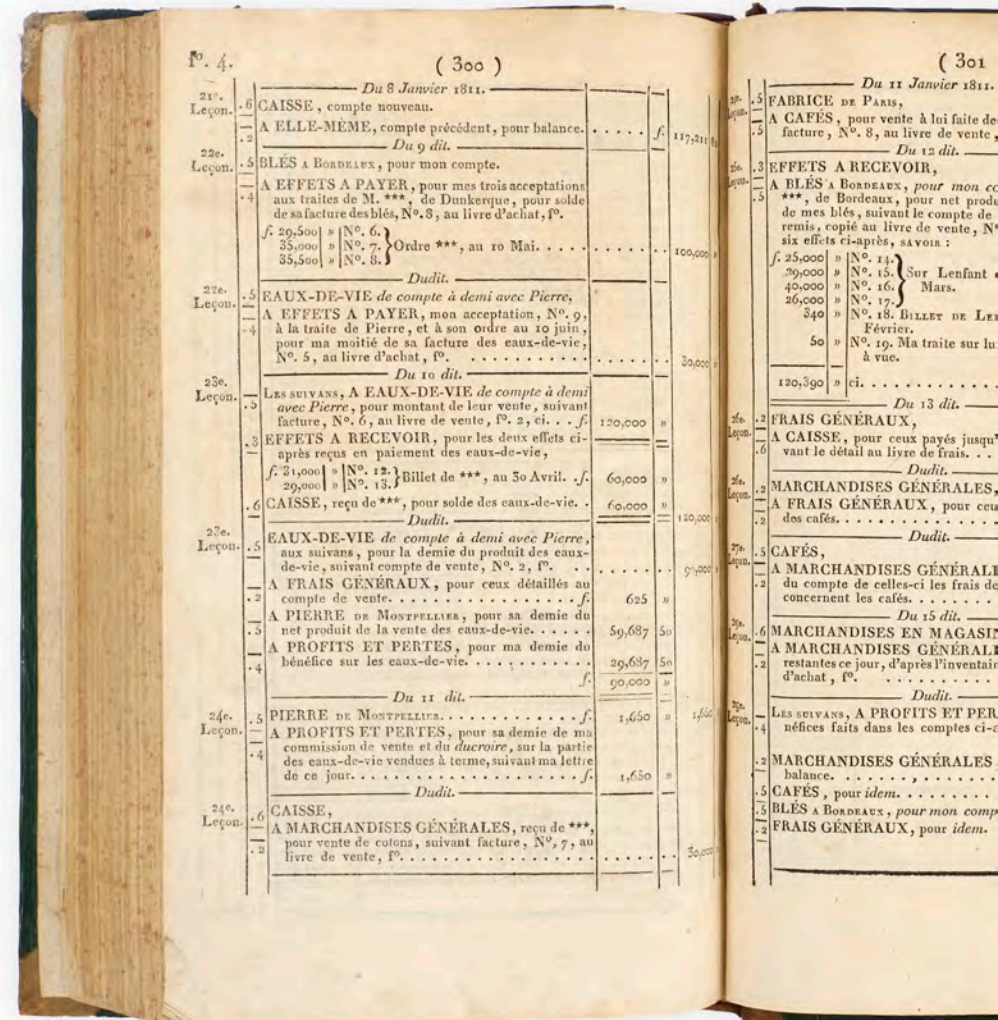
8vo, pp. xiv, 15–320; pp. 258 ff composed of tables; occasional spotting, but largely clean and fresh, with signature of author in ink on title-page; in contemporary sheep-backed green boards, vellum tips, flat spine ruled in gilt with gilt-lettered green morocco label; some wear, but still a very attractive copy. £375

Scarce first edition of this introduction to bookkeeping for laypeople, addressed by the author to the young who are destined for trade, businessmen and merchants, artisans and manufacturers, and anyone else who fell under the Napoleonic Code de Commerce of 1807, which required businesses to keep up-to-date accounts.

Legret states in his preface that, just as a lawyer needs to study law, and a physician medicine, so should the businessman be educated in running a business, but there are no schools or colleges to teach such skills; this is an attempt to fill that gap. Divided into thirty lessons, Legret's book discusses both the theory and practice of bookkeeping, with every piece of terminology explained, in a way, Legret claims, entirely unknown in other works on the subject. The reader is guided by a catechism of questions and answers, and a dialogue between teacher and student: 'by this means, the reader can put himself in the place of the student, and become the interlocutor who seeks to instruct himself' (*trans.*). The final part of the book is occupied by a series of sixty-odd examples, to guide the reader through various possible scenarios.

Although now rare, the work obviously met with some success: we know of at least three editions in the same year, and further editions appeared in 1824 and 1837.

Outside France, OCLC records just one copy, at Columbia.



CHARITY SCHOOLS

24. **MADDOX, Isaac.** A Sermon preach'd in the Parish-Church of Christ-Church, London; on Thursday April the 30th, 1741 being the Time of the yearly Meeting of the Children educated in the Charity-Schools, in and about the Cities of London and Westminster ... To which is annexed, an Account of the Origin and Designs of the Society for promoting Christian Knowledge. *London, M. Downing, 1741.*

Two parts in one vol., 4to, pp. 37, [1 (blank)]; [2], 56, [2]; separate title-page to second part, engraved initials and headpieces; bottom corners of last two quires creased with a few small tears; a good copy stab-stitched in contemporary marbled wrappers; somewhat worn, spine perished.

£650

First edition, containing the often-lacking second part of the work, providing a tabular account of the charity schools in and around London and Westminster in 1741.

Arranged alphabetically by parish, this gives the date of the establishment of each school, the number of boys and girls in each, and gives statistics for those subsequently apprenticed, sent to sea, or put into service. Isaac Maddox (1697–1759), who became bishop of Worcester in 1743, 'was much concerned with the social and physical ills of his age, and was well known as a preacher of charity sermons' and would later refer to destitute infants as 'the most pitiable, most helpless, and most innocent part of the human species' (*ODNB*).

'The London charity schools as a whole escaped the difficulties which handicapped the charity school movement elsewhere. The never-failing pride of the City in the schools, the willing compliance of leading ecclesiastics to preach the popular anniversary sermons which untied the purse-strings of the rich, the plentiful supply of 'qualified' and experienced teachers, and the easy absorption of boys and girls by the London labor market, put the London schools in a class apart from the schools elsewhere' (Jones, p. 61).

ESTC T49175. See Jones, *The Charity School Movement* (1938).

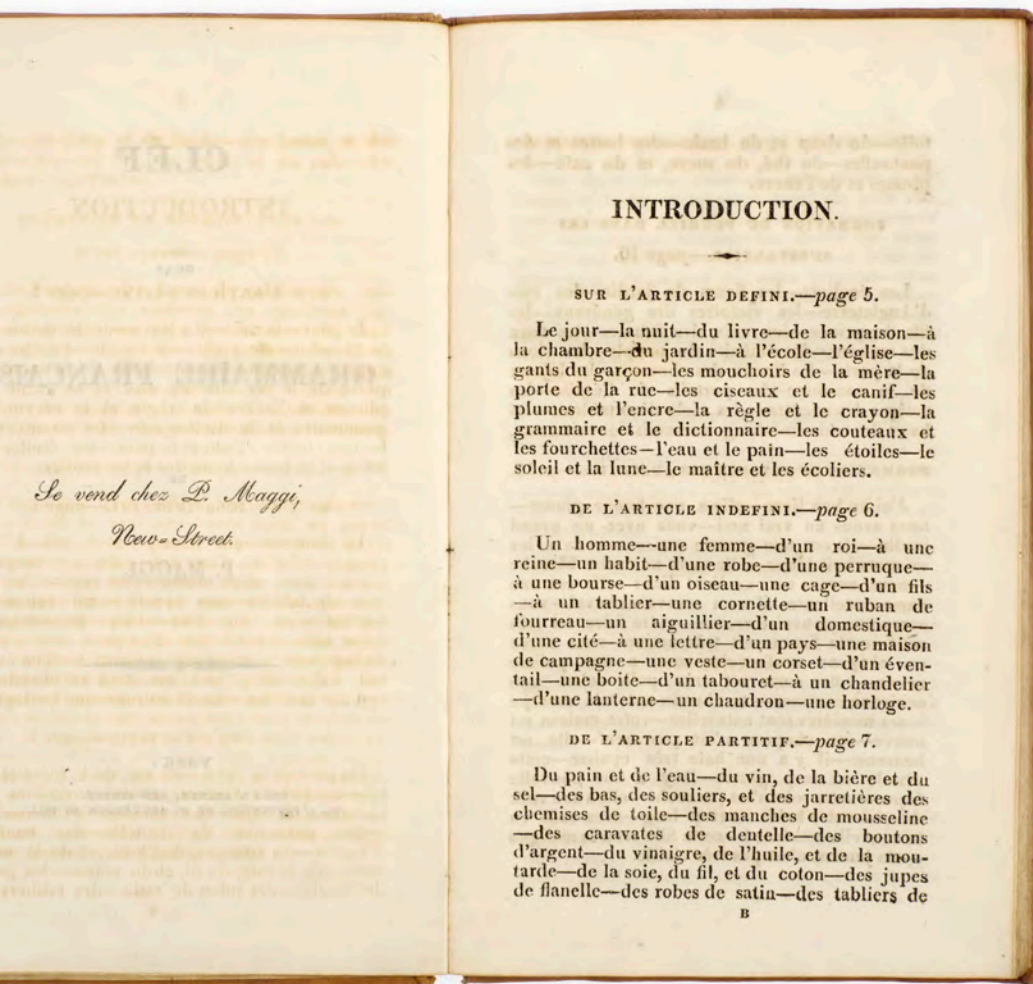
24

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS		GIRLS		Boys put out since setting up of the School to Apprentices, or to Sea	Girls put out since setting up of the School to Apprentices, or taken out by friends	No. of Children educated in the Schools, including those now in them
* St. Sepulchre <i>within</i> 1700. C.	1	51				30 ¹ Sea 8	3	367
* In the same Parish <i>within</i> , set up 1702. C.	1		51					451
* In the same Parish <i>without</i> , Girls, set up 1711. C.	1		25				80	36
* In the same Parish <i>without</i> , Boys, set up 1706. C.	1	33				133 ³ Sea 7	5	178
* St. Stephen Wal- brook, 1710. Cl.	1	30				53		83
* St. Thomas South- wark, 1704. Cl.	1	30				92 ² Sea 6	51	179
* Tower-Ward, Girls 1707. Boys 1709. C.	2	60	60			86 ⁸ Sea 69	250	8
* Vintry-Ward 1710. C.	1	50				98 ⁹ Sea 9	208	365
Brought from Page 19-	9	254	136	866	517	88	1035	2896
— from Page 20-	24	538	415	1778	661	337	1072	4801
— from Page 21-	28	600	375	1456	1067	243	1053	4794
— from Page 22-	20	552	396	1818	1240	414	798	5218
— from Page 23-	22	474	259	1541	721	207	602	3804
— from Page 23-	29	667	354	1490	753	266	969	4499
TOTAL	132	3085	1935	8949	4959	1555	5529	26012
Boys at School	3085							
GIRLS	1935							
				} 5020		Total of Children at School.		
Boys put out to Appren.	8949							
To Services, &c.	4959							
GIRLS put out to Appren.	1555							
To Services, &c.	5529							
				} 20992		Total of Children put to Apprenticeships and Services, or taken out by Friends; of which 520 are gone to Sea, out of 34 Schools.		

Note, The TRUSTEES of some Schools have thought fit to lessen the Number of Children, that the rest might be entirely supported; which is the reason the Number now taught, is short of what it was formerly.

The Number
County of Essex
Children taught
Information
hereof, is as follows

Anglesey	—	1
Bedfordshire	—	3
Berkshire	—	5
Brecknockshire	—	1
Buckinghamshire	—	5
Cambridgeshire	—	3
Cardiganshire	—	1
Carmarthenshire	—	1
Carnarvonshire	—	1
Cheshire	—	1
Cornwall	—	1
Cumberland	—	1
Denbighshire	—	1
Derbyshire	—	1
Devonshire	—	1
Dorsetshire	—	1
Durham	—	1
Essex	—	1
Flintshire	—	1
Glamorganshire	—	1
Gloucestershire	—	1
Hampshire	—	1
Herefordshire	—	1
Hertfordshire	—	1
Huntingdonshire	—	1
Kent	—	1
Lancashire	—	1
Leicestershire	—	1



TEACHING FRENCH IN YORK

25. **MAGGI, P[ietro]**. *Clef de la grammaire française*. York, 'chez l'Auteur ... de l'imprimerie de W. Alexander et Fils', [not before 1823].

12mo in 6s, pp. 52; a very good copy bound in contemporary sheep, borders roll-tooled in blind, sewn two-up on 3 sunken cords of which 2 laced in, endpapers watermarked 'T&W / 1825'; tailcap chipped. £250

First and only edition, very rare, of this answer-book to *The French Master, or Elementary Grammar* by the York language-teacher Pietro Maggi.

Printed by W. Alexander and Son for the London booksellers Baldwin, Cradock, and Joy in 1823, Maggi's *French Master* promised to teach 'the whole of the Grammar in French' within six lessons, with instruction in French followed by English phrases and sentences for translation. The present work – which unlike its predecessor is available only from the author in York – provides the answers in French, from the simple phrases ('Le jour,' 'La nuit,' &c.) to short essays on ancient mythology and a history of England from the Romans to George IV.

Maggi had authored in 1818 an *Easy Introduction to the French and Italian Languages*, printed in Leeds, and was French master at Leeds Grammar School until 1821; he appears to have moved between York and Leeds several times before 1837.

OCLC and Library Hub together find only one copy, at the British Library.

NAPOLEON REFORMS FRENCH EDUCATION

26. [NAPOLEON.] Lois et réglemens pour les lycées. Paris, de l'imprimerie de la République, an XII, 1803.

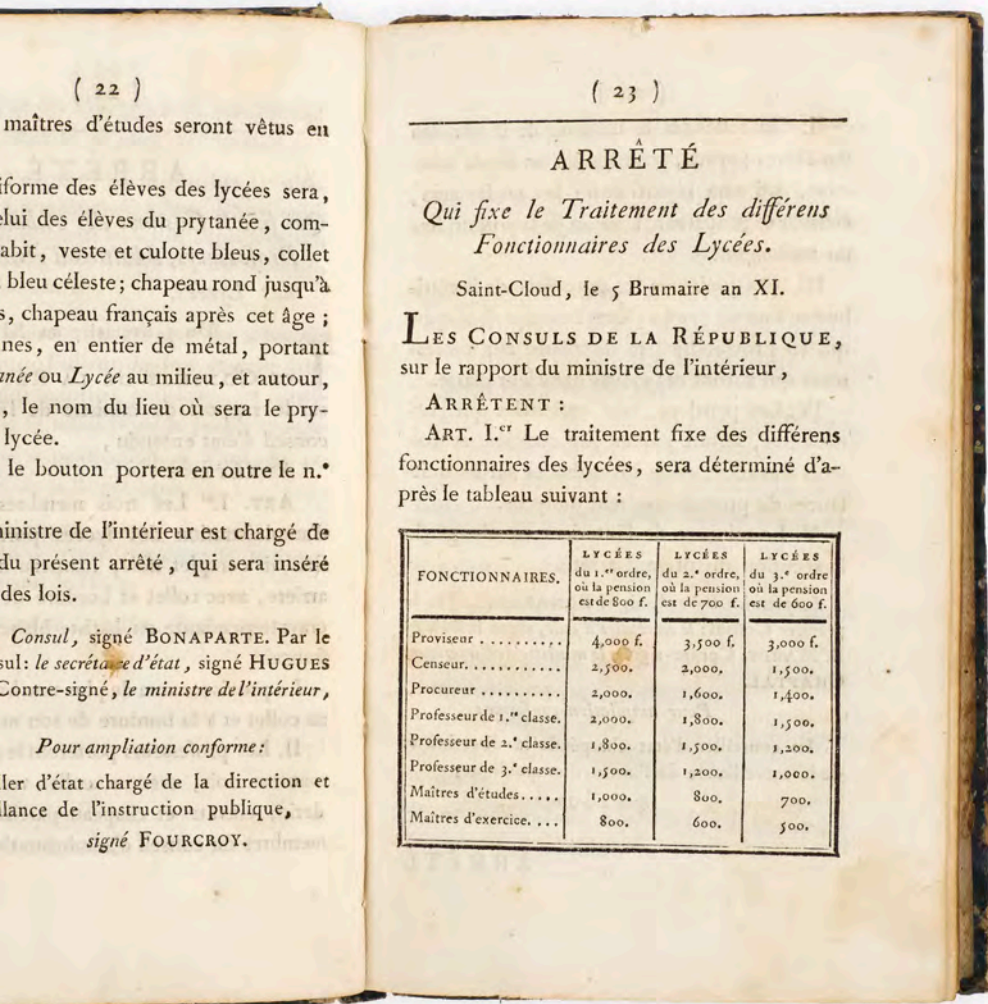
12mo, pp. 96; occasional light marks; very good in contemporary green paste paper boards; abrasions to covers and extremities; some underlining to pp. 77-8. £175

Rare first edition of this extremely interesting collection of laws and regulations governing secondary education in France, reflecting the historic changes enacted between 1801 and 1803 by Napoleon as First Consul, in particular the establishment of lycées.

The first part covers the French education system *in toto*, discussing primary schools, secondary schools, higher education (law, medicine, natural sciences, &c.), and military colleges, as well as 6400 *élèves nationaux* supported by the government. The second part provides, in fascinating detail, the regulations governing the newly-founded lycées. Decrees on uniforms state that teachers were to wear black and pupils blue, with yellow metal buttons, and a table details the salaries of different staff members at different types of lycées. Pupils were to study Latin, mathematics, geography, history, physics and chemistry, writing, drawing and dance, as well as the handling of arms from the age of twelve, and each lycée was to have a library of 1500 books, with one student appointed librarian. The various office holders included a censor who was to 'examine all the books, drawings and engravings' that came into the school and remove anything deemed morally dangerous.

Pupils were divided into groups of twenty-five headed, in military fashion, by a sergeant, and the text details the equipment each student should have, including sheets, towels, handkerchiefs, nightcaps, combs, &c.. The daily timetable is explained, beginning at 5:30am and ending at 9pm. Other sections discuss religious worship, prizes, holidays, discipline (corporal punishment was forbidden), medical care, and prohibitions (no playing cards, no gunpowder). The final section comprises detailed lists of recommended authors and books for each year group, for science and mathematics, Latin and French literature, history, and geography.

No copies traced in the UK or US. OCLC finds only three copies, at the BnF, Universidad Complutense de Madrid, and Wissenschaftliche Stadtbibliothek Mainz.



ARRÊTÉ

Qui fixe le Traitement des différens Fonctionnaires des Lycées.

Saint-Cloud, le 5 Brumaire an XI.

LES CONSULS DE LA RÉPUBLIQUE, sur le rapport du ministre de l'intérieur,

ARRÊTENT :

ART. I.^{er} Le traitement fixe des différens fonctionnaires des lycées, sera déterminé d'après le tableau suivant :

FONCTIONNAIRES.	LYCÉES du 1. ^{er} ordre, où la pension est de 800 f.	LYCÉES du 2. ^{er} ordre, où la pension est de 700 f.	LYCÉES du 3. ^{er} ordre, où la pension est de 600 f.
Proviseur	4,000 f.	3,500 f.	3,000 f.
Censeur	2,500.	2,000.	1,500.
Procureur	2,000.	1,600.	1,400.
Professeur de 1. ^{re} classe.	2,000.	1,800.	1,500.
Professeur de 2. ^{re} classe.	1,800.	1,500.	1,200.
Professeur de 3. ^{re} classe.	1,500.	1,200.	1,000.
Maîtres d'études.	1,000.	800.	700.
Maîtres d'exercice.	800.	600.	500.

Consul, signé BONAPARTE. Par le
 ul: le secrétaire d'état, signé HUGUES
 Contre-signé, le ministre de l'intérieur,
 Pour ampliation conforme:
 ler d'état chargé de la direction et
 lance de l'instruction publique,
 signé FOURCROY.

E Lib. Tho. Wills

PARECBOLÆ

Ex Aula SIVE *Mag. Oxford*

EXCERPTA

è Corpore Statutorum

UNIVERSITATIS OXONIENSIS.

Accedunt

Articuli Religionis XXXIX.

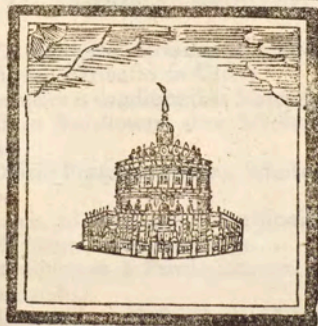
In ECCLESIA ANGLICANA recepti :

NEC NON

JURAMENTA

FIDELITATIS & SUPREMATUS.

In Usum Juventutis Academicæ.



OXONIÆ,
E THEATRO SHELDONIANO MDCCXL.

BANNING BROTHELS, BRAWLS, AND BROKEN WINDOWS

28. [OXFORD.] Parecbolæ sive excerpta e corpore statutorum Universitatis Oxoniensis. Accedunt articuli religionis XXXIX in Ecclesia Anglicana recepti nec non juramenta fidelitatis et suprematus. In usum juventutis academicæ. *Oxford, e theatro Sheldoniano, 1740.*

8vo, pp. [24], viii, 232; woodcut of Sheldonian Theatre to title; closed tear (without loss) to 2B3, printed slip pasted over original text on p. 229; overall very good in contemporary sheep; upper joint split but holding firm, some wear to extremities and a little rubbing to boards; 'E lib: Tho: Wills ex Aula Mag: Oxford' inscribed in ink at head of title. £175

Later edition of this essential student guide to the University of Oxford's statutes, this copy formerly in the possession of the charismatic Cornish dissenting preacher Thomas Wills (1740–1802) when a student at Magdalen Hall.

First published in 1670, and regularly reissued thereafter, the *Parecbolæ* covers, *inter alia*, matriculation, scholarships, lecturers, examinations for BA, MA, and in music, civil law, medicine, and theology, as well as graduation, university governance, office holders (including the University's printers), and the rules of the Bodleian library. It details numerous prohibitions to keep students on the straight and narrow: against leggings and long hair; against visiting the city's brothels, pubs, and tobacco shops; and against gambling, hunting, playing football, breaking windows, getting into fights, and keeping weapons.

The Oath at the Matriculation of a Scholar.

TU fidem dabis ad Observandum omnia Statuta, Privilegia, & Consuetudines hujus Universitatis Oxon. Ita Deus te adjuvet, tactis Sacro-Sanctis Christi Evangeliiis.

The Oath at the Matriculation of a Privileged Person.

YOU shall Swear to observe all Statutes, Privileges and Customs of this University: So help you God.

You shall farther swear that you will never sue in any Cause of yours before the Mayor and Bayliffs of this Town; nor answer before them as your Judge, so long as you continue to enjoy the Privileges of this University.

Provenance: From the library of the Countess of Huntingdon's chaplain, Thomas Wills, with his ownership inscription to the title. Wills studied at Magdalen Hall between 1757 and 1760. In 1772 he met the religious leader Selina Hastings, Countess of Huntingdon, marrying her favourite niece, preaching at the evangelical churches of her Connexion, and becoming her chaplain. 'A large man with a deep voice and a majestic style, he excelled in outdoor preaching' (*ODNB*). The chapel at Spa Fields, despite its capacity of seven thousand, became too small to hold the crowds that came to hear him: 'people packed the aisles, crowded the pulpit, and spilled onto the road' (*ibid.*). Though Wills later fell out with the Countess, he draped his pulpit in black for an entire month after her death.

ESTCT 58687.

P R Æ S E N T A N D I.

Intra triduum antequam Præsententur legere, vel, alio legente, audire tenentur;

Art.	{ Bac. } { Inc. }	Sect. { 1 } { 2 }	a Pag. { 16 } { 24 }	ad { 24 } { 40 }
Music.	{ Bac. } { Inc. }	Sect. 3. Art. { 1, 2. } { 3, 4. }	Pag. { 40 } { 41 }	
Juris Civ.	{ Bac. } { Inc. }	Tituli Sexti. Sect. 4. A. { 1, 2. } { 3, 4. }	P. { 42, 43 } { 43, 44 }	
Medic.	{ Bac. } { Inc. }			Sect. 5. A. { 1, 2. } { 3, 4. }
Theol.	{ Bac. } { Inc. }	Sect. 6. A. { 1, 2. } { 3, 4. }	P. { 46, 47 } { 48 }	
Univerfi		Sect. 7. P. 49, 50.		

A PRIZED COPY

29. **PELLISSON, [Paul]**. *Histoire de l'Academie Française* par M. Pelisson [*sic*], nouvelle édition, augmentée des deux discours de M. l'Abé [*sic*] de St. Pierre sur les travaux de l'Academie. *Amsterdam, Jean Frederic Bernard, 1717.*

12mo, pp. 76, '122' [*recte* 212]; title printed in red and black with large woodcut ornament, woodcut initials, headpieces, and ornaments; some leaves a little foxed, nonetheless a very good copy; in contemporary French mottled sheep, spine richly gilt with gilt red morocco lettering-piece, a second lettering-piece apparently lost, blue marbled edges, marbled endpapers, pink ribbon place-marker; lightly rubbed at extremities; with printed presentation label to upper pastedown, and armorial woodcut to lower (*see below*). £150

An attractive prize copy of Pellisson's history of the Académie française, with a printed presentation label from the Jesuit college in the Occitan town of Carpentras, outside Avignon.

This little volume was awarded in August 1755 'ex munificentia Senatus populi Carpentoractensis' to Jean-Joseph Oudra as a prize for his success in rhetoric. A seventeen-line letterpress presentation label, within a typographic border and completed in manuscript, is pasted to the front endpapers, while a large woodcut of the city's arms is found at the rear.

The first work on the subject, first published in 1652 and read to the Académie by its founder Valentin Conrart, the *Histoire* earned its author Paul Pellisson (1624–1693) the promise of the next available seat, to which he was elected the following year. It is here joined by two discourses of the later Academician Charle-Irénée Castel de Saint-Pierre, and by a short excerpt translated from Thomas Sprat's *History of the Royal Society of London* (1667).

STCN 310360498; cf Brunet IV, col. 475.



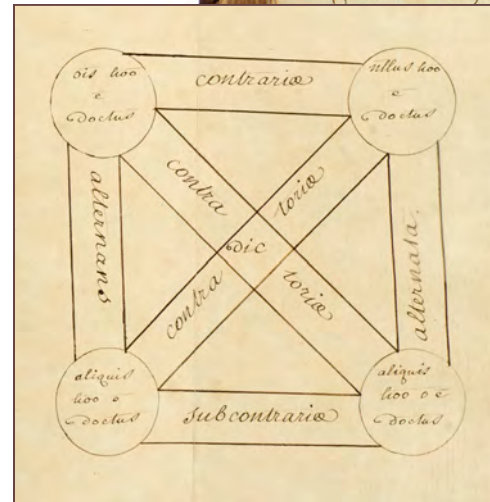
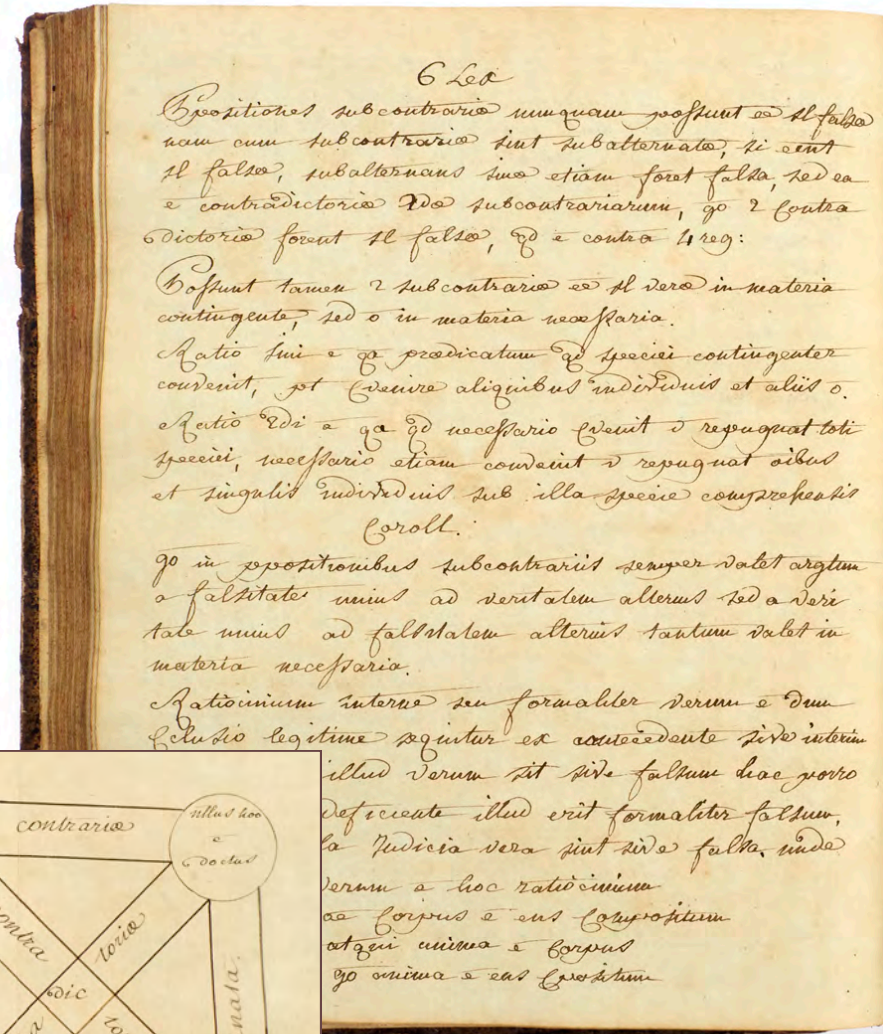
BRUSSELS JESUIT LOGIC

30. [PHILOSOPHY. Philosophy course on logic. Brussels, early eighteenth century?]

Manuscript on paper, in Latin, 4to (205 x 165 mm), ff. [148]; neatly written in brown ink in a single hand, up to 33 lines per page, with one ink diagram on a fold-out leaf; very good with occasional inkstains and faint spotting; in contemporary half sheep with speckled paper sides, spine gilt in compartments with gilt-lettered label ('Logica'), edges sprinkled red; somewhat worn, joints cracked, endcaps chipped. £375

An elegant manuscript philosophy course on logic, likely produced at a Jesuit college, where logic was one of the three philosophy courses taught along with natural philosophy and metaphysics.

References to the city of Brussels (e.g. [107]^v) within the manuscript likely indicate its origin. Following a brief introduction (*Prolegomenon in logicam*, ff. [1]^r-[2]^r), the first part of the treatise is devoted to the cognitive faculty of the human mind (*De facultate cognoscitiva mentis humanae*, ff. [2]^r-[53]^r), with discussion of the use and abuse of words, of definition, division, and argumentation. The next section is devoted to truth (*De veritate cognoscenda*, ff. [53]^v-[107]^r), discussing, for instance, the veracity of perception and reasoning, of testimony, and authority. At the end of this second section is the fold-out pen-and-ink diagram of the 'square of opposition' (f. [108]), representing the relations between the four basic categorical propositions, whose origins can be traced back to Aristotle. In the remainder of the manuscript, logic problems (*questiones*) and solutions (*solutiones*) are followed by short compositions (ff. [107]^v *ad finem*) illustrative of the manuscript's educational nature.





UNRECORDED ORLÉANS-PRINTED PRIMER

31. [PRIMER.] Nouvel alphabet en français, divisé par syllabes. *Orléans, 'Chez Berthevin, libraire', [c. 1820].*

16mo, pp. 44, likely lacking two final leaves (*see below*); title printed within woodcut frame with small woodcut ornament, small woodcut tailpieces; some dampstaining and dust-soiling, top- and fore-edges irregularly trimmed; in a contemporary stab-stitched binding reusing an eighteenth-century manuscript on vellum; soiled and cockled; contemporary pentrials throughout; later pencil annotations to 2 pp. £450

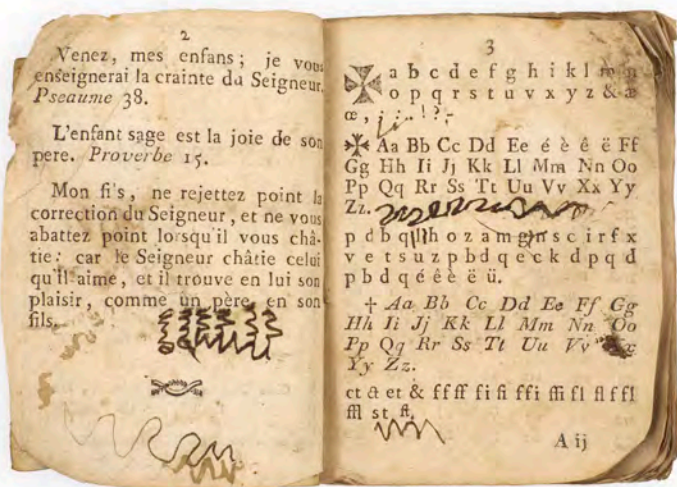
An unrecorded Orléans-printed devotional primer, including litanies to the Christ Child (with vertically-printed refrains) and the duties of children toward their parents.

Such primers, containing the alphabet, two- and three-letter monosyllables, and a series of prayers for Mass, appeared throughout nineteenth-century France. Also present here are the 'devoirs des enfans envers leurs meres & peres', including supporting one's parents in poverty and promptly carrying out their last wishes, and a series of 'Litanies de l'enfance de Jesus-Christ', with the refrains 'Nous vous adorons' and 'Exaucez-nous, enfant Jesus' printed vertically.

The Stockholm-born bookseller and publisher Jules-Julien-Gabriel Berthevin (1769–1839) was *conservateur du materiel* at the French *Imprimerie royale* under the Bourbon Restoration and seems to have published a few other moral works for children, among them *Délassemens de l'adolescence* (1802) and *Alphonse et Dalinde* (1797–8).

The two final leaves, likely containing a litany to the Virgin Mary, have been carefully torn out by an early owner.

We find no other copies on OCLC, Library Hub, or CCf.



THE ABC OF PIETY

32. [PRIMER.] Abbecedario per imparar facilmente a sillabicare, coll'aggiunta di varie orazioni ad uso delle scuole. *Turin, Giacinto Marietti, [c. 1840?]*.

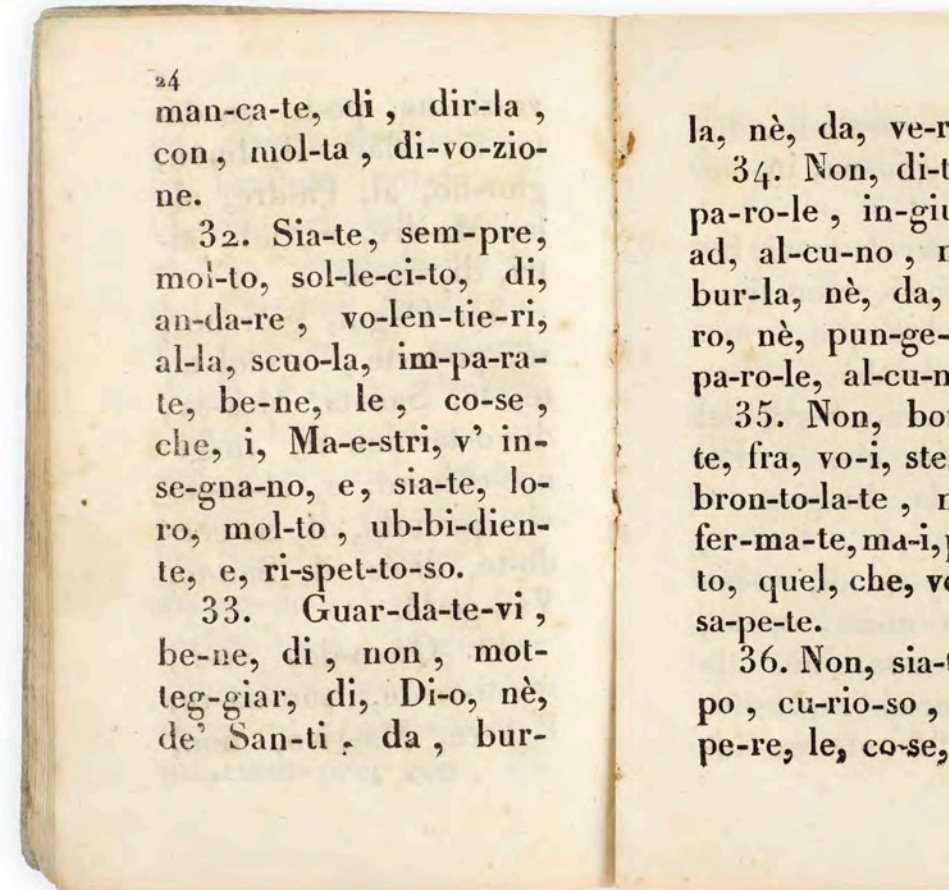
16mo, pp. 52; pp. 3–30 in large print; occasional light foxing; but a good copy in contemporary brown wrappers, edges speckled blue; a few small stains to front wrapper; contemporary ownership juvenile ink inscription 'Per Macchione Umberto' to front wrapper. £400

A seemingly unrecorded Torino-printed primer, with a series of syllabised phrases on devotion and morality.

The *Abbecedario* presents the alphabet along with diphthongs and triphthongs commonly used in Italian, followed by a series of 'istruzioni particolari pei fanciulli' divided into syllables for clear enunciation. The forty phrases in question instruct children not to tarry on their way home from school, to kiss the hands of their elders, to remove their hats if they should pass a cross or an image of Christ or the Madonna, and to wash their hands before mealtimes, &c.. 'In, som-ma, tut-te, le, vo-stre, cu-re, prin-ci-pa-li, e, vostri, de-si-de-rj, men-tre, vi-ve-te, in, que-sto, mon-do, de-vo-no, ten-de-re, a, ren-der-vi, gra-to, al, Si-gno-re, ed, a, non, of-fen-der-lo, ma-i, ac-cioc-chè, do-po, que-sta, vi-ta, mor-ta-le, vo-i, pos-sia-te, e-vi-tare, l'In-fer-no, e, me-ri-ta-re, il, Paradiso' (p. 28).

Also included are several useful prayers (without syllabification), among them the Lord's Prayer, the Hail Mary, the Apostles' Creed, and an order of service for Mass (pp. 41–7), as well as multiplication tables and a conversion table for units of measurement used in Piedmont. The *piède liprando* (approximately half a metre), divided into twelve *oncie*, was used in Turin (and elsewhere in the Kingdom of Sardinia) until the adoption of the metric system in the early 1840s.

We have traced no copies on OCLC, Library Hub, or ICCU. ICCU finds a single copy of a similarly titled *Abbecedario con sillabe per imparare facilmente a sillabicare prima di leggere: coll'aggiunta di varie orazioni* (Turin, G.B. Paravia, 1837, likewise 52 pp.).



MORAL TALES FOR CHILDREN

33. [RENNVILLE, Sophie de (?).] *Contes a Aglaé, ou la jeune moraliste*. Paris, Caillou, c.1820.

12mo in 6s, pp. [4], 213, [1 (blank)]; with hand-coloured frontispiece, coloured title-page, and two further hand-coloured plates; some foxing in places; in contemporary sheep, covers with gilt borders, spine gilt with morocco lettering-piece, marbled edges; binding somewhat shaken and worn, but still an attractive copy. £325

Very uncommon edition, possibly the first, of this collection of educational *contes moraux*, sometimes attributed to the prolific children's author and journalist Sophie de Renneville (1772–1822).

Aimed at children of both sexes, the book contains sixteen short *contes* on subjects ranging from first communion and eternal regrets to bank notes and true happiness. Some of these themes are illustrated in the attractive hand-coloured plates. The frontispiece illustrates a scene from 'Le souvenir', a story not found in other copies traced.

Not in OCLC; the only copies we have traced of the work have 178 pages, and only fourteen of the *contes*, at the BnF, Bodleian, and the Enoch Pratt Free Library in Baltimore.



'A GENERAL SCIENCE OF SIGNS'
THE ORIGINS OF STRUCTURALISM
BY THE FATHER OF MODERN LINGUISTICS

34. SAUSSURE, Ferdinand de. *Cours de linguistique générale*. Lausanne & Paris, Payot, 1916.

8vo, pp. 336, [2 (errata, blank)]; German bibliographical note to head of half-title 'vgl. Sechehaye ... 44, 217-241, *L'école genevoise de linguistique générale*. Schuchardt, L. Bl. 1917, 1-9'; another to first leaf of preface, making reference to Schuchardt and C. Herman, a few pencil underlinings and annotations, mild browning; a good copy in the original printed paper wrappers, edges and joints a little worn, spine split but holding, small loss to foot of spine; signatures 'F. ?Muller' to upper wrapper and first blank, preserved in a cloth box with leather label. £575

First edition of this seminal textbook on linguistics by Ferdinand de Saussure, fundamental to the development of structuralism and semiotics, introducing distinctions between signified and signifier as well as language systems and speech.

The text of the *Cours de linguistique générale* was prepared by two of Saussure's pupils, Charles Bally and Albert Sechehaye, from his lectures at the University of Geneva (1907-11) and published posthumously. In a distinct step away from nineteenth-century linguistics, which had been rooted primarily in philology, Saussure insisted that language is a system which can be viewed under two aspects, diachronic and synchronic. Diachrony is the mode under which the system of language evolves through time, and hence includes not only philology but also the more modern discipline of lexico-statistics, or glottochronology. Synchrony, conversely, is the mode in which a given language system exists at a single time, independently of its history; it represents a cross-section, as it were, of its diachronic development, and it is under this aspect that structuralism has developed its study of language. Other distinctions made by Saussure, of which the influence on structuralism cannot be overstressed, are those between *langue*, *langage*, and *parole*, and *signifiant* and *signifié*.

FERDINAND DE SAUSSURE

COURS
DE
LINGUISTIQUE GÉNÉRALE

PUBLIÉ PAR

CHARLES BALLY ET ALBERT SECHEHAYE
Professeur à l'Université de Genève. Privat-docent à l'Université de Genève.

AVEC LA COLLABORATION DE
ALBERT RIEDLINGER
Maître au Collège de Genève.



LIBRAIRIE PAYOT & Co

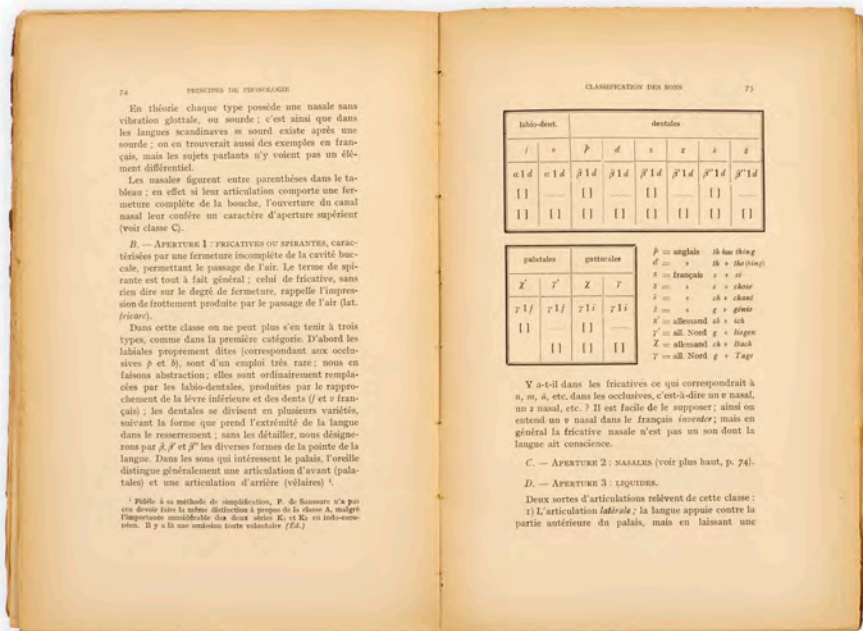
LAUSANNE | PARIS
1, Rue de Bourg, 1 | 106, Bd Saint-Germain, 106

1916

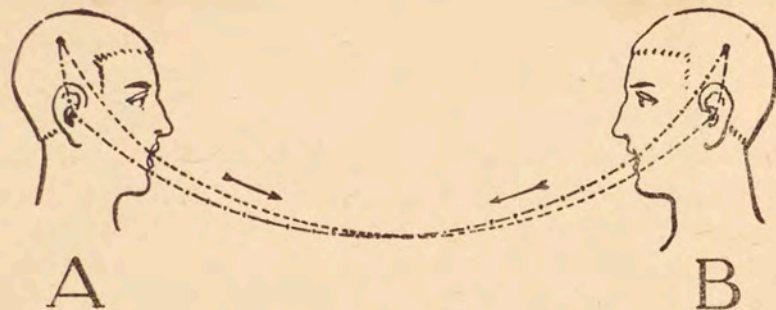
Tous droits réservés.

Saussure's call for a 'general science of signs,' for which he coined the term 'semiology' (the cognate term 'semiotics' is associated mainly with the American tradition, in which writers like Peirce and Morris were developing similar ideas independently of Saussure) has been hugely influential outside the realm of linguistics. This general science of signs came to encompass the work of many disciplines, perhaps most notably anthropology, where Levi-Strauss began to view anthropological data as forming a system in which each part helps determine the significance of the others.

En français dans le texte 346.



l'acte individuel, qui permet de reconstituer le circuit de la parole. Cet acte suppose au moins deux individus; c'est le minimum exigible pour que le circuit soit complet. Soient donc deux personnes, *A* et *B*, qui s'entretiennent :



Le point de départ du circuit est dans le cerveau de l'une, par exemple *A*, où les faits de conscience, que nous appellerons concepts, se trouvent associés aux représentations des signes linguistiques ou images acoustiques servant à leur expression. Supposons qu'un concept donné déclenche dans le cerveau une image acoustique correspondante: c'est un phénomène entièrement *psychique*, suivi à son tour d'un procès *physiologique*: le cerveau transmet aux organes de la phonation une impulsion corrélative à l'image; puis les ondes sonores se propagent de la bouche de *A* à l'oreille de *B*: procès purement *physique*. Ensuite, le circuit se prolonge en *B* dans un ordre inverse: de l'oreille au cerveau, transmission physiologique de l'image acoustique; dans le cerveau, association psychique de cette image avec le concept correspondant. Si *B* parle à son tour, ce nouvel acte suivra — de son cerveau à celui de *A* — exactement la même marche que le premier et passera par les mêmes phases successives, que nous figurerons comme suit :

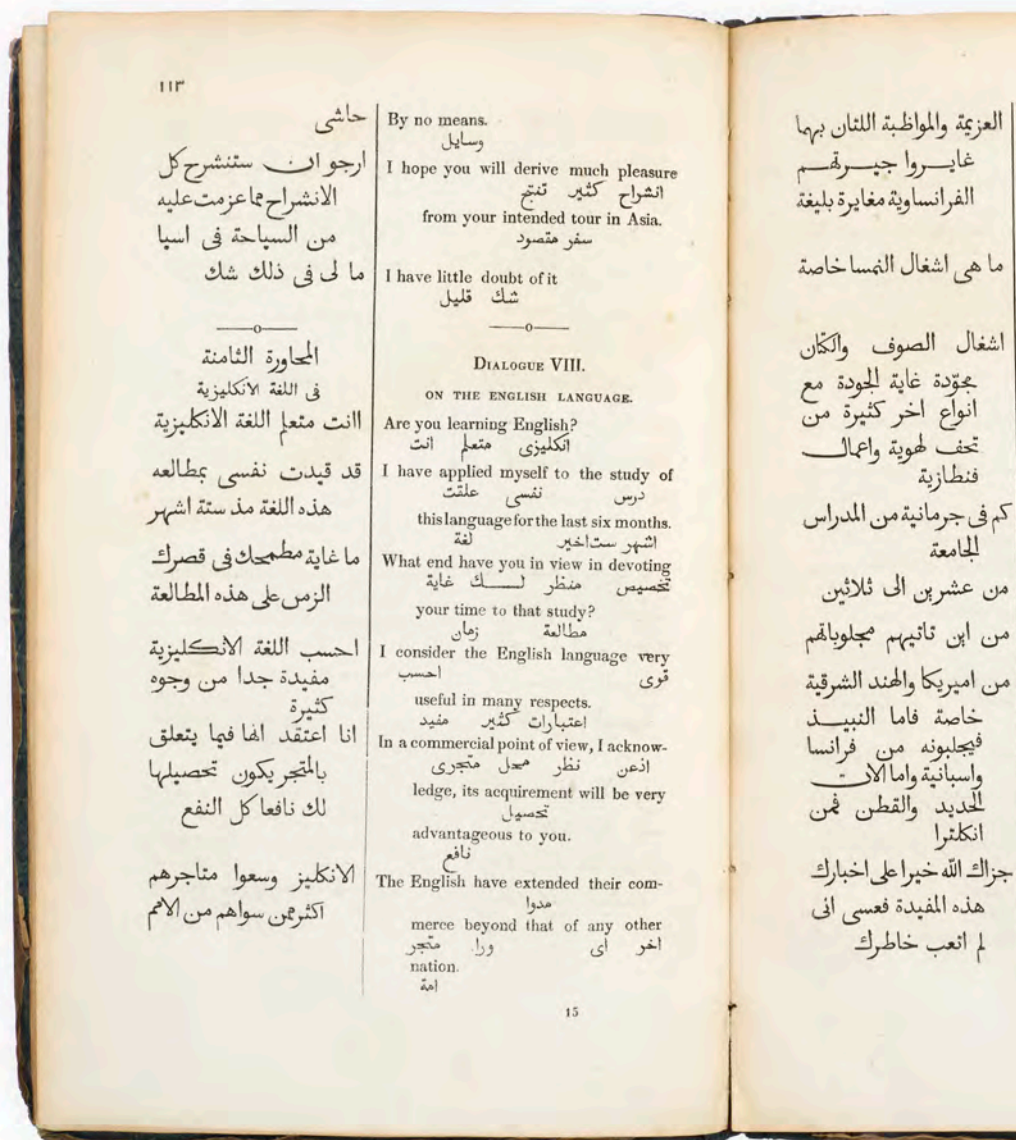
ARABIC-ENGLISH DIALOGUES PRINTED ON MALTA

35. [SHIDYĀQ, Ahmad Fāris, *attributed author*.] Kitāb al-muhāwarah al-unsīyah fi al-lughatayn al-Inklīziyah wa-al-‘Arabiyyah ... Arabic and English grammatical Exercises and familiar Dialogues chiefly intended for the Use of Students in the English Language. [*Malta, 1840*].

8vo, pp. 188, printed right-to-left, with the text in two columns, pagination in Arabic; pale dampstain towards the end, else a good copy in early quarter cloth and marbled boards, worn, portion of manuscript paper spine label in Arabic. £950

First edition, an English grammar and vocabulary designed for Arabic students, attributed to the Lebanese-born Shidyāq, who lived between Cairo and Malta in the 1820s–40s, and is best known for his well-regarded Arabic translation of the Bible (1857), and for his less well-regarded opinion that Shakespeare (‘Shaykh Zubayr’) was an Arab. On Malta he was director of the printing press used by American missionaries.

The dialogues (pp. 76–142) cover ‘writing and books’ (‘Can you lend me a piece of slate-pencil?’; ‘there are many private gentlemen who have very extensive libraries’), voyages (‘Is it customary to pay the mules’ hire beforehand?’) dining (‘This mutton is very tender’), ‘buying and selling, going to bed (‘Do the mosquitoes not trouble you?’), and ‘the English Language’ (‘It is becoming quite an universal language ...’), as well as ‘Inquiries concerning countries, climates, customs of people, &c.’, which includes a discussion of the Royal Asiatic Society and the expansion of its library. The dialogues are followed by an index of individual words found therein as well as a list of modes of address.



ارفي الكتاب الذي
Shew me your copy-book
كتاب نسخة

ليس لي اليوم
I have no copy ruled for to-day; will you
اليوم مسطر

افلا تكرم علي
have the goodness to rule one for me.
واحد تسطر معروف

المعلم ات فلنجلس
The master is coming, let us take our seats.
كراسي ناخذ خلى جاي معلم

تعال اجلس عند
Come and sit down by my desk.

لا تقم المكتبة ليل
Do not jog the desk or you will upset the
مقز تقلب

الدواة
inkstand.
دواة

اعندك مسطرة
Have you a ruler?
مسطرة

سترى واحدة
You will find one in the drawer, with
مع درج واحدة تجد

مع القلم
the pens
قلم

FORMS OF EPISTOLARY ADDRESS.

صور الخطاب في الرسائل

To the King or Queen.
الى الملك او الملكة

المنوان
the King's (or Queen's) Most Excellent Majesty.
الدباجة او الابتدا
Sire, او May it please your Majesty, او
Sovereign, او
الختام
with the profoundest veneration, Sire, your Majesty's
most faithful subject, and obedient servant.

140

اخاف عليك من توبيخ
المعلم
I am afraid the master will give you a
خايف معلم يعنى
scolding.
توبيخ

على ان اصرف فعلا واحدا
واعيد اربع قواعد في
فن تركيب الجمل
من اى صف انت
I have to conjugate one verb and to re-
فعل واحد اصرف على
hearse four rules in syntax.
نحو قواعد اربع احكرر

في الصف الثاني
هل وقفت على النحو باجمعه
نعم وانا الان مطالع علم
البيان
كم تعلمت في الحساب
ساشرع في الجبر عن قريب
اتحسن معرفة الكسور
هل تنقل الى دفترك الرقم
الذى ترقمه على لوح
الحجر
I am in the second class.
صف ثانى

Have you gone through the grammar?
نحو عابرا رحمت

Yes, and I am now studying rhetoric.
بيان مطالع الان نعم

How far have you got in arithmetic?
علم الحساب حصلت بعيد

I shall soon commence algebra.
الجبر اشرع قريبا

Do you understand fractions well?
جيد كسور تفهم

Do you enter your ciphering into a
الى رقم تدخل
book, after you have worked your
عملت بعدان كتاب
sums on the slate?
لوح حجير رقم

I do so when they are difficult.
صعب لما افعل

Can you lend me a piece of slate-pencil?
قلم لوح حجرة تبيع

I am sorry that I cannot, as I have only
فقط حيث لا اتدر مفهوم
this small piece for myself.
نفسى حبة صغيرة

كتاب المحاورة الانسية
في اللغتين الانكليزية والعربية

مع امثلة نحوية واصطلاحات لغوية مانوسة الاستعمال في الاصل
ومحدوفا بعضها في الترجمة على ما اقتضاه استعمال العرب رجا
الانتفاع بها في المكاتب وغيرها ممن يتشوفون
الى العلوم الاخرى وخصوصا ادب
اللغة الانكليزية البارع وهذه
الغاية الحميدة طبع باسم
المجمع المعين على
هذا العمل
المبرور

في مالطة سنة ١٨٤٠



ARABIC AND ENGLISH

GRAMMATICAL EXERCISES

AND FAMILIAR

DIALOGUES

CHIEFLY INTENDED FOR THE USE OF STUDENTS
IN THE ENGLISH LANGUAGE

CALLIGRAPHIC CATECHISM

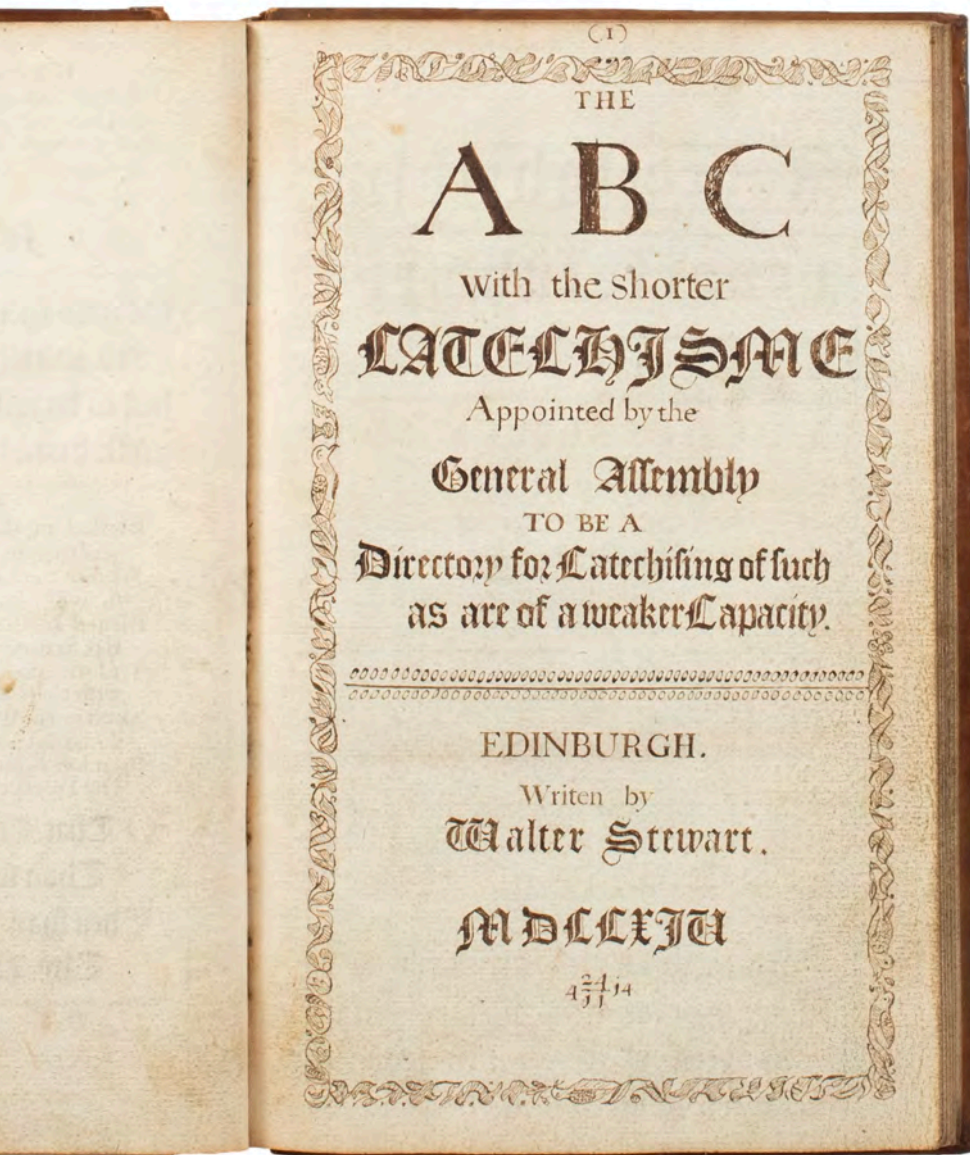
36. **STEUART, Walter** (*of Pardovan?*). 'The ABC with the Shorter Catechisme appointed by the general Assembly to be a Directory for catechising of such as are of a weaker Capacity. *Edinburgh, Written by Walter Stewart, 1714*[-15].

8vo manuscript on paper, pp. [10], 15, [11], including several blanks, in a fine calligraphic hand throughout, partly in imitation of blackletter, decorative border to title-page; bound in contemporary panelled calf, front cover detached; later inscription 'The Gift of Hary [*sic*] Barclay Esqr to Grisell Baillie, Mellerstain Jan 1742.' £2500

A very attractive calligraphic manuscript catechism, largely reproducing the very rare edition printed in Edinburgh in 1696 (NLS and Bodley only in ESTC).

It was apparently produced in November–December 1714, and the imitation of both blackletter and roman type is consistently excellent throughout. At either end of the main text are several versions of what seems to be some sort of perpetual calendar in tabular form; a roundel diagram with the letters A–G; and several biblical quotations. Though there were earlier Scottish catechisms, the first to be approved by the Kirk of Scotland after the Westminster Assembly was published in 1649. It was much reprinted, generally along with the Confession of Faith and the Longer Catechism, and then first thus, with the ABC for those of 'a weaker capacity', in 1663. All editions are now very rare, and it may be that rarity that inspired the present manuscript, though the care taken in its production is itself a devotional act in the catechistical tradition.

We have not been able to identify with certainty the Walter Stewart/Steuart (both spellings are used here) responsible for this transcription, but a plausible candidate is the Walter Steuart of Pardovan whose *Collections and Observations methodiz'd concerning the Worship, Discipline, and Government of the Church of Scotland* was published in four volumes in 1709. A manual of Presbyterian practice, it was much used in the American colonies and mentions the Shorter Catechism in several places. The later owner of this volume, by gift, Grisell Baillie (*née* Hume, 1665–1746), was a notable Scottish gentlewoman whose songs were included in Ramsay's *Tea Table Miscellany*.



‘READ, UNDERSTAND, AND REMEMBER’

37. **VANDERLINDEN, Jan.** Heerlyke en gelukkige reys naer het heylig land en stad van Jerusalem ... in ‘t jaer onzes heeren 1633 ... het eerste deel. *Antwerp, H. Verdussen, [approbation dated 1645, but c. 1790].*

[bound with:]

—. Het wederkeeren of tweede deel van de heerlyke en gelukkige reys naer het heylig land en stad van Jerusalem ... in ‘t jaer onzes heeren 1633 ... *Antwerp, H. Verdussen, [approbation dated 1634 but c. 1790].*

Two parts in one vol., 4to, pp. I: 72; II: 55, [1]; text in one and two columns, printed in roman, blackletter, and *civilité*, woodcut Jerusalem cross to title of part I, woodcut of comet to title of part II, woodcut illustration of the Trinity to part I, p. 26, woodcut tailpiece at end, woodcut initial, typographic headpieces; title to part I dust-soiled, the odd stain, withal a good copy in recent quarter vellum (re-using manuscript waste) with blue paper sides. £375

Rare edition of this popular schoolbook, comprising the account of Jan van der Linden's journey to Jerusalem in 1633, partly printed in *civilité* type.

Prior of the Alexian convent in Antwerp and plague master of the city, van der Linden (d. 1638) travelled with Jacob Pussenius, the father confessor of his convent, through France to Genoa and thence to the Holy Land, where he visited the holy places in and around Jerusalem. His account, interspersed with prayers (here rendered in *civilité*) and hymns, contains a number of interesting passages relating to Cyprus.

The work, first published in 1634 and reprinted several times, served as a schoolbook to generations of children well into the nineteenth century: the title-pages bear the instruction ‘Tot stigtunge en vermaeck van de jonkheyd, die geerne wat nieuws leezen. Leeft, begrypt, en onthoud’ (‘For the education and recreation of young people who want to read something new. Read, understand, and remember’).



The approbations at the end of each part are dated 1645 and 1634, respectively. However, the works doubtless date to the latter part of the eighteenth century: the printer, Hieronymus Jan Verdussen VII, was active between 1762 and 1794.

This edition appears to be rare outside Belgium and the Netherlands, with only one copy recorded on OCLC, at the Wellcome.

USTC 1005480 and 1005481; STCV 7017872 and 12923000; see *Le livre populaire* 214 and 228; Carter & Vervliet, *Civilité Types* 460; not in *Children's World of Learning*; cf Röhricht, pp. 250–1; Tobler, p. 101; Tiele, pp. 151–2, and van Heurck, *Voyage autour de ma bibliothèque: livres populaires et livres d'école flamands* (Antwerp, 1927) 107 and 108.



TOT DEN LEEZER.

EErwaardigen en Beminden Leezer, UL. zal gelieven te verstaen, waerom ik dit kleyn Boeksken heb in twee Deelen gedeelt; het is geschied tot gerief van de Jonkheyd om in de Schoolen te gebruyken met Deelen, waerom het zomtyds agter versleeten zoude zyn, eer dat het voorwaerts uytgeleert zoude weezen, en de Jonkheyd geerne dikwils wat nieuws heeft, waer in zy dan weder eene nieuwe couragie schept.

Ik hebbe hier diversche Letteren doen stellen, als onze gemeyne Letteren, Latynsche en geschreve Letteren, om de Jonkheyd van alles daer in te laeten leeren.

Als ik van Mylen spreek, zoo zyn het Mylen van een uur.

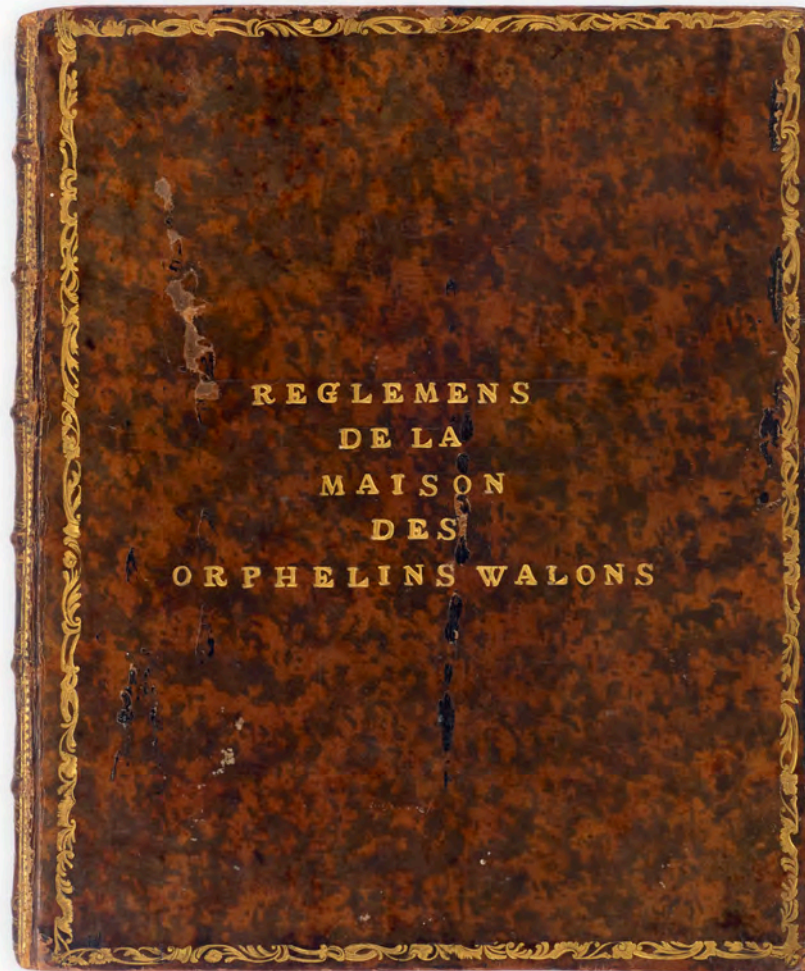
Aen de Eerfacme en zeer voorzienige Heeren, Myne Vrienden, Meester GILIS DE WIT, en Meester JACOB DU MELIL, Dekens van de Schoolen binnen Antwerpen, mitsgaders ook aen alle de gemeene Schoolmeesters en Schoolmeesterfien in 't generael.

Eerzaeme en zeer voorzienige Vrienden / ik heb niet konnen nalaten in het particulier D. L. al te zaemen deze myne Keyse toe te seggen ten wyden volieden ge lieve uwer Discipelen die in handen te geven / om daer uyt te leeren te lezen / het welck haer dienen zal tot stigtinge der wijshe.

Ik stelle hier voor dit tweede Deel een STERRE, op dat / gelyk de Wyse tot CHRISTUM onzen Saligmaker quamty door het leyden van de STERRE, oek alzo uwer Discipelen / als schietende naer het Wit, mogen tot eenen spiegel van de Deugd voor voege meemen het Godvrugtig leeren / en de goeder conversatie van onzen Eerwuerdigen / Godvrugtigen / Hougger heerden en wijzen Heer / Heer JOANNES CHRISOSTOMUS VAN DER STERRE, Prelaet van de Abbye van St. Michiel binnen Antwerpen: Aen wie ik dit Boekken geerne zonder gedebiteert hebben / maer hebbe het niet durven doen om myner indispositioe wile.

Alleen recommandeere ik dit / alle de geschikte Jonkheyd dat zy de deugd als het licht van de STERRE willen bes merken / om ten lesten tot heerlyker Mannen en Vrouwen te mogen geraeken / 't welck God wille geve / door de woort sprake van den Aerts-Engel St. Michael in het watter licht ons Geloofs / als klaarblinkende stralen van de STERRE.

Mijn alderherberghen Dienaer tot in mijn Doob /
Broeder JAN VAN DER LINDEN, Water van de
Eeste-Haerberg binnen Antwerpen.



EDUCATION FOR ORPHANS

38. [WALLOON CHURCH AMSTERDAM.] Ordres et reglemens de la maison des orphelins, des vieillards, et des vieilles femmes de l'église Walonne d'Amsterdam; avec des prières à l'usage de cette maison. Nouvelle édition. *Amsterdam, David Pierre Humbert, 1772.*

4to, pp. viii, 91, [15], [2 (blank)]; engraved vignette to title, woodcut headpiece; slight cockling; a very good copy in contemporary mottled calf, gilt border to covers, spine gilt in compartments, upper cover lettered in gilt 'Reglemens de la maison des orphelins Walons', board edges roll-tooled in gilt, marbled endpapers; light wear to extremities, a few small abrasions to upper cover; manuscript additions to the lists of *Régens* and *Régentes* at the end. £1450

Very rare set of regulations governing the charitable house for orphans and the elderly founded by the Walloon Church in Amsterdam in 1631, with manuscript additions updating the lists of its male and female governors up to 1795.

Established in 1586, the Walloon Church in Amsterdam purchased a building in 1631 to house orphaned girls and boys from the local Walloon community, moving to larger premises forty years later, and extending its remit to cover the elderly poor from the 1680s.

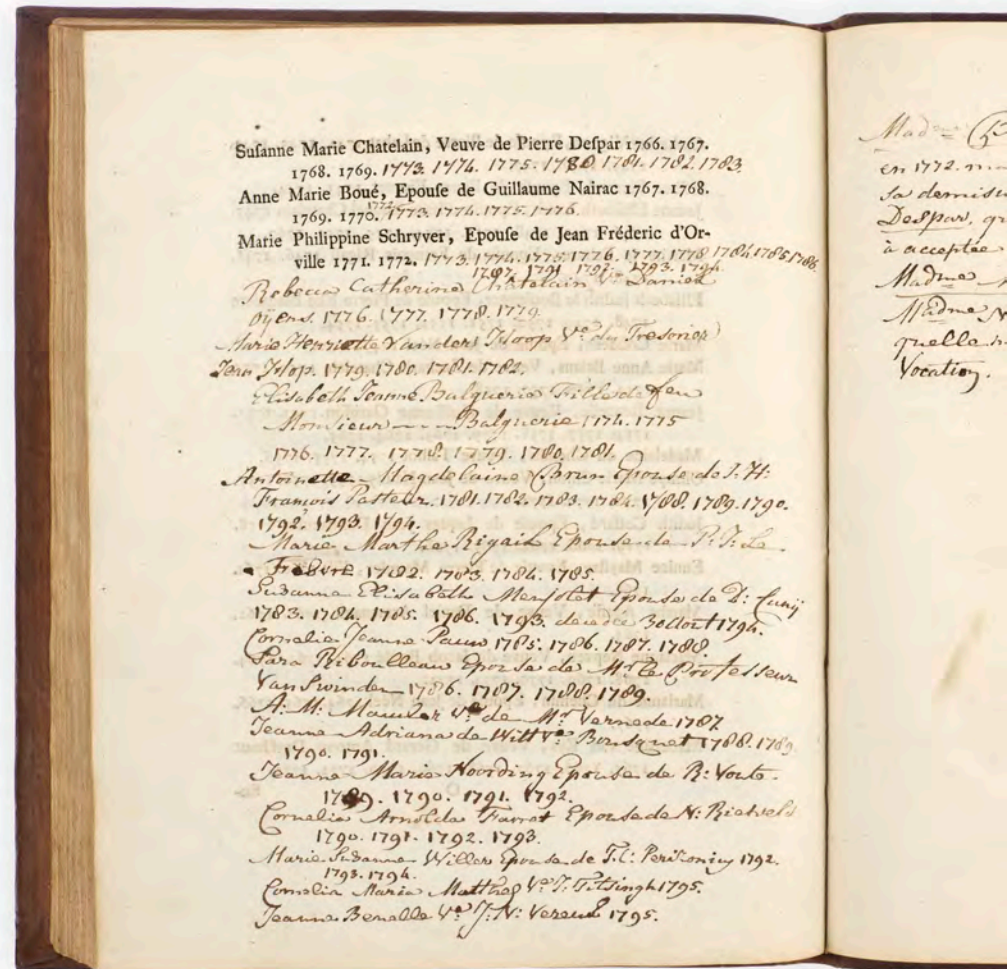
These regulations detail the duties of the house's governing body, which comprised four male and four female regents ('widows or married women, members of our church, honourable, pious, prudent, serious, and of suitable age'), as well as those of the 'Father' and 'Mother' of the house (who were to regard the orphans 'as their own children'), and of the house doctor, supervisors (who were to be lenient except in cases of 'drunkenness, impurity, or blasphemy'), seamstresses (who taught the girls sewing and read the Bible with them), and baker. The schoolmaster was tasked with overseeing morning prayers and daily lessons, as well as encouraging the orphans to read and write, and administering corporal punishment.

The detail provided on the care of those unable to support themselves is quite fascinating. The orphans, who were all below the age of thirteen, were obliged to speak French rather than Dutch, and were not permitted to promise themselves in marriage to each other during their time in the orphanage! Girls enjoyed an extra hour in bed compared to the boys. The establishment could maintain up to thirty-two men over the age of fifty who received three meals a day and were allowed to drink beer (but not strong liquor), to smoke (albeit only outside), and to sit by the fireside in winter. The elderly widows were not permitted to drink *eau de vie* and were to ensure that all fires and candles were extinguished before bedtime to avoid accidents.

The work ends with various morning and evening prayers for use by the community and a chronological list of male and female regents from 1631 to 1772, which in this copy has been updated in neat manuscript to cover the period up to 1795. These additions comprise an additional fifty names with their dates of office, together with a note regarding extraordinary measures adopted between December 1789 and February 1790.

No copies traced in the UK or US. OCLC finds copies in the BnF and in three Dutch libraries only.

STCN 310471796.



Suzanne Marie Chatelain, Veuve de Pierre Despar 1766. 1767.
 1768. 1769. 1773. 1774. 1775. 1780. 1781. 1782.
 Anne Marie Boué, Epouse de Guillaume Nairac 1767. 1768.
 1769. 1770. 1773. 1774. 1775. 1776.
 Marie Philippine Schryver, Epouse de Jean Frédéric d'Orville 1771. 1772. 1773. 1774. 1775. 1776. 1777. 1778. 1784. 1785. 1788.
 Robecq Catherine ^{1787. 1791. 1792. 1793. 1794.} *Ch. Chatelain v. Janssen*
 D'ens 1776. 1777. 1778. 1779.
 Marie Henriette Vandoren *Ch. de Trodenier*
 Jean Hoop 1779. 1780. 1781. 1782.
 Elisabeth Soume *Bulquerius Willstedt*
 Nonieus *Bulquerius* 1774. 1775.
 1776. 1777. 1778. 1779. 1780. 1781.
 Antonette *Magdeleine Corun Epouse de J. H.*
 Francois Pottelx 1781. 1782. 1783. 1784. 1788. 1789. 1790.
 1792. 1793. 1794.
 Marie *Martha Bigaib Epouse de P. B.*
 Fréville 1782. 1783. 1784. 1785.
 Sidanna *Elizabeth Marjet Epouse de P. Luni*
 1783. 1784. 1785. 1786. 1787. *de la Balle* 1794.
 Cornelia *Jeune Jans* 1785. 1786. 1787. 1788.
 Sara *Pi Boulléans Epouse de M. C. Coiffé*
 Van Swinderen 1786. 1787. 1788. 1789.
 A. M. *Maucler v. de M. Varmade* 1787.
 Jeanna *Adriana de Witt v. Buisson* 1788. 1789.
 1790. 1791.
 Jeanna *Maria Aording Epouse de R. Voute*
 1789. 1790. 1791. 1792.
 Cornelia *Arnolde vanat Epouse de M. P. Stiel*
 1790. 1791. 1792. 1793.
 Marie *Sidanna Willes Epouse de P. L. Penning* 1792.
 1793. 1794.
 Cornelia *Maria Matthys v. P. P. P. P.* 1795.
 Jeanna *Bernalde v. N. Vossel* 1795.

*Mad^e = G^e
 en 1772. n.
 sa dernière
 Despar, q^e
 à acceptée
 M^{rs} Despar
 M^{rs} Despar
 quelle
 Vocation.*

HYBRID LEARNING

39. [WINCHESTER COLLEGE.] Printed and manuscript election roll. [*Winchester*.] '1 November 1782'.

Vellum roll (942 x 124 mm approx.), manuscript in brown, red, and gold (alloy? now largely faded to green), with large copper-engraved arms of Winchester College at head (156 x 118 mm), dated at foot '1 Nov: 1782'; somewhat worn, particularly at ends, text rubbed and faded in places, a few minor chips at edges; early pinholes at upper corners. £1250

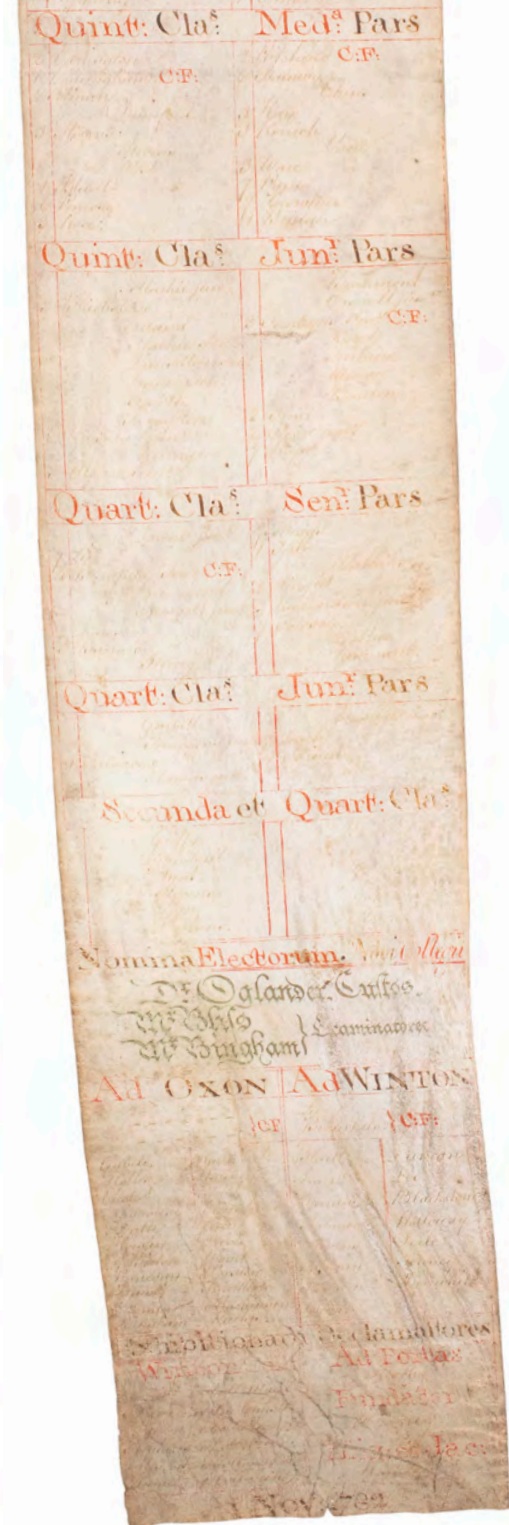
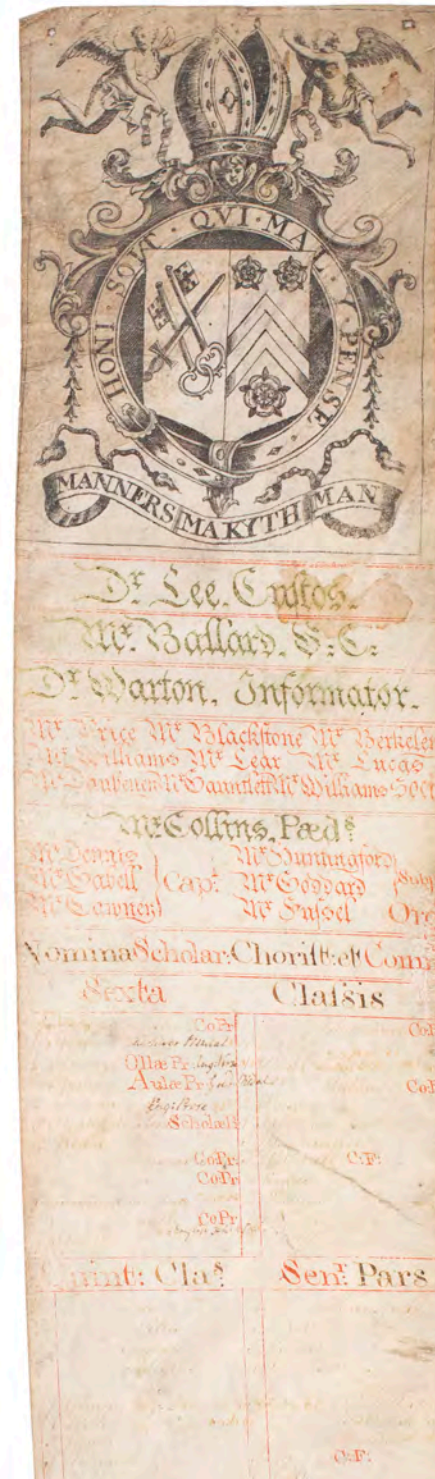
A remarkable eighteenth-century part-printed election roll from Winchester College, with admissions, the names of scholars, prize-winners, and pupils elected to New College Oxford.

The roll lists over one hundred scholars, choristers, and commoners, divided into classes, as well as the Warden and Fellows, the Head Master (the literary critic Joseph Warton, 1722–1800), and the Warden (John Oglander) and Posers of New College. In addition to their value in documenting the history of the College, the Winchester rolls offer insight to the changing role of manuscript, printed, and hybrid texts both in recording and in distributing information in a school setting: the 1782 roll is among the last to be laid out in manuscript, before the adoption of outline 'roll-plates' from 1785 and of letterpress printing from 1813.

The rolls were produced shortly after Election Week at the start of the academic year, with both finer (on vellum and with gilt lettering, as here) and more ordinary copies. The roll's role in public display is evidenced by the pin-holes in the upper corners, and **its ongoing use is demonstrated by annotations noting the winners of gold and silver medals and prizes in several subjects; these do not appear in Holgate's transcription.**

An extensive (though incomplete) collection of election rolls is held by Winchester College, including two copies for 1782. Holgate notes an additional copy at New College, but none in the other collections surveyed.

See Holgate (*ed.*), *Winchester Long Rolls 1653–1721* (1899), and Holgate & Chitty (*eds.*), *Winchester Long Rolls 1723–1812* (1904).



WITH A READING LIST FOR ASPIRING ACTRESSES

40. **YRVEN, Marcelle.** *La comédienne et le féminisme.* Paris, L. Picbon, 1914.

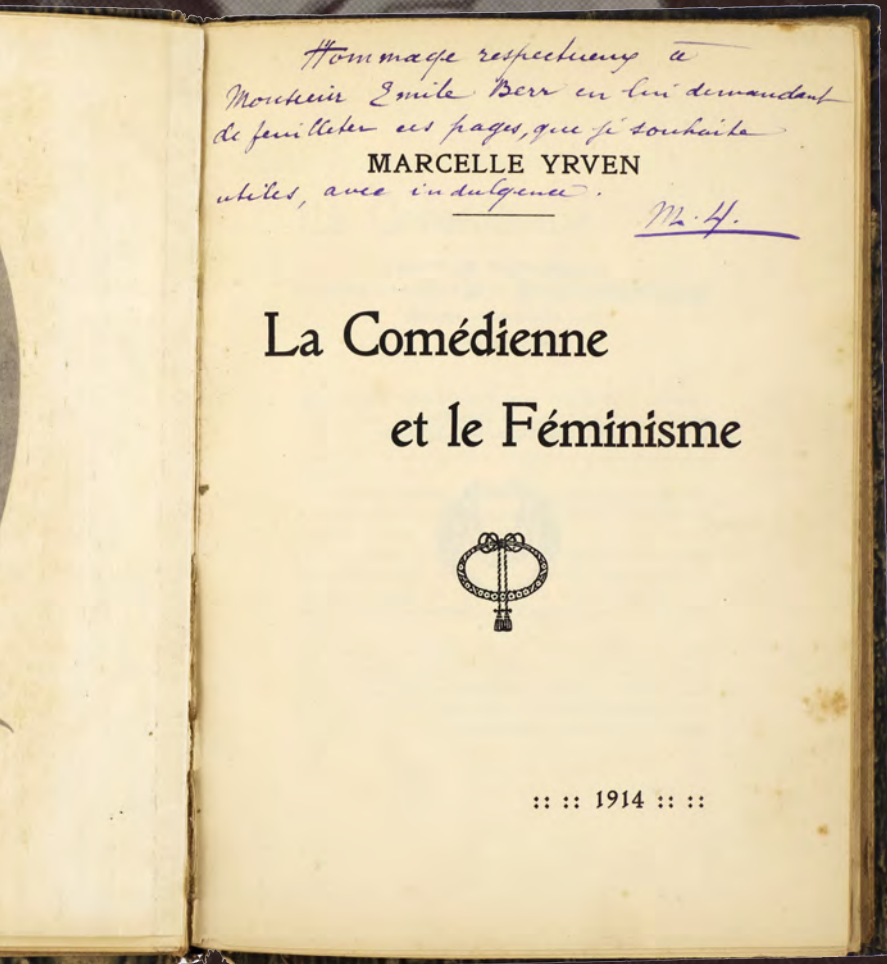
4to, pp. 2, [2 (blank)], 38, [2 (colophon, blank)], with half-tone photographic frontispiece; with half-title, printed in red and black; very occasional light spotting, title browned; in contemporary paste-paper boards, gilt lettering-piece to spine; corners and extremities a little worn, but a very good copy; the author's presentation inscription to title-page (*see below*). £250

First edition of this feminist work on the necessity of a thorough literary and cultural education for women in theatre, by the celebrated actress Marcelle Yrven, presented to the editor-in-chief of *Le Figaro's* literary supplement.

Stage and film actress Marcelle Yrven (1877–1954) here argues that an actress's beauty and education are not mutually exclusive. For Yrven, feminism is 'when women want to rise up, not to be inferior to men but to equal or even surpass them, drawing upon their intelligence, their education, their individual qualities, their activity, and their curiosity' (p. 9 *trans.*). Citing Colette as a prime example of a *femme de lettres* who achieved great success on the stage, she urges young women to swap cloak-and-dagger tales and *feuilletons* for Molière, Racine, Corneille, and Hugo. Once the work of these 'cardinal authors' has been mastered, the aspiring actress should 'sacrifice social obligations for scholarly ones' (p. 28, *trans.*) and read widely, turning to anthologies for a variety of poetry and prose and subsequently to masterpieces of French drama.

Provenance: presented by the author to the journalist Émile Berr (1855–1923), journalist at *Le Figaro*, editor-in-chief of its literary supplement from 1895, and recipient of the Légion d'honneur in 1923: 'Hommage respectueux a Monsieur Emile Berr en lui demandant de feuilleter ces pages, que je souhaite utiles, avec indulgence. M.Y.'

We have found three other similarly inscribed copies of *La comédienne et le féminisme*, presented to Gaston Doumergue, former President of France (Médiathèque municipale Gaston Doumergue), to the writer and literary critic René Boylesve (BnF), and to the dramatist Georges Courteline (University of Toronto).



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