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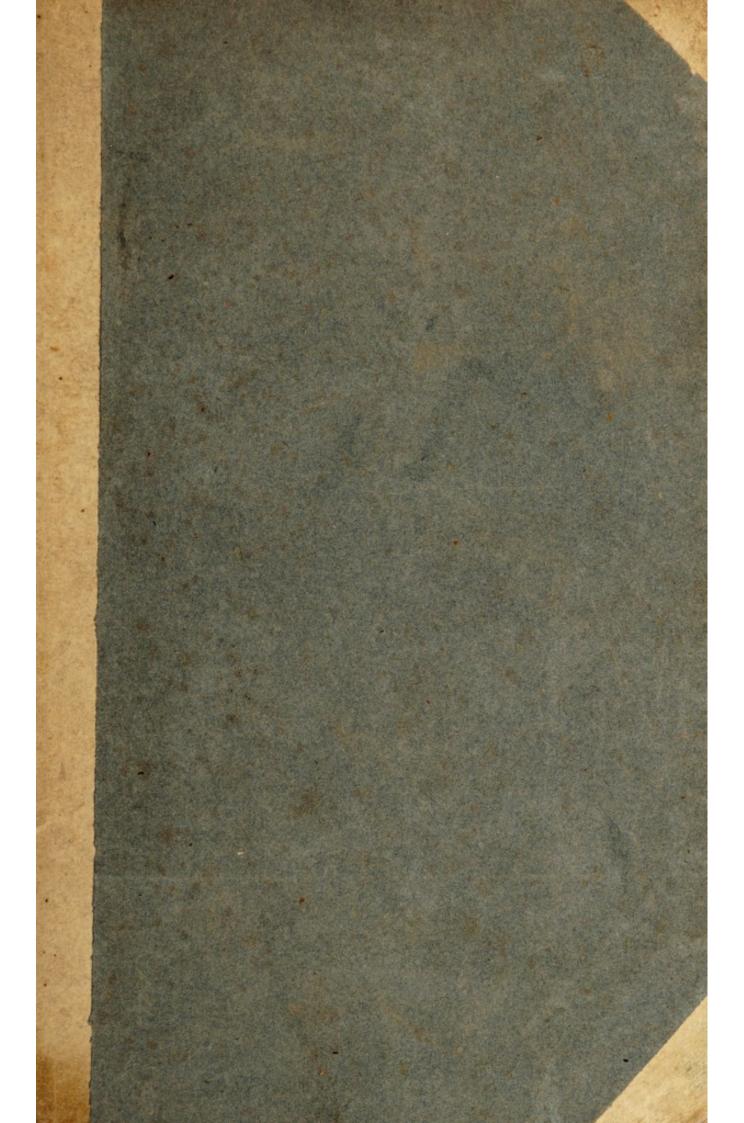
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	Anacreon et Sapho, les Poesies, trad. par Dacier	Amst.	1716
	Sapho, Bion et Moschus, traduction	Amst. nouvel	1716 le en
16	Sapho, Bion et Moschus, traduction Prose	Amst. nouvel Paphos,	1716 le en 1780
16 17	Sapho, Bion et Moschus, traduction Prose	Amst. nouvel Paphos, Par.	1716 le en 1780 1711
16 17 18	 ————————————————————————————————————	Amst. nouvel aphos, Par. Amst.	1716 le en 1780 1711 1741
16 17 18 19	 ————————————————————————————————————	Amst. nouvel aphos, Par. Amst. Par.	1716 le en 1780 1711 1741 1776
16 17 18 19 21	 ————————————————————————————————————	Amst. nouvel Paphos, Par. Amst. Par. 9,4t. ib	1716 le en 1780 1711 1741 1776 .1784
16 17 18 19 21	 ——— Sapho, Bion et Moschus, traduction Prose D'Ancourt, ses Œuvres, 5 tom. Anecdotes du Seizieme Siecle, 2 tom. ———— des Beaux-Arts, 3 tom. Anquetil Vie du Marechal Duc de Villars, cartes Antekeningen van Engeland, Schotland, en Yr 	Amst. nouvel Paphos, Par. Amst. Par. 9, 4 t. ib land [A	1716 le en 1780 1711 1741 1776 .1784
16 17 18 19 21	 ————————————————————————————————————	Amst. nouvel aphos, Par. Amst. Par. s, 4 t. ib land [A plates	1716 le en 1780 1711 1741 1776 .1784
16 17 18 19 21 22	 ——— Sapho, Bion et Moschus, traduction Prose D'Ancourt, ses Œuvres, 5 tom. Anecdotes du Seizieme Siecle, 2 tom. ————————————————————————————————————	Amst. nouvel Paphos, Par. Amst. Par. a, 4 t. ib land [A plates Vtrecht,	1716 le en 1780 1711 1741 1776 .1784 1000- 1669
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57 Hollandica, red morocco, gilt lea	ives ib. 1655
58Sacra Latina, 2 tom. in 1	Lugduni, 1669
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62	Beza Amst. 1651

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** MAGNIFICENT MANUSCRIPT ON VELLUM, WITH ONE HUNDRED AND FIFTEEN MINIATURES EXECUTED FOR PHILIP THE HARDY, DUKE OF BURGUNDY AND EARL OF FLANDERS, SON OF JOHN KING OF FRANCE, TO WHOM IT IS DEDICATED.

The Work is a mixed composition in Prose and Verse, the scope of which is to afford a young prince such instruction for the conduct of life, as may render him the honour of knighthood. The epistle, or poetical part called the text, is written in verses of four feet, and contains a brief moral deduction from each of the one hundred events or traits of fabulous and heroic history, REPRESENTED IN ONE HUNDRED MINIATURE PAINTINGS. This text is accompanied by a Gloss or commentary, which explains and moralizes the stories; and an allegorical interpretation, in which they are applied to christian morality; and here Christine has shown herself well read in the text of Scripture, the Fathers of the Church, and all the writers of the middle age. " Human life (says she) we may call true chivalry; as a simply virtuous being, every man has to combat the vices: and as a christian, to encounter the assaults of the enemy of hell." It is in consequence of this proposition that the epistle is addressed to the preux et tres vailliant Hector of Troy, teaching him the means of obtaining this victory. OTHEA is typically the Goddess of Wisdom, and it seems that the denomination is derived from a no less poetical source than Homer. The greek poet often designates Minerva by the word θ_{ia} , and sometimes by way of invocation 2" 82a; hence Christine, or some one of her predecessors, has formed a new name for the Goddess of Wisdom.

Christine thus explains the plan of her work :—" As the ancients had not the light of faith, they adored many deities; God had not yet opened the gates of mercy on mankind. At present (says she) we christians, by the grace of God, illuminated by true faith, can reduce the opinions of the ancients to morality, and on them many beautiful allegories may be made. Many wise ladies were in their time denominated goddesses, and it is a true thing, according to history, that in the time when Troy the great prospered in its high renown, a very wise lady called Othea, considering the lovely youth of Hector of Troy (who then flourished in all virtue), sent him many notable and goodly gifts, and also the beautiful charger which

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was called Galatea ; and because all those mundane graces which a true knight ought to have, were in Hector, we may morally say that he acquired them from the admonitions of Othea, who sent him this Epistle. By Othea is meant the virtue of prudence ; and as the four cardinal virtues are necessary to good policy, we speak of it in following our matter, and as we list, take some examples and authorities from the philosophers of old. Because wisdom is the noblest of all things, it ought to be demonstrated by the best sense and in the most seemly manner. To allegorise the subjects of our discourse, we have applied the holy scripture to our stories, in order to the edification of the soul in this miserable world."

This is part of the dedicatory prologue addressed to Philip the Hardy, Duke of Burgundy :

> A la tres noble et haulte fleur eslite De lys sonef au maint bon se delitte. Et puis a vous excellent prince et sage, Duc tres puissant vertueux par usage, PHELIPE tres redoubté filz de Roy De France, ou maint tant convenable arroy, DES BOURGUEGNONS ET DES FLAMENS SEIGNEUR, Benigne et hault prince ame de sagesse ; Moy, confiant en la tres grant largesse, Me suis meue a von faire present De ce petit livret. Moy, vre serve, appellée CHRISTINE, Pry humblement vre haulte noblesse, Que desprisier ne veuille la foiblesse De feminin sens 14

It is remarkable that, in all other known copies, Christine of Pisa has dedicated this Work to the Duke of Burgundy's nephew, Louis Duke of Orleans, second son of Charles V, King of Franee, a great patron of letters, to whom she had also addressed one or two other works. This is the more singular, because there was so much rivalry between the Dukes of Burgundy and Orleans; and the present richly ornamented volume acquires additional interest from that circumstance, because we may hence conclude that it is the earliest copy. It is said that Christine did not begin to write until after the death of her husband in 1389, and Philip the Hardy died in 1404, so that this manuscript must have been executed at the close of the fourteenth century. Her son accompanied the Earl of Salisbury to England ; but when that nobleman was beheaded, our Henry the Fourth took him into his service, and, having seen some of the works of Christine, was most anxious to have her in his court: the invitation he sent her first by his heralds, and then by her own son, was however refused. She is universally allowed to have

been the most learned woman of her age, and there are not less than thirteen different known works from her pen; among which may be enumerated The Fayte of Armes and Chivalry, published by Caxton. The first miniature contains a Portrait of Christine presenting her book to Philip Duke of Burgundy, and this noble Manuscript cannot but be considered highly interesting, as developing at once the state of the arts and of letters at the close of the Fourteenth Century.

At the conclusion of the Cent Histoires de Troye, are the SEVEN SACRAMENTS represented in fourteen miniatures; seven being taken from the Old Testament as typical of the institution of the sacraments, and the other seven represent the then mode of administering them. This part of the work is also in verse, and is not accompanied by a *Gloss* like the former, but by passages taken from Holy Writ.

At the end of the volume we have the signature of PHILIP DUKE OF CLEVES (circa 1480), a former possessor of the volume, who appears to have obtained it by the intermarriage of his ancestor, Adolph Duke of Cleves, in 1443, with Maria of Burgundy.

141

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DAYS OF SALE.

First Day .	Monday, February 28th			Page . 3
	Tuesday, March 1st .			
Third Day	Wednesday, March 2d			. 19
Fourth Day	Thursday, March 3d .			. 27
Fifth Day .	Friday, March 4th			. 35
Sixth Day .	Saturday, March 5th .			. 42
Seventh Day	Monday, March 7th .			. 49
Eighth Day	Tuesday, March 8th .			. 58

